

# Using scripture with Key Stage Three

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# Religious Education Curriculum Directory

for Catholic Schools and Colleges in England and Wales



## Why are we here?

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'The primary purpose of Catholic Religious Education is to come to know and understand God's revelation which is fulfilled in the person of Jesus Christ. The Catholic school is 'a clear educational project of which Christ is the foundation.'

**In the person of Christ, the deepest meaning of what it is to be human — that we are created by God and through the Holy Spirit united with Christ in his Incarnation — is discovered. This revelation is known through the scriptures and the tradition of the Church as taught by the Magisterium.**

Religious Education helps the pupil to know and experience the meaning of this revelation in his or her own life and the life of the community which is the Church. Hence 'the promotion of the human person is the goal of the Catholic school.' (RECD 2012)

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Like it says in the RECD, the outcome of Catholic religious education 'is religiously literate young people who have the knowledge, understanding and skills – appropriate to their age and capacity – to think spiritually, ethically and theologically, and who are aware of the demands of religious commitment in everyday life.' (Religious Education in Catholic Schools, Bishops Conference of England and Wales, May 2000)



# A clear mandate

In this way, therefore, through the reading and study of the sacred books "the word of God may spread rapidly and be glorified" (2 Thess. 3:1) and the treasure of revelation, entrusted to the Church, may more and more fill the hearts of men. Just as the life of the Church is strengthened through more frequent celebration of the Eucharistic mystery, **similar we may hope for a new stimulus for the life of the Spirit from a growing reverence for the word of God, which "lasts forever"** (Is. 40:8; see 1 Peter 1:23-25)

# A clear mandate

111. One particular setting for an encounter between the word of God and culture is that of schools and universities. Pastors should be especially attentive to this milieu, promoting a deeper knowledge of the Bible and a grasp of its fruitful cultural implications also for the present day. Study centres supported by Catholic groups offer a distinct contribution to the promotion of culture and education – and this ought to be recognized. Nor must *religious education* be neglected, and religion teachers should be given careful training. Religious education is often the sole opportunity available for

students to encounter the message of faith. **In the teaching of religion, emphasis should be laid on knowledge of sacred Scripture, as a means of overcoming prejudices old and new, and enabling its truth to be better known.**[\[358\]](#)

Verbum Domini



# A clear mandate

## *The Bible and inculturation*

114. The mystery of the incarnation tells us that while God always communicates in a concrete history, taking up the cultural codes embedded therein, the same word can and must also be passed on in different cultures, transforming them from within through what Pope Paul VI called *the evangelization of cultures*.<sup>[364]</sup> **The word of God, like the Christian faith itself, has a profoundly *intercultural* character; it is capable of encountering different cultures and in turn enabling them to encounter one another.**<sup>[365]</sup>

Here too we come to appreciate the importance of the *inculturation* of the Gospel.<sup>[366]</sup> The Church is firmly convinced that the word of God is inherently capable of speaking to all human persons in the context of their own culture: “this conviction springs from the Bible itself, which, right from the Book of Genesis, adopts a universalist stance (cf. *Gen* 1:27-28), maintains it subsequently in the blessing promised to all peoples through Abraham and his offspring (cf. *Gen* 12:3; 18:18), and confirms it definitively in extending to ‘all nations’ the proclamation of the Gospel”.<sup>[367]</sup> For this reason, inculturation is not to be confused with processes of superficial adaptation, much less with a confused syncretism which would dilute the uniqueness of the Gospel in an attempt to make it more easily accepted.<sup>[368]</sup> The authentic paradigm of inculturation is the incarnation itself of the Word: “Acculturation’ or ‘inculturation’ will truly be a reflection of the incarnation of the Word when a culture, transformed and regenerated by the Gospel, brings forth from its own living tradition original expressions of Christian life, celebration and thought”,<sup>[369]</sup> serving as a leaven within the local culture, enhancing the *semina Verbi* and all those positive elements present within that culture, thus opening it to the values of the Gospel.<sup>[370]</sup>



The two pillars of our vocation

- **Great RE = religious literacy**
- **Great RE = catechesis and evangelism**

EDUCATION

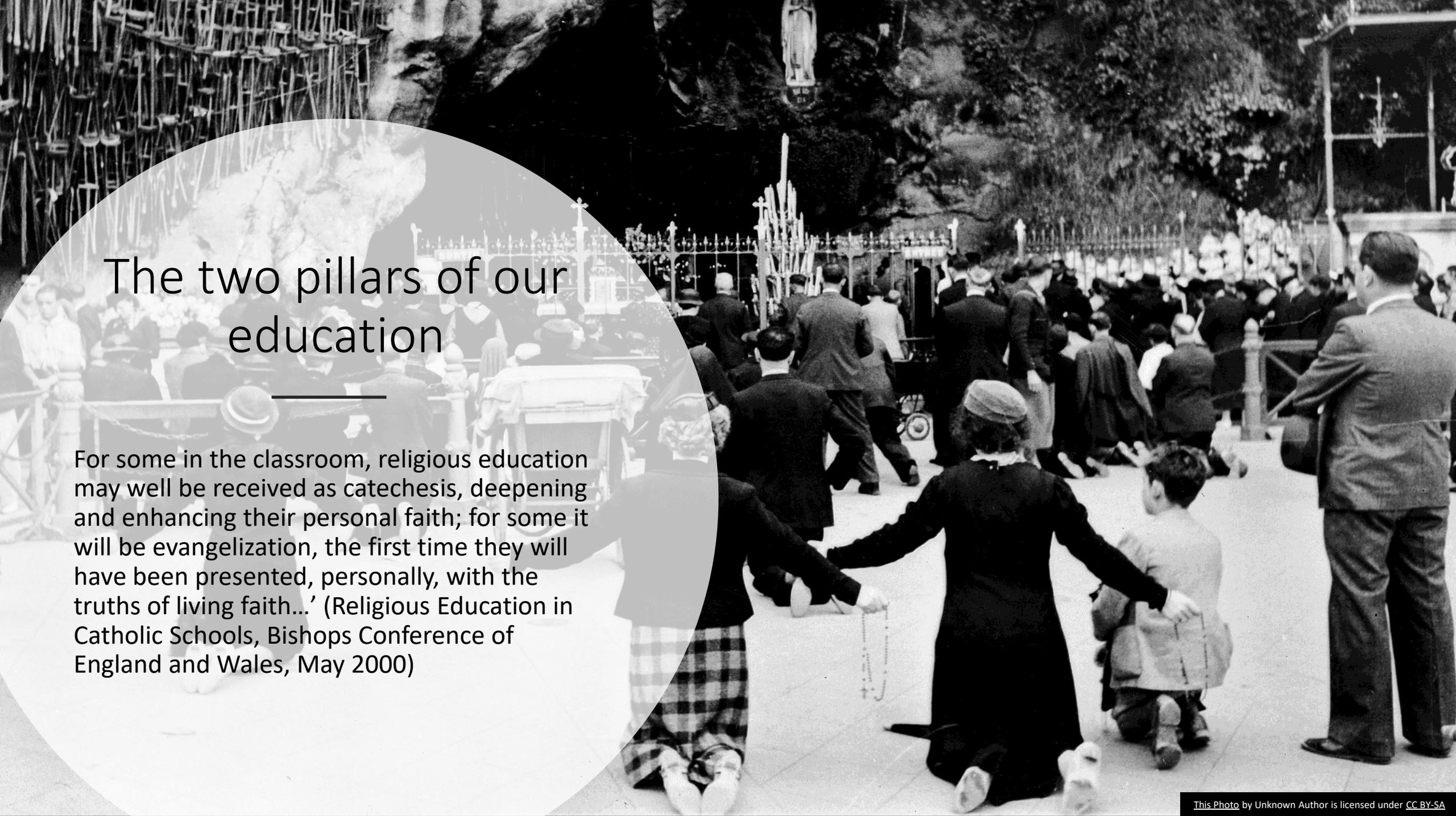




# The two pillars of our vocation

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‘We are clear that the specific contribution to the life of the Catholic school of classroom RE is primarily educational, for its primary purpose is to draw pupils into a systematic study of the teaching of the Church, the saving mystery of Christ which the Church proclaims. Excellent in religious education, then, will be characterized by a clarity of succinct religious learning objectives and of key content, by appropriate methodologies, rigour, richness of resources, achievement of identified outcomes and accurate methods of assessment. **Classroom RE will be a challenging educational engagement between the pupil, the teacher and the authentic subject material.**’ (Religious Education in Catholic Schools, Bishops Conference of England and Wales, May 2000)



## The two pillars of our education

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For some in the classroom, religious education may well be received as catechesis, deepening and enhancing their personal faith; for some it will be evangelization, the first time they will have been presented, personally, with the truths of living faith...' (Religious Education in Catholic Schools, Bishops Conference of England and Wales, May 2000)

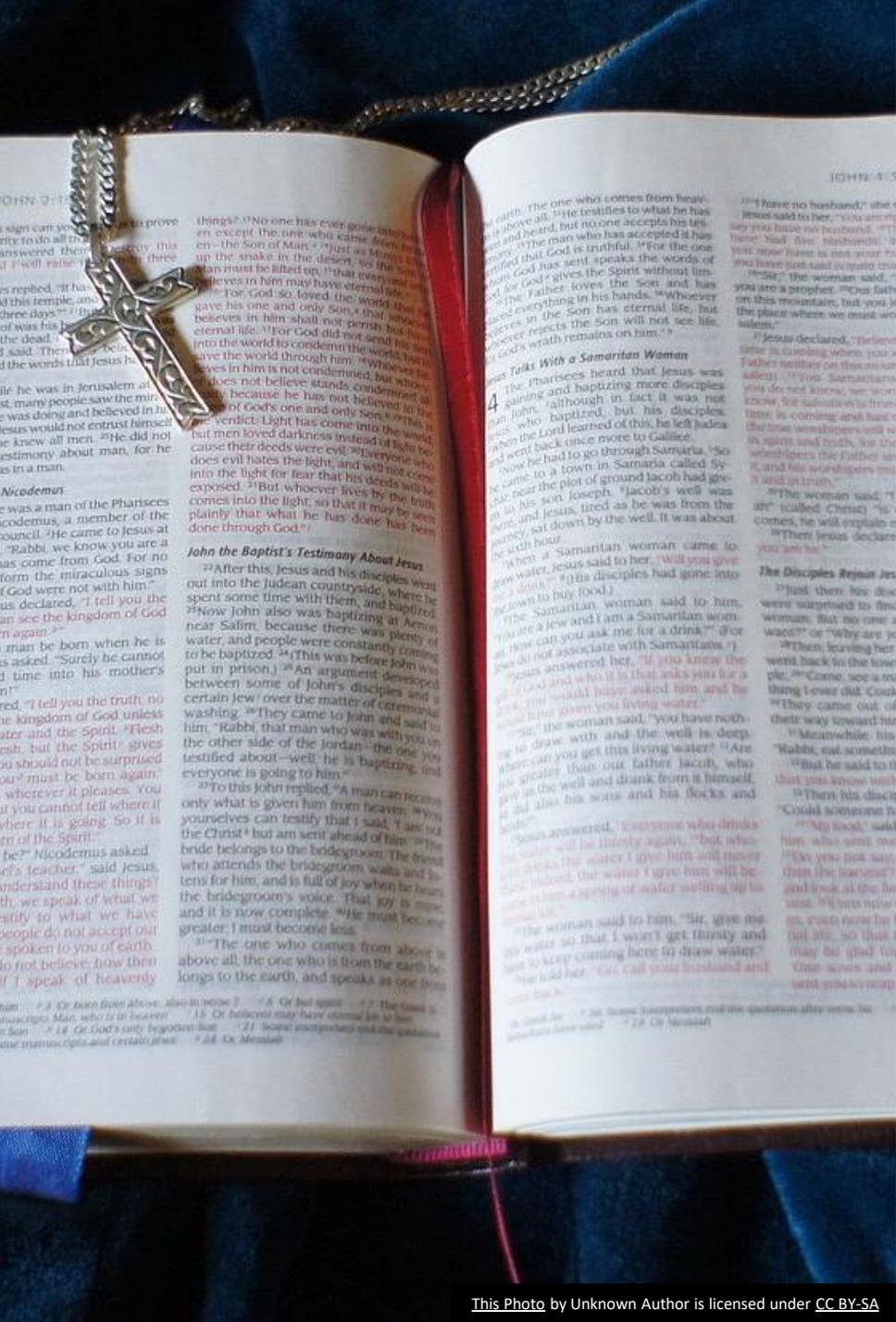
A dark blue, irregularly shaped graphic with a splatter effect, containing white text. The graphic is centered on a white background and has a rough, hand-painted appearance with various shades of blue and white splatters around its edges.

So what can we do  
about it?

# St George's SOW

**Year 7 topics:** Josephites, Bible, Judaism, Covenant, Jesus 'real time, real person, real place, Jesus' teachings, Islam.

**Year 8 topics:** Key Christian beliefs, being a Christian, introduction to the philosophy of religion, the Mass, the paschal mystery, Sikhism and Hinduism.

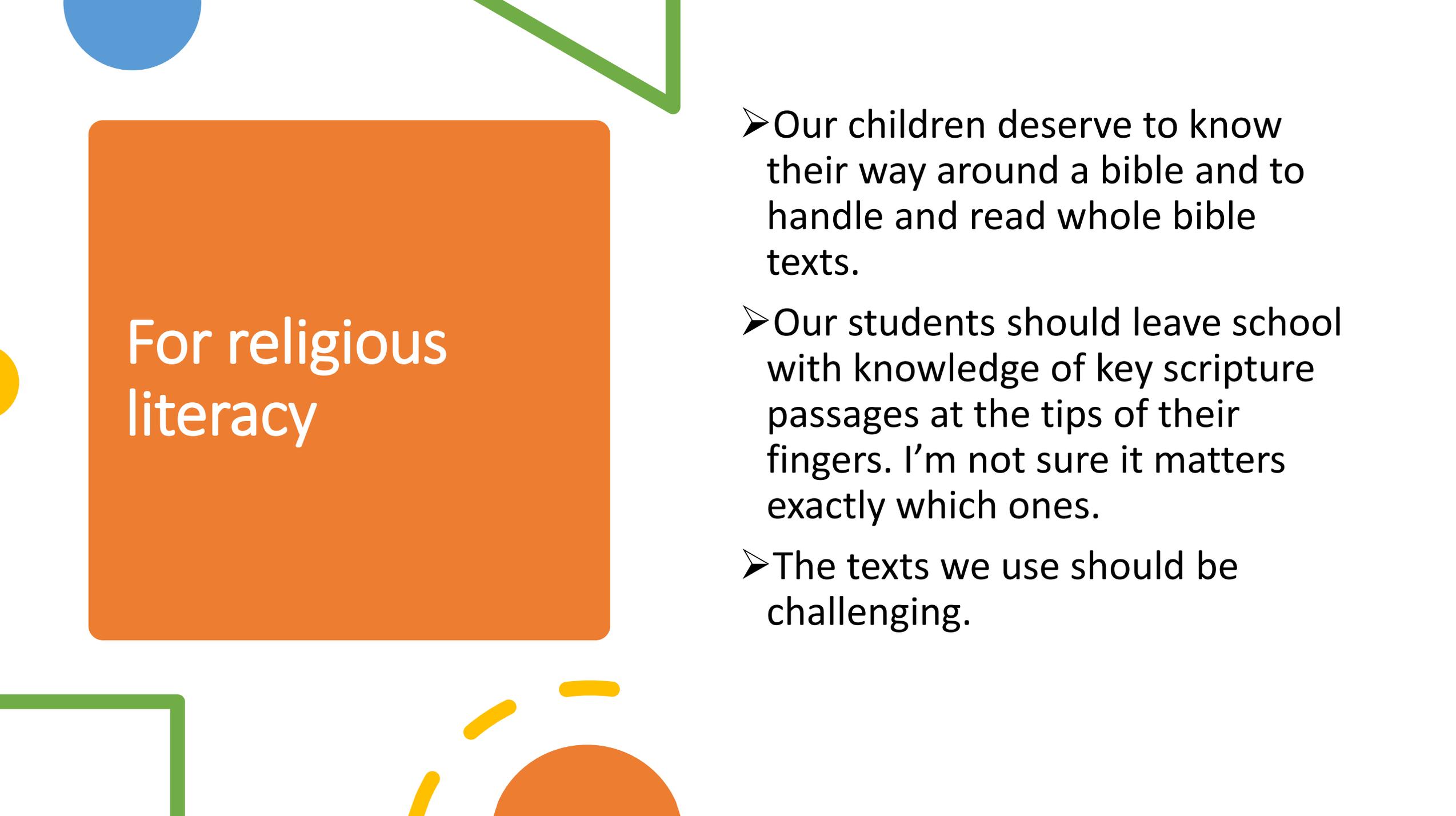


# Some thoughts on these topics

**The bible** – some of our students come to our school knowing very little about the bible and I think its important that they use and handle a ‘real’ bible.’

**The story** - I think they need to know the key covenants in order and they need to know about the life of Jesus in a chronological order.

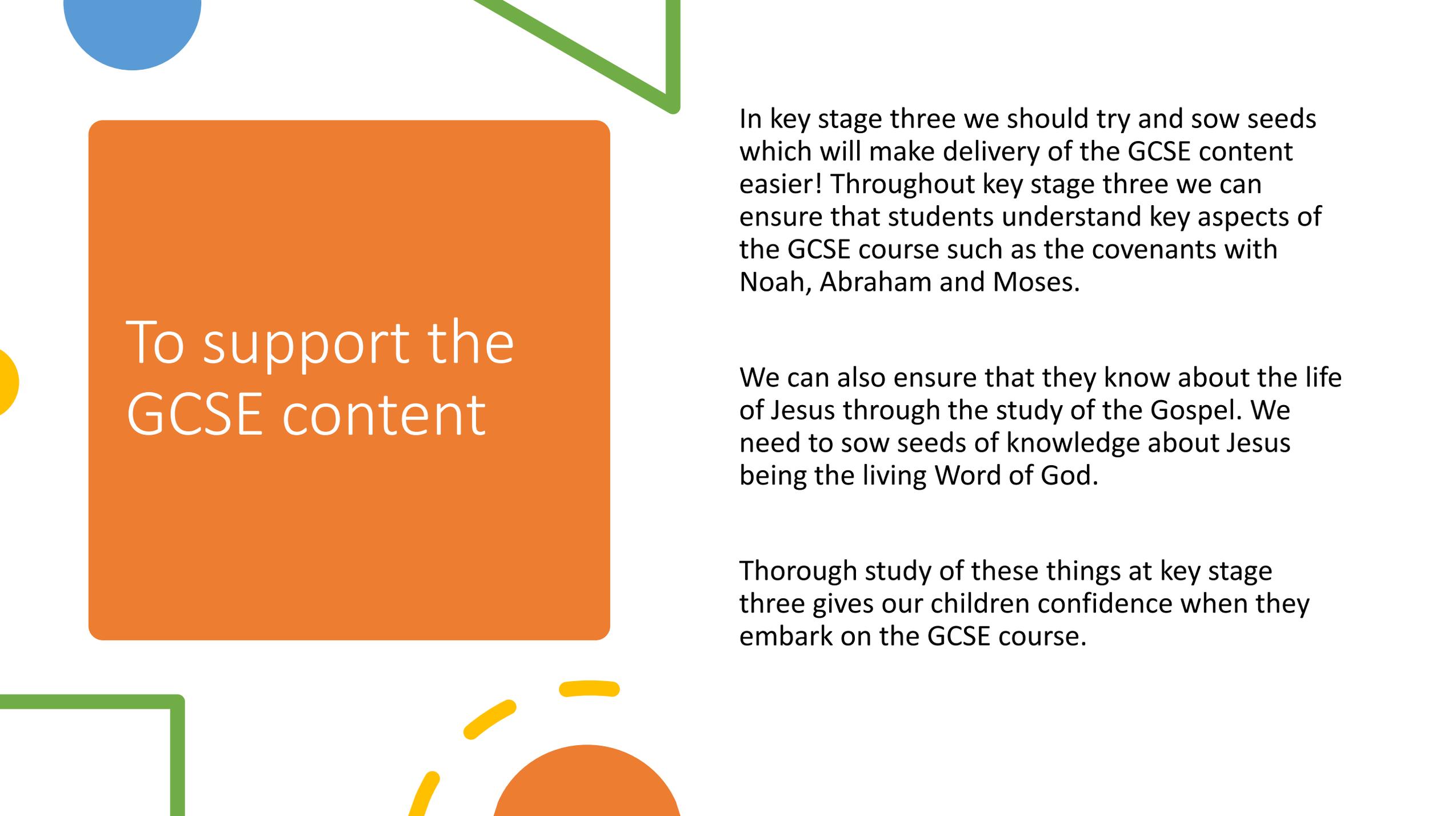
**A Gospel** – I think that now a lot of us don’t teach a gospel at GCSE that it would be a good idea to base New Testament scripture around a Gospel. Mark’s maybe?



## For religious literacy

- Our children deserve to know their way around a bible and to handle and read whole bible texts.
- Our students should leave school with knowledge of key scripture passages at the tips of their fingers. I'm not sure it matters exactly which ones.
- The texts we use should be challenging.





## To support the GCSE content

In key stage three we should try and sow seeds which will make delivery of the GCSE content easier! Throughout key stage three we can ensure that students understand key aspects of the GCSE course such as the covenants with Noah, Abraham and Moses.

We can also ensure that they know about the life of Jesus through the study of the Gospel. We need to sow seeds of knowledge about Jesus being the living Word of God.

Thorough study of these things at key stage three gives our children confidence when they embark on the GCSE course.

# Faith development

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- Imaginative contemplation
- Lectio Divina
- Gospel drama
- Liturgy of the word



# A note on story telling

“the ‘story of Christ is simply a true myth: a myth working on us in the same way as the others, but with this tremendous difference that it really happened.”

— C.S. Lewis, [On Stories: And Other Essays on Literature](#)

- ❖ What we have to do is really cool. And not to be taken lightly. We are charged with the task of passing on a canon of knowledge to the children we teach and so part of that has to be getting them to understand the scriptures. The children should leave our schools knowing the story of the bible and being familiar with the language of the scriptures. It provides them with a toolkit with which they can navigate their faith journeys throughout their lives.



FAITH



Pope Francis July 1<sup>st</sup> 2019

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***‘The Bible is not just a beautiful book to keep on a shelf. It is the Word of life be sown, a gift that the Risen Jesus asks us to accept in order to have life in His name.’***

Any questions?

Thank you for  
listening! 😊