

YEAR 10 - SCOPE AND SEQUENCE – YEARLY OVERVIEW RELIGIOUS EDUCATION

ACHEIVEMENT STANDARD				
By the end of Year 10:				
U1	U2	U3	U4	
				Students describe how the mystery of God can be named, encountered and better understood.
				They describe how humans express an understanding of God or the 'Other' as revealed in creation.
				They differentiate between the core beliefs and practices of the major world religions (Judaism, Christianity, Islam, Hinduism and Buddhism) and describe and identify how these reflect the human understanding of God or the 'Other'.
				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.
				They analyse perspectives in a range of Christian spiritual writings searching for the mystery of God in the midst of world events and the course of human history.
				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.
				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 judgements of conscience.
				They create responses to a contemporary moral question using evidence from these various sources to support their responses.
				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, centering prayer and meditative prayer including Lectio of Nature and individual and communal prayer for justice, peace and the environment.
				They participate respectfully in a variety of personal and communal prayer experiences including meditative prayer; prayers for justice, peace and the environment; and meditative prayer practices including praying with the help of nature.
	UNIT 1	UNIT 2	UNIT 3	UNIT 4
TOPIC	GOD IN THE WORLD 	GOD IN CHRISTIANITY 	GOD IN ME 	GOD IN ALL OF US
FOCUS	This unit focuses on the perspective of God within world religions. Students will explore the difference between the core beliefs and practices of the major world religions (Judaism, Christianity, Islam, Hinduism and Buddhism) and how these reflect the human understanding of God or the 'Other'.	This unit focuses on the mystery of God within the Christian religion. Students will explore how mystery of God can be named, encountered, and better understood. They describe how humans express an understanding of God or the 'Other' as revealed in creation.	This unit focuses on the teaching of Jesus and the early Church, the principles of Catholic social teaching and the reasoned judgements of conscience, in response to moral issues. Students will explore the responses to a contemporary moral question.	This unit focuses on the modern Australian context and explores the multicultural nature of our society. Students will explore the concept of interfaith dialogue and different world religions beliefs and practices.
ACHIEVEMENT STANDARD: FOCUS	By the end of Year 10, students describe how the mystery of God can be named, encountered and better understood. They describe how humans express an understanding of God or the 'Other' as revealed in creation. They differentiate between the core beliefs and practices of the major world religions (Judaism, Christianity, Islam, Hinduism and Buddhism) and describe and identify how these reflect the human understanding of God or the 'Other'. 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. They analyse perspectives in a range of Christian spiritual writings searching for the mystery of God in the midst of world events and the course of human history.	By the end of Year 10, students describe how the mystery of God can be named, encountered and better understood. They describe how humans express an understanding of God or the 'Other' as revealed in creation. They differentiate between the core beliefs and practices of the major world religions (Judaism, Christianity, Islam, Hinduism and Buddhism) and describe and identify how these reflect the human understanding of God or the 'Other'. 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. They analyse perspectives in a range of Christian spiritual writings searching for the mystery of God in the midst of world events and the course of human history.	By the end of Year 10, students describe how the mystery of God can be named, encountered and better understood. They describe how humans express an understanding of God or the 'Other' as revealed in creation. They differentiate between the core beliefs and practices of the major world religions (Judaism, Christianity, Islam, Hinduism and Buddhism) and describe and identify how these reflect the human understanding of God or the 'Other'. 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. They analyse perspectives in a range of Christian spiritual writings searching for the mystery of God in the midst of world events and the course of human history.	By the end of Year 10, students describe how the mystery of God can be named, encountered and better understood. They describe how humans express an understanding of God or the 'Other' as revealed in creation. They differentiate between the core beliefs and practices of the major world religions (Judaism, Christianity, Islam, Hinduism and Buddhism) and describe and identify how these reflect the human understanding of God or the 'Other'. 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. They analyse perspectives in a range of Christian spiritual writings searching for the mystery of God in the midst of world events and the course of human history.
CONTENT DESCRIPTONS	STOT15 – Sacred Texts > Old Testament Old Testament texts portray God using a variety of different titles, images and attributes (e.g. Creator, Lord, Divine Wisdom, Avenger, Judge, Rescuer, Searcher of Hearts, Supreme Governor, being eternal,	BETR13 – Beliefs > Trinity Christians believe God's unending love and mercy for humanity were revealed to the people of Israel and expressed fully through the person of Jesus.	STCW11 – Sacred Texts > Christian Writings and Spiritual Wisdom Christian spiritual writings, in their many forms (e.g. blogs, personal journals, poetry, books, pastoral statements, conciliar documents), search for the mystery	BEWR11 – Beliefs > World Religions The religions of the world contribute valuable insights into the idea of God or the 'Other'. The core beliefs and practices of the major world religions

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	<p>immutable, invisible, incomprehensible, faithful companion, omniscient, All Holy, All Just, fire, rain, potter, mother, father, refuge, sanctuary, lover, shepherd, protector). These different portrayals of God need to be understood in their historical and cultural setting, taking into account each human author's intention and message. The intention of the human author is important in determining the nature of the truth revealed in the text (e.g. historical truth, factual truth, religious truth). An understanding of these Old Testament representations of God can help the reader appreciate their relevance and application for today.</p> <p>STOT16 – Sacred Texts > Old Testament The Church teaches that application of Biblical criticism (including socio-historical criticism) assists the reader to deepen awareness of Old Testament texts.</p> <p>BETR13 – Beliefs > Trinity Christians believe God's unending love and mercy for humanity were revealed to the people of Israel and expressed fully through the person of Jesus.</p> <p>BEHE10 – Beliefs > Human Existence The mystery of God is ultimately beyond human language, concepts and stories. God is neither male nor female, but is pure spirit transcending all creation. Human beings have an understanding of God through their experience of the created world.</p> <p>BEWR11 – Beliefs > World Religions The religions of the world contribute valuable insights into the idea of God or the 'Other'. The core beliefs and practices of the major world religions (Christianity, Islam, Judaism, Hinduism and Buddhism) reflect this mystery of God/Other which is beyond human understanding.</p> <p>CLPS25 – Christian Life > Prayer & Spirituality Meditative prayer uses silence and stillness to assist believers to listen and talk to God. Believers use a range of practices (including praying with the help of nature) for preparing the body and the mind for meditative prayer, and for engaging in the 'work of meditation'. Lectio of Nature is a form of meditative prayer in the Christian tradition. All forms of vocal and meditative prayer are intended to lead believers to contemplation. Contemplative Prayer is the simple awareness of the presence of God. It is prayer without words or images. Centering Prayer provides a way of enriching and nurturing the spiritual life of believers.</p>	<p>BEWR11 – Beliefs > World Religions (Christianity depth study) The religions of the world contribute valuable insights into the idea of God or the 'Other'. The core beliefs and practices of the major world religions (Christianity, Islam, Judaism, Hinduism and Buddhism) reflect this mystery of God/Other which is beyond human understanding.</p> <p>CHLS15 – Church > Liturgy and Sacraments The Eucharist draws on historical and scriptural foundations, including Last Supper (1 Corinthians 11:23-28) and sacrifice. The Eucharist recalls Jesus' example of service and love (John 13:1-20), and 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 actions in the Mass (e.g. penitential rite, eucharistic prayer and prayers before communion, sign of peace). Eucharist is the primary and indispensable source of nourishment for the spiritual life of believers.</p> <p>CLMJ11 – Christian Life > Mission and Justice Assisted by the Holy Spirit, the Church draws on the teaching of Jesus and its living tradition to respond to emerging moral questions about economic structures and development. Catholic social teaching proposes principles for reflection, provides criteria for judgment and gives guidelines for action. The principles of Catholic social teaching, especially participation, economic justice, global solidarity and development, preferential option for the poor, stewardship, and subsidiarity, provide guidelines for just economic order and development. Christians believe that human work shares in God's creative activity. Work enables each person to use their talents to serve the human community. Employment without discrimination and for a just wage is each person's moral right.</p> <p>CLPS25 – Christian Life > Prayer & Spirituality Meditative prayer uses silence and stillness to assist believers to listen and talk to God. Believers use a range of practices (including praying with the help of nature) for preparing the body and the mind for meditative prayer, and for engaging in the 'work of meditation'. Lectio of Nature is a form of meditative prayer in the Christian tradition. All forms of vocal and meditative prayer are intended to lead believers to contemplation. Contemplative Prayer is the simple awareness of the presence of God. It is prayer without words or images. Centering Prayer provides a way of enriching and nurturing the spiritual life of believers.</p>	<p>of God in the midst of world events and the course of human history (c.1918CE to the present), such as war and peace, genocide and reconciliation, globalisation and community, consumerism and sufficiency, relativism and morality, development and ecology.</p> <p>BETR13 – Beliefs > Trinity Christians believe God's unending love and mercy for humanity were revealed to the people of Israel and expressed fully through the person of Jesus.</p> <p>CHPG11 – Church > People of God The Church's authority has scriptural origins drawn from the life of Jesus, the community of Jesus' original followers, and the ministry of the apostles in union with Peter. The Church's authority, exercised through the college of bishops with the pope as the head, is a service directed to the teaching, pastoral support and leadership of all its members and to the Church's mission in the world. Authoritative teaching to the whole Church comes from its 'magisterium' (Latin magister - teaching, instruction, advice).</p> <p>CHCH9 – Church > Church History In a time of great challenge and change (c.1918 CE to the present), the Church had to respond philosophically and theologically to unprecedented threats to both human ecology and environmental ecology from science, technology, materialism, consumerism and political ideologies. The Church's philosophical and theological responses involved rethinking and reforming its cultural influence, political influence, social structure, roles and relationships, economic power and evangelising mission. Recurring broad patterns of historical change (namely: Construction: Searching for Unity, Order and Authenticity; Deconstruction: Challenges to Unity, Order and Authenticity; Reconstruction: Restoring unity, order and authenticity) are evident in the story of the Church in a time of challenge and change (c. 1918 CE to the present) as it was forced to question its nature and role in the world.</p> <p>CLMF14 – Christian Life > Moral Formation Conscience is a judgement of reason that guides and provokes a person to do good and to avoid evil in a given context. Each person is obliged to follow their conscience which requires careful and lifelong formation. Conscience formation for Christians entails not only consideration of facts, but is guided by prayer and reflection on the Word of God, the life and teaching of Christ, the witness and advice of others, and the authoritative teaching of the Church. Judgements of conscience need to be reviewed. This interiority (i.e. moral mindfulness) is necessary as life often distracts people from any reflection, self-examination or introspection.</p> <p>CLMJ11 – Christian Life > Mission and Justice Assisted by the Holy Spirit, the Church draws on the teaching of Jesus and its living tradition to respond to emerging moral questions about economic structures and development. Catholic social teaching proposes principles for reflection, provides criteria for judgment and gives guidelines for action. The principles of Catholic social teaching, especially participation, economic justice, global solidarity and development, preferential option for the poor, stewardship, and subsidiarity, provide guidelines for just economic order and development. Christians believe that human work shares in God's creative activity. Work enables each person to use their talents to serve the human community. Employment without discrimination and for a just wage is each person's moral right.</p> <p>CPLS24 – Christian Life > Prayer and Spirituality Believers pray for justice, for peace and for the environment, including The Prayer of St Francis, The Canticle of Creation and The Magnificat. The Prayer of St Francis is a prayer for peace. In a world often troubled by war and violence, it calls us to be instruments of Christ's peace and love. The Magnificat (Luke 1:46-55) is Mary's song of hope in God's salvation and justice for all. The Canticle of Creation is a prayer of praise for the creator God.</p>	<p>(Christianity, Islam, Judaism, Hinduism and Buddhism) reflect this mystery of God/Other which is beyond human understanding.</p> <p>STCW11 – Sacred Texts > Christian Writings and Spiritual Wisdom Christian spiritual writings, in their many forms (e.g. blogs, personal journals, poetry, books, pastoral statements, conciliar documents), search for the mystery of God in the midst of world events and the course of human history (c.1918CE to the present), such as war and peace, genocide and reconciliation, globalisation and community, consumerism and sufficiency, relativism and morality, development and ecology.</p> <p>CHCH9 – Church > Church History In a time of great challenge and change (c.1918 CE to the present), the Church had to respond philosophically and theologically to unprecedented threats to both human ecology and environmental ecology from science, technology, materialism, consumerism and political ideologies. The Church's philosophical and theological responses involved rethinking and reforming its cultural influence, political influence, social structure, roles and relationships, economic power and evangelising mission. Recurring broad patterns of historical change (namely: Construction: Searching for Unity, Order and Authenticity; Deconstruction: Challenges to Unity, Order and Authenticity; Reconstruction: Restoring unity, order and authenticity) are evident in the story of the Church in a time of challenge and change (c. 1918 CE to the present) as it was forced to question its nature and role in the world.</p> <p>CPLS24 – Christian Life > Prayer and Spirituality Believers pray for justice, for peace and for the environment, including The Prayer of St Francis, The Canticle of Creation and The Magnificat. The Prayer of St Francis is a prayer for peace. In a world often troubled by war and violence, it calls us to be instruments of Christ's peace and love. The Magnificat (Luke 1:46-55) is Mary's song of hope in God's salvation and justice for all. The Canticle of Creation is a prayer of praise for the creator God.</p>
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CORE TEXTS	<p>Scriptural representations of God (STOT15)</p> <ul style="list-style-type: none"> ☞ Deuteronomy 6:4-9; 11:1-27(The Shema Israel) ☞ Psalm 104:1-25 (Creator and Provider) ☞ Psalm 97:1-7 (Righteous King) ☞ Revelation 21:1-4 <p>God's love and mercy (BETR13)</p> <ul style="list-style-type: none"> ☞ Isaiah 49:1-7, 8-13 ☞ Ephesians 2:4-10 ☞ 1 John 4:4-12 ☞ Colossians 3:12 ☞ Matthew 9:35-36 ☞ Mark 6:32-34 	<p>Themes and key doctrines of the early Church (STNT20)</p> <ul style="list-style-type: none"> ☞ Galatians 3:26-29 (One in Christ) ☞ Galatians 5:13-26; 6:1-9 A new order in Christ ☞ 1 Corinthians 13:1-13 (Love) <p>Scriptural Foundations of the Eucharist (CHLS15)</p> <ul style="list-style-type: none"> ☞ Exodus 16:1-19 (Bread in the wilderness) ☞ Mark 6:30-44 The feeding of the 5000) ☞ Mark 14:1-2, 12-26 (Last Supper) ☞ 1 Corinthians 11:23-28 (Last Supper) ☞ John 13:1-20 (Washing of the Feet) 	<p>Link from previous unit:</p> <ul style="list-style-type: none"> ☞ 1 Corinthians 11:23-28 (Last Supper) ☞ John 13:1-20 (Washing of the Feet) (Leadership context) <p>Scriptural origins of the Church's mission and authority (CHPG11)</p> <p><i>The mission and authority of Jesus</i></p> <ul style="list-style-type: none"> ☞ Luke 4:16-21 ☞ Matthew 18:15-20 ☞ John 20:19-23 ☞ John 13:20 <p><i>Women as leaders in the Pauline churches)</i></p> <ul style="list-style-type: none"> ☞ Romans 16:1-16 <p>Scriptural sources for the Church's teachings on the environment (CLMJ11)</p> <ul style="list-style-type: none"> ☞ Genesis 1:26-30 (God gives all creation to humans to care for) ☞ Genesis 2:15 (God's command to keep and till the earth) <p>Scriptural sources for personal and communal prayer experiences (CLMS24)</p> <p><i>Scriptural sources for the Magnificat</i></p> <ul style="list-style-type: none"> ☞ Luke 1:46-55 (Mary's Prayer) ☞ 1 Samuel 2:1-10 (Hannah's Prayer) <p><i>Scriptural sources for the Canticle of Creation</i></p> <ul style="list-style-type: none"> ☞ Daniel 3:57-58 (Bless the Lord) ☞ Psalm 148 (Praise for God's Universal Glory) 	<ul style="list-style-type: none"> ☞ Deuteronomy 6:4-9; 11:1-27(The Shema Israel) (if not covered in Term 1) ☞ Colossians 3:12 (multiculturalism) ☞ John 13:1-20 (Washing of the Feet) (Leadership context) <p>Scriptural sources for personal and communal prayer experiences (CLMS24)</p> <p><i>Scriptural sources for the Magnificat</i></p> <ul style="list-style-type: none"> ☞ Luke 1:46-55 (Mary's Prayer) ☞ 1 Samuel 2:1-10 (Hannah's Prayer) <p><i>Scriptural sources for the Canticle of Creation</i></p> <ul style="list-style-type: none"> ☞ Daniel 3:57-58 (Bless the Lord) ☞ Psalm 148 (Praise for God's Universal Glory)
EXPLICIT PRAYER	<p>Psalm 104: Canticle of Creation Centering Prayer Meditative Prayer</p> <p>Stillness & Silence (contemplation & mediation) for 5 minutes after lunch every day at the start of period 5.</p>	<p>Psalm 104: Canticle of Creation Centering Prayer Meditative Prayer</p> <p>Stillness & Silence (contemplation & mediation) for 5 minutes after lunch every day at the start of period 5.</p>	<p>Psalm 104: Canticle of Creation Centering Prayer Meditative Prayer</p> <p>Stillness & Silence (contemplation & mediation) for 5 minutes after lunch every day at the start of period 5.</p>	<p>Stillness & Silence (contemplation & mediation) for 5 minutes after lunch every day at the start of period 5.</p>
ASSESSMENT	<p>Research Assignment</p> <p>TASK A: Personal Analysis of God Due: Week 4</p> <p>TASK B: Christian Perspective of God Due: Week 4</p> <p>TASK C: Other Religion Perspective of God Due: Week 8</p>	<p>Folio of Work</p> <p>TASK A: Multimodal on the Christian understanding of God Due: Week 4</p> <p>TASK B: Worlds of the Text Analysis on selected letter of St Paul Due: Week 6</p> <p>TASK C: World of the Text Analysis on 1 Corinthians 11:23-28 and John 13:1-20 Due: Week 8</p>	<p>Mini-TED Talk</p> <p>Create and present a TED style talk on an issue of human or environmental ecology. Due: Week 8</p>	<p>Proposal</p> <p>Written task – Persuasive letter to the Principal of Mt Maria College Petrie regarding <i>Student Cultural Exchange Program</i>. Due: Week 7</p>
RLOS	Opening Mass	Champagnat Day	Kolbe Day Marcellin Moments	YEAR 10 Leadership Camp Year 10 Leadership Day

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