



Religious Education Curriculum P-12

ARCHDIOCESE OF BRISBANE



Year Four

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: living in community, forgiveness, healing, moral living, relationships, prayer, baptism and discipleship

Bible people: Moses and Miriam, Jacob, Abraham, Mary, John the Baptist, Jesus, Joanna, Susanna, blind man at Jericho, Peter and the twelve

Text types: Sacred myths, poetry, legal codes, wise sayings, narratives, parables, letters, healing stories, Gospels, historical narratives

CORE TEXTS

COMPLEMENTARY TEXTS

Text types in the Old Testament (*explicit connections to STOT7, STOT8*)

Old Testament text types

Sacred myths

First creation story - [Genesis 1:1-2:4a](#)

Poetry

Song of Moses and of Miriam -

[Exodus 15: 1-21](#)

Legal codes

[Leviticus 11: 1-8; 24: 17-22](#)

Wise sayings

[Proverbs 13:20; 20:11; 22:6; 25:25](#)

Historical narratives

The story of Jacob and his name change to Israel - [Genesis 35:1-15](#)

Sacred myths

Tower of Babel - [Genesis 11: 1-9](#)

Historical narratives

The sons of Jacob/death of Isaac -

[Genesis 35:22b-29](#)

Joseph sold into Egypt - [Genesis 37: 1-36](#)

The purpose of teaching the text:

In order to appropriately interpret biblical texts it is important to understand the genre or text type. A newspaper is filled with multiple text types or genres such as cartoons, classified advertisements, narratives, editorials, recipes and weather reports. To make sense of the text the reader tunes in to what type of a text it is, as the text would be interpreted quite differently to the author's intention if one read a cartoon the same way as an advertisement. Therefore, the same applies to the skills required for reading the Bible. The book of Leviticus is filled with legal codes that provided people with laws for living in their time. No one today would read all these laws and interpret them literally for today. While the Bible has books considered by scholars to be 'historical narratives', these books tell sacred stories rather than literal, historical fact. While the Bible is not devoid of history, it can be impossible to determine what texts are written through the lens of history, and what texts use history to enable the author to write a story of immense meaning for people of faith. Therefore, the naming of text types requires explicit teaching, as well as how to interpret different text types.

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

- *Why might biblical authors have chosen to use different text types?*
- *What could happen if we read all these texts as if they were the same type of writing? What could happen if everyone read the Bible as historical text (everything is literally true then and now)?*
- *What does the word 'myth' mean as a text type in the Bible?*
- *What is the difference between 'sacred truths' and 'this is all made up'?*
- *How would a person interpret the Bible if they believed the creation stories were myths? How would a person interpret the Bible if they believed the creation stories were science reports?*
- *When older members tell family stories does it mean that everything actually happened, or can they add some details along the way to make the story more meaningful and interesting?*
- *What evidence would we look for in the texts to determine whether historical narratives are factual stories of history or sacred stories to tell about the Jewish people's relationship with God?*

Achievement Standard:

Students explain how a reader uses knowledge of the Bible to better understand God's Word. They identify different books and text types in the Old and New Testament; use the Bible's referencing system to locate books, people, places, events and objects in the Bible.

Insights into community revealed through the Decalogue *(explicit connection to CLMF8)*

The Ten Commandments -
[Exodus 20: 1-17](#)
[Deuteronomy 5: 1-21](#)

The purpose of teaching the text:

The Decalogue was written for a particular community, at a point in time when a new covenant was needed for a new generation. The author tells the story of the people now being out of the wilderness of Egypt, moving to the promised land. Now the people were free, it was time to rediscover how God wanted them to live, in this new context. In the book of Deuteronomy, there is reference to servants. Servants in Hebrew families had been unable to have a day of rest during their time of being held captive in Egypt, but now it was time to remember that they too, needed a day of rest. In the book of Exodus, the notion of the day of rest can be linked back to the first creation story in Genesis. These texts have been debated by faith communities for thousands of years, and they still are today.

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

- *What might these texts (laws / Covenant) have meant to Jewish people thousands of years ago?*
- *Could these texts have the same meaning and relevance for people of faith today?*
- *Do communities of faith need to all live by the same laws that were written thousands of years ago, or does every generation need to discern how God wants people to live in their time and place?*
- *How might these laws provide direction for communities of faith today?*
- *If you (or your class) could have an experience of powerful communication with God today, what laws would you write that show how God wants people to live today?*

Achievement Standard:

They use different texts including the Decalogue and wisdom of St Paul and investigate experiences of different communities including the Jewish Communities in first century Palestine, early Church communities in Australia and including contemporary Church communities to connect ideas about the significance of community for Christians.

Insights into the Jewish community at the time of Jesus *(explicit connection to BEWR5)*

The Good Samaritan - [Luke 10:25-37](#)
The role that women could play in the time of Jesus - [Luke 8:1-3](#)
The parable of The Forgiving Father - [Luke 15:11-32](#)

Jesus' disciples do works of healing - [Mark 6:6b-13](#); [Mark 16: 17-18](#)
Disciples are called to do the work of Jesus - [James 5: 13-15](#)

The purpose of teaching the text:

In the time of Jesus there were multiple Judaisms and factions within the community. Although the Samaritans and Jews had the same religious roots, for historical reasons they each had strong objections to the other. People who worked in the Temple (Priests, Levites – one of their roles was to provide the music), had to follow strict laws about being ritually clean. However, the highest Jewish law was preservation of life, so it is impossible to appropriately interpret the story about the upright Samaritan, unless there is an understanding of what life was like in first century Palestine. Communities in the time of Jesus held prejudices and stereotypes about people, just as happens today. These texts challenge some of our thinking about life in the time of Jesus, and they would have been challenging for Jewish people in the time of Jesus. Every character in the story of the forgiving father enters into shocking behaviour for their time. It would have been unthinkable for a son to ask for his inheritance. It would have been even more unthinkable for a father to agree to it. However, these stories provide insights into what life was like in Jewish communities in first century Palestine, and they are all stories that provide important insights into what the Church community needs to promote today.

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

- *What can we learn about communities in the time of Jesus from these stories?*
- *Why might the authors have written these stories?*
- *What do these texts reveal about Jesus' vision of community?*

Achievement Standard:

They use different texts including the Decalogue **and wisdom of St Paul** and investigate experiences of different communities including the Jewish communities in first century Palestine, **early Church communities in Australia and contemporary Church communities** to connect ideas about the significance of community for Christians.

Insights into the early Church community *(explicit connections to CHPG5, STCW5, BEHE4)*

Prayer and worship - [Acts 2:42-47](#)
Life among the believers - [Acts 4:32-37](#); [Acts 1:12-14](#)
Proclaiming the Good News - [Romans 10:11-17](#)
Building peaceful relationships - [Romans 14: 17-19](#)
Supporting and encouraging one another - [1 Thessalonians 5:11-22](#)
Paul's belief in the resurrection - [1 Corinthians 15:1-11](#)
Caring for the marginalized - [1 Corinthians 12:26a](#)
Rejoicing in the achievements of one another - [1 Corinthians 12:26b](#)

St Paul's ideas about living in community - [Philippians 2: 2-5, 14](#); [Galatians 5:25-26](#); [6: 9-10](#)
[Colossians 3: 12-17, 20](#)

Works of the early Church community - [Acts 5: 12-15](#)

The purpose of teaching the text:

Paul's letters to the different communities he visited and wrote to in his missionary role, reveal that the communities faced many challenges. However, the letters also reveal what Paul believed was important in community life, and no one text summarises this adequately. No one community's story is the same as another story. Therefore, a variety of texts need to be explored to find connections, similarities, differences and deepen understandings.

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

- *What can we learn about communities in the time of Paul from these stories?*
- *Why might Paul have written these letters?*
- *What can we learn from these texts about Paul's ideas of Jesus?*
- *What can we learn from these texts about Paul's ideas of what is important for communities of faith?*

Achievement Standard:

They use different texts including the Decalogue and the wisdom of St Paul and investigate experiences of different communities including the Jewish communities in first century Palestine, [early Church communities in Australia \(c. 1788 CE - c. 1850 CE\)](#) and [contemporary Church communities](#) to connect ideas about the significance of community for Christians.

Trinity *(explicit connections to BETR6, BEHE4)*

Jesus is baptised by John - [Matthew 3:13-17](#); [Mark 1:9-11](#); [Luke 3:21-23](#)

Father, Son, Spirit - [2 Corinthians: 13:13](#); [Acts 7:54-56](#); [Luke 1:35](#); [John 14:26-28](#); [15:26](#); [Matthew 28:18-19](#)

The purpose of teaching the text:

There is no actual mention of the word Trinity in Scripture, however, the stories of the baptism of Jesus bring together ideas about God, Jesus and the Holy Spirit. To talk about the Trinity is to talk about relationship and being in relationship. The Trinity is a way of talking about God.

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

- *What can we learn about the Holy Spirit from these stories?*
- *What can we learn about Jesus from these stories?*
- *What can we learn about God from these stories?*
- *How did people in New Testament times refer to the relationship between God, Spirit and Jesus?*

Achievement Standard:

Students recognise the Christian belief that God, as Trinity, is relational in nature. They identify and explain some Scriptural passages that express God as Father, Son and Holy Spirit.

Jesus' healing ministry *(explicit connection to CHLS5, CHLS6)*

Giving Sight to a Blind Man at Jericho - [Mark 10:46-52](#); [Luke 18:35-43](#)

Cleansing a Leper - [Mark 1:40-45](#); [Luke 5:12-16](#)

Ten Lepers - [Luke 17:11-18](#)

Two blind men at Jericho - [Matthew 20:29-34](#)

Man by pool of Bethesda - [John 5:1-9](#)

The purpose of teaching the text:

Much of what happens in church communities today is drawn from the mission and ministry of Jesus, and the Scriptures are the primary source for people of faith to draw upon. The Church community decides what is the most appropriate way to ritualise these events, and this is the question that always needs to be discerned in every culture and context. This explains why changes to practices of parishes and dioceses happen over time.

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

- *What do these stories reveal about what was important to Jesus?*
- *How do Christian communities currently live out what was important to Jesus.*
- *Could the way that people live this out ever change, or would it always remain the same? What evidence can you find of practices and characteristics of contemporary parishes and dioceses that modelled on the mission and ministry of Jesus?*
- *How could you find this evidence?*

Achievement Standard:

Students explain how practices and characteristics of contemporary parishes and dioceses are modelled on the mission and ministry of Jesus. They demonstrate an understanding of how the celebrations of Anointing of the Sick and Penance continue Jesus' mission and ministry in the life of the community.

Living in loving relationship with God, others and all creation *(explicit connection to CLMF7, CLMF8)*

The Ten Commandments - [Exodus 20: 1-17](#);
[Deuteronomy 5: 1-21](#)

The Ten Commandments -
[Deuteronomy 5:22-33](#);
[Deuteronomy 6: 1-3](#)

Jesus reinterprets the Ten Commandments -
[Matthew 6:25-34](#); [Matthew 5:21-26](#)

The purpose of teaching the text:

These ancient, sacred texts reveal challenges that the post exile community faced, as they set about the task of discerning how to live. The central question was how God wanted them to live, and the question of how their choices would impact on others would need to be central to this discernment. The text from Deuteronomy reveals Moses reminding the people that their community, their generation, is still part of this covenant that was made at Horeb (likely Mt Sinai). What did this covenant need to look like for their community? What was of the utmost importance to understand, prior to making choices about how they wanted to behave?

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

- *If you could write rules to govern your life, and those rules could be anything you liked, what rules would you create?*
- *What do these rules show is important to you?*
- *If you did live by these rules, what could be the impact on others? If other people could live by any rules they liked, what could be the impact on you?*
- *What do these texts reveal about what was important to these Jewish communities?*
- *How do these texts help people today understand about choices that affect individuals and their community?*

Achievement Standard:

They explain how free choices result in actions that affect the individual and their community.

Prayers of blessing, petition and intercession (explicit connection to CLPS11)

Some Psalms of petition, intercession and forgiveness - [Psalm 65:5-14](#); [Psalm 70](#)

Some Psalms and prayers of Blessing - [Psalm 103: 1-5](#); [Psalm 103:11-18](#); [Psalm 117](#); [Psalm 148](#)

Allow students to select one or more texts that they wish to use for prayer.

Psalms of Blessing - [Psalm 66:1-12](#); [Psalm 145](#)

The purpose of teaching the text:

The psalmists wrote from the heart, about whatever they were feeling and experiencing at that point in time. Sometimes the psalmists were in the midst of an experience of great joy and felt drawn to praise or thank God. Sometimes the psalmists were in the depths of despair and felt great sorrow at what had happened. The Psalms provide a model for prayer, that whatever is happening in our lives and however we feel can be communicated to God. This is authentic prayer.

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

- *What can we learn about prayer from these psalms?*
- *Do you think the psalmists only communicated to God when they were feeling happy and secure in life?*
- *What evidence can you find to support your thinking?*
- *How has the Christian community used the psalms to work out different ways of praying?*
- *How could we write psalms of blessing, petition, forgiveness and intercession today?*
- *How could these psalms respond to the needs in our community and our lives today?*

Achievement Standard:

They use an appropriate structure to create prayers of blessing, petition and intercession, and demonstrate understanding of the significance of these forms of prayer for Christian communities. They participate respectfully in a variety of prayer experiences including prayers of blessing, petition, intercession and litanies.

Text types in the New Testament: *(explicit connections to STNT10, STNT11)*

New Testament text types:

Letters (of St Paul) – [Romans 1:7–12](#)

[Romans 8:28–29, 31–33](#);

[2 Corinthians 13:10–13](#)

Infancy narratives –

[Matthew 1:18–2:15](#); [Luke 2:1–20](#)

Resurrection narrative –

The walk to Emmaus – [Luke 24:13–35](#)

Miracle stories

The calming of the storm – [Mark 4:35–41](#);

[Luke 8: 22–25](#)

(Healing stories already in Year Four:

Giving sight to the blind man; cleansing a Leper)

(Parables already in Year Four: The Good Samaritan, The Forgiving Father)

The Sower – [Mark 4:1–10, 13–19](#)

The Rich Man and Lazarus – [Luke 16:19–31](#)

Miracle stories

Catching fish with the disciples – [Luke 5:1–11](#)

The purpose of teaching the text:

In order to appropriately interpret biblical texts it is important to understand the genre or text type. A newspaper is filled with multiple text types or genres such as cartoons, classified advertisements, narratives, editorials, recipes and weather reports. To make sense of the text the reader tunes in to what type of a text it is, as the text would be interpreted quite differently to the author's intention if one read a cartoon the same way as an advertisement. Therefore, the same applies to the skills required for reading the Bible. The book of Leviticus is filled with legal codes that provided people with laws for living in their time. No one today would read all these laws and interpret them literally for today. While the Bible has books considered by scholars to be 'historical narratives', these books tell sacred stories rather than literal, historical fact. While the Bible is not devoid of history, it can be impossible to determine what texts are written through the lens of history, and what texts use history to enable the author to write a story of immense meaning for people of faith. Therefore, the naming of text types requires explicit teaching, as well as how to interpret different text types.

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

- *If we read every story in the New Testament as a literal, historical story (it really happened this way), what could happen?*
- *How does understanding the type of writing enable us to find deeper meaning in New Testament texts?*
- *If every story of Jesus was a literal, historical story, why do we have four different interpretations of the life, death and resurrection of Jesus, as presented by four different Gospel authors?*
- *What different meaning could we find if read the calming of the storm as a historical narrative, or as a miracle story that points to deeper understandings about Jesus, and faith?*

Achievement Standard:

Students explain how a reader uses knowledge of the Bible to better understand God's Word. They identify different books and text types in the Old and New Testament; use the Bible's referencing system to locate books, people, places, events and objects in the Bible.

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