

## Practicing Integrating Quotes into a Quote Sandwich Paragraph

Below are a few paragraphs from a number of articles. Read them. Choose one. Write a claim -a debatable opinion – about the topic discussed in the paragraph.

Then choose a quote from the paragraph to integrate into the paragraph that you will write. Choose a quote that will support your claim.

### Article 1:

“Column: Suburbanites didn’t want a child rapist and murderer in their neighborhood. So why should Englewood have to take him in theirs?” by Dahleen Glanton For intext citation: page 55

<https://www.chicagotribune.com/columns/dahleen-glanton/ct-glanton-sex-offenders-englewood-cayce-williams-20210318-ayjxt6av5zbafbhc6n6p7gmuaa-story.html#rt=chartbeat-flt>

There probably aren’t very many people who would like to have Cayce Williams as a neighbor. He sexually assaulted a 20-month-old girl and beat her to death. It’s hard to feel at ease around someone who raped and murdered a child... Illinois law forbids registered sex offenders from residing within 500 feet of a playground, child care institution, day care center or a facility providing programs or services exclusively directed toward people under the age of 18. Advocacy groups say such restrictions make it nearly impossible for sex offenders to find adequate housing once they are released...That’s fair.

But the question remains: “Where are they supposed to go?” Housing for sex offenders has long been a contentious issue and it’s not going to be solved anytime soon. Until someone figures out what to do, residents of Englewood shouldn’t have to bear the burden. It’s unfair to toss these men in clusters into neighborhoods that have never had economic parity. Englewood residents have enough to worry about with crime, high unemployment and inadequate housing. The last thing they need is for their neighborhood to become a dumping ground for sexual offenders.

### Article 2:

“Candace Parker Shuts Down Shaq’s Suggestion That WNBA Should Lower Rim” by FNR Tigg For intext citation: page 46

<https://www.complex.com/sports/candace-parker-shuts-down-shaqs-suggestion-wnba-lower-rim>

Shaq was nearly unstoppable during his time in the NBA. But when it comes to broadcasting, he may have met his match. On [Candace Parker](#), isn’t interested in gender-specific handicaps to make the [WNBA](#) as appealing as its male counterpart. During Tuesday’s *Inside the NBA* on TNT, [Shaquille O’Neal](#) came up with an idea that would level the playing field between the men’s game and women’s basketball.

“I have a way to make it equal,” Shaq said to Parker. “So in beach volleyball, the women’s net is maybe a half-an-inch lower. You think if we lower the rim so y’all can dunk like we dunk that would give y’all more oomph than you already have?”

It was obvious from Parker’s body language that she wasn’t down with Shaq’s suggestion. Instead, Parker promised that women basketball players will be dunking soon. “My next child will be drop-step dunking. I promise you,” she said...Oh, she also knows a thing or two about dunking. In 2004, Parker won the McDonald’s All-American Dunk Contest, beating out players like J.R. Smith. She was the first woman to dunk in an NCAA tournament game and was the first woman to dunk twice in a college game. Additionally, Parker is the second woman in history to dunk during a WNBA regulation game, following the great Lisa Leslie.

### **Article 3:**

“How Banning Books Marginalizes Children” by Paul Ringel

For intext citation: page 86

<https://www.theatlantic.com/entertainment/archive/2016/10/how-banned-books-marginalize-children/502424/>

Since the 1800s, attitudes about which books are “appropriate” for kids to read have too often suppressed stories about different cultures and life experiences.

Every year since 1982, an event known as [Banned Books Week](#) has brought attention to literary works frequently challenged by parents, schools, and libraries. The books in question sometimes feature scenes of violence or offensive language; sometimes they’re opposed for religious reasons (as in the case of both *Harry Potter* and the Bible). But one unfortunate outcome is that [52 percent](#) of the books challenged or banned in the last 10 years feature so-called “diverse content”—that is, they explore issues such as race, religion, gender identity, sexual orientation, mental illness, and disability. As a result, the organizers of Banned Books Week, which started Sunday, chose the theme “Celebrating Diversity” for 2016.

Since the inception of the American children’s literature industry in the 1820s, publishers have had to grapple with the question of who their primary audience should be. Do kids’ books cater to parents and adult cultural gatekeepers, or to young readers themselves? But as books that address issues of diversity face a [growing number of challenges](#), the related question of *which* children both the industry and educators should serve has become more prominent recently. Who benefits when Sherman Alexie’s *The Absolutely True Diary of Part-Time Indian*, which deals with racism, poverty, and disability, is [banned](#) for language and “anti-Christian content”? Who’s hurt when Jessica Herthel and Jazz Jennings’s picture book *I Am Jazz*, about a transgender girl, is [banned](#)? The history of children’s book publishing in America offers insight into the ways in which traditional attitudes about “appropriate” stories often end up marginalizing the lives and experiences of many young readers, [rather than protecting them](#).

### **Article 4:**

“Challenging Hidden Gender Messages: From Sensory videos to Silent Sermonizing” by

Maureen Farrell Garcia

For intext citation: page 33

<https://www.cbeinternational.org/resource/article/mutuality-blog-magazine/challenging-hidden-gender-messages-sensory-videos-silent>

Some of the most insidious messages about gender in our churches are communicated through silence. Even Christian communities that adhere to an egalitarian theology may affirm the erroneous belief that females are worth less than males. As I've written [elsewhere](#), "If not a deliberate focus, it can be easy for pastors to unintentionally avoid preaching on women; in the Old Testament, named men outnumber women by about 10 to 1, and women are also far outnumbered in the New Testament."

In addition, feminine imagery and metaphors for God in the Bible are often overlooked while masculine imagery and metaphors are centralized. The absence of engagement with Bible women and feminine imagery for the divine confirms what our broader culture has affirmed, that males are more valuable. In fact, these oversights suggest that females, even biblical ones, are barely worth mentioning.

Furthermore, when pastors do preach on female characters, the message is often directed exclusively at women, as if men cannot learn from female Bible figures. Think Proverbs 31 for Mother's Day, or sermons on Ruth and Esther. However, when pastors preach on male biblical characters, the sermon is usually directed at both men and women, implying that males are human, and anything that is focused on them is of value to everyone. Meanwhile, anything that is focused on females is merely feminine, and therefore, not quite fully human or relevant to males.

#### **Article 5:**

"What's their Problem? Sharing Our Pews with Sexual Abuse Survivors" by Maureen Farrell Garcia

For text citation : page 18

<https://christandpopculture.com/whats-problem-sharing-pews-sexual-abuse-victims-survivors/>

In more than a decade of research, almost every article I've come across addressing sex offenders in church communities reveals pastors and leaders focusing exclusively on the sex offenders—the theological grounds for their presence, the church's obligation to care for them, how to support them, how to monitor them, how to protect ministries from potential lawsuits due to their presence, and so on—*at the expense of the victims/survivors and those who love them*.

This focus on rallying support to minister to sex offenders may be due to the natural feelings of disgust many experience in response to knowing their history. Meaning, because people have such visceral negative emotional responses, the complicated theological job of justifying the welcoming and integrating sex offenders into our midst falls to our pastors and leaders. And these discussions have been necessary. After all, as I've mentioned [elsewhere](#), we must not forget that sexual offenders are not monsters, but human beings created in God's image.

But offenders are not the only ones in need of a welcome in our churches. Too often when victims/survivors are considered, it is offender focused. Survivors are told they are required to forgive or reconcile with offenders. They are subject to shaming, silencing, and the policing of their emotions and tones by those who feel entitled to advise or rebuke them. Such pressure toward reconciliation is often shortsighted and lacking in compassion.

It is time to move toward balance by shifting focus to the victims/survivors. The reality of sexual abuse dynamics means that if we want safe communities for victims/survivors and healthy communities for recovering sex offenders then we must find true empathy for victims/survivors and how sexual abuse has affected them.