a BIBLICAL STUDIES framework

Creation  Fall

Redemption  Consummation

for ANGLICAN SCHOOLS years 7-10

May 2015
A Biblical Studies Framework for Anglican Schools
Years 7-10

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A Biblical Studies Framework for Anglican Schools Years 7-10 is published by Anglican EdComm, Diocese of Sydney to promote discussion and facilitate innovative curriculum development and implementation within Anglican schools. The opinions expressed in the document are solely the responsibility of the author and do not necessarily reflect the position of the Commission or the Diocese on every point. The material printed in this document may be reproduced for study and conversations subject to an inclusion of an acknowledgement of the source and with permission of the publisher.
Paul, Silas and Timothy,

To the church of the Thessalonians in God the Father and the Lord Jesus Christ:
Grace and peace to you.

We always thank God for all of you, mentioning you in our prayers. We continually remember before our God and Father your work produced by faith, your labour prompted by love and your endurance inspired by hope in our Lord Jesus Christ. For we know, brothers loved by God, that he has chosen you, because our gospel came to you not simply with words, but also with power, with the Holy Spirit and with deep conviction. You know how we lived among you for your sake. You became imitators of us and of the Lord; in spite of severe suffering, you welcomed the message with the joy given by the Holy Spirit. And so you became a model to all the believers in Macedonia and Achaia – your faith in God has become known everywhere. Therefore we do not need to say anything about it, for they themselves report what kind of reception you gave us. They tell how you turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead – Jesus, who rescues us from the coming wrath.

Chapter 1 of Paul’s First Letter to the Thessalonians
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Foreword

Anglican EdComm has produced this Biblical Studies Framework in response to requests from secondary Biblical Studies teachers. Some schools may embrace the framework in its entirety while others may use it as a stimulus or a reference point for the gradual revision of their existing programs. I want to make it clear that this framework is not intended to be definitive nor mandatory. It is not a syllabus. The scope and sequence, or ‘course outline’ as it is described on pages 25-30 is just one way of illustrating the assumptions, objectives and principles discussed in the preceding pages. It is these assumptions and principles which are the most important component of the document.

The framework has been developed under the leadership of Ruby Holland over the past eighteen months through consultation with scores of teachers and school chaplains. Anglican EdComm appreciates the ideas, questions and suggestions offered by the teachers who took time out of their busy schedules to reflect on the different draft versions which preceded the present version. Their names appear at the end of this document.

It is envisaged that this edition of the framework will undergo further revision and refinement over the next few years as teachers experiment with it. It is also our intention to extend the framework to cover Years K-6 and Years 11-12 in the near future.

The Biblical Studies Framework will be complemented by other Anglican EdComm publications some of which are referred to in Part 8. Every teacher of Biblical Studies is invited to contribute a Unit of Work which will be accessible through a password-protected section of the Anglican EdComm website (www.edcomm.org.au) to teachers in other Anglican schools who also contribute a Unit. Through sharing expertise with one another, we hope this will lighten the programming burden for everyone.

Anglican EdComm will be supporting schools in their use of the framework by consultancy and high quality professional development. We trust that God will use the framework for the extension of his kingdom.

Dr Bryan Cowling
Executive Director
Anglican EdComm
1. Rationale

The Diocesan Policy Statement on Education states: ‘Christian education is the effort to make available to each generation...the knowledge of God and of ourselves as revealed in the Bible and expressed in the accumulated treasures of Christian life and thought. Through such Christian education by the gracious activity of the Holy Spirit personal growth is nurtured and the Christian Faith together with its cultural heritage is conserved, transmitted and renewed across generations.’¹ In this endeavour, the Bible is foundational; hence the naming of the course ‘Biblical Studies’.

Teaching in an Anglican school is a high calling, supported by centuries of tradition in academic excellence and pastoral care. We share in a blessed heritage, focused on a clear Biblical vision of ‘the good’ and what it means to live a ‘good life’. The Bible characterises it as ‘wisdom’ and so it is in Anglican schools that education is seen as nothing less than

*the intellectual, spiritual and moral formation of students as created beings of a loving and holy God.*

The routines and rituals that are practised in the community are crucial to such formation, with students developing a certain orientation toward the world² through the community’s practices. Such worldview-forming routines and rituals include our ordinary classroom practices as well as chapels, assemblies, sport and co-curricular activities. All these practices can be evaluated in the light of principles and theological insights drawn from the Bible that may be referred to as a Christian worldview. The clear articulation of a Christian worldview is an important tool for critiquing the Spirit of the Age, as is a fair examination of alternative religions and worldviews.

While much of a school’s formative impact on students functions at a pre-cognitive level, it does not follow that the Christian faith is irrational or opposed to academic pursuits. Bible-based Anglican theology provides us with a strong set of ‘control beliefs’³ with which to critique the values and beliefs at the heart of worldviews (see Biblical Assumptions on p.6). God in his mercy has extended common grace to all people to access truth; however people are prone to distort the truth, preferring to leave God out of their materialist/naturalist worldview. We need to discern the tension between the Christian story and the story of our culture so we can speak into it with wisdom. In this regard, key Christian doctrines need to be taught purposefully.

The Biblical Studies classroom provides a hospitable space in which all students are cared for, where Christian living is modeled and where students are encouraged to make meaning through the lens of a Christian worldview. Pedagogy then becomes a crucial element of the Biblical Studies program, providing both a model and the critical tools for living in relationship with God and other people. The praying, serving, godly teacher can be a powerful channel of God’s grace to students.

Biblical Studies presents a body of knowledge about God, the loving and gracious creator, redeemer and judge; about Jesus Christ, His Son who is the Saviour of the world and about the Holy Spirit, our guide and comforter. It seeks to give coherence to what is learnt in other disciplines by acting as the central integrating subject. It seeks to give coherence to what is learnt in other disciplines by acting as the central integrating subject. It is the place to ponder the nature and purpose of other subjects and to model this exploration of meaning for teachers of all subjects. It attempts to place within the broad creation, fall, redemption and consummation motif all of human history and endeavour. However, being bathed in prayer both in and outside the classroom, all involved in the course are constantly reminded of their dependence, ultimately, on their loving heavenly father. It attempts to place within the broad creation, fall, redemption and consummation motif all of human history and endeavour.

2. Aims

The framework aims to:

1. present the gospel in a clear and developmentally-appropriate fashion so that students are challenged to commitment by the claims of Christ. This is the great confessional aim of Biblical Studies and is foundational to all other aims.

2. focus on the nature and role of the Father, Son and Holy Spirit;

3. function as the integrating, meaning-making core of the curriculum;

4. link with the ‘mainstream’ subjects by considering the big questions raised in those areas;

5. train students to read the Bible with a literary hermeneutic by studying examples of each type of literature encountered therein;

6. include a vibrant Bible reading in every lesson, so students develop an appetite for it;

7. present the gospel meta-narrative in terms of Creation, Fall, Redemption, and Consummation;

8. consider a Christian worldview and alternatives, incorporating the meaning of life, the nature of people and how we know;

9. consider religious claims in a pluralistic society, including the major world religions, and

10. encourage the development of Christian virtues;

11. provide opportunities for practising spiritual disciplines that foster growth as a Christian, especially prayer.
3. Biblical Assumptions

Anglican schooling is based on the belief that:

- There is one God, eternal in three persons – Father, Son and Holy Spirit – the only creator, sustainer and sovereign Lord of heaven and earth.

- The Holy Scriptures of the Old and New Testaments are the only inspired and infallible written revelation of God to humans, and are the supreme authority in all matters of faith and life.

- Humans were created in the image and likeness of God, to be stewards over the earth in order to bring glory to God. This is often referred to as the ‘cultural mandate’.

- Through Adam’s transgression all humankind became disobedient, guilty and under the righteous judgment and condemnation of God. This fall from grace has affected the whole of creation, resulting in the imperfection of a suffering world.

- The world, by God’s common grace to humankind, still retains natural and cultural blessings that support human flourishing. God grants a stability to His creation that gives us confidence to explore, know and develop it.

- God through his grace and loving kindness has reconciled, restored and forgiven those who, through faith, have called upon Jesus Christ, the only mediator and Saviour, who through his death and resurrection has made a perfect satisfaction for our sins and redeemed us from death.

- The Holy Spirit applies the benefits of Christ’s redemption to individuals by working in them regeneration, faith, repentance, sanctification and ultimate glorification.

- Jesus Christ has gathered to himself one holy, universal church which he preserves and defends by his Spirit and Word, to be his ambassadors to a rebellious world. This is often referred to as the ‘evangelistic mandate’.

- Those who are justified by faith are called on to be transformed by the renewing of their minds so that they may love the Lord their God with all their heart, mind, soul and strength and their neighbours as themselves. This is often referred to as the ‘moral mandate’.

- God in his love wants and answers our prayers. Prayer is the chief means by which people develop their relationship with their heavenly father, acknowledging their dependence on him.

- All humanity is called to live faithfully and practically in the light of the final consummation of the work initiated by the resurrection of the Lord Jesus, which will find its end point in the new heavens and earth. He will return to bring justice and shalom to the earth and to unite his church at the end of time.
4. Course Objectives

The following list is by no means extensive or exclusive. The context of a school may require a greater emphasis on some of these objectives and the omission of others. However, they do provide a sound overview of the scope of this important area of study in the Anglican school.

The objectives function as organisers of the outcomes and content and provide an integrated vision of the course. The traditional Knowledge, Understanding and Skills, Values and Attitudes division of objectives in, for example, the Board of Studies’ syllabi is replaced with an approach more suited to the confessional aims of Biblical Studies in an Anglican school. Background resources are listed to support teacher understanding of the objectives and to act as a foundation for planning content that promotes the achievement of the outcomes.

The seven major objectives of Biblical Studies are:

Objective One: The Bible

Students will have an understanding and appreciation of the history, structure, content and core theological themes of the Bible and develop the interpretive skills needed to access and apply them. Within the Bible’s pages God reveals himself and his saving purposes for humanity. It is important that students understand and experience that God speaks today through his living and active Word. Exposing students to a representative range of Bible books is therefore central to the subject. Anglican practice is developed from biblical understandings and should be seen by students as open to critique on the basis of criteria formed by biblical principles and truths. These key biblical truths are outlined in Section 3 of this document. Further, students are being prepared for a life without the guiding hand of the Biblical Studies teacher and should be trained in the interpretive skills necessary for effective independent reading of the Bible. These key biblical truths are outlined in Section 3 of this document. In particular, core theological truths about God, man, knowing and the ‘good life’ focused on Christ’s return, need to be thoroughly explored as a foundation for evaluating worldviews (see Objective 3). Further, students are being prepared for a life without the guiding hand of the Biblical Studies teacher and should be trained in the interpretive skills necessary for effective independent reading of the Bible. These skills can be easily articulated during the exploration of biblical text and thus empower students to read the Bible without the hindrance of exegetical fallacy. The key to much of our reading of Scripture lies in its literary genres. Narrative, mythic, poetic, prophetic and wisdom genres are each explored in the context of study of particular books of the Bible.

Background Resources

God’s Big Picture by Vaughan Roberts, IVP, Downers Grove, Ill. 2002
A simple but comprehensive overview of the Bible.

An examination of the impact of the King James Version of the Bible on the history and culture of English-speaking countries, with a special focus on Great Britain.

According to Plan. The unfolding revelation of God in the Bible by Graeme Goldsworthy, IVP, Downers Grove, Ill., 2002
An overview with a theological emphasis.
Objective Two: The Gospel

Students will know that the gospel of Jesus Christ presents the call to a personal relationship with God through faith in Jesus Christ and be challenged to find their identity and purpose in him.

Given its cognitive as well as its affective and volitional role, Biblical Studies is a wholistic subject, appealing to the intellect, the emotions and the will. It takes on a pivotal function in a school’s curriculum framework. It is here that students are regularly led to ponder purpose and meaning in the rest of their studies and in life generally. It is in Biblical Studies that students are challenged to consider Christ as the key to the flourishing life, for Biblical Studies is unashamedly confessional. This means it aims to present the gospel of Jesus Christ to students in a clear and thorough way so that they are captivated by its imaginative and powerful worldview, challenged by their own need of a Saviour and ultimately seek to commit their lives to Him, confessing Him as Lord. This does not imply the need to evangelise in every lesson, nor to manipulate student emotions. It frees the teacher of Biblical Studies to teach wholistically and expectantly, demolishing the misunderstandings clouding the wonderful gospel of Jesus Christ. The major section of the framework, Learning from the Bible includes a study of a gospel each year so that students are given many opportunities to consider Christ.

Background Resources

http://www.redchurch.org.au/uber/schools/
Offers a framework for understanding students in the 21st Century.

Soul Searching. The religious and spiritual lives of American Teenagers by Christian Smith with M.L. Denton OUP, N.Y. 2005
Although American in origin, the insights are too valuable and broadly applicable to ignore.

Five Views on Apologetics edited by Steven B. Cowan, Zondervan, Grand Rapids, 2000
Propositional, relational and formational approaches are examined for their strengths and weaknesses in the service of the gospel.

Objective Three: Religions and Worldviews

Students will acquire a deeper understanding of the contestable areas of creation, knowing and personal identity. They will be able to evaluate religious and secular worldviews and practices and engage in a respectful dialogue with those who hold differing views.

Biblical Studies endeavours to model reasonable and loving dialogue with those who hold alternative worldviews. These worldviews include the major world religions and what might be termed the individual ‘counterfeit gods’ of money, sex and power.\(^4\) By examining these worldviews, the tendency to find identity in things and experiences is challenged, as is the obsession with

personal image. It has been said that modernism meets postmodernism in our society’s consumerism. Consumerism in turn brings together scientism, technism and economism in an irresistible triumvirate. The pages of our newspapers attest to this and students thus need to explore the personal implications of the dominant worldview. Students in their middle years are also conscious of the truth claims of other major religions and need support to defend the Christian faith in a pluralistic society that is often intolerant of it. There is a need for an apologetic that is both ‘unapologetic’ and devoid of triumphalism. This objective has an emphasis on analysis and understanding of foundational issues as a basis for considering the issues of Objective 4. These relate to the rest of their studies and school activities as a preparation for a life of service.

Background Resources

*The Transforming Vision* by Walsh, B.J. and Middleton, J.R. IVP, 1984
This is the classic beginner’s text for understanding and articulating worldview.

*Counterfeit Gods* by Tim Keller, Dutton, NY, 2009
In applying the concept of worldview to 21st century humanity, Keller identifies power, wealth and a host of other idols that we need to demolish before our students will consider Christ.

Darwinism and Freudism are still potent in their ability to capture the imagination of students. Students need to know the results of succumbing to these in cultural and personal terms.

‘Mere Christianity’ for the 21st century.

*The Universe next door* by James W Sire, IVP, Downers Grove, 2004

Objective Four: Everyday Faith

*Students will develop an understanding of the extensive nature of Christ’s Kingdom, including its relevance to the subjects they study, their future work and current leisure activities, and be challenged to serve him and others in enjoying and stewarding creation.*

Anglican schools uphold a biblical understanding of people by not excluding consideration of students’ spiritual nature from any aspect of its curriculum, written or hidden. As the Diocesan Policy states, ‘The great biblical goal of presenting people mature in Christ encompasses the whole of life in every facet...(including) the development of personal knowledge and understanding, skills, character and virtues.’ As students develop a deep understanding of the foundations of Christian worldview as indicated in Objective Three, they can develop criteria by which to evaluate the knowledge they explore in their classrooms. Every subject is founded on assumptions about God, people and knowledge. Exploration of these assumptions can prove a fruitful apologetic for Christian faith as it uncovers the beliefs at the heart of each subject. This objective also promotes an understanding of the whole of life as either lived by faith in the one true God, or lived in rebellion against him. It seeks to negate the false division between the sacred and the secular that

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relegates faith issues to Sunday and quarantines the work and leisure week from Christ. Inspiring students to use their gifts in caring for and developing creation is a major aspect of this objective.

Background Resources


This is an essential and easily accessible text for understanding the implications of a Creation-Fall-Redemption-Consummation schema for education.

Believing Again. Doubt and faith in a secular age by Roger Lundin, Cambridge, 2009

An example only of the type of book that is now available in relation to each area of the syllabus, in this case English and History, with a smattering of Science.

Exploring Teaching and Learning in English with the Eyes of Faith by AEC, Sydney, 2013
Exploring Teaching and Learning in Mathematics with the Eyes of Faith by AEC, Sydney, 2013
Exploring Teaching and Learning in History with the Eyes of Faith by AEC, Sydney, 2013
Exploring Teaching and Learning in Science with the Eyes of Faith by AEC, Sydney, 2013
Exploring Teaching and Learning in the Arts with the Eyes of Faith by AEC, Sydney, (tba)
Exploring Teaching and Learning in PD/H/PE with the Eyes of Faith by AEC, Sydney, (tba)

This is a series of books that surveys Christian scholarship in relation to the major theological questions at the heart of each subject in the school curriculum. Each booklet seeks to uncover and explore the knowledge issues that are already present in the subject area rather than artificially imposing an external set of doctrines on the subject. A Christian perspective on God, people and knowledge form the criteria for evaluation. Included are implications for teaching each subject from a Christian perspective and some simple sample units.

First Century Answers to 21st Questions by David Cook, SMBC Press, 2003

Objective Five: Church History and Biography

Students will appreciate the way in which the Christian church (with a special focus on the Anglican Church) and key people of faith have contributed to society and culture and can provide models of faith and practice.

Students should be encouraged to celebrate the history and practice of the universal church, and the Anglican Church in particular, for its role in God’s kingdom. The emphasis on gospel proclamation, the heritage of scholarship in all areas, and a heart for social justice has had a considerable impact on the welfare of Australian society. Such a heritage should be celebrated. So should the lives of those who hold the faith in both ordinary and extraordinary circumstances, especially 21st century examples. This taps into the current emphasis on personal story and opinion. It also provides real tangible models for living in a sometimes-bewildering world. This aspect of the course may be taught effectively in an integrated fashion: church history through the biography of key Christians.
Background Resources

http://www.sydneyanglicannetwork.net/images/historyofsydneydiocese.pdf

A succinct survey of the history of the diocese, although lacking any critique.


The antidote for any student who is convinced by claims that religion is ‘toxic’.

**Jesus Christ and the Life of the Mind** by Mark Noll, William B. Eerdmans, Grand Rapids, 2011

It is important that students realise that Christian heritage extends to the subjects they study as well as social and ethical issues in broader society.

**Amazing Grace. William Wilberforce and the Heroic Campaign to End Slavery** by Eric Metaxas, Harper One, Grand Rapids, 2007

This includes questions for reviewing the movie, which is a powerful testament to the persistence of a faith-based movement.

**True Believer. The story of Dietrich Bonhoeffer**.

This is a brilliant re-enactment by the BBC of the life and death of a modern Christian martyr, raising many issues about ‘just war’, self-sacrifice and the personal, social and political implications of focusing on the one true hope, Jesus Christ.

**Objective Six: Spiritual Development and Service**

_Students, as spiritual beings, will develop this aspect of their nature through living in Christian community, participating in worship services, practising the spiritual disciplines and performing and reflecting on acts of service._

In contrast to the dominant spirit of the age, Biblical Studies supports students to understand that the whole of life is worship. This is a foundational truth so that students understand that their primary need is not for external religious observance but for salvation and sanctification, inner cognitive and volitional change. By exposure to the living traditions of the Christian church, students experience, participate in and are challenged in their heart responses to God and other people. Opportunities must be given to students to pray, read the Bible and participate in Christian celebrations, eventually taking leadership in student groups and assemblies. Students also need to be challenged to go beyond an appreciation of service for its personal benefits and to see it as an outworking of the love of Christ. Through its close contact with the community, the Anglican school provides its students with the opportunity to apply learning to real life service situations. Reflecting on their own values and privileges in response to service opportunities, students are challenged to adopt the ‘upside down’ values of Christ’s kingdom. Service opportunities might also provide a bridge to the local churches that are so necessary for the ongoing spiritual health of both students and the nation. Attendance at a church of their choice is therefore strongly encouraged and strategised in this objective.

**Background Resources**

**Desiring the Kingdom. Worship, Worldview and Cultural Formation** by James K. A. Smith, Baker Academic, Grand Rapids, 2009

Smith asserts that worship precedes worldview. Therefore schools must look to the formative aspects of their practice.
**After Virtue. A study in moral theory, 3rd Edition** by Alasdair MacIntyre, Univ. of Notre Dame, Notre Dame, Indiana, 2007

This is the classic study of character formation on which many of the latest approaches to religious education are based.

**Engaging with God. A Biblical Theology of Worship.** by David Peterson, IVP, Downers Grove, 1992

Although quite old now, this survey of the Old and New Testaments in relation to ‘worship’ is still available on Amazon and still the definitive study.

**Objective Seven: Ethics**

*Students will recognise the relationship between faith and moral behaviour in a wide range of personal and public ethical issues and be challenged to live godly lives.*

This area should not be treated in such a way that moralising becomes the modus operandi. The grounds upon which people make ethical decisions should be the focus of Objective Seven, while exploring many approaches to the major ethical challenges of our day. Sex, relationships, technology and identity: all issues relevant to middle school students seeking meaning should be worked through to demonstrate the relevance of the gospel. There is often a tendency to make debates about ethical issues the focus of Christian perspectives in the subject areas of Objective Four. Although the use of each subject for the benefit of humanity is a worthwhile value to promote, this approach tends to leave the subjects to secularising influences in every other aspect. The link between ethical choices and foundational beliefs is a key element of this objective and applies equally to the subjects studied as well as the moral choices made by students.

**Background Resources**

**The How and Why of Love. An introduction to evangelical ethics** by Michael Hill, Matthias Media, Kingsford, Australia, 2002

Ethics are relationship-based: a foundational text for introducing ethical theory to students.

**Joined Up Life** by Andrew Cameron, Wipf and Stock, Eugene, OR, 2013

A comprehensive text dealing with 21st century ‘hot button’ topics as well as foundational issues.

5. **Links with Other Subjects in the Curriculum**

Biblical Studies is the integrating subject of the curriculum framework in an Anglican school as it seeks to place within the broad ‘Creation-Fall-Redemption-Consummation’ framework all of human history and endeavour. It is the source of meaning for all learning. It will thus draw from and contribute to the learning outcomes of the other learning areas. It will also challenge some of the presuppositions, frames of reference, methods and formative practices that are contained in the disciplines. To do that, requires an understanding of the big picture of the learning framework of the school and a positioning of the subjects with their varied assumptions. One of the ways to do this is by exploring the key theological questions.

For example, Year 7 students will be introduced to the skills of History in their History lessons; but the Biblical Studies teacher can helpfully support this by exploring at a simple level the perspectival aspect of the subject. This alerts students to the role of belief in personal and cultural perspective
and assists them to think more critically about the versions of history (including versions of the Jesus story) that they read and hear.

This approach is in accord with the Learning Across the Curriculum emphasis evident in the Board of Studies syllabi. Obvious links to these components of the new syllabi are marked with an asterisk in the framework. In schools that have adopted middle schooling practices, links are also facilitated by project or inquiry-based learning. However, exploring links will, in every case, require collegial cooperation, sensitivity and goodwill for the sake of deep learning on the part of the students. Staff from other subjects can be brought in to address the issues in which teachers of Biblical Studies feel they lack competence. However, these links should not be overlooked as they are the key to restoring Biblical Studies to its integrative role instead of its languishing at the margins.

Two questions related to meaning and purpose begin any exploration of each subject in an Anglican school as we seek to support the formation of students towards a flourishing life:

1. How does this subject contribute to the Christian meta-narrative of the school?
2. How can we use this subject to help bring renewal of creation?

In promoting the integrative role of Biblical Studies, it is important to address the contestable belief issues of the subjects from a Christian perspective. We must not allow the dominant secular worldview to remain in its default position as meaning-giver and assumed basis of all knowledge. Some of the key belief-based assumptions of the other subjects are addressed on the following pages:

**English**

**Key Questions:**

1. What is the role of creativity/imagination and skill in English?
2. Are there valid criteria for assessing quality in texts?
3. Are there Christian ways of listening, viewing and reading text?
4. Is the Bible literature?
5. How are religio-cultural viewpoints reflected in language and literature?

It will be readily apparent that there are significant links between English and Biblical Studies. Reading, listening, interpreting and communicating are all skills that are important for both areas and require the teaching and practice of related skills. The ability to identify, understand and respond to different text types is common to both disciplines, so hermeneutics and perspective are key concepts in both subjects. The worldviews of writers and characters in literary works and the media provide a non-confrontational way of applying Biblical Studies learning to life. Of special relevance is a Biblical understanding of people that will frequently be challenged or indeed supported in texts selected for English study.

English contributes to the Christian story by being the means of communicating meaning and, in the case of literature, imposing a sense of order on the world. This sense depends on the composer’s worldview and is a response to God’s world. Literature is distinguished as a vehicle for aesthetic delight in concrete, enacted human experience. There are some who go further and claim that worldview determines language, setting the parameters of what is possible in thinking about the world. Nevertheless, English language and literature remain strong areas of meaning-making for students as stewards of God’s world who speak the truth in love.
Similar links can be found in the exploration of LOTE from a Christian perspective. Alternative motivations and hence modes for learning language can be developed. Language learning can be constructed as hospitality towards the stranger and a recognition of the spiritual nature of people in cultural practice. Biblical Studies can support this approach and link as well to the Learning Across the Curriculum areas of Literacy (L) and Intercultural Understanding (IU).

Mathematics

Key Questions:

1. Why is Maths so efficient at reflecting the way the universe works?
2. What is the relationship of Maths to reality?
3. Is Maths discovered as existing from eternity, or is it created by mankind?
4. What do numbers symbolise?

Since Mathematics employs a process whereby logic is applied to problems in order to solve them, it will have an important contribution to make to critical thinking in Biblical Studies. However, there are certain key issues that all philosophers of Mathematics are involved in exploring and they involve beliefs about reality and the human person.

It is generally agreed that Mathematics involves a search for universal truths about quantity, shape and pattern in the world. The main disagreement is over whether those truths are created in the human mind and imposed on the world in a sort of ordering process or discovered in creation as existing from eternity as some sort of platonic ideal. Christian Platonists such as John Polkinghorne would claim the latter as he sees the mind of the creator in his creation. Students of Biblical Studies can at least explore these answers for their agreement with Biblical theology and see Mathematics as a human response, a numerical framework developed for the understanding and manipulation of the environment in the service of God and people.

Science

Key Questions:

1. Is Science the only reliable form of knowledge?
2. How is the methodology of scientific inquiry affected by values?
3. What is the biblical basis of modern science?
4. How does an understanding of the world as having ‘dynamic stability’ affect the study of Science?
5. Can any entities or events exist beyond the scope of scientific inquiry?

The links and disagreements between scientific explanations of human origins and the biblical picture provide useful avenues to explore human meaning and purpose; however students should not be allowed to remain mired in the evolution debate without progressing to the deeper issues presented by this discipline. The way in which knowledge is constructed and advanced should also be explored. Recent technological advances such as human cloning raise issues that students need to understand as they will have to play a part in their resolution. Links to the Australian Curriculum may be made through the issues of sustainability and environment and what that means in terms of a Christian perspective of Science (SE).
History

Key Questions:
1. In what direction is history moving?
2. How does an understanding of history as literature affect our study of the subject?
3. What is the relationship between history, objectivity, truth and reality?
4. How should we choose what to explore in history?

Student learning in History provides the background for understanding about people from other times and places. The beliefs of other people form a significant part of all learning areas. Links with the Australian Curriculum may be made through exploring the history of indigenous peoples (AHC). The Learning Across the Curriculum area of Civics and Citizenship opens up questions of what is a good citizen, what is justice and the role of governments and churches in a postmodern, pluralist society (CC). The centrality of Jesus Christ to world history must also be emphasized by both subjects as his conquest of death in an historical act is a key to all of Biblical Studies.

The Arts

Key Questions:
1. Why can art never be neutral?
2. What are the respective roles of imagination/creativity and skill in the production of the Arts?
3. Are there criteria for quality in the Arts?
4. Where should Christians draw the line in the selection of material both for making and responding?
5. Are there distinctively Christian ways of responding?

There has been a renewed interest in the Arts for their contribution to a flourishing life, as well as contemporary Christian gatherings. Students find involvement in this area highly rewarding and the use of strategies originating in this area is of enormous help for them to process and respond to Biblical Studies. But there are significant areas of each Arts subject that need to be addressed to support a Christian perspective. They are found in these questions above.

PD/H/PE

Key Questions:
1. What is the role of each aspect of a person, including body, mind and soul?
2. What might be motivators for personal development and health?
3. How do we develop principles for healthy living?
4. What should be the basis for a healthy sense of identity and/or resilience?

There are strong and obvious links between this subject and Biblical Studies in the area of an understanding of people. Teachers in this area are constantly aware of the impact of secularised versions of persons on the identity and choices of students. As well as a clear exploration of the nature of people, Biblical Studies can provide biblical principles for flourishing in this world, for living what sociologists term ‘the good life’.
Key Questions:

1. In what way can work performed by the hands be considered dignified?
2. Are there criteria for quality in the Technologies?
3. What are the respective roles of imagination/creativity and skill in the production of Technology?
4. What is the relationship between theory and practice in the world of technology?

The way we use technology lies at the heart of postmodern society and the way students develop their identity. The how, why and effect of technology are key areas for exploration in both subject areas. The design process as highlighted in the Board of Studies syllabi can become a little like the scientific method: a process presented as neutral when in fact at all stages, the choices of the practitioner are based on his or her values. Biblical Studies can helpfully address this in concert with the TAS teachers.

6. Course Outcomes

According to the NSW Board of Studies, ‘Syllabus outcomes expand the objectives to explain what students are expected to achieve at the end of each stage. They indicate the Knowledge, Understanding and Skills as well as the Values and Attitudes which most students are expected to gain as a result of effective teaching and learning.’

Biblical Studies is divided into four main learning areas with outcomes linked to the objectives. These outcomes appear in the framework with a brief description of the content to be used. In most cases, a question is posed as a possible basis for guided inquiry or project-based learning.

Key to Outcomes:

- **S** = Structure of the Bible
- **T** = Theology
- **I** = Interpretative skills
- **G** = Gospel/evangelistic emphasis
- **R** = Religion and worldview
- **EF** = Everyday Faith
- **E** = Ethics
- **Sp** = Spiritual formation and worship
- **H** = Church history
- **B** = Christian biography

It is important to note that the proportional allocations of time to the objectives/outcomes are only suggestions. Schools will need to adapt these according to staff interests and students’ needs. Teachers are encouraged, however, to program with some attention to each of the four main learning areas so that students develop an appreciation and understanding of each. This may of course be done by integrating several areas. For example, in addressing the issue of suffering in Year 8 (*.2.R) students can use the example of William Wilberforce and the issue of slavery (8.3.B) and the links between Wilberforce’s group and early Australian church history (8.3.H).

The outcomes are arranged in a framework that seeks to support student understanding of the meta-narrative of the Bible. This will appear in its full form in each year of the course; however Year 7 focuses on the theme of Creation, Year 8 focuses on the theme of Fall, Year 9 focuses on the theme of Redemption and Year 10 focuses on the theme of Consummation. Not all outcomes relate directly to the theme for the Year. For example, Outcome 8.5 considers the authority and reliability of the Bible through links between Matthew and Old Testament prophecy. While the topic relates to God’s intervention in his Creation as a response to the Fall, recognition of the relevance to that Year’s theme would come as a by-product not as an emphasis of the topic.
There is no particular sequence in the outcomes for each Year; however, there is sequencing across the type of outcome. Student understanding of the previous Year’s outcome in that area could be used as a ‘way in’ to the current one. For example, the History Outcomes, 7.3.H – 10.3.H can be seen as roughly chronological.

Even more importantly, the sequence of systematic theology across the very first outcome of each Year should be noted. 7.1.T explores the nature of God the father and implications flowing from belief in a Creator God. 8.1.T presents Jesus Christ and his sacrificial response to the Fall. 9.1.T explores the work of the Holy Spirit in Redemption and sanctification and 10.1.T examines ten major doctrines of the Christian faith. Other such examples can be seen by following an outcome across the four Years.

7. An Appropriate Pedagogy

Pedagogy is a much richer and broader term than teaching technique or teaching technology. The pedagogy you use is possibly the most significant thing you do as a teacher and it has the potential to have the greatest impact for good and for God that you do. On the other hand, pedagogy done poorly or without purpose could be the most damaging thing you do to your students. It would be quite disastrous, for instance, to simply present a formulaic answer to any of the above questions posed in the subjects. Instead, we must seek to pose them in terms that are seen to be relevant to what students are studying at the time as well as addressing personal interests of students at that age.

Every day, every hour in fact, as a teacher of a class of students, whatever its size or whatever their age, you are forming them. Part of the time you are informing them but all of the time you are forming them. The pedagogy you use is the result of the many choices you have already made, as well as the many choices you make before you step inside your first lesson on Monday mornings.

At some stage, you chose to become a teacher or perhaps a chaplain. In so doing you chose to enter a profession which is all about formation. You chose to enroll in a course or courses through which your mind, your habits, desires, values, beliefs, interests, concepts and view of the world was formed, maybe even re-formed many times over. Then you chose to work in an Anglican school that promotes a certain vision, mission and goals. These are major choices.

When you enter the classroom you’ve generally chosen a goal for the lesson and a course of action, you’ve determined the manner in which you will enter the room, what you will say, how you will say it, to whom you will speak, what eye contact you will have, where you will stand, how you will deal with unexpected questions or behavior. There are hundreds of what appear to be mini-choices that need to be made before and during any lesson. A lot of these choices are like driving a car: habitual and often unarticulated.

Your pedagogy is the amalgam of all these choices, shaped by your beliefs, your values, your desires and your habits, whether you recognize them explicitly or not. That’s why Professor Trevor Cairney, in *New Perspectives on Anglican Education* claims that “it is educational pedagogy that ultimately gives shape to the very nature, climate and culture of the classroom.” It is through our pedagogy as well as our content that we are able to create a distinctively Christian education.

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Three main features of such a pedagogy should be noted in relation to Biblical Studies. The first relates to the goal of our teaching, the second relates to the nature of the learners and their learning and the third relates to the nature of our society. Our task as teachers is underpinned by a priority that acknowledges God’s purpose for creating us in his image ‘to be people who live and relate in word and action to the God who made known to us the mystery of his will, according to his purpose, which he set forth in Christ.’ [Ephesians 1.9] Good Christian pedagogy requires teachers mirroring the person of Christ to make good and wise choices in their pedagogy each day.

Our goal, therefore, is the formation of the whole person, not just for the duration of their schooldays or the early post-school years, but for eternity. Why do we teach? Surely, we do it to intentionally shape the habits and to form the desires and passions of the kingdom of God of the next generation. The nature of Biblical Studies in Anglican schools is not phenomenological but confessional. Every lesson through its rituals, patterns and routines contributes to this formative, confessional process. This is the foundation on which all of our teaching stands or falls.

If the goal of our pedagogy is distinctly Christian, so must be our vision of the children and young people we teach. They are created in the image of God, they are spiritual beings, but they are also sinful beings, they are embodied, they are unique, they have particular strengths, talents, desires, habits and a history. But they are also wired to be learners, inquirers and explorers and they are wired to live in communion with God and their fellow-beings.

Jerome Bruner makes a very interesting point:

‘Any choice of pedagogical practice implies a conception of the learner, and may, in time, be adopted by him or her as the appropriate way of thinking about the learning process. For a choice of pedagogy inevitably communicates a conception of the learning process and the learner. Pedagogy is never innocent. It is a medium that carries its own message.’

In the case of Biblical Studies, we want that message to be a message of inclusion of all in Christ’s kingdom, made effective by faith. Trevor Cooling’s observations of Anglican schools uncovered a tendency to ignore both the cultural influences on students and the majority culture of students. This may be related to remaining vestiges of the Anglican ascendancy in Australian culture, with its assumption of Christendom. If we hold a Biblical view of students as more than mere receptacles for information, then our pedagogy must reflect that. It should be relational, acknowledging the social nature of humanity as creatures of the one God, yet having a plurality of backgrounds and experiences. As fallen image-bearers, charged with the responsibility to steward God’s world, our students also need to make sense of it. Given its integrating focus on the big picture, Biblical Studies and therefore any pedagogy should be slanted more towards directed inquiry than lecture. Student meaning-making is the focus of the constructivist approaches of the Board of Studies and can most usefully be implemented in Biblical Studies in a modified and teacher-directed form. However, the gospel stands as testament to the need to affirm the role of sound content in the pedagogical process as well as rich, respectful relationships and inquiry skills.

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Above all, of course, the teaching of Biblical Studies needs to be bathed in prayer while modelling and teaching about prayer as the primary way we develop our relationship with God. More than we may realise, teachers reproduce themselves and their visions in their students. It’s not the occasional behavior that does this, but the recurrent practices reflective of the teacher’s deeply held values, beliefs and desires. As we approach the teaching of Biblical Studies we do well to examine these powerful directors of our practice so that our pedagogy will support our students knowing and growing in Jesus Christ.

Some Suggested Strategies

<table>
<thead>
<tr>
<th><strong>Brainstorming</strong></th>
<th>A process where ideas are shared, accepted and listed as a first step in gathering information or opinions.</th>
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</thead>
<tbody>
<tr>
<td><strong>CAF – Consider All Factors</strong></td>
<td>Edward de Bono’s thinking tool designed to assist decision-making. Student considers issue and lists all factors that will affect self, others and society. Student repeats process with peers, then prioritises factors.</td>
</tr>
<tr>
<td><strong>Character Map</strong></td>
<td>An analysis of character traits presented in visual form.</td>
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<tr>
<td><strong>Collage</strong></td>
<td>A gathering of drawings, photographs and clippings organised to represent a concept or a theme.</td>
</tr>
<tr>
<td><strong>Concept Map</strong></td>
<td>Ideas organised by the use of lines and headings. This reflects the patterns of meaning in the functioning of our brain.</td>
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<tr>
<td><strong>Diorama</strong></td>
<td>A three dimensional, miniature model of a scene. One student from each task group joins an expert group to investigate an issue. Student then returns to the original task group to teach peers what has been learnt. Task group then presents a report to the whole class.</td>
</tr>
<tr>
<td><strong>Murals</strong></td>
<td>A visual representation of a concept or theme painted on a wall.</td>
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<tr>
<td><strong>Newspaper article</strong></td>
<td>Opinion or information represented in the form of a newspaper article. It can take a digital form.</td>
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<tr>
<td><strong>PMI</strong></td>
<td>Plus/Minus/Interesting Ideas. Evaluation tool designed for students to identify the positives and negatives of a scenario. Interesting ideas used for factors that students determine to be neither a positive or a negative but still relevant.</td>
</tr>
<tr>
<td><strong>Read and Respond</strong></td>
<td>Students read or have read to them a text. Students respond to and/or recount the story by various means including visual representation and journal writing.</td>
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<tr>
<td><strong>Reflective Writing</strong></td>
<td>Student imaginatively relates personal reflections of what has been learned or investigated.</td>
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<tr>
<td><strong>Role Play</strong></td>
<td>Student dramatisation of various scenarios.</td>
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<tr>
<td><strong>Scamper</strong></td>
<td>An acronym used to assist creative thinking (Substitute, Combine, Adapt, Modify – Magnify – Miniaturise, Put to other use, Eliminate, Reverse – Rearrange).</td>
</tr>
<tr>
<td><strong>Six Thinking Hats</strong></td>
<td>Edward de Bono’s thinking tool designed to assist decision-making by identifying different perspectives of issue (facts, feelings, positives, negatives, creative possibilities and process overview).</td>
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<tr>
<td><strong>Story Maps (Storyboard):</strong></td>
<td>The sequential verbal-visual representation of events of story (akin to cartoon frames).</td>
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<tr>
<td><strong>Think Pair Share</strong></td>
<td>A thinking strategy designed for students to think about issue individually, discuss and think with a partner (pair) and then share opinions and ideas with peers.</td>
</tr>
<tr>
<td><strong>Y Chart</strong></td>
<td>A three-pronged strategy used to analyse what concept looks like, feel like and sounds like.</td>
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<tr>
<td><strong>Venn Diagram</strong></td>
<td>Intersecting circles are used to compare and represent information in verbal-visual form.</td>
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<tr>
<td><strong>Web Publishing</strong></td>
<td>Students represent information using basic web page design software (eg Microsoft FrontPage).</td>
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<tr>
<td><strong>USER: Concept cracking</strong></td>
<td>Teacher Unpacks the concepts in a lesson, Selects one or two concepts to explore, finds parallel student Experience as a bridge and Relates and Reflects on same, including implications.</td>
</tr>
</tbody>
</table>

(Developed from the Draft K-12 Curriculum framework October 2004)
8. Learning Across the Curriculum
   (NSW Board of Studies)

   Cross-curriculum priorities
   Aboriginal and Torres Strait Islander histories and culture
   Asia and Australia’s engagement with Asia
   Sustainability

   The general capabilities
   Critical and creative thinking
   Ethical understanding
   Information and communication technology capability
   Intercultural understanding
   Literacy
   Numeracy
   Personal and social capability

   Other areas identified by the Board of Studies as important learning areas for all students
   Civics and citizenship
   Difference and diversity
   Work and enterprise

   Learning across the curriculum content is identified by icons in the content of each syllabus

9. The Complementary Role of Chapel and Voluntary Student Fellowship Groups
   (This section has yet to be written)

10. Supporting Resources
    From the AEC

    ‘1 for 40’ Lesson Resources. Best practice lessons/units from the 40 schools in the Diocese.

    A Vision of Wholeness – The contextualisation of the gospel in a contemporary Anglican School

    New Perspectives on Anglican Education by Trevor Cairney, Bryan Cowling & Michael Jensen,

    Opening Windows into Heaven: Imagination, Spirituality and the Growth of Faith

    Towards a Pedagogy for Biblical Studies.
    (This booklet is still being written)

    The Role of the Chaplain in an Anglican School – A Discussion Paper. {This is being revised.}
Series of Booklets with the Eyes of Faith

Exploring English with the Eyes of Faith
Exploring Mathematics with the Eyes of Faith
Exploring History with the Eyes of Faith
Exploring Science with the Eyes of Faith
Exploring PD/H/PE with the Eyes of Faith
Exploring The Arts with the Eyes of Faith

A series of booklets that uncover the theological issues at the heart of each subject.


The Agora Website
An on-line forum and reading room, appropriately named, will be launched mid-2013 to facilitate the sharing of ideas, resources and challenges. www.agora.org.au

The Bible and the Task of Teaching by David Smith and John Shortt, The Stapleford Centre, Nottingham, 2002.

From Other Providers

- Rethinking #8: Concept Cracking – a practical way to teach big ideas in RE.
- Christian Education Publications includes both print and related digital resources.
## 11. The Course Outline

<table>
<thead>
<tr>
<th>Learning Area</th>
<th>Year 7</th>
<th>Year 8</th>
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</thead>
<tbody>
<tr>
<td><strong>Learning from the Bible</strong> (Bible and Gospel)</td>
<td><strong>Creation</strong></td>
<td><strong>Fall</strong></td>
</tr>
<tr>
<td><strong>Suggested time allocation: 50%</strong></td>
<td></td>
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</tr>
</tbody>
</table>
| **7.1.T** Students develop a basic understanding of the relevance of belief in a loving Creator God.  
*The way we do things around here:* The biblical basis for the ethos and vision of the school.  
OR  
*Red Balloon Project for North Korea:* The impact of the Bible in today’s world. | **8.1.T** Students understand and appreciate the core theological theme of Jesus Christ as Lord of all creation, and his self-sacrificing response to the human condition.  
*The Cosmic Christ:* Studies in the letter of Paul to the Colossians. |
| **7.1.S** Students know the structure of the Bible.  
*Finding your way: An overview* of the books of the Bible, including the literary genres in historical context. | **8.1.S** Students know the links between the Old and New Testaments, and recognise the claims for the authority of Bible.  
*Can we trust the Bible? How can we know it’s true? Overview* of the relationship of the Old Testament’s culture and story to the New Testament, with an emphasis on reliability and the prophecies fulfilled in Jesus in Matthew’s Gospel. |
| **7.1.I** Students learn to place biblical genres in the context of the Bible’s big story of the gospel of Jesus Christ, with an emphasis on narrative genre and creation “myths”.  
*Natural and supernatural:* Introduction to God’s big story of Creation, Fall, Redemption, Consummation in Genesis 1-11 and Exodus. | **8.1.I** Students learn to interpret appropriate Bible passages as poetic literature.  
*Living in a fallen world?* Understanding poetry from the Psalms. |
| **7.1.G** Students understand and are challenged by the unique and central claims of the gospel of Jesus Christ.  
*Who is this man Jesus?* The claims of Jesus in Mark’s gospel with an emphasis on his role in Creation. | **8.1.G** Students will be challenged to recognize the exaltation through humiliation of Christ and respond to Him in faith and obedience.  
*Living in the 21st Century.* Studies in **Philippians** with a global emphasis on the paradoxical gospel for all peoples in all times and places, His supreme position and brotherly nearness. |
| Thinking about Life (Religion and Worldview; Everyday Faith) | 7.2.R Students can articulate answers to the basic worldview questions and appreciate their relevance to their lives.  
*How does my world hang together? A Christ-focused framework* for making meaning of life. | 8.2.R Students recognize the mystery of life, including the impact of the fall, and know Christian answers to one key issue.  
*Why do bad things happen to good people? An inquiry into the paradox of suffering* as seen in the film, *Grand Torino* and relevant selections from *Job*. |
| Exploring our Heritage (Church History and Biography) | 7.2.EF Students understand the relevance of belief and worldview to their studies and vocation.  
*How does History fit in the big story of God’s world?*  
Seeing History as interpretation of facts through examining the historicity of Jesus Christ. | 8.2.EF Students understand the relevance of belief and worldview to their studies and vocation.  
*How does English fit in the big story of God’s world?*  
Becoming aware of an author’s view of people and their world through the basic worldview questions. |
|  | 8.3.H Students know the early history of the church and evaluate its contribution to Western society.  
*How did churches begin? The spread of Christianity from the 1st Century till the Reformation.* | 8.3.H Students understand the development and evaluate the impact of the Anglican church on Australian society.  
*What on earth is the Anglican church? A brief history of the Anglican Church in Australia, including imperialistic and spiritual motives stemming from its roots in the reformed Church of England. The relationship of the church with people of Aboriginal* descent. The pioneering roles of Marsden, TC Hammond and others. The relationship of early churchmen and women to particular schools, where applicable eg. Barker, Richard Johnson, Thomas Hassall, and St. Catherine’s.* |
|  | 7.3.H Students know the early history of the church and evaluate its contribution to Western society.  
*How did churches begin? The spread of Christianity from the 1st Century till the Reformation.* | 8.3.B Students appreciate the role of individuals in society and consider their model of faith and practice.  
*Can I make a difference? Biography of William Wilberforce,* including his role in democratic change*, the abolition of slavery and his links with the Australian church. An exploration of slavery as a past and present issue of fallenness. |
|  | 7.3.B Students appreciate the role of individuals in society and consider their model of faith and practice.  
*Can I make a difference? Biography of Catherine Hamlin,* with a focus on her life-work for the welfare of women*. |  |
<table>
<thead>
<tr>
<th><strong>Living it Out</strong>&lt;br&gt;(Ethics; Spiritual Development and Service)</th>
<th><strong>7.4.Sp</strong> Students understand the communal, theological and historical basis of church gatherings and appreciate their personal role.&lt;br&gt;<em>Why do we need communities? What about Church and Chapel?</em> The how and why of Christian community, prayer, singing and preaching, including an explanation of our creational need for community and the liturgical basis of Christian gatherings.</th>
<th><strong>8.4.Sp</strong> Students appreciate the function of prayer and participate in corporate prayer and meditation.&lt;br&gt;Does prayer make a difference? Theory and practice of personal and corporate prayer, including a guided class meditation and period of silence.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Suggested time allocation: 15%</strong></td>
<td><strong>7.4.E</strong> Students understand ‘worship’ as encompassing the whole of life and develop the skill of reflecting on service opportunities.&lt;br&gt;What is my role in stewarding creation? Christian service, sustainability*, culture-making and relationship.</td>
<td><strong>8.4.E</strong> Students develop skills in applying biblical ethical principles to personal problems.&lt;br&gt;How can I limit the impact of the fall by being a real Facebooker and Tweeter? Issues of technology use*: identity, pornography, dishonest and abusive use of the virtual world.</td>
</tr>
<tr>
<td>Learning Area</td>
<td>Year 9 Redemption</td>
<td>Year 10 Consummation</td>
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</tbody>
</table>
| Learning from the Bible       | 9.1.TS Students understand the role of the Holy Spirit in making Christ’s redemption effective and sanctification.  
Who can I depend on in a chaotic world?  
The Holy Spirit as explained by Jesus in John 14-16. | 10.1.T Students know and understand the key theological statements of the Christian faith.  
Ten burning questions. A review of ten major doctrines of the Bible as listed in the biblical assumptions of this Framework and related to students’ FAQ’s. eg Statement 1 can be explored in terms of ‘Why should I trust the Bible?’ |
| (Bible and Gospel)            | 9.1.I Students develop the skills of interpreting the narrative genre in its historical and cultural context and through the lens of the gospel of Jesus Christ with an emphasis on Redemption.  
God’s work in hard times: Studies in the books of Joshua and Judges OR  
Studies in the books of 1 and 2 Kings. | 10.1.I Students develop the skills of interpreting the prophetic genre in its historical context while learning the key hermeneutical fallacies.  
Can the Bible be made to justify any and everything? The basics of biblical hermeneutics* in selections from the prophetic books of Isaiah, Amos and Jonah. (Study of these to demonstrate their anticipation of Jesus and his ultimate return to consummate His Kingdom.) |
| Suggested time allocation: 50% | 9.1.G Students understand why Jesus made certain statements and are challenged by the call to a personal relationship with God through faith in Jesus.  
Why did Jesus say that? The hard sayings of Jesus in Luke’s gospel, with an emphasis on redemption OR  
The Case for Christ. Apologetics with Lee Strobel, focusing on redemption. | 10.1.G Students understand the role of the church in relation to God’s kingdom and are challenged to personal and corporate commitment in light of Christ’s return to consummate his kingdom.  
How can I be free? Studies in the gospel and letters of John. |
| Thinking about Life (Religion and Worldview; Everyday Faith) | 9.2.R Students understand the challenges to modernist assumptions regarding truth and develop skills related to both facts/objectivity and perspective/interpretation.  
*How can I know what’s true?* A biblical approach to knowing in relation to segments from the film, *The Matrix.*  
9.2.R Students can evaluate religious and secular worldviews and enter into a respectful dialogue with those who hold such views.  
*How can I say I’m right and my atheist friend is wrong?* Professing a faith in a pluralist society* in the context of a study of major world religions.*  
9.2.EF Students understand the relevance of belief and worldview to their studies and vocation.  
*How does Science fit in the big story of God’s world?* Naturalism versus a finely tuned Creation. | 10.2.R Students understand the biblical view of people and appreciate the personal implications in relation to technology and consumption.  
*Who am I, do I really matter?* A Biblical view of student identity, purpose and vocation seen through current popular music and that of U2.  
10.2.EF Students recognize and appreciate God’s gifts and man’s culture-making response.  
*Living the Good Life.* The role of sport in Australian life, its delights, boundaries, and potential to be a counterfeit god or a source of conflict. The work of Christian Surfers International.  
10.2.EF Students understand the relevance of belief and worldview to their studies and vocation.  
*How does Mathematics fit in the big story of God’s world?* Does Mathematics reflect the way the world is or is it just a lucky mind game? |
| Exploring our Heritage (Church History and Biography) | 9.3.H Students appreciate the key aspects of church history in relation to the spirit of the age and social movements across the globe.  
*Are there turning points in the church’s history?* The global* impact of the church on the society and culture of nations.  
9.3.B Students appreciate the role of individuals in society and consider their model of faith and practice.  
*Can I make a difference?* Biography of a Chinese or Japanese Christian (for example, Toyohiko Kagawa) and the history of Christian missionary endeavour in China or Japan* up to the present. | 10.3.H Students understand and evaluate the link between worldview and the church.  
*How does the church continue to contribute to Western society? What will be the church’s role in Christ’s return?* Christianity, the Western worldview and social movements: a critique*.  
10.3.B Students appreciate the role of individuals in society and consider their model of faith and practice: justice and Christian social action.  
*Can I make a difference?* SBS documentary of English Army Chaplains in Iraq and/or biography of Dietrich Bonhoeffer. |
Living it Out (Ethics; Spiritual Development and Service)

Suggested time allocation: 15%

**9.4.E** Students recognize the relationship between differing approaches to ethical issues and their basis in belief.

*Till Death us do Part.* A survey of global practice in relation to *marriage, abortion and euthanasia*, including an exploration of the implications of holding certain views*.

**9.4.Sp** Students participate in the *spiritual disciplines*, especially prayer, and understand *alternative* versions in Australian culture.

*Is the art gallery the new cathedral?* Self-destructive substitutes for a flourishing life such as alcohol and drugs contrasted with the traditional Christian disciplines. Meaning-making and spiritual growth through the disciplines, including the use of *music* and aesthetic aspects of worship.

**10.4.E** Students consider their responsibility to act in relation to ethical issues of our times.

*How should I respond to poverty, injustice, terrorism and war?* Ethical dilemmas* of the 21st Century and a student’s role in addressing them. The work of the Oaktree Foundation OR another NGO supported by the school, AND/OR Exploring the wisdom of Proverbs for living.

**10.4.Sp** Students understand and practise small group *Bible study* skills/and praying in groups as preparation for leadership.

*Why should I listen to anyone else?* Revelation, information and dialogue in an era of individualism, technology* and opinion.  

**OR**  

‘War in the spirit world.’ (CEP)

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**Key to Outcomes:**

- **S** = *Structure of the Bible*  
- **R** = *Religion and worldview*  
- **H** = *Church history*  
- **Sp** = *Spiritual formation and service*  
- **T** = *Theology*  
- **EF** = *Everyday Faith*  
- **B** = *Christian biography*  
- **E** = *Ethics*  
- **I** = *Interpretative skills*  
- **G** = *Gospel/evangelistic emphasis*
Acknowledgements

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William Clarke College
Macarthur Anglican School
St Luke’s Grammar School Dee Why
Shellharbour Anglican College
Wesley Institute
Tara Anglican School for Girls
Trinity Grammar School