****[**Religion Planning**](http://www.rec.bne.catholic.edu.au/Pages/default.aspx) **Year 6 “Faith in Action”**

**Jubilee Primary School Duration: 10 weeks**

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| [**Fertile Question**](http://religioncurriculump-12.weebly.com/planning.html) |
| **Why does justice begin with me?** |

**VISION for Religious Education**

**The Vision for Religious Education gives voice to what each school hopes for their students in terms of their religious literacy and faith formation.**

***The schools and colleges of the Archdiocese of Brisbane aspire to educate and form students who are challenged to live the gospel of Jesus Christ and who are literate in the Catholic and broader Christian tradition so that they might participate critically and authentically in faith contexts and wider society.***

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| [**Religious Life of the School**](http://www.rec.bne.catholic.edu.au/Religious%20Life%20of%20the%20School%20P-12/Pages/default.aspx) | [**General Capabilities**](http://www.rec.bne.catholic.edu.au/Organisation/Pages/General-Capabilities.aspx) | [**Cross-Curricular Priorities**](http://www.rec.bne.catholic.edu.au/Organisation/Cross%20Curriculum%20Priorities/Pages/default.aspx) |
| [Religious Identity and Culture](http://extranetportal.bne.catholic.edu.au/re/REC/RLS/RIC/Pages/default.aspx)* + [Ethos and charism (ICE)](http://www.rec.bne.catholic.edu.au/Religious%20Life%20of%20the%20School%20P-12/Religious%20Life%20of%20the%20School%20P-12%20Elaborations/Pages/Ethos-and-charism-%28ICE%29.aspx)
	+ [Authentic Christian community (ICC)](http://www.rec.bne.catholic.edu.au/Religious%20Life%20of%20the%20School%20P-12/Religious%20Life%20of%20the%20School%20P-12%20Elaborations/Pages/Authentic-Christian-community.aspx)
	+ [Sense of the Sacred (ICS)](http://www.rec.bne.catholic.edu.au/Religious%20Life%20of%20the%20School%20P-12/Religious%20Life%20of%20the%20School%20P-12%20Elaborations/Pages/Sense-of-the-Sacred-%28ICS%29.aspx)

[Social Action and Justice](http://extranetportal.bne.catholic.edu.au/re/REC/RLS/SAJ/Pages/default.aspx)* + [Justice in the school community (SJS)](http://www.rec.bne.catholic.edu.au/Religious%20Life%20of%20the%20School%20P-12/Religious%20Life%20of%20the%20School%20P-12%20Elaborations/Pages/Justice-in-the-school-community-%28SJS%29.aspx)
	+ [Action for justice (SJA)](http://www.rec.bne.catholic.edu.au/Religious%20Life%20of%20the%20School%20P-12/Religious%20Life%20of%20the%20School%20P-12%20Elaborations/Pages/Action-for-justice-%28SJA%29.aspx)
	+ [Reflection on action for Justice (SJR)](http://www.rec.bne.catholic.edu.au/Religious%20Life%20of%20the%20School%20P-12/Religious%20Life%20of%20the%20School%20P-12%20Elaborations/Pages/Reflection-on-action-for-Justice.aspx)

[Evangelisation and Faith Formation](http://extranetportal.bne.catholic.edu.au/re/REC/RLS/EFF/Pages/default.aspx)* + [Living the Gospel (EFG)](http://www.rec.bne.catholic.edu.au/Religious%20Life%20of%20the%20School%20P-12/Religious%20Life%20of%20the%20School%20P-12%20Elaborations/Pages/Living-the-Gospel-%28EFG%29.aspx)
	+ [Spiritual Formation (EFF)](http://www.rec.bne.catholic.edu.au/Religious%20Life%20of%20the%20School%20P-12/Religious%20Life%20of%20the%20School%20P-12%20Elaborations/Pages/Spiritual-Formation-%28EFF%29.aspx)
	+ [Witness to the wider community (EFW)](http://www.rec.bne.catholic.edu.au/Religious%20Life%20of%20the%20School%20P-12/Religious%20Life%20of%20the%20School%20P-12%20Elaborations/Pages/Witness-to-the-wider-community-%28EFW%29.aspx)

[Prayer and Worship](http://extranetportal.bne.catholic.edu.au/re/REC/RLS/PW/Pages/default.aspx)* + [Christian prayer (PWP)](http://www.rec.bne.catholic.edu.au/Religious%20Life%20of%20the%20School%20P-12/Religious%20Life%20of%20the%20School%20P-12%20Elaborations/Pages/Christian-prayer-%28PWP%29.aspx)
	+ [Celebration of liturgy and sacraments (PWL)](http://www.rec.bne.catholic.edu.au/Religious%20Life%20of%20the%20School%20P-12/Religious%20Life%20of%20the%20School%20P-12%20Elaborations/Pages/Celebration-of-liturgy-and-sacraments-%28PWL%29.aspx)
	+ [Ritualising everyday life (PWR)](http://www.rec.bne.catholic.edu.au/Religious%20Life%20of%20the%20School%20P-12/Religious%20Life%20of%20the%20School%20P-12%20Elaborations/Pages/Ritualising-everyday-life-%28PWR%29.aspx)
 | * [Literacy](http://www.australiancurriculum.edu.au/GeneralCapabilities/Literacy)
* [Numeracy](http://www.australiancurriculum.edu.au/GeneralCapabilities/Numeracy)
* [Information and communication technology (ICT) capability](http://www.australiancurriculum.edu.au/GeneralCapabilities/Information-and-Communication-Technology-capability)
* [Critical and creative thinking](http://www.australiancurriculum.edu.au/GeneralCapabilities/Critical-and-creative-thinking)
* [Personal and social capability](http://www.australiancurriculum.edu.au/GeneralCapabilities/Personal-and-social-capability)
* [Ethical understanding](http://www.australiancurriculum.edu.au/GeneralCapabilities/Ethical-understanding)
* [Intercultural understanding](http://www.australiancurriculum.edu.au/GeneralCapabilities/Intercultural-understanding).
 | * [Aboriginal and Torres Strait Islander histories, cultures and spiritualities](http://www.rec.bne.catholic.edu.au/Organisation/Cross%20Curriculum%20Priorities/Pages/Aboriginal-and-Torres-Strait-Islander-histories-cultures-and-spiritualities.aspx)
* [Asia and Australia’s engagement with Asia in a multi-faith context](http://www.rec.bne.catholic.edu.au/Organisation/Cross%20Curriculum%20Priorities/Pages/Asia-and-Australia%27s-engagement-with-Asia-in-a-multi-faith-context.aspx)
* [Sustainability and ecological stewardship.](http://www.rec.bne.catholic.edu.au/Organisation/Cross%20Curriculum%20Priorities/Pages/Sustainability-and-ecological-stewardship.aspx)
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| ***Year Level Description*** |
| The Religion curriculum involves four strands: Sacred Texts, Beliefs, Church and Christian Life. These strands are interrelated and should be taught in an integrated way; and in ways that are appropriate to specific local contexts. In Year 6, students are introduced to the Christian understanding of faith and the term ‘communion of saints’. They develop their understanding of the many ways in which faith is lived out and celebrated in the lives of believers past and present. They learn about the contexts and key messages of some Old Testament prophets and the contribution of some key people (laity, religious and clergy) to the shaping of the Church in Australia (c. 1900 CE to present). They understand the significance of Jesus’ New Law for the way believers live their faith, including an exploration of the spiritual and corporal works of mercy. They develop their understanding of the role of celebrations in the faith life of believers, including the commemoration of High Holy Days by Jewish believers, the Church’s liturgical celebrations and liturgical year and the celebration of Eucharist. They develop their understanding of prayer in the Christian tradition through an exploration of the Our Father, The Examen, and spiritual exercises including reflective prayer journaling and praying with the icons of the Saints. They are introduced to the Church teaching that the Holy Spirit guided the formation of the New Testament. By using a range of biblical tools, they engage with a variety of Scriptural texts that describe Jesus’ relationship with God the Father and with humanity, and proclaim Jesus as fulfilling all of God’s promises in the Old Testament.  |
| ***Achievement Standard*** |
| By the end of Year 6, students analyse information from a variety of texts, including Old Testament texts, New Testament texts and the diverse expressions of wisdom of Australian Catholic Christians, to explain the action of the Holy Spirit in guiding the formation of the New Testament and inspiring the development of new ways of living the Catholic faith in Australia (c. 1900CE to present). They demonstrate an understanding of the term ‘communion of saints’; the spiritual bond between all members of the Church, living and dead. They select and use evidence from Scriptural texts to show how these texts describe Jesus’ relationship with God the Father and with humanity, including the proclamation of Jesus as fulfilling God’s promises in the Old Testament. They identify and describe many ways in which faith is lived out in the lives of believers, past and present. They analyse the key messages and contexts of some Old Testament prophets. They explain the significance of Jesus’ New Law for the way believers live their faith and examine the spiritual and corporal works of mercy. They identify and describe many ways in which faith is celebrated in the lives of believers, past and present, including the commemoration of High Holy Days by Jewish believers; the Church’s liturgical year and liturgical celebrations; the celebration of Eucharist. They explain the significance of personal and communal prayer, including the Our Father and The Examen, and the use of spiritual exercises, including reflective prayer journaling and praying with the icons of the Saints, for the spiritual life of believers. They participate respectfully in a variety of these personal and communal prayer experience and spiritual exercises. |

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| ***Class Context for Learning***  |
| Differing faith traditions – Catholic, Anglican, Uniting and ApostolicIndividualised Learning NeedsPractising/non-practising members |

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| **Learning Intentions** |
| In this series of learning experiences students:* Understand the many ways faith is lived out by believers past and present to shape a socially just world
* Use a range of biblical tools to analyse the social, cultural and historical contexts of some Old Testament prophets to understand some key messages about repentance, acting justly, caring for others in particular the poor and marginalised
* Investigate the concept of just leadership in the light of Catholic social teaching and Jesus’ "New Law"
* Experience and explain the significance of The Examen and prayer journaling as tools for evaluating their own contributions to building a just world
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| **Success Criteria** |
| Students:* identify and describe many (diverse) ways in which faith is lived out in the lives of believers, past and present.
* analyse and communicate their understanding of some key messages of Old Testament prophets about living justly.
* make connections between Jesus’ New Law (Matthew 5:17), the works of mercy, Catholic Social Teaching and the way believers live out their faith.
* demonstrate and reflect on ways of leading justly.
* respectfully participate in, and explain the significance of, The Examen and prayer journaling.
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| **Assessment**  |
| * Students explore the activities and values of local and international leaders to understand the many ways faith is lived out by believers past and present to shape a socially just world. They do this by completing the [Leaders' Values Mapping Activity](http://lb6justleadership.weebly.com/uploads/2/3/8/3/23837124/launch_leader_value_mapping_task.pdf). They are each given a biography card to read and a glossary to explain unfamiliar terms about leaders and leadership. They make a decision about whether the leader has predominantly just or unjust qualities and justify their answer in a class discussion.
* Students listen as the teacher reminds them  of the reference to the prophet Micah in the Social Justice movie clip - Micah 6:8 ...and what does the Lord require of you: act justly, love tenderly and to walk humbly with your God. Students form learning teams of three and use a [**Jigsaw Strategy**](http://lb6justleadership.weebly.com/uploads/2/3/8/3/23837124/jig_saw_strategy.docx)**t**o explore the key phrases, “act justly”; “love tenderly” and “walk humbly”.  Each team member selects one of the Micah phrases and in their expert groups (see strategy) explores the phrase using a **Y Chart**. They share their understandings with their home groups. Students create a bumper sticker that rephrases Micah in their own words and uses information from their Y charts.
* Students read their allocated text and use available Biblical tools (e.g. timelines, Biblical atlases, Biblical dictionaries, annotated Bibles, simple Biblical commentaries, online Bible search engines) and the Three Level Lighthouse strategy to help them make meaning of the text. They collaborate in their group to answer the following: How does the text reflect key teachings from the Old Testament For example repentance, acting justly, caring for others in particular the poor and marginalised. What does the text say about love? How does the text depict any of the works of mercy? What does the text say about the dignity of the person or the common good? What does the text say about leadership? Students make predictions about how Christians might lead if they followed the example of Jesus and construct a Twitter style statement using 150 characters to say what they have learnt about Christian leadership and its connection with, Jesus' example, the works of mercy and Catholic Social teaching. [Fake Tweet](http://www.classtools.net/twister/%22%20%5Ct%20%22_blank) is one way of doing this. An example can be seen [here.](http://www.classtools.net/twister/output.php?username=JC&realname=Jesus&tweet=Christian+leaders+would+use+their+talents+to+help+others+and+treat+everyone+with+respect&date=33AD&button=Submit" \t "_blank)
* Students create their own definition of Christian leadership using a digital/multimodal format such as [Glogster](http://www.glogster.com/login%22%20%5Co%20%22%22%20%5Ct%20%22_blank) that they will then  share and present back to the class. The presentation will be a montage of images, quotes, phrases that students source and select to create their own personal reflection on what Christian leadership is in action. They call on Catholic Social Teaching, scripture, and the works of mercy to brainstorm and decide on what actions they are willing to take and/or invite others to take on their selected issue. Students develop a presentation to demonstrate their desired course of action for just leadership in their chosen area.
* Students write an entry into their prayer journal about their experience of The Examen explaining how helpful it was as a tool for evaluating their day as a just leader.
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| **Content Descriptions**  |
| **Sacred Texts** Old Testament New TestamentChristian Spiritual Writings and Wisdom  | **Beliefs** TrinityHuman ExistenceWorld Religions  |
| ***Religious Knowledge and Deep Understanding*** | ***Skills*** | ***Religious Knowledge and Deep Understanding*** | ***Skills*** |
| **STOT10 -** Key messages of Old Testament prophets are identified within their social, cultural and historical contexts.  | Use a range of Biblical tools to analyse the social, cultural and historical contexts of some Old Testament prophets (e.g. Ezekiel, Jeremiah, Isaiah, Hosea, Micah).Communicate an understanding of some key messages of Old Testament prophets (e.g. repent and turn back to God, act justly, care for others in particular the poor and marginalised, observe the Law, God is compassionate and forgiving, God is always faithful) taking into account their context. | **BEHE6 -** Christians believe that faith is a virtue freely gifted by God. Faith is a free and personal response to God that is lived out in the life of the believer. | Identify and describe some characteristics of Christian faith as a gift of God (e.g. initiated by God (gift), the work of the Holy Spirit, conversion).Identify ways in which faith is lived out in the life of believers – personally and communally. |
| **STOT11 -** A range of Biblical tools (including timelines, Biblical atlases, Biblical dictionaries, annotated Bibles, simple Biblical commentaries, online Bible search engines) are used to assist in deepening awareness of Old Testament texts. | Investigate and evaluate the usefulness of a range of biblical tools (e.g. timelines, Biblical atlases, Biblical dictionaries, annotated Bibles, simple Biblical commentaries, online Bible search engines) for deepening awareness of Old Testament texts. |  |  |
| **Church** Liturgy and Sacraments People of GodChurch History | **Christian Living** Moral FormationMission and JusticePrayer and Spirituality |
| ***Religious Knowledge and Deep Understanding*** | ***Skills*** | ***Religious Knowledge and Deep Understanding*** | ***Skills*** |
|  |  | **CLMJ7 -** Spiritual and corporal works of mercy are foundational for understanding the Church’s teaching about concern for the common good. Works of mercy are charitable actions at the service of others. The spiritual works of mercy are: instructing, advising, challenging injustice, consoling, comforting, forgiving, bearing wrongs patiently and praying for the living and the dead. The corporal works of mercy are: feeding the hungry, giving drink to the thirsty, sheltering the homeless, visiting the sick and imprisoned, clothing the naked and burying the dead.  | Identify expressions of the spiritual and corporal works of mercy.Make connections between the spiritual and corporal works of mercy and the Church’s teaching about concern for the common good.Reflect on and express their personal responses to the challenge to serve others through the works of mercy. |
|  |  | **CLMF10 -** For Christians, the New Law as given by Jesus is a law of love, a law of grace and a law of freedom. Freedom, especially in moral and religious matters, is the right of every human person. For Christians, the freedom to choose is required by the New Law to take into account the good of all. Christians believe that God has given the gift of wisdom to humans (the natural law) which enables them to choose good and avoid evil. | Describe Jesus’ New Law, using examples from New Testament texts.Explain the significance of Jesus’ New Law for believers (e.g. freedom to choose, taking into account the good of all) and for moral decision making.Make connections between the New Law of Jesus and possible implications for their own actions. |
|  |  | **CLPS17 -** Prayer involves talking and listening to God, either alone or gathered as community. Believers pray with the help of word, music, action, silence, images, symbols and nature. Prayer in the Christian tradition, including The Examen, nurtures the spiritual life of believers. Christian spiritual formation calls believers to recognise the presence of God in daily life experiences. | Participate with respect in a variety of personal and communal prayer experiences that nurture the spiritual life of believers, calling believers to recognise the presence of God in daily life experiences. |
|  |  | **CLPS19 -** Meditative prayer uses silence and stillness to assist believers to listen and talk to God. There is a range of practices for preparing the body and the mind for Meditative Prayer (e.g. relaxing the body, centred breathing, attending to posture, being silent and still, recitation of mantras, closing eyes). A range of spiritual exercises drawn from the Christian tradition helps believers engage in the ‘work of meditation’ (e.g. guided meditation; praying with the help of: icons, beads, labyrinths, images, music, mandalas, mantras, journaling, colour, chimes / bells / rain sticks, candles, symbols, sacred spaces, patterns, rhythms and movement).Praying *The Examen* is a meditative prayer practice in the Christian tradition. | Participate respectfully in meditative prayer, including *The Examen* (guided prayerful reflection at the end of the day).Identify and use practices and spiritual exercises that assist them to prepare for and engage in meditative prayer, including reflective prayer journaling and praying with icons of the Saints. |

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| [**Scriptural Texts**](http://www.rec.bne.catholic.edu.au/Appendices/Appendix%20B/Pages/default.aspx) |
| **Mandated Scripture**Call of Samuel [1 Samuel 3:1-4:1a](http://www.biblegateway.com/passage/?search=1%20Samuel%203:1-4:1a&version=NRSVCE)Scriptural foundations for the spirital and corporal works of mercy[Matthew 25:31-46](http://www.biblegateway.com/passage/?search=Matthew%2025:31-46&version=NRSVCE)The woman with a haemorrhage Jairus' Daughter[Matthew 9:18-26](http://www.biblegateway.com/passage/?search=Matthew%209:18-26&version=NRSVCE) [Mark 5:21-43](http://www.biblegateway.com/passage/?search=Mark%205:21-43&version=NRSVCE)[Luke 8:40-49](http://www.biblegateway.com/passage/?search=Luke%208:40-49&version=NRSVCE)What did Jesus come to do?[Matthew 5:17](http://www.biblegateway.com/passage/?search=Matthew%205:17&version=NRSVCE) | **Supplementary Texts**Birth of Samuel[1 Samuel 1:9-11, 19-28](http://www.biblegateway.com/passage/?search=1%20Samuel%201:9-11%2c%2019-28&version=NRSVCE)Israel asks for a king[1 Samuel 8:6-9; 11:12-15; 12:13-18](http://www.biblegateway.com/passage/?search=1%20Samuel%208:6-9%3b%2011:12-15%3b%2012:13-18&version=NRSVCE)Nathan and David[2 Samuel 7:1-14](http://www.biblegateway.com/passage/?search=2%20Samuel%207:1-14&version=NRSVCE)Nathan's Parable for David[2 Samuel 11:14-17, 26; 12:1-11](http://www.biblegateway.com/passage/?search=2%20Samuel%2011:14-17%2c%2026%3b%2012:1-11&version=NRSVCE)Joel[Acts 2:14-21](http://www.biblegateway.com/passage/?search=Acts%202:14-21&version=NRSVCE)[Joel 2:28-32a](http://www.biblegateway.com/passage/?search=Joel%202:28-32a&version=NRSVCE)Saul no longer king[1 Samuel 15:10-11, 24-26, 34-35](http://www.biblegateway.com/passage/?search=1%20Samuel%2015:10-11%2c%2024-26%2c%2034-35&version=NRSVCE)Samuel anoints another king[1 Samuel 16; 1-13](http://www.biblegateway.com/passage/?search=1%20Samuel%2016%3b%201-13&version=NRSVCE)Other Scriptural foundations for the spiritual and corporal works of mercy[Matthew 10:40-42](http://www.biblegateway.com/passage/?search=Matthew%2010:40-42&version=NRSVCE)[Matthew 25:31-46](http://www.biblegateway.com/passage/?search=Matthew%2025:31-46&version=NRSVCE)[Matthew 9:35-37](http://www.biblegateway.com/passage/?search=Matthew%209:35-37&version=NRSVCE)[Luke 9:46-48](http://www.biblegateway.com/passage/?search=Luke%209:46-48&version=NRSVCE)[Matthew 18:1-5](http://www.biblegateway.com/passage/?search=Matthew%2018:1-5&version=NRSVCE)[Hebrews 13:1-2](http://www.biblegateway.com/passage/?search=Hebrews%2013:1-2&version=NRSVCE)(See [Genesis 18:1-18](http://www.biblegateway.com/passage/?search=Genesis%2018:1-18&version=NRSVCE))Tobit's Good Works[Tobit 1:16-18, 4:16-17; 2:1-8; 12:6-10; 13-15](http://www.biblegateway.com/passage/?search=Tobit%201:16-18%2c%204:16-17%3b%202:1-8%3b%2012:6-10%3b%2013-15&version=NRSVCE)[Matthew 5:7;](http://www.biblegateway.com/passage/?search=Matthew%205:7%3b&version=NRSVCE)[Galatians 6:2;](http://www.biblegateway.com/passage/?search=Galatians%206:2%3b&version=NRSVCE)[Colossians 3:12-17](http://www.biblegateway.com/passage/?search=Colossians%203:12-17&version=NRSVCE)The Centurion's Slave[Luke 7:1-10](http://www.biblegateway.com/passage/?search=Luke%207:1-10&version=NRSVCE)Faith of Believers[Mark 11:20-24](http://www.biblegateway.com/passage/?search=Mark%2011:20-24&version=NRSVCE)[Luke 17:5-6](http://www.biblegateway.com/passage/?search=Luke%2017:5-6&version=NRSVCE)Faith of Abraham and ancients[Romans 4:2-3, 16-21](http://www.biblegateway.com/passage/?search=Romans%204:2-3%2c%2016-21&version=NRSVCE)[Hebrews 11:1-33, 39-40](http://www.biblegateway.com/passage/?search=Hebrews%2011:1-33%2c%2039-40&version=NRSVCE)Mary's Faith[Luke 1:37-38](http://www.biblegateway.com/passage/?search=Luke%201:37-38&version=NRSVCE)[Luke 2:45](http://www.biblegateway.com/passage/?search=Luke%202:45&version=NRSVCE)Healing of Blind Bartimaeus[Mark 10:46-52](http://www.biblegateway.com/passage/?search=Mark%2010:46-52&version=NRSVCE)Disciples' Lack of Faith[Matthew 17:14-20](http://www.biblegateway.com/passage/?search=Matthew%2017:14-20&version=NRSVCE)[Matthew 5, 6, 7](http://www.biblegateway.com/passage/?search=Matthew%205%2c%206%2c%207&version=NRSVCE)[Galatians 4:1-7, 5:1](http://www.biblegateway.com/passage/?search=Galatians%204:1-7%2c%205:1%20%E2%80%8B&version=NRSVCE)  |

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| **Significant Days and Celebrations**  |
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| **Learning Experiences** |
| **Core Content Area One**Focus/Question– **What is justice?** | [**Teacher Background**](http://www.rec.bne.catholic.edu.au/Pages/Theological-Background-Search.aspx)[**Mandated Scriptural Texts**](http://www.rec.bne.catholic.edu.au/Appendices/Appendix%20B/Pages/default.aspx) |
| Tuning In | **Explore current understandings of justice*** Tell students at the beginning of the lesson that everyone in the class with blue eyes is going to be let out early for lunch today for extra play time. Students are challenged to identify and justify their feelings and responses to this news. How do they feel? What do they think? What do they wish? They share with a partner what they think would be a more 'just' way for the teacher to reward students and what they might be rewarded for.
* Introduce students to the Learning Byte by discussing the name of the Learning Byte Just Leadership and the fertile question Why does justice begin with me? They pose questions and suggest topics and ideas that they think they might be exploring in this Learning Byte. (These can be recorded and referred to throughout the Learning Byte).
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| Finding Out | * View the You Tube Clip [Social Justice](http://www.youtube.com/watch?v=728x_wapKc8" \t "_blank). They reflect on what they heard and saw in the clip by completing the following:
* What are some of the justice issues identified in the movie clip?
* What are the things/people/ideas that prevent a just world?
* What do you think is meant by the phrase in the song Live love today? and the term "Love leader"?
* How do you think the clip relates to the fertile question for this unit: Why does justice begin with me?
* Listen as the teacher explains that one of the scripture references in the film is from the book of Genesis (Gen1:26). It states that all human beings are born in the image and likeness of God. Catholics believe that this is what gives all human persons dignity. Students locate definitions of the words "dignity" and "justice" either from a dictionary or on-line source. They share their definitions with the class (These could be collated digitally and turned into a word cloud using Wordle). Students suggest connections between the two words/ concepts.
* Examine and analyse the lyrics of the song [Love leader](http://lb6justleadership.weebly.com/uploads/2/3/8/3/23837124/love_leader.docx) and identify lyrics that relate to the definitions of dignity, and justice.
* Brainstorm other words they associate with justice. To build their list they can search for synonyms at [Visuwords](http://www.visuwords.com/%22%20%5Ct%20%22_blank) or [Ironicsans](http://www.ironicsans.com/thsrs/%22%20%5Ct%20%22_blank).

**Investigate God’s dream for a just world.*** Listen to the story of [God's Dream](http://www.youtube.com/watch?v=gMXULIYojHk" \t "_blank) by Desmond Tutu and Douglas Carlton Abrams. Discuss how a person might act if they wanted to be a part of God's dream for the world.
* Suggest ways in which God's dream has been shared or communicated with humans. Explain to students that Micah was one of many people described as a prophet in the Old Testament. They are explicitly taught that prophets in those days were persons who conveyed God's message (dream for the world).
* Look in a Bible to see where the books of Prophets are found and offer suggestions about why the prophets might have been writing about justice or doing what God asks. A time line of the books of the Old Testament can be viewed [here.](http://lb6justleadership.weebly.com/uploads/2/3/8/3/23837124/approximate_time_period_old_testament.docx)

**Focus Assessment 1:** Remind students  of the reference to the prophet Micah in the Social Justice movie clip - Micah 6:8 ...and what does the Lord require of you: act justly, love tenderly and to walk humbly with your God. Form learning teams of three and use a [Jigsaw Strategy](http://lb6justleadership.weebly.com/uploads/2/3/8/3/23837124/jig_saw_strategy.docx)**t**o explore the key phrases, “act justly”; “love tenderly” and “walk humbly”.  Each team member selects one of the Micah phrases and in their expert groups (see strategy) explores the phrase using a **Y Chart strategy**. Share understandings with their home groups. Create a bumper sticker that rephrases Micah in their own words and uses information from their Y charts.**Develop understanding about the call to act justly.*** Students explore the call of the prophet Samuel in the Old Testament [1 Samuel 3:1-4:1a](http://www.biblegateway.com/passage/?search=1%20Samuel%203:1-4:1a&version=NRSVCE" \t "_blank) by completing the scripture activities [worksheet](http://lb6justleadership.weebly.com/uploads/2/3/8/3/23837124/background_on_the_call_of_samuel.docx). They complete the final worksheet activity, prayer journaling, after reflecting on the following: ‘Listen! There are voices without words. They come from deep and sacred places….Practice listening for God’s voice. The divine voice comes in unexpected ways: the presence of a friend, the tears of a stranger, a little breeze on a warm day, grass growing through the cracks of the sidewalk. Listen! How are you being called to serve?’ (Little Rock Catholic Study Bible, 2011, p480).
 | YouTube Clip ‘Social Justice’Genesis 1:26Song: ‘Love Leader’‘God’s Dream’ by Desmond Tutu and Douglas AbramsMicah 6:8***Call of Samuel***1 Samuel 3:1 -4:1a |
| Sorting Out |
| Communicating  | * Students review the Caritas [worksheet](http://www.usccb.org/about/justice-peace-and-human-development/upload/Two-Feet-handout-color.pdf%22%20%5Ct%20%22_blank) to explore the difference between charity and justice. They work with a partner to divide the words and phrases on "Two feet of love in action" [worksheet](http://lb6justleadership.weebly.com/uploads/2/3/8/3/23837124/charity_vs_justice_words.doc) into two columns, one for justice and one for charity.
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| Reflecting and Evaluating  | * Students evaluate the activities that take place in their schools to determine which are for charity and which are for justice. They reflect on why both are important and discuss as a class.
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| **Core Content Area Two**Focus/Question– **What is Christian leadership?** | **Resources****Teacher Background** |
| Tuning In | **Explore values associated with leadership*** Students examine the Caritas values [worksheet](http://lb6justleadership.weebly.com/uploads/2/3/8/3/23837124/values_chart_primary.pdf) individually and select five values they most desire and five values they least desire. They place a tick next to the five most desired values and a cross on the five least desired values on the large class copy of the values chart. Students discuss the most and least desired values and offer reasons for the popularity or unpopularity of the values on the chart. They further discuss which values might be associated with just and unjust leadership.
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| Finding Out | * Students explore the activities and values of local and international leaders to understand the many ways faith is lived out by believers past and present to shape a socially just world. They do this by completing the [Leaders' Values Mapping Activity](http://lb6justleadership.weebly.com/uploads/2/3/8/3/23837124/leader_value_mapping.pdf). They are each given a biography card to read and a glossary to explain unfamiliar terms about leaders and leadership. They make a decision about whether the leader has predominantly just or unjust qualities and justify their answer in a class discussion.
* Students re-view the Caritas Values [worksheet](http://lb6justleadership.weebly.com/uploads/2/3/8/3/23837124/values_chart_primary.pdf) and map the qualities of each leader by ticking the values identified in the Bios from the previous activity. They use the Categorizing values page to identify the most common categories 'just leaders' fall into. They discuss how Just Leaders normally show the qualities of "Universalism" as opposed to unjust leaders who are more "Achievement" and "Power" focused.
* Students create a large "working" Y chart for classroom display of the qualities, values and actions of just leaders. Students add to the Y chart throughout the Learning Byte

**Investigate the call from Jesus for justice*** Students think about what guides Christian leaders. They read [Matthew 25: 31-46](http://www.biblegateway.com/passage/?search=matt%2025:%2031-46&version=NRSVCE" \t "_blank) whilst viewing the Caritas [powerpoint.](http://www.caritas.org.au/docs/primary-school-resources/matthew-25-for-assemblies.ppt?sfvrsn=15?Download=true" \t "_blank) Students are explicitly taught that Christian church teachings based on this Scripture are called the Spiritual and Corporal Works of Mercy. Spiritual and corporal works of mercy are foundational for understanding the Church’s teaching about concern for the common good. Concern for the common good means that the needs of all members of a group are taken into account. For example rules that are made or decisions taken about resources to be shared must take into account the good of all community members. The works of mercy are charitable actions at the service of others. The spiritual works of mercy are: instructing, advising, challenging injustice, consoling, comforting, forgiving, bearing wrongs patiently and praying for the living and the dead. The corporal works of mercy are: feeding the hungry, giving drink to the thirsty, sheltering the homeless, visiting the sick and imprisoned, clothing the naked and burying the dead.
* Students work in pairs to find examples of works of mercy in the lives of believers. Examples may be found in scripture, in the [Caritas Be more Bios](http://lb6justleadership.weebly.com/uploads/2/3/8/3/23837124/leader_value_mapping.pdf) and/or the Where we work [Caritas Map](http://www.caritas.org.au/learn/where-we-work%22%20%5Ct%20%22_blank). They record their examples in a table such as the one in this [document.](http://lb6justleadership.weebly.com/uploads/2/3/8/3/23837124/example_of_the_works_of_mercy_in_the.docx) Students discuss their examples and how it reflects Jesus' call for justice in Matthew 25: 31-46.
* Students listen as the teacher explains that the dignity of the human person and concern for the common good underpins what is known as Christian Social Teaching. They are reminded of the scripture reference in the movie clip from the book of Genesis 1:26 which states that all human beings are born in the image and likeness of God. Christians believe that this is what gives all human persons dignity. They provide a vision for society and a clear vision for a preferred future and a way to fulfil God's dream for the world.

**Examine ways in which Jesus’ leadership demonstrated his ‘new law’ of love*** Students reflect upon Scriptural Text: [Matthew 5:17](http://www.biblegateway.com/passage/?search=matthew%205:17&version=NRSVCE" \t "_blank)  “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them". They listen as the teacher explains that Jesus' teachings and actions about love of God and love of neighbour is based upon the key teachings of the prophets; repentance, acting justly, caring for others in particular the poor and marginalised. E.g. Micah 6:8.
* Students in small groups examine a variety of scriptural texts that express the leadership of Jesus and his call to others to love and serve one another.
* [John 13: 1-20](http://www.biblegateway.com/passage/?search=John%2013:%201-20&version=NRSVCE" \t "_blank) Jesus washes the feet of the Disciples
* [Mark 5: 21-24, 35-43](http://www.biblegateway.com/passage/?search=Mark%205:%2021-24,%2035-43&version=NRSVCE" \t "_blank)  Healing Jairus' daughter
* [Matthew 5: 1-11](http://www.biblegateway.com/passage/?search=Matthew%205:%201-11&version=NRSVCE" \t "_blank) Sermon on the Mount
* [Matthew 5: 13-16](http://www.biblegateway.com/passage/?search=Matthew%205:%201-11&version=NRSVCE" \t "_blank) You are the light of the world (refer to further scripture texts)

***Focus Assessment 2***: Students read their allocated text and use available Biblical tools (e.g. timelines, Biblical atlases, Biblical dictionaries, annotated Bibles, simple Biblical commentaries, online Bible search engines) and the Three level lighthouse strategy to help them make meaning of the text. They collaborate in their group to answer the following; How does the text reflect key teachings from the Old Testament For example repentance, acting justly, caring for others in particular the poor and marginalised. What does the text say about love? How does the text depict any of the works of mercy? What does the text say about the dignity of the person or the common good? What does the text say about leadership? Students make predictions about how Christians might lead if they followed the example of Jesus and construct a Twitter style statement using 150 characters to say what they have learnt about Christian leadership and its connection with, Jesus' example, the works of mercy and Catholic Social teaching. [Fake Tweet](http://www.classtools.net/twister/%22%20%5Ct%20%22_blank) is one way of doing this. An example can be seen [here.](http://www.classtools.net/twister/output.php?username=JC&realname=Jesus&tweet=Christian+leaders+would+use+their+talents+to+help+others+and+treat+everyone+with+respect&date=33AD&button=Submit" \t "_blank)* Students as a class complete the Caritas [Christian leadership concept puzzle tree](http://lb6justleadership.weebly.com/uploads/2/3/8/3/23837124/concept_tree_just_leadership_summary.pdf) to share and summarise understandings about Christian leadership.
 | ***Spiritual and Corporal Works of Mercy***Matthew 5:7Matthew 25:35-46Isaiah 66:13Galatians 6:2Colossians 3:12-13***Fulfilling the Law***Matthew 5:17ff***Teaching About……******Teaching about Anger***Matthew 5:21-26***Teaching about Revenge***Matthew 5:28-42***Love for Enemies***Matthew 5:43-48***Teaching about Charity***Matthew 6:1-4***Teaching about Prayer***Matthew 6:5-15***Teaching about Fasting***Matthew 1:16-18***Riches in Heaven***Matthew 6:19-21***God and Possessions***Matthew 6:24-34***Judging Others***Matthew 7:1-6 |
| Sorting Out |
| Communicating  | **Design a personal Christian leadership covenant****Assessment Task:** Students create their own definition of Christian leadership using a digital/multimodal format such as [Glogster](http://www.glogster.com/login%22%20%5Ct%20%22_blank) that they will then share and present back to the class. The presentation will be a montage of images, quotes, phrases that students source and select to create their own personal reflection on what Christian leadership is in action. * Title: “Who am I as a Christian leader?”
* Examples of things to include:
* Images of leaders they admire and why (not at a surface level – must include examples of values and qualities discussed previously)
* God-given talents and gifts that I’m grateful for and that demonstrate just leadership
* Areas to work on/focus on to improve
* Examples of how I could live God’s dream for a just world based on what I have learnt about Jesus’ Law of love, Catholic Social teaching, the works of mercy and the key messages of  the Old Testament prophets)
* The most important value I think a leader should display.
* Students could use one, or more of the following to construct their presentation.
* [Glogster](http://www.google.com.au/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&cad=rja&ved=0CCwQFjAA&url=http%3A%2F%2Fwww.glogster.com%2F&ei=TkdnUoa8LMe5lAXF74CgDg&usg=AFQjCNE5RBBom2-gAsXl1iBY70Lc3MmAHg&bvm=bv.55123115,d.dGI) – students can make interactive posters (glog – graphics blog). An example can be found [here](http://lb6justleadership.weebly.com/uploads/2/3/8/3/23837124/christian_leadership_poster.docx).
* [Wordfoto](https://itunes.apple.com/au/app/wordfoto/id414002091%22%20%5Ct%20%22_blank) (iPhone app) – students can take a photo of themselves and choose up to 10 words (no more than 12 characters), e.g. for their image on their God-given talents and gifts
* [Videolicious app](http://wordpress.redirectingat.com/?id=725X584219&site=resourcelinkbce.wordpress.com&xs=1&isjs=1&url=https%3A%2F%2Fitunes.apple.com%2Fau%2Fapp%2Fvideolicious%2Fid400853498%3Fmt%3D8&xguid=7a74bce74ea1f3e4a0d24fac6c211d92&xcreo=0&sref=http%3A%2F%2Fresourcelinkbce.wordpress.com%2F2013%2F06%2F05%2Fmaking-inquiry-mobile-apps-for-inquiry-learning%2F) can be used to create short videos and then use [Aurasma](http://wordpress.redirectingat.com/?id=725X584219&site=resourcelinkbce.wordpress.com&xs=1&isjs=1&url=https%3A%2F%2Fitunes.apple.com%2Fau%2Fapp%2Faurasma%2Fid432526396%3Fmt%3D8&xguid=7a74bce74ea1f3e4a0d24fac6c211d92&xcreo=0&sref=http%3A%2F%2Fresourcelinkbce.wordpress.com%2F2013%2F06%2F05%2Fmaking-inquiry-mobile-apps-for-inquiry-learning%2F) to embed into embed the video into a poster, book cover, painting or more.
* [VoiceThread app](http://wordpress.redirectingat.com/?id=725X584219&site=resourcelinkbce.wordpress.com&xs=1&isjs=1&url=https%3A%2F%2Fitunes.apple.com%2Fau%2Fapp%2Fvoicethread%2Fid465159110%3Fmt%3D8&xguid=7a74bce74ea1f3e4a0d24fac6c211d92&xcreo=0&sref=http%3A%2F%2Fresourcelinkbce.wordpress.com%2F2013%2F06%2F05%2Fmaking-inquiry-mobile-apps-for-inquiry-learning%2F) allows students to create a narrated slideshow. Multiple students can add their narration to a single image, allowing for reflections to be compiled and shared with others.
* Students present their work to the class with a short justification for their choices.
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| Reflecting and Evaluating  | **Participate in experiences of journalling and The Examen*** Students listen as the teacher explains how The Examen is a meditative prayer for Christians to reflect on how they have acted during that day, and what things they can improve on. Students think about ways that they may or may not have acted as a Christian/just leader today.
* The Examen could be prayer individually or as a class using the steps outlined below:“Close your eyes and look through your heart…”
	1. One person names the highs and lows of his/her day. (OR: names one value/quality of just leadership they displayed today, and one they would like to work on – they could pick about something from their personal Christian leadership covenant)
	2. After that person names the highs and lows of the day, another person in the class says a prayer for that person, thanking God for the highs and asking God to help that person with the lows.
	3. Every class member gets a turn to share the highs and lows of the day, and every class member gets a turn to say a prayer for another person.
	4. Close with an Our Father or other prayer (e.g. the [Oscar Romero prayer](http://www.caritas.org.au/docs/primary-school-resources/illustrated-oscar-romero-prayer.pdf?sfvrsn=6?Download=true))

***Focus Assessment 3***: Students write an entry into their prayer journal about their experience of The Examen explaining how helpful it was as a tool for evaluating their day as a just leader. |  |

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| **Core Content Area Three**Focus/Question - **Acting Justly** | **Resources****Teacher Background** |
| Tuning In | **Be Reflective - Identify areas of justice that are of concern*** Students listen to or view a story that illustrates just and unjust actions. For example, The Lost Thing by Shaun Tan.
* Students identify from the story, times when the characters/narrator acted justly and unjustly.
* Students view the Caritas Justice Awareness [presentation](http://lb6justleadership.weebly.com/uploads/2/3/8/3/23837124/justice_awareness_presentation.pptx) and reflect on the actions of charity and social justice that Caritas does and challenges others to do.
* Students take a moment to reflect on what is happening in the world around them and think about their own dream for a better world. They write in their prayer journals responses to one or more of the following questions: What do you see happening in the world? What injustice makes you angry? What change do you want to see? What’s your dream for a better world? What do you want to see more of? In order for the world to become that better place, what would need to change? Why might justice begin with you?
 | ‘The Lost Thing’ by Shaun TanCaritas Justice Awareness |
| Finding Out | **Be passionate – plan a year of justice*** Students use a Hot Potato [Strategy](http://lb6justleadership.weebly.com/uploads/2/3/8/3/23837124/hot_potato_strategy.docx) to brainstorm areas of injustice in their school, local and global communities using the following questions: Who are the lost?  Who are the poor?  Who are the hungry? Who is left out/alone?  Who needs comforting? Who needs forgiveness?  Where do you see injustice in the school community?  Who do we ignore?
* Students display and examine the collected responses from the Hot Potato strategy on a wall of the classroom and think about the issues they care about e.g. environmental stewardship, hospitality/welcome, caring for the needy, inclusion, consumerism, homelessness, prayer support.
* Students are given five coloured 'voting' dots to identify the issues they are most concerned about. The number of dots they place against an issue will indicate how strongly they feel about that issue. For example if they only care about one issue they place all five dots next to that issue. Votes are collated, prioritised and categorised  in a retrieval chart using headings such as: Environmental, Hospitality/welcome, Charity, Student wellbeing, Prayer and spirituality, Indigenous rights, Disability rights etc.
* Students reflect on the areas and think about which issues they are most passionate about placing them in order of priority for themselves. They use this to self-nominate for the group they would like to work in to develop a justice plan for the year.
* Students listen to and view the [lyrics](http://www.azlyrics.com/lyrics/katyperry/roar.html%22%20%5Ct%20%22_blank)of [Roar by Katy Perry](http://safeshare.tv/w/DuDMTJXqqC%22%20%5Ct%20%22_blank) (or similar). Discuss the lyrics as a class. What do you think the song writer was trying to say about personal power? Students think about their own personal power and the gifts and talents they have.
* Teachers re-read with students [Matthew 5: 13-16](http://www.biblegateway.com/passage/?search=Matthew+5%3A+13-16&version=NRSVCE" \t "_blank) You are the light of the world. Students make an entry into their prayer journal listing their skills and talents (they might need to consult their friends, teacher or parents to help) and then they write a small prayer or poem of gratitude for these skills. Students make a second entry about skills they would like to develop especially those that might be required for their social justice group. Examples include: speaking in public, motivating others, gathering resources, persistence etc. They list also what might stop them from developing those skills. For example: fear, laziness, lack of time etc. They discuss as a class general strategies for overcoming barriers.

**Be informed - Locate information about the issue and determine action*** Students gather in their group to discuss their nominated area of interest and how they are going to bring their new knowledge about just leadership to their possible action. They discuss one or more of the following questions:
* What more can I learn about the issue that concerns me?
* What makes this issue unique and important? To us? our school? the world?
* What is the cause of the issue and why?
* Who is most affected by the issue and why?
* How does this issue differ locally, nationally, and globally?
* What approaches have already been taken to understand and tackle the issue?
* What groups are currently working on addressing the issue and how? (think about different sectors such as government, corporations, non-profit organizations such as church agencies, youth groups, United Nations agencies, etc.)
* What can we do? What are some alternative solutions?
* Students make a list of other questions that they would like to seek answers to and ways to access the information they need. They might consider inviting an "expert" in the issue to come and speak with them and help them identify specific actions that they could take on the issue.
* Students call on Catholic Social Teaching, scripture, and the works of mercy to brainstorm and decide on what actions they are willing to take and/or invite others to take on the issue. One way to do this is to work through Section 3: Setting and implementing your challenges from the Be More [Workbook](http://lb6justleadership.weebly.com/uploads/2/3/8/3/23837124/be_more_challenge_guide.pdf). Actions might include: an audit of the way the school 'wastes' resources such as water, paper and energy; anti bullying activities, buddy programs, joining with the parish for Social Justice Sunday activities; participating in initiatives from Church agencies such as Caritas Project Compassion, Vinnies poster competition, blanket appeal and sleepover, Catholic Mission - World Mission Month, Christmas appeals, refugee appeals, Close the gap; Identifying structures and practices that provide opportunities to encourage a prayer response to justice issues and/or using social media to encourage others to pray about current issues of injustice at local, national and global levels. Students refer to the [Caritas Social Justice groups Toolkit](http://lb6justleadership.weebly.com/uploads/2/3/8/3/23837124/social_justice_groups_toolkit.doc)for useful information. One school's approach can be seen [here](http://www.youtube.com/watch?v=oROsbaxWH0M" \t "_blank).
* Students use an [online](http://www.wincalendar.com/word-calendar-templates.htm%22%20%5Ct%20%22_blank) blank calendar to chart a possible plan for action regarding their issue across the year.
 | ‘Roar’ by Katy PerryMatthew 5:13-16 |
| Sorting Out |
| Communicating  | **Demonstrate and reflect on ways of leading justly.*** Students develop a presentation to demonstrate their desired course of action for just leadership in their chosen area. They present this firstly to the class (or year level) and an overall class or year level strategy is discussed and collated. Students determine how this could be presented to the school administration team and the rest of the community. They consider multi-modal, digital tools for presentation including [Haiku deck](http://www.haikudeck.com/%22%20%5Ct%20%22_blank), Meme generators, posters, speeches, letters, powerpoint or Prezzi etc.
* Students work with their group, teachers and other 'experts' throughout the year to implement their social justice plan. They identify skills within their group, allocate group tasks and responsibilities, undertake, individual, group, class, school and or community activities and evaluate and prayerfully reflect on their relative levels of success throughout the year.
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| Reflecting and Evaluating  | **Evaluate the success of the actions taken and action for the future*** Students review their progress as just leaders using a closed blog throughout the year where they reflect on how their personal qualities are helping them implement their social justice action plan. They reflect on:  the progress in the development of their own leadership qualities and the progress of their action, what they have learnt about themselves, challenges they have faced, new directions needed in the plan, an outcome they are most proud of.
* Students write a final address to future Year Sixes at the end of the year that includes answers to some of the following questions:
* What motivated you to act?
* Did you enjoy completing the challenge?
* How did you feel during and after completing the challenge?
* What were your most useful resources?
* Did you meet any obstacles in completing your challenge? How did you overcome them? How did you resolve any problems?
* Would you change anything about your experience? How and why?
* What have you discovered about yourself?
* What skills have you developed as a just leader by taking action? What skills do you need to improve on?
* How did you stay motivated?
* Were you surprised by any of your successes?
* Was there anything that you didn’t achieve? How can you achieve these in the future?
* What outcome are you most proud of?
* What outcome do you wish you had approached differently? Why? How?
* What have you learnt and how are you going to use this in the future?
* What advice would you give to others who take up the *Be More* Challenge?
* Why did action for justice have to begin with you?
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***Teacher Reflection and Feedback***

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| *Religion Unit:* |  |
| *Year Level:*  |  |
| *Teachers:* |  |

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| *2 STARS**Provide some positive feedback on your Religion Unit below. What activities and lessons were engaging for students? What resources were most useful? Were the lesson plan ideas helpful?*  |
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|   |  |
| 1 WISHWhat would you change should you teach this unit again? What resources do you wish you could have used to engage children in this unit more?  |
|   |  |