



Covenant
Christian School
All knowledge through Christ

From Creed to Curriculum

Because we confess...

Then our school community should be a place where... Thus our classrooms should be places where...

Our Common Faith	2
The Word of God	4
Man's Life	6
Sin and Education	8
Redemption in Christ.....	10
Man's Task.....	12
The Special Task of the School	14
The School Community.....	16
Working towards a Christian curriculum.....	18

Our Common Faith

Because...

As a community united in Christ for the education of youth WE CONFESS with the Church universal that there is one God, eternal and indivisible, in whom are three Persons, Father, Son and Holy Spirit, which three Persons are really, truly, and eternally distinct, each one truly God, yet without in any way destroying the unity of the one and only God, who is one and not three.

That this one God is the Creator of all things, visible and invisible;

That man was created in the image of God with dominion over the creation;

That man sinned by disobeying the express command of God, so repudiating his Creator and bringing God's wrath and curse on himself and on the whole creation over which he rules;

That by the curse of sin justly imposed every man is cut off from communion with God and is dead in sin, wholly corrupt throughout the whole man, and utterly indisposed, disabled, and made opposite to all good and wholly inclined to evil;

That God in His love for the world, sent His only Son, Jesus Christ our Lord, to be born of the virgin Mary, being conceived by the Holy Spirit, to live and suffer on this earth as a man under the curse of sin, to endure the fullness of God's curse of sin in His death on the cross as a ransom for many, laying down His life for the sheep so that all who believe in Him should receive without regards to their works or merit, full and free pardon, the riches of God's favour as His sons and heirs, and eternal life in Christ, being renewed by the Holy Spirit in Christ's likeness;

That the Lord Jesus Christ, having died for our sins, rose again the third day by the power of God, ascended into heaven and is now seated at the right hand of God the Father Almighty who has put all things in subjection under his feet, appointing him to be Head of all things to the church, which is his body;

That, at the appointed time by God and known to no man, this very same Jesus shall come the second time in power and great glory to judge all men, living and dead, and, having destroyed this present world, to establish the new heavens and new earth in which righteousness has a permanent home;

That when the Lord Jesus comes again all the dead shall be raised bodily, those who, by faith, have done well, to eternal life, and those who, through unbelief, have done evil, to eternal condemnation;

That the risen Christ has sent the Holy Spirit into the world that by Him redemption might be effectually applied, the divine purpose of salvation accomplished, and the Church equipped for its mission on earth;

That the redemption activity and gracious favour of God, Father, Son and Holy Spirit, is essential for the fulfillment of man's life.

Then our school community should be a place where:

Each person develops their commitment to Christ according to the following beliefs:

1. God is sovereign.
2. God created everything.
3. God sustains the creation.
4. Each person, as a creature, is totally dependent on God.
5. As persons made in God's image we are to create (be creative), be stewards of/care for, use and enjoy his creation.
6. A person's worth and self-esteem is derived wholly from being created in the image of God and being intended for relationship with Him.
7. Each person is sinful before God resulting in a rift in all relationships.
8. Sin has impacted the whole created order.
9. All of creation, on a personal, communal and cosmic level has been redeemed by the death and resurrection of Jesus Christ.
10. A person can only come to a true understanding and relationship in any part of life, through the active agency of God's Holy Spirit.
11. Jesus Christ is Lord of all areas of creation and life and He will be fully manifested as such upon His return.

Thus our classrooms should be places where:

1. Children are given opportunity to create, to be stewards of, to use and to enjoy God's creation as they develop and grow towards Christ-likeness in knowledge, skills and commitment.
 - **Create:** to make, originate, invent... in Creative Arts, Mathematics, Music, Languages and Writing, Science and Technology.
 - **Be stewards:** to set up patterns of relationship based on service, eg buddy system, mentors;
to develop responsibility for the surroundings, eg rooms / grounds, tasks;
establish patterns of responsibility as students develop personal management skills, eg self-discipline, serving on Student Council, school magazine.
 - **Use:** to employ skills and personal talents – to recognize and encourage the God-given gifts of others unselfishly;
to investigate and apply the resources and knowledge of the creation, eg use and application of measurement, financial, skills, historical awareness, current affairs, technological developments, using scripture to provide wisdom in our lives;
to discern and deconstruct contemporary ideas.
 - **Enjoy:** an occupation that can be pursued for its own sake of personal enjoyment or the enjoyment of each other, eg games, puzzles, assembly activities, billy cart race, books.

Each of these areas *create, be stewards of, use and enjoy* should be reflected in our teaching programmes and philosophical bases.

2. Servanthood is a key principle underpinning all classroom activities. These should reflect the framework of 'create', 'be stewards of', 'use' and 'enjoy' and must always be framed within the context of Godly personal relationships.

The Word of God

Because...

WE CONFESS that the scripture of the Old and New Testaments, acknowledged in the confessions of the Reformation, is, in all things, our supreme standard by which all we do is to be judged;

That this scripture, written by men moved by the Holy Spirit is itself God's Word written, God himself being the author;

That scripture is the integral divine Word, by which God, through His Spirit, draws us to and enlightens us in the truth, which is Christ Jesus our Lord, the eternal Word of God;

That the same eternal Word who reveals himself in scripture reveals himself in all that He has created so the revelation of God is one;

That scripture is indispensable and determinative for our knowledge of God, or ourselves, and of the rest of creation, and also for the whole educational task.

Then our school community should be a place where:

The Bible is presented as God's special revelation and:

- The place where God has revealed some of His mind to us in a meaningful and coherent way, enlightening us in truth.
- The spectacles through which a person views the world as it really is and which governs their response to it.
- God speaking to people in an intelligible and relational way so as to command willing submission (obedience).

We recognize that God also reveals Himself in the creation.

Thus our classrooms should reflect the following assumptions:

The Bible is not:

- A subject text book (except in Biblical Studies).
- Solely a manual of ethical judgments.
- A proof texting manual.

In all areas of study the Bible will give perspectives, context or required knowledge. Some areas of study will be useful to assist the reading and understanding of the Bible. Any part of scripture is to be understood in context and in the normal literary grammatical terms appropriate to the style and to the purpose of the part.

When the Bible is used it must be with a proper sense of respect and reverence in both the context with which it deals and the purpose for which it is used. It is not just a book of facts to be manipulated. The teaching of the Bible for its own sake (unrelated to the prepared and unprepared programme of work) should be avoided.

The gospel principles of grace, forgiveness, mercy, justice, dignity and love set out in the Bible are to govern teacher's relationship to the students at every level. This will be evident in adaption of appropriate teaching and classroom management strategies. Mocking, sarcasm, aggressiveness, humiliation, bluff, threat, ignoring etc. are not appropriate in a Christian school.

Creation will be studied not only for its own sake but also in order to gain a greater insight into the power and majesty of its Creator.

Man's Life

Because...

WE CONFESS that man, as God's image-bearer, is given dominion over the creation to rule it, manage it, and develop it for God, who is King over Kings and Lord over Lords;

That man's life is fulfilled in a life of free, willing submission to God; a life lived in harmony with the law of God for his creation made known in the integral revelation of the Word of God;

That, being now fallen into sin, man can attain this fulfillment only through renewal by the Holy Spirit after the image of his Creator;

That for man to attempt anything at all in independence of God or in his ignorance of God's revelation is inherently destructive of man and of the creation over which he is given dominion;

That it is man's glory, as God's image-bearer to do everything so that the glory of God is revealed in his doing;

That the development of the child as the image-bearer of God is a central concern of the educational task.

Then our school community should be a place where:

School is seen to be:

- A part of the life long process of education.
- A growth from immaturity to maturity for each student and member of staff.
- Learning activities which expose students to the general experience of God's world but which also develop particular personal commitment.
- Such learning activities address the physical, cognitive, affective and spiritual dimensions of each person.
- Training in Christ likeness as the aim for each child as a unique person who bears God's image. This uniqueness requires that the outworking of Christ likeness may be different in each person.

Thus our classrooms should be places where:

The total context of the school and each classroom is itself the curriculum of the school. THUS... All that the child experiences (physical, academic, spiritual and social) is the proper concern of deliberation by the school community.

Teachers by necessity must reflect in their teaching strategies that are vibrant, exciting, interesting and reflecting various aspects of God's creation and redeeming power. This is in full recognition that we can reflect His character in the learning activities we develop in our children. Such learning activities must always address the aspects of purpose, motivation, content, method and evaluation.

PURPOSE AND MOTIVATION

Children should be told the purpose and reason for the activities they will be doing.

CONTENT

When choosing content, the following questions must be asked:

1. What or whom should be known for its own sake?

In doing this we must always remember that the manipulation of real people to serve the educational interests of our children is wrong,, eg the oppressed should be known about because God requires us both to know them and to serve them.

2. What does a child need to know as God's people in the school community, society and country in which we live?
3. What is a child required to know? (state syllabuses etc.)

The content should facilitate the purpose in such a way as to enable children to appreciate and evaluate how persons do and should seek fulfillment in life – either “independently of God” or “in a life of free, willing submission to God”.

METHODS

Learning strategies should be flexible, innovative and appreciative of the particular qualities of the teacher, the student, the class group and the task itself. Thus textbook teaching must be with considerable discretion. (No jug and mug approach).

We should strive to ensure that children find the motivation for any task intrinsic to the task itself within the framework of service. (Children should not be motivated merely out of fear of punishment or desire for reward).

EVALUATION

Techniques of evaluation should not be restricted to any one aspect of the child's learning nor to any one mode.

Evaluation should state clear achievable goals for improvement rather than comment only on the past.

Evaluation must be in terms of the child's present wholeness as well as future development.

Sin and Education

Because...

WE CONFESS that human life in its entirety is religion, unfolding itself as service of the one true God or of a God-substitute;

That in sin man has refuted God in favour of God-substitutes with the result that he is cut off from the knowledge of God, of himself, and of the meaning of the creation, so that the light he supposes he has is darkness and his wisdom is folly;

That, apart from the man Christ Jesus, no man is exempted from this falsifying of knowledge through sin, but all alike grope in darkness being blinded to the meaning of life, of the world, and of man himself;

That no area of human knowledge is free of this sin falsifying;

That true education is possible only where the fear of God is re-established by God's grace in the heart of man as the indispensable foundation of all wisdom and knowledge.

Then our school community should be a place where:

It is affirmed that all areas of human experience are the proper concern of Christian study. That Christians do not withdraw from the world but acknowledge in the classroom the length and breadth of God's world in its wonder, its sinfulness and its demonstration of the Grace of God.

Thus our classrooms should be places where:

The following attitudes are encouraged in a child:

- An awareness of each person's unworthiness as a sinful person.
- A maturing sense of the majesty and sovereign power of the great Creator – God.
- A positive response to the needs of the oppressed at their point of contact.
- Care for the young and the aged as a special priority.
- Willing submission, for Christ's sake, to those placed in legitimate authority over them.
- A generous and loving spirit to all people of whatever race, creed or colour.
- Responsibility to care for the environment.
- A Christian perspective on the complexities of life in a multicultural context.
- A balanced recognition of the contributions made to human society by both men and women and to acknowledge the gifts bestowed on men and women, whether Christian or not.
- Appreciation of the beauty of God's creation in all its aspects.
- Confident, patient and realistic discernment when confronted with the impact of sinfulness. An impulsive repugnance of sinful people should be avoided.

THUS...

While we should pursue areas of the creation which demonstrate God's grace, it is also the case that in order to understand the impact of sin, the following topics are examples of legitimate areas of study for our school, with an appropriate consideration of the age and maturity of the students.

- Cyber issues
- Other religions
- Sexuality
- Non-Christian literature
- Fantasy
- Gambling
- Child Abuse
- Theories of Origins
- Aboriginal issues
- Euthanasia
- Family breakdown
- War
- Oppression of all sorts
- Drug abuse and alcoholism
- Mysticism
- Astrology and Occult
- Disease and sickness
- Prisons and crime
- False philosophies
- Abortion
- Genetic Engineering
- Pollution

Redemption in Christ

Because...

WE CONFESS that God in Christ by the Cross has restored the whole creation to harmony with himself, making all things new in Christ;

That, although the fulfillment of this restoration awaits future revelation of Christ in glory, yet, in principle, by the present work of the Holy Spirit in the world, it is a present reality to be reckoned with in the faith in every area of life;

That Christ in his redemption, by his Holy Spirit, is creating a new regenerated humanity bound in covenant community to Christ as Head;

That this covenant community is God's appointed means, through the power of the Holy Spirit within the community, for communicating the redemption of Christ to the world;

That, although, by the grace of God, people who reject the Word of God as the ordering principle of life provide many valuable insights into the common structure of reality, yet the religious direction of their thought remains radically opposed to that of the community in Christ, so that there can be no possibility of synthesis of their systems of thought with the scripturally directed thought which Christ's covenant community is called to pursue.

Then our school community should be a place where:

1. All learning activities prepare and assist children in their growth into Christ likeness and the full restoration of the image of God in their lives as redeemed people, committed to God and to each other.
2. All learning activities of the school assist and prepare the school community in its growth in to Christ likeness and the full restoration of the image of God in its life in a covenant community.
3. We will take delight in the beauty of God's creation and seek to preserve and promote that beauty in our work, in our classrooms, grounds and in personal and group presentations.
4. As a community of God we will live out our relationships in a redeemed way bereft of vindictiveness, fault finding, gossip, self-seeking, power struggling or a party spirit; instead there must be a spirit of graciousness, acceptance, submission, understanding and love.
5. In disciplining each other God's people will seek to reflect His character. Students also disciple their teachers by being willing to submit to the guidance and the discipline meted out in their interests.

Thus our classrooms should be places where:

1. Teachers will endeavour to establish attitudes of mutual commitment in their classrooms and the school generally. Students must accept some responsibility for the ongoing wellbeing of other students.
 - The environment will be maintained in an attractive and pleasant way.
 - We will reflect a concern for order, harmony and beauty, eg walls will be used to display not only students' work but important truths and ideas.
 - Teaching materials will be presented with concern for attractiveness and quality.
 - Students' work, books, desk and room will also reflect their care and concern.
 - Students will be aware of the correct procedures when they wish to air a grievance, express concern or disagreement or initiate a change.
 - Teachers will maintain redeemed relationships with each other, conscious of the modelling function they have.
 - Teachers will encourage and inspire the children to want to do the very thing that they will be required to do.
 - Non-Christian philosophies and systems of thought are to be studied and understood. The ways they give or fail to give true wisdom will be highlighted.
 - The dimension of wisdom is to be actively cultivated in children.
 - Christ maintains redemption of all areas of life. Understanding of this is developed in students by pointing children to what God has created and in the ways in which people have responded in either obedience or rebellion. For instance the use of creation, people, sexuality etc.

Man's Task

Because...

WE CONFESS that the whole cosmos is the creation of God remaining under his government, upheld by His power, and existing for His glory;

That the cosmos is neither chaotic nor meaningless, but ordered and pregnant with meaning by the creative act of God, graciously preserved and sustained by Him in spite of the disruptive effects of man's sin, and subject to the law of the Creator in all things;

That it is man's task to unfold the meaning that God the Creator, has given to the creation;

That man can fulfill his task only as, dependent on the Holy Spirit, he functions in subjection to the law by which God orders the creation;

That the law of the Creator ensures a rich diversity within the unbreakable unity of the cosmos;

That the whole creation finds its coherence and meaning in Christ who is the First and the Last, the Beginning and the End of the creation of God;

That true education is the unfolding to the child of the creation in harmony with the order and meaning it has in Christ so that the child may be prepared and equipped for his office and calling in this world as God's image-bearer and steward.

Then our school community should be a place where:

1. The curriculum consciously and purposefully reflects and displays God's dynamic, creative and redemptive activity in the universe. All curriculum components, by themselves or related to each other, are seen and treated as fully determined by the creative agency and power of God.
2. Thus the following are seen as the broad academic curriculum components:
 - a. **Persons and the Physical Creation:** concerned with the structure of the physical world as fashioned and ordained by God and the way in which people use the created order.
 - b. **Persons and living things:** concerned with the diversity, construction and function of God's creatures and their interaction with each other and the environment.
 - c. **Persons and Persons:** concerned with the ways in which the Lord intends His human creatures to relate to one another as well as how cultures and civilizations have observed and responded to His revelation of Himself.
 - d. **Persons in Communication:** provides opportunity to examine how human beings respond aesthetically, in literature, drama and every other art form, to the creator and His creative power.
 - e. **Person and God:** concerned with that area of life that has to do with knowing God himself through aspects such as prayer, bible study and fellowship.

Thus our classrooms should be places where:

1. All teaching continually points children to a proper appreciation of the absolute sovereignty of God over all that exists.
2. Each area of study at every level in the school is not of necessity treated as discrete and separated from all other areas. A rigid separation of subject matter is not necessarily the most appropriate way to teach children. At any level it may be appropriate to organize learning activities in either an integral and/or discrete way. For example, a learning activity, "Money" may be framed by drawing aspects of language, commerce, science, art, history, literature etc. However the decimal aspect may best be treated discretely.
3. All learning activities will maximize the opportunities for students to respond. Such response may take any appropriate form including language, writing, art, drama, music etc. essentially the idea of making, changing and shaping should be developed.
4. It is recognized that teachers will pursue an active, ongoing interest on the total programme of the school including the teaching programme in other classes. (By, for instance, visiting other classes, joint excursions, reports at staff meetings etc.)
5. It is seen as appropriate that we look for commitment to the creator/redeemer God in the child. Evangelism in the school setting is to be understood as the declaration of the truth about God and the creation.

The Special Task of the School

Because...

WE CONFESS that the covenant community redeemed in Christ expresses itself in the field of education in the school where Christ is confessed as head of the educational task in harmony with scripture;

That the school is only one of several ways in which the covenant community expresses itself in this temporal world, each one displaying in a distinctive manner the rich fullness of Christ's redemption;

That it is the special task of the school to open out to the child the meaning and structure of the creation under the guidance of the Word of God as part of the equipment of the child for his calling in life in subjection to Christ as King;

That the school, under Christ and by his Holy Spirit, is to advance the reign of Christ on earth in the field of education so that his Kingdom may come to expression here and now, though with much imperfection and weakness, and so that our Lord may find us busy in his garden when he comes in glory.

Then our school community should be a place where:

It is affirmed that:

1. The school has special resources of knowledge, skills and equipment and therefore able to efficiently and effectively educate children in academic, social and physical life skills. Such education proceeds as appropriate, on either an individual or corporate level and is facilitated by the fact that the process takes place within a peer group structure.
2. The school may "advance the reign of Christ on earth" by the way it relates to the wider community through service, participation or general presentation.

Thus our classrooms should be places where:

The following skills and perspectives are developed:

1. Academic:

- To read and understand written materials
- To listen effectively
- To express oneself clearly in speech and writing
- To use mathematical process readily and efficiently to acquire information and knowledge
- On the basis of this information and knowledge, to learn to analyse, interpret, discriminate and apply as appropriate
- To analyse, reason and propose from biblical presupposition

2. Social:

- To accept differences and recognize limitations in others
- To learn respect for others and to use appropriate manners
- To mutually encourage each other
- To practice leadership and submission
- To work as a group
- To develop appropriate relationships between sexes and different aged students
- To cope with peer pressure, mass media and other social influences and develop a Godly independence in response to each of these areas

3. Physical:

- To develop fully the physical abilities of each person in areas such as sport, music, art, etc.
- To develop the skills of time management
- To exercise physical power in a helpful rather than hurtful way
- To develop appropriate skills in the use, care and management for equipment, facilities and tools
- To prepare students for their future role in a life of ministry in whatever form that may take (whether in future studies, careers, home life and even unemployment).

The School Community

Because...

WE CONFESS that parents united in Christ for the educational task, together with their children and with teachers and others who share with them a common confession of faith constitute a school community which is not in subjection to church, state or any other societal structure, but to Christ alone *who* only rules as King over all;

That, as it expects respect for its own sovereignty under Christ, so the school is bound to respect and uphold the sovereignty of family, church, and state, as well as every other societal structure, each in its own sphere under Christ, and to encourage such respect in the child;

That this respect for the sovereignty of the societal structures under Christ requires that the school direct all its efforts towards its own special task, refraining from activities that infringe on the special tasks of the family, the church, the state, or any other societal structure;

That, although parents have a primary responsibility for the education of the child, yet, as Christ has one body, and as believers are members together of that one Body, the task of the school is the responsibility of the whole Body of Christ;

That within the school community the student is subject to the authority of the teacher, whose legitimate authority is to be upheld by the whole school community;

That, authority is never to be exercised or maintained for its own sake, but, in the school, is only to be used for the effective nurture of the child in harmony with the special task of the school and with an awareness that all authority is of God to whom all who exercise authority must give account.

Then our school community should be a place where:

It is affirmed that:

1. The school should not assume the responsibilities of either church or home. For example, training a child in the Christian faith is not the special task of the school. It is one aspect of what a school does because of the holistic view taken of the child and the consequent effect this has on the aim and structure of learning activities in the classroom.
2. Since decisions made in the school may affect other societal structures, particularly the family, the school must be conscience of the impact of any policy or activity on those structures and should refrain from activities which would infringe on their special task.
3. The parents are primarily responsible for the education of their children. That portion of the children's education which takes place in the school takes place under the responsible supervision of the parents corporately through the Association and Board.
4. The authority of parents is seen as deriving from God and hence the authority of the teacher, acting in place of the parents, is likewise derived from God.
5. The participation of parents in all aspects of the school is fundamental. Such participation at decision making level is mediated through the Board of the school alone and thus the parent-control is corporate and not individual.
6. The theological perspectives presented are to be those outlined in this creed (and the common doctrines in the reformation creeds adopted by the school) which effectively represent the thinking of the members of the Association which the Board administrates. Thus narrow, denominational distinctive are to be avoided.

Thus our classrooms should be places where:

- The responsibility and authority of parents is respected and strengthened.
- The authority of the teacher is upheld by the whole community.
- Teachers make every effort to make parents aware of what is happening in the classroom, eg Information sheets, unit outlines, samples of work, diaries etc.
- Parents are welcome visitors and are encouraged to contribute by their presence or participation
- In the school context, students are subject to the authority of the teachers. The teachers are responsible to the parents corporately through the Board and, in exercising their responsibility on behalf of the parents, are responsible to God.

CONFESSING Christ as King of Kings and Lord of Lords, the Redeemer and Renewer of all our life, we pursue the educational task together with confident hope and humble reliance on God, who for Jesus' sake sends His Holy Spirit to lead us into the Truth, which is Christ, and with glad submission to God's Word as the guide of all our endeavour that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever.

Thus our classrooms should be places where:

The curriculum, as it applies to the educational creed of the school and to the educational programme of the school, will seek to lead students to an appreciation of what it means to be God's people, in God's place, under God's rule. In so doing it will both point them to and prepare them for a life in the direct presence of God.

Working towards a Christian curriculum

The following checklist may prove helpful in developing and evaluating units or outlines. Undoubtedly there will be many criteria which could be added and perhaps some deleted.

1. How does the unit introduce students to the area of life involved by its subject, process etc?
 - Is it appropriate to students' developmental level?
 - Can the unit be put into practice and is it appropriate to the expertise of the teacher?
 - Is it relevant and appropriate to the particular student(s)?
 - Is it likely to excite and motivate students?
 - Does it give opportunity for concrete, "real life" experiences?
 - Is there sufficient scope and variety?
 - Are there links with other areas?
 - Is there clear indication of where the unit is going?
 - Does it provide opportunity for creativity?
 - What variety of learning styles is adopted?
 - Is the unit problem orientated?
 - What opportunity is there for enquiry?
 - Is there concern with the process of learning rather than concentration on any end product?
 - Does it involve work for individual, group and whole class effort?
 - Is it suitable for this particular class?
 - Is there a purpose for a variety of styles, or is there variety for the sake of variety?
 - Does it involve both deductive and inductive reasoning? (i.e. does it go general themes to specific instances and vice versa!)
 - Does it contain practical as well as reflective elements?

2. In what ways does the unit lead students to identify the central religious nature of life?
 - Does it focus on central elements and encourage students to consider the question "What is central to my life"?
 - Does it acknowledge Christ as Lord?
 - Does it challenge pre-suppositions?
 - Does it challenge the world's way of looking at the particular area of life?
 - Is there consistency of profession of faith and action?
 - Does it encourage students to do what they profess?

3. In what ways do the Scriptures direct the task?
 - Are Scriptural references used?
 - How are the aims and objectives of the unit shaped by Scriptures?
 - Is Scripture used to interpret Scripture where applicable in this unit?
 - Are passages considered in the context of the whole Scriptures?
 - Will students become aware of Scripture guiding them in their learning?
 - Are Scriptural passages relevant to the students and the topic being studied?

4. How does the unit develop insight into what is and ought to be the case in a world made and sustained by God?
 - What specific areas of God's creation are involved?
 - Is it possible to see the structured inter-relatedness of things?
 - Does it show the dependence of all relationships on God?
 - Does it elicit responsiveness to God and His good order for life?
 - Which concrete instances of that-which-God-requires are confronted and tackled in the unit?
 - Does the unit help students to understand that there are no "neutral" facts? ("Neutrality" or "Facticity" denies the possibility of thought beyond the set framework; there is nothing outside the realm of proven "facts"; a fact stands on its own, it is unchallengeable even by God. Such notions are of course, not Biblically defensible).

5. How does the unit encourage students to act obediently?
 - Does it present opportunities for, and examples of, service?
 - Does it suggest a range of options for action?
 - Does it challenge the Nuremburg Syndrome? (I just obeyed orders)
 - Does it encourage students to seek and make decisions?
 - Does it confront students with the choice between flesh and spirit, disobedience and obedience; and does it assist them in making the choice which is in tune with God's command?
 - Does it motivate the students to support others in their service?
 - Is it helpful in building one another up?
 - Does it encourage commitment of one to another?
 - Will it promote a Biblical communal responsibility in each student and the whole group?
 - Since to know is to be responsible, does the unit encourage action?
 - Since to know is to do, does the unit seek to establish the need for action?