

To whom it may concern:

Welcome to College-Link/Advanced Placement English Literature and Composition 102 (CL-AP)! This is a college-level, English literature class. We will be reading, analyzing, and writing about fictional and/or narrative texts including classic and contemporary verse and poetry, prose, and dramatic literature. You will read around 25 poems, 5 short stories, 2 plays, and 7 novels.

- **Westchester Community College (WCC) will award college credit to students who earn a “C” or a 75 in as a final grade in this class.**
- **If you seek to earn college credit through College Board, please inform your administrator as soon as possible.**
- **Though I will teach to both College Board’s standards and WCC’s standards, this is not exclusively an Advanced Placement course.**

Grading Criterion

Each marking period’s grade will be based off performance for

- *Compositions/Essays/Projects (35%)*
- *Assessments/Exams (35%)*
- *Quizzes (15%)*
- *Participation/Seminars (10%)*
- *Homework (10%)*

Expectations for the Class

You MUST let me and your administrator know if you are dropping the class before Friday, August 14, 2020!

- *You will read for 40 minutes a night and either annotate a text or complete study questions.*
- *You will meet with me to review a composition before you revise and resubmit it.*
- *You will arrive on time with your copy of the literature and the assigned work.*
- *If you are absent, a parent/guardian will send a doctor’s note with you or through an e-mail.*
- *If you are absent, you will complete the assignment within 24-hours of your return*
- *You will contact me with any questions or concerns with at least 24-hours prior to when an assignment must be submitted.*

Supplies/Materials

Access to the following platforms and programs:

- **Microsoft Office • Microsoft Teams • Google Classroom • G-mail • Zoom**
- **A 5-Star, Hard Cover, 3-subject spiral notebook • A two-pocket folder**

I WILL POST ASSIGNMENTS ON GOOGLE CLASSROOM OVER SUMMER BREAK!

SUMMER ASSIGNMENT

I. The College Process

II. Completion of your first literary work, John Steinbeck’s *East of Eden*

III. Preparation of Allusion Index Cards- due throughout the first marking period

I. The College Process

Normally, I would give you folder for the College Admission’s process. It is the checklist. You may use this checklist to organize your application process.

A. College Profiles DUE WEDNESDAY, SEPTEMBER 9, 2020

Complete at least 4 of College Profile Forms (each is worth 25%; they add up to one test grade!)

Please identify one of each

- i. A CUNY ii. A SUNY iii. Out of State iv. Your choice

B. Personal Statement/College Essay: Due before Tuesday, September 8, 2020

Complete and submit a Personal Statement/College Admissions’ Essay of no more than 650 words- you may e-mail it to me at ELABerkowitz7@gmail.com

OTHER IMPERATIVE RESOURCES

The Common Application: *This application can be used to apply to multiple colleges. Refer to this website, open an account, and begin applying.*

- <https://www.commonapp.org/Login>

Scholarships: *Even though this will preoccupy you after January, begin to review scholarships. This link is a pdf of the 2019-2020 scholarships.*

<http://www.yonkerspublicschools.org/docs/students/scholarshipbook.pdf>

II. Completion of John Steinbeck’s *East of Eden*

△ To prepare for this, you will notice that I have required 60 words from the novel, *East of Eden*. I will be giving quizzes twice a week.

On Thursdays: September 10, 17, and 24, I will look at your vocabulary words, which must include the following

On the LINED side of the index card

- | | | |
|--|--|--|
| <input type="checkbox"/> Page number in the book | <input type="checkbox"/> Parts of Speech | <input type="checkbox"/> Singular/Plural version |
| <input type="checkbox"/> Definition | <input type="checkbox"/> Antonym | <input type="checkbox"/> Synonym |

On Fridays: September 11, 18, and 25, I will look at your vocabulary words, used within specific sentences.

- ***For this vocabulary, I want you to write anything you want, but you must use 10 out of the 20 words. It can be a reaction to the novel or a story or a rant!***
- ***Please type these into sentences in a Microsoft word document***

II. Completion of your first literary work, John Steinbeck's East of Eden

ESSENTIAL QUESTION 1: WHAT MAKES A CHARACTER "GOOD" or "BAD"?

SECONDARY QUESTION: How do we characterize and judge a character's change?

Literary Work: John Steinbeck's East of Eden

GOALS:

1. To read *East of Eden*
2. To gather evidence on Adam Trask to model
3. To gather evidence regarding the behavior of one assigned character
4. To characterize and judge that character using evidence on that character
5. To use your findings about characters and their character to determine what makes a character change

DUE DATES:

USE THE ADJACENT CHART FOR HELP ANALYZING QUOTES

• Wednesday, September 9, 2020

- Bring in **THREE** quotes about Adam Trask
- Bring in **ONE** quote FROM or ABOUT Samuel Hamilton
- Bring in **ONE** quote FROM or ABOUT Horace Quinn

• Monday, September 14, 2020

- Bring in **SIX QUOTES ABOUT ASSIGNED, MAJOR CHARACTER**
- Bring in **TWO QUOTES about THE MINOR**
- BRING in **TWO QUOTES about the CONTRAST**

CHARACTER ASSIGNMENTS

Major Character	Minor Character	Contrast	Students
Adam Trask	Will Hamilton	Horace Quinn	EVERYONE
Samuel Hamilton	Liza Hamilton	Cyrus Trask	Omar, Vashti, Elizabeth B, Kelly
Cyrus Trask	Alice Trask	Samuel Hamilton	Helena, Nicole, Katherine
Charles Trask	Cyrus Trask	Tom Hamilton	Emira, Elijah, Kevin
Lee	Samuel Hamilton	Joe Fenchel	Sarah, Navya, Sofia, Arian
Cathy Amesbury	Mr. Edwards	Faye	Pashka, Mikaela, Julia, Luke
Aaron "Aron" Trask	Mr. Rolfe of St. Paul's Episcopal Church	Cal	Junior, Samantha, Alycia
Caleb "Cal" Trask	Will Hamilton	Aron	Catherine R, Arwen, Mike, Angie
Abra Bacon	Lee	Mr./Mrs. Bacon	Elizabeth R, Shaunie, Jaylene, Anna

HOW DO WE DO THIS

Assignment: Create a chart for your character

Characteristic or goals	Page	Speaker	Evidence • Text • Quotes from a character (use single quotes)	Context (5W) of what happened before this quote-	How does it prove that character's trait/characteristics

WHAT CAN YOU USE?

- Anything specifically written or stated by the narrator, John Steinbeck
- Anything specifically written or stated by the character
- Anything specifically written or stated by the other characters-
- Anything implied by the narrator, John Steinbeck, or other characters
 - This is your judgement of the character- what you perceive!

DO NOT JUST TAKE QUOTES- USE TEXT AND DESCRIPTIONS

Requirements/ What will you be graded on?

- Can you characterize a character/person? **Judging characters based on their behavior**
- Can you find evidence? **Identifying quotes about your assigned character- MAKE SURE THAT THESE QUOTES SPAN 10 EVENTS**
- Can you find evidence? **Identifying quotes about your assigned MINOR character- note how he or she reacts to your major character! (5 EVENTS)**
- Can you find evidence? **Identifying quotes about your assigned CONTRASTING character**
- Can you properly cite a quote? **Using page numbers and quotation marks as evidence**
- Can you summarize evidence? **Summarizing the obvious facts and details from a quote**
- Can you analyze evidence? **IDENTIFY HOW THE AUTHOR'S USE OF rhetorical and poetic techniques help develop your break down of the character: CONSIDER THE CHARACTER'S USE OF**
 - LOGOS, PATHOS, ETHOS • DIALECT • SYNTAX (sentence length)
 - DICTION/VOCABULARY • FIGURATIVE LANGUAGE
- Can you synthesize evidence? **Explaining and relating the quotes and evidence to events in the plot or the goal**

HOW DO I BEST TACKLE THIS PROJECT?

Remember, your goal is to identify IF and HOW a character changes.

Complete the following in shorthand notes for each category

- i. **PAGE:** copy the page where you found any mention of your assigned character/person- This will help immensely when you need to use citations and quotes
- ii. **BIOGRAPHICAL INFORMATION;** note any **CONCRETE/OBVIOUS/HISTORICAL** information about the character including, but not limited to...

△ **AGE** △ **PHYSICAL DESCRIPTION** △ **OCCUPATION**
△ **CLASS (wealthy, farmer, etc.)** △ **POSITION IN SOCIETY**

- iii. **ACTIVITY/CONFLICT:** summarize what the character was specifically doing. If there is conflict or dilemma, explain what caused this problem: was it your character or something else. Try to keep it brief and clear.

For example:

- *Seeing Louis Lippio about Adam Trask in order to try and gain another business partner. The winter season had devastated the crops and affected business*

- iv. **SETTING:** describe where, when, and roughly which year this event or occasion occurred. Keep in mind that this novel spans from 1860 to 1920. It goes from Connecticut to Florida to California

- v. **CHARACTERS/ INTERACTIONS:** identify the other characters involved with your character. Be sure to identify the other character's relationship to your character. Even if they just mention your character in passing, please note who said it and their relationship with him or her

- vi. **GOALS/OBJECTIVES:** whenever your character appears, determine what concrete and thematic thing he/she wants. For example:

- He wants to give his father a gift of a puppy because he wants his father's love, attention and approval

PUT ALL THIS EVIDENCE IN THE CHART FOR ANALYSIS!

THIS IS A SAMPLE OF A FINALIZED CHARACTER ANALYSIS:

Lee is directly characterized as protective, but he is also indirectly characterized as submissive. When Lee is sent by Adam Trask, his employer, to seek out Samuel Hamilton's help in finding water on the Trask ranch, Samuel inquires about Lee's identity and his past. On page 161, Lee and Samuel have a personal conversation. After Samuel asks why Chinese people still speak in pidgin, which is broken English, Lee responds, " 'Me talkee Chinese talk, ' " Samuel responds, " 'Well, I guess you have your reasons. And it's not my affair. I hope you'll forgive me if I don't believe it, Lee.' " "To which Lee replies, " 'It's more than a convenience,' he said. 'It's even more than self-protection. Mostly we have to use it to be understood at all. ' " John Steinbeck directly characterizes Lee in his speech. Steinbeck develops Lee's dialect using improper English using diction like "Me talkee." This may prove Lee is ignorant, but when Samuel finally confronts Lee, he honestly and directly characterizes himself as protective because his behavior is for "self-protection" and "to be understood." His language changes from broken English to proper English. He uses the "I" instead of "Me" as the subject of his sentences, and he uses longer, clearer sentences. In this simple instance, Lee is showing his logos. His hiding his true abilities behind a stereotype proves he logically understands how people will misjudge him, but other people may discriminate and react violently. People may feel manipulated or inferior if he proves he is greater than their simple assumptions of Lee and his status as a foreigner. He can also be indirectly characterized as submissive. Both Samuel and Lee are immigrants. Samuel is from Ireland while Lee is from China. When Lee realizes that Samuel empathizes with Lee's struggle to survive in America, Lee later admits on page 162, " 'Pidgin they expect, and pidgin they'll listen to. But English from me they don't listen to, and so they don't understand it. ' " Lee is not stupid, and he knows that Americans may not believe or accept that he is capable of speaking proper English, so he must be submissive and give people what they want so he may continue to survive and exist in America. Lee uses pidgin at other points in the novel to survive. He uses pidgin in front of Cathy, Adam's wife, and he even uses pidgin in front of Adam. More importantly, Lee is self-protective and submissive because he wants acceptance. Lee can sense that Samuel accepts his use of broken English to survive, but Lee also senses that Samuel understands that he is more than a foreigner. For years, Lee was submissive and gave Adam what he wanted until Lee could trust Adam. Later in the novel, Adam is shocked when Lee speaks proper English in front of him. He is aware that he is an immigrant and America is not his home. In fact, Lee has no real home. His parents were indentured laborers brought from China to work on the mines and railroads in America. Once the job was complete, these laborers would be sent back to China. Lee was born during the trip from China to California. He is a stranger in America. Thus, Lee knows that he must protect himself and hide his true identity in order to survive in hopes of gaining acceptance from other people for who he really is.

I DO NOT EXPECT THIS FROM YOU IN SEPTEMBER- JUST QUOTES!

EAST OF EDEN VOCABULARY UNIT 1- Index Cards due Sept. 10, 2020

A story or free-write of using 10 out of 20 words due Sept. 11, 2020

1. WORD (SINGULAR): ABET

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

2. WORD (SINGULAR): ABHOR

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

3. WORD (SINGULAR): AESTHETIC/ESTHETIC

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

4. WORD (SINGULAR): BELLICOSE

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

5. WORD (SINGULAR): BROGUE

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

6. WORD (SINGULAR): CADENCE

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

7. WORD (SINGULAR): CONCUPISCENT

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

8. WORD (SINGULAR): CORPOREAL

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

9. WORD (SINGULAR): DOXOLOGY

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

10. WORD (SINGULAR): EMINENCE

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

11. WORD (SINGULAR): GAIETY

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

12. WORD (SINGULAR): IMMACULATE

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

13. WORD (SINGULAR): INDEFATIGABLE

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

14. WORD (SINGULAR): OBSEQUIOUS

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

15. WORD (SINGULAR): PHILANDER

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

16. WORD (SINGULAR): TACITURNITY

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

17. WORD (SINGULAR): TRUCULENCE

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

18. WORD (SINGULAR): VAGRANCY

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

19. WORD (SINGULAR): VULPINE

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

20. WORD (SINGULAR): WANTONNESS

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

EAST OF EDEN VOCABULARY UNIT 2- Index Cards due Sept. 17, 2020

A story or free-write of using 10 out of 20 words due Sept. 18, 2020

1. WORD (SINGULAR): ALLUVIAL

PLURAL:

<i>Part of speech</i>	SYNONYM:	<i>ANTONYM:</i>
Definition:		

2. WORD (SINGULAR): ASCRIBED

PLURAL:

<i>Part of speech</i>	SYNONYM:	<i>ANTONYM:</i>
Definition:		

3. WORD (SINGULAR): AUSTERE

PLURAL:

<i>Part of speech</i>	SYNONYM:	<i>ANTONYM:</i>
Definition:		

4. WORD (SINGULAR): COAGULATE

PLURAL:

<i>Part of speech</i>	SYNONYM:	<i>ANTONYM:</i>
Definition:		

5. WORD (SINGULAR): EFFACE

PLURAL:

<i>Part of speech</i>	SYNONYM:	<i>ANTONYM:</i>
Definition:		

6. WORD (SINGULAR): DESPONDENCY

PLURAL:

<i>Part of speech</i>	SYNONYM:	<i>ANTONYM:</i>
Definition:		

7. WORD (SINGULAR): GARLAND

PLURAL:

<i>Part of speech</i>	SYNONYM:	<i>ANTONYM:</i>
Definition:		

8. WORD (SINGULAR): HERESY

PLURAL:

<i>Part of speech</i>	SYNONYM:	<i>ANTONYM:</i>
Definition:		

9. WORD (SINGULAR): IMMINENCE

PLURAL:

<i>Part of speech</i>	SYNONYM:	<i>ANTONYM:</i>
Definition:		

10. WORD (SINGULAR): INCIPIENTLY

PLURAL:

<i>Part of speech</i>	SYNONYM:	<i>ANTONYM:</i>
Definition:		

11. WORD (SINGULAR): LISTLESS

PLURAL:

<i>Part of speech</i>	SYNONYM:	<i>ANTONYM:</i>
Definition:		

12. WORD (SINGULAR): MYOPIC

PLURAL:

<i>Part of speech</i>	SYNONYM:	<i>ANTONYM:</i>
Definition:		

13. WORD (SINGULAR): OPULENT

PLURAL:

<i>Part of speech</i>	SYNONYM:	<i>ANTONYM:</i>
Definition:		

14. WORD (SINGULAR): PETULANT

PLURAL:

<i>Part of speech</i>	SYNONYM:	<i>ANTONYM:</i>
Definition:		

15. WORD (SINGULAR): PRODIGIOUSLY

PLURAL:

<i>Part of speech</i>	SYNONYM:	<i>ANTONYM:</i>
Definition:		

16. WORD (SINGULAR): REPOSE

PLURAL:

<i>Part of speech</i>	SYNONYM:	<i>ANTONYM:</i>
Definition:		

17. WORD (SINGULAR): REPOSITORY

PLURAL:

<i>Part of speech</i>	SYNONYM:	<i>ANTONYM:</i>
Definition:		

18. WORD (SINGULAR): SARDONIC

PLURAL:

<i>Part of speech</i>	SYNONYM:	<i>ANTONYM:</i>
Definition:		

19. WORD (SINGULAR): SCRUPLE

PLURAL:

<i>Part of speech</i>	SYNONYM:	<i>ANTONYM:</i>
Definition:		

20. WORD (SINGULAR): TRACTABLE

PLURAL:

<i>Part of speech</i>	SYNONYM:	<i>ANTONYM:</i>
Definition:		

EAST OF EDEN VOCABULARY UNIT 3- Index Cards due Sept. 24, 2020

A story or free-write of using 10 out of 20 words due September 25, 2020

1. WORD (SINGULAR): ACRID

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

2. WORD (SINGULAR): ASSAY

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

3. WORD (SINGULAR): AVIDLY

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

4. WORD (SINGULAR): CANDOR

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

5. WORD (SINGULAR): CANTANKEROUS

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

6. WORD (SINGULAR): COQUETRY

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

7. WORD (SINGULAR): DAGUERROTYPE

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

8. WORD (SINGULAR): EPITOME

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

9. WORD (SINGULAR): FALLOW

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

10. WORD (SINGULAR): FALTER

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

11. WORD (SINGULAR): INGRESS

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

12. WORD (SINGULAR): MALINGER

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

13. WORD (SINGULAR): NIGGARDLY (-not racist!)

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

14. WORD (SINGULAR): PERPETUAL

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

15. WORD (SINGULAR): RAUCOUS

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

16. WORD (SINGULAR): RUEFULLY

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

17. WORD (SINGULAR): TIMSHEL

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

18. WORD (SINGULAR): UNASSAILABLE

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

19. WORD (SINGULAR): VESTMENT

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

20. WORD (SINGULAR): WISTFUL

PLURAL:

<i>Part of speech</i>	SYNONYM:	ANTONYM:
Definition:		

III. Research/Context/Influence “Family Guy” Allusions Index Card

Assignment- 20 Index Cards

DUE: MONDAY, OCTOBER 5, 2020

ALLUSION= REFERENCES TO ANOTHER PIECE OF LITERATURE, HISTORY or SOCIETY

It is said there are only twenty master plots in literature and many writers borrow their characters, plots, and themes from the classical writers. Allusions are an author’s acknowledgement towards another work with a similar message. It is hard to ignore that John Steinbeck titled the novel, East of Eden; by knowing what “Eden” is, you are given greater insight into the greater literary work.

Objective:

To gain first-hand knowledge of the sources of the various allusions readers encounter in today’s literature.

Assignment/Requirements

Over the summer, every week you will be expected/required to read the assigned literary works. On the day you return to school, you will submit a set of **5x8** ruled index cards with the following information (FOR EACH STORY):

On the Front of the Card

- *Your name*
- *Name of the story*
- *Source (Biblical, Greek, Roman, etc)*
- *100 word summary of the story (IN YOUR OWN WORDS)*

On the Back

- *100 word summary of the story (IN YOUR OWN WORDS)*
- *25-50 word observation about the theme(s) (EX: Theme of love conquers all, etc.*

Materials

Though I have compiled many of these very allusions, you will need to use a **translation of the Bible, which you feel most comfortable with,** and **Edith Hamilton’s *Mythology***. These can be purchased, checked out from the local library or you can use the following websites for full reading of the texts:

§ <http://www.ancient-mythology.com> (Some Greek & Full Biblical Text)

§ <http://www.musesrealm.net/stories/index.html> (Additional Greek Mythology)

Most allusions are derived from the Bible and ancient Greek and Roman works. Knowledge of these allusions is critical to your understanding of many works that will be read.

This assignment is not intended to teach religion. *It is intended to get you familiar with the sources of many of the stories we see in today’s literature. The analysis should reflect the literary significance of the story read not the religious significance.*

Grading: Remember, there are 20 cards. I will tally up the total on each card and then divide it to find the average score.

100 Points → Great card! Satisfies all the requirements. Contains more information than needed in order to prove your understanding of the work. Thought provoking analysis. Uses evidence to prove your observations.

90 Points → Good card! Satisfies requirement. Contains enough information to prove your understanding of the work. Effective analysis but not as thorough as a “great card”. Uses some evidence to prove your observations.

80 Points → Okay card. May lack in the word requirements. Simple analysis done. Does not show true understanding of the work. Does not use evidence to prove observations.

70 Points → Poor card. Lack of effort and thought. Lacks requirement areas.

50 Points → You threw this together. No thought or observation.

Week	Calendar Week	Card Title	Source
Week 1	June 22-26	“Cain and Abel”	Genesis Chapter 4
Week 1	June 22-26	“Odysseus and the Wooden Horse”	Greek Mythology
Week 2	June 29- July3	“Destruction of Sodom and Gomorrah”	Genesis Chapters 18-19
Week 3	July 6- 10	“Pygmalion and Galatea”	Greek Mythology
Week 3	July 6- 10	“Abraham and Isaac”	Genesis Chapter 21-22
Week 4	July 13- 17	“Daphne and the Laurel Wreath”	Greek Mythology
Week 4	July 13- 17	“Joseph, his brothers, and the coat of many colors”	Genesis Chapter 37
Week 5	July 20- 24	“Jason and the Golden Fleece”	Greek Mythology
Week 5	July 20- 24	“The Birth of Christ”	Luke Psalm 1-2
Week 6	July 27- 31	“Midas and the Golden Touch”	Greek Mythology
Week 6	July 27- 31	“The Passover”	Exodus Chapter 12
Week 7	August 3-7	“Cupid and Psyche”	Roman Mythology
Week 7	August 3-7	“Passage through the Middle Sea”	Exodus Chapter 1
Week 8	August 10-14	“Daedalus and Icarus”	Greek Mythology
Week 8	August 10-14	“Samson and the Philistines”	Judges 13-16
Week 9	August 17-21	“Orpheus and Eurydice”	Greek Mythology
Week 9	August 17-21	“Perseus and Medusa”	Greek Mythology
Week 10	August 24-28	“Paris and the Golden Apple”	Greek Mythology
Week 10	August 24-28	“Pilate and Jesus”	Matthew Psalm 27

Week 1 (Biblical): Book of Genesis, Chapter 4 “Cain & Abel”

Verse 1|| Now Adam had sexual relations with his wife, Eve, and she became pregnant. When she gave birth to Cain, she said, —With the LORD’s help, I have produced a man!|| 2 Later she gave birth to his brother and named him Abel. When they grew up, Abel became a shepherd, while Cain cultivated the ground. 3 When it was time for the harvest, Cain presented some of his crops as a gift to the LORD. 4 Abel also brought a gift—the best of the firstborn lambs from his flock. The LORD accepted Abel and his gift, 5 but he did not accept Cain and his gift. This made Cain very angry, and he looked dejected. 6 —Why are you so angry?|| the LORD asked Cain. —Why do you look so dejected? 7 You will be accepted if you do what is right. But if you refuse to do what is right, then watch out! Sin is crouching at the door, eager to control you. But you must subdue it and be its master.|| 8 One day Cain suggested to his brother, —Let’s go out into the fields.|| And while they were in the field, Cain attacked his brother, Abel, and killed him. 9 Afterward the LORD asked Cain, —Where is your brother? Where is Abel?|| —I don’t know,|| Cain responded. —**Am I my brother’s guardian?**|| 10 But the LORD said, —What have you done? Listen! Your brother’s blood cries out to me from the ground! 11 Now you are cursed and banished from the ground, which has swallowed your brother’s blood. 12 No longer will the ground yield good crops for you, no matter how hard you work! From now on you will be a homeless wanderer on the earth.|| 13 Cain replied to the LORD, —My punishment is too great for me to bear! 14 You have banished me from the land and from your presence; you have made me a homeless wanderer. Anyone who finds me will kill me!|| 15 The LORD replied, —No, for I will give a sevenfold punishment to anyone who kills you.|| Then the LORD put a mark on Cain to warn anyone who might try to kill him. **16 So Cain left the LORD’s presence and settled in the land of Nod, east of**

FRONT OF THE CARD

Name: LBT

(Biblical): Book of Genesis, Chapter 4 “Cain & Abel”

BACK OF THE CARD

SUMMARY: Adam & Eve got kicked out of Garden of Eden. E got pregnant and gave birth to Cain. Then Eve had another son, Abel. Cain became a farmer. Abel became a shepherd. Both gave gifts to The Lord. The Lord liked Abel’s gift of lamb but not Cain’s gift of crops. Cain got angry and dejected, but planned revenge. Cain killed Abel and lied about it to the Lord. The lord punished and banished Cain. The Lord kicked Cain out to live in the land of Nod, East of Eden. The Lord marked Cain, so people knew he was a punished, homeless wanderer but to stop people from attacking Cain.

THEMES: Family, jealousy, impatience, sacrifice, prejudice, punishment, exile, favoritism, commitment, gifts, brother, sin, murder, rejection, fathers, acceptance

IMPLICATIONS: gifts, brothers, rejection, preference

SYNTHESIS:

- You cannot buy love
- Punishment should fit the crime
- Be responsible for your deeds
- Obedience is love
- Be happy for your siblings/brothers
- Every person has something to offer
- Without family, we are are nothing
- Have standards

Week 1 (Mythology): “Odysseus & the Trojan Horse”

Odysseus (called Ulysses in Latin) was the son of Laertes and was the ruler of the island kingdom of Ithaca. He was one of the most prominent Greek leaders in the Trojan War, and was the hero of Homer's *Odyssey*. He was known for his cleverness and cunning, and for his eloquence as a speaker.

Odysseus was one of the original suitors of Helen of Troy. When Menelaus succeeded in winning Helen's hand in marriage, it was Odysseus who advised him to get the other suitors to swear to defend his marriage rights. However, when Menelaus called on the suitors to help him bring Helen back from Troy, Odysseus was reluctant to make good on his oath. He pretended to have gone mad, plowing his fields and sowing salt instead of grain. Palamedes placed Odysseus' infant son in front of the plow, and Odysseus revealed his sanity when he turned aside to avoid injuring the child.

However reluctant he may have been to join the expedition, Odysseus fought heroically in the Trojan War, refusing to leave the field when the Greek troops were being defeated by the Trojans, and leading a daring nocturnal raid in company with Diomedes. He was also the originator of the Trojan horse, the stratagem by which the Greeks were finally able to take the city of Troy itself. Still seeking to gain entrance into Troy, clever Odysseus (some say with the aid of Athena) ordered a large wooden horse to be built. Its insides were to be hollow so that soldiers could hide within it.

Once the statue had been built by the artist Epeius, a number of the Greek warriors, along with Odysseus, climbed inside. The rest of the Greek fleet sailed away, so as to deceive the Trojans. One man, Sinon, was left behind. When the Trojans came to marvel at the huge creation, Sinon pretended to be angry with the Greeks, stating that they had deserted him. He assured the Trojans that the wooden horse was safe and would bring luck to the Trojans.

Only two people, Laocoon and Cassandra, spoke out against the horse, but they were ignored. The Trojans celebrated what they thought was their victory, and dragged the wooden horse into Troy. That night, after most of Troy was asleep or in a drunken stupor, Sinon let the Greek warriors out from the horse, and they slaughtered the

the statue of Athena and raped.

After the death of Achilles, he and Ajax competed for Achilles' magnificent armor; when Odysseus' eloquence caused the Greeks to award the prize to him, Ajax went mad and killed himself. Odysseus' return from Troy, chronicled in the *Odyssey*, took ten years and was beset by perils and misfortune. He freed his men from the pleasure-giving drugs of the Lotus-Eaters, rescued them from the cannibalism of the Cyclopes and the enchantments of Circe. He braved the terrors of the underworld with them, and while in the land of the dead Hades allowed Tiresias, Odysseus' mother, Ajax and others to give him advice on his next journey. They gave him important advice about the cattle of the sun (which Apollo herds), Scylla and Charybdis and the Sirens. From there on the travels were harder for Odysseus, but they would have been much worse if it wasn't for the help of the dead. With this newly acquired knowledge, he steered them past the perils of the Sirens and of Scylla and Charybdis. He could not save them from their final folly, however, when they violated divine commandments by slaughtering and eating the cattle of the sun-god. As a result of this rash act, Odysseus' ship was destroyed by a thunderbolt, and only Odysseus himself survived. He came ashore on the island of the nymph Calypso, who made him her lover and refused to let him leave for seven years. When Zeus finally intervened, Odysseus sailed away on a small boat, only to be shipwrecked by another storm. He swam ashore on the island of the Phaeacians, where he was magnificently entertained and then, at long last, escorted home to Ithaca.

There were problems in Ithaca as well, however. During Odysseus' twenty-year absence, his wife, Penelope, had remained faithful to him, but she was under enormous pressure to remarry. A whole host of suitors were occupying her palace, drinking and eating and behaving insolently to Penelope and her son, Telemachus. Odysseus arrived at the palace, disguised as a ragged beggar, and observed their behavior and his wife's fidelity. With the help of Telemachus and Laertes, he slaughtered the suitors and cleansed the palace. He then had to fight one final battle, against the outraged relatives of the men he had slain; Athena intervened to settle this battle, however, and peace was

Trojans. Priam was killed as he huddled by Zeus' altar and Cassandra was pulled from	restored.
<p>Week 2 (Biblical): Genesis 18-19 “Destruction of Sodom and Gomorrah”</p> <p>The Three Visitors</p> <p>18 The LORD appeared to Abraham near the great trees of Mamre while he was sitting at the entrance to his tent in the heat of the day. 2 Abraham looked up and saw three men standing nearby. When he saw them, he hurried from the entrance of his tent to meet them and bowed low to the ground.</p> <p>3 He said, —If I have found favor in your eyes, my lord,[a] do not pass your servant by. 4 Let a little water be brought, and then you may all wash your feet and rest under this tree. 5 Let me get you something to eat, so you can be refreshed and then go on your way—now that you have come to your servant. </p> <p>—Very well, they answered, —do as you say. </p> <p>6 So Abraham hurried into the tent to Sarah. —Quick, he said, —get three seahs[b] of the finest flour and knead it and bake some bread. </p> <p>7 Then he ran to the herd and selected a choice, tender calf and gave it to a servant, who hurried to prepare it. 8 He then brought some curds and milk and the calf that had been prepared, and set these before them. While they ate, he stood near them under a tree.</p> <p>9 —Where is your wife Sarah? they asked him.</p> <p>—There, in the tent, he said.</p> <p>10 Then one of them said, —I will surely return to you about this time next year, and Sarah your wife will have a son. </p> <p>Now Sarah was listening at the entrance to the tent, which was behind him. 11 Abraham and Sarah were already very old, and Sarah was past the age of childbearing. 12 So Sarah laughed to herself as she thought, —After I am worn out and my lord is old, will I now have this pleasure? </p> <p>13 Then the LORD said to Abraham, —Why did Sarah laugh and say, ‘Will I really have a child, now that I am old?’ 14 Is anything too hard for the LORD? I will return to you at the appointed time next year, and Sarah will have a son. </p> <p>15 Sarah was afraid, so she lied and said, —I did not laugh. </p> <p>But he said, —Yes, you did laugh. </p> <p>Abraham Pleads for Sodom</p>	<p>nation, and all nations on earth will be blessed through him.[c] 19 For I have chosen him , so that he will direct his children and his household after him to keep the way of the LORD by doing what is right and just, so that the LORD will bring about for Abraham what he has promised him. </p> <p>20 Then the LORD said, —The outcry against Sodom and Gomorrah is so great and their sin so grievous 21 that I will go down and see if what they have done is as bad as the outcry that has reached me. If not, I will know. </p> <p>22 The men turned away and went toward Sodom, but Abraham remained standing before the LORD.[d] 23 Then Abraham approached him and said: —Will you sweep away the righteous with the wicked? 24 What if there are fifty righteous people in the city? Will you really sweep it away and not spare[e] the place for the sake of the fifty righteous people in it? 25 Far be it from you to do such a thing —to kill the righteous with the wicked, treating the righteous and the wicked alike. Far be it from you! Will not the Judge of all the earth do right? </p> <p>26 The LORD said, —If I find fifty righteous people in the city of Sodom, I will spare the whole place for their sake. </p> <p>27 Then Abraham spoke up again: —Now that I have been so bold as to speak to the Lord, though I am nothing but dust and ashes, 28 what if the number of the righteous is five less than fifty? Will you destroy the whole city for lack of five people? </p> <p>—If I find forty-five there, he said, —I will not destroy it. </p> <p>29 Once again he spoke to him, —What if only forty are found there? </p> <p>He said, —For the sake of forty, I will not do it. </p> <p>30 Then he said, —May the Lord not be angry, but let me speak. What if only thirty can be found there? </p> <p>He answered, —I will not do it if I find thirty there. </p> <p>31 Abraham said, —Now that I have been so bold as to speak to the Lord, what if only twenty can be found there? </p> <p>He said, —For the sake of twenty, I will not destroy it. </p> <p>32 Then he said, —May the Lord not be angry, but let me speak just once more. What if only</p>

16 When the men got up to leave, they looked down toward Sodom, and Abraham walked along with them to see them on their way. 17 Then the LORD said, —Shall I hide from Abraham what I am about to do? 18 Abraham will surely become a great and powerful

ten can be found there?||
He answered, —For the sake of ten, I will not destroy it.||
33 When the LORD had finished speaking with Abraham, he left, and Abraham returned home.

Sodom and Gomorrah Destroyed

19 The two angels arrived at Sodom in the evening, and Lot was sitting in the gateway of the city. When he saw them, he got up to meet them and bowed down with his face to the ground. 2 —My lords,|| he said, —please turn aside to your servant’s house. You can wash your feet and spend the night and then go on your way early in the morning.||
—No,|| they answered, —we will spend the night in the square.||
3 But he insisted so strongly that they did go with him and entered his house. He prepared a meal for them, baking bread without yeast, and they ate. 4 Before they had gone to bed, all the men from every part of the city of Sodom —both young and old—surrounded the house. 5 They called to Lot, —Where are the men who came to you tonight? Bring them out to us so that we can have sex with them.||
6 Lot went outside to meet them and shut the door behind him 7 and said, —No, my friends. Don’t do this wicked thing. 8 Look, I have two daughters who have never slept with a man. Let me bring them out to you, and you can do what you like with them. But don’t do anything to these men, for they have come under the protection of my roof.||
9 —Get out of our way,|| they replied. —This fellow came here as a foreigner, and now he wants to play the judge! We’ll treat you worse than them.|| They kept bringing pressure on Lot and moved forward to break down the door.
10 But the men inside reached out and pulled Lot back into the house and shut the door. 11 Then they struck the men who were at the door of the house, young and old, with blindness so that they could not find the door.
12 The two men said to Lot, —Do you have anyone else here—sons-in-law, sons or daughters, or anyone else in the city who belongs to you? Get them out of here, 13 because we are going to destroy this place. The outcry to the LORD against its people is so great that he has sent us to destroy it.||
14 So Lot went out and spoke to his sons-in-law, who were pledged to marry[f] his daughters. He said, —Hurry and get out of this place, because the LORD is about to destroy

17 As soon as they had brought them out, one of them said, —Flee for your lives! Don’t look back, and don’t stop anywhere in the plain! Flee to the mountains or you will be swept away!||
18 But Lot said to them, —No, my lords,[g] please! 19 Your[h] servant has found favor in your[i] eyes, and you[j] have shown great kindness to me in sparing my life. But I can’t flee to the mountains; this disaster will overtake me, and I’ll die. 20 Look, here is a town near enough to run to, and it is small. Let me flee to it—it is very small, isn’t it? Then my life will be spared.||
21 He said to him, —Very well, I will grant this request too; I will not overthrow the town you speak of. 22 But flee there quickly, because I cannot do anything until you reach it.||
(That is why the town was called Zoar.[k])
23 By the time Lot reached Zoar, the sun had risen over the land. 24 Then the LORD rained down burning sulfur on Sodom and Gomorrah —from the LORD out of the heavens. 25 Thus he overthrew those cities and the entire plain, destroying all those living in the cities— and also the vegetation in the land. 26 But Lot’s wife looked back, and she became a pillar of salt.
27 Early the next morning Abraham got up and returned to the place where he had stood before the LORD. 28 He looked down toward Sodom and Gomorrah, toward all the land of the plain, and he saw dense smoke rising from the land, like smoke from a furnace.
29 So when God destroyed the cities of the plain, he remembered Abraham, and he brought Lot out of the catastrophe that overthrew the cities where Lot had lived.

the city! || But his sons-in-law thought he was joking.

15 With the coming of dawn, the angels urged Lot, saying, —Hurry! Take your wife and your two daughters who are here, or you will be swept away when the city is punished. ||

16 When he hesitated, the men grasped his hand and the hands of his wife and of his two daughters and led them safely out of the city, for the LORD was merciful to them.

Week 3 (Mythological): “Pygmalion and Galatea”

The story of Pygmalion and Galatea is found in Greek Mythology, and in the famous work "Metamorphoses", by the great Roman poet Ovid. Their love was so unique that it is difficult to define it. But from this legendary love story, one thing is clear, man can never love an inanimate object with as much passion as he loves a living, breathing being. Love gives rise to desire and without this passion any love remains unfulfilled.

Pygmalion was a master sculptor in the ancient city of Greece. All day he sculpted beautiful statues from huge pieces of rock. In fact, his creations were so wonderful that whoever saw them were mesmerized by their sheer artistic beauty and exact finish. Pygmalion himself was a fine and handsome young man. He was liked by all men and women. Many women loved him for his great skill and looks.

But Pygmalion never paid attention to any of these women. He saw so much to blame in women that he came at last to abhor the sex, and resolved to live unmarried. He was a sculptor, and with his wonderful skill he sculpted a beautiful ivory statue that was so lifelike that it was difficult to believe that it was lifeless at the first glance. The beauty was such that no living woman could compete with it. It was indeed the perfect semblance of a maiden that seemed to be alive, and only prevented from moving by modesty. His art was so perfect that it concealed itself and its product looked like the workmanship of nature. Pygmalion spent hours admiring his creation.

By and by Pygmalion's admiration for his own sculpture turned to love. Oftentimes he laid his hand upon it as if to assure himself whether it were living or not, and could not, even then, believe that it was only ivory. He caressed it, and gave it such presents as young girls love - bright shells and polished stones, little birds and flowers of various hues, beads and amber. He adorned his ivory maiden with jewels. He put raiment on its limbs, and jewels on its fingers, and a necklace about its neck. To the ears he hung earrings and strings of pearls upon the breast. Her dress became her, and she looked not less charming than when unattired. He laid her on a couch spread with cloths of Tyrian dye, and called her his wife, and put her head upon a pillow of the softest feathers, as if she could enjoy their softness. He gave the statue a name: "Galatea", meaning "sleeping love".

When Pygmalion had performed his part in the solemnities, he hesitantly prayed for a wife like his ivory virgin statue. He stood before the altar of Aphrodite and timidly said, "Ye gods, who can do all things, give me, I pray you, for my wife" - he dared not utter "my ivory virgin," but said instead - "one like my ivory virgin."

But Goddess Aphrodite understood what the poor man was trying to say. She was curious. How can a man love a lifeless thing so much? Was it so beautiful that Pygmalion fell in love with his own creation? So she visited the studio of the sculptor while he was away.

What she saw greatly amazed her. For the sculpture had a perfect likeness to her. In fact, it would not have been wrong to say that the sculpture was an image of Aphrodite herself.

Goddess Aphrodite was charmed by Pygmalion's creation. She brought the statue to life.

When Pygmalion returned to his home, he went before Galatea and knelt down before the woman of his dreams. He looked at her lovingly, with a lover's ardor. It seemed to him that Galatea was looking at her lovingly too.

For a moment, it seemed to Pygmalion that it was just a figment of his imagination. He rubbed his eyes and looked again. But no. There was no mistake this time. Galatea was smiling at him.

He laid his hand upon the limbs; the ivory felt soft to his touch and yielded to his fingers like the wax of Hymettus. It seemed to be warm. He stood up; his mind oscillated between doubt and joy. Fearing he may be mistaken, again and again with a lover's ardor he touches the object of his hopes. It was indeed alive! The veins when pressed yielded to the finger and again resumed their roundness. Slowly it dawned on Pygmalion that the animation of his sculpture was the result of his prayer to Goddess Aphrodite who knew his desire. At last, the votary of Aphrodite found words to thank the goddess. Pygmalion humbled himself at the Goddess' feet.

Soon Pygmalion and Galatea were wed, and Pygmalion never forgot to thank Aphrodite for the gift she had given him. Aphrodite blessed the nuptials she had formed, and this union between Pygmalion and Galatea produced a son named Paphos, from whom the city

But what will be the consequence of falling in love with a lifeless ivory maiden? The festival of Aphrodite was at hand - a festival celebrated with great pomp at Cyprus. Victims were offered, the altars smoked, and the odor of incense filled the air. When the festivities of Aphrodite started, Pygmalion took part in the ceremonies. He went to the temple of Aphrodite to ask forgiveness for all the years he had shunned her.

Paphos, sacred to Aphrodite, received its name. He and Galatea brought gifts to her temple throughout their life and Aphrodite blessed them with happiness and love in return.

The unusual love that blossomed between Pygmalion and Galatea entralls all. Falling in love with one's creation and then getting the desired object as wife- perhaps this was destined for Pygmalion. Even to this day, countless people and young lovers are mesmerized by this exceptional love that existed between two persons at a time when civilization was in its infancy.

Week 3 (Biblical): Genesis 21-22 “Abraham and Isaac”

The Birth of Isaac

21 Now the LORD was gracious to Sarah as he had said, and the LORD did for Sarah what he had promised. 2 Sarah became pregnant and bore a son to Abraham in his old age, at the very time God had promised him. 3 Abraham gave the name Isaac[a] to the son Sarah bore him. 4 When his son Isaac was eight days old, Abraham circumcised him, as God commanded him. 5 Abraham was a hundred years old when his son Isaac was born to him.

6 Sarah said, —God has brought me laughter, and everyone who hears about this will laugh with me.|| 7 And she added, —Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age.||

Abraham Tested

22 Sometime later God tested Abraham. He said to him, —Abraham!|| —Here I am,|| he replied.

2 Then God said, —Take your son , your only son, whom you love—Isaac—and go to the region of Moriah. Sacrifice him there as a burnt offering on a mountain I will show you. ||

3 Early the next morning Abraham got up and loaded his donkey. He took with him two of his servants and his son Isaac. When he had cut enough wood for the burnt offering, he set out for the place God had told him about. 4 On the third day Abraham looked up and saw the place in the distance. 5 He said to his servants, —Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you. ||

8 Abraham answered, —God himself will provide the lamb for the burnt offering, my son.|| And the two of them went on together.

9 When they reached the place God had told him about, Abraham built an altar there and arranged the wood on it. He bound his son Isaac and laid him on the altar, on top of the wood. 10 Then he reached out his hand and took the knife to slay his son. 11 But the angel of the LORD called out to him from heaven, —Abraham!

Abraham!||—Here I am,|| he replied.

12 —Do not lay a hand on the boy,|| he said. —Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son. ||

13 Abraham looked up and there in a thicket he saw a ram[e] caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son. 14 So Abraham called that place The LORD Will Provide. And to this day it is said, —On the mountain of the LORD it will be provided. ||

15 The angel of the LORD called to Abraham from heaven a second time 16 and said, —I swear by myself, declares the LORD, that because you have done this and have not withheld your son, your only son, 17 I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies, 18 and through your offspring[f] all nations on earth will be blessed,[g] because you have obeyed me.||

6 Abraham took the wood for the burnt offering and placed it on his son Isaac, and he himself carried the fire and the knife. As the two of them went on together, 7 Isaac spoke up and said to his father Abraham, —Father?||
—Yes, my son?|| Abraham replied.
—The fire and wood are here,|| Isaac said, —but where is the lamb for the burnt offering?||

Week 4 (Mythological): “Daphne and the Laurel Wreath”

Daphne was Apollo's first love. It was not brought about by accident, but by the malice of Cupid. Apollo saw the boy playing with his bow and arrows; and being himself elated with his recent victory over Python, he said to him, "What have you to do with warlike weapons, saucy boy? Leave them for hands worthy of them, Behold the conquest I have won by means of them over the vast serpent who stretched his poisonous body over acres of the plain! Be content with your torch, child, and kindle up your flames, as you call them, where you will, but presume not to meddle with my weapons." Venus's boy heard these words, and rejoined, "Your arrows may strike all things else, Apollo, but mine shall strike you." So saying, he took his stand on a rock of Parnassus, and drew from his quiver two arrows of different workmanship, one to excite love, the other to repel it. The former was of gold and ship pointed, the latter blunt and tipped with lead. With the leaden shaft he struck the nymph Daphne, the daughter of the river god Peneus, and with the golden one Apollo, through the heart. Forthwith the god was seized with love for the maiden, and she abhorred the thought of loving. Her delight was in woodland sports and in the spoils of the chase. Lovers sought her, but she spurned them all, ranging the woods, and taking no thought of Cupid nor of Hymen. Her father often said to her, "Daughter, you owe me a son-in-law; you owe me grandchildren." She, hating the thought of marriage as a crime, with her beautiful face tinged all over with blushes, threw her arms around her father's neck, and said, "Dearest father, grant me this favour, that I may always remain unmarried, like Diana." He consented, but at the same time said, "Your own face will forbid it."

Apollo loved her, and longed to obtain her; and he who gives oracles to all the world was not wise enough to look into his own fortunes. He saw her hair flung loose over her shoulders, and said, "If so charming, in disorder, what would it be if arranged?" He saw her eyes bright as stars; he saw her lips, and was not satisfied with only seeing them. He

an arrow more fatal than mine has pierced my heart! I am the god of medicine, and know the virtues of all healing plants. Alas! I suffer a malady that no balm can cure!"

The nymph continued her flight and left his plea half uttered. And even as she fled she charmed him. The wind blew her garments, and her unbound hair streamed loose behind her. The god grew impatient to find his wooings thrown away, and, sped by Cupid, gained upon her in the race. It was like a hound pursuing a hare, with open jaws ready to seize, while the feebler animal darts forward, slipping from the very grasp. So flew the god and the virgin- he on the wings of love, and she on those of fear. The pursuer is the more rapid, however, and gains upon her, and his panting breath blows upon her hair. Her strength begins to fail, and, ready to sink, she calls upon her father, the river god: "Help me, Peneus! open the earth to enclose me, or change my form, which has brought me into this danger!"

Scarcely had she spoken, when a stiffness seized all her limbs; her bosom began to be enclosed in a tender bark; her hair became leaves; her arms became branches; her foot stuck fast in the ground, as a root; her face became a tree-top, retaining nothing of its former self but its beauty, Apollo stood amazed. He touched the stem, and felt the flesh tremble under the new bark. He embraced the branches, and lavished kisses on the wood. The branches shrank from his lips. "Since you cannot be my wife," said he, "you shall assuredly be my tree. I will wear you for my crown; I will decorate with you my harp and my quiver; and when the great Roman conquerors lead up the triumphal pomp to the Capitol, you shall be woven into wreaths for their brows. And, as eternal youth is mine, you also shall be always green, and your leaf know no decay." The nymph, now changed into a Laurel tree, bowed its head in grateful acknowledgment.

admired her hands and arms, naked to the shoulder, and whatever was hidden from view he imagined more beautiful still. He followed her; she fled, swifter than the wind, and delayed not a moment at his entreaties. "Stay," said he, "daughter of Peneus; I am not a foe. Do not fly me as a lamb flies the wolf, or a dove the hawk. It is for love I pursue you. You make me miserable, for fear you should fall and hurt yourself on these stones, and I should be the cause. Pray run slower, and I will follow slower. I am no clown, no rude peasant. Jupiter is my father, and I am lord of Delphos and Tenedos, and know all things, present and future. I am the god of song and the lyre. My arrows fly true to the mark; but, alas!

Week 4 (Biblical): Genesis 37 “Joseph, his brothers, and the coat of many colors”

37 And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. 2 These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

3 Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. 4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. 5 And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. 6 And he said unto them, Hear, I pray you, this dream which I have dreamed: 7 For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. 8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. 10 And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? 11 And his brethren envied him; but his father observed the saying.

12 And his brethren went to feed their father's flock in Shechem. 13 And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. 14 And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

21 And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. 22 And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. 23 And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colours that was on him; 24 And they took him, and cast him into a pit: and the pit was empty, there was no water in it. 25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.

26 And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? 27 Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content. 28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt.

29 And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. 30 And he returned unto his brethren, and said, The child is not; and I, whither shall I go? 31 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; 32 And they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. 33 And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. 34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. 35 And all his sons and all his daughters rose up to comfort

15 And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? 16 And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks. 17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. 18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. 19 And they said one to another, Behold, this dreamer cometh.

him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him. 36 And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

Week 5 (Mythological): “Jason & the Golden Fleece”

IN very ancient times there lived in Thessaly a king and queen name Athamas and Nephele. They had two children, a boy and a girl. After a time Athamas grew indifferent to his wife, put her away, and took another. Nephele suspected danger to her children from the influence of the step-mother, and took measures to send them out of her reach. Mercury assisted her, and gave her a ram with a golden fleece, on which she set the two children, trusting that the ram would convey them to a place of safety. The ram vaulted into the air with the children on his back, taking his course to the East, till when crossing the strait that divides Europe and Asia, the girl, whose name was Helle, fell from his back into the sea, which from her was called the Hellespont,- now the Dardanelles. The ram continued his career till he reached the kingdom of Colchis, on the eastern shore of the Black Sea, where he safely landed the boy Phryxus, who was hospitably received by AEetes, king of the country. Phryxus sacrificed the ram to Jupiter, and gave the Golden Fleece to AEetes, who placed it in a consecrated rove, under the care of a sleepless dragon.

There was another kingdom in Thessaly near to that of Athamas, and ruled over by a relative of his. The king AEson, being tired of the cares of government, surrendered his crown to his brother Pelias on condition that he should hold it only during the minority of Jason, the son of AEson. When Jason was grown up and came to demand the crown from his uncle, Pelias pretended to be willing to yield it, but at the same time suggested to the young man the glorious adventure of going in quest of the Golden Fleece, which it was well known was in the kingdom of Colchis, and was, as Pelias pretended, the rightful property of their family. Jason was pleased, with the thought and forthwith made preparations for the expedition. At that time the only species of navigation known to the Greeks consisted of small boats or canoes hollowed out from trunks of trees, so that when Jason employed Argus to build him a vessel capable of containing fifty men, it was considered a gigantic undertaking. It was accomplished, however, and the vessel named "Argo," from the name of the builder. Jason sent his invitation to all the adventurous young men of Greece, and soon found himself at the head of a band of bold youths, many of whom afterwards were renowned among the heroes and demigods of Greece. Hercules, Theseus, Orpheus, and Nestor were among them. They are called the Argonauts, from the name of their vessel.

The "Argo" with her crew of heroes of Thessaly and having touched at the Island of Lemnos,

They now rowed along the shore till they arrived at the eastern end of the sea, and landed at the kingdom of Colchis.

Jason made known his message to the Colchian king, AEetes, who consented to give tip the golden fleece if Jason would yoke to the plough two fire-breathing bulls with brazen feet, and sow the teeth of the dragon which Cadmus had slain, and from which it was well known that a crop of armed men would spring up, who would turn their weapons against their producer. Jason accepted the conditions, and a time was set for making the experiment. Previously, however, he found means to plead his cause to Medea, daughter of the king. He promised her marriage, and as they stood before the altar of Hecate, called the goddess to witness his oath. Medea yielded, and by her aid, for she was a potent sorceress, he was furnished with a charm, by which he could encounter safely the breath of the fire-breathing bulls and the weapons of the armed men.

At the time appointed, the people assembled at the grove of Mars, and the king assumed his royal seat, while the multitude covered the hill-sides. The brazen-footed bulls rushed in, breathing fire from their nostrils that burned up the herbage as they passed. The sound was like the roar of a furnace, and the smoke like that of water upon quick-lime. Jason advanced boldly to meet them. His friends, the chosen heroes of Greece, trembled to behold him. Regardless of the burning breath, he soothed their rage with his voice, patted their necks with fearless hand, and adroitly slipped over them the yoke, and compelled them to drag the plough. The Colchians were amazed; the Greeks shouted for joy. Jason next proceeded to sow the dragon's teeth and plough them in. And soon the crop of armed men sprang up, and, wonderful to relate! no sooner had they reached the surface than they began to brandish their weapons and rush upon Jason. The Greeks trembled for their hero, and even she who had provided him a way of safety and taught him how to use it, Medea herself, grew pale with fear. Jason for a time kept his assailants at bay with his sword and shield, till, finding their numbers overwhelming, he resorted to the charm, which Medea had taught him, seized a stone and threw it in the midst of his foes. They immediately turned their arms against one another, and soon there was not one of the dragon's brood left alive. The Greeks embraced their hero, and Medea, if she dared, would have embraced him too.

It remained to lull to sleep the dragon that guarded the fleece, and this was done by scattering over him a few drops of a preparation, which Medea had supplied. At the smell he relaxed his rage,

thence crossed to Mysia and thence to Thrace. Here they found the sage Phineus, and from him received instruction as to their future course. It seems the entrance of the Euxine Sea was impeded by two small rocky islands, which floated on the surface, and in their tossings and heavings occasionally came together, crushing and grinding to atoms any object that might be caught between them. They were called the Symplegades, or Clashing Islands. Phineus instructed the Argonauts how to pass this dangerous strait. When they reached the islands they let go a dove, which took her way between the rocks, and passed in safety, only losing some feathers of her tail. Jason and his men seized the favorable moment of the rebound, plied their oars with vigor, and passed safe through, though the islands closed behind them, and actually grazed their stern.

stood for a moment motionless, then shut those great round eyes that had never been known to shut before, and turned over on his side, fast asleep. Jason seized the fleece and with his friends and Medea accompanying, hastened to their vessel before AEetes the king could arrest their departure, and made the best of their way back to Thessaly, where they arrived safe, and Jason delivered the fleece to Pelias, and dedicated the "Argo" to Neptune. What became of the fleece afterwards we do not know, but perhaps it was found after all, like many other golden prizes, not worth the trouble it had cost to get it.

It probably was the first important maritime expedition, and like the first attempts of the kind of all nations, as we know from history, was probably of a half-piratical character. If rich spoils were the result it was enough to give rise to the idea of the golden fleece.

Week 5 (Biblical): Luke 1-2 “The Birth of Christ”

Introduction

1 Many have undertaken to draw up an account of the things that have been fulfilled[a] among us, 2 just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. 3 With this in mind, since I myself have carefully investigated everything from the beginning, I too decided to write an orderly account for you, most excellent Theophilus, 4 so that you may know the certainty of the things you have been taught.

The Birth of John the Baptist Foretold

5 In the time of Herod king of Judea there was a priest named Zechariah, who belonged to the priestly division of Abijah; his wife Elizabeth was also a descendant of Aaron. 6 Both of them were righteous in the sight of God, observing all the Lord’s commands and decrees blamelessly. 7 But they were childless because Elizabeth was not able to conceive, and they were both very old. 8 Once when Zechariah’s division was on duty and he was serving as priest before God, 9 he was chosen by lot, according to the custom of the priesthood, to go into the temple of the Lord and burn incense. 10 And when the time for the burning of incense came, all the assembled worshipers were praying outside.

11 Then an angel of the Lord appeared to him, standing at the right side of the altar of incense. 12 When Zechariah saw him, he was startled and was gripped with fear. 13 But the angel said to him: —Do not be afraid, Zechariah; your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to call him John. 14 He will be a joy and delight to you, and many will rejoice because of his birth, 15 for he will be great in the sight of the Lord. He is never to take wine or other fermented drink, and he will be filled with the Holy Spirit even before he is born. 16 He will bring back many of the people of Israel to the Lord their God. 17 And he will go on before the

23 When his time of service was completed, he returned home. 24 After this his wife Elizabeth became pregnant and for five months remained in seclusion. 25 —The Lord has done this for me,|| she said. —In these days he has shown his favor and taken away my disgrace among the people.||

The Birth of Jesus Foretold

26 In the sixth month of Elizabeth’s pregnancy, God sent the angel Gabriel to Nazareth, a town in Galilee, 27 to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin’s name was Mary. 28 The angel went to her and said, —Greetings, you who are highly favored! The Lord is with you.||

29 Mary was greatly troubled at his words and wondered what kind of greeting this might be. 30 But the angel said to her, —Do not be afraid, Mary; you have found favor with God. 31 You will conceive and give birth to a son, and you are to call him Jesus. 32 He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, 33 and he will reign over Jacob’s descendants forever; his kingdom will never end.||

34 —How will this be,|| Mary asked the angel, —since I am a virgin?||

35 The angel answered, —The Holy Spirit will come on you, and the power of the Most High will overshadow you. So the holy one to be born will be called[b] the Son of God. 36 Even Elizabeth your relative is going to have a child in her old age, and she who was said to be unable to conceive is in her sixth month. 37 For no word from God will ever fail.||

38 —I am the Lord’s servant,|| Mary answered. —May your word to me be fulfilled.|| Then the angel left her.

Mary Visits Elizabeth

39 At that time Mary got ready and hurried to a town in the hill country of Judea, 40 where she

Lord, in the spirit and power of Elijah, to turn the hearts of the parents to their children and the disobedient to the wisdom of the righteous—to make ready a people prepared for the Lord.||

18 Zechariah asked the angel, —How can I be sure of this? I am an old man and my wife is well along in years.||

19 The angel said to him, —I am Gabriel. I stand in the presence of God, and I have been sent to speak to you and to tell you this good news. 20 And now you will be silent and not able to speak until the day this happens, because you did not believe my words, which will come true at their appointed time.||

21 Meanwhile, the people were waiting for Zechariah and wondering why he stayed so long in the temple. 22 When he came out, he could not speak to them. They realized he had seen a vision in the temple, for he kept making signs to them but remained unable to speak.

49 for the Mighty One has done great things for me— holy is his name. 50 His mercy extends to those who fear him, from generation to generation. 51 He has performed mighty deeds with his arm; he has scattered those who are proud in their inmost thoughts. 52 He has brought down rulers from their thrones but has lifted up the humble. 53 He has filled the hungry with good things but has sent the rich away empty. 54 He has helped his servant Israel, remembering to be merciful 55 to Abraham and his descendants forever, just as he promised our ancestors.||

56 Mary stayed with Elizabeth for about three months and then returned home.

The Birth of John the Baptist

57 When it was time for Elizabeth to have her baby, she gave birth to a son. 58 Her neighbors and relatives heard that the Lord had shown her great mercy, and they shared her joy.

59 On the eighth day they came to circumcise the child, and they were going to name him after his father Zechariah, 60 but his mother spoke up and said, —No! He is to be called John.||

61 They said to her, —There is no one among your relatives who has that name.||

62 Then they made signs to his father, to find out what he would like to name the child. 63 He asked for a writing tablet, and to everyone’s astonishment he wrote, —His name is John.||

64 Immediately his mouth was opened and his tongue set free, and he began to speak, praising God. 65 All the neighbors were filled with awe, and throughout the hill country of Judea people were talking about all these things. 66 Everyone who heard this wondered

entered Zechariah’s home and greeted Elizabeth. 41 When Elizabeth heard Mary’s greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit. 42 In a loud voice she exclaimed: —Blessed are you among women, and blessed is the child you will bear! 43 But why am I so favored, that the mother of my Lord should come to me? 44 As soon as the sound of your greeting reached my ears, the baby in my womb leaped for joy. 45 Blessed is she who has believed that the Lord would fulfill his promises to her!||

Mary’s Song

46 And Mary said:

—My soul glorifies the Lord 47 and my spirit rejoices in God my Savior, 48 for he has been mindful of the humble state of his servant. From now on all generations will call me blessed,

76 And you, my child, will be called a prophet of the Most High; for you will go on before the Lord to prepare the way for him, 77 to give his people the knowledge of salvation through the forgiveness of their sins, 78 because of the tender mercy of our God, by which the rising sun will come to us from heaven 79 to shine on those living in darkness and in the shadow of death, to guide our feet into the path of peace.||

80 And the child grew and became strong in spirit[d]; and he lived in the wilderness until he appeared publicly to Israel.

The Birth of Jesus

2 In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. 2 (This was the first census that took place while[e] Quirinius was governor of Syria.) 3 And everyone went to their own town to register.

4 So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and line of David. 5 He went there to register with Mary, who was pledged to be married to him and was expecting a child. 6 While they were there, the time came for the baby to be born, 7 and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no guest room available for them.

8 And there were shepherds living out in the fields nearby, keeping watch over their flocks at night. 9 An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. 10 But the angel said to them, —Do not be afraid. I bring you good news that will cause great joy for all the people. 11 Today in the town of David a Savior has been born to you; he is the Messiah, the Lord. 12 This will be a sign to you: You will find a

about it, asking, —What then is this child going to be?|| For the Lord’s hand was with him.

Zechariah’s Song

67 His father Zechariah was filled with the Holy Spirit and prophesied:

68 —Praise be to the Lord, the God of Israel, because he has come to his people and redeemed them. 69 He has raised up a horn[c] of salvation for us in the house of his servant David 70 (as he said through his holy prophets of long ago), 71 salvation from our enemies and from the hand of all who hate us— 72 to show mercy to our ancestors and to remember his holy covenant, 73 the oath he swore to our father Abraham: 74 to rescue us from the hand of our enemies, and to enable us to serve him without fear 75 in holiness and righteousness before him all our days.

16 So they hurried off and found Mary and Joseph, and the baby, who was lying in the manger. 17 When they had seen him, they spread the word concerning what had been told them about this child, 18 and all who heard it were amazed at what the shepherds said to them. 19 But Mary treasured up all these things and pondered them in her heart. 20 The shepherds returned, glorifying and praising God for all the things they had heard and seen, which were just as they had been told.

21 On the eighth day, when it was time to circumcise the child, he was named Jesus, the name the angel had given him before he was conceived.

Jesus Presented in the Temple

22 When the time came for the purification rites required by the Law of Moses, Joseph and Mary took him to Jerusalem to present him to the Lord 23 (as it is written in the Law of the Lord, —Every firstborn male is to be consecrated to the Lord|[f]), 24 and to offer a sacrifice in keeping with what is said in the Law of the Lord: —a pair of doves or two young pigeons.|[g]

25 Now there was a man in Jerusalem called Simeon, who was righteous and devout. He was waiting for the consolation of Israel, and the Holy Spirit was on him. 26 It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord’s Messiah. 27 Moved by the Spirit, he went into the temple courts. When the parents brought in the child Jesus to do for him what the custom of the Law required, 28 Simeon took him in his arms and praised God, saying:

baby wrapped in cloths and lying in a manger.||

13 Suddenly a great company of the heavenly host appeared with the angel, praising God and saying,

14 —Glory to God in the highest heaven, and on earth peace to those on whom his favor rests.||

15 When the angels had left them and gone into heaven, the shepherds said to one another, —Let’s go to Bethlehem and see this thing that has happened, which the Lord has told us about.||

36 There was also a prophet, Anna, the daughter of Penuel, of the tribe of Asher. She was very old; she had lived with her husband seven years after her marriage, 37 and then was a widow until she was eighty-four.[i] She never left the temple but worshiped night and day, fasting and praying. 38 Coming up to them at that very moment, she gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem.

39 When Joseph and Mary had done everything required by the Law of the Lord, they returned to Galilee to their own town of Nazareth. 40 And the child grew and became strong; he was filled with wisdom, and the grace of God was on him.

The Boy Jesus at the Temple

41 Every year Jesus’ parents went to Jerusalem for the Festival of the Passover. 42 When he was twelve years old, they went up to the festival, according to the custom. 43 After the festival was over, while his parents were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it. 44 Thinking he was in their company, they traveled on for a day. Then they began looking for him among their relatives and friends. 45 When they did not find him, they went back to Jerusalem to look for him. 46 After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions. 47 Everyone who heard him was amazed at his understanding and his answers. 48 When his parents saw him, they were astonished. His mother said to him, —Son,

29 —Sovereign Lord, as you have promised, you may now dismiss[h] your servant in peace. 30 For my eyes have seen your salvation, 31 which you have prepared in the sight of all nations: 32 a light for revelation to the Gentiles, and the glory of your people Israel.||

33 The child's father and mother marveled at what was said about him. 34 Then Simeon blessed them and said to Mary, his mother: —This child is destined to cause the falling and rising of many in Israel, and to be a sign that will be spoken against, 35 so that the thoughts of many hearts will be revealed. And a sword will pierce your own soul too.||

Week 6 (Mythological): "Midas & the Golden Touch"

BACCHUS, on a certain occasion, found his old schoolmaster and foster-father, Silenus, missing. The old man had been drinking, and in that state wandered away, and was found by some peasants, who carried him to their king, Midas. Midas recognized him, and treated him hospitably, entertaining him for ten days and nights with an unceasing round of jollity. On the eleventh day he brought Silenus back, and restored him in safety to his pupil. Whereupon Bacchus offered Midas his choice of a reward, whatever he might wish. He asked that whatever he might touch should be changed into gold. Bacchus consented, though sorry that he had not made a better choice. Midas went his way, rejoicing in his new-acquired power, which he hastened to put to the test. He could scarce believe his eyes when he found a twig of an oak, which he plucked from the branch, become gold in his hand. He took up a stone; it changed to gold. He touched a sod; it did the same. He took up an apple from the tree; you would have thought he had robbed the garden of the Hesperides. His joy knew no bounds, and as soon as he got home, he ordered the servants to set a splendid repast on the table. Then he found to his dismay that whether he touched bread, it hardened in his hand; or put a morsel to his lip, it defied his teeth. He took a glass of wine, but it flowed down his throat like melted gold.

In consternation at the unprecedented affliction, he strove to divest himself of his power; he hated the gift he had lately coveted. But all in vain; starvation seemed to await him. He raised his arms, all shining with gold, in prayer to Bacchus, begging to be delivered from his glittering destruction. Bacchus, merciful deity, heard and consented. "Go," said he, "to River Pactolus, trace its fountain-head, there plunge yourself and body in, and wash away

why have you treated us like this? Your father and I have been anxiously searching for you.||

49 —Why were you searching for me?|| he asked. —Didn't you know I had to be in my Father's house?||[j] 50 But they did not understand what he was saying to them.

51 Then he went down to Nazareth with them and was obedient to them. But his mother treasured all these things in her heart. 52 And Jesus grew in wisdom and stature, and in favor with God and man.

with Parnassian laurel, while his robe of Tyrian purple swept the ground. In his left hand he held the lyre, and with his right hand struck the strings. Ravished with the harmony, Tmolus at once awarded the victory to the god of the lyre, and all but Midas acquiesced in the judgment. He dissented, and questioned the justice of the award. Apollo would not suffer such a depraved pair of ears any longer to wear the human form, but caused them to increase in length, grow hairy, within and without, and movable on their roots; in short, to be on the perfect pattern of those of an ass.

Mortified enough was King Midas at this mishap: but he consoled himself with the thought that it was possible to hide his misfortune, which he attempted to do by means of an ample turban or head-dress. But his hair-dresser of course knew the secret. He was charged not to mention it, and threatened with dire punishment if he presumed to disobey. But he found it too much for his discretion to keep such a secret; so he went out into the meadow, dug a hole in the ground, and stooping down, whispered the story, and covered it up. Before long a thick bed of reeds sprang up in the meadow, and as soon as it had gained its growth, began whispering the story, and has continued to do so, from that day to this, every time a breeze passes over the place.

The story of King Midas has been told by others with some variations. Dryden, in the "Wife of Bath's Tale," makes Midas's queen the betrayer of the secret: "*This Midas knew, and durst communicate To none but to his wife his ears of state.*" Midas was king of Phrygia. He was the son of Gordius, a poor countryman, who was taken by the people and made king, in obedience to the command of the oracle, which had said that their future king should come in a wagon. While the people were deliberating, Gordius with his wife and son came driving

your fault and its punishment." He did so, and scarce had he touched the waters before the gold-creating power passed into them, and the river sands became changed into gold, as they remain to this day.

Thenceforth Midas, hating wealth and splendor, dwelt in the country, and became a worshipper of Pan, the god of the fields. On a certain occasion Pan had the temerity to compare his music with that of Apollo, and to challenge the god of the lyre to a trial of skill. The challenge was accepted, and Tmolus, the mountain god, was chosen umpire. The senior took his seat, and cleared away the trees from his ears to listen. At a given signal Pan blew on his pipes, and with his rustic melody gave great satisfaction to himself and his faithful follower Midas, who happened to be present. Then Tmolus turned his head toward the Sun-god, and all his trees turned with him. Apollo rose, his brow wreathed

Week 6 (Biblical): Exodus 12 “The Passover”

12 The LORD said to Moses and Aaron in Egypt, 2 —This month is to be for you the first month, the first month of your year. 3 Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb[a] for his family, one for each household. 4 If any household is too small for a whole lamb, they must share one with their nearest neighbor, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person will eat. 5 The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. 6 Take care of them until the fourteenth day of the month, when all the members of the community of Israel must slaughter them at twilight. 7 Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs. 8 That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast. 9 Do not eat the meat raw or boiled in water, but roast it over a fire—with the head, legs and internal organs. 10 Do not leave any of it till morning; if some is left till morning, you must burn it. 11 This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the LORD’s Passover.

12 —On that same night I will pass through Egypt and strike down every firstborn of both people and animals, and I will bring judgment on all the gods of Egypt. I am the LORD. 13 The blood will be a sign for you on the houses where you are, and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt.

14 —This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the LORD—a lasting ordinance. 15 For seven days you are to eat bread made without yeast. On the first day remove the yeast from your houses, for whoever eats anything with yeast in it from the first day through the seventh must be cut off from Israel. 16 On the first day hold a sacred assembly, and another one on the seventh day. Do no work at all on these days, except to prepare food for everyone to eat; that is all you may do.

17 —Celebrate the Festival of Unleavened Bread, because it was on this very day that I brought your divisions out of Egypt. Celebrate this day as a lasting ordinance for the generations to come. 18 In the first

his wagon into the public square.

Gordius, being made king, dedicated his wagon to the deity of the oracle, and tied it up in its place with a fast knot. This was the celebrated Gordian knot, which, in after times it was said, whoever should untie should become lord of all Asia. Many tried to untie it, but none succeeded, till Alexander the Great, in his career of conquest, came to Phrygia. He tried his skill with as ill success as others, till growing impatient he drew his sword and cut the knot. When he afterwards succeeded in subjecting all Asia to his sway, people began to think that he had complied with the terms of the oracle according to its true meaning.

who passed over the houses of the Israelites in Egypt and spared our homes when he struck down the Egyptians.¶Then the people bowed down and worshiped. 28 The Israelites did just what the LORD commanded Moses and Aaron.

29 At midnight the LORD struck down all the firstborn in Egypt, from the firstborn of Pharaoh, who sat on the throne, to the firstborn of the prisoner, who was in the dungeon, and the firstborn of all the livestock as well.

30 Pharaoh and all his officials and all the Egyptians got up during the night, and there was loud wailing in Egypt, for there was not a house without someone dead.

The Exodus

31 During the night Pharaoh summoned Moses and Aaron and said, —Up! Leave my people, you and the Israelites! Go, worship the LORD as you have requested. 32 Take your flocks and herds, as you have said, and go. And also bless me.¶

33 The Egyptians urged the people to hurry and leave the country. —For otherwise,¶ they said, —we will all die!¶ 34 So the people took their dough before the yeast was added, and carried it on their shoulders in kneading troughs wrapped in clothing. 35 The Israelites did as Moses instructed and asked the Egyptians for articles of silver and gold and for clothing. 36 The LORD had made the Egyptians favorably disposed toward the people, and they gave them what they asked for; so they plundered the Egyptians.

37 The Israelites journeyed from Rameses to Sukkoth. There were about six hundred thousand men on foot, besides women and children. 38 Many other people went up with them, and also large droves of livestock, both flocks and herds. 39 With the dough the Israelites had brought from Egypt, they baked loaves of unleavened bread. The dough was without yeast because they had been driven out of Egypt and did not have time to prepare food for themselves.

40 Now the length of time the Israelite people lived in Egypt[b] was 430 years. 41 At the end of the 430 years, to the very day, all the LORD’s divisions left Egypt. 42 Because the LORD kept vigil that night to bring them out of Egypt, on this night all the Israelites are to keep vigil to honor the LORD for the

month you are to eat bread made without yeast, from the evening of the fourteenth day until the evening of the twenty-first day. 19 For seven days no yeast is to be found in your houses. And anyone, whether foreigner or native-born, who eats anything with yeast in it must be cut off from the community of Israel. 20 Eat nothing made with yeast. Wherever you live, you must eat unleavened bread.||

21 Then Moses summoned all the elders of Israel and said to them, —Go at once and select the animals for your families and slaughter the Passover lamb. 22 Take a bunch of hyssops, dip it into the blood in the basin and put some of the blood on the top and on both sides of the doorframe. None of you shall go out of the door of your house until morning. 23 When the LORD goes through the land to strike down the Egyptians, he will see the blood on the top and sides of the doorframe and will pass over that doorway, and he will not permit the destroyer to enter your houses and strike you down.

24 —Obey these instructions as a lasting ordinance for you and your descendants. 25 When you enter the land that the LORD will give you as he promised, observe this ceremony. 26 And when your children ask you, _What does this ceremony mean to you?‘ 27 then tell them, _It is the Passover sacrifice to the LORD,

Week 7 (Mythological): “Cupid & Psyche”

A CERTAIN king and queen had three daughters. The charms of the two elders were more than common, but the beauty of the youngest was so wonderful that the poverty of language is unable to express its due praise. The fame of her beauty was so great that strangers from neighboring countries came in crowds to enjoy the sight, and looked on her with amazement, paying her that homage which is due only to Venus herself. In fact Venus found her altars deserted, while men turned their devotion to this young virgin. As she passed along, the people sang her praises, and strewed her way with chaplets and flowers.

This perversion of homage due only to the immortal powers to the exaltation of a mortal gave great offence to the real Venus. Shaking her ambrosial locks with indignation, she exclaimed, "Am I then to be eclipsed in my honors by a mortal girl? In vain then did that royal shepherd, whose judgment was approved by Jove himself, give me the palm of beauty over my illustrious rivals, Pallas and Juno. But she shall not so quietly usurp my honors. I will give her cause to repent of so unlawful a beauty."

Thereupon she calls her winged son Cupid, mischievous enough in his own nature, and rouses and provokes him yet more by her complaints. She points out Psyche to him and says, "My dear son, punish that contumacious beauty; give thy mother a revenge as sweet as her injuries are great; infuse into the bosom of that haughty girl a passion for some low, mean, unworthy being, so that she may reap a mortification as great as her present exultation and triumph."

Cupid prepared to obey the commands of his mother. There are two fountains in Venus's garden, one of sweet waters, the other of bitter. Cupid filled two amber vases, one

generations to come.

Passover Restrictions

43 The LORD said to Moses and Aaron, —These are the regulations for the Passover meal: —No foreigner may eat it. 44 Any slave you have bought may eat it after you have circumcised him, 45 but a temporary resident or a hired worker may not eat it. 46 —It must be eaten inside the house; take none of the meat outside the house. Do not break any of the bones. 47 The whole community of Israel must celebrate it. 48 —A foreigner residing among you who wants to celebrate the LORD's Passover must have all the males in his household circumcised; then he may take part like one born in the land. No uncircumcised male may eat it. 49 The same law applies both to the native-born and to the foreigner residing among you.|| 50 All the Israelites did just what the LORD had commanded Moses and Aaron. 51 And on that very day the LORD brought the Israelites out of Egypt by their divisions.

her lonely apartment deplored her solitude, sick of that beauty which, while it procured abundance of flattery, had failed to awaken love.

Her parents, afraid that they had unwittingly incurred the anger of the gods, consulted the oracle of Apollo, and received this answer: "The virgin is destined for the bride of no mortal lover. Her future husband awaits her on the top of the mountain. He is a monster whom neither gods nor men can resist."

This dreadful decree of the oracle filled all the people with dismay, and her parents abandoned themselves to grief. But Psyche said, "Why, my dear parents, do you now lament me? You should rather have grieved when the people showered upon me undeserved honors, and with one voice called me a Venus. I now perceive that I am a victim to that name. I submit. Lead me to that rock to which my unhappy fate has destined me." Accordingly, all things being prepared, the royal maid took her place in the procession, which more resembled a funeral than a nuptial pomp, and with her parents, amid the lamentations of the people, ascended the mountain, on the summit of which they left her alone, and with sorrowful hearts returned home.

While Psyche stood on the ridge of the mountain, panting with fear and with eyes full of tears, the gentle Zephyr raised her from the earth and bore her with an easy motion into a flowery dale. By degrees her mind became composed, and she laid herself down on the grassy bank to sleep. When she awoke refreshed with sleep, she looked round and beheld near by a pleasant grove of tall and stately trees. She entered it, and in the midst discovered a fountain, sending forth clear and crystal waters, and fast by, a magnificent palace whose august front impressed the spectator that it was not the work of mortal hands, but the happy

from each fountain, and suspending them from the top of his quiver, hastened to the chamber of Psyche, whom he found asleep. He shed a few drops from the bitter fountain over her lips, though the sight of her almost moved him to pity; then touched her side with the point of his arrow. At the touch she awoke, and opened eyes upon Cupid (himself invisible), which so startled him that in his confusion he wounded himself with his own arrow. Heedless of his wound, his whole thought now was to repair the mischief he had done, and he poured the balmy drops of joy over all her silken ringlets.

Psyche, henceforth frowned upon by Venus, derived no benefit from all her charms. True, all eyes were cast eagerly upon her, and every mouth spoke her praises; but neither king, royal youth, nor plebeian presented himself to demand her in marriage. Her two elder sisters of moderate charms had now long been married to two royal princes; but Psyche, in

seat there."

Psyche gave ear to the admonitions of her vocal attendants, and after repose and the refreshment of the bath, seated herself in the alcove, where a table immediately presented itself, without any visible aid from waiters or servants, and covered with the greatest delicacies of food and the most nectarous wines. Her ears too were feasted with music from invisible performers; of whom one sang, another played on the lute, and all closed in the wonderful harmony of a full chorus.

She had not yet seen her destined husband. He came only in the hours of darkness and fled before the dawn of morning, but his accents were full of love, and inspired a like passion in her. She often begged him to stay and let her behold him, but he would not consent. On the contrary he charged her to make no attempt to see him, for it was his pleasure, for the best of reasons, to keep concealed. "Why should you wish to behold me?" he said; "have you any doubt of my love? have you any wish ungratified? If you saw me, perhaps you would fear me, perhaps adore me, but all I ask of you is to love me. I would rather you would love me as an equal than adore me as a god."

This reasoning somewhat quieted Psyche for a time, and while the novelty lasted she felt quite happy. But at length the thought of her parents, left in ignorance of her fate, and of her sisters, precluded from sharing with her the delights of her situation, preyed on her mind and made her begin to feel her palace as but a splendid prison. When her husband came one night, she told him her distress, and at last drew from him an unwilling consent that her sisters should be brought to see her.

So, calling Zephyr, she acquainted him with her husband's commands, and he, promptly obedient, soon brought them across the mountain down to their sister's valley. They embraced her and she returned their caresses. "Come," said Psyche, "enter with me my house and refresh

retreat of some god. Drawn by admiration and wonder, she approached the building and ventured to enter. Every object she met filled her with pleasure and amazement. Golden pillars supported the vaulted roof, and the walls were enriched with carvings and paintings representing beasts of the chase and rural scenes, adapted to delight the eye of the beholder. Proceeding onward, she perceived that besides the apartments of state there were others filled with all manner of treasures, and beautiful and precious productions of nature and art. While her eyes were thus occupied, a voice addressed her, though she saw no one, uttering these words: "Sovereign lady, all that you see is yours. We whose voices you hear are your servants and shall obey all your commands with our utmost care and diligence. Retire, therefore, to your chamber and repose on your bed of down, and when you see fit repair to the bath. Supper awaits you in the adjoining alcove when it pleases you to take your

"Call to mind," they said, "the Python oracle that declared you destined to marry a direful and tremendous monster. The inhabitants of this valley say that your husband is a terrible and monstrous serpent, who nourishes you for a while with dainties that he may by and by devour you. Take our advice. Provide yourself with a lamp and a sharp knife; put them in concealment that your husband may not discover them, and when he is sound asleep, slip out of bed, bring forth your lamp, and see for yourself whether what they say is true or not. If it is, hesitate not to cut off the monster's head, and thereby recover your liberty."

Psyche resisted these persuasions as well as she could, but they did not fail to have their effect on her mind, and when her sisters were gone, their words and her own curiosity were too strong for her to resist. So she prepared her lamp and a sharp knife, and hid them out of sight of her husband. When he had fallen into his first sleep, she silently rose and uncovering her lamp beheld not a hideous monster, but the most beautiful and charming of the gods, with his golden ringlets wandering over his snowy neck and crimson cheek, with two dewy wings on his shoulders, whiter than snow, and with shining feathers like the tender blossoms of spring. As she leaned the lamp over to have a nearer view of his face a drop of burning oil fell on the shoulder of the god, startled with which he opened his eyes and fixed them full upon her; then, without saying one word, he spread his white wings and flew out of the window. Psyche, in vain endeavoring to follow him, fell from the window to the ground. Cupid, beholding her as she lay in the dust, stopped his flight for an instant and said, "O foolish Psyche, is it thus you repay my love? After having disobeyed my mother's commands and made you my wife, will you think me a monster and cut off my head? But go; return to your sisters, whose advice you seem to think preferable to mine. I inflict no other punishment on you than to leave you forever. Love cannot dwell with suspicion." So saying, he fled away, leaving poor Psyche prostrate on the ground, filling the place

yourselves with whatever your sister has to offer." Then taking their hands she led them into her golden palace, and committed them to the care of her numerous trains of attendant voices, to refresh them in her baths and at her table, and to show them all her treasures. The view of these celestial delights caused envy to enter their bosoms, at seeing their young sister possessed of such state and splendor so much exceeding their own. They asked her numberless questions, among others what sort of a person her husband was. Psyche replied that he was a beautiful youth, who generally spent the daytime in hunting upon the mountains. The sisters, not satisfied with this reply, soon made her confess that she had never seen him. Then they proceeded to fill her bosom with dark suspicions.

She had no sooner entered than she saw heaps of corn, some in loose ears and some in sheaves, with mingled ears of barley. Scattered about, lay sickles and rakes, and all the instruments of harvest, without order, as if thrown carelessly out of the weary reapers' hands in the sultry hours of the day.

This unseemly confusion the pious Psyche put an end to, by separating and sorting everything to its proper place and kind, believing that she ought to neglect none of the gods, but endeavor by her piety to engage them all in her behalf. The holy Ceres, whose temple it was, finding her so religiously employed, thus spoke to her: "O Psyche, truly worthy of our pity, though I cannot shield you from the frowns of Venus, yet I can teach you how best to allay her displeasure. Go, then, and voluntarily surrender yourself to your lady and sovereign, and try by modesty and submission to win her forgiveness, and perhaps her favor will restore you the husband you have lost."

Psyche obeyed the commands of Ceres and took her way to the temple of Venus, endeavoring to fortify her mind and ruminating on what she should say and how best propitiate the angry goddess, feeling that the issue was doubtful and perhaps fatal.

Venus received her with angry countenance. "Most undutiful and faithless of servants," said she, "do you at last remember that you really have a mistress? Or have you rather come to see your sick husband, yet laid up of the wound given him by his loving wife? You are so ill-favored and disagreeable that the only way you can merit your lover must be by dint of industry and diligence. I will make trial of your housewifery." Then she ordered Psyche to be led to the storehouse of her temple, where was laid up a great quantity of wheat, barley, millet, vetches, beans, and lentils prepared for food for her pigeons, and said, "Take and

with mournful lamentations.

When she had recovered some degree of composure she looked around her, but the palace and gardens had vanished, and she found herself in the open field not far from the city where her sisters dwelt. She repaired thither and told them the whole story of her misfortunes, at which, pretending to grieve, those spiteful creatures inwardly rejoiced. "For now," said they, "he will perhaps choose one of us." With this idea, without saying a word of her intentions, each of them rose early the next morning and ascended the mountain, and having reached the top, called upon Zephyr to receive her and bear her to his lord; then leaping up, and not being sustained by Zephyr, fell down the precipice and was dashed to pieces.

Psyche meanwhile wandered day and night, without food or repose, in search of her husband. Casting her eyes on a lofty mountain having on its brow a magnificent temple, she sighed and said to herself, "Perhaps my love, my lord, inhabits there," and directed her steps thither.

yours, wicked one, but his, whom to your own and his misfortune you have enticed." So saying, she threw her a piece of black bread for her supper and went away. Next morning Venus ordered Psyche to be called and said to her, "Behold yonder grove which stretches along the margin of the water. There you will find sheep feeding without a shepherd, with golden-shining fleeces on their backs. Go, fetch me a sample of that precious wool gathered from every one of their fleeces."

Psyche obediently went to the riverside, prepared to do her best to execute the command. But the river god inspired the reeds with harmonious murmurs, which seemed to say, "O maiden, severely tried, tempt not the dangerous flood, nor venture among the formidable rams on the other side, for as long as they are under the influence of the rising sun, they burn with a cruel rage to destroy mortals with their sharp horns or rude teeth. But when the noontide sun has driven the cattle to the shade, and the serene spirit of the flood has lulled them to rest, you may then cross in safety, and you will find the woolly gold sticking to the bushes and the trunks of the trees."

Thus the compassionate river god gave Psyche instructions how to accomplish her task, and by observing his directions she soon returned to Venus with her arms full of the golden fleece; but she received not the approbation of her implacable mistress, who said, "I know very well it is by none of your own doings that you have succeeded in this task, and I am not satisfied yet that you have any capacity to make yourself useful. But I have another task for you. Here, take this box and go your way to the infernal shades, and give this box to Proserpine and say, 'My mistress Venus desires you to send her a little of your beauty, for in tending her sick son she has lost some of her own.' Be not too long on your errand, for I must

separate all these grains, putting all of the same kind in a parcel by themselves, and see that you get it done before evening." Then Venus departed and left her to her task.

But Psyche, in a perfect consternation at the enormous work, sat stupid and silent, without moving a finger to the inextricable heap.

While she sat despairing, Cupid stirred up the little ant, a native of the fields, to take compassion on her. The leader of the ant-hill, followed by whole hosts of his six-legged subjects, approached the heap, and with the utmost diligence taking grain by grain, they separated the pile, sorting each kind to its parcel; and when it was all done, they vanished out of sight in a moment.

Venus at the approach of twilight returned from the banquet of the gods. breathing odors and crowned with roses. Seeing the task done, she exclaimed, "This is no work of

beauty, of all things this is chiefly to be observed by you, that you never once open or look into the box nor allow your curiosity to pry into the treasure of the beauty of the goddesses."

Psyche, encouraged by this advice, obeyed it in all things, and taking heed to her ways travelled safely to the kingdom of Pluto. She was admitted to the palace of Proserpine, and without accepting the delicate seat or delicious banquet that was offered her, but contented with coarse bread for her food, she delivered her message from Venus. Presently the box was returned to her, shut and filled with the precious commodity. Then she returned the way she came, and glad was she to come out once more into the light of day.

But having got so far successfully through her dangerous task a longing desire seized her to examine the contents of the box, "What," said she, "shall I, the carrier of this divine beauty, not take the least bit to put on my cheeks to appear to more advantage in the eyes of my beloved husband!" So she carefully opened the box, but found nothing there of any beauty at all, but an infernal and truly Stygian sleep, which being thus set free from its prison, took possession of her, and she fell down in the midst of the road, a sleepy corpse without sense or motion.

But Cupid, being now recovered from his wound, and not able longer to bear the absence of his beloved Psyche, slipping through the smallest crack of the window of his chamber which happened to be left open, flew to the spot where Psyche lay, and gathering up the sleep from her body closed it again in the box, and waked Psyche with a light touch of one of his arrows. "Again," said he, "hast thou almost perished by the same curiosity. But now perform exactly the task imposed on you by my mother, and I will take care of the rest.

paint myself with it to appear at the circle of the gods and goddesses this evening."

Psyche was now satisfied that her destruction was at hand, being obliged to go with her own feet directly down to Erebus. Wherefore, to make no delay of what was not to be avoided, she goes to the top of a high tower to precipitate herself headlong, thus, to descend the shortest way to the shades below. But a voice from the tower said to her, "Why, poor unlucky girl, dost thou design to put an end to thy days in so dreadful a manner? And what cowardice makes thee sink under this last danger who hast been so miraculously supported in all thy former?" Then the voice told her how by a certain cave she might reach the realms of Pluto, and how to avoid all the dangers of the road, to pass by Cerberus, the three-headed dog, and prevail on Charon, the ferryman, to take her across the black river and bring her back again. But the voice added, "When Proserpine has given you the box filled with her

The fable of Cupid and Psyche is usually considered allegorical. The Greek name for a butterfly is Psyche, and the same word means the soul. There is no illustration of the immortality of the soul so striking and beautiful as the butterfly, bursting on brilliant wings from the tomb in which it has lain, after a dull, groveling, caterpillar existence, to flutter in the blaze of day and feed on the most fragrant and delicate productions of the spring. Psyche, then, is the human soul, which is purified by sufferings and misfortunes, and is thus prepared for the enjoyment of true and pure happiness.

Then Cupid, as swift as lightning penetrating the heights of heaven, presented himself before Jupiter with his supplication. Jupiter lent a favoring ear, and pleaded the cause of the lovers so earnestly with Venus that he won her consent. On this he sent Mercury to bring Psyche up to the heavenly assembly, and when she arrived, handing her a cup of ambrosia, he said, "Drink this, Psyche, and be immortal; nor shall Cupid ever break away from the knot in which he is tied, but these nuptials shall be perpetual."

Thus Psyche became at last united to Cupid, and in due time they had a daughter born to them whose name was Pleasure.

Week 7 (Biblical): Exodus 14 “Passage Through the Middle Sea”

14 Then the LORD said to Moses, 2 —Tell the Israelites to turn back and encamp near Pi Hahiroth, between Migdol and the sea. They are to encamp by the sea, directly opposite Baal Zephon. 3 Pharaoh will think, _The Israelites are wandering around the land in confusion, hemmed in by the desert.‘ 4 And I will harden Pharaoh’s heart, and he will pursue them. But I will gain glory for myself through Pharaoh and all his army, and the Egyptians will know that I am the LORD.|| So the Israelites did this.

5 When the king of Egypt was told that the people had fled, Pharaoh and his officials changed their minds about them and said, —What have we done? We have let the Israelites go and have lost their services!|| 6 So he had his chariot made ready and took his army with him. 7 He took six hundred of the best chariots, along with all the other chariots of Egypt, with officers over all of them. 8 The LORD hardened the heart of Pharaoh king of Egypt, so that he pursued the Israelites, who were marching out boldly. 9 The Egyptians—all Pharaoh’s horses and chariots, horsemen[a] and troops —pursued the Israelites and overtook them as they camped by the sea near Pi Hahiroth, opposite Baal Zephon.

10 As Pharaoh approached, the Israelites looked up, and there were the Egyptians, marching after them. They were terrified and cried out to the LORD. 11 They said to Moses, —Was it because there were no graves in Egypt that you brought us to the desert to die? What have you done to us by bringing us out of Egypt? 12 Didn’t we say to you in Egypt, _Leave us alone; let us serve the Egyptians‘? It would have been better for us

17 I will harden the hearts of the Egyptians so that they will go in after them. And I will gain glory through Pharaoh and all his army, through his chariots and his horsemen. 18 The Egyptians will know that I am the LORD when I gain glory through Pharaoh, his chariots and his horsemen.||

19 Then the angel of God, who had been traveling in front of Israel’s army, withdrew and went behind them. The pillar of cloud also moved from in front and stood behind them, 20 coming between the armies of Egypt and Israel. Throughout the night the cloud brought darkness to the one side and light to the other side; so neither went near the other all night long.

21 Then Moses stretched out his hand over the sea, and all that night the LORD drove the sea back with a strong east wind and turned it into dry land. The waters were divided, 22 and the Israelites went through the sea on dry ground, with a wall of water on their right and on their left.

23 The Egyptians pursued them, and all Pharaoh’s horses and chariots and horsemen followed them into the sea. 24 During the last watch of the night the LORD looked down from the pillar of fire and cloud at the Egyptian army and threw it into confusion. 25 He jammed[b] the wheels of their chariots so that they had difficulty driving. And the Egyptians said, —Let’s get away from the Israelites! The LORD is fighting for them against Egypt.||

26 Then the LORD said to Moses, —Stretch out your hand over the sea so that the waters may flow back over the Egyptians and their chariots and horsemen.|| 27 Moses

to serve the Egyptians than to die in the desert!||

13 Moses answered the people, —Do not be afraid. Stand firm and you will see the deliverance the LORD will bring you today. The Egyptians you see today you will never see again. 14 The LORD will fight for you; you need only to be still.||

15 Then the LORD said to Moses, —Why are you crying out to me? Tell the Israelites to move on. 16 Raise your staff and stretch out your hand over the sea to divide the water so that the Israelites can go through the sea on dry ground.

stretched out his hand over the sea, and at daybreak the sea went back to its place. The Egyptians were fleeing toward[c] it, and the LORD swept them into the sea. 28 The water flowed back and covered the chariots and horsemen—the entire army of Pharaoh that had followed the Israelites into the sea. Not one of them survived.

29 But the Israelites went through the sea on dry ground, with a wall of water on their right and on their left. 30 That day the LORD saved Israel from the hands of the Egyptians, and Israel saw the Egyptians lying dead on the shore. 31 And when the Israelites saw the mighty hand of the LORD displayed against the Egyptians, the people feared the LORD and put their trust in him and in Moses his servant.

Week 8 (Mythological): “Daedalus & Icarus”

The labyrinth from which Theseus escaped by means of the clew of Ariadne was built by Daedalus, a most skillful artificer. It was an edifice with numberless winding passages and turnings opening into one another, and seeming to have neither beginning nor end, like the river Maeander, which returns on itself, and flows now onward, now backward, in its course to the sea. Daedalus built the labyrinth for King Minos, but afterwards lost the favor of the king, and was shut up in a tower. He contrived to make his escape from his prison, but could not leave the island by sea, as the king kept strict watch on all the vessels, and permitted none to sail without being carefully searched. "Minos may control the land and sea," said Daedalus, "but not the regions of the air. I will try that way." So he set to work to fabricate wings for himself and his young son Icarus. He wrought feathers together, beginning with the smallest and adding larger, so as to form an increasing surface. The larger ones he secured with thread and the smaller with wax, and gave the whole a gentle curvature like the wings of a bird. Icarus, the boy, stood and looked on, sometimes running to gather up the feathers which the wind had blown away, and then handling the wax and working it over with his fingers, by his play impeding his father in his labors. When at last the work was done, the artist, waving his wings, found himself buoyed upward, and hung suspended, poising himself on the beaten air. He next equipped his son in the same manner and taught him how to fly, as a bird tempts her

They passed Samos and Delos on the left and Lebynthos on the right, when the boy, exulting in his career, began to leave the guidance of his companion and soar upward as if to reach heaven. The nearness of the blazing sun softened the wax, which held the feathers together, and they came off. He fluttered with his arms, but no feathers remained to hold the air. While his mouth uttered cries to his father it was submerged in the blue waters of the sea, which thenceforth was called by his name. His father cried, "Icarus, Icarus, where are you?" At last he saw the feathers floating on the water, and bitterly lamenting his own arts, he buried the body and called the land Icaria in memory of his child. Daedalus arrived safe in Sicily, where he built a temple to Apollo, and hung up his wings, an offering to the god.

Daedalus was so proud of his achievements that he could not bear the idea of a rival. His sister had placed her son Perdix under his charge to be taught the mechanical arts. He was an apt scholar and gave striking evidences of ingenuity. Walking on the seashore he picked up the spine of a fish. Imitating it, he took a piece of iron and notched it on the edge, and thus invented the saw. He, put two pieces of iron together, connecting them at one end with a rivet, and sharpening the other ends, and made a pair of compasses. Daedalus was so envious of his nephew's performances that he took an opportunity, when they were together one day on the top of a high tower to push him off. But Minerva, who favors ingenuity, saw him falling, and arrested his fate by changing him into a bird called after his name, the

young ones from the lofty nest into the air. When all was prepared for flight he said, "Icarus, my son, I charge you to keep at a moderate height, for if you fly too low the damp will clog your wings, and if too high the heat will melt them. Keep near me and you will be safe." While he gave him these instructions and fitted the wings to his shoulders, the face of the father was wet with tears, and his hands trembled. He kissed the boy, not knowing that it was for the last time. Then rising on his wings, he flew off, encouraging him to follow, and looked back from his own flight to see how his son managed his wings. As they flew the ploughman stopped his work to gaze, and the shepherd leaned on his staff and watched them, astonished at the sight, and thinking they were gods who could thus cleave the air.

Week 8 (Biblical): Judges 13-16 "Samson & the Philistines"

Now it happened that the Israelites again disobeyed the Lord, and he punished them by making the Philistines rule over them. At this time an angel appeared to an Israelite woman who had never been able to bear children. "You will soon have a son," he said, "and he will lead the fight to free the Israelites from the Philistines. But be sure that his hair is never cut, nor his beard shaved, for that is a sign that his life belongs to God."

The boy was born, and he was named Samson. Samson was a huge and powerful man, as brave as he was strong. Once, when a young lion threatened him Samson ripped the animal to pieces with his bare hands. Sometime later, he passed the dead body of the lion and saw bees buzzing round it. He reached inside the body, took the honey, and ate it all the way home.

Samson was always fighting with the Philistines. One time, a Philistine cheated Samson and made him angry. So Samson went out and caught three hundred foxes. He tied their tails together, two foxes at a time, and attached a burning torch to each pair of animals. The foxes ran through the fields of the Philistines, burning all their crops. Furious, the Philistines sent their soldiers to the Israelites. "Where is Samson?" they asked.

The Israelites went to a cave where they knew Samson was hiding. "You are making trouble for us," they said. "We are going to tie you up and give you to the Philistines."

When the Philistines saw Samson all tied up, they shouted with joy. But the Lord sent a great burst of strength to Samson. He tore off the ropes that bound him and picked up the jawbone of an ass from the ground. With that for a weapon, he killed a thousand Philistines. After Samson destroyed the Philistine army, he became the leader of the Israelite people.

Partridge. This bird does not build his nest in the trees, nor take lofty flights, but nestles in the hedges, and mindful of his fall, avoids high places.

After Samson fell asleep, Delilah tied him with the bowstrings and shouted, "The Philistines are coming!" But Samson snapped the bowstrings as if they were threads.

"You have made a fool of me," Delilah said. "Now tell me how I can really tie you up."

"Try new ropes that have never been used before," said Samson. So that night Delilah tied new ropes around Samson and again shouted, "The Philistine are coming!" But Samson popped the ropes as if they were dry vines.

"How can you say you love me when you lie to me and make a fool of me?" asked Delilah.

Day after day Delilah asked the same question until Samson finally lost his patience. "Here is my secret," he said angrily. "I have never shaved or cut my hair. If I shave, I would lose all my strength."

Delilah knew she had Samson's secret at last. She sang softly to him and made him fall asleep with his head on her lap. Quickly she called for a barber, who cut off Samson's hair. This time, when Delilah shouted, "The Philistine are coming!" Samson could hardly move.

So the Philistines finally captured Samson, and they put out his eyes. Then they threw him into prison and made him grind corn, turning the great wheel at the mill like an animal.

Once in a while, the prison guards brought out the blind Samson so that the children could tease him and laugh at him. But all the time the guards never noticed that Samson's hair was growing back.

One day, the Philistines gathered in their temple to celebrate. "Bring out Samson," they shouted. And the Philistines laughed when they saw the blind Samson led into the temple. After a while, Samson said to the guards, "I feel tired. Could you lead me to the pillars that

Samson led the Israelites for twenty years. The Philistines made many plans to kill him, but never caught him. Finally, when Samson fell in love with a beautiful woman named Delilah, the Philistine leaders saw their chance. "Find out what make Samson so strong and how we can capture him," they told Delilah, "and we will give you eleven hundred pieces of silver."

Delilah gladly accepted the Philistines' offer.

"What is the secret of your strength?" she asked Samson one day.

"Tie me up with seven fresh bowstrings, "Samson lied," and I will be as weak as any man."

hold up the temple so I can rest against them?"

"O Lord," prayed Samson as he felt the pillars on both sides, "remember me, and make me strong this one last time, so I can pay the Philistines back for what they did to my eyes!"

Samson took hold of the two pillars, one with his right arm and other with his left, and pulled forward with all his strength. "Let me die with the Philistines," shouted Samson as the roof of the temple fell in, killing everyone in the building. So in his death Samson killed more Philistines than he had in his lifetime.

Week 9 (Mythological) "Orpheus & Eurydice"

ORPHEUS was the son of Apollo and the Muse Calliope. He was presented by his father with a lyre and taught to play upon it, which he did to such perfection that nothing could withstand the charm of his music. Not only his fellow-mortals, but wild beasts were softened by his strains, and gathering round him laid by their fierceness, and stood entranced with his lay. Nay, the very trees and rocks were sensible to the charm. The former crowded round him and the latter relaxed somewhat of their hardness, softened by his notes.

Hymen had been called to bless with his presence the nuptials of Orpheus with Eurydice; but though he attended, he brought no happy omens with him. His very torch smoked and brought tears into their eyes. In coincidence with such prognostics, Eurydice, shortly after her marriage, while wandering with the nymphs, her companions, was seen by the shepherd Aristaeus, who was struck by her beauty and made advances to her. She fled, and in flying trod upon a snake in the grass, was bitten in the foot, and died. Orpheus sang his grief to all who breathed the upper air, both gods and men, and finding it all unavailing resolved to seek his wife in the regions of the dead. He descended by a cave situated on the side of the promontory of Taenarus and arrived at the Stygian realm. He passed through crowds of ghosts and presented himself before the throne of Pluto and Proserpine.

Accompanying the words with the lyre, he sung, "O deities of the under-world, to whom all we who live must come, hear my words, for they are true. I come not to spy out the secrets of Tartarus, nor to try my strength against the three-headed dog with snaky hair who guards the entrance. I come to seek my wife; whose opening years the poisonous viper's fang has brought to an untimely end. Love has led me here, Love, a god all powerful with us who

Eurydice was called. She came from among the new-arrived ghosts, limping with her wounded foot. Orpheus was permitted to take her away with him on one condition, that he should not turn around to look at her till they should have reached the upper air. Under this condition they proceeded on their way, he leading, she following, through passages dark and steep, in total silence, till they had nearly reached the outlet into the cheerful upper world, when Orpheus, in a moment of forgetfulness, to assure himself that she was still following, cast a glance behind him, when instantly she was borne away. Stretching out their arms to embrace each other, they grasped only the air! Dying now a second time, she yet cannot reproach her husband, for how can she blame his impatience to behold her? "Farewell," she said, "a last farewell,"- and was hurried away, so fast that the sound hardly reached his ears.

Orpheus endeavored to follow her, and besought permission to return and try once more for her release; but the stern ferryman repulsed him and refused passage. Seven days he lingered about the brink, without food or sleep; then bitterly accusing of cruelty the powers of Erebus, he sang his complaints to the rocks and mountains, melting the hearts of tigers and moving the oaks from their stations. He held himself aloof from womankind, dwelling constantly on the recollection of his sad mischance. The Thracian maidens tried their best to captivate him, but he repulsed their advances. They bore with him as long as they could; but finding him insensible one day, excited by the rites of Bacchus, one of them exclaimed, "See yonder our despiser!" and threw at him her javelin. The weapon, as soon as it came within the sound of his lyre, fell harmless at his feet. So did also the stones that they threw at him. But the women raised a scream and drowned the voice of the music, and then the missiles reached him and soon were stained with his blood. The maniacs tore him limb from limb,

dwell on the earth, and, if old traditions say true, not less so here. I implore you by these abodes full of terror, these realms of silence and uncreated things, unite again the thread of Eurydice's life. We all are destined to you, and sooner or later must pass to your domain. She too, when she shall have filled her term of life, will rightly be yours. But till then grant her to me, I beseech you. If you deny me, I cannot return alone; you shall triumph in the death of us both."

As he sang these tender strains, the very ghosts shed tears. Tantalus, in spite of his thirst, stopped for a moment his efforts for water, Ixion's wheel stood still, the vulture ceased to tear the giant's liver, the daughters of Danaus rested from their task of drawing water in a sieve, and Sisyphus sat on his rock to listen. Then for the first time, it is said, the cheeks of the Furies were wet with tears. Proserpine could not resist, and Pluto himself gave way

and threw his head and his lyre into the river Hebrus, down which they floated, murmuring sad music, to which the shores responded a plaintive symphony. The Muses gathered up the fragments of his body and buried them at Libethra, where the nightingale is said to sing over his grave more sweetly than in any other part of Greece. His lyre was placed by Jupiter among the stars. His shade passed a second time to Tartarus. where he sought out his Eurydice and embraced her with eager arms. They roam the happy fields together now, sometimes he leads, sometimes she; and Orpheus gazes as much as he will upon her, no longer incurring a penalty for a thoughtless glance.

Week 9 (Mythological): "Perseus & Medusa"

THE GRAEAE AND GORGONS.

THE Graeae were three sisters who were gray-haired from their birth, whence their name. The Gorgons were monstrous females with huge teeth like those of swine, brazen claws, and snaky hair. None of these beings make much figure in mythology except Medusa, the Gorgon, whose story we shall next advert to. We mention them chiefly to introduce an ingenious theory of some modern writers, namely, that the Gorgons and Graeae were only personifications of the terrors of the sea, the former denoting the strong billows of the wide open main, and the latter the white-crested waves that dash against the rocks of the coast. Their names in Greek signify the above epithets.

PERSEUS AND MEDUSA.

Perseus was the son of Jupiter and Danae. His grandfather Acrisius, alarmed by an oracle which had told him that his daughter's child would be the instrument of his death, caused the mother and child to be shut up in a chest and set adrift on the sea. The chest floated towards Seriphus, where it was found by a fisherman who conveyed the mother and infant to Polydectes, the king of the country, by whom they were treated with kindness. When Perseus was grown up Polydectes sent him to attempt the conquest of Medusa, a terrible monster who had laid waste the country. She was once a beautiful maiden whose hair was her chief glory but as she dared to

Week 10 (Mythological): Paris & the Golden Apple

THE JUDGEMENT OF PARIS was a contest between the three most beautiful goddesses of Olympus--Aphrodite, Hera and Athena--for the prize of a golden apple addressed to "the fairest"

The story begins at the Wedding of Peleus and Thetis to which all of the gods were invited, all except Eris, the goddess of discord. When she appeared at the festivities, she was turned away, and in her anger cast a golden apple amongst the assembled goddesses addressed "To the Fairest." Three goddesses laid claim to the apple--Aphrodite, Hera and Athena. Zeus was asked to mediate and he commanded Hermes to lead the three goddesses to Paris of Troy to decide the issue. The three goddesses appearing before the shepherd prince, each offering him gifts for favor. He chose Aphrodite, swayed by her promise to bestow upon him Helene, the most beautiful woman, for wife. The subsequent abduction of Helene led directly to the Trojan War and the fall of the city.

vie in beauty with Minerva, the goddess deprived her of her charms and changed her beautiful ringlets into hissing serpents. She became a cruel monster of so frightful an aspect that no living thing could behold her without being turned into stone. All around the cavern where she dwelt might be seen the stony figures of men and animals which had chanced to catch a glimpse of her and had been petrified with the sight. Perseus, favored by Minerva and Mercury, the former of whom lent him her shield and the latter his winged shoes, approached Medusa while she slept and taking care not to look directly at her, but guided by her image reflected in the bright shield which he bore, he cut off her head and gave it to Minerva, who fixed it in the middle of her Aegis.

Week 10 (Biblical): *Matthew 27* “Pilate & Jesus”

27 Early in the morning, all the chief priests and the elders of the people made their plans how to have Jesus executed. 2 So they bound him, led him away and handed him over to Pilate the governor.

3 When Judas, who had betrayed him, saw that Jesus was condemned, he was seized with remorse and returned the thirty pieces of silver to the chief priests and the elders. 4 —I have sinned,|| he said, —for I have betrayed innocent blood.||

—What is that to us?|| they replied. —That’s your responsibility.||

5 So Judas threw the money into the temple and left. Then he went away and hanged himself.

6 The chief priests picked up the coins and said, —It is against the law to put this into the treasury, since it is blood money.|| 7 So they decided to use the money to buy the potter’s field as a burial place for foreigners. 8 That is why it has been called the Field of Blood to this day. 9 Then what was spoken by Jeremiah the prophet was fulfilled: —They took the thirty pieces of silver, the price set on him by the people of Israel, 10 and they used them to buy the potter’s field, as the Lord commanded me.||[a]

Jesus Before Pilate

11 Meanwhile Jesus stood before the governor, and the governor asked him,

to him.

19 While Pilate was sitting on the judge’s seat, his wife sent him this message: —Don’t have anything to do with that innocent man, for I have suffered a great deal today in a dream because of him.||

20 But the chief priests and the elders persuaded the crowd to ask for Barabbas and to have Jesus executed.

21 —Which of the two do you want me to release to you?|| asked the governor.

—Barabbas,|| they answered. They all answered, —Crucify him!||

23 —Why? What crime has he committed?|| asked Pilate.

But they shouted all the louder, —Crucify him!||

24 When Pilate saw that he was getting nowhere, but that instead an uproar was starting, he took water and washed his hands in front of the crowd. —I am innocent of this man’s blood,|| he said. —It is your responsibility!||

25 All the people answered, —His blood is on us and on our children!||

26 Then he released Barabbas to them. But he had Jesus flogged, and handed him over to be crucified.

The Soldiers Mock Jesus

27 Then the governor’s soldiers took Jesus into the Praetorium and gathered the whole company of soldiers around him. 28 They stripped him and put a scarlet robe

—Are you the king of the Jews?||

—You have said so,|| Jesus replied.

12 When he was accused by the chief priests and the elders, he gave no answer.

13 Then Pilate asked him, —Don't you hear the testimony they are bringing against you?|| 14 But Jesus made no reply, not even to a single charge—to the great amazement of the governor.

15 Now it was the governor's custom at the festival to release a prisoner chosen by the crowd. 16 At that time they had a well-known prisoner whose name was Jesus[b] Barabbas. 17 So when the crowd had gathered, Pilate asked them, —Which one do you want me to release to you: Jesus Barabbas, or Jesus who is called the Messiah?|| 18 For he knew it was out of self-interest that they had handed Jesus over

over him there. 37 Above his head they placed the written charge against him: **THIS IS JESUS, THE KING OF THE JEWS.**

38 Two rebels were crucified with him, one on his right and one on his left. 39 Those who passed by hurled insults at him, shaking their heads 40 and saying, —You who are going to destroy the temple and build it in three days, save yourself! Come down from the cross, if you are the Son of God!|| 41 In the same way the chief priests, the teachers of the law and the elders mocked him. 42 —He saved others,|| they said, —but he can't save himself! He's the king of Israel! Let him come down now from the cross, and we will believe in him. 43 He trusts in God. Let God rescue him now if he wants him, for he said, *„I am the Son of God.‘*|| 44 In the same way the rebels who were crucified with him also heaped insults on him. **The Death of Jesus**

45 From noon until three in the afternoon darkness came over all the land. 46 About three in the afternoon Jesus cried out in a loud voice, *“Eli, Eli,[c] lema sabachthani?”* (which means —My God, my God, why have you forsaken me?||).[d]

47 When some of those standing there heard this, they said, —He's calling Elijah.||

48 Immediately one of them ran and got a sponge. He filled it with wine vinegar,

on him, 29 and then twisted together a crown of thorns and set it on his head. They put a staff in his right hand. Then they knelt in front of him and mocked him. —Hail, king of the Jews!|| they said. 30 They spit on him, and took the staff and struck him on the head again and again. 31 After they had mocked him, they took off the robe and put his own clothes on him. Then they led him away to crucify him. **The**

Crucifixion of Jesus

32 As they were going out, they met a man from Cyrene, named Simon, and they forced him to carry the cross. 33 They came to a place called Golgotha (which means —the place of the skull||). 34 There they offered Jesus wine to drink, mixed with gall; but after tasting it, he refused to drink it. 35 When they had crucified him, they divided up his clothes by casting lots. 36 And sitting down, they kept watch

55 Many women were there, watching from a distance. They had followed Jesus from Galilee to care for his needs. 56 Among them were Mary Magdalene, Mary the mother of James and Joseph,[f] and the mother of Zebedee's sons.

The Burial of Jesus

57 As evening approached, there came a rich man from Arimathea, named Joseph, who had himself become a disciple of Jesus. 58 Going to Pilate, he asked for Jesus' body, and Pilate ordered that it be given to him. 59 Joseph took the body, wrapped it in a clean linen cloth, 60 and placed it in his own new tomb that he had cut out of the rock. He rolled a big stone in front of the entrance to the tomb and went away. 61 Mary Magdalene and the other Mary were sitting there opposite the tomb.

The Guard at the Tomb

62 The next day, the one after Preparation Day, the chief priests and the Pharisees went to Pilate. 63 —Sir,|| they said, —we remember that while he was still alive that deceiver said, *„After three days I will rise again.‘* 64 So give the order for the tomb to be made secure until the third day. Otherwise, his disciples may come and steal the body and tell the people that he has been raised from the dead. This last deception will be worse than the first.||

put it on a staff, and offered it to Jesus to drink. 49 The rest said, —Now leave him alone. Let's see if Elijah comes to save him.||

50 And when Jesus had cried out again in a loud voice, he gave up his spirit.

51 At that moment the curtain of the temple was torn in two from top to bottom. The earth shook, the rocks split 52 and the tombs broke open. The bodies of many holy people who had died were raised to life. 53 They came out of the tombs after Jesus' resurrection and[e] went into the holy city and appeared to many people.

54 When the centurion and those with him who were guarding Jesus saw the earthquake and all that had happened, they were terrified, and exclaimed, —Surely he was the Son of God!||

65 —Take a guard,|| Pilate answered. —Go, make the tomb as secure as you know how.|| 66 So they went and made the tomb secure by putting a seal on the stone and posting the guard.