

A Curriculum on the
Testimony of
Integrity

For Kindergarten through High School

Written by
Children and Young People at Yearly Meeting Group
(CYPYM)

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Philadelphia Yearly Meeting
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In Action

Yearly Meeting Banner

You shall know the truth, and the truth shall set you free.

John 8:32

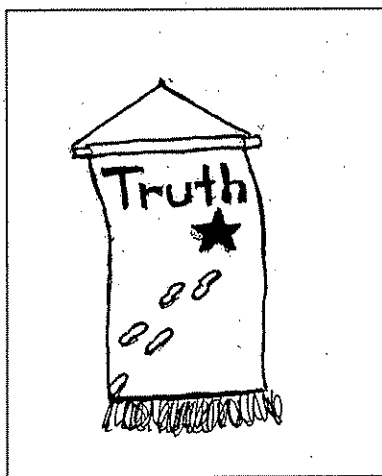
Think of truthful speech as the bridge between the silent search for truth and letting your life speak. Truth is like the north star; it points the way.

Robert Lawrence Smith, A Quaker Book of Wisdom

(Integrity) involves both a wholeness and harmony in various aspects of one's life, and a truthfulness in whatever one says and does...

Faith and Practice, PYM, 1997

WHAT:



At Residential Yearly Meeting we will display banners made by First-day Schools. We hope that each meeting will make a banner depicting a person, a situation, a "movement", or an "action" your meeting has taken which illustrates the testimony of Integrity. The banner might be an outgrowth of an activity suggested in this packet undertaken by one or two classes. Or it can be a cooperative project done by several age groups, a little bit each week as the First-day School prepares for Residential Yearly Meeting. As soon as you receive this packet, decide which class will take responsibility, or if the Meeting as a whole will make the banner.

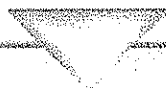
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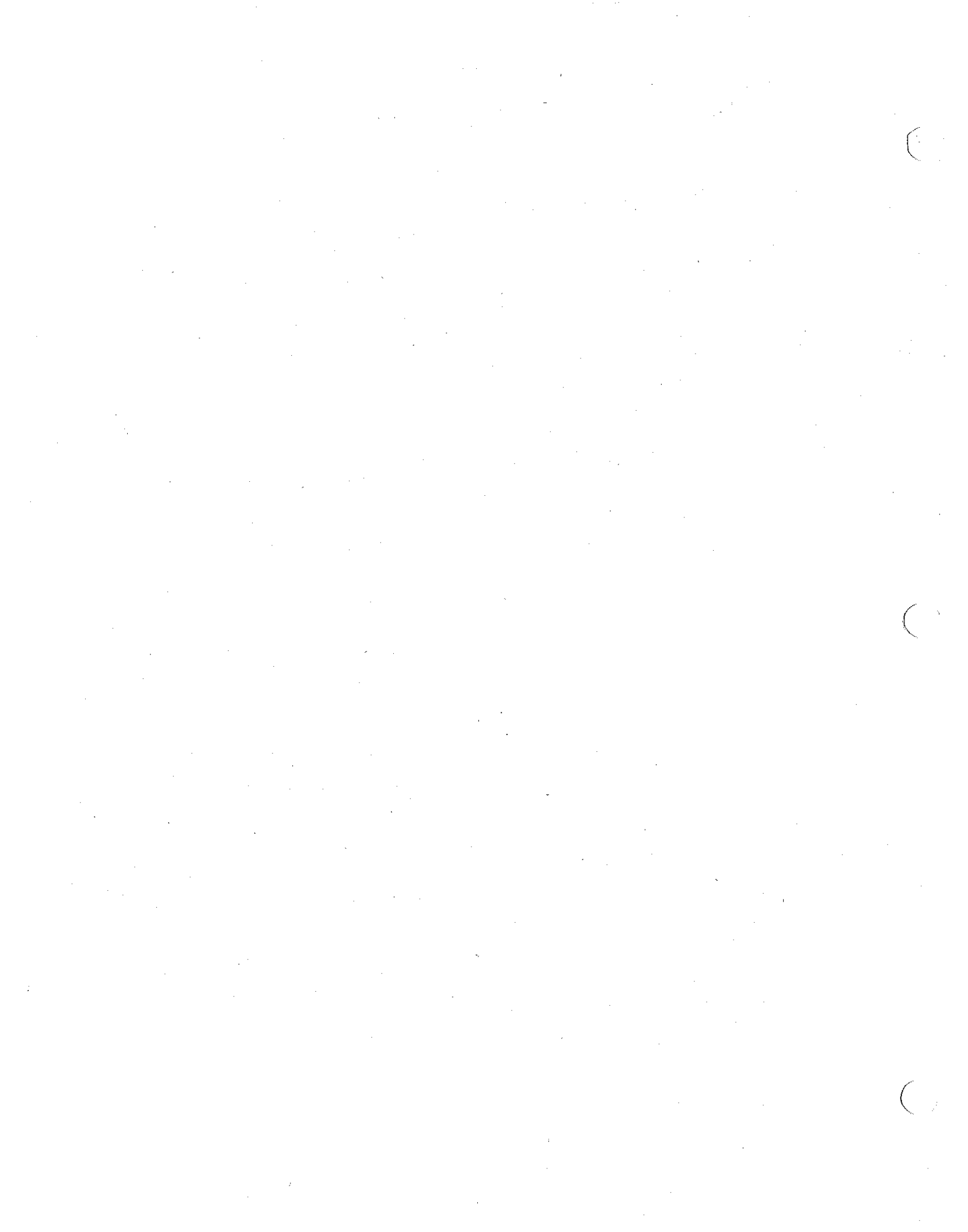
Make at least one large banner which can be displayed at Residential Yearly Meeting. Because we plan to hang the banners around the big tent at De Sales University, they will need to be slightly smaller but of uniform size (24" wide by 36" long). In some way illustrate the theme of Integrity using the concepts of truth-telling, being true to oneself, being obedient to the Light, or being responsive to the faith community. Or you can illustrate one of the quotes in this packet. The banner does not need to be complex or intricate, but a simple expression in fabric – felt is best. Make it two-sided; see the diagram for an idea of what it might look like.

Make a casing at the top of the banner and run a flat 1" x ¼" piece of soft wood through the casing. Stitch the ends. Be sure to put your Meeting's name on the banner where it can be clearly seen and read from a distance. You may wish to add fringe, scallops, or other decorations to the bottom. Weight the bottom with casing and a wooden stick or curtain weights.

Your design can be sewn, quilted, securely glued, or drawn on, but the banner itself must be fabric. Please send via another person or bring your banner to Friends Center by **July 13, 2001**, or bring it to Residential Yearly Meeting when you come. Brenda Rose Simkin, Children's Program Coordinator, or Marty Smith, Director of Religious Education, will gladly hang your banner in the tent at De Sales University or answer your questions at (215) 241-7075 or (215) 241-7008 about your preparations for Yearly Meeting.

At the rise of Yearly Meeting, July 22, your banner can be picked up in the large tent or dining hall. Those not claimed that day will be taken back to the RE office at 1515 Cherry Street, Philadelphia, PA.

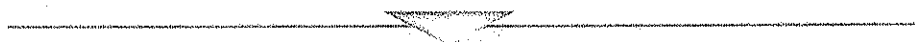


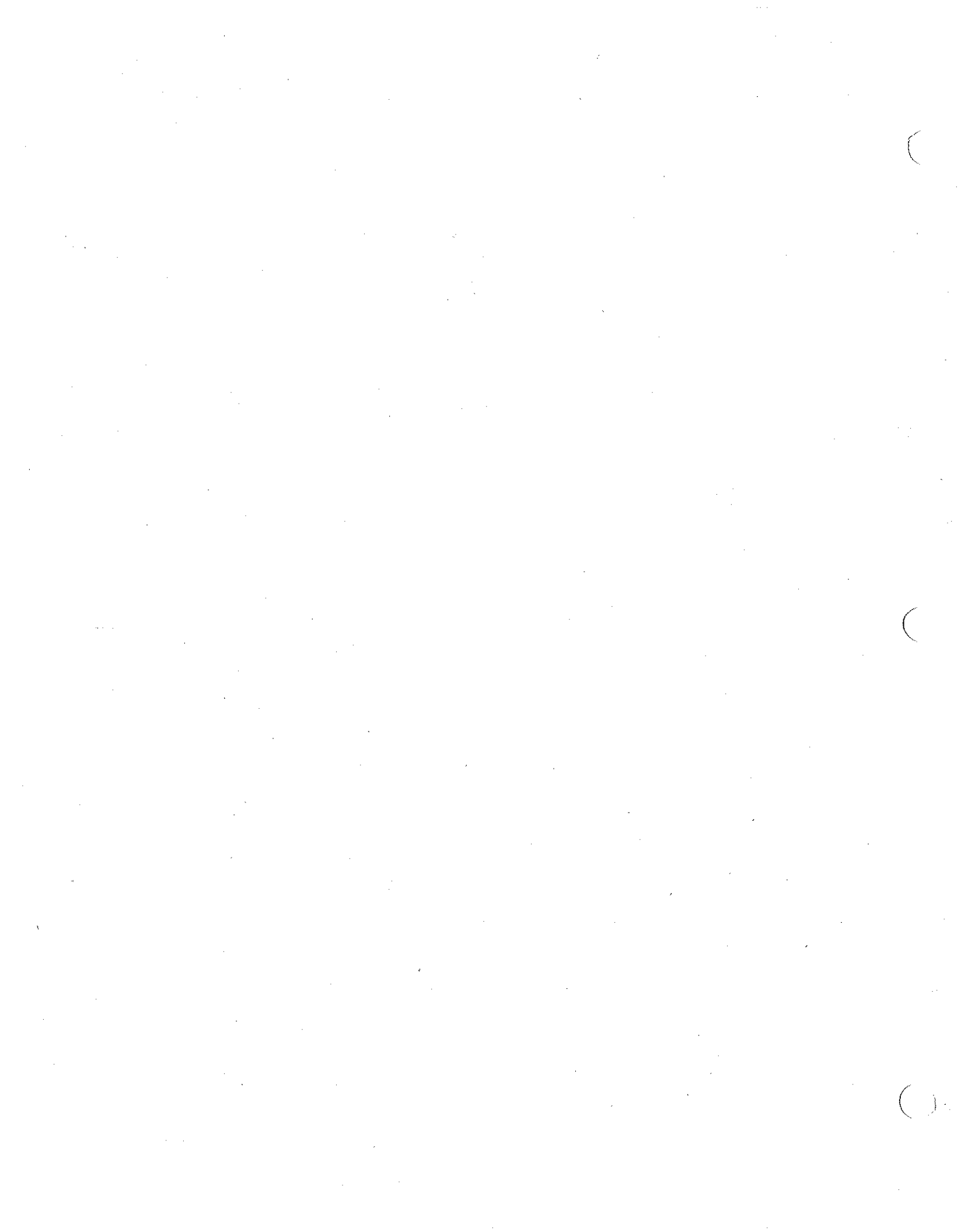


TRUTH IN ACTION

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INTRODUCTION

How to Use *Truth in Action*

The CYPYM Working Group is pleased to bring to you the first curriculum ever published on the testimony of Integrity. It is our hope that this Yearly Meeting Packet will be used to inspire children and young people to attend the Residential Yearly Meeting sessions at De Sales University from July 17-22, 2001 in Allentown, PA where the theme will be reinforced and enriched during the Children's Program.

The theme of *Integrity* arose in September of 2000 from a suggestion by a Young Friend who wanted some support as she lived out her Quaker faith each day in her school. How does one stand up for what one believes in an environment which is sometimes un-Friendly? In a school setting, for example? In designing how to teach this concept, the CYPYM group borrowed heavily from Wilmer Cooper's Pendle Hill pamphlet on *Integrity*, wherein he says that "Integrity is the essential Quaker test and undergirds all the other testimonies of Friends..." (p. 6). We used Cooper's four elements of the testimony of Integrity as the structure for this curriculum:

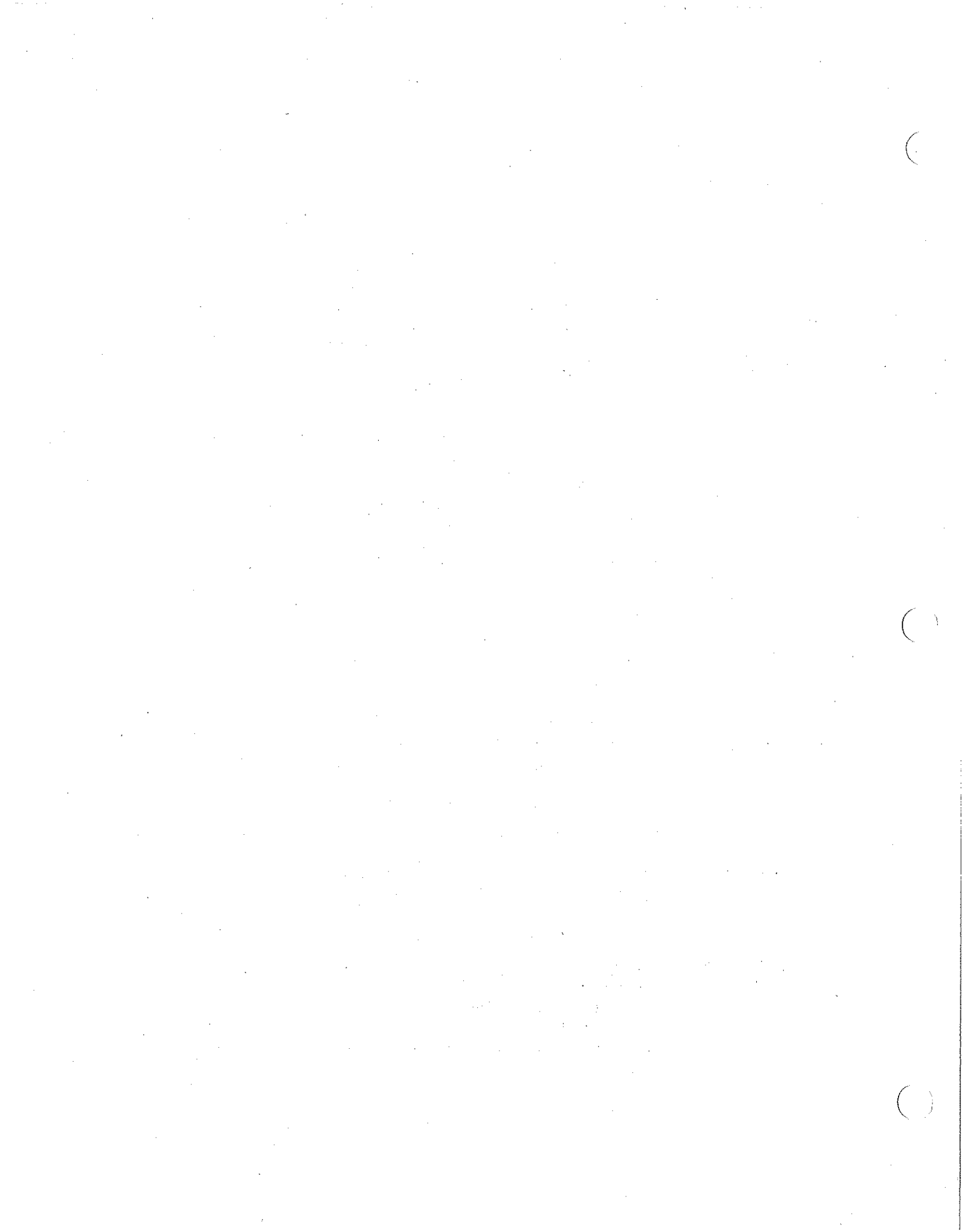
- ❖ Truth-telling (practicing a single standard of truthfulness)
- ❖ Authenticity (being who you are, as guided by the Truth)
- ❖ Obedience-Faithfulness to the Truth (faithfulness to one's conscience, illuminated by the Light)
- ❖ Unity in Community (wholeness and accountability to the community's concept of Truth)

Thus, Integrity is more than telling the truth, giving fair prices for goods, or affirming to tell the truth. It is the integration of our faith into our lives, into one seamless whole. It is, as the Young Friend suggested, "walking our talk" every single day of our lives.

Each of the four chapters is presented with many choices of stories, crafts, discussion questions, and games for the First-day teacher to do. Teachers can pick and choose which activities they will do, depending on the Religious Education resource available to them and the ages of children in their classes. Most of the stories, books, or videos suggested in the curriculum can be borrowed from the PYM Library (215) 241-7220, obtained from public libraries, or purchased from Friends General Conference Bookstore (800) 966-4556 or by E-mail: @fgcquaker.org.

For the first time ever, the CYPYM Working Group has included, for your convenience, a sample lesson plan at the end of the first three chapters, each designed for a different age group of children or young people. Each lesson plan, designed for 40-50 minutes, uses three or four of the resources suggested in the preceding chapter.

Members of the Children and Young People at Yearly Meeting Group (CYPYM) who created this curriculum are Sallie Jones, Brenda Rose Simkin, Pam Moench, Lynne Oberfield, and Claire Wilson, Clerk. Typing and layout design by Mary Anne Crowley, Assistant to Religious Education and edited by Martha G. Smith, Director of Religious Education. If you would like to talk about ideas for teaching *Truth in Action*, please call Marty at 1 (800) 241-7008 or by E mail at: martys@pym.org.



TRUTH IN ACTION

CHAPTER I: Truth-telling

Introduction:

Truth-telling is an important aspect of integrity. Truthfulness means not telling lies and not making promises you can't keep. It means practicing a single standard of truthfulness so you never need to take an "oath" or "swear to tell the truth."

The Bible says, "... above all things . . . swear not, neither by heaven, neither by earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation." James 5:12

Jesus said, "... you shall know the truth, and the truth shall make you free." John 8:32

Plato said, "Truth is the beginning of every good thing, both in Heaven and on earth; and he who would be blessed and happy should be from the first a partaker of truth, for then he can be trusted."

Robert Lawrence Smith, A Quaker Book of Wisdom, pp. 39-40

Think of truthful speech as the bridge between the silent search for truth and letting your life speak. Truth is like the north star: it points the way.

Robert Lawrence Smith, A Quaker Book of Wisdom, pp. 38 & 42

Quakers have always been against the taking of oaths. We do not think there should be two standards of truth - one for everyday life and one for the court of law. We should speak the truth wherever we are.

FGC, The Quaker Way, p. 33

If you tell the truth, then you don't have to remember anything. Mark Twain

"...Scout, I couldn't go to church and worship God if I didn't help that man."

"Atticus, you must be wrong..."

"How's that?"

"Well folks seem to think they're right and you're wrong..."

"They're certainly entitled to think that, and they're entitled to full respect for their opinions", said Atticus, "but before I can live with other folks I've got to live with myself. The one thing that doesn't abide by majority rule is a person's conscience."

Harper Lee, To Kill A Mockingbird, 1960

In this chapter we will examine some questions about truth-telling such as:

- ❖ Why is it important to tell the truth?
- ❖ What can happen when we don't tell the truth?
- ❖ What are the "costs" of always telling the truth?
- ❖ How can we be honest without hurting someone's feelings?
- ❖ What is "the truth"?

Historical Context / Background Information:

Historically, Friends have been known for truthfulness and honesty in their relationships and dealings with others. They lived by a single standard of truth taught in the Scriptures. The "one-price" system Quaker merchants developed in 17th century England, set them apart from other shopkeepers and tradesmen who might alter their price depending on the client. Quaker shopkeepers could be trusted to ask the same "fair" price of everyone.

When early Friends were arrested for their religious practices and brought before the judge for a hearing, they often suffered further persecution and imprisonment because they refused to take an oath to swear that they would tell the truth. Friends professed to tell the truth in all circumstances and insisted that being required to "swear" to tell the truth in court implied that they might lie if they were not under oath. Even today, Friends are known to "affirm" rather than swear to tell the truth when testifying in a court of law.

"Early Friends were committed to 'acting truth' in their daily lives. The source of their 'acting' was not governed by outward laws and codes of ethics, but by the inward leading of the Spirit of Truth and the Light of Christ within (Robert Barclay, *Apology for the True Christian Divinity*, p. 389; Wilmer A. Cooper, *The Testimony of Integrity in the Religious Society of Friends*, pp. 16-17).

Stories for Truth-telling

For elementary age

Choose one of the following stories to read or tell for your lesson. Follow with questions to discuss and/or an activity.



The Berenstain Bears and the Truth by Stan and Jan Berenstain (lower elementary)

Discussion questions: What happens when the cubs break Mama's favorite lamp playing ball in the house? Why was telling a lie not a good idea? The cubs expected Mama to be mad about the broken lamp, but she was just sad. Why? What is the "lesson" in this story? (see sample lesson plan at the end of the Chapter).



The Adventures of Obadiah by Brinton Turkel (lower elementary)

Discussion questions: Why is it important to tell the truth? What happens to Obadiah when he tells tall tales, and why does he do it? How does Obadiah feel when he wants his family to believe him and they don't?



And to Think That I Saw It on Mulberry Street by Theodor Geisel (Dr. Seuss)
(lower elementary)

Mario loves to imagine what might happen to him, and he has quite an imagination! In the end he tells the truth.

Discussion questions: Why do we sometimes exaggerate the truth? How does it feel when we deceive someone? Do we feel relieved when we decide to tell the truth?

Activity: Make an advertisement. First state in a simple way what the product will do for the consumer. Then think up an exaggerated version. Act out the advertisements for the class.



Sam, Bangs, and Moonshine by Evaline Ness (elementary age)

This imaginative, humorous story of a little girl who learns by almost losing her cat, Moonshine and her best friend Charlene, to tell the difference between "flumadiddle" and "real".



"The Boy Who Cried Wolf", in *The Book of Virtues* by William J. Bennett
(elementary age)

The former secretary of education has culled a selection of poems and stories to be read aloud in hopes of passing on specific virtues to the younger generation. The selected works appear under chapter titles such as "Compassion"; "Responsibility"; "Friendship"; "Courage"; "Perseverance"; and "Faith" (not available in PYM Library).



I Can Lick 30 Tigers Today by Theodor Geisel (Dr. Seuss) (elementary age)

Discussion questions: What happens when you say you can do something you really can't do? Maybe you really wish you could do what you said, but then you get "caught." Think of examples when this has happened to you. If this story happened to you, what would you have done?



Game: "Whisper Down the Lane". One person makes up a sentence (the greater the nonsense the more interesting the outcome) and whispers it to someone else. After it has been whispered to everyone, the last person repeats out loud what he/she has been told. Usually the sentence has changed since it was first thought up. Talk about checking on the truth of things we hear about other people before we act.

For Older Elementary and Middle School

Choose one of the following stories to read or tell for your lesson. All but *The Honest to Goodness Truth* are available from the PYM Library. Follow with a discussion and/or activity to reinforce the story, listed on p. 5 or 6.



“Our Word is Our Keeper” in *The Friendly Story Caravan*. A group of Quakers were sent to Newgate Prison for refusing to take an oath. When one prisoner died, officials came to investigate and were appalled by the overcrowded, unhealthy conditions. Arrangements were made to send some of the prisoners to a less crowded prison. The story has a surprise ending.

Discussion: What does the story say about how the early Friends practiced integrity?



“Road to Canada” in *Stories of the Underground Railroad* by Anna Curtis. The reader may want to update some of the language. This story clearly illustrates the dilemma which Rufus Jones speaks about in the forward to this book: “...conductors on the Underground Railroad had an interesting technique of truth-telling . . . The words they spoke were words of truth, but they often gave a ‘false impression’ to the man-hunters with whom they had to deal . . . When does a ‘deceit’ become a ‘lie’? That is a question each person settles with his own conscience.”



“The Man Who Wouldn’t Pretend” from *George Fox, the Man Who Wouldn’t*, by Sophia Lyon Fahs. This chapter of the book tells some of the experiences in Fox’s life which led him not to say what he did not mean. He was determined to be honest in his actions and his words, and because of his conviction he got into a lot of trouble. Because Fox felt his word was dependable at all times, and he would obey God over the laws of the people, he refused to swear on the Bible and take an oath of allegiance to King Charles.

The need for oaths suggests that being truthful at all times is a continual challenge. Dietrich Bonhoeffer, a German Lutheran theologian, wrote, “the very existence of oaths is proof that there are such things as lies. Oaths are intended as a barrier against untruthfulness.” In *The Cost of Discipleship* Bonhoeffer says that Jesus “destroys the lie by forbidding oaths altogether. There is no need for the oath if one speaks the truth in all circumstances.” Jesus taught this in Matthew 5:37 when he said, “Let your word be ‘Yes, Yes’ or ‘No, No’; anything more than this comes from the evil one.” This is the basis for our testimony on integrity. It is a daily challenge to listen for Truth, be truthful, and to let our lives speak the Truth.

Discussion:

- a) What does it cost for you to be honest; what is the cost for you to be dishonest?
- b) What was the cost for Fox to be honest?
- c) Ask the class to make a list of situations in which taking an oath or swearing on the Bible are practiced in our society today. Ask the class why we have this double standard.
- d) Talk about why telling the truth is hard sometimes.



The Honest-to-Goodness Truth by Patricia McKissack and Giselle Potter. A young girl makes a commitment to telling the truth and goes overboard being bluntly truthful to the embarrassment of friends and neighbors. She is advised to temper her words with love and caring. (not available in PYM Library).

Discussion questions: We want to be truthful, but what happens when the truth hurts someone's feelings or makes them worry unnecessarily? What do we do instead?

Questions for Group Discussion (for older elementary children, teens, and intergenerational groups)

Robert Lawrence Smith's book, *A Quaker Book of Wisdom*, has a chapter devoted to "Truth", which is a good resource for discussion on truth-telling. In the book Smith suggests one answer to this dilemma of telling the truth is that if the result is more harmful than helpful, then sometimes one has to withhold some of the truth in order to "put the group first; support one another." Reading the "Truth" Chapter could be a springboard for the three questions which follow. Choose one or two to discuss.

1. *Why tell the truth?*

Possible answers: a) So we can trust on another. b) It simplifies life. Lying burdens and complicates life. It gets us into trouble. It undermines relationships. Lies can be hard to remember! c) So you won't have a guilty conscience.

2. *Why is truth-telling hard sometimes?*

Possible answers: a) We 'expose' ourselves to others. We use a lie to cover up something we have done or have not done because we think people will be disappointed in us. b) It's easier to lie. It's the "lazy" way out. It sometimes takes courage to tell the truth. c) Truth-telling sometimes conflicts with love. We don't want someone to know the whole truth because it could hurt their feelings or cause them to worry. Sometimes the truth seems hurtful, destructive, insensitive.

3. *There is "being truthful" and then there is "the Truth." So, what is "the Truth" anyway? Where do we find it? (There is more on this in Chapter 3.)*

a) An example of this kind of "Truth" is when Jesus said, "You shall know the truth and the truth shall set you free," (John 8:32). What did he mean?

Friends believe that the Truth comes from God, and because there is that of God in each of us, we can worship in silence and listen for God to lead us to the Truth which we need to live our lives. The first-hand experience of God's continuing revelation often leads us to action. When we act on the Truth revealed in worship, we "let our lives speak" the Truth. It is important to find time each day for quiet listening and to seek opportunities for group worship.

b) When the "inner voice" directs us, how do we know where we have heard the Truth and not just our own self-interest or vanity?

George Fox's view of human nature is optimistic. It begins with the belief that God is good and that there is that of God in each of us. The "goodness" of God in each of us is the Truth we seek to live our lives by. In his book, *A Quaker Book of Wisdom*, Robert Smith recommends we use our "common sense" as one tool for distinguishing truth in our daily lives. We have the capacity to distinguish between right and wrong, good and evil. We must call on

this capacity to weed through the many conflicting messages that come to us in the “popular culture.” The search for Truth is central to a meaningful life.

Friends gather for Meeting for Worship to search for Truth, believing that vocal ministry is an instrument of continuing revelation. Quakers also search for Truth through a device known as the “query.” Queries are questions that prick our conscience and prompt both group and individual self-examination. Responding to a query may lead us to action. In the final section of this chapter are some queries that your class might like to answer.

Activities (for older elementary, teens and intergenerational groups):

Red-Handed Game – a game for “sneaky” people. How cleverly can you conceal the truth using all but your mouth? The game is explained as follows:



Everyone forms a circle, and one person, chosen as “IT”, stands in the center. While “IT” closes her/his eyes, the other players pass a small object (like a marble or a stone) from person to person.

The sneakiest method of passing is to hold the marble in one fist, palm down, and drop it into the palm-up hand of the next person. Then he/she passes it from one fist to the other and on. With a little patience, you’ll be able to accomplish a quick and sneaky pass without even looking.

“IT” signals and opens his/her eyes. Who among all these innocent-looking people has the marble? If he/she detects a suspicious look on someone’s face, “IT” walks up and taps one of his/her fists. If he/she is empty-handed, “IT” moves on. Meanwhile everyone has been passing the marble around, virtually under “IT’s” nose. (Fake passes, as decoys, by people who don’t have the marble are an integral part of the game.)

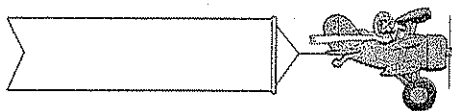
If you have the marble and “IT” catches your eye, he/she may soon catch more than that unless you can pull a good angel face. If “IT” sees through to the sneaky devil beneath, you’ve been caught “Red-Handed”. Congratulations! You’re the new “IT”.

(from: *The New Games Book*, Andrew Fluegelman, editor, Doubleday/Dolphin, NY, 1976)

Talk about how we can tell if someone is telling the truth or lying. What are the signs? As you look around the circle, are there people who you automatically think are not telling the truth?

Stranger than Fiction – Each person in the class writes two things about themselves on a 3” x 5” card; one is true, one is not. For example, “I am a good artist”; “I know how to play the saxophone”. Cards are turned in to the center pile. Someone is chosen to be “IT”. That person draws a card from the pile and reads off the two statements. The person who wrote the card raises their hand. “IT” then tries to guess which of the statements are true. If “IT” misses, the person whose card it is comes to the center. “IT” stays in the center as long as he/she guesses correctly. When all of the cards have been read, ask the class how they can tell if someone is telling the truth. What are the signs you look for?

Truth in Advertising – Brainstorm ideas of products the class wants to sell. Have two



groups work separately. Each group acts out a commercial for a product for the other group. One group can tell only the truth about the product. The other group can stretch the truth to make the product really appealing.

Ask students which product they would buy and why. How did the advertising consciously and unconsciously influence their needs and wants? (Example: are name brands really always better than generic brands?)

Star Power – Look up the word *integrity* in the dictionary and quickly review the four ways Friends can practice integrity (truthfulness, authenticity, faithfulness, unity into action), as outlined in Wilmer Cooper’s Pendle Hill pamphlet, *The Testimony of Integrity*. Then look for examples of people who “make the news” because they have acted with integrity and those who are in the headlines because they have not acted with integrity. Think about people in the “spot light” such as sports stars, movie stars, musical performers, and politicians. Why do the good things people do get less attention than the bad things they do? Why does behavior that shocks us, disturbs us, that we know is wrong, get so much press? Bad news often “sells” better than good news and in some ways serves as a form of “entertainment.” When we are bombarded with news and entertainment that portrays dishonest, immoral, unethical behavior as “normal,” is there a danger that we begin to accept it as “just the way things are”?



Truth in the TV media – For homework, ask students to watch their favorite TV shows or advertisements and record the messages conveyed about truthfulness. Talk about whether truthfulness/honesty is valued in our society. Ask for examples of how honesty is practiced or not in your family, your school, your Meeting, your country.

♪ **Sing:** “Open My Eyes, That I May See”, *Worship in Song, A Friends Hymnal* (#166), Friends General Conference, 1996.

Queries on Truth-telling

Queries are one way Friends search for truth to live their lives by. They prick our conscience and prompt group and individual self-examination, and sometimes lead us to action. A worship-sharing format works well for answering a query. The group gathers in a circle in silence, understanding that each person answers from the silence only once, until everyone has had the opportunity to answer. Silence before and after each person speaks gives everyone a chance to think about each message.

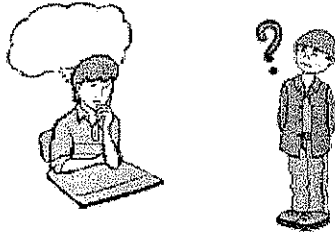
Pick one or two of these to lift up to the group:

Queries for the group:

- ◇ Why is it important to tell the truth?
- ◇ Think of a situation in which it was hard to tell the truth. What did you do and why?
- ◇ Can you think of a person who is always truthful? (who always acts with integrity?) What do you notice most about her or his behavior?

Queries for the individual:

- ◇? Are you known as an honest, reliable, trustworthy person?
- ◇? Do you see yourself as a truthful person?
- ◇? Does the group you hang out with at school think that telling the truth is important?
- ◇? Am I careful to speak truth as I know it and am I open to truth spoken to me?
(Query #12 on Integrity and Simplicity from *Faith & Practice*, 1997, p. 214)
- ◇? Am I mindful that judicial oaths imply a double standard of truth?
(Query #12 on Integrity and Simplicity from *Faith & Practice*, 1997, p. 214)



**SAMPLE LESSON PLAN ON
TRUTH-TELLING FOR**
Pre-school, Kindergarten, Lower Elementary

Opening:

This plan is suggested for a 45-minute class. It draws on the resources suggested in the first chapter. The lesson uses one story, one activity and one Query.

1. Gather in a circle for singing and brief conversation that introduces the theme of the lesson, truth-telling or truthfulness.
2. Begin with singing "Simple Gifts" (#271, *Worship in Song, A Friends Hymnal*) or the "George Fox Song" (#272, *Worship in Song, A Friends Hymnal*)
3. Repeat some of the words from the song which speak about truthfulness, being true to yourself, and being faithful to God, and ask the children what they think those words mean to them.
4. Ask the children to tell you what they think "truthfulness" means.

Story:

1. Read *The Berenstain Bears and the Truth* by Stan and Jan Berenstain. The story tells us that being truthful with others allows us to trust each other, and trust is a really important part of our love for one another (available in the PYM Library).
2. Discuss: What happens when the cubs break Mama's favorite lamp playing ball in the house? Why was telling a lie not a good idea? The cubs expected Mama to be mad about the broken lamp, but instead she was sad. Why? What is the lesson in this story? (When the lamp broke it could be mended. But when the cubs lied to Mama, the trust she had in them to be honest with her was "broken," and broken "trust" is not as easy to restore or "mend" as the lamp was.)

Activity:

Using the patterns at the end of this Chapter, trace the lamp and the irregular shape (with the word "Truth") on heavy colored paper. Cut the lamp into several large pieces with a few jagged edges to resemble how a lamp might look if it broke. Then cut the irregular shape into smaller, similarly-shaped pieces, like a puzzle. Put the pieces of the lamp puzzle in one pile on the table and have the children work to put the lamp back together. Then put the pieces of the irregular shape ("Trust") in a pile and ask the children to put this puzzle together. The "Trust" puzzle may be harder, but the children can look at the original shape on the back of this page for help.

The point of this exercise is to illustrate that the broken lamp can be mended, but "trust" is harder to describe even though we all know what it means (thus, we give it an irregular shape). When our trust in someone is broken, it takes a lot of work to restore it. Trust is an important aspect of our relationships with other people and is built by being truthful with each other.

Query:

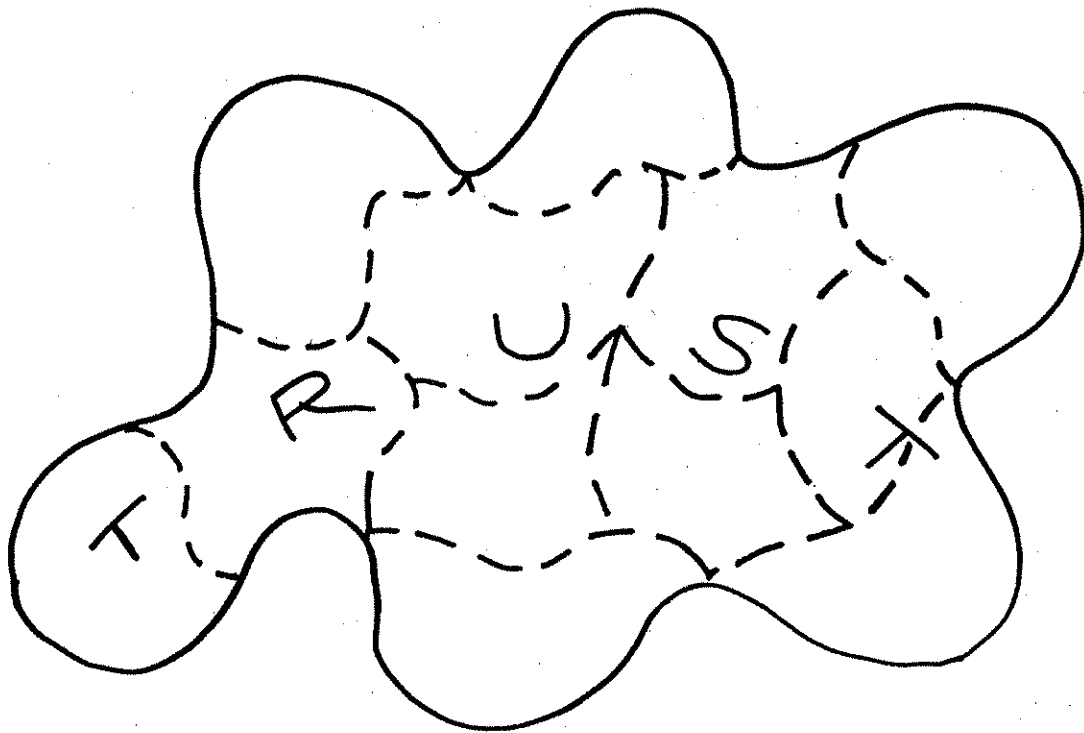
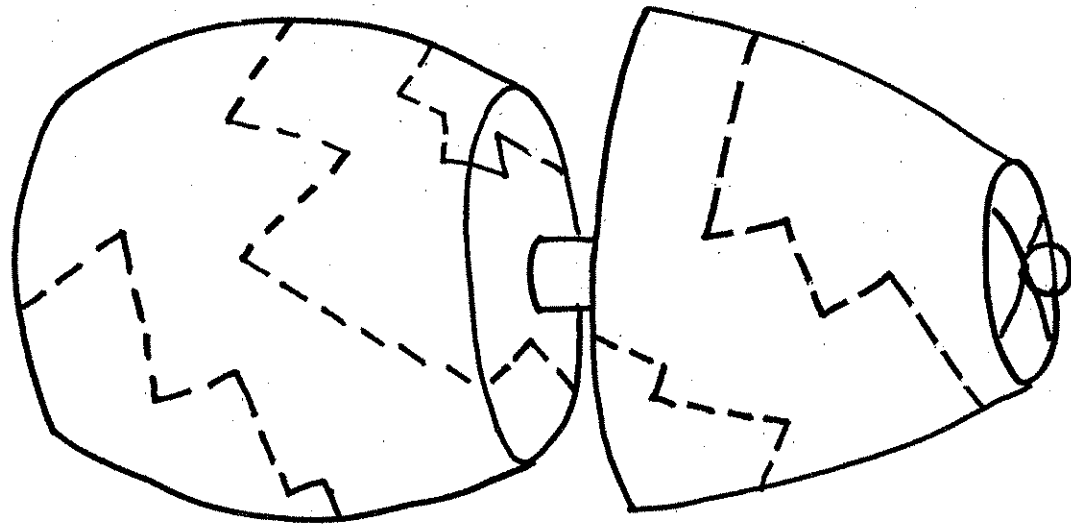
Back to the circle, if time allows, ask a query. (See information/instructions on using a query in the last section of Chapter 1.)

A query for this age group might be:

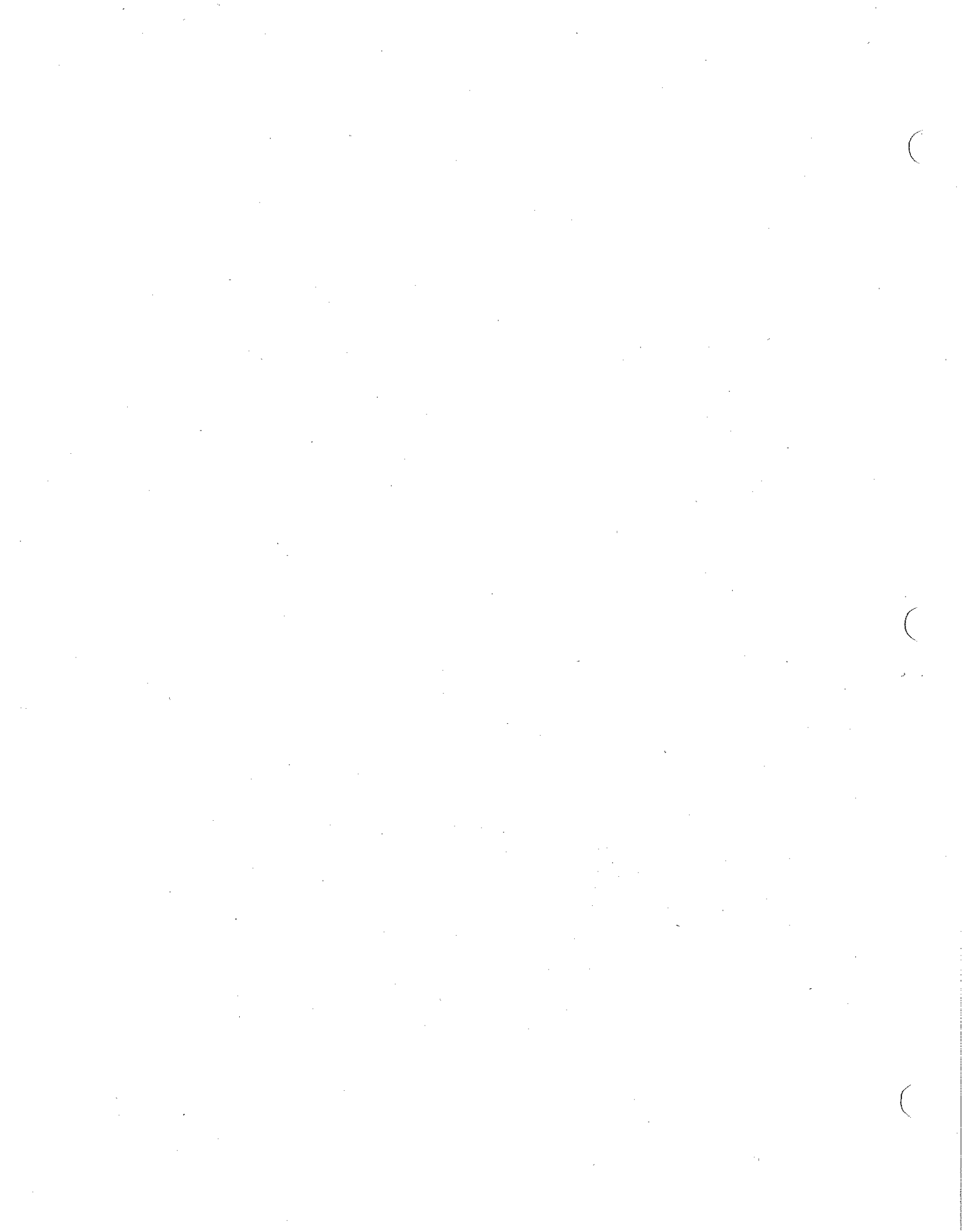
- ◇ Think of a time you did not tell the truth. Tell what happened. Tell what you would do differently next time. Let each child respond from his/her experience.



COPY THE TWO FIGURES ONTO STIFF PAPER. CUT THEM OUT. THEN CUT ALONG DOTTED LINES TO MAKE EACH INTO A PUZZLE.



This activity is to show that it is easier to mend a broken lamp than it is to "mend" broken trust.



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TRUTH IN ACTION

CHAPTER II: Authenticity

Being True to Yourself

Introduction

Wilmer Cooper, in his Pendle Hill Pamphlet on Integrity, (p.19) defines authenticity, the second aspect of the practice of integrity, in this way:

Integrity calls for authenticity, for genuineness and for veracity (truthfulness) in ones personhood. It calls us to be truly who we are and not to be two-faced by trying to be something or somebody we are not.

"...It involves both a "wholeness and harmony in various aspects of one's life, and a truthfulness in whatever one says and does. ..."

Faith & Practice, 1997, PYM, p. 218

"The way to be true to yourself, that which is best in you is to speak the truth."

Robert Lawrence Smith, Quaker book of Wisdom, p.38

Truth seems to speak to us continually and insistently through our conscience. But we also hear other messages from deep within, and one of the most urgent is to be true to yourself, to be you. Growing up, I was very good at figuring out what kind of person others expected me to be, and sometimes these expectations were the opposite of who I really was. Sometimes I still feel as if my life is a struggle between these two me's. ...The best way to discover truth is to pay attention to our hearts.

Robert Lawrence Smith, Quaker Book of Wisdom, p.46

Jesus had scathing words for the hypocrisy of the scribes and Pharisees:

Then said Jesus to the crowds and to his disciples, "The scribes and the Pharisees sit on Moses seat; so practice and observe whatever they tell you, but not what they do; for they preach but do not practice. ... Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and the plate, but inside they are full of extortion and rapacity.

Matthew 23:1


Historical Context / Background Information


George Fox set out to understand why, when he attended church, he heard ministers and neighbors tell about how God wants us to act, and then saw the same ministers and neighbors in drunken revelry or cheating customers the rest of the week. He wanted to know why the same people who dress up and act pious to celebrate the Sabbath, seemed not to act on the teachings outside the church. The disparity between the teachings of the church and the actions of the members bothered him. He needed a way of life where search for truth took over all aspects of life. He encouraged seekers after the Truth to act at all times with integrity and not to act one way on the Sabbath and another when doing business during the week. Friends' practice of not setting one day aside to practice their faith, but to bring their faith into all days, all parts of life, treating all people with respect, means being oneself at all times and not presenting one face to one person and a different face to another person.

Early Friends strove for simplicity in dress so they wouldn't be distracted by fashion in their search for truth. Dressing plainly rather than in fancy clothes allowed their true selves to be seen. Clothing separated people by class – an artificial division of people on the basis of wealth and family status. In England in the middle 1600's people wore a certain kind of clothing to advertise their status and to present a certain image which was not based on their qualities and merits. Friends made a practice of treating people equally, regardless of how they dressed by not being solicitous to one person and treating another as inferior.


Activities for Being True to Yourself

Stories: Choose one of the following stories, then select an activity, game, or song (from the sections which follow), depending on the age of the children you are teaching.


 *Frederick* by Leo Lionni (preschool or early elementary). Actually this story works for almost any age (even teens find it charming). This is the story of a mouse, who knows his true gifts, and whose importance to the community is not clear until winter sets in. Then his distinct way of preparing for the winter helps them all survive (available in PYM Library).

 *Thee, Hannah!* by Marguerite de Angeli (elementary). Summary: Nine-year-old Hannah, a Quaker in Philadelphia just before the Civil War, longs to have some fashionable dresses like other girls but comes to appreciate her heritage and its plain dressing when her family saves the life of a runaway slave. See a summary of the story at the end of this chapter (available in PYM Library).



 *My Name is Georgia* by Jeanette Winter (elementary). Summary: This is a picture book about the artist Georgia O'Keefe. From the time she was just a young girl, Georgia O'Keefe viewed the world in her own way. She knew what subjects she was drawn to paint and had a unique style. She felt strongly that her art must express her vision of the

world, and she could not just paint as she was taught or as others were painting at the time (not in PYM Library).

 *Chicken Soup for the Kid's Soul* by Canfield, Jack Mark Victor Hansen, Patty Hansen, Illustrator, and Irene Dunlap (middle school). A collection of essays and poems written mostly by children, as well as some adults who remember what childhood is like. The collection is filled with inspiring stories of kids making a difference in their own lives and the lives of others. The stories here show that children can be heroes, true friends, generous volunteers, and much more. Mixing the serious, sad, and sometimes just plain silly, the stories in this collection cover a myriad of childhood experiences (not in PYM Library) but in many bookstores.

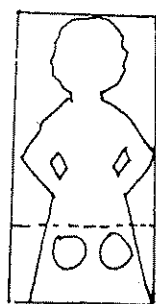
Art Activities:

❖ *Collage* (preschool, elementary)

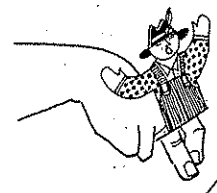
After reading a story about someone who struggled to learn who they are or who learned to be their true self (*Frederick*, *My Name is Georgia*, or *Thee Hannah!*), hand out pictures or magazines (with lots of pictures) which will be used to make two collages – one about who other think they should be, and one showing who they themselves want to be. The collage can consist of individual pictures on a large piece of paper with a line separating the two “selves”, or it can be a group project with everyone working on the one collage about what others think you should be. Then each child can do their own collage which expresses their true selves.

❖ *Finger Puppets* (elementary)

Ask the children to make two finger puppets: one to show who you really are and the other to show how others see you.



Fold finger section backwards



Use filing cards or stiff paper

1. Draw your puppet
2. Cut out figure
3. Cut holes to fit YOUR fingers
4. Fold finger section backwards
5. Put fingers through holes. Let fingers dance

(from *Making Things, A Handbook of Creative Discoveries*, by Ann Wiseman)

❖ *Inside/Out Shoeboxes* (elementary, middle school)

Have shoe boxes, scraps of construction paper, magazines, pipe cleaners, fabric, markers, crayons, scissors and glue available. Give each child or young person a shoebox. Ask them to reflect quietly on how they would describe themselves. Then ask them quietly to decorate the inside of the shoebox with objects to depict that description. Ask them to settle again in quiet and to think about how other people see them, and, in quiet, indicate this on the outside of the box. When inside/out shoebox are completed, invite any who wish, to tell about their boxes.

(from *Stewardship of Time, Money and Talent*, PYM, RE Committee, 1996)

❖ *Mask Making* (intergenerational)



Make masks and talk about the “masks” we hide behind. Do we put on a “pleasant mask”, even when we don’t feel pleasant? You could make two-faced masks – one mask to wear on the front of the face and one to wear on the back. Talk about how we show one mask to people we want to impress and show another “face” to people whose opinion we don’t care about.

Games:



“Simon Says” (preschool, early elementary). How did you know when not to follow? What inside yourself told you not to do what the leader said?

Pat on the Back (elementary). Have the children trace their hand on a piece of paper. On it write something about their true self that they can be proud of. Tape a “hand” on each person’s back. Walk around and read each other’s true-self statements. Pat each other on the back (from *Stewardship of Time, Money and Talent*, PYM). When each person has been congratulated, ask the children to name one thing they learned about a person which they did not know before.

WE-THEY Ping-Pong (older elementary, middle, high school). An exercise in self-deception and group identity

Divide into a “WE” team and a “THEY” team. The “WE” team serves first (WE are easy-going). The “THEY” team has 5 seconds to respond with a THEY phrase meaning essentially the same thing, but with a negative sound and meaning (i.e, THEY are lazy)

Here are some examples to get you started:

WE are easy-going	THEY are lazy
WE are entrepreneurial	THEY are greedy
WE are sophisticated	THEY are snobbish
WE are thrifty	THEY are cheap
WE are intelligent	THEY are eggheads
WE are well dressed	THEY are superficial
WE are boisterous	THEY are noisy
WE are cautious	THEY are fearful
WE are brave	THEY are foolhardy





from *The First Honest Book About Lies* by Jonni Kincher, 1949, Free Spirit Publishing, Minneapolis, MN

Questions:

1. How do you see yourself as a group (of friends, of Quakers)?
2. Do you think your group is different? How?
3. Do you think your group is better?
4. How do you think others see you?

Songs:

Sing one of the following from *Worship in Song, a Friends Hymnal*, 1996, FGC.

-  *George Fox Song* (#272)
-  *Let Your Light Shine* (#269)
-  *Hymn for the Russian Earth* (a round) (#329)
-  *This Little Light of Mine* (#266)

SAMPLE LESSON PLAN ON
AUTHENTICITY FOR

Middle School - developed for a 50-minute First-day class

Opening:

Gather for singing and brief conversation about Authenticity or being your true self.

Sing:

- ♪ *Let Your Light Shine* (#269, *Worship in Song, a Friends Hymnal*, 1996, FGC)
- ♪ *Hymn for the Russian Earth* (#329, *Worship in Song, a Friends Hymnal*, 1996, FGC)
(or any of the other songs suggested in Chapter 2)

Introduce the idea of *authenticity*. Then ask if there are times the children have tried to be somebody they are not. Why do you find yourself not being who you really are? Is it as Robert L. Smith wrote in his book *A Quaker Book of Wisdom*, "Growing up, I was very good at figuring out what kind of person others expected me to be, and sometimes these expectations were the opposite of who I really was." Is your goal to be one of the crowd?

Game:

To get the students better acquainted with one another, choose one of the two games which follow:

A Big Wind Blows: Many Middle Schoolers know this getting-to-know-you game. Usually some of the calls are for physical characteristics like, people who are wearing red sneakers. Explain that this time it will be played to highlight characteristics of our "true selves".



Directions: In a circle of chairs to include all but one person, everyone sits except the person who is calling the "big wind". The person calls out "A big wind blows for everyone who likes bagels..." and everyone who likes bagels gets up and looks for a new chair. The person without a chair after the shuffle says the phrase again and calls out something else. Ask the middle schoolers to try to think of phrases that get to know who we are, not just what we look like: "A big wind blows for everyone who is an artist...."

Fact or Fiction: Have everyone in the group write four things about themselves on a note card or cardboard sign. Have each person show or read their list to the group. Have the group guess which "fact" is not true about each person.

Discussion on Role Play

Background on plain dress and school uniforms: One of the reasons Quakers wore plain colors was to keep fashion from deciding their public appearance. You can give a quick summary of the story *Thee Hannah!* (at the end of this Chapter). Explain that the mixed feelings Hannah had about whether her “true self” was allowed to show in a plain gray dress. What Hannah learned was that putting on a pretty dress was the easy way to look pretty, but to show her best self – the one she was really proud of – took action and effort on her part.

Many middle school youth in the Philadelphia area are being faced with the possibility of their school requiring school uniforms. This is because parents and teachers think that students pay too much attention to fashion and not enough to their work. Adults think that teens are under too much pressure from others to wear expensive clothes they can’t afford. In some areas what you wear announces your gang affiliation. If everyone wears the same thing, students are not under pressure to wear what’s cool. They can leave behind them the world of TV and socializing, and they are able to concentrate on their schoolwork. They are only judged by their actions, not their outward appearance.

Choose either the Discussion or the Role Play which follows:

Discussion: Ask the students what they think. Do they think school uniforms would eliminate competition about what to wear and help to focus more attention on school work?

Or:

Role Play: Bring to Meeting items that suggest Quaker dress – a black shawl, a black hat, etc., and items of clothing which suggest a school uniform – white shirt, or plaid tunic. Also bring clothing to suggest casual school dress – baseball cap or baggy pants suggestive of gang affiliation (like dark glasses.)

Choose one middle schooler to be a plain dress Quaker and one to not be plain. Choose one to be in school uniform and one to be in casual dress. Have them role-play a conversation defending why the way they are dressed allows them to express the true person.

Allow some time for silence at the end to consider one or two of these Queries:

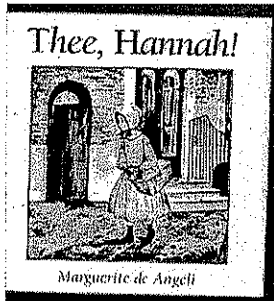
QUERIES

In a contemplative closing quiet time, gently put forth one or two of these Queries for the middle school children to think about and respond to if they wish:

- ◇ Do you choose a “style” that expresses yourself or to please others?
- ◇ Are you a different person with different people or in different groups of people? Is that necessarily being untruthful?
- ◇ Are you honest with yourself? Do you expect the best of yourself?
- ◇ Do you spend time away from people doing things on your own?
- ◇ Is it easier to follow someone else rather than do what you think is right? Is it easier to be yourself or to be what others expect you to be?
- ◇ Walt Whitman defined truth as “Whatever satisfies the soul.” What satisfies your soul?

SUMMARY of "Thee Hannah!"

by Marguerite de Angeli



The story of *Thee Hannah!* takes place in Philadelphia before the Civil War. Hannah struggles with being a proper Quaker girl, living next door to a non-Friend who wears beautiful fancy dresses and flowers in her bonnet. Over and over Hannah gets into trouble because she wants pretty things and does not understand why she must wear ugly Quaker clothes while her playmate does not.

Note: Explain to the children that some of the dialect depicted in the story (particularly on page 21) was the speech of the day and not used today.

...Along the edge of the flower bed, little swords of green showed where hyacinths would grow.

'Yes,' thought Hannah, and there will be flowers on Cecily's new bonnet, too, but mine will just be the same old hot scoop!

Sally called down from an upstairs window. The baker's wagon came rattling around the corner. The city was waking up. Hannah went in to breakfast.

'Hannah dear, thee must do thy work early today. Thee, too, Sally,' Mother said. 'You are to go with Gammy Welsh to the bonnet maker's to be fitted this morning. While you are there so near, you can go to the Second Street Market.'

Hannah was delighted to hear that. It made up a little for having to be fitted for another stiff old bonnet. It was to be a straw bonnet, but it would be lined and just as hot as the winter one. Hannah couldn't see why Father insisted on making them wear the old things!

Sally did't seem to care, and Rebecca and Alice at least had hoop skirts. Not big ones but hoop skirts! Like Cecily's. And the dress materials!

'Why can't we have bonnets and dresses like Cecily wears? She's a nice girl,' Hannah begged. 'Why must ours be dull and ugly?'

Of course Cecily's a nice girl! agreed Father. 'But thee's a Friend! It would be out of place for thee to wear the frills and furbelows that some people wear. Let thy spirit shine through. Then thee's as handsome as anybody!'

Hannah pouted. She didn't even know how to let the spirit shine through, and she didn't think it would make much difference anyway.

At the end of the book she has an experience that shows a different light on her Quaker clothing:

Hannah went down Twelfth Street. And around the corner. The street seemed empty, and little shimmering waves of heat rose from the bricks and

cobbles. Some of the vestibules stood invitingly open. Some had flowers standing in large jars, the white marble gleaming and cool. Many of the houses were closed for the summer. The people were at the seashore or in the country.

As Hannah passed one such house, she said to herself, 'These people must be away too, because the steps are dusty, there are papers on the pavement, and the poplar leaves are just where they fell.' She saw the solid wooden gate between it and the next house. Slowly it opened, and the face of a black woman looked out.

'Missy!' she said very low. 'Oh, Missy!' Hannah was frightened, but the woman looked so thin and worn, she felt she must at least listen to her. 'Missy, please help me!' the woman said again. 'I've got a sick child here, an' we ain't got no water an no food. Please, Missy, get your mammy or your pappy an' help me.'

Just then Hannah saw a man coming up the street. She slipped into the alleyway where the woman was. There on the brick pavement lay a child who looked at Hannah with great brown eyes. He didn't say anything when the woman knelt beside him. There was only a ragged old coat between him and the bricks.

'This little lady is gonna help me,' she told him. 'Don't you fret, child. Mammy's here an' we'll get you to your pappy yet!' Then she turned to Hannah, who had stood wondering what to do. She spoke scarcely above a whisper. 'We was on our way to de North where this child's

pappy is free! Bless the Lawd! But the child took sick. I tried to make him better, but I didn't have no way to take care of him.'

They heard the man passing and waited till his footsteps were far off. Hannah opened her basket and took out the loaf cake.

'Take this,' she said, 'and I'll go tell Mother. I promise thee I won't be long!'

Hannah opened the gate and hurried back up to Twelfth Street, then around the corner and home.

'Mother!' she called, 'Gammy Welsh!' She ran up the steps and knocked for someone to open the door. But it was Father who opened the door. Hannah told him about the black woman and the child. Even as he listened, he was putting on his big straw hat, and as Hannah finished, he called to Mother.

When she heard the pitiful story, she said, 'The woman will have to come here until she is able to go on. We can put her upstairs in the little back room. She called Gammy to help her. They put more food into the basket and found a bottle for water.'

Hannah and her Father went and found the woman and child and found a way to get them home under the cover of darkness wrapped in a shawl and bonnet pulled down low. The family nursed the escaped slave and her child until they were able to travel.

Hannah went up and down stairs many times a day to take food and water to the sick woman. Mother and Gammy

bathed her and made her comfortable. Father came home with the news that he had arranged boat passage for her with a captain, who was a Friend. She and the boy were to be taken after night-fall to the wharf, where the boat was being loaded with goods for Boston. The woman's husband was working there in a shipyard.

It all had to be done with the greatest secrecy, Those who helped escaping slaves were even hated by some people who didn't keep slaves. If the woman was found by anyone searching for escaping slaves, she would be punished and sent back to her owner or perhaps killed.

Father hired a carriage to take the woman to the wharf. Mother dressed her in one of her dark dresses and put the bonnet on her again. She found more of the boys' old clothes and altered them to fit the little black boy. And finally she dusted their faces with flour so they would not look

so black in case anyone should see them passing.

When it was time to go, Mother went along in the carriage and took Hannah to help hide the little boy. They arrived safely at the boat. The captain hurried them below, to the cabin he had ready.

The woman was so grateful she could scarcely speak. Tears filled her eyes and she took Father's and Mother's hands. Then she turned to Hannah.

'Little Missy,' she said, 'it's you that helped me first. I knowed I could trust you. I knowed you was a Friend 'cause of you' Quaker bonnet.'

Hannah's fingers reached up to touch her bonnet. Somehow it didn't feel tight any longer. It felt light and beautiful. It was something to be proud of just as it was - without and flowers or ribbons like Cecily's. She looked up at Mother with the 'inner light' shining through her eyes.

'Thee, dear Hannah!' said Mother.

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TRUTH IN ACTION

CHAPTER III: Obedience/Faithfulness to the Truth

Introduction:

In the pamphlet, *The Testimony of Integrity*, Wilmer Cooper says that truth is inside each of us in a very personal way, leads us to action -- takes hold of us and doesn't let go until we act on it, is fresh and living and in the moment, and is the touchstone of our Quaker faith.

George Fox wanted people to have a first-hand experience of God. Fox and the early Friends believed that Truth should be obeyed, just as Jesus obeyed the will of God. Early Friends also believed in the faithfulness of God. (*Emeth*, the Hebrew word for Truth, is sometimes translated "faithfulness", which means the trustworthiness, reliability and fidelity of Yahweh/God.)

"Your word is a lamp to my feet and a light to my path."

Psalm 119:105 (NRSV)

"I was to direct people to the Spirit that gave forth the Scriptures, by which they might be led into all Truth...And I was to turn them to the grace of God, and to the Truth in the heart, which came by Jesus.."

George Fox, *Christian Faith and Practice*, p.10

"O that we who declare against wars, and acknowledge our trust to be in God only, may walk in the light...may look upon our treasures and the furniture of our houses, and the garments in which we array ourselves, and try whether the seeds of war have any nourishment in these, our possessions."

Reginald Reynolds, *The Wisdom of John Woolman*, 1972, p.142


"Truth is like the north-star: It points the way."


Robert Smith, *A Quaker Book of Wisdom*, p. 42


Activities:


Stories. Choose one of the stories from among those which follow, depending on the age you are teaching and the resources which you have available. There are Bible stories, stories from early Quaker history, from modern Quakerism, and from children's fiction.

From the Old Testament:


 *Noah and the Great Flood* by Mordicai Gerstein (*Genesis 6, 7 & 8*) (for ages 3-8). A beautifully illustrated book. Gerstein's version of this familiar tale incorporates many Jewish legends that elaborate on the biblical version. Discuss how Noah must have felt when God told him to build a huge boat and fill it with animals. If Noah were alive today, what would people think of him? How would you feel if God asked you to do something like that? (not in PYM Library).


 The story of Ruth and Naomi (*Ruth 1:8-18*) (for upper elementary). Ruth loves her mother-in-law so much that she goes with her to live in a new place. "*Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God.*" What does it mean to be "loyal" or "faithful"?


 The story of Moses and Aaron (*Exodus 3*) (for upper elementary or middle school). Moses sees a burning bush which he realizes is God. God asks Moses to lead the Israelites out of Egypt, but Moses comes up with a lot of excuses for why he doesn't want to do it. God promises to help him and shows him proof that he is the right one for the job. Discuss the meaning of a "calling" or "leading." Have you ever felt "called" or "led" to do something? How did that feel?

 The story of Abraham and Isaac (*Genesis 22*) (for middle school). God tests Abraham's faith and obedience by asking him to sacrifice his only son

From early Quaker history:

 "The Children's Meeting", *My Book of Friends*, Friends Faith and Life Curriculum, FUM, 1985 (for elementary). The story of Quaker children who continued to hold Meeting even while their parents were in prison.

 "Steven Listens to God", *My Book of Friends*, Friends Faith and Life Curriculum, FUM, 1985 (for elementary). This story is a good illustration of obedience.

 *George Fox, the Man Who Wouldn't* by Sophia L. Fahs (for upper elementary). George Fox was a man who walked around in old leather pants with a shaggy hairstyle. He was "walking in the Light" and following the leadings of God. What would people think of George Fox today? Have you ever felt strongly that there was a right way to do something, but it was different than the way other people thought it should be done? Sing "The George Fox Song" (*Worship in Song, A Friends Hymnal*, #272).

From more recent history:



The Story of Ruby Bridges by John Coles (for elementary). This story is about a little girl who was one of the first African-American students to walk into a newly integrated school in the South. Daily she was taunted by whites outside the school, and inside she was all alone, until months later, one by one, white students joined her in the class. Her courage and dignity carried her through the hatred and prejudice. Sing: "Hold On" (*Worship in Song, A Friends Hymnal, #263*).



I Am Rosa Parks by Rosa Parks with Jim Haskins (for elementary). One of the many stories/books about what Rosa Parks did to fight the practices of segregation in the South during the 1950's and 60's. She is an example of someone who used civil disobedience to "fight" injustice. Rosa Parks followed her conscience and challenged the law because she felt it was unfair. She spoke truth to power, and that took courage.

Suggested Activity: The first and third chapters might easily be acted out as a play. Children might enjoy making a bus out of a very large cardboard box and/or chairs.

Discussion: Tell about a time when you or someone else spoke truth to power. Sing the African-American spiritual "We're Gonna Do What the Spirit Say Do" (*Worship in Song, A Friends Hymnal, #259*).

From present day:



"Protesting the Gulf War, 1991: Aaron & The Peace Dragon", story #15 from *Quakers on the Move*, FCG RE Committee, 1996 (for grades 2-7). A story about a 3rd-grade boy who doesn't want to support the troops fighting in the Gulf, but most of his school is very pro-war. He brings in a copy of the song "Peace Dragon" (by Fred Small) to share with his classmates, and the principal confiscates the song - calling it subversive literature. This story is about a child who speaks truth to power.

Discussion: "What do you think about Aaron refusing to write letters to American soldiers? Would it be difficult for you to be different from other children in that way?" (*Quakers On the Move*, p. 115) Tell about a time when you or someone else spoke truth to power.



Video: "Friends in Cabrini Green" (for high school). This video is about the Chicago Fellowship of Friends produced by James Knightwright. Steve and Marlene Pedigo have been ministers in this inner-city neighborhood, primarily with African-American youth, for many years. (60 minutes)



Web site: "Friends of Jesus" community (www.2.southwind.net/~foj) (for high school). A group of Quakers who chose to move into an inner-city neighborhood in Wichita, Kansas. Their outreach programs include Sunflower Community Action and the Hope Street Youth Development Program.

Discussion: How many people can you think of who have followed a leading? Anyone in your own Meeting, school, neighborhood or family? Have you ever felt led by the Spirit to do something?

From children's fiction:



Horton Hatches the Egg by Theodor Geisel (Dr. Seuss) (for grades K-3, OK for younger with a different craft). Horton the elephant promises mama bird that he will watch over her egg until she returns. Through summer sun and winter snow, Horton stays with the egg because an elephant is 100% faithful.



Craft: Teacher fills plastic Easter eggs with various materials such as felt scraps, pipe cleaner bits, “googly eyes”, mini-pom-poms, etc. At the first class, each child is assigned an egg and makes a nest for it out of glued-together popsicle sticks or paper scraps. At the second class, each child guesses what is inside their egg (by shaking, etc.) and names it. At the third class, “hatch” the eggs open and the children may glue the craft materials they find inside to the outside of the egg to create a creature – either real or imaginary.

Discussion: Talk about how it felt having to wait so long, to be patient. Is it hard to stick to something to finish it? Do you have a very good friend whom you stayed with because she wanted you to?



Miss Rumphius by Barbara Cooney (for upper elementary). Miss Rumphius finds her calling in covering the earth with lupines, her favorite flower (story summarized on page 32).

Suggested Activities: Plant flowers outside your meetinghouse, grow flowers in pots and give them to people to plant. With dried flowers make caring cards for members of the meeting who are ill, grieving, or away for a long period of time, etc. (See sample Lesson Plan at the end of this Chapter).

Sing: The Johnny Appleseed grace: “*Oh, the Lord's been good to me, And so I thank the Lord, For giving me the things I need, The sun and the rain and the apple seed. The Lord's been good to me.*”

Songs:



“Be Thou Our Vision” (*Worship in Song, A Friends Hymnal, #154*)



“Teach Me to Stop and Listen” (*Worship in Song, A Friends Hymnal, #137*)



“Follow the Drinkin' Gourd” (*Rise Up Singing, p. 59*) This song derives from the time of the Underground Railroad and offers instructions to runaway slaves for reaching freedom in Canada--above all, of course, to keep heading toward the “drinking gourd” (the Big Dipper). This song relates to the quote “Truth is like the north-star. It points the way.”



Suggested Activity (for grades K-5): Each child makes several stars out of various kinds of paper and/or fabric in various colors. Then paste the stars into a mosaic that spells Truth.

Discussion (for grades K-5): Can you think of any other examples of people using stars to guide their way? (i.e., wise men to Bethlehem, sailors navigating a ship).

Queries:

Ask one of the Queries which follow after, perhaps, reading one of the following quotes:

☞ “As Jesus walked beside the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake, for they were fishermen. ‘Come, follow me,’ Jesus said, ‘and I will make you fishers of men.’ At once they left their nets and followed him.”

(Mark 1:16-18)

☞ “What one believes to be the Truth may be different or even contrary to what another believes. Nevertheless both persons share the same relationship to God and both presumably seek God’s will, however different may be their insights, their methods and their visions of Truth.”

(Faith and Practice, 1972, p.30)

- ◇ ? What helps you decide what is the right thing to do?
- ◇ ? What do you do when your idea about what is “true” is different than someone else’s?
- ◇ ? Have you ever followed someone’s example and then wished that you hadn’t?
- ◇ ? What is the difference between listening to your conscience and knowing what God wants you to do?
- ◇ ? How would it feel if someone asked you to drop whatever you were doing, as Jesus did, and come work for God?

**SAMPLE LESSON PLAN ON
OBEDIENCE / FAITHFULNESS TO THE TRUTH FOR
Upper Elementary Age – developed for a 50-minute class**

Opening:

Miss Rumphius spent time learning about the world, learning about people, learning about herself, and then sought to find a contribution to the world. She found a way to express who she truly was, a way to serve which enhanced her community and expressed her talents. She knew others would like it because planting the lupines had made her happy.






Discussion:

Some people serve in large ways and some in small, quiet ways. Who do you know who has made a contribution to the world? Many people have a particular Testimony which they care about deeply, because it gives them power to make a difference, and because they have experienced that truth for themselves.



Miss Rumphius shared something that made her happy with others. What things do you do which make you happy? Are there talents or experiences which you could share with others?

1. Suggest ways we can make the world more beautiful.

Examples:

-  Clean up a vacant lot
-  Plant trees
-  Pick up litter
-  Paint a mural
-  Raise money for a park

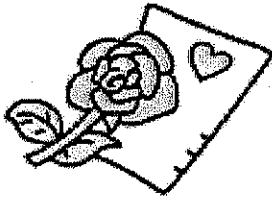
2. Suggest other goals like Miss Rumphius' grandfather's goal:

-  I would like to do something to make the world more beautiful
-  I would like to do something to make the world more ... (peaceful)

Craft Idea:

Greeting cards and get-well cards for members of Meeting (which could take 2 weeks)

Materials needed:

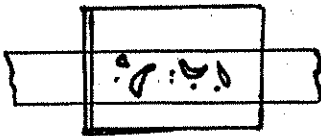


- * old phone books
- * flowers to press
- * wide clear packing tape or clear shelf paper (self-stick)
- * glue stick
- * white or pastel paper or blank note cards
- * note card envelopes 4½" x 6"
- * pens and pencils

One week, use flowers which have been used in a flower arrangement at Meeting. Press the petals in an old phone book which is ideal for pressing flowers because of the absorbent pages and the weight of the book (it is also a good use of an old phone book!) In the weeks *before* you make the cards, look for opportunities to collect and press flowers, if you want to have a variety pressed for the children to use.

The following week shake the dried petals out of the phone book and put them on the table or on a tray in the middle of the table. Have the children fold a sheet of paper in quarters to make a card, matching edges carefully.

Put a line of glue on the paper for positioning the flower petals. (If the young people are using wide tape, help them plan how wide an area the tape will cover.)








Choose a few petals and leaves and arrange on the card. Cover the petals with a piece of tape or clear self-stick rolled shelf paper – cut to size and peel off back. It may help to make the tape an inch or two *longer* than the paper on each end and cover the paper, taping it to the table and cut off the excess.

Children may need to make a trial card to get the hang of putting on the tape and having enough petals to make a nice design, but not crowding them.



Ask your students to write a short note to a member of Meeting. If it is someone they do not know, the children could write a sentence or two introducing themselves. If they know the person, a sentence or two about what they miss about the person who has not be in Meeting would work. The class can also write a short note to someone who is ill, a young person at college, or just someone the Meeting needs to stay in touch with.

Additional ideas:

-  Indoor display using winter weeds
-  Plant a flower box
-  Plant a garden
-  Make little planters to give to people in Meeting
-  Pick up litter in a local park

Queries:

Out of the silence at the end of class or before the class goes into Meeting for Worship, ask one of the following:

-  What helps you decide what is the right thing to do?
-  What do you do if your idea about what is true is different than that of someone else's?

Miss Rumphius
(for upper elementary age)

This story is used to illustrate Chapter III of the Integrity Curriculum which deals with finding out what God has for you to contribute to the world and doing it.

The Story:

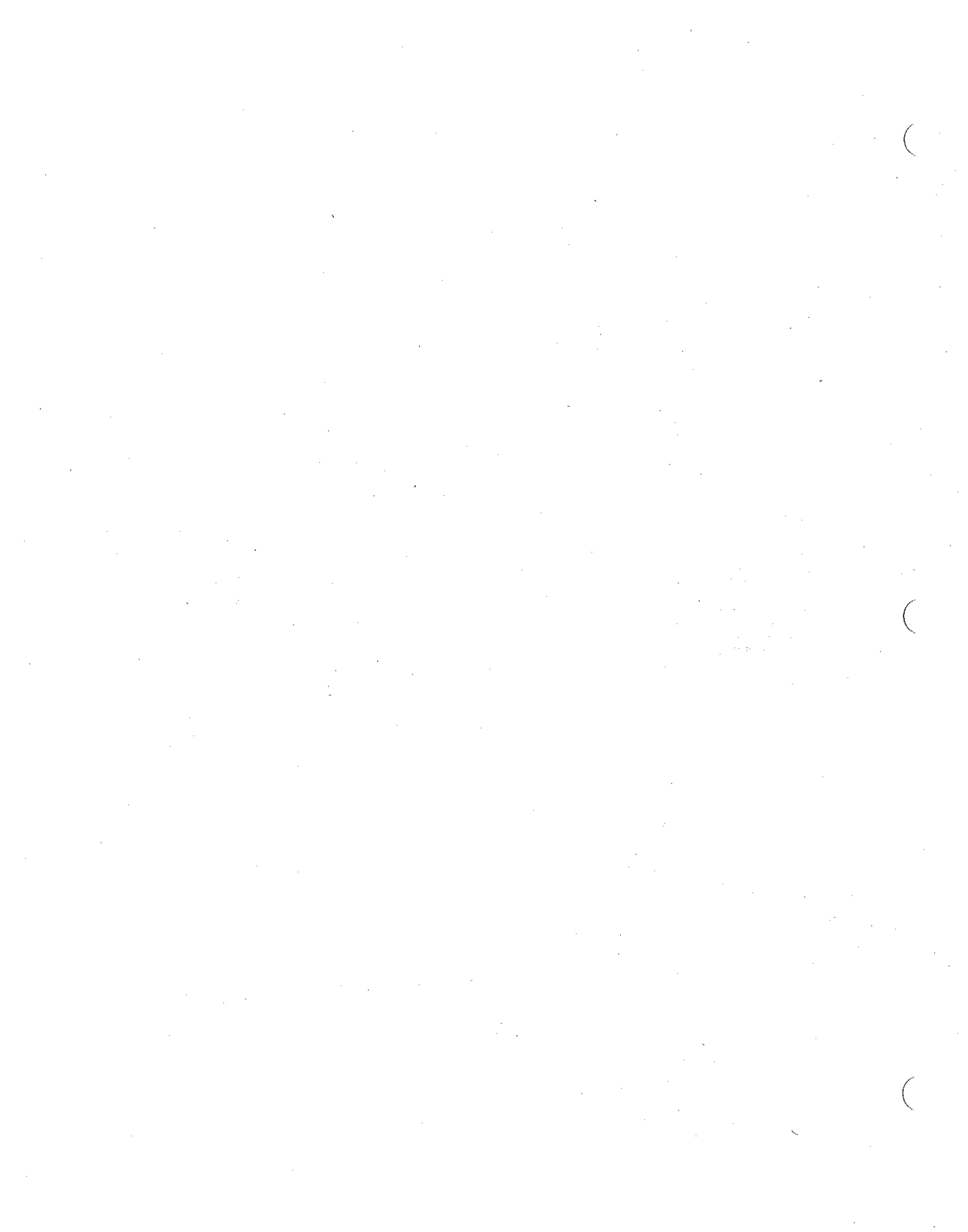
Miss Alice Rumphius grew up in a city by the sea watching her grandfather, who was a wood carver and artist, at work. He told her of the places he had traveled before he came to live in America. She declared that she also wanted to travel and see the world and then find a place to live by the sea. The grandfather told her that those were fine ambitions, but she had one other important thing to do in her life, which was to make the world a more beautiful place.

The story tells of Miss Rumphius' travels as a young woman and her eventual decision to settle down by the sea. Once settled in her house by the sea she finds that she is almost happy.



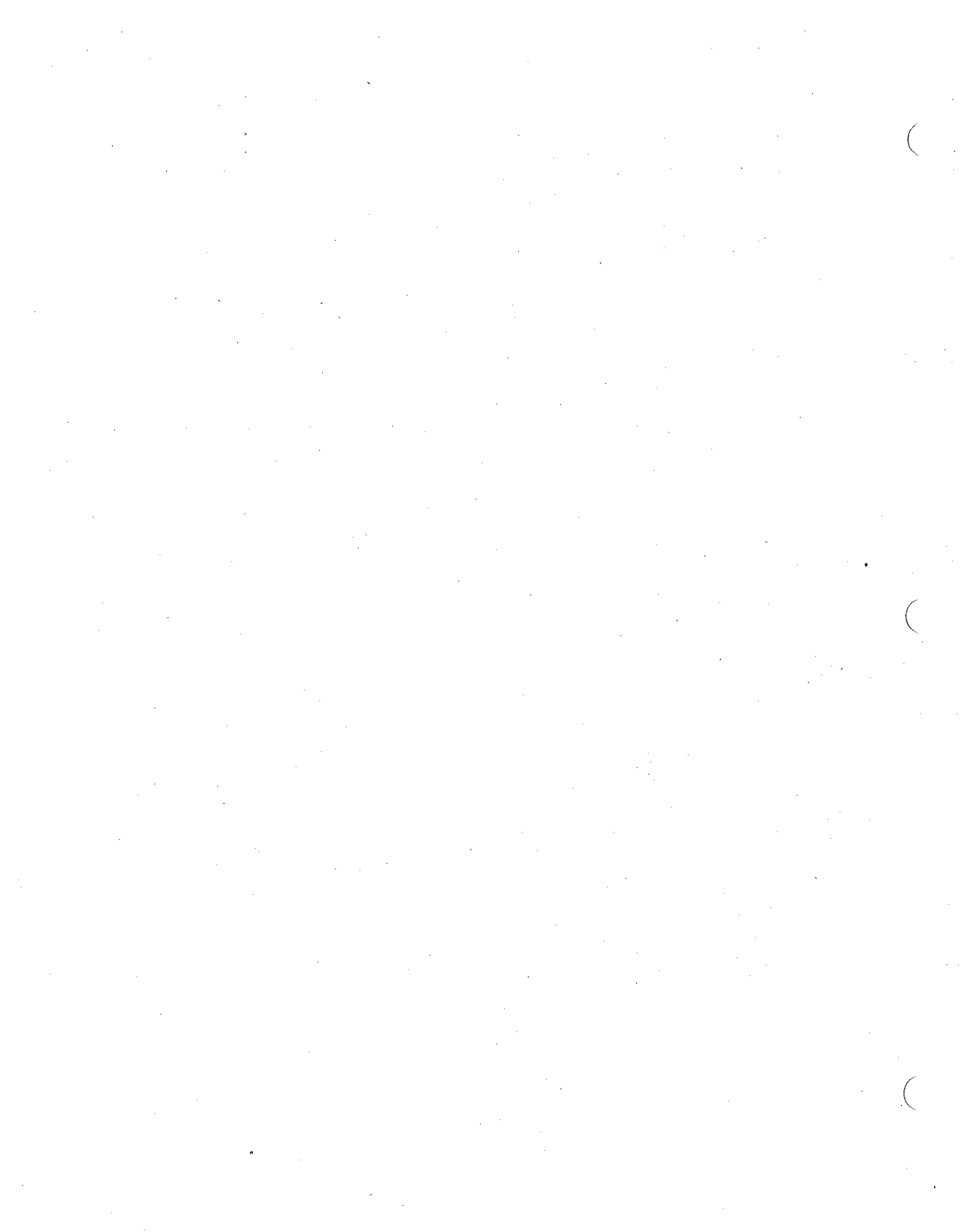
She remembers that she has one more thing that she was to do with her life – to do something to make the world more beautiful. She thinks that to do it is the most difficult of her three goals in life. She does not know what she must do until an illness forces her to be in bed for an extended period of time. She is delighted to see the flowers that she planted outside her window. When she is well she decides that planting her favorite flower all over the town is what she can do to make the world more beautiful. She goes everywhere with pockets full of Lupine seeds. People think she is crazy. But after a while her lupines are blooming all over.

*Story and pictures by Barbara Cooney (author of Island Boy), Viking Press, NY, 1982
(available from PYM Library)*



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TRUTH IN ACTION

CHAPTER IV: Unity in Community

Introduction:

Wholeness is recognizing shared truths; integrating the light and spiritual leadings (from inside a person) with the meeting, the family, etc. (outside); being responsible toward one another; seeking spiritual unity in community.

Seeking wholeness and unity within a community, a person might seek to “test” their leading outside of him/herself. Having sought to speak the truth (Chapter 1), be true to oneself (Chapter 2), and be obedient to the call of conscience illuminated by light (Chapter 3), a young person might recognize a leading or a special ministry within her or himself. It is time to submit the calling or leading to the light of the community. In open worship, the community unites as a whole with the “leading”; then every member moves forward to a united action.

For Friends, this could mean exposing the “calling” to the illumination of the Quaker testimonies, sharing within the meeting for business to seek consensus, speaking in meeting for worship, querying the first-day school community, and, perhaps, asking for a clearness committee. Through the shared insight of a faith community, the “calling” or leading of a young person might be restructured, reconfigured, or simply clarified and supported. What better way to seek or develop spiritual unity, or to be responsible toward one another, than to use the sense of the Meeting as a benchmark?

For our purposes, the ideas about what is true or what are the children’s “ministries”, can be measured in a loving way with the simple ideas expressed in the Quaker testimonies of peacefulness, simplicity, and equality. In this way, the testimonies become a “check and balance system” for each other as children and adults weigh their ideas, leadings, ministries, and sense of who they are, in the community setting.

“...integrity is the essential Quaker testimony and undergirds all other testimonies of Friends in relationship to Quaker faith and practice.”

Wilmer Cooper, The Testimony of Integrity in the Religious Society of Friends, p. 6

“At the same time the Truth required that they be careful with their use of time, truthful in speech, ...and exemplary in their behavior.”

Wilmer Cooper, The Testimony of Integrity in the Religious Society of Friends, p. 17

“Examples of this kind of corporate integrity are of course reflected in Quaker testimonies, Friends came to share similar leadings...and...resulted in the united witness of their faith to the world.” (Wilmer Cooper, The Testimony of Integrity in the Religious Society of Friends, Pendle Hill Pamphlet #296, p. 21)

"No man is an island, entire of itself; every man is a piece of the continent, a part of the main; if a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friends or of thine own were; any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee".

(*one)

John Donne

Historical Context / Background Information:

In order to get a historical perspective or examples of corporate action, a teacher might use the anti-slavery movement, the Underground Railroad story, the story of the birth of American Friends Service Committee (AFSC), prison reform, the mid-1980's Sanctuary movement, etc., as examples of social justice actions coming from shared truths. Stories can be told in age-appropriate language, talking about how one movement or another has occurred through the leading of a person or persons.

Activities for Exploring Unity in Community

For Pre-school (choose two or three of the activities which follow, perhaps a story, a song and a craft to do in a 45- 50-minute class.

Songs:

The singing of any round shows both the individual section and the whole group.

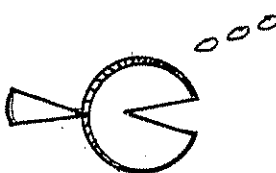
- ♪ "Ego Sum Pauper" (#254, *Worship in Song, A Friends Hymnal*, FGC, 1996),
- ♪ "Building Bridges" (#316, *Worship in Song, A Friends Hymnal*, FGC, 1996),
- ♪ "Row, Row, Row, Your Boat"

Singing in simple harmony demonstrates how an individual's voice blends with other voices to make a rich, beautiful, new sound. And when one harmonizes, one has to listen carefully to the singing around them in order to blend well.

Stories:



Read *Swimmy* by Leo Leoni. To emphasize the idea that we depend on others in the community to help us feel safe. Draw a picture of when you joined together for safety, or to accomplish something, or to listen to God and follow God. Or each child could make a small fish, and these small fish could be pasted together to form the shape of a large fish (see directions that follow). The children can have Goldfish™ crackers for a snack as they talk about when they have joined together with others to feel safe or what they have done when they didn't feel safe.



Directions: To make the big fish cut a slice out of a paper plate. Tape the cut out slice on the other side of the plate with the point facing the back of the plate. Fit all of the separate piece together on the floor to make one big fish.



Read *Selina and the Bear Paw Quilt* by Barbara Smucker. Do some quilting or drawing to represent the values or truths of the class. (not available in PYM Library).

Activities:

The Truth Bell Puzzle



Talk about what it means to tell the truth or be honest. First, on stiff paper, draw a large shape of a bell. Then pre-cut the bell into pieces and give one to each child who then draws his or her representation of “truth” or “honesty” on his or her piece. When the pieces of the puzzle are put back together they form a “bell which rings the truths of the whole group”. Afterwards, talk about the similarities between the “truths” in the bell. Connect these with yarn, string, silly string, magic marker lines, etc.

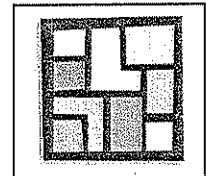
A Class Truth Graph

Have children draw, list, or speak into a tape recorder the things that they know are “truths” to them. Ask: “What do you know to be true?” (i.e., a parent’s love, my friend likes me, vegetables are good for you, God is all around, I try to be kind, etc.). Play the tape back and ask the class to listen for things they heard more than once. Create a class graph or chart of “Things our class thinks are true...” It will show that there are many shared truths.

Clay / Collage



Encourage children to build in clay or make a collage of pictures which are representative of truth for them (family caring, friendships, beautiful nature). The teacher will need to cut the pictures out before class. Show the class “truths” to an older FDS class.



Discussion:

- ❖ Ask children to say something truthful about the First-day teacher or a well-known meeting member, and see how many overlap or are shared truths.
- ❖ Ask children to share how they know someone “cares” about them. List these actions. Then look at the shared impressions or truths to see what it means to be “cared” about.

For Early Elementary:

Songs:

- ♪ “Lucretia Mott Song” (#281, *Worship in Song, A Friends Hymnal*, 1996, FGC). Words by Margaret Hope Bacon, tune of “Battle Hymn of the Republic”. Take note especially of these words from verse 4: she preached one simple message, “O let Truth be ever thy guide; Mind the Light within thee and let love with thee abide.”

♪ “Magic Penny”, (# 221, *Worship in Song, A Friends Hymnal*, 1996, FGC).

Stories:

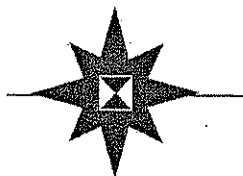


Read *Alexander and the Terrible, Horrible, No Good, Very Bad Day* by Judith Viorst. *Synopsis:* As Alexander's day progresses, he faces a barrage of bummers worthy of a country-western song: getting smushed in the middle seat of the car, a dessertless lunch sack, a cavity at the dentist's office, stripeless sneakers, witnessing kissing on television, and being forced to sleep in railroad-train pajamas. He resolves several times to move to Australia. Judith Viorst flawlessly and humorously captures a child's testy temperament, rendering Alexander sympathetic rather than whiny. Our hero's gum-styled hair and peevish countenance are artfully depicted by Ray Cruz's illustrations.

Discuss how one lie can lead to a whole chain of lies.



Tell the story of the founding of the American Friends Service Committee (AFSC) (which follows), the prison movement, the Indian Committee, or the decisions made at Yearly Meeting about slavery, etc., to show how inward leadings can lead to outward action. Illustrate a scene from any of these stories.



The Founding of AFSC: America declared war on April 6, 1917, and Quaker youth became the catalyst for AFSC's creation. These young people urgently sought ways to serve their country as pacifists, not as soldiers going to battle.

At the Young Friends Building in Philadelphia, the Service Committee was organized on April 30th to provide 'a conscientious service of love for humanity in wartime.' By fall, 100 volunteers joined British Friends in France as the Misson de la Societe des Amis under Red Cross auspices.

Soon 547 strong, they moved with the battle lines and civilian needs. Teams staffed three hospitals and five social care centers, distributed farm animals and clothes and organized craft workshops and children's programs. Rebuilding involved two factories making portable homes and helping farmers reclaim and replant the land.

By 1920, Quaker Service in France had aided over 46,000 families in 1,666 villages. With its hand set to the plow, AFSC has not looked back."

from: *Faith, Risk, Change, 75: A Celebration of Quaker Service 1917-1992*, AFSC

Activities:

Back Pictures – A game to show how you must listen to the “feelings” of others in the group in order for the “correct” picture to get back to the leader.

The players sit in a circle, each one facing the back of the one in front. One starts by drawing with the finger an object on the back of the person in front of them. That person has to draw it on the next back and so on. When it gets back to the first person, they tell the group how the picture started. This is really an artistic version of “Whisper Down the Lane”. You could also do this with paper taped to the back of each child, and an unsharpened pencil as the drawing tool.

Many Hands - Have children list all the steps in completing an activity requiring many hands to accomplish (a fire engine responding to a fire, the building of a tree house in the woods, the making of a Thanksgiving meal, the building of a machine which crushes and recycles cans, the creating of a new garden, the planting of the garden, etc.) Ask each child to choose one step to illustrate, then create a storyboard or booklet. Point out interdependence of these tasks.

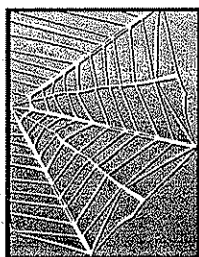
Discussion:

Ask children to think about what might need doing around the meeting or in the immediate community. After some silence, make a list of needs. Using consensus, pick something to do that the whole class can agree upon. During the next week's class, plan to do the "service project" out of that need.

Talk about what a "value" or "spiritual truth" is. If they can write, ask the children to make a list of values or spiritual truths that are important to them. Write what they say (for the children who cannot yet write). Then ask the children which "value" is most important.

Games:

Web of Truths:



Use the yarn-web activity to show the connections and shared truths about a certain topic (what is caring, how do you know about God, what are honest things you can do in school, what is honesty...). The web shows the community or class truths.


Rainstorm:

One person acts as conductor of the storm and stands in the center of the circle. As with an orchestra, the conductor brings each person into the storm (symphony) in turn. Standing in front of one person, the conductor starts rubbing his/her own hands together. The person imitates the motion. The conductor turns around slowly in place until everyone is rubbing hands together. Then, coming around to the first person again, and while everyone is still rubbing hands, he/she starts snapping fingers. This motion also goes all the way around, with each person continuing the first motion until getting a new direction from the conductor. The game goes on with hands slapping thighs and finally with both slapping of thighs and stamping of feet – the crescendo of the storm. As with a thundershower, the volume decreases as the conductor goes through the above steps in reverse order until the last person rubbing hands is silent.



Late Elementary

Story:

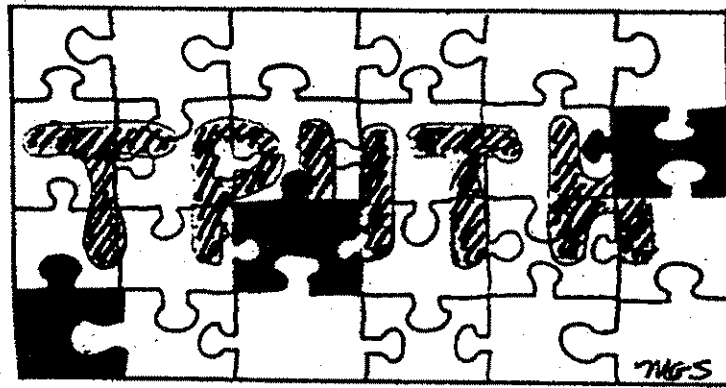
 Read *How the Grinch Stole Christmas* by Theodor Geisel (Dr. Suess). “What did the Grinch steal? Why couldn’t he steal Christmas?” Draw a picture of your family celebrating something. What things unite your family that can’t be stolen? What things unite the meeting and can’t be taken away?

Activity:

Hold a meeting for business, and call it that, to seek consensus on one of the issues that children think are important for the meeting. Then be sure to decide upon an activity or presentation that arises out of this decision. Help with showing children how to run their own business meeting can be found in “*Shaking Out the Truth*” curriculum, PYM RE, 1996.

Discussion

Speak about “standing aside”, and use an example from the stories of AFSC, slavery, Viet Nam, etc., during which someone might disagree with the way a decision is going. Have you ever seen that happen in this meeting, at school? What should the rest of the group do when one person honestly disagrees? Link this with the inward search, integrity, being true to yourself, etc. It is important to stress that each of us might disagree at one time or another.



Take the picture of the “Truth Puzzle” (above) from “*Shaking Out the Truth*” curriculum (CYPYM-RYM). Duplicate and enlarge the picture so that it is 11” x 14” size and paste to heavier paper or oaktag. Cut it up in pieces and ask the class to put it together, by listening to and cooperating with each other. Emphasize that we each have a piece of the truth, etc.

Teens

Discussions:

There is great benefit in discussion for this age group. It is also very helpful to follow the discussion with some way of physically manifesting the ideas or themes discussed - a mural, booklet, collection of illustrations or representations, group sculpture, presentation, interview, reading to younger ages, etc. Asking junior high and high school age children to prepare a thematic lesson for a younger age group, helps to cement, expand, or clarify the theme for themselves.

- Use silence or worship-sharing during which each individual might explore the most important values she/he holds. Then list them on a chalkboard or flip chart to arrive at "values held in this group".
- Generate a list of issues of importance to the meeting or to the group. One issue might be: Should women have to register for the selective service when they reach 18? Hold a meeting for business to seek some sense of the group. What is consensus? Do all have to agree? What does it mean to stand aside? What is corporate action? Is individual action just as important?
- Speak about the processes of clearness and threshing. In silence and in privacy, each young person writes a list of things about which he might seek clearness or desire a threshing session. Is there one that could be done next week? Are there meeting members who have used clearness committees and who might be interviewed? What are they used for? Common threads?
- Using a video, film, speaker, book or article to tell the stories of AFSC, Sanctuary, prison reform and visitation, Indian Committee, abolitionist activity, social justice issues addressed by Quakers. A good book, easy to read, about recent American Friends Service Committee activities is *A Celebration of Quaker Service*, 1992. Call the AFSC office for a copy (215-241-7057). Then generate a list of what issues are being addressed or should be addressed today. What was the source of many of these movements or actions? What does it mean to have a leading, a calling? How is corporate action powerful?
- Where do we seek values to live by? (possible answers: our parents, God, through worship, the Bible (ten commandments), teachings of Jesus, teachers, coaches, other "leaders"...). Discuss which of these might overlap and which seem to be the best for each young person.
- What values should our leaders have? What makes a good leader? This is an opportunity to talk about our political leaders, sports heroes, what we "worship" as a society. What happens when our leaders fail to live up to these values?

Poem or Film:

Read "No Man is an Island" by John Donne. List all the things that you can do totally alone; list things you can do together.

*"No * man is an island, entire of itself; every man is a piece of the continent, a part of the main; if a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friends or of thine own were; any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee".*

(* one)



The Power of One. The story of a white South African lad who promotes integration by getting into the boxing ring with his oppressed black buddies. Apartheid ripped a nation apart, pitted tribe against tribe (afrikans, english, zulu, etc.). "The Power of One" gives an inside look at what apartheid did to all south africans, white and black. Rated PG-13, 1½ hours long.

Ask: "What is the effect of one person's actions?"



Love Amid the Ruins: Quaker Service After the War: Quaker Aid and Reconciliation in Postwar Germany (30 minutes). About Quaker and other volunteer services in Germany before the end of World War II. Available on loan from PYM Library.

Find out about a current AFSC project and participate in one for the next week or two of this lesson.

QUERIES:

- ◇? Describe a decision you made with the advice of a friend or family member.
- ◇? What are the advantages and disadvantages to working on a project by yourself or with other?
- ◇? What truth might you take a stand for with others?

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