



Galilee to
Jerusalem

Branch 3

Y4 Teachers' Guide

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This booklet is offered as a theological guide for teachers. Although the information provides some context for the whole branch, it will be most useful for teachers as they deliver the first few sessions and lessons within the branch.

Teachers' Guide: Branch Three: Galilee to Jerusalem – Y4

Notes for teachers

- In this branch, pupils will consider Jesus' question to Peter, 'Who do you say I am?' They will also reflect on Jesus as the servant Messiah and how he announces the Kingdom of Heaven to those at the edge of society. It is essential that, alongside learning from Scripture, pupils understand the historical and cultural context in which Jesus' healings occur.
- In the time of Jesus, many illnesses were seen as making a person 'impure'. Under the rituals of the Law of Moses, many things could make someone ritually unclean. Examples include skin diseases (such as leprosy), childbirth, touching a corpse, or eating prohibited food. Impurity could ceremonially be passed to others through personal contact.
- When someone was seen as ceremonially impure, they were separated from the community and during their period of impurity could not worship at the general guidance. However, purity could be restored by following the Law, depending on the extent of the impurity. Purification could happen through various rites, from ritual washing to animal sacrifice as atonement (penance) for uncleanness.
- However, diseases such as leprosy could not be cured and became associated with a moral impurity or personal sinfulness. Lepers were outcasts for the whole of their lives. In this context, Jesus' approach to those who were ritually unclean is remarkable. He reaches out to them, making himself unclean in the eyes of the Law, taking their impurity onto himself and curing them of their affliction. Jesus' holiness overcomes their illness and their ritual impurity.
- Today, we understand how and why many diseases happen through infection, and the practices of Jesus' time can seem very unfamiliar. It is crucial that when pupils learn about the rituals of the Jewish faith, they recognise that the laws protect the broader community from spreading infectious diseases.
- For example, touching a dead body could spread an infectious disease in a time without antiseptics or antibiotics. Similarly, today illnesses such as epilepsy are understood scientifically. However, in the time of Jesus, people believed that an evil spirit caused some diseases, often called a demon, devil, or djinn in some cultures.
- When Jesus casts out or exorcises a devil, he is curing them of an unexplained illness that sometimes takes possession of their whole mind, body, and spirit. Again, though this seems far removed from modern medicine, thinking in picture language can help explain how illnesses can, at times, feel to take possession of a person in mind or body or both.
- Jesus extends his merciful, healing help and restores each person to wellness. In the same way, the Sacrament of Reconciliation extends God's mercy to each person in their human brokenness.

General guidance: When talking about different religious beliefs and practices in the context of the past or present, it is important that conversations are respectful not comparative. Wherever possible, resources for teaching should always look to diverse representations from the Universal Catholic Church. Teachers must teach the content through the lenses of Hear, Believe, Celebrate, and Live but do not have to follow the lenses in sequence. If choosing alternative texts to teach Scripture, teachers must ensure that it is free from any racial stereotyping or inaccuracies.

CCC Links	Knowledge lens content
St Peter CCC 153, 440, 442 Miracles YCFK 25 YC 90-91 CCC 547-550 John the Baptist CCC 718 Incarnation YCFK 23-26 CCC 461-464 Messiah/Christ YCFK 24, YC 73 CCC 436-440, 453 Care of the sick YC 241 CCC 1503-1505 Creed YC 26 CCC 185-186, 192-197 Sacrament of Reconciliation YCFK 63, 83, 85 YC 224, 231-233 CCC 1450-1460, 1490-1492, 1494 Anointing of the Sick YCFK 88-91 YC 244 Advent CCC 524	Hear By the end of this unit of study, pupils will hear the following key texts: - Peter's mother-in-law and casting out devils (Matt 8:14-17) - Cure of the woman with a haemorrhage. The official's daughter raised to life (Matt 9:18-26) or Cure of two blind men and cure of a demoniac (Matt 9:27-34) - The Baptist's question (Matt 11:1-15) - Jesus walks on the water and, with him, Peter (Matt 14:22-33) - Peter's profession of faith (Matt 16:13-26) By the end of this unit of study, pupils will know some facts about: - The importance of understanding historical context and cultural values at the time of the gospels. Believe By the end of this unit of study, students will know that the Church teaches that: - Jesus is the Messiah/Christ but in a way that subverted the expectations of those of his own day: Jesus comes as a suffering servant, not a triumphant king. - Jesus is fully God and fully human. We call this belief the incarnation. - Jesus reveals the kind of messiah he is by showing that God's Kingdom includes those who are excluded by society. - Jesus showed compassionate healing in mind and body through his ministry and continues to do so through His Body, the Church, especially in the sacraments, such as the Sacrament of Reconciliation and the Anointing of the Sick. Celebrate By the end of this unit of study, pupils will know: - Why Catholics pray the Creed at Mass. - How Catholics experience God's forgiveness in the Sacrament of Reconciliation and through it are reconciled with their community and how the Anointing of the Sick brings God's strength to help those who are sick. Live By the end of this unit of study, pupils will know: - How the work of a person or organisation who has been inspired by Jesus, work with those marginalised by societal attitudes to illness (e.g., St Francis Leprosy Guild, St Damien of Molokai, Ruth Pfau, Catholics for AIDS prevention and Support (CAPS), Sr Julie Driscoll and the House of Ruth).
Key vocabulary	
Messiah Christ incarnation kingdom Sacrament of the Sick Nicene Creed marginalised	