



Religious Education Curriculum P-12

ARCHDIOCESE OF BRISBANE



Brisbane Catholic Education
teaching · challenging · transforming



Year Ten

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: representations of God, love and mercy, one in Christ, spiritual nourishment, mission; authority, stewardship	
Bible people: Jesus, Phoebe, Prisca and Aquila, Andronicus and Junia	
Bible text types: Psalms, laws, narratives, letters, Gospels, myths, apocalyptic	
Explicit skills to be taught for the application of biblical criticism: Biblical criticism, socio-historical criticism, rhetorical criticism	
CORE TEXTS	COMPLEMENTARY TEXTS

Scriptural representations of God *(explicit connection to STOT15)*

The Shema Israel -
[Deuteronomy 6:4-9, 11:1-27](#)

Creator and provider -
[Psalm 104:1-25](#)

Righteous King -
[Psalm 97:1-7](#)

Apocalyptic literature (symbolic narratives for a hope filled future)
God who comforts and provides for people - [Revelation 21:1-4](#)

Allow students to select some other Scripture representations of God from the complementary texts.

Creator - [Job 38](#); [Isaiah 40:12](#); [Wisdom 13:5](#)

Lord, Divine Wisdom - [Ecclesiasticus 42:21](#); [Romans 11:33-36](#)

Avenger - [Deuteronomy 32:35-36, 41-43](#); [Romans 12:19](#); [Hebrews 10:30-31](#)

Judge - [Wisdom 17:1](#); [Jeremiah 7:20, 44:6](#); [Lamentations 2:4, 4:11](#); [Nahum 1:6](#); [2 Timothy 4:7-8](#)

Rescuer, Search of Hearts - [Psalm 139](#); [1 Chronicles 28:9](#); [Isaiah 40:17-31](#); [Ecclesiasticus 42:18-20](#)

Supreme Governor - [Ecclesiasticus 42:17](#)

Being eternal, immutable, invisible, incomprehensible - [Job 11:7-11](#); [Ecclesiasticus 42:16-17](#); [Isaiah 55:89](#); [Psalm 102:25-28](#)

Faithful companion - [Genesis 26:2-5](#); [31:3](#); [48:21](#); [Exodus 3:12](#); [Deuteronomy 31:7-8, 23](#); [Joshua 1:5, 3:7](#); [Judges 6:16](#) (Gideon); [Isaiah 43:2](#), [Amos 5:14](#); [Matthew 28:20](#); [2 Corinthians 3:11](#); [Philippians 4:9](#)

Omniscient - [Isaiah 40:13-14](#)

All Holy - [Hosea 11:9b-11](#)

Potter - [Isaiah 64:8](#); [Jeremiah 18:1-6](#)

Mother, father - [Hosea 11:1-4](#), [8-9a](#);
[Luke 13:34](#); [Isaiah 49:14-16](#)

Refuge, sanctuary - [Ruth 2:12](#); [2 Samuel 22:2-3](#), [31](#);
[Psalm 14:6](#); [Psalm 28:8](#); [Psalm 31:3-5](#); [Psalm 59:16](#);
[Isaiah 25:4](#); [Psalm 91:1-16](#)

Lover - [Hosea 2:16-18](#)

Shepherd - [Genesis 48:15-16](#); [Psalm 28:9](#); [Psalm 80:1](#);
[Isaiah 40:11](#); [Jeremiah 16:19](#); [33:12](#); [43:12](#); [Ezekiel 34:11-15](#)

Singer - [Zephaniah 3:17](#); [Deuteronomy 11:1-27](#)

Purpose of teaching the text:

Names are important and not just for identifying and describing people. As you read through the Bible, you'll quickly discover that there are different names for God. Each name or title provides a perspective and / or a portrayal of God that helps understand who God is. These different images of God need to be understood in their historical and cultural setting, considering each human author's intention and message for their audience. The intention of the human author is important in determining the nature of the truth revealed in the text (e.g. historical, factual or religious truth). An understanding of these Old and New Testament representations of God can help the reader appreciate their relevance and application for today.

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

- *How do various metaphors/representations within the Bible mediate an understanding of God for a contemporary Australian audience?*
- *How do representations of God change across Old and New Testament texts?*
- *How do biblical texts reveal the image of God in ways other non-biblical texts cannot?*
- *To what extent do biblical images of God reflect their cultural and historical context?*
- *To what extent can socio-historical and culturally conditioned biblical texts make meaning for a contemporary Australian audience?*

Achievement Standard:

Students identify different representations of God from a range of sacred texts for a modern Australian context. They use evidence from Old Testament and New Testament texts to differentiate between representations of God by various human authors in different historical, social and cultural contexts and evaluate their relevance for a modern Australian context.

Themes and key doctrines of the early Church *(explicit connection to STNT20)*

One in Christ -
[Galatians 3:26-29](#)

A new order in Christ -
[Galatians 5:13-26](#); [6:1-9](#)

Love - [1 Corinthians 13:1-13](#)

Charisms - [1 Corinthians 12:4-11](#)

Death and Resurrection of Jesus -
[1 Corinthians 15:1-11](#); [12-28](#); [1 Thessalonians 4:13-14](#)

Justification through faith in Christ -
[Romans 3:21-5:21](#)

Living in Christian community - [1 Thessalonians 4:1-12](#); [1 Thessalonians 5:12-24](#); [1 Corinthians 13:1-13](#)

Purpose of teaching the text:

Many of the key characteristic, themes and doctrines (E.g. resurrection, grace, justification) were first articulated in the writings of St Paul. It is through the application of different Biblical criticisms and hermeneutical tools that we are able to better understand these key characteristics, themes and doctrines and appreciate their relevance and application today.

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

- *To what extent do the teachings of the early Church evident in these biblical texts, guide the contemporary Church in its response to the world of the 21st century?*
- *Why does Paul use rhetorical technique (that emerges from the features of rhetorical criticism) in his writings?*
- *How do moral and ethical positions, represented in the writings of St Paul, address issues in a contemporary context?*
- *How do the teachings of Jesus and the Early Church, as outlined in the New Testament, shape a contemporary response to personal and social ethical issues in a post-modern context?*
- *Can you identify how the Catholic Social Teachings are informed by sources of these biblical texts?*

Achievement Standard:

They consider the significance of various sources that guide the Church's action in the world, including the teaching of Jesus and the early Church; the principles of Catholic Social Teaching and the reasoned judgments of conscience. They create responses to a contemporary moral question using evidence from these various sources to support their responses.

God's love and mercy (*explicit connection to BETR13*)

Texts that reveal God's love and mercy

[Isaiah 49:1-7, 8-13;](#)
[Ephesians 2:4-10;](#)
[1 John 4:4-12;](#)
[Luke 7:11-17;](#)
[Matthew 9:35-36;](#)
[Mark 6:32-34;](#)
[Colossians 3:12](#)

Texts that reveal God's love and mercy

[Jeremiah 31:1-13;](#)
[Isaiah 49:14-15;](#)
[Hosea 11:1-9;](#)
[Matthew 14:13-14;](#)
[Matthew 15:32-37;](#)
[Mark 8:1-10;](#)
[Matthew 20:29-34;](#)
[James 5:11](#)

Purpose of teaching the text:

In Christianity it is believed that God's unending love and mercy for humanity was revealed to the people of Israel through Old Testament scripture and then fulfilled through the person of Jesus Christ. It is important, therefore, to investigate and explore the message of the Prophets and other texts in order to understand the message of God's mercy and love. Additionally, this will provide a context to examine New Testament texts that demonstrate God's love and mercy through the person of Jesus Christ.

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

- *In what ways do the messages of the prophets reveal God's unending love for humankind?*
- *How is God's love and mercy personified in the prophetic writings of Isaiah and Jeremiah?*
- *How is God's message of love and mercy expressed in the message and ministry of Jesus?*
- *Identify and reflect on passages from the New Testament that reveal God's unending love and mercy? To what extent are they relevant for a contemporary audience?*
- *In a world that is becoming increasingly secularised, technologised and materialistic, how might the biblical message of God's unending love and mercy liberate and empower?*

Achievement Standard:

Students describe how the mystery of God can be named, encountered and better understood. They describe and identify how the core beliefs and practices of the major world religions (Judaism, Christianity, Islam, Hinduism, Buddhism) reflect the human understanding of God or the 'Other'.

Scriptural foundations of the Eucharist (explicit connection to CHLS15)

Bread in the wilderness -
[Exodus 16:1-19](#)

The feeding of
the 5000 - [Mark 6:30-44](#)

Last Supper -
[1 Corinthians 11:23-28](#);
[Mark 14:1-2, 12-26](#)

Washing of feet -
[John 13:1-20](#)

Last Supper - [Matthew 26:1-2, 17-30](#);
[Luke 22:1-2, 7-20](#)

Road to Emmaus - [Luke 24:13-35](#)

Breaking of bread - [Acts 2:41-42](#);
[1 Corinthians 10:10-16](#)

Christ our Passover - [1 Corinthians 5:6-8](#); [John 19:31-37](#);
[John 1:29-34](#)

God's banquet - [Isaiah 25:6-10](#)

Purpose of teaching the text:

Eucharist is the "source and summit of the Christian life" (CCC1324). Therefore, it is of great importance to understand that the Eucharist draws on historical and scriptural foundations including the Hebrew Exodus from Egypt, the Jewish Passover and the Last Supper. The Eucharist recalls Jesus' example of service and love, whereby, those who share the Eucharist are sent out to carry on Jesus' mission in the world. The Eucharist is a means of reconciliation and forgiveness of sins as expressed through prayers and the actions of the Mass. Eucharist is the primary and indispensable source of nourishment for the spiritual life of believers.

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

- *What are some of the key historical and scriptural foundations to Eucharist?*
- *In what ways does participation in the Eucharist challenge and obligate us to carry on Jesus' mission in the world as outlined in the Gospels?*
- *How do biblical texts reveal the Eucharist to be an indispensable source of spiritual nourishment for Catholic Christians?*
- *How does the celebration of the Eucharist across Christian denominational lines reflect different understandings of New Testament texts?*

Achievement Standard:

Students consider the significance of various sources that nourish the spiritual life of believers including the Eucharist, the peace prayer of St Francis, the Magnificat, the Canticle of Creation, contemplative prayer, centring prayer and meditative prayer including Lectio of Nature and individual and communal prayer for justice, peace and the environment.

Scriptural origins of the Church's mission and authority (explicit connection to CHPG11)

The mission and authority of Jesus

[Luke 4:16-21](#)
[Matthew 18: 15-20](#)
[John 20: 19-23; 13:20](#)

Women as leaders in the Pauline churches
(Phoebe, Prisca, Junia)

[Romans 16:1-16](#)

Church's mission and authority

[Mark 3:13-14](#)
[Matthew 28:16-20](#)
[Acts 20:28](#)

Jesus' teaching

[Matthew 25:31-46](#)
[John 17:17-18](#)

Purpose of teaching the text:

The contemporary Church, in many ways, is different from the Church of early Christianity, however the mission and authority given to it by God are still very present today. The Church's authority, exercised through the college of bishops with the pope as its head, is a service directed to the teaching, pastoral support and leadership of all the members of the Church and its mission worldwide. The Church's authority has scriptural origins which are drawn from the life of Jesus and the early Christian communities. The ministry of the Church can be seen through the life of the apostles and linked to St Peter and St Paul.

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

- *What are the scriptural origins and foundations of Church authority?*
- *What is the nature and scope of Church authority as outlined in the Bible?*
- *What are the different levels of authority in the Church and do they have biblical foundations?*
- *What are some of the different understandings of authority evident in the New Testament and do they agree with each other?*
- *In what way do New Testament texts support a hierarchical model of Church leadership?*

Achievement Standard:

They consider the significance of various sources that guide the Church's action in the world, including the teaching of Jesus and the early Church; the principals of Catholic social teaching and the reasoned judgements of conscience.

Scriptural sources for the Church's teachings on the environment (explicit connection to CLMJ11)

God gives all creation to humans and the responsibility for its stewardship -

[Genesis 1:26-30](#)

God's command to keep and till the earth -

[Genesis 2:15](#)

Divine majesty and human dignity - [Psalm 8](#)

God's wisdom founded the earth - [Proverbs 3:19-20](#)

Purpose of teaching the text:

The environment is a major theme in scripture. Both the Old and New Testaments contain many references to creation, the earth, the world, the environment and the universe that God created. God gave creation to humanity to use, not just for its own benefit but for the benefit of all creation and all generations. Christians believe that human works share in God's creative activity. Work enables each person to use their talents to serve the human community and the whole of God's created order. As Pope Francis states in *Laudato Si'*, we must care for our common home. Catholic Social Teaching is at the heart of this care.

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

- *What key biblical texts enable rich reflection upon the human relationship to the environment and its role within the created order?*
- *How does scripture illustrate the natural order as a mediator of God's presence?*
- *How do biblical texts reveal work to be a participation in God's creative activity and what are the responsibilities that come with being co-creators?*
- *What key biblical texts underpin and give foundation to the dignity of work?*
- *How does biblical teaching influence Catholic Social teaching and its challenge to be stewards of creation and people of justice?*

Achievement Standard:

Students evaluate and draw conclusions about the ways in which the Church has responded to a range of emerging threats to human and environmental ecology.

Scriptural sources for personal and communal prayer experiences *(explicit connection to CLPS24)*

Scriptural sources for The Magnificat

Mary's prayer -

[Luke 1:46-55](#)

Hannah's prayer -

[1 Samuel 2:1-10](#)

Scriptural sources for the Canticle of

Creation - [Daniel 3:57-88](#)

[Psalm 148](#)

Purpose of teaching the text:

Believers pray to God for all sorts of things, including; justice, peace and for the environment. There are many formal prayers that Christians use to petition God for these causes, for example, The Prayer of St Francis, The Canticle of Creation and the Magnificat. And like most good prayers these have a scriptural base, which when understood brings to life these prayers in a deeper and richer way.

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

- *What are some key biblical examples of personal and communal prayer?*
- *How do biblical texts break open the nature and meaning of prayer and how is this relevant to a contemporary audience?*
- *How does Jesus, as represented in the Gospels, challenge the Church to be a praying Church?*
- *According to biblical tradition, why is prayer important?*
- *To what extent do biblical texts underpin the importance of praying for justice, peace and the environment?*
- *In what ways do prayers such as The Prayer of St Francis, The Magnificat and The Canticle of Creation reflect a biblical foundation?*

Achievement Standard:

Students consider the significance of various sources that nourish the spiritual life of believers including the Eucharist, the peace prayer of St Francis, the Magnificat, the Canticle of Creation, contemplative prayer, centring prayer and meditative prayer including Lectio of Nature and individual and communal prayer for justice, peace and the environment.

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