



Grades 10 – 12 : Religious Education / Ecological Justice

// 100 – 180 MINUTES

Ecological Justice and World Religions

Understanding how different faiths conceptualize Ecological Justice

LEARNING OBJECTIVE

Understand the Catholic approach to Ecological Justice and compare and contrast it with that of other World Religions.

ASSESSMENT

FORMATIVE

- Ask students to submit list of resources studied to date.
- Students question morality as relative or universal.

SUMMATIVE

Students use new vocabulary in their final piece (e.g. prayer, song, or image from the perspective of the world religion they have chosen to research).

FORMATIVE

- Ask students to submit list of resources studied to date.
- Student groups share these resources with one another.

SUMMATIVE

Common Religious Education Rubric

LEARNING STRATEGIES

COOPERATIVE LEARNING JIGSAW

Defined broadly, Jigsaw is a grouping strategy in which the members of the class are organized into “jigsaw” groups. The students are then reorganized into “expert” groups containing one member from each jigsaw group. The members of the expert group work together to learn the material or solve the problem, then return to their “jigsaw” groups to share their learning. In this way, the work of the expert groups is quickly disseminated throughout the class, with each person taking responsibility for sharing a piece of the puzzle.

See: <https://www.teachervision.com/group-work/cooperative-learning/48532.html> or <https://www.jigsaw.org>

CURRICULUM EXPECTATIONS

Religious Education (Roman Catholic) 35

- C. Recognize revelation and the Tradition of the Catholic Church as a guide to moral living.
Students will appreciate the Church as a source of moral formation.
- F. Examine how other World Religions approach current moral issues.
Students will compare and contrast the Catholic understanding of morality and ethics with how other World Religions approach current moral issues.

Social Studies 10, 20, 30

Science 10, Biology 20, 30 Chemistry 20, 30

Appendix includes Assessments, Modifications, Technology Opportunities, Cross-Curricular Connections, Resources, Opening Prayers and Poem.



Development
and Peace
CARITAS CANADA



CATHOLIC GRADUATE EXPECTATIONS

1. A discerning believer in the Catholic faith community who:
 - d. Develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity and the common good.
 - j. Respects the faith traditions, world religions and the life-journeys of all people of good will.
3. A reflective, creative and holistic thinker who:
 - f. Examines, evaluates and applies knowledge of interdependent systems (physical, political, ethical, socio-economic and ecological) for the development of a just and compassionate society.
4. A self-directed, responsible, lifelong learner who:
 - a. Demonstrates a confident and positive sense of self and respect for the dignity and welfare of others.
 - d. Responds to, manages and constructively influences change in a discerning manner.
5. A collaborative contributor who:
 - a. Works effectively as an interdependent member of Christ's Body.
 - e. Respects the rights, responsibilities and contributions of self and others.
 - f. Exercises Christian leadership in the achievement of individual and group goals.
7. A responsible citizen who:
 - d. Promotes the sacredness of life.
 - e. Witnesses Catholic social teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society.
 - f. Respects and affirms the diversity and interdependence of the world's peoples and cultures.
 - h. Exercises the rights and responsibilities of Canadian citizenship.
 - j. Contributes to the common good.

PRINCIPLES OF CATHOLIC SOCIAL TEACHING www.devp.org/cst

Common Good: We must all consider the good of others, and the good of the whole human family, in organizing our society – economically, politically, and legally. *Human Dignity* can only be realized and protected through our relationship with society-at-large. We must love our neighbour, locally and globally, and prioritize the good of the human family over commercial interests.

Stewardship of Creation: The Earth is sacred. Creation has its own intrinsic value. We have a responsibility to protect and to cherish the Earth's ecological diversity, beauty and life-sustaining properties. Together, we must hold it in trust for future generations.

Preferential Option for the Poor: The moral test of any society is based on how the most vulnerable are treated. God's love is universal, so this principle does not intend that we should focus on the poor to the exclusion of others, but rather that we are called to prioritize those who are in most need of our *Solidarity*.

Subsidiarity & the Role of Government: The state is an instrument to promote *Human Dignity*, protect human rights, and develop the *Common Good*. *Subsidiarity* holds that such functions of government should be performed at the lowest level possible, as long as they can be performed adequately. When they cannot, higher levels of government must intervene. This principle goes hand-in-hand with Participation, the principle that all peoples have a right to participate in the economic, political and cultural life of society, and in the decisions that affect their community.

PREPARATION

// 10 – 20 MINUTES

READING

Read paragraphs 140 and 164 of *Laudato Si'*, an encyclical on the environment from Pope Francis. *Laudato Si'* was published in June 2015.

(Read the full text at <https://www.devp.org/encyclical-text>).

“Due to the number and variety of factors to be taken into account when determining the environmental impact of a concrete undertaking, it is essential to give researchers their due role, to facilitate their interaction, and to ensure broad academic freedom. Ongoing research should also give us a better understanding of how different creatures relate to one another in making up the larger units which today we term ‘ecosystems’. We take these systems into account not only to determine how best to use them, but also because they have an intrinsic value independent of their usefulness. Each organism, as a creature of God, is good and admirable in itself; the same is true of the harmonious ensemble of organisms existing in a defined space and functioning as a system. Although we are often not aware of it, we depend on these larger systems for our own existence. We need only recall how ecosystems interact in dispersing carbon dioxide, purifying water, controlling illnesses and epidemics, forming soil, breaking down waste, and in many other ways which we overlook or simply do not know about. Once they become conscious of this, many people realize that we live and act on the basis of a reality which has previously been given to us, which precedes our existence and our abilities. So, when we speak of ‘sustainable use’, consideration must always be given to each ecosystem’s regenerative ability in its different areas and aspects.”

— Laudato Si', 140

“Beginning in the middle of the last century and overcoming many difficulties, there has been a growing conviction that our planet is a homeland and that humanity is one people living in a common home. An interdependent world not only makes us more conscious of the negative effects of certain lifestyles and models of production and consumption which affect us all; more importantly, it motivates us to ensure that solutions are proposed from a global perspective, and not simply to defend the interests of a few countries. Interdependence obliges us to think of one world with a common plan. Yet the same ingenuity which has brought about enormous technological progress has so far proved incapable of finding effective ways of dealing with grave environmental and social problems worldwide. A global consensus is essential for confronting the deeper problems, which cannot be resolved by unilateral actions on the part of individual countries. Such a consensus could lead, for example, to planning a sustainable and diversified agriculture, developing renewable and less polluting forms of energy, encouraging a more efficient use of energy, promoting a better management of marine and forest resources, and ensuring universal access to drinking water.”

— Laudato Si', 164

MATERIALS

- Electronic devices with internet access
- Materials required for creating the end product
Examples: recycled and re-usable art supplies if creating an image
- Common Religious Education rubric (see Appendix “Assessments” section)

PREPARATION

- Review resources listed in Appendix.
- Prepare chart in advance as follows:

	CATHOLICISM	JUDAISM	ISLAM	BUDDHISM	HINDUISM
ORIGIN OF CREATION					
HUMANITY’S RELATIONSHIP WITH CREATION					
GUIDING PRINCIPLES ON ENVIRONMENTAL ISSUES					
GROUP ACTIVE ON ECOLOGICAL CAMPAIGNS					

PART 1 – SEE

// 30 – 40 MINUTES

OPENING PRAYER

Teacher: *The following is an excerpt from Pope Francis' encyclical on the environment:*

“At the conclusion of this lengthy reflection [*Laudato Si'*] which has been both joyful and troubling, I [Pope Francis] propose that we offer two prayers. The first we can share with all who believe in a God who is the all-powerful Creator, while in the other we Christians ask for inspiration to take up the commitment to creation set before us by the Gospel of Jesus.”

— *Laudato Si'*, 246

See Appendix “Opening Prayers and Poem” section for “Prayer for Our Earth (All Believers)” and “A Christian Prayer in Union with Creation”. It is suggested that you lead the students in the “Prayer for Our Earth” or Development and Peace’s 2015 Fall Education and Action Campaign Prayer, “Let Us Create a Climate of Change”, also in Appendix.

For additional prayers, visit www.devp.org/activities.

Conclude the prayer with this excerpt:

Teacher: *Pope Francis said the following in his encyclical on the environment:*

“...Praise be to you, my Lord, through our Sister, Mother Earth, who sustains and governs us, and who produces various fruit with coloured flowers and herbs.”

— *Canticle of St. Francis of Assisi*

“This Sister now cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed her.”

— *Laudato Si'*, 1, 2

DEBRIEF

Teacher: *How does the perspective offered by Pope Francis of the Earth as our Sister and Mother resonate with you?*

Scriptural References:

“For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made.”

— *Romans 1:19-20*

“Be hospitable to one another without complaining. Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received.”

— *1 Peter 4:9-10*

Read “God’s Grandeur” by Gerard Manley Hopkins (see Appendix “Opening Prayers and Poem” section).

LINK CONCEPT

Teacher: *Who do we know that is working on environmental Issues?*

Who do we know that is working on Ecological Justice, or the human side of climate change?

Introduce the activity by presenting the Catholic perspective on Ecology. Students will read paragraphs 140 and 164 of *Laudato Si'* together as a class to introduce the activity. This encyclical of Pope Francis is a plea to all people imploring us to change our behavior so as to take care of our common home, Earth.

After reading these sections, view together the video:

Catholic News Service. June 16, 2015. Citizens discuss Pope and Ecology. [Video File].

Retrieved from: https://www.youtube.com/watch?v=pODPi98w_wg

OR

ROME REPORTS in English. June 15, 2015. The poem from Saint Francis that inspired the ecology encyclical, *Laudato Si'*. [Video File]. Retrieved from: <https://www.youtube.com/watch?v=hro0LgppVpY>

PART 2 – JUDGE

// 40 – 60 MINUTES

Review the principles of Catholic Social Teaching.

Share this quote and discuss:

“The cry of the Earth and the cry of the poor are one. Ecological harmony cannot exist in a world of unjust social structures, nor can the extreme social inequalities of our current world order result in ecological sustainabilities.”

— *Canadian Conference of Catholic Bishops, You Love All That Exists, 2003*

Discuss together how they inform the Catholic concept of Ecological Justice. More on the Catholic perspective on Ecological Justice can be found in the Canadian Conference of Catholic Bishops document, “Building a New Culture: Central Themes in Recent Church Teaching on the Environment” (see Appendix “Resources” section).

COMPARING & CONTRASTING WORLD RELIGIONS’ APPROACHES TO ECOLOGICAL JUSTICE

As a whole class or in small groups of 3-4, refer to these texts to complete the Catholic row of the wall chart:

Origin of creation: God created all that is seen and unseen (Genesis 1,2)

Humanity’s relationship with the natural world: Catholic Social Teaching principle: *Stewardship of Creation* (see Appendix “Resources” section)

Guiding Principles on environmental issues: Catholic Social Teaching principles: *Preferential Option for the Poor, Common Good, Solidarity, Stewardship of Creation, Rights & Responsibilities, Peace* (see Appendix “Resources” section)

Groups active on Ecological Campaigns: Development and Peace, Global Catholic Climate Movement (see Appendix “Resources” section for links)

Using the Cooperative Learning strategy Jigsaw, students can work in small groups of 3-4 to research the approach to ecological ethics of different World Religions using online resources (see Appendix “Resources” section).

Divide the class into small groups (one for each religion being covered, or each theme on the chart), and hand out various readings from the sacred text. Groups can either search for each category in a single religion, or look for each religion’s teachings in a single category. Students copy the categories into their notes. Students refer to the readings to find answers for each category. The groups write their final summary on a wall chart or smart board.

As a whole class, review the completed chart, looking for similarities and differences between the ecological ethos of different faiths. You can discuss how, despite world religious differences and conflicts, many faiths share the value of care for creation. Our common concern for the earth can guide the global response to environmental problems, including the effects of pollution and climate change.

PART 3 – ACT

// 20 – 60 MINUTES

ADVOCACY

Students can now apply knowledge to advocate for coordinated care on environmental issues. Here are some ideas:

1. Students can prepare a letter to an appropriate governmental representative explaining what they have learned, and asking the minister to prioritize Ecological Justice in decision-making.

This can be a local minister responsible for a current issue (for example, a concerning local construction project that does not take into account the impacted communities), a provincial minister (on an issue related to energy), or a federal minister (for example, requesting that Canada implements binding international agreements on climate change, or that it prioritize a green economy).

Help students write these letters, basing them on what they have learned – letters can be evaluated for argument construction if desired.

Ensure students MAIL the letters themselves, or minimally stamp and address the envelopes themselves – Take this opportunity to congratulate the students on their citizen advocacy!

2. Students can create, with online or traditional tools, a prayer, poem, song, or image calling youth to action for Ecological Justice. Each group will choose to approach the assignment from the perspective of one of the World Religions.

Consider getting in touch with a faith community in your area to see what connections or collaborations might be possible.

Please send your student creations to Development and Peace to be featured on our website and in future resources!

Share your story and photos with schools@devp.org or with your regional animator.

To find out how to reach your regional animator, please visit:

<http://www.devp.org/en/contactus/address>

3. Create a display for your school about the various religions' perspectives on Ecological Justice. Provide class-to-class presentations to initiate a new environmental project at your school, for example, a garden, a weekly no-waste lunch challenge, or a walk-to-school-together program.

APPENDIX

ASSESSMENTS

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CROSS CURRICULAR CONNECTIONS

OPENING PRAYERS & POEM

A Prayer for our Earth (All Believers)	16
A Christian Prayer in Union with Creation	16
Let Us Create a Climate of Change	17
“God’s Grandeur” by Gerard Manley Hopkins	17

Rubric for Religious Education

CRITERIA	POINT SCALE				
	5	4.5	4	3+	INCOMPLETE (0-2)
CONTENT	Demonstrates critical thinking about the theme(s); demonstrates exceptional and thorough understanding of the content.	Well organized and complete; demonstrates classroom learnings; obvious attention to detail.	Meets basic requirements, includes general information from unit theme(s).	Meets some requirements; requires additional information.	Missing the requirements; demonstrates a superficial understanding of theme(s).
THEOLOGICAL REFLECTION	Clearly demonstrates integration of theme(s) with Scripture and/or Church teaching.	Demonstrates sufficient integration of connections and applies Scripture texts and/or Church teaching.	Demonstrates some integration of connections and attempts to apply Scripture texts and/or Church teaching.	Application of concept(s) learned are not clearly identified; not connected to Scripture texts and/or Church teaching.	There is little to no evidence of connecting learning to Scripture texts and/or Church teaching.
PERSONAL AND SOCIAL REFLECTION	Clearly connects assignment with personal and social experiences demonstrating in-depth understanding.	Connects assignment with social and personal experiences.	Connects assignment with social or personal experiences.	Loosely connects assignment with social or personal experiences.	Does not connect assignment with social or personal experiences.
USES THE ASSIGNED OR CHOSEN MEDIA EFFECTIVELY	Uses the assigned or chosen media in a way that greatly enhances the effectiveness of the presentation.	Uses the assigned or chosen media effectively.	Uses the assigned or chosen media somewhat effectively.	Attempts to use the assigned or chosen media.	Does not use the assigned or chosen media or uses it ineffectively.

Presentation Checklist for Formative Assessment

Presentation:

- Does your introduction grab participant's attention and explain your objectives?
- Are the main points in logical sequence?
- Does your closing summarize the presentation clearly and concisely?

Delivery:

- Are you knowledgeable about the topic covered in your presentation?
- Do you have your notes in order?
- Do you maintain eye contact?
- Do you project your voice clearly?

Visual Aids:

- Are the visual aids easy to read and easy to understand?
- Are they tied into the points you are trying to communicate?
- Can they be easily seen from all areas of the room?

EVALUATION OPTIONS

FORMATIVE

The initial class presentation

- The student explains the implications of the texts in relation to the themes.
- The student uses vocabulary proper to the themes and religions chosen.

Letter to the representative (may also be summative)

- The student addresses current needs in relation to themes studied.
- The student matches the argument to socio-religious importance.
- The student constructs clear arguments with precise outlines.

Class-to-class presentations (auto-evaluation for every class)

- How interested was the group to which I presented? (present scale according to evaluation method)
- Did I feel confident explaining the situation and programs? If so, why? If not, why not?
- What questions were more difficult to answer? Why?
- How did the group express its interest in this project?

SUMMATIVE

- The student addresses current needs in relation to themes studied.
- The student matches the argument to socio-religious importance.
- The student constructs clear arguments with precise outlines.
- The student explains the terms not likely to be known by those they address.

Accommodations and Online Resources

MODIFICATIONS

- Use as a written assignment focusing on the World Religions research instead of a prayer, poem, etc.
- Focus on the Catholic teaching only, leaving out the World Religions research.
(RE R.C. 35 - C. Recognize revelation and the Tradition of the Catholic Church as a guide to moral living: Appreciate the Church as a source of moral formation).
- Give examples of songs, images, etc. to help students (e.g. <http://ultimateclassicrock.com/earth-day-songs/> ; Google Images Environment Ecology Conservation)
- Ask students to find instead of create a prayer, poem, etc.

TECHNOLOGY OPPORTUNITIES

- Online research
- Online virtual creation

ONLINE RESOURCES

- Assisi Declarations: <http://www.arcworld.org/downloads/THE%20ASSISI%20DECLARATIONS.pdf>
- BBC Bitesize: Religion, Science, and the Environment:
<http://www.bbc.co.uk/schools/gcsebitesize/rs/environment/>
- Building a New Culture – Central Themes in Recent Church Teaching on the Environment:
http://www.cccb.ca/site/images/stories/pdf/Church_Teaching_on_the_Environment.pdf
- Catherine Potvin (2015). “Acting on Climate Change: Solutions from Canadian Scholars”.
Retrieved from: http://biology.mcgill.ca/unesco/SDC_Short.pdf
- Catholic Social Teachings: <http://www.devp.org/en/cst>
- Global Catholic Climate Movement: <https://catholicclimatemovement.global>
- *Laudato Si'*: <http://w2.vatican.va/content/francesco/en/encyclicals.index.html>
- Religion and Ecology: <http://environment-ecology.com/religion-and-ecology.html>
- Sustainable Innovation Forum 2015: <http://www.cop21paris.org/>
- The Yale Forum on Religion and Ecology - Overview of World Religions and Ecology:
<http://fore.yale.edu/religion/>

PRINCIPLES OF CATHOLIC SOCIAL TEACHING www.devp.org/cst

Dignity of the Human Person: The foundation of all *Catholic Social Teaching* is the inherent dignity of the human person, as created in the image and likeness of God. The Church, therefore, calls for *Integral Human Development*, which concerns the wellbeing of every person in every dimension: economic, political, social, ecological, and spiritual.

Common Good: We must all consider the good of others, and the good of the whole human family, in organizing our society – economically, politically, legally. *Human Dignity* can only be realized and protected through our relationship with society-at-large. We must love our neighbours, locally and globally, and prioritize the good of the human family over commercial interests.

Solidarity: We are all part of the human family and we are all interconnected and interdependent. Loving our neighbour has global dimensions. We must see ourselves in others and collaborate toward solutions. *Solidarity* is a recognition that we are ‘all in this together,’ and is a commitment to strengthen community and promote a just society.

Preferential option for the Poor: The moral test of any society is based on how the most vulnerable are treated. Just as God’s love is universal, this principle does not intend that we should focus on the poor to the exclusion of others, but rather that we are called to prioritize those who are in most need of our *Solidarity*.

Stewardship of Creation: The Earth is sacred. Creation has its own intrinsic value. We have a responsibility to protect and to cherish the Earth’s ecological diversity, beauty and life-sustaining properties. Together, we must hold it in trust for future generations.

Subsidiarity & the Role of Government: The state is an instrument to promote human dignity, protect human rights, and build the common good. *Subsidiarity* holds that such functions of government should be performed at the lowest level possible, as long as they can be performed adequately. When they cannot, higher levels of government must intervene. This principle goes hand-in-hand with *Participation*, the principle that all peoples have a right to participate in the economic, political and cultural life of society, and in the decisions that affect their community.

Participation: Human beings are social, and how we live together affects the dignity of the individual and the progress of our society. All persons are entitled to participate in community and in decisions that affect their lives, and cannot be excluded for any reason.

Rights & Responsibilities: We all have a right to those things which are required by *Human Dignity*. Rights arise from what we need to live as God intended us to. These are innately linked to our responsibility to ensure the rights of others – that we do not take more than is needed to fulfill our rights at the expense of another’s.

Economic Justice: The economy must serve people, and not the other way around. All persons have a right to dignified work, and to fair wages and working conditions. Work is more than a way to make a living: it is a form of continuing participation in God’s creation.

Peace: To be in right relationship with God and with each other. *Peace* is the fruit of Charity and the consequence of Justice. It is the sign of caritas in action.

Cross Curricular Connections

ALBERTA EDUCATION PROGRAM OF STUDIES

SOCIAL STUDIES

10 – 1

TO WHAT EXTENT SHOULD WE EMBRACE GLOBALIZATION?

Related Issue 3: To what extent does globalization contribute to sustainable prosperity for all people?

Students will assess economic, environmental and other contemporary impacts of globalization.

- 3.1** Recognize and appreciate multiple perspectives that exist with respect to the relationships among politics, economics, the environment and globalization (GC, ER, PADM)
- 3.2** Recognize and appreciate impacts of globalization on the interdependent relationships among people, the economy and the environment (GC, ER, PADM)
- 3.7** Explore multiple perspectives regarding the relationship among people, the land and globalization (spiritually, stewardship, sustainability, resource development) (LPP, CC, ER, GC)

Related Issue 4: To what extent should we embrace globalization?

Students will assess their roles and responsibilities in a globalizing world.

- 4.5** Analyze impacts of globalization on children and youth (awareness of global issues, employment issues, identity) (GC, C, PADM, ER, I)
- 4.11** Develop strategies to demonstrate active, responsible global citizenship (C, GC, PADM, ER)

20 – 1

TO WHAT EXTENT SHOULD WE EMBRACE NATIONALISM?

Related Issue 3: To what extent should internationalism be pursued?

Students will assess impacts of the pursuit of internationalism in contemporary global affairs.

- 3.8** Analyze impacts of the pursuit of internationalism in addressing contemporary global issues (environment) (GC, PADM, ER)

Related Issue 4: To what extent should individuals and groups in Canada embrace a national identity?

Students will assess strategies for negotiating the complexities of nationalism within the Canadian context.

- 4.8** Evaluate various perspectives of future visions of Canada (global leadership) (I, C, CC)

30 – 1

TO WHAT EXTENT SHOULD WE EMBRACE AN IDEOLOGY?**Related Issue 1: To what extent should ideology be the foundation of identity?**

Students will explore the relationship between identity and ideology.

- 1.3** Explore factors that may influence individual and collective beliefs and values (relationship to land, environment, spirituality) (I, C, LPP)
- 1.6** Explore themes of ideologies (relationship to land, environment) (TCC, PADM, LPP)
- 1.8** Analyze collectivism as a foundation of ideology (principles of collectivism: collective responsibility, collective interest, cooperation, economic equality, adherence to collective norms, public property) (PADM, ER, C)

Related Issue 2: To what extent is resistance to liberalism justified?

Students will assess impacts of, and reactions to, principles of liberalism.

- 2.12** Analyze the extent to which modern liberalism is challenged by alternative thought (environmentalism, religious perspectives) (PADM, ER, LPP)

Related Issue 4: To what extent should my actions as a citizen be shaped by an ideology?

Students will assess their rights, roles and responsibilities as a citizen.

- 4.10** Explore opportunities to demonstrate responsible citizenship through individual and collective action. (C, GC)

SCIENCE**SCIENCE 10****Unit D: Energy Flow in Global Systems (Social and Environmental Contexts Emphasis) Science, Technology and Society (STS)**

Describe how the relationships among input solar energy, output terrestrial energy and energy flow within the biosphere affect the lives of humans and other species:

Explain how climate affects the lives of people and other species, and explain the need to investigate climate change.

BIOLOGY 20 – 30**Foundation 1: Attitudes Stewardship**

Students will be encouraged to develop responsibility in the application of science and technology in relation to society and the natural environment.

BIOLOGY 30**Unit D: Population and Community Dynamics General Outcome 2**

Students will explain the interaction of individuals in a population with one another and with members of other populations.

Science, Technology and Society (STS) (Social and Environmental Contexts Emphasis)

- D2.1** Explain why Canadian society supports scientific research and technological development to facilitate a sustainable society, economy and environment (SEC4a) [ICT F2–4.2, F2–4.8]

CHEMISTRY 20 – 30**Attitude Outcomes Stewardship**

Students will be encouraged to: demonstrate sensitivity and responsibility in pursuing a balance between the needs of humans and a sustainable environment.

Opening Prayers

A PRAYER FOR OUR EARTH (ALL BELIEVERS)

All-powerful God, you are present in the whole universe and in the smallest of your creatures.
 You embrace with your tenderness all that exists.
 Pour out upon us the power of your love, that we may protect life and beauty.
 Fill us with peace, so that we may live as brothers and sisters, harming no one.
 O God of the poor, help us to rescue the abandoned and forgotten of this earth, so precious in your eyes.
 Bring healing to our lives, that we may protect the world and not prey on it,
 that we may sow beauty, not pollution and destruction.
 Touch the hearts of those who look only for gain at the expense of the poor and the earth.
 Teach us to discover the worth of each thing, to be filled with awe and contemplation,
 to recognize that we are profoundly united with every creature as we journey towards your infinite light.
 We thank you for being with us each day.
 Encourage us, we pray, in our struggle for justice, love and peace.
 Amen.

— *Laudato Si'*

A CHRISTIAN PRAYER IN UNION WITH CREATION

Father, we praise you with all your creatures.
 They came forth from your all-powerful hand; they are yours, filled with your presence and your tender love.
 Praise be to you!
 Son of God, Jesus, through you all things were made.
 You were formed in the womb of Mary our Mother, you became part of this earth,
 and you gazed upon this world with human eyes.
 Today you are alive in every creature in your risen glory.
 Praise be to you!
 Holy Spirit, by your light you guide this world towards the Father's love
 and accompany creation as it groans in travail.
 You also dwell in our hearts and you inspire us to do what is good.
 Praise be to you!
 Triune Lord, wondrous community of infinite love, teach us to contemplate you
 in the beauty of the universe, for all things speak of you.
 Awaken our praise and thankfulness for every being that you have made.
 Give us the grace to feel profoundly joined to everything that is.
 God of love, show us our place in this world as channels of your love
 for all the creatures of this earth, for not one of them is forgotten in your sight.
 Enlighten those who possess power and money that they may avoid the sin of indifference,
 that they may love the common good, advance the weak,
 and care for this world in which we live.
 The poor and the earth are crying out.
 O Lord, seize us with your power and light, help us to protect all life, to prepare for a better future,
 for the coming of your Kingdom of justice, peace, love and beauty.
 Praise be to you!
 Amen!

— *Laudato Si'*

OPENING PRAYERS

CONTINUED 2/2

LET US CREATE A CLIMATE OF CHANGE

Lord, in the joy of your Creation,
The whole human family has received
this unique gift from you:
our planet Earth.

We sincerely thank you, Lord!
Lord, look on our Earth and
help us to recognize that it is urgent
that we act...

...for we are destroying our forests,
devastating our land,
and polluting our seas.

By doing this,
we cause changes to our climate,
and create environmental turmoil
that increase poverty
in the countries of the Global South.
We sincerely ask for forgiveness, Lord.

Yes, it is time to act...
to guide our planet
in its development
and in its peace.

— Marie-Paule Malenfant, *Development and Peace* member
Development and Peace 2015 Fall Education and Action Campaign, "Create a Climate of Change"

"GOD'S GRANDEUR"

The world is charged with the grandeur of God.
It will flame out, like shining from shook foil;
It gathers to a greatness, like the ooze of oil
Crushed. Why do men then now not wreck his rod?
Generations have trod, have trod, have trod;
And all is seared with trade; bleared, smeared with toil;
And wears man's smudge and shares man's smell: the soil
Is bare now, nor can foot feel, being shod.

And for all this, nature is never spent;
There lives the dearest freshness deep down things;
And though the last lights off the black West went
Oh, morning, at the brown brink eastward, springs —
Because the Holy Ghost over the bent
World broods with warm breast and with ah! Bright wings.

— Gerald Manley Hopkins

