

Understanding Scripture

Diocese of Shrewsbury

Years 3 and 4

*Using the New
RECD for better RE
The Bible for the RE
Teacher
Year 3: 15
inspirational ideas*

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Using the new RE Directory and developing active
and engaging learning for all



Lat

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Interpreting the Bible, energising spiritual growth, enabling creative, thoughtful and rigorous learning in RE

Who?

Time starter
Space maker
Earth shaper

Mud modeller
Garden planter
Fruit grower

Stable sleeper
Miracle maker
Eye opener

Cross carrier
Devil crusher
Grave buster

Promise keeper
Hand holder
Heart warmer

Cheerer upper
Energy booster
Life giver

Branch 5: To the Ends of the Earth

Year 3

Use Christian religious language to describe belief in the mystery of God as the Trinity: Explore and describe different symbols of the Trinity p127



This collage by a group of 9 year olds expresses the story their way. Ask pupils to look at various different artworks about this parable and consider what each artist is getting from the Bible, and perhaps adding to the Bible as well.

If the class you are working with created an artwork from the parable, what would the pupils like to show?

The 'Prodigal Son' has been the subject of thousands of works of art. It has been painted, drawn, embroidered, danced, sculpted, dramatized, shown in stained glass, felt, engraving, woodcuts and almost every conceivable art form by artists including, perhaps most famously, Rembrandt van Rijn, in a 1669 masterpiece.

The Luther Seminary has a brilliant online gallery of examples:

<https://www.luthersem.edu/art/search.aspx?m=6216>

Luke 15: The Lost Son Parables of reconciliation

Stimulus: getting interested

To enable pupils to be better informed, and to engage their interest, this lesson idea uses an amazing short video of sand art, in which the artist creates the narrative of the parable of the Prodigal Son in real time as the story is narrated. Check that this can be played in ways that the pupils will be able to see and hear easily – most schools will do this very easily on a classroom whiteboard.

The young people are asked to use the text of the parable from Luke 15 to make sense of the story for themselves, and to think about one theme of the parable, reconciliation – both in families and in relations between humanity and God.

British values and the Bible

As schools promote the values of tolerance, respect, democracy, liberty and the rule of law, an RE lesson like this one can enable pupils to connect the values of reconciliation and forgiveness which the Parable of the Lost Son presents to their own values and the 5 'British Values'. Ask the pupils: who in the parable shows tolerance, respect, and the value of individual liberty?

The values and ethos of the school

Every school is different, but the values which the Bible offers to humanity are often connected to the values a school promotes. This parable is about forgiveness – from God and in the family. It is worthwhile for schools to explore the significance of forgiveness in school and in wider living too.

Flexibilities:

The learning ideas in this lesson can be used in many different ways. As well as these 4 student art works, you might use art from your own school to stimulate reflections and responses, or from www.natre.org.uk/spiritedarts

Good learning: what's working well here?

This lesson starts with the intriguing and fascinating sand art. By relating this to the Biblical text, and to big ideas about divine and human forgiveness, the lesson seeks to build increasing understanding onto a creative starting point. This is often a recipe for good RE.

Learning Activity 1: Watch the sand art animation of the Parable of the Prodigal Son

Begin by telling the pupils that a parable is a story made up to open your mind. It's not simply a 'story with a moral', but instead a story that gets you to see things differently. Show the sand art animation (stop just before the 'meaning' is given at the end). Ask pupils to note down what they think the main meaning of this story might be. Does it have any hidden meanings too?

Get pupils in pairs to compare the sand art animation with the actual gospel text of the parable from Luke 15: 11-32.

Pairs of pupils are to make a comparisons: what has the sand art added to the story? What did the sand artist get from the Bible? What, if anything, have they 'subtracted' or left out?

You could get pupils to do a similar comparison between an art work of the story or its retelling in some other medium. Ask each pair whether they think the message of the parable has been made clear by the new version they are looking at. They might give 'marks out of ten' for each one.

Learning Activity 2: Retell the story of the Prodigal Son in tweets

To help pupils see the three perspectives in the story, get them to work in groups of three. A tweet, 140 characters, is a good way to express the story and to recognise in some detail that the story depends on three perspectives – the father, the son and the older brother.

Ask each person in the group of three to take one role, and make up the tweets their character might have sent at these 8 key moments of the story. You might use this activity after seeing the sand art, and get pupils to write their tweets in pauses as you read the story to them again. Don't worry too much about neatness here: keep it pacy, and move along fast.

<i>At the start: everyone lives at home together.</i>	<i>The younger son asks: "Give me my half of the money I'd get when you die."</i>	<i>The younger son has a wild time in foreign lands</i>	<i>The younger son has lost everything and goes pig feeding</i>
<i>The younger son sets off for home, sorry for his wasteful ways</i>	<i>The father sees his boy in the distance and runs to welcome him</i>	<i>The older brother is enraged and resentful: "what a waster!"</i>	<i>Imagine each of the characters a year later</i>

Additional resources on this topic:

The sand art animation is available at: <https://www.youtube.com/watch?v=EGQjJGxsMbs>

Rembrandt's famous work of genius based upon this parable is easy to find online, e.g. at: <http://www.abcgallery.com/R/rembrandt/rembrandt139.JPG>

Frank Wesley's brilliant painting of the story is available as part of 'Picturing Jesus' (Pack B) from RE Today www.retoday.org.uk

Learning Activity 3: Ranking 6 interpretations of the story

To draw the learning together get pupils to consider 6 different interpretations of the story. One is the sentences with which the animation closes. The others see the parable slightly differently. Ask pairs of pupils to discuss their ranking: which is the best interpretation, and why? They may find it helpful to have these statements on cut-out cards, to move around and sort into their chosen order.

"Jesus told this story as a picture of God's never ending love and forgiveness. God is so happy when his children come back to him. No matter how you used to be in the past, and regardless of what your situation is right now, God will always love you. He is waiting for you to go home."	"Family life is often about love and jealousy, forgiveness and blame. In this story, Jesus shows a subtle understanding of family life: it is maybe easier for parents to love without condition, but the older brother's point is a good one: why should the youngest get away with everything?"
"Jesus' point in this story was to show the religious people of his day that God loves repentance. Saying sorry matters more to God than shouting about what a good person you are. Jesus says there is more joy in heaven over one sinner who turns than over 99 people who don't need to turn!"	"One way of reading the story is to ask: 'Did the young man have to go?' The key line is when he is feeding the pigs, and Jesus says 'he came to himself'. No one else could show him that his family mattered: he had to find out himself. Perhaps we are all like this: we don't know what love is until we have thrown it away."
"Jesus' teaching is clear: God is the father in the story. The runaway son is every normal person. We all have to run independently for a bit! The big brother is the real baddie here: full of jealousy and conformity, he is typical of how 'religion' can make a person into a hypocrite"	"The story has a lesson for everyone who claims to love someone else. If you love someone, set them free. If they do come back to you, not for money, but out of love, then you know it is real."

When pupils have had some time to discuss this, then ask them to consider these three questions:

1. Is it possible that all the interpretations of the parable are true, and that a parable can have many different meanings? Why or why not?
2. Jesus' parable has inspired thousands of paintings, hundreds of songs, several novels and some films. Why do you think it is so much remembered, retold and treasured?
3. Christians think Jesus spoke the truth about God and humanity, and the Bible is an inspired record of what he said. What do you think about these beliefs?

Prophets and promises: peace through Christ

Hope out of despair Arms into art in Maputo

The students' previous learning in RE will have been governed by two attainment targets, 'learning about religion' and 'learning from religion'. These continue to have relevance for RE and for wider concerns about peace and conflict. The aim should be to provide progression and continuity. However pupils tend to find it more interesting to come at learning about religion through their own experiences. They're generally less interested by patterns of formal religion as the beliefs, ideas and philosophies which they work within. Learners will be developing a view of the world which they use to respond to the questions that life poses and relate naturally to 'doing theology' although it sounds a strange suggestion when offered to them initially. It is a time for questioning and idealism, of searching for meaning, evaluating diverse experiences so that, whether consciously recognised or not, a philosophy of life is emerging. Here is a matrix of questions, closely connected with RE's intention that 'learning from religion' is possible and desirable for any student, from which you might choose to select when focusing on your conference theme.

A Questions of Origin	Where am I from? How did we originate? What difference do our answers make to how we live? If we are an accident, then what does that do to our sense of significance?
B Questions of Meaning	What's the meaning of life? What meanings have I found in my experience? Why does life sometimes seem meaningless?
C Questions of Purpose	What's the point of making an effort? Are there purposes in life beyond sex and shopping? Does purposeful living demand faith in something or someone? Faith in myself?
D Questions of Truth	How do we know what's true? Why do people disagree so much about God and life after death? Should we despair of finding the truth?
E Questions of Identity	Who am I? What makes the self unique – if it is unique? Why are some people full of hope, others full of rage? Can the 'real me' change?
F Questions of Belonging	Can the individual make sense of life without the group? What groups do I belong to? What impact does being British have on us today? Does it make us cynical, despairing materialists – or can it make us hopeful, positive young citizens?
G Questions of Value	What matters most to me? Why? Why are some different values so common across the world? What grounds for hoping that my values can have a positive impact are there?
H Questions of Commitment	What will I live for? What would I die for? What are my commitments? Why do other people's commitments sometimes look fanatical?
I Questions of Destiny	Where are we heading? What happens when we die? What will we know at the end of life, but not before? How does hope enable the good life? What can we learn if we despair in the face of death?

Wrestling the big questions to the floor: Quality education surely includes dropping pupils into the challenges of wrestling with great issues of life and faith, connecting their experience of contemporary culture to those of their own spirituality, exploring with them those things which are of ultimate significance, enabling them to articulate their own beliefs and dialogue with those of others, are all approaches which can engage and enable them to have the confidence to consider religious and spiritual questions. Aim high and tackle the philosophical depths.

The Choice & Our Choice: This section offers a possible ending to the conference in the form of a story but it could be a separate element. It's a true story which can be researched on the British Museum & Christian Aid websites and focuses the conference on not only our individual moral positions but our response to the ethical choices which we will face in relation to good and evil.

It's a true story that brings together the action of a person who gives 20p in a street to street collection today, the vision of a Prophet from the Jewish Bible, the British Museum and some young people aged 16-19 living in Mozambique. A PowerPoint presentation on the disc supports this activity.



A quick search of the web for 'Throne of Weapons' will furnish you with a great deal of the background.

In 1995 in Maputo the capital of Mozambique Bishop Dinis Sengulane began the 'Transforming Arms into Tools' project. After the civil war the country was littered with munitions which continued to cause serious injury. Many families and individuals kept guns, grenades and even mines for protection, but often they did not protect: children played with them and maimed themselves or their friends.

With the support of the Christian Council of Mozambique and inspired by the vision of Isaiah Chapter 2 verse 4, in which swords will be turned into ploughshares, he applied to a UK charity for a grant to buy second hand garden tools, sewing machines and bicycles. These tools he offered free in exchange for redundant - but still highly dangerous - munitions. The cathedral was soon overwhelmed by demand and the armaments built up. An approach was made to the local technical college to make something creative with the decommissioned weapons. Kester and other young people, some of whom had been child soldiers in the conflict, produced a number of chairs such as this. The sculpture is powerful but added significance in an African context lies in the carved chair as a symbol of power and prestige. Twenty were auctioned in the UK and with the proceeds more garden tools were purchased. Subsequently Kester was commissioned by the museum to build the Tree of Life

which received much publicity during 2005. It stands in Maputo today. Over 200 000 weapons have been taken off the streets of Mozambique, making peace after war.

People often play down the influence they have and feel the part they play is insignificant. Whether or not they own for themselves a religious belief, each person has a choice which can be made to nurture good in the face of evil.

Challenge: will the contribution to the world I make reduce evil or will I increase evil? What will make the difference?

This story is an example of the kind of materials that can make a challenging and provocative conclusion to a day conference or a unit of work. Unless the Bishop experienced the tears of despair and loss, the rage of a feeling of impotence, then the project would never have begun, never have had the great effects it is having. Practitioners need to think carefully about the best possible end to a conference or course of lessons. The challenge issued might be to good citizenship, to living out their own values, to making a contribution to the better world.

Gandhi: 'be the change you want to see in the world.'

The Bible in 750 Words

Robin Stockitt wrote this single page to sum up the whole Bible, and won a competition with his idea. I think this little work of art is more than a summary.

At the centre of creation lies a heart beat: tick...tick...tick...tick. At times the beat quickens, during moments of high anticipation, but then it returns to its steady rhythm, without pause, without hesitation, day after day, year after year, unending. It is the pulsing life blood of love flowing from the heart of God towards all that he has made. One day this God will visit his creation in person. He himself will go and participate in the life of humanity. He will laugh and cry, encourage and admonish, educate and confuse, suffer and die, and rise again to the surprise, delight and dismay of the people with whom he lived. But this is to rush ahead to the end of the story.

At the heart of the Bible is a struggle. It is the story of a great drama in which humanity tries to keep in step with the heartbeat of love. Occasionally God and his people walk in harmony, shoulder to shoulder in sweet communion in the cool of the day. It was like this at the beginning for Adam and his wife given paradise to enjoy and guard. And there were holy moments of great intimacy too for Abram, Moses, Elijah, David, Isaiah, John and Peter. These were ordinary humans who felt the pull and tug of the heart beat of love upon their souls and responded to it. And yet the struggle to hear and to heed God's voice was often lost by those very same people who, last week, had followed God's insistent call so carefully.

At times the struggle was lost by a whole nation, God's chosen nation, Israel, despite the pleas and warnings of the prophets, God's spokespeople, who bravely stood up in his name. "These people, whom I love to bless", announced God one day, "will be a vehicle for blessing to spread to the whole world. They are blessed, not because they are more loved, but simply so that others might, through them, discern and enjoy me too". God took these people, a rag-tag collection of unknown tribes, and through an extraordinary tale of enslavement in Egypt, rescue and deliverance across a harsh and forbidding desert, shaped them into a people that belonged to him. But alas, all too often, the blessing was kept to themselves and thereby it began to decay. The

prophets came to call them out of their stupor and stubborn rebelliousness. 'Trust' called out Jeremiah in the heat of political turmoil. To no avail. 'Be merciful' declared Micah when the temptation was to be harsh and unyielding. But no-one heard.

And so it continued year after year, king after king, prophet after prophet until one day all God's chosen people were taken away to a distant land - the land of Babylon - where they remained for 70 years, in order that they might learn that mercy is better than sacrifice and love, for God and neighbour, is more important than anything else in the whole world. Those who heard the heart beat and remembered from whence it came wrote down their struggles and heartaches, as well as their joys and times of jubilant thanksgiving. Their prayers and poems were collected together in the Psalms and became a treasured library.

And so God's time drew near. It was the time for his appearing, for his coming to his own people. He called himself Emmanuel, God with us or Jesus, God the Saviour made flesh. He chose to come in disguise, as an infant in an unknown village to a simple peasant girl. He came to those who had lost their way, who had become deaf to the pulsing beat of love, who were blind to the yearning of God for them.

This Jesus, God's own Son, would enter their darkness to find them. He would even enter death for them, in order that they might know, that in God's great drama, forgiveness, reconciliation, and a new beginning were available for all. When Jesus rose again after three days, everything became new. God's people were no longer those who simply named themselves, 'Israel'. Jesus had flung the doors of the kingdom of heaven open wide for all to enter. The community that gladly walked through those doors of welcome, called themselves the 'called out ones' or the 'ekklesia' or 'the church' made up entirely of people, not at all of brick or stone.

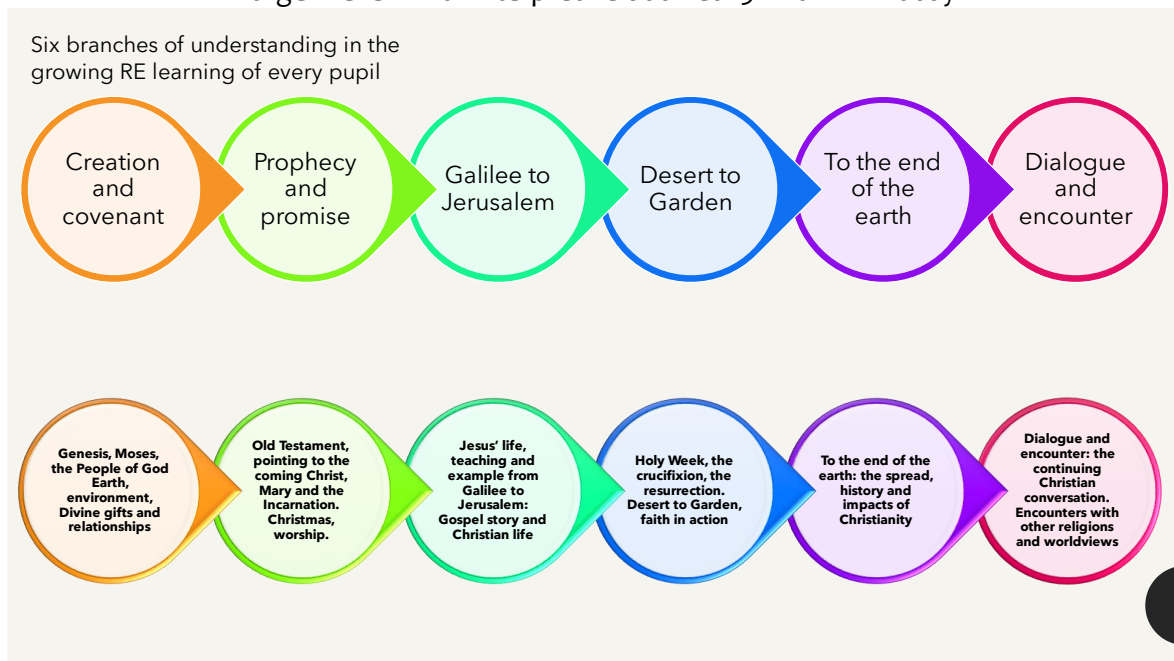
The remainder of the Bible concerns the struggle of this new community to understand itself, its relationship to Jesus, the carpenter from Nazareth who had come to reveal God to them and to tell them all about the heartbeat of love that never stops. It is an unfinished story...

Tick... tick... tick... tick

**The Bible Big Story – the Big Frieze. £52.25 from RE Today in wallchart size.
Also available via the Understanding Christianity website and training module.**



Large frieze – with interpretive booklet £52 from RE Today



9YO children shared the Bible's Big Story with the infants, developing oracy skills as storytellers.

Evaluation Bella

Did the Robins enjoy your story telling?
Katharine and Scarlet enjoyed the part about the story when we had them down the stairs and the apple trees.

What part of the story could the Robins retell to you?
They could retell all of the story very well and very clearly.

What parts of the story did you explain clearly?
We explained it all very clearly but I think we could improve on our explanation.

Which parts do you need to work at in order to retell clearly?
Our explanation and I think we could make more of the bible clearly and the pictures and colour.

How much did this activity help to improve your knowledge and understanding of the Big Story of the Bible?
A lot and I really enjoyed telling the story to the Robins.

Evaluation Lucy

Did the Robins enjoy your story telling? Yes, I think they did.
We were the guessing game.

What part of the story could the Robins retell to you?
The Robins could retell us about the stories but they could tell us about all about fall.

What parts of the story did you explain clearly?
We explained their question was when is around the world and they answered to us very well.

Which parts do you need to work at in order to retell clearly?
We needed to work a little more about the game, because it didn't make sense about the game.

How much did this activity help to improve your knowledge and understanding of the Big Story of the Bible?
We did a lot to understand more and all the stories in the bible and to learn more knowledge about the stories.

- What are your ambitions for RE? Mine is not to have the odd rare orchid growing, but for the smooth green grass of quality across the school.
- One way to spread this is by getting the best bits shared, as happens here from Y5 to Y2. The teacher in Y2 was encouraged to up her game, but gently...

What happened? Choose 5 keywords.	A Centurion: was boss of 100 Roman soldiers. How would Jewish people feel about this?	How can you tell that the Centurion admired Jesus a lot?
What did Jesus offer to do? Why didn't the Centurion want Jesus to do this?	The Faith of the Centurion When Jesus had entered Capernaum, a centurion came to him, asking for help. "Lord," he said, "my servant lies at home paralyzed, suffering terribly." Jesus said to him, "Shall I come and heal him?" The centurion replied, "Lord, I do not deserve to have you come under my roof. But just say the word, and my servant will be healed. For I myself am a man under authority, with soldiers under me. I tell this one, 'Go,' and he goes; and that one, 'Come,' and he comes. I say to my servant, 'Do this,' and he does it." When Jesus heard this, he was amazed and said to those following him, "Truly I tell you, I have not found anyone in Israel with such great faith. I say to you that many will come from the east and the west, and will take their places at the feast with Abraham, Isaac and Jacob in the kingdom of heaven. But the subjects of the kingdom will be thrown outside, into the darkness, where there will be weeping and gnashing of teeth." Then Jesus said to the centurion, "Go! Let it be done just as you believed it would." And his servant was healed at that moment.	Jesus is king: what kind of King is Jesus in this story? How does it show?
What power does Jesus have here?	Faith: what difference does it make in the story?	What do you think are the hidden messages in this story?

Over the page: draw your picture of the key moment in the story, and put thought bubbles for each character.

Three things that matter most at Holy Week and Easter Draw and describe	Explain carefully with good reasons why you chose this one. Use some Keyword: sacrifice / salvation / eucharist / bread and wine / redemption / love / forgiveness / new life / resurrection
My first choice	
My second choice	
My third choice	
From this activity, I learned to think more about Holy Week and Easter. My best thoughts are...	

Thinking about Easter: using some artefacts

What happened at Easter and what does it all mean? Big questions and big ideas for Christians. If you are teaching Easter to your primary pupils this term then a box of Easter artefacts (include a chocolate rabbit) could help to make it all rather more thoughtful.

Take objects from the box one by one and display them on a cloth. Ask a child to say of each one what it has to do with the Easter story. You could use BBC broadcasts: 'Religions of the World' for 5-7s and 'My Life My Religion' for 7-11s to recap on the Easter story and practice if the class need this. Here is a list of what might go in the box, but you can do this according to what you have available.

An egg. Symbol of new life, it looks like a stone, but something alive comes from it, like the grave of Christ in the Easter story.

A rabbit. A common symbol for spring and for Easter, wrapped up in a myth of the 'Easter Bunny'.

Thirty pieces of silver (mostly 10p pieces here). The price Judas was paid to betray Jesus.

A six inch nail. Jesus was crucified by the Romans, who used nails to torture people to death. Not for infants!

A world. Christians believe that Jesus' death was not just a tragedy, but an act of love that saves the world.

A chocolate rabbit. In the tradition of Easter chocolate!

A bandage. The body of Jesus was buried wrapped in bandages.

A Divine chocolate bar. Chocolate has a special place at Easter, partly because Lent, the 40 previous days, is a time of abstinence.

A donkey. Jesus' last week began with a triumphant procession into Jerusalem on a donkey.

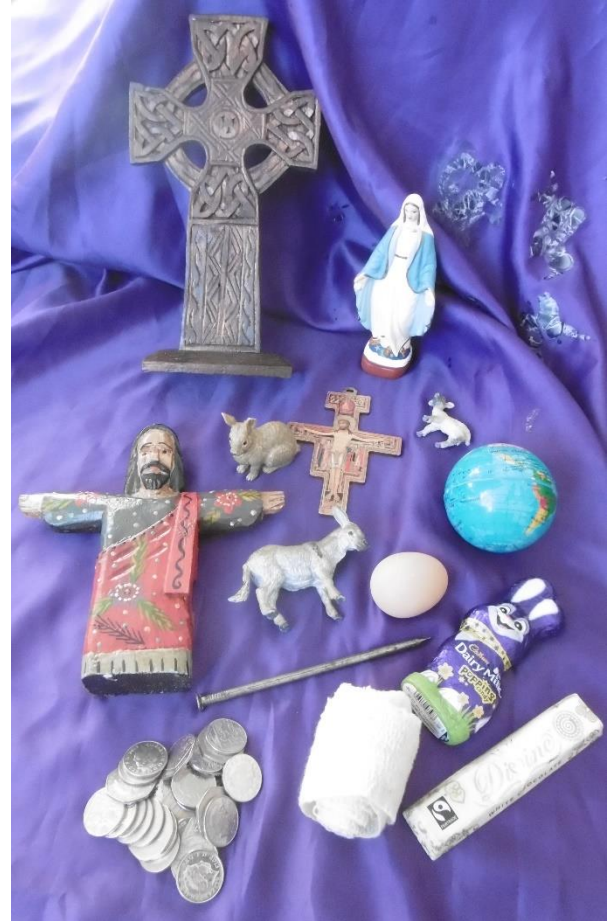
An image of Mary, the mother of Jesus. She was a witness to his death and at the empty tomb. What might she have felt on these two days?

A crucifix. An image of Jesus on the cross, easy to call a 'Friday Cross' for children.

An empty cross. An image of the cross with nobody on it: a resurrection image, easy to refer to as a 'Sunday Cross'.

A figure of the risen Christ. Jesus back from the dead, with wounds in his hands and feet.

A lamb. Christians call Jesus 'the Lamb of God': to them, he is the sacrifice that brings humanity and God together.



Four thinking activities:

Speak and listen: Discuss each object's connection to Easter stories and celebrations.

Play 'Kim's Game'. Cover the objects with the cloth and ask pupils if they can remember all 14.

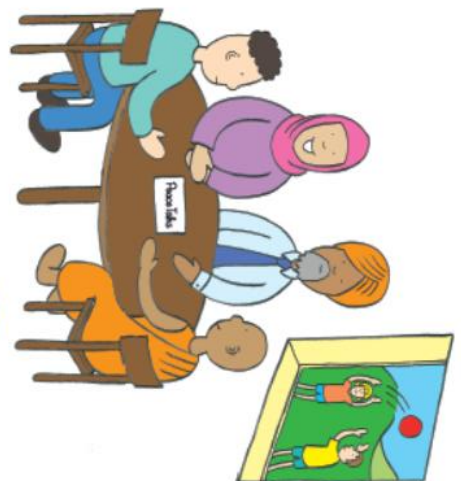
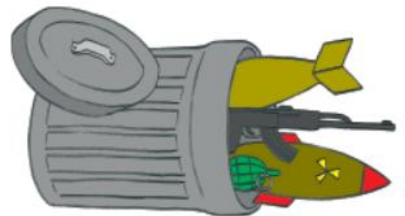
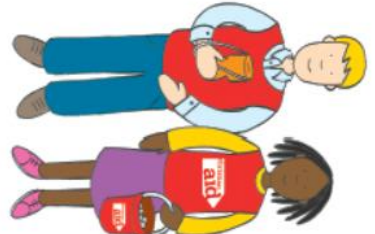
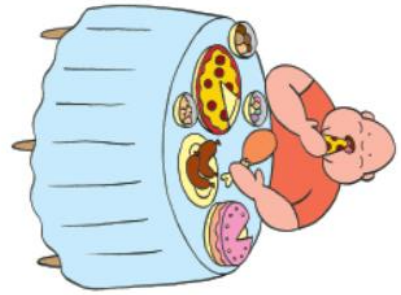
Put the 14 in number order. Lay out numbers 1-14 in a line and invite different children to start at the bottom: what is least important at Easter? 13th least important? Work up to number 1.

Writing about what matters at Easter. Ask pupils to select the three objects they think say the most about the Easter festival, and write a paragraph to explain why they chose these three.

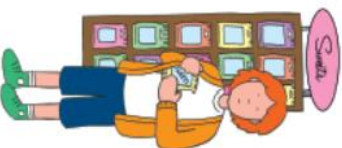
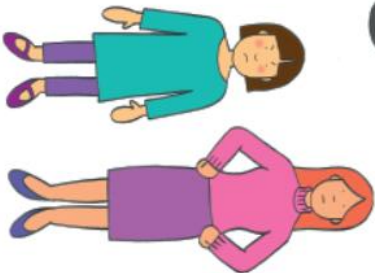
Many thanks to TTS Education who provided the key artefacts for this activity. See their catalogue of religious artefacts online at: <https://www.tts-group.co.uk/primary/re/>

"The world matters, because Christians think Jesus died to save the world and people all over the world have Easter festivities. The nail matters because that is how the Romans tortured Jesus to death. The egg matters because it is a sign that Jesus was dead and buried, but he had a new life on Easter Sunday." Sam, 9.





Our Father, who lives in Heaven
 May your name be kept holy
 Your kingdom come, your will be done,
 on earth and in heaven
 Give us today the food we need
 And forgive us our sins
 Just as we forgive those who sin against us
 Do not lead us into temptation
 But free us from evil
 For the kingdom, the power and the glory
 Belong to you forever and ever
 Amen



The life of Saint Paul in Thirty Sentences

A few years after Jesus was born, maybe in 8 or 10 AD, a little boy called Saul lived at Tarsus. He was super-clever.	Saul changed his old name to Paul. He and Barnabas set off together to spread the word about Jesus, starting in Cyprus.	Paul's letters were inspiring. To Corinth, he wrote about love: 'Love is patient and kind, never rude. Love never gives up. Love hopes all things. Love never ends.'
Aged 12, when it was time for his Bar Mitzvah, Saul had the chance to go to university in Jerusalem. His teacher was one of the best: Rabbi Gamaliel! Saul loved it.	For the next 12 years, Paul went from city to city all over the Roman world spreading the Gospel of Jesus everywhere. He started over 20 new churches.	In his letter to the Galatians, Paul described how to live: 'The fruit of the Holy Spirit is love, joy, peace, patience, kindness, goodness...'
As he got older, he was very committed to his religion, and he really didn't like new ideas. He specially opposed the followers of Jesus.	Paul was also a brilliant writer. He sent letters to all the new Christians in the different churches.	In his letter to Ephesians, Paul tells Christians: "wear armour like a soldier – the armour of God! The helmet of salvation and the shoes of peace..."
When Stephen, a leader of the early Christians, preached, Saul was furious. He organised a mob to stone Stephen to death, minding the coats while Stephen died.	There are 13 books in the Bible connected to Paul (maybe some were edited by his followers). They include the famous letters to Romans, Corinthians and Philippians.	In about 58AD Paul was arrested in Jerusalem and then sent to Rome by his enemies to be tried for his life. They said he was a troublemaker because of his new ideas about Jesus.
As Stephen died, he prayed for God to forgive those who stoned him! Saul found that dreadfully disturbing.	Paul had given up violence, but he was often treated violently by people who didn't like the message of love and peace he preached. He was imprisoned, beaten and chased by mobs.	After many adventures, Paul arrived in Rome as a prisoner. No one is quite sure what happened, but he was probably beheaded by the Romans in 62AD because he would not give up his faith in Jesus.

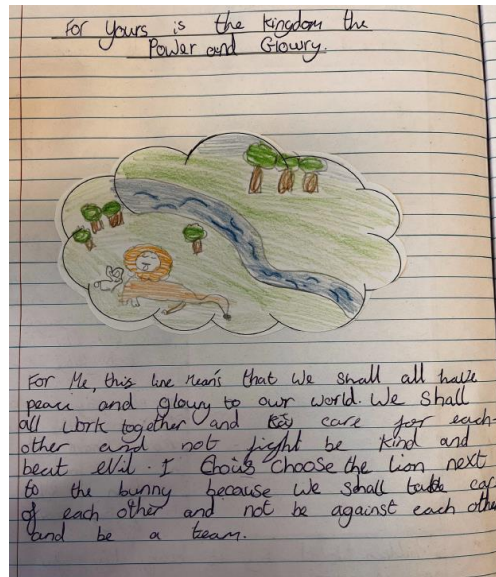
Saul got permission to go to Damascus to arrest any followers of Jesus there. Full of hate for the Christians, he travelled, but just outside the city...	One time he was in prison in Ephesus because of his preaching. An earthquake shook the chains and gates open: it was like being freed by an angel.	When the Christians put the Bible together, they included 13 books by Paul (maybe some were edited by his friends and followers).
...Saul's life changed forever. A bright light threw him from his horse, and a voice said 'Saul, Saul, why are you picking on me?'	One time Paul was on a ship to Rome and it was wrecked in a storm: he prayed for all the people to be safe, and everyone survived and came safe to shore.	Paul was involved with over 20 churches all over the known world, preaching, teaching, caring and sending letters about Jesus and the Gospel
It was the voice of Jesus. Saul was blinded by the light. He saw nothing for three days. Then a brave Christian came to visit him in Damascus and prayed for him. His sight returned.	Paul knew the Christians at Jerusalem were very poor so when there was a famine he raised money from all his new churches to help them. It was like an international charity.	After his death, Paul's fame grew stronger. 20 centuries after he lived, Christians today still tell his story and read his letters. Was he Jesus' greatest ever follower? Maybe.
Saul – who had hated Jesus and the Christians – became a follower of Jesus's way. He got baptised. But then for many years he went back to Tarsus. Had he wasted his life?	Paul was a very friendly man: one time in Philippi he met Lydia, a purple cloth dealer, and they started a church together by the riverside just out of town.	In one of his last letters Paul wondered why God had chosen him. He says 'I think it was because I was the worst. If Jesus could become my Lord, he could be Lord of all.'
Saul's Christian friend Barnabas went looking for him at Tarsus in 46AD. Saul was working as a tent maker. Barnabas encouraged Saul to use his wonderful talents and cleverness for God.	Could Paul hear messages from God? One time he had a dream inviting him to Thessalonica, in Greece. He went there and started a church, the very first church in Europe.	The message Paul always preached was: "You can't by yourself be good enough for God. But it doesn't matter. Jesus brought the gift of God's grace to save us all. Just trust Jesus." It's what he did himself.

My part of the story says:

Here's my picture to show what my sentence means:

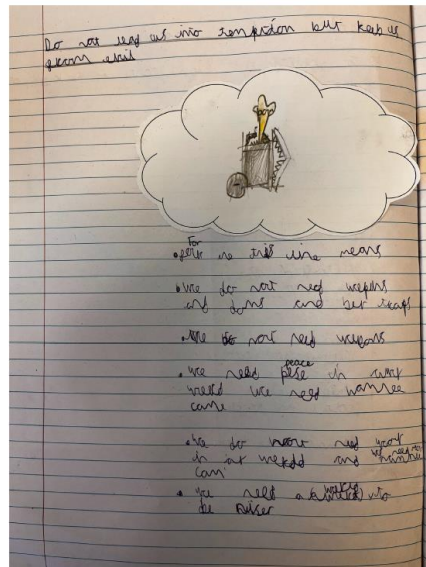
What I learned about Saint Paul:

The important thing about my bit of the story is:



For yours is the kingdom the power and the glory

"To me this line means that we should all have peace and glory to our world. We shall all work together and care for each other and not fight, be kind and beat evil. I chose the lion next to the bunny because we shall take care of each other and not be against each other, and be a team"



Do not lead us into temptation but keep us from evil

"For me this line means
 we do not need weapons and bombs and bear traps.
 We do not need weapons.
 We need peace in our world like need harmony come
 We do not need war in our world
 We need a world to be nicer"



Similarities keywords
 Bread
 Wine
 Body of Jesus
 Blood of Jesus
 Prayer
 Jesus gives himself
 Followers of Jesus
 Giving ourselves
 Worship
 Memory
 Light of the World
 Sacrifice
 Lamb of God



5 things that happen at the Mass

My way of explaining the link between Jesus' Last Supper and the Mass or Eucharist:

5 things that happened at the Last Supper

Similar and different: fill in the grid with comparisons

This is unique because...

These 2 share...



These 2 share...

All three share...



These 2 share...



This is unique because...

This is unique because...

File 5 Song Title: Bring it All To Me Anything excited, anything inspired bring it all, bring it all to me Everything that's lazy, everything that's tired bring it all, bring it all to me Anything that rages, anything that screams bring it all, bring it all to me Everything that wonders, everything that dreams bring it all, bring it all to me <i>You can bring me anything you can bring me everything just bring it all, bring it all to me</i> Anything that's easy, anything that's hard bring it all bring it all to me Everything that's perfect, everything that's scarred Bring it all, bring it all to me Anything you're proud of, anything you're not bring it all, bring it all to me Everything you're hiding, everything you've got Bring it all, bring it all to me I know how you feel because I know you I know how you feel, because I made you Anything that matters, anything that's real bring it all bring it all to me Everything you treasure, everything you feel bring it all bring it all to me	About the song: 'Here my cry O God. Listen to my prayer.' Psalm. 61:1 'Bring it all to me' is from the perspective of God asking us to bring all our feelings, "comfortable" and "uncomfortable to Him because as the lyrics go in the middle of the song, "I know how you feel because I know you, I know how you feel because I made you". It is important to let the children know this before playing the song. This reflects the Christian understanding that God knows each individual intimately as our creator, and cares for each one. The mood of the song is calm and reflective: it is about what really matters and what we treasure, our deep troubles and our deep delights. Connections to RE and RME Curriculum Wherever children learn about the Christian understandings of God, through units of work on worship for example, this song is a good starting point. Pupils can deduce from it what the singer believes, and link it up to stores from the bible and Christian beliefs. They build up knowledge and understanding of religious belief and ideas, responding with reasons and ideas of their own. Songs to use with this one: Ideas and suggestions Two more upbeat songs to use alongside this one: • In 'Down to Earth' Stephen sings about the way Christians believe God is with us: down to earth, close and local. The two songs go well together. • In 'We all need encouragement', on the CD 'Build Up' (<u>Stephen explores</u>) some other ways are explored to resolve a wide range of experiences: encouragement, which anyone can give, goes alongside the acceptance in 'Bring it all to me.'
Singing the song together • This song can be picked up and sung very easily as it has a simple melody and lyrics • You can either sing all the words in the verse or respond to the main vocal with, "bring it all, bring it all to me" • Alternatively, you can divide the class or group of children into 2 and one side sings the first and third line with other half responding with 2nd and 4th lines.	Connections to the Christian community and to Christian scripture: Christians believe and teach that God, the Holy Spirit, is at work in the world for good through human hearts and minds. So prayer changes the individual and community through the Spirit. In this song, and in many Psalms, prayer is not so much about asking God 'to do things'. Instead it is about seeking peace – not a 'shopping list' more like sitting together with a friend. The Psalms can sound shocking: humans express anger to God, shame, wickedness in thought or deed. This song is based upon a belief that God is 'big enough' to be with humans in all their needs. Bring it all to me.
Pedagogy and learning methods:	

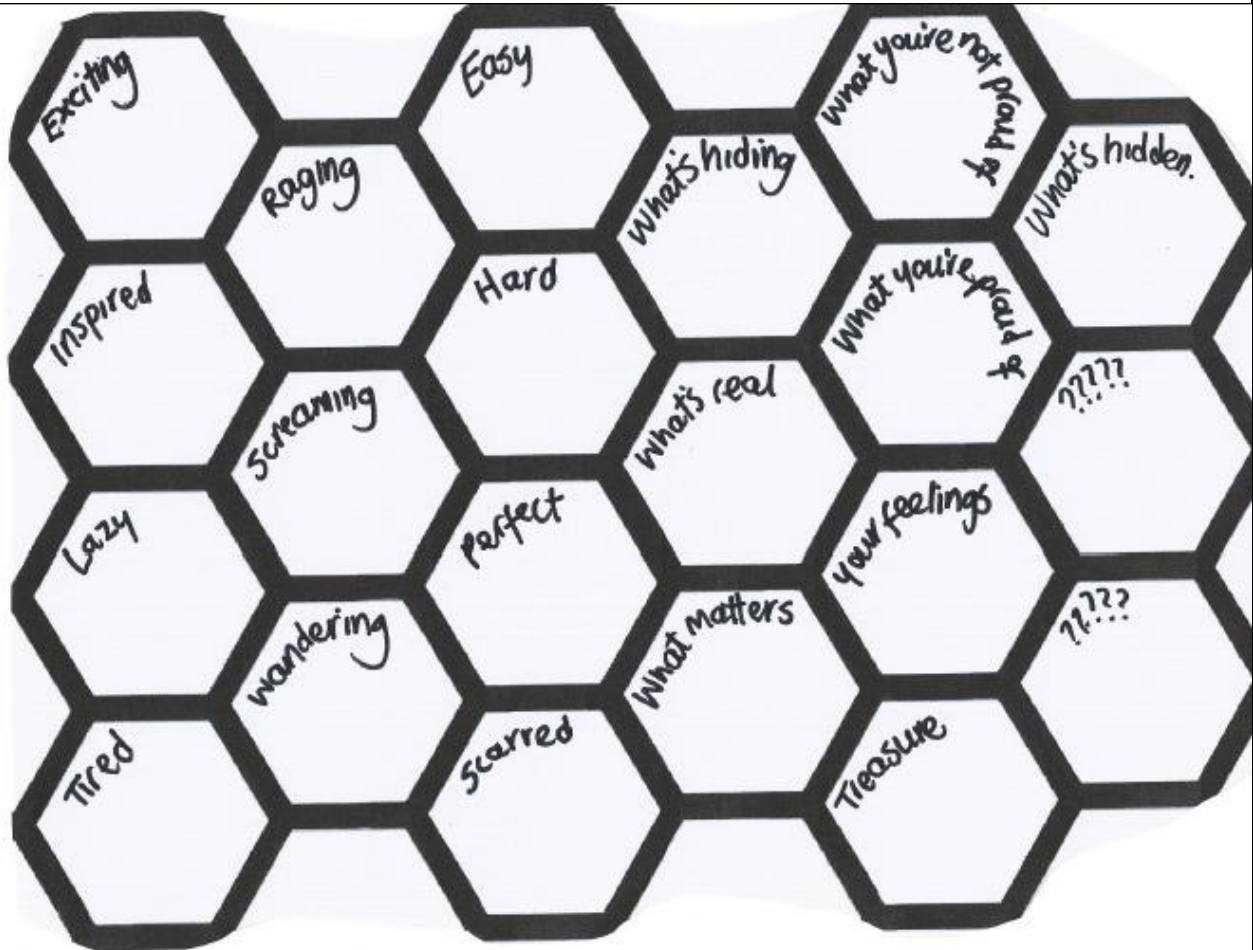
Investigation: Check that pupils understand each of the words in the song. Some words worth exploring include: what is inspired, what rages, what is scarred or what is treasure.

Reflection: the activity below using the tessellating hexagons for reflection on experience is designed to enable pupils to link up some of their own emotions and experiences with this song.

Activities and learning suggestions

Activity 1: Tessalating Hexagons: all our experiences

This opening activity is to use before pupils hear the song or read relevant verses from the Psalms. It is designed to help children identify some key experiences and make symbols for them. This can open up conversation and dialogue between pupils in the classroom at an emotional level, but in a non-threatening way. It leads on to work that develops explorations of beliefs about prayer and beliefs about God.



Copy the tessellated hexagon pattern onto A3 paper for pupils, or give them lots of individual hexagons to use. Different colours are good. Tell pupils that in these RE / RME lessons we will be learning about different beliefs about God and about praying. Ask them to fill in as many hexagons as they can, as they would like with a logo, a symbol of the word in the box. Ask them to do this thoughtfully with a talking partner.

When the class have done enough of these - maybe 20 minutes is enough time for each pair to make images of 10 to 15 of them - then arrange larger groups of perhaps 6 to share what they have done. Ask: which of your experiences would you like to tell the group a bit more about?

Teach the class that in the ancient Jewish and Christian scriptures there is a book called 'Psalms', where people write poetry or song lyrics to God, and we are going to learn about how the ancient Jewish people, and believers today, speak to God about everything. Teach them that a Psalm is actually a song, so these words are meant to be sung to music.

Play and sing the song with the class, and discuss what it means: who thinks it is true that you can bring anything to God? How would somebody who believed in God bring their different experiences to God?

Activities and learning suggestions: Activity 2

Below are some quotations from Christian and Jewish young people. They say what they think about praying to God. Read them out loud to each other, round your group and say what you like and what you don't like about each one.

Discuss: People who pray often say it helps them to trust God with all their secrets. Why do you think this is helpful? If you have a very good friend, could you 'bring it all' to them? What is easier, to trust in God or to trust in your best friend?

'Dear God, I would like to ask you some questions here they are. What is it like in heaven? Will I go there? What is it like in hell? Can you warn me if there is danger?'
(Christian, age 11)

'Prayers make me feel safe because I know that God heard my prayer and soon my trouble will end. I also feel that I am close to God.'
(Jewish, age 12)

'I do not pray so I don't know how they make me feel because I don't, but some people love to pray because they can tell God good things and bad things in the day and what they have done. Some people say praying gives them someone to talk to because sometimes they can't tell people things.' (Jewish, age 13)

'I think prayers help you because if you are mad it calms you down because you are washing all your feelings out of your body and saying them to God.' (Christian, age 10)

'I think praying is a great way to let out all your fears. It makes you feel better that God knows and he forgives you for all your sins.' (Christian, age 11)

'Prayer is quite important to me as it makes me feel more relaxed. It makes me feel that I have somebody to trust!' (Christian, age 12)

You can find thousands of quotations from children about religion and spirituality at:
www.natre.org.uk/db
The database is easy for pupils to search.



Activity 3: Holding on to the cross.

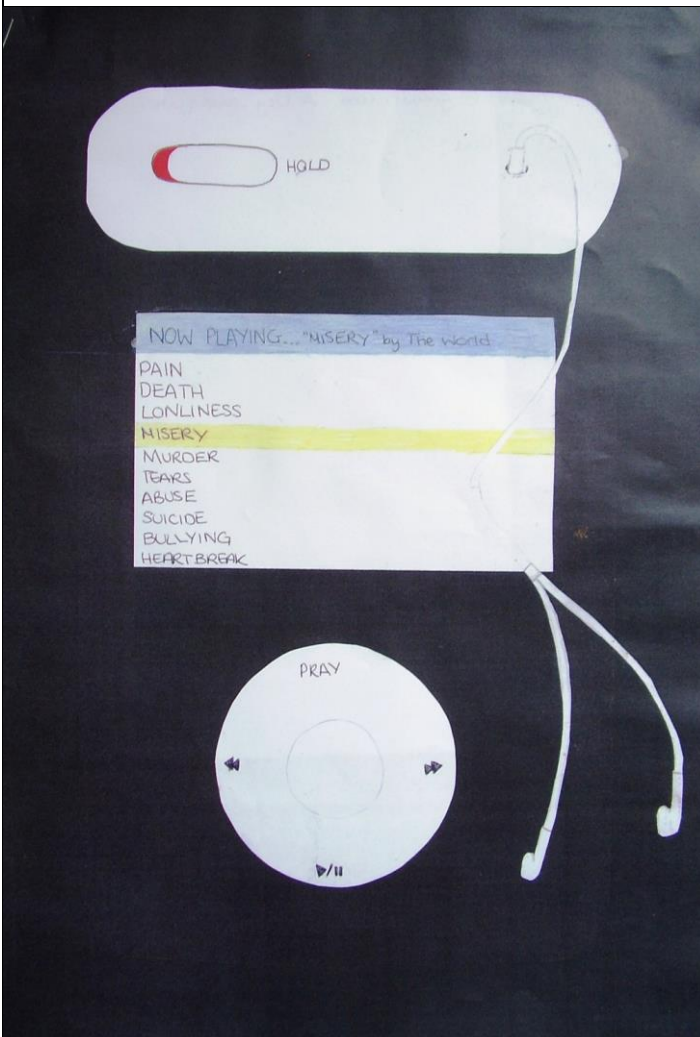
This cross, about 10-12cm tall, is unusual because the arms are not symmetrical. It is called a 'holding cross' because it fits into your hand – you can grip it tight.

See if you can borrow one, and pass it round the class. Who would like this cross, and how is it linked or connected to the song?

Lesley bought one for her dad, who had suffered a stroke. He could no longer speak, but in the last days of his life, he held on tight to the cross. She said 'I found it very comforting that my dad could 'hold on' to his faith, even at the very end of his life.' When he breathed his last, he was still holding on to the cross.

It's a sad story in a way, but it links up to the song: what links do you see? Can you explain the links? What did the holding cross mean to Lesley?

Example of Pupil's Work from this Song.



GOD-POD

Amandeep and Aiden, age 12, designed and made the 'GOD-POD. They say:

"On the world's playlist we have pain, death, loneliness and misery. Does God hear what we are going through in his headphones?

Instead of 'play' it says 'pray'. Does God hear our misery and our prayers? If God hears it all, then will we get some help?

Put your I-POD on 'magic shuffle'. Can you hear God's music even in tears or heartbreak?"

For discussion:

The song, and the Psalms, say you can 'bring it all to God.' What do you think?

'A problem shared is a problem halved.' How and why do you think it helps to share our deeper experiences and thoughts with a very good friend, and family member or with God?

An RE and Design Activity: Communication Devices and the Big Beyond

Instead of copying the I-POD idea, why not design another communication device, and write into it some communications between Angels and us or between God and humanity. Mobile phone? Tablet? Email? Old fashioned postcard to God? The Angel's Facebook pages? The Angels twitter feed? Have fun, but think deeply too. If God sent a message to you today, or to Britain, or the world, what would it say?