



Work Is
Love
Made Visible

Committee on Children and Young People
at Yearly Meeting
February, 1994
Revised and Reprinted, December, 1994



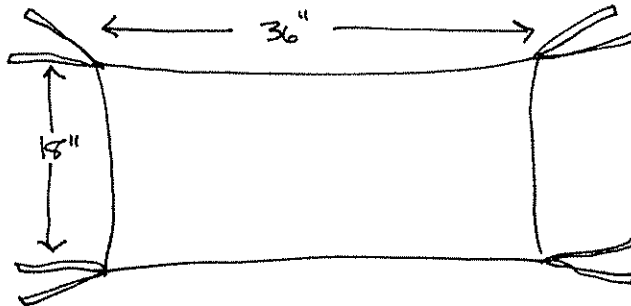
Making A Banner

Making a banner is an ideal project to bring all members of a Meeting together to create a tangible statement of the Meeting community.

Meetings using this curriculum in connection with Philadelphia Yearly Meeting sessions in 1994, were invited to create a banner to celebrate people who, through their life, work, and actions clearly showed their faith. Suggested names included William Penn, Lucretia Mott, John Woolman, George Fox, Rufus Jones, Rachael duBois, Albert Schweitzer, Mother Teresa, Rosa Parks, Martin Luther King, Ghandi, and Dag Hammarskjold.

The idea for the banner was germinated in the War Tax Concerns Group, clerked by Steve Gulick and adapted to fit the theme of "Work is Love Made Visible." Banners were hung in the dining room during Yearly Meeting sessions to illustrate the creative work of the participating Meetings, and later were displayed publicly as part of the 300th anniversary of William Penn's birth on October 22, 1994.

Since the banners would be outside in October, Meetings were asked to construct them of a durable material like muslin, heavy cotton or denim which could be exposed to the elements. The dimensions were 18" x 36" with the long side laid horizontally.



Your banner should, of course, reflect your own Meeting's interests and can be made of any material and to any dimensions which suit your purposes.

(

(

(

Chapter 1: What Is Work?

Work is love made visible. And if you cannot work with love but only with distaste, it is better that you should leave your work and sit at the gate of the temple and take alms of those who work with joy.

Kahlil Gibran, *The Prophet*, 1923

*Show me your faith apart from your work, and I by my work will show you my faith ...
The body apart from the spirit is dead, so faith apart from works is dead.*

James 2:18-26

Themes:

- Defining work
- How we put our faith into our work
- Considering the work we would like to do

Materials Needed:

- Easel, paper, markers, glue, scissors, magazines
- Wagon, meter stick, brick, string, pencil
- Copies of "idiom" list
- Brown and green construction paper, glue, markers

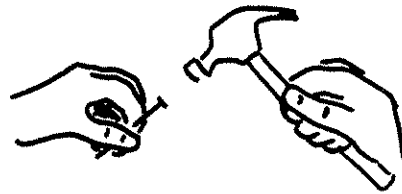
Note to the Teacher:

The first part of this chapter is suitable for younger children. The themes can be introduced by reading one of the books on "work" and reinforced by using the younger-aged activities and discussion questions which follow. Older children (middle school through high school) can tackle the idea of "work" by responding to the probing questions listed on page 5 or the list of work idioms on page 6.

Kindergarten through Fifth Grade:

Introductory Questions

- What is work?
- Do you know anybody who works?
- What do they do?
- Why do they work?



Story (Read one of the books listed below, all of which can be borrowed from the PYM Library, or use a book on "work" easily accessible to you):

- How We Work*, A. Harper and C. Roche, Harper and Row, New York, 1977: a delightful picture book about how and when people work.
- Helping Out*, G. Ancona, Tichnor & Fields, a Houghton Mifflin Company, New York, 1985: explains how helping others is work.
- I'm Busy Too*, N. Simon, Albert Whitman and Company, Chicago, 1980: illustrates the work and play in families.

Activities:

Work Collage: for youngest children, the teacher can cut out pictures of people working ahead of time. Elementary children can look for and cut out pictures of people working; both ages can then make a collage.

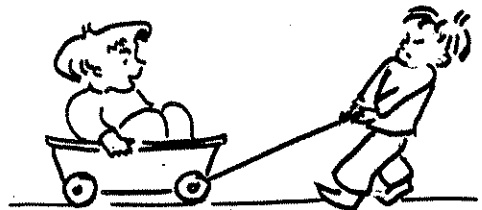
Role Plays: Students can role-play work situations. If children portray jobs (like carpentry) as being only for one gender, correct that misconception by bringing to class a female carpenter, landscaper, brick mason, etc.

Calculating Work: The classical (physics) definition of work is *force through distance*. Have the children move a weight (another child) in a wagon, on a rug, and on a chair through a pre-determined length (say, 3 meters). Or, using a brick and a string, weigh the brick, then wrap the brick in string and drag it the length of a meter stick. Calculate work by multiplying the weight times the length it was dragged. If defined scientifically, work is a force (of gravity) exerted

on an object through a distance. Therefore if the brick weighs three pounds and is dragged three feet, the amount of work expended is nine foot-pounds.

Officially, work is measured in joules. One joule is 0.738 foot-pounds. So the work involved in dragging the brick is 6.6 joules. Is work only physical? How else can we measure work?

$$w = fxd$$



Elementary and Middle School:

Working Idioms: Using the list of idioms at the end of this chapter, ask students to explain what the expressions mean. When the class has considered several key idioms, ask them to define work.

Write the definition on chart paper to save for the next class. Then have the children brainstorm their own idioms about work.

Grown-up Work: Ask what occupations the children see for themselves when they grow up. Why? What makes that work attractive? Ask if they have changed their minds as they have gotten older.

Middle and High School:

Working Definition:

Begin developing the definition of "work" by asking the following questions and noting responses on chart paper:

- Do you know anybody who works?
- What do they do?
- Why do they work?
- Do people your age work?
- Can work be enjoyable?
- Is there a difference between individual and group work?
- What are the rewards of work?

A definition can also be developed by having the students look at the list of "work" idioms at the end of this chapter. Students can create their own list of "idioms" and a definition of "work". Write the definition on a sheet of chart paper.

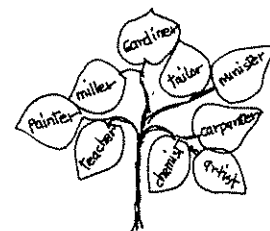
Discussion Questions:

What occupation do you see for yourself in the future? Why? What makes that work attractive? Have you changed your mind as you have grown? When do you expect to start working? Doing what? Are you paid for work now?

When you are given a job to do, is it hard to get started? Why? What helps you to get the job done? Does breaking it down into smaller, do-able pieces, help? How do you feel when the job is done?

Activities:

Occupation Tree: Have the class members ask their parent(s) and grandparent(s) what their aspirations were as a child and how their dreams of work changed as they grew into adulthood and parenthood. Then have each student make a family tree of occupations and skills family members needed to do their jobs. The tree can be made using brown construction paper for the trunk and green construction paper for the leaves. Information can be written, pictures or symbols can be drawn or pictures can be glued to the leaves representing family occupations. Or each class member can draw their occupation tree on a large sheet of paper filling in leaf outlines with the family members' occupations. When each tree is completed, ask the following questions:



Do some of these occupations no longer exist? Which ones?

Have skills and experience requirements for jobs changed?

Do different jobs require different levels of training or education?

Does formal education ever end? Does informal education go on forever?

What is the meaning of technological obsolescence?

What part do computers play in your life? Do you have computers at home? How are they used?

Occupation Interview: Have the students or Young Friends interview members of the Meeting about their chosen occupations and why they made their choice of occupation. Spend time before the interviews forming questions to ask, such as:

Did religious faith play a part in your choice of occupation?

Have you changed your job more than once? Was that your choice or not?

What role does education play in the choices Friends have for vocation?

After the interviews have been completed, consider these questions:

Were any of those interviewed led by the Spirit to do their work?

What kind of job is most often done by Meeting members?

What kind of job does no one in the Meeting do?

Perhaps young people can report the answer to the last two questions during Opening Exercises.

Note: If one or two Meeting members stand out as good examples of how their faith affected their choice of work, note biographical details of their life. Those details can be used in making a banner for your Meeting. See details at the beginning of this packet.

Resources (All available from the PYM Library):

Non-sexist Occupations:

My Mother the Mail Carrier, I. Maury, The Feminist Press, 1976

I Can Be Anything You Can Be, J. Rothman, Scroll Press, New York, 1973

Kim Ann and the Yellow Machine, C Palmer, Ginn and Company, Lexington, Mass, 1972

Firegirl, G. Rich, The Feminist Press, 1972

Mommies at Work, E. Merriam, Scholastic Book Services, New York, 1955 and 1961

Unemployment:

My Mother Lost Her Job Today, J. Delton, Albert Whitman and Company, 1980

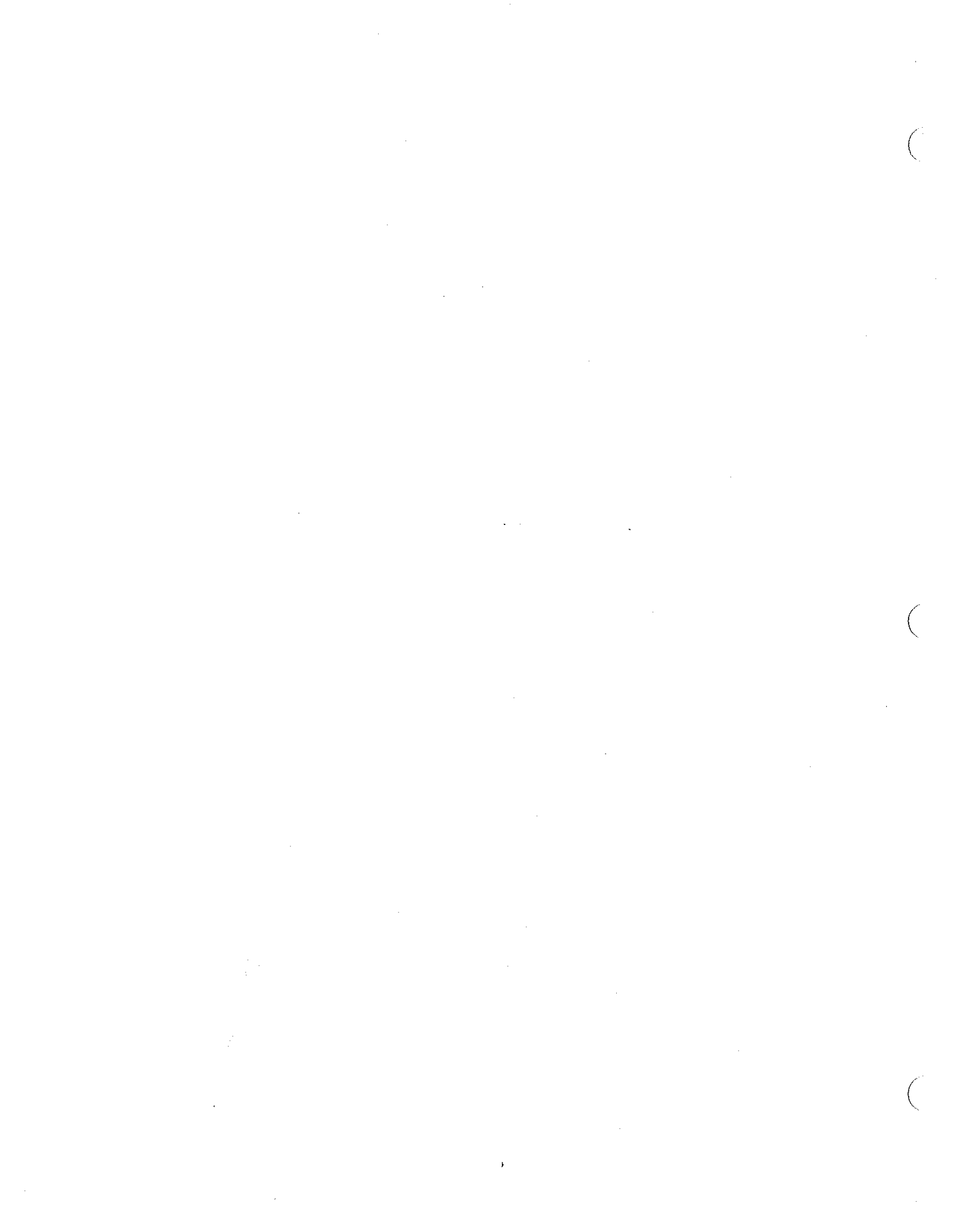
My Daddy Don't Go to Work, M. Nolan, Carol Rhoda Books, Minneapolis, 1978



Work Idioms

poor working stiff
a piece of work
work it out
work till you drop
TGIF
working hard
hardly working
work force
work party
labor of love
working group
grunt work
piece work
climbing the ladder
many hands make light work
workcamp
a woman's work is never done
idle hands are the devil's workshop
working holiday
this feels like work
the fruit of our labors
sweatshop
sweat equity
if it ain't broke, don't fix it
a little hard work never hurt anybody
work song

afraid of work
workout
workaholic
working on it
graveyard shift/shift work
going to work
rework
forced labor
busman's holiday
Labor Day
work for a living
peace work
handiwork
I'm only doing my job
out of work
laid off
that's man's/woman's work
all in a day's work
workshop
housework
working papers
no sweat
no pain - no gain
workload
work ethic



Chapter 2: The Work of Play and Friendship

Imagination ... is creating in each of us the possibility to change our own existence.

"Teaching and Religious Imagination," Harris, 1987, p. 20

In the beginning God created the heavens and earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters.

Genesis 1:1-3

Themes:

Creativity, imagination and a sense of adventure are all part of the work of play
Building a relationship with someone is work and play at the same time

Materials Needed:

Scissors, 8-1/2" x 11" white paper, construction paper, glue.
Paper, crayons, clay
Long piece of shelf paper, brushes and paint or markers
Blindfold
Small notebooks to be used as journals



Note to the Teacher:

There are two parts to this chapter, one dealing with play as the work of younger children; the second part, for middle schoolers and high school Young Friends, introduces the idea of friendship as work and play.

Pre-K - Fifth Grade: The Work of Play

This section on play as the work of younger children has three parts (imagination, creativity, and sense of adventure). The teacher will need to choose which part of this lesson to do in one week or can choose to spend three weeks on this theme.

Imagination - Background for the Teacher :

While children often learn about work by watching their parents do a task or by doing household chores themselves, some might say that play is the primary work of children.

Creativity, imagination and adventure are important components of play. Imagination and creativity allow a child to choose what he or she would like to experience. The mind can be used to fantasize the perfect world or the perfect challenge. By imagining the child can exercise his talents and skills, overcome her personal challenges, and receive due recognition for accomplished feats. A child may choose to actualize her imaginative efforts through role-playing, use of building materials such as modeling clay or Legos, or through the media of music, material arts, or movement.

Imagination allows a child to dream about possibilities, to stretch the limits of reality. Imagination is like a muscle. It must be exercised in order to remain in good shape and useful. To encourage the use of

the imagination is to encourage the growth of a child. However, it is important to remember that the imagination can be used constructively or destructively. A child can be taught to use her imagination creatively and wisely.

Stories (Choose one of the following books which stimulate a child's imagination):

What Is God? by Etan Boritzer

Where's God? by Katherine Karsner (contains several stories which speculate about what God is)

God's Paintbrush, by Sandy Sasso

All available from F.G.C. Bookstore, or PYM Library

Activities:

What Is God?: If *What Is God?* is read, have children draw a picture or make a clay composition of what they imagine God to be like. Invite children to explain their creations. Ask if making the composition was hard or easy, work or play.

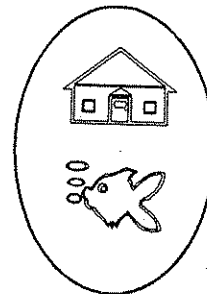
**A Perfect Day*: Imagine a perfect day and what it would be like from start to finish. Make figures from clay representing scenes in the perfect day.

*Imagine where you would most want to go on a trip. Draw a picture of it.

*Imagine a school paper with an A on it. What did it feel like? What had to be done to get it?

*From *A Child of God, Activities for Teaching Spiritual Values to Children of All Ages*, by Peggy D. Jenkins.

My World: Have scissors and construction paper for each child. Explain that the paper represents everything the world is made of, or has to offer. Using their imaginations, ask children to choose what they would like to experience in life. (Share examples, such as a pet, a garden, a house with a porch, friendly neighbors, a peaceful neighborhood, a trip, a school room with big windows, etc.) Share only a few examples so that you do not crowd a child's mind with too many images. Have children cut symbolic shapes of these things and share with others. (Youngest children may need shapes cut for them.) Then glue the shapes inside a very large ellipse to represent the world.



Creativity - Background for the Teacher

Teachers can read the two creation stories in Genesis 1-3 to gain information on how God created the world, with special emphasis on Genesis 2:2 - "On the seventh day God rested from all his work which he had done."

Story:

Read Genesis Chapters 1-3 from *The Children's Bible in 365 Stories*, have children read aloud from the Beginner's Bible, or read the Arch Book on Creation, all available for purchase from the FGC Bookstore.

Questions:

Ask the children to imagine what it was like to create the universe; have them visualize one of the six days of creative activity. What would be fun - what would be difficult about the creation of the world? Ask if it would be harder to create, like God did, or to be created? Do you think God is still interested in the creation today? Why or why not? What "signs" support your point of view? Do you feel like you are helping create a world? At this very moment?

Activities:

Mural: On a long piece of shelf paper, create a mural with paints showing in succession the seven days created by God. When the mural is finished, talk about how the children feel - tired, happy, satisfied? Is this work? What made the work fun, or easier?

Role play each of the days of creation, with the roles of Creator and Created switching with each day. After the role-playing, ask if it was easier to be the Creator or the things created. Which was more work?

Sense of Adventure - Background for the Teacher:

Adventure can be a key element of play. True adventure involves the adventurer in the activity physically as well as intellectually and emotionally and stimulates the emotion of fear. In order to cope with adventurous challenge, one learns to control fear, to think clearly, to make decisions and to have the courage to act despite risk. In turn one develops confidence, self-esteem and competence. Through adventure activities, participants can learn to cooperate, to trust and to cope with peer pressure.

In the form of play, adventure activities are geared to the developmental level of participants. The learner is provided with some choice so that he can decide what he believes it is possible to do. The activities are organized in a progression so that the learner starts at a coping level where she is and more difficult tasks are added in small steps to build confidence.

Adventure play requires preparation and supervision. The participant must perceive an element of risk. The risk does not have to be real, but it must feel that way to the participant in order that he experience fear. Learning to overcome fear is a major purpose of adventure education.

What can be done to induce the perception of risk? *A sense can be blocked*, such as sight eliminated by the use of a blindfold, *an environment can be altered* or *a body part immobilized*. *Imagination* can be stimulated to perceive risk, as well.

It is important to remember that adventure play is not meant to be dangerous. The perception of risk enables the learner to confront his or her own discomfort. It is OK for the learner to recognize discomfort and to decide not to continue the exercise. It is important for the individual to decide whether or not a risk is worth taking.

(from *Adventure Without Ropes* by Arnold Dort, Tom Evaul & Mike Goldberger)

Adventure Activities

Blind Walk: It's very simple to organize and lead a blind walk. Form pairs, with mixed adults and children, or children together. Each pair decides who'll be the leader first, and who'll be blindfolded. The leader guides his partner along any route that looks attractive - being very careful to watch for logs, low branches, and so on. The leader also guides his blind partner's hands to interesting objects, and brings him within range of interesting sounds and smells. After the walk, ask children:

Was it harder to be the leader or the "blindfolded" person?

Which role took more work?

How did you feel not knowing where you were going?

Did you feel tired, happy, or full of energy when the walk was done?

Sleeping Miser: Choose one person in your group to be Sleeping Miser. The rest of the group will be stalkers. The miser sits blindfolded on the ground, jealously guarding an object of great value that rests in front of him. (You can use a rock or a flag.) But a miser can't stay awake forever guarding his treasure, and he has fallen asleep.



The stalkers form a ring around the miser, about 30 paces away (you can reduce the distance if there is noisy ground cover). At a signal, the stalkers begin to advance as quietly as possible (encourage them to go barefoot if they wish). They must try to get close enough to steal the treasure without waking up the miser; so they will need to be aware and in control of every movement of their bodies. If the miser clearly hears an approaching stalker, he points in that direction. If his finger points true or nearly true, the stalker must freeze. There is usually some debate, so a referee is helpful.

When a number of stalkers have been frozen, stop the game and allow the frozen ones to go back to the perimeter and start over. This way, no one will be left out of the game for very long. Make sure no one advances under cover of the time-out noises. On signal, everyone again begins sneaking up on the miser. Allow no running or diving for the treasure. The stalker who succeeds in capturing the treasure is Miser for the next game.

Because everyone is very quiet during Sleeping Miser, there is a good chance of seeing the more secretive animals if you are out in a wild place. This is also a good game for calming down a too rambunctious group of children.

After the stalking game, ask:

Which was the more difficult job? Being the miser, or stalker?

Was it work for the stalker to be quiet as he/she approached the miser? Or was it play?

Still-Hunting: Still-hunting was practiced by the American Indians. A brave who wanted to still-hunt would go to a place he knew well and felt attracted to. There, in the forest or on a hillside, he would sit down and let his mind settle into a still and watchful mood. If his arrival had caused a disturbance among the creatures around him, he waited patiently until the world of nature returned to its normal, harmonious routine. Usually, his only desire in still-hunting was to observe and to learn.

When you go still-hunting, let your sitting-place choose you. You may be intuitively guided to a specific place in order to learn a certain lesson. For the first part of your stay remain motionless, not even turning your head. Be unobtrusive as you can, letting the world around you go on as it does when you aren't there. Feel that you are part of the natural surroundings; mentally move with the shimmering leaves, or dance with the butterfly as it darts and dodges through the air. Because you are still, curious animals may come close for a look at you. I was once approached from behind by a mysterious animal that made strange p-thumping noises as it moved. When the beast had come to within about seven feet, my courage flagged and I quickly turned my head. Off into the bushes fled that vicious predator, the cotton-tail rabbit!

Sharing private experiences with friends after a still-hunt brings a group closer together. Each still-hunter can tell about a plant or animal he has seen, and the qualities he felt it exemplified. Another good way to share still-hunting experiences is for each child to act out for the others something he saw, or a feeling he had, while sitting. The others try to tune in to the deeper mood of what he is saying. The tone of these sharing times should always be respectful and sensitive, if real communication of feelings and experiences is to happen.

After this still-hunting exercise, ask:

Was it difficult to sit still for so long and listen so carefully?

Was it anything like sitting in Meeting for Worship? Is sitting in Meeting "work"?

Three activities above from *Sharing Nature with Children* by Joseph Bharat Cornell.



Middle & High School: The Work Play of Friendships

Background for Teacher:

Work on friendships and relationships is often demanding, passionate, and fun. Work and play builds communities and cements people together. We do the work of friendship all the time. Middle School Friends are starting to give greater priority to their friendships outside the family, so it is appropriate to explore what friendship is to them. High School youth have had time to fine-tune their skills at making friends so they would have much experience to bring to *The Little Prince* and can dig a little deeper into the work of friendship.



Story:

Read out loud together in class Chapter 21 of *The Little Prince*, by Antoine De Saint-Exupery, Harcourt Brace, 1943, 1971, about the prince's meeting with the fox:

It was then that the fox appeared.

"Good morning," said the fox.

"Good morning," the little prince responded politely, although when he turned around he saw nothing.

"I am right here," the voice said, "under the apple tree."

"Who are you?" asked the little prince, and added, "You are very pretty to look at."

"I am a fox," the fox said.

"Come and play with me," proposed the little prince. "I am so unhappy."

"I cannot play with you," the fox said.

"I am not tamed."

"Ah! Please excuse me," said the little prince.

But, after some thought, he added:

"What does that mean - 'tame'?"

"You do not live here," said the fox. "What is it that you are looking for?"

"I am looking for men," said the little prince. "What does that mean - 'tame'?"

"Men," said the fox. "They have guns, and they hunt. It is very disturbing.

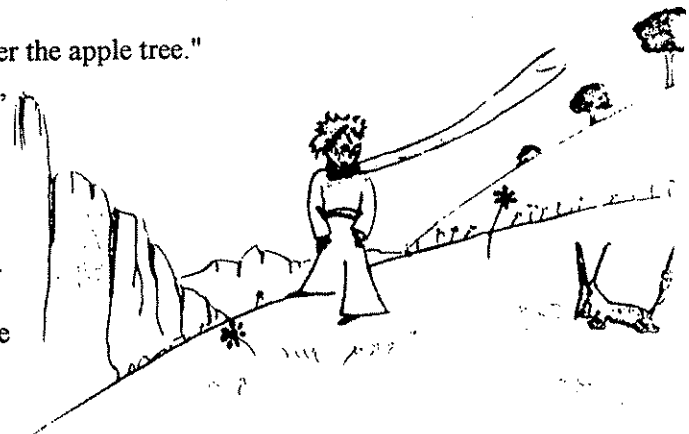
They also raise chickens. These are their only interests. Are you looking for chickens?"

"No," said the little prince. "I am looking for friends. What does that mean - 'tame'?"

"It is an act too often neglected," said the fox. "It means to establish ties."

"To establish ties'?"

"Just that," said the fox. "To me, you are still nothing more than a little boy who is just like a hundred thousand other little boys. And I have no need of you. And you, on your part, have no need of me. To you, I am nothing more than a fox like a hundred thousand other foxes. But if you tame me, then we shall need each other. To me, you will be unique in all the world. To you, I shall be unique in all the world . . ."



"I am beginning to understand," said the little prince. "There is a flower . . . I think that she has tamed me . . ."

"It is possible," said the fox. "On the Earth one sees all sorts of things."

"Oh, but this is not on the Earth!" said the little prince.

The fox seemed perplexed, and very curious.

"On another planet?"

"Yes."

"Are there hunters on that planet?"

"No."

"Ah, that is interesting! Are there chickens?"

"No."

"Nothing is perfect," sighed the fox.

But he came back to his idea.

"My life is very monotonous," he said. "I hunt chickens; men hunt me. All the chickens are just alike, and all the men are just alike. And, in consequence, I am a little bored. But if you tame me, it will be as if the sun came to shine on my life. I shall know the sound of a step that will be different from all the others. Other steps send me hurrying back underneath the ground. Yours will call me, like music, out of my burrow. And then look: you see the grain-fields down yonder? I do not eat bread. Wheat is of no use to me. The wheat fields have nothing to say to me. And that is sad. But you have hair that is the color of gold. Think how wonderful that will be when you have tamed me! The grain, which is also golden, will bring me back the thought of you. And I shall love to listen to the wind in the wheat . . ."

The fox gazed at the little prince, for a long time.

"Please - tame me!" he said.

"I want to, very much," the little prince replied. "But I have not much time. I have friends to discover, and a great many things to understand."

"One only understands the things that one tames," said the fox. "Men have no more time to understand anything. They buy things all ready made at the shops. But there is no shop anywhere where one can buy friendship, and so men have no friends any more. If you want a friend, tame me . . ."

"What must I do, to tame you?" asked the little prince.

"You must be very patient," replied the fox. "First you will sit down at a little distance from me - like that - in the grass. I shall look at you out of the corner of my eye, and you will say nothing. Words are the source of misunderstandings. But you will sit a little closer to me, every day . . ."

The next day the little prince came back.

"It would have been better to come back at the same hour," said the fox. "If, for example, you come at four o'clock in the afternoon, then at three o'clock I shall begin to be happy. I shall feel happier and happier as the hour advances. At four o'clock I shall already be worrying and jumping about. I shall show you how happy I am! But if you come at just any time, I shall never know at what hour my heart is to be ready to greet you . . . One must observe the proper rites . . ."

"What is a rite?" asked the little prince.

"Those also are actions too often neglected," said the fox. "They are what make one day different from other days, one hour from other hours. There is a rite, for example, among my hunters. Every Thursday they dance with the village girls. So Thursday is a wonderful day for me! I can take a walk as far as the vineyards. But if the hunters danced at just any time, every day would be like every other day, and I

should never have any vacation at all."

So the little prince tamed the fox. And when the hour of his departure drew near--

"Ah," said the fox, "I shall cry."

"It is your own fault," said the little prince. "I never wished you any sort of harm; but you wanted me to tame you . . ."

"Yes, that is so," said the fox.

"But now you are going to cry!" said the little prince.

"Yes, that is so," said the fox.

"Then it has done you no good at all!"

"It has done me good," said the fox, "because of the color of the wheat fields." And then he added:

"Go and look again at the roses. You will understand now that yours is unique in all the world. Then come back to say goodbye to me, and I will make you a present of a secret."

The little prince went away, to look again at the roses.

"You are not at all like my rose," he said. "As yet you are nothing. No one has tamed you, and you have tamed no one. You are like my fox when I first knew him. He was only a fox like a hundred thousand other foxes. But I have made him my friend, and now he is unique in all the world."

And the roses were very much embarrassed.

"You are beautiful, but you are empty," he went on. "One could not die for you. To be sure, an ordinary passerby would think that my rose looked just like you - the rose that belongs to me. But in herself alone she is more important than all the hundreds of you other roses: because it is she that I have watered; because it is she that I have put under the glass globe; because it is she that I have sheltered behind the screen; because it is for her that I have killed the caterpillars (except the two or three that we saved to become butterflies); because it is she that I have listened to, when she grumbled, or boasted, or even sometimes when she said nothing. Because she is *my* rose."

And he went back to meet the fox.

"Goodbye," he said.

"Goodbye," said the fox. "And now here is my secret, a very simple secret: It is only with the heart that one can see rightly; what is essential is invisible to the eye."

"What is essential is invisible to the eye," the little prince repeated, so that he would be sure to remember.

"It is the time you have wasted for your rose that makes your rose so important."

"It is the time I have wasted for my rose - " said the little prince, so that he would be sure to remember.



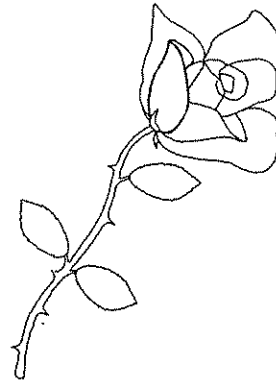
"Men have forgotten this truth," said the fox. "But you must not forget it. You become responsible, forever, for what you have tamed. You are responsible for your rose . . ."

"I am responsible for my rose," the little prince repeated, so that he would be sure to remember.

After the story, pass out big sheets of newsprint and markers or crayons and ask the class to collaborate on drawings of the essential elements of friendship. (Is it true that, as the fox explains to the Little Prince, "what is essential is invisible to the eye"?) Small groups could then present their pictures to the class.

Questions:

- What is the work and play of friendship?
- What does the fox require from a friend?
- What does the Little Prince learn about friendship from the fox?
- Do you like the vision of friendship that is represented in this story?
- What about the Little Prince's friendship with the rose?
- What do you have to do to make your friendships work?
- How do you let your friends know that you care about them?
- What makes a friend special?



Activities:

Journaling: Ask the class to write the qualities that they like, respect, and admire in their close friends. What difficulties do they have in their friendships, and how do they work on those difficulties? How do they like to spend the time they have with their friends?

Worship Sharing: Talk about a close friend of yours. What qualities of that person do you like? Talk about a time you were in conflict with a friend. How did you feel? What did you do to try to solve the conflict?

Sharing in Pairs: Read the following quotes from *The Little Prince* to the middle or high-school class:

"One only understands the things that one tames"

"Words are the source of misunderstandings"

"It is only with the heart that one can see rightly."

"It is the time you have wasted for your rose that makes your rose so important"

"I have made him my friend and now he is unique in all the world."

Have each of the quotes written ahead of class on slips of paper, with each one written at least twice.

Have students pick the quote they agree with the most, disagree with, find most interesting or puzzling. Give each a slip of paper with their choice of quote on it.

Ask class members to find one or two other people who chose the same quote, get together with them and explain what you think the quote means or whether you think it is true and why.

Chapter 3: Why Do We Work?

Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will be your heart also.

Matthew 9:19-21

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, 1656

Themes:

- The rewards of volunteer and paid work
- Dealing with failure
- Making work fun

Materials:

- Copies of Chart of Compensation
- Paper, pencils, rulers, scissors, compasses
- Chart paper, markers
- Deck of cards

Note to the Teacher:

There are three parts to this chapter. Based on the age and interests of your First-day class and how much time you have to spend on this topic, you may choose to teach only the first part on the "rewards of work" for elementary and middle schoolers. The second part on "coping with failure" is appropriate for kindergarten through high school. The last part on "making work fun" could apply to kindergarten through middle school. If you teach all three parts, depending on the age of your First-Day class, this chapter could take three weeks.

The Rewards of Work - Background for the Teacher:

Matthew 20:1-16 tells a story about workers being paid the same for a day's work, although some started later. This passage can be read and discussed with middle and older classes. An adapted version may be necessary for younger groups.

Humans work for love, praise, and recognition. From earliest infancy we seek our parents' (adults in our lives) approval. With success we achieve a sense of security and independence. With these early, hopefully good, feelings we venture out into the world to seek our niche.

Some people are driven for personal reasons and status. Some seek and thrive in the limelight. Others do work to take care of personal needs, but are looking toward making the world a better place. This is the group that wants to make life better for others than they have experienced it. Still others attempt to correct and cure injustices.

Elementary and Middle School:

Ask students to look up and read aloud Matthew 20:1-16. Then ask if they think it is fair that the steward of the vineyard paid all workers the same wage. Finally, ask what "So the last shall be first, and the first last" means.

Then make copies of the Chart of Compensation (at end of this chapter).

As the students look at the chart, ask for additions to "Types of Work" and "Compensation." Refer especially to the last part, on volunteer work.

Activities:

Certificates of Appreciation: After discussing jobs in the Meeting, including the less visible ones (like Clerk of the Funeral Committee), let the First-Day class decide which members they would like to recognize with a thank-you note or certificate of appreciation (recognizing that volunteer work has its own internal reward). Perhaps middle school classes can do the design, with color and art work supplied by primary classes. Older classes can *write* thank-you cards to those in the Meeting community whose work goes unnoticed. The recognition can then be either hand delivered or mailed.



A Whole New World: Ask students to name work that people do which benefits the community in which they live and which goes unrecognized. Perhaps older classes would write speeches or essays to illustrate why this work should be rewarded. Younger attenders could make posters to show what "invisible" work is done and how it benefits the local community. Then they could display their work in "city hall" or the public library.

Coping with Failure - Background for the Teacher:

There is tremendous societal pressure to be "successful", especially economically. Society, as a whole, values material goods and rewards. There is status attached to clothes, cars, houses, vacation trips, and belonging to the right social groups. Instead of surviving and existing within our means, many of us gauge our worth by having more than the next person. Frequently when "families" can't achieve this success, there is a sense of failure. In terms of the world's people, right sharing of our resources, and social consciousness, those "failures" might really be "successes". We are often taught via the media that we need to be the best, or #1. When this goal all too frequently is not achieved, stress is added to our lives. When this stress and pressure overwhelms us we feel like failures.

How do we deal with failure? First, the idea that life goes on and we can be productive must be constantly kept in mind. Secondly, we must remember that we feel a sense of accomplishment by making an effort as much as in what we produce. Finally we must remember that as toddlers we often fell and occasionally were injured, but this did not daunt us. We all can walk and get around. In fact, most of us are quite good at it. In short, some people give up with failure, others alter their course to avoid stress, and yet there are some who try even harder.

Kindergarten through Middle School:

Questions:

- Have you ever failed to do something? When?
- What did you do after you failed?
- Did you learn anything by failing?
- What goals do you set for yourself?
- What goals do your parents set for you?

Whom would you like to please?

Do your parents always succeed at what they attempt?

How do they handle their "failure"?

Do you know anyone who has failed to do something two or three times? Did they give up? Did you help them?

Activities:

These illustrate the idea that one of the best cures for coping with failure is encouragement (from peers, friends, parents, relatives):

Creating Designs with Tools: For the youngest attenders, have students help one another learn to use: scissors for cutting, a ruler and pencil for straight lines (made into connected shapes), or a compass for circles, which are subdivided into beautiful geometric shapes to be colored (a Spirograph will help with creative designs). Students can use poster paints and brushes, markers or crayons to color their group creations. Older elementary students can help the youngest children. The process of painting in a less restrictive atmosphere and with the help of an older student can be a real confidence builder.

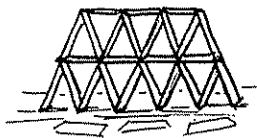
Cooperative Construction: Young children can build block towers as high as possible without worrying about the collapse. Toothpicks and popsicle sticks also make challenging, interesting constructions which lend themselves to cooperative efforts.

Affirmation diaries: Children, youth, or adults are seated around a table. Each has a pencil and 8-1/2" x 11" lined paper and writes his or her name in capital letters at the bottom of the paper on the last two lines. Have the group spend a few minutes quietly reflecting about each person in the group. Tell each person that they will have three minutes to write something very good or unique about the person whose paper comes to them. They must then fold their description down (accordion style), concealing it, and pass the paper on to the person to their right. Give three minutes writing time before the diaries are passed to the next person. When the affirmation sheets have gone completely around the table, return them to their owners, who then separate themselves and look quietly at their accolades. After five to fifteen minutes, where each child reads his/her own affirmations, the group comes back together to share how they felt about what others had said.

Baking in the kitchen (i.e. cookies) and then cleaning up, cooperatively, everyone shares in the joy of cleaning.

Trust Walk: an activity for young and middle agers is a trust walk. Have a leader, unblindfolded, lead a line of blindfolded First-Day schoolers around a familiar room and then, when an element of trust is established, try the trust walk outdoors.

Job Mural: several ages together can cooperatively color or paint a mural which illustrates the jobs done in the Meeting, family, neighborhood, or local community. Some children can draw the outline, others can color/paint the fine detail, and yet others can do the background.



Word Find: see how many smaller words the class can make out of the word "failure": fail, ail, lure, etc.

Make a *playing card house* (if it is acceptable to have cards in your meetinghouse); have the builders watch while a "terrible" windstorm wipes out their work. Ask if building it back up again with a helper makes it easier or more fun.

Backward Races: have outside races with all runners running backward, each with a spotter to keep them from falling down. The spotter's job is very important and illustrates how important encouragement is to making a child feel able to succeed.

How to Make Work Fun - Background for the Teacher:

Keep in mind that a lot of "work" in any form isn't fun, but with the correct attitude and mental approach, it can not only be made tolerable, but often even fun! There are two parts to this lesson: brainstorming ways to make mundane chores enjoyable and concentrating fully on the task at hand.

Kindergarten through Middle School

Brainstorming:

Brainstorm with the First-Day Schoolers about how to make their family chores more fun. Record their strategies on chart paper. If ideas do not flow freely at first, here are some:

Dance with the vacuum cleaner

Loud music can take your mind off your hard job.

Break large jobs into smaller parts; do some on other days, or take breaks in between

Make a highly visible list of jobs, and as they are done dramatically cross them off to remind you of what has been accomplished. (Yellow highlighters are very noticeable.) At the end of the day make a list of accomplishments. *Celebrate!*

Do the ironing or dishes while watching (listening to) a movie.

While cleaning sinks, toilets, windows, or dishes, pretend you are sailing, swimming or fishing.

While mowing the lawn, raking leaves, or shoveling snow: cut, rake or shovel patterns and then "erase" them as you complete the job.

While washing the car, pretend the water is a heavy downpour, the soapy sponge is a meteor shower

While washing the floor in the kitchen, bath or laundry room, pretend you are swabbing the deck of a sailing vessel.



Concentrating Completely on the Task:

We do work for several reasons. Sometimes we work in order to achieve an end result. Sometimes we do a piece of work so that we are then free to play. We may work in order to have the opportunity to do something together with people we like or admire. But how often do we do a piece of work fully, with all of our attention, and focus on the work and on our doing the work?

Here is another way to make work more bearable, by concentrating very thoroughly on the work you are given, using a passage from *The Miracle of Mindfulness* as an example:

Washing the Dishes to Wash the Dishes

Thirty years ago, when I was still a novice at Tu Hieu Pagoda, washing the dishes was hardly a pleasant task. During the Season of Retreat when all the monks returned to the monastery, two novices had to do all the cooking and wash the dishes for sometimes well over one hundred monks. There was no soap. We had only ashes, rice husks, and coconut husks, and that was all. Cleaning such a high stack of bowls was a chore, especially during the winter when the water was freezing cold. Then you had to heat up a big pot of water before you could do any scrubbing. Nowadays one stands in a kitchen equipped with liquid soap, special scrubpads, and even running hot water which makes it all the more agreeable. It is easier to enjoy washing the dishes now. Any one can wash them in a hurry, then sit down and enjoy a cup of tea

afterwards. I can see a machine for washing clothes, although I wash my own things out by hand, but a dishwashing machine is going just a little too far!

While washing the dishes one should only be washing the dishes, which means that while washing the dishes one should be completely aware of the fact that one is washing the dishes. At first glance, that might seem a little silly: why put so much stress on a simple thing? But that's precisely the point. The fact that I am standing there and washing these bowls is a wondrous reality. I'm being completely myself, following my breath, conscious of my presence, and conscious of my thoughts and actions. There's no way I can be tossed around mindlessly like a bottle slapped here and there on the waves.

The Cup in Your Hands

In the United States, I have a close friend named Jim Forest. When I first met him eight years ago, he was working with the Catholic Peace Fellowship. Last winter, Jim came to visit. I usually wash the dishes after we've finished the evening meal, before sitting down and drinking tea with everyone else. One night Jim asked if he might do the dishes. I said, "Go ahead, but if you wash the dishes you must know the way to wash them." Jim replied, "Come on, you think I don't know how to wash the dishes?" I answered, "There are two ways to wash the dishes. The first is to wash the dishes in order to have clean dishes and the second is to wash the dishes in order to wash the dishes." Jim was delighted and said "I choose the second way - to wash the dishes to wash the dishes." From then on, Jim knew how to wash the dishes. I transferred the "responsibility" to him for an entire week.

If while washing dishes, we think only of the cup of tea that awaits us, thus hurrying to get the dishes out of the way as if they were a nuisance, then we are not "washing the dishes to wash the dishes." What's more, we are not alive during the time we are washing the dishes. In fact we are completely incapable of realizing the miracle of life while standing at the sink. If we can't wash the dishes, the chances are we won't be able to drink our tea either. While drinking the cup of tea, we will only be thinking of other things, barely aware of the cup in our hands. Thus we are sucked away into the future - and we are incapable of actually living one minute of life.



From: *The Miracle of Mindfulness, a Manual on Meditation*, Thich Nhat Hanh

Activities:

Act out or illustrate the most colorful, enjoyable, unusual way to make a particular job fun.

Task Mindfulness: Choose a task (like emptying the wastebaskets in the meetinghouse, picking up trash in the meetinghouse yard, or doing the dishes after social hour). Have students practice doing the task while thinking of other things. Hurry through it. When you have finished the task, take some time to evaluate it. Ask: Do you know how long it took (without checking a clock)? Do you remember how it felt to do the task? Are you satisfied with your work? How do you feel now that the work is finished?

Now have the class choose another task. Bring all of your attention to the task. Be aware of your mind and your body working together at the task. If your thoughts wander, bring them gently back to the task. Once students have completed the task, take time again to evaluate. How long did it take? Was it fun?

Sing or listen to "Hi Ho, It's Off to Work We Go" from the tape from "Snow White and the Seven Dwarfs", "A Spoon Full of Sugar" from the tape of "Mary Poppins", songs about work found in "Rise Up Singing" by Peter Blood-Patterson, Sing-Out Publications, 1988, pp. 252-261, or any of the following from a book of folk songs:

Pick a Bale of Cotton

I've Been Working on the Railroad

If I had a Hammer

Come Mr. Tally Man, Tally me - Banana

Rawhide (The Cowboy's Song)

Erie Canal

Hobbies: Ask First-Day schoolers or other Meeting members to bring in and show their hobbies. After the presentations, ask:

Do any of the hobbies look like they'd be fun?

Which ones seem to require more work than others?

Can you think of a hobby that would be work for one person and fun for another? What is the difference?

Types of Work

	Types	Compensation
Housework	Cleaning- vacuum, dust	sense of order, fewer respiratory problems
	Cooking, dishes	food and eat; time to share, preparation for next time
	Laundry	clean clothes
	Straightening up	organization, easier to find next time
	Spring cleaning	eliminating clutter, reduce hazards, yard sales for money
	Setting, clearing table	sense of order, direct responsibility, learn work involved
Other	Clean cat litter	better smell
	Walk dog	dog and walker get exercise
School Work	Class work/participation	being prepared, check for understanding, interchange with peers/classmates
	Homework	feeling of accomplishment, personal reward for completing a task, practice, extension of skills
	Projects	creativity, chance to earn a good grade, not based on a being tested, exposure to varied elements of media and technology, preparation for the future, setting goals, meeting deadlines
	Tests	find out what you know, accomplishment, do well - a job well done, good grades, preparation for the future
Play (like piano)	Individual	accomplished task, develop skills, self reliance
	Groups of 2-3	participation, working in a group, communication skills, learning about others
	Team	being a member of a team, accomplishment, learning to give and take, cooperation, all pulling together in one direction rather than pulling in several different directions
Jobs for Pay	Chores around the house	allowance, learning value of being a family member, sharing and cooperating, appreciating what others have to do for us, earn money to purchase a desired object, learning patience
	Part time/summer job	develop responsibility of getting to work on time, earning a fair wage for a job accomplished, earning and saving for a larger goal
	Full time - manual	working with hands - sense of accomplishment (almost immediately) sometimes like teamwork as a member of a work crew to build a house, cut down a tree, paint a building
	Full time public service	police, firefighter, teacher, social worker etc. - not always easy to see what is accomplished, more of a reward for work accomplished (small gains) as opposed to turning out a project, long term as opposed to immediate
	Doctor, lawyer, business executive	valued in society, generally high monetary reward, prestige, status, frequently requires "higher" education
Volunteer	Glamour professions (sports, music, entertainment)	in the public eye, high degree of visibility, tremendous pressure to perform or produce, very stressful
	Church	Sense of belonging, similar beliefs, accomplishment, sense of family

Community (library) Red Cross	helping out, giving blood and time
Service Organizations (Jaycees/Kiwanis)	service projects to community
For needy (poor, disadvantaged, handicapped, bedridden)	soup kitchen, sharing time, talking
Professional (union, association)	making work better, improving conditions

Chapter 4: Work and Unwork

We ask Friends to be very considerate as to the extent to which they make use of the labour of others on the first day of the week. The general cessation of ordinary business gives opportunities for refreshment of body and mind, for united family life, for religious service and for public worship. Friends highly value these privileges for themselves, and we urge them so to regulate their conduct as not needlessly to hinder others from the enjoyment of the same privileges.

Remember the special opportunities for refreshment of spirit and for service which the first day of the week affords; use them faithfully as befits the friends of the Master whose name we bear.

Christian Faith and Practice, London Yearly Meeting

Remember the sabbath day, to keep it holy. Six days you shall labor, and do all your work; but the seventh day is a sabbath to the Lord your God; in it you shall not do any work, you, or your son, or your daughter, your man servant, or your maidservant, or your cattle, or the sojourner who is within your gates; for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the Lord blessed the seventh day and hallowed it.

Exodus 20:8-11

Themes:

Rest is important
to rekindle our Faith,
to strengthen our intellect and soul,
to replenish our land

Materials:

Bibles
Bread dough, baking pan, oven
Pendulum clock or metronome
Flute or recorder, and/or a tape recorder
Colored rubber bands, books or boxes (slightly smaller than shoeboxes)

This chapter begins with background for the teacher on the sabbath and sabbaticals. Next, stories or biblical references are suggested for pre-schoolers, elementary, or middle and high school students to learn about the importance of rest. That introductory information for each age is followed by questions for recall and discussion. The last part of this chapter offers activities to fit the idea of "unwork" for pre-school through middle school.

Background for the teacher:

The concept of sabbath

The book of Exodus contains not only the ten commandments which define the Hebrew covenant community but also the lesser rules of societal behavior (the "code of the covenant people"). The quote from Exodus listed above reminds the Hebrews why they should uphold the Sabbath. The need for periods of rest was recognized in the Hebrew community from the very beginning of its existence as a covenant

community. The tradition of respecting the sanctity of the sabbath was a celebration of God's creation. *Genesis 2, v. 3* reads (without gender-based pronouns):

So God blessed the seventh day and hallowed it, because on it God rested from all God's work which God had done in creation.

In *Exodus 23, v. 12*, we see scriptural recognition of the practical rationale for the concept of a sabbath. Notice the humanitarian overtones:

Six days you shall do your work, but on the seventh day you shall rest, that your ox and your ass may have rest, and the son of your bond maid and the alien, may be refreshed.

Apparently, as many of the early Hebrews assimilated aspects of other cultures and/or as the temptations to labor or engage in commerce on the sabbath became difficult to resist, the priests recast the sabbath in a martial form; to violate the sabbath was viewed as a capital crime. *Exodus 31, v. 13*, begins,

Say to the people of Israel, 'You shall keep my sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the Lord, sanctify you. You shall keep the sabbath, because it is holy for you; every one who profanes it shall be put to death; whoever does any work on it, that soul shall be cut off from among his people. Six days shall work be done, but the seventh day is a sabbath of solemn rest, holy to the Lord; whoever does any work on the sabbath day shall be put to death'.

The Concept of Sabbatical

The term sabbatical refers today to a tradition in academia to release teachers from their teaching responsibilities, typically every seven years, for intellectual nurture and refreshment. This time is customarily used for research and publication endeavors. The contemporary sabbatical is an artifact of a Hebrew tradition that was identified in the Exodus societal codes and was extended to the entire covenant community; its purpose appears to be spiritual, humanitarian, and also to be good agrarian practice. (To allow fields to lie fallow enables them to be partially replenished with nutrients and humus content, to increase soil porosity and moisture retention properties. This technique is still commonly practiced by Amish farmers.) *Exodus 23, v. 10-11* reads,

For six years you shall sow your land and gather in its yield; but the seventh year you shall let it rest and lie fallow, that the poor of your people may eat; and what they leave the wild beasts may eat. You shall do likewise with your vineyard and with your olive orchard.

The very first Labor Day?

Leviticus 23, v. 24-25 reads,

... In the seventh month, on the first day of the month, you shall observe a day of solemn rest, a memorial proclaimed with a blast of trumpets, a holy convocation. You shall do no laborious work; and you shall present an offering by fire to the Lord.

See the end of this chapter for more Biblical references to the Sabbath and Jubilee (a year when all debts are forgiven).

Stories: Pre-K and Kindergarten:

Choose one of these books to read. All are available from the Philadelphia Yearly Meeting Library:

Keep Running Allen, by Clyde Robert Bulla: a lovely story of a little boy who decides not to keep running with his friends and instead they join him in lying in the grass and watching the clouds.

Bear By Himself, by Geoffrey Hayes: a simply told and illustrated story about a bear who enjoys his own company and the freedom it gives him to dream.

Frederick, by Leo Lionni: Frederick the mouse decides to gather up words while his mouse friends are gathering corn, nuts, wheat and straw for the winter.

Story or Biblical Verses: for First to Fifth Grade

Following is an excerpt from *The Little House in the Big Woods* by Laura Ingalls Wilder, Chapter 5, which can be read or retold to First-Day students. In it Pa recounts his father's childhood experience sneaking away to go sledding during sabbath afternoon devotionals.

The Story of Grandpa's Sled and the Pig

When your Grandpa was a boy, Laura, Sunday did not begin on Sunday morning, as it does now. It began at sundown on Saturday night. Then everyone stopped every kind of work or play.

Supper was solemn. After supper, Grandpa's father read aloud a chapter of the Bible, while everyone sat straight and still in his chair. Then they all knelt down, and their father said a long prayer. When he said, 'Amen,' they got up from their knees and each took a candle and went to bed. They must go straight to bed, with no playing, laughing, or even talking.

Sunday morning they ate a cold breakfast, because nothing could be cooked on Sunday. Then they all dressed in their best clothes and walked to church. They walked, because hitching up the horses was work, and no work could be done on Sunday.

They must walk slowly and solemnly, looking straight ahead. They must not joke or laugh, or even smile. Grandpa and his two brothers walked ahead, and their father and mother walked behind them.

In church, Grandpa and his brothers must sit perfectly still for two long hours and listen to the sermon. They dared not fidget on the hard bench. They dared not swing their feet. They dared not turn their heads to look at the windows or the walls or the ceiling of the church. They must sit perfectly motionless, and never for one instant take their eyes from the preacher.

When church was over, they walked slowly home. They might talk on the way, but they must not talk loudly and they must never laugh or smile. At home they ate a cold dinner which had been cooked the day before. Then all the long afternoon they must sit in a row on a bench and study their catechism, until at last the sun went down and Sunday was over.

Now Grandpa's home was about halfway down the side of a steep hill. The road went from the top of the hill to the bottom, right past the front door, and in winter it was the best place for sliding downhill that you can possibly imagine.

One week Grandpa and his two brothers, James and George, were making a new sled. They worked at it every minute of their playtime. It was the best sled they had ever made, and it was so long that all three of them could sit on it, one behind the other. They planned to finish it in time to slide downhill Saturday afternoon. For every Saturday afternoon they had two or three hours to play.

But that week their father was cutting down trees in the Big Woods. He was working hard and he kept the boys working with him.



They did all the morning chores by lantern-light and were hard at work in the woods when the sun came up. They worked till dark, and then there were the chores to do, and after supper they had to go to bed so they could get up early in the morning.

They had no time to work on the sled until Saturday afternoon. Then they worked at it just as fast as they could, but they didn't get it finished till just as the sun went down, Saturday night.

After the sun went down, they could not slide downhill, not even once. That would be breaking the Sabbath. So they put the sled in the shed behind the house, to wait until Sunday was over.

All the two long hours in church next day, while they keep their feet still and their eyes on the preacher, they were thinking about the sled. At home while they ate dinner they couldn't think of anything else. After dinner their father sat down to read the Bible, and Grandpa and James and George sat as still as mice on their bench with their catechism. But they were thinking about the sled.

The sun shone brightly and the snow was smooth and glittering on the road; they could see it through the window. It was a perfect day for sliding downhill. They looked at their catechism and they thought about the new sled, and it seemed that Sunday would never end.



After a long time they heard a snore. They looked at their father, and they saw that his head had fallen against the back of his chair and he was fast asleep.

Then James looked at George, and James got up from the bench and tiptoed out of the room through the back door. George looked at Grandpa, and George tiptoed after James. And Grandpa looked fearfully at their father, but on tiptoe he followed George and left their father snoring.

They took their new sled and went quietly up to the top of the hill. They meant to slide down, just once. Then they would put the sled away, and slip back to their bench and the catechism before their father woke up.

James sat in front on the sled, then George, and then Grandpa, because he was the littlest. The sled started, at first slowly, then faster and faster. It was running, flying, down the long steep hill, but the boys dared not shout. They must slide silently past the house, without waking their father.

There was no sound except the little whirr of the runners on the snow, and the wind rushing past.

Then just as the sled was swooping toward the house, a big black pig stepped out of the woods. He walked into the middle of the road and stood there.

The sled was going so fast it couldn't be stopped. There wasn't time to turn it. The sled went right under the hog and picked him up. With a squeal he sat down on James, and he kept on squealing, long and loud and shrill, "Squee-ee-ee-ee-ee-ee! Squee-ee-ee-ee-ee-ee!"

They flashed by the house, the pig sitting in front, then James, then George, then Grandpa, and they saw their father standing in the doorway looking at them. They couldn't stop, they couldn't hide, there was no time to say anything. Down the hill they went, the hog sitting on James and squealing all the way.



At the bottom of the hill they stopped. The hog jumped off James and ran away into the woods, still squealing.

The boys walked slowly and solemnly up the hill. They put the sled away. They sneaked into the house and slipped quietly to their places on the bench. Their father was reading his Bible. He looked up at them without saying a word.

Then he went on reading, and they studied their catechism.

Older elementary children can look up the following Biblical passages which refer to the Sabbath and Sabbaticals: Genesis 2:3, Exodus 20:8-11, 23:12 & 31:13, Nehemiah 13:15 and Luke 13:10-17, or those referred to at the end of this chapter.

Biblical References: for Middle and High School

Students can find the verses from Genesis, Exodus, Nehemiah and Luke listed above and/or can study the additional verses listed in the appendix on resting the land and one's debt.

Questions

For Recall:

For Pre-K and Kindergarten, if you decided to use Frederick:

When Frederick's mouse friends asked him if he was working, what did he answer?

What happened when all the food and straw was gone?

Was Frederick resting or working when the others gathered food?

Was his "rest" time helpful to the other mice?

For First to Fifth Grade, The Story of Grandpa's Sled and the Pig:

Do you ever wish that you did not have things to do on Sundays?

In what ways did the sledding experience refresh the children's spirit?

In what ways did the sledding experience go against the elders' view of what the sabbath was supposed to do?

For Discussion:

For Pre-K - Fifth Grade (the first and last two questions are especially appropriate for pre-schoolers)

Are Sundays different from any other weekday in your families? In what ways?

Ask your grandparents or older members of your Meeting what Sundays were like when they were children.

Ask your parents or older members of your Meeting if they can remember the "Blue Laws". How did families manage without being able to shop on Sundays?

What would happen if people stopped going to stores on Sundays?

Would the stores close?

Would our families be different if we could not shop on First-day? How?

Describe your feelings as you start to play. What are your favorite play activities? Do you ever get tired of play? What does your mind and body feel like then?

Have you ever said, out of a sense of boredom, "What can I do?"? What is that feeling like? What does it feel like when you are finally working or playing again?

For 6th - 12th Grade:

Have you ever heard of "burnout"?

Do you know people who have "burned out"?

Have you ever felt like you have worked so hard that you didn't want to work any more? With school work? With sports? With running a school club?

How can a person keep from getting burned out?

Are there areas of work besides teaching where people should get sabbaticals?

What would happen if every teacher decided to take a sabbatical at the same time?

If one of your parents wanted to take a year off from work for prayer, study and devotion, would they be allowed to? What would your friends say?

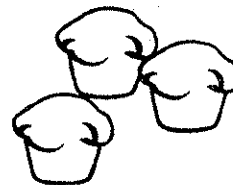
What do you do to relieve the tedium of chores or work? Do you have hobbies? Do you paint?

Write poetry? Kick a soccer ball with a friend?

What do you think about wiping out people's debts every 50 years? Would that encourage people to go into debt? What would happen to the economy?

Activities:

(Pre-K & Elementary) *Give it a Rest:* Prepare a small quantity of bread dough before class and time it such that you have just punched it down as the children arrive. Set it in front of an oven or warm area. Allow the dough to rest (rise) for much of the remainder of the class. Provide several other pieces of dough that students can roll and knead during class. Bake the "handled" rolls with the "rested" dough and compare the consistency of the "handled" and "rested" bread. (The one which has rested should be much lighter and fluffier.)



(Pre-K & Elementary) *Take Time to Relax* - You will need an average-sized new rubber band and a box or book that the rubber band will barely stretch around.

Pull the rubber band to show how much stretch there is in it, and then put it around the large box or book. Talk to the youngsters about what might happen if it were stretched out that much for very long. Tell them that, if a rubber band is kept under tension (stretched out all the time), it will deteriorate rapidly and break. We must allow it to return to its natural state (remove from box) in order for it to last a long time.

Discuss how people are very much like the rubber band. They also need to relax or they won't function as well as they are designed to. There's an adage that says when things get tight, something's got to give. When people are under tension or strain, two areas that often give way are their health or their relationships. The youngsters may have other examples, such as school work, piano practice, and so forth.

Someone once said that real maturity is not growing up so much as growing in. Explain to the children that they have much inside them that is worth sharing with other people. If they take some time to relax and listen within each day, they can bring it out. This is the source of creative ideas if they wish to become more original. You might discuss what time of day would be best for them to get alone and relax with closed eyes for a few minutes.

Give each child a pretty colored rubber band as a reminder to take time to be quiet and listen each day.

This lesson could be especially valuable for overly active children. Also, it could be slanted toward a better understanding of the need for quiet time for the adults in their lives.

You may wish to take an extra few minutes and have the children do a relaxation exercise at this time. The simplest is to have them close their eyes, take three or four really deep breaths, and then think about a happy experience. Another simple but effective technique is to have them get in

a very relaxed position, close their eyes, and hum a single note on each out-breath. There are a number of books available now with centering or meditation exercises for children.

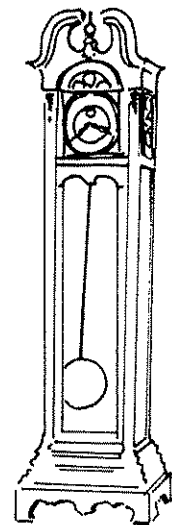
Suggested Affirmation: I take time each day to relax and listen within.

From: *A Child of God: Activities for Teaching Spiritual Values to Children of all Ages*, by Peggy Jenkins.

(Elementary) *Keeping One's Balance*: **Caution:** Do this one only with a small group either outside on an open lawn or in a room with a rug and devoid of sharp edges. Ask a child to spin 10 or so times; ask her or him to try to walk in a straight line with **another adult beside him or her in case of a fall**. Notice how important a rest interval is to restore and maintain one's balance.

(Elementary) *Signs of Rest*: Bring a small instrument such as a recorder or flute to class to play for the children (or perhaps the children could do this themselves if they know how.) Play a short piece which has rests. Show the children the music and point out the rest signs. What is the purpose of a rest in music? Notice how the rests are quantified; they represent a rôle in the music just as important as the notes. Or bring a tape of an orchestral piece and play a brief section. What is the purpose of the rests now? for instance, what are the brass instruments doing while the strings play? Notice how different sections of the orchestra play sequentially to create texture and to maintain balance in the piece.

(Elementary and Middle school) *A Clock's Tick*: Bring a mechanical clock to class, a pendulum clock or a metronome. Listen very carefully to the sound - its tone, its timbre and its rhythm. Notice that most balance-wheel clocks say, "tick, tick, tick, tick", whereas a pendulum clock says "tick, tock, tick, tock". Once the children are listening carefully enough to discern this, then concentrate on the pauses between the noises. See if the children can recognize that a clock is mostly silent; the silence is punctuated by the noises, called beats, which connote action. Clockmakers are concerned that the silence intervals are of equal duration between beats. This is called "being balanced". Does the clock say, "tick TOCK, tick TOCK", "TICK, tock TICK, tock TICK" or are the ticks and tocks equally spaced? Consider our daily lives. Do we have enough rest to refresh us? Is our work activity balanced by our non-work activity? How do we feel when we're "out of balance"?



Biblical References and Thoughts about "Unwork"

The Concept of the Sabbath

Nehemiah was appointed governor of Judah in the post Babylon exile restoration of Judah, long after the Mosaic creation of the covenant community. Many laws and guidelines, what he refers to as reforms, were created to literally re-form the covenant community because it had become a hodgepodge of neighboring cultures. See Nehemiah 13, v. 15.

In Leviticus 25 we are reminded of the spiritual obligations of the covenant community; the sabbatical is for God.

The Lord said to Moses on Mount Sinai, "Say to the people of Israel, when you come into the land which I give you, the land shall keep a sabbath to the Lord. Six years you shall sow your field, and six years you shall prune your vineyard, and gather in its fruits; but in the seventh year there shall be a sabbath of solemn rest for the land, a sabbath to the Lord; you shall not sow your field or prune your vineyard."

Though we don't call it a sabbatical, many adults these days will take a leave of absence from their jobs; many others will change careers to follow new leadings and inspirations or to develop latent talents.

The Concept of Jubilee

Leviticus describes a very special occasion which was supposed to occur every 50 years within the Hebrew community. This event, the jubilee, must have represented a significant disruption of the regional commerce and agricultural productivity and, as a consequence, was probably viewed with little favor by the economic elite of the time. In addition to the sabbatical requirement of allowing fields to go fallow, the jubilee mandated the rescinding of debts and the freeing of servants. Leviticus 25, v. 8 begins,

And you shall count seven weeks of years, seven times seven years, so that by the time of the seven weeks of years shall be to you forty-nine years ... you shall send abroad the trumpet throughout all your land. And you shall hallow the fiftieth year, and proclaim liberty throughout all the land to all its inhabitants.

...In this year of jubilee each of you shall return to his property ... The land shall not be sold in perpetuity for the land is mine; for you are strangers and sojourners with me.

And in all the country you possess, you shall grant a redemption of the land ... And if your brother becomes poor beside you, and sells himself to you ... he shall serve with you until the year of the jubilee; then he shall go out from you, he and his children with him, and go back to his own family, and return to the possession of his fathers. For they are my servants, whom I brought forth out of the land of Egypt; they shall not be sold as slaves.

The prophet Isaiah (Chapter 6) refers to the jubilee ("the acceptable year of the Lord", or "the year of the Lord's favor") in his words of comfort and hope to the afflicted, brokenhearted, and captives. Luke (chapter 4, v. 16-30) relates how Jesus read this passage from Isaiah in preaching in the synagogue in Nazareth. When he goes on to say, "Today this scripture has been fulfilled in your hearing", tremendous angst and consternation sweeps through the congregation. Is the congregation upset by what they perceive as Jesus' blasphemy or by the fact that, in truth, he is declaring a jubilee with all the consequent disruption of the economic status quo?

Chapter 5 - What Do You Want Me to Do, Lord?

I called to the Lord, out of my distress, and he answered me; out of the belly of Sheol I cried and thou didst hear my voice.

Jonah 2:1-3

There is even one, Christ Jesus, who can speak to thy condition, and when I heard it, my heart did leap for joy.

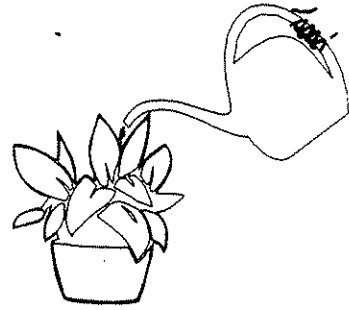
Journal of George Fox

Themes:

- Listening to God
- Responding to God's call
- Deciding what to do with our lives

Materials:

- Bibles
- Seeds, milk cartons
- Construction paper, scissors, string
- Bed sheets, large refrigerator box
- Rod Puppets: oaktag or light cardboard, Magic Markers, scissors, felt, glue, dowel rods, masking tape



Background for the Teacher:

The quote above is a good example of God's call. George Fox heard God's call and acted on it, establishing his religious beliefs and creating what he would do for the rest of his life. The Quaker way of worship and testimonies sprung from what George Fox heard and what he believed was the word of God.

What is "God's Call"? - At some point in our lives we reach a decision about what we are going to do with the rest of our life. This decision is made at a very young or a not so young age and is in response to God's call. It is a combination of what we want to do and what we believe God wants us to do.

What is a gift? Most of us think of a gift as something we give or receive, usually at the time of holidays. We often hear the saying, "It is better to give than it is to receive." But there are other types of gifts such as a talent. For example, someone might say, "She has a gift for singing" or "He has a gift for making his written words flow together."

How do we discern and develop our gifts? Discerning and developing a gift is like searching for one seed in a thousand, finding that seed, planting it, nurturing it, and helping it grow. If the seed is carefully nourished and tended, it will blossom into a beautiful plant. One's gift can be the same way.

Teachers can introduce the theme of this chapter, "Hearing and Answering God's Call", by either reading aloud or retelling the story of John Woolman and the Slaves (below) or choosing one of three suggested Bible stories. The stories are followed by questions and suggested activities for pre-school through high school.

John Woolman Story:

John Woolman and the Slaves

When John was about twenty years old, he was very ill and although he recovered and became "middling healthy" he no longer felt able to continue the very hard work on the farm. Then there was a very hard winter, and although the Woolman family was never in want, farming was hard hit. There were many other sons in the Woolman family to carry on the work of the farm so John accepted a job offered to him to go to Mount Holly as assistant in a baking and shopkeeping business. He was to keep the books and tend the shop - even though he had not been apprenticed in the trade - and so he left home for good. He never mentioned the name of the shopkeeper; he always called him "the man" or "my master".

One day, something happened that changed his life for ever.

His master kept a negro slave who worked in the house, cooked and cleaned, just as John had seen his mother and sisters do at home.

He saw her working busily and contentedly every day as he went in and out of the shop, and he took her presence there for granted because she seemed quite happy and many Friends kept slaves at that time.

Suddenly, one bright morning, after John had been working at Mount Holly for about a year, his master brought Susan into the shop without any warning, and with them came an elderly Quaker whom John knew by sight. Quite casually John's master said, "John, I want thee to write a Bill of Sale for Susan. This Friend here is her purchaser and wishes the transaction carried through as soon as possible. She will have a good home."

John sat at his desk mending his pen, frowning to himself, worried. He knew that the elderly Friend was a kindly man and that what his master said was true - Susan would be well cared for, but a sudden feeling came over him that there was something wrong in this. Yet when he looked into the faces of his master, the visitor, and Susan, no one looked disturbed. They all took this for granted, as an ordinary piece of business. They all waited for him to write. His master had asked him to do the writing and all the people concerned were older and wiser than himself. But as he wrote, he still felt troubled. Again he felt that there was something wrong - that he was being asked to do something that was contrary to the spirit of Jesus.

No one else thought the buying and selling of slaves was wrong at that time, but the voice within his heart said "This is not right." People should not be sold as if they were mere things.

When he had finished writing the Bill of Sale for the slave, Susan, he handed it quietly and respectfully to his master, but told him that he was much disturbed in his mind and wanted to explain the thoughts that had come to him while he was writing. "As I have been writing this Bill," he said, "it has come to me that the keeping of slaves is not consistent with the Christian religion. I had not known this before, because I had not truly considered the matter; but now I know it to be wrong."

Quite soon after this, when a young man came to the shop to ask him to write a Bill of Sale for a slave that he had bought, John explained kindly, yet very firmly, that he did not feel able to do this because he thought it to be wrong to deal in human beings; and so gently did he explain his misgivings that the young man was not offended and went away very thoughtful.

This was the beginning of John's work to free the negro slaves. In the American colonies at this time, many Friends as well as other people kept large numbers of slaves, especially in the Southern States, where tobacco and cotton were grown in the hot climate. These slaves had been brought from Africa and were still being brought at that time in large numbers. The owners had not seen that there was anything wrong in this if they treated their slaves well but John realized that God meant all men to be free and he began to work for their freedom.

One thing he decided to do was to visit the owners of the plantations in the South and persuade them that what they were doing was not right.

He did not rush off to visit the Friend planters, but carefully arranged his life and work so that he would be free to travel and when all was ready he set out with a friend on his first journey to the Southern States - to Maryland, Virginia and the Carolinas. The only way of travelling in those days on such rough tracks was on horseback or on foot. So through the woods rode John and his friend, until they came out of the woods into open country with great tobacco fields stretching green on either side. Negroes were working between the rows, the men in red cotton drawers and battered hats and the women in faded cotton dresses and white turbans. They looked cheerful, but John noticed in his careful observant way, that all was not well. He stayed in the big, fine houses of the welcoming planters where they lived in luxury, waited on by servants but nearby the slaves were living in poverty, with only just enough to eat. And when on Sunday the planters worshipped in the Meeting House, no negroes joined them.



"Friend," he asked his planter host gently, "do the coloured workers never come to Meeting? Or do they hold a service of their own?"

"Why no," replied the planter, "they do not join us. I do not think they care overmuch for our way of worship and their lives are different from ours." In the pause that followed, he felt a bit uncomfortable, because his guest, who was so easy and friendly to entertain, and so full of interesting conversation, had made him think harder than he had ever thought before.

"But if they never go to church or Meeting and have not help or teaching how do they live?" asked John wonderingly. "Who helps them to be honest and to tell them what is right and what is wrong?"

"Well now," said the planter uncertainly, "they seem to get along well enough as they are. We do read the Bible with them sometimes - when they are ill we visit them. They are well cared for and they do not seem to need the things we do."

He looked around the comfortable room in which they were sitting, with its carved tables, its richly woven carpet and with glass and silver everywhere. And for the first time he saw the contrast between his own life and that of his family and the lives of the negro slaves who worked for him. For a moment he saw it all with the clear eyes of the gentle visitor. There was quietness for a time and then John Woolman spoke gently and persuasively of the harm that might come to the planter and those whom he loved through having too much whilst his coloured brothers and sisters living nearby had too little. He spoke of the great family of the children of God, in which all should live as equals, no man owning more than the next. The planter listened intently, for John never spoke in such a way as to offend and anger. He saw the difficulties of the planters and sympathized with them.

"But you cannot mean that we ought to set our slaves free?" stammered the planter, who saw that that was exactly what his gentle but plain-spoken visitor did mean. "All our wealth and plantations depend upon our having slaves."

"It is hard," replied John simply, "but is there any Christian way to treat a slave except to set him free? Freedom is the natural right of all men equally, be they white or coloured."

The planter courteously thanked John for his plain speech, but explained that it was quite impossible to run plantations without slaves to do the work. But his conscience had been stirred and a seed had been planted in the mind of John's host. John left the next day and warm thanks passed between host and guest, but that seed bore fruit in the future. In 1776 Philadelphia Friends came to the decision that all Friends should give up owning slaves and should lead the movement for the freeing of all slaves in America.

From *Six Stories of John Woolman*, Quaker Home Service, London Yearly Meeting, pp 6-10.

Biblical Stories:

To illustrate the theme of listening to and following God's call, teachers may also wish to read out loud, have the children read, or tell one of the following biblical stories:

Jonah and the Whale: Jonah 2:1-3
Noah and the Ark: Genesis 6:9 - 9:17
Moses and the Burning Bush: Exodus 3 & 4

Questions for the John Woolman story:

Did John Woolman do the right thing?

What if you really needed the money and had to do something that was wrong to get it?

Can you think of a situation where you would have to make that choice?

Have you ever been uncomfortable with a decision you made? Has your Quaker faith ever put you in a compromising position or made you feel different or uncomfortable?

Have you ever changed your decision because of other people's opinions?

Questions for the "Jonah and the Whale" Story:

Have you ever *not* done something you were supposed to do? What happened?

Have you ever felt like God was telling you to do something? Did you mind God? Or not?

Have you ever ignored your parent's warning and done something you were *not* supposed to? What happened?

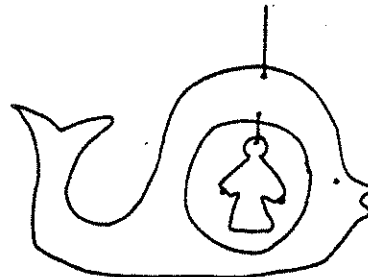
Activities:

Pre-K and Elementary:

Living Gift: Plant a seed and watch what grows; give it as a gift to someone. Recycled milk cartons or juice boxes can be used for planters and children can decorate them for gift giving. Plant a tree or flower outside as a gift to the Meeting.

Jonah Cartoon: Make a cartoon version of the "Jonah and the Whale" story.

Jonah Mobile: Make a mobile of Jonah in the belly of the fish (see illustration) and discuss with the children ways in which we all can listen to God in our hearts. (From *Teaching the Old Testament to Quaker Children* by Barbara Rose Caldwell, PYM Publications)



In the Belly: Retell the Jonah story by using a book, e.g., *Jonah and the Lord* by George MacBeth or *Jonah and the Great Fish* by Warwick Hutton. (Both are available from the PYM Library.) Make a large, dark cavern out of a refrigerator box or by putting sheets over tables to create the belly of a large fish. Let the children crawl in and out of the whale. Talk about how it feels "inside" and "outside" the whale.

Rod Puppets:

Materials Needed: Oaktag or light-weight cardboard, Magic Markers, scissors, felt, paper, glue, dowels or rods (18" long; 1/2" and 1/8" diameter), masking tape

Directions: Make rod puppets to tell the story of Jonah. A rod puppet is any picture to which a rod or stick is attached.

List the characters needed to tell the story of Jonah. What will be needed in addition to people? Decide who will make each one. Draw each figure on light-weight cardboard or oaktag. Try to have the figures in correct proportion to one another. Make them large enough to be seen from a distance.

Color the pictures with Magic Markers or crayons. Cut around each figure and attach a 1/2" rod to the back of each with making tape. The stick should extend 8 to 12 inches below the picture to be a handle for the puppet.

For a more elaborate puppet, make arms that move. Design each figure so that one arm can be made out of light-weight paper or felt and glued to the puppet. Attach an 18" length of 1/8" dowel to the hand.

To "work" the puppet, hold the main rod in one hand and the rod attached to the puppet's arm in the other hand.

Use the puppets to retell the story of Jonah. Write a script with the children. If your group includes a variety of ages, little children can make puppets of the trees, ship, etc., while older children do the speaking characters. (From *Teaching the Old Testament to Quaker Children* by Barbara Rose Caldwell, PYM Publications)

Middle School:

Discuss some of the questions posed above, particularly for the John Woolman story.

Have students interview adults in the Meeting, asking if they have ever felt God's calling and if so what were the circumstances. Work with them ahead of time to prepare the questions.

High School:

Questions to Consider:

What kind of work do you want to do in the future? Is what you want to do related to God's calling for you?

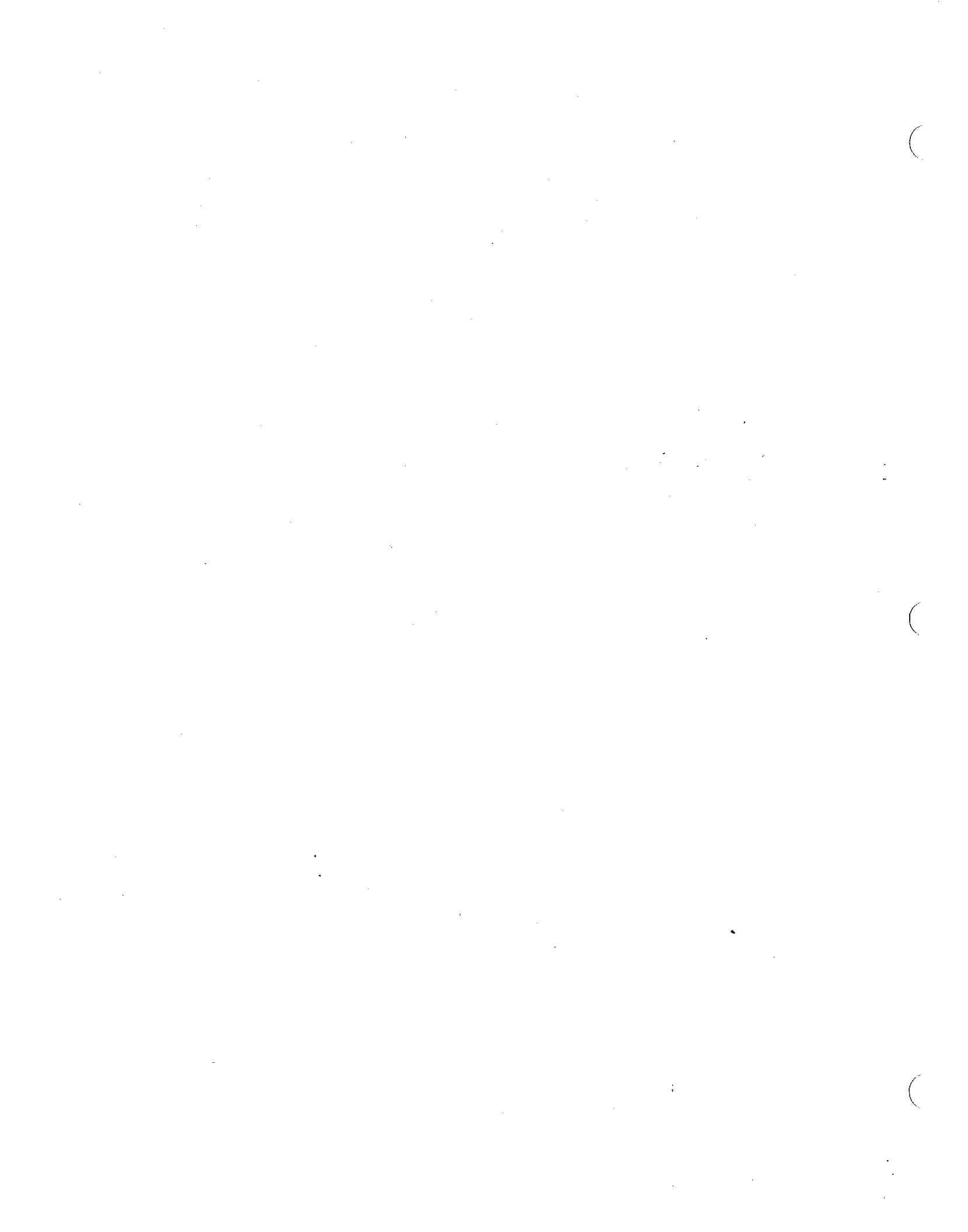
What do you believe in? Are there certain jobs you would not do because it would compromise your values?

Does your faith shape your values?

What are your gifts or talents which you can get paid for or give to others?

Who has had the biggest impact on you as you decide what to do with your life?

Faith into Work: Have an adult or two give a talk to the students about how their Quaker faith relates to the job they are doing.



Chapter 6: The Spirit Within Work

And now here is my secret, a very simple secret. It is only with the heart that one can see rightly; what is essential is invisible to the eye.

The Little Prince, Antoine de St. Exupery

Our calling is that which we most passionately are when we pay attention to our deep selves. It is that activity which excites us as we are doing it, which often increases our energy as we engage in it. And it is simultaneously that activity which enhances the health of the entire community.

Creation Spirituality, May/June 1992, "The Call" by Dan O'Neal, p. 13

Themes:

There is a Spirit that drives our work
How Quakerism shows through people's work

Materials:

Journals
Ball
Glue, scissors, magazines
Paper, pencils
Poster board, markers

Background for the Teacher:

The sense that drives the creation of this chapter is that there is spirit in all our actions, and that living our lives lovingly on this planet with the people who accompany us on our journeys is our work. We begin the chapter with the story of Laura Haviland, because her life exemplifies a passionate commitment to the Quaker testimonies of equality and justice. Her life is an important part of Quaker history. Considering her lifelong work on the abolition of slavery we can ask: are we living in the best spirit of Friends who came before us? The activities in the chapter are connected to the Spirit within work. The best way for children to understand work is to joyfully work and play together. In this chapter we will create a Meeting work project that builds healthy relationships within your community. We will consider how media images shape our possibilities for self fulfillment and for the work we might do. We ask high school Young Friends to consider what work they are called to do. Children of all ages will be asked to consider what keeps them from working in a spirit of peacefulness.

The chapter is divided into sections of activities based on age, but we invite you to first scan the whole chapter. Many of the activities can be altered to fit the age of your class. The discussion questions are intended to be suggestions for you to use to fit the age and interest of your class. As you do these activities, notice any biases that surface. Do the students think that some kinds of work are more valuable than others? Do they think that men and women should have different responsibilities? Do they feel that a particular racial or ethnic background is more suitable to one type of work? If these biases surface, they can be used as learning opportunities.

The Life of Laura Haviland

Laura Haviland, a Quaker, was a conductor on the underground railway. Her life is explored in depth in the article "That Accursed Abolitionist: The Life of Laura Haviland" by Barbara S. Worden in the November, 1993 *Friends Journal*. Copies of that article are found at the end of this chapter.

For *younger classes*, teachers can read the Friends Journal article and then tell the stories of Laura Haviland's brushes with slaveowners and the narrow escapes of the Hamilton family and other people she worked with. The class could then develop and perform for the Meeting a play about her life. *Older classes* can read the article together and talk about Laura Haviland's life. Students could even research her life further by using *A Quaker Pioneer: Laura Haviland, Superintendent of the Underground*, 1961, by Mildred Danforth, available from the PYM Library.

Summary of Her Life:

Laura Haviland was born in 1808; her father was a Friends minister. Early in her life she read John Woolman's book on the history of slavery. What she learned outraged her and inspired her lifelong work against slavery. During the time she spent on the underground railroad, she had numerous encounters with slave owners. She outwitted these men on a number of occasions and enabled many Black people to escape slavery. After the Civil War, she continued her activism in the cause of racial justice. A town in Kansas is named after her. She is a woman whose life and work were certainly driven by her faith in the equality of all people.

Other Stories:

Two other stories which illustrate the idea of "The Spirit Within Work" can be found in books which are in most Meeting libraries or in the PYM Library. They are:

"The Road to Canada", by Anna Curtis, in *The Friendly Story Caravan*, Pendle Hill Publications, 1990, a story about a young Quaker boy who assists his family in taking a slave, Ned, to the next stop on the Underground Railroad by hiding him under cover in the back of a wagon.

"The Children and the Salmon", by Marnie Clark in *Lighting Candles in the Dark*, Friends General Conference, 1992. A class full of children brings a dream for an unpolluted stream to reality and influences an entire community to act responsibly.

Questions (for the Laura Haviland Story):

What experiences led Laura Haviland to develop such a strong sense of justice?

What were her many accomplishments?

How did Laura Haviland's Quakerism spark her involvement in the abolition movement?

What experiences have you had that convince you of the equality of all people?

Can you name people today who have the energy and strength of character to take a stand against social injustice?

What makes it possible for people to work for social change?

What are Quakers, as a group, doing to fight racism?

What could Quakers do to work against racism and other forms of social injustice?

Activities:

All Ages:

Meeting Work Project: Decide on a work project which benefits the whole community, one in which all ages can participate: housing the homeless or a week, feeding a meal to homeless people, painting or cleaning the meetinghouse, wrapping anonymous gifts for Christmas, younger members making a meal for older members, planting a garden and communally eating and distributing the harvest, or making and taking gifts to members who are shut-ins

Affirmation of Members' Gifts: before the Meeting community begins to work or at the conclusion of a project, the following activities are sure to cement the Meeting community:

Affirmation posters - invite everyone to write his/her name in the center of a sheet of paper along with a personal symbol. Give everyone a chance to walk around and write affirmations on posters left on chairs or tables. (If you can leave poster out during "breaks" or when other work is going on, people can try to write on each one.)

Wonderful Circle: Meeting members stand in two concentric circles which face one another. Each group moves to its right until someone says "stop"; members then share something wonderful (about another, themselves, the experience) to the person they face; then at "go" the circles move again until another says "stop," etc.: From *Play Fair* by Weinstein and Goodman.

Journaling or Drawing. Write or draw a list of things that you love to do, and a list of things you hate to do. When that's finished, ask people to write about or talk about why they like to do one of the lists and not the other. How does our attitude about our work determine whether it is easy or hard? What is the value in doing the things you don't enjoy?

Consider George Fox's words: "Walk cheerfully over the world answering that of God in everyone" as a description of the work Quakers are called to do. Describe a world in which everyone worked cheerfully. What scenes can students see? Help children cooperate to create a mural. How can envisioning a peaceful/loving world help us to create one? (*Seeds of Peace* has a chapter of quotations called "The Role of Imaging in Peacework.")

Elementary:

My Family's Work: Ask the children to describe the work that needs to be done in their homes. (Bathroom cleaning, meals, loving, listening, car/house repairs, etc.). Help students make diagrams of who does what in each family. Ask: What are your jobs in the family? How do you help out? What happens when brothers or sisters don't do their jobs? Are there any jobs that never get done? Invite children to share pictures of their family's work life.

Read the story *The Little Engine That Could*, by Piper Watty, 1979. Ask children to think of a time when they were working at something that was hard for them, but eventually succeeded in doing it. Share these stories. What helped each person to keep on working and to succeed? How can saying, "I think I can," or other affirmations help? (For Biblical affirmation of each person as a work of God wonderfully made, see Psalm 139.) Ask children to "think they can" when they're working on something hard during this week and see if it helps.



Sing the song, "This Little Light of Mine." On cutouts of candles, light bulbs, stars, etc., have children illustrate ways they plan to let their light shine. If you'd like to incorporate a Bible story into this lesson, Matthew 5:14-16 talks about letting your light shine. ("... When a lamp is lit, it is not put under the meal-tub, but on the lamp-stand, where it gives light to everyone in the house...") For an alternate activity, you might give everyone a real candle to light as they share how they're going to let their light shine.

Upper Elementary through High School:

Work Collage: Cut out photographs from magazines and newspapers that show people doing work. Look at them with an eye for stereotypes and for how our spirits can be damaged or controlled by the media. As pictures are being collected, ask:

Are men or women often shown doing one particular kind of work?

What kind of message does that give?

Do you know women and men who are doing work that's not shown in the pictures?

Are people of different races shown doing one kind of work?

Then ask the young people to look for "leisure time" pictures.

What kind of messages do the pictures send about what's supposed to be fun?

What activity do you think is fun? If you are playing tennis, is that play, work, fun, or what?

How do we define our own spiritual values through the ways that we spend our time?

Is it possible for the media to reflect the Quaker testimony on equality?

Make a collage of the "work" and "fun" pictures collected.

Work Songs: Ask middle and high schoolers to bring in songs that are about work... "Hammer and Nail" by the Indigo Girls; "9 to 5"; "Hard Day's Night"; "Are My Hands Clean" by Sweet Honey in the Rock; songs from the "Work" section in *Rise Up Singing* (pp. 252-261), and any other songs by the musical groups of their choice. Bring in a tape/CD player and listen to the songs.

Talk about what the songs say about work. What kind of work is worthwhile? Ask if the songs reflect the students' attitudes about work.

Quaker Work Research: Ask young people if there are particular kinds of work Quakers are called to do. How can the work be described? Make a list of the jobs mentioned. Is there a Quakerly way of working and if so, what is it? The First-Day class can use the following sources to collect information on "Quaker work":

Faith and Practice, PYM, 1955, 1972

Interviews with Quakers in your Meeting. Ask if there is a connection between the work they do and their Quaker faith.

Quaker organizations: Phone and ask what each sees as their work or mission:

Philadelphia Yearly Meeting, 1515 Cherry St., Philadelphia, PA 19102 (215) 241-7230

Friends General Conference, 1216 Arch St., Suite 2B, Philadelphia, PA 19107, (215) 545-3586

American Friends Service Committee, 1501 Cherry St., Philadelphia, PA 19102, (215) 241-7030

Friends Committee on National Legislation, 245 Second St., NE, Washington, DC, 20002, (202) 547-6000

Friends World Committee for Consultation, 1506 Race St., Philadelphia, PA 19102, (215) 241-7250.

Stories of Quakers following personal leadings and uniquely contributing to the work of Quakers.

High School:

Worship Sharing: Read the following quote from *Creation Spirituality*:

Our calling is that which we most passionately are when we pay attention to our deep selves. It is that activity which excites us as we are doing it, which often increases our energy as we engage in it. And it is simultaneously that activity which enhances the health of the entire community.

(*Creation Spirituality*, May/June 1992, "The Call" by Dan O'Neal, p. 13, Vol 8, #3.)

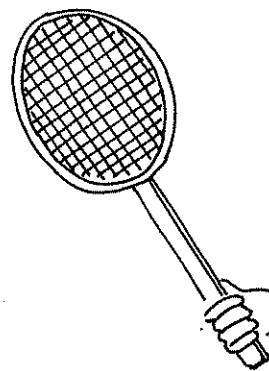
In a worship-sharing setting, ask:

What is your calling?

What do you enjoy doing that brings joy to the community?

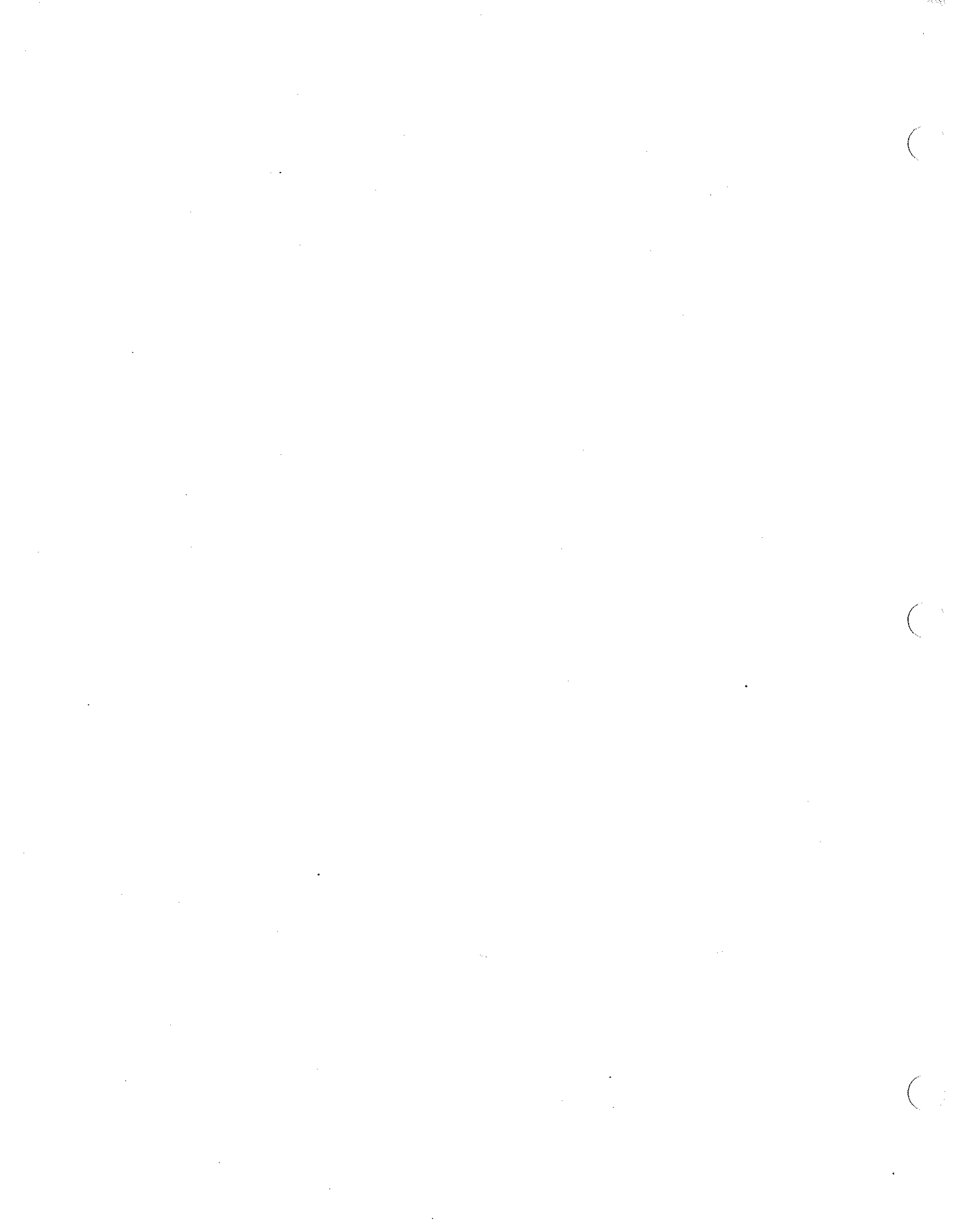
Do you feel able to pursue your calling in your everyday life?

What makes it difficult? What makes it possible?



Bibliography

- American Workers, American Unions, 1920-1985*, by Robert H. Zieger (background for teachers), Johns Hopkins University Press (Baltimore), 1986.
- Carry It On! A History in Song and Picture of America's working Men and Women*, by Pete Seeger and Bob Reiser, A Fireside Book, Simon & Schuster, Inc., New York, 1985.
- Creation Spirituality*, Volume VIII, Number 3, May/June 1992. (The theme of the issue is Re-Visioning Work) Available in PYM Library.
- Seeds of Peace: A Catalogue of Quotations*, Jeanne Larson and Madge Micheels-Cyrus, eds., New Society Publishers, 1987.
- "That Accursed Abolitionist: The Life of Laura Haviland," Worden, Barbara S., *Friends Journal*, November, 1993, Vol. 39, No. 7, pp. 22-24.

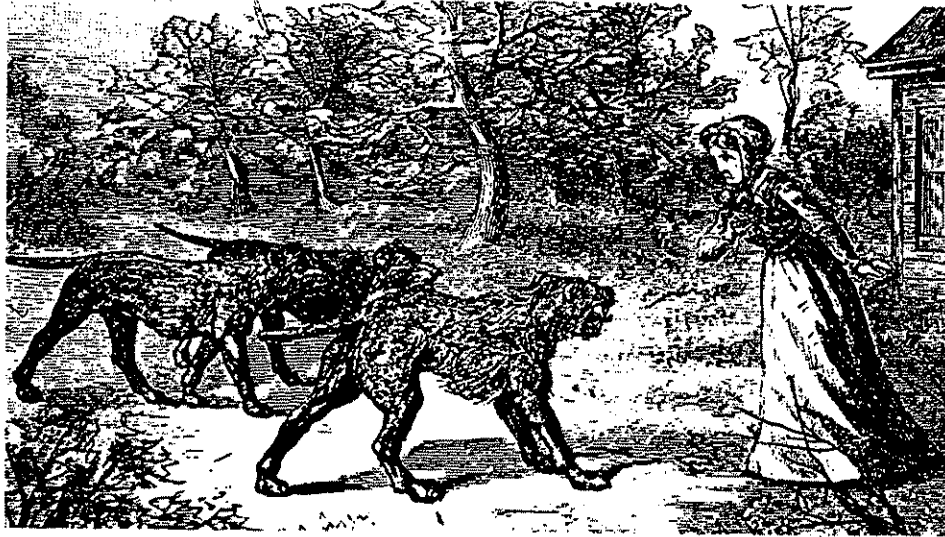


That Accursed Abolitionist

The Life of Laura Haviland

by Barbara S. Worden

In the summer of 1974, my husband, our small son, and I went to teach in a small Friends college in the Kansas town named after Laura Haviland. In the course of going into the telephone company to pay our phone bill, I frequently observed the old portrait of a rather grim looking



elderly Quaker lady on the wall over the company president's desk. When I asked about her, I was informed with pride that she was Laura Haviland a famous worker against slavery. The college librarian sent me to the lady's autobiography which is the subject of this article. When I read her life story, I discovered that calling Laura Haviland a worker against slavery is like calling Bach a German church organist, a gross understatement of reality for this radical and courageous fighter against injustice who never hesitated to put her life in danger or use her cool and practical woman's wit to get out of a tight place.

"Aunt Laura" Haviland was born on December 20, 1808, in the family of a recorded Friends minister. As a very young child, she showed a profound intellectual curiosity and capacity for independent judgment that were to serve her well in her years as a conductor and leader in the anti-slavery movement, founder-teacher of a school, and activist

Barbara Worden is professor and librarian at Houston School of Theology. She chairs the Friends Action Board of Mid-America Yearly Meeting and is the yearly meeting's representative to Friends World Committee for Consultation. Her article on Elizabeth Ashbridge's autobiography appeared in the May issue of FRIENDS JOURNAL.

in a variety of fields including better care for orphans and prisoners of war during the Civil War and the resettlement of freed slaves.

A childish interest in astronomy gave an early mystical experience which was to change her life, by its expansion of her mental paradigm to center on the needs of others and culminate in a vision of the spiritual union of all humanity.

As the study of astronomy gives ability to look upon the vast universe of thousands of worlds much larger than our own, revolving in their orbits, it develops our intellectual faculties, and enables us to view the concave appearance of the ethereal blue from a standpoint widely differing from the occupancy of the center. And when supreme self is melted away by faith in the blood of the covenant, our spiritual vision becomes clearer and our miniature minds are expanding and we learn to make due allowances for the acts and opinions of others, that we have called peculiar, because they do not quite accord with our own usages and tastes.

Reading her father's copy of *John Woolman's history of the slave-trade* radicalized her and set her on a course of firm opposition to slavery. This course was only strengthened by her outrage at the brutal treatment often meted out to the few blacks who lived in Lockport, New York. One of several such incidents

narrated in her autobiography concerns a:

colored man, named Ben, [who] came to our town with a family who opened an inn . . . while Ben was asleep on kitchen floor, some rude boys put a quantity of powder in the back of his pants, and placing a slow match to it left the room, but watched the process of their

diabolical sport through the window, and soon saw their victim blown up, it was said, nearly to the ceiling. His hips and body were so badly burned that he was never able to sit or stoop after this wicked act. He always had to walk with a cane, and whenever too weary to stand, was compelled to lie down, as his right hip and lower limb were stiffened. Yet little notice was taken of this reckless act, but to feed and poorly clothe this life-long cripple, as he went from house to house, because he was of that crushed and neglected race.

At age 17, she married Charles Haviland and moved to Raisin Valley, Michigan. She and her husband had a happy and successful married life, establishing a school on the Oberlin plan and having five children. Her joyous and fulfilling married life was to come to an end in one horrible year, 1845, which robbed her of her youngest child, her husband, father, and mother.

After spending a scant 33 pages on personal information, almost with relief Laura Haviland turns to the subject matter that gave her life its significance in her own eyes, her work against slavery for the general betterment of the most deprived members of society. She chose for her autobiography the title, *A Woman's Life-Work*, a clear indication of what she felt was important in her own life and in the life of any individual human being.

It is hard to choose among the numerous hair-raising incidents of Laura Haviland's career as a conductor on the underground railway. At one time she was so popular, so successful, and so damaging to the cause of slave owners trying to retrieve their property that the state of Tennessee offered a price of \$3,000 for her head. This reward was the occasion of a certain modest pride on Laura Haviland's part. One assumes that they wanted her head detached from her body.

One of the most sustained narratives in the autobiography is the account of the escape of the Hamilton family, full of hairs-breadth escapes, threatened violence, and clever tricks on the part of Laura Haviland. Our heroine coolly agrees to write a letter for the slave-takers, who don't know who she is, which they think will ask the Hamilton family to walk into a trap, but which Laura Haviland fills full of subtle clues to inform them of the danger. Too late, the slave-takers realize they have been tricked and they confront her and her son Daniel on board a train, threatening them with pistols. Laura Haviland calmly defies them.

"Man, I fear neither your weapons nor your threats; they are powerless. You are not at home—you are not in Tennessee. And as for your property, I have none of it about me or on my premises. We also know what we are about; we also understand, not only ourselves, but you."

Pale and trembling with rage they still shook their pistols in my face. . . .

Just then the conductor appeared and cried out; "What are you doing here, you villainous scoundrels? We'll have you arrested in five minutes." At this, they fled precipitately to the woods, and the last we saw of these tall and valiant representatives of the land of chivalry were their heels fast receding in the thicket.

In Cincinnati, when she was informed that a group of slave-takers were after an escaped black woman, she realized that she would have to take the woman down a well-lighted street and the Quaker dress, widow's bonnet, and veil would be insufficient disguise for the slave's color. Laura Haviland coolly called for a dish of flour and powdered her traveler's face so it could pass muster through the veil. She calmly walked the woman down the street and to her designated refuge away from the woman's master's "biped blood-

hounds" who were "seen and heard from in almost every direction through the city."

The foregoing alliterative epithet demonstrates one of the many delights of Laura Haviland's writing, her sly humor. On a trip from Louisville, Kentucky, to Cincinnati, Ohio, she had the following surrealistic conversation with several unwary fellow travelers on board ship.

"Mrs. Haviland, from Cincinnati, was the one threatened in your dailies," I replied.

"Oh, yes that was the name. I heard you say you are going to Cincinnati; do you know anything of that lady?"

"I do; I have been acquainted with her from childhood."

"You have! What sort of a lady is she?"

"Well, if you should see her, you wouldn't think it worth while to raise all this breeze over her, or any thing she could do. She is a little, insignificant looking woman, anyhow; and yet I think she is conscientious in what she does."

"There wouldn't have been such a stir but for Mr. Shotwell, who felt himself wronged in the loss of his house servant."

After quite a lengthy conversation on this subject, my new lady friend, to whom I had



Page 22: Laura Haviland faces bloodhounds sent by slaveholders to kill her. Above: Slave-takers threaten her after she helps a family to escape.

related a portion of my Louisville experience, was waiting for an opportunity to put a joke on the Louisville doctor, and called me by name. At this the astonished doctor said:

"I reckon this is not Mrs. Haviland, is it?"

"That is the name by which I am called."

"Is this indeed the lady we've been talking about and of whose appearance you gave such a brilliant description?" And he laughed heartily.

The Civil War, the freeing of the slaves, and her advancing years failed to stop Laura Haviland. As part of her work in resettling former slaves, she served as the agent for the Michigan Freedmen's Aid Commission and traveled throughout the South on behalf of the organization, listening to and reporting on in her autobiography the savage treatment of slaves under slavery. A particularly horrific episode she heard about from a freed-woman in Natchez, Mississippi, was the torturing and hanging of more than 400 slaves in the days before the city fell to

the Union forces in the white panic that the slaves would join the Northern invaders.

As if the plight of freed slaves were not enough scope for her activism, she did evangelistic and mission work in the South among both white and black, was active in reforming prostitutes, and participated in a variety of temperance causes. She helped found, among many institutions for social betterment, Michigan's first state orphan asylum, as well as Haskell Indian School in Lawrence, Kansas.

The book is both a treasure trove of stories relating to slavery and the Underground Railway and a view of the mind along with the "labors and experiences" of one of the most exciting, admirable, and inspirational women and Christians I have ever known through the pages of a book. I wish I had been able to talk to the real live Laura Haviland for just one evening, but this book is almost as good. □

()

()

()