

REVEALING CHRIST
IN ALL WE TEACH

English Language Arts A 30

2014

“Revealing Christ in All We Teach”

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A Curriculum Permeation initiative of the Saskatchewan Catholic School Boards Association

Introduction:

“The Gospel spirit should be evident in a Christian way of thought and life which permeates all facets of the educational climate. Prime responsibility for creating this unique Christian school climate rests with the teachers, as individuals and as a community.” (The Religious Dimension of Education in a Catholic School, 1988 #25 -26.)

Teachers in Saskatchewan are mandated by the Ministry of Education to implement provincial curricula. Teachers in Saskatchewan Catholic Schools are further charged to utilize the “Revealing Christ in All We Teach” resources to permeate the Ministry curriculum with the Catholic world view.

Our Catholic schools seek to create a learning environment that reflects the identity and character of the Catholic Church. In each of our Catholic schools throughout Saskatchewan, we strive to become learning environments in which the uniqueness of our Catholic faith is expressed in all we do.

We believe that teaching in our Catholic schools is a ministry in which all are called to witness their faith. The teaching that occurs within our Catholic schools ought to reflect more than the content and outcomes/indicators of the provincial curricula. In addition to these core fundamentals, we are called to infuse our Catholic beliefs and values in all subject areas.

In an ever-increasing secular world in which religious beliefs are dismissed, we must take up the challenge to see that the teaching of our Catholic values and beliefs are not limited to Religion and Christian Ethics classes alone, but are taught across the entire curricula. Our Catholic faith must permeate all subject areas! This undertaking is critical to the distinctiveness of Catholic education in Saskatchewan.

As Catholic educators, how do we permeate our Catholic teachings across the curricula? How do we, for example, discuss our church’s teachings on respect for the environment in science classes? How do we promote social justice in our studies of the humanities? How do we critique literary works through the eyes of our faith? In biology, how do we promote the sanctity of all human life, indeed, all of creation?

At the direction of the Saskatchewan Catholic School Boards Association, the following resource has been produced to assist teachers in the permeation of our Catholic faith across the curricula. A number of dedicated Catholic teachers in Saskatchewan have contributed to this resource by developing and sharing a variety of activities, lessons, and units for this purpose.

Please note: Teachers are invited to submit feedback and/or suggestions for additional faith permeation ideas to their Religious Education coordinator/consultant.

“Revealing Christ in All We Teach”



Saskatchewan Catholic Schools Curriculum Permeation

English Language Arts A 30 Faith Permeation Essential Connections

Unit Theme: Canadian Landscapes Diverse and Dynamic

Introduction

“Canadian Landscapes Diverse and Dynamic” is a multi-genre inquiry and interdisciplinary unit in the English Language Arts A 30 curriculum. This unit will focus on Canadian landscapes as part of God’s creation. Specific outcomes are listed for each learning activity. Unless otherwise stated, all resources can be found online.

NOTE: All highlighted/shaded areas indicate faith permeation.

Catholic Faith Focus for Learning

God saw everything that he had made, and indeed, it was very good. (Genesis 1:31a)

We believe that God created the world according to his wisdom. It is not the product of any necessity whatever, nor of blind fate or chance. We believe that it proceeds from God’s free will; he wanted to make his creatures share in his being, wisdom, and goodness: “For you created all things, and by your will they existed and were created.” (Catechism of the Catholic Church(CCC) 292)

...Because creation comes forth from God’s goodness, it shares in that goodness — “And God saw that it was good... very good”—for God willed creation as a gift addressed to man, an inheritance destined for and entrusted to him. On many occasions the Church has had to defend the goodness of creation, including that of the physical world. (CCC 299)

With creation, God does not abandon his creatures to themselves. He not only gives them being and existence, but also, and at every moment, upholds and sustains them in being, enables them to act and brings them to their final end... (CCC 301)

NOTE: All highlighted/shaded areas indicate faith permeation.

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Catholic Faith Big Ideas

Students will learn that:

1. The Canadian landscape is part of God's creation.
2. One can see God's goodness within the landscape of Canada.
3. Connecting with the landscape is connecting with God.

Catholic Faith Essential Skills

Students will:

- Apply scripture to literature studies.
- View Canadian landscape and appreciate that they are seeing the work and power of God.
- Understand the need for development, but also understand the importance of conservation to preserve God's natural landscape.

Catholic Faith Essential Question

Where do I see God in the Canadian landscape?

Description of Culminating Task - Integrating Catholic Faith

Visual presentation, photo essay: Where do I see God- The Canadian Landscape

Students will be asked to prepare an essay using landscape/creation photographs on a particular Canadian landscape that evokes a sense of wonder and awe in them.

Unit Instruction Plan/Lesson Sequence

Lesson 1: Introduction

Outcomes:

CR A 30.2 View and evaluate critically information and ideas obtained from First Nations, Metis, Saskatchewan and Canadian visual and multimedia texts including an advertisement, news broadcast, poster, and film.

CC A 30.1 Create a range of visual, multimedia oral and written texts that explore: identity social responsibility and social action.

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Procedures:

1. Card Clusters

Purpose: To think about **God** and the various landscapes of Canada, and the association between the two.

Divide students into groups of four and provide them with set of cards- each card containing a different landscape word (Appendix A). Have the students create categories based on the words on the cards and then arrange the cards into the different categories.

Discussion: Why did you put the cards into those particular categories? **Where are the faith cards placed? Throughout all of the categories, or in a category of their own?**

2. Over Canada- DVD Trailer 9:55

<http://www.youtube.com/watch?v=refmdRuvZY8>

3. Viewing questions (Appendix B)

1. Why do you think this video was made, what is its purpose?
2. Consider the audio techniques, what makes the subject matter interesting or impressive?
3. Consider the visual techniques, what makes the subject matter interesting or impressive?
4. What feelings does the video give you while watching?

5. **Journal**

What parts of Canada do you find the most beautiful? What is it that is beautiful?

How do you see God in these pieces of creation?

Resources: Appendix A, Appendix B, Youtube

Lesson 2: Creation**Outcomes:**

CR A 30.1 View, listen to, read, comprehend and respond to a variety of grade- appropriate First Nations, Metis, Saskatchewan and Canadian texts that address: identity, social responsibility and social action.

CR A 30.3 Listen to, comprehend and develop coherent and plausible interpretations of grade appropriate literary and informational texts created by First Nations, Metis, Saskatchewan and Canadian speakers and authors from various communities.

CR A 30.4 Read, demonstrate comprehension of and apply knowledge from grade appropriate informational and literary texts from First Nations, Metis, Saskatchewan and Canadian authors as

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a basis for understanding self and multiplicity of voices and perspectives that make up Canadian culture.

CC A 30.4 Create a variety of informational and literary texts that are appropriate to a variety of audiences and purposes including informing, persuading and entertaining.

AR A 30.1 Assess own work for precision, clarity and artistry.

Procedures:

Students will read the biblical creation story and listen to the Huron First Nations creation story and then compare the two stories.

1. Discuss the concept of creation stories using the following quote: "...for contained within creation stories are relationships that define the nature of the universe and how cultures understand the world in which they exist." Thomas King, *The Truth About Stories*, 2003.
2. Read Genesis 1,2:4
3. Listen to Thomas King's telling of the Huron creation story from the CBC's Massey Lectures *The Truth About Stories* <http://www.cbc.ca/ideas/massey-archives/2003/11/07/massey-lectures-2003-the-truth-about-stories-a-native-narrative/> Part one, begin at 18:14 .
4. For both stories use the following before, during, after questions. Use the students' responses as post reading/listening discussion prompts. (Appendix C)
Before: What do you already know about this story?
What do you think you will learn?
During: What is the purpose of this text?
Whose point of view is represented in the text?
How has the author organized ideas?
Why did the author choose to present the story in this form (written/oral)?
After: What is the most important message of this story?
5. In partners compare and contrast the two stories of creation. Discuss each groups' findings as a large group.
6. Compose your own Canadian creation story (Appendix D). Remind students to:
 - Set a purpose
 - Introduce characters, setting and conflict
 - Build suspense through rising action.
 - Show the characters actions rather than tell them.
 - Build character through dialogue, thoughts and actions
 - Include external and internal dialogue.
7. Have students proofread and hand in final copies.

Resources: Bible, CBC 2003 Massey Lectures audio, Appendix C, Appendix D.

"Revealing Christ in All We Teach"

Lesson 3: “Where the World Began”

Outcomes:

CR A 30.1 View, listen to, read, comprehend and respond to a variety of grade- appropriate First Nations, Metis, Saskatchewan and Canadian texts that address: identity, social responsibility and social action.

CR A 30.4 Read, demonstrate comprehension of and apply knowledge from grade appropriate informational and literary texts from First Nations, Metis, Saskatchewan and Canadian authors as a basis for understanding self and multiplicity of voices and perspectives that make up Canadian culture.

Procedures:

Students will read the essay “Where the World Began” by Margaret Laurence and answer before, during and after questions.

1. Read the essay “Where the World Began” by Margaret Laurence.
2. Have the students complete the following before, during and after reading questions.
(Appendix E)

Before: What assumptions do you have based on the title of this story?

During: What points about small town life does the author make that you can relate to?

After:

- A. The author states “I did not know then that I would carry the land and the town all my life within my skull.” How has the landscape you have grown up with shaped who you have become?
 - B. How does being shaped by the landscape imply a connection to God?
 - C. The author references God and prayer in a very casual manner throughout the story. Do you think it is out of disregard for faith and spirituality or is it because faith and spirituality are an intrinsic part of her life? Use quotes from the essay to explain your answer.
 - D. How is this story a creation story?
 - E. The author rejects the prairie description as “dull, bleak, flat and uninteresting”. Do you agree or disagree with this description? Explain.
 - F. What does the author mean when she says that “she would carry the land and the town within her all her life”?
3. Discuss student responses as a large group.

Resources: “Where the World Began,” Margaret Laurence, Appendix E

Lesson 4: Winter Lakes

Outcomes:

CR A 30.1 View, listen to, read, comprehend and respond to a variety of grade- appropriate First Nations, Metis, Saskatchewan and Canadian texts that address: identity, social responsibility and social action.

CR A 30.4 Read, demonstrate comprehension of and apply knowledge from grade appropriate informational and literary texts from First Nations, Metis, Saskatchewan and Canadian authors as a basis for understanding self and multiplicity of voices and perspectives that make up Canadian culture.

Procedures:

The students will study the poem “Winter Lakes” by Wilfred Campbell and complete an imagery chart with questions.

1. Google images of the Great Lakes in winter. As a large group, discuss the feelings that the pictures invoke.
2. Discuss imagery: forming mental images of a scene using descriptive words, especially making use of human senses.
3. Read the poem “Winter Lakes” by Wilfred Campbell together.
4. Have students get into partners, each taking a turn to read the poem out loud to his/her partner.
5. Complete the image and feelings chart (Appendix F). You may ask for this to be handed in or discussed as a class.
6. Answer the following questions and discuss. (Appendix G)
 - A. The author refers to winter as death three times within the poem. Why do you think the author associates winter with death?
 - B. How does Catholicism understand death? 2Cor 5:17, Romans 6:4
 - C. For many of us winter is not a favorite season. What are ways in which we can experience the beauty of God’s creation in the winter?

Resources: “The Winter Lakes”, Wilfred Campbell, Appendix F, Appendix G, internet.

Lesson 5: Coteau and The Lonely Land

Outcomes:

CR A 30.1 View, listen to, read, comprehend and respond to a variety of grade- appropriate First Nations, Metis, Saskatchewan and Canadian texts that address: identity, social responsibility and social action.

"Revealing Christ in All We Teach"

CR A 30.4 Read, demonstrate comprehension of and apply knowledge from grade appropriate informational and literary texts from First Nations, Metis, Saskatchewan and Canadian authors as a basis for understanding self and multiplicity of voices and perspectives that make up Canadian culture.

Procedures:

The students will read “The Lonely Land” and “Coteau,” answer post- reading questions and write a personal response analysis paragraph.

1. Read “The Lonely Land” by A.J.M. Smith
2. Answer the following questions (Appendix H)
 - a. What affect is created by using the words “bitter” “ragged” and “broken”?
 - b. What do you think the poet means by the phrase “a beauty of dissonance”?
 - c. How does the phrase “God does not make junk” apply to this poem? Use quotes from the poem to support your answer.
3. Read “Coteau” by Barbara Sapergia
4. Answer the following questions (Appendix I)
 - a. Why does the poet think of the Bible and the Dead Sea?
 - b. What are the circles of stones?
 - c. In Catholicism wind is often used as a symbol for the Holy Spirit. The wind is referred to twice in this poem; what is the effect of taking out the word wind and replacing it with Holy Spirit?
5. Discuss answers as a large group.
6. Personal response analysis paragraph using “Winter Lakes,” “ The Lonely Land” or “Coteau”

In a well developed paragraph, identify which of the three poems best reflects your idea of God in the Canadian landscape.

Include:

- An answer to the above question in your opening sentence.
- An explanation as to why you chose the poem, using examples to illustrate your ideas.
- Concluding sentence: What does the poem confirm that you know about God?

Consider:

- Examples from your own life.
- Your knowledge of Canada.

Be sure to proofread and edit your work.

Resources: “The Lonely Land”, A.J.M. Smith, “Coteau”, Barbara Sapergia, Appendix H, Appendix I

"Revealing Christ in All We Teach"

Lesson 6: “The Lamp at Noon”

Outcomes:

CR A 30.1 View, listen to, read, comprehend and respond to a variety of grade- appropriate First Nations, Metis, Saskatchewan and Canadian texts that address: identity, social responsibility and social action.

CR A 30.4 Read, demonstrate comprehension of and apply knowledge from grade appropriate informational and literary texts from First Nations, Metis, Saskatchewan and Canadian authors as a basis for understanding self and multiplicity of voices and perspectives that make up Canadian culture.

Procedures:

Students will read **Genesis 3 The Fall of Man** and “The Lamp at Noon”. They will then answer questions which make comparisons between the two, as well as the creation story from lesson two.

1. Before reading: read together **Genesis 3 The Fall of Man**. Ask students to keep this story as well as the biblical Creation story from lesson two in mind as they read “The Lamp at Noon.”
2. Activate prior knowledge of the Great Depression.
3. Read “The Lamp at Noon” by Sinclair Ross.
4. In partners, have students complete the following questions (Appendix J):
 - A. “Then the Lord took some soil from the ground and formed a man out of it; he breathed life giving breath into his nostrils and the man began to live.” Genesis 2:7
 - i. What does this passage tell us about the bond between man and the land?
 - ii. Find two quotes from “The Lamp at Noon” that support the idea of this bond between man and the land.
 - B. In Catholicism the end of three days symbolizes the end of darkness and torture and the beginning of light and celebration. In the beginning of “The Lamp at Noon” we feel a sense of hope when Paul says, “Tonight, though, you’ll see it go down. This is the third day.”
 - i. What are Paul’s eyes opened to at the end of three days?
 - ii. What are some of the words that the author uses to describe the aftermath of the storm?
 - C. “You listened to your wife and ate the fruits which I told you not to eat. Because of what you have done, the ground will be under a curse. You will have to work hard all your life to make it produce enough food for you. It will produce weeds and thorns, and you will have to eat wild plants. You will have to work hard and sweat to make the soil produce anything...” Genesis 3:17-20

“Revealing Christ in All We Teach”

- i. How does “The Lamp at Noon” reflect God’s promise to man, after man was banished from Eden. Use quotes from the story to support your answer.
 - D. “Have many children, so that your descendants will live all over the earth and bring it under their control.” Genesis 1:28
 - i. After reading “The Lamp at Noon” does it seem possible for humans to bring the land under their control?
5. Have students remain with their partners to discuss responses as a large group.

Resources: Bible, “The Lamp at Noon”, Sinclair Ross, Appendix J

Lesson 7: Urban Poetry

Outcomes:

CR A 30.1 View, listen to, read, comprehend and respond to a variety of grade- appropriate First Nations, Metis, Saskatchewan and Canadian texts that address: identity, social responsibility and social action.

CR A 30.4 Read, demonstrate comprehension of and apply knowledge from grade appropriate informational and literary texts from First Nations, Metis, Saskatchewan and Canadian authors as a basis for understanding self and multiplicity of voices and perspectives that make up Canadian culture.

Procedures:

The students will use a Pros, Cons and Questions sheet to discuss development of the natural landscape. They will then read the poems “Urban Renewal” and “Urban Spell” and answer post reading questions.

1. Discuss whether or not urban landscape can be considered landscape. To what degree can urban landscape be considered part of God’s creation?
2. Have students fill out the Pros, Cons and Questions handout (Appendix K) in partners, with regard to development. What are the pros of development, the cons of development and what questions do they have about development? Development, for this purpose, should be considered as anything that changes the natural landscape; it could be urban, agricultural, industrial etc.
3. Discuss findings as a large group
4. Read the two poems “Urban Renewal” by Rhona McAdam and “Urban Spell” by Eva Tihanyi both from the anthology *In the Clear*.
5. Answer the following questions (Appendix L):

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“Urban Renewal”

- a. What do you notice in stanzas one and two about how things have changed in the neighborhood? Consider the physical appearance of the house next door and the people who visit the house.
- b. What do you notice in stanzas three and four about the changes in the people who live in the neighborhood?
- c. What impression do you get from stanza five about how the people of neighborhood feel about the changes?
- d. Before reading the poem what impression does the term renewal give you? What impression does the term give you after reading the poem?
- e. Does the author create a sense of God’s creation in this poem? Explain your answer.

“Urban Spell”

- a. List three words that the poet uses in stanza one to create the negative image of the city.
- b. List three words that the poet uses in stanzas two and three to create a more positive image of the city.
- c. Explain how “groping for the sky, stretching.” can be seen as a spiritual image? Does the author create a sense of God’s creation in this poem? Explain your answer.
6. Discuss answers as a large group.
7. Exit Slip: How has your reading of these two poems affected your position on urban development?

Resources: Appendix K, Appendix L, “Urban Renewal” *In the Clear*, Rhona McAdam, “Urban Spell” *In the Clear*, Eva Tihanyi

Lesson 8: Development Edges Closer to Northeast Prairie Oasis

Outcomes:

CR A 30.1 View, listen to, read, comprehend and respond to a variety of grade- appropriate First Nations, Metis, Saskatchewan and Canadian texts that address: identity, social responsibility and social action.

CR A 30.4 Read, demonstrate comprehension of and apply knowledge from grade appropriate informational and literary texts from First Nations, Metis, Saskatchewan and Canadian authors as a basis for understanding self and multiplicity of voices and perspectives that make up Canadian culture.

Procedures:

Students will consider the role of human beings as stewards of the earth. They will complete a journal related to living in harmony with the earth and read an article on urban development/preservation, afterwards completing an “It says, I say, and so.”

“Revealing Christ in All We Teach”

1. Begin by discussing Stewardship of the Earth and what that means from the standpoint of our Catholic faith. As Catholics what are our duties when it comes to taking care of the earth?

2. Journal

Quote: If all insects on Earth disappeared, within 50 years all life on earth would end. If all human beings disappeared from the Earth, within 50 years all forms of life would flourish.

-Biologist, Jonas Salk

We read in the creation story that God has put us here to live in harmony with His creation, but this quote suggests that humans are not doing their part to create harmony. What does this quote mean to us as Catholics?

3. Read the Star Phoenix article Development edges closer to northeast prairie oasis July 14, 2014. (Appendix M)

<http://www.thestarphoenix.com/technology/Development+edges+closer+northeast+prairie+oasis/10027562/story.html>

4. Complete the It says, I say, and so. (Appendix N)

It says: biblical quotations on creation and human beings duty toward creation

I say: students' interpretation of the passage

And so: what does this passage mean in terms of the Star Phoenix article?

5. Discuss responses together as a class.

Resources: Appendix M, Appendix N

Lesson 9: Climate Change

Outcomes:

CR A 30.2 View and evaluate critically information and ideas obtained from First Nations, Metis, Saskatchewan and Canadian visual and multimedia texts including advertisement, news broadcast, poster, and film.

CR A 30.1 View, listen to, read, comprehend and respond to a variety of grade- appropriate First Nations, Metis, Saskatchewan and Canadian texts that address: identity, social responsibility and social action.

CR A 30.4 Read, demonstrate comprehension of and apply knowledge from grade appropriate informational and literary texts from First Nations, Metis, Saskatchewan and Canadian authors as a basis for understanding self and multiplicity of voices and perspectives that make up Canadian culture.

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Procedures:

Students will view a slideshow, an editorial cartoon and read a newspaper article related to climate change, and finish with a journal.

1. Begin by viewing “Places in Canada You Won’t Believe Actually Exist”
http://www.huffingtonpost.ca/2014/07/16/places-in-canada-not-real-tourism_n_5574988.html
2. Discuss the last quote of the slideshow “And there is lots of melting to go around...which is an important reminder that not all of Canada’s natural wonders will last forever. See them now before they’re gone.” What does this quote imply?
3. Discuss who David Suzuki is. Focus in on his role as an advocate for immediate action against climate change.
4. View : David Suzhttp://mackaycartoons.net/wp-content/uploads/2013/10/2013-02-02.jpguki, editorial cartoon. Allow students a few minutes to view, and then discuss understandings as a large group.
5. Read Appendix O “If You Don’t Believe in Climate Change Just Look Out the Window” by David Suzuki.
6. Discussion: Changes to the landscape: deforestation one of the causes of climate change and rising sea levels a result of climate change. What other changes to the landscape are caused by, or cause climate change?
7. Journal:

“At its core, global climate change is not about economic theory or political platforms, nor about partisan advantage or interest group pressures.” “It is about the future of God’s creation and the one human family. It is about protecting both ‘the human environment’ and the natural environment. It is about our human stewardship of God’s creation and our responsibility to those who come after us.” (United States Conference of Catholic Bishops, 2001)

Based on this quote, and what you know about climate change, as Catholics, what is our responsibility to God’s creation, and what can each of us do on an individual level to help control climate change?

Resources: Internet, Appendix O

Lesson 10: Culminating Task: Integrating Catholic Faith Photo Essay

Outcomes:

CC A 30.2 Create and present visual and multimedia representations including using photographs to explain a range of contemporary course-related perspectives or landscapes.

CR A 30.4 Read, demonstrate comprehension of and apply knowledge from grade appropriate informational and literary texts from First Nations, Metis, Saskatchewan and Canadian authors as a basis for understanding self and multiplicity of voices and perspectives that make up Canadian culture.

AR A 30.1 Assess own work for precision, clarity, and artistry.

Procedures:

1. (Appendix P) Compile a collection of 8-10 photographs that epitomize your sense of place and space in God's Canadian creation. The pictures must all be of Canadian landscape.
 - You may use personal pictures that you already have, or you may go out and take some pictures. All pictures must be appropriate in content.
 - You may use internet photos. Be sure to source your photos.
 - Consider the following elements when choosing your photographs: angles, zoom, organic, inorganic, lighting, colour, subject, content, mood etc.
 - Remember when you look at these photos you should feel a sense of the wonder and awe of God's creation.
2. This is an essay. Each picture will be accompanied with 3-4 sentences, not describing the picture, but explaining the significance of the picture, and how you personally sense the presence of God in this picture. The following link offers an example with several pictures related to climate change, each with a brief explanation.
<http://www.climatechangeatlantic.com/photos.html>
 - There should be a pattern to the photos and comments.
 - Comments should flow together smoothly. This is a photo essay; the pictures work together to form an overall message.
 - The comments are very concise. Therefore, word choice is crucial. Spend time crafting your sentences so that they sound poetic. Your sentences must be entirely original.
 - Each comment must be proofread and edited. Each comment is brief; every mistake will be very obvious.
3. The essay should be arranged so that the picture and corresponding comment can be seen at the same time.
 - Power point
 - Prezi

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4. Layout:

- Picture 1- Introduction
- Picture 2- Thesis statement, a biblical or religious quote should be the focus of the thesis statement (Appendix R)
- Pictures 3-7- Body, you may use two additional photos and comments within the body.
- Picture 8- Conclusion

5. Presentation:

You will need to read what is on each slide. It is a good idea to be very familiar with the writing on each slide so that very little actual reading is required. You may want to print the essay as a script for your presentation. This will allow you to focus on delivering your message to your audience, not only through your words, but also through your facial expressions and gestures.

Resources: Internet, Appendix P, Appendix Q

What have I learned about teaching this unit?

Subject: English Language Arts A 30

Unit: The Canadian Landscape

What permeation ideas worked well in this unit?

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How well did the permeation prompts engage the students?

Describe how the faith permeation prompts helped your students to grow in understanding the Catholic faith.

As a teacher, describe how the faith permeation prompts helped you to grow in understanding the Catholic faith.

It would have been good to have...

If I adapted / modified this unit I would...

General Comment:

Please share these comments with your religion coordinator.

"Revealing Christ in All We Teach"

Card Clusters

magnificent	glorious	ravishing
captivating	majestic	spectacular
splendid	stunning	towering
wooded	wind swept	bustling
dreary	desolate	blazing
monotonous	scrub	sandstone
barren	sun drenched	meandering
breathtaking	jagged	dusky
lush	parched	snowcapped
rugged	plunging	dense
abundant	picturesque	cobbled
undulating	crumbling	towering
trenches	potholes	rivers
erosion	clear cutting	desert
mountains	lakes	oceans
rock	prairie	Valleys
cliffs	forests	cities
skyscrapers	sidewalks	streets
cordillera	shield	Great lakes
Appalachian	Arctic	wheat
alpine	inland sea	tundra

creation	salvation	Lord
heaven	Garden of Eden	seven days
earth and sky	sun and moon	plants and animals
preservation	natural habitat	pollution

Over Canada Viewing Questions

1. Why do you think this video was made, what is its purpose?
2. Consider the audio techniques, what makes the subject matter interesting or impressive?
3. Consider the visual techniques, what makes the subject matter interesting or impressive?
4. What feelings does the video give you while watching?

Creation Questions

Before: What do you already know about this story?

What do you think you will learn?

During: What is the purpose of this text?

Whose point of view is represented in the text?

How has the author organized ideas?

Why did the author choose to present the story in this form (written/oral)?

After: What is the most important message of this story?



Creation Story

Compose your own version of the creation of Canada.

This is a creative writing assignment, so you may choose to approach the task from a variety of different ways; you may use humor, drama, suspense etc. The point is to engage your reader.

Remember the world has already been created, your creator is now concerned with creating what will be Canada. Be sure to include all aspects of Canadian landscape in your story.

Have fun with your creating!

Consider the following as you write:

- Set a purpose
- Introduce characters, setting and conflict
- Build suspense through rising action.
- Show the characters actions rather than tell them.
- Build character through dialogue, thoughts and actions
- Include external and internal dialogue.

Proofread and hand in final copies.

"Where the World Began," Margaret Laurence

Before: What assumptions do you have based on the title of this story?

During: What points about small town life does the author make that you can relate to?

After:

A. The author states "I did not know then that I would carry the land and the town all my life within my skull." How has the landscape you have grown up with shaped who you have become?

B. How does being shaped by the landscape imply a connection to God?

C. The author references God and prayer in a very casual manner throughout the story. Do you think it is out of disregard for faith and spirituality, or is it because faith and spirituality are an intrinsic part of her life? Use quotes from the essay to explain your answer.

D. How is this story a creation story?

E. The author rejects the prairie description as “dull, bleak, flat and uninteresting”. Do you agree or disagree with this description? Explain.

F. What does the author mean when she says that “she would carry the land and the town within her all her life”?

Winter Lakes, Wilfred Campbell

Visual Images Words or phrases that describe sights.	
Sound Images Words or phrases that describe sounds.	
Unusual images or words	
Words or phrases that describe the author's feelings about the topic of the poem.	
Your feelings about the poem	

"Winter Lakes", Wilfred Campbell

A. The author refers to winter as death three times within the poem. Why do you think the author associates winter with death.

B. How does Catholicism understand death? 2Cor 5:17, Romans 6:4

C. For many of us winter is not a favorite season. What are ways in which we can experience the beauty of God's creation in the winter?

Appendix H

"The Lonely Land" by A.J.M. Smith

- a. What affect is created by using the words "bitter" "ragged" and "broken"?
- b. What do you think the poet means by the phrase "a beauty of dissonance"?
- c. How does the phrase "God does not make junk" apply to this poem? Use quotes to support your answer.

"Coteau" by Barbara Sapergia

- a. Why does the poet think of the Bible and the Dead Sea?
- b. What are the circles of stones?
- c. In Catholicism, wind is often used as a symbol for the Holy Spirit. The wind is referred to twice in this poem; what is the effect of taking out the word wind and replacing it with Holy Spirit?

Personal Response Analysis Paragraph

In a well developed paragraph, identify which of the three poems “Winter Lakes”, “The Lonely Land” or “Coteau” best reflects your idea of God in the Canadian landscape

Include:

- An answer to the above question in your opening sentence.
- An explanation as to why you chose the poem, using examples to illustrate your ideas.
- Concluding sentence: what does the poem conclude that you know about God?

Consider

- Examples from your own life.
- Your knowledge of Canada.

Be sure to proofread and edit your work.

"The Lamp at Noon", Sinclair Ross

A. "Then the Lord took some soil from the ground and formed a man out of it; he breathed life giving breath into his nostrils and the man began to live." Genesis 2:7

i. What does this passage tell us about the bond between man and the land?

ii. Find two quotes from "The Lamp at Noon" that support the idea of this bond between man and the land.

B. In Catholicism the end of three days symbolizes the end of darkness and torture and the beginning of light and celebration. In the beginning of "The Lamp at Noon" we feel a sense of hope when Paul says, "Tonight, though, you'll see it go down. This is the third day."

i. What are Paul's eyes opened to at the end of three days?

ii. What are some of the words that the author uses to describe the aftermath of the storm?

- C. “You listened to your wife and ate the fruits which I told you not to eat. Because of what you have done, the ground will be under a curse. You will have to work hard all your life to make it produce enough food for you. It will produce weeds and thorns, and you will have to eat wild plants. You will have to work hard and sweat to make the soil produce anything...” Genesis 3:17-20
- i. How does “The Lamp at Noon” reflect God’s promise to man, after man was banished from Eden. Use quotes from the story to support your answer.
- D. “Have many children, so that your descendants will live all over the earth and bring it under their control.” Genesis 1:28
- i. After reading” “The Lamp at Noon” does it seem possible for humans to bring the land under their control?



Pros, Cons and Questions

Topic: _____

Pros

Cons

Questions: _____

Development edges closer to northeast prairie oasis

By Phil Tank, The StarPhoenix July 14, 2014

Saskatoon's Northeast Swale represents a rare patch of preserved prairie landscape - which is why the sight and sounds of a massive development nearby seem so jarring.

The swale runs next to the South Saskatchewan River adjacent to new and future neighbourhoods like Evergreen and Aspen Ridge. Tuesday morning, the grinding noise of machines starting to level off the land that will one day become the community of Aspen Ridge River pierces the tranquillity of the limestone-strewn wetlands area.

The stretch of land carved out by where the river used to flow about 10,000 years or so ago in the post-glacial period represents one of the first priorities for the Meewasin Valley Authority under its new 10-year plan, introduced last month.

The character of the swale itself, a rocky area with a high water table that makes it unsuitable for building, has done most of the work.

"We've moved beyond the point of preservation," said Mike Velonas, Meewasin's resource planning officer.

"Nature's done that for us."

Meewasin has started to focus on how to manage the resource by trying to anticipate how people might try to use the area.

Early ideas include a bike path along the edge of the swale so as not to disturb the area with high-traffic volume. Signs were recently posted encouraging people to go for a walk in the threatened habitat but not to bring dogs: Birds native to the habitat nest on the ground due to the absence of trees, making any canine activity disruptive.

Shepherd of the swale

Another intriguing method of managing the land, with particular emphasis on controlling invasive plants, has been going on for a decade.

Shepherd Jake Epp has been putting a herd of 385 sheep to work to help manage the vegetation on site by doing what comes naturally - grazing.

Sheep help control the growth of shrubs and grass in the swale, replicating the grassland management service traditionally provided by bison on the undeveloped prairie. Meewasin staff also use controlled burns to combat unfettered spread of vegetation.

During the winter, the sheep stay at three farms in the area and breed. When summer hits, they leave the farms and roam the prairie.

"It truly is a summer vacation for them," said Epp of his sheep as two of his four border collies kept the herd within sight. "That makes them the perfect tool for this job."

The type of grassland the sheep help control is exclusively Canadian because the fescue grass does not naturally grow elsewhere. "It is kind of a plant community that is distinct from all others," said Luc Delanoy, a resource management officer for Meewasin. "Everything is integrated and fragile that way."

The animals include 100 different species of birds, including ducks, several types of mammals and even the northern leopard frog.

The diverse habitat is so rare because so much of the prairie that it represents has been converted to farming.

"This particular type of habitat is actually the most endangered in Canada," Delanoy said.

Changing prairie

It changes a lot, too.

After several rainy years, the swale today is lush with vegetation and dotted with ponds.

In 2003, however, after an extreme dry period, there was no water on the entire site, recalled Delanoy.

That can make long-term planning difficult. Wet years, like this one, can be more trouble when it comes to controlling vegetation.

"We have certain plants that are very invasive and do very well in a wet environment," Delanoy said. "It just kind of makes our job a little bit tougher."

The City of Saskatoon owns the swale habitat located within city limits and there are about 50 different land owners who own chunks of the 26-kilometre corridor. The pressure on the land

outside of Saskatoon is far diminished, however, since no one is likely to try farming or building on it.

Within the city, a major roadway will cut a huge gash through the swale - the extension of McOrmond Road that will connect to the north commuter bridge, which is expected to begin construction in 2016 and be completed by 2018.

Velonas said he does not yet know when the building of the roadway will start, but the impact it will have on the sensitive swale will be mitigated through design.

The road will be built in a flat area where both motorists and animals, like deer and the occasional moose, can have clear views of each other. Small tunnels will also be built into the major thoroughfare to allow smaller animals to pass beneath the road.

Down the road, the planned \$2-billion perimeter highway project is also expected to pass through the swale.

Protecting the swale during all that building will be a challenge for Meewasin, which plans to establish a master plan for the area some time next year.

The oasis of undeveloped prairie seemed surreal Tuesday with graders starting to build Aspen Ridge nearby and the towers of downtown Saskatoon in the hazy distance.

"You have this preserved piece of Saskatchewan that's ancient," Velonas said.

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THE NORTHEAST SWALE

What is it?

A 26-kilometre-long ancient river channel where the South Saskatchewan River used to flow. The rocky wetland area was formed in the post-glacial period about 10,000 years ago. It runs along the river adjacent to the new and developing Saskatoon neighbourhoods of Evergreen and Aspen Ridge.

Why is it so special?

Saskatchewan has lost more than 80 per cent of its native prairie habitat to agriculture and urban development. This makes areas like the swale among the most threatened natural areas on earth.

What's special about it?

The swale provides a home for a diverse range of plant and animal species, including: More than 200 plants, more than 100 birds (including ducks, owls and hawks), 19 varieties of mammals

(including moose, deer and beaver), eight types of butterflies and 14 varieties of insects. It is also home to the northern leopard frog.

Swale stones

When the University of Saskatchewan was being built about a century ago, the limestone that was used for the facade of many of the buildings was obtained from the swale.

It Says, I Say and So

Consider the following Bible passages. Does what you read in the StarPhoenix article "Development Edges Closer to Northeast Prairie Oasis" reflect what the bible tells us with regard to stewardship of the Earth.

It Says: read the passage

I Say: Summarize the passage in your own words

And So: What can be said about the news article with regard to this passage.

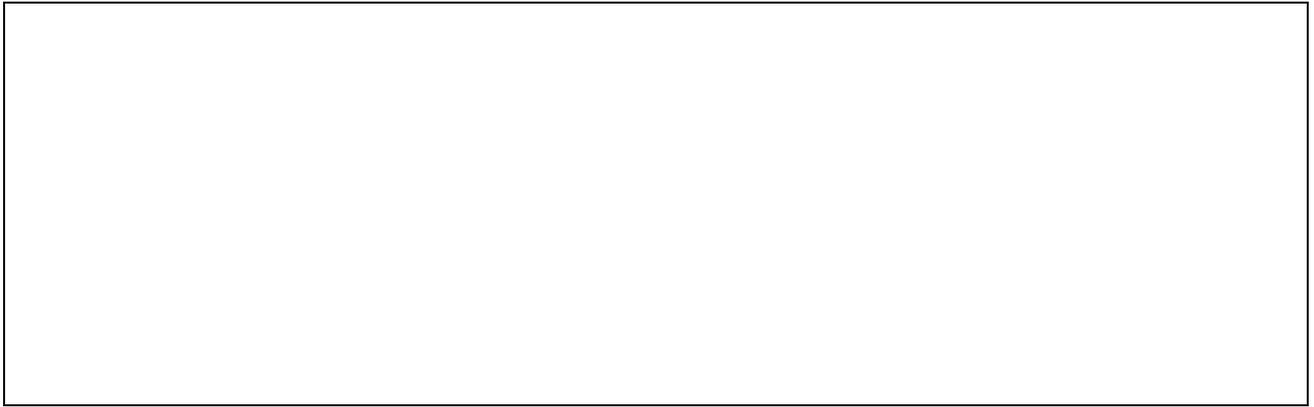
It Says: Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly father feeds them. **Matthew 6:26**

I Say

And So

It Says: The land shall not be sold in perpetuity, for the land is mine. For you are strangers and sojourners with me. And in all the country you possess, you shall allow a redemption of the land. **Leviticus 25:23-24**

I Say

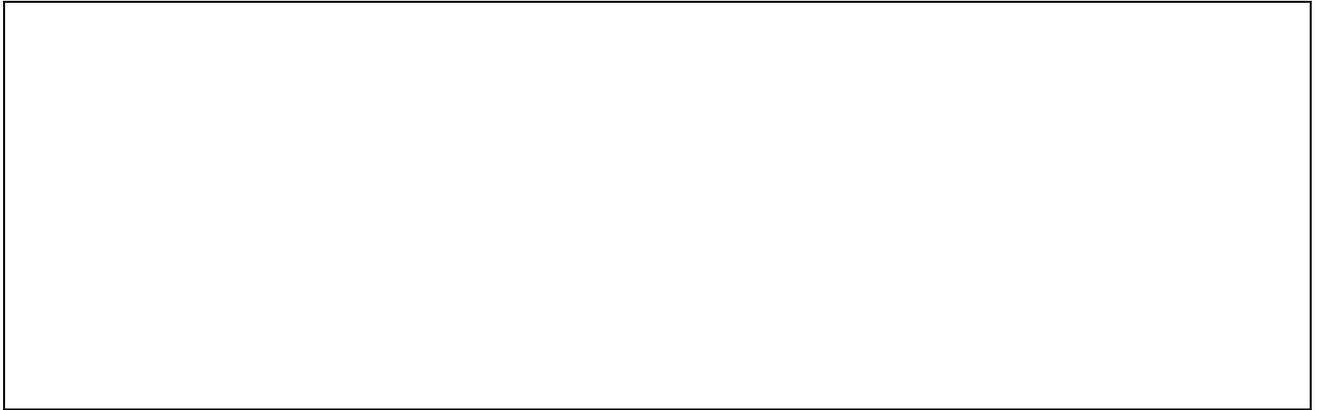


And So

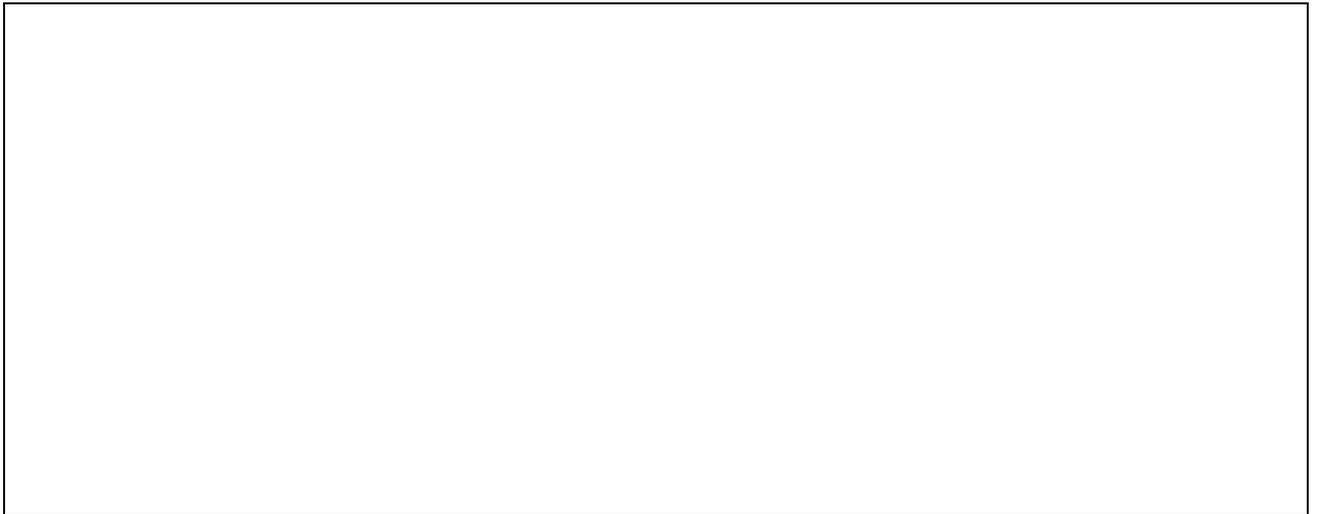


It Says: For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities- all things were created through Him and for Him. And he is before all things, and in him all things hold together. **Colossians 1:16-17**

I Say:

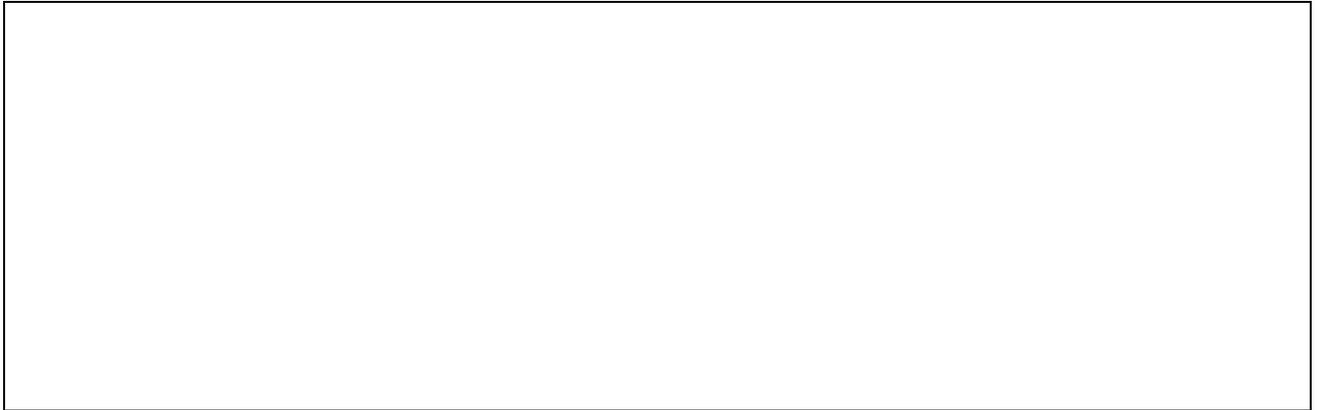


And So



It Says: For his invisible attributes, namely his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. **ROMANS 1:20**

I Say:



And So





David Suzuki

Co-founder, David Suzuki Foundation

If You Don't Believe in Climate Change, Just Look Out the Window

Posted: 01/15/2014 7:15 am

Ian Mauro, an environmental and social scientist at Mount Allison University in New Brunswick, recently toured Atlantic Canada, interviewing fishers, hunters, farmers, businessmen, First Nations and local politicians about climate change. The result is a powerful film, [Climate Change in Atlantic Canada](#), with people from different walks of life sharing observations about what's happening all around them.

When an old fisherman says, "We used to go out at low tide and gather a bucket of clams, but now there's no low tide, only high tide and higher tide," it's compelling. The mayor of a small seaside town tells of repeated storm damage to seawalls that costs more to repair than the community can bear. Coastal towns contemplate raising houses or moving them above anticipated new sea levels. The anecdotes add up to an overwhelming warning that social, economic and ecological costs are rapidly mounting and we must take climate change seriously. As one person says, "If you don't believe it, just look out the window."

The film is timely. In November, the United Nations [Intergovernmental Panel on Climate Change](#) -- created 25 years ago to provide the most authoritative documentation on global climate science -- released the first part of its Fifth Assessment. The new report raises the level of scientific certainty about human causes of global warming from 90 per cent in the Fourth Assessment five years ago to more than 95 per cent today, and says action is urgently needed.

Mauro's film punctuates the IPCC's findings with a big exclamation mark: we've wasted too much time on the phony debate -- created, in part, by the fossil fuel industry -- about whether global warming is part of a natural cycle. The continuing congruence of rising carbon emissions and global average temperature is undeniable.

The world first heard urgent climate change warnings in 1988, issued by an [international meeting of climatologists in Toronto](#). The evidence then was so compelling that one report declared

global warming a threat to human survival second only to nuclear war and called for a 20 per cent reduction in greenhouse gas emissions over 15 years.

If world leaders had taken those scientific pronouncements seriously and worked to achieve the suggested target, it would have been much simpler and less costly -- even economically advantageous -- to shift to a low-carbon future beyond even Kyoto Protocol objectives. But we didn't. Now we've exacerbated the challenge by escalating total global greenhouse gas emissions. Developing nations have ramped up fossil fuel-based economies, sales of automobiles and energy-consuming products continue to grow, and [forests -- the most effective carbon sinks](#) -- have been cleared.

We've elevated the economy above all else and demanded continued growth. Now the chickens have come home to roost, climate change has kicked in and the costs of dealing with more frequent and severe extreme weather-related events like floods, heat waves, fires and storms are swelling.

In 2009, 192 nations gathered in [Copenhagen, Denmark, to negotiate our climate fate](#) after the Kyoto Protocol expired. While failing to set concrete targets for greenhouse gas reduction, delegates agreed to limit emissions to keep temperatures from rising above 2 C by the end of the century -- an easy promise for politicians whose office tenures will end long before then, leaving no one accountable for failure.

According to the IPCC report, if we take the science seriously and act on those commitments, we know how much more carbon can be emitted to remain within 2 C: [565 gigatonnes](#)! But the known fossil fuel deposits worldwide are already five times that limit. So why are companies looking for more and exploiting extreme sources like tar sands, deep-water deposits and shale? To stay below 2 C, we have to leave 80 per cent of known deposits in the ground! That means no more encouraging fossil fuel development or building pipelines or rail expansion to transport them.

We must also shift to renewable energy sources in direct proportion to the phase-out of fossil fuels. And we must put a stop to deforestation. Let's seize the challenge and start the transition now. Experience informs us that many unexpected or even predictable benefits will follow. Delaying further only gets us into deeper trouble.

Where Do You See God Photo Essay



1. Compile a collection of 8-10 photographs that epitomize your sense of place and space in God's Canadian creation. The pictures must all be of Canadian landscape.
 - You may use personal pictures that you already have, or you may go out and take some pictures. All pictures must be appropriate in content.
 - You may use internet photos. Be sure to source your photos.
 - Consider the following elements when choosing your photographs: angles, zoom, organic, inorganic, lighting, colour, subject, content, mood etc.
 - Remember when you look at these photos you should feel a sense of the wonder and awe of God's creation.
2. This is an essay. This is an essay. Each picture will be accompanied with 3-4 sentences, not describing the picture, but explaining the significance of the picture, and how you personally sense the presence of God in this picture.
 - There should be and a pattern to the photos and comments.
 - Comments should flow together smoothly. This is a photo essay; the pictures work together to form an overall message.
 - The comments are very short. Therefore, word choice is crucial. Spend time crafting your sentences so that they sound poetic.
 - Each comment must be proofread and edited. Each comment is brief; every mistake will be very obvious.

3. The essay should be arranged so that the picture and corresponding comment can be seen at the same time.

- Power point
- Prezi

4. Layout:

- Picture 1- Introduction
- Picture 2- Thesis statement, a biblical or religious quote should be the focus of the thesis statement
- Pictures 3-7- Body, you may use two additional photos and comments within the body.
- Picture 8- Conclusion

5. Presentation:

You will need to read what is on each slide. It is a good idea to be very familiar with the writing on each slide so that very little actual reading is required. You may want to print the essay as a script for your presentation. This will allow you to focus on delivering your message to your audience, not only through your words, but also through your facial expressions and gestures.

Creation Quotations

Possible thesis statements for landscape photo essay. This is only a sample of quotes. There are many more that would be suitable.

Genesis 1:28 “And 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 heavens and over every living thing that moves on earth.”

Psalms 104:24 “Oh Lord, how manifold are your works! In wisdom have you made them all; the earth is full of your creatures.”

Psalms 24:1 “The earth is the Lord’s and all it contains, the world, and those who dwell in it.”

Psalms 148:3-5 “Praise Him, Sun and moon; Praise Him, all stars of light! Praise Him, highest heavens, and waters that are above the heavens! Let them praise the name of the Lord, for He commanded and they were created.”

Colossians 1:17 “He is before all things, and in Him all things hold together.”

Psalms 147:8 “He covers the sky with clouds; He supplies the earth with rain and makes the grass grow on the hills.”

Psalms 23:1-2 “The Lord is my shepherd; I shall not want. He maketh me lie down in green pastures; He leadeth me beside the still waters.”

Genesis 2:15 “The Lord took the man and put him in the Garden of Eden to work and take care of it.”

James 1:21 “In simple humility, let our gardener, God, landscape you with the Word, making a salvation-garden of your life.”

Job 12:8a “ ask of the plants of the earth, and they will teach you, ...who among all these does not know that he hand of the lord has done this.”

Isaiah 45:7 “I form the light and create the darkness”

John 14:12 “The one who believes in me will also do the works that I do, and, in fact, will do greater works than these.”

Isaiah 48:13 “My hand laid the foundation of the earth, and my right hand spread out the heavens; when I call to them, they stand forth together.”

Psalm 19:1-4 “The heavens are telling the glory of God; and the firmament proclaims God’s handiwork. Day to day pours forth speech, nor are there words; their voice is not heard; yet their voice goes out through all the earth, and their words to the end of the world.

We believe that God created the world according to his wisdom. It is not the product of any necessity whatever, nor of blind fate or chance. We believe that it proceeds from God’s free will; he wanted to make his creatures share in his being, wisdom, and goodness: “For you created all things, and by your will they existed and were created.” CCC #292

We believe that God needs no pre-existent thing or any help in order to create, nor is creation any sort of necessary emanation from the divine substance. CCC# 296

Because God creates through wisdom, his creation is ordered: “You have arranged all things by measure and number and weight.” The universe, created in and by the eternal Word, the “image of the invisible God,” is destined for and addressed to man, himself created in the “image of God” and called to a personal relationship with God. Our human understanding, which shares in the light of the divine intellect, can understand what God tells us by means of his creation, though not without great effort and only in a spirit of humility and respect before the Creator and his work. Because creation comes forth from God’s goodness, it shares in that goodness — “And God saw that it was good... very good”—for God willed creation as a gift addressed to man, an inheritance destined for and entrusted to him. On many occasions the Church has had to defend the goodness of creation, including that of the physical world. CCC#299

With creation, God does not abandon his creatures to themselves. He not only gives them being and existence, but also, and at every moment, upholds and sustains them in being, enables them to act and brings them to their final end. Recognizing this utter dependence with respect to the Creator is a source of wisdom and freedom, of joy and confidence:

For you love all things that exist, and detest none of the things that you have made; for you would not have made anything if you had hated it. How would anything have endured, if you had not willed it? Or how would anything not called forth by you have been preserved? You spare all things, for they are yours, O Lord, you who love the living. - CCC# 301