

Creation and Co-Creation

LEARNING STRAND: THEOLOGY



U
N
D
E
R
S
T
A
N
D
I
N
G

F
A
I
T
H

**RELIGIOUS
EDUCATION
PROGRAMME**

FOR CATHOLIC SECONDARY SCHOOLS IN
AOTEAROA NEW ZEALAND

9E

TEACHER GUIDE



THE LOGO

The logo is an attempt to express Faith as an inward and outward journey.

This faith journey takes us into our own hearts, into the heart of the world and into the heart of Christ who is God's love revealed.

In Christ, God transforms our lives. We can respond to his love for us by reaching out and loving one another.

The circle represents our world. White, the colour of light, represents God. Red is for the suffering of Christ. Red also represents the Holy Spirit. Yellow represents the risen Christ.

The direction of the lines is inwards except for the cross, which stretches outwards.

Our lives are embedded in and dependent upon our environment (green and blue) and our cultures (patterns and textures).

Mary, the Mother of Jesus Christ, is represented by the blue and white pattern.

The blue also represents the Pacific...

Annette Hanrahan RSCJ

UNDERSTANDING FAITH

YEAR 9

This book is the Teacher Guide to the following topic in the UNDERSTANDING FAITH series

9E CREATION AND CO-CREATION

TEACHER GUIDE

© Copyright 2002 by National Centre for Religious Studies

No part of this document may be reproduced in any way, stored in a retrieval system, or transmitted by any means, without prior permission of the publishers.

Imprimatur: † Leonard Boyle DD
Bishop of Dunedin
Episcopal Deputy for Religious Studies
October 2001

Authorised by the New Zealand Catholic Bishops' Conference

Published by: National Centre for Religious Studies
Catholic Centre
P O Box 1937
Wellington
New Zealand

Printed by: Printlink
33-43 Jackson Street
Petone
Private Bag 39996
Wellington Mail Centre
New Zealand

Maori terms are italicised in the text. The first time a Maori term occurs its English meaning appears in brackets after it. A Maori glossary at the back of the book gives a more detailed explanation of these terms and provides a guide for their pronunciation.

CONTENTS

Introduction to the Topic	2
Part One: Creation Stories	19
Part Two: Creator of Heaven and Earth	26
Part Three: De-Creation	35
Part Four: Jesus – The New Creation	41
Part Five: Celebrating the Creator	45
Part Six: God’s Co-Creators	50
Part Seven: World Builders	56
Glossary of General Terms	63
Glossary of Maori Terms	67
Acknowledgements	72

TOPIC 9E: CREATION AND CO-CREATION

LEARNING STRAND: THEOLOGY

INTRODUCTION TO THE TOPIC

This book contains the teacher material for Topic 9E “Creation and Co-Creation” which forms the Theology Strand of the *Understanding Faith* programme at year nine.

The study of topics in the Theology Strand is intended to raise students’ awareness of theology as ‘faith seeking understanding’, an effort to use human reason to understand and interpret better God’s revelation.

This teacher material should be read alongside the following:

- The Religious Education Curriculum Statement for Catholic Secondary Schools in Aotearoa New Zealand.
- The student resource book for 9E “Creation and Co-Creation”.
- The student write-on activities for 9E “Creation and Co-Creation” in the year nine student workbook.
- The supplementary material and activities on the website.

The purpose of this topic is to help students develop an understanding of the Catholic view of Creation and some of its implications for living in today's world.

By studying various Creation stories this topic aims to help students appreciate the truths contained in the Creation accounts in Genesis. It also asks students to consider their own and others' creativity in relation to that of *Te Atua* (God) and to reflect on their relationship with the rest of God’s Creation.

The following ideas are central to the topic:

- That all Creation is Creation in Christ (Col 1:15-18, Ephesians 1:3-14);
- That all we are and have is gift;
- That as creatures our proper response is one of gratitude and thanksgiving to the Creator;
- That this gratitude and thanksgiving are expressed in praise and joy;
- That as creatures made in God's image, *he tangata* (human beings) possess a unique dignity;

- That humans on the one hand are the pinnacles of Creation, and on the other hand are responsible to *Te Atua* for the wise use, or stewardship, of the rest of Creation;
- And that the Creator has chosen to delegate some creative power to us – to make us Co-creators.

ACHIEVEMENT AIMS

In this topic students will gain and apply knowledge, skills, values and attitudes to understand:

1. The Church's teaching about Creation.
2. The implications of this teaching for living in today's world.
3. Their own and others' creativity in relation to that of *Te Atua*.

ACHIEVEMENT OBJECTIVES

Students will be able to:

1. Appreciate how the creation stories of various cultures explain the beginnings of the universe and life.
2. Understand God's role in Creation as revealed in Genesis and recognise the different, but complementary, truths contained in the Genesis creation accounts and the findings of contemporary science.
3. Recognise that although De-creation is part of human experience, *Hehu Karaiti* (Jesus Christ) renews Creation.
4. Explore how Scripture celebrates *Te Atua* as the Creator.
5. Understand the concept of Co-creation and recognise that Christians are called to co-operate with God in building up Creation.
6. Acknowledge and value their own God-given creativity.

CHURCH TEACHINGS AND LINKS WITH CHURCH DOCUMENTS

Underpinning the six achievement objectives for the topic are important teachings of the Church. Where possible direct links with the *Catechism of the Catholic Church* (abbreviated as CCC) have been established and quotations used to highlight the relationship between the various achievement objectives and the Church teachings which they embody. On occasions, other Church documents are referred to and quoted.

In all cases the official translations of Church documents have been used, but where necessary changes have been made so that the language is gender inclusive.

Achievement Objective 1

Students will be able to appreciate how the creation stories of various cultures explain the beginnings of the universe and life.

Church Teaching

- Attempts by different cultures, religions and philosophies to explain the origins of the world are ongoing and universal – part of a distinctively human search for meaning.

Catechism and Church Document Links

Ancient religions and cultures produced many myths concerning origins. Some philosophers have said that everything is God, that the world is God, or that the development of the world is the development of God (Pantheism). Others have said that the world is a necessary emanation arising from God and returning to him. Still others have affirmed the existence of two eternal principles, Good and Evil, Light and Darkness, locked in permanent conflict (Dualism, Manichaeism). According to some of these conceptions, the world (at least the physical world) is evil, the product of a fall, and is thus to be rejected or left behind (Gnosticism). Some admit that the world was made by God, but as by a watch-maker who, once he has made a watch, abandons it to itself (Deism). Finally, others reject any transcendent origin for the world, but see it as merely the interplay of matter that has always existed (Materialism). All these attempts bear witness to the permanence and universality of the question of origins. This inquiry is distinctively human. (Catechism of the Catholic Church 285)

Achievement Objective 2

Students will be able to understand God's role in Creation as revealed in Genesis and recognise the different truths contained in the Genesis creation accounts and the findings of contemporary science.

Church Teachings

- God alone is the Creator.
- God created all things.
- Everything that exists depends on God for its continuing existence.
- Creation is the work of the Trinity – Father, Son and Spirit.
- Creation is the expression of God's love.
- Everything that God creates is ordered and good – it reflects God's glory.
- God is continually creating.
- God lives in Creation, especially in humans, who are made in the image and likeness of God.
- Men and women have a special place in Creation because they are made in God's image.
- God gives humankind the things of this world to use wisely.

- The first three chapters of Genesis express unique truths about Creation.
- The Bible's account of creation is not contradicted by science's teachings on the origins of the universe.

Catechism and Church Document Links

"In the beginning God created the heavens and the earth": three things are affirmed in these first words of Scripture: the eternal God gave a beginning to all that exists outside of himself; he alone is Creator (the verb "create" – Hebrew bara – always has God for its subject). The totality of what exists (expressed by the formula "the heavens and the earth") depends on the One who gives it being. (Catechism of the Catholic Church 290)

God alone created the universe freely, directly, and without any help. (Catechism of the Catholic Church 317)

Though the work of creation is attributed to the Father in particular, it is equally a truth of faith that the Father, Son and Holy Spirit together are the one, indivisible principle of creation. (Catechism of the Catholic Church 316)

The Old Testament suggests and the New Covenant reveals the creative action of the Son and the Spirit, inseparably one with that of the Father. This creative co-operation is clearly affirmed in the Church's rule of faith: 'There exists but one God ... he is the Father, God, the Creator, the author, the giver of order. He made all things by himself, that is, by his Word and by his Wisdom', 'by the Son and the Spirit' who, so to speak, are 'his hands'. Creation is the common work of the Holy Trinity. (Catechism of the Catholic Church 292)

God created the universe and keeps it in existence by his Word, the Son "upholding the universe by his word of power" (Heb 1:3), and by his Creator Spirit, the giver of life. (Catechism of the Catholic Church 320)

With creation, God does not abandon his creatures to themselves. He not only gives them being and existence, but also, and at every moment, upholds and sustains them in being, enables them to act and brings them to their final end. Recognising this utter dependence with respect to the Creator is a source of wisdom and freedom, of joy and confidence. (Catechism of the Catholic Church 301)

In the creation of the world and of man, God gave the first and universal witness to his almighty love and his wisdom, the first proclamation of the "plan of his loving goodness", which finds its goal in the new creation in Christ. (Catechism of the Catholic Church 315)

Because creation comes forth from God's goodness, it shares in that goodness – "And God saw that it was good . . . very good" – for God willed creation as a gift addressed to man, an inheritance destined for and entrusted to him. On many occasions the Church has had to defend the goodness of

creation, including that of the physical world. (Catechism of the Catholic Church 299)

God created the world to show forth and communicate his glory. That his creatures should share in his truth, goodness and beauty – this is the glory for which God created them. (Catechism of the Catholic Church 319)

All creatures bear a certain resemblance to God, most especially humankind, created in the image and likeness of God. The manifold perfections of creatures – their truth, their goodness, their beauty all reflect the infinite perfection of God. Consequently we can name God by taking his creatures' perfections as our starting point, "for from the greatness and beauty of created things comes a corresponding perception of their Creator". (Catechism of the Catholic Church 41)

Humankind is the summit of the Creator's work, as the inspired account expresses by clearly distinguishing the creation of humans from that of the other creatures. (Catechism of the Catholic Church 343)

"God created humankind in his own image, in the image of God he created them, male and female he created them." Humankind occupies a unique place in creation: (I) they are "in the image of God"; (II) humankind in their own nature unite the spiritual and material worlds; (III) they are created "male and female"; (IV) God established men and women in his friendship. (Catechism of the Catholic Church 355)

God created everything for humankind, but humankind in turn was created to serve and love God and to offer all creation back to him. (Catechism of the Catholic Church 358)

To human beings God even gives the power of freely sharing in his providence by entrusting them with the responsibility of "subduing" the earth and having dominion over it. God thus enables men and women to be intelligent and free causes in order to complete the work of creation, to perfect its harmony for their own good and that of their neighbours. Though often unconscious collaborators with God's will, they can also enter deliberately into the divine plan by their actions, their prayers and their sufferings. They then fully become "God's fellow workers" and co-workers for his kingdom. (Catechism of the Catholic Church 307)

Among all the Scriptural texts about creation, the first three chapters of Genesis occupy a unique place. From a literary standpoint these texts may have had diverse sources. The inspired authors have placed them at the beginning of Scripture to express in their solemn language the truths of creation – its origin and its end in God, its order and goodness, the vocation of human beings, and finally the drama of sin and the hope of salvation. Read in the light of Christ, within the unity of Sacred Scripture and in the living Tradition of the Church, these texts remain the principal source for catechesis on the mysteries of the "beginning": creation, fall, and promise of salvation. (Catechism of the Catholic Church 289)

The question about the origins of the world and of humankind has been the object of many scientific studies which have splendidly enriched our knowledge of the age and dimensions of the cosmos, the development of life-forms and the appearance of humankind. These discoveries invite us to even greater admiration for the greatness of the Creator, prompting us to give him thanks for all his works and for the understanding and wisdom he gives to scholars and researchers. With Solomon they can say: "It is he who gave me unerring knowledge of what exists, to know the structure of the world and the activity of the elements . . . for wisdom, the fashioner of all things, taught me." (Catechism of the Catholic Church 283)

Achievement Objective 3

Students will be able to recognise that although De-creation is part of human experience, Jesus Christ renews Creation.

Church Teachings

- De-Creation became a part of human experience when humankind chose not to trust in God's goodness and abused the freedom given to them by the Creator.
- The harmony between humankind and the rest of creation is broken when sin enters the world.
- Sin becomes a universal presence in human history.
- God's covenant with Noah and all living things renewed God's blessing of fruitfulness.
- Jesus Christ renews and fulfils Creation.

Catechism and Church Document Links

Humankind, tempted by the devil, let their trust in the Creator die in their hearts and, abusing their freedom, disobeyed God's command. This is what humankind's first sin consisted of. All subsequent sin would be disobedience toward God and lack of trust in his goodness. (Catechism of the Catholic Church 397)

Scripture portrays the tragic consequences of this first disobedience. Adam and Eve immediately lose the grace of original holiness. They become afraid of the God of whom they have conceived a distorted image – that of a God jealous of his prerogatives. (Catechism of the Catholic Church 399)

The harmony in which they had found themselves, thanks to original justice, is now destroyed: the control of the soul's spiritual faculties over the body is shattered; the union of man and woman becomes subject to tensions, their relations henceforth marked by lust and domination. Harmony with creation is broken: visible creation has become alien and hostile to humankind. Because of humankind, creation is now subject "to its bondage to decay". Finally, the consequence explicitly foretold for this disobedience will come true: men and women will "return to the ground", for out of it they were taken.

Death makes its entrance into human history. (Catechism of the Catholic Church 400)

After that first sin, the world is virtually inundated by sin. There is Cain's murder of his brother Abel and the universal corruption which follows in the wake of sin. Likewise, sin frequently manifests itself in the history of Israel, especially as infidelity to the God of the Covenant and as transgression of the Law of Moses. And even after Christ's atonement, sin raises its head in countless ways among Christians. Scripture and the Church's Tradition continually recall the presence and universality of sin in humanity's history: (Catechism of the Catholic Church 401)

From the very beginning God blessed all living beings, especially man and woman. The covenant with Noah and with all living things renewed this blessing of fruitfulness despite man's sin which had brought a curse on the ground. (Catechism of the Catholic Church 1080)

Christians believe that "the world has been established and kept in being by the Creator's love; has fallen into slavery to sin but has been set free by Christ, crucified and risen to break the power of the evil one . . ." (Catechism of the Catholic Church 421)

Creation is the foundation of "all God's saving plans," the "beginning of the history of salvation" that culminates in Christ. Conversely, the mystery of Christ casts conclusive light on the mystery of creation and reveals the end for which "in the beginning God created the heavens and the earth": from the beginning, God envisaged the glory of the new creation in Christ. (Catechism of the Catholic Church 280)

"Christ died and lived again, that he might be Lord both of the dead and of the living. Christ's Ascension into heaven signifies his participation, in his humanity, in God's power and authority. Jesus Christ is Lord: he possesses all power in heaven and on earth. He is "far above all rule and authority and power and dominion", for the Father "has put all things under his feet". Christ is Lord of the cosmos and of history. In him human history and indeed all creation are "set forth" and transcendentally fulfilled. (Catechism of the Catholic Church 668)

Achievement Objective 4

Students will be able to explore how Scripture celebrates *Te Atua* as the Creator.

Church Teachings

- *Karakia* (prayer) is a response to Creation.
- The Psalms are an essential aspect of the prayer of the Church.
- The Psalms express and celebrate God's presence in and through Creation.

- In Scripture and throughout history, God's people have responded to creation through words and works of praise.

Catechism and Church Document Links

Prayer is lived in the first place beginning with the realities of creation. The first nine chapters of Genesis describe this relationship with God as an offering of the first-born of Abel's flock, as the invocation of the divine name at the time of Enoch, and as "walking with God". Noah's offering is pleasing to God, who blesses him and through him all creation, because his heart was upright and undivided; Noah, like Enoch before him, "walks with God". This kind of prayer is lived by many righteous people in all religions. (Catechism of the Catholic Church 2569)

The Psalms constitute the masterwork of prayer in the Old Testament. They present two inseparable qualities: the personal, and the communal. They extend to all dimensions of history, recalling God's promises already fulfilled and looking for the coming of the Messiah. (Catechism of the Catholic Church 2596)

Prayed and fulfilled in Christ, the Psalms are an essential and permanent element of the prayer of the Church. They are suitable for men and women of every condition and time. (Catechism of the Catholic Church 2597)

Certain constant characteristics appear throughout the Psalms: simplicity and spontaneity of prayer; the desire for God himself through and with all that is good in his creation; the distraught situation of the believer who, in his preferential love for the Lord, is exposed to a host of enemies and temptations, but who waits upon what the faithful God will do, in the certitude of his love and in submission to his will. The prayer of the psalms is always sustained by praise; that is why the title of this collection as handed down to us is so fitting: "The Praises." Collected for the assembly's worship, the Psalter both sounds the call to prayer and sings the response to that call: Hallelu-Yah! ("Alleluia"), "Praise the Lord!" (Catechism of the Catholic Church 2589)

Adoration is the first attitude of man acknowledging that he is a creature before his Creator. It exalts the greatness of the Lord who made us and the almighty power of the Saviour who sets us free from evil. Adoration is homage of the spirit to the "King of Glory," respectful silence in the presence of the "ever greater" God. Adoration of the thrice-holy and sovereign God of love blends with humility and gives assurance to our supplications. (Catechism of the Catholic Church 2628)

Achievement Objective 5

Students will be able to understand the concept of Co-creation and recognise that Christians are called to co-operate with *Te Atua* in building up Creation.

Church Teachings

- Humans must respect the goodness of the rest of creation.
- God made all creatures to be interdependent and to serve each other.
- There is solidarity among all creatures because all have the same Creator and all are ordered to the Creator's glory.
- Humankind participates in God's work of creation.
- It is part of God's plan that humankind has dominion over God's creation.

Catechism and Church Document Links

Each creature possesses its own particular goodness and perfection. For each one of the works of the "six days" it is said: "And God saw that it was good". "By the very nature of creation, material being is endowed with its own stability, truth and excellence, its own order and laws." Each of the various creatures, willed in its own being, reflects in its own way a ray of God's infinite wisdom and goodness. Humankind must therefore respect the particular goodness of every creature, to avoid any disordered use of things which would be in contempt of the Creator and would bring disastrous consequences for human beings and their environment. (Catechism of the Catholic Church 339)

God wills the interdependence of creatures. The sun and the moon, the cedar and the little flower, the eagle and the sparrow: the spectacle of their countless diversities and inequalities tells us that no creature is self-sufficient. Creatures exist only in dependence on each other, to complete each other, in the service of each other. (Catechism of the Catholic Church 340)

There is a solidarity among all creatures arising from the fact that all have the same Creator and are all ordered to his glory:

May you be praised, O Lord, in all your creatures, especially brother sun, by whom you give us light for the day; he is beautiful, radiating great splendour, and offering us a symbol of you, the Most High . . . May you be praised, my Lord, for sister water, who is very useful and humble, precious and chaste . . . May you be praised, my Lord, for sister earth, our mother, who bears and feeds us, and produces the variety of fruits and dappled flowers and grasses . . . Praise and bless my Lord, give thanks and serve him in all humility. (Catechism of the Catholic Church 344)

To human beings God even gives the power of freely sharing in his providence by entrusting them with the responsibility of "subduing" the earth and having dominion over it. God thus enables humankind to be intelligent and free causes in order to complete the work of creation, to perfect its harmony for their own good and that of their neighbours. Though often unconscious collaborators with God's will, they can also enter deliberately into the divine plan by their actions, their prayers and their sufferings. They then fully become "God's fellow workers" and co-workers for his kingdom. (Catechism of the Catholic Church 307)

In God's plan man and woman have the vocation of "subduing" the earth as stewards of God. This sovereignty is not to be an arbitrary and destructive domination. God calls man and woman, made in the image of the Creator "who loves everything that exists," to share in his providence toward other creatures; hence their responsibility for the world God has entrusted to them. (Catechism of the Catholic Church 373)

Achievement Objective 6

Students will be able to acknowledge and value their own God-given creativity.

Church Teaching

- *He tangata* express their relationship with God the Creator through their work and their art.

Catechism and Church Document Links

Human work proceeds directly from persons created in the image of God and called to prolong the work of creation by subduing the earth, both with and for one another.... Work honours the Creator's gifts and the talents received from him. (Catechism of the Catholic Church 2427)

Created "in the image of God," humankind also expresses the truth of their relationship with God the Creator by the beauty of their artistic works. Indeed, art is a distinctively human form of expression; beyond the search for the necessities of life which is common to all living creatures, art is a freely given superabundance of the human being's inner riches. Arising from talent given by the Creator and from humankind's own effort, art is a form of practical wisdom, uniting knowledge and skill, to give form to the truth of reality in a language accessible to sight or hearing. To the extent that it is inspired by truth and love of beings, art bears a certain likeness to God's activity in what he has created. Like any other human activity, art is not an absolute end in itself, but is ordered to and ennobled by the ultimate end of humankind. (Catechism of the Catholic Church 2501)

ORGANISATION OF THE TOPIC

For teaching purposes the material in this topic is organised into seven sections each of which is linked to one of the achievement objectives:

Part One:	Creation Stories	Achievement Objective 1
Part Two:	Creator of Heaven and Earth	Achievement Objective 2
Part Three:	De-Creation	Achievement Objective 3
Part Four:	Jesus – the New Creation	Achievement Objective 3

Part Five:	Celebrating the Creator	Achievement Objective 4
Part Six:	God's Co-Creators	Achievement Objective 5
Part Seven:	World Builders	Achievement Objective 6

LEARNING OUTCOMES

Each learning outcome for the topic is derived from one or more of the achievement objectives. The learning outcomes identify what students will learn as they work through the seven sections of the topic and are closely connected to specific activities and tasks that are found within these sections.

While teachers must ensure that a wide focus range of learning outcomes is covered so that all of the achievement objectives for the topic are met, **it is not intended that students work through every task.**

Teachers should select a range of tasks appropriate for their students' interests and abilities and well matched to their own teaching style.

Learning outcomes for each of the seven sections of the topic are listed at the beginning of the appropriate part.

LINKS WITH THE PRIMARY RELIGIOUS EDUCATION PROGRAMME

Some of the ideas developed in topic 9E "Creation and Co-Creation" will have already been introduced in the Primary Religious Education Programme especially in the Learning Strand: *Te Atua – Io Matua Kore* (God – the Father Almighty).

Topics taught at the primary level that are especially relevant include:

- God is Creator (Year One)
- God is Present in the World (Year Three)
- God is Love (Year Four)
- God's Desire for Humanity (Year Seven).

LINKS WITH OTHER LEARNING AREAS

Topic 9E "Creation and Co-Creation", in so far as it deals with the scientific explanation for the origins of the universe and life, and the relationship between humankind and the environment, has clear links with subjects such as Science and Social Studies.

Teachers of Religious Education are encouraged to establish whether the Achievement Aims and Objectives for this topic can be tied in with the Science and Humanities Curricula as they are delivered at your school.

The Science and Social Studies Departments may have resources that are useful for the teaching of this topic.

MAORI SPIRITUALITY IN THE RELIGIOUS EDUCATION CURRICULUM

In Aotearoa New Zealand Maori spirituality is an essential dimension of the Religious Education Curriculum.

Maori students in Catholic schools have a right, supported by Church teaching, to have the faith explained to them in a culturally relevant way, using those traditional Maori concepts, beliefs and values which are still part of the life of Maori today, for example *te ao wairua* (the spiritual world), *Atua*, *tapu*, *mana*, *noa* (freedom from *tapu* restrictions), *hohou rongo*, *whānau*, *te wā* (time). It is not sufficient to present the faith to them in wholly European terms while ignoring the riches of the Maori religious traditions and their belief system – this would be an alienating experience for Maori. Pope John Paul II himself affirmed the authenticity and integrity of Maori spirituality when speaking to *tangata whenua* (people of the land) during his visit to this country in 1986:

“It is as Maori that the Lord calls you, it is as Maori that you belong to the Church, the one body of Christ.”

Since 1840 we have been a nation with two streams of culture as expressed in our founding document, *te Tiriti o Waitangi* – the Treaty of Waitangi. The partnership, communication and mutual respect implied in the Treaty can only exist if there is mutual understanding. For Pakeha, such an understanding is impossible without an appreciation of the Maori culture’s underlying spirituality. There is also great potential for the enrichment of the spirituality of Pakeha young people when they are given the chance to develop an awareness and understanding of the Maori faith vision and belief system. All young people in Catholic schools, therefore, should be given the opportunity to understand key aspects of the culture and spirituality of Maori.

THE USE OF MAORI LANGUAGE IN THIS PROGRAMME

The first time a Maori word or phrase appears in a particular topic, either in the teacher material or the student texts, it is followed by its English equivalent which is placed inside brackets. In most cases the meaning of the Maori terms can be worked out from the context in which they appear.

A glossary which gathers together all the Maori terms used in a particular topic is provided. This glossary often explores the Maori concepts in greater depth than is possible in the brief descriptions that appear in the teacher material and student texts.

CO-OPERATIVE LEARNING STYLES AND ACTIVITIES

The principles of co-operative learning are compatible with the aims and philosophy of Catholic schools.

The use of co-operative strategies in learning creates an environment in which students work together in ways that encourage and respect the contribution of all, and ensures their success. Meeting the needs of each individual student in this way is central to the Special Character of Catholic schools.

Co-operative learning is becoming a feature of all Essential Learning Areas in the curriculum but it is especially appropriate in Religious Education where its aims and outcomes are particularly desirable.

Simple explanations of co-operative learning activities are outlined below, but there are many excellent publications on this teaching and learning style available from educational bookshops.

The difference between co-operative learning groups and traditional groups is that they are structured in such a way as to ensure the success of each group member. The following elements are essential to co-operative learning.

1. Positive Interdependence – students understand that their individual success depends on the success of the group.
2. Face-to-Face interaction – students face each other so they can both learn from each other and be involved in the interaction.
3. Individual Accountability – all members of the group need to be clear about their task and their role and that they need to contribute their share if the group is to work successfully.
4. Small Group Skills – students learn collaborative skills effectively, that is, they communicate, share and co-operate well.
5. Group processing – students are helped to evaluate how effectively their group worked.

The teacher structures the groups and includes students of a mixed range of abilities in each group. Each person in the group has a part to play. It is important to use Wait Time (3 seconds) after a question has been asked and after a response has been given.

SUGGESTIONS FOR CO-OPERATIVE LEARNING ACTIVITIES

Teachers are encouraged to apply the following co-operative learning activities throughout the topic according to the task requirements and the needs and abilities of the students.

Timed Talking

1. Establish your pairs and nominate 1s and 2s in each pair so they will know the order of speaking.
2. Give the pairs the topic or question.

3. Have partners recall the important points of the topic or question in turn on a signal from the teacher.
4. Say “Go” and give the first speaker a fixed time, say 45 seconds. Then say, “change” and the second speaker is given a fixed time. Times and the number of turns can be varied to suit the topic or question and the ability of the class.
5. Pairs share their ideas with the whole group by telling one point they shared until the topic is complete. (Optional)

Think Pair Share

1. Students listen to a question.
2. Students have time to think about what was said.
3. Students turn to a partner and pair their ideas, discuss, ask a question, give an opinion and challenge ideas.
4. Students share ideas with other pairs, then large group.

Think Pair Square

1. Students in squares listen to a question.
2. Students take time to think about the question.
3. Students in their square turn to a partner and share their ideas, discuss, ask a question, give an opinion and challenge ideas.
4. Students share ideas with other pairs, then large group.

Team Reports: Inside / Outside Circle

1. Students work in an even number of groups preparing a presentation.
2. Groups pair off around the room facing each other forming an Inside/Outside Circle.
3. All Inside Circle groups present simultaneously to Outside Circle groups.
4. The Outside Circle groups then give specific feedback to their Inside Circle group stating what they liked and learned.
5. All Outside Circle groups give their presentations followed by feedback from Inside Circle groups.
6. Groups work on own presentation again to make any improvements.
7. Rotate. Teacher asks Outside Circle groups to right face and rotate one ahead to another team. Inside Circle groups stay put.
8. Teams repeat steps 3 – 5.

Team Mates Consult

1. Group appoints reader and checker.
2. All put pens down – preferably in a central container on table.
3. Reader reads first question, and group seeks answer through research or discussion.
4. Checker ensures that the whole team agrees with and understands answer they have given to the question.
5. With agreement all pick up their pens and write the answer to the question in their own words – no dictation by one student to others.
6. Students follow the same process for each question. Those on the left of the previous reader and checker become the new reader and checker.

7. Teacher asks any student to share answers with the class.

Numbered Heads Together

1. One student needs to be a checker in each group.
2. Students are numbered off in groups.
3. Teacher asks question or sets task and time limit.
4. Students put their heads together and work on task – everyone must know the answer – checker asks if everyone understands.
5. Teacher or student calls a number and the child who has that number raises their hand and answers.
6. Further questions can be asked and different numbers called upon to answer but all numbers must be able to answer.
7. Giving students think time before putting heads together is also useful.

Roundtable

1. Students sit in groups of four with a large piece of paper with the question on it.
2. The paper is passed around the table as each student has a turn at writing what they think with help from others if necessary.
3. When the chart has been around the table and all have had a turn students can move on to another group and repeat the process or they can share what they have done with the class.

Team Statements

1. Think Time.
Teacher announces topic and allows 20 seconds of Think Time.
2. Pair Discussions.
Students pair and discuss their thoughts.
3. Individual Write.
Students individually write one sentence on the topic.
4. Roundrobin.
Students read their sentences to their team roundrobin with no comments.
5. Team Discussion.
Team discusses ideas they have heard.
6. Consensus and Share
Team comes to a consensus on a team statement and shares it with the class.
7. Team Discussion: Compare Statements.
Team discusses their statement in relation to other team statements.

Expert Jigsaw

1. Students form groups and number themselves 1, 2, 3 etc. around the group. (Determine the size of these groups according to how many students will profitably work together at the end of the exercise.)
2. All the 1s join together, all the 2s, and the 3s etc. to create new groups.
3. The new group researches a topic or completes an activity.
4. Each group has a different aspect of a topic in which to become an expert.

5. 1s, 2s and 3s then return to their original group and present their new knowledge.

Doughnut

1. Sit the group in a circle.
2. Number each person 1, 2, 1, 2, etc. around the circle.
3. Ask them to discuss the question in pairs.
4. After 5 minutes or more (depending on the question) ask the 1s to move two or more positions around the circle and continue the discussion with the partner of the person whose seat / place they now occupy.
5. This can be repeated until the 1s return to their seats.
6. Calculate the number of seats / places to be missed to give four or five moves.

This activity ensures that all class members have to speak and helps them to meet others.

Brain Drain

1. A reporter is appointed in each group.
2. When reporting back the reporter stands up and contributes one idea from their group.
3. The reporter from each group does the same in turn.
4. No ideas can be repeated.
5. The reporter sits down when their "brain is drained".
6. The teacher records all the contributions.

Back to Back

1. Two students sit back to back.
2. One student has a picture; the other has a pencil and a blank piece of paper.
3. The student with the piece of paper describes slowly in detail what he / she sees in the picture.
4. The student with the pencil and paper sketches what he / she perceives to be the picture – allow 5 to 10 minutes.
5. When the picture is completed students compare the picture and the sketch and discuss what has been included, what has been missed and what the picture is about.
6. An alternative is for one important detail to be left out of the description of the picture. On completion the effect this has had on the picture is discussed.

T Chart

1. Give the chart a heading as indicated in the lesson and draw a large **T** below it.
2. Below the bar of the **T** write **LOOKS LIKE** on the left and **SOUNDS LIKE** on the right.
3. Students give examples beneath each heading.

Telephone Exercise

1. Students form several teams.
2. One student from each team steps out of the room.
3. The teacher reads a short story or article to the class.
4. The students return to the classroom and join their team.
5. Teammates teach the student everything they can about the story or article.
6. That student answers questions about the story or article.
7. The team assesses themselves on how well they listened to, taught and learned about the message of the story or article.
8. Students discuss anything they missed or could do better.

PART ONE: CREATION STORIES

Achievement Objective 1

Students will be able to appreciate how the creation stories of various cultures explain the beginnings of the universe and life.

Church Teachings

- Attempts by different cultures, religions and philosophies to explain the origins of the world are ongoing and universal – part of a distinctively human search for meaning.

Learning Outcomes

At the end of this section of the topic students will:

- Identify key features in the story of *Te Wehenga O Rangi Raua Ko Papa* (The separation of *Rangi* and *Papa*)
- Explore the story of *Rangi* and *Papa* by producing a poster
- Respond to the story of *Rangi* and *Papa* by writing a poem
- Reflect on the subject matter in the *Ngai Tahu* creation story
- Discover other creation stories from Aotearoa
- Research a creation story from another culture or country
- Compare this creation story to that of *Rangi* and *Papa*.

Teacher Background

Creation Stories

A consideration of the creation stories of various cultures, beginning with the Maori story of *Te Wehenga O Rangi Raua Ko Papa* (The separation of *Rangi* and *Papa*), is intended to help students appreciate the truths contained in the Creation accounts in the Book of Genesis. It is important for teachers to make the point that modern scientific method is only one way, albeit a very important one, of coming to truth. The use of story is another ancient and very powerful way. The term 'myth' has been deliberately avoided in favour of 'story', in order to minimise the danger of confusion for the students arising from the ambiguity of 'myth' in its general use.

Human cultures have always told stories to express the deep beliefs they have about themselves and the world they inhabit. Many of these stories, handed down for thousands of years, tell of the ways these various cultures understand the mystery of life and explain how this world and everything in it came into existence. These tales are called creation stories.

Creation stories deal with questions such as:

- Who are we?
- Why are we here?
- Why do we live and die?
- How did our world begin?

Creation stories are *tapu* (sacred). They take place at the beginning of time, in the chaos and emptiness of an unformed world. They do not give us scientific knowledge about creation but help us see its spiritual meaning.

The Maori Understanding of Creation

Te Tangata: The Human Person by Michael Shirres¹ provides a valuable insight into the Maori view of Creation. The following summary is based on material in Shirres' book.

According to the best known of the Maori creation stories, the searching for knowledge goes right back to the time of the great night, the night which came out of *te kore*, the nothingness. The different spiritual powers, born of *Rangi* and *Papa*, Sky and Earth, born into the night, looked for some way of moving into the light. Their motivation was to allow room for the human race to grow. One of them had the idea of separating *Rangi* and *Papa*, their parents, and all except one agreed to this.

The Maori traditional belief is that the whole of creation is a dynamic movement 'out of nothingness, into the night, into the world of light'. This explains the references to the night and to nothingness in the description of the seeking and searching of the children of *Rangi* and *Papa*, as they thought out a plan by which they could move out of the darkness into the light.

According to most Maori traditions it was *Tāne*, the spiritual power responsible for the trees and the birds and the spiritual power who separated *Rangi* and *Papa*, Sky and Earth, who climbed to the highest heaven and brought back the three *ketē* (baskets) of knowledge.

While it is usually *Tāne* who makes the first person from the soil, this role is occasionally assigned to *Tu*. This is apparently because he took the form of a human being.

The first basket contained knowledge gained through our senses – our knowledge of the natural world; the second contained our understanding of what lies beyond the senses – the patterns which operate behind this world of perceptions; and the third our oneness with each other and with the past as it is experienced particularly in ritual – our knowledge of the spiritual world.

¹ Shirres, Michael *Te Tangata: The Human Person* (Auckland: Accent Publications, 1997)

It is **the second basket of knowledge** – the knowledge of the reality behind the colours, shapes, smells and sounds of our natural world – that allows humans some insight into the dynamics behind the natural world. Michael Shirres, referring to the work of other authorities, describes this as a knowledge of:

“... the seed bed of creation where all things are gestated, evolve, and are refined to be manifested in the natural world. This is the world where the cosmic processes originated and continue to operate as a complex series of rhythmical patterns of energy to uphold, sustain and replenish the energies and life of the natural world.”²

This Maori understanding of what lies behind the world of our senses accords in many ways with the views of modern physics.

However, Maori do not accept a mechanistic view of the universe which regards the universe as a closed system that cannot be influenced by anything outside itself. The Maori model of the universe presents us with at least a two-world system, a material world and a spiritual world, intimately connected, where the physical proceeds from the spiritual, and the spiritual (which is the higher order) interpenetrates the material physical world.

Underlying this view of the universe is the realisation of the worth of every part of creation, a worth which comes from the very fact of its ‘being’ and from the link of each part of creation with particular spiritual powers. This is expressed in the word *tapu*.

Tapu is a reality of the natural world, yet has its source in the *mana*, or power, of the spiritual powers. Just as the different elements of the natural world, the winds, the sea, the earth, the human person and all within the natural world, receive their *tapu* from powers of the spiritual world.

We can be nothing, we can do nothing, without *mana*, or power. Our *mana* is the actualisation, the realisation, of our *tapu*.

The third basket of knowledge contains knowledge that is ‘beyond space and beyond time’.

This is the world beyond any space-time framework, it is infinite and eternal. This is the realm of *Io*, the supreme God whose attributes are those of the Creator. Various names are attributed to him. *Io-taketake*, (the foundation of all), *Io-nui*, (almighty) *Io-roa*, (eternal), *Io-uru* (omnipresent), *Io-matakana*, (omniscient), *Io matāho*, (glorious one), *Io-wananga*, (all wise)

² Marsden, M. and Henare, T.M., 1992. ‘Kaitiakitanga’. A definitive introduction to the Holistic World of the Maori’. Unpublished paper. Page 11.

The Rangi and Papa Story

Rangi and *Papa* and their children can be understood as personifications of the heavens and the earth and the key elements of the world we see around us: the winds and storms, the sea and what it contains, the forests and birds, the *kūmara* (sweet potato), our special food, the vegetation growing out of the earth, and people.

They can, on another level of understanding, be seen as distinct spiritual powers. Each one is identified with a particular area of creation and has responsibility for that area.

In the English language these spiritual powers are often referred to as gods, but they are not gods. These *atua* are created. They are the children of *Rangi* and *Papa*, who themselves are created out of nothingness. They are created spiritual powers.

The world of the *atua* is not separated absolutely from everyday activities, from the secular world.

According to the *Rangi* and *Papa* model of the universe, we humans are called to identify ourselves with the different spiritual powers and to take part with them in the whole movement of the universe *I te kore, ki te pō, ki te ao Mārama*, 'out of the nothingness, into the night, into the world of light'. It is from the spiritual powers that we receive our worth as human beings, our intrinsic *tapu*, and it is from them we receive our power, our *mana*, to carry out our role as human beings.

Along with the *atua* and our ancestors, we take our part in bringing order into this universe as the whole of creation moves from the nothingness, into the night, into the full light of day.

Links with Student Text

Task One

Here is the completed table showing the role of the different *atua* and spiritual forces in *Te Wehenga O Rangi Raua Ko Papa* (The separation of *Rangi* and *Papa*).

MAORI NAME	DESCRIPTION	ROLE IN CREATION
<i>Te Kore</i>	Nothing	The beginning was made from nothing
<i>Ranginui</i>	The Sky Father	He was locked in an embrace with <i>Papatūānuku</i> which meant their children lived in darkness

<i>Papatūānuku</i>	The Earth Mother	She was locked in an embrace with <i>Ranginui</i> which meant their children lived in darkness
<i>Tūmatauenga</i>	The spirit of war	He wanted to kill his parents and slashed and cut at their bodies
<i>Tāwhirimātea</i>	The spirit of winds	He did not want his parents separated and made war on his brothers with storms and winds
<i>Rongomatane</i>	The spirit and guardian of cultivated foods	He heaved and pushed trying to tear the heavens from the earth, but failed
<i>Tangaroa</i>	The spirit of the sea and guardian of all things that live in water	He too struggled to separate his parents, but failed
<i>Haumia Tiketike</i>	The spirit and guardian of all uncultivated food that grows on land	He was also unsuccessful at separating his parents
<i>Tāne Mahuta</i>	The spirit and guardian of forests and all living things of the land	By pressing his shoulders against <i>Papa</i> and by pushing with his legs and feet he was slowly able to push <i>Rangi</i> away
<i>Hine Ahu One</i>	The earth formed woman	Her descendants became the generations of men and women who increased and multiplied

Task Two

This task requires students to produce a poster based on the separation of *Rangi* and *Papa*. Students may wish to deal with the whole of the Maori Creation story or they may prefer to focus on a particular incident.

The Cliff Whiting illustration provides a useful model and students, with the help of their teachers, would benefit from examining it closely and discussing how the artist deals with the subject matter.

Task Three

This task asks students to write a poem based on some aspect of the *Rangi* and *Papa* creation story. It suggests that students use some of the key words or ideas that are provided in their writing.

It is important to provide models of different types of poems so that students have a range of options to choose from in their own writing.

Task Four

The *Ngai Tahu* (or *Kai Tahu*) occupy the South Island of New Zealand which they call *Te Waka A Aoraki* (the canoe of *Aoraki*).

This task asks students to read the creation story from *Ngai Tahu* and explain what particular beginnings this story tells about.

Essentially this story explains how the important mountains in the Southern Alps came to exist and how the South Island got to be called *Te Waka A Aoraki*.

The highest mountain in Aotearoa is called *Aoraki* or *Aorangi*. It is known also as Mount Cook.

Something to Find Out

Students are encouraged to find out about other creation stories that belong to Aotearoa. A good place to begin is with the *iwi* (tribe) who are linked to the school either through its location or through the students who go there and are members of the particular class studying this topic.

There are many books containing Maori myths and legends which deal with the origins of the various physical and natural forces, familiar geographical features, and certain customs and social conventions.

Extension

This activity gives students the opportunity to learn about a creation story from another culture or country. Students are asked to find out about one such story and tell it in their own words, using illustration if they wish.

Students may either choose a particular story to research for themselves or the teacher may prefer to assign different stories to individuals or groups of students.

There are many books of creation stories available. Most of the suggestions in the student text come from the following title:

Kath Engebretson *Earth-Maker: A Collection of Creation Myths for Children* (Desbooks, Australia, 1987)

Another “user-friendly” text of creation stories is:

M. Stewart and Graeme Base *Creation Stories* (Macmillan, South Melbourne, 1988)

The Internet is also a good place to start searching, as there are many web sites that deal with creation stories and myths.

Something to Think About

This task asks students to make links between the particular creation story they have researched and that of *Rangi* and *Papa*. Students may need help to identify what is similar and what is different in the two stories.

This activity could be done in groups where students read and discuss their chosen stories in turn. Each group could record their findings and report back to the class as a whole if time allows.

PART TWO: CREATOR OF HEAVEN AND EARTH

Achievement Objective 2

Students will be able to understand God's role in Creation as revealed in Genesis and recognise the different truths contained in the Genesis creation accounts and the findings of contemporary science.

Church Teachings

- *Te Atua* alone is the Creator
- God created all things
- Everything that exists depends on God for its continuing existence
- Creation is the work of the Trinity – *Te Matua* (Father), *Te Tamaiti* (Son) and *Te Wairua Tapu* (Holy Spirit)
- Creation is the expression of God's *aroha* (love)
- Everything that God creates is ordered and good – it reflects God's glory
- God is continually creating
- God lives in Creation, especially in humans, who are made in the image and likeness of *Te Atua*
- *He tangata* have a special place in Creation because they are made in God's image
- God gives humankind the things of this world to use wisely
- The first three chapters of Genesis express unique truths about Creation
- The Bible's account of creation is not contradicted by science's teachings on the origins of the universe

Learning Outcomes

At the end of this section of the topic students will:

- Identify and illustrate what happened at each stage of the first Genesis creation story
- List the things found in the Garden of Eden and design a map of the Garden that shows them
- Discuss statements about God's creation of the world as told in Genesis and place them on a continuum
- Reflect on the similarities and differences between the Genesis creation stories and that of *Rangi* and *Papa*
- Consider the similarities and differences between the Genesis creation story and one other creation story from another country or culture
- Respond to statements about the relationship between the Genesis creation story and the scientific explanation for creation
- Identify and discuss an interesting fact about the history of the universe.

Teacher Background

According to Catholic tradition, *Te Atua* is continually bringing order out of chaos. The Spirit is always breathing over troubled waters, creating and recreating life. *Te Paipera Tapu* (the Holy Bible) reveals again and again that it is in God that the origin and ultimate meaning of all creatures are found.

In Genesis, we find **two** sacred stories of Creation that have been handed down by Jews and Christians in their Scriptures.

The **first creation story** begins with a description of great emptiness and goes on to describe how *Te Atua*, from outside the universe, introduced creation in stages – light, water, plants, animals, and so on, including humankind.

The **second creation story** takes place within the Garden of Eden – here God acts as a gardener or sculptor who is working inside the garden.

These stories do not provide a scientific explanation for creation, but they do give a religious insight into its meaning. In discussing these creation stories, the matter of the false conflict between religion and science should be squarely faced and disposed of.

The Genesis creation stories explain many aspects of the relationship between human beings, their Creator and the rest of creation. The truths that can be discerned from the two Creation stories include these:

- God is the Creator of the entire universe and all that it contains, including human beings. This means that God is not a 'Nature God', e.g. a Sun god, but is the maker of the natural world.
- Everything that God created is 'good'. This means not just 'spiritual' things as some people thought then (and now), but also physical things including our bodies. See Genesis 1:31. God wants creation to be a place of goodness and beauty; a place that is deeply satisfying.
- Human beings are the peak of God's creative activity. Acting through human parents, God gifts each of us with life. This life has a physical or bodily dimension and also a spiritual dimension which we usually refer to as our immortal soul.
- Humans are created in God's image – male and female. This means that as female or male we are equal in dignity and that our sexuality is part of God's plan. See Genesis 1:27 and 2:18-25.
- God wants the whole of creation – people, plants, animals, the earth itself – to flourish. God gives humans 'domination' or control over the rest of creation. This means that while we have the use of the natural world, we are also its stewards or caretakers. We have been put in charge to look after it, not to destroy it. See Genesis 1:28.

- Human beings are co-creators with *Te Atua*. We have been made responsible for reproducing our own kind, (see Genesis 1:28 and 2:15) and also for using the raw materials of God's natural creation to create more things for our use and pleasure, and for the greater glory of God. God wants creation to be a place where human beings, as caretakers, interact with one another and with the whole creation out of love. We are to act out of concern so that all people and creation continue to survive and prosper.
- The profound Catholic sacramental understanding of God's Creation and humankind's role as co-creators is revealed in the prayers of the Liturgy:

Blessed are you, Lord God of all creation.
 Through your goodness we have this bread to offer,
which earth has given and human hands have made.
 It will become for us the bread of life.

Defending the Christian Doctrine of Creation

In recent years a number of critics have argued that Christianity's doctrine of creation represents a threat to the health of the earth because the Genesis stories of creation promote human-centred attitudes and values at the expense of the rest of creation.

God's command that humans exercise dominion over every living thing (Gn 1:28) and the directive that the first man name all the animals (Gn 2:19), are seen as justifying human exploitation of *te whenua* (the earth) for human ends. In biblical Christianity, nonhuman creation has no value in and of itself; its sole function is to serve human purposes.

A Catholic understanding of Genesis 1:28 and 2:19 does not support the domination of God's nonhuman creation by God's human creation.

In the first chapter of Genesis we find **the first account of creation**, the story of the "Days of Creation" attributed to the Priestly authors (ca. sixth century B.C.). This story has been criticised by some ecologists because of God's command for humans to "subdue" the earth and to have "dominion" over all creatures.

These directives need to be interpreted within the historical context of the story's formation. It is likely that it was composed during the era of the Babylonian exile, a time of crisis for Jews enslaved in a foreign land. In a situation of considerable uncertainty, the authors of the Priestly tradition developed their own creation narrative to set them apart from the Babylonians who deified animals in their religious practices.

In the Babylonian creation story the "stuff" of creation comes from a terrible conflict in which the goddess Tiamat is violently killed in an act of vengeance

by a young god named Marduk. It is from her carcass that he makes the world. In contrast, Genesis 1 depicts God creating simply by a word that brings order out of chaos. The Spirit of God, the *ruah* of Yahweh, sweeps over the waters breathing life-giving energy into all of creation.

The Babylonians worshipped the sun, the moon, the stars, and the fertility of nature, as divine. In Genesis these are simply things created by *Te Atua*. In the Babylonian creation story, the first human is created from the blood of the most evil of the gods who has been slain by the others. This creature is then commanded to serve the gods. In Genesis 1:26-27, on the same day on which God created the animals, humankind is made, and this sixth-day's creation is proclaimed by God to be "very good". Thus, there is a fundamental link between humans and the rest of creation. From an ecological point of view, since humans share the same day of creation with animals, a bond exists between humankind and the animal species.

In the Babylonian story humans are created to give service to the cult of Marduk by meeting the needs of the gods. In the Jewish creation story humans, male and female, are created in God's image and likeness. They are not made to minister to demanding gods but rather for the service of living creatures with whom humans share an earthly kinship.

In Genesis 1:28 the directive from *Te Atua* for humans to "subdue the earth" suggests, for some people, an image of a conqueror destroying the land. However, "subdue" can also mean to inhabit the land that God has given as a gift, transforming it into a home where God can be worshipped. In the context of Jewish captivity in Babylon, subduing the earth cannot be seen as God giving permission for humans to exploit nonhuman creation. It is better regarded as a directive to reclaim a divine gift, the original homeland where God could be worshipped.

Genesis 1 expresses a belief in a God whose creation does not originate from cosmic conflict with other gods. Instead this God brings order out of chaos in a non-violent manner. In this context, the commission given by *Te Atua* to humankind, to those creatures who are made in God's image, is to protect the balance of life in God's created order and ensure that all species continue to have a place in that delicate balance.

The second account of creation was written during the time of David and his successor Solomon (ca. 1010 – 930 B.C.), five centuries before the creation story in the first chapter of Genesis.

This ancient story in Genesis 2 is attributed to the Yahwist source. God appears as the dominant character who forms the first human from the dirt of the earth (v. 7). Clearly, the human person belongs to *te whenua* and is bound to it and to all the other creatures that inhabit it. The gift of life-breath that God breathed into the human creature makes this creature a living being, *he tangata*, who must be provided with the means to sustain life. God, therefore, places the first human person in the Garden of Eden, a place of plenty, which the human creation is to cultivate and care for (v. 15). *Te Atua*

also creates the animals that the human is directed to name (v. 19). Naming is not an indication of divinely ordained human domination of all the animals. Naming is not an exercise of human power over the animals, nor is it an indication that animals are to be exploited for human ends. Naming is how human persons establish relationships with other creatures and with *Te Atua*. From an ecological standpoint, the activity of naming is one way in which *he tangata* express the bond that they have with nonhuman creatures.

Links with Student Text

Task Five

This task focuses on the first creation story – the creation of the universe – that is told in *Genesis* 1-2:4.

The teacher should either read this creation story to the class or have the students read it for themselves, individually or in groups, from their Bibles.

The task asks students to sort out what happened at each stage of the creation – from the beginning to the seventh day – by writing down the letter of the alphabet that goes with the correct description for that particular stage.

Here are the answers:

The Beginning

d) The earth is a big lump of darkness covered by water – the power of God moves above the water.

Day One

a) God creates and separates light and darkness, naming them “Day” and “Night”.

Day Two

g) God creates a dome to divide the water and keep it in two separate places – this dome is called “Sky”.

Day Three

e) God brings all the water together in one place so that the land will appear – the land is called “Earth” and the water is named “Sea”. The earth produces all types of plants.

Day Four

b) God creates the sun, the moon and the stars, and sets them in the dome of the sky.

Day Five

h) God creates birds and fish.

Students will come up with a variety of answers but the Christian tradition as expressed in the teaching of the Catholic Church would support the following responses:

- One God created the universe (strongly agree)
- Many gods were involved in creation (strongly disagree)
- God planned creation (strongly agree)
- Creation happened by chance (strongly disagree)
- God created everything good (strongly agree)
- Some parts of creation are good (strongly disagree)
- God wants the whole of creation to do well (strongly agree)
- God doesn't care whether creation does well (strongly disagree)
- God wants creation to be a place of goodness and beauty (strongly agree)
- God accepts that some parts of creation will be abused (strongly disagree)
- God wants people to be caretakers for all of creation (strongly agree)
- God gives people the right to treat creation in what ever way they want (strongly disagree)
- God is pleased with creation and celebrates by resting (strongly agree)
- God is not concerned with celebrating the wonders of creation (strongly disagree).

Something to Think About

Here students are invited to reflect on the similarities and differences between the creation stories in Genesis and the Maori creation story involving the separation of *Rangi* and *Papa*.

It also asks students to think about the similarities and differences between the Genesis creation stories and any other creation story that the students know (refer back to Part One).

Students will notice many surface similarities between the different creation stories. Underlying these details are deeper links:

- Most creation stories deal with the birth of the cosmos (the sky, sun, moon, stars, earth and sea)
- Each story deals with origins
- The stories are set at the beginning of time when the world is empty and unformed
- The stories involve a creator god or gods
- Creator gods give life in a range of ways – through thought, by breathing life into clay, by carving life from wood, or by bringing new worlds into existence
- The creations of the god(s) are given the gift of creativity – their earths are filled with beautiful trees, plants and animals and the people made by the creator gods learn to shape the earth by building houses and canoes, by gathering, and cooking food

Something to Discuss

Students are asked to explore what it would look like if the entire 15 billion year history of the universe could be fitted into the space of a single year.

They are then asked to choose the most amazing or interesting aspect of this and give a reason for their choice.

Students will give a variety of responses but from a human point of view the fact that the first humans would not appear on the earth until 31 December and that the whole of recorded history would fit into the last ten seconds of New Year's Eve are situations worth commenting on.

The fact that the birth of Christ would occur only eight seconds before midnight on New Year's Eve shows that Christianity has appeared only very recently in the history of the world.

PART THREE: DE-CREATION

Achievement Objective 3

Students will be able to recognise that although De-creation is part of human experience, Jesus Christ renews Creation.

Church Teachings

- De-Creation became a part of human experience when humankind chose not to trust in God's goodness and abused the freedom given to them by the Creator
- The harmony between humankind and the rest of creation is broken when sin enters the world
- Sin becomes a universal presence in human history
- God's covenant with Noah and all living things renewed God's blessing of fruitfulness.

Learning Outcomes

At the end of this section of the topic students will:

- Recognise what occurred when humankind chose to separate themselves from God as told in Genesis 3
- Reflect on the nature of the changed relationship between humans and the rest of creation resulting from this event
- Identify examples from today's world that show the different levels of sin and separation that are part of human life
- Explore how de-creation came to touch all existence as told in the stories of Cain and Abel, Noah, and the Tower of Babel
- Identify the threats to the world's environment expressed in the poem "De-creation" and reflect on the links between this poem and the first Genesis creation story
- Recognise God's covenant with Noah as a sign of God's continuing care for creation
- Make links between the rainbow in the Noah story and the legend of the rainbow warriors and reflect on the suitability of the term Rainbow Warrior as a name for the environmental protest ship

Teacher Background

This section of the topic deals with de-creation, the human act of abusing and undoing God's work of creation through the misuse of the free will that *Te Atua* gave us. The physical destruction of God's creation is one aspect of de-

creation, the spiritual destruction of God's creation is another. Catholic tradition identifies both aspects of de-creation as sin.

Although sin is explored in greater depth in Topic 10E "Sinfulness and Reconciliation", it is necessary to look at the Genesis account of its origins if students are to adequately understand de-creation.

God created humankind with a genuine capacity to love, as well as the freedom to choose. Because human beings are created as free persons, they can choose to love or not to love in any given situation. Making a choice opposed to love and against God's intention for creation, is sin. The Book of Genesis gives us several examples of the effects of sin on creation.

In the third chapter of Genesis, God gives the first man and woman access to the whole Garden, with one exception: "You shall not eat of the fruit of the tree that is in the middle of the garden" (3:3). However, they give in to temptation and commit the sin of taking an action opposed to God's desire. For this, they are banished from the Garden.

The biblical story of the first sin provides us with a vivid picture of what happens when human beings go against God's intention: they lose the "Garden of Eden". In a way, they turn their back on it. The term *original sin* refers to the human tendency to make choices that violate God's intention. The world's history of wars, persecutions, discrimination, and exploitation of the environment demonstrates how often people have made short-sighted, self-serving choices that have damaging consequences for God's world.

In the Genesis story of Noah and the flood, *Te Atua*, deeply saddened by the extent of the wickedness of humans, brings about a worldwide ecological disaster. In chapter 6, when God instructs Noah to build a huge boat, it is to see to the survival of the other living creatures. What the story of Noah and the flood shows is that human offences potentially endanger the rest of creation. In this way, the story of Noah and the flood develops our understanding of the implications of dominion and stewardship.

After the flood, God establishes a covenant with Noah's family, their descendants and with every living creature (Gen 9:9-11). This covenant is based on the interdependence of *he tangata* with the rest of creation and becomes a symbol of the unbreakable bond between all creatures and their Creator. The enduring sign of this covenant is God's rainbow in the sky (v. 13).

Today, there are signs of de-creation everywhere and the survival of much of God's earthly creation is at risk because of human sin. Environmentalists and ecologists continually focus our attention on the extent of the threat to life on earth. Our waters are polluted, air quality is deteriorating, and the destruction of the ozone layer poses a number of serious health risks. The "greenhouse effect", soil erosion, the growth of desert areas, increased deforestation, and the rapid extinction of species of plants and animals are all major ecological problems facing humankind.

While the question of conservation of the physical environment must be treated in the light of concepts of de-creation and stewardship, it is not intended that it be given an extended treatment which may duplicate work done in Science or Social Studies.

Links with Student Text

Task Nine

Students are asked to read Genesis 3:17-19 and choose the correct word from the box to complete a description of what God said when the man and the woman chose to separate themselves from God.

Here is the completed passage with the missing words in bold.

*Because of what you have done, the **ground** will be under a **curse**. You will have to **work** hard all your life to make it produce enough **food** for you. It will produce **weeds** and thorns, and you will have to eat **wild** plants. You will have to work hard and **sweat** to make the **soil** produce anything, until you go back to the soil from which you were **formed**. You were **made** from soil, and you will become soil again.*

Task Ten

Students are asked to identify words which tell us that the relationship between humans and the rest of creation has changed. The key word is *cursed*.

Humankind's relationship with nature has changed – people now have to work hard and struggle to survive. The relationship with nature is no longer an easy one.

Task Eleven

Students read three stories from Genesis which show how the chain of sin (or de-creation) came to touch all of creation.

- Cain and Abel (Genesis 4:8-16)
- Noah and the Flood (Genesis 6:5-9:29)
- The Tower of Babel (Genesis 11:1-9)

They then complete summaries of each of the stories by choosing the correct words from the box.

Here are the completed summaries with the missing words in bold.

1. Cain commits the first **murder** when he kills Abel, his **brother**, because he is angry that God favours Abel's **sacrifice** over his own.

2. **God** decides to wipe out all of the people on earth because of their **wickedness**. But the Lord is **pleased** with Noah and tells him to build a **boat** so that he and his family will be safe when the rain comes to **flood** the earth. God commands **Noah** to take a **male** and female of every kind of **animal** and bird into the boat to keep them **alive**. When it rains for **forty** days and **nights** the only creatures left alive are Noah and those with him on his boat.

3. The people of the world have only one **language** to begin with. They plan to build a city with a **tower** that reaches the **sky**. God decides to punish them for their pride by confusing their language so that they will not be able to **understand** each other. They are forced to stop building the **city** which is called **Babel**.

Task Twelve

Students are to read the poem *De-creation* which describes how humans have destroyed God's ordered creation in the name of progress.

- a) The poem deals with six serious threats to the world's environment. Students are asked to explain in their own words what each of these threats involves.

Name	Explanation
1. Urbanisation	The rapid growth of cities threatens the environment. Because of the construction of large buildings and highways much fertile land is covered up and lost.
2. Ocean Dumping	Ocean dumping refers to the pollution of the world's waterways by sewage and other poisonous wastes.
3. Deforestation	Deforestation involves the cutting down of trees and other plant life in order to clear land, build things, and manufacture wood products.
4. Extinction	Extinction refers to the killing off of animal and plant species.
5. Air Pollution	Air pollution is caused by the release into the air of dangerous chemicals, such as carbon dioxide, through the burning of garbage and the emission of exhaust from car engines.
6. Industrialisation and Warfare	Industrialisation refers to the growth of factories and large scale production lines. Because of the developments in technology humankind is now able to produce weapons of mass destruction, such as missiles.

- b) Students are asked to identify two other threats (not mentioned in the poem) that the earth's environment faces. Possibilities are:
- Global warming that causes a rise in sea levels
 - The destruction of the earth's soils through the overuse of fertilisers
 - The weakening of the atmosphere's ozone layer through the use of fluorocarbons and other chemicals contained in aerosol sprays.

Something to Think About

- In the poem *De-creation*, by the seventh day the earth and the people on it had destroyed themselves.
- The destructive impact of people on the environment had caused this to happen.
- The events in the poem take place over seven days to remind us that the Genesis creation story took place over seven days. It also emphasises that the de-creation of the earth by humans is undoing God's creative work.

Task Thirteen

Students read in their text the story of the covenant that God made with Noah after saving him and those with him from the flood.

- a) Students are asked to explain how this incident shows that God continues to care for creation. In Genesis 9:8-17 God shows he continues to care for creation by making a covenant with Noah and his descendants promising never again to destroy all living things. The rainbow, which God puts in the sky, is a sign of his covenant with the world.
- b) Students are asked to draw a picture of the sign that God sends to mark the promise that God made to all living things. Students may need help identifying the different colours that make up the rainbow.

Something to Think About

Students are asked to think about what the rainbow in the Noah story and the native American legend of the rainbow warrior have in common:

- In both stories the rainbow is a sign of hope for the earth and all life on it.

Students are also asked to suggest why "Rainbow Warrior" is a suitable name for a ship that protests about environmental issues:

- The Native American prophecy tells how people from all nations of the earth will come together as rainbow warriors to save the Earth from pollution and return it to its natural beauty and harmony.
- The environmental protest ship *Rainbow Warrior* is involved in the struggle to save the earth. The Greenpeace activists on it – who are of all nations, colours and beliefs – carry the message that is spoken of in the Native American prophecy.

PART FOUR: JESUS – THE NEW CREATION

Achievement Objective 3

Students will be able to recognise that although De-creation is part of human experience, *Hehu Karaiti* renews Creation.

Church Teachings

- Jesus Christ renews and fulfils Creation

Learning Outcomes

At the end of this section of the topic students will:

- Reflect on Isaiah's vision of a world renewed (11:6-9)
- Discover different ways that Jesus continued and renewed God's work of creation
- Recognise that *Hehu* taught his followers about God's care for creation and identify a special message Jesus had for God's human creation.

Teacher Background

This section of the topic seeks to give students an insight into how Jesus, during his earthly ministry, worked to restore and complete human and nonhuman creation.

One of the distinguishing characteristics of Christianity is its belief in the Incarnation – the belief that the Son of God became *he tino tangata* (fully human) and lived on earth among us.

Through Jesus, *Te Atua* communicates his presence to all creation – human and nonhuman. By becoming fully human the Son of God dignified not only God's human creation but also all created things.

Through the life, death, and *Te Aranga* (resurrection) of Jesus, God's creative activity continues as a work of redemption. This saving work of Jesus Christ is not only for the sake of humanity but also for "all things, whether on heaven or earth" (Colossians 1:16), and therefore has ecological consequences. The devastation of creation which occurs as a result of people's disregard for the God-given order and harmony of nature is very much the concern of *Hehu Karaiti* who came to renew and fulfil creation.

In the New Testament, the belief that *Te Atua* has created and is sustaining the world is a significant theme. What the early Christian community

experienced in Jesus is interpreted and understood in relationship to the creation. For example, the beginning of John's Gospel launches into the story of the good news of Jesus with the very same words as Genesis 1. It recalls the work of the Creator and identifies it as the work of the Word, *Hehu Karaiti*, the only Son of God.

In the beginning was the Word,
and the Word was with God,
and the Word was God.
He was in the beginning with God.
All things came to be through him,
and without him nothing came to be.
What came to be through him was life. ...
He was in the world,
and the world came to be through him. ...
And the Word became flesh
and made his dwelling among us,
and we saw his glory,
the glory as of the Father's only Son,
full of grace and truth (John 1:1-14).

In this early Christian hymn, God creates the world through Jesus, who becomes a part of creation. Through Jesus, *Te Atua* now comes into contact with the world in a personal and intimate way, while still remaining distinct from it.

Nga Rongo Pai (The Gospels) speak often of Jesus' care for creatures and show *Hehu* carrying out actions that the Old Testament Scriptures attribute to the Creator. While most of these activities are directed to people, the Gospels show that Jesus' ministry and preaching respect the unity of creation.

When St Paul writes of Jesus Christ he presents him as the one in whom all created things will find reconciliation and peace.

He is the image of the invisible God,
the firstborn of all creation.
For in him were created all things in heaven and on earth,
the visible and the invisible,
whether thrones or dominions or principalities or powers;
all things were created through him and for him.
He is before all things,
and in him all things hold together (Colossians 1:15-17).

Elsewhere, Paul speaks of creation's great longing for Jesus in terms of a woman giving birth:

All creation is groaning in labour pains even until now; and not only that, but we ourselves, who have the first fruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies (Romans 8:22-23).

In response to this groaning of creation, the Spirit that gives life groans in an outpouring of a compassion that extends to all of creation (v. 26).

Links with Student Text

Something to Think About

When Isaiah 11:6-9 pictures a time when all created things will live together in peace, he imagines a return to the harmony of the Garden of Eden.

Here students are asked to read the description given by Isaiah and think about:

- How the world imagined by Isaiah is different from our world today
- How the world pictured by Isaiah is like the Garden of Eden.

The reality of our world today is very different from that imagined by Isaiah:

- Many animals devour other creatures as prey or kill them for self-protection:
- Wolves eat sheep
- Leopards hunt goats
- Lion cubs are likely to attack calves and young children would be unwise to go near them
- Cows are frightened of wild bears and the young of both would not live peacefully together
- Lions don't eat straw but would feed off the cattle
- A baby would be killed from the bite of a poisonous snake
- There is much that is harmful and evil in the world today
- Many people in the world today live without knowledge of the Lord and do not follow his ways.

The world pictured by Isaiah is like the Garden of Eden:

- All the different animal species live in harmony and peace
- There is nothing harmful or evil
- There is knowledge of the Lord and the place is full of the Lord's presence.

Task Fourteen (in Student Workbook)

a) Here students are asked to unscramble words in various statements that show the different ways that Jesus continued and renewed God's work of creation.

- Jesus spoke in parables that showed he valued *nature*.
- Jesus brought *good* news to the poor.
- Jesus proclaimed freedom to *prisoners*.
- Jesus set *free* the oppressed.

- Jesus announced a time when the Lord would save his *people*.
 - Jesus *healed* the sick.
 - Jesus brought sight to the *blind*.
 - Jesus drove out *evil* spirits.
 - Jesus raised the *dead* to life.
 - Jesus *forgave* sins.
 - Jesus calmed the *storm*.
 - Jesus restored our relationship with God through his *death* and resurrection.
- b) Students are asked to name two other things that Jesus did that renewed creation. Some possibilities are:
- Jesus listened to people.
 - Jesus comforted those who mourned.
 - Jesus showed people a better way to live.
 - Jesus taught his disciples how to pray.
 - Jesus gave the gift of Eucharist.

Task Fifteen

This task asks students to focus on Matthew 6:25-30 where Jesus teaches his followers that God cares for creation, especially humankind.

- a) The two examples from nature that Jesus uses to teach his followers about God's care for creation are the birds and the wild flowers. God takes care of these although they do not "work".
- b) The special message that Jesus has for God's human creation is that just as God provides for the needs of the birds and the wild flowers he will take even greater care of humankind.

PART FIVE: CELEBRATING THE CREATOR

Achievement Objective 4

Students will be able to explore how Scripture celebrates *Te Atua* as the Creator.

Church Teachings

- Prayer is a response to Creation
- The Psalms are an essential aspect of the prayer of the Church
- The Psalms express and celebrate God's presence in and through Creation
- In scripture and throughout history, God's people have responded to creation through words and works of praise.

Learning Outcomes

At the end of this section of the topic students will:

- Explore and respond to the ways in which created things are called upon to praise God in Psalm 148
- Recognise what different psalms tell us about God's relationship with the created world
- Respond to a chosen psalm in a poster, prayer or song
- Construct a word-square for a psalm about creation
- Understand the key ideas in a contemporary poem – Joy Cowley's "A Song of Creation".

Teacher Background

The psalms are full of references to the Creator and creation. The most common theme is that the Lord who has shown himself as Israel's saviour is the same Lord who made heaven and earth. The psalms celebrate the fact that God's relationship of love for his people began at creation. *Te Atua* is the source of the world's beauty and fruitfulness – the world is a constant revelation of God's glory and of his goodness to all people.

The psalms draw three significant links between God and creation.

The psalms identify the world in which we live as God's world and see the forces of nature as the actions of *Te Atua*. We understand much better than the ancient Israelites *how* the world of nature works, but the psalms vividly convey the sense that the world is God's gift, and that we are responsible to him for what we do with it. We tend to think of the weather in an impersonal

way but in the psalms it is the Lord who “spreads the snow like flax, strews hoarfrost like ashes, send ice-crystals like breadcrumbs” (Psalm 147).

In the psalms creation is invited to praise God.

Let the heavens rejoice and the earth be glad,
let the sea and all within it thunder praise,
let the land and all it bears rejoice,
all the trees of the wood shout for joy. (Psalm 96:11-12).

When the psalms call on all creation to praise the Lord, they show a deep insight into the link between the Creator and the creation. All created things, including humankind, are made by *Te Atua* and so must respond to their creator with praise. Praise is the response of creatures to their creator. Men and women can praise God consciously, with heart and mind and voice. The rest of creation praises God simply by the fact of its existence, as a work of art praises the one who painted it simply by being what it is, a thing of beauty. All creation praises the Lord by the fact of its existence and the psalms call on creation to go on doing what it has always done – praise the Lord.

The world pictured by the psalmist is very different from our own. The ancient Hebrew understanding of the world, as found in Genesis 1 for example, is of the earth resting on water ('the waters under the earth') but supported firmly by pillars which are the bases of the mountains. Above the earth is a solid dome called the firmament. The firmament is like an up-turned basin dividing 'the waters above the firmament' (from which the rain, snow and hail come) from 'the waters under the firmament' (the sea). When it rains, God is said to open 'windows' in the firmament to release the waters above the earth.

While Israel's account of creation as found in Genesis 1 is very different from the creation stories of her neighbours, there are some references to these ancient stories in the language of the psalms. The most common one is the idea that at creation God brought order out of chaos by taming the sea. The sea sometimes appears in the psalms as a symbol of the forces of chaos that threaten to break out again and destroy God's people. But the Lord is the mighty Creator-God who holds back the sea and protects his people.

In the Book of Psalms there are many poems that give praise to God, the Creator. The one that is most closely linked to Genesis 1 and 2, is Psalm 104, which honours God the Creator. It is a song of praise for a well-ordered and beautiful world, brought to life by the breath and the energy of the Spirit. It ends with the hope that sin may not ruin God's wonderful work and expresses the desire that human-made chaos must not destroy what God has already ordered so well: "May sinners vanish from the earth, and the wicked exist no more" (v. 35).

Links with Student Text

Task Sixteen

This task asks students to read Psalm 148 and answer some questions about it. In this psalm, heaven, earth and all creation are called upon to praise God.

- a) Students should be able to count about thirty different created things that are called upon to praise God.
- b) These created things fall into three groups
 - 1) Things found in the heavens:
 - Angels, heavenly hosts, sun, moon, shining stars, highest heavens, waters above the heavens (rain)
 - 2) Things found in the sea, on the earth, and in the air:
 - Sea monsters, all the depths (of the sea), fire, hail, snow, frost, stormy winds, mountains, hills, fruit trees, cedars, wild beasts, tame beasts, reptiles, birds
 - 3) Humankind:
 - Earth's rulers, peoples, leaders, those of renown (the famous), young men and women, the old, children.
- c) Students are asked to copy out a sentence from the psalm that most speaks to them about creation's response to its Creator.
- d) Students are asked to illustrate some aspect of this psalm – perhaps the section they copied out for c).

Task Seventeen

Many of the psalms tell us about God's relationship with the created world.

- a) This task asks students to use their copies of the Bible to match up the scripture references in column A with the passages from scripture in column B.

Here are the correct matchings:

Column A

Column B

Psalm 8:3-4	When I look at the sky, which you have made, at the moon and the stars, which you set in their places – what are humankind, that you think of them; mere humans, that you care for them?
-------------	---

Psalm 19:1	How clearly the sky reveals God's glory! How plainly it shows what God has done!
Psalm 24:1	The world and all that is in it belong to the Lord; the earth and all who live on it are his.
Psalm 96:10-13	Say to all the nations, "The Lord is king! The earth is set firmly in place and cannot be moved; he will judge the peoples with justice". Be glad, earth and sky! Roar, sea, and every creature in you; be glad fields and everything in you! The trees in the woods will shout for joy when the Lord comes to rule the earth.
Psalm 104:24-25	Lord, you have made so many things! How wisely you made them all! The earth is filled with your creatures. There is the ocean, large and wide, where countless creatures live, large and small alike.
Psalm 104:27-30	All creatures depend on you to give them food when they need it. You give it to them, and they eat it; you provide food, and they are satisfied. When you turn away, they are afraid; when you take away your breath, they die and go back to the dust from which they came. But when you give them breath, they are created; You give new life to the earth.

- b) Here students are required to complete statements about God's relationship with the created world as revealed in the above psalms.

The words added to complete the statements are in bold:

- The world and everything in it belongs to **God**.
- The earth is filled with God's countless **creatures**.
- All creatures **depend** on God to give them food when they need it.
- God gives new **life** to the earth.
- The sky reveals God's **glory**.

- c) Here students choose one of the passages from the psalms and use it as the starting point for one of the following activities:

- A poster
- A prayer
- A song.

Some students may find it difficult to get underway so it is important to have some sample songs, prayers and visual material to generate discussion and ideas.

Task Eighteen (in Student Workbook)

This task asks students to choose one of the psalms that deals with the theme of creation and which celebrates in some way the relationship between creation and its Creator. Psalms 8, 19, 24, 96, 104 and 148 (which have appeared in previous tasks) are suitable ones but there are many other possibilities. Students should be encouraged to explore them in their Bibles.

- a) Students make up a word-square for their chosen psalm, using as many words as they can that link in with the theme of creation. They should head up their word-squares with the number of the psalm and list the words they have used underneath their word-square.
- b) Students conclude by writing a sentence in response to the psalm. This could explain what the psalm is about, give their personal response to it, or explain what they especially like about it.

Task Nineteen

This task focuses on Joy Cowley's "A Song of Creation" from *Psalms Down-Under*, page 39 (Catholic Supplies NZ Ltd, 1996).

In this poem Cowley responds to creation in much the same way as the psalms did. "A Song of Creation" shows an understanding and appreciation of contemporary scientific explanations for the origins of the earth and human life.

Students are asked to answer four questions based on their reading and discussion of the poem.

Here are suggested answers to the questions:

1. Joy Cowley is trying to wrap her mind around the idea that God, the Creator, has made her. She refers to herself as a 'delicate machine (verse one).
2. When she says that "every element in this body of mine has existed from the very beginning" Joy is referring to the fact that the atoms that make up the physical material of her body came into existence when the world began (verse two).
3. Joy finds this universe "amazing" because in it there is no other creation exactly like her and there will never be another Joy Cowley (verse three).
4. When Joy realises that she is "one of a kind" she feels faint with wonder and gratitude (verse four).

PART SIX: GOD'S CO-CREATORS

Achievement Objective 5

Students will be able to understand the concept of Co-creation and recognise that Christians are called to co-operate with *Te Atua* in building up Creation.

Church Teachings

- Humans must respect the goodness of the rest of creation
- *Te Atua* made all creatures to be interdependent and to serve each other
- There is solidarity among all creatures because all have the same Creator and all are ordered to the Creator's glory
- *He tangata* participate in God's work of creation
- It is part of God's plan that humankind has dominion over God's creation.

Learning Outcomes

At the end of this section of the topic students will:

- Understand the meaning of stewardship and evaluate statements about this concept
- Recognise Sir Peter Blake as an example of contemporary stewardship and identify other well-known people in our world today who are similar examples
- Explore the response of St Francis of Assisi and St Clare to God's creation and St Francis' role as patron saint of those who work for ecology
- Reflect on their own response to God's presence in the world and to other created things
- Demonstrate knowledge about Sir Peter Blake, Francis and Clare of Assisi in a crossword.

Teacher Background

Catholicism traditionally has been open to the goodness of the world and all of God's creation.

The concept of co-creation, God's plan that humans develop the world in partnership with *Te Atua*, has always been a part of Catholic teaching. Co-creation is based on the belief that God loves humankind so much that he invites us to work with him to build a world where his intentions are more fully realised. As Co-creators with God, humans work under God to continue God's creation at a different level.

In the history of Christianity, a number of figures stand out for their positive relationship with creation and as models of co-creation. The best known of these is St. Francis of Assisi. By living close to the earth and treating other created things as his brothers and sisters, Francis witnessed to the Gospel in a way that was radically different from that of his contemporaries. Although he is said to have preached to the birds and befriended dangerous animals, Francis' ecological awareness is mostly clearly expressed in his "Canticle of the Sun" where he praises God for the gifts of creation by singing to Brother Sun, Sister Moon, Brother Wind, Sister Water, Brother Fire, and Mother Earth. In 1979 Francis was made the patron saint of ecology by Pope John Paul II.

In response to the serious threats facing the world's environment, Catholic social teaching has recently developed an important and unique perspective on environmental conservation issues. This emphasises that environmental concern needs to be seen as an integral part of Christian faith and makes clear that being a believer involves caring for creation.

Environmental justice, now an essential aspect of the Church's social teaching, has been a repeated concern of Pope John Paul II. In 1990, Pope John Paul II issued his World Day of Peace Message, *The Ecological Crisis, A Common Responsibility*. The Pope begins his message by saying:

"In our day, there is a growing awareness that world peace is threatened not only by the arms race, regional conflicts, and continued injustice among peoples and nations, but also by a lack of due respect for nature Faced with the widespread destruction of the environment, people everywhere are coming to understand that we cannot continue to use the goods of the earth as we have in the past Moreover, a new ecological awareness is beginning to emerge which, rather than being downplayed, ought to be encouraged to develop into concrete programmes and initiatives."

Environmental justice balances the concern for the natural environment with care for the poor, the marginalised, minorities, and future generations. It directly links environmental concerns with social justice issues.

In the Catholic view, the natural environment is a symbol of God that reveals God's presence. Throughout history, people have recognised signs of *Te Atua* in nature – in forests, flowers, mountains, animal life, and the stars. According to this sacramental understanding of creation, nature's beauty and diversity tell us something of what God is like. Because Catholics see the created world as sacramental, they cannot ignore the impact of their actions or inactions on the rest of creation.

Valuing and protecting human life and dignity, from conception to natural death, is at the heart of the Church's social teachings. A consistent respect for human life, implies a respect for all creation. Respect for human life and respect for nature are closely linked.

Recent ecological crises have highlighted the fact that what happens in one part of the world's environment affects what happens in the environment as a whole. Catholic teaching affirms the reality of global interdependence and the need for people to work for the common good. Christians are challenged to commit themselves to the common good by giving greater priority to the needs of others, and creation as a whole, rather than on their own individual desires.

The earth's resources were created to be shared justly. The Church teaches that *Te Atua* has given the fruits of the earth to support the entire human family, including future generations.

Justice for the poor is an important principle of Catholic teaching and an essential aspect of world ecology. When a small section of the world's population spoil and destroy the environment for their own gain, they create a loss for all humanity.

Catholic teaching reminds us that human happiness is not achieved by the accumulation of the world's resources. Genuine human progress respects human dignity and recognises the limits of material growth.

Links with Student Text

Task Twenty

In this task students are asked to think about a number of statements and then decide whether they show a true or false understanding of stewardship.

This task can be done in pairs or small groups.

Students will have a variety of opinions but should be able to justify their opinion. The following answers reflect contemporary Catholic social teaching:

- All living things and the earth itself are signs of God's presence (true)
- Humans have the right to use the earth's resources however they want (false)
- Only those responsible for damaging the earth need to work to improve the earth's environment (false)
- All creatures and the earth itself are gifts from God (true)
- Respect for human life and respect for the rest of creation go hand in hand (true)
- The poor have the same right to the earth's resources as the rich (true)
- Respect for nature is different from respecting other people (false)
- What happens to one small part of creation affects the whole of creation (true)
- Caring for the earth requires co-operation with others (true)
- People who work hard deserve to have more of the earth's resources than those who don't (false)
- People are always happier if they have more of the earth's resources (false)

- The resources of the earth are to be shared for the good of the entire human family (true)
- Rich people have the right to more of the earth's resources than the poor (false)
- Caring for the earth is only an individual responsibility (false)
- Human happiness does not depend on gathering more and more material things (true).

Task Twenty-One

This task asks students to come up with ideas on how Sir Peter Blake's life was a good example of stewardship. Here are some suggestions:

Peter Blake showed good stewardship through the following:

- His commitment to protect life in, on and around the waters of the world
- His determination, leadership and creativity
- As a Special Envoy to the United Nations Environment programme
- By spreading the message that the earth is a unique and beautiful place, that we must take better care of it, that we must start now – unless we do, the earth will soon become a totally different place, one which we won't like
- By helping scientists, politicians, business leaders and the men and women in the street to appreciate the beauty of the planet and the environmental threats it faces
- By making people aware that the quality of water and the quality of life are essential to the ongoing health of this planet of ours.

Something to Discuss

Here students are asked to suggest what Peter Blake meant when he said:

- *“To win, you have to believe you can do it. You have to be passionate about it. You have to really “want” the result, even if this means years of work.”*
- *“The hardest part of any big project is to begin.”*
- *“We want to make a difference.”*

Students will give a variety of responses but underlying the expressions are the values of commitment, courage and initiative.

Something to Think About

- a) Students are asked to think about why it is important for us to have people such as Peter Blake as role models.

Some suggestions are:

- to encourage and inspire us to do what we can for the environment
 - to show us the way forward and be a good example
 - to show us it is possible for an individual to make a difference
 - to be a focal point for others to gather around.
- b) There are many well-known people and groups in the world today who to varying degrees are good examples of stewardship. Two significant groups who are active in New Zealand are:
- The Royal Forest and Bird Protection Society
 - Greenpeace.

Task Twenty-Two

In 1979, Pope John Paul II named Francis of Assisi as the patron saint of all those who work for ecology (care for the environment). This task asks students why Francis was such a good choice.

Some reasons students might give are:

- Francis recognised that all creation (sun, moon, stars, wind, air, water, fire, earth, plants, birds, animals, and humans) existed to praise its Creator
- He loved all creation and referred to other created things as his brothers and sisters
- He saw that all creation was one and that humans had a duty to respect the rest of God's creation
- He communicated freely with nature, especially animal and bird life – there are legends that Francis actually preached to them.

Something to Think About

Here students are asked to reflect on how like Francis they are.

- Do they see *Te Atua* in the world around them?
- Do they think of other created things as their brothers and sisters?

Task Twenty-Three (in Student Workbook)

Students use the information about Sir Peter Blake and Francis and Clare of Assisi in their student resource book to complete the crossword on *Stewards of Our World*.

Here are the answers:

Clues Across

2. waters
3. eighteen
4. Francis
6. Assisi
9. to begin (two words)
10. Clare
13. merchant
14. October
17. Seamaster
18. Creator

Clues Down

1. yachting
4. friars
5. sister
7. sun
8. United Nations (two words)
10. canticle
11. Amazon
12. Perugia
15. birds
16. Gospels

PART SEVEN: WORLD BUILDERS

Achievement Objective 6

Students will be able to acknowledge and value their own God-given creativity.

Church Teachings

- Human beings express their relationship with God the Creator through their work and their art.

Learning Outcomes

At the end of this section of the topic students will:

- Reflect on how they express their own creativity and identify their dominant creative mode
- Recognise the different ways that people build up God's world in the poem "World Builders" and understand the importance of working with *Te Atua*
- Identify from newspaper articles situations where people are involved in making a positive difference at the local level
- Research and share their own example of an individual or group who is making the community a better place
- Discuss the meaning and implication of two statements about creation and creativity
- Identify and reflect on what the Pope's letter to the Church in Oceania has to say about the dangers faced by the environment in this part of the world
- Choose and find out about an environmental issue facing Oceania and consider New Zealand's response to it
- Identify the time, talents and resources available to them to build up God's creation and make the world a better place
- Identify practical actions they can take as individuals and group members to care for the animals, plants, water and air around them as well as for their home, school and neighbourhood.

Teacher Background

Earlier sections of the topic with their focus on the Genesis creation stories, de-creation, God's covenant with Noah, and Jesus Christ's renewal and fulfilment of creation, introduced and developed the scriptural concepts of stewardship and dominion.

This section of the topic encourages students to see stewardship as a way of life that complements Christian Faith and offers suggestions as to how they

can become good stewards. Stewardship, however, is not an attitude that can be learned overnight. It's a developmental process through which the response to life gradually matures. It is a challenge to promote lifelong stewardship to young people.

Basic to our Faith is the premise that God is the creator. If we recognise and truly believe that *Te Atua* has created all things on earth, it is easier to get away from the notion that our successes and failures are the result of our own intelligence, hard work, or charm. Acknowledging God as the omnipresent being is the first step in understanding our role in stewardship.

Next, it is important to recognise what gifts we have been given. Young people need to be reminded that they each have unique talents or gifts that *Te Atua* has called them to use. Hiding or wasting a talent is much like destroying or wasting any type of gift. *Hehu* taught that failing to use talents or riches is as great a sin as using them improperly.

One way in which human beings share their God-given talents is in creating works of art – music, literature or visual arts – which can speak to us of the Creator from whom all creation and all creativity flows. Not all of us can be great artists, but all made in the image of God share, to some degree, in God's creativity.

All our works of art point, not to themselves alone, but to the ultimate beauty which underlies all reality.

Understanding that we are caregivers of all that God created is the next step. Although we are not deserving of all that we have, we are responsible for taking care of it. It is important young people understand that this responsibility includes all things that matter to them: their families, homes, schools, pets, friends, their own bodies, as well as the environment. It also includes things they may not think of frequently or care much about like the Church, the poor, the homeless, the lonely, and even their enemies.

The next step in learning about the stewardship way of life is to understand what it means to give back to *Te Atua* the first fruits of our labour. We must encourage young people to recognise that God has loved us in so many ways – our health, talents, food, parents, friends, and all our blessings – that our natural response is to return love as best we can. We do this by giving our best back to *Te Atua*.

In explaining this to young people, we should note that all God's work being done today is possible because of people who open themselves up to the *aroha* of God. As a response, many freely choose to give back their money, their talents, and their time to build churches, hospitals, and schools all over the world.

In teaching stewardship, role-plays, songs, videos, literature, interesting speakers, and creative activities are all important tools to reach each student and emphasise the value and importance of stewardship as a way of life.

One way of approaching stewardship is through the three Ts of giving – giving time, giving talent, and giving treasure (resources).

Activities outside the basic lessons are also very effective. Projects to improve some aspect of the environment or to help the poor and needy can be very valuable. Encouraging weekly contributions to an agreed cause is a way to make what is taught a reality. A young person who learns to return something each week to *Te Atua* has begun a valuable habit. It might be a financial gift or a letter to God stating what has been done or will be done to help a particular cause. A drawing or work of art can be given as an offering to God.

Stewardship is much more than a fundraising method and includes the gifts of time and talent. Students could be encouraged to commit their time and talent to areas relevant and appropriate to them. Being an active, helpful member of the family or class is an important contribution to stewardship. Volunteering to help with a class liturgy or school production is demonstrating stewardship – so is taking part in recycling.

The basis for living the stewardship way of life is summed up in 1 Peter 4:8-10, where we are told:

“Above all, preserve an intense love for each other, since love covers over many a sin. Welcome each other into your houses without grumbling. Each one of you has received a special grace, so, like good stewards responsible for all these varied graces of God, put it at the service of others.”

Links with Student Text

Task Twenty-Four (in Student Workbook)

This task asks students to focus on the different ways they express their creativity.

By identifying what they like to do, what they are good at and how they learn best, students can identify which of seven different modes is their preferred one. While it can be helpful for students to recognise that their creativity is expressed more strongly in a particular mode (or modes), teachers should encourage them to avoid categorising themselves in a limiting way.

These creative modes are closely linked to the seven styles of learning:

Linguistic Learner

- likes to: read, write and tell stories.
- is good at: memorising names, places, dates and trivia.
- learns best by: saying, hearing and seeing words.

Logical/Mathematical Learner

- likes to: do experiments, figure things out, work with numbers, ask questions and explore patterns and relationships.
- is good at: math, reasoning, logic and problem solving.
- learns best by: categorising, classifying and working with abstract patterns/relationships.

Spatial Learner

- likes to: draw, build, design and create things, daydream, look at pictures/slides, watch movies and play with machines.
- is good at: imagining things, sensing changes, mazes/puzzles and reading maps, charts.
- learns best by: visualising, dreaming, using the mind's eye and working with colours/pictures.

Musical Learner

- likes to: sing, hum tunes, listen to music, play an instrument and respond to music.
- is good at: picking up sounds, remembering melodies, noticing pitches/rhythms and keeping time.
- learns best by: rhythm, melody and music.

Bodily/Kinesthetic Learner

- likes to: move around, touch and talk and use body language.
- is good at: physical activities (sports/dance/acting) and crafts.
- learns best by: touching, moving, interacting with space and processing knowledge through bodily sensations.

Interpersonal Learner

- likes to: have lots of friends, talk to people and join groups.
- is good at: understanding people, leading others, organising, communicating, manipulating and mediating conflicts.
- learns best by: sharing, comparing, relating, cooperating and interviewing.

Intrapersonal Learner

- likes to: work alone and pursue own interests.
- is good at: understanding self, focusing inward on feelings/dreams, following instincts, pursuing interests/goals and being original.
- learns best by: working alone, individualised projects, self-paced instruction and having own space.

Task Twenty-Five

1. Students are asked to identify the different ways mentioned in the poem “World Builders” that people build a better world. Some of these are:
 - By making products that society needs such as chairs, tables, clocks, carving knives, television sets, cars (verse one)
 - By driving tractors, working iron jaws, producing power, and manufacturing steel (verse two)
 - By flying planes, driving trains and cars, engineering plans, and working as scientists (verse three)
 - By being loving fathers and mothers to their children (verses four and five)
 - By working with God towards a better world (verse six)
 - By working with steel, ideas, soil, electronics, atoms and people, especially children.
2. The one thing the writer sees as being most important is working with children. A possible reason why the writer believes this, is that by doing so a person is building the success and happiness of future generations.
3. The poem tells us that world builders work “with God towards a better world”. This is important because it is when people forget that they are working with God and mistakenly believe that they are working on their own and for themselves that things start to go wrong in the world.

Task Twenty-Six

Students take one of the two stories from a local newspaper that is printed in their text. They explain how the person(s) involved are making a difference.

In “Digging for a Good Cause” the two women have started a worm composting company that they hope will reduce Christchurch city’s waste.

In “Tribe to Record Oral History” Ngai Tahu is preserving its history and traditions on camera so that the tribe’s history and the personal stories of its elders will be able to be heard by future generations.

Task Twenty-Seven

This task asks students to find their own examples of individuals and groups who are using their time, talents and resources to make the community a better place. Good sources of information are the local newspaper, community radio station and their own neighbourhood.

Students should choose one example that appeals to them and share it within the class or group.

Something to Discuss

Students are invited to explore what is meant by the following comments and decide whether they think they are true or not:

- “God is the Creator, and the earth is God’s creation. If we lose touch with the earth – we lose touch with God.”
- “We must become islands of creativity, places where civilisation can be rebuilt.”

A class debate could be organised around one of the statements (or a part of it). For example: “If we lose touch with the earth – we lose touch with God”.

Task Twenty-Eight

Here students focus on dangers that threaten the environment of Oceania by looking at brief extracts from Pope John Paul II’s letter to the Church in Oceania (22 November 2001)

1. a) Industrialised nations are those countries that have very strong industries. Because these industries consume so many of the earth’s resources and then pollute the environment with the waste that they produce, they are one of the greatest threats to the environment of Oceania.

b) Transnational Corporations are large companies, such as Coca Cola, that operate in all countries of the world. They are much richer and more powerful than the governments of most countries in Oceania. Because of this, governments are not able to easily stop their harmful activities.
2. Five environmental dangers facing Oceania which the Pope warns about are:
 - deforestation
 - despoliation of the land
 - pollution of rivers by mining
 - over-fishing of profitable species
 - fouling the fishing grounds with industrial and nuclear waste.

Something to Think About

Encourage students to see that all of the issues mentioned in the Pope’s letter are to a greater or lesser extent a problem for New Zealand.

It would be useful for the class as a whole or for students working in groups to prioritise these issues. Clearly those that students see as posing the most serious threat to New Zealand’s well-being, will be the same issues that students believe New Zealand(ers) should do something about.

Something to Research

Encourage students to choose one of the issues mentioned in the Pope's letter to research further.

The internet is a valuable research tool for this.

Task Twenty-Nine

This task asks students to focus on the different ways that they can use their time, their talent and their treasure (resources) to benefit God's creation. Students may wish to refer back to **Task Twenty-Four** where they identified their preferred areas of creativity.

Students are required to complete statements relating to time, talent, and resources.

Task Thirty (in Student Workbook)

Here students are asked to suggest practical ways a) as individuals and b) as members of a group they can show care for the following: animals, plants, water, air, their home, their school and their neighbourhood.

They should work on their own to complete their grid of individual suggestions and in small groups to complete their group response.

GLOSSARY OF GENERAL TERMS

The entries in this glossary are for key words or terms contained in the text, and other useful definitions that provide additional background to the topic.

The references after each term, e.g. N.2766 are to paragraphs in the *Catechism of the Catholic Church*.

There is a separate glossary of Maori terms.

Co-creation

God's plan that humans develop the world in partnership with God. God loves humankind to the extent that he invites us to work with him to build a world where his intentions are more fully realised.

Covenant (N.56-67, N.1962-64)

A solemn agreement often involving the taking of an oath by the parties concerned. In the Old Testament there are a number of instances of God making a covenant with people, e.g. Noah (Gen. 9) and Abraham (Gen. 17). The most important was the Sinai Covenant. This defined the people of Israel by their relationship with God. Led by Moses the people promised, 'All that the Lord has said we will do' (Ex. 19:8). In return God promised, 'I will be your God and you shall be my people' (Lev. 26:12). God remained ever-faithful to the Covenant even though the Israelites had to be continually called back to it by the Prophets. The New Covenant, inaugurated by Jesus (see Luke 22:20) does not revoke the Old Covenant, but fulfils it.

Creation (N.290)

The act by which the eternal God gave a beginning to all that exists outside of himself. Creation also refers to the created universe or totality of what exists, as often expressed by the formula "the heavens and the earth".

De-creation

The human act of undoing God's work of creation through the misuse of the free will that God gave us. The physical destruction of God's creation is one aspect of de-creation, the spiritual destruction of God's creation is another. Catholic tradition calls both aspects of de-creation sin.

Dominion

The authority given by God to humankind to be responsible for the rest of creation. It's origins are found in God's command that humankind exercise dominion over every living thing (Genesis 1:28) and in the directive that the first man name all the animals (Genesis 2:19). Dominion is not the same as domination; it does not legitimise human exploitation of the earth for human ends. Humans must always be mindful that they are acting on God's behalf and in the interests of the whole of creation.

Ecology

The study of the relationships between people, animals, plants, and their natural environment.

Genesis

The first book of the Old Testament. Its name and its famous opening words, "In the beginning God created" point to its main concern, origins. It is about the origins of the world, of humankind and of the chosen people, all in relation to their originator or creator, God.

- The first section of the book (Genesis 1-11) is an account of creation and of God's dealings with people from Adam and Eve to Noah.
- The second section (Genesis 12-25) tells the story of Abraham "our father in faith".
- The third section (Genesis 25-36) is the saga of Isaac and Jacob, and the fourth section (Genesis 37-50) tells of Joseph and his family and how they came to settle in Egypt.

Scholars believe that the Book of Genesis as we have it today was edited from several sources over a long period, taking its final form somewhere about 400 B.C.

Several important Biblical themes make their appearance in Genesis, for example, creation, covenant, freedom, salvation, human sinfulness and faithfulness, and God's faithfulness.

Greenpeace

An international environmental pressure group with branches in many countries. Founded in 1971 it has a policy of non-violent protest action backed by scientific research.

Isaiah

Isaiah of Jerusalem is one of the greatest of the Old Testament Prophets. He lived around 760-700 B.C. at a time when Israel and Judah were under threat of invasion from the Kingdom of Assyria. Isaiah called on the Kings and people of Judah to trust in Yahweh. He condemned human pride and social injustice and, while warning of the consequences of lack of faith in God, he also held up hope of a bright future for those who trust in 'the Holy One of Israel'. The Book of Isaiah in the Old Testament contains 66 Chapters. Scholars believe that only Books 1-39 are the work of Isaiah. Chapters 40-55 they believe to be the work of a later prophet (called Deutero or Second Isaiah) who lived 150 years later during the Exile in Babylon. Chapters 56-66 are the work of yet another author called Trito or Third Isaiah. Thus the passage from Chapter 49 about God carving Israel's name on the palms of his hands is part of the Second Song of the Servant of Yahweh from Second Isaiah's Book of Consolation.

Kingdom or Reign of God (N.541ff, 671)

The Kingdom or Reign of God is a term used in both the Old and New Testaments to describe the saving and life-giving rule of God over creation and human history. The preface for the liturgy of the Feast of Christ the King describes it as “an eternal and universal Kingdom: a Kingdom of truth and life, a Kingdom of holiness and grace, a Kingdom of justice, love and peace”. In the Lord’s Prayer Christians pray that this Kingdom may come “on earth as it is in Heaven”. On the one hand Jesus ushered in the Kingdom with his presence on earth (Mark 4:30-32) while on the other hand the Reign of God will not be experienced in all its fullness until Christ comes “again in glory to judge the living and the dead” (Mark 13:26-27). Christians are called on to take responsibility, both in the personal and the public spheres, for trying to foster the reign of justice and peace in their own times and situations.

Noah

A figure of primordial history. According to Genesis 5:28 – 9:29, God saved the righteous Noah, son of Lamech, from the flood which he sent to destroy the whole world because of human wickedness. Following the flood, God made a covenant with Noah (Gen 9) in which he promised never to destroy the world again. The rainbow in the sky is a sign of this promise.

Priestly Tradition

When the Hebrews went into exile under the Babylonians in 597 to 586 BC a school of priests preserved the faith of Israel during this crisis by gathering together many of their cultic and legal traditions. The first creation story (Genesis 1) with its account of the “days of creation” is attributed to these Priestly authors. The Priestly tradition forms the fourth (and final) source which makes up the Pentateuch, the first five books of the Bible. All four sources were edited by the Priestly school after the exile ended in 539 BC.

Psalms (N.2585-2589)

The Psalms are a collection of 150 Israelite lyrics, poems and prayers found in the Wisdom Books of the Old Testament. They represent the work of several centuries and some may be the work of King David to whom many are ascribed.

The Book of Psalms (or Psalter) is the ‘masterwork of prayer in the Old Testament’. The Psalms contain many forms of prayer, such as lamentation and thanksgiving, but all in praise of God. The Psalms are part of the liturgy and for centuries have been among the best-loved prayers of Christians.

St Clare of Assisi

Founder of the Poor Clares, a religious community of women. Clare was born in Assisi, Italy around 1193. When she learned of the activities of Francis and his group of Friars, she refused an arranged marriage and in 1212 committed herself to follow the Gospel in the same spirit as Francis. Throughout her life Clare fought to maintain the ideal of rigorous poverty for the Poor Clares. She died in 1253 and was canonised in 1255. Her feast day is 11 August.

St Francis of Assisi

One of the greatest and best-loved saints, Francis di Bernadone was born in Assisi in central Italy in 1181. Founder of the Friars Minor, usually called 'Franciscans', Francis was noted for his compassion, his devotion to prayer and to 'Lady Poverty' and for his love for all creation. He died in 1226 and was canonised in 1228. He is the patron Saint of Italy and of the environment. His feast day is 4 October.

Stewardship

The responsibility given by God to humankind to care for the rest of creation. The origins of stewardship are found in God's command that humankind exercise dominion over every living thing (Genesis 1:28) and in the directive that the first man name all the animals (Genesis 2:19). This responsibility does not legitimise human exploitation of the earth for human ends. Humans must be mindful that they are acting on God's behalf and in the interests of the whole of creation.

Yahwist Tradition

The second creation story (Genesis 2), which was written during the time of King David and his successor Solomon (ca 1010–930 BC), is from the Yahwist tradition – the earliest of the four sources which make up the Pentateuch, the first five books of the Bible. In this tradition, God who is called Yahweh, walks and talks with his creation.

GLOSSARY OF MAORI TERMS

This glossary gives explanation of Maori terms which are italicised in the text.

Pronunciation – correct pronunciation of Maori comes only with practice in listening to and speaking the language. The English phonetic equivalents provided under each Maori word are intended to give help, for teachers who need it, in providing reasonably accurate examples for students. If in doubt please seek assistance from someone practised in correct pronunciation of Te Reo Maori.

´ indicates stressed syllable

Aoraki (úh-aw-rúh-kee)

Cloud in the sky. The highest mountain in New Zealand, it is known as Aorangi to North Island tribes and as Mount Cook to Pakeha. A Ngai Tahu myth explains that this mountain was once a man, one of the sons of Raki, the sky father. Aoraki, and his brothers were changed into the mountains known today as the Southern Alps, when their canoe tipped over on their way to greet Papatūānuku, their father's new wife.

Aroha (úh-raw-huh)

In general, means love and/or compassion. Note that the word is used in two senses:

1. A joyful relationship involving the expression of goodwill and the doing of good, empathy.
2. Sympathy, compassion towards those who are unhappy or suffering.

Atua (úh-too-uh)

The Maori word Atua has been used to describe God in the Christian sense since missionary times. Before the coming of Christianity, Maori used the word atua to describe many kinds of spiritual beings (in the way we now use the word "spirit") and also unusual events. Only the priestly and aristocratic classes of Maori society (ariki, rangatira and tohunga) had access to knowledge of the Supreme Being, Io, also known as Io-matua, Io-matua-i-te-kore, Io-te-wananga, etc. It seems that many, but not all, tribes had this since missionary times. Maori use several words to refer to God in the Christian sense:

Te Atua – God, the Supreme Being

Ihowa – Jehovah

Te Ariki – Lord, more correctly used of Jesus

Te Matua – the father (literally, parent)

Io – a term used for God in some, but not all Maori circles.
(Te Atua is acceptable in all circles).

Haumia Tiketike (húh-oo-mee-uh tih-keh-tih-keh)
The guardian spirit of all uncultivated food.

Hehu (héh-hoo)
Jesus.

He Tangata (heh túng-uh-tuh)
Human beings.

He Tino Tangata (heh tín-aw túng-uh-tuh)
Fully human.

Hine Ahu One (híh-neh úh-hoo áw-neh)
The woman formed from earth. Tāne shaped the earth into a female form and breathed life into it.

Hohou Rongo (háw-haw-oo ráw-ngaw)
The restoring of tapu and mana, by a process of reconciliation which involves acknowledging violations, accepting responsibility and giving redress.

When written with initial capital letters, Hohou Rongo, refers to the Sacrament of Penance or Reconciliation.

Hui (hóo-ee)
A meeting or gathering.

Iwi (short i as in tin – like Kiri)
A tribe, a collective of hapu, all with a common ancestor. Can also mean a race of people, as in te iwi Maori (the Maori people), te iwi Pakeha (Pakeha people), etc. Negotiations with government are usually carried out at iwi level.

Karaiti (kuh-rúh-ee-tee)
Christ.

Karakia (kúh-ruh-kee-uh)
Prayer, ritual.

Kaumātua (kúh-oo-máh-too-uh)
Tribal elders.

Kete (kéh-teh)
Basket.

Kūmara (kóo-muh-ruh)
Sweet potato.

Mana (múh-nuh)

Spiritual power and authority. Its sources are both divine and human, namely, God, one's ancestors and one's achievements in life. Mana comes to people in three ways: **Mana tangata**, from people, **mana whenua**, from the land, and **mana atua**, from the spiritual powers.

Please note: when mana refers to Mana of God it is written as Mana.

Matua (múh-too-uh)

This means father or parent. It is the word used for father in the Lord's Prayer in Maori. Matua wahine means mother in the Hail Mary. Matua tane means father.

Note that mātua, with a long vowel, is the plural of this word.

Nga Rongo Pai (nguh ráw-ngaw púh-ee)

The Gospels.

Ngai Tahu (ngúh-ih túh-hoo)

Also known as Kai Tahu. The iwi who inhabit the South Island of Aotearoa.

Noa (náv-uh)

Free from tapu restrictions, which have been lifted by ceremony or ritual. This form of noa is positive, it is the freedom to go on with life after being released from restricting factors, eg after a powhiri; on leaving a cemetery; after a reconciliation; etc. Noa can also be negative: a state of weakness and powerlessness which affects both people who have suffered violation or abuse and also those who have caused violation or abuse.

Papatūānuku (puh-puh-too-ah-noo-koo)

The earth mother, often called Papa.

Raki (rúh-kee)

The Ngai Tahu name for Rangi.

Rakiroa (rúh-kee-raw-uh)

Long Raki. A brother of Aoraki.

Rakirua (rúh-kee-roo-uh)

Raki the second. A brother of Aoraki.

Rangimārie (rúng-ee-máh-ree-eh)

Peace.

Ranginui (rúng-ee-noo-ee)

The Sky Father, often called Rangi.

Rarakiroa (rúh-ruh-kee-raw-uh)

Long Unbroken Line. A brother of Aoraki.

Rongomatāne (ráw-ngaw-muh-tah-neh)

The guardian spirit of all cultivated food, also known as Rongo.

Rūnanga (róo-nuh-nguh)

Council, assembly.

Tamaiti (túh-muh-i-tee)

The word for son.

Tāne Mahuta (táh-neh múh-hoo-tuh)

The spirit and guardian of forests. The ancestor of human beings.

Tangaroa (túh-nguh-raw-uh)

The spirit of the sea and guardian of all things that live in water.

Tangata (túng-uh-tuh)

Person, people, human.

Tangata Whenua (túng-uh-tuh féh-noo-uh)

Indigenous people of the land, or their descendants. Local people, home people, people of a marae are usually spoken of as hunga kāinga, iwi kāinga or tangata kāinga, not tangata whenua.

Tapu (túh-poo)

This word is used in three senses:

- 1) restrictions or prohibitions which safeguard the dignity and survival of people and things
- 2) the value, dignity, or worth of someone or something, eg the holiness of God, human dignity, the value of the environment
- 3) the intrinsic being or essence of someone or something, eg tapu i Te Atua is the intrinsic being of God, the divine nature.

Please note: when tapu refers to the Tapu of God it is written as Tapu.

Tāwhirimātea (táh-fíh-ree-máh-teh-uh)

The spirit of winds.

Te Ao Mārama (teh úh-aw máh-ruh-muh)

The world of light – this world, which God created out of darkness.

Te Ao Wairua (teh úh-aw wúh-i-roo-uh)

The spiritual world.

Te Aranga (teh úh-rung-uh)

The Resurrection.

Te Kore (teh káw-reh)
The Nothingness.

Te Paipera Tapu (teh púh-ih-peh-ruh túh-poo)
The Holy Bible.

Te Rangatiratanga (teh rúng-uh-tée-ruh-tung-uh)
The Kingdom or Reign of God.

Te Tamaiti a Te Atua (teh túh-muh-i-tee uh teh úh-too-uh)
The second person of the blessed Trinity. The Son of God.

Te Wā (teh wáh)
A period of time in which a series of events, affecting people and their lives, takes place, which enables people to reach goals, or moments of achievement.

Te Wairua Tapu (teh wúh-i-roo-uh túh-poo)
The Holy Spirit.

Te Waka A Aoraki (teh wúh-kuh uh úh-aw-rúh-kee)
The canoe of Aoraki. The South Island of New Zealand.

Te Wehenga O Rangi Raua Ko Papa (teh wéh-heh-nguh aw rúng-ee rúh-oo-uh kaw púh-puh)
The separation of Rangi and Papa.

Tika (tíh-kuh)
Justice, what is right or should be done. Demands that tapu be acknowledged and respected.

Tūmatauenga (tóo-muh-tuh-oo-eh-nguh)
The spirit of war. Sometimes called Tū. While it is usually Tane who makes the first person from the soil, this role is occasionally assigned to Tū. This is apparently because he took the form of a human being.

Tūpuna (tóo-poo-nuh)
Ancestors. Some areas use the term tīpuna.

Waiata (wúh-ee-uh-tuh)
Song or hymn.

Waka (wúh-kuh)
Canoe.

Whānau (fáh-nuh-oo)
Extended Family.

Whenua (féh-noo-uh)
Land.

ACKNOWLEDGEMENTS

FIRST EDITION (1991)

This booklet was part of a series prepared by the members of a Writing Party:

David Hawke fsc (Auckland)
Rita Haase (Auckland)
Anne Ward rsj (Hamilton)
Barbara Henley rdm (Palmerston North)
Gary Finlay (Wellington)
Mervyn Duffy sm (Wellington)
Marcellin Wilson rsm (Wellington)
Charles Shaw (Christchurch)
Edwige Fava (Dunedin)

SYLLABUS CO-ORDINATOR: Gary Finlay (NCRS, Wellington)

EDITORS: Gary Finlay (NCRS, Wellington)
Elizabeth M Russell sjc (NCRS, Auckland)

THEOLOGICAL CONSULTORS: † John Mackey DD
Paul Williamson sm, S.T.D., M.A. (Hons)

TYPIST: Kath Rowland (NCRS, Auckland)

SECOND EDITION (2001)

CO-ORDINATOR/EDITOR: Charles Shaw

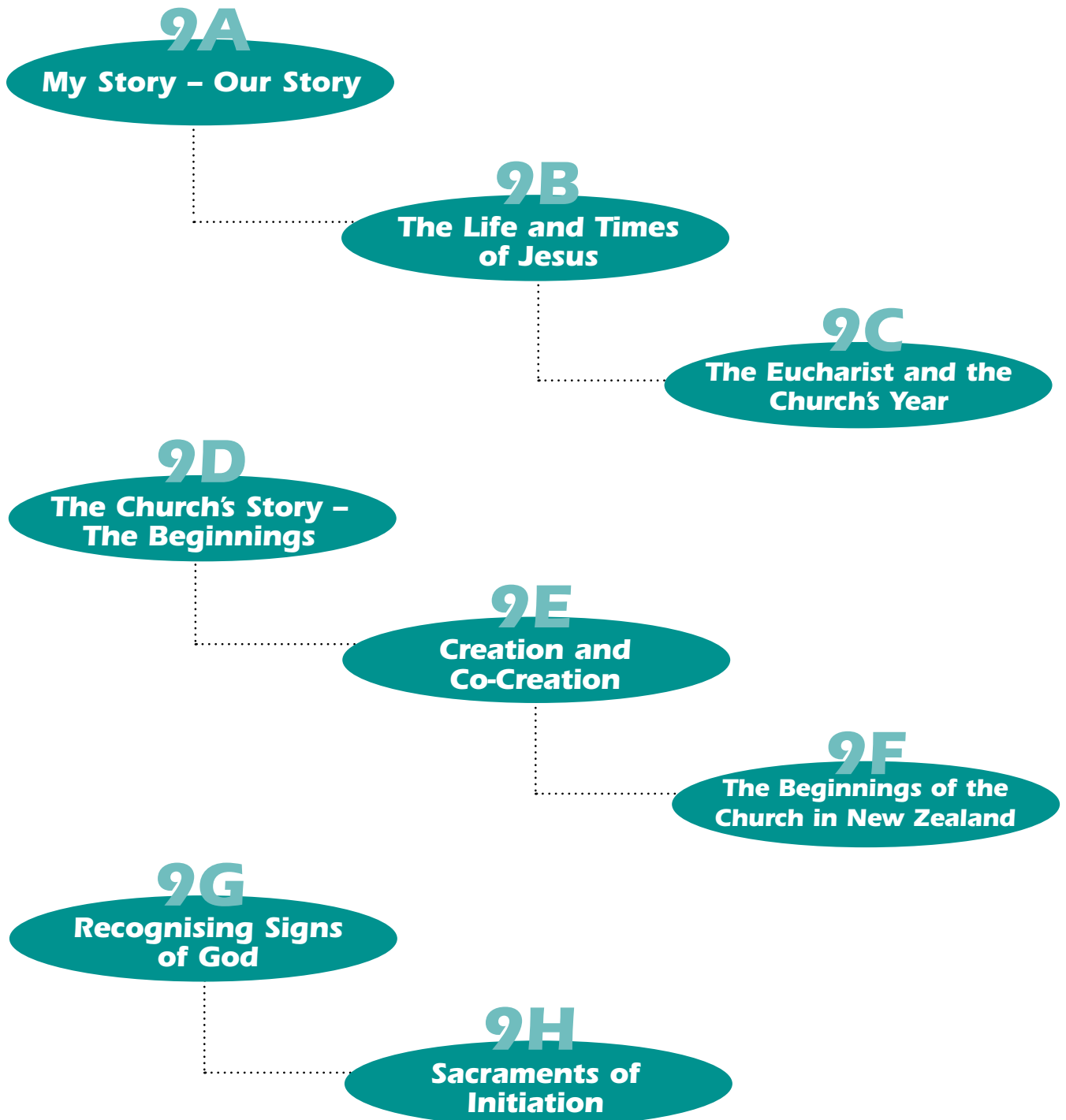
THEOLOGICAL CONSULTOR: Mons. Vincent Hunt

LITURGICAL CONSULTOR: Rev Anthony Harrison

CONTACT FOR MAORI
CONSULTATION: Rev Bernard Dennehy

NCRS: Gary Finlay, Director
Joan Parker rdm, Editing
Marilyn Roberts, Secretary

Titles of the Topics in Year 9



STRANDS

Human Experience 9A

Scripture and Tradition 9B

Church History 9D, 9F

Theology 9E

Sacrament and Worship 9C, 9G, 9H

Social Justice 9E

**RELIGIOUS
EDUCATION
PROGRAMME**

**FOR CATHOLIC SECONDARY
SCHOOLS IN AOTEAROA
NEW ZEALAND**



Creation and Co-Creation

9E

TEACHER GUIDE