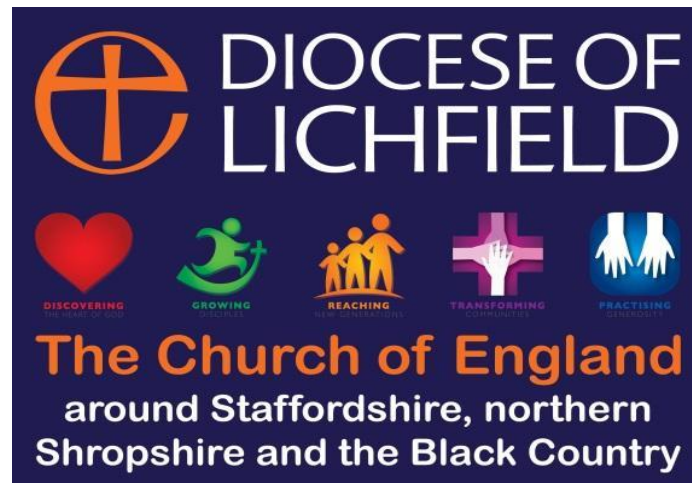


Exploring the Parables of Jesus



**38 lesson outlines exploring the parables of Jesus
for use in Religious Education and Collective Worship.**

Autumn 2017

How to use this guidance

This guidance has been produced to supplement the Lichfield Diocesan Religious Education (RE) Guidance and 'Understanding Christianity' resources and to enhance engagement with Jesus' teaching in collective worship.

It has been written to give ideas as to how the parables of Jesus could be approached with pupils, particularly those in Upper Key Stage 2 & 3, although this is not exhaustive. This guidance has been split into two sections: UKS2 and KS3.

When using this guidance care should be observed with certain parables, particularly those that focus on judgement. You may find that these parables are not appropriate for some pupils, or Key Stage. Your own professional judgement should be exercised in these cases.

For those using the resource within RE lessons assessment criteria have been written to accompany each parable. This follows the structure suggested within the Diocesan RE guidance. This includes three assessment elements: Secure/Expected; Developing/Emerging and Excelling.

Each parable outline follows the Lichfield Diocesan RE Guidance structure of Explore; Relate; Apply.

This guidance should help to generate ideas as to how the parables of Jesus could be explored and taught. However this is not prescriptive and other ideas and approaches could be used.

We hope you find this guidance useful in your teaching of the life and teachings of Jesus.

Lichfield CDA Team
Autumn 2017

Overview of the Parables of Jesus

Parables found only in Mark, Matthew and Luke (2 source hypothesis)	Parables found only in Matthew and Luke (Q tradition)	Parables found only in Matthew (M tradition)	Parables found only in Luke (L tradition)
<p>The parable of the sower (Mark 4:3-9; Matt 13:3-9; Luke 8:5-8)</p> <p>What type? Parable of the Kingdom & Parable about the Kingdom</p>	<p>The parable of reconciliation before appearing in court (Matt 5:25-26; Luke 12:58-59)</p> <p>What type? Behaviour, forgiveness & reconciliation</p>	<p>The parable and interpretation of the weeds (tares) (Matt 13:24-30, 36-43)</p> <p>What type? Parable of the Kingdom</p>	<p>The parable of the creditor and the two debtors (Luke 7:40-47)</p> <p>What type? Behaviour & forgiveness</p>
<p>The parable of the seed growing secretly (Mark 4:13-20; Matt 13:18-23; Luke 8:11-15)</p> <p>What type? Parable of the Kingdom</p>	<p>The parable of the two builders (Matt 7:24-27; Luke 6:47-49)</p> <p>What type? Faith / prepared for difficulties</p>	<p>The parable of the hidden treasure (Matt 13:44)</p> <p>What type? Parable of the Kingdom</p>	<p>The parable of the good Samaritan (Luke 10:30-36)</p> <p>What type? Behaviour & helping those in need</p>
<p>The parable of the wicked tenants in the vineyard (Mark 12:1-9; Matt 21:33-40; Luke 20:9-16)</p> <p>What Type? Jesus rejected as Messiah</p>	<p>The parable of the children playing (Matt 11:16-19; Luke 7:31-35)</p> <p>What type? Rejection of Jesus because of his association with outcasts and sinners</p>	<p>The parable of the precious (costly) pearl (Matt 13:45-46)</p> <p>What type? Parable of the Kingdom</p>	<p>The parable of the unexpected guest (Luke 11:5-8)</p> <p>What type? Persistence in prayer</p>
<p>The parable of the fig tree (Mark 13:28-29; Matt 24:32-33; Luke 21:29-31)</p> <p>What type? Being prepared / watchful</p>	<p>The parable of the leaven (yeast) (Matt 13:33; Luke 13:20-21)</p> <p>What type? Parable of the Kingdom</p>	<p>The parable of the net (dragnet) (Matt 13:47-50)</p> <p>What type? Parable of the Kingdom</p>	<p>The parable of the rich farmer (rich fool) (Luke 12:16-20)</p> <p>What type? The danger of storing up treasure on earth</p>

<p>The parable of the doorkeeper (Mark 13:33-37; Matt 25:14-15; 24:42;25:13; Luke 19:12-13; 12:38)</p> <p>What type? Being prepared / watchful</p>	<p>The parable of the lost sheep (Matt 18:12-14; Luke 15:4-7)</p> <p>What type? Parable about the Kingdom</p>	<p>The parable of the homeowner (Matt 13:52)</p> <p>What type? New & old (double treasure)</p>	<p>The parable of the fruitless fig tree (Luke 13:6-9)</p> <p>What type? Punishment for not repenting</p>
<p>The parable of the mustard seed (Mark 4:30-32; Matt 13:31-32; Luke 13:18-19)</p> <p>What type? Parable of the Kingdom</p>	<p>The parable of the wedding feast (Matt 22:2-14; Luke 14:16-24)</p> <p>What type? Parable of the Kingdom</p>	<p>The parable of the cruel (unmerciful) servant (Matt 18:23-35)</p> <p>What type? Parable of the Kingdom</p>	<p>The parable of choosing a seat at the wedding feast (Luke 14:8-11)</p> <p>What type? Parable about the Kingdom</p>
	<p>The parable of the burglar (thief at night) (Matt 24:43-44; Luke 12:39-40)</p> <p>What type? Parable about the Kingdom</p>	<p>The parable of the labourers in the vineyard (Matt 20:1-16)</p> <p>What type? Parable of the Kingdom</p>	<p>The parable of the landowner and the king (Luke 14:28-33)</p> <p>What type? The cost of discipleship</p>
	<p>The faithful or unfaithful servant (Matt 24:45-51; Luke 12:42-46)</p> <p>What type? Parable about the Kingdom</p>	<p>The parable of the two sons Matt 21:28-32)</p> <p>What type? Parable about the Kingdom</p>	<p>The parable of the lost drachm (coin) (Luke 15:8-10)</p> <p>What type? Parable about the Kingdom</p>
	<p>The parable of the talents (Matt 25:14-30; Luke 19:11-27)</p> <p>What type? Parable about the Kingdom</p>	<p>The parable of the ten virgins (Matt 25:1-13)</p> <p>What type? Parable of the Kingdom & being prepared</p>	<p>The parable of the prodigal (lost) son (Luke 15:11-32)</p> <p>What type? Parable about the Kingdom God as a forgiving father</p>

		<p>The parable of the last judgement (the sheep & the goats) (Matt 25:31-46)</p> <p>What type? Judgment & behaviour</p>	<p>The parable of the crooked steward (servant) (Luke 16:1-9)</p> <p>What type? Parable about the Kingdom</p>
		<p>The parable of the wedding garment (Matt 22:11-14)</p> <p>What type? Parable about the Kingdom</p>	<p>The parable of the rich man and poor Lazarus (Luke 16:19-31)</p> <p>What type? Judgment for not helping those in need</p>
		<p>The parable of the talents (Matt 25: 14-30)</p> <p>What type? Parable about the Kingdom</p>	<p>The parable of the servant's reward (Luke 12:37)</p> <p>What type? Parable about the Kingdom</p>
			<p>The parable of the judge and the persistent widow (Luke 18:1-8)</p> <p>What type? Persistence in prayer</p>
			<p>The parable of the Pharisee and the tax collector (Luke 18:9-14)</p> <p>What type? Attitude in prayer</p>

Parables of Jesus – Introduction

Jesus' teachings were characterised by memorable extended stories (parables) and sayings. Jesus was an expert in storytelling. These stories often seized the imagination of the listener and made explicit the point that Jesus was trying to convey. He was very good at linking his stories (parables) to the everyday life experiences of his listeners. This is what made them memorable. Often Jesus' parables allowed the listener to think for themselves and encouraged them to work out what God was saying to them personally, in their own particular circumstances in life. The majority of Jesus' parables are of or about the Kingdom of God. However there are many more that refer to behaviour; how to treat others; prayer and why Jesus was rejected as the promised Messiah. Messiah (Hebrew) & Christ (Greek) are one and the same. Both mean the anointed one of God. In other words the gospel writers believe Jesus to be God's Messiah (Christ), God's chosen one who would bring in the Kingdom of God.

The Kingdom of God / Heaven

Kingdom of Heaven (Matthew's Gospel) and Kingdom of God (Luke's Gospel) refer to the same thing. It referred to a spiritual kingdom rather than an earthly one, one which was ruled by God. There is a theological debate about the nature of the Kingdom of God / Heaven. Many Christians believe in **inaugurated eschatology**. Eschatology is to do with the end times / last judgement / second coming of Jesus (the **Parousia**). Inaugurated eschatology is the theological term to describe that the Kingdom of God / Heaven is only partially here. It was inaugurated with the birth of Jesus but will only be fully realised when Jesus comes again, the Parousia. During this intervening time some Christians believe that this is an opportunity to spread the 'good news' of Jesus to as many people as possible, so that they have a chance to become members of God's Kingdom.

NB: All Biblical references below are taken from the Good News Version (GNB). This can be accessed on <https://www.biblegateway.com>

Glossary of Christian Values

For full definitions visit - <http://www.christianvalues4schools.org.uk/>

Compassion and sympathy have much in common. Their roots lie in the idea of suffering with someone, putting yourself in someone's else's shoes and experiencing what they experience.

Creation Belief in God as creator is the perspective from which Christians view all life including their own. It means that the highest value is placed on all creation and that life is seen as God's gift.

Endurance means to stand firm in the face of hardship, persecution or scorn. In the New Testament endurance is linked with patience and suffering

Forgiveness is fundamental to the character of God. Throughout the Bible, God is described as slow to anger, abounding in love and forgiving sin. Christianity teaches that we are to forgive because we ourselves have been forgiven.

Friendship is a key concept in the Christian framework, with Jesus often being criticised for being the friend of 'sinners.'

Hope Christian hope is far more than 'hoping it will not rain today,' or some such thought. Christian hope is grounded in the character of God. In the Psalms writers say to God, 'my hope is in you.'

Humility is derived from the word - 'the earth.' Being humble is to view ourselves in reality. When compared to God we are nothing. But that nothing is valuable to God who himself became human.

Justice Part of what justice means is giving wrong doers the punishment they deserve. Justice also means giving all people - particularly the poor and oppressed - what is right and fair for them

Koinonia is often translated as fellowship. It expresses the quality of relationship within Christian community. It is based on fellowship with Jesus.

Peace The Hebrew term for peace is 'shalom.' Shalom includes ideas of health, wholeness and well-being. It means harmony, stability and security within a community.

Reverence is the human response to what is holy and sacred

Service means to put others before ourselves. Serving God means serving others. Christian teaching is clear that it is in living a life of service that we become truly free.

Thankfulness has always been at the centre of the life and worship of God's people. For Christians the greatest of all acts of worship is 'eucharist' which simply means thanksgiving.

Trust is essential to human life and lies at the heart of all relationships. Trust is the very essence of faith, trust in the God who is trustworthy.

Wisdom is the insight into the way life works. Proverbs 9:10, 'The fear of the Lord is the beginning of wisdom, and knowledge of the Holy One is understanding.'

Understanding Christianity resource also covers some of the parables. The focus for teaching the majority is within KS2. These fall under the themes of Gospel and Kingdom of God.

British Values

- democracy
- the rule of law
- individual liberty
- mutual respect for and tolerance of those with different faiths and beliefs and for those without faith.

The Parables Upper Key Stage 2

1. The parable of the hidden treasure and the parable of the precious (costly) pearl **(Key Stage 1 see UC)**
2. The parable of the seed growing secretly and the parable of the mustard seed.
3. The parable of the leaven (yeast)
4. The parable of the wedding feast
5. The parable of the cruel (unmerciful) servant
6. The parable of the labourers in the vineyard
7. The parable of the lost sheep and The parable of the lost coin
8. The parable about choosing a seat at the wedding feast
9. The parable of the prodigal (lost) son
10. The parable of the creditor and the two debtors
11. The Parable of the 'Good Samaritan'
12. The parable of the unexpected guest
13. The parable of the Rich Fool
14. The parable of the fruitless fig tree
15. The parable of the landowner and the king
16. The parable of the judge and the persistent widow
17. The parable of the Pharisee and the tax collector
18. The parable of the sower
19. The parable of reconciliation before appearing in court
20. The parable of the two builders
21. The parable of the children playing
22. The parable of the homeowner

1. Parable of the hidden treasure and the parable of the precious (costly) pearl.

<p>Theme: The preciousness of God's Kingdom</p> <p>Key idea: How precious is God's Kingdom</p> <p>Christian value: Koinonia (community)</p> <p>British value: N/A</p>	<p>Description</p> <p>The parable of the hidden treasure and the parable of the precious (costly) pearl have the same meaning. In order to gain admission to the kingdom of God it is worth giving up everything you have.</p>	
<p>The Stories: The Parable of the Hidden Treasure ⁴⁴ "The Kingdom of heaven is like this. A man happens to find a treasure hidden in a field. He covers it up again, and is so happy that he goes and sells everything he has, and then goes back and buys that field (Matthew 13: 44)</p> <p>The Parable of the Pearl ⁴⁵ "Also, the Kingdom of heaven is like this. A man is looking for fine pearls, ⁴⁶ and when he finds one that is unusually fine, he goes and sells everything he has, and buys that pearl (Matthew 13: 45-46)</p>		
<p style="text-align: center;">Explore</p>	<p style="text-align: center;">Relate</p>	<p style="text-align: center;">Apply</p>
<ul style="list-style-type: none"> Explore things that are really precious to pupils. Pupils draw or write about these. If possible bring in precious things or pictures of them. In groups discuss their precious thing. Are there any similarities? Are there any surprises? Feedback. Show pupils a beautifully wrapped box that looks precious. Inside you have put a card saying that they have exchanged their precious object for becoming a member of the Kingdom of God - but they do not know this initially. Ask who willing to exchange their precious object for the box, not knowing what inside. Hopefully will get a volunteer. Exchange box for their precious object. Have a number of boxes (eg 5) for exchange. Allow them to open their box. How do they feel when they see what was inside? Disappointed? Excited? Do they want their object back? 	<ul style="list-style-type: none"> Christians believe that with the incarnation of God through Jesus the Kingdom of God was inaugurated. For some Christians the Kingdom of God / Heaven is partially here and will only be fully realised with the second coming of Jesus - the Parousia. The Kingdom of God / Heaven is not a physical kingdom but a spiritual one. Make connections between the Kingdom and Christian hymns and choruses such as 'Seek ye first the Kingdom of God.' Christians believe God's Kingdom is so valuable that it is worth giving everything up for. Through prayer and meditation Christians believe it is possible to feel part of God's Kingdom on earth in the present. 	<ul style="list-style-type: none"> Prioritise what really matters to you. Would pupils be willing to give up your most precious thing in order to gain something else? Ask pupils what really matters to them in life? Look in 'Understanding Christianity' pack Key Stage 1 resources on 'the pearl of great price' (1.4 Gospel)

- Discuss the Kingdom of God. What could it be like? What wouldn't be there? Pose question 'Is being with God in his Kingdom worth giving everything up for?'

2. The parable of the seed growing secretly and the parable of the mustard seed.

<p>Theme: Growth of the Kingdom of God</p> <p>Key idea: Growth of God's Kingdom</p> <p>Christian value: Koinonia (community)</p> <p>British value: Mutual Respect (tolerance of others around us – we are a local, national and global community)</p>	<p>Description</p> <p>The parable of the seed growing secretly is about hidden growth. The seed of the Kingdom had been growing throughout Jewish history. Now all was ready for Jesus to harvest the result. The first Christians used the parable to describe the spread of Christianity, the growth of the early church, between Jesus' ascension and his second coming.</p> <p>The parable of the mustard seed is about rapid growth. From very small beginnings the mustard seed can grow, in a very short time, to a shrub six feet high. The first Christians saw this parable as demonstrating the rapid growth of Christianity, the early Church and its missionary activity.</p>
<p>The stories</p> <p>The parable of the seed growing secretly (Mark 4:13-20; Matt 13:18-23; Luke 8:11-15) – the explanation of the parable of the sower</p> <p>13 Then Jesus asked them, "Don't you understand this parable? How, then, will you ever understand any parable? 14 The sower sows God's message. 15 Some people are like the seeds that fall along the path; as soon as they hear the message, Satan comes and takes it away. 16 Other people are like the seeds that fall on rocky ground. As soon as they hear the message, they receive it gladly. 17 But it does not sink deep into them, and they don't last long. So when trouble or persecution comes because of the message, they give up at once. 18 Other people are like the seeds sown among the thorn bushes. These are the ones who hear the message, 19 but the worries about this life, the love for riches, and all other kinds of desires crowd in and choke the message, and they don't bear fruit. 20 But other people are like seeds sown in good soil. They hear the message, accept it, and bear fruit: some thirty, some sixty and some one hundred."</p> <p>The parable of the mustard seed (Mark 4:30-32; Matt 13:31-32; Luke 13:18-19)</p> <p>30 "What shall we say the Kingdom of God is like?" asked Jesus. "What parable shall we use to explain it? 31 It is like this. A man takes a mustard seed, the smallest seed in the world, and plants it in the ground. 32 After a while it grows up and becomes the biggest of all plants. It puts out such large branches that the birds come and make their nests in its shade."</p>	

Explore	Relate	Apply
<p>Read the parables</p> <ul style="list-style-type: none"> ● Introduce the stories to pupils. What are their initial reactions? Can they suggest a meaning? ● Create a slide show of the story ● Use youtube cartoon of the story ● Use twinkl to create your own resource <p>Explore the meaning of kingdom What is a kingdom? Who rules a kingdom? Use a dictionary and Thesaurus to find different meanings of kingdom</p> <p>The seed growing secretly Explore the possible meanings of the seed growing secretly. This is challenging as it involves analogy.</p> <p>(1) Seed (word of God/teachings of Jesus) falling on the path and Satan takes it away. The word of God and teachings of Jesus has no effect at all. It makes no impression or difference.</p> <p>(2) The seed falling on rocky ground develops no depth. These are people who hear the word of God/teachings of Jesus and it has no long term effect, particularly if difficulties arise.</p> <p>(3) The seed falling amongst thorn</p>	<ul style="list-style-type: none"> ● Imagine the school is the kingdom of God, and you (as pupils) are members of that kingdom. What is good about your kingdom (school)? What do you like about your kingdom (school)? How do members (pupils) of the kingdom behave? Positives and negatives. ● Imagine what a kingdom ruled by God would look like? Sound like? Feel like? How would you expect members of the kingdom to behave if God was the ruler? ● Explain that Christians believe that the Kingdom of God / Heaven is already here, but we cannot see it – you could loosely relate this to ‘the force’ in Star Wars. ● Explain that Christians believe that Jesus brought the Kingdom of God / Heaven to earth when he was born (the incarnation). ● Explain that Christians believe the Kingdom of God / Heaven is still growing 2000 years later as people around the world become Christians and follow Jesus’ teachings. ● Show pictures of seeds and see if pupils can match to plants, trees or shrubs. ● Show slow motion video of plant growth speeded up - focus on growth and change. ● Make the connection between the seed and the kingdom of God. Over 2000 years the kingdom of God has grown and is growing. This has become the church. The birds in the branches could represent the different kinds of Christians found in 	<ul style="list-style-type: none"> ● Explore what it means to belong to a church school. What sort of Kingdom do we create in school? ● Make a connection to your school's values. How do these help to create a positive kingdom in your school? Think of the school as a micro Kingdom of God or Heaven. ● Explore the idea of the Kingdom of God or Heaven in school further by creating rules that God would be pleased with in His Kingdom? How would God treat those who are different or don't quite fit in, in His Kingdom? ● How do you think people should behave in the Kingdom of God In school? ● What sort of things would people do in the Kingdom of God? For each other? In school? ● How would people treat others in the Kingdom of God? In school? ● We belong to a Church school. How should we treat one another in school to show that the Kingdom of God / Heaven is here? ● Create a display / picture / freeze that illustrates what the Kingdom of God / Heaven should be like: - The perfect Kingdom of God / Heaven would be..... ● Introduce adjectives that could describe the Kingdom of God / Heaven. Get pupils to diamond nine the most important and say why ● Create Kingdom of God areas around the school. Link to prayer, reflection, quiet spaces

<p>bushes is when the word of God/teachings of Jesus is overwhelmed by riches, possessions etc. and then easily forgotten.</p> <p>(4) The seed falling on good ground/soil grows and grows like a healthy plant. This plant then bears fruit – in other words these people display the teachings of Jesus in their own lives which encourage others to join or explore the Christian faith.</p> <p>The mustard seed</p> <ul style="list-style-type: none"> ● Growth. Talk about how things change as they grow. Pupils think about how things change over time. Pupils think about how they change over time. 	<p>the world today e.g. Church of England, Roman Catholic, Methodist, Baptist, Pentecostal.</p>	<ul style="list-style-type: none"> ● Create a storyboard of this parable. Try and apply it to a teaching from Christianity e.g. “treat others as you would want to be treated.” If this was the teaching how would this be shown in 1,2,3 & 4 analogy opposite? OR the idea of God’s creation and stewardship, how could stewardship be shown in 1,2,3 & 4 analogy opposite? ● Introduce the term denomination. ● Pupils could draw a family tree of the church; the branches could be the different denominations. ● Pupils explore the different denominations (types of Christians) found around the world today. Find 5 facts about each
--	---	--

3. The parable of the leaven (yeast)

<p>Theme: Growth of the Kingdom of God</p> <p>Key idea: Growth of God’s Kingdom</p> <p>Christian value: Koinonia (community)</p> <p>British value: Mutual Respect (tolerance of others around us - we are a local, national and global community)</p>	<p>Description</p> <p>This parable is about growth. It is about transforming power, the transforming power of the Holy Spirit. Christians used this parable to explain how the power of the Holy Spirit was active in the world helping Christians to spread Christianity. Today Christians still believe that the Holy Spirit is active in the world. St Paul taught that as Christians we are temples of the Holy Spirit. You could also link this parable to the fruits of the Holy Spirit (Galatians 5:22-23) – see below.</p>
<p>The Story 33 Jesus told them still another parable: “The Kingdom of heaven is like this. A woman takes some yeast and mixes it with a bushel of flour until the whole batch of dough rises.” (Matt 13:33; Luke 13:20-21)</p>	

Explore	Relate	Apply
<p>Read the parable</p> <ul style="list-style-type: none"> Put together a slide show of the story See if Youtube has a cartoon of the story Create an image of the story using twinkl <p>Opening Activities</p> <ul style="list-style-type: none"> Making bread with yeast. Pupils could see how the yeast makes the bread grow. Explore the effects of yeast Cause and Effect. Think of examples of how something (cause) has an effect (consequence) on something else Think of how things can change through the influence of something / or somebody Reintroduce the idea of the Trinity. Remind pupils what this consists of: Father, Son & Holy Spirit Show illustrations / symbols of the Trinity 	<ul style="list-style-type: none"> Revisit the Trinity with pupils. Give examples / analogies of the Trinity e.g. H2O: Steam, Water, Ice etc. Emphasis on three in one. Focus on the Holy Spirit. Relate the Holy Spirit to an invisible force that surrounds us. Link this to the power of God. The Holy Spirit is still working in the world today. The Holy Spirit is the presence of God in the world today. Christians believe that God is active in the world via the Holy Spirit. Teach that Christians believe that the Holy Spirit lives inside them. St Paul teaches that the body is, 'the temple of the Holy Spirit' Through the Holy Spirit Christian's display / show the 'fruits of the Spirit' (Galatians 5:22-23). These are: love, joy, peace, patience, kindness, goodness, faithfulness, humility and self-control. These are attributes of members (Christians) of the kingdom Draw symbols to illustrate the fruits of the Holy Spirit Talk about prayer. Christians believe it is through the Holy Spirit that we can pray to Jesus. Listen and reflect upon Christian hymns or songs that focus on the Holy Spirit. Use them as a means of quiet, 	<ul style="list-style-type: none"> Can pupils relate the fruit of the Holy Spirit to their own lives? Take each fruit and pupils relate to self. How could they be applied around school, in the local community and the wider world? What sort of world would it be if everyone applied the fruits of the spirit? Create a fruit of the Spirit tree. One each fruit write a prayer on how that particular fruit of the Spirit could be applied in life. Explore how Christianity has spread over the world in the past 2000 years. Do some research on how Christianity is practiced in other countries? This would raise pupils' awareness of global Christianity. Keep relating this back to the parable

prayerful reflection to raise the spiritual awareness of pupils

4. The parable of the wedding feast

<p>Theme: Making the right choices and being ready for the second coming of Jesus</p> <p>Key idea: Making the right choices. Avoiding excuses. Being ready to accept Jesus' invitation to his banquet.</p> <p>Christian value: Service, Justice, Compassion & Koinonia (community)</p> <p>British value: Mutual Respect</p>	<p>Description</p> <p>This parable describes a banquet, or feast. At the time of Jesus a banquet was associated to the arrival of the Messianic kingdom – the Kingdom of God / Heaven. The king (God or Jesus) has invited guests to the banquet, but they refuse to attend, making excuses. Christians associated those who refused to come to the banquet as the Jews who had rejected Jesus as their Messiah. The king (God or Jesus) therefore invites other guests (poor, crippled, lame & blind) to attend the banquet, the outcasts of society. This they dutifully do. It is these, and others, that are welcomed into the banquet, and it is these people that inherit the kingdom of God and become the followers of Jesus. Many Christians today believe they should spread the 'good news' of Jesus in order to grow the Kingdom of God. Christianity is a missionary religion and is the largest religion across the world today. Some Christians believe that everyone should be given the opportunity to hear the 'good news' and be able to respond to it. It is then their choice whether they follow or not.</p>	
<p>The Story</p> <p>¹⁶ Jesus said to him, "There was once a man who was giving a great feast to which he invited many people. ¹⁷ When it was time for the feast, he sent his servant to tell his guests, 'Come, everything is ready!' ¹⁸ But they all began, one after another, to make excuses. The first one told the servant, 'I have bought a field and must go and look at it; please accept my apologies.' ¹⁹ Another one said, 'I have bought five pairs of oxen and am on my way to try them out; please accept my apologies.' ²⁰ Another one said, 'I have just gotten married, and for that reason I cannot come.' ²¹ The servant went back and told all this to his master. The master was furious and said to his servant, 'Hurry out to the streets and alleys of the town, and bring back the poor, the crippled, the blind, and the lame.' ²² Soon the servant said, 'Your order has been carried out, sir, but there is room for more.' ²³ So the master said to the servant, 'Go out to the country roads and lanes and make people come in, so that my house will be full. ²⁴ I tell you all, that none of those who were invited will taste my dinner!" (Luke 14:16-24)</p>		
<p>Explore</p>	<p>Relate</p>	<p>Apply</p>
<p>Read the parable</p> <ul style="list-style-type: none"> • Create a slide show of the story • See if Youtube has a cartoon of the story • Create the story using twinkl <p>Opening Activities</p>	<ul style="list-style-type: none"> • Have you ever made excuses for not doing something? Think about those times and write them down. Work in pairs and think of as many excuses as you can. Share with class. 	<ul style="list-style-type: none"> • What gets in the way of you making a decision? • Do you make excuses? • If Jesus invited you to his banquet would you give up everything and go? Or would you make the

<ul style="list-style-type: none"> ● Explore the meaning of kingdom (see above) ● Explore the meaning of banquet ● Take the pupils on a guided journey of the story. Get them to imagine what the person organising the feast felt like when they heard that people refused to attend. How would they feel? Would they have invited people they didn't know? What does this tell you about the person organising the feast? How do you think the second group of guests felt when they were invited? ● Mind map pupils feelings on having the greatest party. Can pupils agree on someone that all would like to invite. Decide where the party will take place, the activities and kind of food that will be there. Now plan what pupils believe would be the perfect party. Imagine you received an invitation to a party like this from the chosen guest. How many would call the person and tell them you will be coming to the party? Would all be pretty excited to be invited and make every effort to attend this event? Why? 	<ul style="list-style-type: none"> ● If Jesus returned to earth today and invited people to attend his banquet who might make the excuses? Who might be the other guests that are invited instead? ● Christians believe that all are welcomed into God's Kingdom irrespective of status or background. Explore charities that focus on helping those who are less fortunate than others. A good example of this is the Salvation Army. Explore the life of William Booth and why he set up the Salvation Army. Explore the life of Mother Teresa of Calcutta and the Little Sisters of the Poor. Explore the work done by Christian Aid. The focus should be on how they help those who are in need. Does the school support any charities? ● Create a display based around a banquet table. Around it include guests that Jesus would have invited to his feast today. ● Create a collage around the image of a table. Round the table include the guests that Jesus would invite today. On the outskirts of the collage include those who might reject the invitation. Explain why they might reject it. What is their excuse? What is getting in the way? 	<p>excuse?</p> <ul style="list-style-type: none"> ● Think about excuses that you make when you don't want to do something. Make a list of the excuses you have made recently. ● Think about a celebration that you have organised and the effort you have put into it. How would you feel if no one turned up? Or if they made excuses? Write a poem or a creative piece of writing describing your thoughts and feelings. ● Create a display based around a banquet table. Around it include guests that Jesus would have invited to his feast today. ● Create a collage around the image of a table around the table include the guests that Jesus would invite today. On the outskirts of the collage include those who might reject the invitation. Explain why they might reject the invitation. What is their excuse? What is getting in the way?
---	--	---

5. The parable of the cruel (unmerciful) servant

<p>Theme: Forgiveness Key idea: Forgiveness Christian value: Forgiveness, Peace, Humility British value: Mutual Respect</p>	<p>Description The parable of the cruel (unmerciful) servant The Jewish rabbis believed that to forgive someone seven times was sufficient. Jesus in this parable takes forgiveness further suggesting that there should be no limit. Jesus then links this to the forgiveness of God that is limitless.</p>	
<p>The Story ²¹ Then Peter came to Jesus and asked, "Lord, if my brother keeps on sinning against me, how many times do I have to forgive him? Seven times?" ²² "No, not seven times," answered Jesus, "but seventy times seven," ²³ because the Kingdom of heaven is like this. Once there was a king who decided to check on his servants' accounts. ²⁴ He had just begun to do so when one of them was brought in who owed him millions of dollars. ²⁵ The servant did not have enough to pay his debt, so the king ordered him to be sold as a slave, with his wife and his children and all that he had, in order to pay the debt. ²⁶ The servant fell on his knees before the king. 'Be patient with me,' he begged, 'and I will pay you everything!' ²⁷ The king felt sorry for him, so he forgave him the debt and let him go. ²⁸ Then the man went out and met one of his fellow servants who owed him a few dollars. He grabbed him and started choking him. 'Pay back what you owe me!' he said. ²⁹ His fellow servant fell down and begged him, 'Be patient with me, and I will pay you back!' ³⁰ But he refused; instead, he had him thrown into jail until he should pay the debt. ³¹ When the other servants saw what had happened, they were very upset and went to the king and told him everything. ³² So he called the servant in. 'You worthless slave!' he said. 'I forgave you the whole amount you owed me, just because you asked me to. ³³ You should have had mercy on your fellow servant, just as I had mercy on you.' ³⁴ The king was very angry, and he sent the servant to jail to be punished until he should pay back the whole amount." ³⁵ And Jesus concluded, "That is how my Father in heaven will treat every one of you unless you forgive your brother from your heart" (Matthew 18: 21-35)</p>		
<p>Explore</p>	<p>Relate</p>	<p>Apply</p>
<p>See 'Understanding Christianity' pack UKS2 Kingdom of God 2B.8</p>	<p>See 'Understanding Christianity' pack UKS2 Kingdom of God 2B.8</p>	<p>See 'Understanding Christianity' pack UKS2 Kingdom of God 2B.8</p>

6. The parable of the labourers in the vineyard

<p>Theme: God's generosity Key idea: God is generous to all - he does not discriminate Christian value: Generosity, Thankfulness British value: Mutual respect</p>	<p>Description The key to this parable is generosity. The employer gives the same wages whether or not the labourer has been working all day or just for a few hours. Jesus was probably suggesting that God was generous calling all and sundry to the kingdom of God. The early Christians interpreted this parable as those who had laboured long as the Jews, and those who had laboured for a few hours as the Gentiles (non-Jews). They were suggesting that God's blessing does not rest on personal merit or length of service. God is generous to all.</p>	
<p>The Story</p>		

20 "The Kingdom of heaven is like this. Once there was a man who went out early in the morning to hire some men to work in his vineyard. ² He agreed to pay them the regular wage, a silver coin a day, and sent them to work in his vineyard. ³ He went out again to the marketplace at nine o'clock and saw some men standing there doing nothing, ⁴ so he told them, 'You also go and work in the vineyard, and I will pay you a fair wage.' ⁵ So they went. Then at twelve o'clock and again at three o'clock he did the same thing. ⁶ It was nearly five o'clock when he went to the marketplace and saw some other men still standing there. 'Why are you wasting the whole day here doing nothing?' he asked them. ⁷ 'No one hired us,' they answered. 'Well, then, you go and work in the vineyard,' he told them.

⁸ "When evening came, the owner told his foreman, 'Call the workers and pay them their wages, starting with those who were hired last and ending with those who were hired first.' ⁹ The men who had begun to work at five o'clock were paid a silver coin each. ¹⁰ So when the men who were the first to be hired came to be paid, they thought they would get more; but they too were given a silver coin each. ¹¹ They took their money and started grumbling against the employer. ¹² 'These men who were hired last worked only one hour,' they said, 'while we put up with a whole day's work in the hot sun—yet you paid them the same as you paid us!' ¹³ 'Listen, friend,' the owner answered one of them, 'I have not cheated you. After all, you agreed to do a day's work for one silver coin. ¹⁴ Now take your pay and go home. I want to give this man who was hired last as much as I gave you. ¹⁵ Don't I have the right to do as I wish with my own money? Or are you jealous because I am generous?'"

¹⁶ And Jesus concluded, "So those who are last will be first, and those who are first will be last." (Matthew 20: 1-16)

Explore	Relate	Apply
<ul style="list-style-type: none"> Explore the idea that the last will be first and first will be last. Tell pupils to line up as quickly as they can because you are going to give out sweets or a reward of some kind. Once they have lined up deliberately get the pupils to turnaround so that the last become the first in the queue. Then distribute the reward. Then you can ask the pupils how they felt using it to explain the crux of the parable, 'the last will be first and the first will be last'. Explore with the pupils about what it is like to come first and last in a race. Responses. How would they feel if the loser got the reward? Explore with pupils some people who are praised and rewarded even though they came last or were an unlikely winner e.g. Eddy the Eagle, Eric the Eel or Derek Redmond (2000 Barcelona Olympics). 	<ul style="list-style-type: none"> Christians believe that God does not discriminate when it comes to the Kingdom of God / Heaven. They believe that people become Christians at different times in their lives. For God it doesn't matter how long you have been following the Christian faith. All are treated the same and receive the same reward. This parable has an unexpected twist; the last will be first and first will be last. This may seem unfair but that is the point of the parable to challenge the hearers thinking about how God treats those in his Kingdom. God is generous to all. 	<ul style="list-style-type: none"> Pupils discuss the meaning of, '<i>the first shall be last, and the last shall be first.</i>' What do they make of this saying? Can they apply this saying citing examples? Debate/discuss this saying above. Do they think it is fair? Pupils can explain the impact generosity and thankfulness would have on the school, local community and the world around them. Investigate how Christians show generosity and thankfulness in their own lives e.g. prayer; charity work; random acts of kindness etc. Pupils create a generosity and thankfulness tree. Each leaf can give examples of generosity and acts of thankfulness. Pupils research the Bible for teachings on generosity and thankfulness. They can then apply these ideas and create their own prayers/poems

<ul style="list-style-type: none"> • Act out the parable as a drama. Use freeze frames for pupils to explain what they are doing, why and how they feel. This is particularly important as reach end of the parable when everyone is reward the same. • Gather pupils in a circle. Give out eg grapes. Tell pupils they must not eat the fruit until everyone has received their share, then eat together in silence thinking about other less fortunate than themselves. Pupils could reflect on the following, <i>'God is so generous that he wants everyone to experience his love, however long or short they have had to wait; however long they have known God; or however far they have gone away from God'</i>. The following application is taken from: http://www.barnabasinchurches.org.uk/the-undeserving-the-story-of-the-workers-in-the-vineyard 		<p>or pieces of prose. They could also express the ideas through art or a rap. Examples of scripture are: Leviticus 25:35-37; Psalm 41:1-3; Proverbs 11:24-25; Proverbs 19:17; Proverbs 21:13; Proverbs 22:9; Matthew 6:19-21; Luke 6:37-38; Luke 21:1-4; John 3:16; Philippians 4:6; 2 Corinthians 9:11-12</p> <ul style="list-style-type: none"> • Pupils can apply the idea of God's generosity in giving his only Son as a sacrifice – see John 3:16. Explore the idea of Jesus' sacrifice and its meaning e.g. forgiveness and reconciliation.
--	--	--

7. The parable of the lost sheep and the parable of the lost coin.

<p>Theme: God's concern for those that are lost</p> <p>Key idea: God's concern for the lost</p> <p>Christian value: Compassion, Hope</p> <p>British value: Mutual Respect</p>	<p>Description</p> <p>These two parables about God's concern for the lost, one a sheep, the other a coin. God does not give up searching for the lost, but carries on. These parables describe Jesus concern for those that were outsiders, sinners and those that did not fit in. Both parables are about the lost being brought back safely into the kingdom.</p>
<p>The Stories</p> <p>The parable of the lost sheep</p> <p>15 One day when many tax collectors and other outcasts came to listen to Jesus, ² the Pharisees and the teachers of the Law started grumbling, "This man welcomes outcasts and even eats with them!" ³ So Jesus told them this parable:</p>	

⁴“Suppose one of you has a hundred sheep and loses one of them—what do you do? You leave the other ninety-nine sheep in the pasture and go looking for the one that got lost until you find it. ⁵When you find it, you are so happy that you put it on your shoulders ⁶and carry it back home. Then you call your friends and neighbours together and say to them, ‘I am so happy I found my lost sheep. Let us celebrate!’ ⁷In the same way, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine respectable people who do not need to repent (Luke 15: 1-7)

The parable of the lost coin

⁸“Or suppose a woman who has ten silver coins loses one of them—what does she do? She lights a lamp, sweeps her house, and looks carefully everywhere until she finds it. ⁹When she finds it, she calls her friends and neighbours together, and says to them, ‘I am so happy I found the coin I lost. Let us celebrate!’ ¹⁰In the same way, I tell you, the angels of God rejoice over one sinner who repents.” (Luke 15: 8-10)

Explore	Relate	Apply
<ul style="list-style-type: none"> • Explore with pupils a time when they got lost. How did their parents or carers feel when they were found. Explore the emotions. • Explore with pupils a time when they lost something that was important to them. How did they feel when they found it again? • Explore with pupils those people in society that appear to be lost and have lost their way in life. What do they think brought them to this dark place? What could have happened? Link this to the ‘outcasts’ mentioned in the parable. Who are the outcasts in today’s society? Create a slideshow of images of people that could be considered as outcasts in today’s society. Alongside this create a set of questions that pupils could consider as they watch the images - select appropriate music to accompany the slides. This could be delivered as a reflection or meditation with feedback from the pupils at the end. • Explore the idea of fatherhood. What does it mean to be a father? What is the role of a father? If God is a father what do you think he 	<ul style="list-style-type: none"> • The Pharisees at the time of Jesus were fastidious at maintaining the Jewish law. They couldn’t understand why Jesus associated with those members of Jewish society that were considered sinners or outcasts. The reason why they were sinners and outcasts was because they would not, or could not, keep the strict Jewish laws upheld by the Pharisees. Jesus had a different viewpoint. He saw these laws as restrictions on those who most needed help. The Pharisees were following laws for their own sake, to make themselves appear pious, and not as a means of helping, or reaching out to others. • Jesus also had a different opinion about God. The Pharisees saw keeping the law as a means of pleasing God. Jesus, on the other hand, regarded God as a father figure wanting to reach out and help those who were lost and those who were not accepted or did not fit in. This parable clearly illustrates the love of God as a father willing to go out and find the sheep that is ‘lost’, or the coin 	<ul style="list-style-type: none"> • Explore those charities and Christians that have gone out of their way to help those who are lost, or the outcasts of society. Their example has illustrated the fatherhood of God. A God that cares. A God who is always searching for the ‘lost sheep’ or ‘lost coin’. Examples could be Mother Teresa, the Salvation Army or Jackie Pullinger and her work with drug addicts in Hong Kong. • Working in groups pupils design a campaign as to how they could help others that appear to be ‘lost’ or ‘outcasts’ of society. • Pupils could explore the life and work of Jackie Pullinger in Hong Kong. She is a very good example of someone who gave up everything, took risks to help those who were ‘lost’ in Hong Kong. This project, research activity could lead to an extend piece of writing. Pupils must include the Christian driving force behind the work of Jackie Pullinger.

<p>would be like?</p> <ul style="list-style-type: none"> Explore with pupils the following: 'Do you think God is concerned for everyone?'; 'Does God discriminate?'; 'Is God more concerned for those that appear to be lost?' 	<p>that is 'lost'. It illustrates that God does not give up loving his creation. There is always hope, even for those who appear to be lost beyond help. This parable challenged the Jewish religious establishment and highlighted their failings and inability to help those who needed their help.</p>	
---	---	--

8. The parable about choosing a seat at the wedding feast

<p>Theme: Humility</p> <p>Key idea: Humility</p> <p>Christian value: Humility</p> <p>British value: Mutual Respect / Tolerance</p>	<p>Description This parable is sometimes referred to as 'the chief seats'. The parable is concerned with humility. The humble person does not push himself forward.</p> <p>The wedding feast / banquet was symbolic of the arrival of the Messiah. Christians believe that Jesus was the Messiah (Christ), and heralded the beginning of the Kingdom of God / heaven. This is where everyone would be made welcome to be part of God's Kingdom.</p> <p>When Jesus talked about those who placed themselves in the better seats at the feast he was probably referring to those Jews who assumed that they were naturally entitled to the best places in it.</p>
--	--

The Story
⁸ "When someone invites you to a wedding feast, do not sit down in the best place. It could happen that someone more important than you has been invited, ⁹ and your host, who invited both of you, would have to come and say to you, 'Let him have this place.' Then you would be embarrassed and have to sit in the lowest place. ¹⁰ Instead, when you are invited, go and sit in the lowest place, so that your host will come to you and say, 'Come on up, my friend, to a better place.' This will bring you honour in the presence of all the other guests. ¹¹ For those who make themselves great will be humbled, and those who humble themselves will be made great." (Luke 14:8-11)

Explore	Relate	Apply
<ul style="list-style-type: none"> Explore with pupils the meaning of the word humble or humility. Play a game with pupils regarding being humble and boastful. Give pupils different scenarios that they could think about how these people could respond from a humble and boastful position e.g. winning in the 	<ul style="list-style-type: none"> Christians link this parable to the idea of humility and being humble. Jesus is saying that those who are humble are the ones who will be made great and given honour by God. The danger of pride: The Bible places an emphasis on showing humility rather than being full of pride. For example Proverbs 16:18 suggests that pride 	<ul style="list-style-type: none"> Think of times when you have been boastful instead of humble. Why were you like this? What happened? Write a story about being humble and being boastful with the punchline: 'For those who make themselves great will be humbled, and those who humble themselves will be made

<p>Olympics etc.</p> <ul style="list-style-type: none"> • Split the class into small groups. Give each two outlines of a human shape. Pupils think about how they would dress a person who is arrogant and one that is humble. Include speech bubbles - what would an arrogant person say, what would a humble person say? Share ideas with class. • Read the parable of choosing a seat at the wedding feast. What do pupils think about the story? How do they think about the different characters in this story? 	<p>comes before a fall, and Proverbs 29:23 suggest that being full of pride will bring you down whereas being humble will bring honour. Jesus may have had these proverbs in mind when he told this parable.</p> <ul style="list-style-type: none"> • The importance of humility: Psalm 25:9 and Proverbs 3:34 suggest that God blesses the humble. In Proverbs 11:2 humility is seen as a mark of wisdom. • Humility is seen as a Christian characteristic: Be clothed with humility (Colossians 3:12). Be humble before God (1 Peter 5:6). Be humble in our dealings with our brothers and sisters in Christ (Philippians 2:3). Be humble in our dealings with those around us, even those who oppose us (Titus 3:2; 2 Timothy 2:24-25). 	<p>great.'</p> <ul style="list-style-type: none"> • Using the characteristics of being a Christian (see Relate opposite) write a profile of a Christian. • Think about how humility could be shown more in school. What sort of tasks could you do around school to illustrate humility e.g. collecting rubbish to make the school environment better; doing jobs that others are reluctant to do. • Look for example of people who have put others before themselves. For example Tobias Ellwood who attempted to save the life of the Westminster policeman terror attack victim.
--	---	--

9. The parable of the prodigal (lost) son

<p>Theme: God's forgiveness and generosity</p> <p>Key idea: God as a forgiving father, God's concern for the lost, God's generosity (his grace) with forgiveness</p> <p>Christian value: Forgiveness, being generous with forgiveness</p> <p>British value: Mutual respect, tolerance and rule of law</p>	<p>Description</p> <p>This parable is about God's concern for the lost. It is sometimes given two different titles: The Father and The Elder Brother.</p> <p>This parable can be related to two others: The Lost Sheep and The Lost Coin. However this parable is different because it focusses on the actions of the lost (the son) and those that are not (the elder brother). The son is lost as the result of his own actions. Both sons display both good and bad characteristics.</p> <p>When Jesus told this parable he was thinking about his mission to help those who are classed as outsiders/sinners to become members of the Kingdom of God/heaven. The elder brother represents those who thought they were already in God's Kingdom e.g. the scribes and Pharisees.</p> <p>The father in the story represents God who is always reaching out to all, ready to forgive and welcome those who repent into the Kingdom of God / heaven. This parable could be linked to repentance and forgiveness.</p> <p>NB: The lost son had dropped so low that he ended up feeding pigs. Jews would not associate themselves</p>
---	--

with pigs as it was considered an unclean animal (see Laws of Leviticus).

The Story

¹¹ Jesus went on to say, "There was once a man who had two sons. ¹² The younger one said to him, 'Father, give me my share of the property now.' So the man divided his property between his two sons. ¹³ After a few days the younger son sold his part of the property and left home with the money. He went to a country far away, where he wasted his money in reckless living. ¹⁴ He spent everything he had. Then a severe famine spread over that country, and he was left without a thing. ¹⁵ So he went to work for one of the citizens of that country, who sent him out to his farm to take care of the pigs. ¹⁶ He wished he could fill himself with the bean pods the pigs ate, but no one gave him anything to eat. ¹⁷ At last he came to his senses and said, 'All my father's hired workers have more than they can eat, and here I am about to starve! ¹⁸ I will get up and go to my father and say, "Father, I have sinned against God and against you. ¹⁹ I am no longer fit to be called your son; treat me as one of your hired workers.'" ²⁰ So he got up and started back to his father. "He was still a long way from home when his father saw him; his heart was filled with pity, and he ran, threw his arms around his son, and kissed him. ²¹ 'Father,' the son said, 'I have sinned against God and against you. I am no longer fit to be called your son.' ²² But the father called to his servants. 'Hurry!' he said. 'Bring the best robe and put it on him. Put a ring on his finger and shoes on his feet. ²³ Then go and get the prize calf and kill it, and let us celebrate with a feast! ²⁴ For this son of mine was dead, but now he is alive; he was lost, but now he has been found.' And so the feasting began. ²⁵ "In the meantime the older son was out in the field. On his way back, when he came close to the house, he heard the music and dancing. ²⁶ So he called one of the servants and asked him, 'What's going on?' ²⁷ 'Your brother has come back home,' the servant answered, 'and your father has killed the prize calf, because he got him back safe and sound.' ²⁸ The older brother was so angry that he would not go into the house; so his father came out and begged him to come in. ²⁹ But he spoke back to his father, 'Look, all these years I have worked for you like a slave, and I have never disobeyed your orders. What have you given me? Not even a goat for me to have a feast with my friends! ³⁰ But this son of yours wasted all your property on prostitutes, and when he comes back home, you kill the prize calf for him!' ³¹ 'My son,' the father answered, 'you are always here with me, and everything I have is yours. ³² But we had to celebrate and be happy, because your brother was dead, but now he is alive; he was lost, but now he has been found.'" (Luke 15:11-32)

Explore

- Read the story. What do pupils think the story is about? What do they think about the characters in the story?
- Act out the story as a drama.
- Instead of focussing in on the lost son focus on the role of the father. This could then be related to what Christians think God, as Father, is like. In order to explore this ask the pupils to think about their own fathers, or if they don't have an active

Relate

- For Christians the main theme of the story is the forgiveness of God. That God is willing to forgive Christians no matter what they have done to displease him. Pupils could think of things that they have done that are wrong and could be construed as displeasing God?
- Pupils think about forgiveness and what this means for them. Are there people who they find hard to forgive? Imagine if they were the father in this story. Could they bring

Apply

- Pupils could think about how this parable could be applied to their school. How could it fit into their school's values?
- How could pupils display forgiveness to others? If a stranger walked into the school how would they know this was a place where forgiveness was an important Christian value? What would they see? What would they hear?
- Create a classroom reflection wall on forgiveness.
- Explore the story of Corrie ten Boom. Corrie and her

relationship with a father figure, what the characteristics of being a father should be. Feedback and discussion.

- Write a profile of an ideal father. Would they give you everything you want? Would they allow you to make mistakes and learn from them?
- Show the following video on the Lost Son from RE Quest:
<http://request.org.uk/teachers/teaching-resources/bible-resources/new-testament/2013/09/09/the-parable-of-the-lost-son/> This video may suit UKS2 best. It sets the story within a modern context.
- You could explore this story from the idea of generosity, being generous with your forgiveness - as the father was with the lost son. To help you do this you could use the video from RE Quest:
<http://request.org.uk/teachers/teaching-resources/2015/11/24/the-lost-son/> Again you may want to use this with UKS2.
- See other resources that RE Quest have produced on the Lost Son:
<http://request.org.uk/teachers/teaching-resources/jesus-resources/parables-jesus/2013/08/20/what-can-we-learn-from-the-parable-of-the-prodigal-son-sometimes-this-is-known-as-the-parable-of-the-waiting-father-why/> Again these would probably be best suited to UKS2.
- Explore the parable through Art. For example: The return of the Prodigal Son by

themselves to forgive the son who had squandered all his money? Note for the story that the father's forgiveness did not come with conditions or caveats. It was freely given - the father even dresses the lost son with the best clothes and gives him a party.

- Christians often link the generosity of the father's forgiveness with God's forgiveness for those who have gone astray in the world today. Christians believe that they should offer generosity of forgiveness to those around them. In many ways Christians should model forgiveness and generosity.
- There may be questions about forgiveness. Jesus clearly teaches that you should forgive others seventy times seven. What this means is forgiveness has no limitations. The forgiveness of God is limitless.
- Jesus also teaches that God rejoices at those who truly repent (say sorry of things that they know are wrong). In Luke 15:7 it says, *'In the same way, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine respectable people who do not need to repent.'* Explore the idea of repentance (saying sorry) with pupils.
- Read the story of Corrie ten Boom and her forgiveness of the concentration camp guard that was cruel to her sister Betsie, who died there. The story can be found in her book, 'Tramp for the Lord'.
- Some Christians will relate the parable to Jesus' crucifixion and how this brought about

sister were inmates at the notorious Ravensbruck concentration camp. There Corrie's sister Betsie died partly as the result of one of the prison guards. Later in life Corrie comes face to face with this guard and has to come to terms with the true meaning of forgiveness.

- What is interesting about Corrie's story is that forgiveness set her free from hate and bitterness. Explore with pupils the idea of holding onto hate and bitterness and how this can sometimes hold you back in life. It forms an emotional barrier.
- Imagine you are Corrie ten Boom having met this concentration guard. Write a prayer to God that says how you felt about this meeting and then how you had the strength to show forgiveness.
- Explore with the pupils other verses from the Bible about forgiveness. Some of these are quite hard to accept. Some of these verses are: *'Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you'* **Colossians 3:13**, and *'For if you forgive other people when they sin against you, your heavenly father will forgive you. But if you do not forgive others their sins, your father will not forgive your sins'* **Matthew 6:14-15**, and *'Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you'* **Ephesians 4:31-32** and *'Do not judge others, and God will not judge you; do not condemn others, and God will not condemn you; forgive others, and God will forgive you. Give to others, and God will give to you. Indeed, you will receive a full measure, a*

<p>Rembrandt.</p> <ul style="list-style-type: none"> • Look at TES website for further resources you could use about this parable. • With younger pupils Understanding Christianity unit 1.1 develops this story and its meaning for KS1 pupils. 	<p>the forgiveness of sins. The link is forgiveness. See also Colossians 3:13, Ephesians 4:31-32 & Luke 6:37-38 opposite.</p>	<p><i>generous helping, poured into your hands—all that you can hold. The measure you use for others is the one that God will use for you', Luke 6:37-38.</i></p> <ul style="list-style-type: none"> • Forgiveness can also be explored using 'Understanding Christianity' resource 2B.8 UKS2 Kingdom of God. • Pupils could explore the meaning of reform and rehabilitation then relate back to the parable. • Explore the work of Elizabeth Fry and the Howard League and their focus on reform and rehabilitation for prisoners. • Pupils think creatively about what humility, generosity, reconciliation, repentance and forgiveness would look like; sound like; smell like; taste like and feel like.
--	---	--

10. The parable of the creditor and the two debtors

<p>Theme: Gratitude for forgiveness</p> <p>Key idea: Forgiveness, love, repentance, new start</p> <p>Christian value: Reverence, service, forgiveness</p> <p>British value: Respect, liberty</p>	<p>Description</p> <p>Jesus had been invited to eat at the home of Simon the Pharisee (i.e. a member of a group of Jewish leaders, known for their strict observance of the traditional and written law, and commonly believed to have a view of superiority over others). Whilst they were eating a 'sinful' woman walked in carrying an alabaster jar of perfume. The woman was weeping and standing behind him began to wet his feet with her tears. Then she wiped them with her hair, kissed them and poured perfume on them. When the Pharisee who had invited Jesus for the meal saw this, he said to himself, "If this man were a prophet, he would know who is touching him and what kind of woman she is—that she is a sinner."</p> <p>In response to this reaction Jesus told the parable of the two debtors. The parable is one of forgiveness and love. Rather than ignoring the woman's 'sins' Jesus highlights them, claiming that she understands the forgiving love of God more because she has been forgiven more. The woman is not forgiven through her actions but rather her actions are a response to the forgiveness she has received. Luke 7:36-50</p>
<p>The Story</p> <p>⁴⁰ Jesus spoke up and said to him, "Simon, I have something to tell you."</p>	

"Yes, Teacher," he said, "tell me."

⁴¹ "There were two men who owed money to a moneylender," Jesus began. "One owed him five hundred silver coins, and the other owed him fifty. ⁴² Neither of them could pay him back, so he cancelled the debts of both. Which one, then, will love him more?"

⁴³ "I suppose," answered Simon, "that it would be the one who was forgiven more."

"You are right," said Jesus. ⁴⁴ Then he turned to the woman and said to Simon, "Do you see this woman? I came into your home, and you gave me no water for my feet, but she has washed my feet with her tears and dried them with her hair. ⁴⁵ You did not welcome me with a kiss, but she has not stopped kissing my feet since I came. ⁴⁶ You provided no olive oil for my head, but she has covered my feet with perfume. ⁴⁷ I tell you, then, the great love she has shown proves that her many sins have been forgiven. But whoever has been forgiven little shows only a little love." (Luke 7:40-47)

Explore	Relate	Apply
<p>Set the scene</p> <ul style="list-style-type: none"> • Set out the space you are using to create the feel of a social occasion - you could perhaps provide drink or snacks and have music playing in the background. • Explain that when Jesus first told the story being looked at today he had been invited to a house for the meal. The house belonged to an important person in the town - Simon, the Pharisee. Simon was a religious leader and would have been highly respected by many. Explain that the Pharisees as a group saw themselves as being more important than anyone else. • Ask pupils what they think the house would have been like inside. What types of food would they be eating? What would the atmosphere have been like at the meal? Would they have liked to have been there? Why or why not? How do they think Jesus would have felt? • Go on to explain that as they were eating a lady walked into the house and she went straight up to Jesus. Now this lady had a bad reputation and was certainly no one that the Pharisee 	<p>Christian teaching on forgiveness</p> <ul style="list-style-type: none"> • Ask the pupils what they think Christians believe this parable teaches us about God, forgiveness and the way God relates to people today? • Christians believe that we all do things wrong that displease God and fall short of the best way that we could be living. Things like arguing, bullying, lying, cheating, greed or looking down on others are common things that we may do that are not right. However Christians also believe that if we are truly sorry for the things that we do wrong then God will forgive us. The woman realised that the way she had been living was wrong and her actions reflected that. Simon only saw the outward actions and not the inward motivation. <p>Watch a film</p> <ul style="list-style-type: none"> • There is a short film on RE:quest that explains a Christian view of forgiveness Why should I forgive? (http://request.org.uk/issues/ultimate-questions/big-questions-why-should-i- 	<p>To forgive or not to forgive...</p> <ul style="list-style-type: none"> • In the Lord's prayer it says: 'Forgive us our sins as we forgive those that sin against us.' Here we are taught that we need to be forgiven but we also need to forgive. Below are two fun ways to explore the issue of forgiveness as it practically applies today <p>Voting</p> <ul style="list-style-type: none"> • Have two coloured counters / cubes / plastic balls. One colour to represent 'forgive' and one to represent not 'forgive.' Have two ballot boxes one marked forgive and one marked not forgive (these could be bins or plastic containers). Read out a number of different scenarios and after each one get the pupils to vote on whether they would forgive or not to forgive. This can be done as individuals or as a group. The scenarios could relate to issues that have arisen in own situation or something that is on the news. E.g. On Saturday a group of your friends go out without even inviting you - you get to hear about it on Monday at school, you are really hurt. Do you forgive? OR You are walking home with your friend when some people who you know from another school begin

<p>would talk to.</p> <ul style="list-style-type: none"> • The lady stood at Jesus' feet, crying, and began to wash his feet with her tears. She dried his feet with her hair, kissed them many times and rubbed them with the perfume that she had brought with her. • If possible show a picture of this scene to the pupils or ask three pupils to freeze frame the scene. • Ask - 'What do you think the Pharisee, Jesus and the woman are thinking at this time?' • The Bible explains that the Pharisee judged both the lady and Jesus. He saw the lady as someone much lower than himself and he believed if Jesus really had come from God he would not have allowed this. • Jesus answered Simon's thought with the parable (retell the parable) <p>In groups consider</p> <ul style="list-style-type: none"> • When Jesus told this story who do you think the characters in the story represent? • How do you think Simon and the lady felt when they heard this story? What was Jesus trying to teach Simon and what was he trying to teach the woman? • Jesus then offered the woman forgiveness for her sins, something that the Pharisee believed only God could do. Can you conclude anything from that? 	<p>forgive/ - you may want to watch this first ensure that it is appropriate for your age group.</p>	<p>to make really nasty comments to you both about how you look and some of the comments are even racist. The next day you see one of them again and they come over and apologise. Do you forgive?</p> <ul style="list-style-type: none"> • After you have gone through each scenario talk about what is easy to forgive or what is not. Discuss about what happens when we forgive and what happens when we don't forgive? <p>Value of forgiveness</p> <ul style="list-style-type: none"> • Working in groups have a set of cards statements on about forgiveness e.g.: <ol style="list-style-type: none"> It is important to always forgive We should only forgive if someone says sorry You should never forgive - people who do things wrong don't deserve to be forgiven Saying sorry is hard but it is really important that we do say it. Sorry only means something if the person changes If we don't forgive then the situation just gets worse • After reading the statements the pupils in their groups should rate each one (1 star for disagree - 5 stars strongly agree). Come back as a group to discuss how each have been rated.
---	--	--

11. The parable of the 'Good Samaritan'

<p>Theme: God's desire for us to treat others as we would like to be treated regardless of</p>	<p>Description On one occasion an expert in the law stood up to test Jesus. "Teacher," he asked, "what must I do to inherit</p>
---	--

<p>religion, culture or nationality.</p> <p>Key idea: Love for God and for others, eternal life - realisation that our relationship with our neighbour is linked with our relationship with God.</p> <p>Christian value: Humility, friendship, compassion, service</p> <p>British value: Mutual respect for and tolerance of those with different faiths and beliefs and for those without faith</p>	<p>eternal life?"</p> <p>Through the question the lawyer is implying that it is a person's actions that lead to eternal life. However, rather than highlighting a list of good deeds, Jesus returns to scripture and asks the lawyer what it says in the law about eternal life. The answer is simple - Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind'; and, 'Love your neighbour as yourself. Jesus is emphasising relationship over action - the relationship that a person has with God is linked with the relationship they have with others. The lawyer wants to justify his questions and therefore asks a subsequent question, 'Who is my neighbour?'</p> <p>Jesus replies through the parable of the good Samaritan. His message is that all people are our neighbours regardless of background (the Samaritans and Jews were traditionally enemies). Jesus is further teaching that we shouldn't be worrying about who is and is not our neighbour, we are simply called to be neighbours when we need to be so. (Luke 10:25-37)</p>
--	---

The Story

25 A teacher of the Law came up and tried to trap Jesus. "Teacher," he asked, "what must I do to receive eternal life?"

26 Jesus answered him, "What do the Scriptures say? How do you interpret them?"

27 The man answered, "'Love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind'; and 'Love your neighbour as you love yourself.'"

28 "You are right," Jesus replied; "do this and you will live."

29 But the teacher of the Law wanted to justify himself, so he asked Jesus, "Who is my neighbour?"

30 Jesus answered, "There was once a man who was going down from Jerusalem to Jericho when robbers attacked him, stripped him, and beat him up, leaving him half dead. 31 It so happened that a priest was going down that road; but when he saw the man, he walked on by on the other side. 32 In the same way a Levite also came there, went over and looked at the man, and then walked on by on the other side. 33 But a Samaritan who was traveling that way came upon the man, and when he saw him, his heart was filled with pity. 34 He went over to him, poured oil and wine on his wounds and bandaged them; then he put the man on his own animal and took him to an inn, where he took care of him. ³⁵ The next day he took out two silver coins and gave them to the innkeeper. 'Take care of him,' he told the innkeeper, 'and when I come back this way, I will pay you whatever else you spend on him.'"

³⁶ And Jesus concluded, "In your opinion, which one of these three acted like a neighbour toward the man attacked by the robbers?" (Luke 10:30-36)

Explore	Relate	Apply
<p>Set the scene</p> <ul style="list-style-type: none"> • Before you explain which story you are looking at give pupils time to explore the characters of the story. This could be done through research depending on pupils' age and availability of source material. Alternatively, with pupils working in groups, 	<p>See 'Understanding Christianity' LKS2 Gospel Unit 2A.4 Digging Deeper</p>	<p>See 'Understanding Christianity' LKS2 Gospel Unit 2A.4 Digging Deeper</p>

<p>have three pictures - one of a priest, one of a Levite and one of a Samaritan. On separate pieces of card have facts written about each one of the characters - pupils decide which facts they think go with which character.</p> <ul style="list-style-type: none"> ● Priest - Regarded highly by the people Jewish religious leaders Jewish political leaders Worked in the temple Thought themselves above anyone else Lived by strict rules Trained in law Would have nothing to do with Samaritans ● Levite - Were considered highly in Jewish society Worked in the temple Served as religious guards Organised the temple music They arrested Jesus They cleaned the temple They prepared the sacrifices in the temple Would have nothing to do with Samaritans ● Samaritans - Known as enemies of the Jews Had no dealings with the Jews Neighbours to the Jews Had their own religion and places of worship <p>Ask the question, 'If you were a Jew who was in trouble what answer would you expect Jesus to give to 'Who is my neighbour?'</p>		
---	--	--

12. The parable of the unexpected guest

<p>Theme: Persistence</p>	<p>Description One day Jesus was praying. When he finished, one of his disciples said to him, "Lord, teach us to pray, just as</p>
----------------------------------	--

<p>Key idea: Persistence in prayer</p> <p>Christian value: Endurance, Trust, Koinonia</p> <p>British value: Democracy - Christians believe that even God allows us to have a voice - He listens to our concerns.</p>	<p><i>John [John the Baptist] taught his disciples."</i> Jesus replied by teaching the disciples what is now known as the Lord's prayer. He followed this teaching with a parable about the importance of persistence in prayer and concluded by saying, <i>"So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened".</i> (Matthew 7:7)</p> <p>Through this parable Jesus was teaching a number of things about prayer. First of all Jesus was teaching that prayer is about relationship - the man went to someone who he knew and trusted - prayer is not just a 'wish list' but is primarily a way for a person to establish and secure a relationship with God. Prayer ultimately flows out of a relationship with God and not out of a sense of duty. Secondly Jesus was teaching that in prayer it is important to stay focused upon God - to believe he is there and will respond even when the evidence appears to contradict this. Thirdly Jesus taught to be persistent in prayer - to keep asking God for the things that you need. This links closely with the teaching found in 1 Thessalonians 5:16-18 and <i>'Rejoice always, pray continually, give thanks in all circumstances; for this is God's will for you in Christ Jesus.'</i> Luke 11:1-13</p>
---	---

The Story

⁵ And Jesus said to his disciples, "Suppose one of you should go to a friend's house at midnight and say, 'Friend, let me borrow three loaves of bread. ⁶ A friend of mine who is on a trip has just come to my house, and I don't have any food for him!' ⁷ And suppose your friend should answer from inside, 'Don't bother me! The door is already locked, and my children and I are in bed. I can't get up and give you anything.' ⁸ Well, what then? I tell you that even if he will not get up and give you the bread because you are his friend, yet he will get up and give you everything you need because you are not ashamed to keep on asking. (Luke 11:5-8)

Explore	Relate	Apply
See 'Understanding Christianity' Pack KS 1 Gospel Unit 1.4 Digging Deeper	See 'Understanding Christianity' Pack KS 1 Gospel Unit 1.4 Digging Deeper	See 'Understanding Christianity' Pack KS 1 Gospel Unit 1.4 Digging Deeper

13. Parable of the Rich Fool

<p>Theme: Warning against extreme greed and wealth</p> <p>Key idea: Storing up treasure on earth is useless when you are dead</p> <p>Christian value: Thankfulness, Wisdom,</p>	<p>Description</p> <p>Jesus was teaching a great crowd of people when someone in the crowd said to him, <i>"Teacher, tell my brother to divide the inheritance with me.'</i> Jesus replied, <i>'Man, who appointed me a judge or an arbiter between you?'</i> Then he said to the crowd, <i>'Watch out! Be on your guard against all kinds of greed; life does not consist in an abundance of possessions.'</i></p> <p>Jesus continued by telling the crowd a parable about a rich man who stored up wealth on earth but then suddenly died. Jesus went on to teach: <i>'do not worry about your life, what you will eat; or about your body,</i></p>
--	--

<p>Compassion</p> <p>British value: Individual liberty - helping the pupils to realise that with individual liberty comes a responsibility to make good choices and also to use their own and the earth's resources well.</p>	<p><i>what you will wear. For life is more than food, and the body more than clothes.'</i></p> <p>Through this Jesus was teaching that we should be on our guard against greed and should also carefully prioritise things in life. The things of this world will one day fade away but the things of God (faith, family, friends, love, charity, peace...) will last even beyond our own lives. A truly fulfilled life cannot be found in an abundance of possessions. Luke 12: 13-21</p>
--	--

The Story

¹⁶ Then Jesus told them this parable: "There was once a rich man who had land which bore good crops. ¹⁷ He began to think to himself, 'I don't have a place to keep all my crops. What can I do?' ¹⁸ This is what I will do,' he told himself; 'I will tear down my barns and build bigger ones, where I will store the grain and all my other goods. ¹⁹ Then I will say to myself, Lucky man! You have all the good things you need for many years. Take life easy, eat, drink, and enjoy yourself!' ²⁰ But God said to him, 'You fool! This very night you will have to give up your life; then who will get all these things you have kept for yourself?'" ²¹ 'This is how it will be with whoever stores up things for themselves but is not rich towards God.' (Luke 12:16-21)

Explore	Relate	Apply
<ul style="list-style-type: none"> • Begin by exploring the concept of being good stewards of what we have. • Working in groups tell pupils they have £250 to spend (amount could vary depending on the age and ability of children). Have a list of things (with prices) that they can spend their money on. This should include a variety of items - things just for themselves, gifts for others and charitable gifts or giving. The pupils need to decide how they will spend their money - emphasise the fact that they need to be able to explain the decisions they have made. • Read / tell the parable of the Rich Fool. (NB there are a number of short films available on YouTube that tell the parable e.g. https://www.youtube.com/watch?v=dAQFyAiaYS0). • Ask the pupils to think about the parable in light of your activity - what items would the 	<ul style="list-style-type: none"> • Consider what it might mean for a person to be rich towards God - does God actually need anything? • To help think about what this means look at 1Timothy 6:17-19 - <i>Give this command to those who are rich with things of this world. Tell them not to be proud. Tell them to hope in God, not their money. Money cannot be trusted, but God takes care of us richly. He gives us everything to enjoy. 18 Tell the rich people to do good and to be rich in doing good deeds. Tell them to be happy to give and ready to share. 19 By doing that, they will be saving a treasure for themselves in heaven. That treasure will be a strong foundation. Their future life can be built on that treasure. Then they will be able to have the life that is true life.</i> • It is important to understand the passage isn't saying that having money is wrong. 	<ul style="list-style-type: none"> • Think about ways that we can all be generous - this isn't just with our money - could be with our time and our talents as well. Create covenants where the children promise to do at least one act of compassion or generosity each day for a week. At the end of the week discuss what this looked like - what did they gain from it? How did others benefit? • Alongside this you could be thinking of ways of showing thanks for what we do have - this could be through simple prayers, written or spoken, or through thank you notes. • If appropriate take these ideas forward into practically raising money or helping in other ways with a local or national charity. • Within all this explore the British value of liberty. Enable the pupils to realise that we all have the right to use our possessions or gifting's however we want to, as long as we do not hurt anyone else - we do have this individual liberty. However in order for society truly to work well we all have to appreciate

<p>rich man have chosen from your list? Why would he have made these choices? What are the words that would describe the man? (You may want a bank of words as discussion prompts - e.g. selfish, generous, greedy, humble, proud).</p> <ul style="list-style-type: none"> Plot an emotion graph for the rich man - think about how happy he was at different parts of the story. For example: At the beginning when he was rich but didn't have the extra crop; at the end when he finds out he was going to die. Have think bubbles at each stage of the emotions graph - what is the rich man thinking at each stage of the story? Consider why the man might have behaved like he did - e.g. fear for the future, greed, selfishness, - what values do you have in your school that he should take on in order to act differently? Rewrite the parable as if the rich man had all those good values in his life. How could the parable have ended differently? 	<p>What it is saying is that what we do with that money and how we see that money is what is important. <i>'For the love of money is a root of all kinds of evil.'</i></p> <ul style="list-style-type: none"> With all this in mind look back at your original list and ask the question: How would God want you to spend your money? Answer the question - how would God expect a person of faith to behave with regards to wealth and money?.... https://www.youtube.com/watch?v=6-hKHBpXbrA This is a short film that looks at the biblical teaching regarding our responsibility to the poor (this should only be used with the older pupils but it does give you useful Bible verses on the subject) http://request.org.uk/issues/global-issues/tearfund-a-christians-response-to-poverty-and-need/ Here are three films highlighting one Christian organisation's (Tearfund) approach to wealth and poverty https://www.youtube.com/watch?v=yhmmeFuzGRk this is a film that explains the Christian view of giving (you need to be able to read quite quickly to get the best out of the film) https://www.youtube.com/watch?v=VyXe25LycY A film for all ages explaining a Christian view of generosity 	<p>that with individual liberty comes a responsibility to make good choices and this includes using our own and the earth's resources well.</p> <ul style="list-style-type: none"> Write thank you letters to people who have been generous to you - this could be someone connected with school who is generous with their time or someone at home who is generous with their love,
--	---	---

14. The parable of the fruitless fig tree

<p>Theme: Forgiveness for repentance - the importance of saying sorry</p> <p>Key idea: Just because someone suffers does not mean that they are any more guilty than anyone else. We all need to show repentance or we will all face the consequences.</p> <p>Christian value: Justice, forgiveness, trust,</p> <p>British value: Rule of law - pupils to recognise that in the same way that there are consequences when we don't follow the law of the land; so it is with God's law - if we do not follow God's laws there are consequences.</p>	<p>Description</p> <p>As Jesus was teaching and a great crowd had gathered there were some present who told Jesus about a group of Galileans who Pilate had killed. It is clear by Jesus' response that there were some within the crowd who took the view that the Galileans must have done something that brought this upon themselves. Jesus directly challenged such thinking, <i>'Do you think that these Galileans were worse sinners than all the other Galileans because they suffered this way? I tell you, no! But unless you repent, you too will all perish. Or those eighteen who died when the tower in Siloam fell on them – do you think they were more guilty than all the others living in Jerusalem? I tell you, no! But unless you repent, you too will all perish.'</i></p> <p>Jesus was teaching that because someone suffers it does not mean that they are any more guilty than anyone else. Disasters are not a sign of guilt but can serve to remind us of the importance to be in a right relationship with God - we all need to show repentance or we will all face the consequences.</p> <p>Following on from this Jesus went on to tell them the parable of the fig tree which, although it talks about the possibility of a tree being cut down because it did not bear fruit, also spoke of the compassion of the gardener who pleaded with the owner to allow him to care for the tree for another year. Through this parable God is seen as a judge but one that shows great compassion and mercy and one that is willing to give people the opportunity to repent and turn away from their old, fruitless lives. Alongside this however is the teaching that our actions do have consequences. Luke 13:1-9</p>
---	---

The Story

⁶ Then Jesus told them this parable: "There was once a man who had a fig tree growing in his vineyard. He went looking for figs on it but found none. ⁷ So he said to his gardener, 'Look, for three years I have been coming here looking for figs on this fig tree, and I haven't found any. Cut it down! Why should it go on using up the soil?' ⁸ But the gardener answered, 'Leave it alone, sir, just one more year; I will dig around it and put in some fertilizer. ⁹ Then if the tree bears figs next year, so much the better; if not, then you can have it cut down.'" (Luke 13:6-9)

Explore	Relate	Apply
<ul style="list-style-type: none"> This is a parable that has the twin teachings of judgement and grace within it. Christians believe that our actions have consequences not only physical but also spiritual. As the fig tree doesn't deserve to be in the vineyard by its very nature so Christians believe that our 	<ul style="list-style-type: none"> Have a picture of a number of fruit trees ask what trees they are - make it obvious. Ask how you know what tree each one is - the simple answer is because of the fruit that they bear. Explain that in the Bible it teaches that you can tell what a person is like by the 	<ul style="list-style-type: none"> Explore the British value rule of law. Discuss with pupils what happens if you don't follow the laws of the land - explore the idea of consequences for our actions. Help the pupils to recognise that in the same way that there are consequences when we don't follow the law of the land (or the law of the school); so

<p>sinful nature means that we have no right to be in God's presence and yet through grace we can be in relationship with him.</p> <ul style="list-style-type: none"> • For younger children the term grace could be replaced by forgiveness as a slightly easier one to grasp. • Read the parable. Then split the class into three groups. One group represents the landowner. They think about the arguments he would give for cutting the tree down. The second group represent the gardener and must argue why the tree should be allowed to stay for another year. The third group represent the fig tree - they are to argue why the tree should be allowed to live alongside the vines indefinitely. Afterwards hold a ballot where each pupil votes independently on what they feel should happen. • This could lead into a discussion about forgiveness and grace. A film about grace can be found at http://request.org.uk/issues/the-grace-of-god/ A film about forgiveness can be found here http://request.org.uk/issues/ultimate-questions/big-questions-why-should-i-forgive/ 	<p>fruit that they bear in their lives.</p> <ul style="list-style-type: none"> • Using the concept of the Fruit of the Spirit explore what it means for Christians to bear fruit: <i>But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.</i> • If a person was always angry or nasty or looking for a fight - would that be bearing the fruit that God wants us to? You could use fresh and rotten fruit as an illustration for this. Relate this back to the parable. If a Christian does not bear the spiritual fruit are they living the life that they are called to? • Follow on activity - create a reflection tree in your classroom that highlights the fruit that you would hope each of our lives would produce. • Fruit of the Spirit song https://www.youtube.com/watch?v=yNuBZXCK20 • The parable also illustrates trust. The gardener in the parable said, leave the fig tree alone and give it an opportunity to bear fruit if the right care is given. Just because someone doesn't bear fruit now doesn't mean that they won't in the future if given the right care and attention. 	<p>it is with God's law. Christians believe that if we do not follow God's laws there are consequences - this includes not living the life that God wants us to live and so becoming distant to him - in reality cutting off our relationship with him. Consider why this would be serious for Christians.</p> <ul style="list-style-type: none"> • Consider our own actions and the consequences there - both positive and negative with those. This could be on a personal level or on a grand scale (e.g. climate change). • Think about the word trust. What does it mean? How do people show trust to one another? Give an example of how you have had to show trust, and how others have shown trust in you. • How do your teachers show trust in you as pupils? E.g. doing homework, working hard, behaving well and changing the way you act towards others. • Imagine you were the fig tree about to be pulled up and discarded. Would you want someone like the gardener to trust that you could change? Give you a second chance?
--	--	--

15. The parable of the landowner and the king

<p>Theme: The cost of discipleship</p> <p>Key idea: Be prepared to give up everything to</p>	<p>Description</p> <p>Many people had begun to follow Jesus but he was aware that trouble was just around the corner. Jesus</p>
--	--

<p>be a follower of Jesus</p> <p>Christian value: Endurance, Service, Wisdom</p> <p>British value: N/A</p>	<p>knew that those who would become his followers would soon suffer persecution and even death. Jesus wanted to make it clear to the crowds that there would be a definite cost in deciding to follow him - it would be no easy ride. Luke 14:25-35</p>
--	---

The Story

²⁸ If one of you is planning to build a tower, you sit down first and figure out what it will cost, to see if you have enough money to finish the job. ²⁹ If you don't, you will not be able to finish the tower after laying the foundation; and all who see what happened will make fun of you. ³⁰ 'You began to build but can't finish the job!' they will say. ³¹ If a king goes out with ten thousand men to fight another king who comes against him with twenty thousand men, he will sit down first and decide if he is strong enough to face that other king. ³² If he isn't, he will send messengers to meet the other king to ask for terms of peace while he is still a long way off. ³³ In the same way," concluded Jesus, "none of you can be my disciple unless you give up everything you have. "Salt is good, but if it loses its saltiness, there is no way to make it salty again. It is no good for the soil or for the manure pile; it is thrown away. Listen, then, if you have ears!" (Luke 14:28-35)

Explore	Relate	Apply
<ul style="list-style-type: none"> Working in groups discuss the planning that needs to go into certain activities: e.g. planning a holiday abroad, planning which house to buy, planning a big birthday party, planning a wedding, a football team planning which players to buy (explain that these are all things that could potentially cost you a lot of money) Think about everything that needs to be in place before the day of the event. Why is it important to plan? What things could possibly go wrong if you didn't plan well? Read the parable - what things were these people planning for? What could go wrong if they didn't plan properly? Explain that Jesus was teaching about the importance of planning and weighing up the cost of following him. http://www.christianitytoday.com/history/is 	<ul style="list-style-type: none"> Think about some of the hardships that people might face because of their faith today - you could expand this to include other faiths and not just Christians. Think about the prejudice there is against people of faith in this country. Research religious persecution around the world. Release International and Open Doors are good places to start http://www.releaseinternational.org/ http://www.opendoorsuk.org/ Consider why people continue with their faith despite the persecution. Was Jesus right to warn people about the cost of following him? Follow up activity - create a paper chain (representing the chains of persecution) with prayers, information or thoughts on it. There are other possible ideas here 	<ul style="list-style-type: none"> Look at the properties of salt - You could set up a simple science experiment to see if food taste better with salt. http://www.cyh.com/HealthTopics/HealthTopicDetailsKids.aspx?p=335&np=284&id=2689 This article tells you a lot about the uses of salt and how important it is to our health. Think about ways that we can be salt in the world - e.g. salt helps to bring out the best in other food, how can we help to bring the best out in others? Pupils working in smaller groups. Give each group an age and ability appropriate challenge to work on together and to plan how they are going to succeed with the challenge (e.g. getting an egg to one side of the playground to other without touching it directly with any part of your body and without the egg breaking). Discuss why it is important to plan things before you start out on them. Alternatively you could set older pupils the challenge

<p>sues/issue-27/persecution-in-early-church-christian-history-timeline.html This is a timeline plotting the persecution of the early church.</p> <ul style="list-style-type: none"> • The Story Keepers tell the story of the early church in a fun and relevant way https://www.youtube.com/watch?v=m-vNpyavrfc • Activity - write a letter from an early Christian explaining about the persecution they are facing and giving advice to others. For older pupils you could read some of the New Testament letters which were written to the early, persecuted church. 	<p>http://www.opendoorsyouth.org/do-something/youth-leader-resources/youth-leader-resources/</p>	<p>of planning a journey from one destination to the other - they would need to look up travel times, costings etc.... You may want to give them a budget to work towards and also give them the challenge of seeing which group could do the journey in the fastest travel time. Again question why is it important to weigh up the cost ahead of time.</p> <ul style="list-style-type: none"> • Consider changes or challenges that the pupils are likely to face in the near future. Create scenario cards that are relevant to your pupils. Explore planning and coping mechanisms they can put into place to help them deal better with these. Explain that for many people one coping mechanism is to pray. • Design information leaflets aimed at their peers or younger children to encourage them also to take on a positive outlook.
--	--	--

16. The parable of the judge and the persistent widow

<p>Theme: A parable about prayer</p> <p>Key idea: Be persistence in prayer</p> <p>Christian value: Endurance, Trust</p> <p>British value: Democracy - Christians believe that even God allows us to have a voice - He listens to our concerns.</p>	<p>Description</p> <p>Jesus had been teaching on the subject of his second coming and the end of this age. He concluded this by telling the parable of the judge and the persistent widow. The message behind this parable is, as it states, to teach them that they should always pray and never become discouraged.</p>
<p>The Story</p> <p>18 Then Jesus told his disciples a parable to teach them that they should always pray and never become discouraged. ² "In a certain town there was a judge who neither feared God nor respected people. ³ And there was a widow in that same town who kept coming to him and pleading for her rights, saying, 'Help me against my opponent!' ⁴ For a long time the judge refused to act, but at last he said to himself, 'Even though I don't fear God or respect people, ⁵ yet because of all the trouble this widow is giving me, I will see to it that she gets her rights. If I don't, she will keep on coming and finally wear me out!'" ⁶ And the Lord continued, "Listen to what that corrupt judge said. ⁷ Now, will God not judge in favour of his own people who cry to him day and night for</p>	

help? Will he be slow to help them? ⁸ I tell you, he will judge in their favour and do it quickly. But will the Son of Man find faith on earth when he comes?" (Luke 18:1-8)

Explore	Relate	Apply
<p>For additional material refer to the parable of the unexpected guest (23).</p> <ul style="list-style-type: none"> Begin by discussing what the pupils' view of prayer is. Ask them to rate the following nine statements in order of significance for them (they could work in groups) <ol style="list-style-type: none"> Prayer is a waste of time - God never listens Prayer is useful only when you are desperate Prayer should be a part of your everyday life Prayer is talking and listening to God Prayer is a simply a way of asking God for what you need You can only pray when you are in a religious building You need special words to know how to pray You can talk to God as if he is your friend - anywhere and any time - that is prayer Prayer makes a difference Discuss the order that you have put things in. Read the passage - then as a group do the diamond nine activity (as above) as if you were Jesus - take clues from the passage. What does this tell you about Jesus' attitude to prayer? What does Jesus think about prayer? Visit RE:quest for further ideas and films on teaching about prayer: http://request.org.uk/teachers/christianity-unpacked/2014/08/15/christianity-unpacked-prayer/ 	<p>For additional material refer to the parable of the unexpected guest (23)</p> <ul style="list-style-type: none"> Compare this parable with the parable of the unexpected guest - what do they have in common? It is the concept of being persistent in prayer. Look also at 1 Thessalonians 5:16-18 where It states: <i>Rejoice always, pray continually, give thanks in all circumstances; for this is God's will for you in Christ Jesus.</i> What does it mean to pray continually? Explore what prayer is and why Christians consider it so important. There are a number of articles and films on RE:quest to help you to do that http://request.org.uk/?s=Prayer Look at the Prayer of St Francis as an example of a famous Christian Prayer - it begins 'Make me a Channel of Your Peace.' Discuss what the world would be like if we lived by this prayer - think about each phase and what that would look like in reality. Is it a prayer of hope or can it be a prayer of reality? You could become very creative with this and get the class to illustrate the prayer (groups could take a section each), or you could create a drama or dance around it. 	<p>For additional material refer to the parable of the unexpected guest (23).</p> <ul style="list-style-type: none"> Consider designing and setting up a prayer space, reflective area or labyrinth in your school - this could be inside or outside. This could be a permanent or temporary thing. Allow the pupil's time to experience the space. Discuss how they felt being in an area set out just for prayer. For free ideas visit: http://www.prayerspacesinschools.com/ Alternatively you could request Prayer Spaces in School to come to work in your school OR visit a place of prayer near to you. (One option could be the Beacon House of Prayer in Sandyford, Stoke-on-Trent). To find out more and to contact the house visit http://www.beaconhop.org/).

17. The parable of the Pharisee and the tax collector

<p>Theme: Humility in prayer</p> <p>Key idea: Attitude in prayer, humility</p> <p>Christian value: Humility, reverence</p> <p>British value: Respect and tolerance</p>	<p>Description</p> <p>After the parable of the judge and persistent widow Jesus went on to teach the parable of the Pharisee and the tax collector. To be persistent in prayer is important, but to Jesus the attitude in which we come to prayer is equally important. This parable reflects this.</p> <p>The Pharisees were mostly middle-class businessmen, and therefore were in contact with people from all walks of life. The Pharisees were held in higher esteem by the ordinary person in the street. They seemed to control the decision making of the Sanhedrin, the assembly or council, because they had the support of the people. In contrast to the Pharisees, the tax collectors were hated by many of the people. In part this was because no one liked to pay money to the foreign oppressive regime of the Roman Empire. Those who collected the taxes for such a government bore the brunt of much public hatred. Secondly, the tax collectors in the Bible were Jews who were working for the hated Romans. These individuals were seen as traitors to their own countrymen. Rather than fighting the Roman oppressors, the publicans were helping them—and enriching themselves at the expense of their fellow Jews. To add to this, it was common knowledge that the tax collectors cheated the people they collected from.</p> <p>Yet contrary to what people would think Jesus declared, “the tax collector, and not the Pharisee, was in the right with God when he went home. For those who make themselves great will be humbled, and those who humble themselves will be made great.” Luke 18:9-14</p>
--	--

The Story

⁹ Jesus also told this parable to people who were sure of their own goodness and despised everybody else. ¹⁰ “Once there were two men who went up to the Temple to pray: one was a Pharisee, the other a tax collector. ¹¹ The Pharisee stood apart by himself and prayed, ‘I thank you, God, that I am not greedy, dishonest, or an adulterer, like everybody else. I thank you that I am not like that tax collector over there. ¹² I fast two days a week, and I give you one tenth of all my income.’ ¹³ But the tax collector stood at a distance and would not even raise his face to heaven, but beat on his breast and said, ‘God, have pity on me, a sinner!’ ¹⁴ I tell you,” said Jesus, “the tax collector, and not the Pharisee, was in the right with God when he went home. For those who make themselves great will be humbled, and those who humble themselves will be made great.” (Luke 18:9-14)

Explore	Relate	Apply
<ul style="list-style-type: none"> For additional material refer back to the other parables on prayer and also Lazarus and the rich man with reference to materials on how we should 	<ul style="list-style-type: none"> For additional material refer back to the other parables on prayer and also Lazarus and the rich man with reference to materials 	<ul style="list-style-type: none"> For additional material refer back to the other parables on prayer and also Lazarus and the rich man with reference to materials on how we

view others.

- <https://www.youtube.com/watch?v=Ufe6zouTq8g>
This is an animated version of the parable without words. You may want to start the lesson by playing the short film and asking the class to think what may have been happening. Who were the men? What were their attitudes? Did they change from the beginning of the story to the end? Then read the parable and see whether their explanation fits with the Bible's version.
- Alternatively use this powerful film clip showing Jesus telling the parable whilst in the market square faced with a tax collector on one side and a Pharisee on the other
<https://www.youtube.com/watch?v=39fHwaR2P40>
- To clarify that the class understand the context of the parable ask the questions, 'What do you think must have been happening within society at the time for Jesus to tell this parable?' 'What do you think he wanted to teach?' 'What changes do you think he wanted people to make in their lives because of this passage?' Discuss answers.
- Have two masks (3D or paper cut-outs) one mask represents the tax collector, the other the Pharisee. Decorate one side of the mask in a way that represents how the world saw each individual - combine words and images. On the reverse of the mask decorate it to represent how God saw each one - did God love both of them despite how they were?
- Repeat this activity so each pupil can express how they think the world sees them and how they think God sees them. This could bring out tough

on how we should view others.

- The Pharisee was proud because he kept the laws but his heart was not right. He thought that keeping all the laws and appearing righteous made him better than the tax collector.
- <http://ministry-to-children.com/pride-vs-humility/> simply explains the difference between the Christian understanding of pride and that of humility. We can often think of people who are humble being weak and those who are boastful and proud being strong but the Bible would appear to contradict this. Look at the life of a very humble person (e.g. Mother Teresa). By the world standards she would appear weak and yet she had an inner strength and achieved so much. Her identity did not come from a pride in herself but a realisation of who she was and her faith.
- "Humility is the mother of all virtues - purity, charity and obedience. It is in being humble that our love becomes real, devoted and ardent. If you are humble, nothing will touch you, neither praise nor disgrace, because you know what you are. If you are blamed, you will not be discouraged. If they call you a saint you will not put yourself on a pedestal." Mother Teresa

should view others.

- 'Simply the Best' debate. Working in groups each group has to argue why their character is 'Simply the Best' - e.g. a politician, a top footballer, a popstar, a child, a religious leader, a grandparent, a scientist, an ex-criminal who now works as a youth worker, a shopkeeper... (Make this list relevant for your circumstances). Once they have heard the debate each pupil could vote on who they thought was 'Simply the Best.'
- Once the vote has been taken read the passage *"You know that the rulers of the non-Jewish people love to show their power over the people. And their important leaders love to use all their authority. But it should not be that way among you. If one of you wants to become great, then he must serve the rest of you like a servant. If one of you wants to become first, then he must serve the rest of you like a slave. So it is with the Son of Man. The Son of Man did not come for other people to serve him. He came to serve others. The Son of Man came to give his life to save many people.."*
- Linking this with the parable answer the question: 'What type of person would Jesus say was 'Simply the Best?'
- Ask the pupils to think about their lives in 10, 15 or 20 years' time - what would they want it to be like? What would they want their legacy to be? Write a letter to future self - you may want to include warning yourself away from arrogant attitudes.

emotions for individuals and so needs to be treated very sensitively.

18. The parable of the sower

Theme: Parable both of and about the Kingdom

Key idea: Preparation is key to being ready for the coming of the Kingdom of God. Those that are ready will be able to grow and succeed in the Kingdom of God.

Christian value: Wisdom

British value: Individual liberty

Description

The parable of the sower is found in all three synoptic gospels. The parable is followed by an allegory, or allegorical interpretation, that explains what the parable means. Most biblical scholars regard the allegory as a product of the early church and not the words of Jesus. The parable itself probably goes back to Jesus (sitz im Jesu) for two reasons:

1. It is found in all three synoptic gospels
2. Jesus using farming imagery to convey the message. This is typical of a parable that draws on the audience's own knowledge and experience. In this case first century Judaic farming.

The parable explains how different people respond to the message of Jesus. The parable describes seed falling on four types of ground. The seed and its subsequent growth, or not, symbolises how people respond to the message of Jesus. Many scholars think the allegory is referring to the early persecution of the Christian church and how followers of Jesus responded to the message of the 'good news.' Other scholars think the allegory also refers to the Jews and how some responded positively initially but then drifted away.

v4: Seed falling on the path and eaten by birds. Symbolises people hearing the message but ignore it.

v5-6: Seed falling on stony ground that sprouts quickly but the roots are shallow. The sun soon withers the plant and it dies. Symbolises those that hear the message, act with enthusiasm but as soon as things get hard they turn away and go back to their old ways.

V7: Seed falling amongst thorn bushes grow but get choked by the weeds and thorns. Symbolises those that are distracted by the world around them e.g. money, status etc. and then turn away from the message.

v8: Seed falling on good ground grows productively and yields fruit.

v9-12: People have a responsibility to hear the message of Jesus and to obey.

The Story

³"Listen! Once there was a man who went out to sow grain. ⁴As he scattered the seed in the field, some of it fell along the path, and the birds came and ate it up. ⁵Some of it fell on rocky ground, where there was little soil. The seeds soon sprouted, because the soil wasn't deep. ⁶Then, when the sun came up, it burned the young plants; and because the roots had not grown deep enough, the plants soon dried up. ⁷Some of the seed fell among thorn bushes, which grew up and choked the plants, and they didn't bear grain. ⁸But some seeds fell in good soil, and the plants sprouted, grew, and bore grain: some had thirty

grains, others sixty, and others one hundred.”⁹ And Jesus concluded, “Listen, then, if you have ears!” (Mark 4:3-9)

Explore	Relate	Apply
<ul style="list-style-type: none"> Retell the story to pupils. You could use Godly Play (Volume 3) to do this. Ask pupils what they think the story means? Can they make suggestions about the meaning behind the symbolism e.g. the seed falling on various soil/ground? Use the following YouTube clips to retell the story: https://youtu.be/tdl30y2lo-Y and https://youtu.be/wtqZgHA5KEw See also twinkl but you will have to subscribe to this: http://www.twinkl.co.uk/resource/t-re-163-the-sower-and-the-seeds-parable-powerpoint See also RE Quest: http://request.org.uk/jesus/parables/the-kingdom-of-god/ Ask pupils to dramatise the story. 	<ul style="list-style-type: none"> See RE Quest: http://request.org.uk/jesus/parables/the-kingdom-of-god/ This parable is split into two parts. The parable, which is thought to go back to Jesus, and the allegorical interpretation, that is thought to be a product of the early church. When Jesus taught parables they were meant to be left open ended so the hearers could make up their own mind to its meaning. In this parable Jesus using farming imagery. This is what makes it authentic. Jesus’ audience would have been poor farmers who could relate to the story. The allegorical interpretation is thought to be a later addition to the parable proper. This is thought to have been added by the early church to explain why some of the early Christians were falling away from the faith. This was probably due to the Neronian persecution, (Christian persecution of the Christian’s by the Emperor Nero in AD60), which resulted in many of the early Christians being martyred in the arena. At this stage you may want to explore the historical circumstances of the early Christian persecutions by the Romans. Some of the stories, and the things they did, are quite gruesome, but may capture pupils’ imagination. It also puts into perspective that Christianity was once a secret religion which 	<ul style="list-style-type: none"> Physical descriptions of the land that the seed fell on. Put pupils into small groups to have a word RANT (brain shower) of adjectives that could be used to describe the land they have been given. Supplement this will visual images. You could also supply pupils with a Thesaurus to help them choose appropriate words and extend their word repertoire. The land can be split into the following: <ol style="list-style-type: none"> The Path Stony ground / soil Thorn bushes and weeds Good ground / soil Encourage children to write physical descriptions of the area. This could then be extended to pupils thinking about types of people this could describe e.g. stony ground = no commitment, thorn bushes/weeds = easily distracted by other things etc. as well as meanings Pose the following questions: <ol style="list-style-type: none"> How could someone move from one area of ground to another? What would they have to do? What would have to change? Explain that Jesus taught that the Kingdom of God / heaven is open to all people. However there are many challenges in life and sometimes these cause people to become side-tracked and move away from the Kingdom of God (good soil). Pose the following questions: <ol style="list-style-type: none"> When have you felt challenged when things get difficult?

was outlawed and despised by the Roman culture at the time. You may want to explore the catacombs of Rome, early Christian signs and secret symbols such as the **ICTHUS** and **CHI-RHO** etc.

- You may want to explore famous Christians, or famous people from another faith that have exemplified staying in the 'good soil' and not giving up in times of adversity - see APPLY opposite.

2. Have you ever wanted to give up?
3. Did you? If not what stopped you?

- Explore a famous Christian or someone from another faith who never gave up in times of adversity (they showed resilience) - they stayed in the 'good soil' and yielded a full crop e.g. Martin Luther King, Mother Teresa, Jackie Pullinger, Nelson Mandela, Gandhi, Malala Yousafzai . If you do this exercise keep referring back to the parable and how these people exemplified staying in the 'good soil.' Pupils could explore:

1. What adversities they faced?
2. What happened to them?
3. How did they react?
4. What kept them on track (not giving up), faith?
5. Ask pupils to think about what they can personally learn from these people. How could they reflect their attributes in their own lives?
6. Link the famous person's attributes/character to the school's values then write a piece of prose, poem or acrostic poem about how this person exemplified the value/s.

- Explore the meaning of resilience. How did Jesus show resilience in his life? e.g. his temptations in the wilderness; his prayer of anguish in the Garden of Gethsemane; his sacrifice on the cross.

- Ask pupils to write a narrative about being one of the seeds, but in the persona of a Christian. Encourage text about:

1. How the seed felt being in that place?
2. What challenges they faced?
3. How they/the area could change so that it becomes like the good soil?

		<ul style="list-style-type: none"> • Pupils should understand being a follower of Jesus can sometimes come with a cost. • Pupils should try and write a modern day version of the parable that would make it relevant to today's audience.
--	--	--

19. The parable of reconciliation before appearing in court

<p>Theme: Reconciliation</p> <p>Key idea: Forgiveness and reconciliation</p> <p>Christian value: Forgiveness</p> <p>British value: Individual liberty</p>	<p>Description</p> <p>This parable, as recorded in Luke, is found towards the end of a series of teachings by Jesus, that includes the parable of the watchful servant (Luke 12:35-48), and is focused on the end times. Jesus was warning the people that they needed to change their ways because the Kingdom of God was close and judgement was coming - it was over to each individual to reconcile themselves to God before it was too late.</p> <p>Jesus introduces this particular parable by using the natural to explain the spiritual.</p> <p><i>54 He said to the crowd: 'When you see a cloud rising in the west, immediately you say, "It's going to rain," and it does. 55 And when the south wind blows, you say, "It's going to be hot," and it is. 56 Hypocrites! You know how to interpret the appearance of the earth and the sky. How is it that you don't know how to interpret this present time?</i></p> <p>Jesus knew that it was common for the people to forecast the weather by looking at the signs found in nature but at the same time they were failing to see the spiritual signs of the time. The Jewish people had been waiting for a Messiah, a person sent by God to establish His kingdom. Jesus was teaching that the people were failing to see the signs that, through him, the kingdom was being established. Jesus goes on to teach this short parable about a person being dragged to the judge in order to settle their debts. The general meaning of the parable was obvious to the listeners. A person must reconcile themselves to God before arriving at the judgment-seat otherwise it will be too late, and nothing would remain for the guilty accused but eternal judgement. For those who do seek forgiveness their reward is liberty and life. This is a common teaching found throughout the Bible and is a crucial teaching for Christian theology.</p> <p>In John Bunyan classic work, <i>The Pilgrim's Progress</i>, he describes a man named Christian who has a large burden on his back which represents sin. Bunyan wrote: <i>[Christian] ran till he came to a small hill, at the top of which stood a cross and at the bottom of which was a tomb. I saw in my dream that when Christian walked up the hill to the cross, his burden came loose from his</i></p>
---	--

shoulders and fell off his back tumbling down the hill until it came to the mouth of the tomb, where it fell in to be seen no more.

The Story

⁵⁸ If someone brings a lawsuit against you and takes you to court, do your best to settle the dispute before you get to court. If you don't, you will be dragged before the judge, who will hand you over to the police, and you will be put in jail. ⁵⁹ There you will stay, I tell you, until you pay the last penny of your fine." (Luke 12:58-59)

Explore	Relate	Apply
<ul style="list-style-type: none"> Jesus' teaching behind this parable is that we all must seek reconciliation with God whilst there is the time. We must all sort out our debts with God and seek forgiveness of our sins. But in reality what does that mean? As an introduction to the concept of forgiveness of sin you may want to play this game. Set up a relay game where the competition is to aim to hit a target. You need to make this particularly difficult. A good one is to have a table tennis ball that you must bounce on the table before getting it into a cup. Explain that when Christians talk about 'sin' we often think of sin as doing something wrong but the original meaning of the word was to 'fall short of the target.' Just as many of our aims failed to hit the target, for Christians to sin means to fall short of the life that God would have us live. To fall short of the target that He has set us. 	<ul style="list-style-type: none"> Explain that this parable is not simply about money and earthly debt but spiritual wellbeing and forgiveness. Jesus taught and demonstrated that people should forgive and be forgiven. As the Lord's Prayer states: 'Forgive us our sins as we forgive those who sin against us.' Forgiveness means not keeping score of wrong doings. This way they will be able to move through life more freely. Christians should follow the example of Christ. Find out about people who have shown forgiveness. This could be someone who the children know or a historical figure. Some clips you may find useful: The power of forgiveness https://www.youtube.com/watch?v=o2BITY-3Mp4 Archbishop Desmond Tutu on Forgiveness https://www.youtube.com/watch?v=raG6ell-LM0 Mandela: Message Of Forgiveness - The 	<ul style="list-style-type: none"> If appropriate you can link this lesson with a reflective time. Prayer Spaces in Schools have a simple but fun and effective prayer idea - Fizzy Forgiveness: http://www.prayerspacesinschools.com/resources/38 Using scenarios that are age appropriate ask about the things that your pupils find hard to forgive and what things are easy to forgive. Read out the scenario and then have a system of voting on whether they would forgive or not. Follow by discussion on why it is important to forgive and also to ask for forgiveness. For older pupils there is an experiment showing the health benefits of forgiveness from 'Soul Pancakes': https://www.youtube.com/watch?v=8o9_TIZyB_Y Write a forgiveness 'letter' to God. This could take the form of a conversation or cartoon between the two people in the parable that are on the way to the courtroom. Discuss how you would feel if you were the one who was in debt if you were forgiven before you got to the judge. How would you feel if you were not forgiven? What does this tell us about the importance of forgiveness? Create a forgiveness/reconciliation tree. This could be

<ul style="list-style-type: none"> • Discuss what is the type of life that Christians believe God would have us live. Loving, kind, patience, caring, environmentalist... Think about the things we might do that fall short of this target - these are sins. • Jesus was teaching that the time has come for all of us, both as individuals but also as nations, to take responsibility for what we have done that has 'fallen short of the target' and seek reconciliation and forgiveness before judgement comes our way. 	<p>Making Of Mandela https://www.youtube.com/watch?v=S2RyxVURHoY</p> <ul style="list-style-type: none"> • To discuss forgiveness in more depth you could look at: RE:quest - 'Why should I forgive?' http://request.org.uk/issues/ultimate-questions/big-questions-why-should-i-forgive/ The following quotes could also be used: “To be a Christian means to forgive the inexcusable because God has forgiven the inexcusable in you.” — C.S. Lewis “Forgiveness is not an occasional act, it is a constant attitude.”— Martin Luther King Jr. “These are the few ways we can practice humility: To speak as little as possible of one's self. To mind one's own business. Not to want to manage other people's affairs. To avoid curiosity. To accept contradictions and correction cheerfully. To pass over the mistakes of others. To accept insults and injuries. To accept being slighted, forgotten and disliked. To be kind and gentle even under provocation. Never to stand on one's dignity. To choose always the hardest.”— Mother Teresa 	<p>based on personal requests/responses or what the world needs to forgive and be reconciled.</p> <ul style="list-style-type: none"> • Think about the ways people are imprisoned today. This could be as the result of conviction of a crime or it could be in the form of emotional imprisonment as the result of mental illness or depression. You could also explore through Amnesty International people that are imprisoned falsely. • You could explore the concept of forgiveness/reconciliation through Coventry Cathedral and the statute of reconciliation they have. Link this to the same statute at Hiroshima. What can be learned about forgiveness and reconciliation from this WW2 episode and its aftermath? • Encourage children to be quiet and carry out a time of reflection/guided meditation based on forgiveness. Examples of these can be found on YouTube. At the end of the meditation ask the children to write on fire paper the name of someone they forgive and/or something they seek forgiveness for.
--	--	--

20. The parable of the two builders

<p>Theme: Acting upon the teachings of Jesus or not</p> <p>Key idea: Building up your faith through the teachings of Jesus so that you are prepared for any difficulties</p> <p>Christian values: Many</p> <p>British values: All</p>	<p>Description</p> <p>This parable is about the relationship between hearing and doing. For Christians, faith is about hearing the word of God in a way that makes a difference to your life. Those who follow Jesus have built a firm foundation. For Christians this often means trusting God, praying humbly, giving generously, forgiving and accepting forgiveness, living in a way that shows love of God, neighbour and self.</p> <p>The parable comes right at the end of the Sermon on the Mount, (Matthew 5-7). Jesus has already taught the people how they should live and what a God-centred life would look like and therefore he has also taught about the things that their lives should be built upon. In the parable of the two builders he is simply highlighting the consequences of following or not following this teaching.</p>	
<p>The Story</p> <p>²⁴ "So then, anyone who hears these words of mine and obeys them is like a wise man who built his house on rock. ²⁵ The rain poured down, the rivers flooded over, and the wind blew hard against that house. But it did not fall, because it was built on rock.</p> <p>²⁶ "But anyone who hears these words of mine and does not obey them is like a foolish man who built his house on sand. ²⁷ The rain poured down, the rivers flooded over, the wind blew hard against that house, and it fell. And what a terrible fall that was!" (Matthew 7:24-27)</p>		
Explore	Relate	Apply
<p>Before telling the story:</p> <ul style="list-style-type: none"> Depending on the age and capability of your pupils spend some time building structures from different material - test the strength of the structures. This could be as simple as comparing a house that is made of playing cards with a house made of Lego. <p>Telling the story:</p> <ul style="list-style-type: none"> This is a fantastic story to tell creatively even with the older pupils. You can even give the builders names - what about Rocky and Sandy? Bob Hartman has written a very good 	<ul style="list-style-type: none"> Talk about why the house on the sand was less stable than the house with strong foundations on the stones/rock. Explain that Jesus was using this parable to explain that our lives also need strong foundations. Go on to explain that Jesus tells this parable at the end of what we now know as 'The Sermon on the Mount.' This was a series of teaching that Jesus gave to show the people how they should live and what a God-centred life would look like. Jesus has, therefore, already taught the people about the things that their lives should be built upon. In this parable he is showing them the 	<ul style="list-style-type: none"> Create a Mandala Stone https://www.youtube.com/watch?v=UNnvwDQ0GFE The initial black circle can represent your life. The white dot in the centre can represent the thing / person that is at the centre of your life (e.g. .faith, education, love, family). Each colour after that can represent the things that are our strong foundations (e.g. blue = family, green = honesty, yellow = laughter, pink = kindness...) This is a great piece of art but also can be used as a reflective time too. Make a non-bake rocky road http://allrecipes.co.uk/recipe/8756/easy-rocky-road.aspx (this is one recipe example) You can add in many different ingredients including

<p>interactive version of this parable or you can create your own. (Be careful that whatever version you use stays true and accurate to the Bible account)</p> <p>After telling the story:</p> <ul style="list-style-type: none"> • There are many film clips on YouTube that show houses being destroyed in storms but this one https://www.youtube.com/watch?v=BydhFr082E shows a house that has been built on sand falling into the sea and offers a very good illustration for the parable. • Ask what they have learnt about the importance of the right material and firm foundations when building anything? Explain that although this is good advice it is not really the teaching behind the parable <p>Hot seating</p> <ul style="list-style-type: none"> • Interview the two builders - how do they feel? Why did they act as they did? You could also interview someone who heard Jesus teach to get over what his message was. This could be turned into a newspaper article. 	<p>consequences of following or not following this teaching.</p> <p>Explore right foundations:</p> <ul style="list-style-type: none"> • For older pupils or those who can dig deeper - research the Sermon on the Mount (Matthew 5 - 7). Ask them to pick out the key teaching where Jesus refers to the ways we should live. <p>Or</p> <ul style="list-style-type: none"> • Prepare flash cards showing personal qualities e.g. generosity, faithfulness, kindness, selfishness, greed, anger, love, honesty, loyalty, dishonesty, hatred, frustration, vengeful, forgiveness, and arrogance. • In groups, ask children to sort these cards into 2 groups, those that may form the foundations for the house on the rocks and those that may form the foundation for the house on the sand. • Relate to your class or school values, Christian values, British values and personal values. • Why these are values important and why do they form a firm foundation to our lives? 	<p>Maltsters! Afterwards the pupils can write up a recipe with each ingredient representing a quality (e.g. 1 cup of faithfulness (cranberries).</p> <ul style="list-style-type: none"> • Create a reflection area for the classroom based around the parable http://www.barnabasinschools.org.uk/exploring-values-with-the-bible-wisdom/
---	---	--

21. The parable of the children playing

<p>Theme: Rejection of John the Baptist and Jesus' message / example</p> <p>Key idea: Rejection of Jesus because he</p>	<p>Description</p> <p>In Matthew's gospel this parable comes at the end of a section about John the Baptist. John is in prison and hears about all that Jesus is doing and teaching. John wants to know whether Jesus is the Messiah, the long awaited one sent from God to establish His kingdom and sends his disciples to ask Jesus that very question.</p>
---	---

associated with outcasts and sinners

Christian value: Wisdom

British value: Rule of Law

Before his arrest, John had been preaching that his own job was to prepare the way for the Messiah and the people needed to repent and be baptised so that they were ready for when the Messiah himself came. There were those who had accepted John's teachings and had been baptised but others, including many of the religious authorities, had not. Jesus' reply to John's question was not a simple yes or no - instead he replied:

'Go back and report to John what you hear and see: 5 the blind receive sight, the lame walk, those who have leprosy[b] are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor. 6 Blessed is anyone who does not stumble on account of me.'

Far from avoiding the question Jesus was pointing to his own ministry as evidence to who he was, the actions he quotes are all prophecies from the Old Testament that spoke about the Messiah.

In the parable of the children sitting in the marketplace, (11:16-19) Jesus' teaching focuses on the failure of those who had witnessed both his and John's ministries but had rejected both. . One group of these children plays the flute but can't get the others to dance when the tune is piped. The other group sings a dirge but can't get the others to mourn with them. Mourning and dancing reflect the differing styles of John's and Jesus' ministries. Some refused to repent when challenged by John and even accused him of having a demon because of his moderate life. Yet, by the same token, the same people refused to join the celebrations of Jesus, accusing him of being "a man, a glutton and a drunkard." Instead of joining in with either, the children all just sit, hurling their abuse against one another. This becomes the new game.

Deuteronomy 21:20-21, prescribes how parents shall deal with a rebellious son, a glutton and a drunkard, by all the men of his city stoning him to death. If Jesus is convicted of being a glutton and drunkard by the standards of Deuteronomy 21, God's law prescribes that he shall die a violent and dishonorable death. This verse gives us a hint of the violent death on the cross that awaits Jesus.

The statement about wisdom being proved by her actions directs people to pay closer attention to the results of their own actions rather than what rules they have followed, The parable highlights that both John and Jesus called people to follow God by turning from the old ways and proving their faith and commitment through the lives that they lived rather than the laws that they rigidly followed. Matthew 11:1-19

The Story

¹⁶ "Now, to what can I compare the people of this day? They are like children sitting in the marketplace. One group shouts to the other, ¹⁷ 'We played wedding music for you, but you wouldn't dance! We sang funeral songs, but you wouldn't cry!' ¹⁸ When John came, he fasted and drank no wine, and everyone said,

'He has a demon in him!' ¹⁹ When the Son of Man came, he ate and drank, and everyone said, 'Look at this man! He is a glutton and wine drinker, a friend of tax collectors and other outcasts!' God's wisdom, however, is shown to be true by its results." (Matthew 11:16-19)

Explore	Relate	Apply
<ul style="list-style-type: none"> • Ask children what games they play. • Play some of the games. Establish the rules that are followed. Explore what would happen if someone did not follow the rules (e.g. arguments, rejection, division) • Consider: is it OK not to conform and to break the rules sometimes? • Throughout history there have been those who have refused to conform to the society of the day. Not because they were criminals and not for the wrong reasons but because they saw something wrong in their society. These have included people like John Wesley, Martin Luther King Junior, Pablo Picasso, Rosa Parks, Emily Pankhurst... (research some of these or others like them). And yet if it wasn't for people like this who dared to stand up and be different ours would now be a very different world. <p>Read the parable of the children playing.</p> <ul style="list-style-type: none"> • John and Jesus, in their own ways refused to conform to certain elements of their society. John lived a very modest life that was focused up on God. People did not like that because it put their own lives to shame. Jesus was still focused on God but associated and ate with those people that the religious authorities chose to ignore (the lepers, the sinners, the women) and they accused him of being a drunkard with no 	<p>For older pupils</p> <ul style="list-style-type: none"> • In their song 'Jesus Freak' DC talk sing about those who have dared to be different and have stood up, because of their faith, against the wrong in their society (John the Baptist is one of those mentioned) https://www.youtube.com/watch?v=kbB0QrBIs9k • Watch the clip and see if the pupils can highlight some of the horrors that have occurred in our world in recent history. Research Christians that have dared to be different and have taken a stand against the authorities or against the society norms (e.g. Rosa Parkes and Martin Luther King Junior against the racism in the US, Jackie Pullinger (Chasing the Dragons) stood up against the drug lords in Hong Kong's walled city, The Liberation Theology Movement in Latin America, Desmond Tutu in South Africa...) • We are often expected to conform and maintain the status quo but what happens if that leads to injustice - what do we do then? • Does a person of faith have a moral duty to make a difference to an unjust world? The Micah Challenge youth DVD would say so: https://www.youtube.com/watch?v=laegS_1IA DI <p>Alternatively</p> <ul style="list-style-type: none"> • Look at the work of Christian Aid 	<ul style="list-style-type: none"> • Discuss the rules that are followed today. Include the meaning of the rule of democracy, British values, school rules and rules Christians should follow. • Identify the top 5 they consider the most important. Why are these so important? Do they lead to the greater good for the majority or just for the individual? <p>How can we stand up and make a difference?</p> <ul style="list-style-type: none"> • Think about this in your school, in the local community, nationally and internationally. • This clip shows how one simple act can make a big difference: • Film clip that will change your life - https://www.youtube.com/watch?v=PT-HBI2TVtl One of the lines in the clip says: 'What you share with the world is what it keeps of you.' • Encourage the pupils to think about what they want to share with the world. What imprint in the world do they want to make? Think about this in practical as well as academic terms.

<p>morals.</p> <ul style="list-style-type: none"> • Debate whether John and Jesus were right to live such lives or should they have conformed? • Look at some of the stories where Jesus associated with such people e.g. his anointing, where he stood up for the woman who had been caught in adultery, where he healed the lepers Jesus himself, when he was accused of breaking the Sabbath laws asked, "Which is lawful on the Sabbath: to do good or to do evil, to save life or to kill?" Mark 3:4 • Is it ever right to break laws today? 	<p>https://www.christianaid.org.uk/ and in particular with that of refugees</p> <ul style="list-style-type: none"> • Use information from Christian Aid to talk about how Christians can make a difference. Highlight the dangers some aid workers face when supporting vulnerable people. Also that different denominations work together and that they support people of all faith and none. • Does this work support the meaning of the parable of the children playing? Are these workers willing to stand out and make a difference for the good of others? 	
--	---	--

22. The parable of the homemaker

<p>Theme: New and old</p> <p>Key idea: Double treasure - old treasure of Judaism & new treasure (teachings) of Jesus. Both have value</p> <p>Christian value: Wisdom, hope</p> <p>British value: Mutual respect and tolerance</p>	<p>Description</p> <p>Matthew records this parable as coming at the end of a series of four parables: The Parable of the Hidden Treasure, 2. The Parable of the Pearl of Great Price, 3. The Parable of the Net and then finally 4. The Parable of the Homeowner.</p> <p>Before telling the Parable of the Homeowner Jesus asks those listening, 'Have you understood all these things?' They reply, 'Yes.'</p> <p>It is because they have understood the previous teaching that Jesus goes on to teach them this parable. In the parable the homeowner is someone with authority and responsibility. Jesus says a scribe or teacher is like that homeowner - having the authority to interpret and teach others about Scripture. A good teacher of the law knows and understands the scriptures and their values, and is also able to teach others, with passion and conviction, the truth of them. What is more, as the homeowner's responsibility is to bring out both the old and new treasure from the store, so the scribe is to bring together past teachings and traditions with the new - recognising the value in both. A scribe's treasure is ever increasing as it comes from what he continually witnesses and understands as he lives and studies God's way. Jesus is saying that there is a balance between old and new understandings of God's truth. He had taken the old truths of what the Kingdom of God is and shined new light on them so that people would understand that He had come as the Saviour. In the same way those</p>
---	--

followers of Jesus who were listening to these teachings, had a duty to continue this work in helping to establish the Kingdom of Heaven on earth.

The Story

⁵² So he replied, "This means, then, that every teacher of the Law who becomes a disciple in the Kingdom of heaven is like a homeowner who takes new and old things out of his storage room." (Matthew 13:52)

Explore	Relate	Apply
<ul style="list-style-type: none"> • Within this lesson it is important to establish how we can dismiss the past /old things in favour of the new without realising the value of both (and sometimes vice versa). It is important that we learn to value the 'treasure' that is found in both the traditional and the modern. • Have a collection of 'old' things and their new equivalent. Have the pupils vote on which one they would rather have. You could include listening to music, worship songs, TV programmes, games, holiday destinations, images and objects. Discuss the choices that pupils made. What drew them to their particular choices? What made them dismiss the other? <p>Alternatively</p> <ul style="list-style-type: none"> • Spend some time looking at old games, sayings, songs, inventions, rhymes... Talk about how they have influenced today's world. Identify the value in the 'old' but also recognise how things have moved on. • Read the parable of the homeowner and show the children the text, Ask the 	<ul style="list-style-type: none"> • Explain that Jesus' challenge was to honour the past but also recognise the present. He must honour the scripture of the past that talked about the Messiah, the prophecies and Kingdom of God but at the same time promote his teaching about the way to live. • Use the Big Frieze from Understanding Christianity (or a similar timeline) as a stimulus. Look at the themes, characters, places, and stories. Encourage children to talk about those that they know about. What values did they bring to the whole picture? • Continue by looking at how churches and faith groups have adapted and taken on new ideas to express their faith: <p>Skate Church http://www.stjamesperth.ca/index.php/education/youth-skateboard-church</p> <p>Beatbox Bible https://www.youtube.com/watch?v=q6vUzVLB6B0</p> <p>Hot Chocolate Trust http://www.hotchocolate.org.uk/ or http://request.org.uk/issues/where-is-god-when-bad-things-happen/</p> <p>Church on a Bus http://www.churchonthebus.org.uk/</p> <p>Kick London http://kicklondon.org.uk/</p> <p>Cafe Church</p>	<ul style="list-style-type: none"> • Pupils create a treasure box (similar to a memory box). individually at home or as a class activity. Ask children to place in a box items that are special to them. Encourage them to include something that has been passed down from an earlier generation - this could be a photograph or object or even a saying or story. Talk about the value of those things that have been handed down from generation to generation. How can the value be measured? Is it just materialistic or is there wisdom in memories too? • Alternatively present the children with the saying: "We are like those sitting on the shoulders of giants. We see more, and things that are more distant, than they did, not because our sight is superior or because we are taller than they, but because they raise us up, and by their great stature add to ours." • You could also watch the short film: Standing on the Shoulders of Giants - https://www.youtube.com/watch?v=2m7CjJmowXM • CHALLENGE the pupils to think about what this means. (That is by using the understanding gained by those who have gone before enable us to progress more than they did.) • You could also look at a modern device /

<p>children to identify the keywords in the passage e.g. homeowner, Kingdom of Heaven, teacher of the Law, disciple, new and old things, storage room. Explore what these words mean. Explain how Jesus was recognising the value in the old ways, the traditions and teachings of the Old Testament but also highlighting the need to be willing to take on the new ways.</p>	<p>http://www.freshexpressions.org.uk/guide/examples/caf</p> <ul style="list-style-type: none"> • If there is a Fresh Expression of Church in your area or a group of Christians doing church in an unconventional way you could either visit or ask them to come into school to explain what and why they are doing it. If there isn't one locally the pupils, working in groups, design an idea for a fresh expressions church in your area. You could even present the ideas to your local churches for their feedback. 	<p>invention. e.g. a driverless electric car to illustrate the meaning. What needed to be invented in order to allow us to have the use of a driverless car (e.g. the wheel, gears, electricity, metal, welding)?</p> <ul style="list-style-type: none"> • Challenge - there are those who dismiss faith / religion because they are old fashioned - should we be so quick to do that? What value is there in faith? • Challenge the pupils to think about the legacy they would want to leave for the next generation to 'stand' on'.
--	---	---

The Parables Key Stage 3

1. The parable of the weeds
2. The parable of the net
3. The parable of the two sons
4. The parable of the wedding garment
5. The parable of the sheep and the goats
6. The parable of the rich man and Lazarus
7. The parable of the steward's reward
8. The parable of the wicked tenants in the vineyard
9. The parable of the fig tree
10. The parable of the doorkeeper
11. The parable of the ten virgins (wise and foolish virgins)
12. The parable of the burglar (thief in the night)
13. The parable of the faithful and unfaithful servant
14. The parable of the talents (Luke's version)
15. The parable of the talents (Matthew's version)
16. The parable of the unjust steward (servant)

1. The parable of the weeds (tares) and its interpretation

<p>Theme: Final judgement – sorting the good from the bad</p> <p>Key idea: Sorting out the good from the bad. Final judgement.</p> <p>Christian value: Justice</p> <p>British value: The Rule of Law</p>	<p>Description</p> <p>The parable of the weeds (tares) is about sorting out the good and bad during the harvest. The wheat has to be sorted from the weeds (tares). When Jesus told this parable he was probably thinking about the Jewish nation as the kingdom of God containing both elements of good and bad (Matthew 13: 24-30)</p> <p>The early Christians interpreted the parable as the sorting of those who were good and bad. This sorting would happen between Jesus' ascension and his second coming (Matthew 13: 36-43). Today some Christians believe that they live in a time when the Kingdom of God / Heaven is partially here – the end times. During this period of time people have a choice to accept or reject the message of Jesus, but once Jesus returns (the second coming) to invite people to the final banquet of the Kingdom time will have run out.</p>
<p>The Story</p> <p>²⁴ Jesus told them another parable: "The Kingdom of heaven is like this. A man sowed good seed in his field. ²⁵ One night, when everyone was asleep, an enemy came and sowed weeds among the wheat and went away. ²⁶ When the plants grew and the heads of grain began to form, then the weeds showed up. ²⁷ The man's servants came to him and said, 'Sir, it was good seed you sowed in your field; where did the weeds come from?' ²⁸ 'It was some enemy who did this,' he answered. 'Do you want us to go and pull up the weeds?' they asked him. ²⁹ 'No,' he answered, 'because as you gather the weeds you might pull up some of the wheat along with them. ³⁰ Let the wheat and the weeds both grow together until harvest. Then I will tell the harvest workers to pull up the weeds first, tie them in bundles and burn them, and then to gather in the wheat and put it in my barn.'" (Matthew 13: 24-30)</p> <p>Jesus Explains the Parable of the Weeds</p> <p>³⁶ When Jesus had left the crowd and gone indoors, his disciples came to him and said, "Tell us what the parable about the weeds in the field means."</p> <p>³⁷ Jesus answered, "The man who sowed the good seed is the Son of Man; ³⁸ the field is the world; the good seed is the people who belong to the Kingdom; the weeds are the people who belong to the Evil One; ³⁹ and the enemy who sowed the weeds is the Devil. The harvest is the end of the age, and the harvest workers are angels. ⁴⁰ Just as the weeds are gathered up and burned in the fire, so the same thing will happen at the end of the age: ⁴¹ the Son of Man will send out his angels to gather up out of his Kingdom all those who cause people to sin and all others who do evil things, ⁴² and they will throw them into the fiery furnace, where they will cry and gnash their teeth. ⁴³ Then God's people will shine like the sun in their Father's Kingdom. Listen, then, if you have ears! (Matthew 13: 36-43).</p>	

Explore	Relate	Apply
<ul style="list-style-type: none"> ● Explore with pupils adjectives that describe goodness and those that describe evil – use Thesaurus to expand list. ● Use these words to describe what the world is like now. Can they give examples of goodness and evil in the world? ● Ask pupils to collect pictures from newspapers, magazines, internet that show images of goodness and evil, and then create a collage of these images. ● Can pupils suggest their own reasons as to why some people are seen as good while others appear evil. ● Explore questions about the nature of evil and suffering. Explore aspects of moral evil with pupils. Can they come up with example of moral evil? ● Explore the meaning of the word judgement. ● Explore what an ideal world would look like. ● What do pupils think would be the main elements of an ideal world? What would they like to see in it? How would people relate or act towards one another? 	<ul style="list-style-type: none"> ● Christians believe that this parable teaches about judgement. They believe that the Kingdom of God is only partially here. Its fullness will only come about through the second coming of Jesus. This second coming is known as the Parousia. ● Christians believe that God is still active in the world today. He is not an absentee God but is active through the Holy Spirit. Linking this to the parable God’s Kingdom is still growing. Christians believe that they should encourage others to become members of this Kingdom. This leads some Christians to do missionary, charities, vocational or dedicating their lives to God in order to promote his Kingdom on earth. ● Prayer is a way that Christians communicate with God. Christians will use prayer to seek out God’s will for their lives. The Lord’s Prayer includes the line, ‘thy kingdom come, thy will be done, on earth as it is in heaven’. This encourages Christians to pray for God’s kingdom and God’s will be done on earth. For Christians doing God’s will is guided by the example of Jesus’ life and teachings. Christians modify the way they live their lives. They believe they should model what it is like to be a citizen of the Kingdom of God. They don’t 	<ul style="list-style-type: none"> ● Explore what Christians do to promote God’s kingdom on earth. You could explore various Christian charities like Christian Aid, CAFOD, Tear fund, Salvation Army, Compassion UK, Fair Trade and Operation Noah. Plan and organise a charity event with pupils and devise creative ways to raise money for their chosen charity. ● Explore how some Christians (eg Mother Teresa, Martin Luther King, William Wilberforce, Elizabeth Fry) have dedicated their lives to forwarding God’s Kingdom on earth. ● Create a prayer tree with a focus on how human being could change the world? What would they pray for? ● Write an imaginative story starting with ‘if God’s Kingdom was on earth it would be.....’ ● Create a snakes and ladders game based on attitudes and examples of God’s Kingdom one earth vs opposite examples.

	get it right all the time and would admit that they make mistakes along the way. However they hope that their example as to how to live and model the Christian way of life, with God's help, will be an example to others.	
--	---	--

2. The parable of the net (dragnet)

Theme: Judgement Key idea: Judgement Christian value: Justice British value: Rule of Law	Description In The parable of the net (dragnet) a fisherman sorts out his catch as a farmer does his harvest. Is Jesus thinking of himself and his disciples as fishers of men? It could also be that Jesus' disciples would find people who were unworthy and worthy to become members of the kingdom. The early Christians saw this parable describing the sorting that would take place of the good and the bad between Jesus' ascension and his second coming.	
The Story ⁴⁷ "Also, the Kingdom of heaven is like this. Some fishermen throw their net out in the lake and catch all kinds of fish. ⁴⁸ When the net is full, they pull it to shore and sit down to divide the fish: the good ones go into the buckets, the worthless ones are thrown away. ⁴⁹ It will be like this at the end of the age: the angels will go out and gather up the evil people from among the good ⁵⁰ and will throw them into the fiery furnace, where they will cry and gnash their teeth (Matthew 13: 47-50)		
Explore	Relate	Apply
See 'parable and interpretation of the weeds (tares)'	See 'parable and interpretation of the weeds (tares)'	See 'parable and interpretation of the weeds (tares)'

3. The parable of the two sons

Theme: Doing the will of God and being responsible Key idea: Doing the will of God, responsibility Christian value: Justice, Humility, Compassion, Service British value: Mutual Respect	Description Jesus is emphasising the importance of doing. Jesus was probably thinking about the Pharisees who paid lip service to their religion. The outcasts and sinners were prepared to repent (say sorry for their sins) and enter the Kingdom of God / heaven.
---	---

The Story

²⁸ "Now, what do you think? There was once a man who had two sons. He went to the older one and said, 'Son, go and work in the vineyard today.' ²⁹ 'I don't want to,' he answered, but later he changed his mind and went. ³⁰ Then the father went to the other son and said the same thing. 'Yes, sir,' he answered, but he did not go. ³¹ Which one of the two did what his father wanted?"

"The older one," they answered.

So Jesus said to them, "I tell you: the tax collectors and the prostitutes are going into the Kingdom of God ahead of you. ³² For John the Baptist came to you showing you the right path to take, and you would not believe him; but the tax collectors and the prostitutes believed him. Even when you saw this, you did not later change your minds and believe him. (Matthew 21:28-32)

Explore	Relate	Apply
<ul style="list-style-type: none"> • Explore the story with pupils. Help pupils to empathise with the character in the story, particularly the father. • How did the father feel about the son that obeyed? • How did the father feel about the son that disobeyed? • Explore with pupils times when their parents or teachers have asked them to do something and then they haven't done it. How did the adult react? Why did they disobey? • The father in the story is God. How might God feel when he is disobeyed? 	<ul style="list-style-type: none"> • Jesus was criticising the religious leaders who paid lip service to their faith. However he praised those who listened to God and acted. • Jesus criticised the religious leaders at the time because they were producing no fruit. In other words they were not enabling the Kingdom of God / heaven to grow. They looked as though they were doing the right things but in reality they had no substance. • In Jesus' day it was the tax collectors and other sinners that were considered the disobedient ones, but Jesus turns this on its head, saying that they are the ones who enter the Kingdom of God / heaven - probably because they were receptive to Jesus' message and teachings. • Relate this parable to faithfulness. What does faithfulness mean? How do you know when some is faithful? What is the opposite of faithfulness? Has there been a time in the pupils' 	<ul style="list-style-type: none"> • Try and put yourself in the shoes of each son. How does God feel when they say they'll obey him and then don't? • Create a snakes and ladders game based on obedience and disobedience. • Think of times in your own life when you have felt like not doing something that you knew was right. Talk about this in a pair or small group. • Have pupils ever disobeyed parents? How did you feel? Was it the right thing to do? How did your parent feel? • Have there been times when you have let your friends down? How did you feel? How did they feel? • Create a poster on what it means to obey Jesus. This could be based on the Golden Rule, '<i>treat others as you would want to be treated</i>', or '<i>love one another</i>', or the parable of the 'Sheep and the Goats'. • Explore meanings of faithfulness, responsibility,

	<p>lives when they have not been faithful?</p> <ul style="list-style-type: none"> • Also relate the parable to repentance. This can be linked to the first son who at first refused to do what was asked but then changed his mind. This could then be linked to the idea that Jesus puts greater emphasis on what we do than on what we say, <i>'actions speak louder than words.'</i> Use the following YouTube clip to explore the story: https://youtu.be/nVwly2xrA1c • Relate the parable to Jesus' obedience at the Garden of Gethsemane. Jesus prayed for God to take the cup of suffering (crucifixion) away from him. However Jesus being the obedient Son of God chose to do God's will, <i>'not my will but yours.'</i> • The parable could be related to Colossians 3:20, <i>'Children, obey your parents in all things, for this is well pleasing to the Lord.'</i> • The parable could be related to the disobedience of Adam and Eve; Jonah and the Whale; Jesus' friends in the Garden of Gethsemane - not staying awake. • Relate the parable to the following teachings of Jesus: <i>'If you love me, you will obey what I command'</i> John 14:15; <i>'Whoever has my commands and obeys them, he is the one who loves me'</i> John 14:21, and <i>'If anyone loves me, he will obey my teaching'</i> John 14:23. 	<p>humility and service. How do these relate to parable and how can pupils apply this to their own lives?</p> <ul style="list-style-type: none"> • Ensure that pupils have some understanding of the religious context that Jesus was critical of e.g. the Jewish religious leaders at the time appear to have only paid lip service to the will of God. All words and ritual but no practical action that helped others. • Write own story about humility and service in the context of helping others. • Discuss and debate the question, <i>'what does it mean to be obedient to the will of God?'</i> – unpack the meaning of the 'will of God.' • Explore ways that Christians try to find will of God for their own lives through reading the Bible and prayer. • Discuss and debate saying, <i>'actions speak louder than words.'</i> How does this saying relate to the parable? In what ways could pupils' actions speak louder than words within their school, community and nationally? • Research organisations that put at their heart helping others, so that their 'actions speak louder than words.' Pupils should then consider the vision and values of these organisations, how they help others and why this is so important. • Work in groups to create own vision and value statements that have at their heart improving the 'common good' by helping others. • Discuss and debate the difference between Hedonism (doing things for your own self-
--	---	--

		<p>satisfaction) vs Utilitarianism (actions that help the greater good).</p> <ul style="list-style-type: none"> • Pupils could consider situation ethics (Joseph Fletcher). Are there times in which you have to disobey something in order to do the most 'loving thing' in response to the situation that you are in.'
--	--	---

4. The parable of the wedding garment

<p>Theme: Being prepared for the second coming of Jesus</p> <p>Key idea: Being prepared</p> <p>Christian value: Justice</p> <p>British value: Rule of Law</p>	<p>Description</p> <p>The feast is symbolic of the Messianic Banquet. This was to be a celebration of the time when the Kingdom of God or heaven had arrived.</p> <p>In the Jewish tradition when people were invited to a feast or banquet they should wear clean or new clothes. In this instance the person in the parable is wearing the wrong clothes, possible dirty ones, and this is the reason why he is rejected from the feast. Wearing a dirty garment was considered an insult to the host of the feast. In the parable we are not told why the man is inappropriately dressed.</p> <p>The comment at the end of the parable, 'many are invited, but few are chosen' could mean that the man was not receptive to the message of Jesus, or he did not display the characteristics of the Kingdom of God / heaven, hence wearing the wrong garment for the feast. The clothes could be symbolic of an attitude or virtue e.g. righteousness (worthiness, decency, integrity, justice, honour, honesty).</p>
<p>The Story</p> <p>¹¹ "The king went in to look at the guests and saw a man who was not wearing wedding clothes. ¹² 'Friend, how did you get in here without wedding clothes?' the king asked him. But the man said nothing. ¹³ Then the king told the servants, 'Tie him up hand and foot, and throw him outside in the dark. There he will cry and gnash his teeth.'" ¹⁴ And Jesus concluded, "Many are invited, but few are chosen." (Matthew 22:11-14)</p>	

Explore	Relate	Apply
<ul style="list-style-type: none"> ● Explore with the pupils parties and special meals. If you were invited to a party how would you feel, what would you wear, etc.? Now explore how the host of the party would feel if you turned up dirty and wearing the worst clothes you could find. How would the host feel? Insulted? ● Explore the word righteousness. What does this mean? How can people show it in their daily lives? ● Draw an outline of a person. Fill it by giving as many examples as possible of how this person could display righteousness in their day to day lives. ● Explore how pupils show righteousness in their daily lives in and outside of school. ● Explore the word repentance with pupils. What does it mean to really say sorry? ● Explore with pupils the times they have knowingly done the wrong thing. Did they say sorry? What happened? How did they feel once they had said sorry? 	<ul style="list-style-type: none"> ● Christians interpret this parable as an example of those who are prepared for the Kingdom of God / heaven and those who are not. This is indicated by the person in the parable not wearing the right wedding garment. ● Christians believe that they should be prepared for the arrival of God's Kingdom symbolised by the wedding feast / banquet in the parable. The man wearing the wrong garment or clothes was unprepared and suffered the consequences of being ejected from the feast/banquet. ● Although God's grace is free Christians are not free from moral responsibility. They have a responsibility to do what is right in the eyes of God i.e. display righteousness in their lives. Christians believe that repentance is key to showing righteousness. They believe people need to recognise the wrongs that they do, say sorry (repent) then try, with God's grace, to lead a better life. 	<ul style="list-style-type: none"> ● Write a profile or job description of a righteous person. ● Explore the life of a famous person / Christian and how they showed righteousness in their daily lives e.g. Martin Luther King, Mother Teresa, Jackie Pullinger, Dietrich Bonhoeffer. ● How could pupils change their daily lives so that they display righteousness? Are they wearing the right clothes? ● How could pupils change their lives both inside and outside school so it becomes pleasing to God? ● Create a collage of those people pupils would see as showing the right traits to enter God's Kingdom and those that don't. Pupils must explain their collages and the reasons for their choice. Try to explain to pupils that good and bad people live side by side but Christians believe there will be some form of judgement when those wearing the right clothes (righteousness) and those that aren't will be separated by God. ● Apply De Bono's 'Thinking Hats' to various good and bad people. In groups pupils decide why certain people displayed righteousness (wearing the right clothes) while other did not e.g. Adolf Hitler vs Dietrich Bonhoeffer. ● Give pupils the opportunity to write a prayer of repentance. Create a repentance tree.

		<ul style="list-style-type: none"> • Use a shredder to shred pupils' repentance prayers - emphasising that these are now in God's hands and that God forgives all who truly repent (say sorry).
--	--	--

5. The parable of the last judgement or the parable of the sheep and the goats

<p>Theme: The last judgement</p> <p>Key idea: Last Judgement, Service</p> <p>Christian value: Doing what is right; Christian service; Judged based on your actions towards others; Service to others in need</p> <p>British value: Mutual Respect</p>	<p>Description</p> <p>Some regard this as a sermon about the last judgement rather than a parable.</p> <p>The parable puts an emphasis on doers rather than hearers. Jesus often pointed out that the way to true greatness was by service to others, and cited himself as an example.</p>
---	---

The Story

When the Son of Man comes as King and all the angels with him, he will sit on his royal throne, and the people of all the nations will be gathered before him. Then he will divide them into two groups, just as a shepherd separates the sheep from the goats. He will put the righteous people at his right and the others at his left. Then the King will say to the people on his right, 'Come, you that are blessed by my Father! Come and possess the kingdom which has been prepared for you ever since the creation of the world. I was hungry and you fed me, thirsty and you gave me a drink; I was a stranger and you received me in your homes, naked and you clothed me; I was sick and you took care of me, in prison and you visited me.' The righteous will then answer him, 'When, Lord, did we ever see you hungry and feed you, or thirsty and give you a drink? When did we ever see you a stranger and welcome you in our homes, or naked and clothe you? When did we ever see you sick or in prison, and visit you?' The King will reply, 'I tell you, whenever you did this for one of the least important of these followers of mine, you did it for me!'

"Then he will say to those on his left, 'Away from me, you that are under God's curse! Away to the eternal fire which has been prepared for the Devil and his angels! I was hungry but you would not feed me, thirsty but you would not give me a drink; I was a stranger but you would not welcome me in your homes, naked but you would not clothe me; I was sick and in prison but you would not take care of me.' Then they will answer him, 'When, Lord, did we ever see you hungry or thirsty or a stranger or naked or sick or in prison, and we would not help you?' The King will reply, 'I tell you, whenever you refused to help one of these least important ones, you refused to help me.' These, then, will be sent off to eternal punishment, but the righteous will go to eternal life." (Matthew 25:31-46)

Explore	Relate	Apply
<ul style="list-style-type: none"> • Read the story with the pupils. Explore with the pupils what they think the story is about? • Act out the story as a drama. • Create a storyboard of the parable with captions. • Show various of pictures of people around the world that illustrate suffering highlighted in the parable: starvation; drought; homelessness; dressed in rags; illness without help and those imprisoned wrongly. You could show these images with meditative music - use it as a means of a guided meditation. Pupils record their thoughts and feeling about what they see and actions that they or others could take. • Provide pupils with a list of words that they could divide as virtues that people could show if they were a sheep in the parable, and a list of words that would illustrate the opposite (goats). These might be word that you want pupils to use as part of piece of extended writing about the meaning of this parable e.g. selfishness, self-centred, egotistic, greedy, self-indulgent, generous, altruistic, thoughtful, beneficent, considerate, self-sacrificing etc. 	<ul style="list-style-type: none"> • Many Christians are very much involved in social concern for others. They believe that Jesus set the example for this. For example Jesus' ministry focussed on the outcasts of society, those that the religious establishment had ostracised. This parable makes it clear that Christians have a moral responsibility to help those in need. • The parable makes it clear that there will be some form of judgement based on action in helping the needs and wants of others. • This is why Christians are involved in charity work. Praying for others is not enough. With prayer has to come action. The book of James in the New Testament makes this clear. James writes: <i>'If you listen to the word, but do not put it into practice you are like people who look in a mirror and see themselves as they are. They take a good look at themselves and then go away and at once forget what they look like. But if you look closely into the perfect law that sets people free, and keep on paying attention to it and do not simply listen and then forget it, but put it into practice—you will be blessed by God in what you do'</i> James 1:23-25 and, <i>'But someone will say, "One person has faith, another has actions." My answer is, "Show me how anyone can have faith without actions. I will show you my faith by my actions'</i> James 2:18 and, <i>'My friends, what good is it for one of you to say that you have faith if your actions do not prove it? Can that faith save you?</i> 	<ul style="list-style-type: none"> • Create a collage using images and stories from magazines and newspapers. Who would be the sheep? Who would be the goats? • Create a job description of a follower of Jesus based on this parable's characteristics. What are followers of Jesus meant to do? • Extended writing on the meaning of the parable and how people should/could react to it. • Explore the lives of inspirational Christians who have given their lives to help the needs and wants of others e.g. Mother Teresa, Desmond Tutu, William Wilberforce, Elizabeth Fry, Jackie Pullinger and Maximilian Kolbe. • Having studied examples of inspirational Christians how have these impacted on their lives. Can pupils think about how their inspirational Christian has inspired them, transformed them. • Look at different Christian and secular charity organisations and what they do to helps others e.g. Christian Aid, CAFOD, Salvation Army, Tear fund, Christians Against Poverty, Amnesty International, Oxfam, Toilet Twinning and Water Aid. • Put pupils into small groups and get them to create their own charity organisation. It

	<p><i>Suppose there are brothers or sisters who need clothes and don't have enough to eat. What good is there in your saying to them, "God bless you! Keep warm and eat well!"—if you don't give them the necessities of life? So it is with faith: if it is alone and includes no actions, then it is dead' James 2:14-17</i></p>	<p>should have a vision, values, Christian quotes, a logo, a motto. How would they go about publicising their charity? What would their charity focus on? Design a poster for their charity? Create a rap for their charity? Create an advertisement for their charity?</p>
--	---	---

6. The parable of the rich man and Lazarus

<p>Theme: Judgement for not helping those in need</p> <p>Key idea: Judgement based on your actions towards those in need</p> <p>Christian value: Humility, compassion, friendship, justice, service</p> <p>British value: Respect and tolerance</p>	<p>Description</p> <p>This is a unique parable in as far as the main character is named leading some to believe that it had its basis in real events - there may well have been a beggar called Lazarus who sat at a rich man's gate..</p> <p>The parable can be seen on a number of different levels. First it teaches about the importance of treating others with dignity, compassion and respect. Secondly it teaches about the reality of judgement based on your actions towards those in need. Finally it gives a hint towards those who would not believe even after Jesus had been raised from the dead. The emphasis that you decide to take will depend on the age and ability of your pupils.</p> <p>Luke 16:19-31</p>
<p>The Story</p> <p>¹⁹ "There was once a rich man who dressed in the most expensive clothes and lived in great luxury every day. ²⁰ There was also a poor man named Lazarus, covered with sores, who used to be brought to the rich man's door, ²¹ hoping to eat the bits of food that fell from the rich man's table. Even the dogs would come and lick his sores. ²² The poor man died and was carried by the angels to sit beside Abraham at the feast in heaven. The rich man died and was buried, ²³ and in Hades,^[a] where he was in great pain, he looked up and saw Abraham, far away, with Lazarus at his side. ²⁴ So he called out, 'Father Abraham! Take pity on me, and send Lazarus to dip his finger in some water and cool off my tongue, because I am in great pain in this fire!' ²⁵ But Abraham said, 'Remember, my son, that in your lifetime you were given all the good things, while Lazarus got all the bad things. But now he is enjoying himself here, while you are in pain. ²⁶ Besides all that, there is a deep pit lying between us, so that those who want to cross over from here to you cannot do so, nor can anyone cross over to us from where you are.' ²⁷ The rich man said, 'Then I beg you, father Abraham, send Lazarus to my father's house, ²⁸ where I have five brothers. Let him go and warn them so that they, at least, will not come to this place of pain.' ²⁹ Abraham said, 'Your brothers have Moses and the prophets to warn them; your brothers should listen to what they say.' ³⁰ The rich man answered, 'That is not enough, father Abraham! But if someone were to rise from death</p>	

and go to them, then they would turn from their sins.' ³¹ But Abraham said, 'If they will not listen to Moses and the prophets, they will not be convinced even if someone were to rise from death.'" (Luke 16:19-31)

Explore	Relate	Apply
<ul style="list-style-type: none"> • Hold a 'tennis debate.' Split the classroom into two halves to create voting zones. Ask 'Who would you rather be a rich person than a beggar sitting at the gates of the rich man's house?' Get the pupils to vote by moving to one side of the classroom or the other. Read the parable - ask the same question but with reference to when the rich man and Lazarus and both died. Ask a third question – 'Would you rather live an amazing life on this earth but then when you die have a life of poverty or in this life have a life of poverty but then spend eternity living a life of great blessing?' Debate each question and pupils feedback their ideas. • Consider - why was the rich man sent to Hades? Was it because of his wealth or because of his attitude? • Ask the questions 'What must have been happening within society at the time for Jesus to tell this parable?' and 'What do you think he wanted to teach?' What changes do you think he wanted people to make in their lives because of this passage? Do we see such injustice still today? • Pupils write series of blogs as if they are a person living on the streets. How do you feel? How do people treat them? How do they feel as different people pass - some may stop and chat, some may ignore, some may shout abuse. • https://www.youtube.com/watch?v=G_2oGHQtOI0 Use part of this documentary to help pupils to understand 	<ul style="list-style-type: none"> • In Micah 6:8 it says, '<i>The Lord has told you what is good. He has told you what he wants from you: Do what is right to other people. Love being kind to others. And live humbly, trusting your God.</i>' • In light of this passage and the parable you have read - discuss how Christians are supposed to live. How are they meant to treat others? Micah Challenge are a group of Christians who rose to the challenge set in Micah 6:8. Pupils could research the work they have done http://www.micahchallenge.org/ • (NB you could link this with the parable of the Good Samaritan - see 'Understanding Christianity' Pack LKS2 Gospel Unit 2A.4 Digging Deeper). • Look at the work of Christian charities / churches that are working with the homeless and those struggling to manage e.g. Salvation Army https://www.salvationarmy.org.uk/ CAP https://capuk.org/ Food Bank https://www.trusselltrust.org/ If appropriate look at ways that you can support such an organisation or plan for a visit to one of their projects. 	<ul style="list-style-type: none"> • Consider how, as a school and individuals you can, 'Do what is right to other people.' • Is there a homeless shelter close to you? If appropriate think of ways that the school could help support local work with the homeless - you could always call it the Lazarus Project. • Consider - What does it mean to do right to others - within your families, school, wider community and internationally? • Consider organising a one world day - for ideas for this see http://www.oneworldweek.org/v2/alias-9.html

<p>more what it means to be homeless. Consider what this parables teaches us about how Jesus felt towards the homeless and how he felt towards those who could help but didn't.</p>		
---	--	--

7. The parable about the steward's reward

<p>Theme: Being prepared for the second coming of Jesus</p> <p>Key idea: Being prepared for the second coming of Jesus, known as the Parousia.</p> <p>Christian value: Hope, endurance, koinonia, service.</p> <p>British value: Mutual respect.</p>	<p>Description</p> <p>This parable is about being prepared for the second coming of Jesus, known as the Parousia. The parable is similar to the Parable of the Ten Virgins (9). The early Christians were expecting the second coming of Jesus to be very soon after his ascension. The expectation of this was more pronounced because of the Roman persecution of the early Christians. Therefore there was the need to be prepared for the second coming (Parousia) that could happen at any time.</p> <p>The second coming of Christ refers to the eschaton (the end of time) and the Kingdom of God / heaven being fully established.</p> <p>This parable has links with the following:</p> <p>The parable of the Fig Tree (Mark 13v 28-29) (25)</p> <p>The parable of the doorkeeper (Mark 13 v 33-37) (34)</p> <p>The parable of the burglar/thief at night (Matthew 24 v43-44) (11)</p> <p>The parable of the ten virgins (Matthew 25 v1-13) (9)</p> <p>Also refer to the Parables of the Sheep and the Goats (19) and the Rich Man and Lazarus (27) focussing on what they teach about how Christians should behave towards others. Is this a way in which Christians prepare themselves for Jesus' second coming?</p>
<p>The Story</p> <p>35 "Be ready for whatever comes, dressed for action and with your lamps lit, 36 like servants who are waiting for their master to come back from a wedding feast. When he comes and knocks, they will open the door for him at once. 37 How happy are those servants whose master finds them awake and ready when he returns! I tell you, he will take off his coat, have them sit down, and will wait on them. 38 How happy they are if he finds them ready, even if he should come at midnight or even later! 39 And you can be sure that if the owner of a house knew the time when the thief would come, he would not let the thief break into his house. 40 And you, too, must be ready, because the Son of Man will come at an hour when you are not expecting him." (Luke 12: 35- 40)</p>	

Explore	Relate	Apply
<ul style="list-style-type: none"> • Read the parable. Can pupils work out who the different characters in the parable could represent? • Take the pupils on an imaginary journey. They are to imagine that they are servants of a very famous person. They are told by this person that they must be always prepared for his return, making sure that they are ready and the house is in order. However this person goes away for a very long time, so long that the servants begin to wonder if they will ever return. Some give up keeping things ready because they think their famous employer will never return. They become lazy and complacent. Others however remain vigilant and watchful for the return of their famous employer. Now role play and ask characters these questions: <p>Servants</p> <ol style="list-style-type: none"> 1. Why did some of you give up waiting? 2. What didn't you do to make sure everything was ready for the return of your famous employer? 3. What should you have done? 4. How do you think you'll feel if your famous person returns and you are not ready for them? 5. In what way were you irresponsible or 	<p>Other Parables</p> <p>Refer to other parables such as the Parable of the Sheep and the Goats and the Parable of the Rich Man and Lazarus. Focus on what the parables teach about how Christians should behave towards others. Link this to Christians being prepared in the practical things they do to help others.</p> <p>The Early Church</p> <ul style="list-style-type: none"> • The Early Christians were expecting Christ to return within their lifetime. This is why the gospels were relatively late being written. They thought the Kingdom of God / heaven would be fully realised in their lifetime and God's Kingdom would be fully established on earth. When Jesus' return didn't seem imminent the gospels were written in order to preserve a record of his life and teachings. • St Paul in both his letters 1Thessalonians and 2 Thessalonians believed that Jesus' return was to happen within the early Christian's lifetime. His opinion was to change as time went on and Jesus had not appeared (see assessment). <p>Christians Today</p> <ul style="list-style-type: none"> • Many Christians today believe that Jesus will return – this is known as the second coming 	<ul style="list-style-type: none"> • Pupils think about how Christians today would prepare themselves for the second coming of Jesus – the Parousia. Would this be displayed in the way they live their lives; the things they do and say etc. This could be explored by referring to the 'fruits of the Spirit' in Galatians 5:22-23; the Parable of the Sheep and the Goats and the Parable of the Rich Man and Lazarus thinking about how the sheep are those who see Jesus in those who are in need or require help. • Pupils could imagine how they would make ready their school for the second coming of Jesus. How could the school's Christian values be used as part of this preparation? • Pupils could create their own apply the 'fruits of the Spirit' to their own lives. How would they help them to be prepared? • In groups pupils could explore the world around them. What would Jesus think of the world today if he were to return? What would be the good things he would see? What would be the bad? <p>The Early Christians</p> <ul style="list-style-type: none"> • Research what life was like for Early Christians using RE Quest see link: www.request.org.uk/people/history/history-of-the-early-church • Explore the way the early Christians were persecuted by the Romans and the way that some of them met their deaths. The key words here are martyr and

misused the trust placed in you by the famous employer?

Famous Person

1. Why did you leave it so long to return?
 2. Were you surprised that some of your servants were not ready for your return? How did this make you feel?
 3. How did you reward those servants that were ready for your return? What did you do?
- Another way of doing this would be to ask pupils to imagine that they had been left in charge of a beautiful garden. They had to keep this garden in tip top condition ready for the return of the owner. However as years go by some become complacent and parts of the garden become overgrown . Others, however, maintain the garden well. The owner now returns. Think of questions you could ask similar to the above.
 - Put pupils into threes. One being the servant that was complacent; one that remained vigilant and the other the master (or famous person). Write a conversation before the master (famous person) left and one when they returned. Perform the script.

or Parousia. They believe there will be a final judgement that will bring about a new heaven and a new earth. The Kingdom of God will be fully established, or realised.

Some Christians dedicate their lives to the service of God by becoming a vicar, monk, nun or evangelist. They believe it is their 'calling' or vocation. Their lives are dedicated to God and helping others.

martyrdom. Many Christians who met their death this way did so without fear because they believed that they would soon be with Jesus in heaven. They thought Jesus' return was imminent. They were not afraid of being open about their faith even if this meant death (relate this to those servants who are ready for the return of the master (Jesus) in the parable above). You could explore Nero's persecution of the Christian in Rome and the way they were used as a scapegoat for the great fire that destroyed most of Rome.

Christians Today

- Christians today think it is still important to be prepared for the second coming of Jesus, the Parousia.
- Research some of these Christian denominations such as **Seventh Day Adventists** and their beliefs about the second coming of Jesus
<http://www.adventist.org/en/beliefs/restoration/the-second-coming-of-christ/>
- Some Christians believe it is important to spread the 'Good News' of Jesus to as many people as possible. They are **evangelists**. Some believe that only when everyone has had a chance to hear this message will Jesus finally return. Research evangelism and what being an evangelist means.
- Explore the meaning of sacrifice in relation to Jesus – should Christians be willing to sacrifice things in their own lives in order to help the needs of others?
- Research the lives of monks and nuns and how they dedicate their lives to God and helping others.

8. The parable of the wicked tenants in the vineyard

<p>Theme: Jesus rejected as the Messiah</p> <p>Key idea: Jesus rejected as the Messiah (anointed one of God)</p> <p>Christian value: Service, justice, forgiveness</p> <p>British value: Rule of law, tolerance</p>	<p>Description</p> <p>The parable is allegorical. In other words there is symbolic meaning found within it. This parable is chronologically placed in the last few days before Jesus' crucifixion. The key to this parable is the verse 10, <i>'The stone which the builders rejected as worthless turned out to be the most important of all.'</i> This is referring to Jesus (the stone) that is rejected by the builders (those in authority, the Jewish religious establishment. The parable leads up to this statement. The parable therefore focuses on the inadequacies of the religious leaders who have failed their people.</p> <p>Man/owner who planted the vineyard = God Vineyard = Israel - where God expected his Kingdom to grow and be prosperous. Tenants = the Jewish nation Slave et al = Prophets of the Old Testament, and possibly John the Baptist Son = Jesus Others = Gentiles / non-Jews</p> <p>Therefore God has provided the Jewish nation with a wonderful vineyard (Kingdom of God), giving them everything they wanted. This is overseen by the religious establishment who then abuse their Godgiven authority. God intervenes by sending his prophets to put them back on the right track, however they reject them and beat them. Finally God decides to send his only son - surely they will listen to him? However they don't. Instead they kill him. An exasperated God then gives over the Kingdom of God to others, non-Jews, known as Gentiles.</p> <p>This parable can be linked to Psalm 118:22-23, <i>"The stone which the builders rejected as worthless turned out to be the most important of all. This was done by the Lord; what a wonderful sight it is!</i> and Philippians 2:5-11, <i>"The attitude you should have is the one that Christ Jesus had: He always had the nature of God, but he did not think that by force he should try to remain equal with God. Instead of this, of his own free will he gave up all he had, and took the nature of a servant. He became like a human being and appeared in human likeness. He</i></p>
---	---

was humble and walked the path of obedience all the way to death— his death on the cross. For this reason God raised him to the highest place above and gave him the name that is greater than any other name. And so, in honour of the name of Jesus all beings in heaven, on earth, and in the world below will fall on their knees and all will openly proclaim that Jesus Christ is Lord, to the glory of God the Father.”

Explore a modern version of this story using RE Quest: <http://request.org.uk/life/the-village/> Using this link will take you to the story. You can then explore some other themes that are linked to ‘Understanding Christianity’ UC: Creation & Fall; The Incarnation; Redemption & Atonement; Grace; The Church / Kingdom of God and the End Times.

The Story

12 Then Jesus spoke to them in parables: “Once there was a man who planted a vineyard, put a fence around it, dug a hole for the winepress, and built a watchtower. Then he rented the vineyard to tenants and left home on a trip. ²When the time came to gather the grapes, he sent a slave to the tenants to receive from them his share of the harvest. ³The tenants grabbed the slave, beat him, and sent him back without a thing. ⁴Then the owner sent another slave; the tenants beat him over the head and treated him shamefully. ⁵The owner sent another slave, and they killed him; and they treated many others the same way, beating some and killing others. ⁶The only one left to send was the man's own dear son. Last of all, then, he sent his son to the tenants. ‘I am sure they will respect my son,’ he said. ⁷But those tenants said to one another, ‘This is the owner's son. Come on, let's kill him, and his property will be ours!’ ⁸So they grabbed the son and killed him and threw his body out of the vineyard.

⁹“What, then, will the owner of the vineyard do?” asked Jesus. “He will come and kill those tenants and turn the vineyard over to others. Surely you have read this scripture? *‘The stone which the builders rejected as worthless turned out to be the most important of all.’* (Mark 12:1-10)

Explore

- Read the parable. See if pupils can identify the symbolic features of the parable.
- Explore the meaning of parable. See **RE Quest**: <http://request.org.uk/> The ideas tend to be based on teaching people a moral lesson i.e. how to behave? or a spiritual lesson i.e. what God is like?

Relate

- Relate the parable to how Jewish religious leaders were perceived by Jesus and then the early church.
- Jesus is criticising the religious establishment in this parable. He sees how they have failed the ordinary, everyday people. These people were considered as the outcasts of Jewish society. Jesus believed that it was these that the religious establishment should have been reaching out to and helping.
- The religious leaders at the time, the Pharisees and

Apply

- Working in pairs or small groups can pupils identify who are those in society who are rejected by others? Who do not fit in or who are considered odd? Explore difference here.
- Discuss why such people are rejected by others.
- Can pupils think about members of their own school community that don't fit in? Why is this?
- Connect the above to the parable e.g. the slaves and finally the son being rejected by the tenants.

<ul style="list-style-type: none"> • Watch the YouTube clip: https://youtu.be/Tg6cfb0XQZc You will be able to read the parable while watching the pictures with this clip. • YouTube clip: https://youtu.be/i7UWkHZhLC8?list=PLzgH5SLuX8r0up3yISHlotl_aUi4D3fid <p>This is the film version of this parable - possible use with older pupils.</p> <ul style="list-style-type: none"> • Do a mix and match exercise. Can pupils match the symbolic features of the parable with the correct meanings (see description above), this will help pupils understand the deeper meaning of the parable. • Explore some of the keywords and people found in the parable. This will help pupils to become familiar with the parable. For example vineyard, tenant etc. • Explore the idea that God created a perfect vineyard for his people to live in a flourish. Link this to Creation and The Fall. Explore with pupils how God's perfect creation has been damaged. Explore the idea of sin and that this might be the reason why people are not receptive to God's guidance, just like the tenants in the vineyard. • Explore what this parable teaches about 	<p>Sadducees would have been offended by this parable from Jesus. Jesus was saying that they weren't listening to God, and that it was they that had rejected God's prophets (the slaves in the parable) and his own son (Jesus). They had not used their God given authority to spread the message of God and grow his Kingdom and in particular helping others.</p> <ul style="list-style-type: none"> • Jesus ends the parable by saying that the Kingdom will be given to others, the Gentile or non-Jews. • The parable was used by the early church to explain why the Jews had rejected Jesus as their Messiah (anointed one of God or King), and crucified him. Basically the religious establishment and many Jews had rejected the most important stone, the cornerstone, which was Jesus. This is why the early church focussed its teaching and expanding God's Kingdom amongst the Gentiles or non-Jews - where the major growth of Christianity came from. • The links with this parable with Psalm 118:22 (see above) illustrates that the Old Testament foresaw, or predicted, that Jesus (the cornerstone) would be rejected but that he became the most important stone of all, as Jesus became the foundation stone of the Christian church. • Make links to Philippians 2:5-11 (see above). This is an important passage as it explains how Jesus was regarded by the early church and Christians today. It helped them to explain why Jesus, even though he was God's Messiah, had to die on a cross. 	<ul style="list-style-type: none"> • Think about the barriers people put up so that they don't have to face up to their own responsibilities or obligations. Can pupils relate this to themselves? What barriers do they put up? Make the connection between the tenants putting up barriers to the slaves and finally the son sent by God to challenge the way that they were behaving. • How can pupils respond more positively towards others? To do the opposite is what the tenants in the vineyard did. Are there any school rules or values that would help them to respond more positively towards others? Explore these. • Think about foundations. This can be related to Jesus being the foundation stone for a Christian life. Why do buildings need foundation stones? Explore the idea of support, firmness and underpinning. Consider who or what act as foundations in their own lives e.g. teachers, parents, grandparents, brothers, sisters, friends. Why is this? • Explore how for some people their faith is their foundation stone. For Christians it is the life, teaching and example of Jesus. • Explore with pupils when they have not been listened to and they were rejected by others - again link this to the slaves and the son in the parable. This might throw up things you were not expecting - pastorally - so be careful. • Think about leadership. What are the qualities of a good leader? This should be the opposite of the tenants in the parable. Create a table that illustrates
--	--	---

<p>God. That he doesn't give up. Link to Grace. He is constantly seeking ways to bring people into his kingdom. For example in the parable he sent his prophets (slaves) and then eventually his son (Jesus) to try and point his people (the tenants) in the right direction.</p> <ul style="list-style-type: none"> • Explore why people are not receptive to listening to God today? Why do they find it difficult? What are the barriers? What are the distractions? 	<p>Unthinkable for a Jewish interpretation of Messiahship. Jesus regarded himself as a suffering Messiah or Servant, rather than a kingly/warrior style Messiah expected by most Jews. Jesus is regarded as a 'suffering servant', which the Philippians passage emphasises. It was this suffering servant Messiah that was rejected by most Jews and the religious establishment - the most important stone was rejected - because it didn't meet the expectations, or preconceived view of others.</p> <p>Key Word Meanings</p> <p>Pharisees and Sadducees were member of the Jewish religious establishment at the time of Jesus. Many of his parables are directed at them for being hypocrites.</p> <p>Messiah. This was a term used by Jews to describe a kingly leader appointed by God who would save them from the rule of a foreign power, in this case the Roman Empire. The direct translation of Messiah is 'anointed one of God'. The Jews expected their Messiah to be a warrior King that would rid them of the Roman occupation.</p> <p>Christ. The Greek translation of the Hebrew Messiah. Jesus is often referred to in the New Testament as Jesus Christ, but basically it is reaffirming that Jesus is the Messiah.</p> <p>Suffering servant. Jesus regarded himself as a suffering Messiah and not the preconceived idea of Messiahship (see above). This is why Jesus rode into Jerusalem on Palm Sunday on a donkey - a sign of</p>	<p>the qualities of a good leader vs a bad one.</p> <p>Going deeper</p> <ul style="list-style-type: none"> • Using the Philippians passage you could explore the nature of God. If Jesus is God incarnate what sort of God is Jesus? Link to Incarnation. What do you learn about God's character through Jesus in this passage? In what ways can pupils learn from this, or apply the principles to their own lives? • Explore the themes of Redemption and Atonement brought about by Jesus' sacrifice. Link this to restorative relationships - between God and humankind. Explore with pupils and how they can restore their own relationship with others. • Create a visual that illustrates this passage. If this passage was illustrated what would you see? What words would you hear? What actions would you see others do towards others? • Explore the value of humility and sacrifice. What do these mean? What would people see, hear or feel if someone was showing humility and sacrifice? In what way was Jesus a good example of these values? How could pupils reflect these values in their own lives in school, at home and in the community?
--	--	--

humility.

9. The parable of the fig tree

<p>Theme: Being prepared and watchful</p> <p>Key idea: Being prepared for the second coming of Jesus</p> <p>Christian values: Wisdom, endurance, trust and hope</p> <p>British value: Rule of law</p>	<p>Description</p> <p>This parable is very short. The theme is preparing for Jesus' return, or the coming of the Kingdom of God/heaven. The second coming of Jesus is known as the Parousia.</p> <p>The parable of the fig tree links in with the following: The parable of the doorkeeper (Mark 13 v 33-37) (34) The parable of the burglar/thief at night (Matthew 24 v43-44) (11) The parable of the ten virgins (Matthew 25 v1-13) (9)</p> <p>It seems to suggest that the second coming of Jesus is imminent, or very close. Again it is about being watchful, using the fig tree as an analogy - the green and tender shoots illustrating the fullness of the Kingdom of God/heaven is near. The summer could be taken as meaning the Kingdom of God/heaven, or the second coming of Jesus, the Parousia.</p>	
<p>The Story</p> <p>²⁸ "Let the fig tree teach you a lesson. When its branches become green and tender and it starts putting out leaves, you know that summer is near. ²⁹ In the same way, when you see these things happening, you will know that the time is near, ready to begin. (Mark 13:28-29)</p>		
<p style="text-align: center;">Explore</p>	<p style="text-align: center;">Relate</p>	<p style="text-align: center;">Apply</p>
<ul style="list-style-type: none"> • Read the parable. Let pupils think about what this parable may be about. Feedback and discussion. • Explore briefly how summer/the sun makes you feel? What changes do they notice in nature as summer approaches? • Show an image of a fig tree. Explain that fig trees are easy to grow. They like well drained and fertile soil and lots of sunlight. 	<ul style="list-style-type: none"> • When Mark's gospel was written the first Christians that formed the early church expected Jesus to return soon after his resurrection and ascension. However as the apostles and early followers of Jesus began to die BEFORE Jesus' return and explanation needed to be given. This is the importance of this parable, and others mentioned in the description (see above). 	<ul style="list-style-type: none"> • Create a model of a fig tree. On the leaves write suggestions that could represent examples of what the world might be like when Jesus returns. Create a mixture of those that are ready and those that are not. Expand pupils' vocabulary when doing this exercise. • The roots of the tree might be used to represent how Christians could prepare for this return. Encourage pupils to consider the thickness, size and location of the roots and what they represent.

<p>Therefore, they are suitable for anyone to grow but preparation is required in gaining the right conditions.</p> <ul style="list-style-type: none"> • Talk about the meaning of the word preparation. Discuss with pupils how they prepare for various activities e.g. getting ready for school, playing/watching a football match, exams/tests. Explain that in the same way Christians believe they should be prepared for the return of Jesus. Introduce here the second coming, or Parousia, of Jesus. • In groups explore the idea of preparation. Provide a selection of items connected with going on a journey e.g. footwear, toothbrush, clothes, bag, food. In groups select 5 items they can take on their journey. The pupils need to describe their journey in terms of destination, duration, transport and accommodation. They need to give reasons for selecting these 5 items above other items. Link this to the parable about being prepared. • One person from each group re-enacts the journey by going to a different part of the room and reaching their destination. Encourage the pupils remaining in the group to discuss how they would prepare for the return of the person. Include practicalities such as needing to wash clothes, feed the 	<ul style="list-style-type: none"> • This parable still suggests that Jesus will return for a second time but no one knows when. The followers of Jesus just need to remain vigilant and wait expectantly. • At this point you could explore what life was like for early Christians. (www.request.org.uk/people/history/history-of-the-early-church). • In preparing for Jesus' return the early Christians met and worshipped, took communion and listened to and followed Jesus' example and teachings. Many were unafraid of the persecution they suffered under the Romans, and many were willing to be martyred in the arena, or die in other horrific ways. The imminent return of Jesus was important, as with him would come the fullness of God's Kingdom. It would be fully established on earth and everyone would live under God's rule of law. • However this was not to be. As the years past it became clear that Jesus' return would be delayed. The early Christians therefore had to react to this. So they began to assemble Jesus' teachings and formed what we know today as the four gospels (Good News) of Matthew, Mark, Luke and John. In many ways the delay of Jesus' Parousia meant that the early Christian had to become more organised and structured if 	<ul style="list-style-type: none"> • Explore how Christians today may prepare for Christ's return. Interview Christians to find out how they enrich their faith through prayer, worship, scripture and fellowship. Ask these people about their thoughts about Christ's return. If possible try and interview people from a variety of denominations and diverse expressions of Christianity. • Ask pupils to create a display in small groups that answer the following question: 'If Christ returned to earth now what would he find?' Explore the positives and negatives. Who would be prepared and who wouldn't? Present presentation.
--	---	---

<p>person. Also include what they might say and do when the person arrives back. Re-enact the person's return. Ask how the returner/traveller and welcomers/pupils who stayed at home felt? Link this to the parable about being watchful and ready for Jesus' return.</p> <ul style="list-style-type: none"> • Discuss with pupils how they knew the person was returning? What were the signs? What would happen if the person returning was delayed by one day, one week and/or did not return? Would pupils give up waiting? Link this to the return of Jesus. Explain that the church still expects the second coming of Jesus, even after 2000 years. 	<p>they were to survive.</p> <ul style="list-style-type: none"> • Christians today are still waiting for the second coming of Jesus. 	
--	---	--

10. The parable of the doorkeeper

<p>Theme: Being prepared and watchful</p> <p>Key idea: Being prepared for the second coming of Jesus</p> <p>Christian value: Belief, perseverance, responsibility, faithfulness</p> <p>British value: Individual liberty</p>	<p>Description</p> <p>This parable again focuses on preparation. It is about being watchful and ready for the second coming of Jesus. The parable makes it clear that no one knows the day or the hour, but people must not be caught out and off guard. Interestingly the cultural context of someone being caught not watchful, when it was part of their job, was execution. Being watchful can also be related to faith and remaining faithful as a Christian.</p> <p>The parable also comments on responsibility. The servants are left in charge and the doorkeeper must remain watchful. The servants have certain responsibilities and jobs to fulfil before the man (Jesus) returns. The parable does not elaborate on what these jobs are. Who are the servants in the parable? They could be the disciples but they could also refer to everyday Christians.</p>
--	--

	<p>Some Christians look for signs of the times to try and predict when the second coming of Jesus will be.</p> <p>The parable also suggests that the servants in charge are in some way contained - suggested by the doorkeeper keeping watch. Could this refer to a group or the early church?</p> <p>Link to 'Understanding Christianity' UC: People of God; Kingdom of God</p>
--	---

The Story
 33 Be on watch, be alert, for you do not know when the time will come. 34 It will be like a man who goes away from home on a trip and leaves his servants in charge, after giving to each one his own work to do and after telling the doorkeeper to keep watch. 35 Watch, then, because you do not know when the master of the house is coming—it might be in the evening or at midnight or before dawn or at sunrise. 36 If he comes suddenly, he must not find you asleep. 37 What I say to you, then, I say to all: Watch!" (Mark 13:33-37)

Explore	Relate	Apply
<ul style="list-style-type: none"> • Read the parable. Can pupils work out what it means? • Pupils should explore the possible symbolic meaning of the people in the parable e.g. the man/master = Jesus; servants = follower of Jesus (Christians) • Explore the word preparation. What does it mean to be prepared? • Explore the word watchfulness. What does this mean? What is the opposite of watchfulness? • Explore the idea of a doorkeeper. Some of the more expensive hotels in London have doorkeepers. Explore with the pupils their role and function. They have to be watchful to ensure those inside are protected etc. • Explore which doors may need a doorkeeper, 	<ul style="list-style-type: none"> • As with the parable of the fig tree (25) above this parable is also concerned with the second coming of Jesus - but no one knows when this will be. • The early church/Christians believed initially that the second coming of Jesus, the Parousia, would be immanent. Jesus would not delay. However as the years went by and the disciples and first Christians began to die out, it became clear that Jesus' second coming would be delayed. Therefore the teachings had to change. The emphasis was now on not knowing when this would take place. The emphasis was now on watchfulness and being prepared. • The delay of the second coming of Jesus galvanised Christians into a group. Looking 	<ul style="list-style-type: none"> • Pupils should consider how Christians may prepare themselves for the second coming of Jesus through what they do, say and behave. What responsibilities do they have? How do they use their gifts and talents for the benefit of others? Explore the 'fruits of the Spirit' in Galatians 5:22-23; the parable of the sheep and the goats (19) with particular reference to the attitude of the sheep in the parable; the parable of the rich man and Lazarus (27). • Pupils use their creativity to create a snakes and ladders game based on the theme of the parable of being prepared/watchful or not, or it could be based on endurance and resilience – testing Christian faith. • Pupils explore the lives of the early Christians and how they showed endurance and resilience even though they were persecuted and martyred (because of their belief in Jesus and his return, "to the lions with the

<p>someone to protect what is inside or help people enter/exit the door.</p> <ul style="list-style-type: none"> • Explore the word responsibility. The parable suggests that the 'servants' have certain duties to perform before the man returns. • Take pupils are a guided meditation (see 'Don't just do something, sit there', by Mary K Stone. Imagine that you have been left in charge of a building full of beautiful objects. You have been asked by the owner to take great care of the objects. You must dust them, clean them and keep them in great condition for when the owner returns. However years go by and the owner does not return. At first you looked after things well but as the years passed you became complacent. The beautiful things became dusty, some stopped working and generally everything became a mess. Then out of the blue the owner returns. Panic. What do you do? What excuses do you make? What questions does the owner ask you? How do you feel? 	<p>at Acts of the Apostles the early Christians worked together supporting each other and sharing their gifts, talents and possessions with one another (Acts 4: 32-35; 2: 44-47).</p>	<p>Christians").</p> <ul style="list-style-type: none"> • Pupils use their creativity to create a collage using images from magazines, newspapers and the internet that illustrates the parables theme of being prepared and being unprepared for the return of Jesus.
--	--	---

11. The parable of the ten virgins (wise and foolish virgins)

<p>Theme: Being prepared for the second coming of Jesus</p> <p>Key idea: Being prepared / watchfulness</p> <p>Christian value: Wisdom, Endurance</p> <p>British value: N/A</p>	<p>Description This parable is about watchfulness / being prepared. Jesus may have aimed this at his Jewish audience who were not ready for the arrival of the Messiah (anointed one of God). The gospel writers saw Jesus as the Messiah, or the Messianic bridegroom. The wise virgins are those entering the kingdom with him.</p> <p>There is a sense of urgency in the parable. People need to be watchful and prepared, ready to enter the kingdom.</p> <p>The early Christians interpreted this parable as being prepared for the second coming of Jesus (Christ), and not to be caught off guard.</p>
--	--

The Story

25 "At that time the Kingdom of heaven will be like this. Once there were ten young women who took their oil lamps and went out to meet the bridegroom. ² Five of them were foolish, and the other five were wise. ³ The foolish ones took their lamps but did not take any extra oil with them, ⁴ while the wise ones took containers full of oil for their lamps. ⁵ The bridegroom was late in coming, so they began to nod and fall asleep. ⁶ "It was already midnight when the cry rang out, 'Here is the bridegroom! Come and meet him!' ⁷ The ten young women woke up and trimmed their lamps. ⁸ Then the foolish ones said to the wise ones, 'Let us have some of your oil, because our lamps are going out.' ⁹ 'No, indeed,' the wise ones answered, 'there is not enough for you and for us. Go to the store and buy some for yourselves.' ¹⁰ So the foolish ones went off to buy some oil; and while they were gone, the bridegroom arrived. The five who were ready went in with him to the wedding feast, and the door was closed. ¹¹ "Later the others arrived. 'Sir, sir! Let us in!' they cried out. ¹² 'Certainly not! I don't know you,' the bridegroom answered."

¹³ And Jesus concluded, "Watch out, then, because you do not know the day or the hour (Matthew 25: 1-13)

Explore	Relate	Apply
<ul style="list-style-type: none"> In groups pupils explore what they would need to take if going on a weekend trip. List what they would take with them and why. Make connection with preparation and watchfulness. Why do they prepare for a journey? Link this to the idea of the parable that 	<ul style="list-style-type: none"> Early Christians believed that the second coming of Jesus, the Parousia, would happen within the first generation of Christians. Paul's letters to the Thessalonians seems to suggest this. It was only later, when the apostles and early Christian began to die, that this opinion changed. This parable is about being prepared for the second coming of 	<ul style="list-style-type: none"> If you were a Christian how do you think you would prepare yourself for the second coming of Jesus? Think of behaviour and actions. You could refer to the fruits of the Spirit here: Galatians 5:22-23, <i>'but when the Holy Spirit controls our lives he will produce this kind of fruit in us: love, joy, peace, patience, kindness, goodness,</i>

<p>Christians should be prepared for the arrival of the Kingdom of God /Heaven.</p> <ul style="list-style-type: none"> The parable could be linked to the idea of preparing spiritually for the arrival of the Kingdom of God. 	<p>Jesus and that no one really knows when this will take place.</p> <ul style="list-style-type: none"> Christians believe they should be prepared for the Parousia of Jesus and the fulfilment of the kingdom of God. This means that many Christians live their lives in a certain way and do certain things being watchful for the arrival of God’s Kingdom. As the parable says they have enough oil in their lamps to ensure they are ready to welcome Jesus and His kingdom. The parable suggests that the arrival of the Kingdom of God cannot be predicted. Some think that the signs of the times can be read. Christians may refer to the book of Revelation and its prophecies. They adapt these to what is happening in the world thinking that they are indicators that the Kingdom of God and the second coming of Jesus is about to take place. This theological thinking is called dispensationalism. 	<p><i>faithfulness, gentleness and self-control.....’</i></p> <p>Explore with pupils what these words mean and how they could be applied to their own lives, the lives of others, within the school and in the world around them.</p> <ul style="list-style-type: none"> Create a collage using images from magazines and newspapers that illustrate what pupils think God’s Kingdom would be like; or what attributes members of God’s Kingdom would have; or a collage that illustrates being prepared and being unprepared.
---	---	---

12. The parable of the burglar (thief at night)

<p>Theme: Being prepared for the second coming of Jesus</p> <p>Key idea: Being prepared</p> <p>Christian value: Wisdom, Endurance</p> <p>British value: N/A</p>	<p>Description</p> <p>This parable is about watchfulness / being prepared.</p> <p>The early Christians interpreted this parable as being prepared for the second coming of Jesus.</p>
---	--

The Story ³⁹ And you can be sure that if the owner of a house knew the time when the thief would come, he would not let the thief break into his house. ⁴⁰ And you, too, must be ready, because the Son of Man will come at an hour when you are not expecting him." (Luke 12:39-40)		
Explore	Relate	Apply
See the parable of the 'Wise and Foolish virgins' above	See the parable of the 'Wise and Foolish virgins' above	See the parable of the 'Wise and Foolish virgins' above

13. The parable of the faithful or unfaithful servant

<p>Theme: Trusting those with responsibility</p> <p>Key idea: Trusting those who are given responsibility</p> <p>Christian value: Trust</p> <p>British value: Mutual Respect</p>	<p>Description</p> <p>This parable is about the betrayal of trust. Jesus was probably thinking of the Jewish people who had betrayed the trust that God had placed in them.</p> <p>The early Christians interpreted the parable as a reminder that those in authority should not misuse this. There would be judgement for those who did so at the second coming of Jesus.</p>	
<p>The Story 41 Peter said, "Lord, does this parable apply to us, or do you mean it for everyone?"</p> <p>42 The Lord answered, "Who, then, is the faithful and wise servant? He is the one that his master will put in charge, to run the household and give the other servants their share of the food at the proper time. 43 How happy that servant is if his master finds him doing this when he comes home! 44 Indeed, I tell you, the master will put that servant in charge of all his property. 45 But if that servant says to himself that his master is taking a long time to come back and if he begins to beat the other servants, both the men and the women, and eats and drinks and gets drunk, 46 then the master will come back one day when the servant does not expect him and at a time he does not know. The master will cut him in pieces[a] and make him share the fate of the disobedient. 47 "The servant who knows what his master wants him to do, but does not get himself ready and do it, will be punished with a heavy whipping. 48 But the servant who does not know what his master wants, and yet does something for which he deserves a whipping, will be punished with a light whipping. Much is required from the person to whom much is given; much more is required from the person to whom much more is given. (Luke 12: 41-48)</p>		
Explore	Relate	Apply
<ul style="list-style-type: none"> Explore the meaning of trust with pupils. Feedback and discussion. Explore a time when pupils thought they trusted someone and then they 	<ul style="list-style-type: none"> Jesus criticised those who had religious authority over others, particularly if they were not doing their job properly or abusing the trust that had been put in them. The Jewish religious leaders 	<ul style="list-style-type: none"> In pairs create a job profile for a religious leader. What attributes should a Christian leader have? Use 1 Timothy 3:1-13 to create job description and explore what the bible says about Christian leadership. <i>'Above reproach, the</i>

<p>were let down.</p> <ul style="list-style-type: none"> ● Explore with pupils who they trust and why? What are the attributes of a trustworthy person? ● Explore with pupils those who have authority over others e.g. prefect or class monitor. Why do they have these roles? Relate back to the word trust/trustworthiness. ● Explore those that are put in positions of power e.g. Prime Minister, MP, teacher, doctor, vicar. What is their role? Why are they trusted? Why do people trust them? What happens if they abuse that trust? 	<p>(faithful and wise servant) had responsibility over those in their care (run the household). However the parable makes it clear that they had failed.</p> <ul style="list-style-type: none"> ● Christians may interpret this as referring to those who have a role guiding others within the church. The parable suggests that those with such a role will be judged on how they fulfil it. They may abuse this trust. Those that are ordained into the church have a responsibility to their congregations, involving trust. There have been stories in the media recently of those who have abused positions of trust to the detriment of the church and those in their care. Relate this parable to the role of an Anglican vicar. See REquest using this link: http://request.org.uk/life/clergy/ 	<p><i>husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own household well, with all dignity keeping his children submissive, for if someone does not know how to manage his own household, how will he care for God's church? Deacons likewise must be dignified, not double-tongued, not addicted to much wine, not greedy for dishonest gain. They must hold the mystery of the faith with a clear conscience. And let them also be tested first; then let them serve as deacons if they prove themselves blameless. Their wives likewise must be dignified, not slanderers, but sober-minded, faithful in all things. Let deacons each be the husband of one wife, managing their children and their own households well.'</i></p>
--	--	--

14. The parable of the talents (three servants) – Luke's Account

<p>Theme: Using the gifts that God has given you</p> <p>Key idea: Using the gift that God has given you to the best of your ability</p> <p>Christian value: Justice</p> <p>British value: Rule of Law</p>	<p>Description</p> <p>When Jesus told this parable he was probably thinking about the responsibility that God had given the Jewish nation to spread the message of God - this they had failed to do.</p> <p>Christians looked at this parable and applied to the second coming of Jesus, the Parousia. They thought this would be the time when those who had worked hard to spread the Kingdom of God/heaven would be rewarded and others would be punished.</p>
<p>The Story ¹¹ While the people were listening to this, Jesus continued and told them a parable. He was now almost at Jerusalem, and they supposed that the Kingdom of God was just about to appear. ¹² So he said, "There was once a man of high rank who was going to a country far away to be made king, after which he planned to come back home. ¹³ Before he left, he called his ten servants and gave them each a gold coin and told them, 'See what you can earn with this while I am gone.' ¹⁴ Now, his own people hated him, and so they sent messengers after him to say, 'We don't want this man to be our king.'</p>	

¹⁵ "The man was made king and came back. At once he ordered his servants to appear before him, in order to find out how much they had earned. ¹⁶ The first one came and said, 'Sir, I have earned ten gold coins with the one you gave me.' ¹⁷ 'Well done,' he said; 'you are a good servant! Since you were faithful in small matters, I will put you in charge of ten cities.' ¹⁸ The second servant came and said, 'Sir, I have earned five gold coins with the one you gave me.' ¹⁹ To this one he said, 'You will be in charge of five cities.' ²⁰ Another servant came and said, 'Sir, here is your gold coin; I kept it hidden in a handkerchief. ²¹ I was afraid of you, because you are a hard man. You take what is not yours and reap what you did not plant.' ²² He said to him, 'You bad servant! I will use your own words to condemn you! You know that I am a hard man, taking what is not mine and reaping what I have not planted. ²³ Well, then, why didn't you put my money in the bank? Then I would have received it back with interest when I returned.' ²⁴ Then he said to those who were standing there, 'Take the gold coin away from him and give it to the servant who has ten coins.' ²⁵ But they said to him, 'Sir, he already has ten coins!' ²⁶ 'I tell you,' he replied, 'that to those who have something, even more will be given; but those who have nothing, even the little that they have will be taken away from them.'" (Luke 19:11-26)

Explore	Relate	Apply
<ul style="list-style-type: none"> • Explore the meaning of the word talent, or gifts. • Can pupils identify what their talent/gift is? Is this what they do well or their particular strength? • Can pupils identify the talents/gifts within their own families? What are they? • Can pupils identify the talents/gifts that their fellow pupils have within the class? • Ask pupils to go around the class and exploring their peer's talents/gift. Pupils then write up a talent/gift profile of the class - use this as a means of celebration. • Explore how pupils could promote their talent/gift?. What would they need to do? They could do this in small groups with feedback. • How could a talent/gift be used to help others? • Should people hide their talent/gift? 	<ul style="list-style-type: none"> • The parable seems to criticise those who do not use their talent / gift that God has given them wisely and celebrate those that do. • Christians believe they have a responsibility to use their talents / gifts to promote his Kingdom. • Using talents / gifts to help others could be explored. 	<ul style="list-style-type: none"> • Some Christians give up some of their time and use their talents/gifts to help others. Examples could be those that work for VSO (Voluntary Service Overseas) such as doctors, nurses, teachers and engineers. Many of these do this voluntary work because of their Christian beliefs and principles. They see it as a way of giving something back to God. A sort of thank you. • Pupils could apply the talents / gift idea from this parable and research VSO and the type of projects that they do. • Another organisation is World Vision. They do a lot of work supporting people who are exploited. Explore website and share some of the film material offered with pupils. • Christian Aid also uses the talents / gifts of volunteers to help those less fortunate in the world. • Pupils apply using their talents / gifts to the Golden Rule, 'treat others as you could want to

		<p>be treated.'</p> <ul style="list-style-type: none"> • Organise a talent show in order to raise money for a charity. This would celebrate pupils' talents / gifts for a worthy cause. • Explore the ethical theory of utilitarianism – 'actions that contribute towards the greater good'
--	--	---

15. The parable of the talents (three servants) – Matthew's Account

<p>Theme: Using the gifts that God has given you well</p> <p>Key idea: Using your talents / gifts well - for the growth of God's Kingdom</p> <p>Christian value: Wisdom</p> <p>British value: N/A</p>	<p>Description Jesus tells the Parable of the Talents (or the Talents' parable) to his disciples. It appears in Matthew 25:14–30, and another version of the parable can be found in Luke 19:11–27. The story in Matthew 25:14–30 unfolds as such: A man goes away on a trip. Before he leaves, he entrusts money to his servants. To one he gives five talents, to the second he gives two talents, and to the third he gives a single talent. The first two double their money; they give the original investment and their profit to their master when he returns. The third servant, however, buries his talent out in a field instead of trying to make a profit; he returns only this when his master comes back. The master is pleased with the first two servants, but he is dissatisfied with the third's actions. He reprimands this servant and casts him out into the darkness.</p> <p>The Talents' parable has typically been interpreted by Christians as being about proper investment: Jesus' disciples are urged to use their abilities and gifts to serve God—without reservation and without fear of taking risks.</p>
<p>The Story</p> <p>¹⁴“At that time the Kingdom of heaven will be like this. Once there was a man who was about to leave home on a trip; he called his servants and put them in charge of his property. ¹⁵ He gave to each one according to his ability: to one he gave five thousand gold coins, to another he gave two thousand, and to another he gave one thousand. Then he left on his trip. ¹⁶ The servant who had received five thousand coins went at once and invested his money and earned another five thousand. ¹⁷ In the same way the servant who had received two thousand coins earned another two thousand. ¹⁸ But the servant who had received one thousand coins went off, dug a hole in the ground, and hid his master's money.</p>	

¹⁹ "After a long time the master of those servants came back and settled accounts with them. ²⁰ The servant who had received five thousand coins came in and handed over the other five thousand. 'You gave me five thousand coins, sir,' he said. 'Look! Here are another five thousand that I have earned.' ²¹ 'Well done, you good and faithful servant!' said his master. 'You have been faithful in managing small amounts, so I will put you in charge of large amounts. Come on in and share my happiness!' ²² Then the servant who had been given two thousand coins came in and said, 'You gave me two thousand coins, sir. Look! Here are another two thousand that I have earned.' ²³ 'Well done, you good and faithful servant!' said his master. 'You have been faithful in managing small amounts, so I will put you in charge of large amounts. Come on in and share my happiness!' ²⁴ Then the servant who had received one thousand coins came in and said, 'Sir, I know you are a hard man; you reap harvests where you did not plant, and you gather crops where you did not scatter seed. ²⁵ I was afraid, so I went off and hid your money in the ground. Look! Here is what belongs to you.' ²⁶ 'You bad and lazy servant!' his master said. 'You knew, did you, that I reap harvests where I did not plant, and gather crops where I did not scatter seed? ²⁷ Well, then, you should have deposited my money in the bank, and I would have received it all back with interest when I returned. ²⁸ Now, take the money away from him and give it to the one who has ten thousand coins. ²⁹ For to every person who has something, even more will be given, and he will have more than enough; but the person who has nothing, even the little that he has will be taken away from him. ³⁰' (Matthew 25:14-29)

Explore	Relate	Apply
<ul style="list-style-type: none"> See the 'Parable of the Talents' above 	<ul style="list-style-type: none"> See the 'Parable of the Talents (Three Servants)' above Some Christians make the connection between the talent (Jewish money at the time of Jesus) with weight. A talent was weighty. Some suggest that Jesus' Jewish audience would have related the weighty talent to the Kabod of Yahweh. Kabod meant the presence of God in the Holy of Holies in the Jewish Temple in Jerusalem. Some link Kabod to the Shekinah glory of God. It can also mean mercy and the love of God. Some interpret the talent in this parable not as monetary gain but meaning the mercy and divine love of God that is given freely to all. The parable explores what people did with this divine mercy and love. Did they share it with others or did they hide it selfishly? The consequences of not sharing the mercy and love of God with 	<ul style="list-style-type: none"> See the 'Parable of the Talents' above

	others is made clear at the end of the parable with the servant who did nothing with the talent having this taken away from him and receiving punishment.	
--	---	--

16. The parable of the crooked (unjust) steward (servant)

<p>Theme: Being decisive and showing wisdom</p> <p>Key idea: Decisiveness</p> <p>Christian value: Wisdom</p> <p>British value: Mutual Respect - building relationships with others that are different</p>	<p>Description</p> <p>This is an odd parable. It seeks to draw a positive lesson from fraudulent action of the estate manager (steward) of a wealthy landowner.</p> <p>The estate manager hopes to gains favour with the landowner's debtors before he is sacked for fraudulent behaviour. He therefore reduces the debt that they owe the landowner to gain this favour.</p> <p>Jesus seems to be suggesting that Christians should learn from this. They should learn to be as prompt, decisive and clever in their approach to the Kingdom of God / heaven as the unjust steward.</p>
---	---

The Story

Jesus said to his disciples, "There was once a rich man who had a servant who managed his property. The rich man was told that the manager (steward) was wasting his master's money, ² so he called him in and said, 'What is this I hear about you? Turn in a complete account of your handling of my property, because you cannot be my manager (steward) any longer.'³ The manager (steward) said to himself, 'My master is going to dismiss me from my job. What shall I do? I am not strong enough to dig ditches, and I am ashamed to beg.'⁴ Now I know what I will do! Then when my job is gone, I shall have friends who will welcome me in their homes.'⁵ So he called in all the people who were in debt to his master. He asked the first one, 'How much do you owe my master?'⁶ 'One hundred barrels of olive oil,' he answered. 'Here is your account,' the manager told him; 'sit down and write fifty.'⁷ Then he asked another one, 'And you—how much do you owe?' 'A thousand bushels of wheat,' he answered. 'Here is your account,' the manager told him; 'write eight hundred.'⁸ As a result the master of this dishonest manager praised him for doing such a shrewd thing; because the people of this world are much more shrewd in handling their affairs than the people who belong to the light."

⁹ And Jesus went on to say, "And so I tell you: make friends for yourselves with worldly wealth, so that when it gives out, you will be welcomed in the eternal home.

(Luke 16:1-9)

Explore	Relate	Apply
<ul style="list-style-type: none"> Explore with pupils the meaning of 	<ul style="list-style-type: none"> Christians sometimes interpret the story in the 	<ul style="list-style-type: none"> Split pupils into small groups or pairs. See if they




<p>steward and stewardship.</p> <ul style="list-style-type: none"> • What does it mean to be shrewd, or act shrewdly? (wise, sensible, smart, prudent) • Read the story and give pupils times to draw own conclusions about its meaning. • 'You cannot buy your friends.' What do pupils think this means? What is the best way to make long lasting friendships? Link this to the parable which is commending the manager (steward) for their shrewdness rather than 'buying' friendship. 	<p>following way. The master in this story is God. To him each Christian are stewards/managers of God's creation and the blessings God gives to them, or their talents. The steward/manager could represent Christians on earth. Each has a role to play in order to forward God's Kingdom. Christians believe that their lives and everything they own belongs to God. God expects Christians to use their talents well.</p> <ul style="list-style-type: none"> • God has granted each Christian various gifts or talents. God expects Christians to use these gifts or talents well in order to help others, make the world a better place and spread the Kingdom of God / heaven, <i>'each one, as a good manager of God's different gifts, must use for the good of others the special gift he has received from God'</i> (1 Peter 4:10) • Being forewarned that the steward/manager is about to lose his job, he brilliantly provides for himself by making use of his master's resources. But note that the master doesn't commend the mismanagement of his possessions. <i>"So the master commended the unjust manager / steward because he had dealt shrewdly"</i> (Luke 16:8). Jesus is not praising his unrighteous actions. The admiration is for the brilliant planning. • <i>'And so I tell you: make friends for yourselves with worldly wealth, so that when it gives out, you will be welcomed in the eternal home'</i> (Luke 16:1-9). It almost seems like Jesus is condoning the steward buying friendship. This is not the case. Christians interpret this part of the parable as using gifts, 	<p>can identify each other's gifts or talents. How could they use their gift or talent to benefit others?</p> <ul style="list-style-type: none"> • Allow pupils to discuss the times when they have wasted time at school or at home. Link this to not using their skills, gifts or talents to the best of their ability. • Allow pupils to think about how much effort and care they put into things. Can they sometimes be like the lazy steward in the parable? Pose the question how many of us look for the easiest way out, the way that requires least effort? • Pupils could think about how they plan for the future. Life is short. What are their aspirations, ambitions? What would they like to achieve in life? How would they use their gifts / talents to do this? • How could pupils make a difference in school in the way they treat others? Do they treat them fairly? • If pupils had to stand before God now what account would they put forward for their life so far? They could think about their work in school, at home, relationships with friends and family and the things that they have done to help others. This could be linked to the stewardship of their gifts and talents. Have they used them well etc. (see above). What regrets do they have? If they could back in time what would they change? • Pupils explore other Biblical passages that teach about using the gifts that they have been given wisely e.g. 1 Peter 4:10-11; Matthew 5:14-16;
---	--	---

	<p>talents or money to benefit others, rather than wasting them or being selfish and self-centred (hedonistic). In Acts of the Apostles the early Christians were encouraged to share their worldly wealth and possessions with each other so that no one was disadvantaged.</p>	<p>Romans 12:3-8 and Acts of the Apostles in which everyone shared their possessions, gifts and talents amongst each other.</p>
--	--	---

Suggested Assessments




There is no expectation that every parable will be assessed whenever explored, particularly if used in worship; but the suggestions below indicate how learning could be assessed using the example of a variety of parables.

Key Stage 1 & 2




<p>Key Stages 1 & 2</p>	<p>Core Concept: The Parables of Jesus</p> <p>UC Theme: Gospel; People of God; Kingdom of God (see UC KS1 'Pearl of Great Price' 1.4 Gospel)</p> <p>Question: What is the meaning of the parable of the hidden treasure & pearl of great price? (1)</p>	
<p>Knowledge and understanding is</p>	<p>Core Curriculum content:</p> <p>Secure /Expected</p> <ul style="list-style-type: none"> • Pupils have some understanding of the parable and its interpretation. • Pupils understand the meaning of the Kingdom of God (see UC folder). They understanding the difference between an earthly and heavenly kingdom (secular and spiritual). • Pupils understand that Christian's believe that being part of God's Kingdom is very important – so much so that many will adapt their lives and the way they live. • Pupils explore an exemplar of the Christian faith. How has their life changed as a result of working to expand the Kingdom of God e.g. Mother Teresa, Desmond Tutu, Jackie Pullinger etc. • Pupils understand that through the parables Jesus tries to illustrate what God's Kingdom is like, or its importance. • Pupils can identify what is important to them and if they would be willing to give this up for something more important e.g. God's Kingdom – relate this to the hidden treasure and unusually fine pearl. 	
<p>Pupils initials who achieve this</p>		
<p>Knowledge and understanding is</p>	<p>Developing/Emerging</p> <ul style="list-style-type: none"> • Pupils should explore the lyrics of some famous Christian hymns and choruses about God's Kingdom e.g. 'Seek ye first the Kingdom of God' etc. What do they suggest about God's Kingdom? • Pupils could explore the importance of prayer. Many Christians believe that through prayer they can feel part of God's Kingdom here on earth. This could be linked to the work of the Holy Spirit and how through the HS they can speak to Jesus and 	<p>Excelling</p> <ul style="list-style-type: none"> • Pupils should explore more philosophical questions such as, 'what really matters to them in life?' Then make the connection between the value of knowing God and his Kingdom being infinitely more important as suggested by these two parables. • Pupils should express their own view about the last verses of the Lord's Prayer, 'thy Kingdom come thy will be done on earth as it is in heaven....' What might this mean? What sort of attributes do they think God's Kingdom would display on earth? Can they creatively write a 

	God.	poem/prose/descriptive writing that answers this question? In this can they refer to, or include the idea of 'hidden treasure' or 'fine pearl.'
Pupils initials who achieve this		
	Pupils with additional needs have made the following response/s	



Upper Key Stage 2

<p>Upper Key Stage 2</p>	<p>Core Concept: The Parables of Jesus</p> <p>UC Theme: Gospel; People of God; Kingdom of God</p> <p>Question: What is the meaning of the parable of the seed growing secretly? (2)</p>	
<p>Knowledge and understanding is</p>	<p>Core Curriculum content:</p> <p>Secure /Expected</p> <ul style="list-style-type: none"> • Pupils have a secure understanding of the parable and the interpretation of it. • Pupils can begin to apply parts of this parable to their own lives. • Pupils can explore what growth means. Can they think of a range of examples of growth and how things change over time? Make the connection between growth and change and how the Christian church has grown over time from its tiny (seed) beginnings. • Pupils can explore the growth of the Christian Church through a family tree. For example the roots are within Judaism; the beginning of the trunk is the teachings of Jesus and the early church; this then develops into the Catholic, Orthodox and Protestant branches etc. Introduce the concept of denomination. • Pupils can explore the meaning of the word Kingdom. The key is to distinguish between a secular Kingdom and a spiritual Kingdom. Introduce the term Kingdom of God and that the parables of Jesus try to explain what this is like. • Pupils can apply the idea of the Kingdom of God to their school. How does the school reflect God’s Kingdom? For example through its values; behaviour; worship; learning attitudes etc. 	
<p>Pupils initials who achieve this</p>		
<p>Knowledge and understanding is</p>	<p>Developing/Emerging</p> <ul style="list-style-type: none"> • Pupils can apply ideas suggested by the parable to their own lives e.g. have they ever given up on something because it became too hard (seed falling on rocky ground)? Pupils could design a chart that applies each element of the parable to their own lives. • Pupils can explore the idea of resilience. What does this mean? How could a Christian be more resilient? You could explore prayer here – that Christians through their relationship with God in prayer develop resilience. 	<p>Excelling</p> <ul style="list-style-type: none"> • Pupils can investigate different denominations within the Christianity. What are some of the similarities and differences? Present a project on their chosen denomination. Relate this to how the Kingdom of God has grown over time. • Pupils can create ways in which the Kingdom of God could be better expressed in their school. Link this to the seed falling on good soil/ground and producing fruit. What sort of things could they do within school and in the local community? • Create a whole class freeze that illustrates what the kingdom of God could be like in the world. What attributes and qualities would they see? What actions? Pupils would 




		need to explain the freeze which could include a motto, key scriptures & virtues etc. What wouldn't they see?
Pupils initials who achieve this		
	Pupils with additional needs have made the following response/s	




Upper Key Stage 2	Core Concept: The Parables of Jesus	
	UC Theme: Gospel; People of God; Kingdom of God	
	Question: What is the meaning of the parable of the leaven (yeast)? (3)	
	Core Curriculum content:	
Knowledge and understanding is	Secure /Expected <ul style="list-style-type: none"> Pupils have a secure understanding of the parable and the interpretation of it – the focus on growth of the Christian church. Pupils can make connections with parable of the seed growing secretly and how the Christian church has grown and developed over time – family tree of the Christian church. Pupils have an understanding of the Trinity, particularly the role of the Holy Spirit within it with reference to the 'fruits of the Spirit' in Galatians 5:22-23. 	
Pupils initials who achieve this		
Knowledge and understanding is	Developing/Emerging <ul style="list-style-type: none"> Pupils can apply some of the 'fruits of the Spirit' to their own lives and the lives of others. Pupils can create a mobile/diagram/model/visual on the Holy Spirit. 	Excelling <ul style="list-style-type: none"> Pupils can make a connection between the work of the Holy Spirit in the lives of Christians and the church today e.g. Desmond Tutu. How has his life & work reflected the gifts of the Holy Spirit? Pupils are able to create a 'fruits of the Spirit' tree and relate these 'fruits' to their own lives and the lives of others. How could they and others be changed by these 'fruits'? Pupils can investigate the 'gifts of the Holy Spirit' in 1 Corinthians 12. They can write a summary of what each one is/meaning. 
Pupils initials who achieve this		

	Pupils with additional needs have made the following response/s


Upper Key Stage 2	Core Concept: The Parables of Jesus		
	UC Theme: Gospel; People of God; Kingdom of God		
	Question: What is the meaning of the parable about choosing a seat at the wedding feast? (4)		
	Core Curriculum content:		
Knowledge and understanding is	Secure /Expected <ul style="list-style-type: none"> Pupils should have an understanding of the parable and its interpretation. Pupils should explore the meaning of humility then relate back to the parable – refer to Colossians 3:12, 1Peter 5:6, Philippians 2:3, Titus 3:2 and 2 Timothy 2:24-25 (which explain the characteristics of a Christian); and the Old Testament views Psalm 25:9, Proverbs 3:34, Proverbs 11:2. Pupils should explore humility vs arrogance (pride) then relate back to the parable. Refer to Proverbs 16:8 and 29:23. Pupils to write a story with the theme, 'Pride comes before a fall' Proverbs 16:8. Pupils should have some understanding of the symbolism of the 'Great Feast' or 'Banquet' that indicated the arrival of God's Kingdom in Judaism. 		
Pupils initials who achieve this			
Knowledge and understanding is	Developing/Emerging <ul style="list-style-type: none"> Pupils to explore the way in which Jesus' life exemplified humility e.g. arrival in Jerusalem on a donkey; Jesus' view of Messiahship as a servant king; washing his disciples feet at the Last Supper; his willingness to die on the cross etc. Pupils to reflect on their own lives and the lives of others and how they and other display humility. 	Excelling <ul style="list-style-type: none"> Pupils research examples of people in society who have displayed humility in the sense of putting others before themselves e.g. Tobias Ellwood who attempted to save the life of the Westminster policemen during a terrorist attack. 	
Pupils initials who achieve this			
	Pupils with additional needs have made the following response/s		



Upper Key Stage 2	Core Concept: The Parables of Jesus
--------------------------	--


	UC Theme: Gospel; People of God; Kingdom of God	
	Question: What is the meaning of the parable of the cruel (unmerciful) servant? (5)	
	Core Curriculum content:	
Knowledge and understanding is	Secure /Expected <ul style="list-style-type: none"> See 'Understanding Christianity' resource and assessment – UKS2 Kingdom of God 2B.8. 	
Pupils initials who achieve this		
Knowledge and understanding is	Developing/Emerging 	Excelling 
Pupils initials who achieve this		
	Pupils with additional needs have made the following response/s	



Key Stage 2	Core Concept: The Parables of Jesus	
	UC Theme: Gospel; People of God; Kingdom of God	
	Question: What is the meaning of the parable of the Labourers in the Vineyard (6)	
	Core Curriculum content:	
Knowledge and understanding is	Secure /Expected <ul style="list-style-type: none"> Pupils have developed a good understanding of the parable and what it tries to teach regarding generosity and thankfulness. Pupils understand that in God's Kingdom there is no discrimination – link this to the parable where the labourers in the vineyard all received the same pay. Pupils understand what discrimination means and why it is wrong. Pupils understand the virtues of generosity and being thankful. Pupils can make the connection between generosity and Jesus' giving his life to death on a cross – see excelling below. 	
Pupils initials who achieve this		
Knowledge and understanding is	Developing/Emerging <ul style="list-style-type: none"> Pupils discuss the meaning of, <i>'the first shall be last, and the last shall be first.'</i> What do they make of this 	Excelling <ul style="list-style-type: none"> Investigate how Christians show generosity and thankfulness in their own lives e.g. prayer; charity work; 


	<p>saying? Can they apply this saying citing examples?</p> <ul style="list-style-type: none"> • Debate/discuss this saying above. Do they think it is fair? • Pupils can explain the impact generosity and thankfulness would have on the school, local community and the world around them. 	<p>random acts of kindness etc.</p> <ul style="list-style-type: none"> • Pupils create a generosity and thankfulness tree. Each leaf can give examples of generosity and acts of thankfulness. • Pupils research the Bible for teachings on generosity and thankfulness. They can then apply these ideas and create their own prayers/poems or pieces of prose. They could also express the ideas through art or a rap. Examples of scripture are: Leviticus 25:35-37; Psalm 41:1-3; Proverbs 11:24-25; Proverbs 19:17; Proverbs 21:13; Proverbs 22:9; Matthew 6:19-21; Luke 6:37-38; Luke 21:1-4; John 3:16; Philippians 4:6; 2 Corinthians 9:11-12 • Pupils can apply the idea of God's generosity in giving his only Son as a sacrifice – see John 3:16. Explore the idea of Jesus' sacrifice and its meaning. For example they could explore forgiveness and reconciliation.
Pupils initials who achieve this		
	Pupils with additional needs have made the following response/s	







Upper Key Stage 2	<p>Core Concept: The Parables of Jesus</p> <p>UC Theme: Gospel; People of God; Kingdom of God</p> <p>Question: What is the meaning of the parable of lost sheep & lost coin? (7)</p>	
	Core Curriculum content:	
Knowledge and understanding is	<p>Secure /Expected</p> <ul style="list-style-type: none"> • Pupils have an understanding of the parable and its interpretation. • Pupils have an understanding of God as a loving Father who is concerned for all. • Pupils explore the idea of difference; being an outcast of society. What does this parable teach Christians on how they should respond? How does God respond? • Pupils have some understanding of prejudice and discrimination and how this parable could be used to challenge such views. 	
Pupils initials who achieve this		

<p>Knowledge and understanding is</p>	<p>Developing/Emerging</p> <ul style="list-style-type: none"> • Pupils are developing an understanding of the world in which Jesus lived – its historical setting; its own prejudices and discriminations which Jesus challenged through his teachings and actions e.g. many of those that Jesus healed or forgave were considered sinners and outcasts of Jewish society, Lepers, women etc. • Pupils explore charities, organisations or individuals that have gone out of their way to reach those that are lost, outcasts, that don't fit in e.g. Salvation Army, Mother Teresa, Jackie Pullinger or some other exemplar etc. 	<p>Excelling</p> <ul style="list-style-type: none"> • Pupils are able to create a project, presentation, piece of art, poem, prose, rap etc. that illustrates and exemplifies the meaning of the 'Fatherhood of God' using what the parables of the Lost Sheep and Lost Coin teach about God. This will allow those pupils who are most able to show their skills as independent learners and creative thinkers. • Pupils work in groups to design a campaign that has a focus on the 'Fatherhood of God' and His concern for those that don't fit in. The campaign should refer to the parables and emphasise God as a loving father who accepts all. This should be linked to challenging prejudice and discrimination. 
<p>Pupils initials who achieve this</p>		
<p>Pupils with additional needs have made the following response/s</p>		

<p>Upper Key Stage 2</p>	<p>Core Concept: The Parables of Jesus</p> <p>UC Theme: Gospel; People of God; Kingdom of God</p> <p>Question: What is the meaning of the parable of the Wedding Feast? (8)</p>	
	<p>Core Curriculum content:</p>	
<p>Knowledge and understanding is</p>	<p>Secure /Expected</p> <ul style="list-style-type: none"> • Pupils have a secure understanding of the parable and the interpretation of it. • Pupils have some understanding of the term 'Kingdom of God' and how Jesus illustrated what this was like through his life and teachings. • Pupils have an understanding of the term Messiah (anointed one of God) and its links to Jesus. How did the life of Jesus and his view of Messiahship run contrary to the Jewish expectation? • Pupils understand that Jesus' view of Messiahship was as a 'servant king' rather than a warrior king that the Jewish nation expected to rid them of the Roman occupation of Palestine. • Pupils explore the idea of Jesus being a 'servant King' through the chorus 'servant king' by Graham Kendrick. What does this chorus teach about the person of Jesus? • Pupils understand that this parable suggests that those who will become members of God's kingdom are those who you least expect – those rejected 	



	by society.	
Pupils initials who achieve this		
Knowledge and understanding is	<p>Developing/Emerging</p>  <ul style="list-style-type: none"> • Pupils in light of the parable express who might reject Jesus' offer of the Messianic Banquet in today's society? Explore why they might do so? • Pupils understand that Christians see those that become members of God's kingdom are those that accept Jesus as Messiah. They are the ones who will be welcomed at the banquet (feast) of God's Kingdom. The Messianic Banquet was a symbol of the arrival of God's kingdom on earth. Brought about by the Messiah. The followers of Jesus thought that he was this Messiah because of the many miracles he produced (healings, nature, exorcisms etc.) all of which were signs that God's kingdom had arrived. 	<p>Excelling</p>  <ul style="list-style-type: none"> • Pupils have investigated the servant Messiah passages in Isaiah 52:13 – 53:12. Can they match anything that is said in these verses to the life of Jesus and what happened to him? Link this to the idea of 'servant king'. • Pupils can create a collage of images (from newspapers, magazines, and internet) that clearly illustrate in their own view who would be invited to the Messianic Banquet today – pupils must explain their reasoning and choices.
Pupils initials who achieve this		
	Pupils with additional needs have made the following response/s	

Upper Key Stage 2	<p>Core Concept: The Parables of Jesus</p> <p>UC Theme: Gospel; People of God; Kingdom of God – also refer to resource 2B.8 UKS2 Kingdom of God page 57.</p> <p>Question: What is the meaning of the parable of the Prodigal Son (Lost Son)? (9)</p>	
	Core Curriculum content:	
Knowledge and understanding is	<p>Secure /Expected</p> <ul style="list-style-type: none"> • Pupils understanding the meaning of the parable and its interpretation. • Pupils understand the symbolism of the characters within the parable e.g. the father = God. • Pupils can relate this parable to the idea of God as a forgiving father – no matter what. Pupils can extend this idea further by considering that God is 	




	<p>concerned for all that appear to be 'lost' and that God is generous to all.</p> <ul style="list-style-type: none"> • Pupils explore the idea of humility, generosity, reconciliation, repentance and forgiveness and how the parable exemplifies these. • Pupils explore the story of Corrie ten Boon and how she showed forgiveness towards her concentration camp guard after WW2. Relate back to the parable and how the father showed his forgiveness and generosity to his lost son. • Pupils relate the parable to their own lives and the lives of others. When have they had to show forgiveness and generosity? • Pupils could explore the meaning of reform and rehabilitation then relate back to the parable. 				
Pupils initials who achieve this					
Knowledge and understanding is	<table border="1"> <tr> <td> <p>Developing/Emerging</p> <ul style="list-style-type: none"> • Pupils consider how the parable can be used to challenge discrimination e.g. the father did not discrimination between the two sons. • Pupils put themselves in the shoes of.....they write a piece of persuasive writing based on the character of the father, the lost son and his brother. • Pupils could be creative in thinking about what humility, generosity, reconciliation, repentance and forgiveness would look like; sound like; smell like; taste like and feel like. </td> <td>  </td> <td> <p>Excelling</p> <ul style="list-style-type: none"> • Pupils explore other stories from the life and teachings of Jesus that focus on forgiveness. Pupils should be able to explain how these teachings could impact on their own lives and the lives of others. How could their life and the lives of other change for the better if these teachings were taken seriously? • Pupils discuss and debate the question, 'Is it always possible to forgive and forget?' • Explore the work of Elizabeth Fry and the Howard League and their focus on reform and rehabilitation for prisoners. </td> <td>  </td> </tr> </table>	<p>Developing/Emerging</p> <ul style="list-style-type: none"> • Pupils consider how the parable can be used to challenge discrimination e.g. the father did not discrimination between the two sons. • Pupils put themselves in the shoes of.....they write a piece of persuasive writing based on the character of the father, the lost son and his brother. • Pupils could be creative in thinking about what humility, generosity, reconciliation, repentance and forgiveness would look like; sound like; smell like; taste like and feel like. 		<p>Excelling</p> <ul style="list-style-type: none"> • Pupils explore other stories from the life and teachings of Jesus that focus on forgiveness. Pupils should be able to explain how these teachings could impact on their own lives and the lives of others. How could their life and the lives of other change for the better if these teachings were taken seriously? • Pupils discuss and debate the question, 'Is it always possible to forgive and forget?' • Explore the work of Elizabeth Fry and the Howard League and their focus on reform and rehabilitation for prisoners. 	
<p>Developing/Emerging</p> <ul style="list-style-type: none"> • Pupils consider how the parable can be used to challenge discrimination e.g. the father did not discrimination between the two sons. • Pupils put themselves in the shoes of.....they write a piece of persuasive writing based on the character of the father, the lost son and his brother. • Pupils could be creative in thinking about what humility, generosity, reconciliation, repentance and forgiveness would look like; sound like; smell like; taste like and feel like. 		<p>Excelling</p> <ul style="list-style-type: none"> • Pupils explore other stories from the life and teachings of Jesus that focus on forgiveness. Pupils should be able to explain how these teachings could impact on their own lives and the lives of others. How could their life and the lives of other change for the better if these teachings were taken seriously? • Pupils discuss and debate the question, 'Is it always possible to forgive and forget?' • Explore the work of Elizabeth Fry and the Howard League and their focus on reform and rehabilitation for prisoners. 			
Pupils initials who achieve this					
	Pupils with additional needs have made the following response/s				

Upper Key Stage 2	<p>Core Concept: The Parables of Jesus</p> <p>UC Theme: Gospel; People of God; Kingdom of God</p> <p>Question: What is the meaning of 'The parable of the creditor and the two debtors?' (10)</p>
	Core Curriculum content:
Knowledge and understanding is	<p>Secure /Expected</p> <ul style="list-style-type: none"> • Pupils have a secure understanding of the parable and the interpretation of it. • Pupils can articulate how the characters in the parable might have felt at the different stages of the story





	<ul style="list-style-type: none"> • Pupils can begin to discuss the significance of this parable to the original audience (e.g. the woman who anointed Jesus and the religious leaders) • Pupils can begin to apply parts of this parable to their own lives. • Pupils can discuss what it means to be truly sorry for things that you have done wrong • Pupils understand the importance of forgiveness as it applies to their own life and the world as a whole • Pupils can compare this parable to other of Jesus' teaching on forgiveness (e.g. the Lord's Prayer) 	
Pupils initials who achieve this		
Knowledge and understanding is	<p>Developing/Emerging</p> <ul style="list-style-type: none"> • Pupils can retell the story and can identify the key themes of the parable (e.g. forgiveness) • Pupils can apply ideas suggested by the parable to their own lives e.g. why it is important to say sorry and why it is important to forgive others. • Pupils can begin to describe how having forgiveness as a class value could impact how the class behaves towards one another 	<p>Excelling</p> <ul style="list-style-type: none"> • Pupils can begin to use words such as repentance and reconciliation to explain a Christian teaching about forgiveness • Pupils can begin to discuss what it means to Christians that God forgives them of their 'debts' • Pupils can articulate clearly how the various members of Jesus' audience must have felt when they heard this parable • Pupils can express their own views about Jesus' teaching on forgiveness and what it might mean in their own lives. • Pupils can discuss whether forgiveness is always an easy thing to truly offer. 
Pupils initials who achieve this		
	Pupils with additional needs have made the following response/s	



Upper Key Stage 2	<p>Core Concept: The Parables of Jesus</p> <p>UC Theme: Gospel; People of God; Kingdom of God</p> <p>Question: What is the meaning of the parable of the 'Good Samaritan'? (11)</p> <p>Core Curriculum content:</p>
--------------------------	---

<p>Knowledge and understanding is</p>	<p>Secure /Expected</p> <ul style="list-style-type: none"> • Pupils have a secure understanding of the parable and the interpretation of it. • Pupils can begin to apply parts of this parable to their own lives. • Pupils have a secure understand of who 'their neighbours' are • Pupils can articulate ways that they can be 'good Samaritans' in their own context • Pupils can research and discuss examples of how Christians practically show their love for their neighbours (e.g. soup kitchens, food banks...) • Pupils plan and execute a practical way that they can show love to the wider community • Pupils are able to explore further what it means to love their neighbours by comparing this parable with the teaching on love in 1 Corinthians 13:4-8 	
<p>Pupils initials who achieve this</p>		
<p>Knowledge and understanding is</p>	<p>Developing/Emerging</p> <ul style="list-style-type: none"> • Pupils can retell the parable and are able to identify the main teaching point • Pupils can apply ideas suggested by the parable to their own lives e.g. helping others • Pupils understand that loving God and loving others is important for Christians • Pupils can identify ways that people may show love and care to others in their own lives. 	<p>Excelling</p> <ul style="list-style-type: none"> • Pupils begin to show understanding of the significance for the original audience of the groups (priest, Levite and Samaritan) mentioned in the parable • Pupils can give practical examples of how Christians, both in the local context but also across the globe, show that they 'Love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind'; and 'Love your neighbour as you love yourself.' (e.g. prayer and worship, tithing, food banks, helping others...) • Pupils can articulate a Christian view of love and compare it to t • Pupils are on the path to discussing what it might have meant to the young man to 'inherit eternal life.' 
<p>Pupils initials who achieve this</p>		
	<p>Pupils with additional needs have made the following response/s</p>	


<p>Upper Key Stage 2</p>	<p>Core Concept: The Parables of Jesus</p> <p>UC Theme: Gospel; People of God; Kingdom of God</p> <p>Question: What is the meaning of the 'parable of the Unexpected Guest?'</p>
---------------------------------	---

	(12)		
	Core Curriculum content:		
Knowledge and understanding is	Secure /Expected <ul style="list-style-type: none"> • Pupils have a secure understanding of the parable and the interpretation of it. • Pupils can begin to apply parts of this parable to their own lives including being able to discuss their own view of prayer • Pupils have a secure understanding of the importance of prayer for Christians and are able to identify common elements within Christian prayer • Pupils understand the part that the Lord’s Prayer plays within the Christian Church and can explain the meaning of this prayer • Pupils can explain that Christians understand prayer as communicating with God • Pupils are able to write examples of prayers that could be used both in corporate worship and personal reflection • Where appropriate compare a Christian view of prayer with one other faith view • Pupils are beginning to use theological words to explain elements of Christian prayer (e.g. praise, thanksgiving, confession and supplication) 		
Pupils initials who achieve this			
Knowledge and understanding is	Developing/Emerging <ul style="list-style-type: none"> • Pupils are able to retell the parable and identify some of the key teaching points from it • Pupils can explain simply that prayer is talking to and listening to God • Pupils understand the importance of the Lord’s Prayer to Christians • Pupils are able to create simple prayers that can be used within worship 	Excelling <ul style="list-style-type: none"> • Pupils have a secure understanding that Christians see prayer as a way of communicating with God and this comes out of a relationship with Him • Pupils can compare this parable with other biblical teachings on prayer including other such parables and 1 Thessalonians 5:16-18 • Pupils are able to discuss the meaning of the phrase, ‘For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened.’ They are also able to discuss whether they believe that this always is the case (e.g. do we always get what we ask for – why or why not? Is there ever a case when it is better not to receive what we ask for?). • Where appropriate, pupils can compare a Christian view of prayer with other faith and world views 	
Pupils initials who achieve this			
Pupils with additional needs have made the following response/s			


--	--

Upper Key Stage 2	Core Concept: The Parables of Jesus		
	UC Theme: Gospel; People of God; Kingdom of God		
	Question: What is the meaning of the 'parable of the Rich Fool?' (13)		
	Core Curriculum content:		
Knowledge and understanding is	Secure /Expected <ul style="list-style-type: none"> • Pupils have a secure understanding of the parable and the interpretation of it. • Pupils can reach their own conclusions on the impact the parable would have had on the original audience. • Pupils can begin to identify ways that people can be rich without being financially rich (e.g. with knowledge, love and experiences) – they consider different ways that a person can have a 'rich life.' • Pupils can begin to apply parts of this parable to their own lives including what it means to be greedy and the importance of using what we do have for the good of all • Pupils can identify ways that they can be generous with both their money, belongings and time • Pupils are able to identify ways that Christians use their money wisely and for the good of all (e.g. giving to charity) • Pupils begin to understand the consequences of greed both in their own context but also in the wider world context 		
Pupils initials who achieve this			
Knowledge and understanding is	Developing/Emerging <ul style="list-style-type: none"> • Pupils can retell the parable and apply ideas suggested by the parable to their own lives e.g. it is wrong to be greedy and not to share • Pupils can identify how the man would be feeling at certain parts of the story. • Pupils can explain that our own beliefs and feelings can impact on how we act • Pupils understand that are own choices can impact others 	Excelling <ul style="list-style-type: none"> • Pupils are able to compare this parable with other biblical teaching on money and riches (e.g. 1 Timothy 6:17-1) • Pupils are able to discuss what, 'For the love of money is a root of all kinds of evil' means and the implications this has for a Christian view of money • Pupils demonstrate a secure understanding of the impact that beliefs have on a Christian's attitude to money • Pupils are beginning to identify that there is injustice in the world and the part that greed plays in that 	
Pupils initials who achieve this			




	Pupils with additional needs have made the following response/s

Upper Key Stage 2	Core Concept: The Parables of Jesus UC Theme: Gospel; People of God; Kingdom of God Question: What is the meaning of 'the parable of the fruitless fig tree'? (14)	
	Core Curriculum content:	
Knowledge and understanding is	Secure /Expected <ul style="list-style-type: none"> Pupils have a secure understanding of the parable and the interpretation of it. Pupils can begin to apply parts of this parable to their own lives and can understand what it means to both have a second chance and also to live a fruitful life. Pupils are able to compare this parable with other biblical teaching on fruit, e.g. Fruit of the Spirit. Explore what it means for Christians to bear fruit: <i>But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law. (Galatians 5:22-23)</i> Pupils are able to identify characteristics that should not be evident in a Christian's life. Pupils are able to design a reflection area that focuses on the fruits that a Christian believes should be evident in our lives. Pupils can discuss what it means for our actions and choices to have both positive and negative consequences 	
Pupils initials who achieve this		
Knowledge and understanding is	Developing/Emerging <ul style="list-style-type: none"> Pupils can apply ideas suggested by the parable to their own lives e.g. the importance of having a fruitful life Pupils can identify the characteristics that are the equivalent of 'rotten fruit' e.g. argument, bullying, fighting, rudeness Pupils are able to talk about the characteristics of a good Christian life – e.g. loving, peaceful, patient, generous... 	Excelling <ul style="list-style-type: none"> Pupils can begin to use the theological terms of 'sin, forgiveness and grace' to explain the parable in more depth. Pupils are able to discuss both on a personal level but also on a wider platform what it means for a person to bear good fruit in their life Pupils can explore and discuss views that presume the events in your life are linked to something that you have done. (Begin to compare Jesus' response to the teaching of Karma)
Pupils initials who		




achieve this		
	Pupils with additional needs have made the following response/s	

Upper Key Stage 2	Core Concept: The Parables of Jesus UC Theme: Gospel; People of God; Kingdom of God Question: What is the meaning of the 'parable of the Landowner and the King?' (15)	
	Core Curriculum content:	
Knowledge and understanding is	Secure /Expected <ul style="list-style-type: none"> Pupils have a secure understanding of the parable and the interpretation of it both for today and also the original audience. Pupils can begin to apply parts of this parable to their own lives especially in regards of how important it is to plan and be prepared Pupils are aware that Christians in the past have been persecuted for their faith Pupils can describe and discuss areas where persecution is still taking place today Pupils understand that there are some people who are willing to be persecuted for their faith and can argue some of the possible reasons for this Pupils are able to articulate changes or challenges that they are likely to face in the future and can discuss ways that they can plan for these ahead of time Pupils can discuss and consider ways that they can be salt in the world. 	
Pupils initials who achieve this		
Knowledge and understanding is	Developing/Emerging <ul style="list-style-type: none"> Pupils can apply ideas suggested by the parable to their own lives e.g. the importance of planning things in advance Pupils understand that some Christians have been persecuted because of their faith Pupils can begin to think about changes and challenges they might face in the future and think about ways they might cope with this Pupils can think about how they can help the people they live with or their class and school (i.e. 	Excelling <ul style="list-style-type: none"> Pupils can reach a conclusion on whether there is anything they would be willing to stand up for regardless of the cost Pupils understand and argue why some Christians refuse to give up their faith despite the threat of persecution Pupils can research and present their findings of examples of modern persecution and the impacts that this has on the local and wider world (e.g. refugees) Pupils can consider what it means to be salt by comparing it to the properties of salt. Pupils put these


	being salt)	thoughts into action.
Pupils initials who achieve this		
	Pupils with additional needs have made the following response/s	



Upper Key Stage 2	Core Concept: The Parables of Jesus UC Theme: Gospel; People of God; Kingdom of God Question: What is the meaning of the 'parable of the Judge and the Persistent Widow?' (16)	
	Core Curriculum content:	
Knowledge and understanding is	Secure /Expected <ul style="list-style-type: none"> • Pupils have a secure understanding of the parable and the interpretation of it. • Pupils can begin to apply parts of this parable to their own lives including being able to discuss their own view of prayer and what it means to be persistent in life • Pupils have a secure understanding of the importance of prayer for Christians and are able to identify common elements within Christian prayer • Pupils understand the part that supplication plays in Christian prayer • Pupils can explain that Christians understand prayer as communicating with a loving God who listens and cares • Pupils are able to write examples of prayers that could be used both in corporate worship and personal reflection • Pupils are beginning to use theological words to explain elements of Christian prayer (e.g. praise, thanksgiving, confession and supplication) • Pupils are able to design a prayer space that would be an appropriate reflective area for their peers 	
Pupils initials who achieve this		
Knowledge and understanding is	Developing/Emerging <ul style="list-style-type: none"> • Pupils are able to retell the parable and identify some of the key teaching points from it • Pupils can explain simply that prayer is talking to and listening to God • Pupils understand what it means to be persistent with things that we do • Pupils are able to create simple 	Excelling <ul style="list-style-type: none"> • Pupils have a secure understanding that Christians see prayer as a way of communicating with an all loving God and this comes out of a relationship with Him • Pupils can compare this parable with other biblical teachings on prayer including other such parables and 1 Thessalonians 5:16-18 • Pupils are able to discuss the meaning of being persistent in 


	prayers that can be used within worship	prayer and are able to draw conclusions about what that means for Christians (e.g. what does 'pray without ceasing' practically mean) <ul style="list-style-type: none"> Where appropriate, pupils can compare a Christian view of prayer with other faith and world views
Pupils initials who achieve this		
	Pupils with additional needs have made the following response/s	



Upper Key Stage 2	Core Concept: The Parables of Jesus	
	UC Theme: Gospel; People of God; Kingdom of God	
	Question: What is the meaning of the 'parable of the Pharisee and the tax collector?' (17)	
	Core Curriculum content:	
Knowledge and understanding is	Secure /Expected <ul style="list-style-type: none"> Pupils have a secure understanding of the parable and the interpretation of it for both today and the original audience Pupils can begin to apply parts of this parable to their own lives (e.g. living by the joint values of humility, respect and tolerance) Pupils understand that Christians believe that all people are equal in God's eyes, regardless of their job or status in society. Pupils understand and can give examples of where the above belief can impact a Christian's actions and life choices. Pupils can identify the equivalent people to the Pharisee and the tax collector in the wider society today and understand the opposite attitudes of arrogance and humility Pupils can recognise how the media and society in general, help to promote a 'Pharisee' approach to others (e.g. the status that is given to certain sports stars and singers) Pupils are able to recognise the emotions that the each of the characters may have felt at differing parts in the parable and relate that to scenarios from their own lives 	
Pupils initials who achieve this		
Knowledge and understanding is	Developing/Emerging <ul style="list-style-type: none"> Pupils can apply ideas suggested by the parable to their own lives e.g. respecting all people within their 	Excelling <ul style="list-style-type: none"> Pupils can identify ways that this parable can impact a Christian's behaviour and life choices Pupils can recognise areas of 


	<p>class</p> <ul style="list-style-type: none"> • Pupils understand that Christians believe all people are important and that God loves all people • Pupils understand that saying sorry is really important in Christianity • Pupils understand the importance of valuing others and their opinions 	<p>injustice and prejudice that exist today and begin to identify ways that these can be combatted</p> <ul style="list-style-type: none"> • Pupils are able to recognise times when they have reacted like the Pharisee to others and also when they have felt like the tax collector • <i>But it should not be that way among you. If one of you wants to become great, then he must serve the rest of you like a servant. If one of you wants to become first, then he must serve the rest of you like a slave.</i> Pupils are able to articulate the importance of this passage to Christians and consider what it may look like in real life if it is lived out
Pupils initials who achieve this		
	Pupils with additional needs have made the following response/s	



Upper Key Stage 2	<p>Core Concept: The Parables of Jesus</p> <p>UC Theme: Gospel; People of God; Kingdom of God</p> <p>Question: What is the meaning of the parable of the sower? (18)</p>	
	<p>Core Curriculum content:</p>	
Knowledge and understanding is	<p>Secure /Expected</p> <ul style="list-style-type: none"> • Pupils should understanding the meaning of the parable and its interpretation. • Pupils should be able to make suggestions of the meaning behind the symbolism in this parable e.g. the seed falling on various soil/ground. • Pupils should explore the context of this parable. The early Christians used it to try and explain why some followers of Jesus stopped following him e.g. teachings too hard; didn't want to give up possessions and wealth; persecution from the Romans and the fear of dying in the arena. • Pupils should understand that the Kingdom of God is open to all but the many challenges of life may cause some to move away from believing or become side-tracked. • Pupils should understanding being a follower of Jesus can sometimes come with a cost. • Pupils should try and write a modern day version of the parable that would make it relevant to today's audience. 	


Pupils initials who achieve this		
Knowledge and understanding is	<p>Developing/Emerging</p> <ul style="list-style-type: none"> Pupils should research in more depth the early Christian's and how they were persecuted for their faith by the Romans. The persecution of the Roman Emperor Nero in AD 60 is interesting and how he blamed the Christians for the great fire of Rome – they became scapegoats. Pupils should understand that Christianity was considered a secret religion using secret signs ICTHUS and CHI-RHO and meeting in underground catacombs. 	<p>Excelling</p> <ul style="list-style-type: none"> Pupils should explore examples of modern day Christians or people from another faith and how they have not given up in times of adversity e.g. Martin Luther King; Gandhi and Malala Yousafzai. What can they learned from these people? Explore the meaning of resilience. How did Jesus show resilience in his life? e.g. his temptations in the wilderness; his prayer of anguish in the Garden of Gethsemane; his sacrifice on the cross. 
Pupils initials who achieve this		
	Pupils with additional needs have made the following response/s	







Upper Key Stage 2	<p>Core Concept: The Parables of Jesus</p> <p>UC Theme: Gospel; People of God; Kingdom of God</p> <p>Question: What is the meaning of the 'parable of the one reconciled on the way to court?' (19)</p>	
	<p>Core Curriculum content:</p>	
Knowledge and understanding is	<p>Secure /Expected</p> <ul style="list-style-type: none"> Pupils have a secure understanding of the parable and the interpretation of it. Pupils can begin to apply parts of this parable to their own lives. (e.g. the importance of seeking forgiveness – saying sorry) Pupils can compare this parable with other Christian teaching on forgiveness (e.g. the Lord's Prayer) Pupils begin to understand what Christians mean by sin, forgiveness and reconciliation Pupils understand that Christians believe everyone has done something wrong but that God is an all loving and forgiving father Pupils understand that forgiveness and reconciliation are important values for us all to live by and can recognise what might happen if these values are not lived out in the world Pupils can recognise and discuss individuals, both in their own lives and in the broader context, who have demonstrated forgiveness to others 	

Pupils initials who achieve this		
Knowledge and understanding is	<p>Developing/Emerging</p> <ul style="list-style-type: none"> • Pupils can apply ideas suggested by the parable to their own lives e.g. the importance of saying sorry • Pupils can retell the parable and identify the main theme of it • Pupils can give reasons why it is important to forgive others • Pupils are able to write a sorry prayer 	<p>Excelling</p> <ul style="list-style-type: none"> • Pupils can design a reflection area with the focus of forgiveness and reconciliation • Pupils can understand and explain, using other biblical references, the Christian concept of forgiveness and reconciliation • Pupils understand the possible implications of unforgiveness both in their own lives and in the wider world (e.g. family breakups, war) • Pupils can discuss the type of life that Christians believe God would have us live. Loving, kind, patience, caring, environmentalist... They can discuss the things we might do that fall short of this target - these are sins – that lead us to need forgiveness 
Pupils initials who achieve this		
	Pupils with additional needs have made the following response/s	

Upper Key Stage 2	<p>Core Concept: The Parables of Jesus</p> <p>UC Theme: Gospel; People of God; Kingdom of God</p> <p>Question: What is the meaning of the 'parable of the two builders?' (20)</p>	
	Core Curriculum content:	
Knowledge and understanding is	<p>Secure /Expected</p> <ul style="list-style-type: none"> • Pupils have a secure understanding of the parable and the interpretation of it. • Pupils can begin to apply parts of this parable to their own lives (e.g. building their life on wise choices). • Pupils can identify and discuss the types of things that a wise and a foolish person may have in their lives • Pupils can identify and discuss the types of things a Christian may consider wise and foolish. Pupils are able to compare the two lists and identify what type of things are key to a Christian way of life • Pupils are able to identify values that are key to build their class and / or school on 	







Pupils initials who achieve this		
Knowledge and understanding is	<p>Developing/Emerging</p> <ul style="list-style-type: none"> • Pupils can apply ideas suggested by the parable to their own lives e.g. making good choices • Pupils can identify the type of behaviour that would be seen as 'wise' • Pupils can identify the type of behaviour that would be seen as 'foolish' • Pupils are able to identify some values that are important in the school 	<p>Excelling</p> <ul style="list-style-type: none"> • Pupils are able to identify key teachings of Jesus from the Sermon on the Mount that would be considered wise decisions and what would be considered foolish decisions • Pupils are able to identify what they would consider wise attributes and compare these with those in the Sermon on the Mount • Pupils are able to compare and contrast the wise and the foolish builders and reach conclusions about the type of people they would be • Pupils are able to come up with a list of values/attributes that they would build their school upon. 
Pupils initials who achieve this		
	Pupils with additional needs have made the following response/s	

Upper Key Stage 2	<p>Core Concept: The Parables of Jesus</p> <p>UC Theme: Gospel; People of God; Kingdom of God</p> <p>Question: What is the meaning of the 'parable of the children playing in the market?' (21)</p>	
	Core Curriculum content:	
Knowledge and understanding is	<p>Secure /Expected</p> <ul style="list-style-type: none"> • Pupils have a secure understanding of the parable and the interpretation of it. • Pupils can begin to apply parts of this parable to their own lives (e.g. being willing to do the right thing even if it means being rejected by others. • Pupils understand that some people did not like Jesus because he chose to associate with the 'outsiders' of society e.g. tax collectors. Lepers, women • Pupils can identify those in society who are seen as outsiders and can discuss how some ways Christians have chosen to work with them (e.g. Salvation Army) • Pupils understand that there were some people who did not like John the 	




	<p>Baptist because he chose to live a strict life</p> <ul style="list-style-type: none"> • Pupils can identify ways that Christians may have chosen to live due to their faith which have identified them as different to society (e.g. Rosa Parkes and Martin Luther King Junior against the racism in the US, Jackie Pullinger (Chasing the Dragons) stood up against the drug lords in Hong Kong's) • Pupils can identify practical ways that they can make a difference in their own situations 				
Pupils initials who achieve this					
Knowledge and understanding is	<table border="0"> <tr> <td style="vertical-align: top;"> <p>Developing/Emerging</p> <ul style="list-style-type: none"> • Pupils can apply ideas suggested by the parable to their own lives e.g. making the right choices even if others don't like you because of it • Pupils can think about and discuss times when it is important to keep the laws (e.g. when you are driving) • Pupils can think of why it is important to keep these laws • Pupils can think of times when certain people may need to break the rules </td> <td style="text-align: center; vertical-align: middle;">  </td> <td style="vertical-align: top;"> <p>Excelling</p> <ul style="list-style-type: none"> • Pupils can discuss the rules that are followed today. Include the meaning of the rule of democracy, British values, school rules and rules Christians should follow. • Pupils understand that Jesus was seen as a rebel and did not always live by the strict religious laws of the day (e.g. eating with sinners) • Pupils can discuss whether it is ever right to break laws and if so in what circumstances • Pupils can compare and contrast the lives of John the Baptist and Jesus and identify why some in authority did not like them and in doing so relate this back to the parable </td> <td style="text-align: right; vertical-align: middle;">  </td> </tr> </table>	<p>Developing/Emerging</p> <ul style="list-style-type: none"> • Pupils can apply ideas suggested by the parable to their own lives e.g. making the right choices even if others don't like you because of it • Pupils can think about and discuss times when it is important to keep the laws (e.g. when you are driving) • Pupils can think of why it is important to keep these laws • Pupils can think of times when certain people may need to break the rules 		<p>Excelling</p> <ul style="list-style-type: none"> • Pupils can discuss the rules that are followed today. Include the meaning of the rule of democracy, British values, school rules and rules Christians should follow. • Pupils understand that Jesus was seen as a rebel and did not always live by the strict religious laws of the day (e.g. eating with sinners) • Pupils can discuss whether it is ever right to break laws and if so in what circumstances • Pupils can compare and contrast the lives of John the Baptist and Jesus and identify why some in authority did not like them and in doing so relate this back to the parable 	
<p>Developing/Emerging</p> <ul style="list-style-type: none"> • Pupils can apply ideas suggested by the parable to their own lives e.g. making the right choices even if others don't like you because of it • Pupils can think about and discuss times when it is important to keep the laws (e.g. when you are driving) • Pupils can think of why it is important to keep these laws • Pupils can think of times when certain people may need to break the rules 		<p>Excelling</p> <ul style="list-style-type: none"> • Pupils can discuss the rules that are followed today. Include the meaning of the rule of democracy, British values, school rules and rules Christians should follow. • Pupils understand that Jesus was seen as a rebel and did not always live by the strict religious laws of the day (e.g. eating with sinners) • Pupils can discuss whether it is ever right to break laws and if so in what circumstances • Pupils can compare and contrast the lives of John the Baptist and Jesus and identify why some in authority did not like them and in doing so relate this back to the parable 			
Pupils initials who achieve this					
	Pupils with additional needs have made the following response/s				

Upper Key Stage 2	<p>Core Concept: The Parables of Jesus</p> <p>UC Theme: Gospel; People of God; Kingdom of God</p> <p>Question: What is the meaning of the 'parable of the homeowner?' (22)</p>
	Core Curriculum content:
Knowledge and understanding is	<p>Secure /Expected</p> <ul style="list-style-type: none"> • Pupils have a secure understanding of the parable and the interpretation of it both in their own context and also for the original audience • Pupils can begin to apply parts of this parable to their own lives (e.g. respect of both old and new ideas) • Pupils understand what Jesus meant when he referred to the Kingdom of God





	<ul style="list-style-type: none"> • Pupils can compare this teaching with other biblical teaching on the Kingdom of God • Pupils are able to identify ancient teachings that are still relevant today (e.g. the Ten Commandments) • Pupils are able to identify and discuss ways that the Christian church has adapted to fit in with today's society • Pupils are able to design and present an idea for a fresh expressions church that would be relevant for their area. 				
Pupils initials who achieve this					
Knowledge and understanding is	<table border="0"> <tr> <td style="vertical-align: top;"> <p>Developing/Emerging</p> <ul style="list-style-type: none"> • Pupils can apply ideas suggested by the parable to their own lives e.g. value new and old ideas • Pupils can retell the parable and can identify the keywords in the passage (e.g. homeowner, Kingdom of God) • Pupils are able to recall Bible stories from both the old and the new testament </td> <td style="text-align: center; vertical-align: middle;">  </td> <td style="vertical-align: top;"> <p>Excelling</p> <ul style="list-style-type: none"> • Pupils understand the saying "We are like those sitting on the shoulders of giants. We see more, and things that are more distant, than they did, not because our sight is superior or because we are taller than they, but because they raise us up, and by their great stature add to ours." • Pupils are able to identify those giants whose shoulders we are standing on (you could relate this to your own school name or community) • Pupils are able to discuss ways that they could become the giants of the future • Pupils are able to discuss what they see as the value of faith and compare that with Jesus' teaching in this parable </td> <td style="text-align: right; vertical-align: middle;">  </td> </tr> </table>	<p>Developing/Emerging</p> <ul style="list-style-type: none"> • Pupils can apply ideas suggested by the parable to their own lives e.g. value new and old ideas • Pupils can retell the parable and can identify the keywords in the passage (e.g. homeowner, Kingdom of God) • Pupils are able to recall Bible stories from both the old and the new testament 		<p>Excelling</p> <ul style="list-style-type: none"> • Pupils understand the saying "We are like those sitting on the shoulders of giants. We see more, and things that are more distant, than they did, not because our sight is superior or because we are taller than they, but because they raise us up, and by their great stature add to ours." • Pupils are able to identify those giants whose shoulders we are standing on (you could relate this to your own school name or community) • Pupils are able to discuss ways that they could become the giants of the future • Pupils are able to discuss what they see as the value of faith and compare that with Jesus' teaching in this parable 	
<p>Developing/Emerging</p> <ul style="list-style-type: none"> • Pupils can apply ideas suggested by the parable to their own lives e.g. value new and old ideas • Pupils can retell the parable and can identify the keywords in the passage (e.g. homeowner, Kingdom of God) • Pupils are able to recall Bible stories from both the old and the new testament 		<p>Excelling</p> <ul style="list-style-type: none"> • Pupils understand the saying "We are like those sitting on the shoulders of giants. We see more, and things that are more distant, than they did, not because our sight is superior or because we are taller than they, but because they raise us up, and by their great stature add to ours." • Pupils are able to identify those giants whose shoulders we are standing on (you could relate this to your own school name or community) • Pupils are able to discuss ways that they could become the giants of the future • Pupils are able to discuss what they see as the value of faith and compare that with Jesus' teaching in this parable 			
Pupils initials who achieve this					
	Pupils with additional needs have made the following response/s				




Key Stage 3

<p>Key Stage 3</p>	<p>Core Concept: The Parables of Jesus</p> <p>UC Theme: Gospel; People of God; Kingdom of God</p> <p>Question: What is the meaning of the parable of the Weeds (tares)? (1)</p>	
<p>Knowledge and understanding is</p>	<p>Core Curriculum content:</p> <p>Secure /Expected</p> <ul style="list-style-type: none"> • Pupils have a secure understanding of the parable and the interpretation of it. • Pupils have some understanding of the symbolism within the parable e.g. Son of Man=Jesus, Evil One=Satan/the Devil, Wheat=those who listen to the message of Jesus and follow it, Weeds=those who do not follow the message of Jesus. • Explore with pupils their understanding of judgement. • Pupils have some understanding of Christian’s belief that there will be some kind of judgement when those that caused people to sin and do evil things will be separated from those that didn’t. • Pupils understand that this judgement will take place when Jesus returns again, known as the ‘Second Coming’ or Parousia. 	
<p>Pupils initials who achieve this</p>		
<p>Knowledge and understanding is</p>	<p>Developing/Emerging</p> <ul style="list-style-type: none"> • Pupils can apply their understanding of the parable to the world around them e.g. they can investigate how some Christians encourage the growth of God’s kingdom through their missionary work. • They can apply their understanding of this parable to the last verses of the Lord’s Prayer, ‘<i>thy kingdom come thy will be done.....</i>’ They understand that Christian hope for the return of Jesus who will bring with him the fullness of God’s kingdom. 	<p>Excelling</p> <ul style="list-style-type: none"> • Pupils can outline the different Christian ideas about God’s kingdom i.e. that it was only partially introduced through the birth of Jesus and will only fully be established by Jesus’ Second Coming /Parousia. This is known as inaugurated eschatology. • Pupils can apply ideas this parable suggests about judgement to their own lives and the lives of others. How would their life, and the lives of others, need to be modified? • Pupils can investigate how some Christian promote the Kingdom of God through the work that they do e.g. Christian Aid, CAFOD, Tearfund, Salvation Army etc. • Pupils can investigate how some Christians have dedicated their lives to forwarding God’s Kingdom through the work they do, or did e.g. Mother Teresa of Calcutta, Martin Luther King, William Wilberforce, Elizabeth Fry etc. • Pupils can be creative by designing a game based on snakes and ladders – those who enter the Kingdom of 


		God and those that don't.
Pupils initials who achieve this		
	Pupils with additional needs have made the following response/s	

Key Stage 3	Core Concept: The Parables of Jesus		
	UC Theme: Gospel; People of God; Kingdom of God		
	Question: What is the meaning of the parable of the net (dragnet)? (2)		
	Core Curriculum content:		
Knowledge and understanding is	Secure /Expected <ul style="list-style-type: none"> • Pupils have a secure understanding of the parable and the interpretation of it. • Explore with pupils their understanding of judgement. • Pupils have some understanding of Christian's belief that there will be some kind of judgement when those that caused people to sin and do evil things will be separated from those that didn't. • Pupils understand that this judgement will take place when Jesus returns again, known as the 'Second Coming' or Parousia. 		
Pupils initials who achieve this			
Knowledge and understanding is	Developing/Emerging <ul style="list-style-type: none"> • Pupils can apply their understanding of the parable to the world around them e.g. they can investigate how some Christians encourage the growth of God's kingdom through their missionary work. • They can apply their understanding of this parable to the last verses of the Lord's Prayer, '<i>thy kingdom come thy will be done.....</i>' They understand that Christian hope for the return of Jesus who will bring with him the fullness of God's kingdom. 	Excelling <ul style="list-style-type: none"> • Pupils can outline the different Christian ideas about God's kingdom i.e. that it was only partially introduced through the birth of Jesus and will only fully be established by Jesus' Second Coming /Parousia. This is known as inaugurated eschatology. • Pupils can apply ideas this parable suggests about judgement to their own lives and the lives of others. How would their life, and the lives of others, need to be modified? • Pupils can investigate how some Christian promote the Kingdom of God through the work that they do e.g. Christian Aid, CAFOD, Tearfund, Salvation Army etc. • Pupils can investigate how some Christians have dedicated their lives to forwarding God's Kingdom through the work they do, or did e.g. Mother Teresa of Calcutta, Martin 	

		<p>Luther King, William Wilberforce, Elizabeth Fry etc.</p> <ul style="list-style-type: none"> Pupils can be creative by designing a game based on snakes and ladders – those who enter the Kingdom of God and those that don't.
Pupils initials who achieve this		
	Pupils with additional needs have made the following response/s	

Key Stage 3	Core Concept: The Parables of Jesus	
	UC Theme: Gospel; People of God; Kingdom of God	
	Question: What is the meaning of the parable of the two sons? (3)	
	Core Curriculum content:	
Knowledge and understanding is	<p>Secure /Expected</p> <ul style="list-style-type: none"> Pupils should have an understanding of the parable and its interpretation Pupils should understand the father in the parable is God and the sons are God's people who react to his requests differently. Pupils should explore the meaning of obedience and disobedience – and its consequences. Pupils should explore the meanings of faithfulness, responsibility, humility and service. How do these relate to the parable and in what way can pupils apply this to their own lives? Pupils have some understanding of the religious context that Jesus was critical of e.g. the Jewish religious leaders at the time appear to have only paid lip service to the will of God. All words and ritual but no practical action that helped others. Pupils could write their own story about humility and service in the context of helping others. 	
Pupils initials who achieve this		
Knowledge and understanding is	<p>Developing/Emerging</p> <ul style="list-style-type: none"> Pupils could discuss and debate the question, 'what does it mean to be obedient to the will of God?' – unpack the meaning of the 'will of God.' Pupils could explore the ways in which Christian try to find out the will of God for their own lives through reading the Bible and prayer. 	<p>Excelling</p> <ul style="list-style-type: none"> Pupils could research organisations that put at their heart helping others, so that their 'actions speak louder than words.' Pupils should then consider the vision and values of these organisations, how they help others and why this is so important. Pupils could work in groups and come up with their own vision and value statements that has at its heart 







	<ul style="list-style-type: none"> Pupils could discuss and debate the saying, 'actions speak louder than words.' How does this saying relate to the parable? In what ways could pupils' actions speak louder than words within their school, community and nationally? Pupils could create a snakes and ladders game that illustrates the meaning of the parable in its broadest sense. 	<p>improving the 'common good' by helping others.</p> <ul style="list-style-type: none"> Pupils could discuss and debate the difference between Hedonism (doing things for your own self-satisfaction) vs Utilitarianism (actions that help the greater good). Pupils could consider situation ethics (Joseph Fletcher). Are there times in which you have to disobey something in order to do the most 'loving thing' in response to the situation that you are in.'
Pupils initials who achieve this		
	Pupils with additional needs have made the following response/s	

Key Stage 3	Core Concept: The Parables of Jesus	
	UC Theme: Gospel; People of God; Kingdom of God	
	Question: What is the meaning of the parable of the wedding garment? (4)	
	Core Curriculum content:	
Knowledge and understanding is	<p>Secure /Expected</p> <ul style="list-style-type: none"> Pupils should have an understanding of the parable and its interpretation. Pupils should understanding that the symbolism of the 'Great Feast' or 'Banquet' was symbolic of the arrival of God's Kingdom, and those present at the feast should be fully prepared to enter, or be part of, God's kingdom. Pupils should understand the possible symbolism of the person 'wearing the wrong clothes' in the parable that could mean not being prepared or having the wrong attitude or virtue. Pupils should consider and reflect on what attributes or virtues a Christian should have so that they are prepared for the 'Great Feast' or 'Banquet' i.e. the arrival of God's Kingdom. What sort of things should they do? For example following the example and teachings of Jesus; reading the Bible; praying; helping others etc. Pupils could explore their own right or wrong attitudes. What would exclude them from partaking in the 'Great Feast'? Pupils could write a profile of a 'righteous' person that would be invited to partake in the 'Great Feast'. Pupils could explore the idea of repentance and forgiveness then relate to the parable. Pupils could explore the meaning of righteousness – doing what is right in the eyes of God. How could they change their own lives accordingly, or make suggestions as to how others could do so? 	
Pupils initials who		

achieve this		
Knowledge and understanding is	<p>Developing/Emerging</p> <ul style="list-style-type: none"> Pupils research the life of a Christian that has shown righteousness in their own lives through the work that they do for others e.g. Martin Luther King, Mother Teresa and Jackie Pullinger et al. Does this show that they would be wearing the right clothes for the 'Great Feast' because of the virtues that they have shown? Relate back to the parable. Pupils could create a collage that illustrates the right traits, or virtues, to be invited to the 'Great Banquet'. Pupils could write a prayer of repentance based on an imaginary character from a story. Relate back to the parable ensuring that pupils understand the importance of repentance and the forgiveness that follows from God through Jesus. 	<p>Excelling</p> <ul style="list-style-type: none"> Apply De Bono's 'Thinking Hats' to various good and bad people from history e.g. Hitler vs Bonhoeffer. In what ways did they show virtues that would allow them to be part of the 'Great Feast'?
Pupils initials who achieve this		
	Pupils with additional needs have made the following response/s	









Key Stage 3	<p>Core Concept: The Parables of Jesus</p> <p>UC Theme: Gospel; People of God; Kingdom of God</p> <p>Question: What is the meaning of the parable of the Sheep & the Goats? (5)</p>	
	<p>Core Curriculum content:</p>	
Knowledge and understanding is	<p>Secure /Expected</p> <ul style="list-style-type: none"> Pupils will have an understanding of the parable and its interpretation, perhaps using art. Pupils understand the word judgement in the context of the parable. Pupils understand that in helping those in need you are helping Jesus. Pupils can give examples of those in need today and make some connections to the parable e.g. 'I was thirsty...' relate to those who suffer because of drought or unclean water etc. Pupils can create a modern day cartoon, story board that illustrates the meaning of the parable. 	




	<ul style="list-style-type: none"> Pupils can relate the parable to the life of Jesus i.e. his concern for those in need both physically, emotionally and spiritually. Pupils can link Jesus' love for all to his sacrifice on the cross. 				
Pupils initials who achieve this					
Knowledge and understanding is	<table border="1"> <tr> <td> <p>Developing/Emerging</p> <ul style="list-style-type: none"> Pupils can research and make connections with organisations that try to help those suggested by the parable who are in need e.g. Amnesty International, Water Aid, Children in Need, Christian Aid, CAFOD, Toilet Twinning etc. Pupils understand that Christians believe that alongside prayer there should be action. Relate this to other New Testament scriptures e.g. James 1:23-25; James 2:18 and James 2:14-17. Pupils create a collage of images to illustrate the parable – what would they choose to represent the sheep and the goats? They can then write a thoughtful piece of writing, letter or poem to accompany the collage. </td> <td>  </td> <td> <p>Excelling</p> <ul style="list-style-type: none"> Research the lives of inspirational Christians who have clearly tried to live out their lives following the example of 'the sheep' in the parable e.g. Mother Teresa, Desmond Tutu, William Wilberforce, Elizabeth Fry, Jackie Pullinger and Maximillian Kolbe. Pupils create their own job description or profile of a follower of Jesus based on the profile from the parable. Pupils can express how the inspirational Christians have made them consider their own lives. Has their research influenced them in anyway? Pupils organise their own charity event to help those in need as suggested by the parable – so they can experience the parable in action. </td> <td>  </td> </tr> </table>	<p>Developing/Emerging</p> <ul style="list-style-type: none"> Pupils can research and make connections with organisations that try to help those suggested by the parable who are in need e.g. Amnesty International, Water Aid, Children in Need, Christian Aid, CAFOD, Toilet Twinning etc. Pupils understand that Christians believe that alongside prayer there should be action. Relate this to other New Testament scriptures e.g. James 1:23-25; James 2:18 and James 2:14-17. Pupils create a collage of images to illustrate the parable – what would they choose to represent the sheep and the goats? They can then write a thoughtful piece of writing, letter or poem to accompany the collage. 		<p>Excelling</p> <ul style="list-style-type: none"> Research the lives of inspirational Christians who have clearly tried to live out their lives following the example of 'the sheep' in the parable e.g. Mother Teresa, Desmond Tutu, William Wilberforce, Elizabeth Fry, Jackie Pullinger and Maximillian Kolbe. Pupils create their own job description or profile of a follower of Jesus based on the profile from the parable. Pupils can express how the inspirational Christians have made them consider their own lives. Has their research influenced them in anyway? Pupils organise their own charity event to help those in need as suggested by the parable – so they can experience the parable in action. 	
<p>Developing/Emerging</p> <ul style="list-style-type: none"> Pupils can research and make connections with organisations that try to help those suggested by the parable who are in need e.g. Amnesty International, Water Aid, Children in Need, Christian Aid, CAFOD, Toilet Twinning etc. Pupils understand that Christians believe that alongside prayer there should be action. Relate this to other New Testament scriptures e.g. James 1:23-25; James 2:18 and James 2:14-17. Pupils create a collage of images to illustrate the parable – what would they choose to represent the sheep and the goats? They can then write a thoughtful piece of writing, letter or poem to accompany the collage. 		<p>Excelling</p> <ul style="list-style-type: none"> Research the lives of inspirational Christians who have clearly tried to live out their lives following the example of 'the sheep' in the parable e.g. Mother Teresa, Desmond Tutu, William Wilberforce, Elizabeth Fry, Jackie Pullinger and Maximillian Kolbe. Pupils create their own job description or profile of a follower of Jesus based on the profile from the parable. Pupils can express how the inspirational Christians have made them consider their own lives. Has their research influenced them in anyway? Pupils organise their own charity event to help those in need as suggested by the parable – so they can experience the parable in action. 			
Pupils initials who achieve this					
	Pupils with additional needs have made the following response/s				

Key Stage 3	<p>Core Concept: The Parables of Jesus</p> <p>UC Theme: Gospel; People of God; Kingdom of God</p> <p>Question: What is the meaning of the 'parable of the rich man and Lazarus?' (6)</p>
	Core Curriculum content:
Knowledge and understanding is	<p>Secure /Expected</p> <ul style="list-style-type: none"> Pupils have a secure understanding of the parable and the interpretation of it for both today and the original audience Pupils can begin to apply parts of this parable to their own lives (e.g. living by the joint values of respect and tolerance) Pupils understand that Christians believe that all people are equal in God's eyes, regardless of wealth or status in society. Pupils understand and can give examples of where the above belief can






	<p>impact a Christian's actions and life choices.</p> <ul style="list-style-type: none"> • Pupils can identify the equivalent people to Lazarus in the wider society today and recognise that there are injustices still • Pupils can plan ways that they can put the teaching of this parable into action to help support the 'Lazarus's' of this world (e.g. supporting charities that work with the poorest and forgotten people of the world) • Pupils are able to recognise the emotions that the each of the characters may have felt at differing parts in the parable and relate that to scenarios from their own lives 				
Pupils initials who achieve this					
Knowledge and understanding is	<table border="1"> <tr> <td> <p>Developing/Emerging</p> <ul style="list-style-type: none"> • Pupils can apply ideas suggested by the parable to their own lives e.g. respecting all people within their class • Pupils understand that Christians believe all people are important • Pupils can recognise situations that are unfair in our own world • Pupils can think about ways that as a world we can begin to tackle the issue of injustice </td> <td>  </td> <td> <p>Excelling</p> <ul style="list-style-type: none"> • Pupils can consider and discuss what Christians understand by In Micah 6:8 it says, 'The Lord has told you what is good. He has told you what he wants from you: Do what is right to other people. Love being kind to others. And live humbly, trusting your God.' • Pupils can identify ways that this passage can impact a Christian's behaviour and life choices • Pupils can recognise areas of injustice that exist today and begin to identify ways that these can be combatted • Pupils are able to recognise times when they have reacted like the rich man to others and also when they have felt like Lazarus </td> <td>  </td> </tr> </table>	<p>Developing/Emerging</p> <ul style="list-style-type: none"> • Pupils can apply ideas suggested by the parable to their own lives e.g. respecting all people within their class • Pupils understand that Christians believe all people are important • Pupils can recognise situations that are unfair in our own world • Pupils can think about ways that as a world we can begin to tackle the issue of injustice 		<p>Excelling</p> <ul style="list-style-type: none"> • Pupils can consider and discuss what Christians understand by In Micah 6:8 it says, 'The Lord has told you what is good. He has told you what he wants from you: Do what is right to other people. Love being kind to others. And live humbly, trusting your God.' • Pupils can identify ways that this passage can impact a Christian's behaviour and life choices • Pupils can recognise areas of injustice that exist today and begin to identify ways that these can be combatted • Pupils are able to recognise times when they have reacted like the rich man to others and also when they have felt like Lazarus 	
<p>Developing/Emerging</p> <ul style="list-style-type: none"> • Pupils can apply ideas suggested by the parable to their own lives e.g. respecting all people within their class • Pupils understand that Christians believe all people are important • Pupils can recognise situations that are unfair in our own world • Pupils can think about ways that as a world we can begin to tackle the issue of injustice 		<p>Excelling</p> <ul style="list-style-type: none"> • Pupils can consider and discuss what Christians understand by In Micah 6:8 it says, 'The Lord has told you what is good. He has told you what he wants from you: Do what is right to other people. Love being kind to others. And live humbly, trusting your God.' • Pupils can identify ways that this passage can impact a Christian's behaviour and life choices • Pupils can recognise areas of injustice that exist today and begin to identify ways that these can be combatted • Pupils are able to recognise times when they have reacted like the rich man to others and also when they have felt like Lazarus 			
Pupils initials who achieve this					
	Pupils with additional needs have made the following response/s				



Key Stage 3	<p>Core Concept: The Parables of Jesus</p> <p>UC Theme: Gospel; People of God; Kingdom of God</p> <p>Question: What is the meaning of the parable of the servants reward? (7)</p> <p>Links: Parable of the fig tree; Doorkeeper; burglar/thief in the night; ten virgins; sheep & goats; rich man and Lazarus</p>
	Core Curriculum content:

Knowledge and understanding is	<p>Secure /Expected</p> <ul style="list-style-type: none"> • Pupils understand the meaning of the parable and its interpretation. • Pupils should understand that Christian believe that Jesus will return – the second coming or Parousia. They should understand that Christian believe that there will be a final judgement and that they should be ready for Jesus’ return. Link this to the parable. • Pupils should explore the parable within a modern context i.e. a famous person leaving his possessions in the care of his servants (see scheme of work). This will help pupils think about why some Christians believe they should be vigilant and prepared for Jesus’ return. • Explore with pupils how Christians may make sure that they are prepared for Jesus’ return e.g. through the way they behave and what they do (links to ‘fruits of the Spirit’ in Galatians 5:22-23; link to the Parables of the Sheep and the Goats and the Rich Man and Lazarus – e.g. exploring the attributes of the sheep and what they must do for others to be acknowledged by Jesus). 	
Pupils initials who achieve this		
Knowledge and understanding is	<p>Developing/Emerging</p> <ul style="list-style-type: none"> • Pupils have some understanding of the Early Christians; the Roman persecution; martyrs and martyrdom linked to the Early Christian’s believing that Jesus would soon return. Link to Paul’s view of the second coming of Jesus in 1Thessalonians 4:13-5:22 (pick out relevant text) & 2 Thessalonians 2 (pick out relevant text) as being very soon. 	<p>Excelling</p> <ul style="list-style-type: none"> • Research the lives of those Christian’s who dedicate their lives to the service of God and others e.g. vicars, monks, nuns etc. Explore the word vocation. • Explore the word sacrifice in relation to Jesus willing to sacrifice his own life for others. Can pupils apply sacrifice to their own lives? What would they be willing to show that they were prepared for the second coming of Jesus? Relate to the parables of the Sheep & Goats and the Rich Man and Lazarus. • Explore the meaning of evangelism and evangelist. 
Pupils initials who achieve this		
Pupils with additional needs have made the following response/s		


Key Stage 3	<p>Core Concept: The Parables of Jesus</p> <p>UC Theme: Gospel; People of God; Kingdom of God</p> <p>Question: What is the meaning of the parable of the wicked tenants? (8)</p>
	Core Curriculum content:

<p>Knowledge and understanding is</p>	<p>Secure /Expected</p> <ul style="list-style-type: none"> • Pupils should understand the meaning of the parable and its interpretation. • Pupils should be able to understanding the symbolic significance of the characters of the parable e.g. owner=God; vineyard=Israel; tenants=Jewish leaders; slaves=prophets; son=Jesus; others=gentiles or non-Jews. • Pupils should be able to relate the passage in the parable, '....so they grabbed the son and killed him and threw his body out of the vineyard' to Jesus crucifixion. • Pupils should understand what this teaches about God. That he never gives up. He wants to give every opportunity for people to be part of the Kingdom of God. Link this to the concept of God's grace. 	
<p>Pupils initials who achieve this</p>		
<p>Knowledge and understanding is</p>	<div style="text-align: center;">  </div> <p>Developing/Emerging</p> <ul style="list-style-type: none"> • Pupils should understand that the prophets of the Old Testament e.g. Isaiah; Jeremiah; Hosea; Amos etc. (the slaves in the parable), were used by God to try and teach the Jewish people but many failed to listen. • Pupils should have some understanding of the Jewish leaders (the tenants) at the time of Jesus e.g. the Pharisees and Sadducees and why he was critical of them. • Pupils should be able to think about and discuss why people today are unreceptive to God. Why do they turn away from him? What do they find it difficult to believe? What are the distractions? 	<p>Excelling</p> <div style="text-align: right;">  </div> <ul style="list-style-type: none"> • Pupils should explore other Biblical passages that could be related to this parable e.g. Psalm 118: 22 and Philippians 2: 5-11. Both passages relate to the 'corner stone' referred to in the parable, '<i>The stone which the builders rejected as worthless turned out to be the most important of all</i>' Christians regard Jesus as the 'cornerstone' the foundation stone of their faith. A cornerstone was essential for a strong building (in this case the Christian church). Philippians 2:5-11 makes it clear that Jesus was equal to God but humbled himself to be sacrificed on a cross – a punishment for the worst criminals at the time. This is why many Jews could never accept Jesus as their Messiah. A Messiah would never die in such a way. This is why Jesus 'as the cornerstone' was rejected as worthless. However Jesus' view of Messiahship was that of a 'suffering servant' – refer back to Philippians 5. • Pupils should explore the idea of Jesus as described in Philippians 5 in relation to other key theological concepts such as incarnation; sacrifice; redemption and atonement. What does this teach about Jesus and God?
<p>Pupils initials who</p>		

achieve this		
	Pupils with additional needs have made the following response/s	

Key Stage 3	Core Concept: The Parables of Jesus		
	UC Theme: Gospel; People of God; Kingdom of God		
	Question: What is the meaning of the parable of the fig tree? (9)		
	Core Curriculum content:		
Knowledge and understanding is	Secure /Expected <ul style="list-style-type: none"> Pupils should have an understanding of the parable and its interpretation. Pupils should understanding the meaning of being prepared, or preparation. This should be connected to the parable in that Christians believe they should be prepared for the second coming of Jesus, known as the Parousia. Pupils should consider how Christians may prepare themselves for the second coming of Jesus through what they do, say and behave. Explore the 'fruits of the Spirit' in Galatians 5:22-23; the parable of the sheep and the goats with particular reference to the attitude of the sheep in the parable; the parable of the rich man and Lazarus. Pupils could create a class fig tree with leaves and roots. The leaves could represent how Christian/people could prepare themselves for the second coming of Jesus – what attributes would they show etc. The roots could represent how people are unprepared. 		
Pupils initials who achieve this			
Knowledge and understanding is	Developing/Emerging <ul style="list-style-type: none"> Pupils should be able to make connections with the parables of the doorkeeper; burglar/thief in the night and the ten virgins. Pupils should explore more fully how the parables of the sheep and the goats and the rich man and Lazarus could relate to this parable. 	Excelling <ul style="list-style-type: none"> Pupils use their creativity to create a snakes and ladders game based on the theme of the parable of being prepared/watchful or not, or it could be based on endurance and resilience – testing Christian faith. Pupils could explore the lives of the early Christians and how they showed endurance and resilience even though they were persecuted and martyred (because of their belief in Jesus and his return, "to the lions with the Christians"). Pupils use their creativity to create a collage using images from magazines, newspapers and the internet that illustrates the parables 	

		theme of being prepared and being unprepared for the return of Jesus.
Pupils initials who achieve this		
	Pupils with additional needs have made the following response/s	


Key Stage 3	Core Concept: The Parables of Jesus	
	UC Theme: Gospel; People of God; Kingdom of God	
	Question: What is the meaning of the parable of the doorkeeper? (10)	
	Core Curriculum content:	
Knowledge and understanding is	Secure /Expected <ul style="list-style-type: none"> • Pupils should have an understanding of the parable and its interpretation. • Pupils should understand the possible meaning of the people in the parable e.g. the man/master=Jesus; servants=follower of Jesus (Christians) • Pupils should understanding the meaning of being prepared, or preparation. This should be connected to the parable in that Christians believe they should be prepared for the second coming of Jesus, known as the Parousia. • Pupils should explore what is a doorkeeper. What is their function/job? They could relate this to doorkeepers of high class hotels in London such as the Savoy etc. Relate to the parable. Does having a doorkeeper suggest that those who are unprepared will be kept out of the Kingdom of God? • Pupils should consider how Christians may prepare themselves for the second coming of Jesus through what they do, say and behave. Explore the 'fruits of the Spirit' in Galatians 5:22-23; the parable of the sheep and the goats with particular reference to the attitude of the sheep in the parable; the parable of the rich man and Lazarus. • Pupils should consider their own gifts and talents and how they use them for the benefit of others. Relate to the early church in Acts of the Apostles (see below under developing/emerging) 	
Pupils initials who achieve this		







Knowledge and understanding is	<p>Developing/Emerging</p> <ul style="list-style-type: none"> • Pupils should be able to make connections with the parables of the fig tree; burglar/thief in the night and the ten virgins. • Pupils should explore more fully how the parables of the sheep and the goats and the rich man and Lazarus could relate to this parable. • Pupils should explore how the early church used their gifts and talents for the benefit of all. Refer to Acts 4:32-35; 2:44-47. Relate back to the parable that says that each servant has their own work to do in preparation for the second coming of Jesus 	<p>Excelling</p> <ul style="list-style-type: none"> • Pupils use their creativity to create a snakes and ladders game based on the theme of the parable of being prepared/watchful or not, or it could be based on endurance and resilience – testing Christian faith. • Pupils could explore the lives of the early Christians and how they showed endurance and resilience even though they were persecuted and martyred (because of their belief in Jesus and his return, “to the lions with the Christians”). • Pupils use their creativity to create a collage using images from magazines, newspapers and the internet that illustrates the parables theme of being prepared and being unprepared for the return of Jesus.
Pupils initials who achieve this		
Pupils with additional needs have made the following response/s		










Key Stage 3	<p>Core Concept: The Parables of Jesus</p> <p>UC Theme: Gospel; People of God; Kingdom of God</p> <p>Question: What is the meaning of the parable of the wise and foolish virgins? (11)</p>	
	Core Curriculum content:	
Knowledge and understanding is	<p>Secure /Expected</p> <ul style="list-style-type: none"> • Pupils understand the parable and its interpretation. • Pupils explore ideas that illustrate the meaning of being prepared, watchfulness. They can give examples of this in their own lives and the lives of others. • Pupils understand that Christians believe that Jesus will one day return to earth and that they need to be prepared for this – the Parouisa. Explore how this is illustrated in the parable. • Pupils consider how a Christian would ensure that they are prepared – ‘wise virgin’ e.g. through prayer; the way they live their lives; reading the Bible; going to church; helping others and being a good neighbour etc. • Pupils understand the meaning of endurance/resilience and not to give up. They can connect these ideas to the parable – it could be quite easy for Christians to give up on their hope of the return of Jesus but they don’t because of hope, faith, endurance and resilience. 	
Pupils initials who		

achieve this		
Knowledge and understanding is	<p>Developing/Emerging</p> <ul style="list-style-type: none"> • Pupils understand the 'fruits of the Spirit' in Galatians 5:22-23. Explore the meaning of these and how they could be applied to their own lives and the lives of others. In what way would the 'fruits of the Spirit' help Christians to be prepared for the return of Jesus? • Pupils illustrate through art the attributes of God's Kingdom through the 'fruits of the Spirit'. 	<p>Excelling</p> <ul style="list-style-type: none"> • Pupils use their creativity to create a snakes and ladders game based on the theme of the parable of being prepared/watchful or not, or it could be based on endurance and resilience – testing Christian faith. • Pupils could explore the lives of the early Christians and how they showed endurance and resilience even though they were persecuted and martyred (because of their belief in Jesus and his return, "to the lions with the Christians"). • Pupils use their creativity to create a collage using images from magazines, newspapers and the internet that illustrates the parables theme of being prepared and being unprepared for the return of Jesus.
Pupils initials who achieve this		
	Pupils with additional needs have made the following response/s	




Key Stage 3	<p>Core Concept: The Parables of Jesus</p> <p>UC Theme: Gospel; People of God; Kingdom of God</p> <p>Question: What is the meaning of the parable of the burglar (thief in the night)? (12)</p>	
	<p>Core Curriculum content:</p>	
Knowledge and understanding is	<p>Secure /Expected</p> <ul style="list-style-type: none"> • Pupils understand the parable and its interpretation. • Pupils explore ideas that illustrate the meaning of being prepared, watchfulness. They can give examples of this in their own lives and the lives of others. • Pupils understand that Christians believe that Jesus will one day return to earth and that they need to be prepared for this – the Parouisa. Explore how this is illustrated in the parable. • Pupils consider how a Christian would ensure that they are prepared – e.g. through prayer; the way they live their lives; reading the Bible; going to church; helping others and being a good neighbour etc. 	

	<ul style="list-style-type: none"> Pupils understand the meaning of endurance/resilience and not to give up. They can connect these ideas to the parable – it could be quite easy for Christians to give up on their hope of the return of Jesus but they don't because of hope, faith, endurance and resilience. 				
Pupils initials who achieve this					
Knowledge and understanding is	<table border="1"> <tr> <td> <p>Developing/Emerging</p> <ul style="list-style-type: none"> Pupils understand the 'fruits of the Spirit' in Galatians 5:22-23. Explore the meaning of these and how they could be applied to their own lives and the lives of others. In what way would the 'fruits of the Spirit' help Christians to be prepared for the return of Jesus? Pupils illustrate through Art the attributes of God's Kingdom through the 'fruits of the Spirit'. </td> <td>  </td> <td> <p>Excelling</p> <ul style="list-style-type: none"> Pupils use their creativity to create a snakes and ladders game based on the theme of the parable of being prepared/watchful or not, or it could be based on endurance and resilience – testing Christian faith. Pupils could explore the lives of the early Christians and how they showed endurance and resilience even though they were persecuted and martyred (because of their belief in Jesus and his return, "to the lions with the Christians"). Pupils use their creativity to create a collage using images from magazines, newspapers and the internet that illustrates the parables theme of being prepared and being unprepared for the return of Jesus. </td> <td>  </td> </tr> </table>	<p>Developing/Emerging</p> <ul style="list-style-type: none"> Pupils understand the 'fruits of the Spirit' in Galatians 5:22-23. Explore the meaning of these and how they could be applied to their own lives and the lives of others. In what way would the 'fruits of the Spirit' help Christians to be prepared for the return of Jesus? Pupils illustrate through Art the attributes of God's Kingdom through the 'fruits of the Spirit'. 		<p>Excelling</p> <ul style="list-style-type: none"> Pupils use their creativity to create a snakes and ladders game based on the theme of the parable of being prepared/watchful or not, or it could be based on endurance and resilience – testing Christian faith. Pupils could explore the lives of the early Christians and how they showed endurance and resilience even though they were persecuted and martyred (because of their belief in Jesus and his return, "to the lions with the Christians"). Pupils use their creativity to create a collage using images from magazines, newspapers and the internet that illustrates the parables theme of being prepared and being unprepared for the return of Jesus. 	
<p>Developing/Emerging</p> <ul style="list-style-type: none"> Pupils understand the 'fruits of the Spirit' in Galatians 5:22-23. Explore the meaning of these and how they could be applied to their own lives and the lives of others. In what way would the 'fruits of the Spirit' help Christians to be prepared for the return of Jesus? Pupils illustrate through Art the attributes of God's Kingdom through the 'fruits of the Spirit'. 		<p>Excelling</p> <ul style="list-style-type: none"> Pupils use their creativity to create a snakes and ladders game based on the theme of the parable of being prepared/watchful or not, or it could be based on endurance and resilience – testing Christian faith. Pupils could explore the lives of the early Christians and how they showed endurance and resilience even though they were persecuted and martyred (because of their belief in Jesus and his return, "to the lions with the Christians"). Pupils use their creativity to create a collage using images from magazines, newspapers and the internet that illustrates the parables theme of being prepared and being unprepared for the return of Jesus. 			
Pupils initials who achieve this					
	Pupils with additional needs have made the following response/s				








Key Stage 3	<p>Core Concept: The Parables of Jesus</p> <p>UC Theme: Gospel; People of God; Kingdom of God</p> <p>Question: What is the meaning of the parable of the faithful and unfaithful servant? (13)</p>
	<p>Core Curriculum content:</p> <p>Secure /Expected</p> <ul style="list-style-type: none"> Pupils should have and understanding of the parable and its interpretation. Pupils should understand what faithfulness and unfaithfulness means, then relate to the parable. Pupils should understand and explore the meaning of trust and being trustworthy, then relate to the parable. Pupils should explore the meaning of authority, particularly those who have
Knowledge and understanding is	

	<p>authority over them, then relate to the parable.</p> <ul style="list-style-type: none"> Pupils should have some understanding of those who had religious authority over the Jewish population at the time of Jesus e.g. Pharisees and Sadducees and why he was critical of them. Relate this to the parable in that the Jewish religious leaders (Pharisees and Sadducees) had failed to care for and look after the most vulnerable of their society. 				
Pupils initials who achieve this					
Knowledge and understanding is	<table border="1"> <tr> <td style="vertical-align: top;"> <p>Developing/Emerging</p> <ul style="list-style-type: none"> Pupils can use the meaning of this parable to begin to explore the role of religious leaders today. They could link this to the role of the incumbent linked to their school. They could explore what he does through conducting an interview with him/her. The focus should be on what they do to help those within the school and wider community. Pupils should then relate this to the meaning of the parable e.g. trust, authority, faithfulness etc. Pupils could use REquest to explore the role of an Anglican vicar. </td> <td style="text-align: center; vertical-align: middle;">  </td> <td style="vertical-align: top;"> <p>Excelling</p> <ul style="list-style-type: none"> Pupils can write a clear job description for a religious leader focussing on the qualities and attributes that such a leader would require. Within the description they should be able to explain why such qualities and attributes are important. Pupils should explore what they Bible teaches about leadership using 1 Timothy 3:1-13. They could build these qualities and attributes into their job description. Pupils could create a leadership pyramid of the Church of England – starting with the Queen and working downwards. They could research the role they have within the Church of England. This will help pupils in their understanding of the leadership structure of the church. They could then compare the role and position of the Archbishop of Canterbury to the Pope (Roman Catholic) and Patriarch (Orthodox). </td> <td style="text-align: center; vertical-align: middle;">  </td> </tr> </table>	<p>Developing/Emerging</p> <ul style="list-style-type: none"> Pupils can use the meaning of this parable to begin to explore the role of religious leaders today. They could link this to the role of the incumbent linked to their school. They could explore what he does through conducting an interview with him/her. The focus should be on what they do to help those within the school and wider community. Pupils should then relate this to the meaning of the parable e.g. trust, authority, faithfulness etc. Pupils could use REquest to explore the role of an Anglican vicar. 		<p>Excelling</p> <ul style="list-style-type: none"> Pupils can write a clear job description for a religious leader focussing on the qualities and attributes that such a leader would require. Within the description they should be able to explain why such qualities and attributes are important. Pupils should explore what they Bible teaches about leadership using 1 Timothy 3:1-13. They could build these qualities and attributes into their job description. Pupils could create a leadership pyramid of the Church of England – starting with the Queen and working downwards. They could research the role they have within the Church of England. This will help pupils in their understanding of the leadership structure of the church. They could then compare the role and position of the Archbishop of Canterbury to the Pope (Roman Catholic) and Patriarch (Orthodox). 	
<p>Developing/Emerging</p> <ul style="list-style-type: none"> Pupils can use the meaning of this parable to begin to explore the role of religious leaders today. They could link this to the role of the incumbent linked to their school. They could explore what he does through conducting an interview with him/her. The focus should be on what they do to help those within the school and wider community. Pupils should then relate this to the meaning of the parable e.g. trust, authority, faithfulness etc. Pupils could use REquest to explore the role of an Anglican vicar. 		<p>Excelling</p> <ul style="list-style-type: none"> Pupils can write a clear job description for a religious leader focussing on the qualities and attributes that such a leader would require. Within the description they should be able to explain why such qualities and attributes are important. Pupils should explore what they Bible teaches about leadership using 1 Timothy 3:1-13. They could build these qualities and attributes into their job description. Pupils could create a leadership pyramid of the Church of England – starting with the Queen and working downwards. They could research the role they have within the Church of England. This will help pupils in their understanding of the leadership structure of the church. They could then compare the role and position of the Archbishop of Canterbury to the Pope (Roman Catholic) and Patriarch (Orthodox). 			
Pupils initials who achieve this					
	Pupils with additional needs have made the following response/s				

Key Stage 3	<p>Core Concept: The Parables of Jesus</p> <p>UC Theme: Gospel; People of God; Kingdom of God</p> <p>Question: What is the meaning of the parable of the talents? (14), (15)</p> <p>Core Curriculum content:</p>
--------------------	--

Knowledge and understanding is	<p>Secure /Expected</p> <ul style="list-style-type: none"> • Pupils should have an understanding of the parable and its interpretation. • Pupils should explore the meaning of talents and gifts then relate to the parable. • Pupils should be able to identify a talent or gift that they believe they have. They should then explore how they use this talent or gift. Could they use it to help others? Point out that the parable is critical of those who don't use their talent or gift wisely. • Pupils could explore jobs and roles within society where gifts and talents are used to help others e.g. doctors, nurses, police, teachers etc. • Pupils should be introduced to the idea of judgement related to the parable. God will judge people based on how they used their talents/gifts. 	
Pupils initials who achieve this		
Knowledge and understanding is	<p>Developing/Emerging</p> <ul style="list-style-type: none"> • Pupils should explore/research how some people use their talents and gifts to help others e.g. the work of VSO, World Vision and Christian Aid. Pupils could then present a presentation/project on one of these organisations and how the people within them use their talents and gifts for the greater good. Pupils could research other teachings of Jesus that would support helping others e.g. Golden Rule, 'Treat others as you would want to be treated.' 	<p>Excelling</p> <ul style="list-style-type: none"> • Pupils should explore the ethical theory of utilitarianism and apply its principles to what actions could be done to improve the greater good of others within school, community and world. Relate back to the parable concerning using talents and gifts wisely. • Pupils could create a poster, write a poem/prose or write a letter to the Prime Minister or local MP that stresses the virtues of utilitarianism. Can pupils also relate this to any of the schools Christian values? • Pupils could work collaboratively together to organise a charity event that has at its heart utilitarianism. 
Pupils initials who achieve this		
	Pupils with additional needs have made the following response/s	

Key Stage 3	<p>Core Concept: The Parables of Jesus</p> <p>UC Theme: Gospel; People of God; Kingdom of God</p> <p>Question: What is the meaning of the parable of the crooked (unjust) steward (servant)? (16)</p>
	Core Curriculum content:

<p>Knowledge and understanding is</p>	<p>Secure /Expected</p> <ul style="list-style-type: none"> • Pupils have an understanding of the parable and its interpretation. • Pupils understand the meaning of steward and stewardship. • Pupils understand the meaning of responsibility and not wasting or squandering the opportunities they are given. Relate this to the steward (servant) wasting his mangers money. In the case of the steward (servant) he wasted his talent or gift of managing his manager’s wealth/money well. • Pupils identify their own gifts and talents. The steward (servant) in the parable used his gift, or talent, as a manager well to ensure he built strong relationships with his masters debtors. In what way do pupils use their gifts and talents to help others? Do they use them selfishly or unselfishly or wisely? • Pupils think about how much effort or care they put into things. Can they sometimes be like the lazy steward (servant) in the parable? How could they rectify this? • Pupils explore the meaning of friendship and how to make lasting ones. Relate this to the parable and how the steward (servant) deals with his masters debtors in order to build lasting friendships. 		
<p>Pupils initials who achieve this</p>			
<p>Knowledge and understanding is</p>	<table border="0"> <tr> <td data-bbox="419 936 898 1715"> <p>Developing/Emerging</p> <ul style="list-style-type: none"> • Pupils explore other Biblical passages that teach about using the gifts that they have been given wisely e.g. 1 Peter 4:10-11; Matthew 5:14-16; Romans 12:3-8 and Acts of the Apostles in which everyone shared their possessions, gifts and talents amongst each other. • Pupils think about how they could make a difference in school in the way they treat each other. Are they like the steward (servant) in the parable who helps his master’s debtors by reducing their debt – e.g. he helps them out?  </td> <td data-bbox="898 936 1415 1715"> <p>Excelling</p> <ul style="list-style-type: none"> • Pupils explore the difference between the ethical theories of hedonism (individualism) vs utilitarianism (the greater good). Can they make any connection between these and the parable? • Explore with pupils through debate and discussion the question: ‘Is it true that society has become too individualistic, where people are only concerned about themselves and not others?’ • If pupils had to stand before God and be judged, or account for their life so far, what would they say? Have they dealt with others fairly and justly? • Pupils could think about how they are planning for the future? What are their aspirations and goals?  </td> </tr> </table>	<p>Developing/Emerging</p> <ul style="list-style-type: none"> • Pupils explore other Biblical passages that teach about using the gifts that they have been given wisely e.g. 1 Peter 4:10-11; Matthew 5:14-16; Romans 12:3-8 and Acts of the Apostles in which everyone shared their possessions, gifts and talents amongst each other. • Pupils think about how they could make a difference in school in the way they treat each other. Are they like the steward (servant) in the parable who helps his master’s debtors by reducing their debt – e.g. he helps them out? 	<p>Excelling</p> <ul style="list-style-type: none"> • Pupils explore the difference between the ethical theories of hedonism (individualism) vs utilitarianism (the greater good). Can they make any connection between these and the parable? • Explore with pupils through debate and discussion the question: ‘Is it true that society has become too individualistic, where people are only concerned about themselves and not others?’ • If pupils had to stand before God and be judged, or account for their life so far, what would they say? Have they dealt with others fairly and justly? • Pupils could think about how they are planning for the future? What are their aspirations and goals? 
<p>Developing/Emerging</p> <ul style="list-style-type: none"> • Pupils explore other Biblical passages that teach about using the gifts that they have been given wisely e.g. 1 Peter 4:10-11; Matthew 5:14-16; Romans 12:3-8 and Acts of the Apostles in which everyone shared their possessions, gifts and talents amongst each other. • Pupils think about how they could make a difference in school in the way they treat each other. Are they like the steward (servant) in the parable who helps his master’s debtors by reducing their debt – e.g. he helps them out? 	<p>Excelling</p> <ul style="list-style-type: none"> • Pupils explore the difference between the ethical theories of hedonism (individualism) vs utilitarianism (the greater good). Can they make any connection between these and the parable? • Explore with pupils through debate and discussion the question: ‘Is it true that society has become too individualistic, where people are only concerned about themselves and not others?’ • If pupils had to stand before God and be judged, or account for their life so far, what would they say? Have they dealt with others fairly and justly? • Pupils could think about how they are planning for the future? What are their aspirations and goals? 		
<p>Pupils initials who achieve this</p>			
<p>Pupils with additional needs have made the following response/s</p>			