

# Year 7: Unit 3a

## God and People in Creation

### Standards

By the end of this unit it is intended that students:

- be aware of God’s creativity experienced in human activity and the natural environment
- describe how God is active in all creation
- identify a range of expressions of God’s presence in the natural environment and human experience.

### Indicators of Learning

	Values and Attitudes	Knowledge	Skills
	<i>It is intended that students will be able to:</i>		
1	discuss the beliefs expressed in creation stories from different cultures	be aware of the meaning expressed in the creation stories	use a variety of resources to identify and describe incidents which depict a Supreme Being as Creator of all
2	comment on the Scripture passages which reveal God’s action in creation	grasp scriptural passages which reveal God as Creator of all things	locate passages from the Old and the New Testaments which speak of God as Creator
3	share understandings about the need to learn ways of good living when using creation’s resources	identify good actions in daily living which enhance creation by being responsible Christian persons, and identify Church teaching about creation	list consequences which emerge from the actions of being responsible Christian persons with a care for creation
4	participate in prayer which acknowledges and gives praise for the goodness and wonder of God in creation	understand how prayer and liturgy express praise, petition and thanksgiving for God’s gift of creation	construct and participate in prayers and liturgies which celebrate God as Creator and human beings contributing to creation
5	determine the contributions to creation through inventions, study, creativity and an awareness of the interdependence of God and creation	identify ways that the Church and individuals participate in God’s creation through spiritual, creative, scientific and technological developments	compare and contrast ways in which positive and destructive actions affect God’s continuing creation

### Spiritual Reflection for Teachers

My soul can find no staircase to heaven unless it be through earth’s loveliness. *Michelangelo*

Think about an experience that caused you to reflect on life’s ‘big picture’, for example, being in love, an amazing sunset, a time of suffering, the birth of a baby, an extraordinary encounter in the course of an ordinary day.

Why do you think the particular experience you chose came to mind? What made it significant for you? How might God have been ‘disguised’ in this person or event or experience?

Reflections such as this provide the opportunity to connect with the ‘ah!’ moments in life. In teaching this unit you are inviting students to such encounters, to see God in all of creation and to actively respond to this presence.

In planning this unit, what opportunities can you provide to help students to encounter God in the experiences of the everyday? If we could all do this each day, what differences might occur in our lives and our world?

## Links with Students' Life Experience

### God's Concern for Us

- Student understandings of religious meaning, creation, science, technology, ecology, future hope and environment are influenced by education and the media.
- These matters also are the essence of the relationship between God as Creator and the human person created in the likeness of God.
- There is the ongoing need constantly to co-create this world, and not to destroy it by greed, violence, pride and domination. This can present a challenge and a sense of hope if taken up.
- Ecological responsibility is a major concern for many young people. It is related to faith and belief in God. This presents an opportunity to convey the richness of the Church's teaching.

## The Church's Teaching and Lived Tradition

### God is our Creator

- The Catholic tradition has always held faith in the belief of God as Creator. This belief is grounded in biblical faith, in the scriptural understanding of God's relationship with humanity.
- The tradition also holds that human beings contribute to God's creation by responsible living and faithful living according to the Gospel. We recall that God 'clothed them in strength, like himself, and made them in his own image ... so that they would praise his holy name as they told of his magnificent works' (Sirach 17:3,10).
- Students need to be led to an understanding that the Church has within its tradition an awareness of creation as gift from God. There is a new awareness from society and the Church of the ecological crisis. Pope John Paul II's statement *Peace with God the Creator, Peace with All of Creation*, 1990, expresses this most forcefully.

## Catechism of the Catholic Church

### Creation is a Gift from God to all People

In preparation for the teaching of this unit the following references are recommended:

#### Part One, Section Two: The Profession of the Christian Faith

#### 279–324 God the Creator

- 295 We believe that God created the world according to his wisdom. It is not the product of any necessity whatever, nor of blind fate or chance. We believe that it proceeds from God's free will; he wanted to make his creatures share in his being, wisdom and goodness.

#### Part Three, Section One: Man's Vocation – Life in the Spirit

#### 1700 Chapter 1: The Dignity of the Human Person

#### 1701–1715 Article 1 – Man: The Image of God

- 1711 Endowed with a spiritual soul, with intellect and with free will, the human person is from his very conception ordered to God and destined for eternal beatitude. He pursues his perfection in 'seeking and loving what is true and good.'

## Explanation of the Scripture used in this unit

The Bible contains numerous passages that focus on creation. Our faith in God as Creator, as articulated in the Bible, gives a backdrop for seeing how God relates to human persons. Useful passages include:

- *Creation narratives*: Genesis 1:1ff and Genesis 2:4b
  - Psalms 8, 104
  - Proverbs 8:4–6, 22–31
  - Wisdom of Solomon 7
  - Sirach (Ecclesiasticus) 24
  - Isaiah 43
  - Amos 4:13, 5:8
  - Matthew 25:34
  - John 1:1–3, 17:5
  - 1 Corinthians 1:24–30
  - Colossians 1:16
- In the New Testament Jesus is looked upon as the one who renewed the original creation (see 1 Corinthians 15:45–49; 2 Corinthians 5:17; Romans 8:18–23). This is made manifest in the life, death and resurrection of Jesus.

### **Genesis 1 *The First Creation Narrative* (Indicator 2)**

The two accounts of creation in Genesis 1 and 2 are very different. Genesis 1 is a majestic text centred on God, not on humankind as in Genesis 2. God simply speaks and creation happens. There is a contrived order of created things based on the 7 days of the week. The priestly themes are predominant in this chapter – the transcendence rather than the immanence of God. The orderliness of the events indicates God’s total authority.

Genesis 1 – the first creation account in the Book of Genesis – is a poetic masterpiece. The refrain structure provides a rhythmic, verse formation. ‘God said let there be ... and so it was ...’ is repeated seven times. The work of creation in this first account is simple and easily accomplished. An obvious meaning of the Genesis 1 creation account is the goodness of creation. God effortlessly initiates everything and creates order out of chaos, out of ‘no-thing-ness’.

Genesis 2 – The second description of creation is an enlargement of the first which set the scene. It is written from a different perspective, this time focussing on people.

### **Psalms 104 *Psalm in Praise of God the Creator* (Indicator 2)**

Psalms 104 is a hymn praising God’s creative wisdom and power. The psalmist is in wonder at the glorious works of the Creator. The psalmist depicts the marvels of the atmosphere and skies (1–4), of the dry land and the ocean (5–9), of the streams and fields that provide for human beings and other creatures (10–18), of the sun and moon and day and night (19–23) and of all the life of the seas (24–26). Acknowledging that it is God who governs and sustains all creation (27–30), the psalmist ends in a spirit of great praise and gladness.

Note that Psalms 104:30 acknowledges the ‘breath’ or spirit of God as the divine creative power, the source of all life, as in Genesis 2:7.

### **2 Corinthians 5:17 *A New Creation* (Indicator 2)**

The Four Gospels tell us about the life and teachings of Jesus. Acts and the Letters carry the story forward, showing how people in the early Church struggled to put Jesus’ teachings into practice in their daily lives.

It would be pleasant to visualise these early communities as living in harmony, devoted to Christ and each other. Instead, we find people dealing with the realities of life. In Corinth this often meant quarrels, selfishness and power struggles. Paul’s letters respond to this. He is sometimes tired and dispirited ‘with much distress and anguish of heart, and with many tears’ (2 Corinthians 2:4). But he never for a moment loses his faith in God’s concern for wayward communities like Corinth.

Paul knows one basic truth: if we will join ourselves to Christ by becoming a member of the believing community we will be ‘new’ people, creating a ‘new’ world. Because of Christ, we have the power to do this. We can put the ‘old’ self behind us, and be transformed. The sentence in 2 Corinthians 5:17 bluntly describes cause and effect: embracing Christ can effect a radical change involving a ‘new creation’ in ourselves, and therefore in our world.

## Year 7 Unit 3a: God and People in Creation

### STANDARDS

By the end of this unit it is intended that students:

- be aware of God’s creativity experienced in human activity and the natural environment
- describe how God is active in all creation
- identify a range of expressions of God’s presence in the natural environment and human experience.

Indicators of Learning (Incorporating Values, Knowledge and Skills)	Essential Reading for Teachers	Suggested Learning/Teaching Strategies	Possible Assessment
<p><b>I.</b></p> <p><b>It is intended that students will be able to:</b></p> <p><b>V</b> discuss the beliefs expressed in creation stories from different cultures</p> <p><b>K</b> be aware of the meaning expressed in the creation stories</p> <p><b>S</b> use a variety of resources to identify and describe incidents which depict a Supreme Being as creator of all.</p>	<ul style="list-style-type: none"> <li>• The world can be an uncomfortable place to live in as well as a cause for excitement and wonder.</li> <li>• To a great extent the existence of the universe remains a mystery but different cultures have stories which make meaning in their lives.</li> <li>• These stories teach people how to live, and tell myths – stories about the gods and creation which help them to explain life and its deeper meaning.</li> <li>• Creation stories often follow a pattern beginning with chaos and move on to order.</li> <li>• Dreaming stories from the Aboriginal people give meaning to human life. Aboriginal people attribute their beginnings to their creator spirit.</li> <li>• Dreaming Stories explain the origins and purpose of creation.</li> </ul>	<ul style="list-style-type: none"> <li>• Research and present additional creation and mythical stories. Read KWL pp. 85–87 and complete exercises.</li> <li>• Design a questionnaire for the creator of one of the creation stories.</li> <li>• Develop a soundscape to represent creation.</li> <li>• Create a garden, e.g. a window box, or develop an area outside. At the beginning of the unit plant some seeds in a pot, e.g. radishes, to examine and explore the effect of creation and our responsibility to care for creation.</li> <li>• Create a ‘what if’ strategy, e.g. develop a story about God creating the universe today through writing, image, flowchart, mandala, Venn diagram.</li> </ul>	<p><b>Teacher Assessment</b></p> <ul style="list-style-type: none"> <li>• Observation of participation in creating a garden and understanding the responsibility humanity has for creation.</li> <li>• Develop criteria for ‘What if’ activity.</li> </ul> <p><b>Peer Assessment</b></p> <p>Students listen to one of the other creation stories and answer the questions prepared by their partner.</p> <p><b>Self-assessment</b></p> <p>Students keep a journal for reflection on discussions and work achieved. This is not assessed formally (a journal exercise template could be developed).</p>

<p><b>2.</b></p> <p><b>It is intended that students will be able to:</b></p> <p><b>V</b> comment on the Scripture passages which reveal God's action in creation</p> <p><b>K</b> grasp scriptural passages which reveal God as Creator of all things</p> <p><b>S</b> locate passages from the Old and the New Testaments which speak of God as Creator.</p>	<ul style="list-style-type: none"> <li>The Judeo-Christian belief about creation is that God is the origin, sustainer and hope of the world and everything in it. This belief is the foundation of what Christians believe about God, about the cosmos we inhabit and about our destiny and hope. God created the universe out of 'no-thing-ness', or watery abyss, and sustains its continuing existence.</li> <li>For Jews and Christians creation is the self-revelation of God. This is expressed in the Old Testament in The Wisdom of Solomon: '... since through the grandeur and beauty of the creatures we may, by analogy, contemplate their Author' (Wis 13:5).</li> <li>Biblical revelation speaks of creation in many books of the Scriptures. Genesis introduces the theme 'In the beginning God created the heaven and earth' (Gen 1:1). It recurs in the Prophets and Wisdom literature, in the Gospels and in St Paul's letters. Revelation, the final book of the New Testament, contains a hymn in praise of the creator: <ul style="list-style-type: none"> <li>You are worthy, our Lord and God, to receive glory and honour and power, for you made the whole universe and by your will, when it did not exist, it was created. (Revelation 4:11)</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>KWL p. 85: Psalm 104. Teacher presents Psalm 104 and students respond with poem, music, PowerPoint presentation, art, collage, class mural, etc.</li> <li>KWL p. 88–90: Creation in the Book of Genesis. Design a contrast tree – branches on one side illustrate what God intended; branches on the other side illustrate how the world is now.</li> <li>In pairs, students write a verse for a song of praise to God the Creator.</li> <li>Group work: allocate one of the passages below to a small group. Students develop a visual image to promote the message found in the scriptural passage. Possible mediums include: social commentary comic (e.g. Leunig-style); shared painting, using only primary colours; different sections of cardboard to produce a single image. Passages are: <ul style="list-style-type: none"> <li>Psalm 8</li> <li>2 Corinthians 5:17</li> <li>Psalm 139</li> <li>Colossians 1:15–16</li> <li>Proverbs 8:22–26</li> </ul> </li> </ul>	<p><b>Teacher Assessment</b></p> <p>Observation and enquiring: the words and key images used by students and the comparison of the two creation stories.</p> <p><b>Peer Assessment</b></p> <p>Display group visuals relating to Scripture. Students:</p> <ul style="list-style-type: none"> <li>record their understanding of each image</li> <li>critique the images based on how well they present the meaning of the Scripture.</li> </ul>
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<p><b>3.</b></p> <p><b>It is intended that students will be able to:</b></p> <p><b>V</b> share understandings about the need to learn ways of good living when using creation's resources</p> <p><b>K</b> identify good actions in daily living which enhance creation by being responsible Christian persons, and identify Church teaching about creation</p> <p><b>S</b> list consequences which emerge from the actions of being responsible Christian persons with a care for creation.</p>	<ul style="list-style-type: none"> <li>From Biblical faith revelation, and in light of the belief statement expressed in the Nicene Creed, the Church is always coming to understand and appreciate what creation is and how creation continues. If in his providence God had given the earth to humanity, that meant that he had given it to everyone. Therefore the riches of creation were to be considered as a common good of the whole of humanity. Those who possessed these goods as personal property were really only stewards, ministers charged with working in the name of God, who remains the sole owner in the full sense, since it is God's will that created goods should serve everyone in a just way. (John Paul II, <i>On the Coming of The Third Millennium</i>, 10 November 1994, n. 13)</li> <li>Through the ages diverse questions and insights have emerged about God, creation, science, the environment, human activity and their interconnection with one another. – St Francis of Assisi, who lived in Italy in the thirteenth century, expressed a very strong belief in the holiness of creation. He revered the natural elements, the animals and all of creation.</li> </ul>	<ul style="list-style-type: none"> <li>Students brainstorm a list of persons or organisations who are committed to improving or caring for the environment. Using the Internet, students research: <ul style="list-style-type: none"> <li>– What does the person/organisation do and/or promote?</li> <li>– How can we support this work?</li> </ul> </li> <li>Some examples of websites (refer Resources page): <ul style="list-style-type: none"> <li>&lt;<a href="http://www.catholicearthcareoz.net">www.catholicearthcareoz.net</a>&gt;</li> <li>&lt;<a href="http://www.columban.com">www.columban.com</a>&gt;</li> <li>&lt;<a href="http://www.nccbuscc.org/sdwp/ejp">www.nccbuscc.org/sdwp/ejp</a>&gt;</li> </ul> </li> <li>KWL p. 97–99: Read various case studies of caring for creation, e.g. endangered species, Kyoto protocol, Care Australia, Caritas, Earthcare. Students read the case studies and (1) devise a series of questions for an interview/hot seat activity; (2) research; and (3) produce a flyer for an organisation.</li> <li>Internet activity based on The Australian Catholic Bishops Conference Social Justice Statement – A New Earth: The Environmental Challenge, KWL pp. 93–94.</li> <li>KWL pp. 95–97: St Francis of Assisi.</li> </ul>	<p><b>Teacher Assessment</b></p> <p>Develop criteria for the marking of the research presentations. Activity can be undertaken by an individual or in groups using a jigsaw method.</p> <p><b>Self-assessment</b></p> <p>Journal entry – reflection on the story from 'Story Telling, Imagination and Faith'.</p>
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<p><b>4.</b></p> <p><b><i>It is intended that students will be able to:</i></b></p> <p><b>V</b> participate in prayer which acknowledges and gives praise for the goodness and wonder of God in creation</p> <p><b>K</b> understand how prayer and liturgy express praise, petition and thanksgiving for God's gift of creation</p> <p><b>S</b> construct and participate in prayers and liturgies which celebrate God as Creator, and us as human beings contributing to creation.</p>	<ul style="list-style-type: none"> <li>• Central to the Christian tradition is the dignity of the human person. This dignity of the human person is founded on being created in the image and likeness of God, and on an appropriate way of responsible living.</li> <li>• Good ways of living also contribute to creation in a variety of ways including work, creativity and interaction with the Creator and the environment.</li> <li>• The Church's liturgy continues to be one of its most powerful teaching tools. The Book of Psalms is itself a rich source of praise to the Creator. The prayers of the tradition are said as praise and blessing for the gifts of creation, as atonement or asking forgiveness for wrong actions, and as petition for the needs of the human person and the created order.</li> </ul> <p>Liturgy is one way of making God known. Deeper awareness of this liturgical reality should enable a more reflective approach to life, to God and to human interaction with creation.</p>	<ul style="list-style-type: none"> <li>• Refer to the sample liturgy at the end of this unit. Students have the opportunity to prepare various aspects of the liturgy. Prayer celebration could be done outdoors, in the classroom, chapel or church.</li> <li>• Journal exercise: writing in a journal provides a medium for students to express and explore their spirituality in a secure manner. To ensure privacy, students could use a separate book, or make their own journal. Students could create a 'Gratitude Journal' which emphasises the goodness of life. Scripture passages and images that have been used in the unit will act as stimulus. In response to this material students record five things that they can be grateful for on this particular day. A prayer of thanksgiving or of petition for the needs of others is developed from this reflection.</li> </ul> <p>It is suggested that the journal be an ongoing feature of subsequent lessons to encourage the habit of prayerful reflection on the events of daily life.</p>	<p><b>Teacher Assessment</b></p> <p>Observation of participation in the liturgy and the ability to engage with the journal experience. Students who experience difficulty with this process and starting with fewer points to record.</p>
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<p><b>5.</b></p> <p><b>It is intended that students will be able to:</b></p> <p><b>V</b> determine the contributions to creation through inventions, study, creativity and an awareness of the interdependence of God and creation</p> <p><b>K</b> identify ways that the Church and individuals participate in God's creation through spiritual, creative, scientific and technological developments</p> <p><b>S</b> compare and contrast ways in which positive and destructive actions affect God's continuing creation.</p>	<ul style="list-style-type: none"> <li>• Questions about the relationship between science and religion, the natural environment and human consumption, technology and the human person, and the impact of human actions on the environment continue to be important. The ways by which the Church responds to these questions are significant. The response reflects how the Church understands God, creation and the freedom of the individual.</li> <li>• The Second Vatican Council, in the <i>Pastoral Constitution on the Church in the World</i>, states that the relationship of the Church to the world is important: <ul style="list-style-type: none"> <li>... the church carries the responsibility of reading the signs of the times and of interpreting them in the light of the Gospel .... In language intelligible to every generation, it should be able to answer the ever recurring questions which people ask about the meaning of this present life and of the life to come, and how one is related to the other.</li> </ul> <p style="text-align: right;"><i>Gaudium et Spes</i>, n. 4.</p> </li> </ul> <p>There are many serious attempts being made today to show the fundamental link between God, the natural order and the human person's contribution to continuing creation.</p>	<ul style="list-style-type: none"> <li>• Videos (refer Resources page): <i>The Man Who Planted Trees</i> <ul style="list-style-type: none"> <li>– What was the film about?</li> <li>– Explain why the man planted the trees.</li> <li>– Name at least 5 things that you learnt from the film.</li> </ul> </li> <li>• <i>Catholic Earthcare</i>, (Australasian Catholic Bishops' Conference)</li> <li>• <i>The Vanishing Garden</i> (Albert Street Productoons)</li> <li>• Song: 'Beds are Burning' from <i>Diesel and Dust</i>, Sony. (Midnight Oil)</li> <li>• Students prepare a class debate on the topic: 'The World is ours, and we can use it as we wish'.</li> <li>• Using examples found in KWL Ch. 9 as a starting point, students complete research and reflection.</li> </ul>	<p><b>Teacher Assessment</b></p> <p>Use the responses to the video/song to gauge student understanding. This may also be in an art form.</p> <p><b>Peer Assessment</b></p> <p>Groups assess 'Preserving the Earth' (Possible Assessment Tasks). The criteria for comment could include:</p> <ul style="list-style-type: none"> <li>– suitability of person/group chosen</li> <li>– quality of the explanation of person/group's contribution</li> <li>– creativity of the presentation style.</li> </ul> <p>Presentation of debate.</p>
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## Celebration: Prayer and Liturgy

The Catholic Church values the opportunity to give praise and thanksgiving. In liturgical celebration the individual joins with the community to make petition and express sorrow as well as to offer praise and thanksgiving. These four expressions touch the fullness of human emotion. Liturgy and celebration provide the opportunity for humans to interact, as a community, with the divine.

The issues of creation, human response to this world, cosmic concerns, preoccupations and hope about things to come, all find a forum in the Church tradition and liturgical structure.

### Suggested celebration based on Genesis 1

#### The Beauty of Creation

**Preparation:** Prior to the celebration students are asked to bring, draw or make a symbol of creation which speaks to them of the beauty of God's creative act. The students will be asked to share these as part of the reflection. The teacher prepares a number of students to give a dramatic reading of Genesis 1.

In the centre of the room used for the celebration fabric should be laid out in a square, rectangle or circle, large enough to hold each of the students' symbols. In the centre of the fabric is placed a Bible opened to the Scripture passage, a lit candle and an oil burner.

**Gathering:** *Students enter the room where the candle and oil burner are already lit and quiet reflective music is playing. They should be seated in a circle surrounding the fabric.*

#### Opening prayer:

**Leader:** God of creation, we praise and thank you for the world you have created. Help us to respect your creation, using the plants, animals and minerals of the earth wisely and treating with dignity each person created in your image.

**All:** **Amen.**

**The Word:** A number of students move to the sacred space to collect the Bible and read Genesis Chapter 1, concluding with the words: *The Word of the Lord.*

**All:** **Thanks be to God.**

**Reflection:** After the teacher models the following procedure, students are invited to bring forward their symbols/drawings of creation and give a brief explanation of their symbol and how it relates to their fulfilment in life. They make a brief prayer of thanksgiving to God for providing this aspect of creation in their lives. They then move to the sacred space and respectfully place their symbol on the fabric and return to their seat. The process continues until all students have had a turn.

#### Concluding prayer:

The class joins in the concluding prayer together.

**All:** **Creator God, we thank you for this opportunity to pause and admire your creation. Help us to wonder at your works, to recognise daily your gift of creation to us, and to give you thanks and praise. We ask this through Christ our Lord. Amen**

#### Concluding hymn:

'For the Beauty of the Earth' (from the album *Breath of God*, Stephen Petrunak, GIA Publications).

## Possible Assessment Tasks

### TASK 1: What does the Church teach about care for the Earth?

#### PURPOSE

- To explore the Church's teaching on creation.

#### ACTIVITY

- KWL pp. 93–94 contains an abridged version of The Australian Catholic Bishops Conference Social Justice Statement for 2002 (*A New Earth: The Environmental Challenge*).  
To more fully explore the issues raised in the statement students can visit [www.socialjustice.catholic.org.au](http://www.socialjustice.catholic.org.au).
- Follow the links through publications to Social Justice Sunday Statement, to *A New Earth: The Environmental Challenge* on the website.
- Go to Section 4 of the Statement on the website: *Groans from the Earth, Cries from the Poor*.
  - Read the introduction to this section and write a 5-point summary.
- In small groups students are allocated one of the issues in this section. These include:
  - land
  - water
  - air
  - global warming
- In groups, students prepare an oral presentation. Each presentation should:
  - define the issue
  - explain:
    - the impact of the problem on the natural environment
    - the consequences affecting our lifestyle
    - actions that can be taken to rectify the problem
    - Church teaching and insight into creation.

#### ASSESSMENT

Fulfil the criteria set for the students' oral presentation.

### TASK 2: Research Activity – Preserving the Earth

#### PURPOSE

To reflect on the contributions of people in diverse fields to the preservation of God's creation.

#### ACTIVITY

- Allocate areas of research to small groups, e.g.

CREATIVE ARTS	SCIENCE and TECHNOLOGY
Art	Physics
Music	Environment
Literature	Medicine

KWL Ch. 9 acts as a starting point for inspiration.

- Each group finds one example within its designated topic that shows who has worked to preserve and promote God's creation in some way.

#### ASSESSMENT

Presentation: Groups present their findings in a style that reflects the topics they have researched.

## Resources

### Essential Reading

Australian Catholic Bishops' Committee for Justice, Development, Ecology and Peace 2002, *Catholic Earthcare Australia*, Social Justice Statement. Australian Catholic Bishops' Conference, North Sydney.

Flannery, Austin OP (GE) 1975, Vatican Council II: Vatican Council II: The Conciliar and Post Conciliar Documents: *Gaudium et Spes*, Pastoral Constitution on the Church in the Modern World. Costello Publishing Company, Inc., Northport, New York.

John Paul II 1990, *Peace with God the Creator: Peace with all of Creation*. St Pauls Publications, Strathfield.

### Teacher Resources

Bozanich, D et al. 2001, *Living Our Faith: God, Revelation and Relationship*, Leader's Guide, Ch. 3. Harcourt Religion Publishers, Orlando.

Carroll, J et al. 1997, *The Greening of Faith*. University Press, New England.

Edwards, D 1999, *The God of Evolution: A Trinitarian Theology*. Paulist Press, New York.

Kelly, T 1996, *The Creed By Heart*. Harper Collins, Melbourne.

### Classroom Resources

Bozanich, D et al. 2001, *Living Our Faith: God, Revelation and Relationship*, Ch. 3. Harcourt Religion Publishers, Orlando.

Morrissey, J et al. 1997, *Out of the Desert*, Book 2, Ch. 2. Longman, Melbourne.

### Videos

*Catholic Earthcare* 2002, Australian Catholic Bishops' Conference.

*The Man Who Planted Trees* 1987, Canadian Broadcasting Corporation, 30 mins.

*The Vanishing Garden* 1997, Albert Street Productions, East Melbourne.

### Websites

<[www.catholicearthcareoz.net](http://www.catholicearthcareoz.net)> (Environmental Website)

<[www.columban.com](http://www.columban.com)> (Columban Missionaries)

<[www.nccbuscc.org/sdwp/ejp](http://www.nccbuscc.org/sdwp/ejp)> (United States Conference for Catholic Bishops' Justice Program)

<[www.socialjustice.catholic.org.au](http://www.socialjustice.catholic.org.au)> (Australian Social Justice Council)

<[www.dreamtime.net.au/dreaming/index.htm](http://www.dreamtime.net.au/dreaming/index.htm)> (Dreaming Stories from Indigenous Australia)

## Unit Evaluation

In evaluating the indicators of learning the teacher could consider the following:

- To what extent have students become aware of God's creativity experienced in human activity and the natural environment?
- How effectively have students described God as active in all creation?
- How well have students identified a range of expressions of God's presence in the natural environment and human experience?
- To what extent did students demonstrate achievement of standards?
- Are there standards that were not achieved?
- What changes (if any) would you make if you were teaching this unit again?