

YEAR LEVELS	9 & 10
TITLE	Our Common Home
STRAND	TRINITY
SUGGESTED DURATION	10 weeks
ENDURING QUESTIONS	Where and how do we discover God? What does God ask of me? Invite me into?



Unit Focus

Students will examine the contribution that Christianity makes to understanding the place of humanity in God's creation and the development of an authentic attitude of stewardship towards the environment.

Achievement Standards

By the end of **Year Ten**:

Students identify the ways in which humankind recognises God who desires fullness of life for all creation. Students explore contemporary ecological issues and describe a Christian response.

Unit Outcomes

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

1. Explain some of the consequences of naming God as Creator for human existence.
2. Show that scripture, tradition and indigenous culture offer a basis for ecological ethics and action.
3. Outline the key ecological teachings of the Catholic Church including from Laudato Si.
4. Justify and describe a Christian response to a contemporary ecological issue.

Key Understandings for Students

- God's being is relational and the inter-relatedness found in creation is sustained by God.
- Humanity is grounded in three main relationships: with God, with each other and with all creation.
- Human beings are deeply connected to all of creation as part of an integral ecology.
- The goodness of God is revealed in the whole of creation.
- Discussions concerning the environment have a clear spiritual perspective.
- Indigenous culture continues to show how important it is to maintain oneness with the land and all that exists in it.
- Care for the environment is an essential element of the Church's teaching on social justice.
- Changes to the environment impact on the world's poor most of all.
- An ecological conversion of all of humanity is urgently required right now.

Student Context

Year 9&10 students may display a growing idealism, a quickness to challenge any perceived shallowness or insincerity in the adult world and a sensitivity to any inconsistencies they find there. They have a growing capacity for intellectual discipline and formal cognitive processes. Students are developing an understanding of causes and consequences as they apply to social, political and scientific issues and movements. They understand how different backgrounds and beliefs of people give rise to different interpretations of reality, and are prepared to capably test the validity of arguments. Year 9&10 students also develop a social conscience and they become interested in outreach activities; they have a particular concern for our common home, the Earth which they and future generations will soon inherit.

The natural idealism of students will contribute to their engagement with ecological issues and they are likely to become involved in concrete activities to address environmental problems. The more sophisticated intellectual skills of this phase of development will equip them to explore the connections between specific religious beliefs and various attitudes towards the earth.

Theological Background for Teachers

- Astronomers and Cosmologists tell us that the observable universe began between 12 and 15 billion years ago in an expansion from a very small dense state, called '*The Big Bang*'. It has been expanding ever since. About 4.6 billion years ago, our Solar system began to form around the Sun, a new star in the Milky Way Galaxy. It seems that the first bacterial forms of life appeared on Earth about 3.8 billion years ago. All the wonderfully diverse living creatures of the planet have evolved from them, in inter-relationship with each other and with the Earth's geology, oceans and atmosphere. All the elements, such as carbon, which make up the bodies of human beings and of other creatures, have been produced in the stars. We are all made of stardust. Human beings are deeply connected with everything else on Earth, and with everything that makes up our universe.
- In the Bible there are two Creation stories – not one: (Genesis 1 – 2:4a and 2:4b – 25). Genesis encourages Christians to believe that there is one God who created the whole universe and holds it in existence at every moment. They believe that God delights in all the creatures of the Earth and finds the whole of creation good. They believe that humanity is the pinnacle of creation and that all creatures are destined to be in relationship with God. They believe that God has charged humans with the responsibility to have stewardship of creation rather than dominion over it as we read in some translations, i.e. to care for and sustain creation rather than to use it (and even use it up) for humanity's own purposes.
- The mystery of God's love is present throughout the cosmos. The story of the universe is the story of God's imagination made manifest. God invites us to participate in the infinite beauty and goodness of creation. These concepts are embedded in the wisdom of Catholic mystics such as Hildegard of Bingen, Meister Eckhart, Julian of Norwich and Teilhard de Chardin.
- In a similar way St Bonaventure sees the diversity of nature and its creatures as works of art produced by the Wisdom of God. Bonaventure sees the universe as 'like a book reflecting, representing and describing its maker, the Trinity.' He sees each creation as a sign or expression of the Trinitarian God. Creatures reflect the divine as the one light breaks up into different colours of the various parts, so the divine ray shines forth in each and every creature in different ways and in different properties.
- The doctrine of the Trinity tells us that God is not to be thought of as a solitary individual, but as a communion in love. God's very being is relational. This means that the wonderful inter-relatedness that ecologists find in the biosphere on Earth, and the inter-relatedness that science discovers at all levels from quantum physics to cosmology, is all sustained at every moment by a God who is Person-in-Communion. This gives unthinkable depth to the importance of ecological inter-relationships. It gives Christians the best of reasons for being

concerned for the wellbeing of all creatures in our global community. More recently Pope Francis has said “Each creature has its own purpose. None is superfluous. The entire material universe speaks of God’s love, his boundless affection for us. Soil, water, mountains: everything is, as it were, a caress of God.” (LS n84).

- We have a relationship of kinship with all created things. This is what St Francis of Assisi, patron saint for ecology, celebrated in his life and in his Canticle. He sang of the Sun, the Moon, the stars, the wind, the water, and fire as brothers and sisters, and of ‘our sister, mother Earth who nourishes and governs us, and produces different fruits with coloured flowers and herbs.’ Other species are interconnected with us before God. In their own distinctiveness they too are loved by God. We human beings are called not only to ‘cultivate and care for’ other creatures (Gen 2:15) but also to respect them as having their own value before God, and to know that we are with them in the kinship of God’s creatures.
- The environmental question receives attention from people and organisations of various cultural and philosophical backgrounds, but believers are called to feel that it concerns them as well, aware that ‘their responsibility within creation and their duty towards nature and the Creator are an essential part of their faith’. The Christian vision of creation and of human activity offers ‘Christians, and some other believers as well, ample motivation to care for nature and for the most vulnerable of their brothers and sisters’, together with alternative criteria for rethinking the relationship between economy, protection of creation, social justice, and political decisions. It becomes necessary, therefore, to listen to the cry of the earth, which is closely connected to the cry of the poor. In this cry, in which the groaning of creation resounds (cf Rom 8:22), there is hidden an appeal that comes from God.
- Catechesis is to take care in the first place to help believers become aware that commitment to the environmental question is an integral part of the Christian life. In the second place, it is to proclaim the truths of the faith underlying the subject of environmentalism: God the Father as almighty creator; the mystery of creation as a gift that precedes the human being who is its pinnacle and guardian, the correlation and harmony of all created realities, the redemption worked by Christ, the firstborn of the new creation. Finally, on account of its innate educational dimension, it is to accompany Christians in living out the moral demands of the faith, identifying the attitudes that stand in the way of solutions, providing theological and spiritual motivations for environmental conversion, and supporting concrete actions for the care of the common home.

Indigenous Perspectives

- Aboriginal and Torres Strait Islander people see themselves as part of creation. They believe they were created from the land by the Creator Spirit who provided for them through the gifts of nature provided from the Earth, which they call Mother. For thousands of years Aboriginal and Torres Strait Islander people have continued to demonstrate a shared responsibility to care for the Earth, using sustainable practices and only taking what they need from the land. Aboriginal and Torres Strait Islander people’s beliefs about and approaches to land management and can continue to contribute to a healthier sustainable environment for all Australians.

Laudato Si

- Pope Francis’ publication of this encyclical in 2015 was groundbreaking. In remarkably plain terms it positioned humanity’s responsibility to care for creation at the centre of the Church’s Catholic Social Teaching Principles and furthermore called for a change of heart – more correctly an ecological conversion - in all people. In describing an ‘integral ecology’ Pope Francis emphasises how every aspect of creation is intimately connected, is loved by God and is significant in God’s divine plan. Finally Laudato Si presents a timely reminder that it is the poorest of people who are usually disproportionately affected by environmental issues and that every decision to buy and consume is simultaneously a moral decision.

- Rather than being about climate change, *Laudato Si* is an encyclical about the need for human change. It goes deeper than the presenting issue, addressing the roots of climate change in human behaviour. And it goes deeper still by addressing how this human behaviour reflects a misunderstanding – or worse a rejection – of who and what we humans are. It calls for a renewed anthropology. The encyclical doesn't just systematise and consolidate the existing teachings on ecology, it develops them further. It goes beyond a duty ethic of stewardship to propose a virtue ethics of care and kinship. It calls for a renewed understanding of the world and our place in it – a renewed cosmology. 'Who are We before God and in Creation?' by Dr Sandie Cornish

Fratelli Tutti

- To care for the world in which we live means to care for ourselves. Yet we need to think of ourselves more and more as a single family dwelling in a common home. Such care does not interest those economic powers that demand quick profits. Often the voices raised in defence of the environment are silenced or ridiculed, using apparently reasonable arguments that are merely a screen for special interests. (n.17)
- If everything is connected, it is hard to imagine that this global disaster is unrelated to our way of approaching reality, our claim to be absolute masters of our own lives and of all that exists. I do not want to speak of divine retribution, nor would it be sufficient to say that the harm we do to nature is itself the punishment for our offences. The world is itself crying out in rebellion. (Pope Francis, n.34)

Cry of the Earth Cry of the Poor

- The Australian Bishops Social Justice Statement 2021-22 affirms that 'we human beings need a change of heart, mind, and behaviour'. It exhorts us all to care for creation and the most vulnerable people in our worldwide human family. In it the Australian Catholic Bishops Conference recognised its unprecedented decision to work towards a more sustainable Church through their commitment to a seven-year journey towards the seven *Laudato Si'* Goals.
- Cry of the Earth, Cry of the Poor, 'offers some theological foundations for a genuinely Christian response to the cry of the Earth and the cry of the poor: creation in and through the Trinity; the sacramentality of all created things; the wonder and beauty available to the contemplative eye; and the need for conversion and change of life.' (Foreword)
- The statement is in three principal parts (1) reading the signs of the times through the experience of those most affected by the crisis; (2) drawing wisdom from scripture, theology, Catholic social teaching and the wisdom of First Nations people; and finally (3), the ongoing conversation on the care of creation personally and collectively.
- The first part of the statement looks at what is happening to the environment from the point of view of those most affected (i) in Australia, (ii) in neighbouring countries, and (iii) in creation. We are reminded of the increasing frequency, intensity and unpredictability of fires, floods and droughts; of the struggles of farming families due to climate change; and of the rise of zoonotic diseases like Covid which jump from animals to humans. 'Rising sea levels, bigger king tides, more frequent and severe storms, coastal erosion, coral bleaching, and decreasing fish stocks are already a daily reality for Pacific island nations' (p.6). Our bishops remind us in a timely fashion that 'we do not have to understand all these signs of the times completely and with certainty before responding' (p.7).
- The second part of the statement identifies all the rich sources of wisdom we can draw on for our reflection on, and action for, our beautiful world which is now endangered. The Scriptures teach us that our world was created by our loving God, and that the divine presence continues in creation. We are reminded of our place as caretakers rather than exploiters of creation. We are immersed in a world that continues to reveal in manifold ways the presence of the divine. The Scriptures also 'equip us with the power of lament' (p.9) as a necessary first step on the path to conversion. Catholic theology reminds us

that 'every creative act and every part of creation emerges from the divine interplay of love' (p.9) which is the Trinity. Catholic Social Teaching can also guide us here. Listening to and learning from our world can also guide, for example, in the simple realisation that if we are to have a future on earth, we need to move to renewable energy sources. Finally, our First Nations people are our 'first teachers' in terms of caring for country.

- The third part of the statement invites us all to ongoing conversion, conversation and action about our care for our common home. It is clear now that care for creation requires a profound conversion on the part of each of us, expressed in new ways of living and lifestyle choices. These choices will involve discussions about renewable resources, humbler and more sustainable ways of living, and reusing and recycling materials. Finally the Bishops commit the Australian Church to embarking on a seven-year journey towards the Laudato Si Goals and promoting the annual celebration of Laudato Si Week in May each year.

Scripture

Gen 1:1-5 *In the beginning ...*

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept the face of the waters. Then God said, "Let there be light"; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

Gen 1:26-28 *Humankind created*

Then God said, "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth. So God created humankind in his image, in the image of God he created them; male and female he created them. God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth".

Psalms 104 *God the Creator and Provider*

Bless the LORD, O my soul. O LORD my God, you are very great.
You are clothed with honour and majesty,
wrapped in light as with a garment.
You stretch out the heavens like a tent,
you set the beams of your chambers on the waters,
you make the clouds your chariot, you ride on the wings of the wind,
you make the winds your messengers, fire and flame your ministers.
You set the earth on its foundations, so that it shall never be shaken.
You cover it with the deep as with a garment;
the waters stood above the mountains.
At your rebuke they flee; at the sound of your thunder they take to flight.
They rose up to the mountains,
ran down to the valleys to the place that you appointed for them.
You set a boundary that they may not pass,
so that they might not again cover the earth.
You make springs gush forth in the valleys; they flow between the hills,
giving drink to every wild animal; the wild asses quench their thirst.
By the streams the birds of the air have their habitation;
they sing among the branches.
From your lofty abode you water the mountains;
the earth is satisfied with the fruit of your work.
You cause the grass to grow for the cattle,
and plants for people to use, to bring forth food from the earth,
and wine to gladden the human heart, oil to make the face shine,
and bread to strengthen the human heart.

The trees of the LORD are watered abundantly,
the cedars of Lebanon that he planted.
In them the birds build their nests;
the stork has its home in the fir trees.
The high mountains are for the wild goats;
the rocks are a refuge for the coney.
You have made the moon to mark the seasons;
the sun knows its time for setting.
You make darkness, and it is night,
when all the animals of the forest come creeping out.
The young lions roar for their prey, seeking their food from God.
When the sun rises, they withdraw and lie down in their dens.
People go out to their work and to their labour until the evening.
O LORD, how manifold are your works!
In wisdom you have made them all; the earth is full of your creatures.
Yonder is the sea, great and wide, creeping things innumerable are there,
living things both small and great.
There go the ships, and Leviathan that you formed to sport in it.
These all look to you to give them their food in due season;
when you give to them, they gather it up;
when you open your hand, they are filled with good things.
When you hide your face, they are dismayed;
when you take away their breath, they die and return to their dust.
When you send forth your spirit, they are created;
and you renew the face of the ground.
May the glory of the LORD endure forever;
may the LORD rejoice in his works—
who looks on the earth and it trembles,
who touches the mountains and they smoke.
I will sing to the LORD as long as I live;
I will sing praise to my God while I have being.
May my meditation be pleasing to him, for I rejoice in the LORD.
Let sinners be consumed from the earth, and let the wicked be no more.
Bless the LORD, O my soul. Praise the LORD!

Major Assessment Task & Rubric

PART A - Research an issue

Choose an ecological issue. Describe the issue, the various groups who have a stake in the issue and the range of responses which the issue evokes.

Consider the range of ethical authorities and perspectives which exist in relation to the issue; consider (as appropriate) the religious (Christian) voice / the indigenous voice / the legal/political voice / the commercial voice.

Include the practical responses that people can make.

Individually or as class members (eg. in a class debate) take a position on the issue and justify it.

PART B - Inspire change in your community

Prepare a Google website of resources to encourage people in your community (eg. the general public or young people) to take action on the particular ecological issue you have researched in Part A.

Consider including a digital poster (eg using Canva) / an article / a photo gallery / a podcast / etc.

It is expected that students and teachers will co-construct an assessment rubric for this task beginning with the below. Teachers are encouraged to assess skills and knowledge from other learning areas that may be included in this task.

	Well above expected level	Above expected level	At expected level	Below expected level
Describes a contemporary ecological issue	Has described the issue, including relevant groups and possible responses, in considerable detail.	Has described the issue, including relevant groups and possible responses, in detail.	Has described the issue including some relevant groups and discussed some responses which the issue evokes.	Has made a few relevant points in relation to the issue.
Considers a range of ethical authorities or voices	Has discussed a range of relevant ethical authorities in considerable detail.	Has discussed a range of relevant ethical authorities in detail.	Has outlined a range of relevant ethical authorities including religious (Christian) / indigenous / legal/political / commercial.	Has identified some ethical authorities which may be relevant.
Justifies a personal position on the issue	Has clearly outlined and justified their personal position in considerable detail.	Has clearly outlined and justified their personal position in detail.	Has clearly outlined their personal position on the issue.	Has not clearly outlined their personal position on the issue.
Prepares resources that encourage action	Has prepared a range of engaging resources that involved people in taking action on the issue.	Has prepared a range of engaging resources that encourage people to take action on the issue.	Has prepared a range of resources to encourage people to take action on the issue.	Has suggested some resources which may / may not encourage people to take action on the issue.

Suggested Teaching & Learning Experiences

Considerations when teaching this unit:

- One action which clearly supports the intent of this unit and which models sustainable practices is to commit to printing no handouts in the course of this unit
- As preparation for this unit teachers should read “Who are We before God and in Creation?” by Dr Sandie Cornish
<https://socialjustice.catholic.org.au/2020/09/04/who-are-we-before-god-and-in-creation/?fbclid=IwAR0i4J31tytoTx8T2CYEw8GMiCsQT-hsfdzNoUwKnMZYT-gyULbFc7YBRlo>
- This unit, as part of achieving Outcome 4, should end in local community action eg a proposal for change at the school

Focusing Activity

- Listen to a song eg “There’ll Come A Time” John Butler or “Beds Are Burning” Midnight Oil and summarize the messages given. What are your thoughts after hearing this song? What issues affecting our planet come to mind? Where in the world are these issues significant?

Outcome 1. Explain some of the consequences of naming God as Creator for human existence.

- Present quotes from St Bonaventure, St Francis of Assisi, Hildegard of Bingen and other key figures from the Christian tradition which speak of creation (see **Appendix 1**), and illustrate as posters to display in the classroom.
- Read the Canticle of Creation by St Francis of Assisi. How does it emphasise a relationship with different aspects of creation, eg Brother Sun, Sister Moon?
- Investigate the meaning of the first creation story in Genesis (1:1 – 2:4a) with a focus on the religious truths to be found there. See also https://www.youtube.com/watch?v=079RusGG_uo
- Create a T chart that names the negative and positive messages about the environment that can be taken from the creation stories eg reference to words like “subdue” and “dominion”
- Explore images of God from scripture and Church documents (see **Appendix 2**). Categorise them eg as impersonal images or personal images. Identify the implications from each category, eg what if anything do the images say about God’s relationship with creation? How does our image of God have an impact on our attitudes and actions with regard to our relationships with creation?
- Listen to an interview with eg Sean McDonagh, Thomas Berry (see Resources), who have integrated an understanding of God as creator with a scientific worldview.

Outcome 2. Show that Scripture, tradition and indigenous culture offer a basis for ecological ethics and action.

- Prepare a simple advertisement for television that uses quotes from scripture and tradition and persuades Christians to be active on ecological issues.
- Reflect on the meaning of Psalm 104 and prepare a set of illustrations/drawings/photographs to accompany this text.
- Pray the Ecological Examen <http://www.ecologicalexamen.org/>. Which part / question speaks most to you? What action can you take as a result of making this prayer?
- Research the Catholic Social Teaching Principles (use the CST Posters on the Catholic Education Sandhurst Catholic Identity website <https://www.ceosand.catholic.edu.au/catholicidentity/social-justice/catholic-social-teaching>). Identify how each principle links to the issue of climate change.
- Read the Australian Bishops Social Justice Statement for 2021/22 ‘Cry of the Earth, Cry of the Poor’. How is ‘the cry of the earth (and) the cry of the poor’ linked? Who do the Bishops listen to in discerning ‘the signs of the times’ with regard to the environment? What sources of wisdom do they access? And what do these sources say? What 3 specific actions do the Bishops call for in this statement?
- Investigate Aboriginal People’s relationship with the land; consider beliefs and practices such as the Dreaming, songlines, their totem system or firestick burning. Consider what lessons can be learned regarding stewardship and/or custodianship from them.

- Read the story 'The Rabbits'. Consider how some understandings of the economy, development and power can be destructive. Describe the ways of acting that are legitimised by a technocratic (see LS #106) worldview based on the urge for infinite growth. Develop appropriate responses from a Catholic perspective (eg what would Pope Francis say?).
- Read and discuss the article <https://news.mongabay.com/2009/12/the-real-avatar-story-indigenous-people-fight-to-save-their-forest-homes-from-corporate-exploitation/>. Excerpts from "Avatar" may help emphasise themes of care of creation and indigenous connections to land. Then read <https://www.bbc.com/news/world-australia-55250137> outlining Rio Tinto's destruction of a sacred indigenous site in WA. Discuss where the appropriate balance lies between development and preservation of sites.
- Use the Australians Together resource <https://australianstogether.org.au/education/curriculum-resources/> particularly the section Our Cultures focusing on Land and Law (scroll for relevant activities and worksheets). Contact a member of the CES Indigenous Education team for further information and support.

Outcome 3. Outline the key issues / teachings / messages arising from Laudato Si

- Watch the video message from Bishop Vincent Long at <https://www.youtube.com/watch?v=-LLWjANWHzc> What does Bishop Long suggest are the main messages and challenges from Laudato Si? Why is it a "kairos"?
- Use selected quotes from Laudato Si (see **Appendix 3**). Students choose three to rewrite in contemporary language.
- "The Lord hears the cry of the earth and the cry of the poor" (LS #49). In the context of climate change, global warming affects the whole world but it specifically affects the poor more. Investigate how.
- What 3 main issues does Pope Francis choose to highlight in chapter 1 of Laudato Si? Find quotes which highlight Pope Francis' encouragement to use contemporary science as the basis for decision making. Does it surprise you to see the Church endorse the use of science in this way?
- Pray the Prayer for Creation from Laudato Si eg using the clip at <https://www.laudatosi.org/laudato-si/action-platform/>

Outcome 4. Justify and describe a Christian response to a contemporary ecological issue.

- Watch the film "2040". Identify the five broad areas addressed in it (renewable energy, mobility, agriculture, marine permaculture, empowerment of women) Which of these new technologies seems most powerful? most achievable?
- Participate in a class debate "Christians have to take more responsibility for environmental issues."
- Find out if your school is a Catholic Earthcare School. You can register at: <https://catholicearthcare.org.au/earthcarecertified-schools-program/> There are 5 levels of accreditation – what level has your school attained? Professional support and resources are available.

- Select a contemporary ecological issue (eg. global warming). Find out what the Catholic Church has said about the issue. Find a social justice group (eg. School Strike for Climate) that has initiated an action campaign to work for change on the chosen issue and see how you can support it.
- Consider what actions you can take as a result of engaging with the Bishops Statement, particularly with reference to (i) Laudato Si Week in May, (ii) the Season of Creation (Sept 1 to Oct 4), and (iii) the Laudato Si Action Platform (<https://laudatosiactionplatform.org/>). Note: there are various websites providing ideas and resources for all three events / actions.
- Go to the Laudato Si Action Platform website <https://laudatosiactionplatform.org/> Familiarise yourselves with the 7 Laudato Si Goals and the suggested ways to address each goal. As a class / families / individuals, choose one action to which you can commit to help achieve each goal. Check whether your school or parish has committed to the Laudato Si Action Plan and what progress has been made to date.
- Participate in some positive action in regards to an environmental issue, (eg, tree planting, education on plastic bags, Clean Up Australia Day). Mark Schools Tree Day (end July) by planting a tree/s.
- Brainstorm a bank of ideas on how to respond to environmental problems. Create a month-long calendar of ideas. Choose one as a class to campaign for / act on.
- Design a campaign to encourage other people to take action on a particular ecological issue. Include a description of the issue, the relevant Christian teaching and practical responses that people can make (eg. have class members prepare posters, flyers, stands on particular ecological issues for an Environmental Display.). The whole school can view the material, ask questions and consider taking action on issues.
- The issue of water use (and related issues such as salinity) is crucial – particularly in our region. Upstream of the Murray River, the Darling River has been labelled “the forgotten river”. See the first 15 minutes of <https://www.canberratimes.com.au/story/7433281/stunning-video-shows-beauty-and-sorrow-of-australias-outback-river/>. What issues are raised in this documentary? Are water use issues in your area the same? Investigate local responses, including environmental, agricultural and political, to these issues. What would a Christian response look like?

Liturgical celebrations/sacramental celebrations – provide opportunities for connection with the prayer life of the Church for reflection and resonance.

Such celebrations should be an integral part of every unit, and should be linked to the liturgical year wherever possible.

Appendices

Appendix 1: Creation Quotes

Appendix 2: Images of God

Appendix 3: Laudato Si Quotes

Resources

Church Documents

Laudato Si

https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html

A range of good summaries of Laudato Si are available from the Laudato Si Movement website at

<https://laudatosimovement.org/2021/06/05/whats-the-best-2-page-summary-youve-seen-of-laudato-si/>

Fratelli Tutti

https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html

Cry of the Earth Cry of the Poor

<https://socialjustice.catholic.org.au/wp-content/uploads/2021/08/Social-Justice-Statement-2021-22.pdf>

Websites

Sandhurst Catholic Identity Website – Social Justice – Catholic Social Teaching

<https://www.ceosand.catholic.edu.au/catholicidentity/social-justice/catholic-social-teaching>

Catholic Earthcare (for Schools) <https://catholicearthcare.org.au/earthcare-certified-schools-program/>

Caritas – Caring for Creation resources for Secondary schools

<https://www.caritas.org.au/resources/school-resources/caring-for-creation-secondary/?Keyword=common+home>

Laudato Si <https://www.laudatosi.org/>

Laudato Si Action Platform <https://laudatosiactionplatform.org/>

Australians Together <https://australiantogether.org.au/education/curriculum-resources/>

Ecological Examen <http://www.ecologicalexamen.org/>

Other

“Who are We before God and in Creation?” by Dr Sandie Cornish

<https://socialjustice.catholic.org.au/2020/09/04/who-are-we-before-god-and-in-creation/?fbclid=IwAR0i4J31tytoTx8T2CYEw8GMiCsQT-hsfdzNoUwKnMZYt-gyULbFc7YBRlo>

Thomas Berry and the Earth Community <https://www.youtube.com/watch?v=e0XBltUQ8qU>



