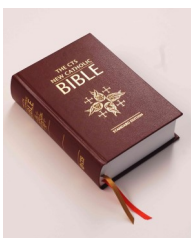


Name: _____

RE Group: _____

My target grade: _____



Homework

Topic	Date to be completed by
1.1 Michelangelo's Creation of Adam	
1.2 Other Christian art that depicts creation	
1.3 Creation and the nature of God in Genesis 1	
1.4 Creation and the nature of humans in Genesis 2	
1.5 The significance of the creation stories for Catholics	
1.6 The origins and structure of the Bible	
1.7 Inspiration and the Bible as the Word of God	
1.8 Interpreting the Genesis creation stories	
1.9 Natural Law and Catholic attitudes towards science	
1.10 Caring for the environment	
1.11 The meaning of stewardship	
1.12 CAFOD and sustainability	

How do I use my homework book?

This homework book is designed to reinforce your learning that began in your lessons. After a topic is completed in lessons, read the topic section in your text book. Then, read and memorise the topic facts summary in this book. You will then be tested each week on your knowledge.

To access the RE digital text book:

Log on to Kerboodle: www.kerboodle.com

Choose the textbook Religious Studies B: Catholic Christianity

Use your homework book well and you will be better prepared for your assessment tests, and then the final summer exam.

Catholic beliefs + teachings about the Creation of Adam:

Adam is shown as a perfect man, full of strength and potential reflecting Genesis: that God made everything 'very good' (Genesis 1:31). Adam's outstretched arm with bent fingers is waiting for God's life force to awaken his whole being. Michelangelo is showing that Adam depends on God's power for the spark of life. The white hair and beard reflect age but the body of God is still muscular. This evokes the idea that man is made in the image of God, though God is ancient + powerful while man is new + dependent on God. Adam + God are lying in similar positions, which also reinforces the idea that man is made in the image of God. The hands of Adam + God reaching out to each other reflect the longing for a close relationship. God is shown being carried through the air by a group of angels, reflecting his transcendence, while Adam is shown firmly on the ground. This conveys the greatness + majesty of God as he creates everything including humanity out of nothing (*ex nihilo*).

Some misleading aspects of *The Creation of Adam*:

God (and the angels) is shown in human form + the same size as Adam. The male is the prominent gender so equality of the male + female form is not expressed. Adam and God are painted as 'white' does not reflect Catholic belief that all peoples were created equally in the image + likeness of God. An old man with a beard gives no sense of power or eternity. God shown as giving life to Adam through the touch of his finger – in Genesis, God 'breathed' life into Adam after coming from the earth (Genesis 2:7). Heaven is not in the clouds.

An alternative painting: God's Hand by Hildreth Meiere, USA

This mosaic was created by the artist Hildreth Meiere in the first half of the twentieth century, and can be found in St Bartholomew's Church in New York, USA. It depicts the hand of God at work in a powerful way.

The lines going out from the hand to touch the edges of the universe, depicted by the circle round the edge of the mosaic, reflect the idea that God's influence and power touch all things.

God's hand is relatively large compared to the size of the cloud, helping to illustrate God's greatness and power.

This image conveys a greater sense of God as a creator than the Michelangelo painting. Michaelangelo only deals with one point of creation, while the mosaic shows God always creating.

The way God is presented is also different, and for some Christians more acceptable. Since God is infinite, some Christians maintain that God cannot and should not be depicted in the way Michelangelo draws him. The hand in the mosaic suggests the idea of God without actually showing the whole of him. However, some Christians are still uneasy about the depiction of the hand of God, as they think this suggests that God is like humans only in a much bigger form.

1.3 Creation and the nature of God in Genesis 1

Score

/15

In this topic you will examine the scriptural basis for Catholic teachings about God and creation, as creator, transcendent and omnipotent.

Genesis: Scripture is a an ancient meditation, a prayerful poetry on the wonder + greatness of God's creation. The 7 days are not literal but help to profile the way of creation in a non-specific time length, ie a period of time. Space, land, seas, vegetation, stars, sun, moon, fish, birds, land creatures and human beings ultimately depend on God for their existence.

God as transcendent: God's power is shown in the effectiveness of his own word to create—when God says 'Let there be ...', that thing immediately comes into being. God is 'beyond all things', bringing creation into being but not confined by it. God is outside the material world and beyond the realm of human thinking. God is not of our time + space.

God as omnipotent: God is omnipotent (all-powerful). 'Let there be light' is the Big Bang. The Genesis sequence follows the evolutionary sequence. God creates the universe out of nothing (*ex nihilo*). Everything that God made is 'good'/'very good' - nothing God makes has any imperfection. Catholics do not interpret Genesis literally or view it as a historical or scientific document. God creates in an orderly + symbolic way—eg: the sun, moon and stars – which were worshipped as gods – are created on the fourth day as a minor position in the sequence to show that they are not gods. The pinnacle of God's creation is the human life-force on Day Six: 'God created humankind in his image + likeness' (Genesis 1:27). This means that humans share qualities with God eg: love, forgiveness, creative power + knowledge.

1.4 Creation and the nature of humans in Genesis 2

/23

In this topic you will consider the scriptural basis for Catholic teachings about God, creation, free will and the relationship between men and women in Genesis 2.

Creation in Genesis 2: Creation in Genesis 2 was written earlier than Genesis 1. In Genesis 2, God personally creates human beings, 'Adam', from the earth. God breathes into man and he becomes a living being. In Hebrew the word for 'breath' is *ru'ach*, which is also translated as 'spirit'. Humans share the breath or Spirit of God. God provides humans with everything, including the gift of free will—although God tells Adam not to eat the fruit from the tree of the knowledge of good and evil, he does not actively prevent Adam from doing so. He gives Adam the choice (or free will) for God to provide everything for humanity, or for humanity to provide for itself. The animals are made by God but presented to Adam to name. This naming gives each animal its nature and Adam's full authority over them + full responsibility for them. V24—Eve, as a suitable helpmate, is fashioned from a rib of the sleeping Adam—the two become one flesh (in sexual union as husband + wife).

The nature of God + humans: God as transcendent means that he is far beyond human understanding. Nevertheless, humans can see the power and wonder of God through all the things he has created. The vastness of the universe reflects God's omnipotence + his care for humanity reflects God's intimacy. The human qualities that reflect God's nature allow humans to have a close relationship with God, to care for all humans + to care for all that God has created.

1.5 The significance of the creation stories for Catholics

/26

In this topic you will examine the meaning of the terms stewardship, dignity and sanctity of life and how these concepts apply to Catholic teaching on human life.

Stewardship: The creation stories show that God is the creator of all things. God's omnipotent creation is an expression of himself—God made everything good. This means that all aspects of creation should be accepted as a good gift to be cared for by those entrusted with the responsibility (humans). The command given to humans to subdue and have dominion over God's creation (Genesis 1:28) also includes the idea of stewardship = the duty to care for the Earth, to protect it, and not to misuse creation in any way. Catholics understand that just as the plants are entrusted to us for food (Genesis 1:29), God is entrusting humanity with a special responsibility to care for the creation which he has declared to be *very good*, Laudato Si' [Praise be to you – care of our common home] #65-68 >> creation is an inheritance to be passed on in good order.

The dignity of human beings: The creation stories teach that humans are made in the image and likeness of God and share in the qualities of God. Humans are all loved into existence by God meaning that as everyone is a part of God's creation, no one should be mistreated in any way, hence the Catholic teaching to uphold the dignity of each human person. The role of sex is to unite a man and woman as one way of expressing loving intimacy. This is a sacred act which should not be undervalued — to be free, to be fruitful and to multiply (Genesis 1:28). God's freewill to humans is the entitlement to express beliefs freely with the responsibility to respect one's own dignity + the dignity of other people, as everyone is a child of God.

The sanctity of life: All creation is sacred (holy) because it is blessed by God who 'saw that it was good'. All human life is sacred. Catholics respect the sanctity of life as a gift from God. As God is the creator of all life, every stage of life from conception to death must be treated with care and respect. Catholics believe that while the Biblical stories of creation were written for people of a different culture and understanding in a different time, they pass on unchangeable and eternal truths about the nature + dignity of human beings. The truth cannot be changed, though it may be presented in revised and different ways to reflect changing times and tastes.

Scripture – the books of the Bible: “The Bible teaches solidly, faithfully and without error the truth for the sake of salvation” *Dei Verbum* 11.

Oral: For thousands of years, human communication was *only* through songs and spoken words passed on from generation to generation.

Written: Israel’s meditations, prayers, stories, miracles, battles, triumphs and tragedies emerged like a family history with YAHWEH as their God, and only gradually were written down from around 1000BC onwards.

Collected: For centuries, these holy writings were all on separate scrolls until better production of parchment allowed pages to be bound together into a book. The canon – the ‘order’ of the collection – was defined by Pope Damasus in 382AD.

Scripture—the Testaments:

Testament = covenant.

Old Testament = Creation and the relationship between God and ‘the chosen people of God’ (Israel).

New Testament = the new relationship between humanity and God brought about by Jesus Christ.

Scripture—Literary Forms:

1. Law: The first five books of the Bible = The Torah (The Law e.g. The Ten Commandments). Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

2. History: The historical books in the Bible tell the story of the chosen people from the time of Joshua, who leads them to the Promised Land to the time of the kings e.g. David.

3. Wisdom: These books of writings include a variety of prayers and sayings (the Psalms and Proverbs), love poetry and life reflections (Song of Songs).

4. Prophecy: The events, words and teachings of the Prophets who spoke God’s word to the Israelites. They gave constant reminders of God’s covenantal love for the Israelites and called the people to be just so God can bless them in the future.

5. The New Testament: The Gospels record the life, death and resurrection of Jesus Christ. The Acts record the birth of the Catholic Church and the mission of the Apostles. The Letters are ways a Christian is must to live. The Book of Revelation by John is a mystical vision describing the end of the world.

Four Criteria to be accepted as a book of the Bible: 1. An Apostle authority. 2. Written before 100AD.

The Bible as the Word of God: The Bible is the direct revelation of God, written by humans inspired by the Holy Spirit. God's word is also the gentle stirrings within the heart, personal insight and life experiences. Christians are guided by the teachings contained in the Bible. The Hebrew word for 'spirit' is *ru'ach*, which is also translated as 'breath' (see **Genesis 2:7**). God breathed into Adam and gave him life, God's own Spirit is shared with human beings. God sends his Spirit to guide people; this is called inspiration.

The Prophets + the Word of God: Their task is to pass on God's message and to encourage people to stay faithful to God.

The Gospels + the Word of God: The Gospels present the teachings and actions of Jesus, the Word-made-flesh.

The Epistles + the Word of God: The Epistles (or letters) are the writings of the apostles, the early witnesses to Jesus' life. They were written to help Christians apply the principles of Jesus' teachings to their everyday lives. The apostles were filled with the Holy Spirit, and therefore inspired to preach and teach God's word.

The Magisterium: 'Magister' is the Latin word for teacher, and 'Magisterium' refers specifically to the inspired role of the Church in the interpretation of Scripture + Tradition.

1. This authority from Jesus has been exercised from the earliest times (Acts 2:42), and it is continued in a particular way by the Pope and the Bishops, who are understood to be direct successors of St Peter and the apostles.
2. It is the supreme and ultimate authority for Catholics on matters of Faith (what to believe) and Morals (how to behave) + e.g.: Blessed Virgin Mary / artificial birth control.

An example of how Magisterium works from 2015: the Pope issued a teaching on the environment (*Laudato Si'*) [Praise be to you—Care of our common home].

1.8 Interpreting the Genesis creation stories

Score /24

In this topic you will examine the different Christian opinions about the importance of Genesis 1 and 2 as accounts of creation.

Scripture—Biblical inspiration: The Bible as the direct revelation of God, written by humans inspired by the Holy Spirit, is the Word of God. Genesis 1 is to be understood as an Ancient meditation / poem on Creation. It is not a scientific account on creation. Nor is it a literal historical document. Unlike fundamentalist Christian groups, Creation is not a literal '7 days' but a period of God's time as determined by God's omnipotence. "The Bible is not meant to convey precise historical information or scientific findings" Youcat 15. There is no paradise garden somewhere in the Middle East with special trees, nor is it a contradiction of Darwin's theory of evolution. Genesis 2 was written first in 950BC and Genesis 1 in 450BC. The 'myth' in both is the same: God made everything / Everything made was very good. / Humans are the pinnacle of God's creation. The Catholic Church does not interpret the Bible literally. The Bible is of the time and society in which it was written: *zeitgeist* (spirit of the times).

Fundamentalist Christians interpretation of the Genesis creation stories: Believe the Bible is accurate and true in *all* respects. God is the whole truth and would not mislead his people. Humans have no right to prefer their own interpretations. Some fundamentalists believe the world is only a few thousand years old (since 23 October 4004BC — Anglican Archbishop Ussher in the 17th century). Other fundamentalists accept the real age of the universe and accept that a 'day' in Genesis does not refer to a 24-hour period.

St Thomas Aquinas: Humans have an innate (natural) understanding of right and wrong and what it means to be fully human (as it follows the natural purpose of life). Human morality is in harmony with the design and purpose of the universe based on reason. Catholic morality is based on the Bible and Natural Law using Aquinas' belief that morality is created in human beings and divinely ordained by God.

Aquinas' Five Primary Precepts: Aquinas goes on to identify five rules that seem self-evident from 'Natural Law' (Summa Theologiae §I-II Q94 a2): **1.** Self-preservation and the preservation of the innocent. **2.** Continuation of the species through reproduction. **3.** Educate children. **4.** Live in society. **5.** Worship God.

- These 'primary precepts' form part of Catholic tradition. Catholics have always been involved in healthcare and have always been anxious to defend the sanctity of life (from conception to death— issues of abortion and euthanasia) as well as the integrity of human reproduction (artificial birth control).
- Likewise, the Church has always been concerned to influence the way society is conducted and the way it is involved in education to counter ignorance and encourage the pursuit of knowledge.

Aquinas' teaching in summary:

« The final purpose is in God.

« Humans seek 'To do good and avoid evil'.

« Aquinas adopted Aristotle's philosophy of *Eudaimonia* = to have a good spirit / to flourish / to practice virtues through habit + education (training).

The Catholic Church + science: Members of the Catholic Church have always been involved in **scientific** developments. A few famous Catholic scientists include:

- ◇ St **Albert** the Great an expert in various scientific fields, the patron saint of **scientists**.
- ◇ Jean Baptiste Lamarck, who devised an early theory of evolution, called Lamarckism.
- ◇ Friar Gregor **Mendel** pioneered **genetics**.
- ◇ Georges **Lemaitre** devised a Big **Bang** model.

During the Second **Vatican** Council (1962–1965), the **Magisterium** stressed the need for science and religion to be **mutually** supportive to enable people to understand the nature and purpose of God's creation. Even though the outcome of the science may be the same for religion; the source of the science may differ. It is sometimes said that science explains the **how** of things and religion explains the **why**: e.g. gravity is **gravity**, how it came into being is **God-given**.

Science V the Catholic Church — fact or fiction?

Popular culture often, incorrectly, presumes the Catholic Church is opposed to science. This is largely based on the 400-year-old case of **Galileo**, an astronomer from the seventeenth century who had a dispute with scholars who were advising the Pope. Ironically, Galileo was in fact doing experiments to prove the theories of a polish priest, Nicolaus **Copernicus**, who had suggested, correctly, that night and day were best explained by the idea that the Earth was in an **orbit** around the **sun** rather than vice versa. The Vatican Observatory was founded in 1862 and in Fr Angelo Secchi, it had arguably the most important figure in the development of modern **astrophysics**.

'Love our neighbour (the environment)': Old Testament: 'Love your **neighbour** as yourself' (Leviticus 19:18) (Mark 12:31). New Testament: Jesus' parable of the Good **Samaritan** (Luke 10:25–37) Jesus taught that 'my neighbour' includes **everyone** including, which like the traveller is **wounded** and is in need of help. Genesis 2:15 '*The Lord God took the man and put him in the Garden of Eden to till it and keep it.*' Stewardship is like a caring **gardener**. As John Donne famously said 'No man is an **island**' —no part of nature is isolated from the rest. All humans breath the same **air**.

Stewardship: Stewardship is a feature of the creation stories in the Bible with human beings having an important place in God's creation – one of **dominion** and co-responsibility. It is also a principle found in the Tradition of the Church, particularly Catholic **social** teaching, and it is also expressed by the Magisterium in the way Pope Francis taught that we should treat the environment 'in the sense of responsible **stewardship**' (*Laudato Si'*, 65-68, 116).

'The Catholic duty as stewards:

Locally: saving energy by insulating homes, turning off lights ./ Using sustainable energy sources like solar or wind power. / Cycling or using public transport instead of cars. / Living simply, reusing and recycling instead of buying new. / Praise God for the gift of creation + say grace before meals. / Avoiding the use of plastic materials which take decades to biodegrade. / Eating less meat. / Getting involved in local schemes like litter picking. / Planting trees.

Nationally: lobbying (to persuade) local MPs or the Prime Minister to demand more sustainable energy within the UK. Marching in peaceful protest against damaging initiatives.

Globally: through organizations such as CAFOD, Catholics campaign for the UK government and world leaders to make policy decisions that protect the earth, cut carbon emissions, promote sustainable energy and help the poorest communities adapt to the impacts of climate change eg Rio+20. Catholics also pray for and fundraise or donate money to support CAFOD's work with vulnerable communities. Boycott environmentally damaging companies.

Environmental problems caused by humans: pollution / over-fishing / deforestation / desertification / farming practices that exhaust the soil / fossil fuel / 'throw-away' society / animal farms / sea litter / pesticides / wasting water / materialism

To help your brain absorb bigger chunks of information, another trick you could try is to break the information down and make up a story linking together each piece of information. It's a little like the memory palace idea we discussed earlier in this article, but it plays with the imagination to a greater extent because the story you make up doesn't have to be spatially limited in your mind. For example, if you need to memorise a complicated chemical formula, you could name the molecules with human names beginning with the same letter (Carol = Chlorine, for example) and make up a little story in which the actions of the characters mirror those of the molecules in the formula. This can be a remarkably effective method of learning trickier, drier information, as it helps to bring it to life a bit and gives it a more human touch that makes it easier to relate to.

'Genesis 1 is an effective way to help people understand the role of God in creation.'

Evaluate this statement. In your answer you should:

- Give detailed arguments to support this statement.
- Give developed arguments to support a different point of view.
- Refer to Catholic beliefs and teachings in your answer.
- Reach a justified conclusion. [12 marks]

Structure your essay like this... and use these sentences starters.

(Your position/view) **In this essay I will argue that...**

(Argument for your position 1) **The first argument to support my thesis is...**

(Counter argument 1) **Other would argue against this by saying...**

(Response 1) **I don't accept this counter argument because...**

(Argument for my position 2) **Furthermore, I would argue that...**

(Counter argument 2) **Again, other would disagree because...**

(Response 2) **However, their arguments are not good arguments because...**

(Conclusion and judgement) **In this essay I have shown that... I think my view is right because...**

'Only the Gospels are important for Christians.'

Evaluate this statement. In your answer you should:

- Give detailed arguments to support this statement.
- Give developed arguments to support a different point of view.
- Refer to Catholic beliefs and teachings in your answer.
- Reach a justified conclusion. [12 marks]

Structure your essay like this... and use these sentences starters.

(Your position/view) **In this essay I will argue that...**

(Argument for your position 1) **The first argument to support my thesis is...**

(Counter argument 1) **Other would argue against this by saying...**

(Response 1) **I don't accept this counter argument because...**

(Argument for my position 2) **Furthermore, I would argue that...**

(Counter argument 2) **Again, other would disagree because...**

(Response 2) **However, their arguments are not good arguments because...**

(Conclusion and judgement) **In this essay I have shown that... I think my view is right because...**

'The best way for Catholics to show love for their neighbour is to protect the environment.'

Evaluate this statement. In your answer you should:

- Give detailed arguments to support this statement.
- Give developed arguments to support a different point of view.
- Refer to Catholic beliefs and teachings in your answer.
- Reach a justified conclusion. [12 marks]

Structure your essay like this... and use these sentences starters.

(Your position/view) **In this essay I will argue that...**

(Argument for your position 1) **The first argument to support my thesis is...**

(Counter argument 1) **Other** would argue against this by saying...

(Response 1) I don't accept this counter argument because...

(Argument for my position 2) **Furthermore, I would argue that...**

(Counter argument 2) **Again, other would disagree because...**

(Response 2) However, their arguments are not good arguments because...

(Conclusion and judgement) **In this essay I have shown that... I think my view is right because...**

[illegible]

