

## Age 10-11

**Note:** any activities involving photographing or filming pupils must have parental permission.

### Poem: *Trinity Sunday*

**Note:** large amounts of information on this poem have been included, Select from this as appropriate for your pupils and show the slides from the presentation that are relevant to your choice.

#### George Herbert

- George Herbert was born in Wales in 1593. He came from a well-educated family who were fond of the arts and George was set for high office, but he gave it all up to become a country vicar. He devoted his life to caring for the people in his parish who affectionately called him 'Holy Mr Herbert'. In his spare time, George wrote poetry that reflected his faith. He is one of the leading metaphysical poets alongside John Donne and Andrew Marvell.

#### Trinity

- This poem is called *Trinity Sunday* but only an extract is used – the third verse. Trinity Sunday is celebrated the week after Pentecost and falls on different dates in May or June. If you search

online for 'Trinity Sunday' you will find the date for each year.

[www.ccel.org/h/herbert/temple/Trinitie.html](http://www.ccel.org/h/herbert/temple/Trinitie.html)

Gives the full text of the poem

- George Herbert would have read the King James Bible week after week in his church and at home in his private devotions. To see some parts of the Bible that may have influenced this poem go to **Trinity Sunday Bible quotes**.

- This is a poem about threes:

#### From *Trinity Sunday* by George Herbert

*Enrich my heart, hands, mouth in me,  
with faith, with hope and charity;  
that I may run, rise, rest with Thee.*

Triple rhyme – me, charity, thee  
Trinity – God in three persons  
Groups of three – heart, hands, mouth /  
faith, hope, charity / run, rise, rest.

- The title *Trinity Sunday* – reflects the Christian belief concerning God in three persons: Father, Son and Holy Spirit – Trinity. The Trinity is the term that describes the Christian belief that God can be experienced in three persons: Father (Creator), Son (Jesus) and Holy Spirit (God present and active but invisible).

If you want to follow this up in art explore Rublev's painting of the Trinity. Go to the following websites:

[www.wellsprings.org.uk/rublevs\\_icon/rublev.htm](http://www.wellsprings.org.uk/rublevs_icon/rublev.htm) Rublev's icon of the Trinity

[www.csg-i.com/icons/](http://www.csg-i.com/icons/) Information on, and examples of Byzantine iconography

- **Heart, hands, mouth** – three aspects of a person:
  - 1) our internal feelings/thoughts
  - 2) action
  - 3) relating to others.
 These are also ways of expressing faith, hope and charity.
- **'Faith, Hope and Charity'** – three chief virtues in Christianity

**Faith** is what is believed about God, people and the world, and how that is lived out in daily life. It is also an attitude of trust.

**Hope in a Christian context** is about assurance and certainty rather than wishful thinking. As Christian hope is grounded in God, hope is considered sure. For example, Christians hope in the triumph of good. That does not mean good might win in the end, it means they believe it definitely will. One way of

describing this view of hope to pupils is to explain or demonstrate that it is like the side of the coin you cannot see when you play heads and tails. You know it is there even if you can't see it. If you wish to follow this up in art explore Watt's painting of Hope where a blindfolded figure continues to pluck at a harp where all but one of the strings is broken. A star is in the sky but she cannot see it, but she continues to make music.

[www.tate.org.uk/tateetc/issue2/wherethereslife.htm](http://www.tate.org.uk/tateetc/issue2/wherethereslife.htm) Paul Barlow looks at George Frederic Watts's *Hope*

[www.tate.org.uk/servlet/ViewWork?workid=16034](http://www.tate.org.uk/servlet/ViewWork?workid=16034) George Frederic Watts's *Hope*

[www.artmagick.com/pictures/artist.aspx?artist=george-frederic-watts](http://www.artmagick.com/pictures/artist.aspx?artist=george-frederic-watts) George Frederic Watts image gallery

**Charity** is the old word for Love. This is more than a feeling in Christian belief, it is commitment and action. Love can be towards God and others. If you want to follow this up in art explore the painting *Old Man with a Young Boy* by Domenico Ghirlandaio (also known as 'Grandfather and grandson').

<http://christianity.about.com/od/prayersverses/qt/versesaboutlove.htm> List of Bible verses about love

[http://commons.wikimedia.org/wiki/File:The\\_Favorite\\_by\\_Georgios\\_Iakovidis.jpg](http://commons.wikimedia.org/wiki/File:The_Favorite_by_Georgios_Iakovidis.jpg)

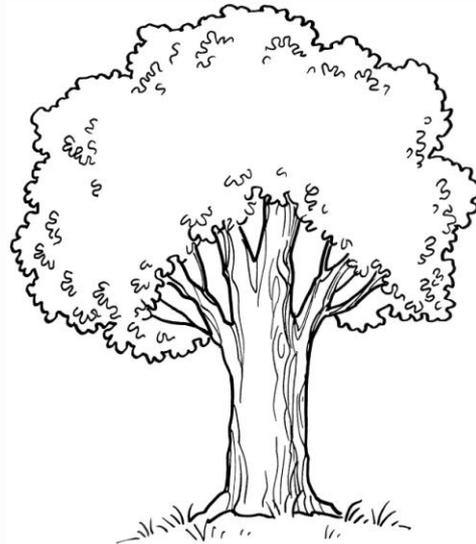
Another painting of grandfather and grandchild. This can be used to compare and contrast with the one supplied.

- **'Run, rise, rest'** – three words to describe life. These three words neatly sum up the progress of the Christian life:

- **Run** – the Christian life is described in the Bible as a race that all can win.

- **Rise** – after death Christians believe they will rise from the dead and be with God.

- **Rest** – the afterlife is described as 'rest' in the Bible. This is not lazing around, but rather being at peace 'at rest'. Hence the saying R.I.P. (Rest In Peace).



'Poison' is used as a metaphor for bad ideas that can poison relationships, religion, minds, emotions and whole societies. This communicates the nature and role of the Bible as containing words that heal.

### How Christians think about the Bible: the herb tree (medicine)

- When the King James Bible was published in 1611 a preface was added that described the Bible using a range of images. The images tell us how Christians think about the Bible. One of those images was medicinal herbs: 'It is not an herb, but a tree, . . . and the leaves for medicine'. At the time all medicines came from plants (herbs). The translators also recognised that there were poisons that needed antidotes.

- The biblical idea of healing carries the sense of being made whole and complete and is more than bodily healing. It can mean being made whole in many ways. 'Healing' can be:

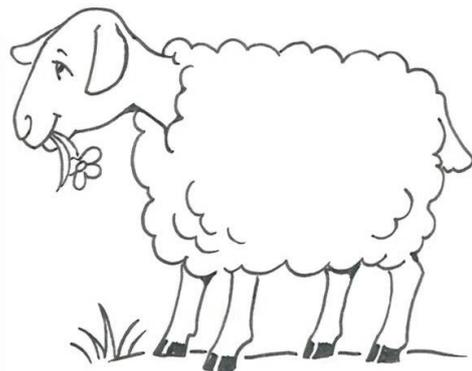
- **Bodies** – God healing the body indirectly through medicine and doctors, or as many Christians believe, directly. This is something over which Christians differ. Jesus healed directly.
- **Spiritual** – the healing of the relationship with God

- Feelings – healing of the emotions such as guilt and fear, low self esteem
- Minds – healing of thinking which can become ‘poisoned’ by wrong ideas
- Relationships – healing relationships with others; relationships can become poisoned by envy, selfishness, etc.
- Communities can be healed by bringing justice, peace, forgiveness, etc.
- Christians believe that the words of the Bible, if practised and empowered by the Spirit can create healing. The following list of examples is for teacher information, to help with explaining this idea to pupils. Select those aspects of healing you want to explore as appropriate for your pupils.
  - Love is seen as the ultimate cure for those who are hurt inside and need emotional healing. For example, they might be worried or feeling unloved. Forgiveness also heals guilt.
  - Justice and peace help to heal some of the hurts in the community.
  - Words that emphasise a fresh start with God can bring spiritual healing – a new friendship with God.
  - An emphasis on seeking the good of others brings about the healing of relationships and communities.
  - The practise of Christian virtues (patience, perseverance, etc.) helps heal relationships and communities.
  - Christian hope for the future (found in the book of Revelation) includes ‘healing’ of all that is wrong in the world.
  - Stories about Jesus healing the sick and the instructions in the New Testament show that God cares for people’s bodies, not just their spirits.



## Making RE shoebox stories/Applying stories to life

- Pupils make shoebox Bible stories in this section. They will need to see one or two these demonstrated. Go to the shoebox stories in the **RE section** for all five stories. Pupils can then do the research to create their own shoebox story for younger pupils.
- Overall this resource contains five shoebox stories for pupils aged 4-9. A shoebox story has all the props needed to tell the story within the box. The box is covered with suitable paper reflecting the nature of the story and tied with a ribbon. The paper might reflect the mood of the story or it might reflect some of the content of the story.
- The fact that the story is in something that looks like a gift box reflects the Christian belief that the stories of the Bible are like a present from God and they have something to say to people today.
- In order to demonstrate a shoebox you will need to gather your props before the session and cover the shoebox. You can deliver the script yourself or it can be done with one person moving the figures and another person reading. Pupils can join in gestures, noises, signing and speech at appropriate points.
- All items used must be child-safe.
- The shoebox story can be told on its own or can be followed or preceded by the more straightforward retelling of the Bible story (provided).
- Within each story a well-known phrase from the King James Bible is embedded in the text. This can be followed up after the story.
- Teachers will need to check shoeboxes made by pupils to make sure all is safe and also check that pupils can deliver the story and all the material is appropriate.
- Select from the material about applying the Bible according to the age and ability of your pupils.



## Applying the Bible

These notes are for the teacher to choose from when discussing and applying the Bible to daily life.

All application is about context, taking things from a biblical context (several thousand years ago and in the Middle East) and applying it to the modern world. Applying some parts of the Bible is fairly easy, for example 'Don't steal'. Applying a story or a poem is more difficult. There are several processes Christians go through when applying Biblical material. They might ask themselves some of the following questions:

- What is this Bible story/poem about? What is its central message?
- Is there anything I need to know about its original context in order to understand it correctly? (See background notes on each shoebox story.)
- Can I find a modern context where it would be appropriate to apply this story? For example, a modern equivalent of the Good Samaritan.
- How could the central message be applied appropriately?

What can I learn from:

- The values in the story?
- The message of the story?
- The way people relate to God and others in the story?

Do these have anything to say about my values and faith and my relationship with God and others?

What does the story tell me about:

- God?
- Myself/Others/relationships?
- The world?

Does the story challenge or affirm me in any of these areas?

## Resources

[www.barnabasinschools.org.uk/storybags](http://www.barnabasinschools.org.uk/storybags).

*Bible Storybags* by Margaret Cooling. This has open access web resources and a book of 32 scripts.

[www.textweek.com](http://www.textweek.com) Go to art index, subjects are alphabetical

Signs can be added to stories:

[www.christiansigns.co.uk/public/search.php](http://www.christiansigns.co.uk/public/search.php)  
Database of signs associated with Christian worship

[www.britishsignlanguage.com/](http://www.britishsignlanguage.com/) Moving pictures for basic signs