



# Religious Education Curriculum P-12

ARCHDIOCESE OF BRISBANE



**Brisbane Catholic Education**  
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## Year Two

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.

<b>Biblical themes:</b> stewardship of creation, covenant responsibilities, living right relationships (which involve forgiveness, healing, prayer)	
<b>Bible people:</b> Noah, Abraham, Sarah, Isaac, David, Jesus, Zacchaeus, crippled woman, two blind men, the forgiving father	
<b>Bible text types:</b> Sacred myths, covenant stories, healing stories, parables, narratives, Gospels	
CORE TEXTS	COMPLEMENTARY TEXTS
<b>Creation</b> ( <i>explicit connections to CLMF4, BEHE2, CLMJ3, BEWR3</i> )	
The first creation story in Genesis – <a href="#">Genesis 1:1-2:4a</a> The second creation story in Genesis – <a href="#">Genesis 2:4b-25</a> The Covenant between God and Noah – <a href="#">Genesis 9:8-17</a>	Creation – <a href="#">Psalm 24:1-2</a> ; <a href="#">Psalm 50:10-12</a>
<b>The purpose of teaching the text:</b>  The biblical stories of creation reveal that God calls humans into a covenantal relationship, which is a sacred agreement. These covenants are seen by those in the Judeo-Christian traditions as universal stories for all humanity. Therefore, these stories need to be read as sacred myths, meaning that they do not present historical, scientific truth but they present deep religious truths about God, the meaning and purpose of the cosmos and the role of humanity.	
<b>Questions that may assist students to create meaning from the text:</b> <ul style="list-style-type: none"><li><i>What is it that God promises through these stories?</i></li><li><i>What is it that humans agree to through these stories?</i></li><li><i>Are these sacred agreements still appropriate and needed today?</i></li></ul>	
<b>Achievement Standard:</b>  Students recognise the sacredness of God and all creation including human life. They identify ways in which humans respond to the call to be co-creators and stewards of God's creation. Drawing on their own experiences, they suggest ways to pursue peace and justice out of respect for human life and all creation.	

## Nurture relationships with God, others and creation (*explicit connections to CHPG3, STNT6, STNT5*)

Jesus heals a crippled woman in the synagogue on the Sabbath - [Luke 13:10-17](#)

Jesus calls people to live respectful relationships - [Matthew 22:34-40](#)

The Parable of the Good Samaritan -

[Luke 10:35-37](#)

The meaning of covenant responsibility

-[Micah 6:6-8](#)

Forgiveness and healing are interconnected - [John 20:21-23](#)

Jesus eats meals with people - [Mark 2:13-17](#)

### The purpose of teaching the text:

Jesus calls people to live respectful relationships at all times. Jesus healing this woman results in a dispute with the leader of the synagogue over Sabbath rules and observance. Jewish people were required to refrain from work on the Sabbath, but Jesus healing a woman is seen as breaking that rule. Jesus appeals to the higher obligation of looking after the immediate physical needs of humans and all creation.

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

- *Can we have rules that prevent us from caring for humans and all creation?*
- *Could this situation happen in our world today?*
- *What rules do we have that support the care of humans and all creation?*
- *How would we rewrite this text as 'the greatest law' for us today?*
- *If we lived this 'greatest law' today, what would life in our classroom and our school look like, feel like and sound like?*

### Achievement Standard:

Students recognise ways in which believers nurture their relationship with God, with others and with all of creation. They recognise choices that harm an individual and their loving relationships with God, others and all creation.

## God's covenantal relationship with the Jewish people (*explicit connections to STOT5, BEWR3*)

God's Promise to Abraham and Sarah (introduction to Isaac) - [Genesis 17:1-8, 15-19, 21-22](#)

Jesus praised God - [Matthew 11:25-26](#)

God speaks to Moses at the burning bush and identifies himself as the God of Abraham, Isaac and Jacob - [Exodus 3:1-12](#)

### The purpose of teaching the text:

This story is the beginning of the notion of family for all Jewish people, where God calls Abraham and Sarah to be the parents of Isaac and of all Jewish people. Isaac's son Jacob will be renamed Israel, and his twelve sons come to be seen as the patriarchs or the twelve tribes of Israel. God's sacred agreement with Abraham and Sarah signals the beginning of God's relationship with the Jewish people. This is a core covenant story, as the story of Abraham and Sarah features right throughout the Bible, even in the New Testament. Wherever Abraham is mentioned it is a sign to the Jewish people of God's fidelity and infinite love, no matter what hardships the people are experiencing. There are sixteen different times when God speaks to various people in biblical stories saying, "I am the God of Abraham, Isaac and Jacob".

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

- *Who are special people in our lives and in our stories?*
- *Who are people that we know will love us, not matter what, for the rest of our lives?*
- *If this love is only a tiny glimpse of God's love for all people, how might we describe God's love for us?*
- *How could we name the family to which we each belong?*
- *What did it mean to say that someone was from the family of Abraham?*

### Achievement Standard:

They discuss their ideas about God's relationship with the Jewish people as described in some Old Testament stories.

### Teachings and actions of Jesus (explicit connections to STNT5, STNT6, BETR4)

Parable of the unforgiving servant -

[Matthew 18:21-35](#)

Jesus heals two blind men - [Matthew 20:29-34](#)

Jesus teaches in the synagogue - [Mark 6:1-6](#)

Jesus heals ten lepers - [Luke 17:11-18](#)

### Purpose of teaching the text: Parable of the unforgiving servant

God is a God of forgiveness, and this story presents Jesus teaching what authentic forgiveness looks like. It is not about limiting the number of times we forgive one another, and it is not about asking for forgiveness while being unable to forgive others. This story also provides an opportunity to teach students to be Scripture detectives and look for the clues in the text where the author's understanding of God is limited by their own culture. If the author lived in our country today then he would not write about torture as punishment or suggest that God would be like this. A God of forgiveness does forgive.

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

- *Does God know how we feel in our hearts?*
- *Does God know when we really want to forgive someone, or be forgiven by others?*
- *Which is harder?*

### Purpose of teaching the text: Jesus heals two blind men

Jesus was a healer, and the Gospels are filled with stories that show Jesus healing the blind, crippled and those who were outsiders in their own community. This story also provides an opportunity to reconnect with David, and the story of a shepherd boy who showed enormous courage to win the battle over Goliath and eventually became a King for Israel. Matthew writes for a Jewish community and continues to remind readers that Jesus is from the line of David. "Son of David" is a Messianic title. To heal someone is to respond with love. Jesus' healing actions show that God always responds to us with love, but God needs people who are willing to respond to others in love.

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

*In what ways can our loving actions be healing for others?*

### Purpose of teaching the text: Jesus teaches in the synagogue

Mark's account portrays Jesus as an exceptional teacher, and as the text states that Jesus was teaching in the synagogue then Jesus would have been teaching about God. However, now that Jesus is back in his hometown, he is recognised and locals take offence. This story provides interesting insights into the life and family of Jesus, which Year Two Scripture detectives could utilise to develop many questions to research further. The word 'carpenter' can also be interpreted as someone who worked with stone or brick, so students could discover that wood was not widespread in Jesus' country and therefore apply critical thinking skills to suggest what Jesus' work was before he began his public ministry. This text also provides an opportunity to explore Jesus as a person who encountered hostility, and who could only work miracles when the person was a believer.

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

- *Why did Jesus need to be a person of resilience?*
- *Why do we need to be people of resilience when life becomes hard?*
- *How did Jesus show resilience?*
- *How can we show resilience?*
- *What could Jesus have been teaching about in the synagogue?*
- *What could we teach others about God?*
- *Are there any stories of Jesus healing people who did not have faith?*

### Achievement Standard:

Students analyse some teachings and actions of Jesus depicted in New Testament texts that reveal aspects of God's nature. Students pose questions about the life and times of Jesus and use sources provided to answer these questions.

### Reconciliation and forgiveness (explicit connections to CHLS3, CHPG3, CLMF5, STNT5)

Jesus teaches about forgiving others - [Luke 17:3-4](#)  
The forgiving father - [Luke 15:11-31](#)  
Zacchaeus - [Luke 19:1-10](#)

Pharisee and Tax Collector - [Luke 18:9-14](#)  
Jesus forgives a woman - [Luke 7:36-50](#)  
The lost coin - [Luke 15:8-10](#)

### The purpose of teaching the text:

These stories demonstrate how challenging authentic forgiveness can be and how vital authentic forgiveness is to restoring right relationships. The number seven represents divine completion in the Bible, and therefore forgiveness needs to be limitless. In the story of the forgiving father, every character acts shamefully at some point, with actions that would be difficult for a Jewish audience to comprehend. In the story of Zacchaeus, we find a Jewish land-owner who would have been struggling to survive and pay his own taxes, so he finds an opportunity to get ahead by taking on the role of tax collector for the Romans. Zacchaeus is not a bad man, but a man who makes poor choices (as most people would do in such a context when opportunity arose) but who then shows genuine remorse and transformation. The text ends with a challenge for the Jewish community to forgive Zacchaeus, and whether they do is left unanswered.

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

- *What can we learn about forgiveness from these stories?*
- *Is it easier to forgive or be forgiven? What does it look like / sound like / feel like to live in a respectful relationship?*
- *After exploring these stories, what evidence can you find of people not living respectful relationships? What were the consequences?*
- *If we used these texts to help us identify ways to live in our world today, what rules would you create to show how you believe that God wants people to live today?*
- *Why do you think these stories are important for people of faith today?*
- *How could we bring healing to people today, by our words and actions?*
- *How does the Church community use these stories today?*

**Achievement Standard:**

Students make connections between Jesus' teachings and actions and the way members of the Church community live today. They make connections between Jesus' healing ministry and the Church community's celebration of the Sacrament of Penance.

***Go to the online curriculum platform for greater detail to unpack the year level scripture.***