Level: 4
Title: HARMONY IN CREATION, OUR RESPONSIBILITY
Strand: GOD: Trinity of Persons, Creator, Communion of Love
Suggested Duration: 6 weeks

Unit Focus
This unit will focus on the revelation of God through all of creation. In it students will explore how God’s creative act invites us to shape our lives, relationships and world by reaching out and actively responding to the call to be co-creators.

Level Outcome
By the end of Level Four students should be able to:

* Explain ways in which God is inviting us to participate in the growth of the Reign of God.

Unit Outcomes
By the end of this unit students should be able to:

1. Demonstrate an appreciation of the wonder, beauty and mystery of creation.
2. Explore and reflect upon what Scripture says about creation
3. Understand that the Dreaming carries special obligations for Indigenous Australians, and explore the Dreaming as part of our Australian culture.
4. Identify ways in which we can work towards living in harmony on this planet.

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<tr>
<th>STRAND</th>
<th>DOCTRINAL CONCEPTS</th>
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<tr>
<td>God</td>
<td>1. God entrusts us with the world and with the responsibility to reverence, nurture, restore and celebrate life.</td>
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<td>3. God’s life and love are active in our world enabling us to live fully in the present and come to enjoy eternal life.</td>
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<td>4. Enlivened by the Holy Spirit, we are challenged to renew our world.</td>
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| Scripture | 1. The Hebrew and Christian Scriptures contain different types of writing. |

<table>
<thead>
<tr>
<th>CATECHISM REFERENCE</th>
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<tr>
<td>339</td>
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<tr>
<td>27</td>
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<td>2415, 2441</td>
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Key Understandings for Students
- God is present in all of creation.
- God’s creation is given to all beings for the benefit of all.
- God’s creation is good; we are called to live in ways that ensure ongoing life.
- The respect we have for the world, for nature and for all people is an expression of our relationship with God. What God has created is sacred and we are to treat it as such.
- We co-operate in God’s creative plan by responsible use of science, technology and the resources entrusted to us.
- The natural world is the source of our imagination.
- We are part of the creative process; our lives are a celebration.
- Integral to Indigenous Australian spirituality is an understanding of the interconnectedness of all creation.
- The Dreaming allows Indigenous Australians to develop these understandings.

Curriculum Links - VELS

Victorian Essential Learning Standards
The Unit Harmony in Creation Our Responsibility can be used to assess a range of VELS. The table below gives examples of how Level 4 standards could be assessed.

<table>
<thead>
<tr>
<th>Strand</th>
<th>Domain</th>
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<th>Key elements of Standards Students…</th>
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<table>
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<tr>
<th>Curriculum Framework Context</th>
<th>Level 3</th>
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<td></td>
<td>For Creation, Praise</td>
<td><strong>Harmony in Creation, Our Responsibility</strong></td>
<td>Jesus the Human Face of God</td>
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### Student Context

Students at this level are ready to explore the ways that the Bible conveys the truth. They can be introduced to the literary forms of myth, legend, poetry, history and narrative in the Bible. This unit provides examples of some of these forms for study.

Level Four students questions the validity of opinions offered by adults whilst at the same time are developing a profound empathy with others. They seek to define and own their own codes of behaviour. They question inconsistencies in the beliefs and behaviour of adults, governments, and other decision making bodies, they have a strong sense of fairness, hence this unit will help them develop their own social conscience and look for ways in which they can act as a response to their faith.

Level Four students see themselves as members of a community that extends beyond their family and immediate surroundings. Therefore they are ready to explore their role as co-creators. They are capable of logical and abstract thinking which will enable them to study extracts from Genesis, for example, the creation account, the Covenant, and so forth, and put into action the call to care for the world in which they live.

<table>
<thead>
<tr>
<th>Interdisciplinary Learning</th>
<th>Communication</th>
<th>Presenting</th>
<th><code>- “summarise ideas and organise ideas and information logically and clearly in a range of presentations”</code></th>
<th><code>- “identify features of an effective presentation and adapt elements of their own presentation to reflect them.”</code></th>
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<tr>
<td>Physical, Personal and Social Learning</td>
<td>Interpersonal Development</td>
<td>Working in teams</td>
<td><code>- “work cooperatively to allocate tasks and develop timelines”</code></td>
<td><code>- “accept responsibility for their role and tasks.”</code></td>
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<tr>
<td>Building Social Relationships</td>
<td>Civics and Citizenship</td>
<td>Community Engagement</td>
<td><code>- “demonstrate, through their interactions in social situations, respect for a diverse range of people and groups.”</code></td>
<td><code>- “students demonstrate understanding of the roles and responsibilities of leaders, and of democratic processes, when engaging in school and community activities. They present a point of view on a significant current issue or issues and include recommendations about the actions that individuals and governments can take to resolve issues. They demonstrate understanding that there are different viewpoints on an issue, and contribute to group and class decision making.”</code></td>
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<tr>
<td>Interdisciplinary Learning</td>
<td>Thinking</td>
<td>Reasoning, processing and inquiry</td>
<td><code>- “develop their own questions for investigation. They collect relevant information from a range of sources and make judgements about its worth”</code></td>
<td><code>- “generate imaginative solutions when solving problems”</code></td>
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<tr>
<td>Interdisciplinary Learning</td>
<td>Thinking</td>
<td>Reflection, evaluation and meta-cognition</td>
<td><code>- “use a broad range of thinking processes and tools and reflect on and evaluate their effectiveness.”</code></td>
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The Judeo-Christian Creation Story is not a report or an informational text. Its genre is that of open-ended questioning and reflection about faith. Where do we come from? Where are we going? What is the reason for life, death and suffering? What is our relationship with our God, one another and our world?

The Biblical creation stories affirm that God loves the world and that human beings are intended to live in harmony with the environment.

Human life certainly started one day, with whom, where and how? It is for science to answer these questions, not the Bible. Scientists and theologians should be companions in their respective fields of inquiry. Both search for an explanation of the place of humanity in the world. Science and theology ponder the mysteries of our place in the universe.

Creation is assigned to six days culminating on the Sabbath. This is a liturgical arrangement not a scientific one. It is used to establish the importance of the Sabbath and reflection. It has a pastoral implication and in today's world, it asks us to reflect on the desire to produce, to work and to make time for loving stillness and wonder. Sabbath enables us to rekindle the fires of creativity.

The Creation Texts were produced during the Babylonian Captivity, a fact which adds extra significance to them as expressions of faith and hope.

The Old Testament represents life as blessing. Genesis calls us to be stewards of all creation. Because we are stewards of creation and are made in the image and likeness of God, we all possess inalienable dignity. The spiritual dimension of human life shows that we are so interrelated, that if anything diminishes the well-being of one person it diminishes the well-being of humanity at large. Because God is the provident and faithful one we, too, must provide for and be faithful to those with whom we share the earth.

Creation gives us an insight into the nature of God and deepens our understanding and appreciation of our significance and responsibility to nurture God's creation. We have been made stewards of creation not only for ourselves but for those generations that follow.

The creative act is revelation - God's self-disclosure to humankind. Through creation we can come to know God and know who we are. God is revealed in and through the world because, as creation unfolds in history, it reflects the life-giving, self-giving author of all.

The Psalms constantly draw our attention to the beauty and potency of the natural world. The world is the place where we recognise God. If we destroy the beauty of creation, we impoverish our sense of God.

A basic respect for life and the rights of others is consistent with Hebrew Law. Jesus was faithful to Hebrew biblical tradition. For Jesus, the Law was a gift and was meant to serve humanity.

The Aboriginal people have a unique culture and have a special place in Australia. Their stories of Dreaming give them insight into their beginnings and provide them with an understanding of life. The Dreaming carries special obligations for Aboriginal people and these stories and this heritage can inform our understanding of the Genesis stories.

Scripture

Teacher and Student References (NRSV)

Gen 1:1-26  Six Days of Creation and the Sabbath
In the beginning when God created the heavens and the earth, 2 the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. 3 Then God said, ‘Let there be light’; and there was light. 4 And God saw that the light was good; and God separated the light from the darkness. 5 God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day. 6 And God said, ‘Let there be a dome in the midst of the waters, and let it separate the waters from the waters.’ 7 So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. 8 God called the dome Sky. And there was evening and there was morning, the second day.
9 And God said, ‘Let the waters under the sky be gathered together into one place, and let the dry
land appear.’ And it was so. 10 God called the dry land Earth, and the waters that were gathered
together he called Seas. And God saw that it was good. 11 Then God said, ‘Let the earth put forth
vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed
in it.’ And it was so. 12 The earth brought forth vegetation: plants yielding seed of every kind, and
trees of every kind bearing fruit with the seed in it. And God saw that it was good. 13 And there was
evening and there was morning, the third day.
14 And God said, ‘Let there be lights in the dome of the sky to separate the day from the night;
and let them be for signs and for seasons and for days and years, 15 and let them be lights in the
dome of the sky to give light upon the earth.’ And it was so. 16 God made the two great lights—the
greater light to rule the day and the lesser light to rule the night—and the stars. 17 God set them in
the dome of the sky to give light upon the earth, 18 to rule over the day and over the night, and to
separate the light from the darkness. And God saw that it was good. 19 And there was evening and
there was morning, the fourth day.
20 And God said, ‘Let the waters bring forth swarms of living creatures, and let birds fly above the
earth across the dome of the sky.’ 21 So God created the great sea monsters and every living
creature that moves, of every kind, with which the waters swarm, and every winged bird of every
kind. And God saw that it was good. 22 God blessed them, saying, ‘Be fruitful and multiply and fill
the waters in the seas, and let birds multiply on the earth.’ 23 And there was evening and there was
morning, the fifth day.
24 And God said, ‘Let the earth bring forth living creatures of every kind: cattle and creeping
things and wild animals of the earth of every kind.’ And it was so. 25 God made wild animals of
the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of
every kind. And God saw that it was good.
26 Then God said, ‘Let us make humankind in our image, according to our likeness; and let them
have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over
all the wild animals of the earth, and over every creeping thing that creeps upon the earth.’

Gen 2:4-3:24 Another Account of Creation

These are the generations of the heavens and the earth when they were created. In the day that
the LORD God made the earth and the heavens, 2 when no plant of the field was yet in the earth
and no herb of the field had yet sprung up—for the LORD God had not caused it to rain upon the
earth, and there was no one to till the ground; 3 but a stream would rise from the earth, and water
the whole face of the ground— then the LORD God formed man from the dust of the ground, and
breathed into his nostrils the breath of life; and the man became a living being.
8 And the LORD God planted a garden in Eden, in the east; and there he put the man whom he
had formed. 9 Out of the ground the LORD God made to grow every tree that is pleasant to the
sight and good for food, the tree of life also in the midst of the garden, and the tree of the
knowledge of good and evil. 10 A river flows out of Eden to water the garden, and from there it
divides and becomes four branches. 11 The name of the first is Pison; it is the one that flows
around the whole land of Havilah, where there is gold; 12 and the gold of that land is good; bdellium
and onyx stone are there. 13 The name of the second river is Gihon; it is the one that flows around
the whole land of Cush. 14 The name of the third river is Tigris, which flows east of Assyria. And the
fourth river is the Euphrates. 15 The LORD God took the man and put him in the garden of Eden to
till it and keep it. 16 And the LORD God commanded the man, ‘You may freely eat of every tree of the garden;
17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it
you shall die.’
18 Then the LORD God said, ‘It is not good that the man should be alone; I will make him a helper
as his partner.’ 19 So out of the ground the LORD God formed every animal of the field and every
bird of the air, and brought them to the man to see what he would call them; and whatever the
man called every living creature, that was its name. 20 The man gave names to all cattle, and to the
birds of the air, and to every animal of the field; but for the man there was not found a helper as
his partner. 21 So the LORD God caused a deep sleep to fall upon the man, and he slept; then he took one of
his ribs and closed up its place with flesh. 22 And the rib that the LORD God had taken from
the man he made into a woman and brought her to the man. 23 Then the man said, ‘This at last is bone
of my bones and flesh of my flesh; this one shall be called Woman, for out of Man this one was
taken.’ 24 Therefore a man leaves his father and his mother and clings to his wife, and they
become one flesh. 25 And the man and his wife were both naked, and were not ashamed.
3 Now the serpent was more crafty than any other wild animal that the LORD God had made. He
said to the woman, ‘Did God say, “You shall not eat from any tree in the garden”?’ 2 The woman
said to the serpent, ‘We may eat of the fruit of the trees in the garden; 3 but God said, “You shall
not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall
die.” 4 But the serpent seduced the woman, ‘You will not die;” 5 for God knows that when you eat of it
your eyes will be opened, and you will be like God, knowing good and evil.'
6 So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves. "Then the woman said, 'The serpent tricked me, and I ate.'
10 He said, 'Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?' "The man said, 'The woman whom you gave to be with me, she gave me fruit from the tree, and I ate.'
13 Then the LORD God said to the woman, 'What is this that you have done?' The woman said, 'The serpent tricked me, and I ate.'
14 The LORD God said to the serpent, 'Because you have done this, cursed are you among all animals and among all wild creatures; upon your belly you shall go, and dust you shall eat all the days of your life. I will put enmity between you and the woman, and between your offspring and hers; he will strike your head, and you will strike his heel.'
16 To the woman he said, 'I will greatly increase your pangs in childbearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you.'
17 And to the man he said, 'Because you have listened to the voice of your wife, and have eaten of the tree about which I commanded you, "You shall not eat of it," cursed is the ground because of you; in toil you shall eat of it all the days of your life; 18 thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. 19 By the sweat of your face you shall eat bread until you return to the ground, for out of it you were taken; you are dust, and to dust you shall return.'
20 The man named his wife Eve, because she was the mother of all living.
21 And the LORD God made garments of skins for the man and for his wife, and clothed them.
22 Then the LORD God said, 'See, the man has become like one of us, knowing good and evil; and now, he might reach out his hand and take also from the tree of life, and eat, and live forever'— 23 therefore the LORD God sent him forth from the garden of Eden, to till the ground from which he was taken. 24 He drove out the man; and at the east of the garden of Eden he placed the cherubim, and a sword flaming and turning to guard the way to the tree of life.

Ps 104 God the Creator and Provider

Bless the LORD, O my soul. O LORD my God, you are very great. You are clothed with honour and majesty, wrapped in light as with a garment. You stretch out the heavens like a tent, you set the beams of your chambers on the waters, you make the clouds your chariot, you ride on the wings of the wind, you make the winds your messengers, fire and flame your ministers. You set the earth on its foundations, so that it shall never be shaken. You cover it with the deep as with a garment; the waters stood above the mountains. At your rebuke they flee; at the sound of your thunder they take to flight. They rose up to the mountains, ran down to the valleys to the place that you appointed for them. You set a boundary that they may not pass, so that they might not again cover the earth. You make springs gush forth in the valleys; they flow between the hills, giving drink to every wild animal; the wild asses quench their thirst. By the streams the birds of the air have their habitation; they sing among the branches. From your lofty abode you water the mountains; the earth is satisfied with the fruit of your work. You cause the grass to grow for the cattle, and plants for people to use, to bring forth food from the earth, and wine to gladden the human heart, oil to make the face shine, and bread to strengthen the human heart. The trees of the LORD are watered abundantly, the cedars of Lebanon that he planted. In them the birds build their nests; the stork has its home in the fir trees. The high mountains are for the wild goats; the rocks are a refuge for the conies. You have made the moon to mark the seasons; the sun knows its time for setting. You make darkness, and it is night, when all the animals of the forest come creeping out. The young lions roar for their prey, seeking their food from God. When the sun rises, they withdraw and lie down in their dens. People go out to their work and to their labour until the evening. O LORD, how manifold are your works! In wisdom you have made them all; the earth is full of your creatures. Yonder is the sea, great and wide, creeping things innumerable are there, living things both small and great. There go the ships, and Leviathan that you formed to sport in it. These all look to you to give them their food in due season; when you give to them, they gather it up; when you open your hand, they are filled with good things. When you hide your face, they are dismayed; when you take away their breath, they die and return to their dust. When you send forth your spirit, they are created; and you renew the face of the ground. May the glory of the LORD endure forever; may the LORD rejoice in his works— who looks on the earth and it trembles, who touches the mountains and they smoke. I will sing to the LORD as long as I live; I will sing praise to my God while I have being.
May my meditation be pleasing to him, for I rejoice in the LORD.
Let sinners be consumed from the earth, and let the wicked be no more. Bless the LORD, O my soul. Praise the LORD!

**Suggested Assessment Tasks**

Assessment tasks for this unit may include:

- **Outcome 1 Demonstrate an appreciation of the wonder, beauty and mystery of creation.** Prepare a Photo Gallery of images to represent the beauty and the wonders of creation. Eg. photos, art works, power point, etc. Write a brief statement about why each photo was chosen.

- **Outcome 2 Explore and reflect upon what Scripture says about creation.** Read Genesis 1:1-26. Highlight the developmental sequence in this text. Respond to the questions: What does this text tell us about God’s creative power? What image of God does it give us? What does it tell us about humankind?

- Students will create a Photo Essay of the seven days of creation using personal photos collected. Students must include a brief statement about how each photo represents each day of creation.

- **Outcome 3 Understand that the Dreaming carries special obligations for Indigenous Australians.** Using a Dreaming story (perhaps one from the local indigenous tradition) illustrate through art work a point for us to consider about how we should live today. The Dreaming story and the meaning for us today could be depicted side by side.

- **Outcome 4 Identify ways in which we can work towards living in harmony on this planet.** Research and investigate a local, national or global environmental issue. Students present their information using a “Thinking Tool” of their choice that demonstrates their understandings of the causes, consequences and possible solutions to their chosen issue.

N.B The following Outcomes 2, 3, 4 lend themselves to reporting in the dimension of Knowledge and Understanding

**Suggested Teaching & Learning Experiences**

**Focusing Activity:**

In pairs students go on a ‘trust walk.’ One student is blindfolded and the other leads the partner giving sensory experiences e.g. identifying sounds or feeling textures on plants and trees. Swap over to give the other student a turn

- Read a selection of Creation stories of countries around the world and chart similarities and differences, putting greater emphasis on their similarities. Refer to the book *Creation Stories From Around The World* by Ann Pilling.

- Students write a prayer of praise and thanksgiving for an aspect of creation.

- Read “The Blessing Seed”. Identify where the author has sourced the details of the story from Genesis 1- 2:4 and Genesis 2:4 – 3:24

- Study a representation of the Hebrew worldview in relation to the first creation story in Genesis 1:1-2:4a. Label the diagram with the biblical reference to that aspect. (Refer Ryan, Maurice. *Expressions Book 6* p. 51)

- Explore a local Dreaming story. What is the message? What values does this story give us? How is it relevant for me today? Using dance and mime to create a role play that tells the story.

- Brainstorm organizations in society that care for God’s creation (e.g. Earthcare, Planet Ark, etc). In groups of three research one of these organisations, identifying their aims, projects, etc.

- Structured Controversy: *(Refer to icon in the Planning Tool)* e.g Issues such as: redeveloping a park into a shopping centre, a housing development project being built in an environmentally sensitive area or an adventure park being built on a sensitive coastal area.
• Gen 1:1-26 To PREPARE TO HEAR the Word - many cultures and religions have their own creation stories. These stories were written at a particular time in history reflecting a particular understanding or the world and the cosmos. This text is not a historical or accurate scientific explanation of how the world was created, it is a story showing how everything in the world comes from God and God’s covenant with the people. The act of creation is one of liberation and an expression of God’s loving relationship with all of creation.

• Gen 1:1-26 To ENCOUNTER the Word after reading the text from the Bible– use Godly Play script to tell the story.

• Gen 1:1-26 To RESPOND to the Word – Using a song such as ‘What a Wonderful World by Louis Armstrong, invite students to reflect on the words and to respond through simple actions or movements, or by allowing their thoughts to be expressed through art eg a Mandala prayer. These can be incorporated into a Liturgy of the Word.

• Gen 1:1-26 To RESPOND to the Word - Prepare a Photo Gallery of images to represent the beauty and the wonders of creation. Eg. photos, art works, power point, etc. Write a brief statement about why each photo was chosen. (Assessment Task 1)

• Prayer and Ritual: As a class prepare a Liturgy of the Word on Creation. Include any relevant symbols created or used during the unit.

• Read the two accounts of Creation in Genesis (1:1-26 and 2:4-15) and compare and contrast these accounts using a TChart or Venn Diagram.

• For each Creation Myth and Dreaming story, students complete a table of information about their contents and features. Use Expressions 6, p50 as a template. Look at the common language used in the myths, like Genesis 1 Creation Myth, "and God saw that it was good", "and God blessed them".

• Create image of their own feet and draw or write about how they can cut their own carbon footprint.

• We are all stewards of Creation - Psalm 148, write own version of a creation psalm, add to prayer booklet.

• Use Jeannie Baker's Books to discuss issues of environment, development and introduced species.

• Brainstorm what children understand about the words ‘harmony’, ‘creation’ and ‘responsibility’.

• After discussing the sensory walk go back outside and take photos of natural things. Discuss and classify using Interactive Board. What are the common features of each? eg: smell/touch etc

### Resources

For resources to support this unit, refer to the online planning tool. For additional suggested resources for this unit, refer to the Resource Centre Catalogue: [http://www.ceoballarat.catholic.edu.au](http://www.ceoballarat.catholic.edu.au) and follow links to Resource Centre.