**INTERPRETATION OF PRIMARY RELIGIOUS EDUCATION EXPECTATIONS**

**SPRING SECOND HALF TERM**

**YEAR 5**

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| UNIT | EXPECTATION | OUR UNDERSTANDING | PROMPT QUESTIONS |
| 5.4 Reconciliation | **Compare their own and other people’s responses to questions about the consequences of their actions.** | The old PB begins the unit by providing activities that focus on the consequences of actions. The new PB begins by focusing on two people (Mary Ann Long and Mary Brenner) whose lives had a positive effect on the lives of others.  Activity 3 (a), (b) and (c) on p. 51 of the old pupil book is able to meet this expectation if teachers allow pupils to compare their responses with each other. Activity 1, 3 and 4 on p. 65 of the new PB is able to meet this expectation ***if teachers allow pupils to compare their responses with each other.***  Teachers who want to take this further could use the activity called ‘Dilemmas’  The activity on pp. 54-55 of the old PB and pp. 74-76 of the new PB is also a means of meeting this expectation. The new PB adds some teaching on conscience to this activity which is then useful when discussing the Examination of Conscience in the sacrament of Reconciliation. | Can you think of some good and bad consequences of actions?  Why is dropping a pebble into water a good image for the link between actions and consequences?  What does ‘no one is an island’ mean?  Who and what helps us make decisions about how we should act or live?  What is our conscience? How does it help us?  For a definition and discussion of conscience see  <https://roadmapofthecatholicfaith.blogspot.com/2017/05/295-conscience-is-messenger-of-him-who.html> |
|  | **Show knowledge of the Parable of the Lost Son and show some understanding of what it tells us about reconciliation** | Pupils will need to show a detailed knowledge of the parable of the Lost Son (old PB pp 56-57 and new PB pp. 70-71). This means that pupils can learn the story in different ways, through different media and could compose a retell as part of a group or as an individual task. It is necessary that pupils will need sight of the parable from a bible. The parable of the Lost Son is found in Luke 15:11-32.  Alongside the activities in each PB (old PB activities 1 and 2 p. 57; new PB activities 1-4 p. 72) there is a series of activities in RE Today’s booklet ***Opening Up Christianity*** pp. 26, 28-29 that is a very useful means of learning to interpret and evaluate the parable.  A good way for pupils to come to some understanding of what the parable of the Lost Son tells us about reconciliation is to use the section in the PB entitled ‘*What does it mean to be truly sorry for our sins?*’ (old PB p. 53 and new PB p. 74) The three part list that answers this question gives us the *process of reconciliation*. The parable of the Lost Son shows this process as the story of the Lost Son is told.  The first verses of the parable – vv. 12-14 – express the young son’s sin, his selfishness, instant gratification (not waiting for any inheritance but wishing to have it now, which is like saying that he wishes his father was already dead) and the distance he puts between himself and his father “He went to a country far away” which is another way of describing sin as deliberate separation from God or putting God at a distance. It is from verse 17 that the young son begins to know, understand and act to do his bit to become reconciled with his father.  Ask pupils to make connections between the parable and the three part list. With the activities above, this exercise should help pupils show some understanding of what the parable tells us about reconciliation. | What is the message of the parable?  What is it teaching us?  Who does each character represent? |
|  | **Express a point of view about the characters in the parable of the Lost Son and give a reason for each view** | Pupils could dramatise and/or freeze frame the story of each character. Perhaps pupils could provide a back story. The ‘What can we learn from this parable?’ section on p. 57 of the old PB and questions 1-3 on p. 72 of the new PB that are reproduced in the prompt questions section on the right are a good means of meeting this expectation. | What does the parable tell us about the father? Think about: his feelings, his actions, what we can learn from him.  In what ways did the actions of the youngest son affect: himself, his father, his brother?  What did he believe and what were his values?  Do you think he learned from his experience? In what ways?  What good points does the older brother have?  How does he feel about his younger brother?  Is he right to feel like this? Why / Why not?  What can you learn from him? |
|  | **Show some understanding of the belief that God loves and forgives us and the importance of our response by making links with scripture sources (Mt18: 21-22 Mt 5:23-24 */ Lk22:54-62 / Lk23:34 / Lk23:39-43/ John 15:7.*** | This expectation is covered by work in the old PB in the section ‘Forgiveness is not easy’ on pp. 58-59.  *If teachers have not used the PDF on Forgiving from unit 5.3 they can use it here.*  Teachers could also extend the learning at this point by telling the story of Corrie Ten Boom and her meeting at church with a concentration camp guard. This links well with the emphasis in the PBs on ‘forgiveness is not easy’ and ‘Forgiveness is a gift’ because Corrie didn’t feel like forgiving the guard at all – just like the older brother in the parable of the Lost Son - but with God’s help she decided to forgive and God gave Corrie the strength to forgive and love the man when she could not (the parable of the Lost Son leaves it open as to whether the older brother forgave his younger sibling in the future).  See  <https://www.guideposts.org/better-living/positive-living/guideposts-classics-corrie-ten-boom-on-forgiveness>  and the following webpage for some advice on forgiveness following a summary of Corrie’s story:  [http://www.markmerrill.com/corrie-ten-boom-the-ultimate-forgiveness-story/#:~:text=Take%20courage%20from%20Corrie%20ten,and%20the%20shackles%20of%20selfishness.%E2%80%9D](http://www.markmerrill.com/corrie-ten-boom-the-ultimate-forgiveness-story/" \l ":~:text=Take%20courage%20from%20Corrie%20ten,and%20the%20shackles%20of%20selfishness.%E2%80%9D)  The use of Peter’s denial of Jesus in the new PB, ‘*Peter lets Jesus down*’ shows the sorrow of Peter and this sorrow can be shown by listening to Peter’s lament after disowning Jesus in The Passion of St Matthew by J. S. Bach, an aria (sung by James Hall) entitled “*Erbarme dich, mein Gott” (“Have mercy, my God, for the sake of my tears! See here, before you heart and eyes weep bitterly. Have mercy, my God.*”) It is one of the most moving pieces of music!  <https://www.youtube.com/watch?v=hQjN_pTjpXc>  However, the reconciliation of Peter with Jesus should also be explored with the pupils. Just as Peter disowns Jesus three times, after Jesus’ resurrection Peter is reconciled with Jesus by Jesus asking Peter three times ‘Do you love me?’ See John 21: 15-17. | Choose three of the passages from the gospels, what do they tell us about forgiveness?  Discuss with your partner why forgiving someone is not always easy, list the reasons. Look at your list, ‘Why it is important to forgive?’  What does it mean to say that our ability (power) to forgive is a gift – something given to us? How does Corrie Ten Boom show this?  When I want forgiveness from God can I get it for nothing (did the youngest son in the parable get it for nothing?) Is there something I must do or be? |
|  | **Show knowledge and some understanding of the religious signs and the steps involved in the Sacrament of Reconciliation.** | The material and activities in the old PB pp. 60-63 and new PB pp. 77-80, (particularly questions 1-6 on p. 80) cover enough about the steps involved in the Sacrament of Reconciliation to meet the expectation. However there are **two** religious **signs** used in Reconciliation that are not covered.   1. The first is the purple scarf the priest wears over his shoulders. This is called a **Stole**. A stole is a sign of authority, when the priest wears the stole during the Sacrament of Reconciliation he represents God and through him we receive God’s forgiveness. The colour purple is the Church’s colour for sorrow and the actions done (penance) to express it. 2. The **Prayer of Absolution** (forgiveness – taking away sins) is the second sign of Reconciliation. The prayer is:   *God, the Father of Mercies,  Through the death and resurrection of his Son, Has reconciled the world to himself And sent the Holy Spirit among us For the forgiveness of sins; Through the ministry of the Church May God give you pardon and peace, And I absolve you from your sins In the name of the Father, and of the Son, And of the Holy Spirit,* ***Amen***  God forgives sins through these words of the priest. | See photographs of the Sacrament of Reconciliation showing the Confessional, Priest wearing stole, Priest saying Prayer of Absolution and penitent making the sign of the cross during the Prayer of Absolution. |