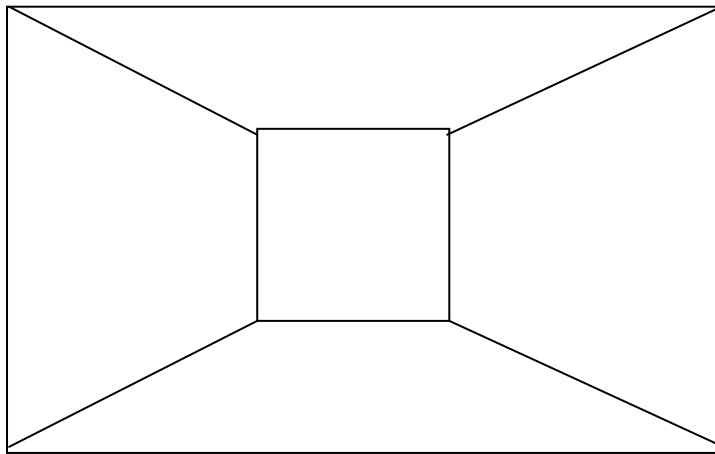


Facilitator resources

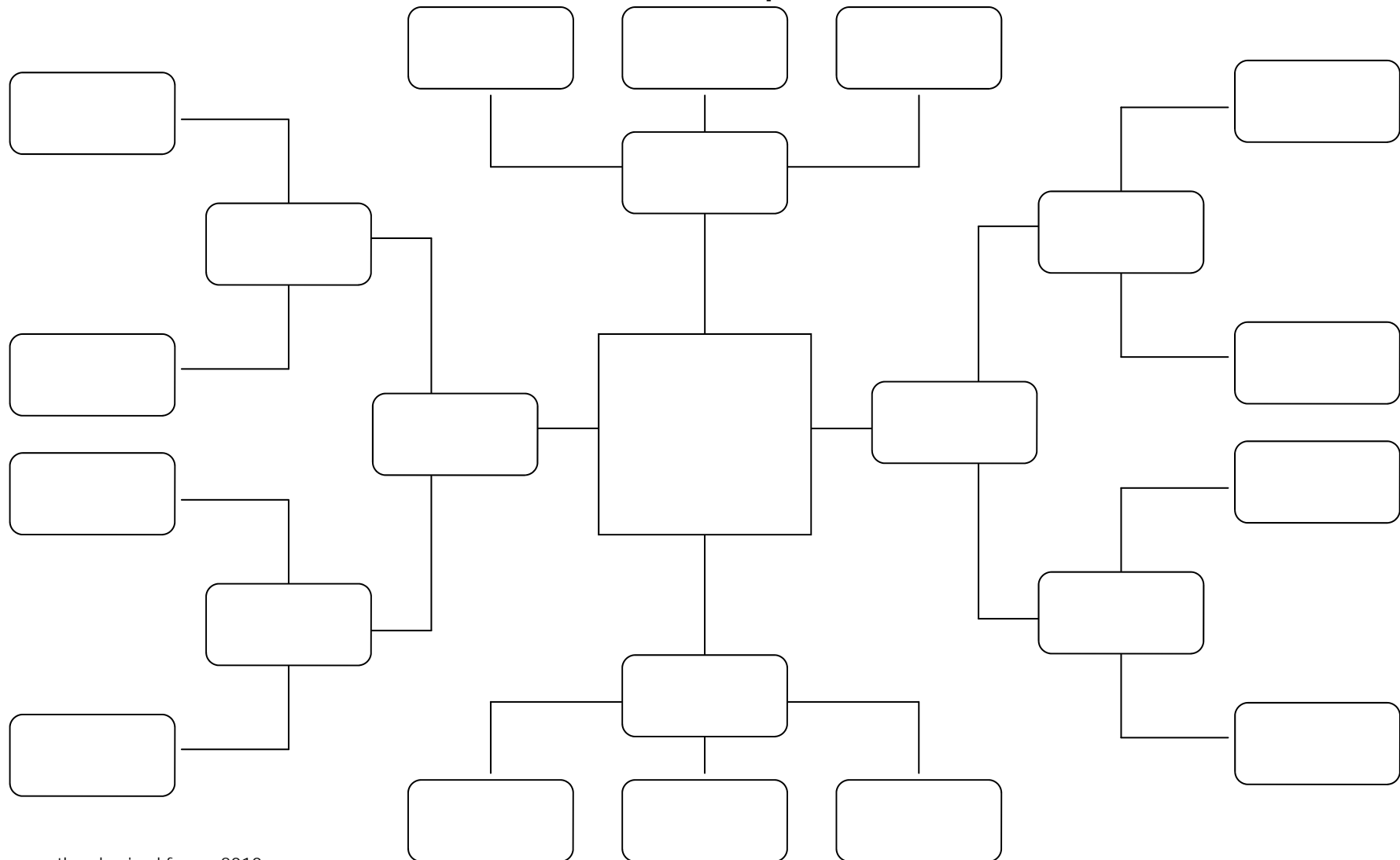
Resource: Placemat

The placemat is drawn on a large sheet of paper. The page is divided so that each group member has a section to write in with a square or circle in the middle to record the group response. Participants reflect on the question they have chosen and begin the process by considering their responses and ideas. They record these in their section of the placemat (one minute, or more if question is complex). Participants share their responses in turn (30-60 seconds each) and record their group response in the centre space of the sheet.

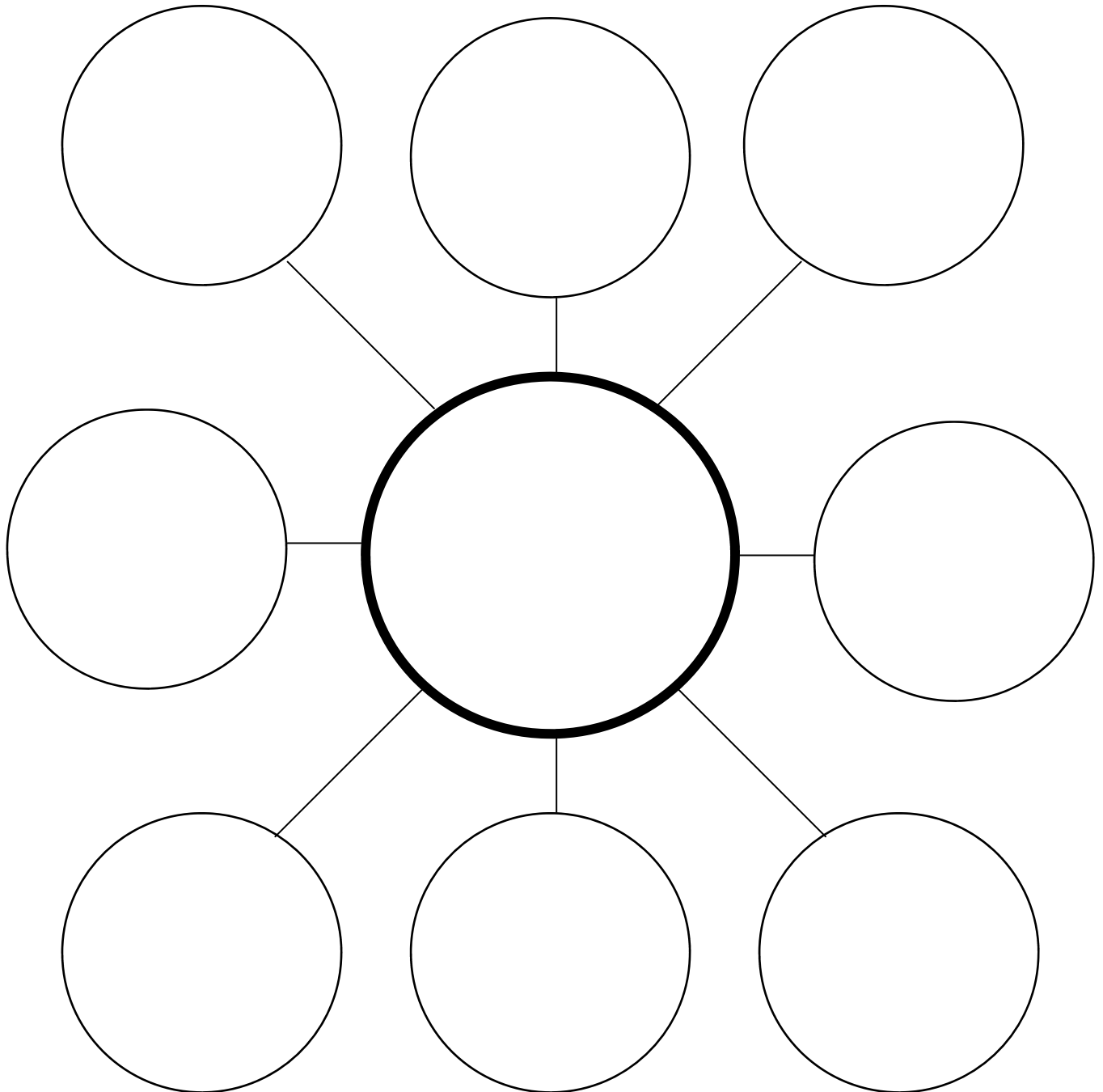


You will need enough sheets for each group and each question they discuss.

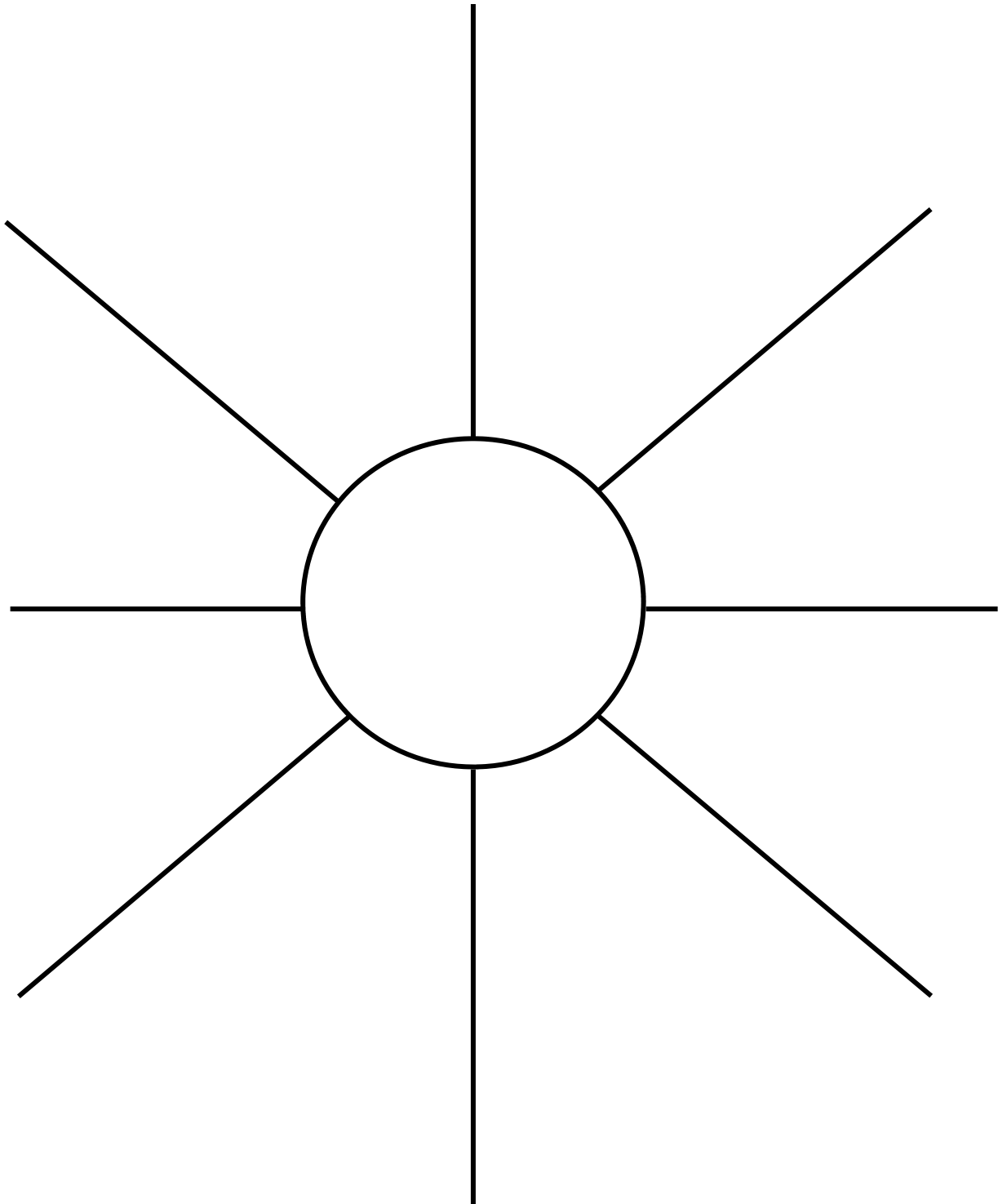
Mind Map



Bubble Map



Sunshine Wheel



Resource: Short Trails

available online at www.lutheran.edu.au

Login to the member area and select *Resources/publications then Pathways then TRIAL MATERIAL ONLY Pathways: theological focus*



Arts Short Trail

Within the **Arts Short Trail** you will find a selection of material with which to engage: musical stimuli, visual art, and archaeological sites. Follow the guiding notes and take your work to your discussion group.

Option 1: Creation calls

The images in this video focus on the wonder and majesty of God's creation with particular reference to the natural world.

Creation calls ... are you listening?

Lyrics by Brian Doerksen <http://www.youtube.com/watch?v=LwGvfdtl2c0>

If you were making a similar video but with a focus on human beings as the high point of God's creation, what aspects of humans and human life – within the context of learning and teaching – would you choose to portray? Refer to *Aspects of theology of creation* in your *Participant Theological Notes*.

Option 2: Education for human becoming...

Read the Tom Christenson quote below. How would you represent the thinking here visually or diagrammatically? Refer also to *Aspects of theology of creation* in your *Participant Theological Notes*.

'I believe that the story that informs our understanding of what it means to be human is one of the most important things about the educating we do. It's more important than teaching a particular language or a particular set of historical or scientific facts, or a particular theory. It's even more important than reading this or that particular author. It's more important because it influences the decisions we make about all these other things, about why we do them and how we do them. But it's also more important because it shapes who we become, how we understand ourselves, and what we will do (and not do) with the rest of the education we receive.'

Tom Christenson, Education for human becoming: what Lutheran educators bring to the task in SchoolLink, July 2006 Vol 12 No 2

Option 3: Creation Psalms

View the selected videos.

Psalms 148

Creator King <http://www.youtube.com/watch?v=t9TRFZ-wIP0&feature=related>

The music of the Bible revealed <http://www.youtube.com/watch?v=lqFlqHvRy4I&feature=related>

Psalms 8

A meditation <http://www.youtube.com/watch?v=erTSh-vhuxA>

You made them all for me <http://www.youtube.com/watch?v=OFd02yxGwao&feature=related>

If you had six minutes of time to fill to illustrate theological understandings related to God the creator, creation, human beings as a special creation of God – what images and music would you choose?



Arts Short Trail

(...cont)

Option 4: The Areopagus

The Areopagus was the location of Paul's encounter with the intellectual elite of Athens, recorded in Acts 17:16-32.



View more images of The Areopagus today

<http://www.mccullagh.org/photo/1ds-12/areopagus-hill>

<http://www.stoa.org/athens/sites/acrogeneral/source/p20024.html>

<http://www.stoa.org/athens/sites/acrogeneral/source/p20025.html>

<http://www.padfield.com/2001/areopagus.html>

In the vertically arranged series of photos on the right hand side of the screen in the link below, images of The Areopagus in today's Athens can be seen. The accompanying text gives brief notes about location, myth and mystery, (BC) history of the site as well as the biblical account of Paul's visit.

<http://www.sacred-destinations.com/greece/athens-areopagus-mars-hill>

This image on this link gives an artist impression of what the scene would have looked like where and when Paul met with the intellectual elite of Athens.

Leo van Klenze: *Idealized view of The Acropolis and The Areopagus in Athens*
Art at the Court of Ludwig I

http://worldvisitguide.com/oeuvre/photo_ME0000071034.html

From the images and views you have seen, construct a bird's eye view map of the area surrounding The Areopagus, placing all of the significant buildings and sites on it.

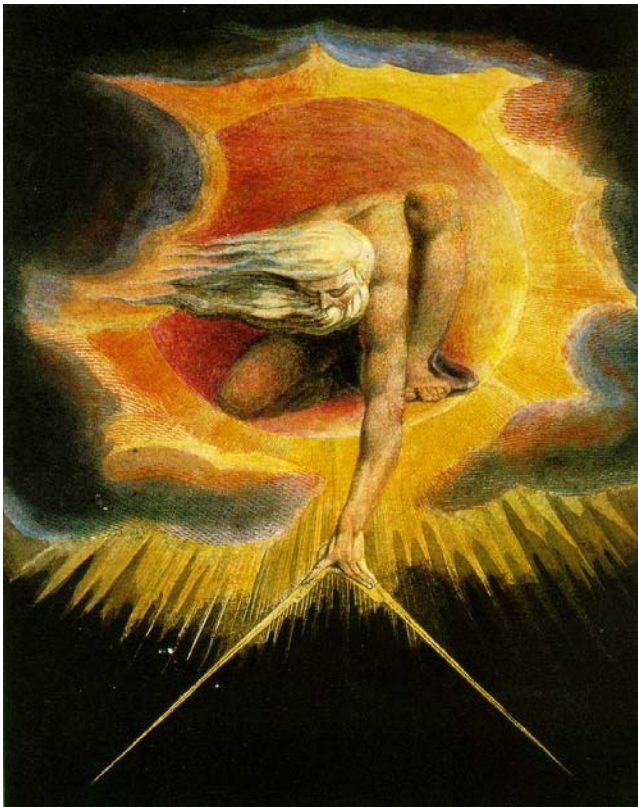


Arts Short Trail

(...cont)

Option 5: Encountering creation

The Ancient of Days (1794) is William Blake's attempt to capture something of the drama of the creation of all things. The imagery has its origins in the book of Job (38:1 and the speech that follows).



The Ancient of Days

<http://www.uh.edu/engines/romanticism/s/mallerblakegodengraving.jpg>

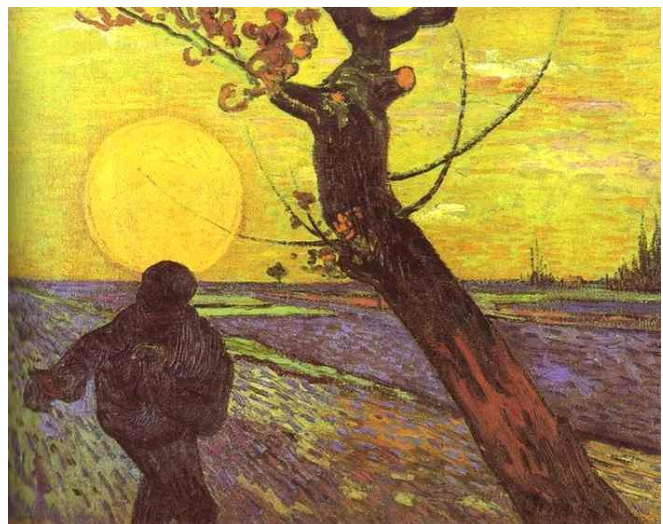
What messages about God the creator, and about creation, does the painting convey to you? How does Blake achieve this? What links can be found between the painting, the *Participant theological notes* and the passage in Job?

Many artists have been inspired by the seasonal change from winter to spring – one of the annual transformations of creation. The artist, Vincent van Gogh, painted at least four works using the Parable of the Sower as his theme.

Sower with Setting Sun

<http://www.abcgallery.com/V/vangogh/vangogh36.JPG>

Study the light, the shapes and lines and colour, the act of sowing, the tree, the parable (Mark 4:1-20) ... and reflect on the relationship between God the Creator and the created world.





Arts Short Trail

(...cont)

Option 6: The place of humanity in creation

'What are human beings, that you are mindful of them?' (Ps 8:4)

View Michelangelo's *The Creation of Adam*, part of his vast work on the ceiling of the Sistine Chapel.



The Creation of Adam <http://media-2.web.britannica.com/eb-media/77/2577-004-DA7549AE.jpg>

Study the figures of Adam and God closely, and the levels of energy in each and between them.

- From whom is the initiative, that would result in vitality, coming?
- What does the painting have to say about physical formation? Spiritual activation? Relationship between creator and created? Giving and receiving?
- How is the deep human sense of longing represented here?

At the time of his death, Martin Luther was writing a sermon he hoped to preach later. The last words he wrote were: 'We are beggars. This is true.' Can you see a connection between that statement and Michelangelo's painting?

What is one clear message that comes through this painting? Refer to *Aspects of theology of creation* in your *Participant Theological Notes*.



Pedagogy Short Trail

Choose one from the three options below. Record your thinking and take it to your discussion group.

Option 1: Learning Centred

Six Challenges – Six Mysteries, the Charter for Lutheran Education presented at the ACLE 2004 conference states that a 2020 Lutheran school will be LEARNING CENTRED ***creating an environment where students have a passion to explore, discover and analyse their world as part of an exciting life journey*** and be faith informed by Creatio continua ***the mystery that God keeps creating at the core of the cosmos and in the mind of each child***

View *Challenge 1 – Learning Centred* of the *Six Challenges Six Mysteries* DVD.

What philosophy of learning is expressed through student and teacher comments?

How do learning verbs like:

- explore
- discover
- analyse

link or connect with the understanding inherent in 'creatio continua'? What are the implications for teaching? What philosophies of teaching support this?

Refer also to 'original creation' and 'continuing creation' in *Aspects of the theology of creation* in your *Participant Theological Notes*.

Option 2: Some Particulars – Pedagogy

Read the introductory paragraph and the comments Christenson makes about the understanding of human being and human knowing, and the resultant implications this has for teaching. Ponder the four points Christenson makes about approaches to teaching:

- Even though it is written for the university context, what issues do the points raise for your context? For your teaching style?
- What are some strategies you and your colleagues use to promote these approaches?
- What is your opinion of the approaches he sets out?

Option 3: A framework for Lutheran schools

This document makes some important points about learners, learning and learning communities. They are directly linked to a Lutheran ethos. View *A framework for Lutheran schools* then read and ponder the dotpoints under each of the headings:

- Beliefs about **learners**
- Beliefs about **learning**
- Beliefs about **learning communities**

What links can you find with *Aspects of theology of creation*? (refer to *Participant Theological Notes*)

List some indicators that would demonstrate these beliefs are evident either in your class/es or across your school.

Use a set of three *Bubble Maps* or three *Sunshine Wheels* to record your thinking for learners, learning and learning communities.



Reading Short Trail

Select one or more of the readings listed, and note any new understandings the text/s reveal:

Truths, trends and traditions in Lutheran education – taking a stand

[p. 1-13]

Extracts from McCutcheon, F. (2008) *Truths, trends and traditions in Lutheran education – taking a stand*. Paper delivered at ACLE 3, Melbourne, October 2008 available online <http://www.lutheran.edu.au/tools/getFile.aspx?tbl=tblContentItem&id=1487>

Wisdom and perspicuity

[p. 155, 156, 157]

Extracts from Vardy, P. (2003) *Being Human*. London, UK: Darton, Longman and Todd Ltd
Concept Map your understanding of wisdom, having read the *Participant theological notes* and this article.

Theological significance of creation

[p. 37, 38, 39, 40, 41, 42]

Extracts from Christenson, T. (2004) *The Gift and Task of Lutheran Higher Education*. USA: Augsburg Fortress

Valuing individuals

Jericho, A. (2000) Valuing individuals. *SchoolLink*. Vol 6 No 3 August 2000



Curriculum Short Trail

Choose one from the three options below. Record your thinking and take it to your discussion group.

Option 1: Planet conscious

Six Challenges Six Mysteries, the Charter for Lutheran Education Australia presented at the ACLE 2004 conference states that a 2020 Lutheran school will be PLANET CONSCIOUS *living on Earth as our fragile home, aware of a new global consciousness and inter-connectedness* and be faith informed by finitum capax infiniti *the mystery that the finite embraces the infinite, that the material holds the spiritual and that God's presence is in, with and under every piece of this planet.*

View *Challenge 3 – Planet Conscious* of the *Six Challenges Six Mysteries* DVD:

- What is the problem with 'heavenism'? How does it differ from seeing Earth as a free gift of God and caring for this corner of creation?
- How would you rate your school as an eco-school? How would it measure up to an environmental audit?
- How could eco-justice be incorporated in curriculum planning?
- What are the key points Habel makes (after the mystery statement) about an approach/attitude to being planet conscious? ie his take on the 'world wide web'?

Option 2: Curriculum and pedagogy – five themes

Read the extracts from Christenson's *Five Themes* around which he would suggest education in a Lutheran context ought to be built.

- In light of your understanding of the theology of creation (and other encounters in *Pathways: theological focus*), do you agree or disagree with his ideas?
- How do the themes translate into your context?
- What would you say you are doing well?
- What would you like to do better?

Option 3: An informing story of contemporary western civilisation

A quote from Tom Christenson:

We are in real proportion to what we have, and we are free in proportion to being able to obtain what we want. Our identity is basically the identity of consumer. We work in order to earn money. We earn money in order to be able to buy. We buy things that will establish an identity for us, that will tell us that we are somebody. We need things that tell ourselves (and others who are our mirror) who we are. As the things we have grow old or out of fashion they become invisible ('I don't have a thing to wear'). Besides this need for identity-giving things we also have a great need to be entertained. We value our freedom and tend to define freedom in a consumerist way, as the ability to make choices and obtain what we want, choices about what we will wear, what we will drive, what we will eat and drink, who we will bed down with. The deepest truths are the truths of market place and economics. These are the metaphors that inform our lives. They are the bottom line.

- If this is the informing story for a large proportion of our school community, what are the implications for curriculum?
- What image of the human, and lifestyle, is presented, and how is this at odds or in conflict with a Lutheran perspective of the theology of creation?



Lutheran Education/School Policy Short Trail

Choose one from the three options below. Record your thinking and take it to your discussion group.

Option 1: Social justice education

Read the Anne Dohnt article *Social Justice Education: more than just a community service project*.

How do the sentiments of the article connect with:

- *Aspects of theology of creation* (see *Participant theological notes*)?
- LEA Vision: Lifelong Qualities for Learners (p. 7 and 14)?
- LEA Vision: Beliefs about **learners**, Beliefs about **learning** and Beliefs about **learning communities** (graphic flowchart)?

Option 2: School special needs policy

Working with a copy of your school's *special needs policy*, analyse the content noting the points and places that are directly related to aspects of the theology of creation. Would you suggest any additions, modification, changes or adaptation? Give reasons.

Option 3: Christian Studies Curriculum Framework (CSCF) learning outcomes and Lifelong Qualities for Learners

As you read the outcomes, scope statements, students know..., and students can... pages for each of the linked key ideas from CSCF (p. 16, 17, 32, 33, 36 and 37), what connections can you find with the theology of this *Pathways: theological encounter*, ie with creator and creation, human beings, care for creation, creation and wisdom, Jesus the 'new creation'?

Now look at the Lifelong Qualities for Learners core statement elaboration (p. 5).

In what ways does the CSCF content connect with the intent of the core statement?

What do you think? From what you have seen, can Christian Studies provide the integrating framework for the whole school curriculum?

Option 4: Christian Studies Curriculum Framework (CSCF) pedagogy and Lifelong Qualities for Learners

Read p. 6 and 7 of *The Pedagogy of Christian Studies* from CSCF.

Select some key words that you would say support the theological understandings of the 'human beings' and 'wisdom' sub-headings of the *Aspects of theology of creation* section of your Participant Theological Notes.

How do:

- *The LQL statement of attributes and abilities*
- *The LQL core statement*

Relate to the same theological understandings?



SMS Short Trail

Summarise, **M**ore views/thinking, **S**ynthesise

Option 1

From the *Participant Theological Notes*, choose three or four statements that you found either

- provocative
- helpful
- surprising
- reassuring
- curious
- illuminating

Use *Mind Maps* to record the thinking each of the statements generated for you.

Take the *Mind Maps* to your discussion group.

Option 2

Formulate three or four questions that have arisen for you as a result of your engagement with the *Participant Theological Notes*.

Use a *Bubble Map* to record your questions, and any further questions they may pose.

Take these to your discussion group.

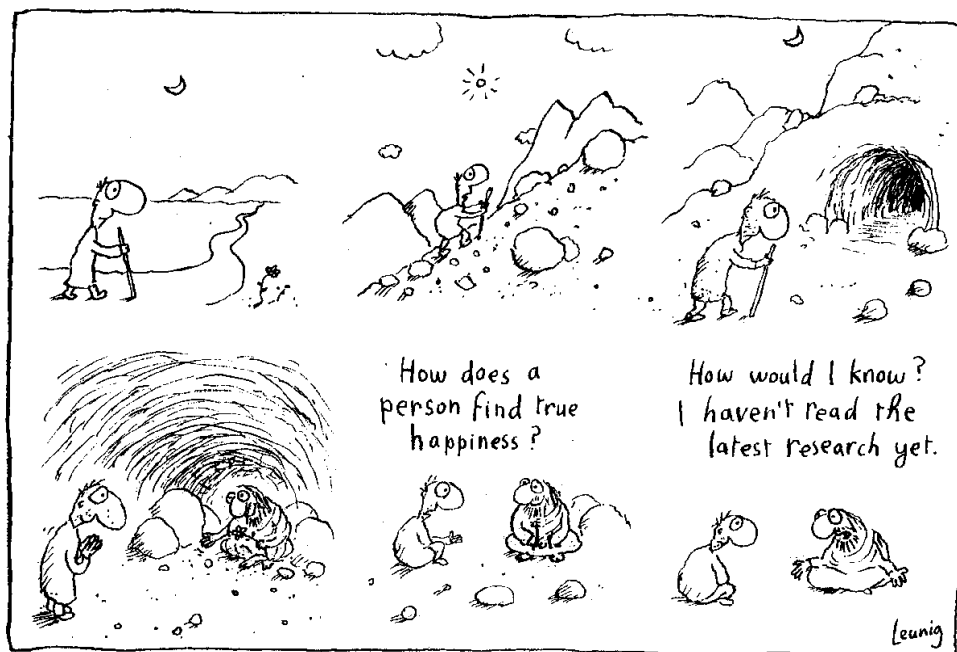


SMS Short Trail

(...cont)

Option 3

The following quotes and a cartoon have been sourced from various texts. Comment on the thinking behind them and in the light of your interaction with the theology of creation.



When outer measures gain control and Authority over inner ones, we deny being and devastate Identity.

Felicity McCutcheon from *Truths, Trends and Traditions in Lutheran Education* paper delivered at ACLE 2008

When our educational practices are designed to serve systems and not people, we are back in Luther's world where religion (or education) is practised by the living on behalf of the dead. How much of our teaching and educational administration is already performed by the living on behalf of the 'dead' – the recorded data, the files no-one reads, the increasing paper work, all which serve a 'system' but rarely enhance persons or life.

Felicity McCutcheon from *Truths, Trends and Traditions in Lutheran Education* paper delivered at ACLE 2008

I think it is important to recognise that every effort at education has, somewhere within it, some assumptions about what it means to be human, and how, as humans, we are related to each other and to the world.

Tom Christenson in *Education for human becoming*, SchoolLink July 2006 Vol 12 No 2

Genesis gives the following 'recipe' for making humans: mud plus God's breath.

Wendell Berry in Tom Christenson, *The gift and Task of Lutheran Higher Education*

**Efficiency is not the same as Effectiveness
Information is not the same as Communication
Measurement is not the same as Meaning
Psychological constructs are not true Identity
'Being normal' is not what it means to have Life to the Full
Science and statistics do not tell us about Soul**

Felicity McCutcheon from *Truths, Trends and Traditions in Lutheran Education* paper delivered at ACLE 2008