



Bishop McGuinness
English Department
Summer Reading Assignment

COURSE: English 3 - American Literature

TEACHER NAME(S): Mrs. Genieve Pezalski, Mrs. Christine Pankratz-West

REQUIRED READING: *Killers of the Flower Moon* by David Grann

WRITING ASSIGNMENTS:

Part 1. Summer Reading Parent Verification

Part 2. Catholic Social Justice Teachings Annotations of *Killers of the Flower Moon* by David Grann

Part 3. Catholic Social Justice Teachings Dialectical Journal

DUE DATE: All assignments, including this parent verification page, are expected to be printed and submitted on the first day of class. **Students should complete the Dialectical Journal on a Google doc, and will upload assignments into Turn It In within the first two days of school to trace plagiarism.**

Students should also be prepared for a *Killers of the Flower Moon* test the first week of school.

ASSESSMENT:

Part 1. Completion Grade. **20 points**

Part 3. Accuracy Grade. *Up to 80 points*

Part 1: Verification

Please have your parent/guardian sign and initial where appropriate below. Print this out and bring to class on the first day. ASSESSMENT: 20 points - Completion grade

I verify that _____ has completed his/her summer reading.

→ _____ I acknowledge that there will be an objective exam over the summer reading text within the first week of school.

Guardian Signature _____ Date _____

INSTRUCTIONS AND ASSESSMENTS

Part 2: Catholic Social Justice Teachings Annotations

DIRECTIONS: To help you build time management skills and to prevent procrastination, a reading timeline has been provided below. Follow the weekly breakdown and read the text over multiple weeks. **Do NOT wait until the week or weekend before school starts to begin the summer assignment.**

As you read, take note of textual evidence that connects to each of the seven Catholic Social Justice Teachings:

- **Life and Dignity of the Human Person:** The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. In our society, human life is under direct attack from abortion and euthanasia. The value of human life is being threatened by cloning, embryonic stem cell research, and the use of the death penalty. The intentional targeting of civilians in war or terrorist attacks is always wrong. Catholic teaching also calls on us to work to avoid war. Nations must protect the right to life by finding increasingly effective ways to prevent conflicts and resolve them by peaceful means. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.
- **Call to Family, Community, and Participation:** The person is not only sacred but also social. How we organize our society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. Marriage and the family are the central social institutions that must be supported and strengthened, not undermined. We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable.
- **Rights and Responsibilities:** The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities--to one another, to our families, and to the larger society.
- **Option for the Poor and Vulnerable:** A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first.
- **The Dignity of Work and the Rights of Workers:** The economy must serve people, not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God's creation. If the dignity of work is to be protected, then the basic rights of workers must be respected--the right to productive work, to decent and fair wages, to the organization and joining of unions, to private property, and to economic initiative.
- **Solidarity:** We are one human family whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers and sisters keepers, wherever they may be. Loving our neighbor has global dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught that if you want peace, work for justice.¹ The Gospel calls us to be peacemakers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict.
- **Care for God's Creation:** We show our respect for the Creator by our stewardship of creation. Care for the earth is not just an Earth Day slogan, it is a requirement of our faith. We are called to protect people and the planet, living our faith in relationship with all of God's creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored.

If you **own your own copy** of the text: highlight evidence and identify to which CSJT the evidence connects.

If you **borrowed a copy** from the school or the library, place a sticky note with an arrow next to the textual evidence and write on the sticky note to which CSJT the evidence connects.

Part 2: Catholic Social Justice Teachings Annotations

Suggested Weekly Breakdown

<i>Killers of the Flower Moon:</i> <i>The Osage Murders and the Birth of the FBI</i> by David Grann	
Week 1 Annotations	Chronicle One: The Marked Woman Chapter 1: The The Vanishing Chapter 2: An Act of God or Man? Chapter 3: King of the Osage Hills
Week 2 Annotations	Chapter 4: Underground Reservation Chapter 5: The Devil's Disciples Chapter 6: Million Dollar Elm Chapter 7: This Thing of Darkness
Week 3 Annotations	Chronicle Two: The Evidence Man Chapter 8: Department of Easy Virtue Chapter 9: The Underground Cowboys Chapter 10: Eliminating the Impossible Chapter 11: The Third Man
Week 4 Annotations	Chapter 12: A Wilderness of Mirrors Chapter 13: A Hangman's Son Chapter 14: Dying Words Chapter 15: The Hidden Face
Week 5 Annotations	Chapter 16: For the Betterment of the Bureau Chapter 17: The Quick-Draw Artist, the Yegg, and the Soup Man Chapter 18: The State of the Game Chapter 19: A Traitor to His Blood
Week 6 Annotations	Chapter 20: So Help You God! Chapter 21: The Hot House Chronicle Three: The Reporter Chapter 22: Ghostlands Chapter 23: A Case Not Closed
Week 7 Annotations	Chapter 24: Standing in Two Worlds Chapter 25: The Lost Manuscript Chapter 26: Blood Cries Out

Part 3: Catholic Social Justice Teachings Dialectical Journal

DIRECTIONS: After you read and annotate the text, use your annotations to create a Dialectical Journal.

STEP 1: Make a copy of this document in your Google Drive. Delete everything so that just the Dialectical Journal Template (see below) remains. You will create your Dialectical Journal using the template provided.

STEP 2: Save the template with the title: **KOTFM Dialectical Journal**

STEP 3: Select **FOUR** of the seven CSJTs that you would like to discuss. Peruse your annotations and find **FOUR** direct quotes **with page numbers** that connect to these **four** CSJTs.

Identify and write each of the **FOUR** CSJTs in the appropriate section of the Dialectical Journal. Then type out each piece of textual evidence following MLA format:

- “quote from text that contains appropriate spelling, capitalization, and punctuation” (Grann **PAGE #**).
- “note how dialogue uses a singular quotation mark’ within a longer piece of textual evidence” (Grann **PAGE #**).

STEP 4: Connect to each CSJT with either a personal experience or an observation. Ensure that the connection

- includes specific, concrete details
 - ◆ Avoid hypothetical or vague examples
- explains **how the examples connect to the CSJT**
- **connects to** similar situations or concepts from the **book**
- is written using **complete sentences**
- is written in 1st person: I, me, my, myself, we, our, ourselves
- mirrors the student example provided below

STEP 5: Edit for errors. Ensure that your final product is

- typed using Times New Roman, 11 point font
- formatted using the template provide
- free from spelling, capitalization, and punctuation errors
- your best effort

Print your Dialectical Journal **BEFORE** your class hour and be prepared to submit your work at the beginning of the class hour on the first day of school and to [turnitin.com](https://www.turnitin.com) by the end of the week.

ASSESSMENT: 80 points - Accuracy grade

Note: -1 point for each common spelling, capitalization, or punctuation errors

- ☐ **Formatting:** 10 points; based on accuracy
- ☐ **Textual Evidence and Page #s:** up to 40 points; based on accuracy
- ☐ **Connection:** up to 30 points; based on thoughtful and clear commentary

Part 3: Dialectical Journal Template

First and Last Name

Instructor's Name

AmLit

Date Assignment is Due

Independent Reading Catholic Social Justice Teachings:

Title of Text by Author's First and Last Name

1. CSJT:	<p style="text-align: center;">Personal Anecdotal Connection</p> <p>Compose a <u>thorough paragraph reflection</u>, using complete sentences, where you address ONE of the following: A personal personal story (compared to or in contrast to the book) and connection to the CSJTs - OR -An observation about contemporary society using specific, concrete, evidence from life. Include specific, concrete details, while avoiding hypothetical or vague examples. Explain how the examples connect to the CSJT. Connect to similar situations or concepts from the book.</p>
<p style="text-align: center;">Textual Evidence</p> <ul style="list-style-type: none">● "Direct Quote Here" (Author's Last Name Page #).● "Direct Quote Here" (Author's Last Name Page #).● "Direct Quote Here" (Author's Last Name Page #).● "Direct Quote Here" (Author's Last Name Page #). <p>2. CSJT: Personal Anecdotal Connection</p>	
<p style="text-align: center;">Textual Evidence</p> <ul style="list-style-type: none">● "Direct Quote Here" (Author's Last Name Page #).● "Direct Quote Here" (Author's Last Name Page #).● "Direct Quote Here" (Author's Last Name Page #).● "Direct Quote Here" (Author's Last Name Page #). <p>3. CSJT: Personal Anecdotal Connection</p>	
<p style="text-align: center;">Textual Evidence</p> <ul style="list-style-type: none">● "Direct Quote Here" (Author's Last Name Page #).● "Direct Quote Here" (Author's Last Name Page #).● "Direct Quote Here" (Author's Last Name Page #).● "Direct Quote Here" (Author's Last Name Page #).	
4. CSJT:	<p style="text-align: center;">Personal Anecdotal Connection</p>
<p style="text-align: center;">Textual Evidence</p> <ul style="list-style-type: none">● "Direct Quote Here" (Author's Last Name Page #).● "Direct Quote Here" (Author's Last Name Page #).● "Direct Quote Here" (Author's Last Name Page #).● "Direct Quote Here" (Author's Last Name Page #).	

Part 3: Student Example and Expectations of Depth

INSTRUCTIONS: Model your responses after the two examples provided below. The Personal Anecdotal Connections provided meets the expectations to receive full credit for the Reflection sections. Note that textual evidence is sprinkled throughout the book. Ensure that you have analyzed four different Catholic Social Justice Teachings. The example below is here to model expectations of written responses. Note: This example is only half of the entire Dialectical Journal assignment.

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Miller
AmLit
8/12/17

A Connection to the Catholic Social Justice Teachings: *American Born Chinese* by Gene Luen Yang

3. CSJT: Call to Family, Community, and Participation	<p style="text-align: center;">Personal Anecdotal Connection</p> <p>I've been called to help my community in a multitude of ways. It's a virtue my family has strengthened throughout my life through actions, not words. As an athlete, I understand the impact sports has on young people. The issue with sports is that the equipment costs can be overwhelming and a road block for those who cannot afford it. I'm a member of the Cleats 4 Kids Teen Board, or Varsity Board, as a junior class representative. Also, I worked as an intern for the non-profit over the summer. Similarly to the monk, I try to help people day to day because I have been given many gifts in my life. There are those out there who haven't had the opportunities in athletics like I have, so I've dedicated hours into trying to give as many people as possible those opportunities.</p>
4. CSJT: The Personal Anecdotal Connection Dignity of Work and Rights of Workers	<p style="text-align: center;">Textual Evidence</p> <ul style="list-style-type: none"> • "Long ago, a mother and her young son lived near a market place. Every day when the son played, he pretended to buy and sell sticks he found on the street, haggling over prices with his friends. The mother decided to move... settled into a house next to a cemetery... the mother decided to move again... She found a home across the road from a university. The son now spent all his free-time reading books about mathematics, science, and history. The mother and her son stayed there for a long, long time" (Yang 23-24). • "... Wong Lai-Tsao, who as rather unremarkable by all accounts. Wong Lai-Tsao could not meditate for more than twenty minutes without developing an itch in his seat. If he fasted for more than half a day, he would faint. When he preached, he did not make sense. But every morning Wong Lai-Tsao would rise with the sun... gather fruit in a nearby orchard... and share it with the vagrants who lived just outside of town. In the afternoon he would dress their wounds. And in the evening he would return home just as the sun was setting. Wong Lai-Tsao did this faithfully day after day, year after year" (Yang 134-137). • "'Tell me, monk, why do you come here day after day to feed us and dress our wounds?'... 'I am no more worthy of love than you, yet Tze-Yo-Tzuh loves me deeply and faithfully, providing for my daily needs. How can I not respond in kind?'" (Yang 137). • "'He has chosen you for a mission'... 'You shall deliver three packages to the West. A star shall guide your way'... 'Your journey will not be without peril, it is an old wives' tale among demons that the flesh of a holy man can grant eternal life. Once you are in the wilderness, many will try to eat you. Do you accept this mission, Wong-Lai-Tsao?'... 'I accept whatever plans Tze-Yo-Tzuh has for me'" (Yang 139-140). <p>The dignity of work and the rights of workers is something I've been raised with. My grandparents worked hard to make a business and they understand that respecting others rights is a major key to success. The policies put into place in the business make sure that each employee is treated with respect because employees are the foundations of the workplace. Also, there are policies in place that make sure the employees feel dignified and are heard by the corporation. This is similar to Wei-Chen's situation because his situation is an example of what not to do to employees. Each one has to feel valued and treated with care. If not, each employee is likely to resent the company they work for.</p>

Textual Evidence

- “My parents arrived in America at the same airport within a week of each other. Ironically, they didn’t meet until a year and a half later, in the library of San Francisco State University. There were both graduate students. For tuition money, my mother worked at a cannery. My father sold wigs door-to-door. Eventually, my father became an engineer and my mother a librarian ” (Yang 25).
- “... Master let me help you to your feet’... ‘Thank you, dear disciple’... ‘Your wounds are heavy. I’ll fly you to the nearest town’... ‘No, no shortcuts. You can, however, retrieve those packages for me. There’s one more thing, dear disciple. On this journey, we have no need, for shoes’... The monkey king accompanied Wong Lai-Tsao on his journey to the west and served him faithfully until the very end” (Yang 158-160).
- “My mother once explained to me why she chose to marry my father, of *all of the Ph.D students at the university, he had the thickest glasses*, she said. *Thick glasses meant long hours of studying. Long hours of studying meant a strong work ethic. A strong work ethic meant a high salary. A high salary meant a good husband. You concentrate on your studies now, Jun. Later, you can have any girl you want.* I was forbidden to date until I had at least a master’s degree” (Yang 163).
- ““Emissaries of Tze-Yo-Tzuh serve him and all that he loves’... ‘All that he loves, that includes humans?’... ‘Yes, Tze-Yo-Tzuh considers them the pinnacle of his creation’... ‘Even more so than emissaries?’... ‘Yes’... ‘Tze-Yo-Tzuh is a fool. I no longer wish to be his emissary, I’ve found humans to be petty, soulless creatures. The thought of serving them sickens me’” (Yang 218-219).