



Creation and
Covenant

Branch 1

Y3 Teachers' Guide

Version 1: September 2026

This booklet is offered as a theological guide for teachers. Although the information provides some context for the whole branch, it will be most useful for teachers as they deliver the first few sessions and lessons within the branch.

Teachers' Guide: Y3 Creation and Covenant

Session 1	
Learning Focus	HEAR Revisit and remember the first Creation story from Genesis, recognising the author's use of poetic language to describe how the world was formed.
Recall and Retrieval	What can pupils recall about the Creation Story – complete a brain dump.
Sequence of knowledge throughout the lesson	Key knowledge Pupils will know: The first Creation story from Genesis. How the author's use of poetic language to describe how the world was formed. How the author's use of poetic language to describe how the world was formed.
Key skills/disciplinary knowledge	U3.1.1. Revisit and remember the first Creation story from Genesis, recognising the author's use of poetic language to describe how the world was formed. D3.1.4. Wondering why the author suggests a Holy Day

How does the author of Genesis use poetic language to describe how the world was formed

In the book of Genesis, the author uses poetic and symbolic language to describe the formation of the world, particularly in Genesis 1, where the creation narrative is structured with a rhythmic and ordered progression. Some key features include:

1. Repetition and Structure

- The creation account follows a highly structured pattern. Each day of creation begins with the phrase, "**And God said...**" and ends with, "**And there was evening, and there was morning, the [first, second, etc.] day.**" This repetition creates a rhythm that echoes the deliberate and orderly nature of God's creative act. The seven-day structure itself has a poetic quality, symbolizing completeness and perfection.

2. Parallelism

Genesis 1 uses **parallelism**, a common feature in Hebrew poetry, to emphasize balance and symmetry. For example:

- Days 1–3 involve the creation of environments (light/darkness, sky/waters, land/vegetation).
- Days 4–6 fill those environments with inhabitants (sun/moon/stars, birds/fish, animals/humans).

This mirrors the poetic device of pairing concepts to highlight the intentional design of the universe.

3. Symbolic Language

The descriptions of creation are often symbolic. Phrases like "**Let there be light**" carry a deeper meaning beyond the literal creation of light. Light is frequently associated with knowledge, order, and goodness, symbolizing the transition from chaos to divine order.

4. Use of Word Pairs and Contrast

The poetic contrast between pairs like "**light and darkness**", "**heavens and earth**" and "**day and night**" underscores the theme of bringing order out of chaos. The world is depicted as a place where opposites are balanced and held together by God's word.

5. Imagery and Metaphor

The language evokes vivid images, such as the Spirit of God **"hovering over the waters"** (Genesis 1:2), which conveys a sense of anticipation and the readiness of creation to be shaped. This metaphor suggests divine power and care in the process of creation, imbuing the act with a sense of intimacy and artistry.

6. The Divine Speech

God's creative power is expressed poetically through speech. The repeated phrase **"Let there be..."** emphasizes that creation is not the result of manual labour or conflict, as in some ancient creation myths, but is instead spoken into existence, effortlessly brought forth by God's will.

7. Culmination in the Sabbath

The creation narrative builds toward a climax with the seventh day, when God rests. This rest is not just physical cessation from labour but a poetic symbol of completion, satisfaction, and blessing, underscoring the perfection and goodness of creation.

Together, these features show how the author of Genesis uses poetic elements to convey theological truths about the world's formation: God's sovereignty, the orderliness of creation, and the harmonious relationship between the Creator and creation.

Session 2	
Learning Focus	HEAR Encounter the belief that human beings are made 'in the image of God' (Gen 1:27) and talk about what this might mean. (RVE)
Recall and Retrieval	Recall the creation story verbally to your partner. Who did God created humans in the image of?
Sequence of knowledge throughout the lesson	Key knowledge Pupils will know: That God created us in his own image. That all people should be created equally That Pope Francis wrote Fratelli Tutti. That Fratelli Tutti reminds us that we should treat each other equally. What we can do to help treat one another equally in our own lives. Why should people be treated fairly? What if you were the children being treated unfairly? How would you feel? What could we do to help? What would the impact be?
Key skills/disciplinary knowledge	U3.1.2. Encounter the belief that human beings are made 'in the image of God' (Gen 1:27) and talk about what this might mean. (RVE) D3.1.4. Wondering why the author suggests a Holy Day

Explain the Catholic belief that God created humans in his own image and what this means to Catholics today

The Catholic belief that God created humans in His own image comes from **Genesis 1:26-27**, where it says, Then God said, **"Let us make man in our image, after our likeness... So God created mankind in His own image, in the image of God He created them; male and female He created them."** This idea has profound theological and moral significance in Catholic teaching, influencing how Catholics understand human dignity, relationships, and moral responsibility.

1. Human Dignity

Being made in the image of God means that every human being possesses inherent dignity. The **Catechism of the Catholic Church** teaches that because humans are made in God's image, they have unique value above all other creatures. This dignity is not dependent on status, ability, race, or any external characteristic. For Catholics today, this belief underscores the importance of respecting all human life from conception to natural death, forming the basis for the Church's teachings on issues like **abortion**, **euthanasia**, and **social justice**.

2. Rationality and Free Will

Part of being made in God's image involves humans having rationality and free will. Catholics believe that, like God, humans are endowed with the ability to think, reason, and make moral choices. This allows individuals to discern good from evil and to choose to follow God's will. This also places responsibility on Catholics to live morally upright lives, striving for virtue, justice, and love.

3. Capacity for Relationship

The Catholic understanding of being made in God's image emphasizes that humans are created for relationship, both with God and with one another. God is understood as a **Trinitarian** relationship—Father, Son, and Holy Spirit—and humans reflect this relational nature. Therefore, humans are called to live in communion with each other in love, reflecting the communal love that exists within the Trinity. This belief

informs Catholic views on **marriage, family, and community**, encouraging Catholics to see relationships as sacred and to promote unity, peace, and charity.

4. The Call to Holiness

Catholics believe that being made in God's image means humans have the capacity to reflect His holiness. Though humanity is wounded by original sin, through **grace**, humans are invited to participate in God's divine life. This is most clearly seen in the call to become more Christ-like, striving for holiness through faith, prayer, the sacraments (especially the Eucharist and Reconciliation), and acts of love and service. For Catholics today, this means that everyday actions should reflect God's love, mercy, and goodness.

5. Moral Responsibility and Stewardship

Being made in God's image also implies that humans are entrusted with dominion over creation. Catholics interpret this as a responsibility to be good **stewards of the earth**. Pope Francis, in his encyclical **Laudato Si'**, emphasizes that caring for the environment is a moral obligation because the world is God's creation and humans are its caretakers. For Catholics, this belief urges a commitment to protecting the environment and promoting ecological justice.

6. Equality and Social Justice

Since all humans are made in God's image, there is a fundamental equality among all people. This belief forms the foundation for the Catholic Church's commitment to **social justice**. Catholics are called to defend the rights of the poor, marginalized, and oppressed, promoting the common good and ensuring that the dignity of every person is respected. This teaching is central to the Church's work in advocating for fair wages, healthcare, education, and an end to discrimination.

7. Reflection of God's Love

Ultimately, being made in God's image means that humans are called to reflect God's love in the world. Catholics believe that this love is most perfectly embodied in Jesus Christ, who is the "image of the invisible God" (Colossians 1:15). Jesus' life, death, and resurrection show what it means to live fully in the image of God—through self-giving love, sacrifice, and service to others. For Catholics today, following Christ is the path to living out their identity as bearers of God's image.

Summary of Meaning for Catholics Today:

- **Human dignity:** All people are valuable and deserve respect.
- **Rationality and free will:** Humans can choose to follow God's will and live moral lives.
- **Capacity for relationship:** Humans are called to love God and each other.
- **Call to holiness:** Catholics are called to grow in virtue and Christ-likeness.
- **Stewardship:** Humans have a responsibility to care for the environment.
- **Equality and social justice:** Catholics should advocate for the rights of the oppressed and marginalized.
- **Reflecting God's love:** Catholics are called to live lives of love and service, following Jesus' example.

This belief that humans are made in God's image touches every aspect of Catholic life, guiding their interactions with others, their view of the world, and their relationship with God.

Explain what Fratelli Tutti teaches Catholics about treating each other equally

Fratelli Tutti ("All Brothers"), an encyclical by Pope Francis released in 2020, emphasizes the call for universal fraternity and social friendship. It draws from Catholic teachings, particularly the example of St. Francis of Assisi, to challenge Catholics—and all people—to treat one another with respect, dignity, and equality. It addresses a broad range of issues, such as inequality, racism, migration, and the role of politics, urging a renewed commitment to the common good.

Here are some key teachings from **Fratelli Tutti** on treating others equally:

1. Universal Brotherhood and Human Dignity

The central message of **Fratelli Tutti** is that all human beings are part of one global family. Pope Francis stresses that every person, regardless of race, nationality, religion, or social status, shares the same inherent dignity because they are all created in the image of God. This means that Catholics are called to see others as brothers and sisters, treating them with the same love, respect, and care they would offer their own family members.

Quote from Fratelli Tutti: **"Every human being has the right to live with dignity and to develop integrally, and no country can deny this basic human right."** (FT 107)

2. Solidarity with the Vulnerable

Pope Francis highlights the importance of standing in solidarity with the marginalized, poor, and vulnerable. **Fratelli Tutti** calls for Catholics to advocate for justice and equality, particularly for those who suffer from discrimination or exclusion. The Church teaches that society must work to remove barriers that keep people from experiencing their full dignity and potential.

This solidarity is not just about charity, but about working for structural changes that promote equality, social justice, and human rights.

Quote from Fratelli Tutti: **"Solidarity means much more than engaging in sporadic acts of generosity. It means thinking and acting in terms of community."** (FT 116)

3. Rejection of Racism and Discrimination

Fratelli Tutti strongly condemns racism and any form of discrimination. Pope Francis calls on Catholics to examine and confront attitudes that lead to division, exclusion, and dehumanization. The encyclical stresses that all forms of discrimination—whether based on race, ethnicity, culture, or gender—are incompatible with the Gospel message.

For Catholics, this means working actively to promote racial equality and justice, advocating for policies and practices that recognize and respect the rights and dignity of all people.

Quote from Fratelli Tutti: **"Racism is a virus that quickly mutates and, instead of disappearing, goes into hiding, and lurks in waiting."** (FT 97)

4. The Common Good

Pope Francis emphasizes the importance of prioritizing the **common good** over individual interests. This teaching challenges Catholics to go beyond personal and national interests and to work for the well-being of all, especially the weakest and most disadvantaged. Promoting the common good requires equitable access to resources, opportunities, and protections, so that everyone, regardless of their circumstances, can live with dignity.

Catholics are called to build a society that is just and equitable, where everyone has what they need to flourish. This means promoting economic fairness, healthcare, education, and other basic needs for all people.

Quote from Fratelli Tutti: **“The common good cannot be attained unless, above all, human rights are protected. A truly just society is one that ensures the rights and dignity of every person.”** (FT 107)

5. Welcoming Migrants and Refugees

A significant theme in **Fratelli Tutti** is the call to welcome and support migrants, refugees, and displaced persons. Pope Francis reminds Catholics that migrants are not outsiders or threats, but fellow human beings deserving of equal treatment and hospitality. He urges countries and individuals to overcome fear and prejudice toward immigrants, recognizing them as brothers and sisters who bring value to society.

Quote from Fratelli Tutti: **“Our response to the arrival of migrating persons can be summarized by four words: welcome, protect, promote, and integrate.”** (FT 129)

6. The Role of Dialogue and Encounter

In **Fratelli Tutti**, Pope Francis teaches that genuine dialogue and encounter are essential for fostering equality and understanding. Catholics are encouraged to engage with others, especially those with different perspectives, in a spirit of openness and humility. Dialogue helps break down prejudices and build relationships based on mutual respect and equality.

Through dialogue, Catholics can contribute to building a culture of peace and fraternity where everyone is valued equally, regardless of background.

Quote from Fratelli Tutti: **“Authentic social dialogue involves the ability to respect the other’s point of view and to admit that it may include legitimate convictions and concerns.”** (FT 203)

7. Forgiveness and Reconciliation

Pope Francis also stresses the importance of forgiveness and reconciliation in building a world where everyone is treated equally. He teaches that, although past wrongs and injustices should not be forgotten, healing and peace can only come through forgiveness and working toward reconciliation. Catholics are called to promote healing in relationships, communities, and nations, recognizing the dignity of all people, even those who have been adversaries.

Quote from Fratelli Tutti: **“Forgiving does not mean forgetting... It means choosing not to yield to the same destructive force that caused so much suffering.”** (FT 250)

Conclusion

Fratelli Tutti calls Catholics to treat one another equally by:

- Affirming the **dignity of every person** as created in the image of God.
- Practicing **solidarity** with the poor, marginalized, and vulnerable.
- Rejecting all forms of **racism** and discrimination.
- Promoting the **common good** through just policies and structures.
- Welcoming and supporting **migrants** and refugees.
- Engaging in **dialogue and encounter** to build understanding and equality.
- Fostering **forgiveness and reconciliation** to heal divisions and promote peace.

Through these teachings, Pope Francis challenges Catholics to create a more just and fraternal world where all people are respected and treated with equal dignity.

Session 3	
Learning Focus	HEAR / BELIEVE Make simple links between the first Creation story, the belief that all human beings are created equal, and an expression of the principle of Catholic Social Teaching about human dignity.
Recall and Retrieval	What are the Catholic Social teachings?
Sequence of knowledge throughout the lesson	Key knowledge Pupils will know: The creation story That all humans are created equally and that we believe we are created in the image of God. What the Catholic Social Teaching of Human Dignity means
Key skills/disciplinary knowledge	U3.1.3. Make simple links between the first Creation story, the belief that all human beings are created equal, and an expression of the principle of Catholic Social Teaching about human dignity. (RVE)

Explain the links between the first Creation story, the belief that all human beings are created equal, and an expression of the principle of Catholic Social Teaching about human dignity

The first Creation story in **Genesis 1**, the belief that all human beings are created equal, and the principle of **Catholic Social Teaching (CST)** on human dignity are deeply interconnected. These elements together form the foundation of how Catholics understand the intrinsic worth of every person and the moral obligations to uphold justice and equality in society. Let's break down these links:

1. The First Creation Story (Genesis 1:26-27)

The biblical account of creation in Genesis 1 describes how God created the universe and culminated His work by creating humans:

"Then God said, 'Let us make mankind in our image, after our likeness... So, God created mankind in His own image, in the image of God He created them; male and female He created them.'" (Genesis 1:26-27).

This passage reveals several key theological truths:

All humans share the same origin: God created both men and women in His image, which means that all humans, regardless of gender, race, or status, share a common dignity.

Equality in creation: Since all humans are created in the image of God, no person is more valuable than another. This affirms that every individual possesses inherent worth and deserves to be treated with equal respect.

2. The Belief that All Human Beings Are Created Equal

The belief that all human beings are created equal is rooted in the concept of being made in the image and likeness of God (**Imago Dei**). This belief is foundational to Catholic teaching on human equality and forms the basis for the Church's stance on human rights, social justice, and equality.

Imago Dei and Equality: Being made in God's image means that every human being, regardless of race, social class, gender, nationality, or ability, reflects God's likeness. This creates a strong theological and moral basis for the equality of all people.

Equal Dignity: Catholics believe that no person is superior to another because all share the same divine origin. This belief challenges all forms of discrimination, racism, and social inequality and calls Catholics to recognize the inherent dignity in every person.

3. Catholic Social Teaching on Human Dignity

One of the core principles of **Catholic Social Teaching (CST)** is the **dignity of the human person**. The Church teaches that human dignity is not something earned by status, achievements, or wealth—it is **inherent** because all people are created by God and in His image. Human dignity is the foundation for many of the Church's teachings on social justice, human rights, and the common good.

Human Dignity and Rights: The principle of human dignity underlines that every person has the right to life, respect, and the basic necessities of life, such as food, shelter, and education. These rights are universal, and no one should be deprived of them because of their race, social class, or economic situation.

Promotion of the Common Good: The Church calls for a social order that respects and promotes human dignity for everyone. This includes creating social, political, and economic conditions that allow all people to flourish and live with dignity.

Links Between These Elements

1. Creation as the Foundation for Human Dignity:

- The first Creation story in Genesis teaches that every person is made in the **image of God**. This theological truth is the foundation for the Catholic belief that all humans have **inherent dignity** and are **created equal**. Since every person reflects the image of God, all are deserving of respect and care, regardless of their external circumstances or characteristics.

2. Equality Rooted in the Image of God:

- The fact that all humans are made in God's image means that there is **no distinction** in the value of human beings. Whether male or female, rich or poor, every individual is equally loved and valued by God. This directly links to the Catholic belief in **human equality**, which informs how the Church engages with issues like racism, discrimination, and poverty. The equality inherent in creation underpins the Church's call to uphold **social justice** and treat each person with equal respect.

3. Catholic Social Teaching and the Expression of Human Dignity:

- The Church's teaching on **human dignity** flows from the idea that humans are created in the image of God. This principle is expressed in Catholic Social Teaching, which calls Catholics to **defend the dignity of every person**, especially the most vulnerable. **Fratelli Tutti**, an encyclical by Pope Francis, emphasizes that every human being has the right to live with dignity, and that societies must work to protect and promote that dignity for all, fostering **equality and justice**.

4. Call to Action: Defending the Vulnerable and Promoting Justice:

- Because the belief in the dignity of all human beings comes from their creation in God's image, **Catholic Social Teaching** stresses the **obligation to protect and defend** the dignity of the vulnerable: the poor, the marginalized, and those who suffer from injustice. This reflects the principle that all people are **created equal** and deserve the opportunity to live a dignified life. Catholics are called to work toward a society that reflects this divine equality, by ensuring that the **common good** is upheld and all people have access to their basic human rights.

Conclusion

The links between the **first Creation story**, the belief that **all human beings are created equal**, and the **Catholic Social Teaching on human dignity** are clear. Genesis 1 teaches that all people are created in the **image of God**, providing the theological basis for the Church's belief in the **inherent dignity and equality** of every person. This belief is central to **Catholic Social Teaching**, which calls for justice, equality, and respect for every individual's dignity, especially the most vulnerable in society. These teachings inform how Catholics engage with the world, challenging them to promote justice, combat discrimination, and ensure that every human being can live with dignity.

Describe the Catholic Social Teaching of Human Dignity

The **Catholic Social Teaching (CST) on Human Dignity** is a fundamental principle that asserts the **inherent value and worth of every human being**. This teaching is based on the belief that all people are created in the image and likeness of God (**Imago Dei**), which gives every person an intrinsic dignity that cannot be lost, regardless of circumstances. Human dignity is the cornerstone of all Catholic social ethics and underpins the Church's commitment to justice, human rights, and care for the most vulnerable in society.

Key Aspects of the Catholic Social Teaching on Human Dignity:

1. Inherent Dignity from Creation

The Catholic Church teaches that every person, from the moment of conception to natural death, has inherent dignity because they are made in the image of God. This dignity is not earned by achievements, social status, or abilities; it is a gift from God and applies equally to all people, regardless of their background or circumstances.

- **Imago Dei:** The concept that all human beings reflect God's image affirms the **equal dignity** of every individual. This dignity is universal and cannot be diminished by any human power or social condition.

2. The Foundation of Human Rights

Human dignity is the foundation upon which the Church's teaching on **human rights** is built. Every person has the right to life and the right to have their basic needs met—such as food, shelter, education, and healthcare—so they can live with dignity. These rights flow from the person's inherent worth and are to be respected by individuals, communities, and governments.

- **Pope John XXIII**, in his encyclical **Pacem in Terris**, stated that **human rights** are rooted in the dignity of the person and must be protected by law and society. The Church advocates for conditions that allow people to live in a manner befitting their dignity.

3. The Common Good

The CST on human dignity is closely tied to the **common good**, which refers to the social conditions that allow people, both as individuals and as a community, to reach their full potential. A just society is one that respects the dignity of all people and ensures that everyone has the opportunity to contribute to and benefit from the common good.

- **Social Justice:** Upholding human dignity requires the promotion of social justice, where all people have access to resources and opportunities that allow them to flourish. This includes advocating for fair wages, access to healthcare, education, and housing, and creating just laws that protect the most vulnerable.

4. Option for the Poor and Vulnerable

Catholic Social Teaching places special emphasis on the poor and vulnerable. Because they are often denied the opportunity to live with dignity, Catholics are called to prioritize their needs and work for their upliftment. Defending human dignity means addressing **inequality, poverty, and discrimination**, and standing in solidarity with those whose dignity is most at risk.

- **Pope Francis**, in his encyclical **Fratelli Tutti**, highlights that every human being has a right to live with dignity, and society must ensure that no one is excluded or marginalized. The needs of the poor and disadvantaged should be a priority in social, economic, and political decisions.

5. Respect for Life

The Church's teaching on human dignity is closely connected to the **sanctity of life**. Human life is sacred because it is a gift from God, and as such, must be protected and valued at all stages—from conception to natural death. This belief leads the Church to oppose **abortion**, **euthanasia**, and other practices that threaten human life, while promoting policies and actions that support the **well-being** of every person.

- The **right to life** is the most fundamental human right, and any action that undermines this right is viewed as a violation of human dignity.

6. The Call to Love and Responsibility

Catholic teaching on human dignity calls individuals to **treat others with love, respect, and compassion**. Every interaction should reflect the belief that each person is a reflection of God's image and deserving of care. Catholics are called to respect the dignity of others not just in personal relationships but also in larger societal interactions, such as in economic and political decisions.

- **Solidarity**: This principle reminds Catholics that we are one human family, and we must act with a sense of interconnectedness and mutual responsibility. Human dignity requires that we work for the well-being of others, particularly those who suffer or are marginalized.

7. Work and Economic Justice

Human dignity also extends to the realm of **work**. Catholic Social Teaching insists that work is not merely a means of survival but a way for people to express their God-given creativity and contribute to society. Fair wages, just working conditions, and the right to form labour unions are all rooted in the idea that workers deserve to be treated with dignity and respect.

- **Dignity of Work**: Economic systems must be designed to serve the human person, ensuring that every individual has the opportunity to work and earn a living in conditions that are fair, safe, and dignified.

8. Protection of the Marginalized

The Church emphasizes the need to protect the dignity of those who are **marginalized**, including the **elderly, the disabled, migrants, and refugees**. Each of these groups is often denied the basic necessities or rights due to their vulnerability, and Catholics are called to ensure their protection and care. Every human being, regardless of their physical or social status, deserves to live with dignity.

- **Migrants and Refugees**: Pope Francis, in both **Laudato Si'** and **Fratelli Tutti**, advocates for welcoming and integrating migrants and refugees, urging societies to overcome fear and prejudice and to recognize the dignity of every person, regardless of nationality.

9. Environmental Stewardship and Human Dignity

In **Laudato Si'**, Pope Francis connects **environmental justice** to human dignity. He teaches that the degradation of the environment disproportionately harms the poor and vulnerable, whose dignity is threatened by pollution, climate change, and environmental exploitation. Caring for the planet, therefore, is part of upholding human dignity, as it ensures that all people have access to clean air, water, and natural resources necessary for a dignified life.

- **Ecological Justice:** Respect for creation is linked to respect for human life. The Church calls for a responsible stewardship of the earth that protects both the environment and the people who depend on it.

Conclusion

The **Catholic Social Teaching on Human Dignity** insists that every person, as a reflection of God's image, has **inherent worth** and is deserving of respect, protection, and love. This teaching informs the Church's positions on social justice, human rights, economic fairness, and care for the vulnerable. It challenges Catholics to create a society where every individual can live with dignity, through policies that promote the common good, solidarity, and justice. In recognizing the dignity of every person, Catholics are called to treat each other with compassion and to work for a world where all people can flourish.

Session 4	
Learning Focus	HEAR / LIVE Describe stewardship by making simple links between Genesis 1:26-31 and people's actions today.
Recall and Retrieval	What do we know about the creation story so far?
Sequence of knowledge throughout the lesson	Key knowledge Pupils will know: About stewardship and make simple links between Genesis 1:26-31 and people's actions today The full story of the creation Gen 1:26 – 31 What the term Stewardship means. That there are links between the creation story and stewardship we show today.
Key skills/disciplinary knowledge	U3.1.4. Describe stewardship by making simple links between Genesis 1:26-31 and people's actions today (LS 88 on 'ecological virtues'). (RVE)

Describe stewardship by **making simple links** between Genesis 1:26-31 and people's actions today (LS 88 on 'ecological virtues').

Stewardship, in a Catholic context, refers to the responsibility humans have to care for and manage the world that God has created. This concept is drawn from the Bible, especially from **Genesis 1:26-31**, and is further developed in **Laudato Si' (LS 88)**, Pope Francis' encyclical on caring for our common home.

1. Genesis 1:26-31 – Human Dominion as Stewardship

In **Genesis 1:26-31**, God gives humans **dominion** over the earth and all living creatures. This passage says:

- “**Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.**” (Genesis 1:26).
- “**God blessed them and said to them, ‘Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.’**” (Genesis 1:28).

This **dominion** is often understood as **stewardship**, meaning that humans are entrusted with the responsibility to care for and protect the earth, not to exploit it.

2. Ecological Virtues from Laudato Si' (LS 88)

In **Laudato Si'** (LS 88), Pope Francis emphasizes that humans must exercise their responsibility toward creation through “**ecological virtues**”:

- “**We need to develop the awareness that all of us are responsible for the world and for our brothers and sisters who suffer the consequences of environmental degradation.**”

Pope Francis calls for actions today that reflect respect, care, and sustainable use of the earth's resources. He encourages an **ecological conversion**, where people recognize the impact of their actions on the planet and on future generations.

Simple Links Between Genesis 1:26-31 and People's Actions Today (LS 88):

1. Caring for the Environment:

- **Genesis 1:28** gives humans the responsibility to "subdue" the earth, which means managing it wisely. Today, this can be seen in actions like **protecting forests, reducing pollution**, and using natural resources in a way that ensures their availability for future generations.
- **LS 88** encourages people to cultivate ecological virtues, such as **moderation and responsibility**, to avoid overconsumption and waste, promoting sustainable living practices.

2. Respecting All Life:

- In **Genesis 1:26**, humans are given dominion over animals. This doesn't mean exploiting them, but rather **caring for all living creatures**. Today, this can be reflected in **ethical farming practices, protecting endangered species**, and avoiding cruelty to animals.
- **LS 88** calls for a relationship with nature that reflects **care** and not destruction, encouraging practices that protect biodiversity and the integrity of ecosystems.

3. Sustainable Use of Resources:

- God provides the earth's resources for humans in **Genesis 1:29-30** ("I give you every seed-bearing plant and every tree that has fruit"). This can be linked to today's call for **sustainable agriculture, clean energy**, and **recycling** to ensure that natural resources are not depleted.
- **LS 88** urges people to practice **simplicity** and **sustainable consumption**, reducing the harmful impact of overuse and ensuring that resources are available for future generations.

4. Promoting the Common Good:

- Genesis 1:31 says, "God saw all that He had made, and it was very good." This indicates the value of creation in its entirety. Today, this inspires a call to work for the common good, ensuring that all people, especially the poor and vulnerable, have access to clean air, water, and a healthy environment.
- **LS 88** stresses the importance of **solidarity**, encouraging people to act with awareness that environmental harm often impacts the poor the most, and that care for creation is a matter of justice.

Conclusion

The **stewardship** entrusted to humanity in **Genesis 1:26-31** aligns with **Laudato Si' (LS 88)** by calling for responsible, respectful, and sustainable actions today. Stewardship is expressed through ecological virtues like **care, responsibility, moderation, and solidarity**, helping to protect the earth for the well-being of all people and future generations.

Session 5	
Learning Focus	CELEBRATE Using some religious vocabulary, describe how either a psalm or a prayer we have studied praises Creation. Reflecting on the prayerful words studied that give thanks for Creation.
Recall and Retrieval	How can we praise God? What should we praise God for?
Sequence of knowledge throughout the lesson	Key knowledge Pupils will know: What a psalm is Why people wrote psalms Old or New Testament? Where we would find them What is wonderful about our world. What God asks and wants us to do It is important to praise God? How we show we are thankful for God's creation
Key skills/disciplinary knowledge	U3.1.5. Using some religious vocabulary, describe how either a psalm or a prayer they have studied praises Creation. R3.1.3. Reflecting on the prayerful words studied that give thanks for Creation. (RVE)

Session 6	
Learning Focus	LIVE Recognise that in Laudato Si', Pope Francis teaches that human beings are called to have a loving relationship with God, with each other, and with the world.
Recall and Retrieval	Recall the creation story. What does God say we should do?
Sequence of knowledge throughout the lesson	Key knowledge Pupils will know: What Pope Francis is asking us to do Ways in which we can show care for God's world (stewardship) as part of our care for each other.
Key skills/disciplinary knowledge	U3.1.6. Recognise that in Laudato Si', Pope Francis teaches that human beings are called to have a loving relationship with God, with each other, and with the world (see LS 66). (RVE)

Session 7	
Learning Focus	BELIEVE/LIVE Imagining how caring for the world could change the world for the better. To explore the words of St Francis and how we can trust this with some of the things happening in our world today.
Recall and Retrieval	How should we treat God's creation? Why?
Sequence of knowledge throughout the lesson	Key knowledge Pupils will know: About the Canticle of Creation. That St Francis praises God for some of the wonders of the natural world. Francis believed that everything in the natural world was a gift from God and, as such, deserved to be appreciated and valued.
Key skills/disciplinary knowledge	D3.1.1. Imagining how caring for the world could change the world for the better. D3.1.3. Suggesting meanings for an artistic expression of the goodness of Creation, considering the maker's intention (e.g., St Francis of Assisi's Canticle of Creation). (RVE)

Session 8	
Learning Focus	HEAR / CELEBRATE / LIVE Spend time considering the blessings that they have in their own lives
Recall and Retrieval	What did the Pope ask us to do in Fratelli Tutti and Laudato Si'?
Sequence of knowledge throughout the lesson	Key knowledge Pupils will know: That Pope Francis encourages us to "live, work and pray that our common home will teem with life once again." The Season of Creation runs from 1 September (World Day of Prayer for the Care of Creation) to 4 October (the feast of Saint Francis of Assisi) each year. We give thanks for all that God has made, repent for the damage that we have caused and commit ourselves to take action to protect the earth our common home.
Key skills/disciplinary knowledge	D3.1.3. Suggesting meanings for an artistic expression of the goodness of Creation, considering the maker's intention (e.g., St Francis of Assisi's Canticle of Creation). (RVE)