

# Primary RE Leads Spring Meeting.

9.30am arrival and refreshments.

10am Welcome and opening prayer.

10.15am Session 1: Teaching Scripture for Meaning.

**11.25am break**

11.45am Session 2: Teaching Scripture for Meaning.

**1pm Lunch**

1.45pm Session 3: Lent and Easter

3pm finish



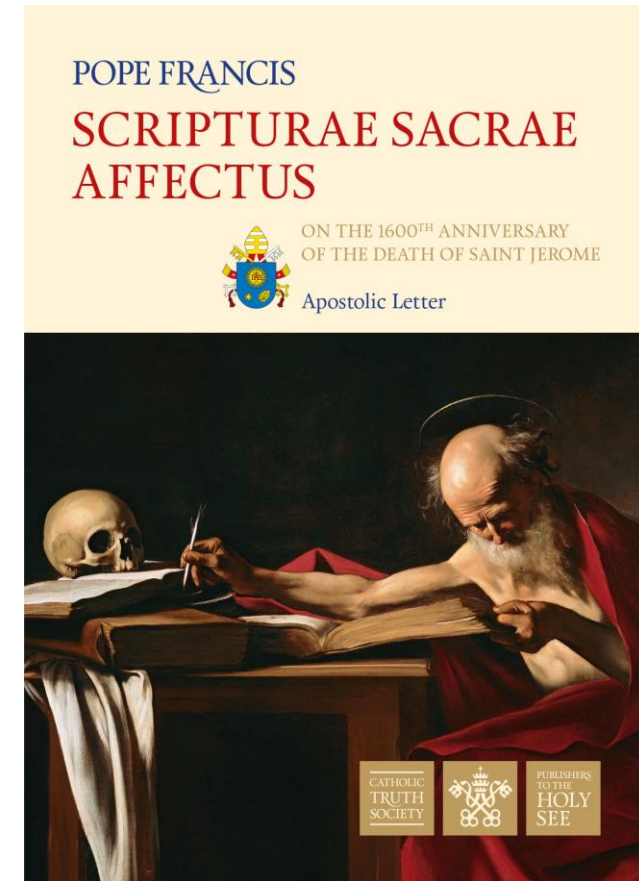
# Session 1: Teaching Scripture for meaning

Catherine Moss, Diocese of Salford

Adam Robertson, RE Today

# Why focus on scripture in Religious Education and why a day's course?

Scripturae Sacrae affectus (Devotion to Sacred Scripture) is an apostolic letter from Pope Francis published on 30 September 2020 to celebrate the 16th centenary of the death of Jerome.



Saint Jerome's impassioned love for the divine Scriptures was steeped in obedience. First, to God who revealed himself in words that demand a reverent hearing, and, then to those in the Church who represent the living tradition that interprets the revealed message. The "obedience of faith" (Rom 1:5; 16:26) is not, however, a mere passive reception of something already known; on the contrary it demands an active personal effort to understand what was spoken.

We can think of Saint Jerome as a "servant" of the word, faithful and industrious, entirely devoted to fostering in his brothers and sisters in faith a more adequate understanding of the sacred "deposit" entrusted to them (cf. 1 Tim 6:20; 2 Tim 1:14).

Without an understanding of what was written by the inspired authors, the word of God itself is deprived of its efficacy (cf. Mt 13:19) and love for God cannot spring up.

Jerome can serve as our guide because, like Philip (cf. Acts 8:35), he leads every reader to the mystery of Jesus, while responsibly and systematically providing the exegetical and cultural information needed for a correct and fruitful reading of the Scriptures.

*Pope Francis: Scripturae Sacrae Affectus (Devotion to Sacred Scripture)*



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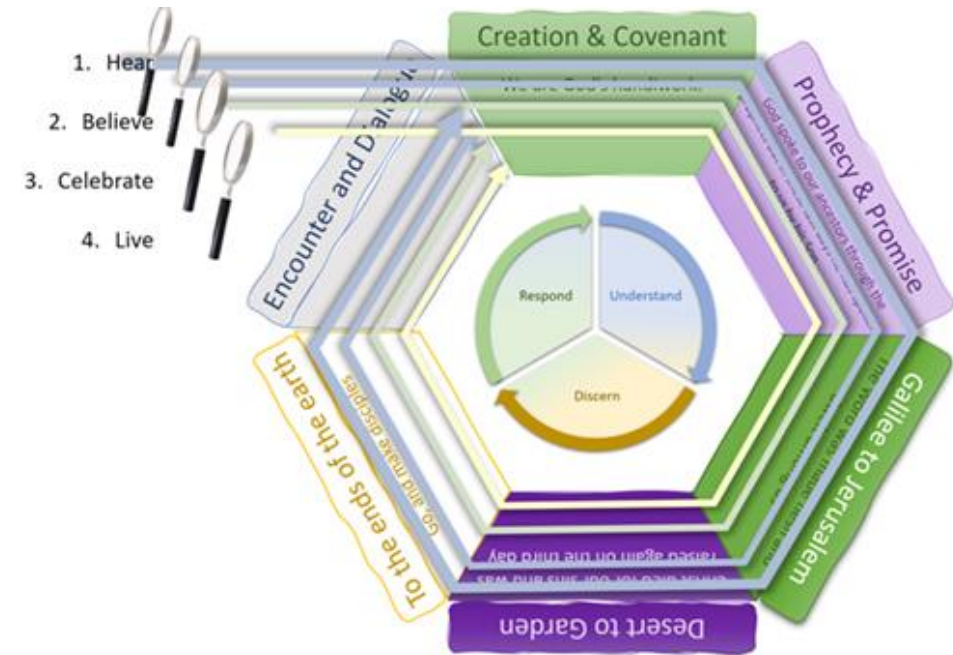
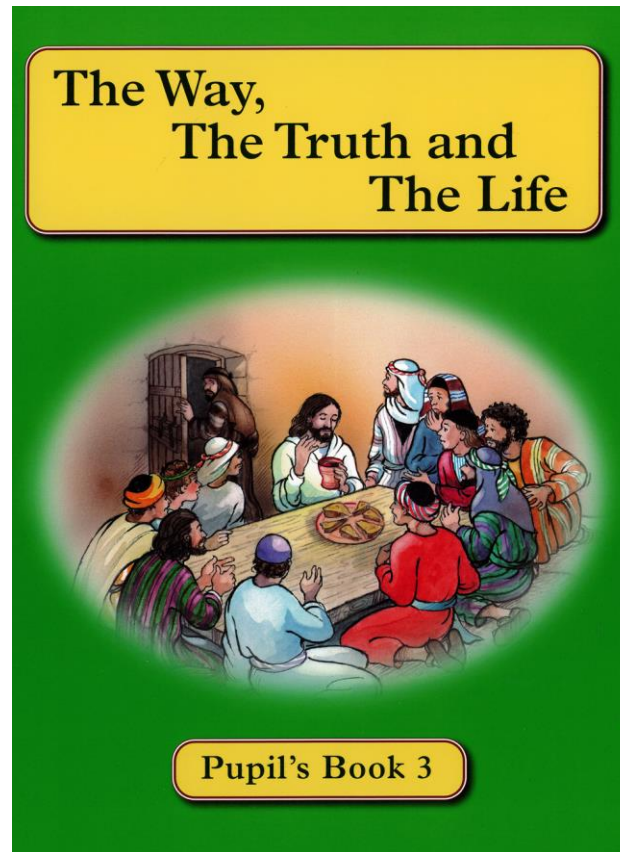
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Jerome can serve as our guide because, like Philip (cf. Acts 8:35), he leads every reader to the mystery of Jesus, while responsibly and systematically providing the exegetical (explanatory) and cultural information needed for a correct and fruitful reading of the Scriptures.

*Pope Francis: Scripturae Sacrae Affectus (Devotion to Sacred Scripture)*

# Why focus on scripture in Religious Education and why a day's course?



	 Understand	 Discern	 Respond
AIM	In this way of knowing, we are aiming to help pupils to be able to <b>understand deeply</b> the <b>meaning</b> of sacred texts, religious beliefs, sacred rites and the lives of individuals and communities who are shaped by these texts, beliefs and rites.	In this way of knowing, we are aiming to help pupils to be able to <b>judge wisely</b> in response to <b>different interpretations</b> of the meaning, significance and implications of texts, beliefs, rites and ways of life so that they can arrive at justified conclusions about what is true, what is good and what is beautiful.	In this way of knowing, we are aiming to help pupils <b>reflect personally</b> and <b>with integrity</b> on what they have learned and consider the <b>implications for action</b> these may have for their own lives and the world in which they live.
SKILLS	<p>In this way of knowing, pupils will deepen their understanding by developing the skills to:</p> <ul style="list-style-type: none"> <li>Remember and apply the meanings of key texts, beliefs and concepts.</li> <li>Provide explanations by making links between religious texts, beliefs and practices.</li> <li>Interpret and analyse the meaning of texts, practices and rituals and their historical and cultural connections.</li> </ul>	<p>In this way of knowing, pupils will increase in wisdom, through dialogue with others, by developing the skills to:</p> <ul style="list-style-type: none"> <li>Think creatively and critically, testing ideas by imagining other possibilities</li> <li>Compare different interpretations of religious expression, different ways of celebrating rites, and different ways of life, explaining differences within and between religions and worldviews.</li> <li>Critically evaluate differences to arrive at wise judgements about what is true, what is good and what is beautiful</li> </ul>	<p>In this way of knowing, pupils will be invited to respond personally and with integrity by developing the skills to:</p> <ul style="list-style-type: none"> <li>Reflect on the meaning of what they have learned for their own lives.</li> <li>Dialogue with others to understand themselves and others better.</li> <li>Imagine how their own lives and the future of the communities to which they belong could be transformed by what they have learned.</li> </ul>
DRIVER WORDS & PHRASES	<p>The following list gives an indication of the ways in which these skills develop through the use of 'driver words and phrases' that are applied progressively as pupils move through the different age phases of the curriculum content:</p>		
	<ul style="list-style-type: none"> <li>Recognise...texts, beliefs, rites, ways of life.</li> <li>Name...</li> <li>Remember...</li> <li>Recall...</li> <li>Retell...</li> <li>Describe...</li> <li>Make links...</li> <li>Explain...</li> <li>Show understanding...</li> <li>Interpret within a historical context...</li> </ul>	<ul style="list-style-type: none"> <li>Play with possibilities, asking 'what if?' questions</li> <li>Say what they wonder about</li> <li>Recognise similarities and differences.</li> <li>Point out what is the same and what is different.</li> <li>Express a point of view or a preference.</li> <li>Listen to different viewpoints.</li> <li>Support a preference with reasons.</li> <li>Explain differences.</li> <li>Construct arguments.</li> <li>Weigh strengths and weaknesses.</li> <li>Arrive at justified conclusions.</li> <li>Recognise complexity with reference to different interpretations and historical context.</li> </ul>	<ul style="list-style-type: none"> <li>Talk about their own feelings and experiences.</li> <li>Respond personally to questions that are difficult to answer.</li> <li>Make links between their own feelings and beliefs and their behaviour or way of life.</li> <li>Compare their own and other peoples' responses.</li> <li>Explain differences of belief and ways of life with reference to religious commitments.</li> <li>Critically reflect on their own beliefs and ways of life in response to dialogue with others.</li> <li>Respond with integrity to personal conclusions about questions of value and meaning.</li> </ul>

## Ways of Knowing in Early Years

The Religious Education Curriculum is enriched by *Ways of Knowing* and throughout the curriculum children will experience, be taught through, and learn by understanding, discerning, and responding. Children will be enabled to SEE-JUDGE-ACT. Early Years children will use the same process by using age-appropriate language.

What will I see and hear to help me understand?




How will I discover more?

What can I do now?

Ways of Knowing		
Understand	Discern	Respond
See	Judge	Act
What will I see and hear to help me understand?	How will I discover more?	What can I do now?

RED Nov 2022 (Draft)



	 Understand	 Discern	 Respond
Ages 5-7	<ul style="list-style-type: none"> <li>Retell, in any form, a narrative that corresponds to the scripture source used, beginning to recognise the different literary forms in scripture.</li> <li>Correctly use religious words and phrases to recognise features of religious life and practice.</li> <li>Recognise links and simple connections between sources, beliefs, worship and life.</li> </ul>	<ul style="list-style-type: none"> <li>Play with possibilities, asking 'what if?' questions, saying what they wonder about and suggesting answers, imagining how they and others are feeling.</li> <li>Identify and name their personal responses to a variety of creative and artistic expression (for example, texts, stories, paintings, music...) and say why they respond in that way.</li> <li>Express a point of view with a relevant reason</li> <li>Express a preference with a relevant reason</li> <li>Listen to the stories and experiences of others from different communities and ask questions about the stories and experiences of others.</li> </ul>	<ul style="list-style-type: none"> <li>Reflect on the meaning of what they have learned for their own lives. Talk about their own experiences, feelings, and the things that matter to them, and listen to others.</li> <li>Consider how their own lives and the future of the communities to which they belong could be transformed by what they have learned.</li> <li>Act to bring about transformation in their own lives and in the communities to which they belong, as a consequence of their learning.</li> </ul>
Ages 7-9	<ul style="list-style-type: none"> <li>Describe a narrative that is accurate in its sequence and details, identifying literary form and beginning to understand the original author's intention, drawing out the moral sense of scripture for today.</li> <li>Correctly use developing specialist vocabulary to describe a range of religious beliefs, symbols and actions, correctly identifying their meanings.</li> <li>Make links between sources, beliefs, worship and life, giving reasons for the links.</li> </ul>	<ul style="list-style-type: none"> <li>Play with possibilities, asking 'what if?' questions, suggesting answers and imagining consequences and implications for themselves and others.</li> <li>Suggest meanings considering the maker's intention, in response to a variety of creative and artistic expression (for example, texts, stories, paintings, music...)</li> <li>Express a point of view with reasons that relate to sources/experiences</li> <li>Express a judgement with relevant reasons, having considered different preferences</li> <li>Explore people's different worldviews and the reasons for their responses to life and to questions of meaning and purpose</li> </ul>	<ul style="list-style-type: none"> <li>Reflect on the meaning of what they have learned for their own lives. Dialogue with others about their experiences, feelings and things that matter to them, recognising the ways in which this could influence the way they live.</li> <li>Consider how their own lives and the future of the communities to which they belong could be transformed by what they have learned.</li> <li>Act to bring about transformation in their own lives and in the communities to which they belong, as a consequence of their learning.</li> </ul>

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## Understand



## Discern



## Respond

Ages 9-11

- Show understanding of scripture passages, identifying literary forms, authorial intention and beginning to recognise the historical context of the intended audience and beginning to recognise the ways in which the interpretation of scripture may change over time.
- Use specialist (theological, religious and philosophical) vocabulary to describe and explain the meaning of different religious and secular beliefs, rituals, symbols and actions.
- Show understanding of sources, beliefs, worship and life, by making relevant links between them.

- Play with possibilities, asking 'what if?' questions, building logical theories and imagining different people's responses
- Explore how they and others interpret their own and the maker's meaning, in response to a variety of creative and artistic expression (for example, texts, stories, paintings, music etc)
- Appreciate differing points of view are not all equally valid
- Articulate the reasons which might lead to judgements different to their own, recognising that some questions are difficult to answer.
- Consider people's different world views, using evidence to express insight into differences in their responses and offer reasoned arguments why they disagree with some features.

- Reflect on the meaning of what they have learned for their own lives. Compare their own and others' experiences, feelings and things that matter to them and the ways in which this may lead to different ways of life.
- Consider how their own lives and the future of the communities to which they belong could be transformed by what they have learned.
- Act to bring about transformation in their own lives and in the communities to which they belong, as a consequence of their learning.

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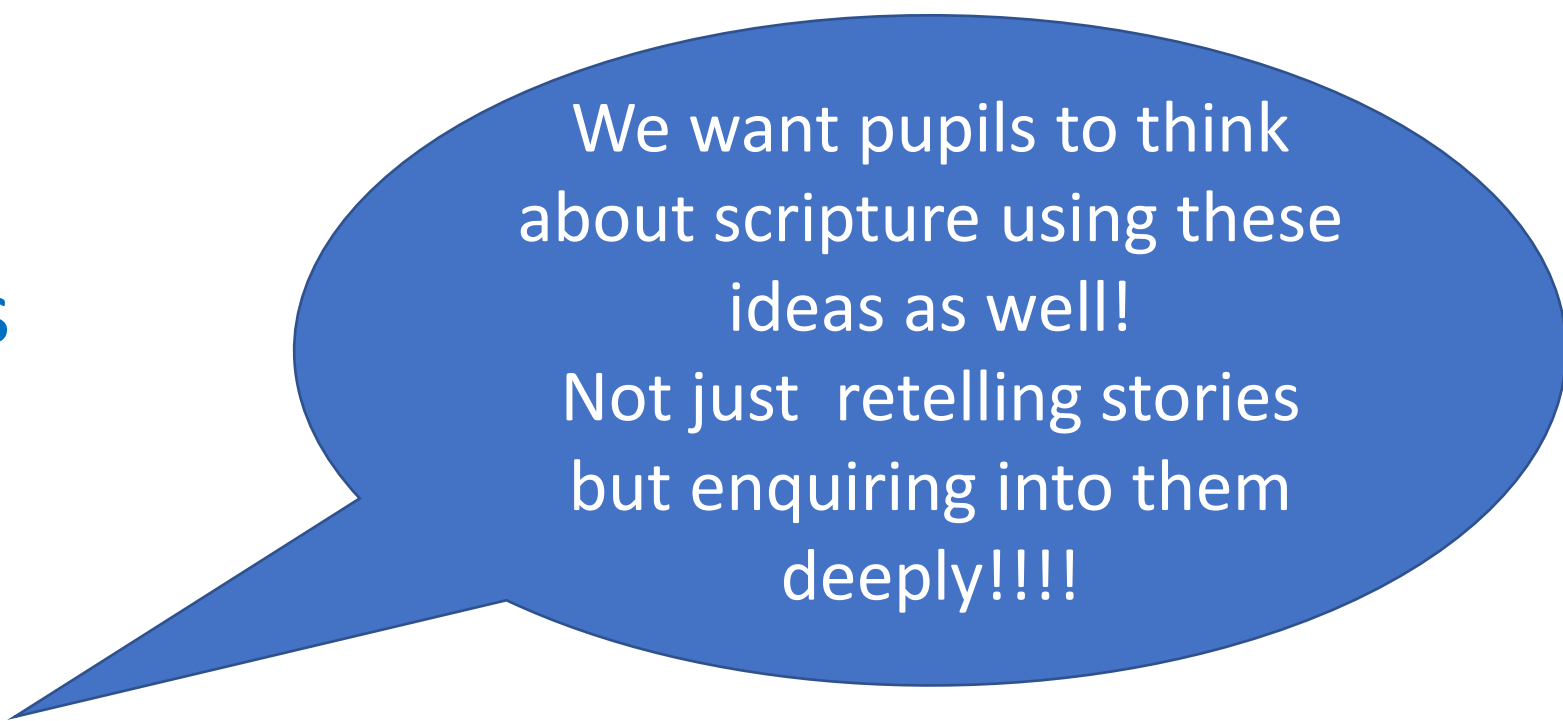
## 2.4.4 Age 8-9 (Year Four)

Through this year the pupils will learn about people whose lives have been transformed by faith and hope in God. In the first branch pupils will study Abraham and consider how he changed through acting on his faith and entered into a covenantal relationship with God. Pupils will explore aspects of the story of Elijah whose story shows the importance of faith and hope in God even in desperate times. Pupils will then make links between Elijah and John the Baptist. **In these branches, pupils will begin to explore hermeneutics.** Pupils will explore more about the type of Messiah Jesus is and what it means to live a life in Christ. Through learning about the theological virtues of faith, hope and love, they will encounter the belief that good deeds flow out of a love of God, people do not do good things and earn God's love. They will revisit the lives of St Peter and St Paul with a focus on the theological virtues of faith, hope and love and learn about the place of the Blessed Virgin Mary in the communion of saints.

*RED Nov 2022 (Draft)*

# Free listing – what do we want pupils to know about texts in English???

Characters  
Narrative  
Motivations  
Patterns  
Language  
Genre  
Meaning  
metaphor



We want pupils to think about scripture using these ideas as well!  
Not just retelling stories but enquiring into them deeply!!!!



# Teaching Scripture for meaning

- see scripture as a form of literature – not mean it isn't 'true'

Author and a context

Multiple levels of interpretation

Allow pupils to hear and think about it's impact in the world today

Refer to Pope Francis encyclical on this

Not need a theology degree to do this!

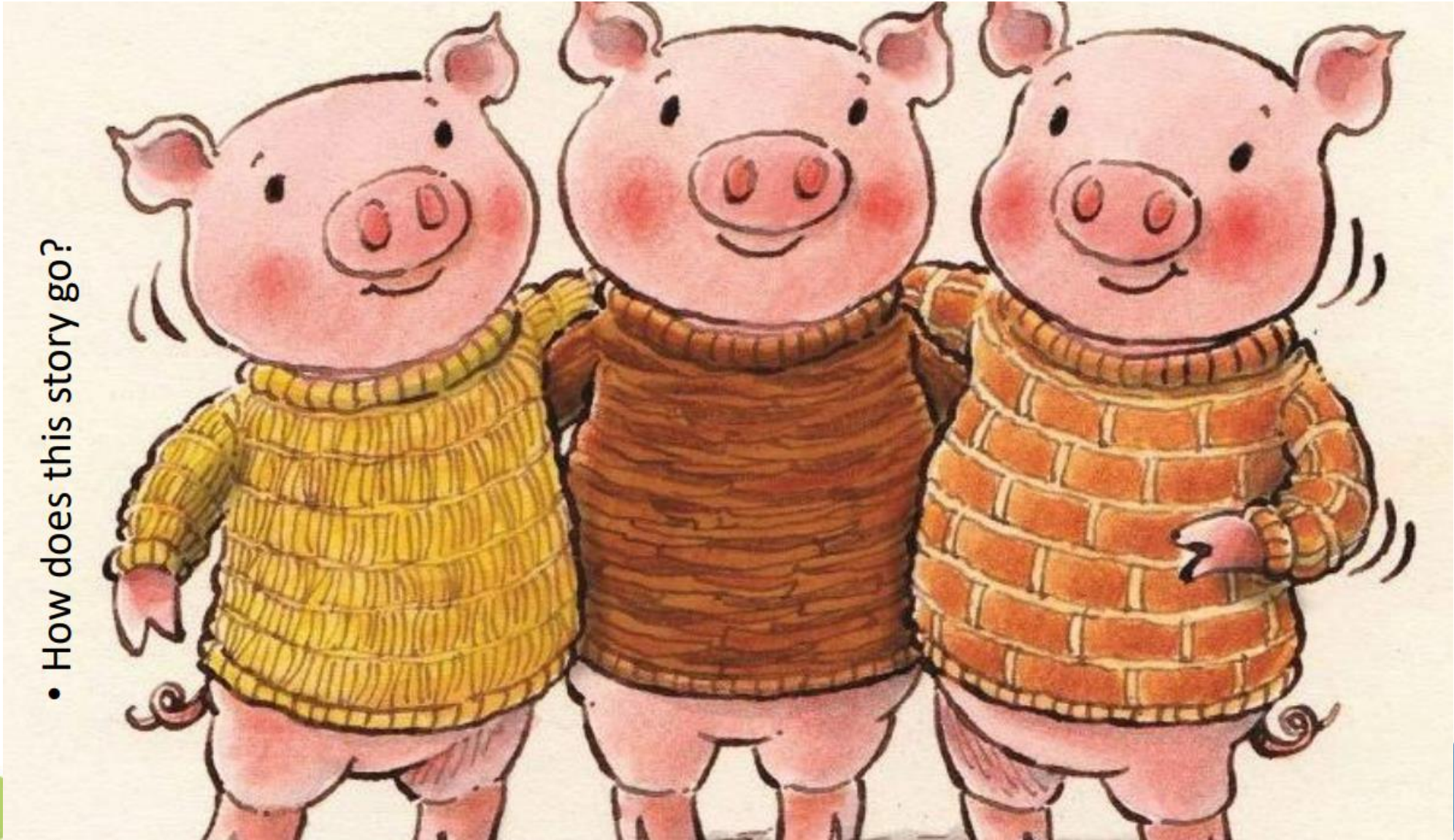
# Margaret Carswell: The problem....

**When the role of scripture is limited to that of to supporting, validating or 'proving' a theme idea or concept, a number of best practices in education become redundant.**

- They learn nothing about Scripture itself
- They learn that authentic presentation does not matter
- They learn that meaning is defined, given to them by others
- They learn that thinking is not required and they disengage with Scripture

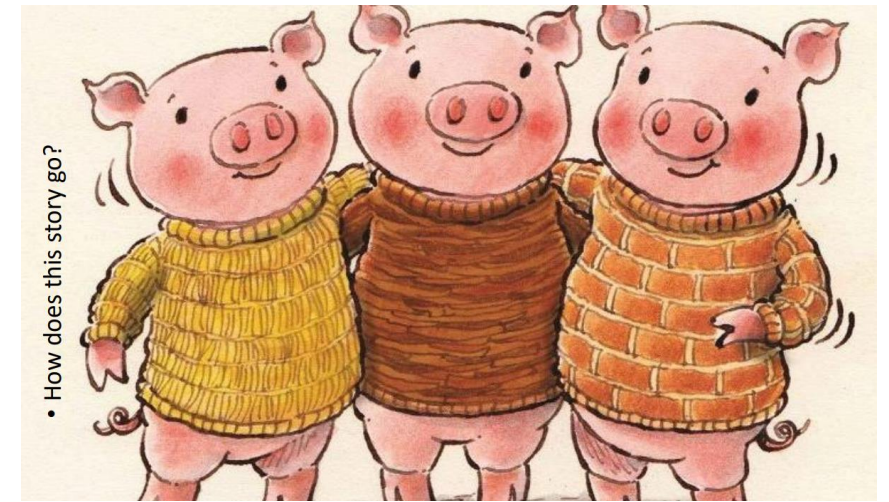
# The Three Pigs

- How does this story go?





# The Three Pigs: Becoming an interpreter



What is this story really about?

What might someone who had no breakfast think this story was about?

A Homeless person?

An entrepreneur?

A person of faith?



# To really access scripture, pupils need to have some understanding of:

## **The Literal meaning:**

Context, author, time and place, the Literary form or genre

## **The Spiritual meaning:**

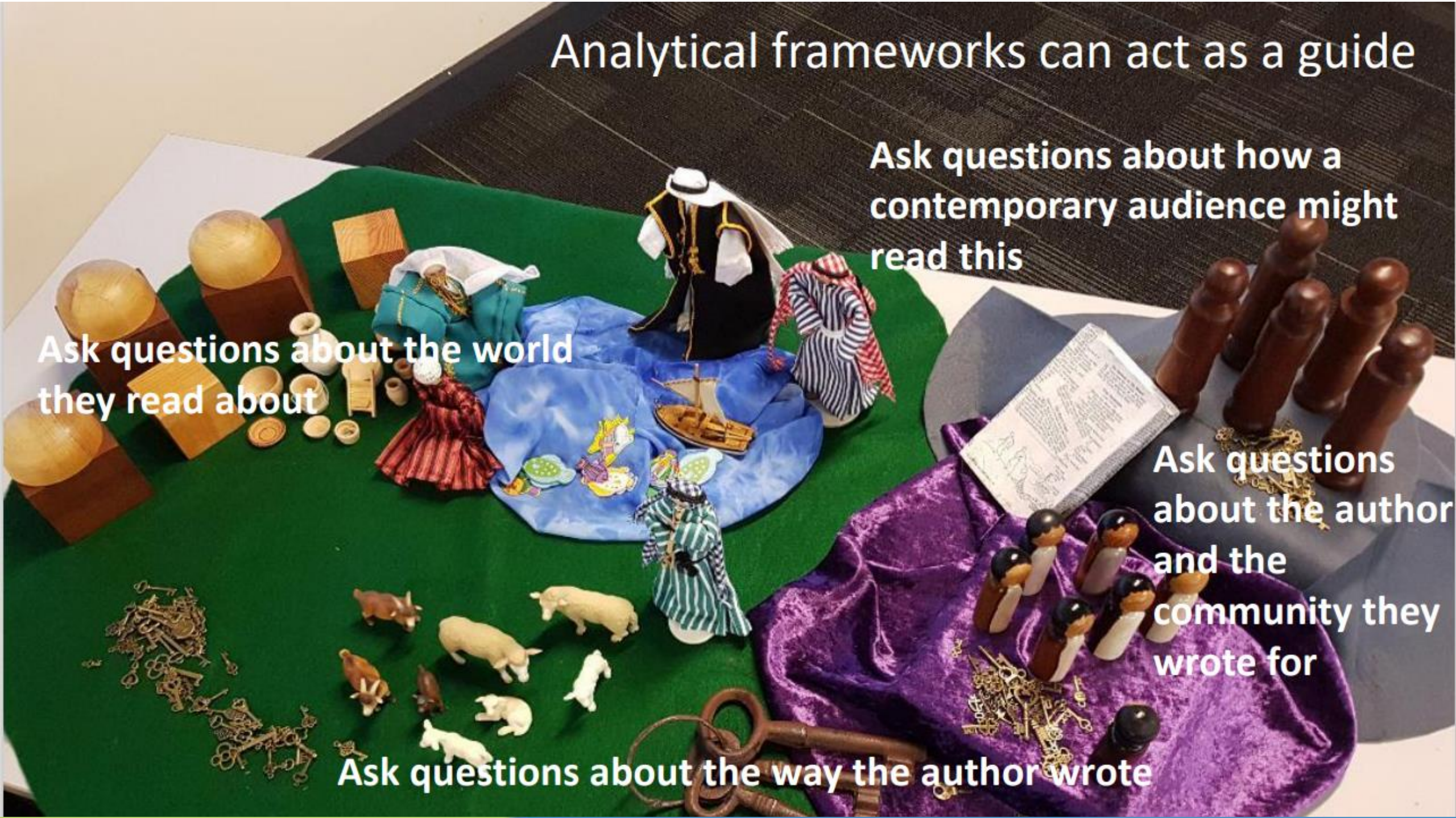
Impact on people at the time and readers today

Margaret Carswell's metaphor

**The Bible is a message  
wrapped in words**







Analytical frameworks can act as a guide

Ask questions about how a contemporary audience might read this

Ask questions about the world they read about

Ask questions about the author and the community they wrote for

Ask questions about the way the author wrote

[illegible][illegible][illegible][illegible]



# Hermeneutics: Using Lenses and Words to help us

**Reading as the writer (behind text)**

**Reading as a reader (within text)**

**Reading as a believer (in front of the text)**



# Reading as a reader (within text)

Red Lens unwraps the **world the author wrote about and the way they used words** to convey their message.



They wrote about	using words
characters	literary form
places	Structure purpose (truths)
cultural/ Religious events, practices, beliefs	contrast dialogue repetition
ONSTAGE	figurative language
REDLENS	contributing to a whole

# Reading as a writer (behind the text)

**Author wrote for a particular group of people at a particular time to address a particular issue.**

**Blue Lens unwraps the world of the author and their community.**



Someone wrote:	For Someone
Name	Gentile/Jew
We think...	Asking a question
From (place)	Experiencing
Date (when)	
<div>verbs recognise identify describe explain</div>	<div>BACKSTAGE BLUE LENS</div>

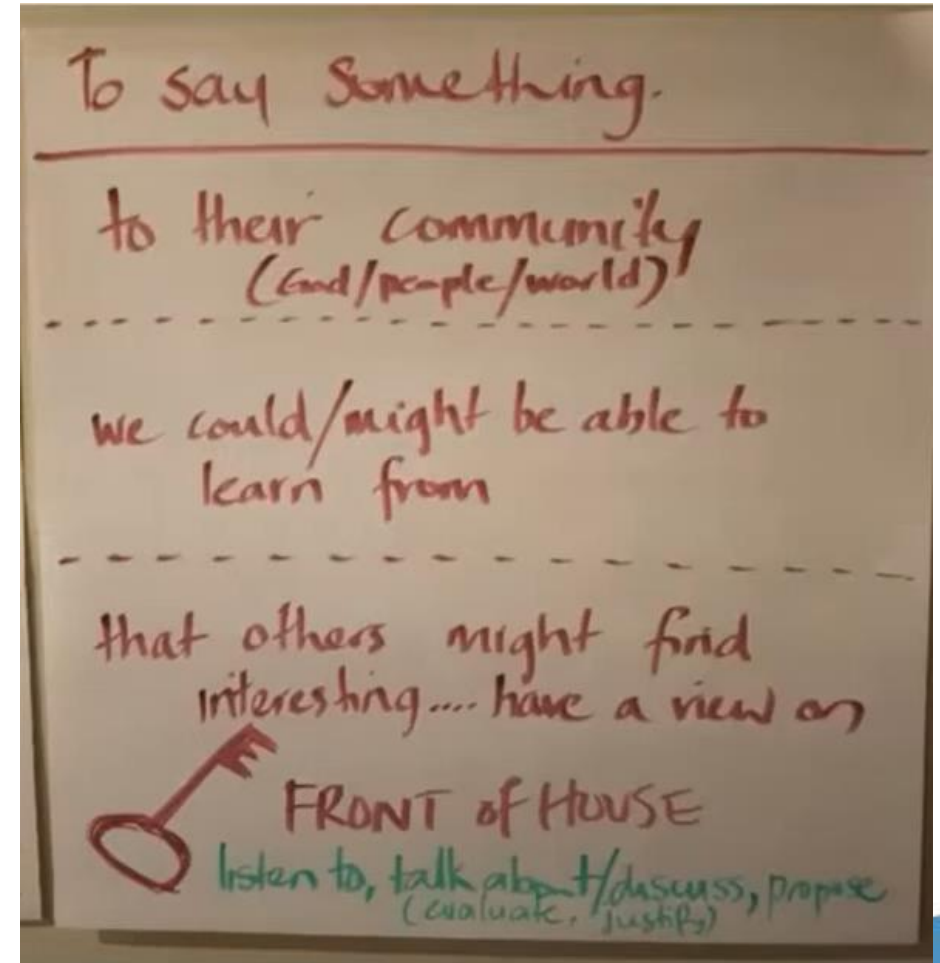
# Reading as a believer (in front of the text)

They wrote to say something

Purple key is what we think the author:

Was trying to say to their community

Could say to us now – 'ponder' 'wonder'



# Questions you might ask of a passage of scripture

What literary form is it?

When was it written?

Who wrote it?

Who did they write it for?

What can you tell me  
about the structure?

What kind of language  
can we see – metaphor,  
figurative etc?

What was the author  
trying to say?



# Parables

**Idea of Parables – specific genre with a hidden meaning.**

**Enable pupils to become ‘interpreters’ of text**

**Understand the context of the time**

# Reading as a believer: Hidden meaning boxes

Begin to introduce the idea of genre and literary form.

Begin to introduce the idea of multiple interpretations of scripture.



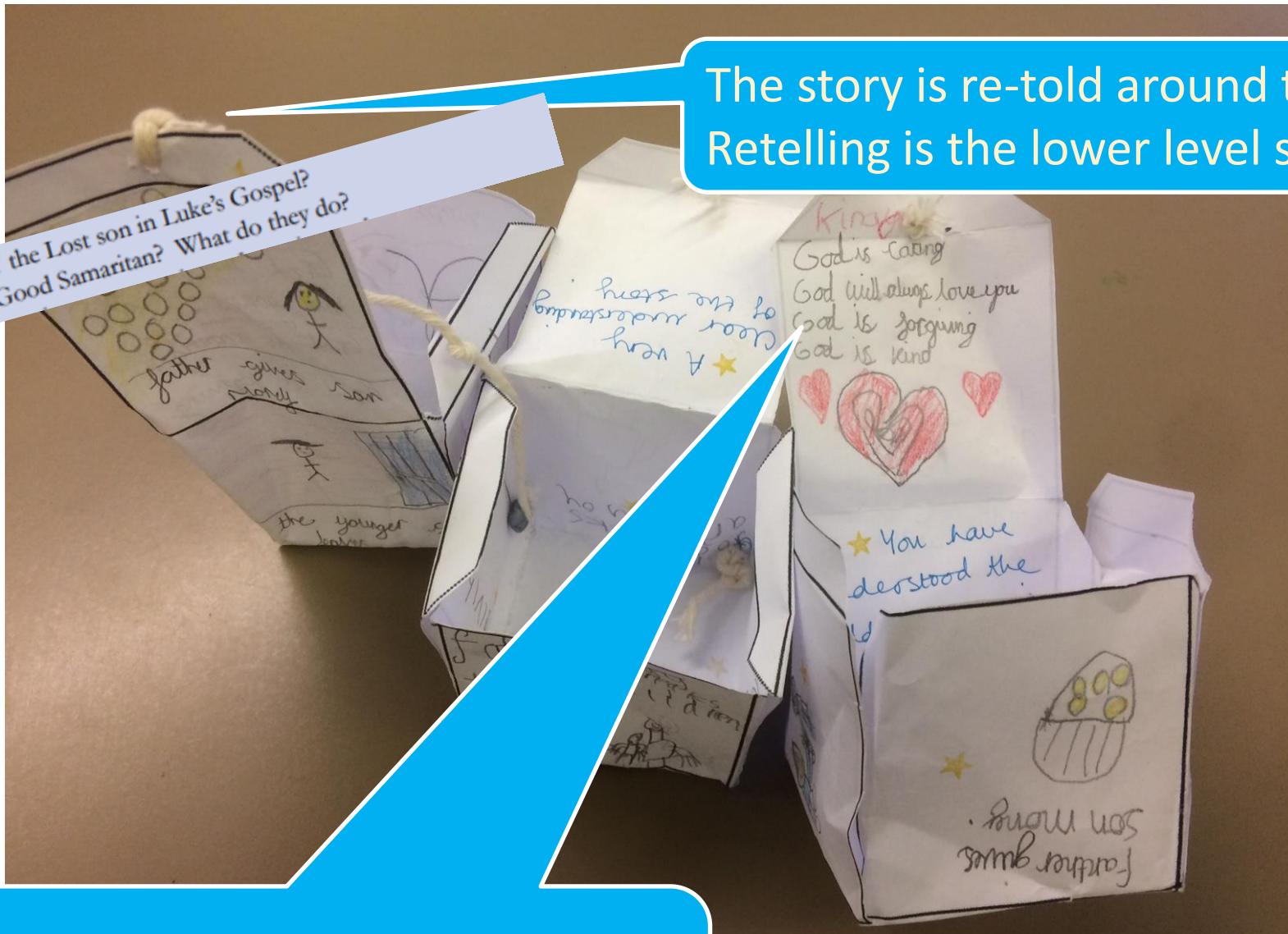
U2.3.2. Begin to recognise 'parables' as a literary form in scripture, with reference to The Lost (prodigal) Son (Lk 15: 11-32)

U2.3.5. Recognise that "The Lost Son" is a parable that Jesus told to teach us about God's abounding love and forgiveness.

U2.3.6. Recognise links between the story of the Lost Son and the belief that God loves and forgives us and that being sorry helps us to change and become better people.

What happens in the parable of the Lost son in Luke's Gospel?  
Who are the characters in the Good Samaritan? What do they do?

The story is re-told around the outside.  
Retelling is the lower level skill here.



**Reading as a  
believer:**  
*In front of the text*

What might we learn from the parable of the Lost Son?  
What did Jesus telling the parable of the sower help us to know?

Pupils have come up with shared interpretations of  
the 'hidden meaning'. Not just one answer.  
This is theological thinking.



Monday 26th September 2022

LI: I can interpret the story of the Good Samaritan

WMG

✓ I can identify the hidden meaning behind the story.



Love everybody  
Like yourself  
Help everybody  
So they can help  
you.

Care  
Respect  
Inspire



**Reading as a believer:**  
***In front of the text***  
***'discerning'***

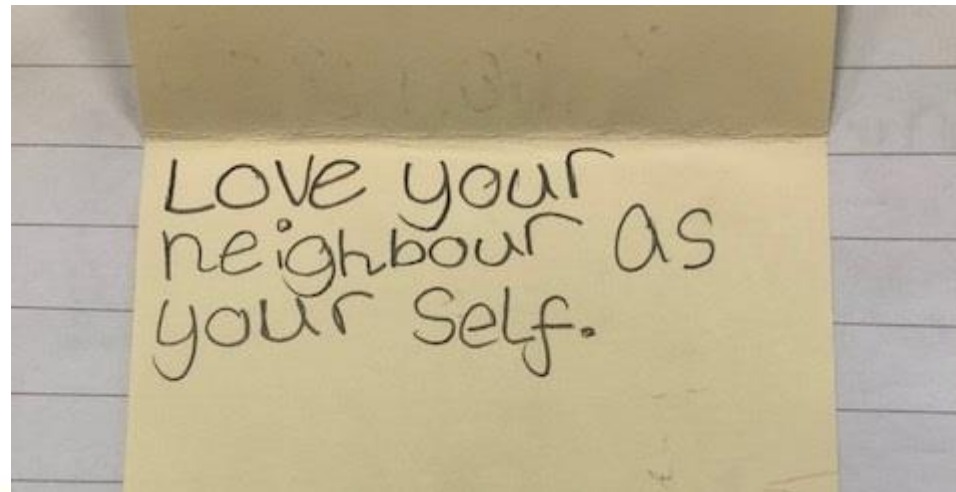


**What do you think of this idea for younger pupils?**

**Could it help with building on retelling to interpreting?**



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# Storytelling

## Brains privilege story

If don't know story – can't work with it

How to help **embed** it in **long term memory**

Importance of stories for retrieval –  
**revisit with greater depth**

# The Lost Son

**Where is it found??**

**What happens before?**

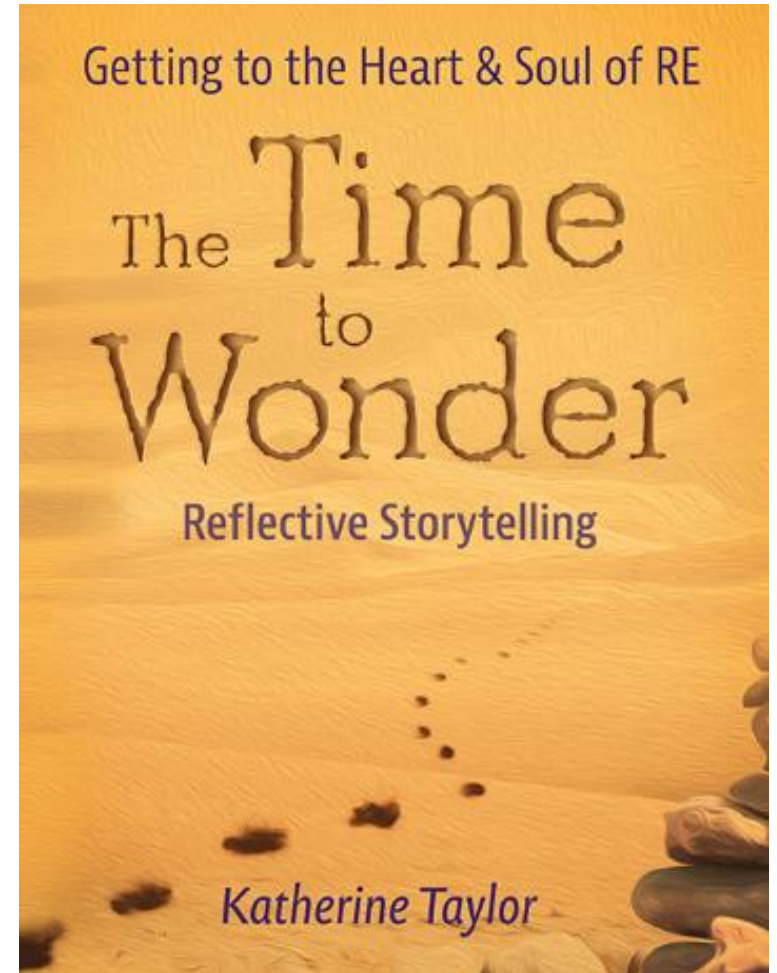
**What happens after?**

# Reflective storytelling

## Symbolism of sand

Script

Questions for pupils





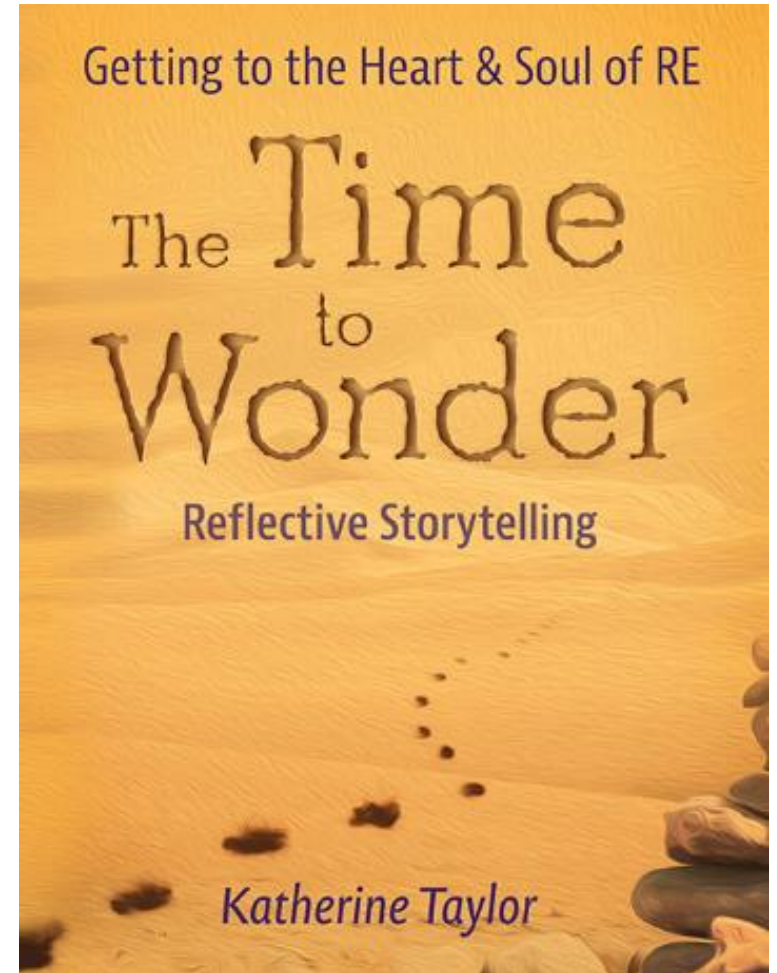
# Lost Son activity

**What do you notice about this approach?**

What do you like?

How might it help pupils engage with scripture?

Could this work in your classroom?



# The worker, his father and his waster of a kid brother

In groups of three, using three colours, plot a line of feelings for each of the three characters in the story of the lost son or forgiving father.

Write comments on how each character feels at each point and why.

Decide who you think suffers most and why.

## Feelings graph:

### Key

	Father
	Younger son
	Older brother



**Reading as a  
reader:  
*within* the text  
drawing out  
understanding**



What must have been going on for Jesus to have to tell this story?



**Reading as the  
writer:**  
*behind the text*

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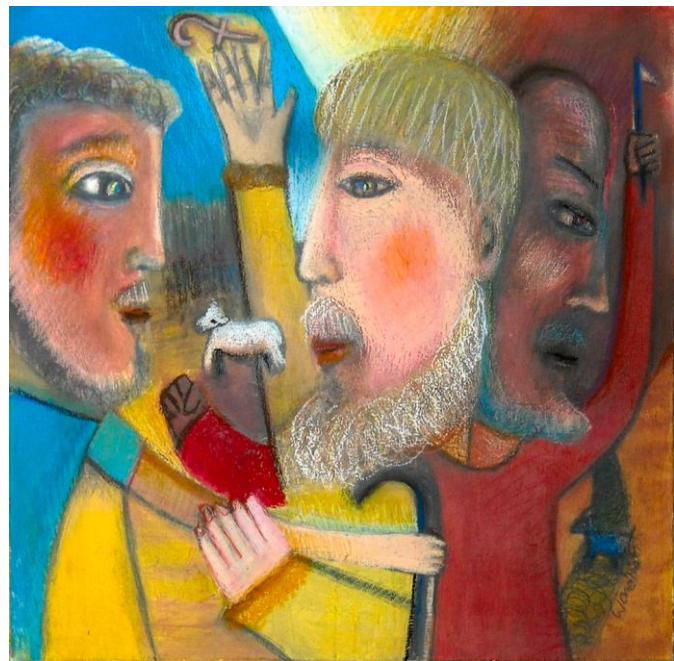
What kind of changes might he have expected from his audience?



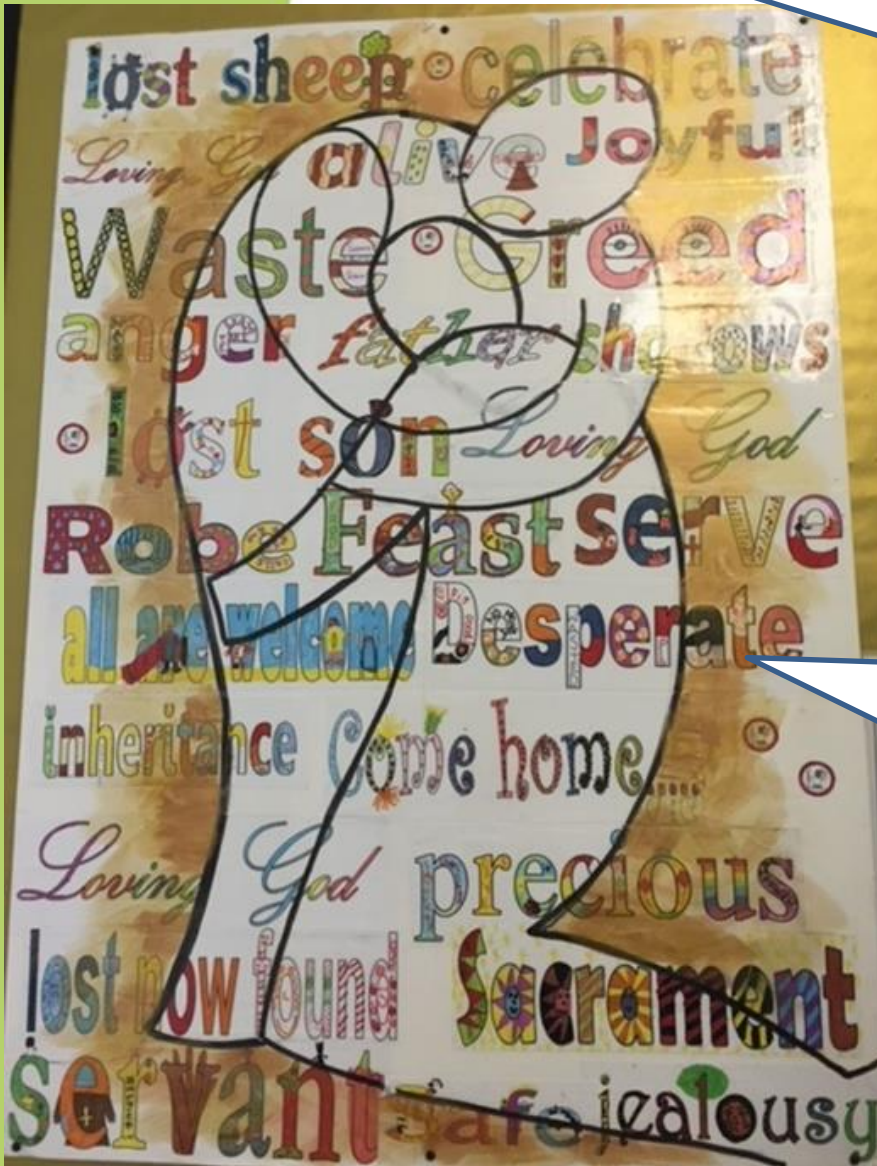
**Reading as a  
believer**  
*in front of the text*

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We chose the word lost sheep as this parable reminded us of the parable of the Lost Sheep. The young son was lost once he had wasted his inheritance, he returned home to his father who had been waiting for him, like the shepherd looking for his lost sheep. The father like the shepherd didn't give up searching and waiting. Both stories have an important message of forgiveness for us today. God is waiting for us to return and be forgiven.

We chose the word desperate because the son looked and showed he was desperate. He looked desperate in the painting with his shaved head, broken sandal and torn clothes. In the painting the youngest son is on his knees begging for forgiveness and asking to be treated like a servant which shows he is desperate for forgiveness and love. The son was so desperate when he had wasted everything he hired himself out to feed pigs, he was so desperate he would have eaten the pig food. Pigs were seen as unclean animals in Jewish law so for the youngest son to work with pigs and to think about eating their food shows how desperate he was.

# Reading as a believer: In front of the text 'discerning'



**'Play with possibilities'**

Develop **critical thinking** – moving  
beyond the 'no wrong answer'

Becoming a '**wise interpreter**'

**Most likely** to be  
Jesus' message



**Least likely** to be  
Jesus' message

It's great to party and waste your money, as long as you say sorry in the end.	It is great to party and celebrate when someone turns to God.	Younger brothers are a pain. They always get to do the good stuff.
God is like the Father in the story. He lets his son go his own way but rejoices when the son returns. The story should really be called "The Forgiving Father".	Always save your money for a rainy day. You never know when disaster may strike.	The Lost Son can return to his father at any point. The same is true for Christians. Even when they sin and go away from God, he wants them to say sorry, and he is looking out for their return.
We should always be prepared to forgive others, even when they have hurt us a lot.	The older brother represents people who already have a relationship with God, like those who are with Jesus when he tells the story. They should be pleased that God forgives sinners, not grumpy about it.	Forgiveness is crazy. Some people just don't deserve to be forgiven. The older brother is right.



# Interpreting other faith stories: The Prophet and the Ants

We read this story and the children decide on the most likely message.

The Prophet and the ants.

What is the message in the story?

Most likely message	
Least likely message	



Could you use an activity like this in your school?  
Could it work in KS1 and KS2?

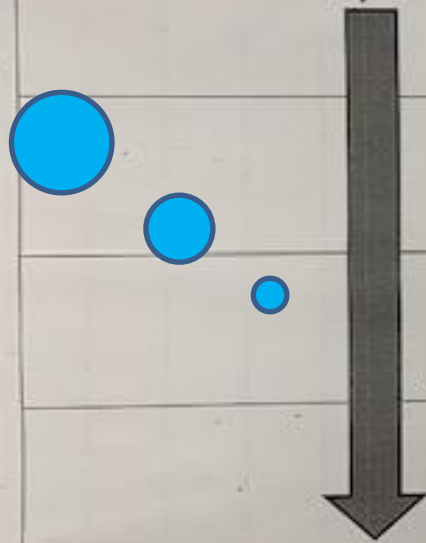


22 WALT: Understand the message in a story that Muhammad told.

### The Prophet and the ants.

What is the message in the story?

Most likely message



Least likely message

Take care of all animals.

All animals are important to God.

Be careful with fire.

Don't go near an ant's nest.

God only cares for small creatures.

Reading as a believer:  
*In front of the text*  
'discerning'



What's in a name?

The Prodigal Son

*The Two Lost  
Sons*

The Lost Son

The Forgiving  
Father

The Foolish Son

The Foolish Father



The Loyal  
Son

The Careless  
Country

# Break Time