



# Religious Education Curriculum P-12

ARCHDIOCESE OF BRISBANE



## Year Nine

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> creation, human flourishing, the spirit as the breath of God, the human quest for power, living in right relationships with God, one another and the earth	
<b>Bible people:</b> Noah, Abraham, Moses, Hannah, David, Jesus, Mary Magdalene, Joanna, Mary the mother of James, Joanna (the wife of Herod's steward Chuza) and Susanna	
<b>Bible text types:</b> Myths, parables, miracles, narratives, healing stories, poetry and song, Gospels	
<b>Explicit skills to be taught for biblical criticism:</b> Source criticism, form criticism, narrative criticism	
<b>CORE TEXTS</b>	<b>COMPLEMENTARY TEXTS</b>
<b>Key themes of the Pentateuch</b> ( <i>explicit connections to CLMF13, STOT14, BEHE9</i> )	
Creation/sabbath - <a href="#">Genesis 1:1-2:4a</a> Creation/sin - <a href="#">Genesis 2:4b-3:24</a> The flood (uncreation/recreation) - <a href="#">Genesis 6:10-22;</a> <a href="#">7:11-16a, 18-21, 24;</a> <a href="#">8:1-5, 7, 13a, 14-19</a> Covenant with Noah - <a href="#">Genesis 9:17</a> Covenant with Abraham - <a href="#">Genesis 15:1-21</a> Passover/worship - <a href="#">Exodus 12:1-30</a> Exodus from Egypt - <a href="#">Exodus 13:17-14:31</a>	Promise to Abram/Abraham and Sarai/Sarah (Chosen People) – <a href="#">Genesis 17:1-8, 15-19, 21-22</a>  Passover/Worship - <a href="#">Exodus 13:1-16</a>
<b>The purpose of teaching the text:</b>	
<p>Stories from the Pentateuch (Old Testament) reflect themes about the nature of what it is to be human and in relationship with God, to then understand and reach a conclusion about the dignity of the human person. Using skills of biblical criticism gives students opportunity to appropriately comprehend and interpret these Old Testament texts.</p> <p>These stories explore the co-existence and patterns of good and evil in the world and reflect the relationship of humans with God and God's forgiveness of sin.</p>	
<b>Questions that may assist students create meaning from the text:</b>	
<ul style="list-style-type: none"> <li>• <i>If God cares for the world and humanity why does evil exist?</i></li> <li>• <i>How do these stories respond to the question of why there is sin and suffering in the world?</i></li> <li>• <i>What is a common contemporary understanding of the authorship and construction of the Pentateuch?</i></li> <li>• <i>How would you propose and create your own interpretation about the experience of sin in the world?</i></li> <li>• <i>What perspective is reflected in these stories about human dignity that underpins Catholic Social teaching? Do you agree with this perspective? Provide reasons to justify.</i></li> </ul>	

### Achievement Standard:

They consider and decide how the application of Biblical criticism helps the reader's understanding, interpretation and use of *Old Testament text* and New Testament texts.

Students demonstrate an understanding of the co-existence of good and evil in the world throughout human history. They propose their own interpretation about the experience of sin in the world. (Genesis 2:4b-3:24)

### Parables and miracles (*explicit connection to STNT19*)

#### *Miracles*

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

The feeding of the 4000 - [Mark 8:1-10](#)

#### *Parables*

The Weeds Among the Wheat -

[Matthew 13:24-30, 36-43](#)

Last Judgement/Sheep and Goats -

[Matthew 25:31-36](#)

#### *Miracles*

Wedding at Cana - [John 2:1-11](#)

Multiplication of the Loaves - [John 6:1-15](#)

Lazarus - [John 11:1-45](#)

#### *Parables*

The Rich Fool - [Luke 12:13-34](#)

The Lost Sheep - [Matthew 18:10-13](#)

The Lost Coin - [Luke 15:8-10](#)

The Sower - [Matthew 13:1-9, 18-23; Mark 4:1-9, 13-20; Luke 8:4-8, 11-15](#)

### The purpose of teaching the text:

Using skills of biblical criticism gives students opportunity to appropriately comprehend and interpret these New Testament texts. Understanding the intention of the human author allows the reader to determine the nature of truth - whether that is historical, factual, or religious for example.

Miracle stories and parables provide an opportunity to apply skills of biblical criticism to identify their textual features.

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

- *Why did Jesus tell this story?*
- *Can you identify any factual truths in this story?*
- *What meaning do religious truths bring to the story compared to other types of truth?*
- *How does this possibly change how you read or interpret or make meaning of this text?*
- *Why have the Gospel authors included miracle stories?*
- *What are the structural and featural differences between a miracle story and a parable?*

### Achievement Standard:

They consider and decide how the application of Biblical criticism helps the reader's understanding, interpretation and use of *Old Testament text* and New Testament text.

## The Incarnation, Resurrection and Ascension of Jesus *(explicit connections to BETR12)*

Jesus foretold by the prophets - [Romans 1:1-7](#)

Jesus heals a man born blind - [John 9:1-39](#)

Resurrection of Jesus - [Luke 24:1-12](#); [John 20:1-31](#)

Raised from death - [1 Corinthians 15:1-11](#)

Promise of Spirit, Ascension of Jesus - [Acts 1:1-12](#)

"And the Word became flesh, and dwelt amongst us" - [John 1:1-5: 14](#)

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

Appears to disciples in Jerusalem - [Luke 24:36-49](#)

Ascension of Jesus - [Luke 24:50-53](#)

### The purpose of teaching the text:

These texts are primary sources when considering what early Christian communities believed about the foundational beliefs of Christianity.

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

- *How does this text provide evidence for belief in the Incarnation, Resurrection and/or Ascension of Jesus?*
- *What was the world view of people in early Christian communities e.g. what did they believe about the physical location of heaven?*

### Achievement Standard:

They examine three foundational beliefs of Christianity: the Incarnation, Resurrection and Ascension of Jesus.

## Jesus' healing ministry *(explicit connection to CHLS14)*

Jesus heals many people - [Mark 1:29-45](#)

Jesus cleanses a leper - [Mark 1:40-50](#); [Luke 5:12-16](#)

Cure of the paralysed man - [Mark 2:1-12](#)

Jesus' healing ministry - [Mark 1:29-31](#); [Luke 4:38-39](#); [Luke 5:12-16](#); [Mark 3:1-6](#)  
[Luke 6:6-11](#)

Man by pool at Bethesda - [John 5:5-18](#)

Crippled woman - [Luke 13:10-16](#)

Cure of the paralysed man - [Matthew 9:1-8](#); [Luke 5:17-26](#)

Healing ministry of the early Church - [James 5:14-15](#)

### The purpose of teaching the text:

These texts provide opportunity for the students to investigate Jesus' ministry of healing, care and compassion to reach a conclusion about Penance and the Sacraments of Healing.

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

- *What is in this text that reflects the beliefs about illness for the ancient middle eastern people?*
- *What does Jesus do when he is healing people? How are these actions reflected in the sacraments of Anointing of the Sick and Penance (eg. laying on of hands)?*
- *What are some contemporary beliefs about how spiritual healing contributes to a person's wellbeing?*

### Achievement Standard:

They evaluate and draw conclusions about the three forms of penance (prayer, fasting and almsgiving) and the celebration of the Sacraments of Healing (Penance and Anointing of the Sick), in the lives of believers past and present.

### Participation in the priestly, prophetic and kingly work of Jesus Christ *(explicit connection to CHPG10)*

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

Mary's Magnificat prayer - [Luke 1: 46-56](#)

The calling of the disciples - [Mark 3:13-19](#)

Participation of women in the mission of Jesus:  
Women supported Jesus' ministry through their own resources - [Luke 8:1-3](#)

Women in leadership in the Pauline churches (Phoebe, Prisca, Junia) - [Romans 16:1-16](#)

The visit of Mary to Elizabeth - [Luke 1:39-45](#)

Mary and other women and men who devoted themselves to prayer - [Acts 1:14](#)

The continuous witness of the women to Jesus' mission - [Mark 15:40-41](#)

### The purpose of teaching the text:

These texts identify how people in the time of Jesus and after, participated in the priestly, prophetic and kingly work of Jesus Christ. This then presents as a segue to examine how lay people have continued these vocations to the present day. It is also to identify and understand the meaning of priestly, prophetic and kingly work and how they differ. This also includes an understanding of vocation and how this differs from person to person. To utilise the text to find similarities between the work carried out today to the people of the time of the gospels, what is at the heart of this work and why it is considered important and relevant?

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

- *Why or how do people arrive at the decision to take up a religious vocation?*
- *Which of the three works would they see as the most relevant in contemporary society and why?*
- *Kingly work can involve participation in leadership and governance structures of the Church. Why would this involvement be seen as important or necessary, given that Jesus was at times portrayed as a dissident?*
- *Women were at the core of Jesus' ministry from the start but over time this level of influence has been eroded in a patriarchal Church structure - what reasons could be suggested for this?*

### Achievement Standard:

They distinguish between the participation of believers in the priestly, prophetic and kingly work of Jesus Christ.

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