

Changes since last time!

1. Age Related Standards:

The Age-Related Standards for Knowledge and Understanding only have been placed alongside the current Level outcomes. This resource has not been adapted to meet the new standards however you will see that much of the content - as it exists now - would meet the new standards.

2. There is a new **In a Nutshell** page – to see at a glance what the resource contains.

3. The Staff Meeting suggestions are worded more simply

4. The major content (teaching of Genesis 1:1-2:4a and Gen 2:4b-25) has been provided side by side, in the two columns of the resource. I have aligned the teaching strategies as much as I can, to show that process can be similar with different content material.

- I have made two videos to support your teaching of this content: one gives background to the two accounts, the other tells the account in Genesis 2.
- I have also included some lessons on comparing the Babylonian creation account with the P account – which was written during the Babylonian exile. This might work best as extension work for the most able year 6 pupils.

5. In your study of the Psalms, you have 4 choices to examine. Share them among you as you feel is most appropriate to the age of your pupils, or use them as a method of differentiation.

In the Beginning

In a nutshell!

The content areas:

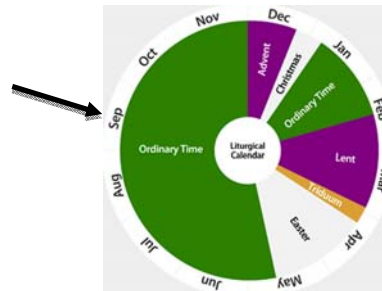
1. Genesis creation accounts (AT 1)
2. How Jesus and Christians celebrate creation in prayer (AT 2)
 - a. The Psalms in praise of creation
 - b. The Psalms in liturgy: Jewish and Christian liturgy of the word.

Outcomes:

- a. Become familiar with or retell a story of Creation; Genesis 1:1-2:4a or 2:4b – 25 (AT 1 (i) Level 2)
- b. Explain belief in the nature of God drawn from these passages. (AT 1 (i) Level 3)
- c. Find connections between a creation passage and a quote from Laudato Si. (AT 1 (i) Level 4)
- d. Explain how and why people prayer the Psalms (AT 1 (ii) Level 2 and 3)
- e. Explain the Psalms as a form of prayer ritual used by both Jews and Christians today. (AT 1 (ii) Level 4 and 5)

Where are we on the cycle?

This is the first resource for the new academic year.



Links!

It presumes that pupils will be engaged in activities that affirm them as people, which settle them into their new class, and which give them a sense of belonging in the school. This content is intended to compliment this work by learning about the stories of beginning found in the book of Genesis. Make links to your own school 'story of creation'.

Links! www.thebibledoctor.com has been updated with terminology used in this resource.

In God's Name

A Resource for Religious Education in Catholic Schools
produced by: Dr. Margaret Carswell

Year C (C 6): In the Beginning Summer Term 1 – 2019/20 school year

This framework of learning is intended as the first resource for the Summer Term in the academic year 2019/2020. As a resource is designed to complement the work you will undertake to settle your pupils and build a sense of belonging and class culture. It explores the notion of the beginning of world as found in the two accounts of creation found in Genesis 1 and 12. Teachers are reminded to read the KIT about these two passages to avoid inadvertently presenting them as scientific accounts of creation.

Schools are reminded that this framework is an exemplar resource that models the linear teaching of content according to the Attainment Levels. As always, you are expected to engage with the suggestions this resource contains, make choices and adapt and apply the activities to suit your own school situation.

In determining the content to teach you must first decide on the Strand and Attainment level you wish to achieve and choose teaching and learning activities that will teach the content required for achievement of the level. When time is limited, your guiding principle is, as it is with all good education, less content, taught more richly and deeply. Quantity should never supersede quality.

This framework is formatted to allow you to annotate your teaching, including changes made for differentiation, as you work through the material. Should you wish to have copies of the planning grids, made from this resource by Christ the King, please contact Romy Hoster or Dee Abbott at Christ the King Tollington Park. Please remember that Romy and Dee's gift to you is not part of your subscription.

Should you wish to enquire about using this resource in your school please email Margaret Carswell at carswellm@yahoo.com

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Key Teachings from the Catholic Tradition. Taken from the RECD ~ (Numbers in brackets refer to the reference numbers in the Catechism of the Catholic Church)

Revelation

1.3.1 The Creation of the World and our First Parents (54,279-282)

A. Revelation as found in the book of Genesis.

Understanding literary forms in Scripture (289)

Genesis 1–11 conveys religious truth rather than science (283-289)

The book reveals truth about which science and history can only speculate

Scripture's use of figurative and symbolic language in Genesis 1–11 (362, 375, 390, 396)

D. Human beings as the summit of creation □

a. Created in the image and likeness of God (356-16)

i. God made them male and female (369-373, 1605, 1702, 2331)

ii. Dignity of both men and women: similarities and differences (2333-2336)

1.2.4 Understanding scripture (105-119)

B. Criteria for interpreting the Sacred Scripture (109- 114, 137) □

a. Read and interpret Sacred Scripture within the tradition and teaching of the Church

b. Give attention both to what the human authors intended to say and to what God reveals to us by their words

c. Take into account the conditions of the time □ when it was written and the culture in which □ it was written

d. Read and interpret Sacred Scripture in the light of the same Holy Spirit by whom it was written (DV, 12-13)

e. Read and interpret each part of Sacred Scripture with an awareness and understanding of the unity of the content and teaching of the entire Bible

f. Be attentive to the analogy of faith, that is, the unity that exists in all Church teaching

D. The Bible in relation to science and history (37, 159, 1960)

a. The Church teaches us how to relate truths of faith to science

b. There can be no conflict between religious truth and scientific and historical truth (159)

c. The difference between the Catholic understanding of Scripture and that of those who interpret the Bible in an overly literalist, fundamentalist way or with an approach limited to a symbolic or naturalistic understanding

Church

3.5.2. Prayer: A universal call (2566-2567)

A. God calls every individual to a vital relationship with him experienced in prayer (2558)

C. Scripture is a source and guide for prayer (2567- 2589, 2653-2654) □

a. Scripture is a source, in that many prayers come out of the Bible or are partly based on Scriptural passages or events: Mass prayers and dialogues, psalms and canticles, Our Father, Hail Mary, Angelus (2673-2679)

3.5.3. Prayer in Judaism and other religions (NA 1-3, 1096)

A. A better knowledge of the Jewish people's faith and religious life as professed and lived even now can help us better understand certain aspects of Christian liturgy (1096)

B. God has always called all people to prayer (2569)

AGE GROUP STATEMENTS FROM THE RECD

Revelation (5-7)

- Scriptural praise of God in creation and the story of creation as God's work (5-7)
- Scriptural imagery which speaks of God (5-7)

The Church (5-7)

- The Jewish faith (5-7)

Celebration (5-7)

- The Good News of God's love and forgiveness in Old and New Testament and the prayers of the Mass (5-7)

Life in Christ (5-7)

- Signs of God's care and blessings: in creation, in Scripture and in human life (5-7)
- Scripture passages which reveal God's love (e.g. psalms of thanks, trust, calls for help) (5-7)

Revelation: (7-11)

- Key imagery that speaks of God in the Old Testament and the Gospels (7-11)
- The Bible (7-11)
- Responses to creation (e.g. in prayer, art, music etc.) (7-11)

The Church (7-11)

- Respect for the writings and holy people of the Jewish faith and other religions (7-11)

Celebration (7-11)

- A variety of prayers and prayer forms, formal and informal used for personal and community prayer (7-11)
- Respect for celebrations of the Jewish faith and other religions and appreciation that prayer has a place for their followers (7-11)
- Community prayer (7-11)

Life in Christ (7-11)

- The diversity and richness of creation (7-11)

OUTCOMES - Linked to Levels of Attainment

This framework has been written to model linear teaching of AT 1 (i) and (ii). It also includes opportunities for assessment of AT 2 (i) and (ii). *Completion of a 'levelled' activity does not automatically constitute achievement of that level; both ongoing and summative assessment should be used to judge the levels at which pupils are working.*

Pupils will:

- a. Become familiar with or retell a story of Creation; Genesis 1:1-2:4a or 2:4b – 25 (AT 1 (i) Level 2)
- b. Explain belief in the nature of God drawn from these passages. (AT 1 (i) Level 3)
- c. Find connections between a creation passage and a quote from Laudato Si. (AT 1 (i) Level 4)
- d. Explain how and why people pray the Psalms (AT 1 (ii) Level 2 and 3)
- e. Explain the Psalms as a form of prayer ritual used by both Jews and Christians today. (AT 1 (ii) Level 4 and 5)
- f. Pray the Psalms (not assessed)

Spiritual Outcomes:

It is hoped that pupils will develop:

- A sense of wonder for creation
- A willingness to learn from Scripture
- An appreciation of the truths contained in Scripture
- A sense of the value of prayer

Other Curriculum Links:

English: Literary form: Psalm, poem/song, narrative – analysis of passages

The Arts: Artistic images of creation

Humanities: Creation as sacred: what obligation do we have for one another?

PSHE/SMSC: Being “godly”, finding a sense of identity in knowing who we are and what we are intended to be

IT: Use of IT for assessment

Key Terminology: etiology, Genesis, myth, adamah, ha ‘adam, Yahweh, Yahwist, Priestly, Psalm, Liturgy, Prayer, Synagogue, Rabbi, narrative, hymn

FOR HEAD OR REC: Suggestions for a Staff Meeting on the content of this resource.

This resource is timed to be the first in the academic year. It presumes that pupils will be engaged in activities that affirm them as people, which settle them into their new class, and which give them a sense of belonging in the school. This content is intended to compliment this work by learning about the stories of beginning found in the book of Genesis.

1. Print out the KIP (and watch the video) and strengthen staff understanding of each passage.

As you read both accounts be mindful of one reality that the exact same Hebrew word is used in Gen 1:26 and Gen 2:7 for the humans that are created – *ha’ adam*. In Gen 1:26 it is translated as ‘humans’, in Gen 2:7 as man – traditionally interpreted is Adam, a male person. Simply correcting the translation in Genesis 2 – saying ‘human’ instead of ‘man’ – returns the intention of the author.

Teachers of this resource need to be very sure that they understand something about the two Genesis creation account it teaches.

This is made simpler if we understand what they are and what they are not.

What they are:

- They are accounts of people grappling with big questions about ‘where did we (and the world) come from’, God and people and the earth
- They are written independently but put next to one another into one book by an editor, who thought they both said something important
- They were written in completely different circumstances, by completely different authors, using completely different literary forms, about 300 years apart

What they are not:

- They are not scientific reports
- They are not to be understood literally as explaining how the world came to be

2. Watch these YouTube videos about Laudato Si

https://www.youtube.com/watch?v=a_lqFTYLC_4

<https://www.youtube.com/watch?v=o3Lz7dmn1eM>

Tip: Genesis 1 is easier because of the repetitive pattern in the writing but its long; Genesis 2 is shorter but the language used (*adamah* and *ha’ adam*) is harder. Both are very easy literary forms though: a song and a narrative. As you decided what content to teach be mindful of staff prior knowledge, confidence and the time you have. Just be sure to match outcomes and content!

In the Beginning Year C - (C 6) Autumn Term 1

Cognitive Outcomes:

By the end of this framework pupils will be able to:

- a. Become familiar with or retell a story of Creation; Genesis 1:1-2:4a or 2:4b – 25 (AT 1 (i) Level 2)
- b. Explain belief in the nature of God drawn from these passages. (AT 1 (i) Level 3)
- c. Find connections between a creation passage and a message from Laudato Si. (AT 1 (i) Level 4)
- d. Explain how and why people prayer the Psalms (AT 1 (ii) Level 2 and 3)
- e. Explain the Psalms as a form of prayer ritual used by both Jews and Christians today. (AT 1 (ii) Level 4 and 5)
- f. Pray the Psalms

Spiritual Outcomes:

It is hoped that pupils will develop:

- A sense of wonder for creation
- A willingness to learn from Scripture
- An appreciation of the truths contained in Scripture
- A sense of the value of prayer

Age related standards: Knowledge and Understanding ONLY

5-7 years

Recognise religious stories

Retell, in any form, a narrative that corresponds to the scripture source used

Recognise religious beliefs

Recognise that people act in a particular way because of their beliefs

Describe some of the actions and choices of believers that arise because of their belief

7-9 years

Retell a narrative that is accurate in its sequence and details and that corresponds to the scripture source used

Describe, with increasing detail and accuracy:

- A range of religious beliefs
- Those actions of believers which arise as a consequence of their beliefs

Make links between:

Beliefs and life, giving reasons for actions and choices

9-11 years

Show knowledge and understanding of a range of scripture passages that corresponds to the scripture source used.

Show knowledge and understanding of:


- A range of religious beliefs
- Those actions of believers which arise as a consequence of their beliefs

Show understanding of, by making links between:

Beliefs and life

Focus Question 1: How does Genesis 2 record the beginning of the world? AT 1 (i)

Learning Objectives	Teaching & Learning Strategies	Pupil Activities including differentiation and on-going assessment
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	<p>Key Information for Teachers</p> <p>The books in our Bible were collected together in the 4th Century by the Church Fathers. The names of the books (which were given to them when they were all collected into one ‘library’) sometimes give a clue about what the stories are about. Sometimes the book is named after a person, (although often that person did not write the book, eg Judith); others are named after what happens in the book (eg Acts of the Apostles – which tells us the ‘actions’ of the Apostles, and Exodus – a story about an exit or ‘departure’); other books are named after the first few words of the book (Genesis – for the words, In the Beginning...’).</p> <p>Genesis is divided into two sections. In the first section (Gen 1:1 to the end of Chapter 11) there are 2 accounts of creation of the world as well as 2 stories of the re-creation of the world: Noah’s Ark and the tower of Babel. Genesis 1-11 is a collection of primeval ‘narratives of origin’ and should not be treated as a modern scientific description of how the world and human existence began. While they provide an <i>etiological</i> explanation (etiologies explain the origins or beginnings of things) for the way things are, they are not science.</p> <p>The second section begins at Chapter 12 and goes to the end of the book (the end of Chapter 50.) The second section contains the stories of the beginnings of the people of Israel: Abraham and Sarah and their son Isaac; Isaac as an adult, his wife Rebekah and their twins Esau and Jacob. The story of Jacob (who changes his name to Israel and gives his name to the tribes of Israel and the Israelites) and his two wives Rachel and Leah and their 12 sons is also found in the second section of Genesis.</p>
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. This unit is intended to compliment work undertaken at the beginning of the academic year by learning about the stories of beginning found in the book of Genesis.

Prepare to Hear the Word:

- All pupils: Show pupils a Bible and have them flick through the pages and find and names of some of the Books it contains. Remind pupils that the Bible is an anthology (a collection of books) by different writers, written over a long period of time. Explain information in the first paragraph of the Key Information for Teachers (above) as appropriate.
- All pupils: Find the division of books into the Old (First) and New (Second) Testaments. Note how much bigger the Old Testament is. Remind pupils that the Old Testament contains stories of the Israelites (the Jews), their history and their important figures, and that these books are some of the sacred scripture of the Jews today. Jesus would have read and learned from these stories.
 - Older pupils: Most of these stories were written down when the Israelites were in exile in Babylon (sent as slaves to Babylon) when the Babylonians conquered the land. Before then, they were oral stories – told from one generation to another.
- All pupils: Find the New (Second) Testament and the Gospels (named after the word meaning ‘good news’) and a range of letters to some of the early Christian communities (named after the people that inhabited the place [Rome/Romans; Ephesian/Ephesus, Galatians/Galatia etc.] Use a map of first century ([Resource 2](#)) to find some of the cities.
 - Older pupils: Use a map of the first century to find all of the places named in the letters: Rome, Ephesus, Galatia, Philippi, Thessalonica etc
 - Older pupils: Explain that some of the letters were written before any of the Gospels ([Resource 2](#)). This

AT 2 Question:

The notion of creation is one that brings with it many ‘big;’ questions. Choose one question that suits the needs of your children, school and local community and allow children to think, talk and ponder it during your study. Watch for evidence of their contemplation and integration of what they learn.

1. How can the needs of the earth and of people be balanced so that neither one is threatened?
2. Pope Francis tells us that the people who are most affected by damage to the earth are the poor. He calls for us to care for the earth as an act of support for them. What does this say about how all people are connected? Ho
3. The Genesis 1 account of creation say that the earth and its creatures are good. What is good about the earth? What is good about people?
4. How are social justice and environmental issues connected?
5. Both creation account emphasise that humans are precious: like God (Gen 1), brought to life with God’s breath (Gen 2). When do we live this belief?

reminds us that Christian communities were around before the Gospels were written!

- All pupils: Find the Book of Genesis and the words that give the book its title (Vs 1, first three words). Have pupils predict what sort of stories the book might contain. What sort of 'beginning' stories might be in Genesis?
- All pupils: Have pupils find the first account of creation (Gen 1:1-2:4a) and the second account of creation (Gen 2:4b-25). Acknowledge that there are two accounts of the beginning of the world in Genesis! Explain:
 1. As a book, Genesis contains the writing of four different authors. It was put together by an editor who collected the stories they thought were worth recording and put them into one book. The authors of Genesis are usually identified by what they call God: have pupils find the word 'God' in Genesis 1:1-2:4a and LORD God in Genesis 2:4b-25. Two different authors wrote these two stories.
 2. The writer who calls God 'God' is called 'P'. We think he was a Priest from the Temple. The writer who calls God LORD God is called the Yahwist. That's because 'LORD God' in Hebrew is *Yahweh*. (There will more about the authors later)
 3. The Bible isn't a science book: Genesis might contain stories about how the world began but the authors were not scientists and they didn't try to write science. When we read the accounts of creation in Genesis we need to remember that the authors are not trying to tell us what happened as a scientist might, instead they want to tell us what they thought about creation and in particular to share their beliefs about people and the creator, God. They wrote to help their communities understand the world and their beliefs about God's involvement in it. Use KIP (below) to talk to pupils about the difference between science and faith. They are not mutually exclusive!

Key Information for Teachers

Is Genesis science? Definitely not!

In 1893, Pope Leo XIII called those who use scripture to argue with science as foolish: No discrepancy between theologians and scientists was possible 'as long as each confines himself[sic] within his own lines'(PD 18).

In 1986, before becoming Pope Benedict XVI, then Cardinal Ratzinger said 'We cannot say: creation or evolution, inasmuch as these two things respond to two different realities. The story of the dust of the earth and the breath of God, [found in the Bible], does not in fact explain how human persons come to be but rather what they are. It explains their inmost origin and casts light on the project that they are. And, vice versa, the theory of evolution seeks to understand and describe biological developments. But in so doing it cannot explain where the 'project' of human persons comes from, nor their inner origin, nor their particular nature. To that extent we are faced here with two complementary -- rather than mutually exclusive -- realities."

(Cardinal Ratzinger, *In the Beginning: A Catholic Understanding of the Story of Creation and the Fall* [Eerdmans, 1986, 1995], see especially pages 41-58)



In July 2018 Pope Francis said; "When we read about Creation in Genesis, we run the risk of imagining God was a magician, with a magic wand able to do everything. But that is not so," Francis said.

"The Big Bang, which today we hold to be the origin of the world, does not contradict the intervention of the divine creator but, rather, requires it. Evolution in nature is not inconsistent with the notion of creation, because evolution requires the creation of beings that evolve." Speech to Pontifical Academy of Sciences.

It is important to make clear that these stories are not intended to describe how the earth began from a scientific point of view – rather to show that God is present in and involved in creation. Creation is both the presence of God and the place of God's activity.

The important question when reading a creation account is what is the author trying to say about God, about the earth and about people?

- All pupils: Read some picture story books which tells stories of creation:
 - *Old Turtle* by Douglas Wood
 - *The Dog who walked with God* by Michael J Rosen
 - *Baby Earth* by Michele Petit-Jean
 - *In Our Image* by Nancy Sohn Swartz.

OR

Visit websites that tell creation stories. As you listen to/read them reinforce that the stories are not science: they are stories that communities tell to answer the big questions of life (eg How did the earth come into being? Is there a God? What are people like? How are we all connected? Is the earth good? Is there evil in the world?) and to pass on their beliefs and values.

www.teacher.scholastic.com/writewit/mff/myths.htm

http://www.bigmym/2_eng_myths.html

- **For each creation account you read/watch pose the questions:**
 1. What does the author imagine the creator is?
 2. What is the creator like?
 3. How does Creation happen?
 4. What does the author think about creation – is it good, precious?
 5. What do you think the author thinks about people – are they important, precious?
 6. How do the creator and people get along?

Key Information for Teachers

The 2 creation stories written by the Israelites (Hebrews) and found in Genesis 1 and 2 are very different from each other but they both contain the same truths: that God is present in creation, that creation is good and that God loves it, and that people are somehow the 'high point' of creation. But they tell these truths in very different ways.

The story in **Genesis 2** is actually the older of the two, being written by the Yahwist before the one in Genesis 1, in about 900 BCE while Samuel was King of Israel. It was a time of strength and happiness for the Israelites. They had their own land, prosperity and wealth so this creation story tells of a lush land, made for a loved people by a loving creator. The Yahwist is called the Yahwist because they call God Yhwh. You can find the Yahwists writing in the Bible as YHWH is generally translated as LORD God.

This passage is a story: a narrative (with a beginning, middle [with a problem] and a conclusion) in which God walks on the earth and creates with God's own hands. God is presented as a being who talks with the people, makes things for them and spends time in the garden with them. God is very personal; close to humanity and to the earth.

It is important to make clear that this story is not intended to describe how the earth began from a scientific point of view – rather to show that God is in creation and involved in creation. Creation is both the presence of God and the place of God's activity. Moreover, in this story all people come from the one 'human' into which God breathed life.

The later account (found in **Genesis 1**) was written, by the Priestly writer, in about 500 BCE – about 400 years later, when the people were in exile in Babylon. Life was hard as slaves of the Babylonians: the Israelites felt a terrible isolation.

It is not surprising then that each writer (P and the Yahwist) imagine God differently in completely different circumstances: God is close and friendly in Genesis 2, and strong, powerful and with great authority in Genesis 1. God speaks and things happen. In the second creation story God walks on the earth and creates with God's hands. God is shown to be very personal, close to humanity and to the earth.

Chapter 1 paragraph 4 of the *CCC* outlines some fundamental theological insights about God as the sole Creator and only ruler of creation; about God creating by the peaceful and life-giving power of word and breath; about humans created as 'image and likeness', ie. God's representatives in the creation; about the goodness and relative self-determination and reproduction of created beings; about God's ongoing relationship with all living things, and the inter-relatedness of all living things.



Hear and Encounter the Word:**THE EARLIEST CREATION ACCOUNT: (The first one written)****Genesis 2:4b-25**

- Recall that you found two accounts about the beginning of the world, in Genesis. You are going to learn about the one in Chapter 2 of Genesis. Explain:
 - The account in Genesis 2 was written first but the editor put it into Genesis second! We are not sure why.
 - The author who wrote the story in Chapter 2 is called ‘the Yahwist’ because they call God ‘Yahweh’: (יְהוָה). When we translate Yahweh into English we write it as LORD God, so you can find other passages in Genesis by the Yahwist. Have pupils look up Genesis 5 and 6 and find some other stories by the Yahwist.
 - In this story the Yahwist uses the idea of building a garden to share his beliefs about God and the world.
 - Write the names of the rivers on the IWB and explain that these rivers were near where the Yahwist lived.
- It is crucial that, before you tell pupils this story, you read the information about the translation of *ha ‘adam* in the Key Information for Teachers below.**

Hear and Encounter the Word:**THE LATER CREATION ACCOUNT: (The second one written)****Genesis 1:1-2:4a**

- Recall that you found two accounts about the beginning of the world, in Genesis. You are going to learn about the one in Chapter 1 of Genesis. Explain:
 - The account in Genesis 1 was written second but the editor put it into Genesis first! We are not sure why.
 - The author who wrote the story in Chapter 1 is called ‘the Priestly writer’ because they love structure, order, rules and regulations so we think they might have been a Priest from the Temple. When the Priestly writer writes the word God in Hebrew they write Elohim: (אֱלֹהִים) - in English we translate that simply as God. Have pupils look up Genesis 5 and 6 and find some other stories by the Priestly writer.
 - The Priestly writer uses a song (liturgical hymn) as the structure for this account.
 - Write what you would expect to find in a song (hymn) on the IWB to predict the style of the work.
- It is crucial that, before you tell pupils this story, you talk about the Babylonian exile. Read the information in the Key Information for Teachers below.**

Key Information for Teachers

The text of Gen 2:4b-25 provided in the resources contains some of the actual words as they appear in Hebrew: **Yahweh** (instead of LORD God), to link to the author, **adamah** for the word ‘earth’ or ‘ground’ and **ha’ adam** for the first person created.

The use of these words in Hebrew is very deliberate. Poor translation of the term **ha’adam** into the English ‘Adam’ (a male name) has brought about the misunderstanding that Yahweh created a male person first and then later a female person. This is incorrect: the first person created is a ‘creature of the ground or earth’ – ha ‘adam; an earth creature. This creature has no gender or sex: it is simply a creature made from the earth, one that Yahweh ultimately says should not be alone. It is not until after the earth creature is put to sleep and a rib taken from it that the Hebrew words for man, **Iysh** (male person, pronounced ‘Ish’) and woman **Ishah** (female person pronounced ‘Ish-ah’) appear in the text.

The text is grappling with the origins of gender: how does sexual differentiation in humans come about? In the ancient world it would be taken for granted that woman ‘came from’ man; the text does not imply a God-given hierarchy of man over women in the historical or social realm.

It is a mistranslation of the passage to suggest that Yahweh created a man (Adam) first and then a woman from his rib



Key Information for Teachers

Genesis 1 is the younger of the two accounts. It was written during the Babylonian exile, when the Israelites from around Jerusalem were sent to Babylon after the Babylonian army invaded and took power in Palestine.

The Babylonians had their own creation account and it seems (best guess) that the Priests from the Temple, now exiled in Babylon, wanted to ensure that the Israelites did not forget their own view of God, of themselves and of the earth. And so they wrote a new version of creation – keeping all the same truths that the earlier one had but adding emphasis to aspects of God and the people.

If you read both accounts and focus on God you will find that one God is close and friendly and near, walking with the human and breathing life into its face (nostrils) The Priestly one shows God as powerful; as a creator who only has to speak to bring about creation – distant, authoritative, great, mighty and rather bossy! Did the Priestly writers think that the Israelites need a strong God, one greater than that of the Babylonians?

The Priestly writer also used a different literary form from the Yahwist– one easy to remember: they used a song of 7 verses, using the same language in each one. So, Gen 1: 1-2:4a is very repetitive, and, although it is long, it is very easy to remember.



- After reading the information above, tell Genesis 2:4b-25 using the text (and Materials) in **Resource 1**.
- Leave the materials for the pupils to retell the story. Correct pupils if they tell the story incorrectly. Pupils who have heard the story before may need to be corrected on their understanding of 'Adam' as a male person rather than a singular, non gendered human (earth creature). Use the Hebrew – ha' adam (pronounced 'ha a-darm') or the term 'human, made of the earth'.
- Watch the video of me telling Genesis 2:4b-25
- Give pupils a copy of the text (Resource 1). Analyse the passage. (on the IWB for younger pupils, older pupils could have their own copy)
- Have pupils note that for the Yahwist creation happens in one day. Have pupils break the events of the day up into a sequence. (The paragraphs of the text will help). Sequence the activities of the day on a story wheel or other form (see <https://au.pinterest.com/pin/225672631304621261/>)
- Think, Pair and Share what pupils notice about the story.
The passage is a narrative. Where is the beginning, middle and end?
What is the problem?
How is the problem resolved?
What sort of creator does the Yahwist say that God is? What are the people like?
What does the Yahwist think about how God and the people get along? What sort of relationship does the Yahwist think that God and the people should have?
- Have pupils make an 'earth human' out of brown play dough or clay. Have them breathe into its nostrils as Yahweh does. Look at verses 18-23. Read carefully what happens. These

- Watch https://www.youtube.com/watch?v=yZ1Fd_SPC18 (Genesis 1:1-2:4a)
- Listen to the video again (don't watch it) this time with a copy of the text in front of pupils (on the IWB [younger pupils] or individually [older pupils].) As the passage is told by the video, highlight what the video maker has left out of the Priestly account.
- Give pupils a copy of the text. Analyse the passage. (on the IWB for younger pupils, older pupils could have their own copy)
- Think, Pair and Share what pupils notice about the story.

This passage is a hymn or song. Note the obvious structure (7 'verses') and the repetition of words: 'And God said, Let there be...'; 'and there was/and it was so'; 'and there was evening and there was morning'; 'and God saw that it was good/very good'. Highlight the words used in every verse (day).

Note that the order of light, water and earth repeats itself: verses 1 and 4 are both about light; verses 2 and 5 are both about water; verses 3 and 6 are both about life on earth. What is created on days 1, 2 and 3 are filled on days 4, 5 and 6.

- Older pupils: Explain that in the ancient world the Israelites thought the world was flat with a dome like an umbrella over it. Outside the dome God lived in the heavens. Inside the dome was the sky. Show pupils the diagram on the website. Look for words in the text that show this view of the world. (put address into address bar)

http://www.ncseprojects.org/files/images/continuum-Fig-3-2-hebrew.preview.gif?sm_au=iVVQZ0MHvsNsFFZq

sentences could be put onto strips for sequencing as you act out the process. Have pupils roll their earth creature up into a ball again and have them form it into two people – a man (Iysh pronounced “Ish”) and woman (Ishah pronounced “Ish-ah”).

- Older pupils: What does the Yahwist mean when they say we become ‘human’ when we are brought to life by God’s breath?
- This video shows God making the person out of clay – it has merit but it still shows the human as a male person, not genderless.
<https://www.youtube.com/watch?v=qAqbVsnXM0g>

Respond to the Word

- Remind pupils that this creation stories was written to teach things: something about people, something about God and something about how humans should relate to God.
- Focus on Yahweh (God): Ask pupils what they like about the Yahwist’s image of God as a gardener. Why is it a nice image? What would make it better...is it missing anything about God?

If you were going to say this God was like someone in your school, who would God be like?

- Focus on the people: the creation of the first human and then the creation of a man and a woman from this human. According to the Yahwist, people are made to be together; we are not made to be alone.

What sorts of things happen in your school to show the ‘connectedness’ of people – that we are not created to be alone?

Have pupils find evidence for this view of the world in the passage.

- Note day 7: the day of rest. Stuck in Babylon without a Temple what would this verse have reminded the Israelites?

Respond to the Word

- Remind pupils that this creation account was written to teach things: something about people, something about God and something about how humans should relate to God.
- Focus on God: Ask pupils what they like about the Priestly image of a powerful, distant God who can make things happen just by speaking. Why is it a nice image? What would make it better...is it missing anything about God?

If you were going to say this God was like someone in your school, who would God be like?

- Focus on the people: Have pupils find verses 26 to 31 and read them carefully. Have pupils do a summary of what ‘P’ says about the creation of people in these verses. The following points could be made into strips for pupils to sequence and order.
 - God says it is time to make people in God’s ‘image and likeness’
 - The people should have dominion over the fish, cattle, wild animals and creeping things.
 - God blesses the people and tells them to be fruitful and

	<ul style="list-style-type: none"> • The Yahwist imagines God first as a gardener making a garden and then a potter making things out of clay. Use a T chart to list how God is like and different from a gardener, and like and different from a potter. Ask pupils if they think God is more like a gardener or a potter. Graph your results. • Be like Yahweh! Be creative! • Learn Love song to the earth <p>https://www.youtube.com/watch?v=ZSnOXbaXzfM</p> <p>END OF TEACHING PROCESS FOR GENESIS 2:4b-25</p>	<p>multiply</p> <ul style="list-style-type: none"> ○ God gives the people everything God has made ○ God looks at everything and says it is very good <ul style="list-style-type: none"> • Focus on the words ‘Let us make humankind in our image, according to our likeness...’ ‘P’ says we are created to be like God – to be Godly. What sorts of things happen in your school to show the ‘Godliness’ of people – that we are not created to be like God? • Be God-like! Be creative! • Learn Love song to the earth <p>https://www.youtube.com/watch?v=ZSnOXbaXzfM</p> <p>END OF TEACHING PROCESS FOR GENESIS 1:1-2:4a</p>
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	<p style="text-align: center;">COMPARATIVE WORK: for <u>Older pupils or more able pupils</u></p> <p style="text-align: center;">A. Comparing the two Hebrew accounts of Creation.</p> <ul style="list-style-type: none"> • Pair students with someone who has studied the other story. Take some time to allow each member of the pair tell their partner what happens in their story. They should tell their story using the work they have completed or classroom resources. This task allows for assessment of AT 1 (i) – ability to retell the story. • In pairs invite pupils to explore the similarities and differences in the two Biblical creation stories they learned about. Have pupils complete the chart in Resource 6. • Bring pairs together into fours to draw conclusions: <ul style="list-style-type: none"> ○ Somebody brought these two stories together into one book. Why might they have done this?
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- What would have happened to our understanding of God if one story had been left out?
- What would have happened to our understanding of people if one story had been left out?
- Which story do you prefer? Why?
- Do you think these stories tell us everything there is to know about God? Can you think of other Bible stories which tell us something else about God??

B. Further Comparison: Comparing the ‘P’ account of Creation with the Babylonian one.

- Watch the Big Myth version of the Babylonian creation story (called the Enuma Elish).
http://www.bigmyth.com/myths/english/2_babylonian_full.htm
 - What are the key differences between the Enuma Elish and the ‘P’ account of creation?
 - About God?
 - Which God/gods is stronger, more powerful? Which God/gods is more generous? More just?
 - About people?
 - What view of people does each account hold? What are they responsible for? What is their relationship with God/the gods?
 - About the world?
 - Is the world a good place in both accounts? Is it a useful place? Is it a place you would want to live?
- Do you think the Priestly writer did a good job in reminding the Israelites of their own beliefs in God? Why/Why not? If you had been an Israelite living in Babylon would you have been convinced and stayed true to your faith?

Rich Assessment Opportunity:**Assessment Reminder!**

Pupils at AT 1 (i) Level 1 will be familiar with an account of creation. They will have some details missing or out of order.

At Level 2, pupils will be able to retell an account of creation correctly. They will have the characters, setting and events correct according to Genesis. They will have used their own words and may have simplified the account. Younger pupils might use items or prompts to assist them.

At Level 3 pupils will be able to explain what they think the author was trying to say about Gods, about people and about the world.

Outcomes:

a. Become familiar with or retell an account of Creation (AT 1 (i) Levels 1-2)

Have pupils retell an account of creation to their peers (or pupils from another class) using any of the materials you have used to learn about the account. Pupils could make materials to assist their retelling.

b. Identify the beliefs about God that come from this text. (AT 1 (i) emerging Level 3)

These two scripture passages do not try to tell us about *how* the world began, or how human life began. They are not science. The key question for people of faith is not what happened, but ‘What do you think the author (‘P’ and the Yahwist) wanted to say?’

Use the 3 keys to interpret the account.

Pupils may comment on the nature of God, the nature of humanity, or on the kind of world they think God wants for us.

OR

ii. They might be able to complete open-ended statements: ‘The Priestly/Yahwist writer reminds us that God is/people are/the world is

I can see this in the way the author...(P or Y).....?’

Outcome:

c. Find connections between a creation passage and a message from 'Laudato Si', the 2015 encyclical (letter) from Pope Francis. (AT 1 (i) Level 4)

Have pupils watch the following Cafod Youtube video

<https://www.youtube.com/watch?v=o3Lz7dmn1eM>

Explain their task: it is to find similarities and differences between 'Laudato Si' and the accounts of creation we have in the Bible.


Have pupils watch the video again to look for (and choose) a comment, or instruction, or statement that they think that can link to a phrase or sentence from the Genesis passage/s they have studied. Have them pause on the screen and screen shot the page. They might wish to do this, two or three times, to build their comparison.

Eg

Invite pupils to then write a reply letter to Pope Francis to explain how they think his letter Laudato Si echoes the creation account of 'P' and/or 'Y'. What messages are the same How are they different? (Pupils might use their comparative chart to assist their thought.) **Resource 7** has some quotes from Laudato Si which might assist pupils present their argument.

**Assessment Reminder!**

At Level 4 pupils are working with two sources of revelation: Scripture and 'Laudato Si'. They should be able to find similarities and differences between the two sources, using their interpretation of the Biblical accounts.

	<p>Focus Question 2: How do Jews and Christians celebrate creation in prayer? AT 1 (ii)</p>	
<p>Learning Objectives</p>	<p>Teaching & Learning Strategies</p>	<p>Pupil Activities including differentiation and on-going assessment</p>
	<div style="border: 1px solid black; padding: 10px;"> <div style="display: flex; align-items: center;">  <div style="background-color: #333; color: white; padding: 5px; font-weight: bold;">Key Information for Teachers</div> </div> <p>The most basic expression of faith is prayer, described by John Damascene as turning your heart and mind to God. Prayer establishes and fosters personal contact between a believer and their God. When believers gather together prayer takes on a communal or community aspect and, often a formality indicated by the use of structure, ritual and symbols.</p> </div>	
	<ul style="list-style-type: none"> • <u>All pupils:</u> Explain that, like Christians, the Israelites celebrated their beliefs in their prayer life. Explain that prayer is very hard to define. It is a bit like being friends; you know when you are being a friend, you know what the actions of being a friend are, but defining friendship is not easy. Prayer is like that. <ul style="list-style-type: none"> ○ <u>Older pupils</u> Have pupils to walk around the room and to collect something physical (a pencil, eraser, book, lunchbox, paint brush, picture etc) – anything from the room that helps them finish the sentence ‘Prayer is about.....’. When all pupils have their item, have them share why they chose it. What does it tell us about prayer? Collect responses and have pupils write some the response to prayer. From the collection of items and thoughts the pupils have, see if you can draw some conclusions about what prayer is, why people pray and what helps people to pray. • <u>All pupils:</u> Explain that all religions encourage believers to pray: to spend time with their God. In the history of the Israelites (the Jewish people), both before and during the 	

lifetime of Jesus, the Psalms were an important part of their personal and communal prayer. They are part of the Christian life and Catholic Liturgy now.

a. The Psalms

- All pupils: Give pupils a Bible and have them find the Book of Psalms. Have pupils look through the Book to find answers to the following questions: **Younger pupils** go through the book with them and explain; **Older pupils** have them work out the answers themselves.

What is a Psalm? What do they look like/remind you of?
(*They look like (and are) a song or poem.*)

How many there are in the Book of Psalms? (*150 or 151*)

How they are arranged? (*They are arranged into 5 books within the book! (Book 1, Psalm 1-41; Book 2 Psalm 42-72; Book 3 Psalm 73-89; Book 4 Psalm 90-106; Book 5 Psalm 107-150. An editor has put psalms of the same type together – see the title at the beginning of each section).*)

Who is said to have written them? (*Mostly David; other names are by the individual Psalm.*)

Are Psalms to be read or sung? (*Both – the instructions are given for the ‘performance’ of the Psalm*)

- Younger pupils: The Psalms speak about ordinary experiences: comfort, praise, despair, hope. Google images of Psalms to see how verses of the Psalms have been made into posters. Print some that pupils like.
 - Older pupils: Have pupils work in pairs to find:
 1. Psalms that ‘complain’ to God or which express anger or sadness to God.
 2. Psalms that express love of God
 3. Psalms that express thanks to God for something

wonderful.
 Explain that Psalms can be very personal conversations, even angry ones, with God when times are both tough and great.

Key Information for Teachers

‘The Book of Psalms (also called the Psalter) is a collection of religious poetry in which an individual addresses God and expresses faith in God or longing for nearness to God. God is conceived as a personal God, whose ears are attuned to human needs. God executes justice and protects the weak, the poor and the oppressed.’ Oxford Dictionary of Jewish Religion. The word psalm comes from a word meaning ‘music with words’.

The Psalms are usually attributed to King David. However, it is more likely that they were written by others and ‘attributed’ to David to give them status. The organisation of the Psalms into categories according to their content indicates that they have been gathered together by an editor. The Psalms can be categorised into three groups: psalms that sing of God’s greatness, Psalms that complain to God, about illness, loss in war etc and Psalms that thank God for answering prayers.



The First/Old Testament does not give a clear description of the structure of Jewish liturgy used at the Temple other than simple formulas; for example for a blessing (Num 6:22-27) for the offering of the first fruits (Deut 26:1-10) and in the payment of a tithe (Deut 26:13-15). However, the prophet Amos refers to the singing of hymns to instrumental accompaniment. Part of the role of the Levites was to be the official choir at the Temple. There were also official ‘chanters’ in the Temple during the time of Solomon and the official ‘hymnbook’ for the Temple in the time of Jesus was the ‘Psalter’ – the book we now call The Psalms.

As well as being use in the Temple, Psalms were also read at the synagogue, the gathering place for worship in the local area. Now, reading of the Psalms (and all readings of Jewish scripture) are done from the *bimah* (reading desk). More than 70 Psalms are found in the Jewish prayer book.

For further information see: <http://www.jesuswalk.com/psalms/psalms-worship.htm>

In the Catholic Liturgy (the Mass) a Psalm is read between the First and Second reading. We call it a responsorial Psalm – it serves as our response to the first reading.

CHOOSE A PSALM TO EXAMINE

- **Psalm 100:** Put Psalm 100 onto the IWB. (Resource 3). Look at the title (All lands summoned to Praise God) and the words that describe what sort of Psalm it is (A Psalm of thanksgiving.) This Psalm praises the creator for the gift of creation.

Given the title and information and have pupils predict what this Psalm might be about.

Put the psalm on the IWB. Read it through carefully.

Note verse 2 speaks about people: that we are God's people, like the sheep who belong to the shepherd.

What sort of Shepherd would God be?

Note that verse 4 asks us to think of God as a King living in a palace with high gates and a courtyard.

What sort of King would God be?

Note and explain the word 'steadfast' (loyal, is always there) and 'endure' (lasts for a long time) in verse 5.

Read the Psalm again; have pupils read parts of it. Divide the class into 5 groups to read one verse each.

Make up actions to the words. Perform the Psalm at an assembly or as prayer to begin or end the day.

- **Psalm 148:** This Psalm is a Psalm of praise. (Resource 4)

Read it to the class – be dramatic!

Put the text onto the IWB. This Psalm has most likely been written for two voices: if pupils can, divide the class into two and have them read alternate verses.

Explain terminology: vs 2 'host' (Spiritual beings); vs 4 (In the ancient world, the people thought God lived

in the sky [heaven] and that there was water above heaven); vs 13 exalted (praised); vs 14 horn (as a trumpet)

Put each verse onto A3 paper: 1 verse to each page. Have pupils decorate the page and make the Psalm into a book using drawings, cut out pictures or take photos of the class putting actions to the words of the Psalm.

- **Psalm 137:** (Resource 5) If you studied Genesis 1:1-2:4a you might want to show pupils Psalm 137: by the waters of Babylon. Have them find evidence of the time (and experience) in Babylon in the Psalm. The Psalm was made into a song. Compare the actual Psalm to the song lyrics. <https://www.youtube.com/watch?v=vYK9iCRb7S4>

b. Psalms in Liturgy

- All pupils: Explain that as well as being used for personal prayer the Psalms were used in Israelite/Jewish liturgy (the public gathering of Jews) as well. Although we are not sure of the exact structure of what happened, it is clear that the Psalms were used at the Temple and in the synagogue. Use the KIT below.
- All pupils: Use the website links to find pictures of Levites singing at the temple. Notice the instruments: harp and lyre (Put address into address bar.)
http://www.ancientlyre.com/images/LEVITE_MUSICIAN_S.jpg
<http://www.nigun.info/hamikdash2.jpg>
- All pupils: Ask pupils if they know when they hear Psalms read. Recall the structure of the Liturgy of the Word: First

Reading (usually from the Old/First Testament);
 Responsorial Psalm; Second Reading (usually from the
 New/Second Testament Letters) and then the Gospel.

- All pupils: Use *Together at one Altar* to show the Liturgy of the Word and the places of the Psalms in Christian Liturgy now.
<http://www.togetheratonealtar.catholic.edu.au/receive/dsp-content.cfm?loadref=41>
- All pupils: Explain that we read a Psalm each Sunday at Mass, straight after the first reading. It is called a 'Responsorial' Psalm as it is our 'response' to the First Reading. IT usually has a small phrase (like chorus) which everyone says in between the verses.
- All pupils: Watch the Liturgy of the Word from 'Together at one Altar'.
<http://www.togetheratonealtar.catholic.edu.au/receive/dsp-content.cfm?loadref=45> Listen carefully to the Psalm; the response is 'Rest in God alone my soul'.
 - Older pupils: Find the Psalm in the Book of Psalms – it is Psalm 62: 5-8
- If you sing Psalms as part of your school prayer or liturgical life, sing some of the Psalms you know.
- Have pupils make their own posters of their favourite verses from the Psalms they know or have studied. (see google images of psalms as examples)

Rich Assessment Opportunity:**Assessment Reminder!**

At Level 1 of AT 1 (ii) pupils will be familiar with the Psalms as a form of Jewish and Christian prayer.

At Level 2 pupils will be able to describe some of the times when people might pray the Psalms. This might be in liturgy or personally, during a time of need or to praise or thank God.

At Level 3 pupils will add to their description of when people pray by **suggesting** why people come together to pray, and why the Psalms (a form of religious rituals) are useful..

Outcomes:

d. Explain how and why people pray the Psalms (AT 1 (ii) Level 2 and 3)

CHOOSE:

Have pupils write their own Psalm based on Psalm 104.

Psalm 104: Put Psalm 104 onto the IWB. (Find it in the Bible or online at <http://bible.oremus.org>). There is a contemporary version at <http://www.youtube.com/watch?v=mkFPwLXT8tg>

Look at the title (God the creator and provider).

Given the title and information, have pupils predict what this Psalm might be about.

Read the Psalm through carefully. It is long; settle pupils and take time to read it as you might the chapter in a novel.

Note the way the author shows God is the creator in Verses 1-13 by using sentences that begin: You are, you stretch, you make, you set, you cover, you cause.

Look at how the Psalm ends (from vs 33).

Have pupils write their own Psalm in Praise of creation and the Creator God using the sentence starters, You are, you stretch, you make, you set, you cover, you cause. Have them choose their own title for God for the first verse and compose their own ending.

NOTE: The writing of the psalm does not constitute assessment of any outcome: as pupils are writing and preparing their Psalm talk to them about their understandings about Psalms as a form of prayer.

Pupils should be able to respond to questions such as:

- What is a Psalm?
- Why did people write them?
- When would Jesus have prayed the Psalms?
- When do we pray the Psalms now?

- Do you think the Psalms are a good form of prayer? Why?

OR

Have pupils write a letter to Shoshanna, a member of a local synagogue in London. She is a friend of KIP's. (see the kip and Friends website.)
Have pupils write a letter to her. In their letter they should:

- Tell Shoshanna what they think prayer is.
- Explain what they have learned about the Psalms. Make sure they explain that they know that the Psalms come from the Jewish tradition.
- Tell her if, and if so why, they think Psalms are a good way to pray.

If you wish pupils to move to Level 5, have them do this task on the computer so they can come back to their letter to change it later.

**Assessment Reminder!**

At Level 4 of AT 1 (ii) pupils will show that they understand the whole of a liturgy. Their letter will need to include reference to the Psalms being part of either a Jewish or Christian liturgy.

At Level 5 of AT 1 (ii) pupils will be able to add to their Level 4 work and compare and contrast (find similarities and differences in) two forms of worship: the Christian the Liturgy of the Word and the Sabbath Synagogue service.

- e. Explain the Psalms as a form of prayer ritual used by both Jews and Christians today. (AT 1 (ii) Level 4 and 5)

Once pupils aiming for Level 5 have written their letter (Level 4 assessment opportunity) give them Shoshanna's reply to their letter.
<http://www.kipandfriends.com/about-the-psalms.html>

Pupils need to **reformat their letter into a report** so it now EXPLAINS (describes and gives reasons for why) how the Psalms are used in both Jewish Sabbath service and Christian liturgy and why the Psalms assist believers to celebrate their faith.

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RESOURCES

Resource 1: Genesis 2:4a-25 (adapted)

It was the day that Yahweh made the adamah (earth) and the heavens. No plant of the field was yet in the adamah (earth) and no herb of the field had yet sprung up—for Yahweh had not caused it to rain upon the earth, and there was no one to till the ground; until a mist rose from the earth and watered the whole face of the ground.

Then Yahweh formed ha 'adam (a creature from the earth) from the dust of the ground, and breathed into its nostrils the breath of life; and the creature became a living human being. And Yahweh planted a garden in Eden, in the east; and there he put the earth creature whom he had formed.

Out of the ground Yahweh made to grow every tree that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil.

A river went out of Eden to water the garden, and from there it was divided to become four branches. The name of the first was Pishon; it is the one that flows around the whole land of Havilah, where there was gold, a perfume called bdellium and onyx stone.

The name of the second river was Gihon; it is the one that flows around the whole land of Cush.

The name of the third river is Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

And Yahweh took the human made out of the earth and put it in the garden of Eden to till it and keep it. And Yahweh told the human, 'You may eat from every tree in the garden; but not of the tree of the knowledge of good and evil, for in the day that you eat of it you shall die.'

Then Yahweh said, 'It is not good that the human should be alone; I will make it a helper as his partner.'

So out of the ground the Yahweh formed every animal of the field and every bird of the air, and brought them to the human to see what it would call them; and whatever the earth creature called each living creature, that was its name.

The human gave names to all the cattle, and to the birds of the air, and to every animal of the field. But among them all, there was no helper to be the earth creature's partner.

So Yahweh caused a deep sleep to fall upon the human and Yahweh took one of the earth creature's ribs and closed up its place with flesh. And the rib that Yahweh had taken from the creature Yahweh made into another human. So the one human became 2: Ishah, a woman and Iysh, a man. And Yahweh brought Ishah to Iysh and Iysh said 'This at last is bone of my bones and flesh of my flesh; this one shall be called Ishah, for out of Iysh this one was taken.'

Therefore, a man leaves his father and his mother and clings to his wife, and they become one flesh. And the man and the woman were both naked and they were not ashamed.

Telling the Genesis 2 account

Possible concrete materials for your story telling.

A 60 cm diameter of brown fabric to represent the earth

TWO outlines of humans, identical and held together with a small piece of blutack so they look like one.

Three or more outlines of trees or nicely shaped 'twigs'.

Four pieces of ribbon or similar to act as four rivers.

Animals: cattle and birds.

It was the day that Yahweh made the adamah (earth) and the heavens. No plant of the field was yet in the adamah (earth) and no herb of the field had yet sprung up—for Yahweh had not caused it to rain upon the earth, and there was no one to till the ground; until a mist rose from the earth and watered the whole face of the ground. (place a circle of brown paper about 60 cms in diameter on the floor)

Then Yahweh formed ha 'adam (a creature from the earth) from the dust of the ground, (pretend to pick up dirt from the 'earth') and breathed into its nostrils the breath of life; (breathe into your hand) and the creature became a living human being. And Yahweh planted a garden in Eden, in the east; and there he put the earth creature whom he had formed. (place the outline of a human [two stuck together with a small piece of blutack] on the earth)

Out of the ground Yahweh made to grow every tree that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil. (place three or more trees onto the earth)

A river went out of Eden to water the garden, and from there it was divided to become four branches. The name of the first was Pishon; it is the one that flows around the whole land of Havilah, where there was gold, a perfume called bdellium and onyx stone.

The name of the second river was Gihon; it is the one that flows around the whole land of Cush.

The name of the third river is Tigris, which flows east of Assyria. And the fourth river is the Euphrates.
(place four blue pieces of ribbon or similar in the 'earth')

And Yahweh took the human made out of the earth and put it in the garden of Eden to till it and keep it. And Yahweh told the human, 'You may eat from every tree in the garden; but not of the tree of the knowledge of good and evil, for in the day that you eat of it you shall die.'

Then Yahweh said, 'It is not good that the human should be alone; I will make it a helper as his partner.' So out of the ground the Yahweh formed every animal of the field and every bird of the air, and brought them to the human to see what it would call them; and whatever the earth creature called each living creature, that was its name. (place some animals into the earth)

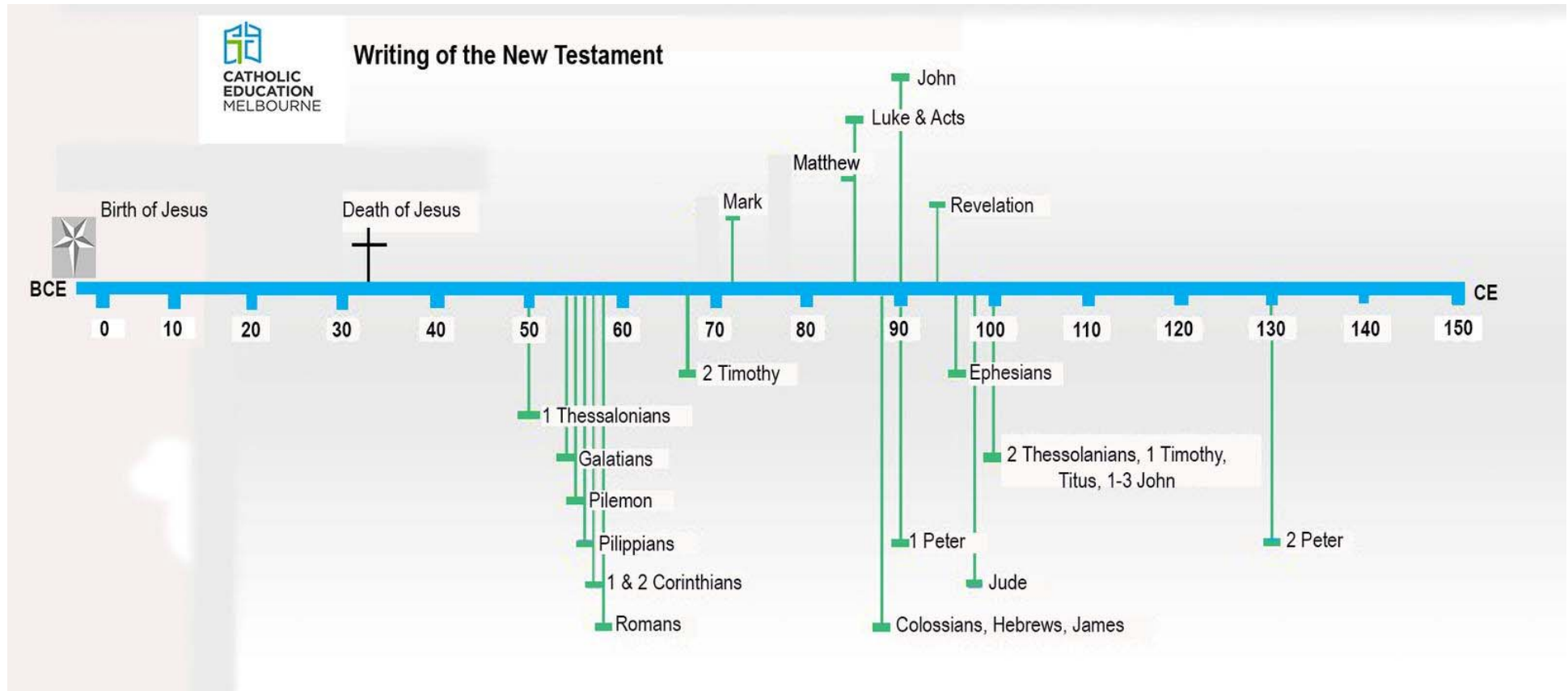
The human gave names to all the cattle, and to the birds of the air, and to every animal of the field. But among them all, there was no helper to be the earth creature's partner.

So Yahweh caused a deep sleep to fall upon the human and Yahweh took one of the earth creature's ribs and closed up its place with flesh. (hold your human outline) And the rib that Yahweh had taken from the creature Yahweh made into another human. So the one human became 2: Ishah, a woman and Iysh, a man. (place two outlines into your earth.) And Yahweh brought Ishah to Iysh and Iysh said 'This at last is bone of my bones and flesh of my flesh; this one shall be called Ishah, for out of Iysh this one was taken.'

Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh. And the man and the woman were both naked and they were not ashamed.

Resource 2: Map of cities with New Testament letters written to the communities there.





Resource 3: Psalm 100

All lands summoned to Praise God

A Psalm of thanksgiving.

¹ Make a joyful noise to the Lord, all the earth.

² Worship the Lord with gladness; come into his presence with singing.

³ Know that the Lord is God. It is he that made us, and we are his; we are his people, and the sheep of his pasture.

⁴ Enter his gates with thanksgiving, and his courts with praise. Give thanks to him, bless his name.

⁵ For the Lord is good; his steadfast love endures for ever, and his faithfulness to all generations.

Resource 4: Psalm 148

¹ Praise the Lord! □ Praise the Lord from the heavens; □ praise him in the heights! □

² Praise him, all his angels; □ praise him, all his host!

³ Praise him, sun and moon; □ praise him, all you shining stars! □

⁴ Praise him, you highest heavens, □ and you waters above the heavens!

⁵ Let them praise the name of the Lord, □ for he commanded and they were created.

⁶ He established them for ever and ever; □ he fixed their bounds, which cannot be passed.*

⁷ Praise the Lord from the earth, □ you sea monsters and all deeps, □ ⁸ fire and hail, snow and frost, □ stormy wind fulfilling his command!

⁹ Mountains and all hills, □ fruit trees and all cedars! ¹⁰ Wild animals and all cattle, □ creeping things and flying birds!

¹¹ Kings of the earth and all peoples, □ princes and all rulers of the earth! ¹² Young men and women alike, □ old and young together!

¹³ Let them praise the name of the Lord, for his name alone is exalted; □ his glory is above earth and heaven. □

¹⁴ He has raised up a horn for his people, □ praise for all his faithful, □ for the people of Israel who are close to him. □ Praise the Lord.

Resource 5: Psalm 137

¹By the rivers of Babylon— there we sat down and there we wept when we remembered Zion (Jerusalem). ²On the willows there we hung up our harps. ³For there our captors asked us for songs, and our tormentors asked for mirth, saying, ‘Sing us one of the songs of Zion!’

⁴How could we sing the Lord’s song in a foreign land?

⁵If I forget you, O Jerusalem, let my right hand wither!

⁶Let my tongue cling to the roof of my mouth, if I do not remember you, if I do not set Jerusalem above my highest joy.

⁷Remember, O Lord, against the Edomites the day of Jerusalem’s fall, how they said, ‘Tear it down! Tear it down! Down to its foundations!’

⁸O daughter Babylon, you devastator! Happy shall they be who pay you back what you have done to us! ⁹Happy shall they be who take your little ones and dash them against the rock!

Resource 6: Comparative chart

	Genesis 1:1-2:4a	Genesis 2:4b-25
What is the literary form of the passage?		
Who wrote this passage? When?		
What was happening when the passage was written?		
According to the passage, how long does creation take?		
What is the order of the things created?		
When are the people created?		
How does God/Yahweh create the people?		
How does God feel about creation?		

Give some evidence!		
Look at the way that people are created in each passage. What do you think the author believes about people?		
Look at the way that God/Yahweh behaves. What do you think the author believes about God?		
Look at the way that God and the people 'get on'. What do you think the author wanted to say about the relationship between God and people?		
Think about when this passage was written. How do you think the circumstances of the time might		

have affected the way the author said what they wanted to say about people and God?		
How is this passage true? What does it say that Christians hold to be true?		

Resource 7: Excerpts from Laudato Si

1. “LAUDATO SI’, mi’ Signore” – “Praise be to you, my Lord”. In the words of this beautiful canticle, Saint Francis of Assisi reminds us that our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us. “Praise be to you, my Lord, through our Sister, Mother Earth, who sustains and governs us, and who produces various fruit with coloured flowers and herbs”.[1]

- *Pope Francis uses a simile: the world is like a sister or mother. What does he mean in saying this?*

2. This sister now cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed her. We have come to see ourselves as her lords and masters, entitled to plunder her at will. The violence present in our hearts, wounded by sin, is also reflected in the symptoms of sickness evident in the soil, in the water, in the air and in all forms of life. This is why the earth herself, burdened and laid waste, is among the most abandoned and maltreated of our poor; she “groans in travail” (Rom 8:22). We have forgotten that we ourselves are dust of the earth (cf. Gen2:7); our very bodies are made up of her elements, we breathe her air and we receive life and refreshment from her waters.

- *What does Pope Francis blame for the damage to the earth?*

10. I do not want to write this Encyclical without turning to that attractive and compelling figure, whose name I took as my guide and inspiration when I was elected Bishop of Rome. I believe that Saint Francis is the example par excellence of care for the vulnerable and of an integral ecology lived out joyfully and authentically. He is the patron saint of all who study and work in the area of ecology, and he is also much loved by non-Christians. He was particularly concerned for God’s creation and for the poor and outcast. He loved, and was deeply loved for his joy, his generous self-giving, his openheartedness. He was a mystic and a pilgrim who lived in simplicity and in wonderful harmony with God, with others, with nature and with himself. He shows us just how inseparable the bond is between concern for nature, justice for the poor, commitment to society, and interior peace.

- *Pope Francis took the name of St Francis of Assisi....what does Pope Francis admire about St Francis.*

12. What is more, Saint Francis, faithful to Scripture, invites us to see nature as a magnificent book in which God speaks to us and grants us a glimpse of his infinite beauty and goodness. “Through the greatness and the beauty of creatures one comes to know by analogy their maker” (Wis 13:5); indeed, “his eternal power and divinity have been made known through his works since the creation of the world” (Rom 1:20). For this reason, Francis asked that part of the friary garden always be left untouched, so that wild flowers and herbs could grow there, and those who saw them could raise their minds to God, the Creator of such beauty.[21] Rather than a problem to be solved, the world is a joyful mystery to be contemplated with gladness and praise.

- *Pope Francis uses another simile: nature is a book in which God speaks to us. Creation is the first source of revelation! IN creation we see what God is like! Choose four pictures of nature from the internet...anything ‘natural’ – from mountains to rivers to deserts to tiny animals to plants to rocks to people and even to bugs! What do we learn about God from them? What do they reveal about God?*

My appeal

13. The urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development, for we know that things can change. The Creator does not abandon us; he never forsakes his loving plan or repents of having created us. Humanity still has the ability to work together in building our common home. Here I want to recognize, encourage and thank all those striving in countless ways to guarantee the protection of the home which we share. Particular appreciation is owed to those who tirelessly seek to resolve the tragic effects of environmental degradation on the lives of the world’s poorest. Young people demand change. They wonder how anyone can claim to be building a better future without thinking of the environmental crisis and the sufferings of the excluded.

- *What does Pope Francis see as the challenge?*

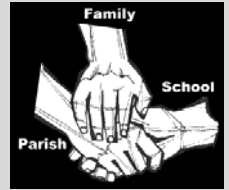
14. I urgently appeal, then, for a new dialogue about how we are shaping the future of our planet. We need a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all. The worldwide ecological movement has already made considerable progress and led to the establishment of numerous organizations committed to raising awareness of these challenges. Regrettably, many efforts to seek concrete solutions to the environmental crisis have proved ineffective, not only because of powerful opposition but also because of a more general lack of interest. Obstructionist attitudes, even on the part of believers, can range from denial of the problem to indifference, nonchalant resignation or blind confidence in technical solutions. We require a new and universal solidarity. As the bishops of Southern Africa have stated: “Everyone’s talents and involvement are needed to redress the damage caused by human abuse of God’s creation”.^[22] All of us can cooperate as instruments of God for the care of creation, each according to his or her own culture, experience, involvements and talents.

- *What does Pope Francis call all people to do?*

In the Beginning - Year C

Linking School, Parish and Home

Insert school logo here



Religious Education

Key Idea:

This framework of learning is intended as the first for the academic year 2019/2020. This resource focuses on the stories of creation as recorded in Genesis, and the Psalms as a form of prayer, common to Jews and Christians.

Attitudes and Spiritual Dispositions

Spiritual Outcomes: *It is hoped that pupils will develop:*

- | | |
|---|--|
| <ul style="list-style-type: none"> • A sense of wonder for creation • A willingness to learn from Scripture | <ul style="list-style-type: none"> • An appreciation of the truths contained in Scripture • A sense of the value of prayer |
|---|--|

Activities to try at home

You are the first educator of your child in faith. Your child's learning in religious education will be much greater if you and the school are engaged in talking about the same ideas and beliefs.

- Listen to your children as they talk about their work at school. Talk about places in creation that are important to you. Creation is the first source of revelation – the first way we learn about God. What do your favourite places say about what God is like?
-

An idea for prayer at home

Prayer Activity



Pray this Psalm.

Make a joyful noise to the Lord, all the earth.

- ² Worship the Lord with gladness; come into his presence with singing.
- ³ Know that the Lord is God. It is he that made us, and we are his; we are his people, and the sheep of his pasture.
- ⁴ Enter his gates with thanksgiving, and his courts with praise. Give thanks to him, bless his name.
- ⁵ For the Lord is good; his steadfast love endures for ever, and his faithfulness to all generations.

References



Children's Literature**Teacher Resources****BOOKS USED IN THE WRITING OF THIS FRAMEWORK**

Brown, Fitzmyer and Murphy; *The Jerome Biblical Commentary* Chapman: London, 1993

Levine and Brettler; *The Jewish Annotated New Testament* Oxford University Press: Oxford, 2011

USEFUL WEB SITES

www.thebibledoctor.com

Kip and Friends:

www.Kipandfriends.com

Other links in body of framework.

MUSIC/DVD's