



Religious Education Curriculum P-12

ARCHDIOCESE OF BRISBANE



Year Five

The following table provides an overview of the core and complementary texts for this year level and identifies biblical themes, people and text types. NRSVCE is the recommended translation of the text by BCE. CEV and NABRE are also useful translations depending on a school's context.

Biblical themes: morality and living authentically, prayer, the action of the Holy Spirit, discipleship and call, four portraits of Jesus presented in four Gospels, Bible contexts	
Bible people: Hannah, Mary, Elizabeth, Joseph, family of Mary and Joseph, Jesus, shepherds, Magi, early church communities	
Bible text types: Psalms, narratives, legal codes, letters, song, Gospels	
CORE TEXTS	COMPLEMENTARY TEXTS
Formation of conscience (explicit connection to CLMF9)	
<p>The Greatest Commandment –</p> <p><u>Deuteronomy 6:4-5;</u></p> <p><u>Leviticus 19:1-3, 9-18</u></p> <p><u>Galatians 5:14;</u></p> <p><u>Romans 13:8-10;</u> <u>James 2:8</u></p>	<p>The Beatitudes - <u>Luke 6:20-36;</u> <u>Matthew 5:1-12</u></p> <p>The Greatest Commandment - <u>Matthew 22:34-40;</u> <u>Mark 12:28-31</u> <u>Luke 10:25-28</u></p> <p>Parable of the two sons - <u>Matthew 21:28-32</u></p> <p>Parable of Unforgiving Servant - <u>Matthew 18:21-35</u></p> <p>Gentiles living the law - <u>Romans 2:14-15</u></p>

The purpose of teaching the text:

People who believe in God turn to Scripture as a foundation for understanding how people of faith are called to live, and as a means of developing an informed conscience. The Jewish faith community utilise the Old Testament, and Christian faith communities utilise both the Old Testament and New Testament. There is no one text that provides total insight. Rather, it is important to use multiple texts to discern different insights that authors have contributed over time, for different communities of people.

Questions that may assist to enable students to create meaning from the text:

- *How could each of these texts provide meaning for believers?*
- *What could the world look like if no one had a code for living / way of determining right from wrong?*
- *How do you know whether your actions are right or wrong?*
- *If one of these authors were alive today, what do you think he would write to our school community - a contemporary Christian community?*

Achievement Standard:

They describe ways in which believers make and act upon informed moral choices.

The significance of personal and communal prayer and worship

(explicit connections to STOTg, BEWR6)

The Shema - [Deuteronomy 6:4-9](#); [11:13-21](#)

Clothing worn by observant Jewish men - [Numbers 15:37-41](#); [Luke 8:44](#)

Hannah's prayer - [1 Samuel 2:1-10](#)

Jesus quotes The Shema - [Mark 12:28-30](#)

Mary's song of praise to God - [Luke 1:46-56](#)

Allow students to select a Psalm of Lamentation, Thanksgiving and Praise for prayer.

Lamentation - [Psalms 3-7](#); [Psalms 25-28](#)

Thanksgiving - [Psalms 30, 32, 34, 65-68, 75, 116, 118](#)

Praise - [Psalms 95-100; 144-150; 113, 114](#)

The Lord's Prayer - [Matthew 6:9-15](#); [Luke 11:1-4](#)

The purpose of teaching the text:

Each of these texts sheds insights into the significance of prayer for people of faith. As an example, the Shema is a text that can be easily overlooked for the significance it has for Jewish people, even today. The fringed garment that Jewish males wear is their prayer shawl (tallit), the Mezuzah which is fixed to their doorposts and what is placed inside the Mezuzahs, and the Tefillin worn by Jewish males for prayer. The Shema prayer is prayed multiple times through the day and will be the last words a Jewish person speaks before they leave this life. Jesus, as a faithful Jewish man, would have prayed the Shema multiple times every day and he spoken about the Shema.

Mary's Magnificat is actually drawn from the story of Hannah, so students can find connections between texts and with the way that different faith communities choose to live today. Also the psalms provide another source of nourishment and consolation for people today, arising from experiences in the lives of the psalmists. The diversity of texts will also assist students to learn that prayers arise from different contexts and provide multiple ways that believers can communicate with God, nourish their spiritual lives and share faith together.

Questions that may assist students to create meaning from the texts:

- *What do male Jewish believers wear and do when they pray the Shema?*
- *Where is the Shema prayer contained in Jewish homes?*
- *When would orthodox Jewish males start to wear a tallit, kippah and tefillin?*
- *How are Jewish people called to live their day after praying the Shema?*
- *If you visited a Jewish home, what would you be likely to see?*
- *What would the Shema have meant for Jesus? What different types of prayer can be found in the Old Testament and New Testament?*
- *Why might Mary's prayer be so similar to Hannah's prayer?*
- *What can we learn about how the psalmists experienced life by reading different psalms?*
- *How could the psalms be meaningful for prayer today?*
- *How would you rewrite a psalm to make it meaningful for your life today?*

Achievement Standard:

Students describe the significance of personal and communal prayer and worship including the Eucharist, the Psalms, Sabbath rituals and prayers for the lives of believers.

Mary's role as mother of Jesus and mother of the Church

(explicit connections to CHPG6, CLPS14, STNT13)

The Annunciation - [Luke 1:26-38](#)

Mary visits Elizabeth - [Luke 1:39-56](#)

The birth of Mary's son Jesus -
[Matthew 1:18-25](#)

The birth of Mary's son Jesus - [Luke 2:1-7](#)

Mary and Joseph flee to Egypt with Jesus
- [Matthew 2:13-21](#)

The family of Jesus - [Mark 3: 31-35](#)

Mary witnesses the crucifixion -
[John 19:25-27](#)

Mary is part of the community in
Jerusalem - [Acts 1:13-14](#)

Mary takes Jesus to the Temple - [Luke 2:21-38](#)

Mary and Joseph lose Jesus during Passover in
Jerusalem - [Luke 2:41-52](#)

Jesus is rejected at Nazareth - [Luke 4:16-30](#)

The family of Jesus visit him during his ministry - [Luke 8:19-21](#)

The family of Jesus visit him during his ministry -
[Matthew 12:46-50](#)

Jesus is rejected at Nazareth -
[Matthew 13:53-58](#)

Wedding at Cana - [John 2: 1-12](#)

The purpose of teaching the text:

Mary's story is not contained in just one text. Students need the opportunity to explore multiple texts from different authors in order to discover the significance of Mary for believers today. This is also an opportunity to teach that Mary has a special place of significance within the Catholic Church.

Questions that may assist students to create meaning from the texts:

- *What do the texts reveal about Mary? Do the texts indicate that Mary knew everything that was going to happen and never struggled to make sense of life?*
- *What do the texts reveal about Mary as a woman of faith?*
- *Why would the Church consider Mary to be mother of the Church?*
- *What influence do you think Mary would have had on Jesus?*
- *What do the texts reveal about the challenges Mary faced?*
- *How do you think Mary coped with those challenges?*
- *Why do some people refer to Mary as the first disciple?*
- *Why does the Catholic Church have special days to honour Mary?*
- *What are these days?*
- *Do all Christian church communities have these same days?*

Achievement Standard:

Students examine Mary's role as mother of Jesus and mother of the Church.

Living Jesus' commandment of charity (love) (explicit connection to CLMJ6)

The true kinsmen of Jesus - [Mark 3:31-35](#)

On Faith and Good Works
- [James 2:14-17](#)

"This is my commandment..."
- [John 15:9-17](#)

Living love authentically - [1 Corinthians 13:1-13](#)

The Last Judgement - [Matthew 25:35-40](#)

Jesus' new commandment of love -
[John 13:34-35](#); [Matthew 22:36-40](#); [Romans 13:8-10](#)

Jesus Blesses Children - [Luke 18:15-17](#)

The purpose of teaching the text:

The Bible is considered a treasure for people who believe in God, as it contains guidance and inspiration for living life according to God's dream for the world. As well as being a source for prayer and spiritual nourishment, the Bible provides insights into authentic living. The diversity of texts allows for students to make connections between similar themes that come from different sources, written in different times.

Questions that may assist students to create meaning from the texts:

- *What do we know about when this text was written and who was the author of this text? What do you think the author wants people to understand?*
- *What do these texts reveal about the challenges of living an authentic Christian life?*
- *What groups of people do we have in our community today, whose work could be inspired by these texts?*
- *What could happen if all believers just lived individual lives of faith and never connected with others?*
- *Why does every generation of believers live within a faith community, in different ways?*
- *In what ways can people today turn to the community to share and strengthen their faith?*

Achievement Standard:

Students identify ways in which faith is shared and strengthened in communities of believers, past and present. They describe ways in which believers live according to Jesus' new commandment of charity (love).

The action of the Holy Spirit in the lives of believers (explicit connections to BETR7, CHLS7)

The story of Pentecost - [Acts 2:1-15](#)

Fruit of the Spirit - [Galatians 5:22-23](#)

The Spirit of God - [1 Corinthians 2:9-13](#)

Gifts of the Spirit - [Isaiah 11:1-3](#)

Fruit of the Spirit - [1 Corinthians 12:6-12](#); [Romans 12:3-8](#);
[Ephesians 1:13-14](#); [Colossians 1:7-12](#)

Conversion of Saul - [Acts 9:1-19](#)

Baptism of Cornelius - [Acts 10:44-49](#)

Paul baptises twelve men in Ephesus - [Acts 19:1-12](#)

Fire - [Matthew 3:11-12](#); [Acts 2:1-4](#)
(transforming, creating, energising)

Dove - [Luke 3:21-22](#)

Water - [John 7:37-39](#) (initiating, baptising)

Wind - [Acts 2:1-4](#); [John 3:8](#) - (refreshing, life force; breath of God, Ruah)

Paraclete - [John 14:16-17](#), [25-26](#); [15:26-27](#), [16:7](#) (counselling, advocate)

Helper/comforter - [Acts 1:4-5, 8](#)

Spirit of adoption - [Romans 8:14-17](#), [22-24](#), [26-27](#) (becoming a child of God)

The purpose of teaching the text:

There are many biblical images of the Holy Spirit, and each image reveals a different aspect of the Holy Spirit.

Questions that may assist students to create meaning from the texts:

- *What can we learn about the Holy Spirit from each of these texts?*
- *What is your favourite text about the Holy Spirit?*
- *How would you describe the work of the Holy Spirit?*
- *Why might a person of faith pray to the Holy Spirit?*
- *What evidence is there of the work of the Holy Spirit in our world today (transforming situations that appeared to be devoid of hope; creating and energising in places where despair was rising)?*
- *Why is the Holy Spirit associated with the Sacrament of Confirmation?*

Achievement Standard:

Students explain the action of the Holy Spirit in the lives of believers. They analyse information from a variety of texts including Scriptural references to the Holy Spirit and the words, symbols and actions of the Catholic Rite of Confirmation.

Gospel writers shaped their Gospels for their audience *(explicit connections to STNT12, STNT13)*

Investigate how each Gospel author begins

[John 1:1-17](#) ;

[Luke 1:1-4](#)

[Matthew 1:1-17](#)

[Mark 1:1-8](#)

Infancy narratives in the Gospels of: Luke -

Announcement to Mary - [Luke 1:26-38](#)

Birth of Jesus - [Luke 2:1-14](#)

Visit of Shepherds - [Luke 2:15-20](#)

Matthew - Announcement to Joseph -

[Matthew 1:18-25](#)

Visit of Magi - [Matthew 2:1-12](#)

Flight to Egypt - [Matthew 2:13-15](#)

The resurrection narratives

[Matthew 28:1-10](#)

[Mark 16:1-8](#) and [9-14](#) (longer ending)

[Luke 24:1-44](#); [John 20:1-29](#)

The Beatitudes - [Matthew 5:1-12](#); [Luke 6:20-36](#)

The purpose of teaching the text:

The Gospel authors provide four different portraits of Jesus. Contemporary biblical scholarship highlights that the Gospel authors would not have personally known Jesus (Luke even states this), and therefore each author writes for a different community, in a different place, at a different time. These contexts shape what each author chooses to write and omit, as they shape their Gospels with key themes for their communities. If the Gospels were purely historical accounts of the story of Jesus then there would be one text, rather than four similar but different versions. The historical and spiritual challenges that each community faced would provide purpose for the author to weave in particular themes. Ultimately, the purpose of the four Gospels is to assist readers to understand all that God has done through Jesus, in order for people to live lives of faith.

Questions that may assist students to create meaning from the texts:

- Why are there different stories about the birth of Jesus?
- How many Gospel authors write about the birth of Jesus?
- If each of the Gospel authors do not start with the birth of Jesus, how does each Gospel begin?
- What clues can we find in the start of each Gospel about why the author is writing? What difference does it make that the Gospels are not written as eyewitness accounts? If four people in our class wrote about the same event they had heard about from their parents, would they all write exactly the same story?
- What differences and similarities can we find in different Gospel accounts of the same story?
- What key themes can you discover in any of the Gospels?
- What would you like to ask the Gospel authors if you had the chance to interview them?

Achievement Standard:

They use features of Gospel texts to show how the Gospel writers shaped their Gospels for particular communities.

Go to the online curriculum platform for greater detail to unpack the Year Level Scripture