



Saskatchewan Catholic Schools Curriculum Permeation

REVEALING CHRIST IN ALL WE TEACH

SOCIAL STUDIES 3

2013

“Revealing Christ In All We Teach”

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 objectives 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.



Saskatchewan Catholic Schools Curriculum Permeation

Social Studies 3 Faith Permeation Essential Connections

Because the Social Studies curriculum is not divided into units of study, the Faith Permeation lessons are based on the four broad goals for K-12 Social Studies and on the outcomes and indicators for each of these goals.

In Social Studies at the Grade 3 level, students broaden their focus from the local community to global communities. They explore the relationships between the community in which they live and the broader world community.

Students will investigate communities and cultures, discovering their diversities. They will explore how needs and wants are met, how decisions are made and the lifestyles of the people. They will discover that the community's location affects how the inhabitants view the world.

Students will learn to respect the world and its many diverse communities.

K-12 Goal: To examine the local, indigenous, and global interactions and interdependence of individuals, societies, cultures, and nations. (IN)

Catholic Faith Focus for Learning:

These Faith Permeation lessons will enable students to explore the life of the people who lived in Nazareth at the time of Jesus. They will discover the similarities and differences between their lives and the life of Jesus when He was a child.

Students will explore Catholic traditions/celebrations and how they are celebrated in different cultures around the world. As they gain understanding of these cultural diversities, they will come to respect the differences.

Catholic Faith Big Ideas (answers to the essential questions):

531 During the greater part of his life Jesus shared the condition of the vast majority of human beings: a daily life spent without evident greatness, a life of manual labor. His religious life was that of a Jew obedient to the law of God, a life in the community.

From this whole period it is revealed to us that Jesus was “obedient” to his parents and that he “increased in wisdom and in stature, and in favour with God and man”.

(Catechism of the Catholic Church)

Luke 2:40-52 The child grew and became strong, filled with wisdom; and the favour of God was upon him.

THE BOY JESUS IN THE TEMPLE - Now every year, his parents went to Jerusalem for the festival of the Passover. And when he was twelve years old, they went up as usual for the festival. When the festival was ended, and they started to return, the boy Jesus stayed behind in Jerusalem, but his parents did not know it. Assuming that he was in the group of travellers, they went a day's journey. Then they started to look for him among their relatives and friends. When they did not find him, they returned to Jerusalem to search for him. After three days they found him in the temple, sitting among the teachers, listening to them and asking questions. And all who heard him were amazed at his understanding and his answers. When his parents saw him they were astonished; and his mother said to him, "Child, why have you treated us like this? Look, your father and I have been searching for you in great anxiety."

He said to them, "Why were you searching for me? Did you not know that I must be in my Father's house?" But they did not understand what he said to them. Then he went down with them and came to Nazareth, and was obedient to them. His mother treasured all these things in her heart.

And Jesus increased in wisdom and in years, and in divine and human favour. (NRSV)

1202 The diverse liturgical traditions have arisen by very reason of the Church's mission. Churches of the same geographical and cultural areas come to celebrate the mystery of Christ through particular expressions characterized by the culture in the tradition of the "deposit of faith", in liturgical symbolism, in the organization of fraternal communion, in the theological understanding of the mysteries, and in various forms of holiness. Through the liturgical life of a local church, Christ, the light and salvation of all peoples, is made manifest in the particular people and culture to which that church is sent and in which she is rooted. The Church is catholic, capable of integrating into her unity, while purifying them, all the authentic riches of cultures. (Catechism of the Catholic Church)

Stewardship: A Disciple's Response Stewardship is about caring for the gifts God has entrusted to us. We are called to be good stewards of our talents, our bodies, our souls, our communities and of God's Creation. Persons "who practice stewardship recognize God as the origin of life, the giver of freedom and the source of all they have and are and will be. They know themselves to be recipients and caretakers of God's many gifts. They are grateful for what they have received and eager to cultivate their gifts out of love for God and one another". (United States Conference of Catholic Bishops, December 1992)

2407 In economic matters, respect for human dignity requires the practice of the virtue of temperance, so as to moderate attachment to this world's goods; the practice of the virtue of justice, to preserve our neighbour's rights and render him what is his due; and the practice of solidarity, in accordance with the golden rule and in keeping with the generosity of the lord, who "though he was rich, yet for your sake...became poor so that by his poverty, you might become rich". (Catechism of the Catholic Church)

Catholic Faith Essential Skills:

- Students will understand that even as a child, Jesus was called to do the work of His Father, who was God.
- Students will understand that they, too, are called to do God's work.
- Students will understand that there is diversity in the way Catholic traditions/celebrations are practiced based on geographical location and culture.
- Students will learn to respect cultural differences in the practice of Catholic traditions/celebrations.
- Students will develop a basic understanding of Catholic stewardship.
- Students will find ways in which they can be good stewards of the world.

Catholic Faith Essential Questions:

- a. What was Jesus' life like as a child in Nazareth and how does it compare to a child's life today?
- b. How are Catholic traditions/celebrations practiced in cultures around the world and how do they vary?
- c. What is Catholic stewardship and what can children do to become good stewards of the world?

Lesson 1: The Life of Jesus in Nazareth

Description: In this lesson, students will explore the lifestyle of the people of Nazareth during Jesus' time. They will compare it to life in their local community. Students will look at Jesus' life as a child. They will compare/contrast it to their life today. Students will come to understand that, even as a child, Jesus strived for perfection in all that He did and that God asks them to do the same.

Provincial Outcomes and Indicators Addressed:

IN 3.1 Analyze daily life in a diversity of communities.

- a. Describe characteristics of daily life in communities studied, and compare the ways in which the needs are met by individuals in diverse communities (e.g., housing, tools, work, use of the land, games, education).
- c. Compare life of a child in the local community to life of a child in one of the communities studied (e.g., family, housing, education, recreation).

Instructional Procedure:

1. Have the students do some research on early life in Nazareth. Have the students fill in the chart, comparing this early life to life in their local community. Use the word bank provided.
2. Have children brainstorm how Jesus would live in their community today. For example, Would He be a carpenter? Would He be a priest or rabbi? How would He spread God's word? How would He dress? What would He eat? etc. Discuss the ideas that would be most likely.

Jesus' Community Compared to my Community

Life in Nazareth	Life in _____ my community
_____ houses that were close together	_____ houses that are often close together
_____ roofs	_____ roofs
_____, _____ shops	Stores _____ the streets in an _____ way
_____ streets with _____ traffic	_____ streets with many _____
Homes made of _____ and _____	Homes made of _____
_____ home	Homes have _____ rooms
Slept on _____ or _____	Sleep in _____
Belongings kept in _____	Belongings kept in _____
_____ and their _____ kept inside the house.	Animals kept _____

Women collected water from _____ _____	Get water from _____ _____
Prayer services held in _____ and _____	Most prayer services held in _____ _____

WORD BANK

drab	colourful	churches
churches	homes	close
flat	peaked	small
treatment plants and taps	beds	cushions
the village well	mats	one-roomed
niches in the walls	animals	mangers
inside the house	in barns or corrals	several
cupboards and closets	small	disorderly
stone	mud-brick	wood
narrow	little	multi-laned
vehicles	along	orderly

3. The students will now look at Jesus' life as a child. Go to the website: www.preparingforeternity.com/soj/soj05.htm . Read Chapter five of Ellen G. White's book The Story of Jesus to the students. As they listen to the reading have them make jot notes on the differences between their life and Jesus' life. After completing the reading, create a Venn diagram (together or in small groups) comparing their life to Jesus' life. Luke 2:40-52 describes some aspects of Jesus' life as a child.

Possible answers for the Venn Diagram are as follows:

Jesus' Life:

- Lived in a mountain village
- Taught by his mother, Mary
- Travelled on foot or on the back of donkeys
- Travelled in large groups
- Worked as a carpenter with his stepfather, Joseph
- Worked hard and tried to be perfect at everything that he tried
- Wore the coarse, linen dress of a common labourer
- Did his Father's work

My Life:

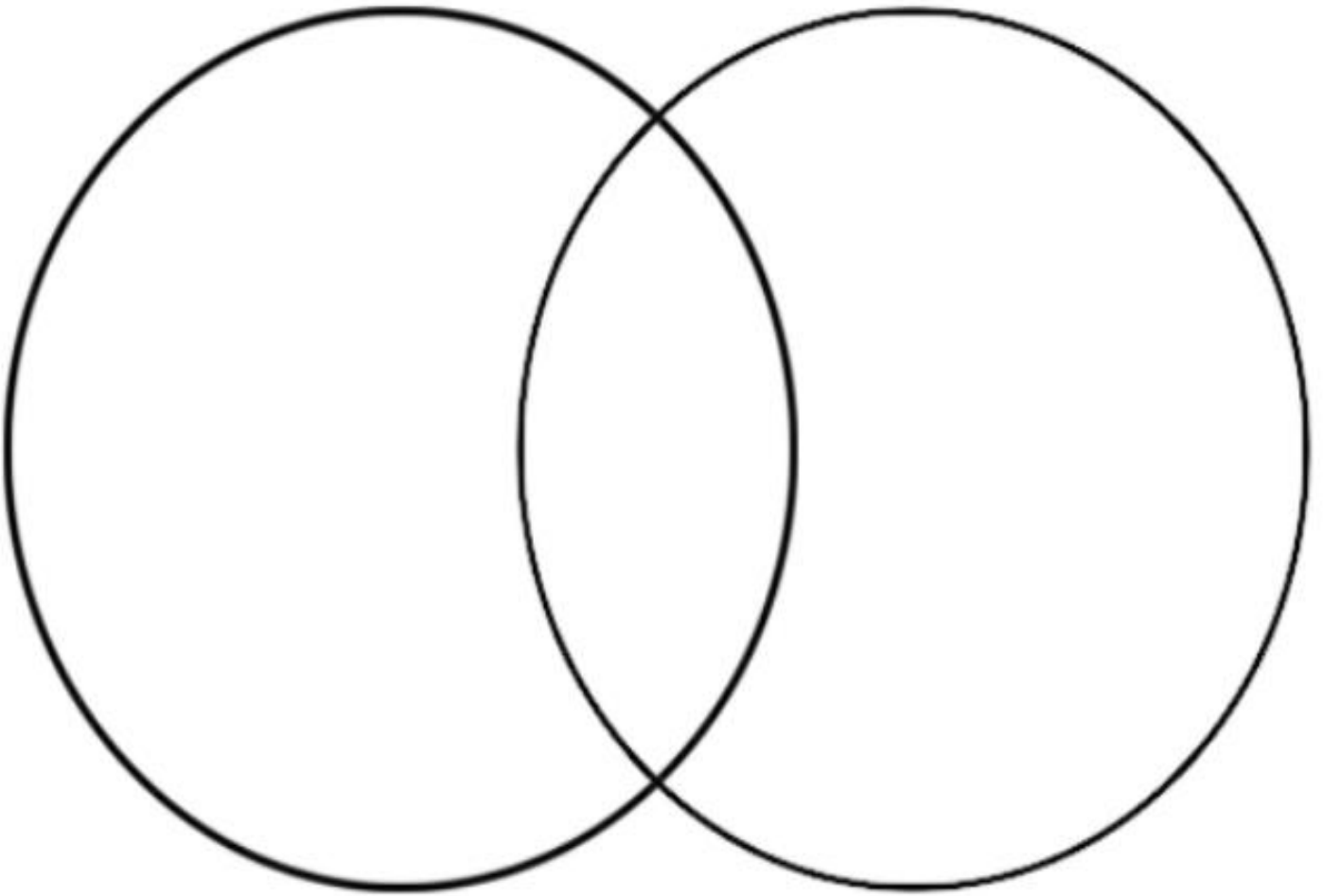
- Live in a town or city
- Taught in schools by teachers
- Travel in cars, buses, on bikes etc.
- Travel by family units
- Well-dressed, to suit the weather
- Sometimes we do the minimum amount of work to get by. Try to do our best at all times.

Both Lives:

- Learn from God's creation - the environment
- Grow in height and strength
- Grow in wisdom
- Parents worry about their children
- Loved by parents
- Help others

4. After creating the Venn Diagram, discuss how Jesus' life, even as a child, was one of helping others and following God's wishes. Brainstorm ways that they can be of service in their school community and at home.

VENN DIAGRAM TEMPLATE



Lesson 2: Catholic Traditions Around the World

Description: In this lesson, students will understand that Catholic traditions are practiced in Catholic communities around the world. They will discover that these traditions look very different in communities depending on their location and culture. Students will develop an understanding of how the traditions are basically the same. They will learn to respect the diversity in practices found in different cultures.

Provincial Outcomes and Indicators Addressed:

IN 3.2 Analyze the cultures and traditions in communities studied.

- b. Give examples of traditions and practices that have endured over time in communities studied, and discuss why these are important.

Materials Needed:

- Large poster paper

Instructional Procedure:

1. Discuss the important Catholic traditions/celebrations that are observed today (e.g., Advent, Christmas, Shrove Tuesday, Ash Wednesday, Lent, Easter, etc.).
2. Have the students choose a community in a country from Europe, Asia, Africa, India or South America. They can work individually or with a partner.
3. Have the students choose three Catholic traditions/celebrations and research how they are practiced in the community/country they chose. Use a variety of resources. You may invite members of the community who have moved from different countries to come and speak to the children about their practice of the Catholic traditions/celebrations.
4. Have each student/group create a poster on what they learn about each community's/country's traditions/celebrations. Share their posters with the whole group.

Lesson 3: Catholic Stewardship

Description: In this lesson, students will develop an understanding of Catholic stewardship. They will learn that God wants us to look out for ourselves, all people and the environment all over the world.

Students will explore ways in which they can be Catholic stewards by aiding Catholic charities in their work.

Teacher's Note:

“Stewardship is visible in our Catholic school communities when care for God’s many gifts is practiced out of love for God and one another. The character of Catholic school communities tells us about stewardship”. (Eastern Ontario Catholic Curriculum Co-operative)

Provincial Outcomes and Indicators Addressed:

IN 3.3 Illustrate examples of interdependence of communities.

- b. Provide examples of ways in which student choices and actions may affect people elsewhere in the world (e.g., charitable donations, consumption of goods, recycling).

Instructional Procedure:

1. Read Matthew 25:34-40 and 1Peter 4:10-11 to the students. Have them describe what they think Catholic stewardship is. (Catholic stewardship is looking out for all of God’s creation – ourselves, other people and the environment).
2. Brainstorm ways in which they can be good stewards (e.g., donations to a areas affected by disasters, etc.).
3. Discuss how their donations affect the various countries where they are sent. Go to www.devp.org and click on **International Programs**. A map of all the places where the Canadian Catholic Organization for Development and Peace works will come up. By clicking on each country, you will find out what Development and Peace does for the country.
Then click on the **Emergencies** section. Here, you will find where Development and Peace is currently working to help people hurt by war and natural disasters.

4. During Lent, have your students collect money for Development and Peace or another Catholic charity. You can raise money in a variety of ways (e.g., collect spare coins, bake sale, popcorn sale, bottle drive, etc.). Donate all the money collected. Discuss how the money they collected might be used. How does this make them feel?

APPENDIX 1

Table of Correlations

Teacher Note:

Fully Alive will be referenced as FA.

In the Spirit we Belong will be referenced as ISWB

Faith Permeation Lesson Documents	Outcomes and Indicators	Catechism of the Catholic Church	Gospel/biblical references/Church documents and encyclicals	Christian Ethic Resources
Lesson 1: Life of Jesus in Nazareth	IN 3.1 a, c	531	Luke 2:40-52	ISWB Unit 3 The Holy Spirit Calls and Anoints us in Baptism and Confirmation Topic 9 Movement 4 - We are Called to Serve
Lesson 2: Catholic Traditions Around the World	IN 3.2 b	1202		FA Theme 2 Living in Relationship Topic 2 - Family Love is Open FA Theme 5 Living in the World Topic 1 - The World is Full of Wonderful People
Lesson 3: Catholic Stewardship	IN 3.3 b	2407	Matthew 25:34-40 1Peter 4:10-11 Stewardship: A Disciple's Call – United States Conference of Catholic Bishops December, 1992	FA Unit 1 Created and Loved by God Topic 4 – We Share our Talents and Gifts ISWB Unit 1 We Welcome and Gather in the Spirit Topic 2 - Dreaming with God Unit 2 The Holy Spirit Gathers and Feeds us at Eucharist Topic 2 Movement 3 - We Remember St. Vincent de Paul Unit 7 The Holy Spirit Fills the Whole Earth Topic 21 - The Earth Shall Yield its Fruits

K-12 Goal: To analyze the dynamic relationships of people with the land, environments, events, and ideas as they have affected the past, shape the present, and influence the future. (DR)

Catholic Faith Focus for Learning:

These Faith Permeation lessons will enable students to explore some of the physical characteristics of Israel and compare them to those of Saskatchewan.

Students will learn about God's creation of the world. They will learn of the symbolism of the creation story found in the Bible. Students will begin to develop an appreciation for all of God's creation.

Students will learn that the environment has a major impact on the lifestyles of a people. They will discover that God used climate/weather to teach His people in the story of Noah and the Ark.

Students will understand why sheep are so important in the Bible. They will learn the symbolism of the Lamb of God and that we still use it as part of the communion rite in mass today.

Catholic Faith Big Ideas (answers to the essential questions):

283 The question about the origins of the world and of man has been the object of many scientific studies which have splendidly enriched our knowledge of the age and dimensions of the cosmos, the development of life-forms and the appearance of man. These discoveries invite us to even greater admiration for the greatness of the Creator, prompting us to give him thanks for all his works and for the understanding and wisdom he gives to scholars and researchers. With Solomon they can say: "It is he who gave me unerring knowledge of what exists, to know the structure of the world and the activity of the elements ... for wisdom, the fashioner of all things, taught me". (Catechism of the Catholic Church)

Address by Pope John Paul II "The more we know about physical reality, about the history and structure of the universe, about the fundamental make-up of matter and the processes and patterns which are at the roots of the material world, the more we can appreciate the immensity of the **mystery of God**, the more we are in a position to grasp the *mystery of ourselves* - our origin and our destiny. For creation, as we have come to know it, speaks to us in fragmentary yet very true reflections of the God who created it and maintains its existence". (The Vatican Conference of Cosmology)

290 “In the beginning God created the heavens and the earth”. Three things are affirmed in these first words of Scripture: the eternal God gave a beginning to all that exists outside of himself; he alone is Creator (the verb “create” – Hebrew bara – always has God for its subject). The totality of what exists (expressed by the formula “the heavens and the earth”) depends on the One who gives it being. (Catechism of the Catholic Church)

1219 The Church has seen in Noah’s ark a prefiguring of salvation by Baptism, for by it “a few, that is, eight persons, were saved through water”.

The waters of the great flood
you made a sign of the waters of Baptism
that make an end of sin and a new beginning of goodness.

(Catechism of the Catholic Church)

608 After agreeing to baptize him along with the sinners, John the Baptist looked at Jesus and pointed him out as the “Lamb of God who takes away the sin of the world”. By doing so, he reveals that Jesus is at the same time the suffering Servant who silently allows himself to be led to the slaughter and who bears the sin of the multitudes, and also the Paschal Lamb, the symbol of Israel’s redemption in the first Passover - Christ’s whole life expresses his mission: “to serve, and to give his life as a ransom for many”.

(Catechism of the Catholic Church)

2415 The seventh commandment enjoins respect for the integrity of creation. Animals, like plants and inanimate beings, are by nature destined for the common good of past, present and future humanity. Use of the mineral, vegetable, and animal resources of the universe cannot be divorced from respect for moral imperatives. Man’s dominion over inanimate and other living beings granted by the Creator is not absolute; it is limited by concern for the quality of life of his neighbor, including generations to come; it requires a religious respect for the integrity of creation. (Catechism of the Catholic Church)

2417 God entrusted animals to the stewardship of those whom he created in his own image. Hence it is legitimate to use animals for food and clothing. They may be domesticated to help man in his work and leisure. Medical and scientific experimentation on animals is a morally acceptable practice if it remains within reasonable limits and contributes to caring for or saving human lives. (Catechism of the Catholic Church)

Catholic Faith Essential Skills:

- Students will be able to compare/contrast Israel - the homeland of Jesus – with their province and country - Saskatchewan, Canada.
- Students will explore narratives about the creation of the world. They will understand that God created the universe, no matter how that creation occurred.
- Students will learn that the location and environment of a country affect the needs of the people who live there.
- Students will explore how flooding has been used by God to teach His people.
- Students will learn the importance of sheep in the Bible
- Students will appreciate the symbol of the lamb when talking about Jesus who is the Lamb of God.
- Students will learn the lamb of God prayer used in the Communion rite of the mass.

Catholic Faith Essential Questions:

- a. What was God's role in the creation of Canada, Israel and the whole world?
- b. How has God used the environment, and especially weather, in teaching His people?
- c. What is the symbolism of sheep in the Bible?
- d. How is the lamb symbol used in the mass today?

Lesson 1: Canada and Israel in the World

Description: In this lesson, students will begin to develop an appreciation for God's creation of the world. They will understand that God gave people the wisdom they needed to explore the solar system and to map the Earth. As they read more than one creation story, they will learn that the Bible story of creation is a symbolic one. Students will look at where Saskatchewan, Canada and Israel are on a globe. They will compare the size, geography and climate of both countries.

Provincial Curriculum Outcomes and Indicators Addressed:

DR 3.1 Use various model representations of the Earth.

- d. Locate and identify countries and regions studied on a map or globe.

Teacher Note:

In the previous lessons, the students discovered that Nazareth was much different than their local community. In the next lessons they will learn that the location and geography of each country determines its climate and how the people live. They will need this knowledge for the next lesson.

Materials Needed:

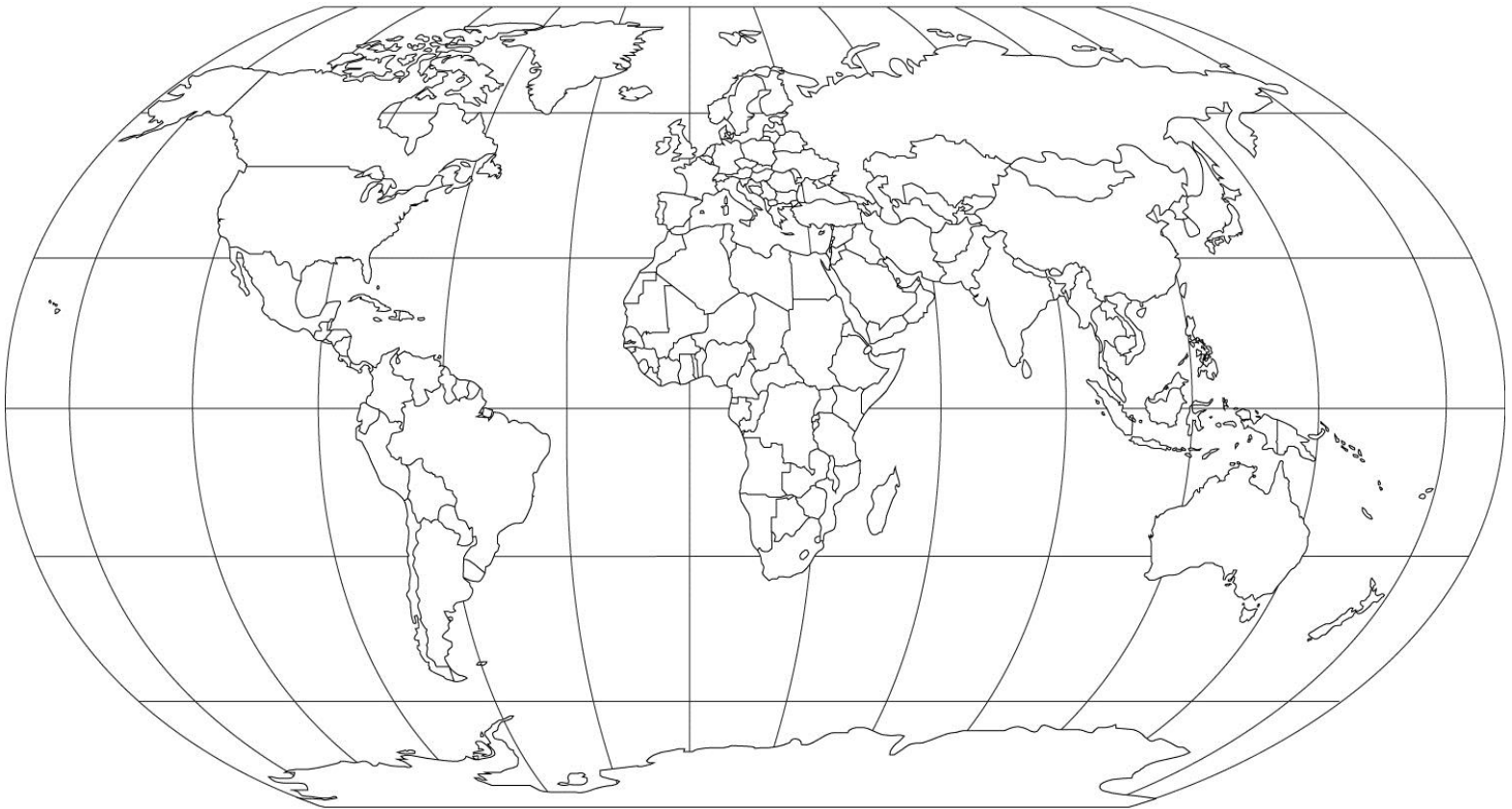
- A globe
- Global representations of Canada and of Israel

Instructional Procedure:

1. Using a globe or a world map, have the students find Canada, Saskatchewan and their local community. Then have them find the Middle East, Israel, Nazareth and Jerusalem.
2. Discuss the location of the two countries in relationship to one another. Compare their sizes, geography, climates, etc.
3. On global representations or a world map, colour Canada and Israel. (A copy of a global map has been included at the end of the lesson).
4. Help students to begin to develop an appreciation (awe) of God's creation of the world. Read Genesis 1:1-31 to them. Discuss the idea that God created the world, and that he gave explorers, scientists and scholars the wisdom to explore the solar system and to create maps of the Earth.

When talking about Creation, students may bring up the idea that scientists say the universe was created as the result of the Big Bang. The Catholic Church acknowledges the Big Bang and subsequently, evolution, as the means by which the world and the life on it was created but stipulates that God initiated the Big Bang. The creation story found in the Bible is allegorical or symbolic. It is important students understand that God created the universe regardless of the fashion in which it unfolded.

World Robinson Projection Map with Country Outlines



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Lesson 2: Climate Influences People's Way of Life

Description: In this lesson, students will explore the climates of Saskatchewan and of Israel and how they affect the lifestyle of the people. They will discover that lifestyles depend on the location, geography and climate of a country. Students will explore how the climate affects the lifestyles of three different peoples: Canadians today, First Nations and Metis historically and the people who live in Israel - the homeland of Jesus. Students will compare three narratives about flooding and will learn that God has used flooding to teach His people.

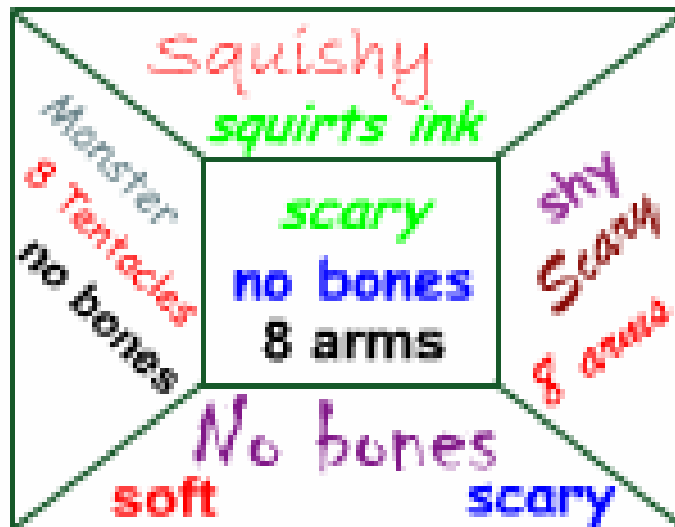
Provincial Outcomes and Indicators Addressed:

DR 3.2 Assess the degree to which the geography and related environmental and climatic factors influence ways of living on and with the land.

- a. Identify the influences that geography has on societies (e.g., location of settlements, transportation of goods and people, types of industry such as farming, ranching, forestry, mining, tourism, and manufacturing).
- c. Describe the impact of environmental factors and events on ways of life in communities studied (e.g., climate, vegetation, natural resources, landforms, floods, droughts, storms).

Teacher Note:

The learning strategy used in this lesson is called **Place Mat**. It is a co-operative learning strategy. Each group member writes ideas on “place mats” which are spaces around the centre square or circle. After comparing what each member has written common ideas are put into the centre space.



This example is taken from eworkshop.on.ca from Ontario.

Materials Needed:

- One large sheet of paper divided into three “place mats” with a centre square for each group.

Instructional Procedure:

1. In this lesson, students are going to look at how the environment - particularly climate - affects the way people live. They will look at how it affects clothing, housing, transportation and food.
2. Students will explore the effects of the climate on three groups of people: people in Saskatchewan today (cold climate), First Nations and Metis historically (cold climate) and the people who live in Israel (hot climate).

3. Divide the students into groups of three. Each student starts out at a “place mat” that is labelled **Saskatchewan** or **First Nations and Metis** or **Israelites**. They write down their ideas about the climatic effects on the people named on the paper. After one minute have the students rotate to the next “place mat” and fill in their ideas for that group of people. After another minute, have the students rotate to the last “place mat” and write down their ideas. At the end of three minutes, have the students share their ideas. Write the common ideas in the centre of the paper. Share each group’s responses with the whole class. (If the students have no ideas of their own, have books or computer resources available that they can use.)

4. Flooding is an effect of our climate that students may have heard about or experienced first hand. Students will look at three narratives that talk about flooding:
 - story of Noah – Genesis 7:6-24 or find a child friendly version on Scribod.com
 - Story of Wesakechak and the flood (Most school libraries have a copy of this legend, but if not, a copy is provided at the end of this lesson).
 - Stories of the Saskatchewan floods of 2011 and 2013. (Many accounts can be found at Saskatchewanfloods.ca).Read accounts of each flood aloud to the students. Have them listen for similarities and differences between the floods. Discuss these comparisons together. Why do you think that God sent the floods? (God used the floods to teach His people. The story of Noah and the ark is a prefiguring of Baptism and its saving waters.)

5. Have the students think about a bad weather experience that they have had (e.g., tornado, blizzard, thunderstorm, etc.). In a journal, have the students recount the experience. Use words and pictures.

6. Another activity that you could do is to make an “Obedience Ark”. Directions and an ark template can be found at www.dltk-kids.com. Click on **Bible Crafts** then on **Old Testament Crafts**. Scroll down. You will find it under **Noah’s Many Arks**.

The beginning of the Cree world

Several forms of this myth of creation and of the great flood have been recorded from different Algonquian tribes. The Crees were western members of the Algonquian family, which is the largest of the language groups of the North American Indians. This particular version has been selected because it was recorded by the great explorer-geographer, David Thompson, before missionaries had been among the people who related it. Wisakedjak is the principal character in many Cree tales. His name means 'the Flatterer.' It is spelled also Weesack-kachack.

After the Creator had made all the animals and had made the first people, he said to Wisakedjak, "Take good care of my people, and teach them how to live. Show them all the bad roots, all the roots that will hurt them and kill them. Do not let the people or the animals quarrel with each other."

But Wisakedjak did not obey the Creator. He let the creatures do whatever they wished to do. Soon they were quarreling and fighting and shedding much blood. The Creator, greatly displeased, warned Wisakedjak. "If you do not keep the ground 'clean, I will take everything away from you, and you will be miserable." But Wisakedjak did not believe the Creator and did not obey. Becoming more and more careless and disobedient, he tricked the animals and the people and made them angry with each other. They quarreled and fought so much that the earth became red with blood.

This time the Creator became very angry. "I will take everything away from you and wash the ground clean," he said.

Still Wisakedjak did not believe the Creator. He did not believe until the rains came and the streams began to swell. Day after day, and night after night, the rains continued. The water in the rivers and the lakes rose higher and higher. At last they overflowed their banks and washed the ground clean. The sea came up on the land, and every thing was drowned except one Otter, one Beaver, and one Muskrat. Wisakedjak tried to stop the sea, but it was too strong for him. He sat down on the water and wept. Otter, Beaver, and Muskrat sat beside him and rested their heads on one of his thighs.

In time the rain stopped and the sea left the land. Wisakedjak took courage, but he did not dare to speak to the Creator. After long and sad thoughts about his misery, he said to himself, "If I could get a bit of the old earth beneath the water, I could make a little island for us to live on."

He did not have the power to create anything, but he did have the power to expand what had already been created. As he could not dive and did not know how far it was to the old earth, he did not know what to do. Taking pity on him, the Creator said, "I will give you the power to remake everything if you will use the old materials buried under the water."

Still floating on the flood, Wisakedjak said to the three animals beside him, "We

shall starve unless one of you can bring me a bit of the old ground beneath the water. If you will get it for me, I will make an island for us."

Then he turned to the Otter. "You are brave and strong and active. If you will dive into the water and bring me a bit of earth, I will see that you have plenty of fish to eat."

So the Otter dived, but he came up again without having reached the ground. A second time and a third time Wisakedjak praised Otter and persuaded him to go down once more. When he returned the third time, he was so weary that he could not dive again.

"You are a coward!" exclaimed Wisakedjak. "I am surprised by your weak heart. Beaver, I know, can dive to the bottom of the flood. He will put you to shame." Then he turned to Beaver. "You are brave and strong and wise. If you will dive into the water and bring me a bit of the old earth, I will make a good house for you on the new island I shall make. There you will be warm in the winter. Dive straight down, as a brave Beaver does."

Twice Beaver dived, and twice he came back without any earth. The second time he was so tired that Wisakedjak had to let him rest for a long time.

"Dive once more," begged Wisakedjak when Beaver had recovered. "If you will bring me a bit of earth, I will make a wife for you." To obtain a wife, Beaver went down a third time. He stayed so long that he came back almost lifeless, still with no earth in his paws.

Wisakedjak was now very sad. If Otter and Beaver could not reach the bottom of the water, surely Muskrat also would fail. But he must try. He was their only chance.

"You are brave and strong and quick, Muskrat, even if you are small. If you will dive into the water and bring me a bit of the old earth at the bottom, I will make plenty of roots for you to eat. I will create rushes, so that you can make a nice house with rushes and dirt.

"Otter and Beaver are fools," continued Wisakedjak. "They got lost. You will find the ground if you will dive straight down."

So Muskrat jumped head first into the water. Down and down he went, but he brought back nothing. A second time he dived and stayed a long time. When he returned, Wisakedjak looked at his fore-paws and sniffed.

"I smell the smell of earth," he said. "Go again. If you bring me even a small piece, I will make a wife for you, Muskrat. She will bear you a great many children. Have a strong heart now. Go straight down, as far as you can go."

This time Muskrat stayed so long that Wisakedjak feared he had drowned. At last they saw some bubbles coming up through the water. Wisakedjak reached down his long arm, seized Muskrat, and pulled him up beside them. The little creature was almost dead, but against his breast his forepaws held a piece of the old earth. Joyously, Wisakedjak seized it, and in a short time he had expanded the bit of earth into an island. There he, Muskrat, Otter, and Beaver rested and rejoiced that

they had not drowned in the flood.

Some people say that Wisakedjak obtained a bit of wood, from which he made the trees; that he obtained some bones, from which he made the second race of animals.

Others say that the Creator made all things again. He commanded the rivers to take the salt water back to the sea. Then he created mankind, the animals of today, and the trees. He took from Wisaked. jak all power over people and animals and left him only the power to flatter and to deceive.

After that, Wisakedjak played tricks upon the animals and led them into much mischief. That is why the Indians tell many stories about him, to amuse themselves during the long winter evenings.

http://tigerlily_1.tripod.com/creeworld.html

Lesson 3: Sheep in the Bible

Description: In this lesson, students will discuss the importance of animals in meeting the needs of the Israelites.

Students will understand the symbolism of sheep in the Bible. They will learn that the sheep was used because of its importance to the Hebrews. Students will learn that the lamb is used to refer to Jesus (Lamb of God) and that the Lamb of God prayer is an important part of the Communion rite in the mass today.

Provincial Outcomes and Indicators Addressed:

DR 3.3 Compare the beliefs of various communities around the world regarding living on and with the land.

- b. Identify ways in which people in communities studied interact with the land (e.g., meeting needs and wants, how land is protected or neglected).

Instructional Procedure:

1. The Israelites used animals to meet some of their needs. What animals did they use? What needs did they meet? (Sample answers – sheep and goats were used for food and clothing (wool and skins); donkeys, mules, camels used for transportation, etc.).
2. Discuss the importance of sheep to the Hebrews and why sheep are mentioned so often in the Bible. Sheep are mentioned more than five hundred times, more than any other animal. Sheep were important to the nomads and agricultural life of the Hebrews. Sheep were also used as a symbol for God’s people. More information can be found on www.sheep101.info. Click on **History and Other Interesting Stuff**. Then click on **The Lamb of God**.
3. Discuss being good stewards of animals. God gave us animals to meet our needs, but we have a responsibility to take care of them so they are still alive for future generations. Talk about some animals that have become extinct or are near extinction. Discuss ways in which extinction of all animals can be prevented.
4. The symbol of the lamb is used in the mass. Where do we hear about the Lamb of God at mass? (We pray it at mass during the Communion rite - before we go forward to receive Holy Communion). Share the Lamb of God prayer with the students and have them respond “Have Mercy on Us” and “Grant Us Peace” in the proper places. Practice saying this prayer every time that the students attend mass.

APPENDIX 2

Table of Correlations

Faith Permeation Lesson Documents	Outcomes and Indicators	Catechism of the Catholic Church	Gospel/biblical references/Church documents and encyclicals	Christian Ethics Resources
Lesson 1: Canada and Israel in the World	DR 3.1 d	283 290	Genesis 1:1-31 Address of Pope John Paul II to the Vatican conference of Cosmology	ISWB Unit 7 The Holy Spirit Fills the Whole Earth Topic 19 - You Stretch Out the Heavens Like a Tent
Lesson 2: Climate Influences People's Way of Life	DR 3.2 a, c	1219	Genesis 7:6-24	ISWB Unit 3 The Holy Spirit Calls and Anoints Us in Baptism and Confirmation Topic 8, Movement 2 - I Baptize You in the Name of ...
Lesson 3: Sheep in the Bible	DR 3.3 b	608 2415 2417	Psalm 23 John 10:27 Matthew 18:12-14 Luke 15:3-7	FA Unit 2 Living in Relationship Topic 3 - Family Changes (The Lord is my Shepherd) ISWB Unit 2 The Holy Spirit Gathers and Feeds us at Eucharist Topic 5, Movement 3 - We Prepare the Liturgy of the Eucharist

K-12 Goal: To Investigate the processes and structures of power and authority, and the implications for individuals, communities, and nations. (PA)

Catholic Faith Focus for Learning:

These Faith Permeation lessons will enable students to understand the importance of having God involved in all the decisions they make. They will explore two different types of governments and how decisions are made in each.

Students will learn some important skills to use when resolving conflicts. They will have an opportunity to practice these skills. Students will be encouraged to involve Jesus in their decision-making at all times.

Catholic Faith Big Ideas (answers to the essential questions):

Revelation 7:9 “After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands.” (NRSV)

77 “In order that the full and living Gospel might always be preserved in the Church, the apostles left bishops as their successors. They gave them their own position of teaching authority.” Indeed, “the apostolic preaching, which is expressed in a special way in the inspired books, was to be preserved in a continuous line of succession until the end of time.” (Catechism of the Catholic Church)

Dogmatic Constitution of the Church – Lumen Gentium Bishops, therefore, with their helpers, the priests and deacons, have taken up the service of the community, presiding in place of God over the flock, whose shepherds they are, as teachers for doctrine, priests for sacred worship, and ministers for governing. And just as the office granted individually to Peter, the first among the apostles, is permanent and is to be transmitted to his successors, so also the apostles’ office of nurturing the Church is permanent, and is to be exercised without interruption by the sacred order of bishops. Therefore, the Sacred Council teaches that bishops by divine institution have succeeded to the place of the apostles, as shepherds of the Church, and he who hears them, hears Christ, and he who rejects them, rejects Christ and Him who sent Christ. (Pope Paul VI November 21, 1964)

Matthew 7:12 “In everything do to others as you would have them do to you; for this is the law and the prophets.” (NRSV)

1718 We all want to live happily; in the whole human race, there is no one who does not assent to this proposition, even before it is fully articulated.” (Catechism of the Catholic Church)

Message from Pope John Paul II “Authentic peace is only possible if the dignity of the human person is promoted at every level of society, and every individual is given the accordance with this dignity.” (World Day of Peace January 1, 1995)

Matthew 5:23-24 “So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift.” (NRSV)

Catholic Faith Essential Skills:

- Students will be able to compare/contrast a democracy (the government of their community) with a theocracy (a government under God’s direction).
- Students will be able to distinguish between elected, communal and inherited leadership.
- Students will be able to name some important skills needed to resolve conflicts.
- Students will be able to use these skills as well as the example set by Jesus to resolve conflicts.

Catholic Faith Essential Questions:

- a. How do leaders and governments use God’s direction to make decisions?
- b. What types of leadership (elected, communal or inherited) are found in First Nations/Metis culture? What types are found in the Bible?
- c. What skills are needed to solve conflicts in positive ways?
- d. How is Jesus of help to us in conflict resolution?

Lesson 1: Decision-Making Structures

Description: In this lesson, students will understand the differences between governments that are elected (democracies) and those that are directed by God (theocracies).

They will explore leaderships that are inherited, elected and communal within the First Nations/Metis culture and within the Bible.

Provincial Outcomes and Indicators Addressed:

PA 3.1 Compare how decisions are made in the local community and communities studied.

- e. Give examples of ways in which groups and communities make decisions.
- f. Investigate decision-making processes in communities studied.
- g. Identify examples of decision-making structures where leadership is:
 - inherited
 - elected
 - communal.

Materials Needed:

- graphic organizer

Teacher Note:

A theocracy is a government of a state by the immediate direction of God. In theocracy, the civil leader is believed to have a direct personal connection with God (Eg., Moses, David, Solomon). Law that is proclaimed by the ruler is believed to be a divine revelation and thus is the law of God. The Pope, with God's guidance, works to fulfill God's dream to gather all people as one (Revelation 7:9).

Instructional Procedure:

1. Communities make decisions through governments. Discuss how democracy works in the students' community.
2. Another form of government is a theocracy. An example of such a state is Vatican City. The head is the Pope (the Bishop of Rome) who is known as a theocrat.

3. Individually, or in a group, fill in the chart comparing a democracy and the theocracy of Vatican City. A compare/contrast graphic organizer follows this lesson.

Possible answers for the chart include:

Main Topic – Types of Governments

Subtopic – Democracy

Subtopic – Theocracy (Vatican City)

Alike – both make decisions; both have leaders

Different (Democracy) – the head of a municipal democracy is the mayor; it is directed by the elected Council; every community member who is eighteen or over can vote for the Mayor and Council; it is separate from God (God doesn't enter into the decision-making); laws are made by the elected group.

Different (Theocracy) – the head is the Pope; it is directed by God; the College of Cardinals elects the Pope; God enters into all decision-making; the law is God's Law.

COMPARE & CONTRAST

Main Topic

Subtopic

Subtopic

ALIKE

DIFFERENT

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4. Leadership can be inherited, elected or communal or a combination of these. When giving examples of each, include First Nations/Metis and Biblical leaders.

Examples are:

- a. Iroquois Confederacy – matriarchal and inherited
- b. Cree – inherited, but the son had to demonstrate that he was worthy of the position. Today, many Cree leaders are elected.
- c. Jewish people – chosen by God – elected
- d. Saul – communal – people were clamouring for a king (1Samuel 8:1-9)

Lesson 2: Resolving Conflict

Description: In this lesson, students will explore differing viewpoints and learn how they can lead to conflict.

They will understand some of the important skills needed to resolve conflict positively - respect for the people involved, patience, listening skills, communication and compromise. They will understand that Jesus will always help to resolve a conflict if they take the time to listen to His word.

Provincial Outcomes and Indicators Addressed:

PA 3.2 Demonstrate awareness that divergent viewpoints may lead to conflict as part of group interaction, and assess various means of conflict resolution.

- a. Inventory situations in which divergent viewpoints exist within the classroom and school.
- d. Construct a list of reasons why groups and communities may experience conflict, and identify ways in which conflict is resolved and harmony is restored.
- g. Simulate one or more conflict resolution models as a means of resolving an issue in the school or community.

Materials Needed:

- 50 popsicle sticks for each pair of students
- Aluminum foil
- 8 1/2 inch by 11 inch construction paper
- 2 straws for each pair of students

Instructional Procedure:

1. Brainstorm situations in which differing viewpoints could cause conflict (eg., rules of a game, choosing people to play with, refereeing a game, choosing a place to visit, etc.).
2. Solicit ideas of how to resolve these conflicts. Stress the need for patience, acceptance of differences, respect for others, communication and compromise. Encourage them to try and follow Jesus' example. Ask themselves, "What would Jesus do?".
3. Divide the students into pairs. Give each pair fifty popsicle sticks, glue, a 12cm x 12 cm square of aluminum foil, a pair of scissors, two straws and a small sheet of construction paper.
4. Have the students make some kind of creation, using some or all of the materials. Each person in the pair **must** contribute to the creativity. Allow about thirty minutes for them to create something.
5. After they have finished creating, have the students look at the other students' creations.
6. Back in the large group, discuss what compromise, discussions and skills were needed to complete the creation. Sample questions are:
 - a. Did you get angry or frustrated with your partner while making the creation?
 - b. Do you like your creation?
 - c. What kind of voice did you use to talk to your partner?
 - d. What would you do differently next time?
7. Have the students write down their feelings about the experience in their journals.

APPENDIX 3

Table of Correlations

Faith Permeation Lesson Documents	Outcomes and Indicators	Catechism of the Catholic Church	Gospel/biblical references/Church documents and encyclicals	Christian Ethics Resources
Lesson 1: Decision-Making Structures	PA 3.1 c, d, e	77	1Samuel 8:1-9 Revelation 7:9 Lumen Gentium - Pope Paul VI November 21, 1964	FA Theme 4 Growing in Commitment Topic 2 - Learning about Decisions Theme 4 Growing in Commitment Topic 3 - We Get Help with our Decisions ISWB Unit 10 The Holy Spirit is Alive Theme 28 Movement 1- Gathered in the Spirit
Lesson 2: Resolving Conflict	PA 3.2 a, d, g	1718	Mathew 7:12 Message from Pope John Paul II for World Day of Peace January 1, 1995	FA Theme 2 Living in Relationship Topic 5 - What is a Friend? ISWB Unit 8 The Holy Spirit Reconciles People Theme 22 Movement 4 - We Explore Sin in our Lives

K-12 Goal: To examine various world views about the use and distribution of resources and wealth in relation to the needs of individuals, communities, nations, and the natural environment and contribute to sustainable development. (RW)

Catholic Faith Focus for Learning:

These Faith Permeation lessons will enable students to understand how God helps individuals and communities to meet their needs and wants.

Students will explore three different economies and understand that they all have good points. They will learn that wealth, by itself, is not evil, but they must not become obsessed with becoming “rich”. If we do, we neglect God.

Students will understand that technology is more than electronics. It is anything that people invent in order to make their lives easier. Technology can be found in the Bible. They will learn that work is important because “we depend on each other’s work and we build God’s world through our work”.

Catholic Faith Big Ideas (answers to the essential questions):

181 “Believing” is an ecclesial act. The Church’s faith precedes, engenders, supports and nourishes our faith. The Church is the mother of believers. “No one can have God as Father who does not have the Church as Mother”. (St. Cyprian) (Catechism of the Catholic Church)

2447 The “works of mercy” are charitable actions by which we come to the aid of our neighbour in his spiritual and bodily necessities. Instructing, advising, consoling, comforting are spiritual works of mercy, as are forgiving and bearing wrongs patiently. The corporal works of mercy consist especially in feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick and imprisoned and burying the dead. Among all of these, giving alms to the poor is one of the chief witnesses to fraternal charity: it is also a work of justice pleasing to God. (Catechism of the Catholic Church)

2456 The dominion granted by the Creator over mineral, vegetable and animal resources of the universe cannot be separated from respect for moral obligations, including those toward generations to come. (Catechism of the Catholic Church)

2403 The right to private property, received or acquired in a just way, does not do away with the original gift of the earth to the whole of mankind. The *universal destination of goods* remains primordial, even if the promotion of the common good requires respect for the right to private property and its exercise. (Catechism of the Catholic Church)

2463 How can we not recognize Lazarus, the hungry beggar in the parable (cf. Lk 17:19-31), in the multitude of human beings without bread, a roof or a place to stay? How can we fail to hear Jesus: “As you did it not to one of the least of these, you did it to me” (Mt 25:45)? (Catechism of the Catholic Church)

2429 Everyone has the right of economic initiative, everyone should make legitimate use of his talents to contribute to the abundance that will benefit all and to harvest the just fruits of his labour. He should seek to observe regulations issued by the legitimate authority for the sake of the common good. (Catechism of the Catholic Church)

2444 “The Church’s love for the poor ... is a part of her constant tradition.” This love is inspired by the Gospel of the Beatitudes, of the poverty of Jesus, and of his concern for the poor. Love for the poor is even one of the motives for the duty of working so as to “be able to give to those in need”. It extends not only to material poverty but also to the many forms of cultural and religious poverty. (Catechism of the Catholic Church)

Laborem Exercens “If the biblical words “subdue the earth” addressed to man from the very beginning are understood in the context of the whole modern age, industrial and post-industrial, then they undoubtedly include also a *relationship with technology*, with the world of machinery which is the fruit of the work of the human intellect and a historical confirmation of man’s dominion over nature”. (Pope John Paul II September 14, 1981)

Catholic Faith Essential Skills:

- Students will understand that all human beings have needs and wants and they will learn how to differentiate between the two.
- Students will understand the important role God plays in helping them to meet their needs.
- Students will learn that wealth is a gift from God and that He trusts us to use this wealth to carry out His work (to take care of those less fortunate).
- Students will understand that God gave people intelligence so that they can invent technology that will make work easier.
- Students will learn that God wants us to work in order to acquire “wealth” so that they can meet their needs as well as help those less fortunate meet theirs.

Catholic Faith Essential Questions:

- a. What are wants and needs and what is the difference between them?
- b. How does the community we live in (with God's help) help us to meet our needs?
- c. What does God want us to do with the wealth we acquire?
- d. How does technology help us to do God's work?

Lesson 1: The Community Helps Ensure Needs are Met

Description: In this lesson, students will learn about wants and needs. They will be able to differentiate between the two.

Students will determine ways of meeting their needs - individually and with the help of the community they live in.

Students will develop an awareness of God's role in helping meet needs - through our use of the various aspects of His creation. They will learn that good stewardship is part of respecting God's creation.

Provincial Outcomes and Indicators Addressed:

RW 3.1 Appraise the ways communities meet their members' needs and wants.

- b. Identify how individuals and communities meet needs and wants.
- c. Describe ways in which communities help ensure basic human needs are met (e.g., food and water, shelter, clothing, educations, safety).

Materials Needed:

- Four sheets of large chart paper

Teacher Note:

Before class put up four charts – one chart for each part of a human being. Label the charts “intellectual”, “physical”, “emotional” and “spiritual”. These charts will be used for the gallery walk that the students will take part in during the lesson.

Instructional Procedure:

1. Discuss the difference between wants and needs. Brainstorm ways in which we meet our needs – individually and as a community.

2. Have students draw pictures of ways in which their community helps to ensure that their basic needs are met. (They can do this in words if they choose). Examples for each chart could include:
 - a) Physical – food, water, exercise, shelter, grocery stores, hospitals, water treatment plants, gyms, affordable housing, pools, rinks, soccer fields, etc.
 - b) Intellectual – libraries, schools, parks, universities, colleges, trade schools, etc.
 - c) Emotional – theatres, family support services, concert halls, spas, gyms, etc.
 - d) Spiritual – prayer, rosaries, churches, Christian bookstores, schools etc.
3. Divide the students into three or four groups. Have the students do a gallery walk. Have them place the symbols they have made onto the chart that shows which need is being met.
4. Bring the groups back together. Discuss why they put the symbols where they did. Could one symbol be placed on more than one chart?
5. Stress the role of God and the Church in meeting needs. (The Church supports and nourishes our faith in God. This meets our spiritual needs). How does God help individuals and communities meet their needs and wants? (He gives us all of creation to use to meet our needs. All He asks in return is that we be good stewards of creation).

Lesson 2: Jesus Teaches about Wealth

Description: In this lesson, students will learn about three different economies and what is good about each. They will have an opportunity to experience sharing, bartering for and buying what they need.

Students will understand that wealth does not refer to only money and, of itself, is not evil. Wealth is a gift from God. They will learn that it is important to use this wealth for the betterment of all mankind. God trusts us to use His gifts to carry out His work.

Provincial Outcomes and Indicators Addressed:

RW 3.2 Analyze the creation and distribution of wealth in communities studied.

- d. Identify how wealth is defined and acquired in communities studied.
- e. Investigate and compare the distribution of wealth in communities studied.

Materials Needed:

- Play money or tokens
- Items to buy, share or barter for (eg., fruit, vegetables, pencils, erasers, candies, extra recess time, free time, etc.)

Teacher Note:

Bartering is defined as trading goods and services without the use of money.

Capitalism is defined as an economic system in which private ownership of the means of production (eg., factories, offices, etc.) and in which market forces determine the way in which goods are produced and the means by which income and profit are distributed.

People buy the things they need using currency.

Children may bring items that they would like to trade. Make sure they understand that they will not be getting back the items they brought, so they should bring something they are o.k. with getting rid of.

Instructional Procedure:

1. Discuss three different economies with the students.
 - a) First Nations/Metis – did not have currency. Wealth did not mean money to them. Everyone in their community was taken care of. Everyone shared in the results of a hunt. No one went hungry. Through sharing, the whole community's needs were met.
 - b) Bartering – was commonly used during Jesus' time. People would trade the things they grew or produced for the things they needed.
 - c) Capitalism – is the system found in Canada. People use money (currency) to buy the things they need or want.
2. Role play how the three different economies work. Divide the class into three groups. One group can only share (eg., if one member of the group is hungry and has no snack, another member of the group must share their food; or if one member needs a pencil to work, another member must share a pencil with them). One group can only barter (eg., if one member of the group has a stuffed animal and another member would like a stuffed animal, he/she must trade something that the owner wants). One group can only buy what they need. They can use play money. Have one or two students be very rich. (eg., if one member of the groups wants a candy bar, but doesn't have enough money, he/she must do without. The rich member can buy as many candy bars as he/she wants).
3. Allow as much time as you think is appropriate for the role play. It could continue for a half or whole day, being used only when something is needed or wanted.

4. At the end of the role play, come together and debrief. How did you feel about your system of getting what you needed? Which system do you think Jesus would like? Why do you think that?
5. Discuss Jesus' teachings about money and sharing. There is nothing evil about owning the things we need or about being wealthy. It is only when we strive to collect possessions or money beyond our needs, that we may neglect God. Jesus teaches that serving God and serving wealth are incompatible. Read Matthew 6:24-25 and 31-33 to them and discuss.
6. Discuss life in Canada in respect to wealth. We are blessed to be living in Canada where most people (but not all) have the money they need to meet their needs and wants. Those who are blessed with wealth beyond their needs have a responsibility to share generously with those less fortunate. Wealth (money and possessions) is a gift from God, given to people so that they can do God's work on earth. Read 1John 3:17 to them and discuss. You could also read Luke 14:12-14.

Lesson 3: We Use Technology to Carry out God's Work

Description: In this lesson, students will explore parts of the Bible and find many kinds of tools used to help make people's work easier. They will understand that technology is not just electronics. It is applying science for our use.

Students will understand that God intends us to work. He gave people the intelligence needed to create technologies that will make work easier. In this way, they can earn the wealth needed to help themselves and those less fortunate.

Provincial Outcomes and Indicators Addressed:

RW 3.3 Evaluate the ways in which technologies have impacted daily life.

- b. Give examples of technologies in communities studied (e.g., communications, transportation, housing, food acquisition, preparation and storage, construction, manufacturing), and categorize the influences of the application of the technology as positive or negative.

Materials Needed:

- One Bible for each group of students

Teacher Note:

In this lesson, technology refers to more than electronics. Technology is the application of science to industrial use.

Instructional Procedure:

1. Divide the students into seven groups. Make sure that each group has at least one Bible.
2. Give each group one or two Bible passages to read. From the passages, students must find the name of the tool mentioned and its use.
 - a) Rod – used for measuring
Ezekiel 40:3-8 42:16-19 Revelation 21:15-16
 - b) Axe – used to cut down trees
Deuteronomy 19:15 Deuteronomy 20:19 Luke 3:9
 - c) Plow – used to pull through the ground to make a furrow (for seeding)
Proverbs 20:4 Isaiah 28:24
 - d) Hammer – used for pounding stones and driving nails
Isaiah 41:7 Jeremiah 23:29
 - e) Saw – used for cutting stone
1Kings 7:9
 - f) Awl – used to pierce the ears of a slave (we use it to pierce things like leather today)
Exodus 21:6
 - g) Chariots - used to transport people (for pleasure and in war)
Genesis 41:43 Exodus 14:7
3. Have each group share its findings.
4. Discuss how tools were created by mankind in order to help them do their work. God gave people the intelligence needed to create these tools in the Bible and all the tools (technology) created since. People are using their talents to create what is needed to work. In this way, people can carry out their duty of working and will be able to meet their own needs and be able to help those less fortunate meet their needs.

APPENDIX 4

Table of Correlations

Faith Permeation Lesson Documents	Outcomes and Indicators	Catechism of the Catholic Church	Gospel/biblical references/ Church documents and encyclicals	Christian Ethics Resources
Lesson 1: The Community Helps Ensure Needs are Met	RW 3.1 b, c	181 2447 2456		ISWB Unit 7 The Holy Spirit fills the Whole Earth Theme 20 Movement 2 - The Work of God's Hands
Lesson 2: Jesus Teaches about Wealth	RW 3.2 d, e	2403 2463	Matthew 6:24-25 Matthew 6:31-33 1John 3:17 Luke 14:12-14	FA Theme 1 Created and Loved by God Topic 4 - We Share our Gifts and Talents ISWB Unit 7 The Holy Spirit Fills the Whole Earth Theme 21 Movement 1 - Earth Counts on Us! ISWB Unit 8 The Holy Spirit Reconciles People Theme 22 Movement 3 - We Discover Experiences of Unfairness in our World Unit 10 The Holy Spirit is Alive Theme 29 Movement 3 - Glad to be of Help
Lesson 3: We Use Technology to Carry out God's Work	RW 3.3 b	2431 2444	Laborem Exercens by Pope John Paul II September 14, 1981	FA Theme 5 Living in the World Topic 2 - The World is Full of Wonderful Work ISWB Unit 3 The Holy Spirit Calls and Anoints us in Baptism and Confirmation Theme 9 Movement 4 - We are Called to

				Serve
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