

## **Advanced Placement Literature and Composition Summer Reading Assignment**

**Welcome to AP Literature and Composition! Congratulations on accepting the incredible challenge that is an Advanced Placement course. This year will be both demanding and rewarding. Our focus this year will be on developing a written voice and an academic understanding of literature. You will develop this written voice and academic understanding of literature by reading a great deal of works by writers who have succeeded in the profession of writing and who have been recognized within the literary canon in both fiction and nonfiction formats. In addition, you will be expected to compose extended written works on a weekly basis. To prepare for the challenging reading and writing assignments ahead you must complete summer homework. There are three parts to this assignment; please see the detailed information below.**

**Part 1: Assignment:** Select 5 poems from the given list and compose analysis in either the SOAPStone format or a 1 page analysis response focusing on the aspects of SOAPStone

**Output:** SOAPStone Analysis in EITHER the format of the graphic organizer (next page) OR 1 full page analysis (1 paragraph for each section of SOAPStone)

**Format:** Typed- 12pt font, Times New Roman font- OR neatly handwritten

**Due Date: Friday, August 28, 2020**

**Directions for Submitting:** Submit in person during class OR via Schoology. If you would like to turn it in early or have any questions, please e-mail Ms. McDermott [christine\\_mcdermott@dpsk12.net](mailto:christine_mcdermott@dpsk12.net)

**Grade: This assignment will be a PRODUCT GRADE- 50 points- and will be scored on the below rubric.**

**\*Use the following website to find the full poems:**

<https://www.poemhunter.com/>

<https://www.poetryfoundation.org/>

<https://hellopoetry.com/>

**Part 1- List of Poems**

<b>Poem</b>	<b>Poet</b>	<b>Publication Year</b>	<b>Year Appeared on AP Lit. exam</b>
<b>“Elegy for Jane”</b>	<b>Theodore Roethke</b>	<b>1953</b>	<b>1970</b>
<b>“The Unknown Citizen”</b>	<b>W.H. Auden</b>	<b>1940</b>	<b>1971</b>
<b>“Poetry of Departures”</b>	<b>Philip Larkin</b>	<b>1954</b>	<b>1976</b>
<b>“Piano”</b>	<b>D.H. Lawrence</b>	<b>1918</b>	<b>1977</b>
<b>“Spring &amp; All”</b>	<b>William Carlos “Williams</b>	<b>1923</b>	<b>1979</b>
<b>“One Art”</b>	<b>Elizabeth Bishop</b>	<b>1976</b>	<b>1980</b>
<b>“Ogun”</b>	<b>E. K. Braithwaite</b>	<b>Mid- 1900s</b>	<b>1986</b>
<b>“Sow”</b>	<b>Sylvia Plath</b>	<b>Mid- 1900s</b>	<b>1987</b>
<b>“Bright Star”</b>	<b>John Keats</b>	<b>1819</b>	<b>1988</b>
<b>“The Last Night That She Lived”</b>	<b>Emily Dickinson</b>	<b>1924</b>	<b>1991</b>
<b>“The Prelude”</b>	<b>William Wordsworth</b>	<b>1850</b>	<b>1992</b>
<b>“The Centaur”</b>	<b>May Swenson</b>	<b>1955</b>	<b>1993</b>
<b>“The Broken Heart”</b>	<b>John Donne</b>	<b>Last 1600s</b>	<b>1995</b>
<b>“The Author to Her Book”</b>	<b>Anne Bradstreet</b>	<b>1678</b>	<b>1996</b>
<b>“Douglass”</b>	<b>Paul Laurence Dunbar</b>	<b>Late 1800s</b>	<b>2001</b>
<b>“Crossing the Swamp”</b>	<b>Mary Olivier</b>	<b>Mid 1900s</b>	<b>2004</b>
<b>“The Chimney Sweeper”</b>	<b>William Blake</b>	<b>1794</b>	<b>2005</b>
<b>“A Story”</b>	<b>Li-Young Lee</b>	<b>Late 1900s</b>	<b>2011</b>

**Optional SOAPSTone Structure/Graphic Organizer**

	Analysis (5 or more complete sentences per row)	Evidence- Lines supporting analysis
<p><b>S (Subject)</b>  <b>What is the subject of the document? The general topic, content, and ideas contained in the text. How do you know this? How has the subject been selected and presented? And presented by the author?</b></p>		
<p><b>O (Occasion)</b>  <b>What is the Occasion? In other words, what the time and place of the piece? What promoted the author to write this piece? How do you know from the text? What event led to its publication or development?</b></p>		
<p><b>A (Audience)</b>  <b>Who is the Audience? This refers to the group of readers to whom this piece is directed. The audience may be one person, a small group or a large group; it may be a certain person or a certain people. What assumptions can you make about the audience? Is it mixed racial/sex group? What social class? What political party? Who was the document created for and how do you know? Are there any words or phrases that are unusual or different? Does the speaker use language the specific for a unique audience? Why is the speaker using this type of language?</b></p>		
<p><b>P (Purpose)</b>  <b>What is the purpose or the reason behind the text? In what ways does he/she convey this message? What is the document saying? What is the emotional state of the speaker? Is the speaker trying to spark a reaction in the audience?</b></p>		
<p><b>S (Speaker)</b>  <b>*This is not always the same as the poet!</b></p>		

<p><b>Who is the speaker who produced this piece? What is their background and why are they making the points they are making? Is there a bias in what was written?</b></p>		
<p><b>T (Tone)</b>  <b>What is the attitude of the speaker based on the text? What is the attitude the writer takes towards this subject or character: is it serious, humorous, sarcastic, ironic, satirical, tongue-in-cheek, solemn, objective? How do you know? Where in the text does it support your answer?</b></p>		

**Part 1- Poem Analysis Rubric**

	<p align="center"><b>Advanced (10)</b></p>	<p align="center"><b>Proficient (8)</b></p>	<p align="center"><b>Partially Proficient (6)</b></p>	<p align="center"><b>Unsatisfactory (4)</b></p>
<p><b>Quality</b>            _____ x4            _____ / 40</p>	<p>-All responses are COMPLETE, thoughtful, and accurate.</p> <p>-Entries are very descriptive and detailed.</p> <p>-Entries go above listed expectations for quotation, summary, and analysis.</p>	<p>-Most entries are COMPLETE, thoughtful, and accurate.</p> <p>-Entries have description and some details.</p> <p>-Entries meet listed expectations for quotation, summary, and analysis.</p>	<p>-Some complete, thoughtful, and accurate entries.</p> <p>-Entries have some description, but details are vague.</p> <p>-Entries only partially meet listed expectations for for quotation, summary, and analysis.</p>	<p>-Entries are mostly inaccurate and do not demonstrate thoughtfulness.</p> <p>-Entries have minimal description, and details are vague.</p> <p>-Conventions are so poor that the entries are difficult to read.</p> <p>-Entries do not meet listed expectations for for quotation, summary, and analysis.</p>
<p><b>Quantity</b>            _____ / 10</p>	<p>-5 complete entries with strong textual evidence for each entry</p>	<p>- 5 entries with textual evidence in 75% or more of the entries</p>	<p>-4 complete entries with textual evidence in 50% of the entries or more or 1 to 20 entries with 1 paragraph each</p>	<p>-3 or fewer complete entries with or without textual evidence</p>

**Total= \_\_\_\_\_**

## Part 2: CHOICE READING BOOK

In the past 45 years each of the following texts has shown up on the AP Literature exam more than 10 times. To succeed on the AP Literature exam it is imperative for you to read literature all the time! You must select one of these text, but you are welcome to select more than one if you have the time and/or desire. If you'd like a suggestion based on your interests, please email me!!!

**Assignment: Read- ONE of the following novels or plays and complete a dialectical journal (sample below):**

Text	Apx. Pgs.	Genre	Lexile Level	# of times on the AP test
<i>Native Son</i> by Richard Wright	544	Social Justice novel	700	10
<i>Jane Eyre</i> by Charlotte Bronte	400	Romance novel/ Gothic novel	780	16
<i>Wuthering Heights</i> by Emily Bronte	416	Romance novel/ Victorian Lit.	880	20
<i>Ceremony</i> by Leslie Marmon Silko	262	Magical Realism/ Folklore	890	11
<i>Invisible Man</i> by Ralph Ellison	581	Historical Fiction	950	26
<i>The Great Gatsby</i> by F.Scott Fitzgerald	180	Modernist/Jazz Age novel	1070	12
<i>Their Eyes Were Watching God</i> by Zora Neale Hurston	256	Coming of Age novel	1080	13
<i>Catch- 22</i> by Joseph Heller	453	War Fiction	1140	12
<i>Great Expectations</i> by Charles Dickens	544	Coming of Age novel	1150	18
<i>King Lear</i> by William Shakespeare	144	Play- Tragedy	1330	17
<i>The Scarlet Letter</i> by Nathaniel Hawthorne	238	Romanticism & Historical Fiction	1340	13

**\*Note if you read one of these books in class at North H.S. you may not select that text**

### Dialectical Journal Entries:

For your book, you must complete 20 journal entries as you read. Divide the pages of the book into 20 roughly equal (you can come up with logical starts and ends yourself) sections and write a journal entry for each.

Each journal will focus on one quotation which you found significant or interesting, one paragraph summarizing or paraphrasing the quotation in 6 or more sentences, and one paragraph analyzing the impact of the quotation on the larger message or theme of the book. You may want to consider the figurative language, symbolism, or other literary or rhetorical techniques used in your analysis response.

*Some ideas for what to focus on in your analysis paragraph:*

- Analyze the motivations behind a character’s actions in that section
- Choose a very important quote / piece of evidence and analyze its significance
- Analyze a complex relationship from that section—what are the contradictory elements of the relationship?
- Analyze an unreliable character in that section—why is the character’s perspective dishonest?
- Analyze a literary devices from that section (metaphor, irony, etc). Explain the significance of the literary device.
- Compare and contrast who characters—what is the same or different about their perspectives, experiences, personalities, etc?
- Make a connection—how did something in this section relate to another text we’ve read at school?

**Format:**

*\*THE JOURNALS SHOULD BE FORMATTED LIKE THE EXAMPLE BELOW:*

Quotation/Passage from the text w/page number	Paraphrase or Summary	Analyze and Reaction
<p>“I played a lot of Monopoly growing up. Like most players of the game, I loved drawing a yellow Community Chest card and discovering a “bank error” that allowed me to collect \$200. It never occurred to me not to take the cash. After all, banks have plenty of money, and if one makes an error in your favor, why argue? I haven’t played Monopoly in twenty years, but I’d still take the \$200 today. And what if a real bank made an error in my favor? That would be a tougher dilemma. Such things do happen” (Callahan 1).</p>	<p>The author is remembering that a common childhood game had a positive moment when a player received “free” cash because a bank made a mistake. This is the way the book begins and sets up the idea of the Cheating Culture.</p>	<p>By beginning with a reference to a childhood game, the author reminds the audience of something that most people probably remember—not just the game, but the excitement of a “bank error” card. He also issues the question that “banks have plenty of money” so “why argue?” This really mimics what most people would probably say in real life to justify why they should keep money that isn’t rightfully theirs. He moves from this game topic to a suggestion that it could really happen (which he will explain later) and suggests that it would be a “tougher dilemma.” It almost seems like this could be a sarcastic remark. I think many people would just take the money. We tend to view banks as huge institutions that they will not miss a few rogue dollars here and there. This idea that Wall Street continues to pay out bonuses while the “little guy” is barely getting by or may not even have a job is especially prevalent now. By this question, the author seems to be trying to get us to ask if we can even justify that type of thinking. Is this the right decision to make?</p>

**Dialectical Journals: Grading will be based on quality of each journal entry as well as quantity of entries submitted. See the Rubric Below. The assignment is worth the same as a 50 point project.**

	<b>Advanced (10)</b>	<b>Proficient (8)</b>	<b>Partially Proficient (6)</b>	<b>Unsatisfactory (4)</b>
<b>Quality</b> <hr/> <b>x4</b> <hr/> <b>40</b>	-All entries are thoughtful and accurate.  -Entries are very descriptive and detailed.  -Entries go above listed expectations for quotation, summary, and analysis.	-Most entries are thoughtful and accurate.  -Entries have description and some details.  -Entries meet listed expectations for quotation, summary, and analysis.	-Some thoughtful and accurate entries.  -Entries have some description but details are vague.  -Entries only partially meet listed expectations for for quotation, summary, and analysis.	-Entries are mostly inaccurate and do not demonstrate thoughtfulness.  -Entries have minimal description, and details are vague.  -Conventions are so poor that the entries are difficult to read.  -Entries do not meet listed expectations for for quotation, summary, and analysis.
<b>Quantity</b> <hr/> <b>10</b>	-20 complete entries with strong textual evidence for each entry	- 15-19 entries with textual evidence in 75% or more of the entries	-10-14 complete entries with textual evidence in 50% of the entries or more or 1 to 20 entries with 1 paragraph each	-9 or fewer complete entries with or without textual evidence

**Total= \_\_\_\_\_**

**Part 3: BIBLE STORIES & GREEK MYTHS**

**\*\*\*Much of the literature that we will be reading as well as many pieces that appear on the AP exam frequently contains allusions to common Biblical stories and Greek Mythology. It is vital that AP Literature students spend time reading and becoming acquainted with the most common of these stories to deepen their appreciation and comprehension of the literature they read. These stories will be studied for literary value ONLY. Students are required to read all of the attached Bible stories and Greek Myths.**

**Read: All of the stories attached**

<p><b><i>Bible Stories:</i></b> “The Creation”- Genesis 1 “The Fall”- Genesis 3 “The Four horsemen of the Apocalypse”- Revelations 6 “The Prodigal Son”- Luke 15: 11-32</p>	<p><b><i>Greek Myths:</i></b> “Prometheus” “Jason and the Golden Fleece” “Dionysus” “The Birth of the Twins Apollo and Artemis”</p>
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**Summer Output:** READ AND ANNOTATE all attached stories. Select ONE of the stories to write a modern version of the story make sure to be creative and use lots of modern elements like technology, music, clothings, trends, etc.- 1-2 pages in length.

**Fall Semester Assessment:** You will have a quiz on these stories within the first two weeks of school (August 21st to August 31st)

**Text(s):** Stories attached on the back of this document.

**Due Date: Friday, August 23, 2019**

**Directions for submitting:**

**\*This assignment will be graded on an AP Rubric which will look at the following items: Content(Ideas), Thesis, Organization, Grammar, Syntax, Diction, MLA Formatting as well as a CREATIVITY.**

**Grade: This assignment will be a PRODUCT GRADE- 50 points and will be scored on the below rubric.**

**\*\*This assignment will be a PRODUCT GRADE**



### AP Literature Creative Essay Rubric-(Take home essays)

	10	8	6	4
Structure	Each paragraph builds the story . Expert use of transitions and syntax.	Each paragraph builds the argument. Transitions and syntax are skillfully used.	Each paragraph builds the argument. Transitions are used to link the major sections of the essay, reasons, evidence, & sources.	Each additional paragraph builds the argument. Transitions are used to link the major sections of the essay.
Creativity	Unique ideas presented and figurative language used 5 or more times in the essay. Engaging ideas directly connected to the prompt.	Mostly Unique ideas presented and figurative language used 3-5 times in the essay. Engaging ideas directly connected to the prompt.	Some unique ideas presented and figurative language used 2-3 times in the essay. Ideas mostly connected to the prompt.	Few unique ideas presented and figurative language used 2-3 times in the essay. Little connected to the prompt.
Opening and Closing	Introduction that <b>BUILDS ANTICIPATION</b> . Conclusion that describes the significance of the argument.	Introduction that <b>ATTEMPTS TO BUILD ANTICIPATION</b> . Conclusion describes the significance of the argument.	Introduction that orients readers to the argument. Conclusion that describes the significance of the argument.	Introduction that orients readers to the of argument. Conclusion that restates main points.
Voice/ Word Choice	<b>EXPERTLY CHOOSES</b> words, <b>ESTABLISHES</b> a tone that is appropriate, and <b>EXPERTLY USES</b> rhetorical devices.	The writer <b>SKILLFULLY</b> chooses words, <b>ESTABLISHES</b> a tone that is appropriate, and <b>SKILLFULLY USES</b> rhetorical devices.	The writer <b>SKILLFULLY</b> chooses words, <b>ESTABLISHES</b> a tone that is appropriate, and consistently uses basic rhetorical devices.	The writer deliberately chooses words, establishes a tone that is appropriate, and consistently uses basic rhetorical devices.
Sentence Fluency/ Syntax	Variety of sentence patterns used correctly and syntax is clearly intentional to improve the argument	Variety of sentence patterns used correctly AND Syntax has attempted to be intentional to improve the argument.	The writer strategically and accurately uses a variety of sentences in his/ her writing to achieve an effect.	The writer accurately uses a variety of sentences in his/her writing to achieve an effect.

## FAQ (Frequently Asked Questions):

**Q. What if I have an emergency the day before the assignment is due and I haven't finished the assignment.**

**A. E-mail Ms. McDermott, [christine\\_mcdermott@dpsk12.net](mailto:christine_mcdermott@dpsk12.net), right away! You should be planning ahead, so I will expect to see most of the assignment. You will NOT be given an extension if you have not finished ANY of the assignment.**

**Q. How can I get the most out of this assignment?**

**A. Create a Book Club with friends! Discuss your thoughts and reactions, predictions, etc. Annotate interesting ideas and then Google them or look on Youtube for videos about certain myths, stories, novels, songs, or films related to the texts.**

**Q. What if I do not have a computer at home? Can I handwrite any of the assignment?**

**A. You MAY handwrite the dialectical journals, and poem analysis SOAPStone documents, but you must type the rewritten Bible story or Greek myth. You can go to a public library if you do not have a computer at home, OR you can type it at school during the first week. One of the reasons why the the written parts of the assignment aren't due until the end of the first and second weeks of school is to allow you time to type at school.**

**Here are a few libraries near school:**

### **WOODBURY BRANCH LIBRARY**

**3265 Federal Blvd. 80211**

**Phone: 720-865-0930**

**Mon10-6 Tue12-8 Wed10-6 Thu 12-8 Fri10-6 Sat9-5 Sun closed**

### **RODOLFO "CORKY" GONZALES BRANCH LIBRARY**

**1498 N. Irving Street 80204**

**Phone: 720-865-2370**

**Mon12-8 Tue12-8 Wed10-6 Thu 10-6 Fri 10-6 Sat 9-5 Sun closed**

### **CENTRAL LIBRARY**

**10 W. Fourteenth Ave. Pkwy. 80204**

**Phone: 720-865-1111**

**Mon10-8 Tue 10-8 Wed 10-6 Thu 10-6 Fri 10-6 Sat 9-5 Sun 1-5**

## **“The Creation”- Genesis 1**

In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. And God said, “Let there be light,” and there was light. God saw that the light was good, and he separated the light from the darkness. God called the light “day,” and the darkness he called “night.” And there was evening, and there was morning—the first day. And God said, “Let there be a vault between the waters to separate water from water.” So God made the vault and separated the water under the vault from the water above it. And it was so. God called the vault “sky.” And there was evening, and there was morning—the second day. And God said, “Let the water under the sky be gathered to one place, and let dry ground appear.” And it was so. God called the dry ground “land,” and the gathered waters he called “seas.” And God saw that it was good. Then God said, “Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds.” And it was so. The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. And there was evening, and there was morning—the third day. And God said, “Let there be lights in the vault of the sky to separate the day from the night, and let them serve as signs to mark sacred times, and days and years, and let them be lights in the vault of the sky to give light on the earth.” And it was so. God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. God set them in the vault of the sky to give light on the earth, to govern the day and the night, and to separate light from darkness. And God saw that it was good. And there was evening, and there was morning—the fourth day. And God said, “Let the water teem with living creatures, and let birds fly above the earth across the vault of the sky.” So God created the great creatures of the sea and every living thing with which the water teems and that moves about in it, according to their kinds, and every winged bird according to its kind. And God saw that it was good. God blessed them and said, “Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth.” And there was evening, and there was morning—the fifth day. And God said, “Let the land produce living creatures according to their kinds: the livestock, the creatures that move along the ground, and the wild animals, each according to its kind.” And it was so. God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good. Then God said, “Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.” So God created mankind in his own image, in the image of God he created them; male and female he created them. God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.” Then God said, “I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. And to all the beasts of the earth and all the birds in the sky and all the creatures that move along the ground—everything that has the breath of

life in it—I give every green plant for food.” And it was so God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day.

### **“The Fall”- Genesis 3**

Now the serpent was more crafty than any of the wild animals the Lord God had made. He said to the woman, “Did God really say, ‘You must not eat from any tree in the garden’?”

The woman said to the serpent, “We may eat fruit from the trees in the garden, but God did say, ‘You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.’”

“You will not certainly die,” the serpent said to the woman. “For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil.”

When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.

Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day, and they hid from the Lord God among the trees of the garden. But the Lord God called to the man, “Where are you?”

He answered, “I heard you in the garden, and I was afraid because I was naked; so I hid.”

And he said, “Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?”

The man said, “The woman you put here with me—she gave me some fruit from the tree, and I ate it.”

Then the Lord God said to the woman, “What is this you have done?”

The woman said, “The serpent deceived me, and I ate.”

So the Lord God said to the serpent, “Because you have done this, Cursed are you above all livestock and all wild animals! You will crawl on your belly and you will eat dust all the days of your life. And I will put enmity between you and the woman, and between your offspring<sup>[a]</sup> and hers; he will crush your head, and you will strike his heel.”

To the woman he said, “I will make your pains in childbearing very severe; with painful labor you will give birth to children. Our desire will be for your husband, and he will rule over you.”

To Adam he said, “Because you listened to your wife and ate fruit from the tree about which I commanded you, ‘You must not eat from it,’ ‘Cursed is the ground because of you; through painful toil you will eat food from it all the days of your life. It will produce thorns and thistles for you, and you will eat the plants of the field. By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.’”

Adam named his wife Eve, because she would become the mother of all the living. The Lord God made garments of skin for Adam and his wife and clothed them. And the Lord God said, “The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever.” So the Lord God banished him

from the Garden of Eden to work the ground from which he had been taken. After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.

### **“The Four horsemen of the Apocalypse”- Revelations 6**

Then I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures say with a voice like thunder, “Come!” I looked, and behold, there was a white horse. The one riding on it had a bow, and a crown was given to him. He went out as a conqueror so he might conquer.

When the Lamb opened the second seal, I heard the second living creature saying, “Come!” Then another horse came out, fiery red. The one riding on it was permitted to take peace from the earth, so that people would slaughter one another. He was given a great sword.

When the Lamb opened the third seal, I heard the third living creature saying, “Come!” And behold, I saw a black horse. The one riding on it held a balance scale in his hand. Then I heard something like a voice in the midst of the four living creatures saying, “A quart of wheat for a denarius, and three quarts of barley for a denarius—but do no harm to the oil and wine!”

When the Lamb opened the fourth seal, I heard the fourth living creature saying, “Come!” Behold, I saw a horse, pale greenish gray. The name of the one riding on it was Death, and *Sheol* was following with him. Authority was given to them over a fourth of the earth, to kill by sword and by famine and by plague and by the wild beasts of the earth.

When the Lamb opened the fifth seal, I saw under the altar the souls of those slaughtered for the sake of the word of God and for the witness they had. And they cried out with a loud voice, saying, “O Sovereign Master, holy and true, how long before You judge those who dwell on the earth and avenge our blood?”

Then a white robe was given to each of them, and they were told to rest a little while longer, until the number of their fellow servants was complete—their brothers and sisters who were to be killed as they had been.

I saw when the Lamb opened the sixth seal, and there was a great earthquake. The sun became as black as sackcloth made of goat’s hair, and the full moon became like blood. The stars of heaven fell to the earth like a fig tree drops unripe figs when shaken by a great wind. The heaven ripped apart like a scroll being rolled up, and every mountain and island was moved from their places.

Then the kings of the earth and the great men and the military commanders and the rich and the mighty and everyone—slave and free—hid themselves in the caves and among the rocks of the mountains. And they tell the mountains and the rocks, “Fall on us, and hide us from the face of the One

seated on the throne and from the wrath of the Lamb. For the great day of their wrath has come, and who is able to stand?"

**“The Prodigal Son”- Luke 15: 11-32**  
***(The Parable of the Lost Son)***

Jesus continued: “There was a man who had two sons. The younger one said to his father, ‘Father, give me my share of the estate.’ So he divided his property between them.

“Not long after that, the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living. After he had spent everything, there was a severe famine in that whole country, and he began to be in need. So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs. He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything.

“When he came to his senses, he said, ‘How many of my father’s hired servants have food to spare, and here I am starving to death! I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you. I am no longer worthy to be called your son; make me like one of your hired servants.’ So he got up and went to his father.

“But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him.

“The son said to him, ‘Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.’

“But the father said to his servants, ‘Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet. Bring the fattened calf and kill it. Let’s have a feast and celebrate. For this son of mine was dead and is alive again; he was lost and is found.’ So they began to celebrate.

“Meanwhile, the older son was in the field. When he came near the house, he heard music and dancing. So he called one of the servants and asked him what was going on. ‘Your brother has come,’ he replied, ‘and your father has killed the fattened calf because he has him back safe and sound.’

“The older brother became angry and refused to go in. So his father went out and pleaded with him. But he answered his father, ‘Look! All these years I’ve been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so I could celebrate with my friends. But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!’

“My son,’ the father said, ‘you are always with me, and everything I have is yours. But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found.’”

### **“How Prometheus Gave Fire to Men”**

adapted by James Baldwin

Many years ago, according to the stories told by the people of ancient Greece, there lived two brothers who were not like other men, or like the gods and goddesses of Mount Olympus. They were the sons of one of the Titans who had fought against Zeus and been sent in chains to the prison of the Lower World.

The name of the elder of these brothers was Prometheus (which means Forethought). Prometheus was always thinking of the future and making things ready for what might happen tomorrow, or next week, or next year, or even in a hundred years time. The younger was called Epimetheus (which means Afterthought). Epimetheus was always so busy thinking of yesterday, or last year, or a hundred years ago, that he never worried at all about what might come to pass in the future. Prometheus did not want to live amongst the clouds on Mount Olympus. He was too busy for that. While the gods were spending their time in idleness, drinking nectar and eating ambrosia, he was planning how to make the world wiser and better than it had ever been before.

So instead of living on Olympus, Prometheus went out amongst men to live with them and help them and he quickly noticed that they were no longer happy as they had been during the golden days when Kronos, the titan, was king. He found them living in caves and in holes of the earth, shivering with the cold because there was no fire, dying of starvation, hunted by wild beasts and by one another—the most miserable of all living creatures.

"If they only had fire," said Prometheus to himself, "they could at least warm themselves and cook their food; and after a while they could learn to make tools and build themselves houses. Without fire, they are worse off than the beasts."

Prometheus went boldly to Zeus and begged him to give fire to the people, so that so they might have a little comfort through the long, dreary months of winter.

"I will not!" said Zeus, "Not one spark will I share with them! For if men had fire they might become strong and wise like us, and after a while they would drive us out of our kingdom. Besides, fire is a dangerous tool and they are too poor and ignorant to be trusted with it. It is better that we on Mount Olympus rule the world without threat so all can be happy."

Prometheus didn't answer, but he had set his heart on helping mankind, and he did not give up. As he was walking by the seashore he found a tall stalk of fennel. He broke it off and then saw that its hollow center was filled with a dry, soft substance which would burn slowly and stay alight for a long time. He carried the stalk with him as he began a long journey to the top of Mount Olympus.

"Mankind shall have fire, despite what Zeus has decided," he said to himself. And with that thought, he snuck quietly into Zeus' domain and stole a spark from Zeus' own lightning bolt. Prometheus touched the end of the long reed to the spark, and the dry substance within it caught on fire

and burned slowly. Prometheus hurried back to his own land, carrying with him the precious spark hidden in the hollow center of the plant.

When he reached home, he called some of the shivering people from their caves and built a fire for them, and showed them how to warm themselves by it and use it to cook their food. Men and women gathered round the fire and were warm and happy, and thankful to Prometheus for the wonderful gift which he had brought to them.

One chilly winter evening, Zeus gazed down from Mount Olympus and noticed fires burning cheerfully at the hearths of men and women in every village across the land. It did not take him long to realize that Prometheus had disobeyed him and given fire to men.

Zeus was very angry and ordered that Prometheus be chained to the side of a mountain to suffer there for all eternity. And there Prometheus stayed, thinking of the future, happy in the knowledge that he had given fire to men until he was one day rescued by Hercules, the mortal son of Zeus... But that is a story for another day!

### **“Jason and the Golden Fleece”**

They brought Jason into a hall where Aeson, his father, waited. Very strange did this old and grave-looking man appear to him. But when Aeson spoke, Jason remembered even without the sight of the ruby ring the tone of his father's voice and he clasped him to him. And his father knew him even without the sight of the ruby ring which Jason had upon his finger.

Then the young man began to tell of the centaur and of his life upon the Mountain Pelion. As they were speaking together Pelias came to where they stood, Pelias in the purple robe of a king and with the crown upon his head. Aeson tightly clasped Jason as if he had become fearful for his son. Pelias smilingly took the hand of the young man and the hand of his brother, and he bade them both welcome to his palace.

Then, walking between them, the king brought the two into the feasting hall. The youth who had known only the forest and the mountainside had to wonder at the beauty and the magnificence of all he saw around him. On the walls were bright pictures; the tables were of polished wood, and they had vessels of gold and dishes of silver set upon them; along the walls were vases of lovely shapes and colors, and everywhere there were baskets heaped with roses white and red.

The king's guests were already in the hall, young men and elders, and maidens went amongst them carrying roses which they strung into wreaths for the guests to put upon their heads. A soft-handed maiden gave Jason a wreath of roses and he put it on his head as he sat down at the king's table. When he looked at all the rich and lovely things in that hall, and when he saw the guests looking at him with friendly eyes, Jason felt that he was indeed far away from the dim spaces of the mountain forest and from the darkness of the centaur's cave.

Rich food and wine such as he had never dreamt of tasting were brought to the tables. He ate and drank, and his eyes followed the fair maidens who went through the hall. He thought how glorious it was to be a king. He heard Pelias speak to Aeson, his father, telling him that he was old and that he was weary of ruling; that he longed to make friends, and that he would let no enmity now be between him and his brother. And he heard the king say that he, Jason, was young and courageous, and that he would call upon him to help to rule the land, and that, in a while, Jason would bear full sway over the kingdom that Cretheus had founded.



So Pelias spoke to Aeson as they both sat together at the king's high table. But Jason, looking on them both, saw that the eyes that his father turned on him were full of warnings and mistrust.

After they had eaten King Pelias made a sign, and a cupbearer bringing a richly wrought cup came and stood before the king. The king stood up, holding the cup in his hands, and all in the hall waited silently. Then Pelias put the cup into Jason's hands and he cried out in a voice that was heard all through the hall, "Drink from this cup, O nephew Jason! Drink from this cup, O man who will soon come to rule over the kingdom that Cretheus founded!"

All in the hall stood up and shouted with delight at that speech. But the king was not delighted with their delight, Jason saw. He took the cup and he drank the rich wine; pride grew in him; he looked down the hall and he saw faces all friendly to him; he felt as a king might feel, secure and triumphant. And then he heard King Pelias speaking once more.

"This is my nephew Jason, reared and fostered in the centaur's cave. He will tell you of his life in the forest and the mountains, his life that was like to the life of the half gods."

Then Jason spoke to them, telling them of his life on the Mountain Pelion. When he had spoken, Pelias said:

"I was bidden by the oracle to beware of the man whom I should see coming toward me half shod. But, as you all see, I have brought the half-shod man to my palace and my feasting hall, so little do I dread the anger of the gods.

"And I dread it little because I am blameless. This youth, the son of my brother, is strong and courageous, and I rejoice in his strength and courage, for I would have him take my place and reign over you. Ali, that I were as young as he is now! Ali, that I had been reared and fostered as he was reared and fostered by the wise centaur and under the eyes of the immortals! Then would I do that which in my youth I often dreamed of doing! Then would I perform a deed that would make my name and the name of my city famous throughout all Greece! Then would I bring from far Colchis, the famous Fleece of Gold that King Aetes keeps guard over!"

He finished speaking, and all in the hall shouted out, "The Golden Fleece, the Golden Fleece from Colchis!" Jason stood up, and his father's hand gripped him. But he did not heed the hold of his father's hand, for "The Golden Fleece, the Golden Fleece!" rang in his ears, and before his eyes were the faces of those who were all eager for the sight of the wonder that King Aetes kept guard over.

Then said Jason, "Thou hast spoken well, O King Pelias! Know, and know all here assembled, that I have heard of the Golden Fleece and of the dangers that await on any one who should strive to win it from King Aetes's care. But know, too, that I would strive to win the Fleece and bring it to Iolcus, winning fame both for myself and for the city."

When he had spoken he saw his father's stricken eyes; they were fixed upon him. But he looked from them to the shining eyes of the young men who were even then pressing around where he stood. "Jason, Jason!" they shouted. "The Golden Fleece for Iolcus!"

"King Pelias knows that the winning of the Golden Fleece is a feat most difficult," said Jason. "But if he will have built for me a ship that can make the voyage to far Colchis, and if he will send throughout all Greece the word of my adventuring so that all the heroes who would win fame might come with me, and if ye, young heroes of Iolcus, will come with me, I will peril my life to win the wonder that King Aetes keeps guard over."

He spoke and those in the hall shouted again and made clamor around him. But still his father sat gazing at him with stricken eyes.

King Pelias stood up in the hall and holding up his scepter he said, "O my nephew Jason, and O friends assembled here, I promise that I will have built for the voyage the best ship that ever sailed from a harbor in Greece. And I promise that I will send throughout all Greece a word telling of Jason's voyage so that all heroes desirous of winning fame may come to help him and to help all of you who may go with him to win from the keeping of King Aetes the famous Fleece of Gold."

So King Pelias said, but Jason, looking to the king from his father's stricken eyes, saw that he had been led by the king into the acceptance of the voyage so that he might fare far from Iolcus, and perhaps lose his life in striving to gain the wonder that King Aetes kept guarded. By the glitter in Pelias's eyes he knew the truth. Nevertheless Jason would not take back one word that he had spoken; his heart was strong within him, and he thought that with the help of the bright-eyed youths around and with the help of those who would come to him at the word of the voyage, he would bring the Golden Fleece to Iolcus and make famous for all time his own name.

### **“The Birth of Dionysus”**

***Dionysus is the god of the grape harvest, winemaking and wine, of ritual madness, fertility,<sup>[2][3]</sup> theatre and religious ecstasy in ancient Greek religion and myth. Wine played an important role in Greek culture, and the cult of Dionysus was the main religious focus for its unrestrained consumption.<sup>[4]</sup> He may have been worshipped as early as c. 1500–1100 BC by Mycenaean Greeks***

Semele was a daughter of Cadmus, the first king of Thebes, famous for her extraordinary beauty and grace. When Zeus, the King of the gods, saw the princess, he fell in love with her .

Soon Semele became pregnant of Zeus, but Zeus' jealous wife Hera begrudged Semele's pregnancy and tried to destroy her... so one day she planted seeds of doubt in Semele's mind and made her very suspicious about Zeus' divine nature.

At that time, Zeus was deeply in love with Semele. To please her, he swore upon the sacred river of the gods Styx to make any wish of Semele come true. Semele asked from Zeus to reveal all his dignity among his lightnings and his thunderbolts.

Zeus first tried to hold back...but he had already made a sacred oath and was forced to obey Semele's order. So he revealed himself! Immediately, lightnings appeared and everything Zeus' thunderbolt touched was shaking and moving, wrapped in fire. Undoubtedly, Zeus was the Supreme God of Mount Olympus.

Fires were also wrapped around the beautiful Semele, burning her body to death, because any mortal who would sight a deity in all his glory was cursed to die.

By that time, Dionysus was still in Semele's womb. However, Zeus managed to rescue the infant by binding him in his thigh. Then he handed Dionysus to his messenger Hermes, who brought the baby to

Semele's sister Ino and her husband Athamantas. This was the couple Zeus had chosen to raise his newborn child.

### “The Birth of the Twins Apollo and Artemis”

*Apollo and Artemis were two twins born by the king of the gods Zeus and Leto, a daughter of the Titans Coeus and Phoebe. Apollo is one of the most important and complex of the Olympian deities in classical Greek and Roman religion and Greek and Roman mythology. The ideal of the kouros (a beardless, athletic youth), Apollo has been variously recognized as a god of music, truth and prophecy, healing, the sun and light, plague, poetry, and more. Artemis is one of the most widely venerated of the Ancient Greek deities. Some scholars believe that the name, and indeed the goddess herself, was originally pre-Greek. Homer refers to her as Artemis Agrotera, Potnia Theron: "Artemis of the wildland, Mistress of Animals".*

Leto was a very gracious and loveable deity but was hated by Hera, the wife of Zeus, for having seduced her husband. So when Leto became pregnant and Hera found out, she explicitly forbade any place under the sun to offer shelter to the sinful woman. She even held her daughter Eileithyia, the goddess of childbirth, firmly in her arms to prevent her from supporting Leto on her labor.

Zeus felt sorrow for Leto and transformed her into a quail (ortyx) in order to give birth to their children. However, there seemed to be no place all over Greece willing to offer a shelter to Leto, so she was wandering around desperately and aimlessly...

Finally, Leto discovered a tiny cycladic island close to Mykonos named "Asteria" (or Ortygia, deriving from Leto's transformation into a quail).



This island was beaten by the waves and blown by the wind and didn't even have a fixed position in the sea, yet it was willing to accept the woman. When Leto settled on the island, the island became firm and its name was changed into "Delos"- "the unconcealed one".

For nine days and nine nights Leto was suffering from strong pains, until on the tenth day, Leto went close to a small lake, leaned against a palm tree, unfastened her belt and gave birth to Artemis, the Greek goddess of the hunt.

Artemis then acted as a midwife to her mother to bring her brother Apollo to the world. For this reason, she was declared as the new goddess of the childbirth, taking the place of Hera's daughter Eilithyia.