

The Friendly Seed

Religious Education Concerns Group
1515 Cherry Street, Philadelphia, PA 19102

Philadelphia Yearly Meeting
215-241-7221

Teaching Children About Jesus Part II



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Philadelphia Yearly Meeting
Published June, 1988
Revised 1993 and 2000

For Display Only
Religious Education
Philadelphia Yearly Meeting
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Philadelphia, PA 19102



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TEACHING CHILDREN ABOUT JESUS, PART II

Introduction

This packet includes seven idea sheets which supplement and complete the materials in *Teaching Children About Jesus, Part I*. This second set of *Seeds* includes material on the miracles, Palm Sunday, the Crucifixion, the Resurrection, the Road to Emmaus, and Pentecost. Each sheet contains background material, questions, and activities appropriate for a variety of age levels. For background information on the subject, see *Teaching Children About Jesus, Part I*, Lesson I, "How to Teach Children About Jesus."

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Important Addresses for Resources Mentioned:

Religious Education Concerns Group, Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia, PA, 19102; (215) 241-7221.

Philadelphia Yearly Meeting Library, 1515 Cherry Street, Philadelphia, PA, 19102; (215) 241-7220.

Friends General Conference, 1216 Arch Street, 2B, Philadelphia, PA, 19107; (215) 561-1700 or 1-800-966-4556.

Quaker Hill Bookstore, 101 Quaker Hill Drive, Richmond, IN, 47374; (800)-537-8838.

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THE PARABLES OF THE FRIEND AT MIDNIGHT AND THE WISE AND FOOLISH BUILDERS

*And I tell you, ask, and it will be given you; seek, and you will find, knock
and it will be opened to you.*

Luke 11:9

This *Friendly Seed* includes materials on the parables of the Friend at Midnight (Luke 11:5-13) and the Wise and Foolish Builders (Matthew 7:24-27; Luke 6:46-49). It has five sections:

- I. Introduction
- II. Questions for discussion or worship-sharing
- III. Songs
- IV. Activities
- V. Bibliography

I. Introduction

A. *The Friend at Midnight* (Luke 11:5-13)

Who among us has not prayed? Big prayers, small prayers, prayers of intercession, of praise, of thanksgiving. But prayers of importunity? Repeated, insistent beseeching requests? Shameless unremitting pleadings?

The man, who begs at midnight for bread for his traveling friend, receives it, not because he asked his friend, but because he beseeched and implored the friend to help him. He would not let the friend rest in bed until he provided the needed bread. The man did not give up. The friend finally understood that this was not a small request; it was a true need, and he responded.

Jesus tells us that God will respond when we ask, seek, knock. But we often fall short, we give up, we are not persistent. We do not pray as Jesus until "His sweat became, as it were, great drops of blood falling down upon the ground" (Luke 22:4), or as Jacob who wrestled with the angel: "I will not let you go unless you bless me" (Genesis 32:26). George Buttrick in *The Parables of Jesus* (p. 174), says "...that great prayer is marked by importunity."

Buttrick goes on to say (p. 175): "Our prayers must be freed of insincerity... A plea for pardon cannot be perfunctory; it must beat with bruised hands before the door is opened! A prayer of intercession... must besiege God with the fullness of its love! There is not grace bestowed upon cheap devotion."

"Prayer is the soul's *sincere desire*,
Uttered or unexpressed-
The motion of a hidden *fire*
That kindles in the breast."

James Montgomery, *What Is Prayer?*

John W. Miller in *Step by Step Through the Parables* feels that Jesus told this story "to awaken confidence toward God" (p. 28). Why are we not able to trust God to look after us, to fulfill our needs? If we trust an earthly parent to care for us, why not trust God even more? Jesus uses the experiences of daily life to portray his messages. Miller says, "A friend sacrificing his night's rest to meet the emergency needs of a neighbor pointed to the presence of a higher goodness as surely as a dramatic miracle" (p. 30). Faith in God is a choice. Miller continues, "The parables of Jesus are radiant with the depth of *his* choice and experience. He trusted God and saw his faith confirmed in the everyday world that surrounded him. Through his parables, he invites us to share his decision...for trusting God will always require our own personal act of faith. Once made, however, the universe will begin to reveal its hidden message... 'metaphors' of God's love in unexpected places" (p. 30).

H. E. Fosdick in *The Meaning of Prayer* (p. 149) says: "Prayer is the central and determining force of a man's life." We must ask, we must seek, we must knock with patience, with persistence, with importunity, with faith and with trust "and it shall be opened unto you."

B. *The Wise and Foolish Builders* (Matt. 7:24-27; Luke 6:46-49)

"Why do you keep calling me 'Lord, Lord' - and never *do* what I tell you"(Luke 6:46). The message is clear: to follow Jesus is to become a "do-er" of his word. He demands action over and over again: "Love your enemies"; "Do unto others"; "Forgive those who trespass against us"; "Judge not", "Take the log out of your own eye".

George Buttrick in *The Parables of Jesus* (p. 55) says, "The Kingdom demands in its hearers not earnestness alone, but earnestness which will translate truth heard and truth pondered into truth lived!" He points out that our character is not formed haphazardly but built deed by deed as we follow and obey Jesus. "We must dwell in the character-home we build (p. 56) ... Jesus condemned with quivering urgency the house of the man who failed in deeds: 'And great was the fall of it'".

Storms are inevitable in every life but whether we bend or break depends on the depth of our roots. The person who in building his house "dug deep and laid the foundation on rock" will survive the floods and winds. But the one who hears the word and does not act in obedience to it has built on sand and the house will surely fall when the rains descend and the floods and winds beat upon it. "You are my friends if you *do* the things which I command you" (John 15:14).

II. Questions for discussion or for worship-sharing:

For Children:

The Friend at Midnight:

1. Would you ever wake someone in the night to help a friend? When?
2. Has anyone waked you in the night? How did you feel?
3. If a school friend came to you and asked for help, what would you do?

4. If you were home alone and needed someone, what would you do?
5. Do you pray? When? Why?
6. Do you feel God answers prayers? If not, why not? If so, how?
7. Was a problem you prayed about resolved in a different way than you expected?

The Wise and Foolish Builders:

1. Have you ever built a sand castle at the beach?
2. What happened when the waves reached it?
3. Why did the castle fall down?
4. How do you build a house so it won't fall down?
5. Can you think of a time you "built your house on sand"? Or a time you "built your house on rock"?
6. Why do you think Jesus told this parable?
7. If he had told it to you, what would you think he meant?

For Adults:

The Friend at Midnight:

1. What circumstances would cause you to rouse someone in the night?
2. Which friend would you feel comfortable in calling in the night?
3. Have you ever prayed beseechingly and kept it up until an answer was forthcoming?
4. Was the answer what you expected?
5. Do you trust enough to give a person or a problem totally into God's care?
6. After a few hours or days, do you take back the problem feeling God has not done anything?
7. Are you able to let things happen in God's time instead of in your impatient time?
8. How do you open yourself to listen to God's answers to your prayers?

The Wise and Foolish Builders:

1. What kinds of foundations have you built for yourself during your life?
2. What supports you during the "storms" of life? How?
3. When you read or see a need, what inspires you to go out and do something about it?
4. What would help you to be a "do-er" of Jesus' words?
5. How do you help others to be "do-ers"?

III. Songs

In Worship In Song: A Friends Hymnal*

- #211 Brother James's Air
- #261 I Would Be True
- #239 A Mighty Fortress Is Our God
- #139 Dear Lord and Father of Mankind
- #42 Come, Ye Thankful People, Come

In Songs of the Spirit

- #8 Lucretia Mott Song (#281, Worship in Song)
- #27 Let It Be
- #28 Turn, Turn, Turn
- #30 Every Time I Feel the Spirit (#141, Worship In Song)
- #31 Standing in the Need of Prayer (#167, Worship In Song)
- #52 Kum Ba Yah
- #58 One Man's Hands
- #83 Sweet Hour of Prayer
- #95 Work, For the Night Is Coming

*(Worship In Song: A Friends Hymnal is published by FGC, 1996)

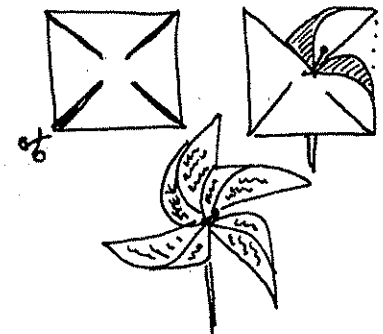
IV. Activities

General

Try writing a parable with the children. Identify the characteristics of a good parable first: brief; time, place and setting relevant to listeners; metaphorical - story works on more than one level; message implicit, not explicit. If possible, act out your parable.

The Friend at Midnight

1. This parable lends itself to being acted out. Let the children make up their own words for the narrative. Change roles so that the seeker and responder have the opportunity to feel what it is like to be in each role.
2. If possible, create a time together to make bread. Children will better understand the value of a loaf of bread when they see how long it takes to prepare one. Yeast bread recipes are available in most cookbooks.
3. Make a prayer chain. Using bright colored construction paper, cut 2" wide lengthwise strips. Have children write a prayer on each strip. At each end of strip, on opposite sides, cut a 3/4" slit. Bring the ends together and "lock" slits together. Slip next strip through first one and "lock" in place. Prayer links are easily removable and the use of paste or glue is eliminated. If someone in the Meeting is sick or there is a concern the children share, the prayers could center on that theme.
4. Pinwheels can be made from origami paper that is colored on one side and white on the reverse. When the wheel is folded, write on the color sections: "Ask" and on the white: "You shall receive"; on another pinwheel, write "Seek" on the color sections and "And you will find" on the white side; and on a third pinwheel, write "Knock" on the color section and "the door will open" on the white section.



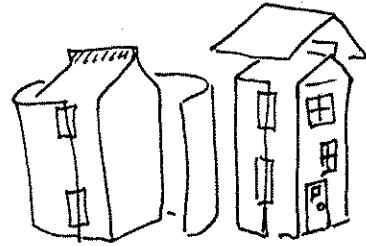
The Wise and Foolish Builders

1. Play *Yurts and Sqrts*:

Form a large circle with participants holding hands. Count off around circle by saying Yurt or Sqrt alternately. In the Mongolian desert when the tribesmen set up their tents, the tents must be self-supporting, like this: All Yurts *lean forward* toward the center of the circle. All Sqrts *lean backward* away from the circle. The circle will support itself. Slowly change: Yurts lean outward, Sqrts lean inward. The circle will continue to be self-supporting.

2. Remind the children of the story of the "Three Little Pigs" as an example of houses that fall or stand. Try to build a house of cards to demonstrate the difficulty of building without a foundation.

3. Using milk cartons for houses, prepare a small amount of plaster of paris and pour into a shoe box. Push the milk carton house into the wet plaster and when it dries, you have a house on a rock-like surface. Also fill a few shoe boxes with sand and push houses into the sand to show the contrast. Decorate the houses if you like.



4. For an intergenerational activity, have each person write, anonymously, on separate slips of paper, wise things they have done and foolish things they have done. Collect the slips and separate into two piles - wise, foolish. Note whether, as a group, they feel they have been foolish or wise more often. Those persons comfortable with sharing might tell of their wise and foolish actions.

5. Plan a community project in which everyone can participate. Using the form of a Meeting for Business, have the First-day School (FDS) appoint a Clerk and Recording Clerk for the day. The Clerk will conduct a brain-storming session on ideas for the community project while the Recording Clerk lists the ideas on a large paper or chalkboard. Ask the group to prioritize the list. A Beliefs-into-Action Committee might be formed consisting of the older classes of the FDS to investigate the most practical venture, and with the approval of the FDS, organize and implement the project for the FDS.

V. Bibliography

For Adults:

- *He Spoke to Them in Parables*, Harold A. Bosley, Harper & Row, 1963
- *Interpreting the Parables*, Archibald M. Hunter, The Westminster Press, 1960
- *Perspectives on the Parables*, Mary Ann Tolbert, Fortress Press, 1979
- *Rediscovering the Parables*, Joachim Jeremias, Charles Scribner's Sons, 1966
- **Step by Step Through the Parables*, A beginner's guide to the stories Jesus told - their meaning in his time and ours, John W. Miller, Paulist Press, 1981.
- *The Parables of Jesus*, Tomie dePaola, Holiday House, 1987.

*Very helpful.

All these books are available from Philadelphia Yearly Meeting Library, 1515 Cherry Street, Philadelphia, PA, 19102, (215) 241-7220.

For Children:

Many classic children's stories are like parables. *The Three Little Pigs* and *The Velveteen Rabbit* are good examples. Two recent trade books, *Jumanji*, by Chris Van Allsburg and *The Changing Maze* by Charles Mikulaycak tell stories which have multiple meanings and messages.

Patricia S. Howe



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MIRACLES OF NATURE

What sort of man is this, that even winds and sea obey him?

Matthew 8:27

This Friendly Seed includes material on three miracles: The Loaves and Fishes (Mt 14:13-23a; Mk 6:30-46; Lk 9:10-17; Mt 15:29-39; Mk 8:1-10; Jn 6:1-13), The Calming of the Storm (Mt 8:23-27; Mk 4:36-41; Lk 8:23-25), and The Water Changed to Wine (Jn 2:1-11).

It has four sections:

- I. Introduction
- II. Questions for discussion of the three miracles
- III. Activities for the three miracles
- IV. Bibliography

I. Introduction

Jesus' miracles fall into two general categories: miracles of nature and healing miracles. This Seed focuses on the former. Jesus, when tempted by the Devil, rejected miracles as a means to power or self-aggrandizement. The miracles he performs always create wholeness and stability. They are life-affirming. The miracles of nature are not conjuring tricks such as turning stones to bread, but rather they simply accelerate natural events. Storms do end, and water via the grape is the main ingredient of wine. People waiting to eat will in time be fed. Jesus' intervention makes happen quickly what naturally happens slowly.

C.S. Lewis in *Miracles* writes:

"Once, and in one year only, God, now incarnate, short circuits the process: makes wine in a moment; uses earthenware jars instead of vegetable fibres to hold the water. But uses them to do what he is always doing. The Miracle consists in the short cut...."

These miracles do on a small scale what God does on such a large scale at other times that we barely notice it. The miracles are a "teaching device, a symbol of and for the inexpressible, acts of encouragement to explore spiritual powers" (William Hubben, *Miracles and Their Meaning*, p. 24). Faith is at the heart of the miracles; Jesus believed God empowered him directly. He suggests that all of us can be miracle workers, that faith can lead to great works. Jesus reminds us that we can move mountains if we have faith: "For truly, I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, 'move from here to there' and it will move, and nothing will be impossible to you." (Mt 17:20).

Miracles are events which deepen our awareness of God. What actually happened in each specific instance is, of course, open to question. The age of Jesus is pre-scientific; some events called miracles may have scientific explanations. But what really matters is that these events "awakened a sense of God's presence - made God real ..." (Alan Dale, *A Source Book of the Bible for Teachers*, pp. 265-266). Put aside the fear that you are teaching superstition; you are teaching that faith is powerful and that God is present in our lives.

How we teach the miracles will vary according to the age of the children in our classes. The stories themselves can be told to all ages together and many of the questions and activities in the rest of this *Friendly Seed* can be used with mixed-age groups. However, the following age-specific guidelines may help:

Young Children - Ask yourself if the story you select will help the children see God's power and goodness, and build their sense of wonder and mystery. Instead of moralizing or explaining, let the children express themselves via words or art.

Upper Elementary - This group is dominated by concrete thinking and will ask "What happened?" Often the best answer is we do not know. Miracles are glimpses of the world God wants; they tell us about the power of faith. Mystery and wonder are still with us. Ask children to think of examples of miracles in their own lives.

Junior High - This group is ready to consider the material in this Introduction and to be challenged by selections from C. S. Lewis' *Miracles*. Try to put the miracles in a broad context; these acts reveal God to us at work in the world. The question, "Can science and belief in miracles be reconciled?" is answerable in three ways: yes, no, and maybe. Let the children explore all three possibilities.

This section is based on John Bowden and Robert C. Walton's chapter in *A Source Book for the Bible for Teachers*, pp. 257-264.

II. Questions for discussion of the three miracles

Whichever story you choose, tell or read it to your group and then select several of the following questions. With younger children, sometimes it works better to do a simple activity such as drawing a picture of the story, before you talk about it. A simple dramatization of the story is also effective with any age as a way to make the story come alive.

A. *The Loaves and Fishes*

These questions emphasize how the children would feel in this situation or one like it. This miracle shows that the presence of God in our lives can make the world a place of wonder.

1. How do you suppose the disciples felt (or the little boy in John's version) about sharing their little bit of food when they were so hungry?
2. Suppose that you were with a lot of hungry people and you were the only one with any food. How would you feel about sharing it?
3. How do you suppose the disciples felt about having their time together with Jesus interrupted by others?

4. When you are with a group of special friends, how do you feel when you have to include new people you don't know?
5. How do you think the crowd felt when all the food appeared? How would you have felt if you had been there?

B. *Water Into Wine*

These questions touch on two important ideas: the miracles of nature simply speed up natural processes, and God is part of joyful, life-affirming celebrations.

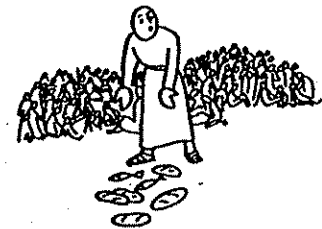
1. How is wine made?
2. Why do you think Jesus turned the water into wine?
3. Why do you think this miracle takes place at a wedding?
4. Why do you think the gospel writer calls this miracle a sign?
5. Have you ever felt that something wonderful has happened which you can't explain? Describe that experience.



C. *Calming the Storm*

These questions deal with fear and faith:

1. Have you ever been very afraid? What helped you become unafraid?
2. Do storms frighten you? If so, how do you react during a storm? What helps you calm down?
3. Have you ever comforted someone else who was afraid? What did you say or do?
4. Why does Jesus call the disciples "men of little faith"? What does faith have to do with fear?
5. Do you ever pray when you are afraid? Does it help?



III. Activities

A. *Loaves and Fishes*

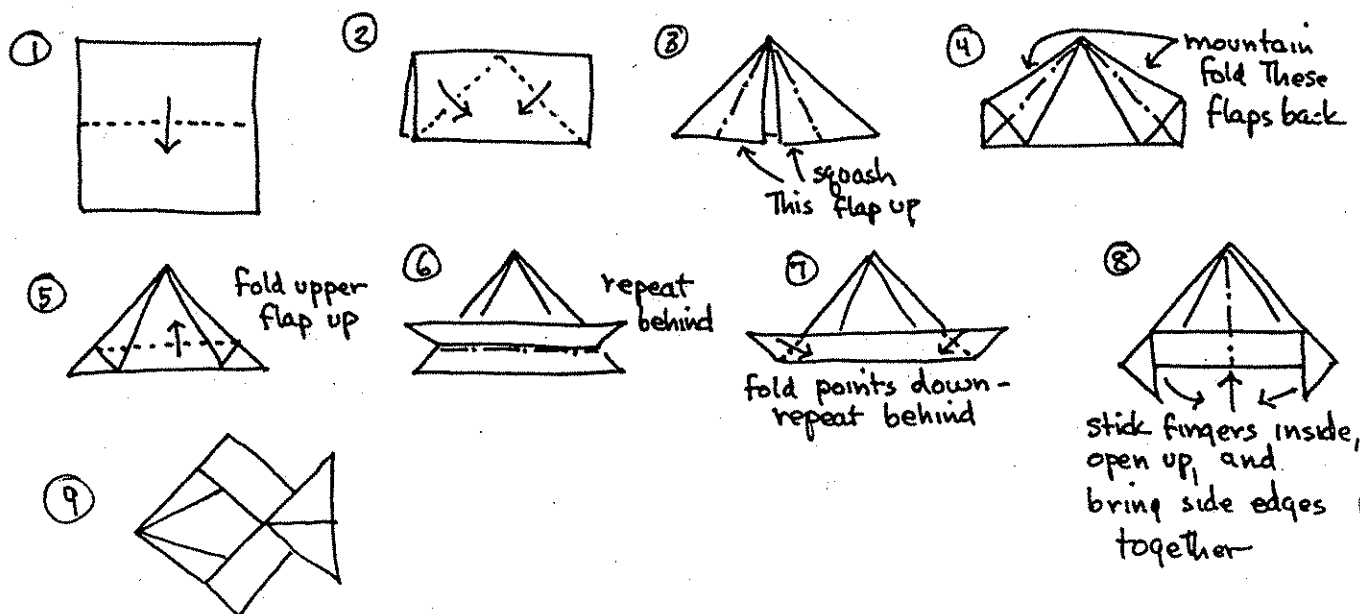
1. Role Play. Twelve (or fewer) participants are the disciples. One person is Jesus; the rest are the crowd. Use a real basket and imaginary bread. The leader, after telling the story, can briefly prepare the disciples for their role, but lets the participants make up their own lines.
2. In groups of five, give each person in each group one of the following: juice, a can opener, cups, bread (or crackers), and a serving plate. Have each group figure out how everyone will be fed. The possibilities are endless. Follow with a discussion of sharing.
3. Have each person write down (for little ones, you write) one thing he/she can share which is tangible and one thing which is intangible. Then each person writes one thing that is tangible and one thing which is intangible which he/she would like to receive. In pairs share the lists. Then each person makes a sharing drawing by dividing a paper into four parts and illustrating the four items on his/her list. As a group project this could be done as a large banner or mural on which the four areas are illustrated by everyone.
4. Children can make simple baskets out of paper or more complex ones out of reeds. They can then share food with the adults and use the baskets to serve. Of course, they can make the food as well.

5. Make a group picture. Divide into four groups. One makes pictures or cutouts of fish, one of baskets, one of people and one of bread. Then all four paste or tape these items on a large mural (on which you've drawn a simple background) so that the story is told by the picture. Let the children be creative about their contributions - sequins on the fish, colored bread, bright clothing on the people, etc.
6. Make a collage of things you can share. Use magazine cutouts.
7. This story would make a wonderful puppet show. Children can make flat puppets out of cardboard which are stapled onto straws or flat sticks. Scenery and props can be made the same way. Children can present their puppet play to the adult class.

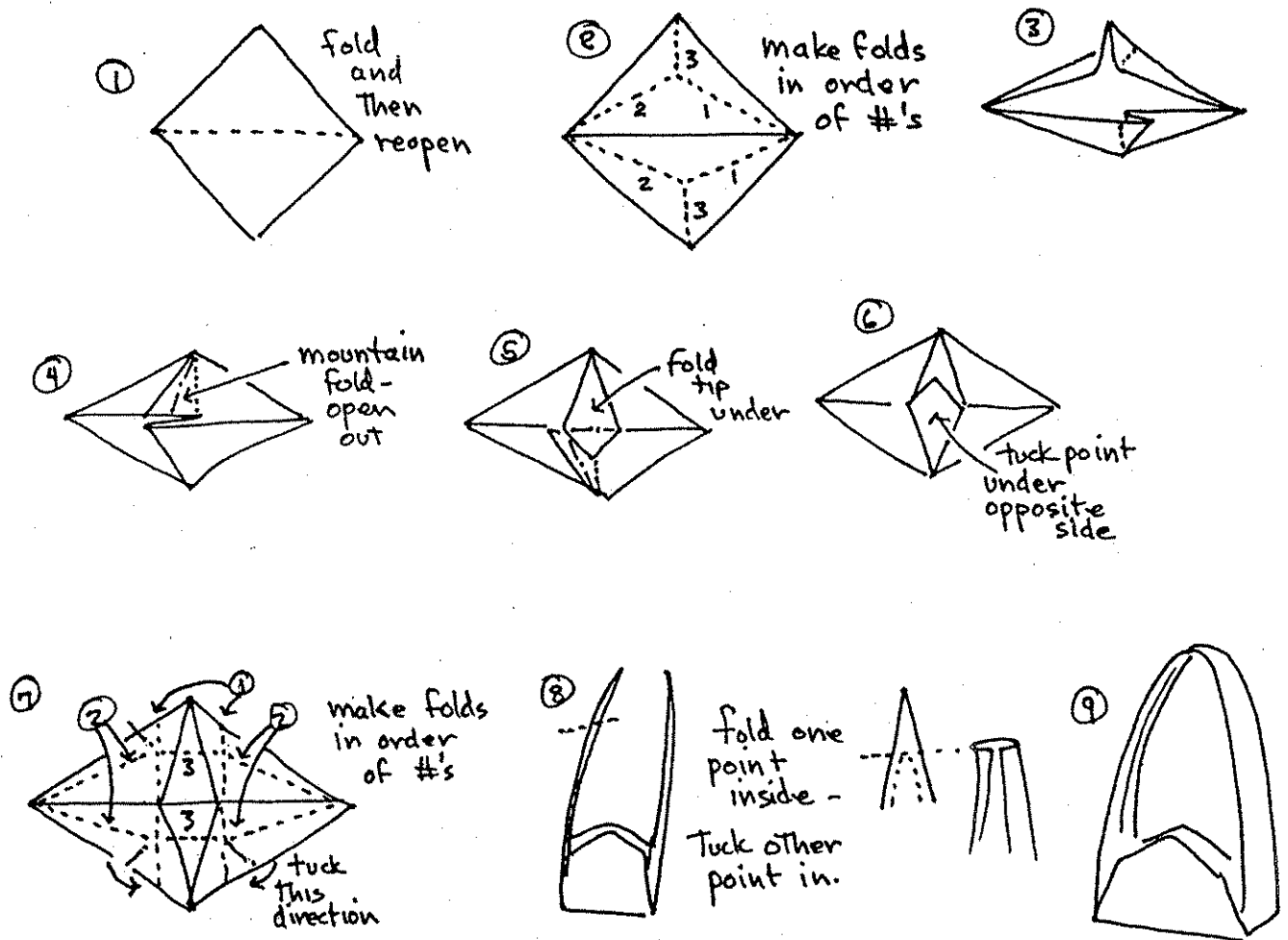


8. Have a children's potluck lunch. Talk about how sharing enriches the lunch.
9. Sing the Johnny Appleseed song in *Songs of the Spirit* (# 70). Talk about people who made great things happen from small beginnings. Seed planting is a good activity; the Ruth Kraus book, *The Carrot Seed*, is a simple book about seed growth. The children can brainstorm ways that small actions of theirs can lead to large results. For instance, each child contributes 25 cents for a gift for a shut-in; the total amount will buy a gift. Or, each child makes part of a gift or plants part of a garden.
10. Have the group think of new ways to greet newcomers to Meeting. The children could make bookmarks with a quotation or picture on them and then take turns giving these to new attenders at Meeting. Let the children take responsibility for this.
11. Make origami fishes and baskets, and then hang them as mobiles which could decorate the meeting house or be presented to a local nursing home. The PYM Library has several origami books, including *Japanese Paper Folding* and *A Pocket Guide to Origami*, both by the Asahi Origami Club.

FISH (Kawai)



BASKET (Takahama)



12. Bread Dough Fish: Make fish out of dough, bake them and eat them.

- Basic bread recipe:
- 1 package yeast
 - 2 cups warm water
 - 3 tablespoons sugar or honey
 - 2 teaspoons salt
 - 1/4 cup oil
 - 7 cups flour

Start yeast in warm sugar water. Let stand five minutes (to start yeast working). Add salt, oil, and flour, a little at a time until you can work dough with your hands. If sticky add more flour. Knead and make sculpture on cookie sheet or aluminum foil.

Dough sculpture must lie flat, *not* standing. Make pancake, snake and ball shapes. Stick them together with a little water or lick your finger. Parts will grow together as the dough rises. Let rise 10 to 20 minutes. Bake at 350 F 20 to 30 minutes, depending on size of figure.

B. *Water Changed Into Wine*

The following two examples are how you can start with a substance in one form, which is later transformed into another form of that substance.

1. Make grape juice or grape jelly. Directions for grape jelly are in every container of pectin. If you decide to make juice, just follow the directions for preparing the juice for the jelly.
2. Make butter or peanut butter. For butter each child puts heavy cream in a small jar and shakes the jar until the cream turns to butter. For peanut butter, grind up peanuts in a blender or food processor. Combine this activity or the jelly making with a celebration where you serve what you've made on bread or crackers.
3. Seasonal changes

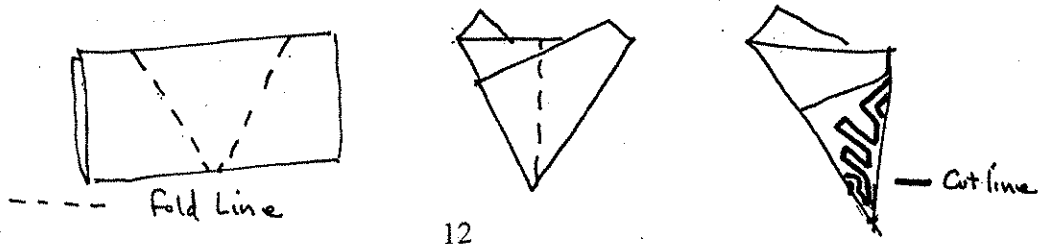
a. *Fall*

Share this explanation with the children: when the leaves change, the cool weather is causing the chlorophyll in the green leaves to break down. The other colors are already present in the leaves and appear when the darker green fades. As the leaves fall, they protect the exposed ground and prepare the earth for winter and spring. Even if we understand this scientific process, the changing of the leaves is a breathtaking, wonderful event. Try one of the following after taking a walk during the fall season:

- (1) Press leaves between two pieces of waxed paper. These can become placemats or window decorations.
- (2) Leaf Prints - Collect several leaves. Protect your work area with paper or plastic. Pour colored ink or tempera paint into a small dish. Pin your leaf to a piece of art paper. Dip a toothbrush in the ink, hold it steady over the leaf while scraping over the brush with a small stick. Scrape the stick toward you and the ink will splatter away from you. Have children practice first with water. Remove the leaf. You can also make impressions of leaves in clay. These help children see the intricate pattern of each leaf.
- (3) Plant bulbs which will come up in the spring.

b. *Winter*

- (1) Force crocus bulbs - This activity shows how we can speed up a natural process and do it at a time of year when flowers don't usually bloom. Bulbs for forcing are available in most garden stores, as are directions for planting. Forcing takes 6-12 weeks, so plan the blooming to coincide with an event - Christmas, midwinter - when the bulbs can be displayed.
- (2) Snowflakes - Share this explanation with the children: Snow is a frozen state of water that forms in the atmosphere, often occurring in tiny hexagonal crystals. (An encyclopedia will provide more information.) Look at snow under a microscope and note that each flake is different. Then make cut-paper snowflakes:



With older children you can tint the snowflakes with ink from a dropper. Use rice paper; apply the ink and blot it before you unfold the snowflakes.

c. *Spring and Summer*

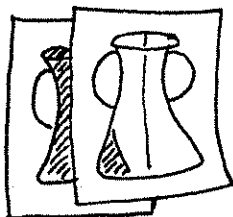
- (1) Plant seeds or bulbs in a small container such as a pieplate to make a mini-garden or plant a larger garden for the Meeting. Try doing the planting in silence or while listening to music. Observe the garden each week.
- (2) Take a walk and observe plants growing in difficult places.
- (3) Observe animals who do amazing things: spiders weaving a web; birds returning from the south or building nests. The PYM Religious Education publication, *Speak to the Earth, and It Shall Teach Thee*, has several activities on birds.
- (4) Read *The Very Hungry Caterpillar* by Eric Carle. Talk about the amazing change from caterpillar to butterfly. Make butterflies out of construction paper.
- (5) *Web of Life* game

Everyone sits in a circle and chooses an animal or plant to represent (players can also be the sun, water, soil, oxygen, etc.) String or yarn is then used to connect the plants, animals, etc., which are dependent upon each other in any way. The group can decide which connections to make.

Possible interconnections among even a small group of players are almost limitless. But when the group begins to run out of ideas for new connections, you may want to stop and consider the role played by humans in this web of life. What could happen if humans cut down a forest, kill all "harmful" insects, pollute the streams? Try cutting one of these links in the web of life and explore what effects this action has.

4. *Crystal Growing* - For elementary-age children this is an exciting activity. Most toy stores have inexpensive kits. Many experiment books, such as *Let's Experiment* from Grosset and Dunlap, or *The Golden Book of Nature Crafts* (not in PYM Library) have directions.

5. *Turning Water Into Wine.*



This is a simple activity to make this event come alive. Draw a picture of a jug or pitcher on heavy paper, such as oak tag. Cut out the jug's center and tape Saran Wrap or acetate over the cut-out part. On a second sheet cut out an identical jug and tape wine-colored paper over the cut-out part. (Tape the Saran Wrap or paper to the back of the jug.) Hold up the clear jug and then place the wine-colored jug behind it. The "water" turns into "wine".

6. Have a simple celebration for someone or for some event. Let the children plan the event and talk about what makes a celebration.

C. *Calming the Storm*

1. Make finger paintings of a storm and of the calm after a storm.
2. Ask older Meeting members to share with the children times they were afraid. Ask them to let the children know how they handle fear and how their sense of God may help them when they are afraid.
3. Read "The Lost Brothers" or "Fierce Feathers" from *Candles in the Dark*. Talk about how the characters handle fear.
4. Try meditation as a way to calm down. Deborah Rozman's book, *Meditation with Children* is an excellent resource. Something as simple as a candle in the center of a circle of children works well as a focus for meditation. Children love guided imagery. For instance, ask the children to imagine a favorite flower. Give them time to visualize it and then to imagine the flower guiding them on a journey into space and then back home. Make up your own imagery; create a landscape or setting in which children feel safe and free. Afterwards let the children make up their own imagery or perhaps draw or paint their reactions.
5. Write prayers to use when afraid.
6. Make a collage titled "What I'm afraid of" and one labelled "What makes me unafraid."
7. Play trust games to demonstrate experientially what it means to have faith. An excellent resource: *Relationship Builders* by Joy Wilt Berry, Waco, TX: Ward, 1978, available from PYM Library. Two others: *Cowstails and Cobras* and *Silver Bullets*, both by Karl Rohnke for Project Adventure; ordering information: Project Adventure, Inc., 91 Grape Vine Rd., Wenham, MA 01915; 978-524-4500.

IV *Bibliography*

A. *Background*

1. William Hubben, *Miracles and Their Meaning*, Committee on Religious Education, FGC, 1947.
2. C. S. Lewis, *Miracles, A Preliminary Study*, New York: Macmillan, 1974.

B. *Activities*

As we prepared this *Friendly Seed* we found ideas in lots of places. Check craft and "women's" magazines; nature books and magazines; game books; science experiment books - all include ideas adaptable to this theme.

C. *Story Sources*

1. The *Good News Bible* is the best source if you plan to read the story aloud. A good annotated edition of the Revised Standard Version, such as the *New Oxford Bible* provides background. A beautiful trade book, *The Miracles of Jesus*, by Tomie de Paola will enhance your presentation, as will *Miracles: Poems by Children*, by Richard Lewis (all in PYM Library).
2. Other world religions have miracle stories. Consider telling some of those.

Barbara Rose Caldwell
Priscilla Taylor-Williams



The Friendly Seed

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THE HEALING MIRACLES

I tell you the truth, if you have faith as small as a mustard seed, you can say to this mountain, 'Move from here to there' and it will move. Nothing will be impossible for you.

Matthew 17:20

This *Friendly Seed* includes material on three miracles: The Paralyzed Man (Mt 9:2-7; Mk 2:3-12; Lk 5:18-25), The Blind Man Cured (Mt 20:30-34; Mk 10:46-52; Lk 18:35-43), and The Daughter of Jairus (Mt 9:18-26; Mk 5:22-42; Lk 8:41-56). It has four sections:

- I. Introduction
- II. Questions for discussion of the three miracles
- III. Activities for the three miracles
- IV. Bibliography

I. Introduction

The healing miracles reveal Jesus' desire to help and understand people and their needs. They bring physical and spiritual relief to those who suffer and strengthen their faith in God.

Faith was an important element in the healing miracles. Sometimes Jesus admonished the people for their lack of faith.

Wherever Jesus traveled, great crowds gathered to hear his message and seek his help. The miracles he performed revealed God's presence in their lives.

Miracles were part of Jesus' ways to demonstrate his teachings. They are the symbols for the great power of the spirit over matter. Their essential message to all ages is the transforming effect of faith.

William Hubben, *Miracles and their Meaning*, p. 41

St. Augustine, speaking of the miracles, says that a miracle does not act against nature but only against the laws of nature as far as they are known to us. The age of Jesus was pre-scientific. Miracles were an accepted by-product of religious prophesy. The natural laws, as known today, had not yet been discovered. Imagination and fear provided explanations for the unknown. Some of the recorded miracles may now be explained in scientific terms. But the debate over "Were they really miracles?" is not our focus. Our

focus centers upon Jesus and how he used the miracles to demonstrate his teachings. The miracles show the transforming power of faith and the presence of God in our everyday lives.

Historical Background

The following material was taken from the book, *The Miracle*, William Hubben, p. 9-11:

The period in which Jesus lived was characterized by a fusion of Jewish, Egyptian, Babylonian, Greek and Roman culture. The thinking of the time was largely speculative and not scientific. The people of Jesus' time lived in a pre-scientific state of mind and were constitutionally superstitious. Natural laws, as we think of them, did not exist. The divine creator (or evil spirits) at all times interfered with the order of things. No laws were broken by such interference because no laws were known.

It was also believed that the moral life of a man had a direct effect upon his physical well-being.

The Jews considered health to be the greatest blessing; it was a divine reward for good service. Conversely, illness was punishment inflicted by God, and sickness was "God's arrow." But also the devil inflicted disease, or special angels and evil spirits conveyed them.

Miracles were expected of a spiritual leader. As William Hubben said, "It would have been next to miraculous if no miracles had been wrought by Jesus and his followers."

II. Questions for discussion of the three miracles

A. The Paralyzed Man

This healing miracle shows the trust and faith in God of the paralyzed man and of those who bring him to Jesus. Read or tell the story, then ask some of the following questions:

1. Why were there so many people around Jesus? Have you ever wanted to see someone and couldn't because of large crowds? Explain why you wanted to see this person and how you felt when you couldn't.
2. What made Jesus so popular?
3. What does it mean if someone is paralyzed?
4. How does the paralyzed person reach Jesus?
5. Why do you think these men wanted to help the paralyzed man?
6. Why didn't his friends turn around and take the paralyzed man home when they could not reach Jesus?
7. What is faith?
8. How does this story demonstrate faith?
9. The story says "Jesus saw their faith." How can you "see" faith?
10. Why do you think the paralyzed man was so trusting?
11. How can faith and trust help us in our daily lives?

B. *The Daughter of Jairus* - Read or tell the story, then ask some of these questions:

This miracle concerns a man named Jairus. His daughter was very sick and some said she had died. Jairus trusted Jesus so completely and his faith was so strong that he gave his daughter totally into Jesus' care.

1. When you are sick, whom do you look to to comfort you and help make you well again?
2. Why did Jairus "fall down at Jesus' feet" and beg him to come help his daughter?
3. How do you think Jairus felt?
4. When someone said Jairus' daughter had died, Jesus said to Jairus, "Don't be afraid; only believe and she will be well." Would you have enough faith and trust to surrender totally into God's care? Why? Do you think you would be afraid? What would frighten you?
5. Why did people laugh at Jesus when he said the little girl was not dead? How does it feel to be "laughed at"? Did these people have faith in Jesus?
6. Faith is central to all the miracles. How do we "get faith"? Where does it come from? How can we help ourselves and help others have faith in times of hardship?
7. Can we put faith in the wrong thing? With older children, discuss what the basis of faith should be.

C. *The Blind Man Cured* - Read or tell the story, then ask some of these questions:

Again Jesus cures the blind man, Bartimaeus, because he has faith.

1. What does it mean to be blind?
2. Would a blind person's life be like ours? What things would be different? What things would be similar?
3. Should blindness be considered a handicap? Why?
4. How has blindness affected Bartimaeus?
5. Why must Bartimaeus "beg for money"? Have you ever seen a person begging for money? How did you feel?
6. Why did the people in the story tell Bartimaeus, "Be quiet" when he was calling for Jesus to help him?
7. How does faith help Bartimaeus?
8. Does God have anything to do with the blind man's cure? How does this miracle demonstrate Jesus' teachings to us?

III. Activities for the three miracles

A. *The Paralyzed Man and the Daughter of Jairus*

1. Visit a Nursing Home

Just as Jesus wanted to understand people and help them with their physical and spiritual needs, you may want to take your First-day school class to a nursing home to help the children understand people with special needs.

Appreciation and acceptance develop from contact. Any activity which brings young and old together will lower barriers, encourage communication and foster acceptance. Singing, walks, visiting, a shared craft activity will all help young and old open up to each other.

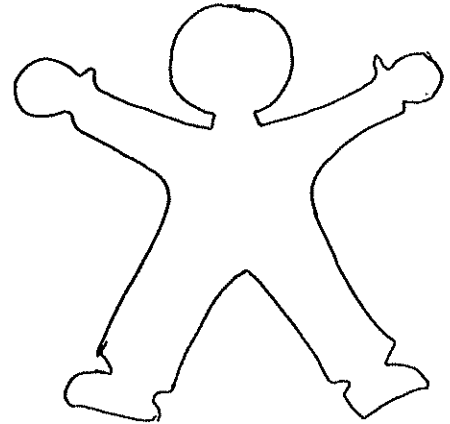
Before your trip to the nursing home, prepare cards or favors for residents. Prepare a few songs to share. If many home residents are very feeble, do some preparation so that children will know what to expect. The smell of some homes will bother some children. Talk ahead of time about the reasons for unusual odors such as cleaning fluids and disinfectants. If possible, regular visits are more meaningful than one visit.

2. Children need to appreciate the continuing vitality of some older people but also to understand how age changes people. The following activities will help children be more sensitive to the changes age can bring:

- a. Set up three centers with an adult or written directions at each center. Encourage discussion while the activities are in process. Groups of children will move from center to center.
Center #1 - Using rubber gloves students will dial a phone, handle various objects, turn pages, and open pill bottles with child-proof caps.
Center #2 - Using glasses covered with Vaseline or wax paper students will read a phone book, go through a maze of chairs and tables, find small objects on a table, distinguish colors, try to eat.
Center #3 - With cotton in their ears, children will listen to a conversation, a radio, traffic.
- b. After each child has experienced each center, talk about how diminished senses change our relationship to the world around us. Stress that not all old people suffer all these sense changes, but that most suffer from one or another. How does being aware of these changes affect how we relate to older people?
- c. Talk about the advantages of being older. List them. Younger children may want to connect this discussion to specific people, such as grandparents. Ask if anyone has learned something from an older person.
- d. Ask the children to name some older people they know. Be prepared with some names of well known older people who were or are active in later years, such as Ronald Reagan (former actor, President), Jimmy Carter (former President, involved with Habitat for Humanity projects), Picasso (impressionist artist), Eleanor Roosevelt, Mother Teresa, Nelson Mandela (political prisoner, former president of South Africa). Also include several active, older Friends in your Meeting. If possible, have pictures of some of these people.
- e. If this lesson precedes a nursing home visit, discuss ideas about activities that young and old can share.

3. Make dioramas depicting the Paralyzed Man or Jairus' Daughter.

4. Write a play about either miracle. Cut out blank oaktag persons, one for each character in your play. Use yarn, sewing material, construction paper, and decorate the cutout. Attach each puppet to a popsicle stick and present your play to the FDS or Meeting.



5. On a large sheet of paper, have each class member draw a different picture depicting the story of the paralyzed man or Jairus' daughter. Connect the pictures with two "O" rings and make a flip chart using the drawings. (You can lay the flip chart over a flannel board.) Create the narration to go with each picture. It might be fun to use a tape recorder and have each child record his part of the story. When you are finished, you'll have the pictures and the narrative to tell your story.

6. Make cards for someone in your Meeting who is sick or unable to come to Meeting - *or* make one jumbo card from your class and send it to someone unable to come to Meeting.

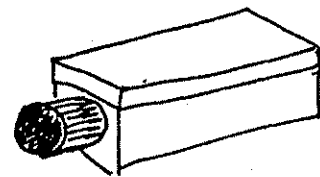
7. Read either story again asking each child to imagine him/herself as one of the characters. Discuss how it felt to be the chosen character.

B. *The Blind Man Cured*

1. Using the senses. Set up activities where students have to rely on their other senses to identify things.

a. **Feel Box:**

Cut a slit in the lid of an old shoe box so a child can reach inside, or add a sleeve made from the cuff of an old sock. Place an object inside the box. See if the children can guess the object by using their sense of touch.



b. **Smell Bottles:**

Use old baby food jars, cotton balls, and kitchen extracts. Pour a small amount of extract (orange, peppermint, banana, vanilla, vinegar, etc.) onto a piece of cotton. Place the cotton into the jar and close the lid. Have a child remove the lid, sniff, and try to identify the smell. You may want to number the jars and the extracts used so you can identify the smell in case it becomes difficult.

c. **Taste:**

Blend different kinds of fruit or juice together in a blender; try to identify the flavors. Have the children close their eyes; put something on the tongue - salt, sugar, lemon, etc. Ask them to tell what they taste.

d. Sounds:

Close your eyes and listen. Talk about why people who are blind rely heavily on their sense of hearing.

Divide into pairs. Have each pair go on a "blind trust" walk. First, one person is blindfolded and the other person leads the blindfolded one safely around. Encourage the children to use their sense of hearing to help them. Have children switch roles.

2. Read the story, "The Boy Who Discovered a New Language", p. 139, *Jesus, Teacher and Friend* by Caroline Pineo. (Available from PYM Library: see Bibliography.)

Discuss the story. Show the Braille alphabet to the class. Let them feel the letters. If your library has Braille books, bring a couple of books to class. Show the class how large the books are. Because the books are very large and expensive, only the very best and most helpful books are printed in Braille. The Bible is one of these books.

3. Try an experiment. Look around you. Notice the table, chairs, doors, shelves and anything else in your room. Now blindfold someone and give a direction, for example: "Walk from the table to the shelf, find a box of crayons, and bring it back to the table."

Ask: What did you notice? What kind of clues did you use? Did anything you remembered from the times you had done the same thing with your eyes open help you? Would counting steps help if you were blind?

You may want to try the same thing outside. It is more complicated to find your way around safely and easily in an unfamiliar outdoor space. Discuss some of the difficulties you will encounter and how you think you could solve them.

IV. Bibliography

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Available from the Philadelphia Yearly Meeting Library, 1515 Cherry Street, Philadelphia, PA, 19102, (215) 241-7220.

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PALM SUNDAY AND HOLY WEEK

Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!

Matthew 21:9

This *Friendly Seed* includes material for several lessons. Activities of varying lengths are suggested. Choosing one or two subjects to emphasize and then selecting the activities that seem age, length, and group size appropriate will work best.

This *Friendly Seed* takes Jesus from his Palm Sunday entry into Jerusalem to the Cross. The Resurrection will be covered in a subsequent *Friendly Seed*. Each topic includes some background, Bible references, questions and activities. There is a source list at the end from which the material was taken. Teachers may wish to review some of these sources for further insight into the story. Sections are:

- I. Introduction
- II. Palm Sunday
- III. Money Changers
- IV. The Last Supper
- V. In the Garden
- VI. Peter's Denial
- VII. Trial and Crucifixion
- VIII. Bibliography



I. Introduction

A. *General Ideas* - These ideas cover the whole story of Jesus' passion. They will introduce the story to a group unfamiliar with it.

1. *Passion Play* - If a group near you is producing one, go with a class of teenagers and discuss it afterwards. Or consider doing your own play.
2. *Jesus Christ Superstar* - Use the record and libretto for various songs or as a complete story with older classes. Listen to the record and discuss the events. Compare this version to the Bible references given for each topic below.
3. *Other music which illuminates this story: Godspell*, available as a record commercially; The Messiah Easter sections, available in many recordings; the songs "Beneath the Cross of Jesus", "The Old Rugged Cross", "Lord of the Dance" and "Go

Down Moses", all in *Songs of the Spirit*, "Were You There?" and "All Glory Laud and Honor" in *Worship in Song, Friends Hymnal*.

4. Using an overhead projector, show works of art depicting the events of Holy Week. Suggestions appear with each event as it is discussed. Some museums rent, lend or sell slides which you can show.

B. *Historical Background*

Judaism was having a difficult time because of the political situation of the day. The area was ruled by Rome through a man called a procurator. The best known of these two Christians was Pontius Pilate, who held the office from A.D. 26-36. The major Jewish sects of the time were the Pharisees, Sadducees, Zealots, and Essenes. Besides theological differences, these groups were not united in how they viewed Rome or about what they hoped would be independence based on the militant leadership of a great Messiah. Jesus probably appreciated the dangers that accompanied these issues and knew that his ministry put him in jeopardy from both Roman and Jewish leaders.

Some of the particular areas of conflict between Jewish leaders and Jesus were these:

1. Jesus and his disciples broke the Sabbath laws. (Mark 2:23; 3:6) (Mark 7:1-23, breaking other laws)
2. He and his followers associated with people who disobeyed Jewish laws; in other words, sinners. (Mark 2:15-16)
3. They claimed the ability to heal the sick. (Mark 2:1-12, healing the paralytic)
4. Jesus forgave a person's sins in the name of God. (Mark 2:5-12)

Behind all this was the fear that Jesus' popularity would undermine the authority of Jewish leaders. They therefore called him a blasphemer and traitor. (Mark 12:13-17)

It is also important to see the events of Holy Week as they affected the disciples - the men specially chosen to follow Jesus. They ignored his previous warnings about his death and must have felt that their hard work was about to pay off in glory when they came to Jerusalem.

In Matthew 26 and Mark 14 the disciples of Jesus show feelings of worry, disbelief, betrayal, and abandonment. We see that they are ordinary men just as we are ordinary people. In choosing to follow Jesus they gave up a great many things and faced much adversity. When things looked bleakest and Jesus was crucified, their faith was shaken and they feared for their lives. This *Seed* ends at the point of greatest darkness: the events of Easter are what restored the confidence and zeal of Jesus' followers.

II. Palm Sunday

- A. *Suggested art:* Christ Entering Jerusalem, Giotto
Christ Entering Jerusalem, Duccio

B. *Background:* This story of Jesus' triumphant entry into Jerusalem is thought to show his popularity as the prophesied Messiah. *The Interpreter's Bible* suggests that the writer felt the significance of this *after the fact* of the crucifixion. It is also felt that the story of the colt was to show Jesus' prophetic ability. It could also be Jesus' way of fulfilling the prophecy stated in Zechariah 9:9-10 of the coming of a humble Messiah on a colt.

- C. *Scripture:* Mark 11:1-10, Matthew 21:1-17. Use a children's Bible for younger children. Tell the story or read the scripture according to age of children and source used.

D. *Questions:*

1. Pretend you are one of the people in the crowd cheering Jesus.
 - a. What do you think the scene would be like?
 - b. How do you think you would feel?
2. How do you think the disciples feel as they follow their leader into the city surrounded by cheering crowds?
3. How do you think the disciples view Jesus?

E. *Activities:*

1. Use a map of Jerusalem from a Bible atlas. Mark the city gate and identify the areas as the story unfolds. Also show photos of the areas of the city where the incidents during Holy Week occur.

2. *Mural:* Use a roll of shelf paper and begin depicting the story from Palm Sunday through the Crucifixion (Resurrection can be added later). Begin with the entry into Jerusalem and draw a long brown road. Include palm trees, crowds, the disciples, Jesus on the donkey, etc. Continue with depictions of the moneychangers, Last Supper, Gethsemane, arrest, Peter's denial and the trial. Do these as you cover the topics, or if not all classes cover the same parts of the story, have them do the areas they have studied. Be sure to go up to the Crucifixion but not beyond. Save room for Easter expressions to complete the picture story. The drawing should be several yards long. Save it for Easter day when more will be added.

3. For young children a sheet of paper depicting Jesus on the donkey could be used for them to color, to add people and to glue on paper palm fronds beneath the donkey's feet. Add an appropriate Bible verse.

III. The Money Changers

Is it not written my house shall be called a house of prayer for all the nations? But you have made it a den of robbers.

Mark 11:17

A. *Background:* The role of the money changers was to change foreign coins or other material offerings into the local coinage which was then used by worshippers in the Temple. These bankers set up their tables in the court of the Temple for this business. The practice had become corrupt and much profiteering was conducted at the expense of the pilgrims who came to worship. According to Luke's account of the cleansing of the Temple this is the goal of Jesus' entry to the city. He is confronting the "old religion" and will begin to teach the new message.

B. *Scripture:* Mark 11:15-19; Luke 19:45-46

C. *Suggested art:* Cleansing of the Temple, El Greco

D. Questions:

1. Why did Jesus throw out the money changers?
2. What is the reaction of the priests?
3. What would your feelings be as a citizen watching this? A money changer? A disciple?

IV. The Last Supper

It is, in fact, life itself, ordinary life as it is called, which is our essential and constant communion with God.

Pierre Ceresole

At the Last Supper Jesus did two significant things. He, with his disciples, celebrated the Passover Seder that all Jews have celebrated since the time of their exodus from Egypt, and he also gave new meaning to this ceremony which speaks to Christians today as the Communion service. Quakers can look at both parts of the Last Supper, first to gain insight into the historical practice of the Jews in their celebration and second as a way of seeing their own communion with God.

A. Scripture: Matthew 26:17-30 or Mark 14:12-25. For younger children use a children's Bible or tell the story.

B. Background: Jesus and his disciples celebrated the Passover feast in Jerusalem on Thursday of Holy Week. It is called the Last Supper, but it is also the traditional Jewish Seder, the meal Jews eat commemorating the story of their deliverance from Egypt. They eat bitter herbs that remind them of their bondage and they drink wine. They eat unleavened bread to remind them of the sudden need to leave, even before their bread had risen. It reminds them of the bread of affliction that the Hebrews ate in Egypt. It was broken to remind them that slaves never had a whole loaf.

As the origin of the Christian Communion service, the bread and wine take on special meaning also. It is a reminder of Christ's sacrifice. Jesus takes ordinary objects, the sustainers of the body, and turns them into symbols of spiritual life as embodied in his person. The entry of God into the ordinary things of life implies God's entry into ourselves. Quakers seek this oneness with God in the Meeting for Worship.

"The living power of a Meeting for Worship depends ... on united communion in the presence of God wherein each one overpasses the bounds of individual self and knows a union of spirit with spirit, bringing him into a larger life than that which is known in spiritual separateness." London Yearly Meeting, 1925.

C. Suggested Art: The Last Supper, da Vinci
The Last Supper, Andrea del Castagno
The Last Supper, Tintoretto

D. Questions to use after Bible reading or telling the story. Use in conjunction with selected activities outlined below.

1. What did the bread and wine mean to the Jews in the Seder?
2. What meaning does Jesus give them?

3. On the night of the Last Supper, how do the disciples let Jesus down?
4. After the Last Supper how do you think Jesus felt?
5. Jews celebrate the Passover Seder, the feast of unleavened bread. Many Christian denominations celebrate communion. How do Quakers come together with God? Is this what we do each time we have Meeting for Worship?

Some questions for *older students* to consider about the Passover Seder or Last Supper:

1. The Passover feast celebrates an event which symbolizes freedom - especially freedom with a goal in mind - that of service to people. What meaning can this give the Passover Seder or Last Supper of Jesus and his disciples?
2. Compare the idea of the Seder at Passover with a Christian communion service. How are they alike? How are they different? Does either have meaning for Quakers?
3. What does Jesus mean by the New Covenant? What was the Old Covenant? (In Genesis God makes two covenants with people: that he will never destroy all life on earth and that Abraham will be the father of a multitude of nations which will be God's chosen people.) With whom is the new covenant of which Jesus speaks? How is it different from the Old Covenant? (Jesus' sacrifice on the cross brings freedom from the slavery of sin.) The prophet Jeremiah foretells this new covenant written on people's hearts. (Jeremiah 31:31-34)

E. Activities:

1. A two-session series on The Last Supper

Part one: Recreate the Last Supper. Tell the story in your own words and then assign the children roles. It helps to have name tags with the apostles' names on them. Write out the speaking parts and use language the children understand (even a four-year-old can say "Not I, Lord"). The child who plays Jesus can break the bread and pour the "wine" (use something purple). Don't ignore Judas; children are very interested in his role. After the re-enactment, talk about it. How did it feel to be Jesus or Judas or John? What do you think Jesus means when he talks about the bread and wine? Do you ever have special meals at your house? What makes them special? Why did Jesus choose this time and place to say goodbye to his friends? At an earlier time the children could make the bread and press the grape juice for this meal.

Part two: Bring in the supplies for Communion and explain how they are used. Show the children or have them recreate what happens at a Communion service. Talk about the words the priest uses. Why does he use these words? As Quakers we don't have this ritual; how do we try to get closer to God, to join him? Define communion as a coming together with God. Help the children see that in Meeting we are striving for communion, but we don't use bread and wine, just ourselves. Children can visualize the experience of joining God by drawing their impression of this unity, or, for older ones, by writing about it.

Some *questions*: When we join something, do we stay the same? A good example here is what happens to the ingredients in a recipe when they are joined together. What is a community? Is your Meeting a community? Is God a member of that community? What do community and communion have in common?

One Caveat: Most of our children have had little experience with formal communion; many of us have had experience with it. Try to avoid passing on the preconceptions that such experience has given us. Let the children see as if for the first time what may be outworn to us.

2. A Seder

An activity which can be done with an entire Meeting, First-day School, or one or two classes is to celebrate the Feast of Unleavened Bread - the Passover Seder. This project will take several weeks of preparation.

Background: For younger children tell the Passover story or read from a Children's Bible account. Adults and older children can read Exodus 12:1-42 for the Passover meaning and ritual. Mark 14:12-26 tells of the Last Supper which was the Passover Seder for Jesus and his disciples.

Resources: There are two books that can be used to explain in detail the rituals for a Seder:

Passover Seder for Christian Families, Sam Macintosh, published by Resource Publications, Inc., San Jose, CA, 1984 (a lengthy and involved description of the celebration)

Passover - The Festival of Freedom, Sophia N. Cedarbaum, published by Union of American Hebrew Congregations, New York, 1960 (a simple text for young children).

Below is a synthesis of these two books for a Seder in First-day School. There are both quotations and liberties taken with each text. Further modifications may be necessary to fit the needs of individual groups.

Preparation: Have class take family parts of father, mother, children, with one or two designated as the youngest.

Prepare table with the following:

1. Flowers and candles
2. Plate of matzoh covered with cloth
3. Parsley
4. Dish of salt water
5. Dish of four bitter herbs (endive, radish, scallion, horseradish)
6. Pitcher of wine (or grape juice)
7. Dish of haroshes (recipe follows)
8. Roasted lamb or lamb bone

At each guest's place - a plate, fork, napkin and glass; a page of parts read in unison, and a pillow if possible.

At the mother's place - long matches and mother's blessing written out.

The father's place should have his prayer and a basin of water and towel.

The Ritual and Explanation

Part 1

Mother lights the candles and says, "Blessed are you O Lord our God, ruler of the universe for giving us festivals and seasons for rejoicing, and for bringing us to this time of year, this springtime, the season of our freedom."

Part 2

Father says the following prayer (Kiddush) and then all drink the wine or juice.

"Blessed are you, Lord, our God, ruler of the universe, for bringing us together this night to celebrate the feast of unleavened bread.

We celebrate springtime.

We celebrate the going out from Egypt.

We celebrate our freedom.

We celebrate our maturity, our adulthood.

We celebrate our lives, whose fullness is yours.

And so we praise your holy name.

Blessed are you O Lord Our God, King of the World, who creates the fruit of the vine."

Part 3

Father uses the basin and towel to wash the hands of all present. He explains: "We eat the green vegetable (parsley) as a welcome to spring and as an affirmation of life - of all human life, including its tears and sorrows."

All take parsley, dip it in salt water and say the blessing:

"Blessed are you, O Lord our God, King of the World, who creates the fruit of the earth."

All eat.

Part 4

This begins the Haggadah - the recitation of the Passover story.

The father uncovers the matzoh and holds up a piece. He says, "This is the bread of affliction which our fathers ate in the land of Egypt! All who are hungry, let them come eat. All who are in need, let them come celebrate this Passover with us."

A piece of matzoh is placed aside wrapped in the napkin and at some point is hidden by the father in the room to be found later (Part 13). It is called the Afikomen.

Part 5

The youngest child now asks the four questions:
Why is this night different from all other nights?

1. Why do we eat matzoh tonight?
2. Why do we eat bitter herbs?
3. Why do we dip the herbs?
4. Why do we sit on pillows tonight?

Part 6

The reply - The father reads the story of Passover.

Many years ago, the Jewish people were slaves. They were owned by the Pharaohs, the rulers of Egypt. The Pharaohs liked to build big cities with palaces and pyramids. The slaves had to do this work. They worked for long hours in the blazing sun. They were treated very cruelly. They were whipped and were made to work much faster and harder. Then God sent Moses to lead the Jewish people out of Egypt. Moses came to the Pharaoh and said, "Let my people out of Egypt." Pharaoh did not want to lose his slaves, but at last he agreed. Then he changed his mind. He broke his promise many times before he let the Jews leave Egypt.

Part 7

(See Exodus 12:1-42 and Exodus 13:17 - 15:5)
The Bible story may be read

Part 8

Sing or say the litany together:

"If God had brought us out of Egypt it would have been enough."

The father says, "How much more so do we have to be thankful for the manifold and unbounded blessings of the All Present God!"

Part 9

Psalms 136 can be sung or read.

Part 10

Explanation of the ritual foods as each is raised high:

- a. The lamb or bone - The father says, "What is the reason for this Passover lamb we eat? It is because the Holy One passed over the houses of our fathers in Egypt as it is written in the Bible - 'And you shall say it is the Passover offering for the Eternal One who passed over the houses of the children of Israel when he smote the Egyptians.'"
- b. The matzoh - Father says, "What is the reason we eat matzoh? It is because there was not enough time for the dough of our ancestors in Egypt to be

leavened. They were thrust out of Egypt and could not tarry."

c. The bitter herbs - "What is the meaning of the bitter herbs? They are eaten to recall that the Egyptians embittered the lives of our fathers in Egypt."

d. The haroshes - "It represents the mortar used with the bricks in Egypt."

Part 11

Praise: The father says, "Therefore it is our duty to thank him, and to praise him. In song and prayer, to glorify and extol the One who performed all these wonders for our fathers and for us.

He brought us out
from slavery to freedom,
from anguish to joy,
from sorrow to festivity,
from darkness to a great light!

Part 12

Eating - Each ritual food is blessed and eaten by all.

All say: Blessed are you, Lord, our God, ruler of the universe, who has made us holy by your commandments: (finish with each ending below.)

- a. *Creator of the fruit of the vine.* (drink wine or juice)
- b. and commanded us to eat matzoh. (eat matzoh)
- c. and have commanded us to eat bitter herbs. (bitter herbs are dipped in haroshes and eaten).

Part 13

The treasure hunt: The piece of matzoh saved has been hidden and now the children may search for it. All get a piece to eat.

Part 14

The Blessing: All say: "Blessed are you, O Lord our God, King of the World, who gives food to all."

Part 15

Ending prayer - said by adults:

"Now we come to the end of our Seder service. As we celebrate this Festival tonight, so may we celebrate it, all of us together, next year again, in joy, in peace, and in freedom."

RECIPES

Recipes are from *Passover Seder for Christian Families*:

Haroshes for 12

10 c. chopped apples 2 c. chopped walnuts
 Red wine to cover 4 T. cinnamon
 2 c. applesauce 5 T. honey
 2 c. raisins

Mix well and chill several hours.

Homemade Matzoh for 12

4 c. flour 2 T. cold butter or margarine
 1 T. salt 1 c. cold water
 Mix flour, salt, and butter until it looks like coarse meal. Add water and knead ten minutes. Roll thin. Cut into 5" circles (coffee can is good.) Place on greased cookie sheets and place a second sheet directly on top to prevent curling. Bake at 375°F for 20 minutes.

V. In the Garden

And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

Mark 14:35

It is here in Gethsemane that Jesus confronts the terrible knowledge of what he must soon face. He shows complete readiness to accept whatever demands God makes of him, but human as he is, Jesus also shows his despair and his desire that he not have to go through with the ordeal ahead. This time of prayer shows us the human dilemma of desiring to do what we must, at that same time as we shrink from the demand made upon us. Jesus makes the choice to die and becomes not just a martyr but a "suffering servant" who gives himself freely. Perhaps the tension of this decision is too much for the disciples, who fall asleep.

A. *Scripture*: Mark 14:32-53

B. *Suggested Art*: Gethsemane, El Greco

C. *Questions*:

For older youth:

1. Consider that this story represents two parts of ourselves - Jesus as the highest Self - awake and making the necessary awful choice, and the disciples as our other side - wanting to be unconscious or asleep and avoid the discomfort of choice. React to this.
2. Why do you think the disciples couldn't stay awake?
3. At his arrest, Jesus' disciples ran away. Can you understand them?

For younger children:

1. Why did the crowds come with clubs and swords?
2. How does this contrast with Palm Sunday - only four days earlier?
3. What did the chief priests try to charge Jesus with?
4. After the arrest what happened to the disciples?
5. Pretend you are a disciple. How do you feel when you awaken in the garden, surrounded by crowds? Why do you run away?

VI. Peter's denial

This is a dramatic part of the week's story. Peter, "the Rock", has claimed to be steadfast no matter what. Jesus has foretold his denial and now to Peter's own dismay, it happens. Luke's narrative probably has the most drama. In all the Bible accounts his weakness is exposed and in Matthew, Luke, and John he is vindicated by his post-Resurrection faith and keeping of his promises.

A. *Scripture*: Mark 14:41-50, 66-72; Matthew 26:31-35, 69-75

B. *Suggested art*: Peter Denying his Master, Rembrandt

C. *Questions*: Imagine you are Peter. You are scared to death but you want to know what is happening to Jesus.

1. Where do you go?
2. Why don't you leave when the maid gets suspicious?
3. How do you feel when the rooster crows?
4. What do you think Peter did when he left the courtyard?

VII. Trial and Crucifixion

Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

Luke 22:70

A number of expert sources agree (among them, Amelia Swayne, *The Observance of Easter*), that while the fact of the death of Jesus must be told, the details do not need to be dwelt upon, especially when dealing with young children. It is clear that Jesus himself understood the importance and necessity for his own death as part of God's purpose. For the young it may be enough to present the fact of any death and Jesus' death in particular in this light. For older children and teens it is appropriate to discuss the new relationship or covenant that was established between God and all people of the new church. Jesus was the means of reconciliation between God and people and was therefore the hope of all humanity. His death is to make this clear.

At the Last Supper, "Jesus took bread, and blessed it, and broke it, and gave it to the disciples and said, 'Take, eat; this is my body.' And then he took a cup, and when he had given thanks he gave it to them, saying, 'Drink of it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins'" (Matt. 26:26-28).

A. *Scripture*: Luke 23 is the fullest account; or use Matthew 27

B. *Suggested art*:

Christ Before Pilate, Tintoretto
 The Road to Calvary, Simone Martini
 Crucifixion, VanEyck
 The Lamentation, Giotto

Descent From the Cross, Van der Weyden
Descent From the Cross, Rosso Fiorentino

C. *Questions*

The Trial

1. What did Judas do when he found Jesus condemned?
2. How did Jesus answer the charges brought against him?
3. Do you think Jesus was guilty of the charges? Why?
4. Why did the Jews want him to die?
5. What did the crowds really choose when they asked for the release of Barabbas?
6. Pilate tried several times to avoid sentencing Jesus. Do you think Pilate thought him guilty?
7. Have you ever heard the expression, "I wash my hands of him."? What did it mean when Pilate said it?

The Crucifixion (Luke 23:26-56 gives the most vivid account)

1. What did the soldiers do with Jesus after the trial?
2. What happened when Jesus died?
3. Jesus shows his endless compassion in asking forgiveness of God for the people who are so painfully killing him. What does this tell us if we are to live lives more like Christ?
4. Think of two people who have betrayed you or broken a promise. Think about how you could straighten out these situations. What gets in the way? How can you open communication with these people? Write your feelings about each situation.
5. Why do you think Christ died?

D. *Activities:*

1. Acting as newspaper or TV reporters, children can interview eyewitnesses to the previous Holy Week events. When they ask questions such as "Who was this Jesus who was arrested?" or "Had there been a secret meeting?", challenge the eyewitness to find Bible quotations as answers. Other events could be written up as newspaper articles - write a headline and short description of each event. Suggestions:

Palm Sunday crowds praise Jesus
Moneychangers thrown out of Temple
Arrest in quiet Garden
Denial of Jesus by follower

2. A Masque: Along the Via Dolorosa

This is an activity for ages 10 and 11 from Judy Gattis Smith's book, *20 Ways to Use Drama in Teaching the Bible*.

A *masque* is a play using masks to portray the characters' feelings. In this masque students are asked to imagine themselves at the time of Jesus' crucifixion. As Jesus dragged his cross along the Via Dolorosa in Jerusalem there were crowds of people along the way. There were probably a great many feelings being expressed at that gathering: love, hate, worry, surprise, sadness, anger, fear, etc.

a. Give each student an identity written on a card (see below) and a paper grocery bag. Use scissors to cut fringe around the bottom of the bag so it will fit down onto the student's shoulders. Mark eyes and nose and cut out.

b. Allow students time to consider their character's feelings. What would his face look like? Use a mirror if not sure.

c. Construct the mask using only markers or pens to keep the *emotion* the important part of the portrayal.

d. Think of a few lines the character might say that will further express his feelings.

e. Put on the masks and set the place where the crowd will stand. Imagine Jesus coming with the cross. React with the lines.

f. Afterwards discuss the masque. Let each person tell the emotion he was expressing. Does anyone disagree? Were the emotions believable? Would people really feel like that? Do we have the same kinds of feelings?

Identities for Masque:

a. A moneychanger: Moneychangers set up their stands in the Temple court. Worshippers had to give money in the local coins minted at Tyre, so there was a lot of changing of money and much trickery in doing so. On Monday remember that Jesus had driven the moneychangers out of the Temple. (Matt. 21:12-13)

b. Peter, the disciple: He had just denied knowing Jesus three times. He had been very close to Jesus and had boldly said that Jesus was the Christ, Son of God. Jesus called him Peter, meaning rock.

c. A Pharisee: One of a group of Jews dedicated to keeping Jewish law in exact detail. Jesus was angry with them because they could not see past the little points of law to the larger law of love that Jesus taught. He often discounted their way of life.

d. A child who had waved branches on Palm Sunday: Use your imagination.

e. Lazarus of Bethany: Jesus often visited in the home of Lazarus and his two sisters, Mary and Martha. On Wednesday, just before the betrayal and trial Jesus had been at their home.

f. A lawyer: The lawyers in the time of Jesus were men skilled in the observances of the Jewish law. They had been watching Jesus and trying to trick him. Jesus believed it was better to be loving and helpful rather than keep the exact letter of the law.

g. A person caught in the crowd who had never heard of Jesus: Use your imagination.

h. A Roman soldier: Roman soldiers were usually citizens of Rome who volunteered for service in the army. In peace time their job was to keep order in the streets and guard prisoners who were being taken about. It was their business to see to the details of execution.

i. A slave: Slavery was taken for granted in the first century. Although it was usual to allow slaves holidays at public festivals the slaves were the property of their master who could do with them as he wished. Jesus taught about the worth of every individual soul and the brotherhood of man.

j. A man who had been healed by Jesus: Use your imagination.

E. Closing comments:

At the death of Jesus all the disciples (except Judas) are still nearby, having deserted their leader but not gone far; they must have been in a state of complete despair. All their hopes for him to be the Messiah were destroyed. What happens next is the most important part of the story, what brings these men and others out from their deepest despair.

VIII. Bibliography

These sources were used to write the Palm Sunday lessons:

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*Maier, Paul L., *First Easter: the True and Unfamiliar Story in Words and Pictures*, Harper and Row, 1973. Available in PYM Library.

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Swayne, Amelia W., *The Observance of Easter*, FGC, 1939. Available in PYM Library.

Adams, Charles, *Free to Become* (Living Light Series), Friends United Press, 1976. Available in PYM Library.

Walton, Robert C., *A Source Book of the Bible for Teachers* (not available in PYM Library)

* Most useful for background for teachers on the general subject.

Lynne Brick



The Friendly Seed

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Philadelphia Yearly Meeting
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THE RESURRECTION

Mary Magdalene went and said to the disciples, "have seen the Lord."

John 20:18

This *Friendly Seed* provides material on the events of Easter Sunday. It has two parts:

I. Biblical Background

II. Lesson Plans for ages 1-4, 5-7, 8-10, 11-14

At the time of his death, Jesus' disciples were in despair. The resurrection would bring them out of despair.

I. Biblical Background

Scriptures:

Mark 15:42-16:8

I Corinthians 14:1-28

Matthew 27:15-28:20

Acts 9:1-19

Luke 23:50-24:53

Acts 10:39-42

John 19:38-20:31

Mark: This account was written shortly after Jesus' death and resurrection (70 AD) and was probably intended for the Gentiles. It was possibly told to Mark by Peter. Mark is the shortest of the gospel accounts, from which Matthew, Luke, and John borrow.

Matthew: This gospel was probably written after Mark, around 80 AD. Based on Mark and the "Q" source, or sayings of Jesus, it was probably written to convince the Jews that Jesus was the Messiah.

A part seems to have been added at a later time to Matthew: that describing the people to whom the Christ appeared after his death and his ascension into heaven.

Luke: The author was probably Greek and a friend of Paul who wrote the account of Jesus' life about 85 or 90 AD, using the book of Mark as a source. Some believe Luke was a physician. According to Luke's account of the resurrection, Jesus goes through closed doors, shows his wounds to followers, and leaves bandages behind when departing his tomb.

John: This is the book often called "The Quaker Gospel" for its deeply spiritual account of Jesus' resurrection. It was written about 96-110 AD, with uncertain authorship. Some think the author was a Greek teacher living in Ephesus; other sources label him "the beloved disciple, John", close companion of Jesus. He emphasizes the spiritual meaning of events, borrowing from the accounts of the other gospels.

John has Joseph and Nicodemus taking Jesus' body down from the cross and preparing it for burial. This gospel writer describes Mary Magdalene as the one who first discovered Jesus' empty tomb.

In John 21, Jesus appears on the shore of the Sea of Galilee, the only account of such an event. There is some speculation that this account was added later.

I Corinthians: This account was written by Paul, after his conversion on the road to Damascus, during the second century, and explains in very certain terms how the resurrection could have happened. It also includes far more appearances by Christ than any other source.

Acts: In Acts 10, many of the post-Resurrection appearances are detailed.

Much of the preceding information came from *The Observance of Easter* by Amelia W. Swayne, 1959, R.E. Committee of Friends General Conference. Additional sources used were: *The Interpreter's Dictionary of the Bible*, Abington Press, New York, 1962 and *The Interpreter's One-Volume Commentary of the Bible*, Abington Press, New York, 1972.

The Inconsistencies of the Gospels:

Paul L. Maier states: "The resurrection accounts in the New Testament, magnificent, joyful, triumphant narratives that they are, do present some startling variations on a common theme. There are other problems of sequence that have bedeviled conservative scholars and cheered critics ... However, the variations in the resurrection narratives tend to support rather than undermine, their authenticity. They demonstrate that there were several independent traditions stemming from some event which must indeed have happened to give rise to them. And the fact that they were not harmonized by some ancient church editor shows that there was no agreed upon - and therefore partially fabricated - version." (Paul L. Maier, *First Easter, The True and Unfamiliar Story*, Harper and Row Publishers, 1973.)

The Resurrection Story from the Biblical Accounts:

After Jesus' death on the cross, two men, Joseph and Nicodemus, prepared his body for burial. He was laid to rest in a tomb, much like a cave, probably that of Joseph of Arimathea. A large stone was rolled over the front.

The first people to whom the risen Jesus appeared were women, in particular, Mary Magdalene. He then appeared to eleven of his disciples, and then to Thomas, who doubted him. Jesus said, "Blessed are those who, not seeing, believe" (John 20:26). In order to authenticate his appearances to the disciples, Jesus often broke bread with them, or showed them his wounds. He appeared a few more times to his disciples, and then to a crowd of 500. He asked his followers to go and preach, telling all the world of God's works. Finally, by one account, he ascended into heaven. (Paul Maier, *First Easter, The True and Unfamiliar Story*, Harper and Row Publishers, 1973.)

Observance of Easter as a Holy Day:

Easter was not celebrated by the Christian Church until the early part of the fourth century. Quakers in the 17th century did not encourage their members to observe any fasts or holy days, feeling that such acts were useless unless influenced by the Holy Spirit. However, in the early 1900's Quakers observed that the holy days serve our needs for special times of spiritual communion, although they still felt such days could not take the place of daily and hourly looking to God for guidance. (Amelia W. Swayne, *The Observance of Easter*).

General Caution:

The resurrection story cannot be told in a void. Several weeks preceding Easter should be devoted to the events and teachings of Jesus, including the last supper and crucifixion. The important thing to emphasize in these stories is the incredible compassion, dedication, selflessness of Jesus as he tried to live out what God was like. The children and young adults will see how much people loved Jesus and He them. In addition, the impact of Jesus' life really only began to be felt by his disciples at his death. The terrible loss and dark time which followed were unbearable for all who knew him. But that dark period was a time of reshifting, strengthening, and deepening of his followers' beliefs. It was in this setting that the resurrection of Jesus occurred.

II. Lesson Plans**A. Ages 1-4:***Bible Story (5 to 10 min.)*

Read the resurrection story from the Arch Book, *Kiri and the First Easter*, published by Concordia Publishing House, St. Louis, MO; from *The Beginner's Bible*, published by Questar, 1989, or from a similar retelling for small children. The Arch Book is well illustrated and follows very closely along the Bible verse. Paraphrase and tell with simple words as you read the story and show the pictures.

Discussion: (5 min.)

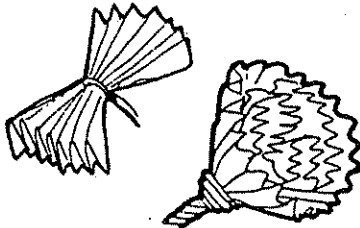
It is appropriate to explain that people or animals we love die, but because they were so special to us, we remember them and how we felt about them. That makes us happy. This is just like it was for the people who remembered Jesus because he was such a special, loving person.

1. Who died in the story and why?
2. What kind of a person was Jesus?
3. Do you know something or someone who has died?
4. What did you feel like?
5. Do you still think about that person or thing?
6. Do plants die?
7. What happens to plants in the springtime?

Activities:

1. Make tissue flowers

Materials - colored tissue paper, wire, green cloth tape



Cut tissue into 8 x 10 inch pieces. Fold accordion style with folds about 1/2" in width. Bend the tissue in the middle and place a length of wire over the fold. Twist the wire to secure the tissue and then bend both sides of the folded tissue up together. Twist wire again around the tissue, forming the base of the flower. Now trim the tissue so the petals are uneven and shaped. Wind green tape around the base of the flower and down the wire. Add leaves, if you wish.

2. Plant some seeds in a special flowerbed by the meetinghouse

3. Go outside, if it is warm enough, and take a nature walk, looking for new buds coming up out of the ground, birds' nests, cocoons, etc.

B. Ages 5-7:

Bible Story

Read the story from any of the books suggested above, without having to simplify words as much, or have those who can read read the story from *The Beginner's Bible*.

Discussion:

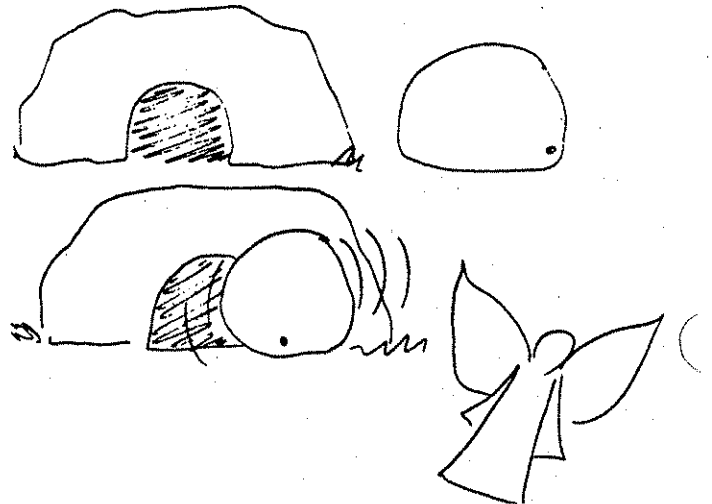
1. Ask much the same questions as mentioned for nursery children. Responses will probably have more to do with their pets, even including how they buried them. Here you can tie in how important it is to take care of those we love and treat them nicely.

2. Ask the children if they know why people decorate and hide Easter eggs. If they don't know, explain that the eggs are a sign of new life, and this is the time of year that people celebrate new life. (Easter rabbits represent the same thing.) But emphasize that we celebrate Easter to remember the very special life of Jesus and the new life he gives to us because we remember him.

Activities:

1. Make tissue flowers (see above).
2. Out of heavy gray or brown construction paper, make the shape of a cave.

Make another circle of the same color that will fit over the front of the cave.



Put a brad in the corner of each to hold them together, and slide the stone back and forth over the cave door.

Other children can trace around a cut-out angel or make a stick figure out of pipe cleaners which can represent the figure the women see in the garden.

3. Role-play the women finding Jesus and running to tell the others.
4. Plant seeds or bulbs in a plot of ground around the meeting house as an example of bringing new life.

C. Ages 8-10:

Bible Story:

Read the story from the *Children's Bible*, Golden Press, New York, 1965, p. 456. This is well illustrated, but at a higher reading level than the Arch Books. Or students might read "Ivan's Easter Service" in Amelia Swayne's book, *The Observance of Easter*, page 61.

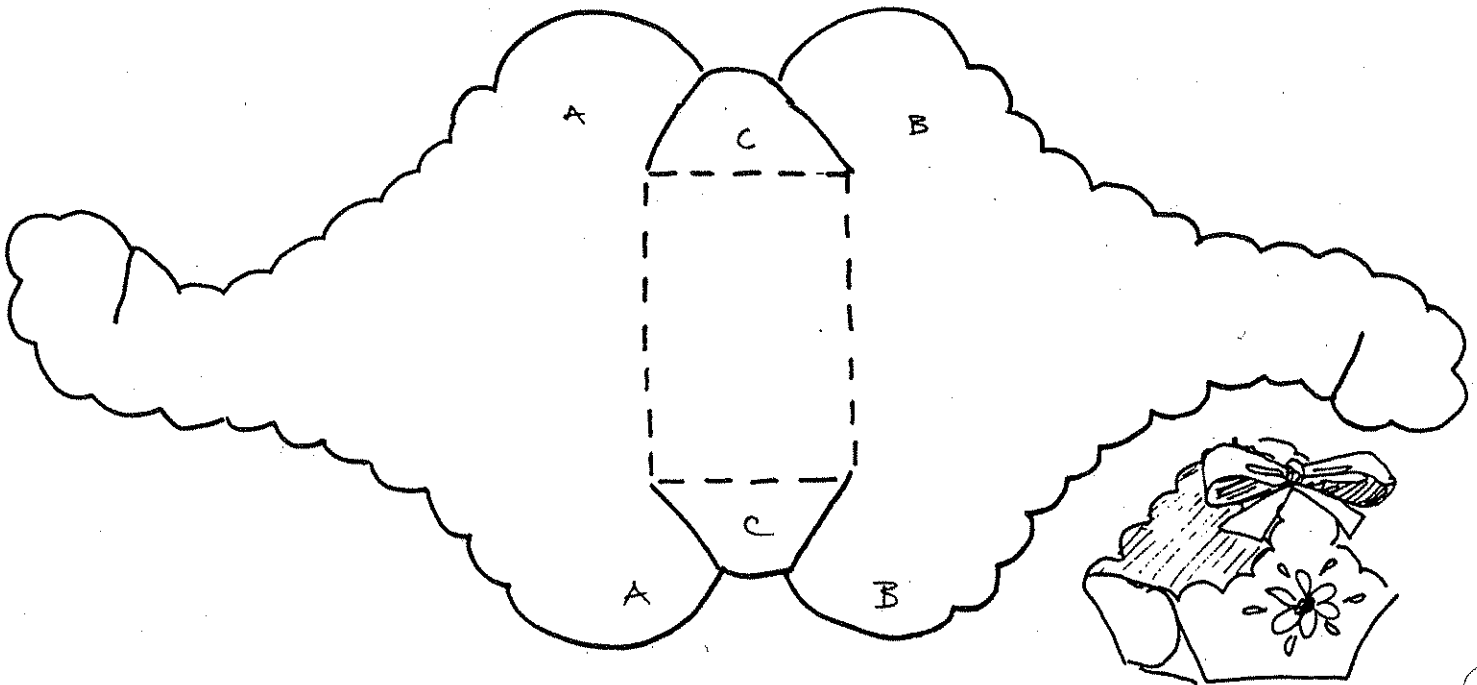
Discussion:

1. Trace the events of the story: preparation of the body, the women finding Christ risen, Christ's appearance to the disciples, to the 500, telling them all to preach the good news, and (if you wish) the ascension.
2. Use the same line of questioning as used for the younger children (see above). Emphasize the importance of Jesus' spirit living on in our lives. Upper elementary first-day schoolers may talk more about people than pets.
3. Ask the students why they think Easter egg hunts are held this time of year, why bunnies seem to be important, and why in some churches, people dress up in brand new, Sunday clothes. This is a good opportunity to stress the meaning behind Easter, as being a new life begun in us as we try to follow Jesus' example, and to say that Quakers feel that this rebirth can happen at any time in our life, not just at Easter.

Activities:

1. Caroline Pineo suggests, in *Jesus, Teacher and Friend* (pp. 121-122) some ideas which include a "Game of Remembering", in which students, perhaps going around the circle, try to recount the events in Jesus' life. Copies are available from PYM Library, 1515 Cherry Street, Philadelphia, PA, 19102, (215) 241-7220.
2. Students can make baskets filled with spring things, like tissue flowers, or pomanders. Put them in paper woven baskets, and give to shut-ins in the Meeting.

Directions for a simple, construction paper basket: Trace the outline below for a pattern. Cut on heavy lines, fold on dotted lines, paste flaps A and B to C, lock the two halves of the handle together. Decorate the sides with markers. Glue a bow onto the handle.



3. On a long roll of paper, or several sheets of white paper taped together, illustrate the life of Christ, including the resurrection.

4. Act out the scenes of the resurrection where Jesus must convince his doubting followers that he is the risen Christ by showing them his wounds, or by breaking bread with them.

D. Ages 11-14:

Bible Story:

Have junior high students read from the *Good News Bible* the story of the resurrection. Rufus Jones (in *Boy Jesus and His Companions*) feels that the 21st chapter of John tells the story best for this age, but choose the version you feel will work best.

Discussion:

1. Explain that there are several different versions of the story: briefly tell where they can be found.
2. Trace the events of the story. List them on a large sheet of paper as they are related.
3. How did Jesus' disciples know that it was really Jesus?
4. Think of someone who was very famous who died. What did he give to people when he or she was alive?

5. Has someone very special to you died? What did that person give to you when he/she was alive? Do you still feel that person is a part of your life sometimes? You can say: *Jesus was a very special person, who tried very hard to live as God wanted him to. He was loved by many people. They loved him so much they wanted him to live forever in their lives. Indeed, He was such an extraordinary person that his Spirit lived on with those who were close to him.*

6. Even after Jesus died, to whom did he bring new life?

7. Many church members dress up especially nicely, even buying special Easter outfits to celebrate this day. Why do some Quaker children and adults dress no differently on this day?

Activities:

1. On clear film strip or slides, with acetate markers, illustrate the events in the life of Jesus, including the crucifixion and resurrection. Project, using a slide or film-strip projector.

2. Have students choose parts of Mary Magdalene, Joseph and Nicodemus, the Roman guard(s), Thomas, and/or his disciples. Act out Jesus' followers' reaction to his resurrection.

3. After explaining the history of how Friends have treated Easter (see information above), do a survey of how present-day Quakers feel about Easter, what it means to them, how they celebrate it, etc. The Meeting members could be approached before Meeting for Worship, after First-day School, or during a social time.

4. Make "stained-glass" windows depicting the resurrection out of tissue paper pressed between wax paper with an iron.

E. High School Age:

Bible Story:

Have students read and compare the four Gospel accounts of the resurrection.

Discussion:

1. How are the stories different?

2. Trace the central events of all four stories. Outline on a blackboard or wall chart.

3. Discuss how the discrepancies in the four stories only serve to strengthen the power of Jesus' resurrection (see Paul L. Maier, *First Easter, The True and Unfamiliar Story*, Harper and Row Publishers, 1973.).

4. Do you think it is possible for a person to be so extraordinary that his Spirit would appear as vividly as it did to Jesus' followers?

5. Do you know any modern-day people who seem to have risen to their followers?

Activities:

1. Play the tape of "Jesus Christ Superstar" or "Godspell."

2. Have high schoolers put on a Passion Play for the whole Meeting. They could write their own, borrow a copy, or buy a script. Preparation would have to start much earlier, by perhaps a month. (Role playing on the spur of the moment is much too embarrassing for this age.) If your high school First-day class is very small, this would be a great way of involving a wider Young Friends' grouping, perhaps throughout the Quarterly Meeting.

3. Have the young people write a script for Paul's encounter with the Christ on the road to Damascus.

4. Do a group chant, such as the one below - divide into smaller groups, if the group is large enough, for more effect. Or have the students write a similar script for Jesus' encounter with his followers after the resurrection and read through it as a group.

It was all over, finished.

All: THE END

The disciples of Jesus were discouraged and bewildered,
They couldn't understand it at all.

Solo: Their hopes were smashed.

Solo: They had believed him;

Solo: They had followed him.
He had promised a kingdom.
And now he was crucified, dead.

And then it happened.
The women came rushing back from the tomb - terrified.
The tomb was empty! Incredible!
Slowly, surely, it dawned on them -

All: HE WAS ALIVE!
Jesus walked with them along a road.
He came and stood in their midst.
He talked with them by the lakeside.
Astonishing!

All: THE LORD HAD RISEN!

As he spoke to them they felt new power surging in their hearts.

Solo: Peace be with you."

Solo: Receive the Holy Spirit."

They sensed new life, new purpose, a call to mission.

Solo: "Feed my sheep."

Solo: "Go - make all nations my disciples."

All: And so, what they thought was the end ... was really only the beginning!

Marty Smith



The Friendly Seed

Religious Education Concerns Group
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Philadelphia Yearly Meeting
215-241-7221

THE ROAD TO EMMAUS

The Lord is risen indeed! He has appeared to Simon!

Luke 24:34

This *Friendly Seed* includes material on only one "appearance" of the risen Jesus, although many more are recorded. The central theme of all the descriptions is the certainty that Jesus was not dead as the disciples thought, but alive. It has four sections:

- I. Introduction and Background
- II. Story and Discussion
- III. Songs and Activities
- IV. Bibliography

I. Introduction and Background

There are many appearances of Jesus described by Matthew, Luke, Mark and Paul between his crucifixion and Pentecost (see list of Bible references in Bibliography section). The nature of the events has been open to debate for centuries, and increasingly so as our scientific knowledge advances. The real significance of these appearances lies not in the reality of the reported events, which occurred among a small number of witnesses, but in the impact of these events.

*...These reports do not strike us ... as fictitious accounts that owe their existence to human imagination; they strike us as honest attempts to give some account of real experiences that defied all efforts to give a coherent account of them. Of their authenticity the early friends of Jesus had no doubt - their new experience of God, their new fellowship with one another, their new understanding of human life and history were not something they had struggled to achieve; they were 'given' ... The final evidence for them that these reports were reports of what had actually happened ... and not reports of queer hallucinations, was the reality of their new life and fellowship which was open to public scrutiny. (Alan T. Dale in *A Source Book of the Bible for Teachers*, ed. Robert Walton, p. 282.)*

This *Friendly Seed* looks in detail only at the story of Jesus' appearance at Emmaus (Luke 24: 13-32). Biblical Scholars suggest two possible sites for the village and find other details of the story true to the customs of the times. One of the significant aspects of this account is the interpretation of the concept of a

Messiah. Most Jews felt that the Messiah would be a glorious and powerful figure who would inaugurate a new age of freedom for the Jews and vanquish their enemies. The disciples were heavy-hearted at what they felt as a failure of Jesus to come as such a powerful Messiah. Jesus himself appeared to have been vanquished. Jesus' preaching had often suggested a different view of the Messiah, but on the road to Emmaus he makes clear the scriptural basis of a "Righteous Sufferer" as "Deliverer" (see Bibliography for Biblical references to a Messiah).

Thus Christianity very soon gave to its adherents a distinctive approach to the Old Testament quite different from that current among the Jews; and Jesus is here shown to have given his authority to this method of interpretation. (A. E. Harvey, Companion to the New Testament, p. 298.)

Another critical feature of this appearance is the repeat of the actions of the Last Supper. It is only after the breaking of bread that the disciples recognize Jesus. Christians, from the very beginning came to feel that the re-enactment of the Eucharist brought Christ's presence among them.

Two further ideas about the description of Jesus' appearances before Pentecost are important to note. One is the increasing emphasis on the material, human nature of Jesus. He eats, and they can see and feel his wounds; this tangibility suggests not a ghost seen by a few deranged members of a sect, but the visitation of someone solid and real.

The other is the importance of waiting. Waiting for new spiritual growth has a long history both in the Old Testament and in Jesus' life experience, as well as prior to Pentecost.

He showed himself to these men after his death, and gave ample proof that he was alive: over a period of forty days he appeared to them and taught them about the kingdom of God. While he was in their company he told them not to leave Jerusalem. "You must wait," he said, "for the promise made by my Father, about which you have heard me speak: John as you know baptized with water, but you will be baptized with the Holy Spirit and within the next few days.

So, when they were all together, they asked him, "Lord, is this the time when you are to establish once again the sovereignty of Israel?" He answered, "It is not for you to know about dates and times, which the Father has set within his own control. But you will receive power when the Holy Spirit comes upon you; and you will bear witness for me in Jerusalem, and all over Judaea and Samaria, and away to the ends of the earth."

Acts I: 3-9

II. Story and Discussion

Read or tell the story of Jesus' appearance at Emmaus (Luke 24: 13-32). We like the *Good News Bible* for use with children.

Note: Questions 1-11 are for all ages; questions 11-14 would be best for older children and adults.

1. How do you think Jesus' disciples and friends felt when he died, and then when they heard stories of his re-appearance?
2. Why didn't these friends of Jesus recognize him on the road to Emmaus?
3. Why did they want a stranger to stop at their village?
4. Why did they suddenly recognize Jesus when he broke bread?
5. Do you think this really happened?
6. How would you feel if you had been there? How do you think this would affect your life?
7. Could this happen today?
8. How important is welcoming the "Stranger" in different cultures?
9. Who would be the "Stranger" in our lives? Would they be someone at school, someone who is different, or someone in need (AFSC, etc., hungry, homeless)? How would we welcome him/her?
10. Can you think of something to do this coming week to care for a "Stranger"?
11. Jesus' disciples were told they were waiting for a special moment when they would be "baptized with the Holy Spirit." Have you ever waited for something important (birthday, answer to a question, to hear from someone important, in an emergency)? How did you feel? Did anything make waiting easier? Have you ever had to wait for something and found as you waited that your desire changed?
12. What do you think Quakers mean when they use the phrase "waiting or standing in the light"? What does it mean to you?
13. Have you ever found waiting helpful in your (spiritual/daily) life? How? Why?
14. What do you think of the promise made by Jesus to the disciples in Acts I: 3-9? Does this have meaning for you today?

III. Songs and Activities

*I was hungry and you gave me food;
I was thirsty and you gave me drink'
I was a stranger and you made me welcome;
I tell you solemnly, in so far as you did this to one of the least of
these brothers (sisters) of mine, you did it to me.*

Matt 25:35-40

Songs

"Lord of the Dance", *Songs of the Spirit*, page 19

"Let Us Break Bread Together", #326, *Worship in Song: A Friends Hymnal*

Let Us Break Bread Together

Words: African-American spiritual

Music: African-American spiritual, arr. by David Hurd, © 1985

1. Let us break bread to - geth - er on our knees; Let us
2. Let us praise God to - geth - er on our knees; Let us

break bread to - geth - er on our knees;
praise God to - geth - er on our knees;

Refrain

When I fall on my knees, with my face to the ris - ing

sun, O Lord, have mer - cy on me.

(from: *Worship in Song: A Friends Hymnal*, FGC Publication, Philadelphia, PA)
Used with permission.

Activities:

1. *Welcoming the Stranger*

- a. The appearance of Jesus at Emmaus lends itself well to a play. Other stories in the *Friendly Story Caravan* which would also make excellent and related plays are:
Where Love Is, There God Is Also, p. 23
The Silver Peso, p. 52
The Silver Tankard, p. 173
- b. Write a play or story of Jesus appearing to someone in modern times.
- c. Participate in a group service project. Collect food for a local soup kitchen or distributor, or make food. Feed your Meeting or even make some meals for members/attenders of your Meeting who are ill or have a new baby, etc. Take a trip to help out in the AFSC workroom, or collect clothing for the AFSC. It might be a good idea to call them and see what their current needs are. Contact AFSC Emergency Material Assistance Program: (215) 241-7041.
- d. Create a mural of the story. You will need a large sheet of paper, at least four feet long. Provide paints, scraps of paper, cloth, cotton balls, glue, markers and anything else imagination suggests. After planning the picture together, give everyone space to work, and let the creative spirit move!
- e. If possible, get a reproduction of Rembrandt's "Supper at Emmaus" to show to the class.

2. *Eucharist*

- a. Review the events of the Last Supper (see pp. 24-29).
- b. Make bread. Break it together in silence - as if in Worship. After a period of time allow the children to share their thoughts and feelings.
- c. Visit different churches who share the Eucharist as part of their service. Find out how different churches feel about communion and its symbols.
- d. Explore and research how important the Eucharist was when early Christians were "underground", or its importance in the USSR during the Cold War. Are there other historical periods or places when sharing the Eucharist might have been especially important?
- e. Visit an art museum to see how the Last Supper has been portrayed in art, or show the class reproductions.

3. *Waiting for the Spirit*

- a. Younger children can explore ideas of natural waiting: what do animals do in the winter? What purpose does the quiet of winter serve for plants and trees? Extend a class project over two or more weeks to practice waiting - baking one week and eating the next is one idea. Explore everyone's feelings about waiting. Birth is another waiting process. How long does it take different animals to have their babies, or for eggs to hatch, etc.?
- b. The quiet game. Everyone but one person ("It") finds a comfortable position on the floor. The object is to try *not* to move. "It" tries to "catch" someone moving. When this happens "It" taps the person who moved. That person stands up and joins "It" in trying to find someone else moving, until everyone is "caught" or a certain time limit is reached.
- c. Hearing a pin drop . Everyone closes their eyes and listens. One person is in charge of dropping a safety pin after *at least* a minute wait (a time piece of some sort is useful!). When people hear the pin drop they raise their hands.
- d. Older children and adults can spend some time researching the following questions. The bibliography contains helpful Biblical references.
 1. What does the word Messiah mean?
 2. What was the significance of a Messiah to Jews living in Jesus' day (see p. 23)?
 3. How do you think Jews of Jesus' time would have described the Messiah? Would Jesus fit the description?

IV. Bibliography

Biblical References of the Appearances:

Matthew 28:8-10; 16-20
Mark 16:5-9; 12-18
Luke 24
John 20:11-31; 21
Acts 1

Biblical References to Messiah:

Note: Messiah is Hebrew for "anointed one". This Israelite way of making a king became specially applied to the line of David, from where prophets looked for a deliverer who would bring in a rule of universal peace and justice.

Old Testament References:

Second Book of Samuel 22:51
Isaiah 9:2-7; 11:1-11; 53:1-12
Jeremiah 23:5-6
Ezekiel 34:23-24

New Testament (Jesus claims to be Messiah and is acknowledged as such):

Matthew 1:18
Luke 4:14-21, 24:26
Acts 4:27

Historical and Background References:

Harvey A.E., *New English Bible. Companion to the New Testament*, Cambridge, England, 1970
Walter, Robert C., ed., *A Source Book of the Bible for Teachers*, SCM Press, 1970

Activity Reference:

Rohnke, Karl, *Silver Bullets*, 1985, Project Adventure, Inc.

Suggested Stories for Children:

Broomell, Anna Petit, *Friendly Story Caravan*, Pendle Hill, 1935
Coerr, Eleanor, *Sadako and the Thousand Paper Cranes*, N.Y., Putnam, 1977

Priscilla Taylor-Williams



The Friendly Seed

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PENTECOST

In the great assembly I have proclaimed what is right, I do not hold back my words, as thou knowest, O Lord. I have not kept thy goodness hidden in my heart; I have proclaimed thy faithfulness and saving power and not concealed thy unfailing love and truth from the great assembly.

Psalm 40: 9-10

This *Friendly Seed* focuses on Pentecost, with emphasis on other denominations' views as well as Friends' responses to the events described in Acts 1 and 2. It has four sections:

- I. Introduction and Background
- II. Story and discussion
- III. Songs and Activities
- IV. Bibliography

I. Introduction and Background

Pentecost has a long history prior to the experiences described in Acts 1 and 2. It was originally a celebration of the harvesting of the barley crop. The celebration began after the Jews escaped from Egypt and became established farmers in Canaan. In those days the city of Jerusalem was the main place of worship. Seven weeks after the barley harvest began, its completion was celebrated with a joyful pilgrimage to Jerusalem. This pilgrimage was accompanied by singing and the playing of musical instruments, especially double-reeded flutes known as "chalil". In later times, the Temple in Jerusalem was destroyed and homes and synagogues became places of worship. At this time the harvest celebration developed a deeper meaning as a remembrance of Moses and the agreement the Jews made with God at Mount Sinai to be His people. Synagogues and homes were decorated with greenery and the flowers of early summer, and people recalled both the stories of Moses and of Ruth. This was an opportunity to renew the covenant made with the Lord on Mt. Sinai.

Shavuot or "The Feast of Weeks" (seven weeks of harvest) is the name of this celebration. However, Greek-speaking Jews living in Egypt around the time of Jesus' birth began to use the word "Pentekoste" instead of Shavuot. This means "the 50th day" as the barley harvest ended 50 days after it had begun at Passover.

The disciples were gathered together for this celebration when they had the following experience:

When the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were filled with the Holy Spirit and began to speak in other tongues, as the Holy Spirit gave them utterance.

Acts 2:1-3

There are many theological points to be made from this experience. While the Greek language already made it possible for people from many lands to communicate clearly, speaking in the tongue of one's native land is both deeply personal and indicated to early Christians that Christ's messages were meant for more than Jews alone. They were meant to be spread far and wide to all people.

The power of this ability to speak so others can understand is a deep one. It means a genuine communication, both telling and listening. It means starting where "the other" is in thought, not where you wish they were. The implications for tolerance of other peoples while sharing the message strikes a deep chord with traditional Quaker thinking.

The experience of Pentecost provided the disciples with a clear feeling that the Spirit lived, was to be spread far and wide, and as Peter's speech claims, that Jesus' life, death and resurrection had been prophesied by David. (Psalms 16:8-11 and Psalm 110, both believed to have been written by David.) Prophecy, for Jews, was a characteristic manifestation of the Holy Spirit. The relationship between the scriptural descriptions of the Messiah and Jesus, explained on the road to Emmaus, was verified by the Pentecostal experience. The connection between the Resurrection of Jesus and the outpouring of the Spirit on Pentecost was further established by the fact that Jesus himself had promised that this experience would occur.

Now that the apostles had established an historical context and validity for their message, as well as a direct experience of the Holy Spirit itself, they could spread the word. It is significant that both the wonderful experience of Pentecost itself and all that followed occurred in a group setting: a community.

M. Scott Peck, M.D., in his book *The Different Drum: Community Making and Peace*, takes great pains to describe what community is and ways it can be created and maintained. Some of his statements seem particularly to describe what it must have been like for the apostles:

...But spirit is slippery. It does not submit itself to definitions, to capture, the way material things do. So it is that a group in community does not always feel peaceful in the usual sense of the word. Its members will from time to time struggle with each other, and struggle hard. The struggle may become excited and exuberant with little, if any, room for silence. But it is a productive, not a destructive, struggle. It always moves toward consensus, because it is a loving struggle. It takes place in a ground of love. The spirit of community is inevitably the spirit of peace and love... (p. 75).

In the later (Christian) frame of reference the spirit of community is not envisioned as a purely human spirit or one created solely by the group. It is assumed to be external to and independent of the group. It therefore is thought of as descending upon the group, just as the Holy Spirit is said to have descended upon Jesus at his baptism in the form of a dove. This does not mean, however, that the spirit's visitation is accidental or unpredictable. It can fall upon and take root only in fertile, prepared ground. Thus for those of Christian orientation the work of community building is seen as preparation for the descent of the Holy Spirit. The spirit of community is a manifestation of the Holy Spirit. (p. 75)

M. Scott Peck goes on to say that community is by no means just a Christian or even religious phenomenon, but is available to any group "willing to practice the love, discipline and sacrifice required for the spirit of community..."

This feeling of community and closeness to the Holy Spirit was very strong for early Friends. One early Friend, Charles Marshall, has described meetings held in Bristol, England by Friends named Audland and Camm:

The Holy Spirit had been poured out on these ministers, and in obedience to the leading of God's Light like the apostles on Pentecost, they preached to the people gathered to hear them so the gifts of the Spirit could be received. These meetings seem not only to have been touched by the tongues of the Spirit's fire, they sound as though they caught fire and caused a great light to shine in the west of England.

(Quoted by Mary Moehlman in the FGC Quarterly, Summer, 1987, pp. 1-2)

Many Friends have been privileged to feel this same sense of community in Meeting for Worship. Indeed, much of Jesus' message has to do with how we act in a community.

... The Spirit becomes available to individuals through membership and participation in the life of the Church, of our Meetings. The gifts of the Spirit are bestowed or released within that life.

(Mary Moehlman, FGC Quarterly)

How much the Pentecostal spirit affects our daily lives is influenced by our efforts to listen to the "still small voice" not just alone, or in silence, but in all our interactions with our "community".

This is the ultimate purpose! to let God in. But we can let him in only where we really stand, where we live, where we live a true life. If we maintain holy intercourse with the little world entrusted to us, if we help the holy spiritual substance to accomplish itself in that section of Creation in which we are living, then we are establishing, in this our place, a dwelling for the Divine Presence.

(Martin Buber, *The Way of Man According to the Teaching of Hasidim*, p. 32)

II. Story and Discussion

Read or tell the story in Acts 2. We recommend the *Good News Bible* for use with children.

1. What do you think is being described by "a sound like the rush of a mighty wind."
2. What do you think is meant by "tongues of fire ... resting on each one of them"?

3. Have you ever experienced anything like this?
4. Why do you think each person could understand what the others were saying even though they spoke different languages?
5. What do you think Peter meant by what he said to the crowd?
6. How do you think you would react if you had been there? Would you believe Peter's interpretation or another idea to explain the experience?
7. What do you think Peter meant by "Save yourself from this crooked generation"?
8. What do you think the words "Holy Spirit" mean?
9. Could people have this kind of experience today?
10. Early Quakers describe "speaking in tongues" - what do you think that means? Do you think it was the same as what happened at Pentecost? What would be important about speaking that way?
11. Does this story have any meaning for you in your daily life? What?

III. Songs and Activities

Songs:

"Kum Ba Yah" - #52 in *Songs of the Spirit*

"No Man Is An Island" - #20 in *Songs of the Spirit*

"Amazing Grace" - #51 in *Songs of the Spirit* (#185 in *Worship in Song, a Friends Hymnal*)

"As We Leave This Friendly Place" - #330 in *Worship in Song, a Friends Hymnal*

Activities:

A. The Historical Roots of Pentecost

1. Barley is an ancient grain, probably originally from Tibet. Barley flour contains no gluten (necessary for "raising" bread) because the roasting process necessary for removing the hull destroys the gluten. Barley was more likely to be used as a cereal or porridge. Any bread recipe using a cooked cereal will work with barley in the place of the cereal. It is possible to buy barley flour or barley flakes (which can be put in the blender and made into flour) from some health food stores. The following bread recipe includes unbleached flour so the bread will rise.

Barley Bread with Cheese

2 tablespoons yeast	2½ cups unbleached flour
½ cup lukewarm water	2 beaten eggs
1¼ cups scalded milk	½ cup cheddar cheese, grated
2 tablespoons sugar	1½ cups barley flour
½ teaspoon salt	Flour to make a stiff dough
½ cup safflower oil	

Let yeast foam in lukewarm water. In a large bowl combine sugar, salt and shortening with scalded milk. Beat in unbleached flour and beaten eggs. Stir in softened yeast, grated cheese and barley flour.

Add enough unbleached flour to make stiff dough and knead until smooth and elastic, about 10 minutes. Place in buttered bowl to rise in warm place until double in bulk. Punch down and let rest

10 minutes. Divide dough in half and form 2 round loaves and place in buttered 9-inch cake pans to rise again until double in bulk. Bake at 350 F for 35-40 minutes.

Yield: 2 loaves.

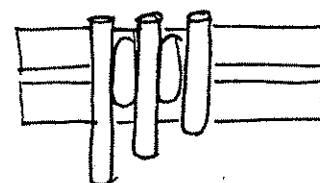
For other barley recipes see Adelle Davis, *Let's Cook it Right*, in Bibliography.

2. Flutes

You need: Rubber shower hose (sold at hardware store or five and ten store), modeling clay, masking tape, ruler, scissors, pencil.

To make:

- Cut a piece of hose 5" long. (If hose has too much curve, straighten by soaking in hot water.)
- Measure 4" on your pencil from the eraser end and mark this length of measure on the pencil.
- Take a piece of clay about the size of a marble and roll into a cylinder shape about 1" long.
- Put the clay into one end of hose. Hold your finger over the clay. Put the marked pencil in the other end of hose to the 4" mark. This is the right length for the inside of the pipe. The clay should fit tightly so you can't see through the pipe. If there is too much clay, push it out with the pencil. If there is not enough, drop in little pieces. When the pipe with the clay in it measures the length of the marked pencil, the pipe gives you the pitch "G".
- Cut another piece of hose 4-1/2" long. Mark the pencil at 3 1/2". Make this as you made the first pipe. This will give you the pitch "A".
- For the third pipe cut a hose length of 3-3/4" and mark the pencil at 3-1/8". Make as above. This will give you the pitch of "B".
- To put the pipes together, place a wad of clay between the pipes and then wrap them with tape.
- Hold the pipes so that the shortest one is on your right. Press the open end of the shortest pipe against the top of your lower lip. Blow across the pipe. (This is like blowing across the top of a bottle). Keep trying until you get a sound. It may take a little time to learn to blow your flutes, but keep trying!



3. Traditionally Jews celebrated the Barley harvest by decorating their homes with greenery and the flowers of early summer.

- Simple wreaths can be made by buying already made forms or grape vine wreaths from craft stores and gluing decorations on them. Older children can make more complicated wreaths using a wreath frame and greens.
- Tissue paper flowers can be made as large or small decorations. Directions for large tissue paper flowers can be found on page 34.
- Small flowers can be made by cutting tissue paper shapes about 3" in diameter as shown at right. Fold these shapes into quarters, then twist at the "bottom", where the folds come together:



Keeping the bottom twisted and held together, open the top back up and you have a small blossom. These can be glued onto bare branches for additional decorations.

4. For older children and adults a review of some of the stories and events in the Old Testament which form the spiritual basis for Shavuot might be helpful:

- a. The story of Moses and the covenant at Mt. Sinai (Exodus 37:10-28)
- b. The story of Moses and the burning bush (Exodus 3:2)
- c. The story of Ruth
- d. Elijah (Kings 19:10-14)

B. On Fire and Light

1. The activities described in "The Baptism of Jesus" under the section "On Fire and Its Transforming Power", *Teaching Children About Jesus, Part 1*, page 24, are useful activities for this topic as well.

2. Melted bead suncatchers

Materials: Transparent plastic beads in assorted sizes, shapes and colors, available in most hobby and craft stores; cookie sheet; clear cement; thin flexible wire or nylon thread.

Note: Each design consists of both melted and unmelted beads. In the finished design melted beads appear glassy and light in color. The unmelted beads give texture and are darker.

From each package of beads melt about 15 beads of each color. Preheat oven and cookie sheet to 375F. Remove sheet and place beads 1/2" apart on sheet, making certain that only beads of the same size are melted at one time. Colors can be mixed on the same sheet.

Return sheet to oven and allow beads to melt 7 to 9 minutes or until they form into drops. Remove sheet and submerge it in cold water. As beads cool they slide off pan. Repeat until you have enough melted beads to start design.

Create your design on brown wrapping paper to provide a basic pattern shape to fill in as desired. Assemble beads directly on patterns, then transfer to cookie sheet in same order of assembly. Combine colors, shapes and sizes of beads, using both melted and unmelted beads and making sure they touch each other. At top make a loop or ring of small beads for a hanger loop.

Bake ornament in 375° to 400° F oven 10 to 17 minutes. Watch carefully that beads melt together, forming design. Remove cookie sheet and submerge in cold water. As ornament cools it will slip off sheet. Colors fade slightly during baking. If you wish to intensify color or add texture to some areas, position a second layer of beads on ornament, place on cookie sheet and bake another 7 minutes. Remove and cool in water.

To hang ornament, thread a strand of wire or nylon thread through ring; knot ends for hanger loop. If some layered beads fall off, secure them with a dab of cement. It is also possible to buy kits of plastic beads and wire frames to make suncatchers.)

3. Make a mirror using Mylar or actual mirror pieces (be careful if you use real mirror). Buy wooden shapes from a craft store or cut your own. Glue the Mylar or mirror to the wood and decorate the wood with yarn, marker, or paint.

4. Visit churches with stained glass windows. Why do you think churches have these windows? Make "stained glass" designs using black paper for the "lead" and colored tissue or cellophane for the "glass".

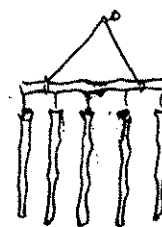
C. On Wind

1. *Teaching Children About Jesus, Part 1*, "The Calling and Mission of the Disciples" has instructions for a walnut shell sailboat (p. 46). See also the sections on calming the storm in "Miracles of Nature," p. 9 (*Teaching Children About Jesus, Part 2*)
2. Wind Chimes. These can be made a variety of ways with natural or man-made materials. Take a plastic lid from a coffee can and punch several holes around the edge. Tie string hanging down at lengths where chimes can touch. Use plastic strips, sea shells, wooden shapes, etc., to make the chimes. Hang in a spot where breezes can be found and listen!

Alternatives:

Use plastic food containers (4" wide or more) instead of coffee can lids.
Strings can also be taped inside clay pots.

Bamboo wind chime: tape pieces of string to short bamboo tubes. Tie each piece of string around a bamboo stick. Thread a long piece of string through the bamboo stick and tie the ends together.



3. Other
 - a. Listen to wind sounds on a tape or make sounds like different kinds of wind.
 - b. Act out how things look when the wind is blowing, i.e. a tree in a light breeze, a kite in the sky, a person in a storm, a bird using wind to take off.

D. Speaking in Tongues

1. Learn "hello" in several languages
2. Try communicating without words
3. Explore an art form such as dance, painting, etc., which allows non-verbal expression.

E. Tolerance

Pentecost, on one level, suggests that the Christian message is available to anyone and appears in many forms. Visit other places of worship. Ahead of time, prepare questions to ask at each congregation. Share some stories about the importance of tolerance. Role-play incidents in which tolerance is an issue. Older children can write these themselves.

F. Community Building

1. Do a project which benefits your Meeting community. Here are several ideas:
 - ❖ Make meals or cards for "shut-ins"
 - ❖ Clean and organize the Meeting kitchen
 - ❖ Rake dead leaves
 - ❖ Pick up trash
 - ❖ Plant a garden for the Meeting
 - ❖ Plan a talent sharing night (stories, music, skits, etc.)
 - ❖ Serve refreshments made by the First-day School after Meeting

2. Try working with clay or tissue paper collage in silence.

You may choose to play music as people work. Try a recording by George Winston, Instrumental music by John Michael Talbot, or the singers of the Weston Priory. *Silence* (except for the music playing in the background) *is a very important part of this activity*. Afterwards, even if people don't want to talk about their creations, provide time to look at one another's work.

a. Tissue Paper Collage - Ahead of time set up your work area. Cover a work table with newspaper. Provide at least one 9" x 12" piece of white poster board for each person. Place several jars of liquid glue (watered-down Elmer's or Liquitex, a liquid glue base sold in art stores) on the table and provide one good-sized easel brush for each person. On a separate table lay out piles of bright tissue paper cut into small (about 4" x 6") rectangles. Ask the group to move silently to the work area. Describe the technique briefly - place cut or torn tissue paper on the white board and paint over it with the glue. After 10-20 minutes, ask people to describe their creations and to talk about the experience of working silently. Little children need smocks for this activity. Provide an example when you describe the process.

b. Clay - Set up a work area ahead of time. Have one ball of potter's clay for each person. Cover the work area with plastic (including the floor if you are in a carpeted area.) Ask the group to move silently to the work area and to work with the clay in silence for 10-20 minutes. At the close of the work time, ask people to describe their creations and to talk about the experience of working in silence.

3. Play the "Ungame" or some group games suggested in the following references:

- ❖ *Bag of Tricks: 180 Great Games* by Jane Sanborn (see bibliography)
- ❖ *Silver Bullets* by Karl Rohbnke

IV. Bibliography

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