

REVEALING CHRIST IN ALL WE TEACH

English Language 20

2014

“Revealing Christ In All We Teach”

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A Curriculum Permeation initiative of the Saskatchewan Catholic School Boards Association

Introduction:

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

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

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

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

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

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

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

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

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Saskatchewan Catholic Schools Curriculum Permeation

English Language Arts 20 Faith Permeation Essential Connections

Unit Theme: Starting Out- Beginning and Becoming

"There can be no keener revelation of a society's soul than the way in which it treats its children."

-Nelson Mandela, former president of South Africa

Introduction

"Beginning and Becoming" is a multi-genre, interdisciplinary infusion with current literature taught in English 20 classes across the province. The lessons are structured to be integrated chronologically with the novel *To Kill A Mockingbird (TKAM)*. Besides Lesson 4, each lesson deals directly with the novel. Preceding each lesson, specific outcomes are listed for each learning activity.

NOTE: All highlighted/shaded areas indicate faith permeation.

Catholic Faith Focus for Learning

"He called a little child and had him stand among them. And he said: "I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven. Therefore, whoever humbles himself like this child is the greatest in the kingdom of heaven. "And whoever welcomes a little child like this in my name welcomes me. But if anyone causes one of these little ones who believe in me to sin, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea." (Matthew 18:2-6)

"And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise" (Deuteronomy 6:6-7)

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Catholic Faith Big Ideas

Students will understand that...

1. With Jesus as our model, supporting what is right is possible.
2. Childhood development is influenced and defined by interactions, social justice and Catholic values, exemplified by the adults who care for them.
3. Adolescence is shaped by societal norms and the Church must play an integral part in shaping those values to instill principles and morality for adulthood.

Catholic Faith Essential Skills

Students will:

- apply our Church's story, their personal story, and Jesus's story to situations within literature studies
- demonstrate how faith can guide in overcoming challenges
- through social justice, and their actions, stand for what is right with Jesus as their moral guide.

Catholic Faith Essential Question

With all of the influences in society, especially with the bombardment of social media, how do the lessons of Jesus continue to guide us in our own faith journey?

Description of Culminating Task - Integrating Catholic Faith

The culminating assignment consists of a multimedia interview (talk show style) of a Biblical character that displays good moral values. The introduction of the assignment and selection of groups of 4 will take the first lesson. It will take at least two lessons for the students to write their script, perform and edit their interviews. The interviews should be between three and five minutes in length. The third lesson can be the presentation lesson. Use the classes accordingly.

The goal of this assignment is as follows:

Create visual or multimedia presentation using dramatization or role-play, including a presentation of an interview of a literary character (or author or historical or contemporary person) that is deemed to be morally good. It is suggested that you select a person of Biblical connection. Ex. John the Baptist. Also, how this person's lessons are valuable to today's youth must come through in the interview.

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Unit Plan/Lesson Sequence

“It is not what you do for your children, but what you have taught them to do for themselves that will make them successful human beings.”

-Ann Landers

Lesson 1: Martyrdom and the Role of Values

Setting context to lead up to To Kill A Mockingbird

Outcomes:

CR 20.3 Listen to, comprehend, and develop coherent and plausible interpretations of grade-appropriate informational and literary First Nations, Metis, Saskatchewan, Canadian, and international texts, including spoken instructions, and argumentative and persuasive speeches.

CR 20.1 View, listen to, read, comprehend, and respond to a variety of grade appropriate First Nations, Metis, Saskatchewan, Canadian, and international texts.

CC 20.3 Speak to present ideas and information appropriately in informal and formal situations.

Procedure:

- 1) Possible Brainstorm Discussion Prompts :What is a value? What values do you have, where do you get your values from? What is the role of society in determining values that you have? What is a martyr? Would you ever sacrifice yourself for something you believe in? What factors determine how you see yourself in others? How do you define yourself to others? What are the names of some people who fiercely believe in something in our society and they are willing to stand for ideals? Eg Ghandi? Martin Luther King Jr.? Malala Yousafzai - The girl who stood up for education and was shot by the Taliban
- 2) Share background on the civil rights movement/ Jim Crow Laws – (Appendix i)
Watch the video by Martin Luther King Jr. “I have a dream speech” – accessed on YouTube. You can include a copy of the speech to have the students read while viewing the speech. This can be accessed from the internet.
- 3) During viewing – Questions to answer: What values does Martin Luther King Jr. speak about? What are some figures of speech that he uses to get his message across? Why does viewing his speech make it more powerful than just reading it?

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- 4) Hand out Sheet on “Leadership that challenges the status quo”, (Appendix ii) Have students read silently.

-Questions: What values did Jesus speak about? (Can discuss the Beatitudes) How did these teachings go against the norm? How did the teachings of Jesus influence others? How did Jesus challenge the status quo? What did he do? Cite examples from Appendix ii.

After reading Appendix ii, discuss the following questions:

- I. In what ways can we, as members in a Catholic community, respond to the invitation of Jesus’ love in our own time?
- II. Looking at the description of a prophet, how was Martin Luther King Jr. like a prophet in his own time?
- III. Look at the questions of Jim Wallis and answer truthfully using examples of your own life.

- 5) Have students complete an exit slip at the end of class on these two questions:

Exit slip

1. What is one question you had about today’s lesson?
2. How do you see Jesus in your everyday life?

- 6) You can conclude class by reciting the prayer at the end of page two at the bottom of Appendix ii.

Lesson 2: Looking and treating others as you wish to be treated.

Deals with chapter 3 of the novel TKAM

*Note, this lesson will be in close relation to lesson 3, focusing on the role of parenthood and the fourth commandment, honoring your mother and your father.

Outcomes:

CC 20.3 Speak to present ideas and information appropriately in informal and formal situations.

CR 20.3: Listen to, comprehend, and develop coherent and plausible interpretations of grade-appropriate informational and literary First Nations, Metis, Saskatchewan, Canadian, and international texts, including spoken instructions, and argumentative and persuasive speeches.

CR 20.1: View, listen to, read, comprehend, and respond to a variety of grade appropriate First Nations, Metis, Saskatchewan, Canadian, and international texts.

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Procedure:

1. Have these questions on the board before the students arrive in class. Have the students ponder the questions and think of possible answers to each one.

1. What does it mean to be “morally good”?
2. What things shape your morality?
3. Can a “moral conscience” make bad judgments?
4. What is a virtue?
5. What are principal human virtues?

2. After allowing students time to think of possible answers, place the students in partners and have them discuss their answers. (Literacy strategy: “Think, Pair, Share”) Have students share answers as a class. These will be the focus questions for today’s lesson. They will fill in the answers to the questions at the end of class (exit slip).

3. Recap chapter one and two of TKAM. This can be done by the teacher or have the students put the major points on the board.

4. Have the students read chapter three silently looking for these specific questions:

- 1) Why does Scout make poor decisions in this chapter? What causes her to do this?
- 2) How does Burris Ewell act in this chapter? What does this show about his morals? Where might his actions and morals come from?
- 3) How does Atticus act in this chapter? How does this show his morals? How is Atticus “morally good”? How does he teach Scout the importance of doing what is right versus acting impulsively?
- 4) Analyze the quote, “You never really understand a person until you consider things from his point of view . . . until you climb into his skin and walk around in it.” Why does this quote sum up the moral character of Atticus Finch? Where have we heard this concept before? (Golden Rule)

Possible Answer for question four:

This important snippet of conversation from Chapter 3 finds Atticus giving Scout the crucial piece of moral advice that governs her development for the rest of the novel. The simple wisdom of Atticus’s words reflects the uncomplicated manner in which he guides himself by this sole principle. His ability to relate to his children is manifested in his restatement of this principle in terms that Scout can understand (“climb into his skin and walk around in it”). Scout struggles, with varying degrees of success, to put Atticus’s advice into practice and to live with sympathy and understanding toward others. At the end of the book, she succeeds in comprehending Boo

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Radley's perspective, fulfilling Atticus's advice in Chapter three and providing the novel with an optimistic ending despite the considerable darkness of the plot. *retrieved from Sparknotes.com*

6. If available, the teacher can show the video of this scene after the students finished reading the chapter. It gives a great visual representation of the character of Atticus Finch.

8. Recap the questions from the board at the start of class with discussion led by the teacher using provided references from the Compendium of the Catholic Church as answers. This will conclude the class.

1. What does it mean to be "morally good"?

-connect this to "values" that were discussed in Lesson #1

2. What things shape your morality?

3. Can a "moral conscious" make bad judgments?

A person must always obey the certain judgment of his own conscience but he could make erroneous judgments for reasons that may not always exempt him from personal guilt. However, an evil act committed through involuntary ignorance is not imputable to the person, even though the act remains objectively evil. One must therefore work to correct the errors of moral conscience.

Compendium of the Catholic Church (CCC) 376

4. What is a virtue?

A virtue is an habitual and firm disposition to do the good. "The goal of a virtuous life is to become like God" (Saint Gregory of Nyssa). There are human virtues and theological virtues.

CCC 377

5. What are principal human virtues?

The principal human virtues are called the *cardinal* virtues, under which all the other virtues are grouped and which are the hinges of a virtuous life. The cardinal virtues are: prudence, justice, fortitude, and temperance.

CCC379

Lesson 3: Honor your mother and father (this lesson coincides with Chapter 10 of *TKAM*)

Outcomes:

CR 20.1: View, listen to, read, comprehend, and respond to a variety of grade appropriate First Nations, Metis, Saskatchewan, Canadian, and international texts.

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CR 20.4: Read and demonstrate comprehension and appreciation of grade-appropriate informational and literary First Nations, Metis, Saskatchewan, Canadian, and international texts.
CC 20.3: Speak to present ideas and information appropriately in informal and formal situations.

Procedure:

1) Ask students what their idea of the role of “parent” is. A parent could be biological, or not, it could mean a range of things to different people. How is Jesus like a parent?

2) Recap how Atticus has demonstrated good “parent qualities” thus far in the novel. Also, contrast these qualities with that of Bob Ewell. How is Aunt Alexandra a “parent” to the children? How is Uncle Jack a “parent” to Scout? Calpurnia?

3) Hand out the “Parable of the Lost Son”, Luke 15:11-32 New International Version (NIV). This can be found on the internet. Have the students read the parable in partners and answer the following questions:

1. Paraphrase the story in your own words to your partner.

2. How is the younger son like so many people in society today?

3. Is the reaction of the older son universal, or does it simply apply to this parable?

4. How is the father character acting like Jesus? What is the father teaching his older son? His younger son?

5. Why is Jesus telling this parable? What is the purpose? What does this parable teach us?

4) Hand out the Langston Hughes poem, “Mother to Son” (this poem can be found on the internet) and complete a DIDLS (Appendix iii) analysis of the poem, focusing on Images and Details.

“Langston Hughes was a prominent writer during the Harlem Renaissance. In this poem, a mother uses the metaphor of life being like a staircase to give advice to her son. While there are difficult times, you must keep moving like you would while walking up a staircase.” * Retrieved from http://www.familyfriendpoems.com/poem/mother-to-son-by-langston-hughes#ixzz39jKaXKt*

5) Exit Slip Questions:

1. How is this poem similar and different to the parable of the “Prodigal Son”?

2. How is Atticus Finch’s parenting similar to the father’s in “Prodigal Son” and the mother’s in “Mother to Son”?

Lesson 4: Social Media and the role of shaping Adolescence

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Outcomes:

CR 20.2: View, comprehend, and develop coherent and plausible interpretations of informational and literary First Nations, Metis, Saskatchewan, Canadian, and international texts that use specialized visual features.

CC 20.3: Speak to present ideas and information appropriately in informal and formal situations.

Procedure:

1) Have the following focus questions on the board:

1. What items in your life could you not live without? Ex. Smartphone, Internet, Facebook
2. There was a post on Facebook from a radio station: “No technology (Facebook, Internet, ANYTHING) for 6 months and we’ll pay you 1 million dollars, would you do it?” Could you do it?
3. What conveniences in your life do you find necessary to live? Ex. Electricity, flushing toilets, running water?
4. If these conveniences were ever taken away, what would you do to secure them?

These questions will be answered in the form of an exit slip at the end of class. You can have the students discuss them in partners or simply share as a large group.

2. Play the video First World Problems by Weird Al Yankovic (This can be found on YouTube).

3. Have the students answer the following questions while viewing:

- 1) Do you think the problems expressed by Weird Al are accurate?
- 2) This is a parody of the indie group Pixie: what evidence do we have that our western society is a “me first” society? Do you agree? Why or why not.

You can take these questions up as a class.

4. After viewing the video:

- 1) What is the tenth commandment? What does it all entail?
- 2) How are the “poor in spirit” called to act by Jesus
- 3) What is the greatest human desire?

Have students complete the questions individually and then discuss in groups of 2-3. Knowledge may be limited, that is why groups of 3 could be beneficial. You can then take up the questions as a class.

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Answers:

1)

This commandment, which completes the preceding commandment, requires an interior attitude of respect for the property of others and forbids greed, unbridled covetousness for the goods of others, and envy which is the sadness one experiences at the sight of another's goods and the immoderate desire to acquire them for oneself.

CCC531

2)

Jesus calls his disciples to prefer him to everything and everyone. Detachment from riches – in the spirit of evangelical poverty – and self-abandonment to divine providence free us from anxiety about the future and prepare us for the blessedness of the “poor in spirit, for theirs is the kingdom of heaven” (Mathew 5:3).

CCC532

3.

The greatest desire of the human person is to see God. “I want to see God” is the cry of our whole being. We realize our true and full happiness in the vision and beatitude of the One who created us out of love and draws us to himself with infinite love.

CCC533

“Whoever sees God has obtained all the goods of which he can conceive.” (Saint Gregory of Nyssa)

5. Have the students read the story of Jesus and the rich man, Mark 10:16-31, in partners. This can be found on the internet as well. Referring to the story, have the students suggest ways in which they can lessen their reliance on technology and become less “me first”.

6. Exit Slip:

- 1) What items in your life could you not live without? Ex. Smartphone, Internet, Facebook
- 2) There was a post on Facebook from a radio station: “No technology (Facebook, Internet, ANYTHING) for 6 months and we’ll pay you 1 million dollars, would you do it?” Could you do it?
- 3) What conveniences in your life do you find necessary to live? Ex. Electricity, flushing toilets, running water?
- 4) What is one way in which you and your partner suggested to lessen your reliance on technology and become less “me first”?

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Lesson 5: Predict and Persuade the Jury

This lesson is to be completed before the class has read chapter 20 of TKAM, the closing arguments of Atticus Finch in the Tom Robinson Trial.

Outcomes:

CC 20.4: Create a variety of written informational (including an essay of explanation of a process, an application letter and resume, and an argumentative or a persuasive essay) and literary (including a reflective or personal essay and an analysis of a literary text) communications.

CR 20.3: Listen to, comprehend, and develop coherent and plausible interpretations of grade-appropriate informational and literary First Nations, Metis, Saskatchewan, Canadian, and international texts, including spoken instructions, and argumentative and persuasive speeches.

Procedure:

1. Have the students read up to the conclusion of chapter 19 before the class starts. Begin with a quick recap of the events of the trial thus far going over the evidence and each of the main witnesses: Heck Tate, Bob & Mayella Ewell, and Tom Robinson.

2. Have the students write a persuasive paragraph in the voice of Atticus Finch addressing the jury at the trial of Tom Robinson. The focus: 1) Trying to emulate the voice of Atticus and 2) persuading the jury to release Tom of any wrongdoing.

3. After the assignments have been handed in, read chapter 20 together as a class.

Questions to focus on while reading:

- 1) Scout says that “Mr. Dolphus Raymond was an evil man”. Is she right?
- 2) In most states of the USA people who drink alcohol in public places are required to hide their bottle in a paper bag. Why does Dolphus Raymond hide Coca-Cola in a bag?
- 3) What, according to Atticus, is the thing that Mayella has done wrong?
- 4) Explain, in your own words, Atticus's views on people being treated with fairness.

4. Have the students complete these connection questions relating to social justice and human equity in the Catholic Faith using either YouCat or the *Compendium of the Catechism of the Catholic Church*:

- 1) How does society ensure social justice?
- 2) On what is human equality based?
- 3) How are we to view social inequalities?
- 4) How is human solidarity manifested ?

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Answers.

1)

Society ensures social justice when it respects the dignity and the rights of the person as the proper end of society itself. Furthermore, society pursues social justice, which is linked to the common good and to the exercise of authority, when it provides the conditions that allow associations and individuals to obtain what is their due.

CCC411

2)

All persons enjoy equal dignity and fundamental rights insofar as they are created in the image of the one God, are endowed with the same rational soul, have the same nature and origin, and are called in Christ, the one and only Savior, to the same divine beatitude.

CCC412

3)

There are sinful social and economic inequalities which affect millions of human beings. These inequalities are in open contradiction to the Gospel and are contrary to justice, to the dignity of persons, and to peace. There are, however, differences among people caused by various factors which enter into the plan of God. Indeed, God wills that each might receive what he or she needs from others and that those endowed with particular talents should share them with others. Such differences encourage and often oblige people to the practice of generosity, kindness and the sharing of goods. They also foster the mutual enrichment of cultures.

CCC413

4)

Solidarity, which springs from human and Christian brotherhood, is manifested in the first place by the just distribution of goods, by a fair remuneration for work and by zeal for a more just social order. The virtue of solidarity also practices the sharing of the spiritual goods of faith which is even more important than sharing material goods.

CCC414

5. Exit slip Connection

1) List 3 ways through his actions thus far in the novel or through his closing arguments speech, where Atticus is ensuring social justice?

2) How does Atticus Finch show human solidarity? List 2 different examples.

Lesson 6: Symbolism in *TKAM* and in our faith.

*This lesson can be done at different points in *TKAM*: The shooting of Tom Robinson or when Scout makes the revelation that Boo Radley is like a mockingbird (final chapter).

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Outcomes:

CR 20.4: Read and demonstrate comprehension and appreciation of grade-appropriate informational and literary First Nations, Metis, Saskatchewan, Canadian, and international texts.
CC 20.3: Speak to present ideas and information appropriately in informal and formal situations.

Procedure:

1. Review the importance of symbolism in TKAM. Refer back to the quote of Atticus Finch in chapter 10:

“Remember it’s a sin to kill a mockingbird.” That was the only time I ever heard Atticus say it was a sin to do something, and I asked Miss Maudie about it.

“Your father’s right,” she said. “Mockingbirds don’t do one thing but make music for us to enjoy . . . but sing their hearts out for us. That’s why it’s a sin to kill a mockingbird.”

Have the students make connections as to how this symbolism sets the tone for the book: the interactions between characters, how the children view Boo, how the town views Tom, etc.

2. Have the students read the short story “Penny in the Dust” by Ernest Buckler. (Appendix iv)
Have the students complete these questions while reading:

- 1) How are the characters developed?
 - 2) How did the symbolic meaning of the penny change from beginning to end?
 - 3) Why was the penny so important to the father?
 - 4) Why are some words written in italics in the story? What purpose does this serve?
- You can take up the questions as a group or hand them in for grading.

3. Stress the importance of symbols and the need to be able to pick out the deeper meaning with symbols in literature.

4. Have the students complete these questions individually, then share as a class. Finally, compare their answers using the *Compendium of the Catechism of the Catholic Church* as a reference. See below.

- 1) What are the symbols of faith?
- 2) What are the most ancient symbols (professions) of faith?
- 3) What are the most important symbols of the faith?
- 4) Why does the Profession of Faith begin with the words, “I believe in God”?

CCC Answers:

1) The symbols of faith are composite formulas, also called “professions of faith” or “Creeds”, with which the Church from her very beginning has set forth synthetically and handed on her own faith in a language that is normative and common to all the faithful.

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2) The most ancient symbols of faith are the baptismal creeds. Because Baptism is conferred “in the name of the Father, and of the Son, and of the Holy Spirit” (Matthew 28:19), the truths of faith professed at Baptism are articulated in reference to the three Persons of the Most Holy Trinity.

3) They are the Apostles' Creed which is the ancient baptismal symbol of the Church of Rome and the Nicene-Constantinopolitan Creed which stems from the first two ecumenical Councils, that of Nicea (325 A.D.) and that of Constantinople (381 A.D.) and which even to this day are common to all the great Churches of the East and the West.

“I believe in God the Father Almighty,
Creator of heaven and earth.”

4) The Profession of Faith begins with these words because the affirmation “I believe in God” is the most important, the source of all the other truths about man and about the world, and about the entire life of everyone who believes in God.

5) You can conclude with the Apostles Creed:

I believe in God, the Father almighty, Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; he descended into hell; on the third day he rose again from the dead; he ascended into heaven, and is seated at the right hand of God the Father almighty; from there he will come to judge the living and the dead. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen

Lesson 7 (Day 1, 2, 3): Introduction and Presentation of Multimedia Interviews (Culminating Activity)

Outcomes:

CC 20.2: Create visual or multimedia presentations using dramatization or role play, including presentation of an interview of a literary character from a First Nations, Metis, Saskatchewan, Canadian, or international text.

CC 20.1: Create a range of visual, multimedia, oral and written texts to explore identity, social responsibility, and social action.

Introduce the assignment and select the groups of 4. It will take at least two classes for the students to write their script, perform and edit their interviews. The interviews should be between 3-5 mins in length. The 9th lesson can be the presentation lesson. Use the classes accordingly. The rubric for the assignment is attached (Appendix v).

The goal of this assignment is as follows:

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Create visual or multimedia presentation using dramatization or role-play, including a presentation of an interview of a literary character (or author or historical or contemporary person) that is deemed to be morally good. It is suggested that you select a person of Biblical connection. Ex. John the Baptist. Also, how this person's lessons are valuable to today's youth must come through in the interview.

Through (Criteria):

- a. Create and present visual and multimedia presentations that:
 - exhibit logical structures appropriate to audience, purpose, and context
 - have a central foci and strong messages
 - organize ideas in a logical and appropriate sequence
 - include smooth transitions
 - uses forms and technologies such as sound, photographs, graphics, models, and understand how ideas are communicated through elements of design such as colour,
 - provide logical and convincing conclusions.
- b. Create and present a visual or multimedia presentation of an interview with a literary character (or author or historical or contemporary person) using dramatization or role-play:

Interviewer:

- obtain pertinent information from interviewee (biography
- prepare questions that explore the character and his/her conflicts/traits (What makes that person morally good? How could this person lead the youth of today? What traits of Jesus does that person exhibit?)
- ask relevant and open-ended questions
- reflect tactful wording (see curriculum)

Role-play:

- analyze situations and character from a scene, event, or story
- interview and stay in character
- bring the literary character to life.

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What have I learned about teaching this unit?

Subject: English Language Arts ??

Unit: ??

What permeation ideas worked well in this unit?

How well did the permeation prompts engage the students?

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

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

It would have been good to have...

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

General Comment:

Please share these comments with your religion coordinator.

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"Jim Crow" Laws

Historical Background

From the 1880s into the 1960s, a majority of American states enforced segregation through "Jim Crow" laws (so called after a black character in minstrel shows). From Delaware to California, and from North Dakota to Texas, many states (and cities, too) could impose legal punishments on people for consorting with members of another race. The most common types of laws forbade intermarriage and ordered business owners and public institutions to keep their black and white clientele separated.

Here is a sampling of laws from various states.

Buses All passenger stations in this state operated by any motor transportation company shall have separate waiting rooms or space and separate ticket windows for the white and colored races. *Alabama*

Railroads The conductor of each passenger train is authorized and required to assign each passenger to the car or the division of the car, when it is divided by a partition, designated for the race to which such passenger belongs. *Alabama*

Restaurants It shall be unlawful to conduct a restaurant or other place for the serving of food in the city, at which white and colored people are served in the same room, unless such white and colored persons are effectually separated by a solid partition extending from the floor upward to a distance of seven feet or higher, and unless a separate entrance from the street is provided for each compartment. *Alabama*

Pool and Billiard Rooms It shall be unlawful for a negro and white person to play together or in company with each other at any game of pool or billiards. *Alabama*

Intermarriage The marriage of a person of Caucasian blood with a Negro, Mongolian, Malay, or Hindu shall be null and void. *Calirifona*

Intermarriage All marriages between a white person and a negro, or between a white person and a person of negro descent to the fourth generation inclusive, are hereby forever prohibited. *Florida*

Cohabitation Any negro man and white woman, or any white man and negro woman, who are not married to each other, who shall habitually live in and occupy in the nighttime the same room shall each be punished by imprisonment not exceeding twelve (12) months, or by fine not exceeding five hundred (\$500.00) dollars. *Florida*

Mental Hospitals The Board of Control shall see that proper and distinct rooms are arranged for said patients, so that in no case shall Negroes and white persons be together. *Georgia*

Barbers No colored barber shall serve as a barber [to] white women or girls, *Georgia*

Amateur Baseball It shall be unlawful for any amateur white baseball team to play baseball on any vacant lot or baseball diamond within two blocks of a playground devoted to the Negro race, and it shall be unlawful for any amateur colored baseball team to play baseball in any vacant lot or baseball diamond within two blocks of any playground devoted to the white race. *Georgia*

Parks It shall be unlawful for colored people to frequent any park owned or maintained by the city for the benefit, use and enjoyment of white persons.. .and unlawful for any white person to frequent any park owned or maintained by the city for the use and benefit of colored persons. *Georgia*

Housing Any person...who shall rent any part of any such building to a negro person or 'a negro family when such building is already in whole or in part in occupancy by a white person or white family, or vice versa when the building is in occupancy by a negro person or negro family, shall be guilty of a misdemeanor and on conviction thereof shall be punished by a fine of not less than twenty-five (\$25.00) nor more than one hundred • • (\$100.00) dollars or be imprisoned not less than 10; or more than 60 days, or both such ---- fine and imprisonment in the discretion. of the.: court.. *Louisiana* - •'

Promotion of Equality Any person.. .who shall be guilty of printing, publishing or :.circulating printed, typewritten or written matter urging or presenting for public acceptance or general information, arguments or suggestions in favor of social equality or of intermarriage between whites and negroes, shall be guilty of a misdemeanor and subject to fine or not exceeding five hundred (500.00) dollars or imprisonment not exceeding six (6) months or both. *Mississippi*

Textbooks Books shall not be interchangeable between the white and Colored schools, but shall continue to be used by the race first using them. *North Carolina*

Child Custody It shall be unlawful for any parent, relative, or other white person in this State, having the control or custody of any white child, by right of guardianship, natural or acquired, or otherwise, to dispose of, give or surrender such white child permanently into the custody, control, maintenance, or support, of a negro. *South Carolina*

Leadership that challenges the status quo



Jesus taught and embodied a revolutionary, transforming love. Forsaking wealth and power, he constantly reached out to those on the margins of society. Renouncing violence, he loved not just his friends but his enemies. Condemning religious self-righteousness and hypocrisy, he healed broken lives and opened eyes and hearts to the near presence of the kingdom of God.

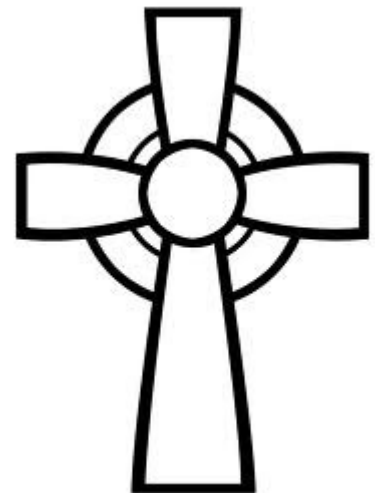
The church confesses him as the risen Savior and Lord. But then so often, it tries to domesticate him, explaining away those sharp, demanding edges of his compelling words, and finding theological excuses for not following his radical ways. We call upon people to believe in Jesus. But the question is whether we believe Jesus.

W. Granberg-Michaelson Sojourners Nov 2012 pp33-35

We know love by this, that he laid down his life for us—and we ought to lay down our lives for one another. How does God's love abide in anyone who has the world's goods and sees a brother or sister in need and yet refuses to help?

Let us love, not in word or speech, but in truth and action.

I Jn 3: 16-18



We all know that it is relatively easy to love someone we like or find likeable. It is harder to love someone we don't particularly like or trust. In Jesus' day it was difficult to love lepers for fear of contracting disease. It was hard to love the tax collectors because many were cheating people. It was testing to love the thieves on their crosses next to Jesus. Yet we read over and over again that Jesus loved lepers by reaching out to them in their isolation, offering healing and hope; he loved the tax collectors by going out to dine with them; he loved those who died next to him when he offered them hope and a place with him.

He wasn't soft or easy with those he loved. Where necessary, he challenged people's attitudes and actions. He certainly challenged the Temple organization of his day, an organization that valued only a chosen few and excluded so many.

He reached out in love. He forgave people when necessary and ensured the inclusion of the many outcasts of his time. There is much for us to learn from Jesus' example.

Jesus challenged the status quo of his day by loving people, even those who were difficult to love.

In what ways can we, as leaders in a Christian community, respond to the invitation of Jesus' love in our own time?

We love because he first loved us. Those who say, "I love God", and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. Those who love God must love their brothers and sisters also.

1 Jn 4:19-21

Prophets today continue this tradition of calling the people to account for their lack of love. Jim Wallis, an American writer, suggests that we have domesticated Jesus' message. He challenges us to re-examine the message of the Gospels.

A prophet—a voice in the wilderness

In Biblical terms, prophets were not soothsayers. Rather, they were people who challenged the status quo of their own time. They read the signs of their times and tried to bring the people back to right relationship with God.

Prophets like Isaiah, Jeremiah and Amos spoke out against social injustices, about the people turning away from God, about the need for special care for the marginalized.

The prerequisite for solving the deepest problems this country and the world now face is a commitment to a very ancient idea whose time has urgently come: the common good. How do we work together, even with people we don't agree with? How do we treat each other, especially the poorest and most vulnerable? How do we take care of not just ourselves, but also one another? Only by inspiring a spiritual and practical commitment to the common good can we rescue and redeem our politics.

Jim Wallis *Sojourners* 2012



Forgiving God,

help us to hear the prophets in today's world who call us to own our sin.

**The prophets who call us to end discrimination,
who call us to care for the needy,
who call us to care for the earth,
who call us to end violence,
who call us to healthy relationships,
who call us to be people of integrity,
avoiding sin in all its forms.**

**May we be humble enough to admit our faults
and courageous enough to do something about them.**

Amen

Detecting Tone Using **DIDLS**

Diction: Underline words that have a strong negative or positive connotation.

Are the words monosyllabic or polysyllabic?

Are the words concrete or abstract?

Are the words denotative or connotative?

Are the words euphonious (pleasant sounding) or cacophonous (harsh sounding)?

Images: Circle words or phrases that create mental pictures by appealing to the senses. What type of images prevail in the passage? visual? auditory? tactile? gustatory? olfactory? kinetic? is the imagery a combination of these?

Details: Note facts given by the author that contribute to the tone of the passage and note the order of the details. What information has been omitted?

Language: Locate and mark other features of language that contribute to the tone of the passage.

Are there examples of personification, simile, metaphor, hyperbole, symbol, allusion, irony, juxtaposition, antithesis, repetition? What kind of language is used? informal? formal? colloquial? jargon? slang? archaic?

Sentence structure: Look at the lengths of the sentences.

Does the length vary? Does the length fit the subject matter?

Why is the sentence length effective?

What types of sentences are used? declarative? imperative? interrogative?

exclamatory? simple? compound? complex? compound-complex?

Is there a pattern?

Look for shifts in tone.

Key words: but, yet, nevertheless, however, although

Punctuation: dashes, periods, colons, questions

Paragraph division

Sharp contrast in diction

Changes in sentence length

“Penny in the Dust”

By Ernest Buckler

My sister and I were walking through the old sun-still fields in the evening before the funeral, recalling this or that thing which had happened in this or that place, turning over memories after the fashion of families who gather again in the place where they were born – trying to disclose and identify themselves with the strange children they must have been.

“Do you remember the afternoon we thought you were lost?” my sister said. I did. That was as long ago as the day I was seven.

“We searched everywhere,” she said, “up in the meetinghouse, back in the blueberry barrens – we even looked in the well. I think it’s the only time I ever saw Father really upset. He didn’t even stop to tie up the horse’s reins. He raced right through the chopping where Tom Reeve was burning brush, looking for you – right through the flames almost. They couldn’t do a thing with him. And you up in your bed, sound asleep!

“It was all over losing a penny or something, wasn’t it?” she went on, when I didn’t answer. It was. She laughed indulgently, “You were a crazy kid, weren’t you?”

I was. But there was more to it than that. I had never seen a brand-new penny before. I thought they were all black. This one was bright as gold. And my father had given it to me.

You would have to understand about my father and that is the hard thing to tell. If I say that he worked all day long, but I had never seen him hurry, that would make him sound like a stupid man. If I say that he never held me on his knee and that I never heard him laugh out loud in his life, it would make him sound humourless and severe. If I said that whenever I’d be telling mother some of my fancy plans and he’d come into the kitchen I’d stop, like someone hiding the pages of a foolish book, you’d think that he was distant and that in some kind of way I was afraid of him. None of that would be true.

There’s no way you can tell it to make it sound like anything more than an inarticulate¹ man a little at sea with an imaginative child. You’ll have to take my word for it that there was more to it than that. It was as if his sure-footed way in the fields forsook him the instant he came near the door of my child’s world and that he must wipe off his feet before he stood inside, awkward and conscious of trespass; and that I, sensing that but not understanding it, felt, at the sound of his solid step outside, my world’s foolish fragility².

He would fix the small spot where I planted beans and other quick-sprouting seeds before he prepared the big garden, even if the spring was late; but he wouldn’t ask me how many rows I wanted and, if he made three tiny rows and I wanted four, I couldn’t ask him to change them. If I walked behind the load of hay, longing to ride, and he walked ahead of the oxen, I couldn’t ask him to put me up and he wouldn’t make any move to do so, until he saw me trying to grasp the binder.

He, my father, had just given me a new penny, bright as gold.

He took it from his pocket several times, pretending to examine the date on it, waiting for me to notice it. He couldn’t offer me *anything* until I had shown some sign that the gift would be welcome.

“You can have it if you want it, Dan,” he said at last.

I said, "Oh, thanks," Nothing more.

I started with it to the store. For a penny you could buy the magic cylinder of "Long Tom" popcorn, with Heaven knows what coloured jewel on the ring inside. But the more I thought of my bright penny disappearing forever into the black drawstring pouch the Assyrian merchant kept his money in, the slower my steps lagged as the store came nearer and nearer. I sat down in the road.

It was that time of magic suspension in an August afternoon. The lifting smells of leaves and cut clover hung still in the sun. The sun drowsed, like a kitten curled upon my shoulder. The deep flour-fine dust in the road puffed about my bare ankles, warm and soft as sleep. A swallow-tailed butterfly clung to the road, its bright-banded wings spreading and converging like the movements of breathing. The sound of the cowbells came sharp and hollow from the cool swamp.

I began to play with the penny, postponing the decision. I would close my eyes and bury it deep in the sand and then, with my eyes still closed, get up and walk around and then come back to search for it, tantalizing myself each time with the thrill of discovering afresh its bright shining edge. I did that again and again. Alas, once too often.

It was almost dark when their excited talking in the room woke me. It was mother who had found me. I suppose when it came dusk she thought of me in the bed other nights and I suppose she looked there without any reasonable hope, but as you do when the search has become desperate, in every place where the thing lost has ever lain before. And now suddenly she was crying.

"Danny!" she cried, with the pointlessness of sudden relief, "*where* have you been!"

"I lost my penny," I said.

"You lost your penny – ? But what made you come up here and hide?"

If my father hadn't been there, I might have told her. But when I looked up at my father, standing there like the shape of everything sound and straight, it was like daylight shredding the memory of a foolish dream. How could I bear the shame of repeating before him the soft twisting visions I had built in my head in the magic August afternoon when almost anything could be made to seem real, as I buried the penny and dug it up again? How could I explain that pit-of-the-stomach sickness which struck through the whole day when I had to believe, at last, that it was really lost? How could I explain that I wasn't really hiding from *them*? How, with the words and the understanding I had then, that the only possible place to run from that awful feeling of loss was the soft, absorbing, dark safeness of bed? That I had cried myself asleep?

"I lost my penny," I said. I looked at father and turned my face into the pillow. "I want to go to sleep."

"Danny," my mother said, "it's almost nine o'clock. You haven't had a bite of supper. Do you know you almost scared the *life* out of us!"

"You better git some supper," my father said. It was the only time he had spoken.

I knew mother would talk about it and talk about it, but I never dreamed of father ever mentioning it again. But the next morning when we had the forks in our hands, ready to toss out the hay, he seemed to hold up the moment of actually leaving for the field. He stuck his fork in the ground and brought in another pail of water, though the kettle was chock-full. He took out the shingle nail that held his broken brace together

and put it back in exactly the same hole. He went into the shop to see if the pigs had cleaned up all their breakfast.

“Ain’t you got no idea where you lost your penny?” he said suddenly.

“Yes,” I said, “I know just about.”

“Let’s see if we can’t find it,” he said.

We walked down the road together, stiff with awareness. He didn’t hold my hand.

“It’s right here somewheres,” I said. “I was playin’ with it in the dust.” He looked at me, questioningly but he didn’t ask me what game anyone could possibly play with a penny in the dust.

I might have known he would find it. In making a whistle he could tap alder bark with his jack knife just exactly hard enough so it wouldn’t break but so it would twist free from the wood beneath, though I couldn’t believe he had ever made a whistle for himself when he was a child. His great fingers could trace loose the hopeless snarl of a fishing line that I could only succeed in tangling tighter and tighter. If I broke the handle of my wheelbarrow ragged beyond sight of any possible repair, he could take it and bring it back to me so you could hardly see the place if you weren’t looking for it.

He got down on his knees and drew his fingers carefully through the dust, like a harrow; not clawing it frantically in heaps as I had done, covering even while I uncovered. He found the penny almost at once.

He held it in his hand, as if the moment of passing it to me were a deadline for something he dreaded to say, but must. Something that could not be postponed any longer if it were to be spoken at all.

“Dan,” he said, “You needn’ta hid. I wouldn’ta beat you.”

“Beat me? Oh, Father! You didn’t think *that* was the reason – ?” I felt almost sick.

Do you know how I felt then? I felt as if I had beaten *him*. His face looked like I had seen it of an evening when mother wasn’t speaking and he would pick up a schoolbook or a paper and follow the lines patiently, though he never read any other time at all. I had to tell him the truth then. Because only the truth, no matter how foolish it was, would have the unmistakable sound of truth, to scatter that awful idea out of his head.

“I wasn’t hidin’, father,” I said, “honest – I was – I was buryin’ my penny and makin’ out I was diggin’ up treasure. I was makin’ out I was findin’ gold. I didn’t know what to *do* when I lost it, I just didn’t know where to *go* –” His head was bent forward, like mere listening. I had to make it truer still.

“I made out it was gold,” I said desperately, “and I – I was making out I bought you a mowin’ machine so’s you could get your work done early every day so’s you and I could go into town in the big automobile I made out I bought and everyone’d turn around and look at us drivin’ down the streets –” His head was perfectly still, as if he were only waiting with patience for me to finish.

“– *laughin’* and *talkin’* –” I said, louder, smiling intensely, compelling³ him, by the absolute conviction of some true particular, to believe me. –

He looked up then. It was the only time I had ever seen tears in his eyes.

I wondered, though, why he hesitated and then put the penny back in his own pocket.

Yesterday I knew. I never found any fortune and we never had a car to ride in together. But I think he knew what that would be like, just the same. I found the penny again yesterday, when we were getting out his good clothes – in an upper vest pocket where no one ever carries change. It was still shining. He must have kept it polished.

I left it there.

¹Inarticulate – unable to express oneself

²Fragility – easily broken, delicate

³Compelling – having a powerful and irresistible effect

Student Name: _____	IE	D-	D	G-	G	G+	P-	P	P+	E-	E	E+
	< 50	50	55	60	65	70	75	80	85	90	95	100
	Student has not demonstrated the criteria for achieving this outcome, group of outcomes, or learning area despite opportunity to do so	Student has rarely demonstrated the criteria for achieving this outcome, group of outcomes, or learning area		Student has inconsistently demonstrated the criteria for achieving this outcome, group of outcomes, or learning area			Student has consistently demonstrated the criteria for achieving this outcome, group of outcomes, or learning area			Student has consistently and independently demonstrated the criteria for achieving this outcome, group of outcomes, or learning area		
CC 20.2	IE	D-	D	G-	G	G+	P-	P	P+	E-	E	E+
<i>Create visual or multimedia presentation using dramatization or role-play, including a presentation of an interview of a literary character (or author or historical or contemporary person) that is deemed to be morally good. It is suggested that you select a person of Biblical connection. Ex. John the Baptist. The person selected must be a person of morally good character and exhibit traits from the interview to represent this. Also, how this person's lessons are valuable to today's youth must come through in the interview.</i>	<ul style="list-style-type: none"> - Create and present visual and multimedia presentations that: <ul style="list-style-type: none"> - exhibit logical structures appropriate to audience, purpose, and context - have a central foci and strong messages - organize ideas in a logical and appropriate sequence - include smooth transitions - use a variety of forms and technologies such as sound, photographs, graphics, models, and understand how ideas are communicated through elements of design such as colour, shape, line, texture, and principles of design, including proximity, alignment, repetition, and contrast - provide logical and convincing conclusions. 											
	<p>Create and present a visual or multimedia presentation of an interview with a literary character (or author or historical or contemporary person) using dramatization or role-play: Interviewer:</p> <p>-obtain pertinent information from interviewee (biography prepare questions that explore the character and his/her conflicts/traits (what makes that person morally good? How could this person lead the youth of today? What traits of Jesus does that person exhibit? How does this person show social justice?)</p> <p>-ask relevant and open-ended questions reflect tactful wording (see curriculum)</p>											

	<p>Role-play: analyze situations and character from a scene, event, or story interview and stay in character bring the literary character to life.</p>
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