

Quaker Values

A First Day School
Curriculum for
Children Ages 9–11

Marsha D. Holliday



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Quaker Press
of Friends General Conference

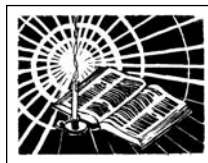
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OF FRIENDS GENERAL CONFERENCE



PHILADELPHIA, PA

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Marsha D. Holliday

Introduction

Purpose

The purpose of this curriculum is to help children explore the basic Quaker values, or guiding principles, that grow out of Friends experience of “that of God in everyone,” which is a spark or seed of something in everyone that can respond to Divine goodness. These values are grounded in Christian and Hebrew literature and history and underpin Quaker faith and practice. They affirm that life is sacred; God’s inward presence is experienced universally; revelation is continuing; simplicity, integrity, community, and diversity are essential in the search for truth; finding truth, unity, and compassion are goals of worship and for living; and God’s leadings teach, guide, and sustain us.

Description

This curriculum is intended for upper elementary school children in First Day Schools and Quaker elementary and middle schools—approximately 4th to 6th grades. It is also appropriate for intergenerational religious education and includes activities that are suitable for classes with only one or two children.

By using contemporary, Bible, and Quaker stories with follow-up artistic and dramatic activities, projects, games, and journaling exercises, this curriculum attempts to illuminate Quaker values. The use of Quaker and Bible stories in conjunction with contemporary stories will help children see that similar ideas and ideals can be found in all three genres. This comparative approach intends to make Quaker and Bible stories more relevant to children and encourage their insights into the roots and history of Quaker values.

Quaker values are abstract. This curriculum attempts to interpret these abstractions to children who are on the brink of, or have recently begun, abstract thinking. Such interpretation can be an exciting educational adventure for the child, the parents, and the teacher.

The units begin with objectives and main ideas. Then, except for Units 11 and 12, the body of each unit consists of five parts. The first part includes one or more contemporary stories with discussion questions; the second includes at least one Bible story; the third is a Quaker story. The Bible and Quaker stories have follow-up discussion questions and activities. The fourth part contains additional games and activities to illustrate the main ideas in the unit. Through the use of queries, the fifth part summarizes the main ideas and helps the children relate the stories and activities to the Bible and Quaker references for the unit.

Units 11 is a service project, which requires advance preparation. Please read, several weeks in advance, the section entitled “Advanced Preparation,” on page 51. Appendix I, page 77, includes a “Parental Permission Form for the Service Project.” It is important to make adaptations if this form is not in accordance with your State’s regulations.

An Overview for Using this Curriculum

More material is provided for each unit than you may be able to use in one class period. Choose what is of most interest to you and is most appropriate for your class. If you decide to use all of the material, consider spending three class periods on each unit. In that case, use one class period for the secular story, one for the Bible story, and one for the Quaker story, interspersing the follow-up activities from “Part 4” among those three class periods. Because many factors—such as the number of children in the classroom, the length of the discussions, and the teacher’s instruction style—will effect the amount of time each activity may take, no specific time allotments are suggested.

For health and safety reasons, it is always important to have two adults in every classroom. This can be achieved in several ways. The best way is to team-teach. When two or more teachers share in preparing, leading, and evaluating the classes, more creative ideas and approaches tend to be included.

If you are the only teacher, invite other adults to attend class on a day when they might lead parts of the class. Members of meeting, for example, might dress up as historic Quaker figures and tell the story of that person. In addition, throughout the curriculum, adults with specific expertise may be called upon. In unit two, for example, a scientist could be helpful in creating a timeline combining scientific data and the creation story. Or a representative from the Humane Society could visit your class and bring some animals for the children to meet.

When co-teachers or guest participants are not available, the teacher could ask parents or other adults to attend the class as teacher’s helpers.

Your meeting’s Religious Education Committee can support you in recruiting additional adults by requesting that every member of meeting participates in First Day School each year. Parents, in particular, need to participate in their children’s religious education so that they know what their children are learning and can reinforce that learning at home.

A list of all the supplies needed for this curriculum can be found on page 84.

All of the books used in this curriculum can be purchased from QuakerBooks of Friends General Conference.* Your meeting library may already own these books. If your meeting does not yet have a children’s library, suggest that it begin one. Some of these books may also be purchased from a local bookstore or borrowed from a public library or from Friends in your meeting.

If you or one of your assistants sing or play an instrument, consider using music to enrich your class. Good resources for songs include *Worship in Song: A Friends Hymnal* (Philadelphia: FGC, 1996) and *Rise Up Singing* (edited by Peter Blood-Patterson).

Before beginning this curriculum, give parents photocopies, from Appendix I, of the “Books Recommended for Use in This Curriculum,” “A Letter to the Parents Describing the Purpose and Objectives” of this curriculum, and the

* Contact QuakerBooks of FGC by writing 1216 Arch St., 2B, Philadelphia, PA 19107, or calling 1-800-966-4556, or e-mail at bookstore@fgcquaker.org, or online at www.quakerbooks.org.

“Parents’ Classroom Service Form.” For an overview, give parents a copy of Marsha Holliday’s pamphlet, *Silent Worship and Quaker Values: An Introduction*. Copies of the pamphlet can be ordered from Quakerbooks of FGC.

All materials in this curriculum may be photocopied. Please give credit to the source of each handout you make.

Techniques for Teaching This Curriculum

For the purpose of this curriculum, the teacher, not the children, reads aloud. Having children with different reading skills read aloud could result in an uneven tone and focus attention on the act of reading rather than on the content of the story. Moreover, it is nice to be read to! When reading a storybook, pause after each page to show the pictures. After reading Bible stories have the children retell the story in their own words. One child begins and each adds a sentence or two. The discussion questions following the stories are meant as guides and suggestions; you and the class may have different or additional questions.

Some stories may be emotionally difficult for some children. Therefore, allow enough time for discussions and be alert for any unusual or troubled reactions. Promptly report unusual reactions to the child’s parents and talk with a professional counselor, psychologist, or psychiatrist in your monthly or yearly meeting if you have any remaining concerns.

When reading Bible passages, pass out the Bibles and wait until each child has found the passage before reading aloud. Your classroom needs to be outfitted with enough Bibles so each child can use one. *The Good News Bible: The Bible in Today’s English Version* is an easy Bible for children to use and comes in a variety of prices. Dorling Kindersley’s *The Children’s Illustrated Bible* may be used for children younger than 4th grade and read to them as a storybook. *The Harper Collins Study Bible: New Revised Standard Version* is a good Bible for teachers to prepare from.

When telling the Quaker stories, use the background material and, if possible, do some additional reading in preparation. Additional resources are listed with each story. Your meeting’s library may have these resources or may be willing to purchase them for your library’s collection. Remember that good stories build suspense and have a clear beginning, a middle, and an ending. Good storytellers use strong verbs and modifying adjectives and adverbs. Along the way, the storyteller points out the attributes that make the hero or heroine special.

Most units suggest journaling. The teacher could keep a journal or a notebook in the classroom for each child to use. For children in 4th to 6th grade, allow only two or three minutes for writing or drawing in their journals. A one-sentence journal entry is sufficient. The children’s journals are private, but they may share from them if they wish to by reading out loud what they have written or by showing the class a drawing from their journal. The children take their journals home when they finish the curriculum.

Consider beginning this curriculum by having the children make their own journals. Handmade journals can be as simple as pages stapled together with a

construction-paper cover, or as complex as a book of handmade pages with a cloth cover. Point out to the children that Quakers have a long and valued tradition of chronicling spiritual growth and journeys through keeping journals.

Popsicle stick or clothespin puppets are suggested for several dramatic activities. Other types of puppets may be substituted. Until you complete the curriculum, keep the puppets you have already made in the classroom for future use. At the end of the curriculum, the puppets can go home with the children. Puppets are especially appropriate to use with stories that might have difficult emotional content (such as the story of the prodigal son) or might embarrass children to act out (such as the story of Ruth). A stage for puppets can be as simple as a square or rectangular table covered with a tablecloth or a sheet.

Several units call for role-playing or for acting out stories. For acting out stories in this curriculum, use the dialogue from the original story. For role-plays, use made-up dialogue. For both acting out and role-playing, have the children prepare and present their own plays. Three or four children are usually enough for most plays. Dramatic activities should be voluntary, and participants should know the story before they volunteer for parts. For some children, it may be enough just to watch. To help children sort out any emotional distress they may experience during dramatic activities, be sure to follow-up by asking each participant how it felt to be the character he or she portrayed.

Try to present your plays to an audience. If your class is large enough, you could divide it in half and have two presentations prepared simultaneously. Then half of the class serves as the audience for the other half. If your class is not large enough, offer your presentation to a younger class, a homebound Friend, the parents, or the meeting community. If you have only one or two children in your meeting, present your plays before or after meeting for worship and ask adult volunteers to take roles in the plays.

Pay attention to the energy levels of your children. On some days they may be too fidgety for journaling. Other days they may be feeling too silly for acting. Be prepared with a variety of activities for each class and intuit or experiment to see which work the best. As older children may tire of drawing and making storybooks, adjust your activities to suit the maturity level of your class.

During the course of this curriculum, ask the children if you may temporarily keep some of their pictures to display for a final celebration. The children receive their pictures when the display is dismantled.

Some stories are ideal for making storybooks from the children's pictures. To do this, add a sentence to each picture from either a Quaker or Bible story and staple the left-hand edges together. These storybooks can be displayed for your meeting to see, read to a younger class, or given to homebound Friends. By the end of the curriculum, you may have created enough storybooks for each child to take one or more home. Therefore, as they draw their pictures, have each child sign his or her name to his or her picture. That way, in years to come, each child has a keepsake from members of his or her First Day School

class. For classes with only one or two children, have each child select and draw two or three scenes from each story. Collect the stories and bind them together at the end of the curriculum so that each child can take home a collection of illustrated short stories.

Use silence freely. Whenever a story or activity has touched the children deeply, call for a quiet time of reflection. Remind the children that during worship, anyone who feels led by the Spirit may speak out of the silence.

Children usually enjoy the regularity of an established opening and closing exercise. A good opening exercise would be to read a psalm together, such as Psalm 23 or Psalm 121, from a poster on the wall. Because they are more lyrical, you may consider using the King James Bible for memorization. Over time, the children may memorize the psalm without even trying, and knowing scripture “by heart” is a valuable treasure for children. For a closing exercise, consider having a “Thank You Circle” where, from the silence, anyone may give thanks for anything. For additional ideas for classroom management, refer to Appendix II, “Tips for Teaching First Day School.”

Suggestions for Teaching the Bible in First Day School

Biblical interpretation in the Quaker tradition begins with a search by each Friend who then tests his or her findings with others in the meeting community. Because Quakers expect continuing revelation, biblical interpretation is especially important for Friends. As new revelations change our interpretations, we are continually challenged to educate ourselves in the scriptures.

The Bible can be approached in various ways. Over time, we may find ourselves moving from one approach to another, or trying them all. These approaches include reading the Bible as:

- A good story
- Mythology
- Archetypal imagery
- God’s embrace of an ancient people, with all their flaws and hopes
- Expressions of faith
- Authority—as the word (or Word) of God
- A combination of all or some of the above.

In teaching the Bible, it is important that you know and respect how *you* approach the Bible. Similarly, it is important to acknowledge and respect other approaches to the Bible. As their teacher, it is important for you to convey to the children in your class that there are a variety of approaches to the Bible and to accept and appreciate the differing approaches that the children in your class and their families have. It is appropriate and important for you to share *your* approach with your students, while, simultaneously, describing other approaches. One of the most exciting things about Quakerism is that it encourages us to love, appreciate, and bring into community all people, regardless of their religious beliefs and their beliefs about the Bible.

This curriculum may generate substantive theological questions and issues from the children. As we want our children to be seekers, we want to encourage their questions. Therefore, the most important question to ask the children in your class is “What do you think about that?”

Responding “I don’t know” to the children’s questions is a perfectly acceptable answer from the teacher. If the answer to the question is factual, you might add, “I’ll try to find out and tell you next week what I have learned.”

References to “God” and the “Holy Spirit” are used interchangeably in this curriculum. Refer to the Divine in whatever language is familiar and works for you. Over time, Friends have used many terms for the Divine, such as “the Inward Light,” “the Seed of Truth,” “the Light of Christ,” and “the Living Christ.”

The Bible stories and quotations used in this curriculum come from the *New Revised Standard Version (NRSV)*, which refers to God as “He.” Until the late 20th century, it was common practice to use male pronouns in all literature when referring to everyone and in any ambiguous situation. Nowadays there is a tendency to look for neutral ways to speak of God or to alternate referring to God as “he” and “she.” Many Bibles contain analogies to God expressed as both “he” and “she” as in the following:

As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the Lord alone did lead him. (*King James Bible, Deuteronomy 32:11–12*)

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Unit 1

There Is That of God in Everyone

Objectives

- The children will describe God as loving.
- The children will articulate that all people are special, worthwhile, and valued.
- The children will acknowledge that they, like everyone else, has the ability to experience “that of God within.”
- The children will acknowledge the importance of treating all people fairly.

Main Ideas

- There is that of God in everyone.
- Like everyone else, I can respond to God.
- Because there is that of God in everyone, all people are special, worthwhile, and valued.
- Because there is that of God in me, I am special, worthwhile, and valued.

Bible References

PSALM 117:

Praise the Lord, all you nations!

Extol him, all you peoples!

For great is his steadfast love toward us,

And the faithfulness of the Lord endures forever.

Praise the Lord!

I CORINTHIANS: 3:16:

Do you not know that you are God’s temple and that God’s Spirit dwells in you?

Quaker References

GEORGE FOX:

Now the Lord God hath opened to me . . . how every man was enlightened by the divine light of Christ. (John L. Nickalls, *The Journal of George Fox*, London Yearly Meeting, 1975, p. 33)

GEORGE FOX:

At another time it was opened to me that God, who made the world, did not dwell in temples made with hands . . . the Lord showed me, so that I did see clearly, that he did not dwell in these temples which man had commanded and set up, but in peoples hearts . . . that his people were his temple, and he dwelt in them. (*Journal of George Fox*, p. 8)

ATTRIBUTED TO FRANCIS D. HOLE:

Our bodies are disposable, biodegradable containers for spirit.

Unit 1 PLAN

1. Read out loud and discuss the following book.

The Story of William Penn by Aliko Brandenburg (NY: Simon & Schuster, 1994)

Discussion questions:

- When William Penn lived in England, people could go to jail for saying what they believed if the country's leaders didn't like what they said. There are still countries where this happens. In what ways do you think your life might be different if you lived in a country like that?
- Not only did William Penn pay the Lenape Indians for their land, he paid twice if two tribes claimed the same land. Many settlers just took the land from the Indians. What could be some of the reasons William Penn paid for the land?
- In addition to paying for the land, in what other ways did William Penn show respect for the Lenape Indians?

Activities:

- One of William Penn's treaties with the Lenape Indians includes the following words: "We will be brothers, my people and your people We shall pass on this treaty between us to our children. It shall be kept strong as long as the creeks and rivers run, as long as the sun and the moon and the stars shall endure."* Have the children copy these words onto a piece of parchment, which is available at art supply stores. Have the children decorate the border with ink drawings, depicting William Penn and the Lenape Indians meeting together. Accent the drawings with a single color.
- Have the children act out the story of William Penn and the Lenape Indians. After the play, ask each character how it felt to be the person she or he portrayed.

2. Read out loud the Bible story about the Prodigal Son in Luke 15: 11–32.

Before asking the discussion questions, have the children tell the story in their own words. One child starts and others continue, each adding a sentence or two.

Discussion questions:

- In Biblical times, a father's property was only divided up after his death. It was a terrible insult for a son to ask for his property before his father died. Why do you think the father took back the prodigal son after he had wasted half of his father's fortune?

* Religious Education Committee of Friends General Conference, illus. by Lucy Sikes, *Quakers on the Move*, Philadelphia, PA: Quaker Press of FGC, 1996, p. 19.

- When have you felt, as the elder son did, that a situation was not fair to you?
- Fair treatment is not always equal treatment or the same treatment, but treatment according to ones' needs. Did the father treat his sons fairly?
- What did the prodigal son learn?
- In what ways is the father in this story like God?

Activities:

- In their journals, have the children write or draw their responses or reactions to the story of the prodigal son.
- From scraps of fabric, create a picture showing a scene from the story of the prodigal son. Use the fabric to create robes, tents, tables, animals, rocks, sand, sky and so forth. With fabric glue, attach the scraps of fabric to a cardboard background.
- Have the children make popsicle-stick or clothespin puppets and with their puppets tell the story of the prodigal son.

3. Using the background information below, tell the following Quaker story in your own words.

In the nineteenth century, Quaker women, such as Lucretia Mott, Elizabeth Cady Stanton, and Susan B. Anthony worked in the Abolitionist Movement—the movement to abolish slavery. These Quaker women quickly realized that, because women could not vote, they had no political power and were not taken seriously when they talked publicly about the problem of slavery. They soon found that freedom for slaves and equality for women were linked. Both were essential in a democracy.

According to *Mothers of Feminism: The Story of Quaker Women in America*, Margaret Hope Bacon wrote,

The culmination of the women's struggle to play an equal role in the anti-slavery movement came in the summer of 1840 in London, where a World's Anti-Slavery Convention took place. Women were not invited as delegates, but the New England and Pennsylvania Anti-slavery Societies sent women representatives anyway. In addition to Lucretia and James Mott, the Pennsylvania delegation included four young women: Mary Grew, Abby Kimber, Elizabeth Neall, and Sarah Pugh. The latter three were Quakers. While they were at sea, the American Anti-Slavery Society chose Lucretia Mott as a national delegate. When this group reached London, however, they were told they could not be accepted as members of the convention but must sit as onlookers. Despite a vigorous floor fight, this rule was not reversed (pp. 107–108).

Early in their history and before other religious groups, Quakers recognized the equality of men and women. Quaker women and men have, therefore, shared equally in the work of Friends, and Quaker schools have educated both boys and girls. As a consequence, Quaker women experienced leadership roles in their monthly meetings and were prepared to

assume leadership roles in society. Having recognized that the right to vote was essential for the equal treatment of women in American society, Quaker women soon became the leaders in the Women’s Suffrage Movement—the movement in America to give women the right to vote.

Four of the five women who organized one of the first events of the Women’s Suffrage Movement, “The Seneca Falls Convention of 1848,” were Quakers—Lucretia Mott, Martha Coffin Wright, Mary Ann McClintock, and Jane Hunt. At the Seneca Falls Convention, the speakers included two Quaker women, Lucretia Mott, and Elizabeth Cady Stanton, as well as Frederick Douglass, an escaped slave and an eloquent antislavery advocate.

Achieving equal rights was difficult work. The Quaker women who advocated women’s rights were verbally abused and ridiculed. They were subject to fines, loss of property, threats of violence, and imprisonment. Riots accompanied many of their conferences and public meetings. Yet they continued to practice nonviolent resistance.

In *Mothers of Feminism*, Margaret Hope Bacon gives a vivid picture of the courage these women had. For example,

In 1838 Lucretia Mott had led a group of women, two by two, out of Pennsylvania Hall and safely through the angry mob, in the best traditions of nonviolence . . . The next year she refused Philadelphia police protection for the Third Annual Convention of Anti-Slavery Women, claiming that convention attendees experience in Delaware, in which she was able to save an elderly cousin from a lynch mob by offering herself in his place, confirmed her belief in the efficacy of nonresistant practice. Later, at every antislavery and women’s rights convention she chaired, she insisted on the use of nonresistant methods to protect the meeting from the usual mob violence (pp. 113–114).

In 1878, Susan B. Anthony, a Quaker schoolteacher from Massachusetts, drafted the language for what became the 19th Amendment to the United States Constitution, giving women the right to vote. Year after year, the Susan B. Anthony Amendment was brought to Congress for a vote. With the leadership of Alice Paul, another Quaker woman, Congress passed that Amendment 42 years later, exactly as Susan B. Anthony had previously written it.

The Quaker women in the Abolitionist and Women’s Suffrage Movements were highly effective leaders who applied what they learned in their meetings to their concerns for the equality for all people.

(For more information, see *Mothers of Feminism: The Story of Quaker Women in America*, by Margaret Hope Bacon, Philadelphia: Quaker Press of FGC, 1995 and *The Ladies of Seneca Falls: The Birth of the Woman’s Rights Movement*, by Miriam Gurko, Schocken, 1976.)

Discussion questions:

- Why do Quakers think that all people should have fair treatment and equal opportunities?
- In what ways do you see people treated fairly today? In what ways are people not treated fairly? Is someone you know at school not treated fairly?

Activities:

- In their journals, have the children write or draw what the story of the Quaker women's struggle for equality means to him or her.
- Have each child draw a picture of himself or herself responding to that of God within.
- Have each child draw a picture showing the equality of all people.

4. Possible games.***The Line-Up Game:***

1. Ask everyone to line up by height.
2. Then ask everyone to line up by age.
3. Then ask everyone to line up to show that they are all equal before God.

Observation question:

- What does this game tell us about how special and valued we all are?

The Fancy Hat Game:

During the first half of this game, half of the children wear fancy hats for a group activity such as weeding the meetinghouse garden or sweeping the meetinghouse floor. Those wearing hats are the lords and ladies. Those not wearing the hats are the serfs. The lords and ladies tell the serfs what to do. Then everyone trades hats for the second half of the game.

Observation questions:

- What did it feel like to be a lord, a lady, or a serf?
- Was it difficult to switch hats?
- Does God care what your hat looks like, or even if you have a hat?

5. Read to your class the Bible and Quaker references on page 1 at the beginning of this unit.

Ask the children to describe the main ideas in this unit. By asking the following questions, help them relate the stories and activities to the Bible and Quaker references.

- How did William Penn and the father of the prodigal son demonstrate God's love?
- What does the writer of Psalm 117 mean by "all you nations" and "all you people?"
- What do you do to show that you are a temple or a container for the spirit of God?

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Unit 2

There Is That of God in Everything

Objectives

- The children will articulate a sense of appreciation for the creation.
- The children will demonstrate taking care of our planet.

Main Ideas

- God cares for all of creation: people, animals, plants, rivers, stars, moons—everything.
- Friends care for the creation and practice stewardship.

Bible References

GENESIS 1:31:

God saw everything that he had made, and indeed, it was very good.

PSALM 24: 1:

The earth is the Lord's and all that is in it, the world, and those who live in it.

PSALM 36: 5–6:

Your steadfast love, O Lord,
extends to the heavens,
your faithfulness to the clouds.
Your righteousness is like the mighty mountains,
your judgments are like the great deep;
you save humans and animals alike, O Lord.

LUKE 19:39–40:

Some of the Pharisees in the crowd said to him [Jesus], "Teacher, order your disciples to stop." He answered, "I tell you, if these were silent, the stones would shout out."

Quaker Reference

GEORGE FOX:

... a living hope arose in me and a true voice which said, "There is a living God who made all things." (*Journal of George Fox*, p. 25)

LISA GOULD:

As Quakers, we are keenly aware that to be full human beings, we must recognize the full humanity of all other people. But I think that each of us will be fully human only when we recognize the full aliveness of all creation, and act on that recognition, when we learn to "speak to that of God in everything," and to humbly admit our dependence upon that great web we call creation. (*Caring for Creation: Reflections on the Biblical Basis of Earthcare*, by Lisa L. Gould, Burlington, VT: Friends Committee on Unity With Nature, 1999.)

Unit 2 PLAN

1. Read out loud and discuss the following book.

A Prayer for the Earth: The Story of Naamah, Noah's Wife, by Sandy Eisenberg Sasso (Woodstock, VT: Jewish Lights, 1996)

Discussion questions:

- If you started a garden the way Naamah did, what would you plant in it and why?
- Imagine yourself as a bug living in Naamah's garden. What would that be like?
- Trees and other plants act in reverse of our lungs. They take in carbon dioxide and give off oxygen. How are trees like lungs for the earth?

2. Read out loud the Bible story about creation in Genesis 1.

Before asking the discussion questions, have the children tell the story in their own words. One child starts and others continue, each adding a sentence or two.

Discussion questions:

- How is the creation story in Genesis 1 similar to what we know from scientific data about evolution? How is it different?
- Mosquitoes and hurricanes are also a part of creation. Why did God think the creation was very good?
- Why does the Bible say that human beings have dominion over, or governance of, the creation?
- Because of our greater intelligence, human beings have special responsibilities for the creation. What does that mean we should do?
- What does it mean to be good stewards of God's creation?

Activities:

- Have the children select one day of creation and draw a picture of it. Encourage children to take different days. Make a mural of their drawings to hang for the meeting to see.
- Have each child make a creature out of clay that has never been created before and name it. Ask the children how it feels to create something. Serve animal crackers as a snack.
- On a large roll of paper, make a time-line combining scientific data and the creation story in Genesis 1. Illustrate it.

3. Read the excerpts below, which are from *The Journal and Major Essays of John Woolman*, edited by Phillip Moulton (Friends United Press, 1989).

Throughout his life, John Woolman had a deep sensitivity toward and

sympathy for all of creation. As a young child, John had the following experience, which he wrote about many years latter.

Another thing remarkable in my childhood was that once, on going to a neighbors house, I saw on the way a robin sitting on her nest, and as I came near she went off; but having young ones, she flew about, and with many cries expressed her concern for them. I stood and threw stones at her, and one striking her she fell down dead. At first I was pleased with the exploit, but after a few minutes was seized with horror, at having, in a sportive way, killed an innocent creature while she was careful for her young. I beheld her lying dead, and thought those young ones, for which she was so careful, must now perish for want of their dam to nourish them; and after some painful considerations on the subject, I climbed up the tree, took all the young birds, and killed them, supposing that better than to leave them to pine away and die miserably, and I believe in this case, that Scripture proverb was fulfilled, 'The tender mercies of the wicked are cruel' [Prov. 12:10]. I then went on my errand, but for some hours could think of little else but the cruelties I had committed, and was much troubled. (pp. 24–25)

As a teenager, John Woolman had the following thoughts:

I kept steadily to meetings; spent first-day afternoons chiefly in reading the Scriptures and other good books, and was early convinced in my mind that true religion consisted in an inward life, wherein the heart doth love and reverence God the Creator and learn to exercise true justice and goodness, not only toward all men, but also toward the brute creatures; that, as the mind was moved by an inward principle to love God as an invisible, incomprehensible Being on the same principle it was moved to love him in all his manifestations in the visible world; that as by his breath the flame of like was kindled in all animal sensible creatures, to say we love God as unseen and at the same time exercise cruelty toward the least creature moving by his life, or by life derived from him, was a contradiction in itself. (p. 28)

While traveling as an elderly man, John witnessed the abuse of horses by owners who overworked them. As a consequence, John decided that he would not ride in stagecoaches or post letters by stagecoach.

Stagecoaches frequently go upwards of one hundred miles in 24 hours and I have heard Friends say in several places that it is common for horses to be killed with hard driving, and that many others are driven till they grow blind. . . . So great is the hurry in the spirit of this world that in aiming to do business quick and to gain wealth the creation at this day doth loudly groan!

As my journey hath been without a horse, I have had several offers of being assisted on my way in these stage but have not been in them; nor have I had freedom to send letters by these posts in the present way of their riding. . . . And though on this account I may be likely to hear seldomer from the family I left behind, yet for righteousness' sake I am through Divine favor made content. (p. 183)

(For more information, see *John Woolman: Child of Light*, by Catherine Owens Peare, NY: Vanguard Press, 1954, p. 239; *Lighting Candles in the Dark: Stories of Courage and Love in Action*, prepared by the Religious Education Committee of FGC, edited by Elinor Briggs, Marnie Clark, and Carol Passmore, Philadelphia, PA: Quaker Press of FGC, 1992, 2001; and *The Journal and Major Essays of John Woolman*, edited by Phillip Moulton, Friends United Press, 1989.)

Discussion questions:

- Have you, like John Woolman, ever been troubled by some harmful action you have taken toward creation?
- What did John Woolman mean by writing that we are moved to love God “in all his manifestations in the visible world?”
- How can we, like John Woolman, show our concern for creation?

Activities:

- Using undyed fabric similar to what John Woolman might have worn, such as unbleached muslin, have each child make a three- or four-page storybook. Use fabric paints for the drawings and fabric pens to write a sentence from the John Woolman story on each page. Stitch the fabric together. Alternately, on unbleached muslin, each child could draw one scene from the story and write a title on the muslin describing that scene. Stitch the pages together for a class book.
- In their journals, have the children write or draw their responses or reactions to this story.

4. Possible activities.

- Visit the Humane Society, or ask a representative of the Humane Society to visit your class and bring some animals. Teach the children what telephone numbers they can call to report injured wild or domestic animals.
- Have children buddy up with a friend and mark off a 12-inch by 12-inch area of the lawn. For 10 minutes, have them observe their area in silence and, afterwards, report to the class everything they saw—bugs, varieties of plants, stones, colors, movements, etc.
- Have the children create a habitat near your meeting place that can provide food, water, and shelter for wild life. On First Days, have the children tend the habitat.
- Have children each “adopt” a tree or plant to visit and observe each time they come to meeting.
- As a class, plant a garden near your meeting place and tend it.
- Plant a seed in a cup to take home and care for.
- Set up a recycling center in your meeting place.
- Make pencil holders out of tin cans. Decorate them. Ask the children, “What else can we reuse?”

5. Read to your class the Bible and Quaker references on page 7 at the beginning of this unit.

Then ask the children to describe the main ideas they have heard. By asking the following questions, help them relate the stories and activities to the Bible and Quaker references.

- Why do you think that all of creation is important to God?
- What can each of us do to be a good steward of God’s creation?

Unit 3

God Is Always with Us

Objectives

- The children will describe how they experience God.
- The children will articulate or express an image or idea they have about God.
- The children will talk about what they do to listen and respond to God.

Main Ideas

- God is always with us; God is always present.
- Anyone at any time can experience God anywhere.
- Sometimes we have to be silent and listen carefully to hear God’s “still small voice.”

Bible References

PSALM 46:10:

Be still and know that I am God.

PSALM 121:

I lift up my eyes to the hills—from where will my help come?
My help comes from the Lord, who made heaven and earth.
He will not let your foot be moved;
he who keeps Israel will neither slumber nor sleep.
The Lord is your keeper; the Lord is your shade at your right hand.
The sun shall not strike you by day, nor the moon by night.
The Lord will keep you from all evil;
he will keep your life.
The Lord will keep your going out and your coming in
from this time on and forevermore.

PSALM 139:1–2:

Oh Lord, you have searched me and known me.
You know when I sit down and when I rise up;
you discern my thoughts from far away.
You search out my path and my lying down,
and are acquainted with all my ways.

MATTHEW 28:20:

And remember, I am with you always, even until the end of the world.

(This is a combination of translations from the *New Revised Standard Version* and the *King James Version*.)

Quaker Reference

In 1982, Elizabeth Gray Vining, an elderly Friend, wrote this prayer:

Consider thy old friends, O God, whose years are increasing. Provide for them homes of dignity and freedom. Give them, in case of need, understanding helpers and the willingness to accept help. Deepen their joy in the beauty of thy world and their love for their neighbors, grant them courage in the face of pain or weakness, and always a sure knowledge of thy presence. (*Daily Readings from Quaker Writings Ancient and Modern*, edited by Linda Hill Renfer, Grant's Pass, Oregon: Serenity Press, 1988, p. 248)

Unit 3 PLAN

1. Read out loud and discuss one of the following books.

Old Turtle by Douglas Wood and illustrated by Cheng-Khee Chee (Duluth, MN: Pfeifer-Hamilton, 1992).

Discussion questions:

- Where do you most often see God?
- The people finally began “to see God in one another” “and in the beauty of all the Earth.” How can we help this happen today?
- What was “old” about Turtle?

In God's Name by Sandy Eisenberg Sasso and illustrated by Phoebe Stone (Woodstock, Vermont: Jewish Lights Publishing, 1994).

Discussion questions:

- What name or names do you have for God?
- What is God like for you?
- How do you experience God?
- Have you ever experienced God as some of the people in this story have—as a Mother, a Father, an Ancient One, a Comforter, a Shepherd, a Friend, etc.?

2. Read out loud the Bible story about Elijah and the still small voice in 1 Kings 19:12–13.

Before asking the discussion questions, have the children tell the story in their own words. One child starts and others continue, each adding a sentence or two.

Discussion questions:

- Why do you think Elijah did not find God in the wind, the earthquake, or the fire?
- Why do you think Elijah found God in the silence?

Activities:

- In their journals, have the children draw their image of God or write about what the story of Elijah means to them. While they are drawing or writing, play a tape or CD of wind or storm sounds. Tell the children that, at some point, you will turn the tape or CD off and then everyone will observe the silence for a few minutes.

Observation questions:

- What did you hear in the storm?
- What did you hear in the silence?
- What was it like to go from the storm to the silence?

3. Using the background information below, tell the following Quaker story in your own words.

George Fox was born in England in 1624, an exciting and a dangerous time in history. The printing press had recently been invented, and the Bible had been translated into English for the first time. With printed material readily available, common people were able to learn to read. But many people in positions of authority were threatened by the fact that religious ideas, for the first time in history, could be printed and read by anyone. As a consequence, people in authority imprisoned those who had ideas that were different from what they wanted everyone to believe. Being outspoken about political or religious ideas was very dangerous and George Fox was very outspoken.

As a child, George Fox was unusually honest and religious. As a young man, he searched for God in the church, in books, and in the ideas of religious leaders. When George saw that the religious leaders of his time were mainly interested in their own pleasures, he became so sad and distressed by their hypocrisy that he became physically ill.

In 1647, when he was 23 years old and after two years of searching, George wrote, “there was none among them that could speak to my condition. And when all my hopes in them and in all men were gone so that I had nothing outwardly to help me, then, oh then, I heard a voice which said, ‘There is one, even Christ Jesus, that can speak to thy condition,’ and when I heard it my heart did leap for joy” (*Journal of George Fox*, p. 11).

George found that the inner voice could teach and lead him, and that, because God is everywhere, he did not have to go to church or talk with religious leaders. He could talk directly to God. George wrote, “for though I read the Scriptures that spoke of Christ and of God, yet I knew him not but by revelation” (*Journal of George Fox*, p. 11). “Revelation” means learning something directly through our experience of the Divine. George had a personal experience of God and said “this I knew experimentally” (*Journal of George Fox*, p. 11). He no longer had to rely on what priests told him about God. George knew God because he experienced God.

As these ideas were threatening to the political and religious authorities in the seventeenth century, George Fox and numerous other Quakers spent many years in prison. George used his time in prison to write letters, journals, and articles about his religious ideas and experiences.

When he was not in jail, George preached to anyone who would listen—and to many who did not listen. Very quickly, his preaching reached people who were hungry for an inner experience of the presence of God. And that is how Quakerism started.

(For more information, see *The Story of George Fox*, by Rufus M. Jones, Philadelphia: Friends General Conference, 1943, and the *Journal of George Fox*, edited by John L. Nickalls.)

Discussion questions:

- Where did George Fox find God?
- Where do you find God?
- God only tells us to do things that are not harmful and are good and helpful. How can you tell when it's God you hear?
- What is it like to find that of God inside you, or that of God within?
- What is it like to find that of God in others?

Activities:

- Create a “George Fox Coloring Book” for each child to take home. Have each child make a simple pencil drawing of a different scene from the story of George Fox. With a pen, have the children outline the scene and erase the extra pencil marks. With the pen, have the children write a sentence from the story on each page describing the scene. (For example, “George Fox looks for God in books,” or “George Fox preaches to crowds of people.”) Have the class create a title page. Photocopy everything. Staple together, and give each child a “George Fox Coloring Book.”
- In their journals, have the children write or draw their responses or reactions to this story.
- Have the children make and use popsicle-stick or clothespin puppets to tell the story of George Fox.

4. Games and activities.

A Mystical Circle:

1. Have the children lie in a circle with their heads touching.
2. Ask the children to close their eyes and take three deep slow breathes.
3. Then ask them to listen to the sounds in the room or outdoors.
4. Next ask the children to answer the following questions out of the silence, leaving time for reflection between responses.

Questions to ask while the children are in the circle:

- What do you know this year that you did not know last year?
- What can you do this year that you could not do last year?
- What do you want to do next year?
- What do you need God's help with?

Next, ask the children to draw or write in their journals a response to one of the following:

- What I do to listen and respond to God's "still small voice"
- A time when I was present with God

Interviewing Members of Meeting:

Have the children interview and record or videotape members of meeting concerning their beliefs and worship experiences. Work with the children to develop questions to ask. Consider letting the interviewees see the questions before the taping.

5. Read to your class the Bible and Quaker references on pages 11–12 at the beginning of this unit.

Then ask the children to describe the main ideas they have heard. By asking the following questions, help them relate the stories and activities to the Bible and Quaker references.

- How can God be with us, even if we are not paying attention to God?
- In Elizabeth Gray Vining's prayer for old friends, what does she mean by asking God for older friends to have "a sure knowledge of thy presence?"

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Unit 4

Friends Try to Tell the Truth and Keep Their Word

Objectives

- The children will describe what truth means to them.
- The children will acknowledge that being truthful can be difficult.
- The children will recognize that different people may have different perceptions of truth.

Main Ideas

- The truth is sometimes hard to find.
- Honest people may see things differently—from different points of view.
- Being truthful can require courage to stand apart from others.

Bible References

PSALM 19:14:

Let the words of my mouth
and the meditations of my heart
be acceptable to you,
O Lord, my rock and my redeemer.

MATTHEW 5:37:

Let your word be “Yes, Yes” or “No, No.”

JOHN 8:31–32:

If you continue in my word, you are truly my disciples; and you will know the truth, and the truth will make you free.

Quaker Reference

There is an old story about how exact Quakers try to be concerning the truth. Herbert Hoover, a Quaker who became the 31st president of the United States of America, was riding on a train looking out the window. His companion remarked, “Those sheep have been sheared.” Herbert replied, “Well, on this side, certainly.” (*Friendly Anecdotes*, collected and arranged by Irvin C. and Ruth V. Poley, NY: Harper and Brothers, 1946)

Unit 4 PLAN

1. Read out loud and discuss the following book or short story.

The Empty Pot, by Demi (NY: Henry Holt and Company, 1990)

Discussion questions:

- Where did Ping get the courage to take an empty pot to the Emperor, when everyone else had flowers blooming in their pots?
- Why do you think all the other children lied?
- Have you ever been in a situation where you had the courage to tell the truth when others were lying? If so, describe it. Was it hard to tell the truth? Did your telling the truth get others in trouble? Did it get you in trouble?

“No One Would Ever Know” by Ellen R. Braaf (in *Lighting Candles in the Dark: Stories of Courage and Love in Action*, Quaker Press of FGC, 1992, 2001)

Discussion questions:

- What did Emily have to decide?
- Why do you think Emily showed her teacher her spelling test?

2. Read out loud the Bible story about Adam and Eve in Genesis 2:15–18 and Genesis 2:25–3:13.

Before asking the discussion questions, have the children tell the story in their own words. One child starts and others continue, each adding a sentence or two.

Discussion questions:

- Why do you think Adam and Eve disobeyed God?
- Why do you think Adam and Eve lied to God?
- Do you think God was more disappointed that Adam and Eve disobeyed or that they lied?
- Have you ever been ashamed to tell the truth? What happened?

Activities:

- In their journals, have the children write or draw what the story of Adam and Eve means to them.

3. Using the background information below, tell the following Quaker story in your own words.

From the beginning of Quakerism, Friends have valued both “Absolute Truth” and truthfulness. Absolute Truth is the Truth that God knows, and is often spelled with a capital “T.” It is all of the truth. Human beings can

only know part of the truth. The truth that human beings can know has to do with honesty and integrity and is often spelled with a small letter “t.” Friends have found that honesty and integrity are the first steps in the search for Truth with a capital “T.”

Truth is so important to Friends that one of the first names for Quakers was “The Religious Society of the Friends of Truth.” (Other early names included “Publishers of Truth,” “Children of the Light,” and “Friends.”) According to Howard Brinton in *Friends for 300 Years*, “The primitive Quakers called their doctrine the Truth. A Quaker was defined as one who ‘professes the Truth’ (p. viii).”

Many years ago, parents who were not Quakers would send their children to shop at stores owned by Quakers. The parents knew that Quakers would not bargain with their children. Quakers would set one price that they thought was fair for their goods and would not change it, depending on who the customer was or what the customer offered to pay. Most storekeepers in those days bargained. Although there is nothing dishonest about bargaining and many of the world’s businesses are conducted in this manner, many people preferred to buy from Quaker merchants because their prices were dependable and forthright.

According to Howard Brinton in *Friends for 300 Years*, “One by-product of truth-telling was the initiation of the one-price system in business. It was the custom in the seventeenth century for merchants to ask more than they expected to receive and for the customer to offer less than he expected to give. By a process of bargaining a price was agreed on. The Quaker stated at the outset the price which he was prepared to accept. As a result Quaker business flourished. A child could be sent to make a purchase from a Quaker merchant” (p. 140).

(For more information, see *Friends for 300 Years* by Howard Brinton, Wallingford, PA: Pendle Hill Publications, 1964.)

Discussion questions:

- Many people have found that, if they practice telling the truth about little things, then it becomes easier, or routine, to tell the truth about big things. What are some little things and what are some big things that are hard to tell the truth about?
- Trying to charge fair prices is one example of how Quakers have been truthful in the past. What are some examples of how Quakers take a stand for truth today?

Activities:

- In their journals, have the children write or draw their responses or reactions to this story.
- Have each child draw a picture of children making purchases from Quaker storekeepers. By writing a sentence from the story on each page, make a storybook from their drawings.

- Have the children act out the story of children making purchases from Quaker storekeepers. After the play, ask each character how it felt to be the person she or he portrayed.

4. Offer the following games and activities.

A Sudden Crisis:

Pass out their journals to the children. Stage a sudden “crisis” event. Have someone run into your classroom and say or do something unexpected and then rush out. Immediately thereafter and without discussing it, have the children write down in their journals exactly what they saw and heard. Have the children read their interpretations of the same event to the class. This activity will probably show two or more interpretations of one fact or event.

Observation questions:

- How was the person dressed?
- What did she or he do or say?
- How did people react?
- Then what happened?
- How many interpretations could there be of this event?
- How do you decide who is telling the truth and who is not?

Young Woman or Old Woman?:

Pass around a copy of the picture, “Young Woman or Old Woman,” (see p. 21). Use the picture to show that one can see in it either a young woman or an old woman—two different and truthful perceptions.

Observation questions:

- What do you see in this picture?
- Is there any other way to see it?
- What does this picture tell us about how we see the truth?

Writing Poetry about Telling the Truth and Honesty:

As a class, have the children write humorous short verses about telling the truth or honesty. For example, “All my pupils have many scruples.”

The following is a list of words related to “truth,” which may be useful in writing poetry: accuracy, actuality, authenticity, certainty, effect, equity, essence, fact, fairness, gist, gospel, justice, reality, right, validity, and verity.

The following words relate to “honesty:” candor, character, decency, earnestness, fidelity, frankness, goodness, honor, integrity, morality, openness, principle, probity, rectitude, righteousness, scruples, simplicity, sincerity, veracity and virtue.

5. Read to your class the Bible and Quaker references on page 17 at the beginning of this unit.

Then ask the children to describe the main ideas you have been talking about. By asking the following questions, help them relate the stories and activities to the Bible and Quaker references.

- Why do you think that being honest and telling the truth has been so important to Quakers throughout our history?
- How, in your life, do you show that truth is important to you?
- Nobody can be right all the time. What do you do when you find out that something you have said was not true?



*Young Woman or Old Woman**

* The picture, *Young Woman or Old Woman*, was originally published in 1915 by the cartoonist W.E. Hill. The version used here was adapted by Philadelphia Yearly Meeting and published in their 1997 Religious Education newsletter.

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Unit 5

We Are Called to Help and Not to Hurt

Objectives

- The children will define that “answering that of God in others” as looking for and responding to that of God in others, or to the good in others.
- The children will define “loving your enemies” as caring about all people—both friends and enemies—and helping, not hurting them.
- The children will articulate the difference between being assertive, aggressive, and violent.

Main Ideas

- The Holy Spirit leads us, or calls us, to do the right thing—to do justice, to love kindness, and to walk humbly with God.
- To “love your enemies” means to be friendly toward those who are not friendly toward you. This does not mean that we allow them to hurt us.
- There are big differences between being assertive (declaring what you want and need), being aggressive (acting forcefully), and being violent (injuring or abusing others).

Bible References

MICAH 6:8:

He has told you, O mortal, what is good;
and what does the Lord require of you
But to do justice, and to love kindness,
and to walk humbly with your God?

Jesus told us to love God with all our heart, soul, mind, and strength and to love our neighbors as ourselves (Matthew 22:37–40; Mark 12:29–31; Luke 10:27). He further said to love even our enemies and pray for those who mistreat us (Matthew 5:21–24, 38–39, 43–48). He told us that the peacemakers are blessed for they shall be called the “children of the Most High” (Matthew 5:9).

Quaker References

JOSEPH HOAG:

During the Indian Wars, Joseph Hoag, who was a Quaker, talked with an army general about the importance of responding to violence nonviolently. The general said, “If all the world was of your mind, I would turn and follow after.” Joseph Hoag said, “So then thou hast a mind to be the

last man in the world to be good. I have a mind to be one of the first, and set the rest an example.” (*Journal of the Life of Joseph Hoag*, Philadelphia: Press of Wm. H. Pile S Sons, 1909, p. 193)

WILLIAM PENN:

Let us try what love will do, for if men did once see we love them, we should soon find that they would not harm us. Force may subdue, but love gains; and he that forgives first, wins the laurel. (*Fruits of Solitude*, by William Penn, Richmond, Indiana: Friends United Press, 1978, #545–6, pp. 97–8, first published in 1693)

Unit 5 PLAN

1. Read out loud and discuss the following short stories.

“Two Goats on the Bridge,” pages 5–6 and 53–54 (in *Peace Tales: World Folktales to Talk About*, by Margaret Read MacDonald, Hamden, CN: Linnet Books, 1992).

Discussion questions:

- Both of these stories have exactly the same beginning. In both stories, the goats had the same problem. What made the difference in the endings of these stories?
- Have you ever been so determined about doing something that you wouldn’t “back off?” If so, what happened? What could have happened differently?

“He Was Ready to Hit Me,” by Calhoun Geiger in *Lighting Candles in the Dark: Stories of Courage and Love in Action*, Quaker Press of FGC, 1992, 2001)

Discussion questions:

- In this story, acts of nonviolence made a big difference in the life of George Harris. Why do you think George Harris responded to Calhoun’s nonviolence?
- Have you ever used nonviolence as a tool in a situation of conflict?

2a. Read the story of Jesus calling his disciples in Matthew 4:18–22 and Mark 1:16–20.

Before asking the discussion questions, have the children tell the story in their own words. One child starts and others continue, each adding a sentence or two.

Discussion question:

- Being called is to be led or encouraged by God to do good and helpful things and to avoid being harmful. Have you ever felt you were called?

Activities:

- In their journals, have children write or draw about their response to the story of Jesus calling his Disciples.
- Have the children act out the story of Jesus calling of his disciples. After the play, ask each character how it felt to be the person he or she portrayed.

2b. Read out loud the Bible story about the Good Samaritan in Luke 10:25–37.

Before asking the discussion questions, have the children tell the story in their own words. One child starts and others continue, each adding a sentence or two.

Discussion questions:

- Most Jews in Biblical times considered Samaritans to be people who weren't as good as Jews. Samaritans were a different group of people who lived near the Jews. Jesus was a Jew. From this story, what do you think Jesus thought about Samaritans?
- How do you think God would want us to treat someone who is from another race or country?

Activities:

- In their journals, have the children write or draw about what the story of the good Samaritan means to them.
- Have the children make popsicle-stick or clothespin puppets to tell the story of the good Samaritan. Present your puppet play to another class or to your meeting.

3. Using the background information below, tell the following Quaker story in your own words.

When Thomas Lurting was fourteen years old, he was kidnapped and required to serve in the army and later in the navy. At sea, Thomas fought against the Dutch and the Spanish. Because he worked hard and was a brave fighter, he was promoted to oversee a crew of 200 men. One of his duties as overseer was to make the crew attend the worship service.

On the ship was a small group of Quakers, who worshipped in silence and would not attend the worship service for the crew. Because of this, Thomas beat and abused the Quakers. After a while, he became impressed with their courage and faithfulness. When he began worshipping with them, the other crewmembers were shocked and disdainful. However, during a serious epidemic on board the ship, the Quakers took such good care of the ill sailors that the crew became grateful to them.

For Thomas, a bigger challenge was yet to come. While preparing to fire a gun during an attack on a fort on the Spanish coast, Thomas realized that if he fired the gun, he might kill another human being. At that time, immediate

death was the punishment in the navy for not fighting. Nonetheless, when the next occasion arose to fight, he went, unarmed, to announce his decision to his captain, who immediately took out his sword to kill Thomas. But he couldn't; the captain dropped his sword. After that, Thomas left the navy as soon as he could.

But getting out of the navy did not end the challenges Thomas would have. Because he loved the sea, he continued to work on merchant ships and eventually found a ship owned by a Quaker, George Pattison. On one particularly dangerous occasion, Turkish pirates overtook George Pattison's ship. The possibility that the crew would be killed or sold into slavery was enormous. Nonetheless, George and Thomas decided that the crew would not defend themselves. After a friendly welcome, the pirates sensed no harm and decided to keep guard over the crew, but allowed them to continue to sail the ship.

One night, while the pirates were asleep, Thomas' crew captured the pirates and took their weapons. As the pirates were children of God, George and Thomas decided that no harm must come to them. But that conviction made things complicated. The ship could not land at any Turkish port without having Thomas and his crew captured and killed or sold as slaves. But, if the ship landed at a Christian port, the Turkish pirates would be captured and killed or sold as slaves. This situation was further complicated because Thomas felt he must return the pirates' weapons to them, as they were not his property to keep or destroy.

So George and Thomas, in agreement with the pirates' chief, found a place on the shore of Africa where the pirates would be safe. But, with only one small boat to sail to shore, how could the crew get the pirates and their guns to shore and get their boat and crew back without being harmed by the pirates?

Thomas had a plan. He had the biggest pirate sit at one end of the boat. Then he had the next biggest one sit on his knees. By the time they were all stacked one on top of the next, with the smallest ones on the top of the pile, the pirates were not immediately dangerous. Thomas put all their guns in the other end of the boat and, with three other sailors who volunteered, rowed the pirates near the shore. After the pirates had all gotten out of the boat to wade to shore, Thomas threw them their guns and some bread and quickly rowed back to the ship. No harm came to anyone, and the pirates and sailors waved their hats to each other after the pirates were safely ashore.

(For more information, see *Lighting Candles in the Dark: Stories of Courage and Love in Action*, prepared by the Religious Education Committee of FGC, edited by Elinor Briggs, Marnie Clark, and Carol Passmore, Philadelphia, PA: Quaker Press of FGC, 1992, 2001; and *Four Early Quakers*, London: Friends Education Council, 1975.)

Discussion questions:

- Why do you think the captain didn't kill Thomas for refusing to fight?

- Why do you think Thomas had all the pirates sit on top of each other in the boat?

Activities:

- In their journals, have the children write or draw their responses or reactions to the story of Thomas Lurting.
- Have each child pretend to be Thomas Lurting and write a letter to George Pattison explaining why he or she would like to work on his merchant ship and why he or she left the navy. Have each child write the date for today on the letter and sign it. Roll the letter into a scroll and tie it with a piece of ribbon or string. Seal it with a drop of candle wax. Use a button or a piece of jewelry to imprint a unique design in the soft wax.
- Ask the children to act out two stories in the life of Thomas Lurting. For the first story, ask for volunteers to play the part of Thomas, his captain in the navy, the Quakers, and the crew. For the second story, ask for volunteers to play the part of Thomas, George Pattison, the pirates, and the crew. After the plays, ask each character how it felt to be the person she or he portrayed.

4. Possible games and activities.

Using Bible Stories As Conflict Resolution Exercises:

Read a Bible story in which a conflict was not resolved or could have been resolved in a better way. Good stories to use are Cain and Abel (Genesis 4:1–16), Jacob and Esau (Genesis 27), and Joseph and his brothers (Genesis 37 ff). Divide the children into groups and ask them to come up with a better ending to the story. Tell the children that it is OK to disagree with God. Cain, for example, could tell God that it was not fair that his offering was not as acceptable as his brother's.

Discussion question:

- What keeps us from solving our problems?

Drawing Cartoons:

1. Give each child the first part of a cartoon strip that shows a conflict.
2. Have each child complete the cartoon by drawing the last picture or the last several pictures with a peaceful solution.

Breaking Somebody's Bubble:

This game should be played in a spacious area or outside.

Have the children count off by twos. The number ones get bubble-blowing soap and a bubble blower. For each pair of children, mark off with string or chalk one circle that is five feet in diameter. From the center of their circles, the number ones blow bubbles with the bubble-blower. While staying outside the circles, the number two children try to

break the bubble-blowers' bubbles. After two minutes, have the children change positions.

Next have all the children get in one large circle. For 30 seconds, have the number ones blow as many bubbles into the circle as they can, without anyone breaking any. Switch and, for 30 seconds, have the rest of the children blow as many bubbles as they can with no one breaking any. Then, have the children sit in the large circle while you ask the following questions.

Discussion questions:

- Do you like to see this many bubbles in the air?
- How did it feel to have your bubbles broken?
- How did it feel to break somebody's bubbles?
- Has anyone heard the phrase "breaking somebody's bubble?" What does that mean?
- In real life, what are some ways that people break each others' bubbles?
- In real life, what can we do to protect other people's bubbles?
- In real life, what can we do to protect our own bubbles?

5. Read to your class the Bible and Quaker references on pages 23–24 at the beginning of this unit.

Then ask the children to describe the main ideas you have been talking about. By asking the following questions, help them relate the stories and activities to the Bible and Quaker references.

- What is the difference between being assertive, being aggressive, and being violent?
- When you are angry with someone, how can you express your anger without hurting that person?
- Think of a time when you were left out. How did that feel?
- What is the difference between animals killing each other and people killing each other?
- What do you think Joseph Hoag and William Penn would do about current events today?
- What does it mean to do justice, love kindness, and walk humbly with your God?
- What does it mean to love your neighbor as you love yourself?
- Have you ever felt that you were called to do something good?

Unit 6

We Are Called to Be Kind, Considerate, and Compassionate

Objectives

- The children will define being “kind and considerate” as being thoughtful of others.
- The children will define “compassion” as feeling and caring how others feel.
- The children will acknowledge that being kind, considerate, and compassionate makes the world a better place.

Main Ideas

- Because there is that of God in everyone, we want to be kind and considerate.
- We feel compassion when we feel what other people’s lives are like—when we share their feelings and see how they are like us, and we are like them.
- Being kind, considerate, and compassionate makes us feel good about ourselves and others.

Bible Reference

I CORINTHIANS 13:4–8:

Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things. Love never ends.

Quaker Reference

RICHARD FOSTER (A CONTEMPORARY QUAKER):

How do we serve others in the world? We serve them by valuing their opinion. We serve them by acts of common courtesy. We serve them by guarding their reputation. We serve them by simple acts of kindness. We serve them by integrity of life. We serve them by honesty, truthfulness, and dependability. (See *The Challenge of the Disciplined Life*, by Richard Foster, NY: Harper Collins, 1985, pp. 228–48.)

Unit 6 PLAN

1. Read out loud and discuss the following book:

Now One Foot, Now the Other, story and pictures by Tomie de Paola (NY: G.P. Putnam's Sons, 1981)

Discussion questions:

- Why do you think that Bobby was scared when his grandfather just lay in bed and did not remember him?
- Have you ever been very ill or known someone who was?
- What do you think it would feel like if someone you loved suddenly became ill?
- What did Bobby do that helped his grandfather?
- How did Bobby show kindness, consideration, and compassion for his grandfather?

Other recommended books:

What It's Like to Be Me, edited by Helen Exley, written and illustrated entirely by disabled children (Great Britain: Exley Publications Limited, 1989).

Children Just Like Me, by Barnabus and Anabel Kindersley (London: Dorling Kindersley Limited, 1995).

2. Read out loud the Bible story about Jesus curing the epileptic boy in Mark 9:14–29, or the story about Jesus curing an official's son in John 4:46–54.

Before asking the discussion questions, have the children tell the story in their own words. One child starts and others continue, each adding a sentence or two.

Discussion questions:

- During Jesus' lifetime, it was a commonly held belief that religious people performed miracles. Whether or not one believes that Jesus performed miracles, it is a historic fact that miracles were attributed to Jesus during his lifetime. (See *The Jesus Debate: Modern Historians Investigate the Life of Christ*, by Mark Allan Powell, Oxford, England: Lion Publishing, 1998, p. 150.) What things seem like miracles today?
- Today our hospitals and health care workers perform operations and caregiving activities that would have seemed miraculous in Jesus' time. Can you think of other professions where people perform what might seem like miracles?

- In the story of the epileptic boy, Jesus said, “All things can be done for the one who believes,” and the father answered, “I believe; help my unbelief.” In the story of the son of the official, Jesus said, “Unless you see signs and wonders you will not believe,” and the father affirmed, “Sir come down before my little boy dies.” In both cases, belief was essential in healing. Today it is commonly accepted that a positive attitude, a belief that one will get well, is essential for healing. Do you think belief is essential in healing?
- What are some kind, considerate, or compassionate actions that might seem like miracles in someone’s life today?

3. Ask the children to tell stories about Quakers in their meeting who have done kind, considerate, or compassionate things.

Be prepared with some examples of stories that you can tell about daily acts of kindness, consideration, or compassion on the part of members of your meeting.

Activities:

- Have each child draw a picture of someone in your meeting doing something kind, considerate, or compassionate. By writing a sentence for each picture, make a storybook from their drawings.
- In their journals, have the children write or draw their responses or reactions to the stories about members of the meeting doing kind, considerate, and compassionate things.

4. Games and activities.

Learning First Aid:

Have a doctor, a nurse, or a member of meeting who has been trained in American Red Cross First Aid teach the children how to clean a wound and bandage a cut.

Random Acts of Kindness:

Have each child make a card with a note on it thanking a friend for something nice they have done. Have the children deliver their notes.

Quilt making:

Make a quilt for a homebound Friend. Have the class deliver it to the Friend.

5. Read to your class the Bible and Quaker references on page 29 at the beginning of this session.

Then ask the children to describe the main ideas you have been talking about. By asking the following questions, help them relate the stories and activities to the Bible and Quaker references.

- Why does love have to be patient?
- What does common courtesy have to do with serving others?
- What does it mean to be kind and considerate?
- What does it mean to have compassion?

Unit 7

We Are Called to Befriend People Who Are Different from Us

Objectives

- The children will affirm that we are all different and that God loves us all.
- The children will demonstrate kind and friendly ways to welcome new and different people to their First Day School class.

Main Ideas

- Everyone is different; no two people are the same.
- God cares for everyone—whether we are black or white, brown, yellow, red, pink, differently-abled, male, female, etc.
- It does not matter to God what country, religion, or culture we came from.
- We welcome new and different people into our meeting.

Bible Reference

ACTS 15:8:

And God, who knows the human heart, testified to them by giving them the Holy Spirit, just as he did to us; and in cleansing their hearts by faith he has made no distinction between them and us.

Quaker Reference

WILLIAM PENN:

The humble, meek, merciful, just, pious and devout souls are everywhere of one religion. (*Fruits of Solitude*, #519, p. 95)

Unit 7 PLAN

1. Read out loud and discuss one of the following books.

Angel Child, Dragon Child, by Michele Maria Surat (NY: Scholastic Inc., 1983)

Discussion questions:

- Why do you think Raymond tackled Hoa?
- Why do you think Raymond asked his school to have a fair to earn money to bring Hoa’s mother to our country?
- What would it feel like to be Hoa? To be Raymond?
- What are some of the differences between growing up in Vietnam and in the United States?

Lights for Gita, by Rachna Gilmore (Gardiner, Maine: Tilbury House Publishers, 1994)

Discussion questions:

- Why was Gita so unhappy about the cold weather on Divali?
- Why was Gita so happy that Amy came to her house?
- Do you know someone of another faith? What have you learned from that person?

2a. Read out loud the Bible story about the woman from Canaan in Matthew 15:22–28.

Before asking the discussion questions, have the children tell the story in their own words. One child starts and others continue, each adding a sentence or two.

Discussion questions:

- The Canaanites were not from Jesus’ race or religion and were looked down on by the Jews. When Jesus said to the woman from Canaan, “It is not fair to take the children’s food and throw it to the dogs,” he was telling her that he would only heal and teach his people, the Jews, and not the Canaanites. But when Jesus saw the woman’s faith, he changed his mind and healed her daughter. What do you think Jesus learned from the Canaanite woman?
- Do you think a person’s race or religion matters to God?

Activities:

- In their journals, have the children write or draw their responses or reactions to the story of the woman from Canaan.
- Have the children make popsicle-stick or clothespin puppets to tell the story of the woman from Canaan.

2b. Read the Bible story about Peter and Cornelius, the first non-Jewish convert to Christianity in Acts 10:1–35.

Before asking the discussion questions, have the children tell the story in their own words. One child starts and others continue, each adding a sentence or two.

Discussion questions:

- Jews in the days of the Bible stories and many Jews today do not eat certain foods that were then, and for some still are, considered unhealthy to eat. That meant that Jews and non-Jews, who were called Gentiles, could not eat together because they would not eat the same foods. In his dream, Peter saw that God wanted him to eat the foods that Gentiles ate so that Peter could have meals with the Gentiles and enjoy their fellowship. What does Peter’s dream tell us about how God wants us to treat others who have different life styles from ours?
- Peter welcomed Cornelius, someone who was different from him, into the Christian family. How do we treat people who are new to our meeting and seem different from us?

Activities:

- In their journals, have the children draw their image of what fellowship looks like.
- Have children role-play kind and friendly ways to welcome a new and different person into their class. Then ask each character how it felt to be the person she or he portrayed.
- Have the children draw pictures about the story of Cornelius. By writing a sentence from the story on each page, make a storybook from their drawings.

3. Using the background information below, tell the following Quaker story in your own words.

Levi Coffin (1798–1877) was a prosperous Quaker businessman who lived in Newport, Indiana. During most of his life, slavery was practiced in the United States of America. Using a network of people who opposed slavery and were willing to hide escaping slaves in their homes, Levi Coffin and countless others helped people run away from slavery. That network became known as the “Underground Railroad.” Escaping slaves would hide in the Underground Railroad as they made their way to freedom—to places where slavery was illegal. The Underground Railroad was leaderless. It was operated by whites and blacks, men and women, adults and children, and freedmen and slaves.

When Levi Coffin opened his home to runaway slaves in 1826, he became a part of the Underground Railroad. Where Levi lived, helping slaves escape was illegal and very dangerous. Nonetheless, three lines of the Underground Railroad converged at Levi’s home. As slave owners were afraid of him because he was rich and influential, he was able to use his wealth and prestige to help approximately 4,000 Black people escape slavery.

When the Civil War was over and the Emancipation Proclamation ended slavery in the United States, Levi helped distribute food, bedding, clothing, and money to the newly freed men and women as they struggled to begin their new lives. Levi Coffin is an example of a Quaker who used his resources to help people.

(For more information, see *Levi Coffin, Quaker: Breaking the Bond of Slavery in Ohio and Indiana*, by Mary Ann Yannessa, Richmond, IN: Friends United Press, 2001; *Levi Coffin and the Underground Railroad*, by Charles Ludwig, Scottsdale, PA: Herald Press, 1995; and *Levi Coffin: A Friend to the Slaves*, by Jeffrey Dowers, Richmond, IN: Friends United Press, 1992.)

Discussion questions:

- Levi Coffin risked losing his life, wealth, and high position in the town by befriending people who were different from him. Why do you think he did that?
- What can you do to befriend people who are different from you?

Activities:

- In their journals, have the children write or draw their responses or reactions to the story of Levi Coffin.
- Research routes of the “underground railroad.” Have the children trace and highlight the routes on a map. The Chester County Historical Society (225 N. High Street, West Chester, PA 19380) has put out a map and guide to the “underground railroad” called *In Pursuit of Freedom*. Their web site is www.chestercohistoricalsociety.org. If possible, tour a site that had an underground railroad hiding place. A good book for children is *President of the Underground Railroad: A Story about Levi Coffin*, by Gwenyth Swain, Minneapolis: Carolrhoda Books, Inc. 2001.
- Have each child draw a picture of the story of Levi Coffin. By writing a sentence from the story on each page, make a storybook from their drawings.
- Have the children act out a story of Levi Coffin befriending a family escaping from slavery. Then ask each character how it felt to be the person she or he portrayed.

4. Games.

A Collage of Diversity:

Using pictures cut from magazines, have your class create a collage of all different kinds of people. Use a dry adhesive glue stick so that the pictures do not wrinkle. Paste the pictures onto cardboard or poster board. Hang the collage in your classroom.

Know Your Orange:

- 1) Give everyone an orange to study. Ask questions such as “Are there any brown or green spots on your orange?” “Where?” “What shape are the spots?” “How does your orange fit in the palm of your hand?” and so forth.
- 2) Know your orange. Have each person put his or her orange in a pile.
- 3) Mix up the pile.
- 4) Have each person pick out his or her orange.

Observation questions:

- Oranges look a lot alike. How were you able to tell which orange was yours?
- Did you feel more attached to your orange after you got to know it?
- What does this tell us about people?

Transversing Space:

Have each child go across an area of the classroom in a different way, such as by hopping, jumping, walking backward, rolling, somersaulting, and so forth.

Observation question:

- What does this tell us about how different we are?

5. Read to your class the Bible and Quaker references on page 33 at the beginning of this unit.

Then ask the children to describe the main ideas you have been talking about. By asking the following questions, help them relate the stories and activities to the Bible and Quaker references.

- What did William Penn mean when he said, “The humble, meek, merciful, just, pious and devout souls are everywhere of one religion?”
- What do the Bible stories about the woman from Canaan and the story about Peter and Cornelius have in common?

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Unit 8

Our Meeting Is Like a Growing Family

Objectives

- The children will explore their experience of the meeting community.
- The children will describe why some things are better done together than separately.

Main Ideas

- In our meeting, we treat each other like family members.
- We welcome new and different people into our meeting.
- There are some things that are better done together than separately.

Bible References

PSALM 133:1–2:

How very good and pleasant it is when kindred live together in unity!

1 CORINTHIANS 16:19–20:

The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, greet you warmly in the Lord. All the brothers and sisters send greetings. Greet one another with a holy kiss.

Quaker Reference

GEORGE FOX (EPISTLE 22, 1653):

Dear Friends, watch over one another in love, and stir up that which is pure in one another, and exhort one another daily.

Unit 8 PLAN

1. Read out loud the following and ask the discussion questions.

Ken Smith, the Sandy Spring Friends School Headmaster, has compared community to the flight of geese. He wrote:

As each goose flaps its wings, it creates an uplift for the birds that follow. By flying in 'V' formation, the whole flock adds 71 percent greater flying range than if each bird flew alone. When a goose falls out of formation, it suddenly feels the drag and resistance of flying alone. It quickly moves back into formation to take advantage of the lifting power of the bird immediately in front of it. When the

lead goose tires, it rotates back into the formation and another goose flies into the point position. The other geese, flying in formation, honk to encourage those in front to keep up their speed. When a goose gets sick, wounded, or shot down, two geese drop out of formation and follow it down to help protect it. They stay with it until it dies or is able to fly again. Then they launch out with another formation or catch up with the flock.

Discussion questions:

- How is your family like a flock of geese?
- How is your meeting like a flock of geese?
- How is your meeting like your family?
- Because churches had become ornate and the clergy tended to be corrupt, early Friends were critical of churches and called them “Steeple Houses.” Early Friends met in one another’s homes—much as the early Christians did. Today Friends meet for worship in simple rooms or houses, called “meeting rooms” or “meetinghouses.” Friends avoid distracting decorations or ornaments in our meeting places. How is a meeting place like a home? How is it different?

Activities:

- Provide a few pictures of geese for the children to look at. Have the children draw and color pictures of several geese doing something together, such as flying in V-formation, or protecting a wounded goose. Cut the geese out and, with glue stick, paste them on cardboard to create a 3-D impression. Mount the geese on a blue poster board background to represent a lake or the sky. With pieces of twigs, grass, flowers, and leaves create a shore around the lake. With cotton balls, create clouds in the sky. Paste a photocopy of the story comparing community to the flight of geese on the back of the picture.
- In their journals, have the children write or draw their response to the manner in which geese help and support each other.

2. Read out loud the Apostle Paul’s description of one body with many parts in I Corinthians 12:12–30.

Before asking the discussion questions, have the children tell the story in their own words. One child starts and others continue, each adding a sentence or two.

Discussion questions:

- What did the apostle Paul mean by saying that Christ is like a single body, which has many parts?
- What is your part in your family? In your meeting?

Activities:

- Have each child make a small box and a lid from origami paper, which can be purchased at art supply stores. The square for the lid

needs to be $\frac{1}{4}$ inch larger than the square for the box. Have each child write a list of his or her gifts on a piece of paper. Have the children fold their papers and put them into their boxes. Form a circle. Put the boxes in the center of the circle. Have a few minutes of silence for the children to think about how their gifts could benefit their communities. Go around the circle focusing on one child at a time. Ask the class to name that child's gifts to the class or the meeting. Then the children take their boxes home with them.

- In their journals, have the children write or draw about how it feels to be a member of the meeting.

3. Using the background information below, tell the following Quaker story in your own words.

Born in 1614 to a wealthy family, Margaret Fell was highly educated. She and her husband, Judge Thomas Fell, had nine children and lived in England in a huge mansion called "Swarthmoor Hall." After Margaret became a Friend, her home became the center of Quakerism. Eleven years after her husband died, Margaret married George Fox.

In 1673, George Fox wrote a letter to the Men and Women's Meetings in London (Manuscript Volume 47) in which he described Margaret Fell's role among Friends as that of "a nursing mother." Similarly, in a book by Isabel Ross entitled *Margaret Fell: Mother of Quakerism*, Margaret is referred to as a "guiding and nursing mother."

A nursing mother is a good description of Margaret Fell. Margaret held meetings for worship in her home and provided hospitality to visiting Friends. She kept the Quaker community together and informed them about each other through letter chains. For traveling ministers, she established a fund and organized the care of their children and the upkeep of their fields during their absences. She began "meetings for sufferings," which was an extended family support system. Because Quakers were not allowed to be married in the Anglican churches in England, Margaret began the practice of Quaker weddings. Margaret saw that men and women are equally important in the ministry, and so she insisted on the right for women to preach, something totally unheard of before that time.

(For more information, see *Margaret Fell: Mother of Quakerism*, by Isabel Ross, York, England: The Ebor Press, 1981.)

Discussion questions:

- How was Margaret Fell like a mother for the early Quakers?
- How did Margaret Fell use her wealth and education to help others?

Activities:

- In their journals, have the children write or draw their responses or reactions to the story of Margaret Fell.

- Have each child draw a picture of Margaret Fell offering hospitality to Quakers. By writing a sentence from the story on each page, make a storybook of the drawings.

4. Offer one or the other of the following games.

Frogs on a Lily Pad:

- 1) Give each child a “lily pad,” a carpet square that is about 2 feet by 2 feet wide.
- 2) The children stand on their lily pads.
- 3) When the music starts, the children leave their lily pad and move (“swim” or jump) around the room while the teacher takes one lily pad away.
- 4) When the music stops, the children find a lily pad to stand on.
- 5) The child without a lily pad joins another child on his or her lily pad.
- 6) Repeat until all children are sharing a lily pad.

Observation questions:

- How did it feel to welcome to your lily pad the frog that was left out?
- If you were “left out,” how did it feel to be welcomed to another frog’s lily pad?
- What were some ways that helped the frog that was left out feel welcomed?
- When in the past was it hard for you to welcome someone into your space?
- How is this game different from real life? How is it the same?

Musical Laps:

Before using this activity, assess if the children might be embarrassed by or uncomfortable with sitting on each other’s laps.

- 1) Each person sits on a chair in a circle.
- 2) When the music begins, the teacher takes one of the chairs away while everyone walks in a circle in front of the chairs.
- 3) When the music ends, each person finds a chair to sit on and the person without a chair finds a lap to sit on.
- 4) As more chairs are taken away, piles of lap-sitters result.

Observation questions:

- Who has played the game, “Musical Chairs?” How was that game different from “Musical Laps?”
- What can we do to help others feel welcome in our First Day School class? In our meeting?
- How can our meeting share what we have with others?

The Human Machine:

- 1) Divide into groups of five or six.
- 2) Have each group construct a machine, using the bodies of its members as parts of the machine.
- 3) Demonstrate by creating a toaster with two people performing as toast, two as the sides of the toaster, and one person as the start-up lever.

Observation questions:

- What are some differences between the way you feel when you work together and the way you feel when you work alone?
- What are some things we have to give up to be able to work together?
- What are some things we can do together that we cannot do alone?

5. Read to your class the Bible and Quaker references on page 39 at the beginning of this unit.

Then ask the children to describe the main ideas you have been talking about. By asking the following questions, help them relate the stories and activities to the Bible and Quaker references.

- For Friends, unity is not usually unanimity, which is agreement without dissent. Unity is more often agreement that acknowledges dissent, or staying together despite differences, and moving forward with guidance from our common values. When have you experienced unity and when have you experienced unanimity?
- Does living together in unity mean that Quakers never disagree with each other?
- Have you ever gone along with a group's decision even though you thought you had an equally good, although different, solution?
- Why did Paul, in I Corinthians, call members of the early church "brothers and sisters?"
- How do we welcome new people into our meeting?
- How do we stir up that which is pure and good in one another?
- What happens when we stir up that which isn't pure and good?

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Unit 9

We Are Called to Answer, or Respond, to That of God in Everyone

Objectives

- The children will articulate that we help others because we want to answer, or respond, to that of God in everyone.
- The children will acknowledge that everyone needs help sometimes.
- The children will describe times when they have needed help.

Main Ideas

- Sometimes others need our help. It feels good to help others.
- Sometimes I need help. It feels good to receive help when I need it.

Bible References

LEVITICUS 19:18 AND MARK 12:31:

You shall love your neighbor as yourself.

Quaker Reference

GEORGE FOX (Letter from the Launceton Jail, 1656):

Be patterns, be examples in all countries, places, islands, nations, wherever you come; that your carriage and life may preach among all sorts of people and to them. Then you will come to walk cheerfully over the world, answering that of God in everyone. (*Journal of George Fox*, p. 263)

Unit 9 PLAN

1. Read out loud and discuss the following book.

Sweet Clara and the Freedom Quilt, by Deborah Hopkinson (NY: Alfred A. Knopf, 1993).

Discussion questions:

- In what ways did Clara help others?
- What were Clara's special gifts, or qualities, that she used in helping others?

- What gifts do you have that could help others?

2. Read out loud the Bible story about Ruth, Naomi, and Boaz in Ruth chapters 1 and 2.

Before asking the discussion questions, have the children tell the story in their own words. One child starts and others continue, each adding a sentence or two.

Discussion questions:

- This story has a happy ending. Boaz married Ruth, and they had a son, Obed. Naomi stayed with Ruth and Boaz and helped care for Obed. But, after her husband's death, when Ruth left her home and family to stay with Naomi, she could not have expected that she would have a happy life. Living with a widow would have meant living in poverty. Why do you think she went with Naomi?
- It was a Jewish custom to allow poor widows to “glean” or pick up grain that the reapers had missed. That custom helped poor widows survive. Have you ever felt that you needed help with something? How did it feel if you got the help you needed? How did it feel if you did not get the help you needed?
- Naomi was old and could not glean for herself. Why did Ruth glean food for Naomi?
- The Jews considered Moabites to be outcasts, or people society rejected. Ruth was a Moabite. Why did Boaz, a Jew, help her? Why did he marry her?

Activities:

- In their journals, have the children write or draw their responses or reactions to the story of Ruth.
- Bring to class some pictures of “illuminated lettering.” Explain to the children that many medieval books, especially those made for use in churches, have elaborate decorations and illustrations painted on the borders and margins of the pages and also on the initial letters in the text. This technique is called “illumination.” Use high quality paper and have the children copy the *King James Version* of the quotation from Ruth 1:16: “Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people will be my people and thy God shall be my God.” Make the first letter of the passage very large, so that it can be illuminated with metallic ink pens in gold and other bright colors. Decorate the borders and margins.
- Have the children use popsicle-stick or clothespin puppets to tell the story of Ruth.

3. Using the background information below, tell, in your own words, the following Quaker story.

Elizabeth Fry was a Quaker who lived in England about 200 years ago. A few months after her eleventh child was born, Elizabeth became aware of the terrible conditions at Newgate Prison, a prison for convicted women and their children. The women and children, some ill and in rags, without bedding or washing facilities, were treated brutally by the jailers and each other. Elizabeth was concerned both about the terrible physical conditions and about the souls of the prisoners.

Elizabeth decided to visit the prison. When she arrived, the jailers were afraid for their own safety and would not go with her into the prison cells. Elizabeth began her first visit by asking the women if they would like her to start a school for their children. Because all the mothers in prison wanted an education for their children, no one hurt her.

Elizabeth brought the prisoners clothes and straw for bedding. She insisted that the jailers allow the women to wash their clothes—the jailers had previously believed that the prisoners did not want to be clean. Elizabeth taught the women to sew and arranged for them to sell the clothes they produced and keep the profits. Such good things had never before happened in prisons.

Elizabeth traveled in England and on the European continent establishing numerous Ladies' Associations for prison visiting. Her influence awoke Europeans to the evil conditions of prisons. When the English government asked her to give evidence of the conditions at Newgate Prison, Elizabeth Fry became the first English woman, other than the Queen, to advise her government.

(For more information, see *Lighting Candles in the Dark: Stories of Courage and Love in Action*, prepared by the Religious Education Committee of FGC, edited by Elinor Briggs, Marnie Clark, and Carol Passmore, Philadelphia, PA: Quaker Press of FGC, 1992, 2001.)

Discussion questions:

- Why do you think Elizabeth Fry wanted to help the prisoners?
- How did Elizabeth win the trust of the prisoners and jailers?
- What does being concerned for someone's soul mean?
- What kinds of things do you need help with?

Activities:

- In their journals, have the children write or draw about a time when they have helped someone.
- Have the children draw on cardboard or poster board and cut out simple figures, similar to paper dolls, to represent the characters in the Elizabeth Fry story. Include Elizabeth's eleven children, ranging in age from teenagers to a small baby, the jailers, and the women and children prisoners. Attach cardboard props to the figures so

that they will stand up by themselves. Show the class pictures of clothing that might have been worn by Elizabeth Fry and English women and children of the eighteenth century. To replace the rags that the women and children in the prison were wearing, make paper doll clothes representing the clothes that Elizabeth brought the prisoners. Make additional clothes to represent the clothes that the women prisoners made and sold. On Elizabeth Fry's dress, include a tiny bit of the red petticoat that she did not give up after adopting plain dress. Use the paper dolls to tell the story Elizabeth Fry.

- Have each child draw a picture of Elizabeth Fry helping the women and the children in prison. By writing a sentence from the story on each page, make a storybook from their drawings.
- Have the children act out the story of Elizabeth Fry at Newgate Prison. Ask for a volunteer to play the part of Elizabeth Fry and for volunteers to play the jailers, the women, and the children in the prison. Ask each character how it felt to be the person she or he portrayed.

4. Offer the following activities.

- Learn to hand-sign the words to a well-known song. Perform and teach the hand-signs for the song to another class or to your meeting.
- Invite someone with a disability to class to talk about his or her experience.
- Have children take turns pushing each other in a wheel chair.
- Wrap each other's arms in slings and spend the remainder of the class wearing the slings. Try putting coats or sweaters on with their arms in slings. Try opening and reading books.

Observation questions:

- What did we learn from our guests?
- What makes it hard for us to ask for or offer help?

5. Read to your class the Bible and Quaker references on page 45 at the beginning of this session.

Then ask the children to describe the main ideas you have been talking about. By asking the following questions, help them relate the stories and activities to the Bible and Quaker references.

- In what ways are Ruth and Elizabeth Fry alike?
- George Fox told us that when we are patterns or examples, we will “walk cheerfully over the earth, answering that of God in everyone.” What do you think he meant?
- What does it mean to respond to that of God in everyone?
- What does it mean to love your neighbor as you love yourself?

Unit 10

We Are Called to Serve Others

Objectives

- The children will prepare for their service project and carry it out.
- The children will talk about how they expect to help others during their service project.

Main Ideas

- By serving others we can learn and grow in the knowledge and love of God.
- We serve others because there is that of God in everyone.
- We serve others because it helps us experience that of God in us.
- We serve others to help them.
- We serve others with a joyful heart.

Bible References

EPHESIANS 6:7:

Render service with enthusiasm.

MATTHEW 25:34-40:

Then the king will say to those at his right hand, "Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me." Then the righteous will answer him, "Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?" And the king will answer them, "Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me."

Quaker Reference

WILLIAM PENN:

True godliness does not turn men out of the world, but enables them to live better in it, and excites their endeavors to mend it. (*No Cross, No Crown*, by William Penn, York, England: The Ebor Press, 1981, pp. 63-4.)

Unit 10 PLAN

1. Read out loud and discuss the following book.

Kids who have made a difference, by Teddy Milne (Northampton, MA: Pittenbruach Press, 1989)

Discussion questions:

- What do you like most about the child in the story you read?
- Trevor, one of the children in these stories, said, “I am only one, but I am one; I can’t do everything, but I can do something.” What something can we each do?

2. Read out loud the Bible story about Jesus washing the disciples’ feet in John 13:3–9 and 12–16.

Before asking the discussion questions, have the children tell the story in their own words. One child starts and others continue, each adding a sentence or two.

Discussion questions:

- When Jesus finished washing his disciples’ feet, he said, “Do you know what I have done to you?” What was Jesus trying to teach his disciple?
- Have you ever helped someone who was younger than you? What did that feel like?

3. Using the background information below, tell, in your own words, the following Quaker story.

Pierre Ceresole, who lived from 1879 to 1945, organized the first international work camp. Pierre was born into an international family in Switzerland. His mother was French. His father was Italian. His grandmother was German, and he had British relatives, as well.

While walking in the woods near his home when he was 17 years old, Pierre had an experience, which he wrote about later. He wrote that he was “seized by the discovery that to do something constructive in the world one had to be infinitely more sincere, truer, more direct, and more alive than the church . . . I experienced something like a solemn consecration to Truth . . . I always remember that day in the woods as a highly important day in my life, as if I had met somebody.”

During his lifetime, Pierre did a lot that was constructive. Seeing the damage and suffering of World War I, Pierre became a pacifist and, for that, was imprisoned twice by the Germans. After the war, in 1920, Pierre, and some other young, Christian pacifists from Germany, Hungary, and Switzerland, began the first work camp, known as the “International Voluntary Service for Peace,” to repair war damages in France. They built small houses and barns and filled holes that were made by mines and bombshells.

After that, in Switzerland, Pierre and his team of volunteer workers helped to clear snow away from a house covered by an avalanche and dug out a village covered by a landslide. He also organized work camps to repair flood damage in Liechtenstein, France, and South Wales. From 1934 to 1937, Pierre worked in India with earthquake victims who suffered from floods and famine. During that time, he became a Quaker.

Pierre believed that young people from every country should work together for peace. His international work camps did exactly that.

(For more information, see *Quaker Pioneers*, by Stephen Allott, London: Bannisdale Press, 1963; or *Pierre Ceresole, Passionate Peacemaker*, by Daniel Arnet, first published in English by the Macmillan Company of India, Ltd.)

Discussion questions:

- What do you think Pierre Ceresole meant by saying that he “experienced something like a solemn consecration to Truth?”
- Have you ever thought that you might like to help others, as Pierre Ceresole did?
- Have you ever been a part of a work camp? What was that like?

Activities:

- In their journals, have the children write or draw their responses or reactions to this story.
- Have each child draw a picture of one of Pierre Ceresole’s work camps. By writing a sentence from the story on each page, make a storybook from their drawings.

4. Prepare for the service project.

Advanced Preparation:

- First, and with your class, select a service project. To ensure a feeling of ownership, discuss the possibilities that the class suggests. Projects that children in the 4th to 6th grades are readily able to accomplish include helping elderly members of meeting with yard work, making and serving sandwiches at soup kitchens, cleaning up the meetinghouse grounds or a local park, and folding newsletters for the meeting. These service projects are easy to arrange. If your class is small, have the children organize a service project for the entire meeting to carry out. In this case, the children would be the primary decision makers and leaders, with the adults along to help the children carry out the work.
- As much as possible, engage the class in making arrangements for the service project.
- In advance, recruit parents to assist and provide transportation to and from the site. Projects helping elderly Friends with chores need at least two children and one adult for each home.

- Give parents a written description of the information below. If transportation is involved, provide directions to the site. A “Parental Permission Form for the Service Project” (see Appendix I) is essential and should be signed, dated, and returned to you before the trip. For health and legal reasons, take the forms with you to the service project and keep them as a permanent record.

Clarify with the children what will happen:

- What the service project will be
- Where the service project will be
- Who they will be helping
- What needs the people that they will be serving are likely to have
- Why the children’s help will be important in this particular service project
- When they will leave for the service project and return and how
- What kind of clothing the children need to wear to the service project
- What, if anything, the children need to bring
- What is appropriate behavior for this service project
- How the children’s contribution will help others
- What problems or issues they might encounter during our service project

Brainstorming—possible problems and their solutions:

Ask the children to “brainstorm” a list of possible problems or difficult situations they might experience while they are performing their service project. Then divide the class into small groups and assign each group one of the problems. If you have a small class brainstorm as one group. Each group will prepare a solution and present it to the class. Point out that in any situation, there are usually many different ways to solve a problem. After each presentation, ask if anyone can think of other ways to solve that problem.

5. Read to your class the Bible and Quaker references on page 49 at the beginning of this unit.

Then ask the children to describe the main ideas you have been talking about. By asking the following questions, help them relate the stories and activities to the Bible and Quaker references.

- The king in the story is a symbolic figure for Jesus. What do you think the Bible reference means when it says that, if you do something for those who are not fortunate, you are doing it for the king?
- How does our Quaker religion help us live better in the world? How does it enable us to mend it?
- Are you enthusiastic about our service project?

Unit 11

The Service Project

The service project is performed during this session, which may occur at some time other than First Day morning. The “Parental Permission Form” is in Appendix I. See Unit 10 for information concerning preparation for the service project and Unit 12 for follow-up discussions and activities.

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Unit 12

Service Is Love Made Visible

Objectives

- The children will articulate that we serve others as a practical way to share God's love.
- The children will talk about how they helped others during their service project.
- The children will affirm that their service has added to the good in the world.
- The children may articulate that service is not always easy. (If your service project was entirely positive, it is important to acknowledge that service projects can sometimes be difficult or challenging. We are called to serve anyway.)

Main ideas

- Service is love made visible or love that you can see happening.
- Service helps us feel good things inside ourselves
- Service helps us see good things in others.
- Service is a normal part of life.

Bible References

MATTHEW 5:3-11:

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they will be comforted.

Blessed are the meek, for they will inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they will be filled.

Blessed are the merciful, for they will receive mercy.

Blessed are the pure in heart, for they will see God.

Blessed are the peacemakers, for they will be called children of God.

Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

LUKE 6:20B-23:

Blessed are you who are poor, for yours is the kingdom of God.

Blessed are you who are hungry now, for you will be filled.

Blessed are you who weep now, for you will laugh.

Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets.

Quaker Reference

CHRISTIAN FAITH AND PRACTICE:

Service is not a department of life, something outside the main current of personal living. It is sometimes deliberate, but more often is involved unconsciously in the sheer quality of the soul displayed in ordinary occupations. In our social and recreational activities our gladness and peace of mind will influence others. Special gifts will bring special opportunities and duties. These we shall not think of as tasks to be performed; they will be the natural outcome of our love of others. (*Christian Faith and Practice in the Experience of the Society of Friends*, London Yearly Meeting of the Religious Society of Friends, 1960, #594)

(For younger children, summarize the above: When we love that of God in others, service is not a chore, it is just a normal part of life.)

Unit 12 PLAN

1. Ask the class the following questions about the service project.

- How did this project bring us closer to each other and closer to God?
- How were we helpful?
- What did we learn?
- How were we changed?
- What were the problems we had?
- What did we like and dislike about the service project?
- Would we like to do this project again sometime?

2. As a class, make a mural of the service experience showing how the children made love visible.

Display the mural in the meetinghouse. Each child could put himself or herself in the mural.

3. Have the children write about the service project in their journals.

Using excerpts that the children submit from their journals, have the children prepare a report on their service project and present it in meeting for business. Have the children talk about why they did their service project and what they learned.

4. Read to your class the Bible and Quaker references on pages 55–56 at the beginning of this session.

Then ask the children to describe the main ideas you have been talking about. By asking the following questions, help them evaluate their service project in light of the Bible and Quaker references for this unit.

- The Beatitudes (the Bible references on pages 55–56) make clear that God honors unfortunate people. Through our service project, how have we honored others?
- What did London Yearly Meeting mean by saying, “service is not a department of life,” that it is not “tasks to be performed” but is “the natural outcome of our love of others?”

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Unit 13

Worship Helps Us Love and Forgive

Objectives

- The children will define worship.
- The children will articulate their understanding of meeting for worship.
- The children will discuss how forgiving opens us to God’s love and thereby changes us in our relationships with others.

Main ideas

- Worship is reverence for Divine goodness.
- Meeting for worship is waiting with our worship community for Divine inspiration.
- In a gathered meeting, everyone experiences the Divine presence.
- To love our enemies means to change or soften our heart toward them and care about their welfare.

Bible References

FROM MATTHEW 6:9–13 IN THE KING JAMES VERSION:

Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done in earth,
as it is in heaven.
Give us this day our daily bread.
And forgive us our debts,
as we forgive our debtors.
And lead us not into temptation,
but deliver us from evil:
for thine is the kingdom and the power,
and the glory forever. Amen.

MATTHEW 18:20:

For where two or three are gathered in my name, I am there among them.

Quaker References

GEORGE FOX:

And so, this is the true worship that Christ set up, in the spirit and in the truth; every man and woman in the whole world must come to it, the truth in their own hearts, and by it they may know the truth, and the God of truth. (Epistle #260, “True Worship”)

Unit 13 PLAN

1. Read out loud and discuss the following story.

“The Punishment That Never Came,” by Janet Sabina (in *Lighting Candles in the Dark: Stories of Courage and Love in Action*, prepared by the Religious Education Committee of FGC, edited by Elinor Briggs, Marnie Clark, and Carol Passmore, Philadelphia, PA: Quaker Press of FGC, 1992, 2001)

Discussion questions:

- What happened that day to help Rufus hear God from inside himself?
- What do you think Rufus felt when his mother prayed for him?

2a. Read out loud the Bible story about the coming of the Holy Spirit at Pentecost in Acts 2:1–12.

Before asking the discussion questions, have the children tell the story in their own words. One child starts and others continue, each adding a sentence or two.

Discussion questions:

- What happened at Pentecost?
- Have you been filled with the Holy Spirit? What happened? How did that feel?
- Have you seen or heard or felt the Holy Spirit in others?

Activities:

- Have the children make a tissue paper collage of either a picture of the Holy Spirit at Pentecost or a picture of a Gathered Meeting, a meeting for worship in which everyone feels blessed by the power of the Spirit. Have the children cut out shapes from tissue paper. Let each child choose a sheet of poster board—have a variety colors available—and brush a mixture of glue and water (half and half) on the poster board. Layer the tissue paper on the glue and water mixture. Point out that the color of the tissue paper changes with additional layers of differently colored paper.

Observation questions:

- How are the changing colors of the tissue paper in the collage like a gathered meeting?
- How does the experience of the presence of God change us individually and as a meeting?

2b. If you feel comfortable discussing the crucifixion and the children seem emotionally ready, tell the children that when Jesus died, he forgave those who crucified him. (See Luke 23:33–34.)

Tell the children that when Jesus said, “Father, forgive them; for they do not know what they are doing,” he was saying that when we know what we are doing—when we really understand the effect we have on others—we will not intentionally hurt anyone.

Forgiveness is extremely important. Forgiving also softens our hearts toward others and helps us see them as human beings, who also suffer. Sometimes, when we forgive others, our forgiveness helps others to change, but it *always* changes us.

By forgiving others who have hurt us, we open ourselves to the love of God in our hearts. To do this, we need to be ready and willing to forgive. This does not mean that we intentionally let other people harm us. That would be bad for others, as well as for us. Forgiveness isn’t forgetting, and it isn’t condoning. We do not have to forget, and we must never condone harmful actions. Sometimes we cannot prevent harm. But we can always forgive it.

Without forgiveness, we get stuck in the past. When we forgive others, we become free to “get on,” or move ahead, with our lives.

3. Using the background information below, tell the following Quaker story in your own words.

World War II began in 1939 when Germany invaded its neighboring country, Poland. By the end of the war in 1945, Germany was defeated and many German people had no food, clothes, or homes. Some people in the world felt angry about the terrible things that happened during that war and did not want to help the Germans recover from their defeat. Because Quakers feel that we should help anyone who is suffering, regardless of what they have done, we wanted to help the German people and were the first organization to begin rescue efforts in Germany after both World War I and World War II.

According to Achim von Borries’ *Quiet Helpers: Quaker Service in Postwar Germany* (p. 1):

Three times in the twentieth century the Quakers have become known in Germany as ‘Quiet Helpers.’ In the years of hardship following the First World War the *Quakerspeisung*, the feeding program organized by British and American Quakers, was a humanitarian undertaking which saved the lives of millions of German children. From 1933 to 1945, during the years of terror and destruction of human lives, German, British, and American Quakers aided countless people who were threatened and persecuted—in Germany itself, in the occupied countries of Europe, and wherever the victims of dictatorship and racial madness found refuge. And once again, following the end of the Second World War, Quakers from Great Britain and the United States were among the first to arrive in a Germany suffering from cold and hunger and facing an uncertain future amid enormous destruction.

The American Friends Service Committee (the AFSC), which was founded in 1917 to promote social justice, peace, and humanitarian concerns, is well known in Germany for “Quaker soup,” which kept many German people from starving. Germans refer to this as “Quaker hilfe,” or “Quaker help.” In 1920, the AFSC began its “Quakerspeisung,” or “child-feeding” program. Following World War II, the AFSC helped feed around 250,000 children every day. Today there are adults in Germany who remember eating “Quaker soup” when they were children. (Show the children the pictures of German children and “Quaker soup” on p. 63.)

Discussion questions:

- What does the story about “Quaker soup” tell us about forgiveness?
- What happens to us when we forgive others?
- What happens to us when we don’t forgive others?
- Do you know of places in the world today where people are suffering because of war or violence?

Activities:

- In their journals, have the children write or draw about Quakers helping others who are suffering.
- Have each child draw a picture showing Quakers serving “Quaker soup” to German children. By writing a sentence from the story on each page, make a storybook from their drawings.

4. Offer the following activities.

- As a class, attend meeting for worship. Sit together. Afterwards, ask your class the following questions.

Observation questions:

- What do you like most about meeting for worship?
- What do you like least about meeting for worship?
- What message in meeting for worship has meant the most to you?
- Have you ever spoken in meeting for worship? If so, how did that feel?
- What is the difference between worshipping with others and worshipping alone?
- What actually happens in meeting for worship?
- Tell the children that the word Jesus used for “Father” was more like our word for “Daddy” (from Meryl Doney, *Jesus the Man Who Changed History*, Lion Publishing, 1988). Have the children translate the Lord’s Prayer into their own words.
- Have your class look up “The Lord’s Prayer” (Matthew 6:9–13, Mark 11:25 and Luke 11:2–4) in a modern translation, such as the *Harper Collins Study Bible*. Compare the *King James Version* on page 59,

“Quaker Soup”*



* Photographs from *Quiet Helpers: Quaker Service in Postwar Germany*, by Achim von Borries, Quaker Home Service and AFSC, 2000, pp. 24 and 45. For more information, see *Quiet Helpers: Quaker Service in Postwar Germany* and *For More Than Bread*, by Clarence E. Pickett, Boston: Little, Brown & Co., 1953.

which was written in the seventeenth century, with a newer translation. Point out that modern translators do not end this passage with “for thine is the kingdom and the power, and the glory forever. Amen,” because Biblical analysis has discovered that the last phrase in the *King James Version* was a later addition to the original text.

- Ask the children what words they like to use to describe the Divine.
- If First Day School occurs during meeting for worship time, ask the children what they think the adults are doing, or thinking about, right now in the meeting room.
- Take a silent hike with your class. Ask children to observe something, such as the sounds of birds, while they are walking.

Observation questions:

- What did you hear?
- What was it like to be doing an activity with others, to listen and watch for something, and remain silent?

5. Read to your class the Bible and Quaker references on page 59 at the beginning of this unit.

Then ask the children to describe the main ideas you have been talking about. By asking the following questions, help them relate the stories and activities to the Bible and Quaker references.

- Has meeting for worship ever helped you feel more honest with yourself?
- What did George Fox mean by saying that everyone in the world must come to the truth in his or her own heart?
- Describe a time when your heart changed or softened.
- Describe a time when you were able to “move on” after an injury.

Unit 14

The Holy Spirit Leads Us

Objectives

- The children will understand what Friends mean by Divine “leadings.” and by “trusting a leading.”
- The children will describe leadings they may have had and talk about Quaker discernment of leadings.

Main Ideas

- God loves and leads each of us.
- We can trust that a leading is from God when it asks us to do something that causes no harm, is good, helpful, and probably challenging.
- Quakers ask their meetings for discernment of, or guidance concerning, their leadings.

Bible References

DEUTERONOMY 32:11–12:

As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the Lord alone did lead him.
(*King James Version*)

PROVERBS 3:5–7:

Trust in the Lord with all your heart,
and do not rely on your own insight.
In all your ways acknowledge him,
and he will make straight your paths.
Do not be wise in your own eyes;
fear the Lord, and turn away from evil.

PSALM 23:

The Lord is my shepherd, I shall not want.
He makes me lie down in green pastures;
he leads me beside still waters; he restores my soul.
He leads me in right paths for his name's sake.
Even though I walk through the darkest valley,
I fear no evil; for you are with me;
Your rod and your staff—they comfort me.
You prepare a table before me in the presence of my enemies;
You anoint my head with oil; my cup overflows.
Surely goodness and mercy shall follow me all the days of my life,
and I shall dwell in the house of the Lord my whole life long.

Quaker References

WILLIAM PENN:

For true worshipping in God is doing his will. (*Fruits of Solitude*, by William Penn, #477)

ISAAC PENINGTON:

There is that near to you which will guide you; O wait for it and be sure to keep to it. (in *Gleanings: A Random Harvest*, by Douglas Steere, Nashville, Tennessee: The Upper Room, 1986, p. 9)

Unit 14 PLAN

1. Read out loud and discuss the following book.

The Story of Ruby Bridges, by Robert Coles (NY: Scholastic Inc., 1995)

Discussion questions:

- Why were the white people in the town so angry?
- Who were the people in the town who showed Ruby they cared for her?
- How do you think Ruby felt?
- How do you think Ruby's prayers helped her?
- How do you think Ruby's prayers helped the people in the town?
- What are some brave things you have done?

2. Read out loud the Bible story about Jonah and the whale in Jonah 1–4.

Before asking the discussion questions, have the children tell the story in their own words. One child starts and others continue, each adding a sentence or two.

Discussion questions:

- Why didn't Jonah follow God's leading?
- When the people of Ninevah put on sackcloth to repent, and the king sat in ashes, God forgave them. But Jonah was not happy. He wanted to see their city destroyed. Have you ever been so angry that you did not want to forgive?
- God tried to help Jonah understand love and forgiveness. God reminded Jonah how much the bush meant to him and told him that if Jonah was concerned about a bush, God was even more concerned about a whole city. Do you think that Jonah figured out what God meant about love and forgiveness?

Activities:

- In their journals, have the children write or draw their responses or reactions to the story of Jonah.

- Have each child draw a different scene from the story of Jonah. Write a sentence or two from the story on each page. Arrange the pictures in storybook order and display them in the meetinghouse or meeting room. (Some adults may not know the whole story.)
- As a paper bag puppet play, have the children tell the story of Jonah and the whale. Use paper bag puppets for Jonah, the men on the ship, the king, and the king's people. The whale could be a grocery bag, and God could be a Voice. Create a vine that withers. The vine could be a real vine or made from paper leaves attached to string colored with green magic markers. The vine could be held up from back stage by a wire, such as a clothes hanger. The clothes hanger slowly lowers as the vine withers.

3. Using the background information below, tell, in your own words, the following Quaker story.

Many years ago, a Quaker named Stephen Grellet was on a long journey in the back woods of colonial America when he came across a lumber camp full of very rough men. After he got home from his journey, he had a vivid vision that he was to preach to those rough men at the lumber camp. A gentle Voice said to him, "Go back there and preach to those lonely men."

So Stephen said goodbye to his wife and traveled many days to return to the lumber camp. That long ride did not seem difficult or tedious to Stephen. He did not feel alone. He felt as if an invisible Friend was traveling with him. He knew and loved and obeyed the Voice that he had heard.

When he arrived at the lumber camp, he found no one. The men in the camp had packed their tents and left. Only the dining shanty, which they had built, remained. Stephen did not know where they had gone. He asked himself if the Voice had made a mistake. His heart said, "No, there was no mistake." Then the Voice said, "Give the message. It is not yours, but Mine."

So Stephen went into the dining shanty and gave his message, which was about the love of God that will not let us go. He spoke about how God wanted to dwell with us. Stephen said how much he loved those rough men and realized that if he loved them, God would love them so much more. Stephen said, "Grant me to win each single soul for thee, Oh Lord." After he finished his sermon, Stephen returned home.

For many years, Stephen wondered why the Voice had sent him to that shanty in the woods so far away. Then, one afternoon, he was in England crossing the London Bridge, when a rough man seized him by his shoulders and, "There you are. I have found you at last." The rough man said that he had heard Stephen preach many years before in a shanty in the woods. After the men had left the camp, he had returned to get a tool he had left behind. When he saw Stephen, he hid from him in the dining shanty.

The rough man said, "You were preaching to me." He told Stephen that not only had Stephen convinced him of God's love, but that he had told all the men in the camp about that sermon and preached to them until every

single soul was convinced. Moreover, three of the men became missionaries and went on preaching to others. The rough man said, “A thousand lost sheep were brought back because of your sermon.”

(For more information, see *A Book of Quaker Saints*, by L.V. Hodgkin; London: Longmans, Green & Co, 1917, from which the above material was adapted.)

Discussion questions:

- Why did Stephen preach in the shanty when he thought no one was there?
- Do you think this gentle Voice Stephen heard was a leading?
- Have you ever seen someone show courage in a difficult spot? Do you think that person felt a leading to act that way?
- Have you ever had a voiceless leading, such as an idea, a thought, an insight, or a feeling that you felt came from God?

Activities:

- In their journals, have the children write or draw their responses or reactions to this story.
- On large pieces of newsprint, using many shades of green from different sets of crayons, markers, and colored pencils, create a picture of the lumber camp in the woods where Stephen Grellet preached.

Observation question:

How would it feel to be alone in a shanty in the woods far away from civilization, speaking aloud with no one in sight, convinced you were following God’s leading?

- Have the children act out the story of Stephen Grellet. Ask for volunteers to play Stephen, The Voice, his wife, the rough men, and the rough man. Ask each character how it felt to be the person she or he portrayed.

4. Offer the following activities.

- Have an “End-of-the-Curriculum Celebration.” Bring special snacks to class or have a pizza dinner party for the children and their families at the meetinghouse. Display their art work and perform a play.
- Have the class prepare a display of their artwork and storybooks. Display storybooks your class made. Invite the meeting to come to the display. Serve juice and cookies.
- Make a list of the most important thing each child says he or she learned during the curriculum. Display the list for the meeting to see. Include it in your meeting’s newsletter.
- Give each child one or more storybooks that the class created.
- Do all of the above.

5. Read to your class the Bible and Quaker references on pages 65–66 at the beginning of this unit.

Then ask the children to describe the main ideas you have been talking about. By asking the following questions, help them relate the stories and activities to the Bible and Quaker references.

- Have you ever had an experience such as Jonah had?
- Can you describe a time when have you obeyed the Holy Spirit?
- Trusting a leading means to follow God’s calling or the path that God is guiding us toward. Have you ever had the experience of trusting a leading?
- God never asks us to do anything that would hurt someone. God only asks us to do good and helpful things. How do you know when it is God who is asking you to do something?
- Quakers often ask their meetings for discernment or guidance if they feel that God has asked them to do something. Have you ever asked a trusted friend or family member about a leading you have had?
- Friends have often found it helpful and enlightening to share their spiritual insights and leadings with others. Parents, family members, relatives, friends, school counselors, First Day School teachers, elders in meeting, and the clerk of meeting are some of the people you could talk to for discernment or guidance about a spiritual insight or leading you have had. Who do you know with whom you would like to talk about your spiritual journey?

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Appendix 1

Handouts for Parents

Books Recommended for Use in This Curriculum

A Letter to Parents Describing the Purpose and Objectives of *Quaker Values: A First Day School Curriculum for Children Ages 9–11*

Classroom Assistance Questionnaire

Parental Permission Form for the Service Project

Books Recommended for Use in This Curriculum

All books used in this curriculum may be purchased from QuakerBooks of FGC (1216 Arch Street, 2B, Philadelphia, PA 19107) by calling 1-800-966-4556, or by ordering through e-mail at bookstore@fgcquaker.org or on-line at www.quakerbooks.org. Many may be purchased from local bookstores or borrowed from local or meeting libraries.

Brandenburg, Aliko. *The Story of William Penn*. New York: Simon & Schuster, 1994.

Coles, Robert. *The Story of Ruby Bridges*. New York: Scholastic Inc., 1995.

De Paola, Tomie. *Now One Foot, Now the Other*. New York: G.P. Putnam's Sons, 1981.

Demi. *The Empty Pot*. New York: Henry Holt and Company, 1990.

Exley, Helen, ed. *What It's Like to Be Me*. Written and illustrated entirely by disabled children. Great Britain: Exley Publications Ltd., 1989.

Gilmore, Rachna. *Lights for Gita*. Gardiner, Maine: Tilbury House, Publishers, 1994.

Good News Bible: The Bible in Today's English Version. New York: American Bible Society, 1976.

The Harper Collins Study Bible: New Revised Standard Version. New York: Harper, 1997.

Hastings, Selig, Eric Thomas, illus. *The Children's Illustrated Bible*. 1st American edition. New York: Dorling Kindersley, Inc., 1994.

Hopkinson, Deborah. *Sweet Clara and the Freedom Quilt*. New York: Alfred A. Knopf, 1993.

Kindersley, Barnabus and Anabel. *Children Just Like Me*. London: Dorling Kindersley Limited, 1995.

Lighting Candles in the Dark: Stories of Courage and Love in Action. Prepared by the Religious Education Committee of FGC. Edited by Elinor Briggs, Marnie Clark, and Carol Passmore. Philadelphia, PA: Quaker Press of FGC, 1992, 2001.

MacDonald, Margaret Read. *Peace Tales: World Folktales to Talk About*. North Haven, CT: Linnnet, 1992.

Sasso, Sandy Eisenberg, Phoebe Stone, illus. *In God's Name*. Woodstock, VT: Jewish Lights, 1994.

Sasso, Sandy Eisenberg, Bethanne Andersen, illus. *A Prayer for the Earth: The Story of Naamah, Noah's Wife*. Woodstock, VT: Jewish Lights, 1996.

Surat, Michele Maria. *Angel Child, Dragon Child*. New York: Scholastic Inc., 1983.

Wood, Douglas, Cheng-Khee Chee, illus. *Old Turtle*. Duluth, MN: Pfeifer Hamilton, 1992.

A Letter to Parents Describing the Purpose and Objectives of *Quaker Values: A First Day School Curriculum for Children Ages 9–11*

Dear Parents,

Your child's First Day School class will be based on *Quaker Values: A Curriculum for Upper Elementary School Children* by Marsha Holliday.

The purpose of the curriculum is to help children explore the basic Quaker values, or guiding principles, that grow out of Friends experience of “that of God in everyone,” which is a spark or seed of something in everyone that can respond to Divine goodness. These values are grounded in Christian and Hebrew literature and history and underpin Quaker faith and practice. They affirm that life is sacred; God's inward presence is experienced universally; revelation is continuing; simplicity, integrity, community, and diversity are essential in the search for truth; finding truth, unity, and compassion are goals of worship and for living; and God's leadings teach, guide, and sustain us.

By using contemporary, Bible, and Quaker stories with follow-up artistic and dramatic activities, projects, games, and journaling exercises, this curriculum attempts to illuminate Quaker values. The use of Quaker and Bible stories in conjunction with contemporary stories will help children see that similar ideas can be found in all three genres. This comparative approach may make Quaker and Bible stories more relevant to children and allow them insights into the roots and history of Quaker values.

Quaker values are abstract. This curriculum attempts to interpret these abstractions to children who are on the brink of, or have recently begun, abstract thinking. Such interpretation can be an exciting educational adventure for the child, the parents, and the teacher. The following list gives the objectives for each unit.

Unit 1

There Is That of God in Everyone: The children will talk about God as loving and will describe all people are special, worthwhile, and valued. They will understand that they, like everyone else, can experience “that of God within.” The children will acknowledge the importance of treating all people fairly.

Unit 2

There Is That of God in Everything: The children will focus on our appreciation for the creation and on our desire to protect and nurture our planet.

Unit 3

God Is Always with Us: The children will describe how they experience God. They will describe an image or idea they have about God and talk about what they do to listen and respond to God.

Unit 4

Friends Try to Tell the Truth and Keep Their Word: The children will describe what truth means to them. They will recognize that being truthful can be difficult and that different people may have different perceptions of the truth.

Unit 5

We Are Called to Help and Not to Hurt: The children will learn that “answering that of God in others” means looking for and responding to the good in others. They will be able to define “loving your enemies” as caring about all people—both friends

and enemies—and helping, not hurting others. They will talk about the difference between assertion, aggression, and violence.

Unit 6

We Are Called to Be Kind, Considerate, and Compassionate: The children will learn that being kind and considerate means being thoughtful of others, and that being compassionate means caring how others feel. They will understand that human kindness makes the world a better place.

Unit 7

We Are Called to Befriend People Who Are Different from Us: The children will affirm that we are all different and that God loves us all. They will demonstrate kind and friendly ways to welcome new and different people to our First Day School class.

Unit 8

Our Meeting Is Like a Growing Family: The children will discuss their experience of their meeting community. They will talk about why some things are better done together than separately.

Unit 9

We Are Called to Answer, or Respond, to That of God in Everyone: The children will learn that we help others because we want to respond to that of God in everyone. They will understand that everyone needs help sometimes and describe times when they have needed help.

Unit 10

We Are Called to Serve Others: The children will prepare for our service project and talk about how they plan to help others during the service project.

Unit 11

The Service Project: In this session, we will carry out our service project.

Unit 12

Service Is Love Made Visible: The children will learn that we serve others as a practical way to share God's love.

Unit 13

Worship Helps Us Love and Forgive: The children will define worship and will talk about their experience of meeting for worship. They will understand that forgiving is central to loving relationships.

Unit 14

The Holy Spirit Leads Us: The children will understand what Friends mean by “leadings” and by “trusting their leadings.” They will describe leadings they may have had and talk about Quaker discernment.

We look forward to experiencing this curriculum with you and your children. We welcome and encourage every parent to help us in the classroom and with our service project. Every member of a Friends meeting plays a role in the religious education of Quaker children; however, it is especially important for parents to participate in First Day School classes and activities in order to be a part of their child's spiritual growth and development.

Moreover, for health and safety reasons, it is important to have at least two adults with every group of children—three is better! Please fill out and return the attached form indicating when and how you can assist with your child's religious education this year.

Thanks, in advance, for your help with this curriculum!

Classroom Assistance Questionnaire

Your name _____

Email address _____

Street Address _____

City _____ State _____ Zip _____

Home telephone (include area code) _____

Work telephone (include area code) _____

Please circle, as appropriate:

Please circle below the unit numbers for which you can serve as a teacher's helper.
(The teacher's helper is a friendly adult presence in the classroom and not a teacher.)

Units **Dates** (to be filled in by the teacher and then photocopied for the parents):

- 1 _____
- 2 _____
- 3 _____
- 4 _____
- 5 _____
- 6 _____
- 7 _____
- 8 _____
- 9 _____
- 10 _____
- 12 _____
- 13 _____
- 14 _____

(over)

I would like to serve as a substitute teacher, depending upon my availability.
(Please circle one.)

YES NO

I can assist with the class by:

- Providing occasional snacks and treats
- Making telephone calls for the class
- Sending mailings to the class
- Other:

I can assist with the service project on (date and time to be filled in by the teacher) _____ **by:**

- Driving to the site
- Driving from the site
- Assisting on site

Parental Permission Form for the Service Project

Child's Name _____

Home Street Address _____

City _____ State _____ Zip _____

Home telephone (include area code) _____

Birth Date _____

Parents' or guardians' emergency telephone numbers during the service project
(include area code): _____

I give permission for my above named son or daughter to attend the service
project at: _____
Name and address of the service site

on: _____
Date and approximate time of arrival and departure

I also give the adult First Day School teachers and the adult volunteers permission to obtain emergency help for my above named son or daughter, and I hereby release them and the monthly meeting, its staff, and volunteers from liability for any injury or illness that my son or daughter may sustain during this service project. In the event of an emergency, I hereby authorize an adult leader, as agent for me, to consent to any x-ray examination, medical, dental or surgical diagnosis, treatment, and hospital care advised and supervised by a physician, surgeon, or dentist (as appropriate) licensed to practice under the laws of the state where the services are rendered, either at a doctor's office or in any hospital. I will be responsible for costs incurred for any medical treatment. In the event that my son or daughter needs special medications and is unable to administer them, I give my permission for an adult to administer the medications.

Signature of parent or legal guardian

Date

Please print the name of parent or guardian:

(Please fill out the medical information also.)

Medical History and Information

Please fill in all spaces. Write “none” or “n.a.” (not applicable) where appropriate.

Present medications, schedule and dosage: _____

Medical history and concerns: _____

Allergies: _____

Date of last tetanus shot: _____

Family doctor: _____

Telephone number (include area code): _____

Insurance company: _____

Policy holder’s name: _____

Policy number: _____

Telephone number if HMO: _____

Child’s social security number (if available): _____

Dietary restrictions: _____

Special needs: _____

Appendix 2

Resources for Teachers

Tips for Teaching First Day School

Supplies Needed for This Curriculum

Tips for Teaching First Day School

Preparation

- Teach on the edge of what you yourself are learning. When you teach what you want to learn, teaching will help *you* learn—perhaps even more than your students will. Teach what you find most interesting. A topic that interests you will make it easier for you to prepare and teach. Moreover, your interest and enthusiasm will be infectious and will help your students to learn.
- As you prepare to teach, look through various curricula, but do not feel limited by or to them. Be imaginative. Try your own ideas.
- Attend to your own personal, spiritual journey, which is your best preparation for teaching First Day School. Read, study, pray. If First Day School occurs during meeting for worship time, find another time during the week for communal worship. Or encourage your meeting to offer First Day School for both adults and children either before or after meeting for worship. In such a case, after a half hour of worship, two or three adults—who are not First Day School teachers—could leave with the children for some simple activities, such as singing or playing outside. This would allow the teachers to worship with the community they are serving.

Team Teaching and Co-teaching

- Always teach with at least one other adult in the classroom. This is extremely important for safety reasons. If a child is sick or injured, one adult can attend to that child while the other or others attend to the class. In addition, adults who work with children need to protect themselves and the children from both abusive, adult behavior and unfair allegations of abusive behavior. A second adult in the classroom can provide that safeguard. If you are the only teacher for your class, rotate parents, or other volunteers, as adult presences in your classroom.
- Team teaching and co-teaching provide fellowship and additional planning input. Team or co-teachers can be present for each class or could alternate teaching responsibilities.

Planning

- Have a structure for your class—a beginning, a middle, and an ending. So that the children know what to expect, use the same structure each week. For example, you might begin with silence and end with a “Thank You Circle” and a song. Beginning your class by reading together a Psalm from a poster on the wall may, over time, help the children memorize it without even trying, and knowing Scripture “by heart” is a valuable treasure for children.

- Write down a plan for each class. Include more activities than you expect to use, as some activities may end more quickly than you anticipate or not seem to be appropriate at that time. Include in your plan a brief description of each activity, the amount of time to be allotted for each activity, and any equipment, supplies, or materials you will need.
- Vary your activities so that children will have some sitting time, some moving around time, some time for talking, listening, drawing, acting, role-playing, puppetry, quiet reflection, journaling, games, outdoor activities, and so forth.
- Invite an older Friend to your class to present a part of the lesson. Typically, older Friends have much to offer children but often feel that they do not have the energy to be a First Day School teacher. With your presence in the classroom, older Friends can share their experiences and reflections with the children.

Classroom Management

- Set up the classroom before your students arrive. Adjust the temperature and ventilation as appropriate. Arrange the chairs the way you want them.
- Have in your classroom all of the supplies you will need that day.
- During your first class, have the children write their own rules, and give a reason for each rule. For example, “Because there is that of God in all of us, I will respect myself and others.” And “To be fair, if I have already spoken, I will let others have a chance to speak before I speak again.” Post your list in the classroom.
- Be consistent in following the rules that the class adopts.
- Look for good behavior to encourage. (You might say, “Look how we all have our books open to the right page.”)
- Maintain a sense of humor. (For example, if a child is making and throwing paper airplanes, you might ask if he is using airmail.)
- If behavior deviates from the rules, reread the rules that the class wrote.
- If behavior continues to be disruptive after the rules have been reread, try:
 - Nonverbal communication (finger to your lips, shaking your head, exaggerating your facial expressions, holding your hand up)
 - Turning the lights off and on
 - Moving close to the disruptive child—sit or stand next to him or her
 - Asking the child if he or she needs to have some “time out” by sitting quietly in the corner of the room, spending time alone with another on-call adult, or walking him or her back to meeting to sit with his or her parents

- If a child is disruptive during more than one class period, ask to speak with him or her after class. **For safety reasons, private conversations with children must always be in open and public places.** If the problem continues following your discussion with the child, meet with him or her after class to write a contract in which you and the child agree to terms of classroom behavior. If the contract fails to improve his or her behavior, make an appointment to talk with the child's parents and inform the clerk of your Religious Education Committee and the clerk of your monthly meeting of the problem. At your parent's conference, tell the parents that, should the problem happen again, you will suspend the child from class. If the problem does happen again, take the child to his or her parents and suspend the child until he or she can agree to participate without disruption. When telling the parents that you are suspending their child, make an appointment to talk with them. Before the child returns to class, pray for and hold the disruptive child and his or her family in the Light. Ask others to join you in your prayers. If the child is suspended a second time, refer his or her case to a standing committee of your meeting for review and action.
- *Expect* respect. Remember that there is that of God in you, too.

Health and Safety

- Know where your meeting's first aid kit is kept and how to use it.
- Before class begins, remove anything hazardous from your classroom.
- If a child needs to leave the classroom for any reason, send a teacher's helper with him or her.
- Follow-up with children who show signs of being troubled by anything that occurs in the classroom. Such follow-up is extremely important, both morally and legally. Immediately inform parents or guardians of any concerns you may have and discuss the situation with a professional counselor, psychologist, or psychiatrist from your monthly or yearly meeting. Don't try to probe into a child's personal life. If a troubled child willingly divulges important personal information to you, you are not bound to keep his or her confidence, if health or safety issues are involved. Consult a counselor, if you have any doubts or concerns.

Feedback

- Before the ending of each class, ask your students what worked well for them. Gather ideas from them for future classes. Ask what they would like to do in the next class and try to incorporate their ideas into your curriculum.
- Monitor the children, individually, concerning how they are feeling about what they are doing in class.
- Ask your co-teachers, substitute teachers, teacher's helpers, and parents for suggestions for improvements in the curriculum and in your teaching.

Special Treats

- From time to time, call your students during the week just to say “Hi.” If they were not in class the previous week, tell them that you missed them.
- To let them know you are thinking of them, do special things between classes for your students, such as sending them birthday cards, or, when you are on vacation, sending them each a postcard. Perhaps you might send your students a weekly e-mail message telling them in a sentence or two what you may be doing in class on the coming First Day.
- If your First Day School does not offer routine snacks, have parents provide occasional surprise snacks.

Meeting Support

- Most meetings have budgets for First Day School supplies and expenses. If yours does not, ask your meeting to establish such a budget.
- Ask your Religious Education Committee to write expectations for the meeting community, which would include that each adult is expected to help with First Day School in some way every year. Add to the expectations a list of suggestions of things that non-teachers could do to support First Day School.

Spiritual Growth

- Remember that we are all learners. The Holy Spirit isn’t finished with any of us yet and does not expect us to always “get it right.” Your students will appreciate your efforts to learn with them.

Supplies Needed for This Curriculum

- A Bible in the classroom for each child
- A journal or notebook in the classroom for each child
- Story books (see p. 72 for “Books Recommended for Use in This Curriculum”)
- White paper
- Colored construction paper
- Cardboard or poster board, children’s scissors, glue stick, magic markers (with washable ink)
- Crayons
- Pencils
- Clay
- Materials for making puppets (popsicle sticks, clothespins, paper bags, scraps of cloth, yarn)
- Materials for costumes for acting out stories (old towels, sheets, scarves, robes, hats, pieces of cloth)
- Some games require a source of music. The teacher could bring a portable tape recorder, a CD player, or a musical instrument to class that day
- One activity requires newsprint
- A few activities call for special materials such as parchment, unbleached muslin, origami paper, and fabric pens and glue, which can be purchased from art supply stores.

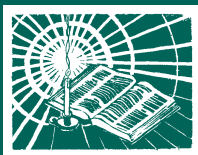


Teaching Quaker faith and practice to children is perhaps the most important job a Friend can have. *Quaker Values: A First Day School Curriculum for Children Ages 9-11* excels as an aid to all First Day School teachers no matter what size the class. Each of the 14 units contains stories from Biblical, Quaker and secular sources that speak to the topic of the week. Exercises, questions and activities supplement the lesson and provide variety and fun. Two appendices provide easy to use material for preparation and sending home to parents.

This publication is a very comprehensive scheme of work for anyone looking for resources for the Children's class at meeting. Intended for those working with young people (9 to 11 years) the material can either be used as it stands—which would make for quite an intensive continuous programme—or to be dipped into to meet the needs of a mixed age group, where the Children's class perhaps only met irregularly. Many activities could be adapted for a wider age range than the above.

The topics in themselves are stimulating and adult in their breadth. The young people would not feel patronised, and inexperienced helpers at a Children's class could well find themselves working with some thought-provoking material. It could be a learning experience for attenders who are undertaking work with children or for non-Quaker teachers in a mainstream school setting.

— *Judith Roads, educator and elder at Walthamstow Preparative Meeting
Ratcliff & Barking Monthly Meeting, Britain Yearly Meeting*



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