A Revised Religious Education
PHILOSOPHY and CURRICULUM FRAMEWORK
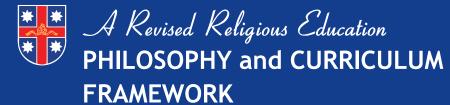
A resource developed for the Religious Education teachers of the Diocese of Brisbane by the Anglican Schools Commission

Preface

In 2009, The Anglican Schools Commission identified the revision of our Religious Education program as a priority for schools. Since then, teachers and specialists in this area have created together a resource to inform what happens in our Anglican schools in this vital area. I am pleased to commend it to you.

For the first time, the curriculum defines a core content which schools are asked to incorporate into their Work Programs. Schools will take this core and shape a program which is consistent with the ethos of the school and the resources available to it. School programs will vary, of course, but the common content and Vision Statement will mean that a greater degree of sharing and professional support is possible.

Every teacher knows that the process of curriculum renewal is a never ending one. This document, building on the original 2003 Curriculum Framework, has the advantage of being published on-line as well as in hard copy. Revision of the on-line version will make available a fresh and up to date resource. It is a big step forward to be able to include guidance for teachers on technology, music, pedagogy and evaluation within the flexible form of a web-based document.

There are great things happening in this area within our schools. When I meet with Religious Education teachers I am always impressed by their professionalism, their commitment and their faithfulness. This document speaks about all those things.

I thank the staff of the Anglican Schools Commission and the members of the Byam Roberts Community for their energy and creativity in undertaking this revision. I also encourage teachers of Religious Education in our schools to continue to work at sharing resources and ideas so that the process of renewal in Religious Education is ongoing.

There is no more important area to get right if we are to translate the Vision statement for our schools into reality. May God bless this latest initiative.

THE MOST REVEREND DR PHILLIP ASPINALL
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Archbishop of Brisbane

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Vision Statement

As learning communities of excellence, Anglican Schools in the Diocese of Brisbane are called to share the mission of the church to proclaim the good news of the kingdom of God through Faith, Vocation and Service.

The *Vision Statement for Anglican Schools in the Diocese of Brisbane* clearly endorses the proposition that our schools are faith communities and that the Religious Education program is a dimension of that faith experience.

Section 1

1.1 The defining nature of the subject we teach

It is eight years since the Archbishop formally launched the document. *A Religious Education Philosophy and Curriculum Framework*. That document had been developed within the Anglican Schools Commission by a committee led by Mrs Stephanie Munday-Lake. Most of the curriculum development in that original document was the work of the Reverend Elroy Mee of Canterbury College and the Reverend Trevor Cichero. Both of these people were school chaplains with very wide experience in schools and with considerable insight into the daily work of the teachers of Religious Education within schools. The curriculum framework they developed was a great step forward for the profession in the Diocese.

Unfortunately, the framework was released at a time of very considerable structural change in the schools family. The old Anglican Schools Office had been replaced by the Anglican Schools Commission – a body with a clear mandate to work on governance issues as a priority. The resources available to the Commission had never been substantial but now they contracted further with the disappearance of the Queensland Anglican School System [QASS] and the guarantee of income that QASS brought to the Schools secretariat. There were also significant staff changes – both in the office and in schools. As a result, the curriculum framework so confidently launched in 2003 did not become the defining and unifying framework that the Archbishop clearly hoped that it would be. The diversity of teaching in the area of Religious Education which had always been a feature of schools in this diocese remained unchallenged.

In each school, of course, good people went on developing programs within the culture and the resources of that school setting.

If these programs [more or less] fitted the curriculum framework, it was not because they were developed from it but because the framework was consciously developed from what was already happening in schools. This revision of the framework reverses that modelling process and is made in the belief that the whole of Religious Education in our schools should be greater than the sum of the parts.

The schools context has changed significantly since the 2003 curriculum framework was developed:

- The wider process of curriculum revision has touched all areas of school life, culminating in the commitment by all the states to a National Curriculum.

- Technology has become even more pervasive in the delivery of education and features still more prominently in our thinking about pedagogy.

- While schools continue to cherish their independence and value the opportunity to develop curriculum in every subject area consistent with the culture and ethos of the school, there is also a strong feeling of commonwealth among the Religious Education teachers in our schools.

- The work of professional associations such as the Byam Roberts Community [BRC] and the Dialogue Australia Network [DAN] has built a stronger consensus on the appropriate form of Religious Education curriculum within our schools.

One feature of the 2003 curriculum framework which must remain in this revision is an explicit respect for difference among the school programs. Although there are considerable areas of overlap, no two schools in the Diocese use the same work programs. As the original document suggests, *"the curriculum a school will embrace depends to a large extent on the philosophical approach taken towards the subject"*. It will also depend on the culture of the school, on the resources available to the school and a multitude of decisions the school community will make about the way in which the subject is taught and resourced.

This document differs from the 2003 original, however, in that it recommends a general core content that all schools are asked to consider and integrate into their particular local framework when opportunities for revision arise. This does not represent an attempt to impose one structure on all schools. It does, however, seek to offer schools greater direction in the development of programs. For that reason, this curriculum framework also includes:

- Several different work programs showing a Scope and Sequence on how this core curriculum can be implemented across school programs.

- A number of sample work units in key areas.

- Some supportive statements on a range of issues for Religious Education teachers developed by local teachers who have experience and passion in particular areas.

Around the very broad parameters of the core curriculum, each school should be free to develop a sound Religious Education and faith development program to suit its particular needs. In doing this, teachers may find it helpful to keep in mind the four principles of curriculum - Philosophy, Pedagogy, Aims and Outcomes - which are outlined in the following pages.

1.1.2 Philosophy:

Academic subject or faith formation?

Schools often have no written statement on the philosophy underpinning their Religious Education program. Of course this does not mean that the teachers and coordinators in that subject do not work from an implicit understanding of the nature of the subject and how it should be taught. Suggestions on defining a philosophy for the subject follow in this curriculum framework.

A major philosophical issue for Religious Education programs remains the extent to which Religious Education as a school subject is considered part of the school's faith formation program. Is teaching about religion a worthwhile activity in its own right? That is, should we treat Religious Education as an end in itself or just the means to an end – the Christian formation of individual students? Much will follow from how one answers these questions.

The influential British system of Religious Education promoted by Dr Peter Vardy seeks to isolate teaching about religion [a legitimate educational goal] from faith formation which is seen as inappropriate in a secular school culture. Context is important here. Vardy's work has been done in English government [state] schools in a clearly pluralist culture. The Christian faith is not a privileged part of this culture and Vardy's curriculum recognizes that reality. This secular setting is not the reality of our Anglican schools, however. The *Vision Statement for Anglican Schools in the Diocese of Brisbane* clearly endorses the proposition that our schools are faith communities and that the Religious Education program is a dimension of that faith experience.

The assumption of this curriculum framework:

This framework assumes that each school's Religious Education program is clearly related to its intentional faith formation. Quite simply, it is assumed that the school's Religious Education program will be congruent with and supportive of the Anglican Ethos of the school. The curriculum will be rigorous, respectful and inclusive in its nature but it will also support the whole purpose and foundation of the school. While it is faithful to this ethos, the program will not seek to manipulate an emotional and spiritual response from students which is inauthentic or age inappropriate.

No matter how committed we may be to academic rigour in the subject, the aims that we set for Religious Education are implicitly connected with faith formation. This should be acknowledged from the beginning of the discussion as a defining feature of what we do. In that sense, Religious Education is qualitatively different from other subjects in the curriculum. Teachers know this implicitly; it's one of the reasons that Religious Education teachers are so sensitive to the disconnect between what schools say about faith formation and the resources they are prepared to allocate to Religious Education.

The most important caveat to make, of course, is that faith formation happens in every classroom and through the whole lived experience of the school for both teachers and students and their families. We learn about the Gospel not just from Religious Education programs but from the culture of the school and every encounter with others in that culture. A school may have an elegant, well resourced Religious Education program delivered in a school culture where the values are inimical to the Gospel. In such a place, it will be difficult to realize the Vision Statement. One can have a poorly taught and resourced Religious Education program within a school culture that otherwise lives the Gospel. In such a place, students and staff may still grow in their faith as the Vision Statement imagines. The ideal situation must be intentional commitment on the part of the whole school community. In such a community, there will be a well taught and well resourced Religious Education program delivered in a cultural and spiritual setting that shares the values of the Vision Statement.

In reality, the dichotomy of academic program versus faith formation is much less clear cut than it may at first appear. Even schools in the diocese which claim to follow the English model and reject faith formation as a component still assume an explicit Christian or Anglican orientation. It is possible to work towards both aims even when one aim is clearly the dominant one. The assumption throughout this framework document is that Religious Education contributes both directly and indirectly to faith formation.

Pedagogy: Resources, time allocation and status

Religious Education programs often claim the same rigour and integrity as other mainstream subjects in the curriculum although in practice, this is much easier to assert than to demonstrate. Indeed, Religious Education suffers a number of systemic disadvantages in its resourcing and staffing. Religious Education typically receives less programmed time than mainstream core subjects such as Mathematics or Science. Because it is often taught by non-specialist teachers there are usually few strong advocates for the subject in common rooms. Because of its limited time allocation on secondary timetables, Religious Education is sometimes the last subject entered on the timetable. The Religious Education Head of Department may well find themselves working with teachers who have been allocated the subject just to make up their teaching loads. In some schools, Religious Education has to contend with the dismissive attitude of students and parents who may object that assessment set in the subject distracts students from giving their attention to "important" assessment tasks.

Religious Education leaders in schools are used to making do with less than ideal circumstances. Despite their complaints about indifferent students or parents and unsympathetic school administrators, Religious Education Heads of Department are generally enterprising and resourceful. If Religious Education is to be well taught, highly regarded and well resourced, however, it needs to establish certain internal features – qualities within the teaching itself and independent of external constraints:

- It needs an authentic and sensitive curriculum responsive to the particular school setting and student body.

- It needs to be well taught with a pedagogy that is transparently consistent with the whole school commitment to excellence in teaching.

Generally speaking, Religious Education also needs to be properly assessed and reported on to parents. Some schools choose to teach and organize the subject in a way that avoids requiring students to sit for examinations or to present assignments. This is consistent with a school philosophy outlined in 1.2.1.2 below. Even so, evaluation remains a part of the teaching and learning process and schools must substitute other ways in these situations to assess the effectiveness of learning.

1.2   A rationale for our work

The Rationale for this Religious Education Curriculum Framework has been developed from the **Ethos Statement for Anglican Schools In The Province of Queensland [1997]** and **A Vision Statement for Anglican Schools in the Diocese of Brisbane** [May 2009]. It is consistent with the assumption of the previous section that Religious Education is clearly related to faith formation.

The curriculum framework therefore confirms the mission of the schools of the Anglican Church:

- To promote faith in Jesus Christ and the experience of the Christian community;

- To provide opportunities for exploration of the Christian faith.

1.2.1 Choosing an organising focus:

To make all this work – and to convert these ideas into an operational program - the first responsibility for each school is to choose an organising focus for content and learning.

Such an organising focus will make the Religious Education program consistent with the school's overall curriculum offerings, ensure a program consistent with the resources available and give direction for future development.

It goes without saying that any one of the organising foci here can work effectively. The test of the effectiveness of any focus will be the quality of the program which it develops. Is the program authentic and integrated into the culture of the school? Is it a conscious and deliberate response to the learning needs and context of the students? Is the program congruent with other dimensions of the wider school curriculum? Given the diversity of our school, no one organising focus will be suitable for every school in the Diocese.

Sometimes the organising focus for each school will be chosen for it by the school's strategic planning. For example, some Brisbane schools have committed to organising principles such as the commercially produced *Dimensions of Learning*. Where schools have made commitments of this kind, it is obviously necessary for any curriculum revision in Religious Education to incorporate this approach.

It is likely that some programs acknowledge more than one organising focus. For example, a school may choose a Faith Based approach [Focus 2] and combine this with a structure that draws on Fowler's *Stages of Faith* [Focus 4]. The most important reason for identifying an organising focus is to give coherence and integrity to the program so that there is a fit between the curriculum and the philosophy and ethos of the school.

1.2.1.1 Organising Focus 1:

An academic approach

Some schools in the Diocese emphasize academic rigour and intellectual commitment as a privileged dimension of the learning process. In such schools, an academic approach to the teaching of Religious Education is consistent with school values and culture – although this becomes increasingly difficult to sustain once curriculum planning moves out of the Senior and Middle schools into the Junior school. If this approach is adopted:

- The focus is more on the cognitive domain.

- The curriculum will emphasize scholarship and a critical approach to content.

- Assessment tasks [assignments, formal examinations] are required in program planning.

- A formal report on individual progress is given to parents as part of the reporting process.

- In these programs, faith formation may be a more implicit aim of the program.

- Faith formation may take the form of a deliberate exploration of the nature of faith or the stages of personal faith development using a reflective approach.

Schools in the Diocese which use this organising focus include Anglican Church Grammar School [Churchie] and St Aidan's Anglican Girls' School.

1.2.1.2   Organising Focus 2:

A "faith based" or creative approach

Some schools acknowledge that while learning about the Christian faith is important, the experience of faith is more important. These schools insist on what the proponents of academic rigour are so keen to deny: that the essential nature of Religious Education is different from other subject areas. Features of an overt faith based approach to the program will include the following:

- There is a direct connection between faith formation and Religious Education.

- The classroom focus acknowledges both the cognitive and affective domains.

- Activities/tasks may or may not be assessed – or may be assessed but not graded.

- Simulation games, quizzes and personal writing are used to enable the teacher to assess the effectiveness of the course.

- If a report is given, it is more general. For example, it may simply describe the program itself rather than assessing a student's performance.

Schools in the Diocese which use this organising focus include All Saints Anglican School at Merrimac. An outline of their program is included in the Exemplar Work Programs in Section 3 of this statement.

1.2.1.3 Organising Focus 3:

Dr Peter Vardy's 'Five strand approach to religious and values education'

A major influence on curriculum development in Religious Education in Australia in the last ten years has been the work of English academic Dr Peter Vardy. Through his extensive writing, presentations at conferences and visits to Australian schools, Peter Vardy has had a profound impact on the way Religious Education teachers think about what they do.

Peter Vardy asserts that a balanced Religious Education program includes all five of the following strands:

- **Strand 1:** An appreciation of the Bible and Christian tradition, including the tradition of the individual school.
- **Strand 2:** Values education within a broad religious framework.
- **Strand 3:** An introduction to philosophy of religion.
- **Strand 4:** Familiarising young people with the main world religions.
- **Strand 5:** Providing children with an appreciation of the value of stillness.

More than anything, Dr Vardy's work has given Religious Education in our schools much greater confidence and focus. The Core Content statement of this curriculum acknowledges the five strands [See Section 2]. Most teachers attempting to implement the Vardy Model in Anglican schools report that their biggest challenge is in developing authentic responses to Strand 3.

A longer statement on Vardy's ideas is included in the Supporting Statements section at the end of the framework.

Many schools acknowledge Dr Vardy's work as an influence. The Glennie School in Toowoomba has made this focus an organising principle for their Religious Education program.

1.2.1.4 Organising Focus 4:

Stages of faith

This way of organising material in the curriculum begins with an understanding of how faith [rather than Bible knowledge] is acquired through an individual's growing maturity and intellectual development. There is a nice match here between spiritual and cognitive functioning. It is worth considering carefully because it does not begin with the content of the program but with the readiness of the learner. As such it relates directly to the second of the organising foci but is sufficiently distinguished to stand alone:

James Fowler's 'Stages of Faith'

Stage 1: Intuitive / Projective Faith: Children aged approximately 4—8 years

Stage 2: Mythic / Literal Faith: Children aged approximately 8—12 years

Stage 3: Synthetic / Conventional Faith: People from approximately 12 years to early adulthood—if not forever

Stage 4: Individuating /Reflexive Faith: Usually people from 17—18 onward

Stage 5: Conjunctive Faith: Adults

Stage 6: Universalising Faith: Think Mother Teresa and Mahatma Gandhi!

Schools in the Diocese which consciously develop their programs with reference to Fowler's Stages of Faith include Canterbury College at Waterford. Their Scope and Sequence document is included in Section 3 of this framework. Please note that Fowler's Stages of Faith is one of a number of organising principles for the Canterbury College RE Program.

1.3 Aims and outcomes in Religious Education:

Being intentional about the work we do

Traditional curriculum development is grounded in intentionality: What is it that the learning process intends to do or produce? It is not appropriate in a framework such as this to develop first principles in curriculum but it is worth remembering some basic concepts before moving on to consider content and pedagogy. These basic considerations are especially important in Religious Education where there is considerable confusion in the way the final outcomes of the subject are discussed.

Some assumptions about curriculum implicit in this document:

▪ Religious Education assumes a body of knowledge that has integrity in itself. A Religious Education program begins with a cognitive dimension; it is grounded in a broad body of knowledge about religion and religious matters peculiar to the subject.

▪ A Religious Education curriculum will acknowledge and incorporate a broad range of intellectual processes shared with other disciplines. We use the words "core skills" in Queensland to describe abilities such as analysis, synthesis, translation, and inference which will be taught in Religious Education programs just as they are taught in other subjects.

▪ Students learn the knowledge and skills of Religious Education in a developing spiral just as they learn other subjects – in an age-appropriate way. It is the job of the teacher to sequence learning experiences that match the teaching experience with the learning needs of the child.

▪ As with every other subject, there should be an intentionality in Religious Education about learning experiences in the affective domain. Just as the curriculum in Physical Education might aim to build a lifelong love of sport and a curriculum in Science might aim to develop ongoing critical faculties, so the Religious Education curriculum aims to develop qualities such as self knowledge, compassion and respect for difference which are lifelong personal resources.

1.4 Pedagogy:

A method to match our objectives

As they plan their work, teachers make a multitude of professional decisions about what will happen in their classrooms. They begin with knowledge about their learners and their curriculum. They operate from experience which has shaped their classroom practice. Even though pedagogy is an intensely practical area grounded in the learned knowledge of "what works", it also has a theoretical dimension or framework that provides the syntax for the ongoing conversation about what happens in classrooms.

This curriculum framework offers a number of statements about classroom practice – both within this opening section and in the supporting documents which follow. [Section 5]. In all cases, teachers will need to consider the statements in terms of their own experience and resources and in response to their school culture. In the documents which conclude this Framework is an essay on *Next Practice Pedagogy* developed by the Reverend Sarah Leisemann as a reflection on the structure of pedagogy at her school, Cannon Hill Anglican College.

1.4.1 A checklist for busy teachers

The 2003 curriculum included the following guide for busy teachers. Can you identify these features in your own lesson planning as you develop your program?

The best teaching practice must take into consideration:

- The needs of both girls and boys.

- The age, and the physical, intellectual, emotional, and faith development of each child.

- The concepts and values of the contemporary Australian culture.

- The particular gifts, talents and ways of knowing of each child.

- The gifts, talents, and needs of the teachers.

- The available time and resources.

As a result, lessons:

- Arise out of the needs and interests of the children.

- Cater for multiple intelligences.

- Use a wide range of media.

- Include activities that foster research, discovery, critical thinking, and are integral to the learning process.

- Cover all levels of thinking, as in Bloom's Taxonomy.

- Include a wide variety of thinking tools, as recommended by Edward de Bono and Eric Frangenheim for example.

- Include times of quiet reflection and times of fun.

- Have clear outlines and resources, and great flexibility.

- Allow teachers to journey with their students, avoiding the stress of having to 'know it all' and perceiving this subject primarily as a time of 'downloading' said knowledge.

1.4.2 Assessing the learning of our students and the effectiveness of our teaching

Evaluation of the Religious Education program should:

- Be a practical, systematic and continuous process for judging the effectiveness of the program in attaining the stated outcomes, and meeting the needs of the students.

- Involve the development of a dynamic document capable of reflecting and maintaining the philosophical aims of the school.

- Recognize the challenges of our changing society.

- Be reviewed on a continuous basis.

Guiding principles for such a procedure might include the following analysis:

Does the program:

- Embrace equity principles?

- Reflect the knowledge and skills that are most important for students to learn?

- Contribute to the goal of improving students' learning?

- Cater for varying learning styles and student abilities?

- Provide immediate feedback to students in clear, comprehensible language?

1.4.3 Assessment techniques

Schools will select assessment and reporting functions consistent with the chosen organising focus. The following techniques are presented as possible approaches to be considered in coming to a decision in keeping with the school's philosophical approach.

Assessment techniques

ASSESSMENT TECHNIQUE	ASSESSMENT INSTRUMENT	
Teacher Observation	☐ Checklists ☐ Anecdotal records ☐ Journal entries	☐ Incidental observation ☐ Listening ☐ Audio-taping
Consultation	☐ Checklists ☐ Conferencing ☐ Anecdotal records	☐ Journal entries ☐ Group discussion ☐ Interviews
Focused Analysis	☐ Test items ☐ Criteria sheet ☐ Journal entries ☐ Quizzes	☐ Interest inventories ☐ Rating scale ☐ Questionnaire
Self Assessment	☐ Logs ☐ Diaries ☐ Students' written records	☐ Discussions ☐ Reflective journals
Peer Assessment	☐ Written review ☐ Question and answer situation ☐ Oral presentations	☐ Work sample collection ☐ Rating scales
Research Reports	☐ Historical ☐ Sacred scriptures	☐ Social and cultural ☐ Ethical
Field Study Reports	☐ Religious groups ☐ Religious buildings ☐ Community support groups	☐ Opinion poll ☐ Questionnaire
Essays	☐ Analytical ☐ Argumentative ☐ Propositional	☐ Response to stimuli ☐ Historical ☐ Ethical
Multi-Media Presentation	☐ Class or individual blog ☐ Power Point presentation ☐ Web search assessment	☐ Short film ☐ An e-portfolio

Section 2

2.1 Core content for Anglican Religious Education programs

Until now, curriculum statements for Religious Education in the Diocese have never included a statement about core content. It appears that teachers have always valued their independence in this area. While they are aware of the differences which exist in the way the subject is structured in schools, teachers have been fearful that a uniformity of practice might be enforced on them.

In fact, there has long been a general consensus among teachers on what the core content should be. Even the most cursory examination of individual school curriculum documents supports this idea. The schema which follows simply captures what is presently good practice in our schools.

Please note the following:

- Process – rather than content - should remain the focus of each school's Religious Education program.

- It is unlikely that schools will be able to address all of the curriculum elements listed here every year. Over the life of the program in each school, however, all the core content would be covered.

- Schools will develop units from the core content consistent with their own culture, ethos and resources.

- Where school programs are at odds with the core content, teachers should look at amending their programs to bring consistency over time.

Core content for
Anglican Religious Education programs

Within each major teaching block of time [Junior, Middle and Senior Schools] teaching programs should address all of the content elements in an age appropriate way. The possible responses on the right hand side are examples of the core content at each of the three broad areas of the school [Junior, Middle and Senior School].

Core Elements		Possible responses to the core elements
1) The Gospel of Jesus Christ as it is recorded in the Gospels and Epistles of the New Testament	J	Stories about the friends of Jesus
	M	The teaching parables of Jesus
	S	The Gospel of John – Signs of the Kingdom
2) The story of God's people as it is recorded in the Old Testament	J	Heroes of God's people: stories through the Bible
	M	God gives the Law – the story of Moses
	S	In the Beginning – Genesis for a Post Modern World
3) The life and worship of the Anglican Church	J	Preparation for First Communion
	M	The meaning of the Sacraments [to coincide with Confirmation – Year 10]
	S	Anglican Challenges: Faith, Science and the Arts
4) Living in the Kingdom – Issues of social justice, Christian ethics, relationships and responsibility	J	Loving God, Loving others
	M	A Christian looks at the world – Poverty and Ecology
	S	A Christian looks at issues of sexuality
5) Other faiths and Christian response to this diversity	J	Festivals in other lands
	M	The people of the Book: Jews, Christians and Moslems
	S	Making sense of fundamentalism in Christian and other faiths
6) Christian worship: stillness and praise	J	*As appropriate*: the Christian year
	M	*As appropriate*: Holy Communion
	S	*As appropriate*: Building on our prayer life

Section 3

Sample work programs implementing the core curriculum and the curriculum framework

Transforming the curriculum into a work program for each school is a challenge that can only be met at the local level. Ideally, the Head of Department with responsibility for Religious Education in the school must choose an organising focus and then develop a scope and sequence for the whole school program. Some sample ways of doing this appear below. Once the Scope and Sequence has been written, individual work units can be developed for each year level.

A number of other scope and sequence statements can be found at the on-line group established for RE teachers.

The address is:
http://groups.yahoo.com/group BrisbaneAnglicanRE/

Three scope and sequence documents are offered here as possible samples:

- A suggested Year 1-12 program developed by the ASC as a sample.

- Canterbury College scope and sequence. [This is a fuller document taken from a working and highly successful program].

- All Saints Anglican School: *How we do things at All Saints.*
  [This is a brief document which captures the broad organisation of the All Saints program].

Scope and sequence – A sample RE program

Junior School Profile	Core Content	Yr	Unit	Core Content Reference No.
Large, co-educational school in Brisbane Metropolitan area. RE co-ordinator with [mostly] committed RE teachers. One forty-five minute lesson each week. Additional Chapel time each fortnight. Important features of the school year are the Year 9 Camp [five weeks in Term 4] and the Year 11 Leadership Camp [two weeks, Term 3]. The school is well resourced in terms of technology and support staff. School is organised with Middle School [Years 7 – 9] and Senior School [Years 10 – 12]. School has an emphasis on technology from Year 5. Students are prepared for First Communion in Year 5 and for Confirmation in Year 10.	1] The Gospel of Jesus Christ as it is recorded in the New Testament Gospels and Epistles and the New Testament. 2] The Story of God's people as it is recorded in the Old Testament. 3] The life and worship of the Anglican Church. 4] Living in the Kingdom – Issues of Social Justice, Christian Ethics, relationships and responsibility. 5] Other faiths and Christian response to this diversity. 6] Christian Worship: Stillness and Praise.	**1**	1] God cares for His World	1] 4]
			2] We are Children of God	2] 4]
			3] Living God's Way with Family and Friends	4]
			4] God Shows His Love at Christmas	1]
		2	1] Me and My Friends – All the things I can be	4]
			2] Jesus and His Friends	1]
			3] Talking to God; Listening to God. Focus on prayer	3] 6]
			4] God's Love at Christmas	1]
		3	1] A Chance to Change. Stories about second chances	1] 4]
			2] Journeys Great and Small – Stories of the Patriarchs: Abraham, Isaac, Jacob and Joseph.	2]
			3] God Made Us All Different – Cultivating respect for difference	4] 5]
			4] Caring For God's World Right Where I am	4]
		W 4	1] How the Bible Works	3]
			2] Making Decisions – Big and Small	4]
			3] Bouncing Back – People who recovered after falling	1] 2]
			4] Festival Time – Festivals in different religious cultures: Indigenous Culture; Jewish; Japanese; Chinese and Indian	5]
		5	1] Get Ready for Easter – Focus on L.S Lewis' novel *The Magician's Nephew*	1]
			2] Preparation for First Communion	3] 6]
			3] Big Ideas – The Cardinal Virtues: Integrate with a technology focus	4]
			4] Where Did We Come From? – From the first missionaries to the Anglican Church in Australia [Combine with a Film study]	3]
		6	1] Our Beginnings – Peter and Paul and the Book of Acts	1]
			2] It's a Big Church Out There – Different Christian churches throughout the World	3] 6]
			3] Growing Up in Different lights – Children in Jewish, Buddhism and Islamic Families	5]
			4] Serving Others, Serving God – A focus on service: Empty Christmas tree / Charities Fair	4]

Scope and sequence – A sample RE program *[continued]*

Middle School Profile	Core Content	Yr	Unit		Core Content Reference No.
Large, coeducational school in Brisbane Metropolitan area. RE Co-ordinator with [mostly] committed RE teachers. One forty-five minute lesson each week. Additional Chapel time each fortnight Important features of the school year are the Year 9 Camp [five weeks in Term 4] and the Year 11 Leadership Camp [two weeks, Term 3]. The school is well resourced in terms of technology and support staff. School is organised with Middle School [Years 7 – 9] and Senior School [Years 10 – 12]. School has an emphasis on technology from Year 5. Students are prepared for First Communion in Year 5 and for Confirmation in Year 10.	1] The Gospel of Jesus Christ as it is recorded in the New Testament Gospels and Epistles and the New Testament. 2] The Story of God's people as it is recorded in the Old Testament. 3] The life and worship of the Anglican Church. 4] Living in the Kingdom – Issues of Social Justice, Christian Ethics, relationships and responsibility. 5] Other faiths and Christian response to this diversity. 6] Christian Worship: Stillness and Praise.	7	1]	The Story of My School - What do we do here that's different?	3]
			2]	What Happens in Church - Why we do what we do in worship?	3] 6]
			3]	Heroes of God's People – Great figures from the Old Testament	2]
			4]	Rules for Life: Making the right decisions	4]
		8	1]	Called to Serve – The disciples of Jesus	1]
			2]	The Gospel Moves Out – St Paul and other missionary endeavours	1]
			3]	Transition Points – Coming of age in Islam, in Judaism and in Buddhist	5]
			4]	Living the Gospel with Family and Friends	4]
		9	1]	Living by the Law – Jewish law, teachings and rituals	2]
			2]	Christian Heroes of Our Own Times	3] 4]
			3]	Living in Community – Preparing for Year 9 camp	3] 4] 6]
			4]	God in the Evening News – Contemporary social justice issues	4]

Scope and sequence – A sample RE program *[continued]*

Senior School Profile	Core Content Reference	Yr	Unit		Core Content Reference No.
Large, co-educational school in Brisbane Metropolitan area. RE Co-ordinator with [mostly] committed RE teachers. One forty-five minute lesson each week. Additional Chapel time each fortnight. Important features of the school year are the Year 9 Camp [five weeks in Term 4] and the Year 11 Leadership Camp [two weeks, Term 3]. The school is well resources in terms of technology and support staff. School is organised with Middle School [Years 7 – 9] and Senior School [Years 10 – 12]. School has an emphasis on technology from Year 5. Students are prepared for First Communication in Year 5 and for Confirmation in Year 10.	1] The Gospel of Jesus Christ as it is recorded in the New Testament Gospels and Epistles and the New Testament. 2] The story of God's people as it is recorded in the Old Testament. 3] The life and worship of the Anglican Church. 4] Living in the Kingdom – Issues of Social Justice, Christian Ethics, relationships and responsibility. 5] Other faiths and Christian response to this diversity. 6] Christian Worship: Stillness and Praise.	10	1]	Living with Difference – Jesus and the outsiders	1] 4]
			2]	Meeting God in the Media – Worship in technological ways	6]
			3]	Foundations – Preparation for Confirmation	3]
			4]	Living Responsibly in God's World – the Christian and the environment	4]
		11	1]	The Way of the Cross – Lenten lessons from the life of Jesus	1]
			2]	Reading Genesis – Stories about the beginning of things	2]
			3]	The Meaning of Faith – What I believe – the Creeds of the Church	3]
			4]	Suburban Psalms – Listening to the voices of our own community: relates to Year 11 leadership camp	2] 6]
		12	1]	The Signs of the Kingdom – Reading the Gospel of John	1]
			2]	The Problem of Suffering – Using cinema to explore a complex ethical issue	4]
			3]	Making Sense of Sexuality – Some Christian perspectives	4]
			4]	Being a Christian in a Pluralist World	5]

Life, love and joy!
The Gospel of Jesus for today
Scope and sequence map
Canterbury College

Elroy S Mee

YEAR LEVEL KEY STUDIES	YEAR 1	YEAR 2	YEAR 3	YEAR 4	YEAR 5	YEAR 6
	YEAR 1 **'WE GIVE YOU THANKS AND PRAISE!'** **Celebrating Life** *Fowler's: Faith Stage 1*	**'SHINING STARS!'** **Personal Worth** *Faith Stage 1*	**'THE ANGEL TRAIL MYSTERIES!'** **Finding the Stories Solving the Mysteries** *Faith Stages 1- 2*	**'THE GREAT BOUNCE BACK ADVENTURES!'** **Resilience** *Faith Stages 1- 2*	**'JUST AWESOME!'** **The Best Life** *Faith Stage 2*	**'YOU'VE GOT TO BE KIDDING!'** **The Power of Words** *Faith Stage 2*
Creation/ Environment	Celebrating the world of wonder and delight; [Gen 1] The intrinsic goodness of all creation; caring for animals and pets ,and the earth.	The wonderful night sky with the stars and moon.	Creation [Gen 2] of the Garden of Eden, Adam and Eve; living outside the garden.		The gift of Creation: personal awareness of and gratitude for the wonders and beauty of the earth. What creation reveals about God.	
The Trinity	**God** as Creator of all; cherishes his children, loves unconditionally, desires the best life for all. **Jesus**, God's Son, a child like us; brings gifts: love, joy, peace, hope; loves children. Christmas stories; Easter, very gently : focus on Jesus' forgiveness and the power of love.	**God** makes and keeps promises; Christmas star; **Jesus** :the Morning Star [hope]; Jesus as God's Son: how he lived it as healer and teacher; Easter focus: Jesus' love; power of good over evil, life over death; new life; prayer.	**God** forgives, restores, is gracious, is ever present, relational, trustworthy. Intro the person and work of the **Holy Spirit**; **Jesus**: why he came, why he died, why people wanted him dead; best story teller; always with us. Easter focus: Jesus' death for us; and resurrection; new life it made possible. [Intro to angels]	Reinforcing earlier pictures of **God**; focus on God's unconditional love. Increasing awareness of the Trinity. Focus on the **Holy Spirit:** guide, teacher, comforter, ever present. **Jesus:** model for life. Easter: special focus on the voluntary nature of his death;. Christmas focus: the risks taken by God, Mary and Joseph. [More angels!]	**God** desires justice and the best life for his children; gives guidance through Bible, Commandments, Prophets and Jesus. **Jesus**: the light of the world; who taught and lived God's way of life. Easter: focus on Jesus' death as atonement and justice, for a new start. Deeper understanding of **Trinity.** [Guardian angels …]	**God** is always with us, no matter what; is trustworthy, loves all people; speaks powerful words, **Jesus**: shown from Peter's perspective: inner strength; love for all; power over nature; powerful words; patient; unswerving re ministry and death; forgiving; restoring; all knowing; The Christ. [Archangel Gabriel!]
Values and Ethics	Basis: the Golden Rule. Power of the bystander to stop bullying. Honesty, gratitude, kindness, friendliness, forgiveness.	Basis: being like [following] Jesus. Jesus' command to love one another. Helping, sharing, working together; being honest; being trustworthy.	Basis: Living lives that bless self and others. Intro to consequences of ethical choices. Understanding why being accepting, tolerant, kind and unselfish is a blessing.	Basis: What is the most loving thing to do? What would Jesus do? Not judging; power of the group to stop bullying; integrity, responsibility, kindness.	Basis: Ten Commandments; Proverbs; Jesus' example; as response to his love. Humility, compassion, honesty, respecting parents, no lying, gossiping, coveting, worrying, taking revenge.	Basis: Christian character traits and values: eg: faith, trust, vision, persistence, hard work, integrity, compassion, courage, honesty, standing up for what is right.

Scope and sequence map [continued]

YEAR LEVEL KEY STUDIES	YEAR 1 'WE GIVE YOU THANKS AND PRAISE!' Celebrating Life	YEAR 2 'SHINING STARS!' Personal Worth	YEAR 3 'THE ANGEL TRAIL MYSTERIES!' Finding the Stories Solving the Mysteries	YEAR 4 'THE GREAT BOUNCE BACK ADVENTURES!' Resilience	YEAR 5 'JUST AWESOME!' The Abundant Life	YEAR 6 'YOU'VE GOT TO BE KIDDING!' The Power of Words
Relationship skills	Forgiving others; Respecting others' property; telling the truth; valuing friends. We are all wonderfully made—celebrate the gift of life, families, friends. Best friends; making new ones; role of bystander.	Every child's a star—deserving love, respect—has special gifts and talents ; being helpful, caring, cooperative, honest, standing up to bullies.	Introduction to temptation, sin and consequences. How meanness, jealousy, crankiness and anger spoil relationships; skills to mend them. Knowing that everyone needs help at time; choosing to help others.	Dealing with bullies; looking at possible causes; developing skills to help bullies change. Loving enemies! Friendship issues: choosing friends, losing friends, making new friends.	Family relationships: sibling rivalry. Seeing people from new perspectives. Being agents of change. Ability to discern true friendship; seeing past disability to the hero within; filling their 'love tanks'.	Consequences of speaking thoughtlessly and reacting destructively. Skills for knowing how others feel; helping them to control them and use them well. Bullying by girls and boys; using God's ways to deal with it.
Personal skills [EQ] or wisdom	Identifying feelings: happy, worried, excited, scared. True happiness comes from living God's way, being thankful, having good friends, forgiving others. Feeling secure because of Jesus' love. Prayer.	Knowing God loves, values me, gives me a unique set of talents. I am precious to family, belong to many groups, including a church family. In God's eyes, I'm special. Facing fears, finding courage. Prayer.	Recognising sin and guilt; repentance and forgiveness. Skills for recognising and dealing with jealousy, anger, fear, crankiness and meanness. I always have a choice. Building on a firm foundation of God's word. Prayer.	We all do silly/stupid things; how I may deal with consequences and grow. Skills for dealing with anger and grudges; Identifying, understanding and skills for resisting temptation. Skills for 'bouncing back'. Prayer.	Dealing with self pity, hurt, anger: understanding some causes and consequences, learning skills to help self and others. Christian traits: faith and trust in God; courage, persistence. Prayer.	Walls or barriers I erect by thoughts and words re fear, anxiety, loss, change, pride, avoidance tactics. Skills for change. Knowing how I feel and why; how to control feelings and use them effectively. Prayer.
Bible:Stories Books Passages Skills ———— **Early Church; Christians Past and present**	Creation; Adam and Eve—the first family; Prodigal Son; Easter; Ps 139; Wedding at Cana; Mary and Martha; Good Samaritan; Golden Rule; Daniel in the Lions' Den; Birth narratives; Jairus' daughter; Jesus and the children.	Creation of stars, moon; Abraham, Sarah, birth of Isaac; Christmas star and magi; stilling the storm; the four friends; Lost Sheep; widow's son; Jairus' daughter; centurian's servant; 5000; Easter; Moses; Nehemiah; Christmas: gifts.	Creation of Eden, Adam and Eve; the fall; parable of the Sower; Jesus calms the Storm; Easter; Cain and Abel; Noah; parable of Wise and Foolish Men; Christmas: focus on the open arms of Jesus.	Jonah; Luke 6:27-28; Temptation of Jesus: in the desert; in the garden; on the cross. **Focus:** intro to Bible skills; Daniel in Lion's Den; Hagar and Ishmael; Joshua; Ruth; David and Goliath; Rahab; Holy Spirit.	Creation; Elijah and prophets of Baal; Ahab and Jezebel; Ten Commandments; Phil 4:13; Gal 5:14; Ps103:8-12. Bible skills. ———— **Focus:** Stephen, Paul, Silas. Helen Keller; Paralympic heroes; Louis Pasteur	Joshua and Wall; Gideon; Daniel in furnace; Jesus and children; transfiguration; walking on water; washing disciples' feet; Zacchaeus; 10 lepers; sinful woman. Bible skills. ———— **Focus:** Peter. Joan of Arc: Florence Nightingale; St Francis; The Wright Bros; young people today.

Scope and sequence map *[continued]*

YEAR LEVEL KEY STUDIES	YEAR 7	YEAR 8	YEAR 9	YEAR 10	YEAR 11	YEAR 12
	'SO COOL!' God's Rescue Plan, and Us *Fowler's: Faith Stages 2-3*	**YEAR 8** 'SEARCHING FOR TREASURE.' Wisdom and Understanding *Faith Stage 3*	**YEAR 9** 'EYES WIDE OPEN!' Fully Aware *Faith Stage 3*	**YEAR 10** 'COURAGEOUS LIVING!' Living from the Heart *Faith Stages 3-4*	**YEAR 11** 'WHAT YOU BELIEVE, MATTERS.' Worldviews Grace vs Legalism *Faith Stages 3-4*	**YEAR 12** 'HOW TO STAY ON YOUR PERCH!' Resilience '*This* is always about *that*!' *Faith Stages 3-4*
Creation/ Environment	Being a creator; understanding God's feelings about his creation and our destruction of it; pollution; using technology to care for and restore the earth.		God as creator; this wonderful world. The questions it raises. The teleological argument [argument by design] for the existence of God.			
The Trinity	**God** as rescuer and restorer. **Jesus**, the Lion who comes to suffer, die, and rise again, to deliver the world from the power of sin and death, and restore life, freedom and joy. Jesus: the most sacred person; powerful, authoritative, yet comforting.	**God** as guide to the best way to live; as One who gives us choices and warns of the consequences; who journeys with us; urging us to choose our treasure wisely **Jesus** as Son of God, the promised Messiah, 'in whom are hid all the treasures of wisdom and knowledge of God.' Saviour and risen Lord.	**Key Studies:** **The nature of God:** Trinity; transcendent and immanent; mysterious and relational; loving unconditionally. **God** who gives gifts: of life, talents, choices, faith, and of God's self in the gift of **Jesus**, God incarnate, and the **Holy Spirit** - The person, powers and work of the Holy Spirit.	**Key Study:** **The courage of Jesus:** courage to trust **God** and resist pressure to conform, during his early years; to face and resist temptation; to be true to who he was and his purpose; to risk rejection and death when he challenged people; to face suffering and death for all people. Anointed for his task by the **Holy Spirit.**	Considering many beliefs about **God** [eg deism; polytheism; atheism; monotheism] and their effects on worldview. **Key study:** **Jesus as one who reveals God as loving, gracious, accepting, forgiving, in contrast to the legalistic, judging, rejecting God taught by the Pharisees.**	A **God** we could believe in: loving unconditionally, gracious, joyful, sensual, people-centred, restoring life and relationships, celebratory. [He let us discover chocolate!] **Jesus** reveals the true nature of God to us.
Values and Ethics	**Basis:** Making ethical decisions based on needs, and consequences, short and long term for *self*. Also 10 Commandments. Being a good friend—all values involved in that.	**Basis:** Golden Rule, 10 C's, Jesus' values [What would Jesus do?] Forgiveness, acceptance, generosity, gratitude, integrity. What makes something wrong? Consequences for *self and others*.	**Basis:** The Christian way of life according to the Bible. Valuing bodies and minds very highly. Difficult choices involving peers. **Focus:** The letter of James. Teens and sex: choices and consequences.	**Basis:** Example set by Jesus. Also personal convictions and values. **Focus:** Abortion. Competing *factors*, *consequences and rules* when making decisions. **Key study:** Sexuality	**Basis:** Normative Ethics: Consequentialism [Egoism and Utilitarianism], Deontogy [Act and Rule] and Agapism. Factors and competing values involved in making ethical decisions. **Focus:** Euthanasia.	**Basis:** Normative Ethics—revisited and applied. **Key Study:** **Sexual ethics,** based on 'Sex God' by Rob Bell. Peer pressure; global trade issues; social justice issues.

Scope and sequence map *[continued]*

YEAR LEVEL KEY STUDIES	YEAR 7	YEAR 8	YEAR 9	YEAR 10	YEAR 11	YEAR 12
	'SO COOL!' God's Rescue Plan, and Us	**'SEARCHING FOR TREASURE.'** Wisdom and Understanding	**'EYES WIDE OPEN!'** Fully Aware	**'COURAGEOUS LIVING'** Living from the Heart	**'WHAT YOU BELIEVE, MATTERS.'** Worldviews Grace vs Legalism	**'HOW TO STAY ON YOUR PERCH!'** Resilience *'This* is always about *that*!'
Relationship skills	Seeing all peers as of equal worth, uniquely gifted, and essential to the class. Identifying human weaknesses that make us vulnerable. **Key study: Friendship, 'best friends', making and changing friends; peer pressure.** Assessing people's aims, motives and methods.	Identifying what families and schools value; understanding why people value their religion. Understanding the power of attitudes and words to bless or destroy. Respecting people and their possessions; standing up to bullies; being a friend.	Sharing your picture 'from the inside'. Understanding human potential for good and evil. How to say 'no' without losing friends. Thinking about sexual relationships: temptation, opportunity, choices. The power of one to bless or destroy.	**Key study: Sex, God's perspective, risks, media, chastity.** Finding the courage to stand against injustice or to meet the needs of those who are disempowered and silenced.	**Key study: Intro to active reflective listening, and the solution focused approach to solving problems.** Dealing with sexual harassment; avoiding date rape and drink spiking.	**Key study: Sex, Love and marriage.** The link between sexuality and spirituality. People are icons of God, with dignity, innate worth, worth dying for; sensory beings. Schoolies. New active, reflective listening skills.
Personal skills [EQ] or wisdom	Self worth; gifted by God; knowing my strengths and weaknesses; an essential member of class. Understanding the power and impact of sin; having God in my life. Friendship skills. Knowing who you are.	Identifying what I value most and the impact that has on my choices. What the Bible says is worth treasuring. Identifying the 'Universal Questions.' Understanding God's way of life.	Understanding the '5 Dimensions' that make up my being; the nature of temptation and sin and its impact on self and the world. **Key study: my thoughts and feelings re faith, God and life, expressed in poetry.**	Understanding the meaning and nature of courage. Where courage comes from and its impact on self and world. Knowing your true identity and value; understanding binge drinking, drug use and eating disorders.	I know what I believe about: God, being human, a truly blessed life, what is important, Jesus, suffering, ethics, justice and myself. These form my worldview. Awareness and skills to solve problems, stay safe, and think positively.	Understanding the concept: 'This is always about that.' Applying it to sexuality and relationships; Acknowledging my worth; rejecting possessive relationships; having a vision of a loving marriage.
Bible: Stories Books Passages Skills	**Key study: Easter;** Jesus walking on water, calming storm, turning over tables in Temple, driving out demons. 10 C's. **Focus:** Joseph, Esther, [optional: Peter] Christmas: special star for special baby, new start; Revelation: a new world.	**Key focus: Bible skills; contents; metaphors.** Overview of Jewish Sacred History; Abraham. **Focus:** Moses and the Exodus. **Key study: Everything about Jesus!** Psalm 1:1-6;	Creation [Gen 1]; Trinity [eg Matt 28:16-20]; Personal God [eg Ps 23:1-20]. Sin and temptation [Romans 7]. Jesus' life experiences; Holy Spirit [32 scriptures], 1 Cor 3:16; Phil 4:8. **Focus:** Letter of James. Sex [eg Gen 2: 23-24] Christmas: the Magi.	**Key study: Gospel stories about Jesus revealing his courage.** Isaiah 53: 4-6; 61:1-2. Sexuality [eg Gen 1:27-28, Song 1: 2-3, Col 3:5-6]. Money: Pr 11:28; Matt 19:16-22; Lk 12:13-34. Identity and value [eg Ps 139].	**Key study: Clash between world views of Jesus and Pharisees** [eg Mk 7:1-8; Jn 8: 2-11]. Grace: Ephesians 2:8-9. Being human: Jn 10:10. The rights of others: Micah 6:8. Wisdom; Prov 3:13; 15:24; 16:16; 27:12. Love: 1 Corinthians 13:4-7	Freedom: Galatians 5:1; Ephes 2:8-9; Matt 11:28-30. God is love [eg Jn 3: 16; Lk 4:18-19; Mk 10:45; Matt 22:34-40]. **Key study: Sex and Love.** Phil 1:9 [Many in 'Sex God.'] **Key study: Justice:** [eg Mic 6:8; Isa 1:17; Amos 5:12]. Spiritual food: Matt 4:3. True identity [eg Gen 2:7; Ps 139]. Forgiveness: [eg Lk 23:34]

Scope and sequence map *[continued]*

YEAR LEVEL KEY STUDIES	YEAR 7	YEAR 8	YEAR 9	YEAR 10	YEAR 11	YEAR 12
	'SO COOL!' God's Rescue Plan, and Us	**YEAR 8** 'SEARCHING FOR TREASURE' Wisdom and Understanding	**YEAR 9** 'EYES WIDE OPEN!' Fully Aware	**YEAR 10** 'COURAGEOUS LIVING' Living from the Heart	**YEAR 11** 'WHAT YOU BELIEVE, MATTERS' Studies in Worldview	**YEAR 12** 'HOW TO STAY ON YOUR PERCH!' Resilience
Church; Christians and other great examples past and present	Christian sports people today.	<u>Optional study</u>: Church, what is it and why is it treasured by those who belong? Church's Year; meaning of Sacraments; rites of passage; church family. <u>Key study: Saints old and new.</u>		The courage of 'everyday' people: their stories. Oscar Schindler [others depending on the film studied. Eg: Corrie Ten Boom, Bonhoeffer; Rosa Parks, Romero].	Martin Luther: Grace vs Legalism in the church. Introduction to the Reformation. Nick Vujicic: Christian response to suffering. Elwyn Stonehouse: Slippery euthanasia.	What is a Christian denomination? Similarities and differences. The difference between denominations and cults. Johnny and June Cash: a marriage that grew stronger. William Wilberforce: one who fought for justice.
Service	Bringing Easter Eggs for distribution to Retirement Village; TRACC; Anglicare Teen Shelter at Beenleigh. Supporting other whole school service activities.	Gold coin collection and collecting goods for TRACC at Logan. Supporting other whole school service activities, including ABM, Archbishop's Appeal, natural disasters, and Compassion child.	Gold coin collection and collecting goods for TRACC at Logan. Supporting other whole school service activities, including ABM, Archbishop's Appeal, natural disasters, and Compassion child.	<u>Unit of work</u>: researching social or global issue. Planning class activity to help support it, then carry it out. Supporting other whole school service activities— as for other year levels.	<u>Unit of work</u>: choosing, planning and carrying out activity supporting local or global need or charity. Supporting other whole school service activities— as for other year levels.	<u>Major unit Terms 3 and 4.</u> Choosing, planning and carrying out class or year level activity supporting local or global need or charity. Supporting other whole school service activities— as for other year levels.
World Religions		**Introduction:** Symbols of 5 religions: Christianity, Islam, Buddhism, and Judaism. **Judaism Focus:** Why Jewish people treasure their religion. **Basis:** Using the Common Characteristics of religion.	**Options:** Buddhism **Focus:** Life of Buddha and key teachings. **Six Religions:** Confucianism, Buddhism, Islam, Shinto, Sikhism and Hinduism. **Focus:** What would your life be like if you followed one of these?	Islam **Focus:** The heart of Islam. **Basis:** using 'Concept Cracking' for students to frame and answer their own questions.	**Options:** What Hinduism, Buddhism, Islam and Christianity teach about suffering. **Cults**—if not using the Year 12 book. **Focus:** Scientology **Basis:** Applying the common characteristics of cults to Scientology and drawing conclusions.	**Key Study:** <u>Cults</u> **Focus:** The characteristics of cults. **Basis:** Applying the common characteristics of cults to the chosen religious groups and drawing conclusions.

All Saints Anglican School:
how we do things at All Saints

Assumptions and values

Christian Living has to be intrinsically engaging and not assessment driven. Focus is on "living" - connecting through a focus on relevant [cultural, age-appropriate] issues with an underlying Christian and biblical basis/reflection.

Answering the question - Does this Christianity stuff work in real life?

- CL is integrated into the overall chaplaincy ministry
  - Links to chapels
  - Includes prep for admission to communion, some confirmation prep

- CL is taught primarily by the chaplaincy team, creating links between classroom, worship and pastoral aspects of ministry

- "We're not all Christians and we're not all Anglicans"

- We don't assume a Christian faith

- Worship that is inclusive and experiential

- CL classes that are inclusive and informative

- Creating opportunities for voluntary growth and involvement - Communion, Alpha, Confirmation

Christian Living at All Saints

Ultimately, when students leaves All Saints:

- A clear intellectual understanding of the Christian Gospel message

- A positive experience of CL classes [interesting, relevant, informative, fun]

- Respect and positive experience of CL teachers and Chaplains
  - Good Ambassadors
  - Good listeners
  - Encouragers and affirmers
  - Accepting and not dogmatic

Year Levels and Study Material Junior School [Prep to Year 6] "Connect"

Middle School [Years 7 - 9] [Elroy Mee's booklets]
Senior School [Years 10-12]
Years 10 and 11 [Our own programs - still in development]
Year 12 - Seminars

Section 4

Sample units of work from the work programs

Exemplar units:

Refer to the on-line group for work samples:

The samples are here:

http://groups.yahoo.com/group/BrisbaneAnglicanRE/

Section 5

Supporting statements

These chapters can be accessed in the files section of the on-line group for RE teachers at http://groups.yahoo.com/group/BrisbaneAnglicanRE/