

Name:  
Period:  
Class:  
Teacher:

Mr. Dell'Aringa

English 4

Distance Learning Calendar Week 1 and 2

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**\*All assignments are available on Microsoft Teams and can be submitted on Microsoft Teams.**

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**Week of April 20-24**

**Assignment #1**

**Directions:** Follow the steps below. To receive full credit you must complete all 4 steps and write in complete sentences.

1. Read the title and the Driving Question for this Blast.
2. Draft your initial response to the Driving Question in the “initial response” section
3. Read, highlight and annotate the blast for understanding.
4. Use the information provided in the blast to write a revised response to the Driving Question in the “revised response” section.

**Driving Question:** How did a diversity of views transform American society?

Initial Response:

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**Blast: An Exchange of Ideas**

More than 400 years ago, a group of English settlers landed in what is now Virginia and founded a colony. They endured starving winters and mismanagement from England in the early years of their settlement, unaware that the land on which they lived would one day grow into a world. Those early settlers in Jamestown were looking for financial gain for themselves and for the British crown, but settlers in New England saw the colonies differently. To them, places like the Massachusetts Bay Colony were an escape from the close oversight of a government that required people to attend the Church of England. The Massachusetts Bay Colony was the original destination for Puritans seeking a life based on church teachings. Other New England colonies, including Rhode Island and Pennsylvania, soon followed. The two differing viewpoints of north and south would influence the colonial governments for decades.

These early colonies were not models of democracy or egalitarianism, as you might assume. Nor were they reflective of modern American values such as representative government and due process of law. Colonial governors, such as John Winthrop, thought leaders should make decisions based on what they thought was in the best interest of the colony, not what citizens wanted for themselves. Meanwhile, the

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southern colonies were much more focused on farming and exports—they built a society controlled by wealthy landowners.

The British government was often inconsistent in its governance of the colonies, so many colonists enjoyed a feeling of relative freedom compared to life back in the United Kingdom. By the 1700s, colonial legislatures controlled most of the day-to-day business of the colonies, but these legislatures were not democratic in today's sense; most of the members were chosen based on their wealth and connections, rather than merit or even elections.

Yet some colonists were forming a new viewpoint by reading Enlightenment philosophers like John Locke, who wrote, in his *Second Treatise on Government*: “Men being, as has been said, by nature, all free, equal, and independent, no one can be put out of this estate, and subjected to the political power of another, without his own consent.” In other words, all men are born free and equal and should provide consent to be governed. Sound familiar? Like maybe the precursor to “No Taxation Without Representation”?

As late as 1770, most colonists did not want independence from Britain. By January of 1776, however, Thomas Paine's pamphlet *Common Sense* had made independence look like the best option. Paine's vivid language—which described the idea of monarchy as “exceedingly ridiculous” and said of the Revolution that the “sun never shined on a cause of greater worth”—motivated both policy makers and lay people to support independence.

Locke and Paine, New England and the southern colonies all had different ideas for what America should be. History embraced some and tossed out others (see: *The Articles of Confederation*), forming the government and society we know today.

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**Driving Question:** How did a diversity of views transform American society?

**Revised Response:**



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3. In the first paragraph, Winthrop speaks of “end” and “means.” An “end” refers to a goal and “means” refers to the actions that accomplish the goal. In Winthrop’s sermon, what is the end and what are the means?

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**Assignment #3**

**Directions:** Follow the steps below. To receive full credit you must complete all steps, write in complete sentences and include text evidence.

1. Read "A Model of Christian Clarity"
2. Complete Focus Questions 1-5 in the space provided below. Be sure to include text evidence.

1. In the first paragraph Winthrop lists four things to be propounded, or offered for consideration, to his audience of Puritan colonists. Why might he have chosen to list these four things in the order that he does?

2. There is a second list in the middle of the excerpt from "A Model of Christian Charity." What is this second list about, and which of the four topics from the first paragraph is it most closely connected to? Provide evidence from the text to support your explanation.

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3. In his sermon, Winthrop includes allusions to the Biblical figures Nadab, Abihu and Saul. In what way might these allusions give weight to Winthrop's recommendations? Why might he have chosen these particular figures to mention in the sermon?
  
4. In the final paragraph, Winthrop lists things the colonists must do to please God. Summarize this counsel. What does Winthrop say will result if the colonists follow the counsel? What will result if they reject the counsel? Provide evidence from the text to support your explanation.
  
  
  
  
  
  
  
  
  
  
  
  
  
  
  
  
  
  
  
  
5. The Essential Question for this unit is "How did a diversity of views transform American society?" The first two major English colonies in America were markedly different. The Massachusetts Bay Colony was organized along the lines recommended by John Winthrop. The other colony, located in Jamestown, Virginia, was not founded by a religious group. Rather, it was organized by investors who developed an economy based on growing and exporting tobacco. What would have been the benefits of living in each colony and how might these benefits have contributed to the growth of American settlements?

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## **Week of April 20-24**

### **Assignment #4**

**Directions:** Using the evidence you collected answering think questions and focus questions to assist in writing a well developed response to the prompt below.

#### **Prompt:**

Winthrop's sermon is very unified in structure, containing no irrelevant ideas. He often presents his points in lists, for clarity. In an essay, show how the metaphor of "a city on a hill," the most famous part of his sermon, is related to one of the three lists that appear earlier in the text. Explain the meaning of the phrase, as Winthrop is using it. Then make connections between the phrase and the content of one of the lists. Cite textual evidence to support your analysis.

#### **Response:**



## First Read: A Model of Christian Charity

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### Read

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It rests now to make some application of this discourse, by the present design, which gave the occasion of writing of it. Herein are four things to be **propounded**; first the persons, secondly, the work, thirdly the end, fourthly the means.

First, for the persons. We are a company professing ourselves fellow members of Christ, in which respect only, though we were absent from each other many miles, and had our employments as far distant, yet we ought to account ourselves knit together by this bond of love and live in the exercise of it, if we would have comfort of our being in Christ. This was notorious in the practice of the Christians in former times; as is testified of the Waldenses, from the mouth of one of the adversaries Aeneas Sylvius “mutuo ament pene antequam norunt”—they use to love any of their own religion even before they were acquainted with them.

Secondly for the work we have in hand. It is by a mutual consent, through a special overvaluing **providence** and a more than an ordinary **approbation** of the churches of Christ, to seek out a place of cohabitation and consortship under a due form of government both civil and ecclesiastical. In such cases as this, the care of the public must overshadow all private respects, by which, not only conscience, but mere civil policy, doth bind us. For it is a true rule that particular estates cannot subsist in the ruin of the public.

Thirdly, the end is to improve our lives to do more service to the Lord; the comfort and increase of the body of Christ, whereof we are members, that ourselves and **posterity** may be the better preserved from the common corruptions of this evil world, to serve the Lord and work out our salvation under the power and purity of his holy ordinances.

Fourthly, for the means whereby this must be effected. They are twofold, a conformity with the work and end we aim at. These we see are extraordinary, therefore we must not content ourselves with usual ordinary means. Whatsoever we did, or ought to have done, when we lived in England, the same must we do, and more also, where we go. That which the most in their churches maintain as truth in profession only, we must bring into familiar and constant practice; as in this duty of love, we must love brotherly without **dissimulation**, we must love one another with a pure heart **fervently**. We must bear one another's burdens. We must not look only on our own things, but also on the things of our brethren.

Neither must we think that the Lord will bear with such failings at our hands as he doth from those among whom we have lived; and that for these three reasons:

First, in regard of the more near bond of marriage between Him and us, wherein He hath taken us to be His, after a most strict and peculiar manner, which will make Him the more jealous of our love and

obedience. So He tells the people of Israel, you only have I known of all the families of the earth, therefore will I punish you for your transgressions.

Secondly, because the Lord will be sanctified in them that come near Him. We know that there were many that corrupted the service of the Lord; some setting up altars before his own; others offering both strange fire and strange sacrifices also; yet there came no fire from heaven, or other sudden judgment upon them, as did upon Nadab and Abihu, whom yet we may think did not sin **presumptuously**.

Thirdly, when God gives a special commission He looks to have it strictly observed in every article; When He gave Saul a commission to destroy Amaleck, He indented with him upon certain articles, and because he failed in one of the least, and that upon a fair pretense, it lost him the kingdom, which should have been his reward, if he had observed his commission.

Thus stands the cause between God and us. We are entered into **covenant** with Him for this work. We have taken out a commission. The Lord hath given us leave to draw our own articles. We have professed to enterprise these and those accounts, upon these and those ends. We have hereupon besought Him of favor and blessing. Now if the Lord shall please to hear us, and bring us in peace to the place we desire, then hath He ratified this covenant and sealed our commission, and will expect a strict performance of the articles contained in it; but if we shall neglect the observation of these articles which are the ends we have propounded, and, dissembling with our God, shall fall to embrace this present world and prosecute our carnal intentions, seeking great things for ourselves and our posterity, the Lord will surely break out in wrath against us, and be revenged of such a people, and make us know the price of the breach of such a covenant.

Now the only way to avoid this shipwreck, and to provide for our posterity, is to follow the **counsel** of Micah, to do justly, to love mercy, to walk humbly with our God. For this end, we must be knit together, in this work, as one man. We must entertain each other in brotherly affection. We must be willing to abridge ourselves of our superfluities, for the supply of others' necessities. We must uphold a familiar commerce together in all meekness, gentleness, patience and liberality. We must delight in each other; make others' conditions our own; rejoice together, mourn together, labor and suffer together, always having before our eyes our commission and community in the work, as members of the same body. So shall we keep the unity of the spirit in the bond of peace. The Lord will be our God, and delight to dwell among us, as His own people, and will command a blessing upon us in all our ways, so that we shall see much more of His wisdom, power, goodness and truth, than formerly we have been acquainted with. We shall find that the God of Israel is among us, when ten of us shall be able to resist a thousand of our enemies; when He shall make us a praise and glory that men shall say of succeeding plantations, "may the Lord make it like that of New England." For we must consider that we shall be as a city upon a hill. The eyes of all people are upon us. So that if we shall deal falsely with our God in this work we have undertaken, and so cause Him to withdraw His present help from us, we shall be made a story and a by-word through the world. We shall open the mouths of enemies to speak evil of the ways of God, and all professors for God's sake. We shall shame the faces of many of God's worthy servants, and cause their prayers to be turned into curses upon us till we be consumed out of the good land whither we are going.

# Annotations

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