



The Journey Toward Forgiveness

**A Guided Curriculum for Children Ages 10-12
(Grade 5 in the US, Primary 7 in the UK)
within a Christian Context**

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The Journey Toward Forgiveness: A Guided Curriculum for Children Aged 10-12

Teachers, thank you for your efforts to bring the world of forgiveness to your students. Is there a more practical approach to life than to help the children learn how to overcome injustice, at least in part, through forgiveness? We have studied this topic since 1985, and we cannot think of a more important set of lessons. It is unfortunate that all people, regardless of age, or country, or any other defining feature, will be hurt by other people's actions. Forgiveness can help people of all ages to reduce anger and to restore relationships, at least as far as the offenders are willing to reconcile. Forgiveness matters precisely because it is one of the few ways that people torn apart by disagreements and dissension can find their way back to one another.

Through this curriculum, you will be helping establish a foundation of forgiveness in your students. Many years from now, because we live in a world that is not always fair, some of your precious students may find themselves in unhappy marriages, in stifling jobs, or in other situations that cause them deep distress and unhappiness. We wish it were not so, but we also know the realities of this world. Your decision to teach the students about forgiveness now, to take the time to lay the foundation of forgiveness for them, may help them deal positively with the injustices of life. What you do now may make a major difference for some of your students in the distant future. You have the opportunity to give them the gift of forgiveness.

Our scientific studies show the importance of helping children learn about forgiveness. For example, a school counselor in Wisconsin in the United States helped particularly angry children in early secondary school to forgive. Not only did the students' emotional health improve, but their grades in their academic subjects also improved. We saw similar results in South Korea. In Belfast, Northern Ireland, we saw anger begin to melt away from Primary 3 (first grade in the United States) children who, relative to the rest of their classmates, were high in anger at the beginning of the study. Forgiveness helped them settle emotionally. In the central city of Milwaukee, Wisconsin, we saw anger reduced in first, third, and fifth grade children.

The practice of forgiveness can cut through our anger, disappointment, and resentment to give all involved persons a fresh start. As people forgive, they are often set free from the prison of resentment. As people offer forgiveness to another, they have the chance to begin anew with the offending person, trying to be more civil, more respectful, and more kind. Those around the forgiver benefit because a forgiver is less likely to carry anger into other situations. A forgiver is less likely to displace anger onto those who don't deserve such treatment.

As we practice forgiveness, we learn that it is full of surprises. We have scientifically studied forgiveness for over two decades, and we have seen remarkable improvements in the emotional health and well-being of children, adolescents, young and middle-aged adults, and the elderly as they learned to forgive. We have seen lives transformed.

Forgiveness, of course, has a long history, dating back thousands of years to the Hebrew writing of Genesis where Joseph forgives his brother and half-brothers for selling him into slavery in Egypt. The Christian New Testament tells the story of the Prodigal Son, who is unconditionally forgiven by his father, who runs to him, hugs him, and has a party in his honor. Why? The father forgives because he loves his son. Forgiveness is like that. It has a way of lavishing love on those who were unfair. Other ancient traditions, such as Buddhism, Hinduism, and Islam, all have positive stories of people forgiving others who acted unfairly. In fact, we have yet to encounter an ancient text that talks unfavorably of forgiveness. The wisdom of the ages suggests that forgiveness is worth exploring.

Forgiveness can be defined this way: When you are unjustly hurt by another person, you forgive when you struggle to give up the resentment (to which you are actually entitled because you were unfairly treated) and you strive to offer the offending one compassion, benevolence, and love (knowing that yours is an act of mercy and therefore not necessarily deserved by the person).

Forgiveness has three paradoxes embedded in it:

1. A forgiver gives up resentment even though the world might tell him or her to cling to the resentment. Why cast off the resentment? Common sense might say, “Be strong,” “Show your anger,” or “Don’t let the person get away with this!” A forgiver gives up resentment nonetheless.
2. A forgiver seems to be doing all of the giving and the offender all of the taking. After all, that person hurt you, so why should you give the gift of compassion, benevolence, and love? Is it not the offender’s turn to give to you, not the other way around? A forgiver gives these gifts nonetheless.
3. A forgiver, who reaches out to the other person with concern and care, often finds that he or she (the forgiver), is the one who is emotionally healed.

As you learn more about forgiveness, you will see that it is not always what it seems to be. Forgiveness is not something weak; instead, it is strong. Giving a gift to one who was unfair is a lavish act of love and mercy. Forgiveness does not make us a door mat, to be walked on by others. When we forgive, we can and should stand up for our rights.

Forgiveness is not the same as condoning or excusing. When we forgive, we do not find an excuse for another person’s actions. Instead, we label the other person’s actions as wrong. Forgiveness does not equal forgetting. We have scientifically studied forgiveness now for years, and we can say that we have never—not once—seen anyone who forgets the offense. Yes, people may remember in new ways, but they do not develop a curious moral amnesia upon forgiving.

Forgiveness and reconciliation are not one and the same. When a person forgives, he or she unilaterally offers an end to resentment and institutes compassion and love. The other person might spurn this gift, but the gift-giver is the one who decides whether or not to give it. When two or more people reconcile, they come together again in mutual trust. To reconcile is to trust the other person again. To forgive is to offer love, but not necessarily to trust the other person unless he or she resolves 1) not to offend in the same way again (within reason); 2) to repent; and 3) to offer recompense. One can forgive and then not reconcile if the other remains in his or her hurtful ways.

As you work with children on forgiveness, please keep in mind some basic issues to guard the children's rights and safety. Consider four ideas below:

1. Forgiveness is a choice of the forgiver. Teachers, parents, or anyone else should not demand that a child forgive someone. If a child does not want to forgive, we must respect that decision.
2. Forgiveness does not mean that a child automatically enters into a relationship with a bully or anyone who is a danger to the child. Please remember that forgiveness and reconciliation are not the same thing.
3. Please avoid putting pressure on the class as children learn to forgive. Forgiveness is not like other subjects (e.g., math, science, etc.) where children get good grades for performing better than others. We should avoid making forgiveness into a competition. Try to get the children to enjoy this, again keeping in mind that it is their choice.
4. Even if a child does not want to forgive someone, you should decide whether or not it is appropriate for the child at least to learn about forgiveness. Understanding forgiveness is not the same as practicing it. A skeptic might say that this is just a subtle way of getting a child to practice it. We disagree. When handled sensitively, you can encourage the child to listen and learn without the pressure to perform acts of forgiveness.

The Earlier Curricula for Children Aged 6-8

The main point of curricula for children aged 6-8 (*The Adventure of Forgiveness* and *Discovering Forgiveness*) was to introduce the children to the "basics of forgiveness." When we use that term—"the basics of forgiveness"—we are talking about the central foundation that will allow the children to build forgiveness skills as they develop through their lives. The basics of forgiveness include five issues: inherent worth, moral love, kindness, respect, and generosity. All of these are described below.

Inherent Worth. This is the important idea that a person is a person no matter what he or she does. It is akin to the idea that we are to love the offender, but dislike the offense. As children begin to see beyond what people do to what they are like inside themselves, they will be laying an important foundation for forgiving.

Moral Love. When we morally love someone, we love him or her unconditionally, despite his or her flaws. Certainly, someone who morally loves another can ask fairness of him or her. Yet, the one who morally loves has the other person's best interest at heart. Moral love is not a selfish or self-centered love. It has that lavish notion of love that Joseph showed to his brothers. Moral love underlies true forgiveness.

Kindness. When people are kind, they tend to be warm-hearted, concerned about the other person, and humane. People who practice kindness are laying the foundation for forgiving. Some people talk about the "change of heart" that occurs when someone forgives. The stony heart becomes the softened heart.

Respect. When someone shows respect, he or she regards the other person highly. Some people think that respect must be earned. We believe, following the great philosopher Immanuel Kant, that people possess intrinsic value to such a degree that we should respect all persons. We respect not because of what people *do*, but rather because of who they *are*. As children practice respecting all people, they make forgiveness easier in the future.

Generosity. To be generous is to give abundantly. It is a gift-giving that surprises and delights the recipient. If children can learn to be generous, they will be in a better position to understand what it means to give a gift of forgiveness to someone who hurts them.

Our intention in the first half of these two earlier curricula was *not* to have the children understand or to practice forgiveness, but to understand the above five aspects of forgiveness. In both cases, we used children's stories to illustrate the concepts. We used different stories in *Discovering Forgiveness* (a slightly more advanced curriculum) than in *The Adventure of Forgiveness* to bring about this learning. We used more complex ideas in *Discovering Forgiveness* than in *The Adventure of Forgiveness* to challenge the students at their appropriate developmental level.

The second part of both of the curricula was intended, once again, to introduce the above five "basics of forgiveness" in the specific context of forgiveness. We did not ask children at this point to forgive anyone. Instead, we asked them to *understand* how inherent worth looks in the context of forgiveness as described in stories. We asked the children to understand kindness, moral love, respect and generosity all within the context of forgiveness. Again, we did this through stories that illustrate these points.

Finally, in the third part of the curricula, we asked the children to think about someone who has hurt them unfairly. We then had them try to forgive that person by exercising the idea of inherent worth, and the virtues of moral love, kindness, respect, and generosity toward that person. This third part is the practical part of the curriculum. The first two parts set the stage for actual forgiving.

Forgiveness encompasses more than the practice of inherent worth and the exercise of the virtues of moral love, kindness, respect, and generosity, but since this curriculum is based on the principles of developmental psychology. We want to start small, teach some of the basics, and keep it somewhat simple. We save the complexity and greater subtlety for later grades.

Our intent is to make the exploration of forgiveness interesting and fun. One does not learn to play football by being thrust into highly competitive, serious situations too early. At first, it is sufficient for the children to run out onto the field on a warm afternoon, kick the ball around, and not yet worry about all the rules and regulations. It is the same with forgiveness. Its introduction should be somewhat light, free from lots of rules, and fun.

The Curriculum for Children Aged 9-11

The Joy of Forgiveness and *Joyful Forgiving*—the curricula for children in third and fourth grades (primary 5 and 6), respectively, might be described as our most tender-hearted effort to date on behalf of the children. We say this because of the emphasis on moral love in forgiveness. We have taken the one virtue from the earlier curricula—moral love—and have emphasized throughout the lessons that as people forgive, they are actually lavishing love onto the offending person. We chose moral love among the five basic concepts from the earlier curricula because it is the central moral principle in forgiving and therefore perhaps the most important. It is also the most difficult and challenging.

This idea, that to forgive is to love, is common in the world of academic scholarship where forgiveness is examined in depth. For example, the brilliant writer C.S. Lewis, who was born and raised in Belfast, wrote that if we are to forgive, then we are to exercise the virtue of love. It surely is not simple to offer love to someone who was unfair. Mr. Lewis knows this. He quips that we all think forgiveness is a lovely idea...until we ourselves have something to forgive. Then the idea of forgiving is met with howls of protest. Yet, it is in this struggle to love the offending person that true growth as a person may be realized for the forgiver.

For example, in one of our scientific studies in Taiwan, we tested a group of people, all of whom reported that they definitely were not angry with an offender who deeply hurt them. We then divided the people into two groups: those who chose to forgive their offender based on the principle of moral love and those who deliberately chose not to try to love their offender. Our results showed that those people who deliberately did not choose the moral principle of love upon forgiving were actually harboring anger. They had higher blood pressure when recounting what the offender did to them; they had tighter facial muscles; they were more uncomfortable when recounting what the offender did. They were angry. On the other hand, the people who tried to love their offender were more relaxed, with more even blood pressure, and appeared more comfortable.

As your children learn about forgiveness-as-love, as they consider the possibility of loving those who hurt them, they may be growing as persons. They may be developing and maturing in an ethical sense. In our opinion, they may be advancing as civilized people who can make a difference in their close relationships and in their communities as the years pass and they enter adulthood.

Aristotle, in examining moral love (*agape* in Greek), said that it is perhaps the most difficult kind of love to offer others because we are trying to serve others with that love. Other forms of love, such as between a mother and child (*storge* in Greek), or between siblings (*philia*), or between romantic partners (*eros*) are less demanding because each person reaps a direct and obvious benefit. *Agape* sometimes asks us to serve the other person even if it is painful. Other philosophers and theologians have echoed Aristotle's wisdom. Thomas Aquinas, Gene Outka (in his book *Agape, An Ethical Analysis*), Lewis Smedes (in his book *Forgive and Forget*), Rabbi Charles Klein (in his book *How to Forgive When You Can't Forget*), L. Gregory Jones (in his book *Embodying Forgiveness*) all discuss the challenges of loving those who hurt us. Yet, each knows the beauty of doing so.

The Curriculum for Students Aged 10-12

The Journey toward Forgiveness curriculum is quite a developmental advance over all of the earlier curricula. The key feature of this curriculum, particularly for the first six lessons—and what sets it apart from all earlier curricula—is this: the focus is now on forgiving, seeking forgiveness, and receiving forgiveness. It presents a more complete picture than the curricula of the earlier grade levels. In other words, the children will be challenged to hold in mind, at the same time, the person who was unfair and the person who is treated unfairly. The students will be asked to consider the complete picture of the offending person actively seeking forgiveness, the offended person forgiving, and the offending person now doing the internal work of humbly receiving forgiveness.

This curriculum for students aged 10-12 is comprised of 15 lessons. In the first six lessons, the students will study what forgiveness is and is not, what it means to seek and receive forgiveness, the foundational concepts and virtues of forgiveness (inherent worth, moral or **service** love, and kindness, generosity, and respect), and the importance of achieving a balance in applying these virtues and principles. In lessons 7-13, the students will learn when, why, and how to forgive. The final lesson (14) will address the developmental process of moving from forgiving a single person to forgiving all those who cause an unfair hurt and the development of “just and forgiving school and family communities.”

As in the curricula for younger children, your students will be challenged to **learn what the concept of forgiving is**. This occurs in lesson 1. We have done cross-cultural *scientific studies* (in Brazil, Israel, Korea, Norway, Taiwan, and the United States) on the topic of forgiveness and have found that people, regardless of culture, have a basic similar understanding of what forgiveness is and is not. We have studied the concept of forgiveness in ancient *religious contexts* and cultures (Hebrew, Buddhist, Confucian, Hindu, Christian, and Muslim) and have found considerable overlap on the basic concept of forgiveness (with some important variations, of course). We have studied *modern philosophical treatises* on the subject and again have found considerable overlap of scholars' views of forgiveness.

Is forgiveness a concept that is universal, objective, and relatively unchanging across historical time? We think so, and we have come to that conclusion after much academic toil, discussion, debate, and the examination of evidence. We present the fruit of our academic toil in this curriculum as we introduce your students to the foundational meaning of that concept. Surely, forgiveness will differ in the way that it is *expressed* in different cultures and religions. That is where you, the teacher, play such a valuable role. You can give your students the subtleties of forgiveness that people outside of your culture might misunderstand.

In lesson 2, we extend the basic knowledge of what forgiveness is by focusing on the two concepts of seeking and receiving forgiveness. This is the developmental advance from the earlier curricula that we mentioned above.

Lesson 3 introduces the students to the important idea of inherent worth. Inherent worth is an idea that people are valuable in and of themselves, not because of any skills or talents, wealth, or any other advantage that they may have over other people. Again, we do this with a focus on the three-fold concepts of forgiving, seeking forgiveness, and receiving forgiveness.

Lesson 4 continues what was learned in both *The Joy of Forgiveness* and *Joyful Forgiving* by showing the students that to forgive includes moral love. The developmental advance comes by challenging the students to see moral love embedded not only in forgiving, but also in seeking and receiving forgiveness.

As in earlier curricula, we show students in lesson 5 that forgiving is an exercise of the virtues of kindness, respect, and generosity, with the addition that seeking and receiving forgiveness include these same virtues. Lesson 6 helps the students avoid extremes in forgiveness by helping them to understand that they can and should seek justice as they pursue forgiveness.

Lessons 7-14 are a chance to show each student actually how to go about forgiving another person. These are the practical lessons that may be directly applied later in life, when the storms of injustice might visit them. If we could, we would protect each one of the dear children from such hurt, but alas, we are not that powerful. Instead, we can equip them with the tools, the processes of forgiveness, that might make such storms more bearable.

Lesson 15 gives the children an even broader—and important—perspective on forgiveness. We help them to see how forgiveness can be brought into their own communities to effect healing and reconciliation. It is here that we introduce you and the students to the idea of “just and forgiving school and family communities.”

As in the earlier curricula (*The Adventure of Forgiveness*, *Discovering Forgiveness*, *The Joy of Forgiveness*, and *Joyful Forgiving*), we primarily teach the concept of forgiveness through stories. We chose the kind of stories that should appeal to children aged 10-12. We alert you as the teacher to potential dangers of forgiveness without proper understanding. For instance, a child might forgive a fellow student who is behaving in a bullying way, but then not interact with that student if he or she is dangerous. In other words, a child can forgive and then not reconcile.

A child should not be pushed into applying forgiveness toward any offender if this makes the child uncomfortable. A child who forgives can and should strive for fairness. The mistake is to think in an “either/or” way—either I can forgive or I can seek justice, but I cannot do both. Surely, you can and so can the children. Even when a child tries to forgive, anger can remain. We encourage you not to try for perfection here. Throughout the lessons, we remind you, the teacher, of the potential complications or misunderstandings about forgiveness so that you can teach with accuracy and confidence. As you teach, please remember that we are here to answer questions you have and to help with any concerns whatsoever. We are here to serve you as you serve the children.

It is possible that some of the children in your classroom will have received our forgiveness education lessons in earlier grades while others are new to these concepts. Please rest assured that every student, regardless of his or her previous experiences with our forgiveness curricula, will have an opportunity to learn, grow, and be enriched through the lessons.

If the children can begin to understand the more complete picture of forgiveness through forgiving, seeking forgiveness, and receiving forgiveness, then you as the teacher will have laid the foundation for a lifetime of forgiving. If the children can begin applying that learning in forgiving those who are unfair to them, then perhaps you have helped them cope well in this life, which can be so difficult at times. Yours, indeed, is valuable work.

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Lesson One:

The Offering of Forgiveness

Main Ideas

This lesson teaches what forgiveness **is** and what it **is not**. This is important in helping the students decide when (or if), and how to forgive.

The following definition of forgiveness will serve as a guide for you as you proceed through the remaining lessons: “When unjustly hurt by another, we forgive when we overcome the resentment toward the offender, not by denying our right to the resentment, but instead by trying to offer the wrongdoer compassion, benevolence, and love; as we give these, we as forgivers realize that the offender does not necessarily have a right to such gifts.”¹ To forgive a person who caused us an unfair hurt is to see his or her inherent worth (a deep worth that is not dependent on such things as possessions, ability, behavior, appearance, group membership, and so forth), to extend loving thoughts, feelings, and actions toward him or her, and to respond to that person with the gifts of kindness, respect, and generosity. Forgiveness is offering love to a person in the face of injustice and at a time when that person is most unlovable.

Forgiveness is **not** excusing or condoning the person’s hurtful behavior. When we forgive, we do **not** simply put up with the hurt, blame ourselves for the person’s behavior, pretend that we weren’t hurt, or say the person didn’t mean to hurt us. Forgiveness is **not** simply calming down or becoming indifferent. Anger may diminish over time and the unfair hurt may become less painful. This calming down can certainly benefit a person, but it does not necessarily mean that he or she has forgiven. Forgiveness involves the recognition and acknowledgement that an injustice occurred, a struggle to see the offender’s worth, and the gifts of benevolence and compassion.

Forgiveness is **not** reconciliation. It is a moral decision to see the person’s worth, let go of anger, and offer compassion, benevolence, and love toward the offender. Reconciliation is the act of two people, separated by conflict, coming together in agreement to establish a relationship. Forgiveness without reconciliation is possible. True reconciliation without forgiveness is not possible. Forgiveness is **not** forgetting the hurt. When we forgive, we remember the hurt in a different way, with new eyes. This means that we do not pretend the hurt never happened. We acknowledge that the unfairness **was, is, and always will be** wrong. This remembering of the injustice in a different way can protect us from similar future hurts by steering us away from situations or people who may treat us unfairly and can set us free from abiding anger and resentment.

¹ Robert D. Enright (2001), *Forgiveness Is a Choice*, p. 25.

Main Ideas (Continued)

Why is forgiveness important? There are frequently positive outcomes for forgivers. For example, they often experience reduced anger and sadness, greater hopefulness, and an improved relationship with the offender. It is possible for the effects of forgiveness to positively influence entire communities.

***Note: please approach this and all remaining lessons with the knowledge that forgiveness is a choice.**

General Objectives

The students will:

- Learn what it means to forgive.
- Learn what forgiveness *is* and *is not*.
- Learn that forgiveness is not a grim obligation, but rather that it is a choice.
- Learn *why* to forgive.

Behavioral Objectives

The students will:

- Listen to the first three chapters of Eve Bunting's story *Summer Wheels*.
- Participate in a class discussion.
- Participate in the "Students Define Forgiveness" activity.

Materials

Summer Wheels, written by Eve Bunting
Paper, pencils, markers, or crayons

Procedures

We have included a list of procedures to serve as guidelines for the teacher. Please feel free to alter the procedures, discussion questions, and/or activities if it will help you more effectively meet the needs of your students. It is important, however, that you continue to address each of the general objectives of the lesson.

1. Introduce the forgiveness education curriculum. Tell the students, “Today we are going to begin a series of lessons about *forgiveness*. In these lessons, we will read books, watch videos, play games, sing songs, make pictures, and write about forgiveness but, most importantly, we will learn *when, how, and why* to forgive! Some of you may have studied forgiveness in earlier grades—through Dr. Seuss, Disney, and other stories. Some of you might be learning about forgiveness for the first time! Whether you have or have not been taught about forgiveness in the past, you will find the lessons interesting, fun, and helpful. Today we are going to begin by discussing what forgiveness is and is not.”
2. Introduce today’s lesson. Ask your students the following questions: 1) what is forgiveness? *When we forgive, we let go of our anger and resentment toward a person who caused us an unfair hurt even though we have a right to our anger and resentment. We may offer to the person who treated us unfairly love, kindness, respect, and generosity even though he or she doesn’t necessarily deserve it (we are not saying here that the person is not worthy to receive forgiveness, but that his or her behavior does not necessarily merit forgiveness—especially at this time). When we forgive, we do **not** make excuses for the person who hurt us or deny that the hurt happened. We do **not** forget the hurt. Forgiveness **might** help us to get along better with the person who caused the hurt, but we may not continue a relationship with the person (not reconcile) if he or she continues to unfairly hurt us;* 2) when is forgiveness needed? *When unfair hurt has occurred;* 3) What might be some signs of forgiveness? *Acts of love, kindness, generosity, and respect. Signs that people see the worth of others.* Please tell the students, “**Forgiveness is a choice. We should never force or pressure anyone to forgive. We must allow people to forgive when and if they are ready. You will always be allowed to choose to forgive, if and when you are ready.**”
3. Highlight the main ideas of the book written by Eve Bunting entitled *Summer Wheels*. Today’s story is about a kind man, known as the Bicycle Man, and his generosity to the children in the neighborhood. It is a story about how forgiving love can heal sadness, anger,

and other negative feelings. While this story teaches a lesson through the lives of a man and children especially interested in bicycles, we can all learn from their experiences whether we like bicycles or not. As you read the story, watch for examples of unfairness, anger, and forgiveness. Also, please pay careful attention to the need for forgiveness and signs of forgiveness.

4. Read chapters one through three. **Note: You may not want to read the sentences that describe the Vander roll stunt where a person throws him- or herself over the handlebars of a bike or you may want to caution the children that this is a dangerous activity—one they would be wise not to attempt. This can be found on page 6 if you begin counting on the page that begins chapter one. Teachers living in countries other than the United States may want to substitute the name of Abraham Lincoln with the name of a person famous to people in their own country.**
5. Conduct the class discussion. The questions can be found in the Discussion section.
6. Have the students participate in the “Students Define Forgiveness” activity. See the Activities section for further instructions.
7. Conclude by summarizing the main points of the lesson. Please let the students share what they’ve learned. Review the following definition with the students, “Forgiveness is overcoming anger and resentment toward a person who caused an unfair hurt, even though the one who was hurt has a right to this anger and resentment. Also, it is offering that person the gifts of love, kindness, respect, and generosity, even though he or she may not deserve such gifts (we are not saying here that the person is not of deep worth).” Forgiveness is **not** excusing or condoning the person’s behavior, denying the injustice or forgetting that we were hurt. Forgiveness is **not** simply calming down or becoming indifferent toward the person who caused the hurt. Forgiveness is **not** reconciliation. Reconciliation is the coming together of two people in trust. Forgiveness can help a person to get along better with the one who hurt him or her. Forgiveness involves an internal change of heart and does **not** always mean that the two people come back together. Both people must sincerely want to continue with the relationship. **Forgiveness is a choice. It is important that all people are allowed to forgive those who have unfairly hurt them, if and when they are ready.** Forgiveness can help people to feel less angry toward the one who hurt them. It can also help them to feel less sad and more hopeful.

Discussion Questions

Today's story is about a kind man's love (we are going to call it a *service love*) and generosity toward children. It is about the healing power of love within forgiveness. The children in the story really seemed to *enjoy* or *love* riding bikes in their spare time. The Bicycle Man in the story really seemed to *enjoy* or *love* providing bikes for the children so that they could have fun on summer days. But, in the midst of this fun, there were signs of unfairness and unkindness. Please take some time to think about some of the things that you *enjoy* or *love* doing.

1. Is there any person who has made it possible for you to do the fun things you *enjoy* or *love*? Who? What does he or she do to make it possible for you to enjoy these activities?

2. How do you feel about such kindness?

3. How would you feel if somebody interfered with that person's kindness?

Before we begin discussing the unfairness, anger, need for forgiveness, and signs of forgiveness that were a part of the story, let's take some time to relive one summer day with the children, the Bicycle Man, and the bikes. Each summer day would begin in much the same way. Early in the morning, the children would have already gathered around the outside of the garage waiting excitedly for the Bicycle Man to open the door so that they might choose their favorite bicycle for hours of fun. Once the Bicycle Man opened the door, into the garage the children would scurry—probably laughing and talking with excitement, eyes sparkling.

4. Describe what you believe the scene at the Bicycle Man's garage would be on a typical summer morning. What kinds and colors of bikes would you see? What do you think the children would be doing as they selected their bicycles?

5. Describe Lawrence and Brady's bike riding adventures.

6. What happened one summer day that changed Lawrence and Brady's biking fun?

7. Was anyone unfairly treated? If so, please provide examples of unfairness.

8. Was the Bicycle Man unfair to Lawrence? Why or why not?

9. Did any of the characters in the story show anger or sadness? Who? Why was he or she angry? *Lawrence was angry with the Bicycle Man. Lawrence was angry with the boy who called himself "Abreham Lincoln."*

10. Did Lawrence have a right to his sadness and anger? Why or why not? *Yes. He was sad that he was unable to ride his favorite bike. He felt disrespected. Our feelings are not wrong—they are wrong if they lead to the harm of others, ourselves, or property.*

11. Was the Bicycle Man angry with anyone? How do you know this?

12. Did he have a right to be angry? Why or why not?

13. Why do you think he was not angry? *He was able to forgive Leon's unfair behavior. Perhaps he saw Leon's deep worth. Perhaps he understood Leon.*

14. What is forgiveness? *After a person has been unfairly hurt, he or she makes a decision to let go of the anger and resentment toward the offender. The forgiver offers love to the offender, realizing he or she does not deserve these gifts. It is an act of mercy.*

15. Did the Bicycle Man forgive "Abreham Lincoln"? Why do you think this?

16. Did the Bicycle Man *excuse* or *put up with* "Abreham Lincoln's" behavior? How do you know?

17. Was the Bicycle Man indifferent to Leon, the boy who took the bike? How do you know?

***Note: please help the children understand that indifference toward people is not the same as love.**

Indifference may mean that we don't believe they are worthy of our time, energy, and affection.

18. Did the Bicycle Man *forget* that Leon had failed to return a bicycle by 4 p.m.?

19. Did the Bicycle Man pretend that the boy's behavior was fine? Why do you think this?

20. What is the difference between forgiveness and pretending, excusing, putting up with injustice, or denying that we were hurt? *If we pretend we're not hurt, excuse the offense, deny the hurt, or put up with injustice, we may not be recognizing our need or the need of our offender to be respected and loved. Our anger and sadness may be pushed underground. When we forgive, we let go of our anger and become willing to offer love.*
21. Who, in the story, might benefit from offering forgiveness? Why?
22. When two people get together again in love and trust following an injustice, this is called *reconciliation*. Is it possible to forgive and **not reconcile** with someone (come back together in love and trust)? When? *If a person continues to be unfair or hurtful.*
23. Is it ever possible to *reconcile* with someone without truly forgiving? *This is not possible because true reconciliation could only happen if there is love in the hearts of the people coming together. When we forgive, we love a person who is being unlovable. Without forgiveness after deep unfairness, people might come together in a hesitant, guarded way.*
24. Should a person ever be forced to forgive? Why or why not?
25. Is it possible to forgive without putting oneself at risk for further injury? How? *A person can forgive and seek justice. A person can forgive without entering into a relationship with a person who continues to be unfair.*
26. What are some reasons to forgive?
27. Have you ever been treated unfairly? How did you react? Did you consider forgiveness? Why or why not?
28. Would you now consider forgiving a person who treated you unfairly? Why or why not?

Activities

The teacher may decide whether or not to include an activity in the lesson.

Students Define Forgiveness

Objective

The students will reflect on the lessons learned concerning forgiveness. They will think about what forgiveness is and is not. They will divide into groups to discuss the definition of forgiveness including what forgiveness is and is not, write in their own words a definition of forgiveness, and then report back to the group.

Instructions

The teachers will divide the students into small groups for discussion (the teacher may determine the size of the groups and the amount of discussion time). Each group will discuss what forgiveness is and is not, write in their own words a definition of forgiveness, and then share it with the class.

After each group has shared its definition, the class as a whole (with the help of the teacher) will compare and contrast their definitions with the following definition used in this curriculum: “When unjustly hurt by another, we forgive when we overcome the resentment toward the offender, not by denying our right to the resentment, but instead by trying to offer the wrongdoer compassion, benevolence, and love; as we give these, we as forgivers realize that the offender does not necessarily have a right to such gifts.”² To forgive a person who caused us an unfair hurt is to see his or her inherent worth, to extend loving thoughts, feelings, and actions toward him or her, and to respond to that person with the gifts of kindness, respect, and generosity. Forgiveness is offering love to a person in the face of injustice and at a time when that person is most unlovable.

Forgiveness is **not** excusing or condoning the person’s hurtful behavior. When we forgive, we do **not** simply put up with the hurt, blame ourselves for the person’s behavior, pretend that we weren’t hurt, or say the person didn’t mean to hurt us. Forgiveness is **not** simply calming down or becoming indifferent. Anger may diminish over time and the unfair hurt may become less painful. This calming down can certainly benefit a person, but it does not necessarily mean that he or she has forgiven. Forgiveness involves the recognition and acknowledgement that an injustice occurred, a struggle to see the offender’s worth, and the gifts of benevolence and compassion. Forgiveness is **not** reconciliation. Forgiveness is a moral decision to see the person’s worth, let go of anger, and offer compassion, benevolence, and love toward the offender. Reconciliation is the act of two people, separated by conflict, coming together in agreement to establish a relationship. Forgiveness without reconciliation is possible. True reconciliation without forgiveness is not possible. Forgiveness is **not** forgetting the hurt. When we forgive, we remember the hurt in a different way. This means that we do not pretend the hurt never happened. We acknowledge that the unfairness **was, is, and always will be** wrong. This “remembering in a different way” can protect us from similar future hurts by steering us away from situations or people who may treat us unfairly and can set us free from abiding anger and resentment.

² Robert D. Enright (2001), *Forgiveness Is a Choice*, p. 25.

Activities (Continued)

A Story of Peace through Forgiveness

After the students have had a chance to discuss the definition of forgiveness, you may ask them to write a brief story about forgiveness. Using the definitions of forgiveness recently discussed in groups, each student should think of creating a story with the following elements: at least two characters who have a strong friendship; a conflict between them that temporarily divides them; anger on the part of the offended person; the offended person uses at least two qualities of the forgiveness definition in approaching the one who offended (2 possible examples: seeing the person's deep worth, offering service love through thoughts, words, or actions); and solving the conflict toward friendship once again.

In a Christian Context

This section has been provided for those of you who are looking for ways to teach about the virtue of forgiveness within the context of the Christian tradition. General ideas followed by scriptures have been provided. Please feel free to use these sections as you wish.

General Ideas

The Bible teaches us what forgiveness is and is not through the lives of people and through story. The story of Joseph forgiving his brother and half-brothers gives us a beautiful example of what it means to forgive.

Scripture

The following Bible story may be used for thought and/or discussion to support the main ideas of the lesson.

Genesis 37, 41-47: (Please note that we are not asking you to read all chapters 37-47, but only those specified here.) For this lesson, we will ask you to read only chapter 37 to the children.

The entire story is about Joseph forgiving his brother and half-brothers, as well as others who treated him with unfairness. ***Note: the teacher may want to either read aloud to the children or provide time for them to read silently.**

Sample Lesson

The story of Joseph's life gives us a thorough picture of what it means to forgive. We know that forgiveness always begins with an injustice.

1. What injustice or unfairness did Joseph experience in chapter 37? *His brothers hated him and plotted to kill him.*
2. How did Joseph feel after others had treated him unfairly? *Angry. Sad.*
3. Did he have a right to the anger that he experienced after people mistreated him?

4. We know that as a person forgives, he or she begins to let go of anger and resentment. What might have happened if, instead of being resentful of Joseph and desiring revenge, the brothers worked on forgiving him for being the favored son?
5. What happens when people continue, over time, to be bitter and resentful?
6. What do you think might happen over time when people continue to love and forgive?

Evaluation of the Students

- ☐ Did the students listen attentively to the first portion of the story?
- ☐ Did the students participate in the group discussion?
- ☐ Did the students participate in the “Students Define Forgiveness” activity?
- ☐ Did the students learn what it means to forgive?
- ☐ Did the students learn what forgiveness is and is not?
- ☐ Did the students learn forgiveness is not a grim obligation, but rather a choice?
- ☐ Did the students learn why to forgive?

EVALUATION OF LESSON ONE

Please indicate the date that this lesson was taught:_____

The following discussion questions and/or activities were especially meaningful because:

I would change the following activities and/or discussion questions because:

The students responded well to the following ideas, discussion questions, and activities:

The students did not respond well to the following ideas, discussion questions, and activities:

General Comments:

Lesson Two:

Seeking and Receiving Forgiveness

Main Ideas

The majority of our forgiveness research and education has focused on the thoughts, feelings, and behaviors of the offended. We extend the forgiveness themes in this curriculum to include the thoughts, feelings, and behaviors of the offender as he or she seeks and receives forgiveness.

The addition of these concepts to this forgiveness curriculum, we believe, will deepen significantly the students' overall understanding of forgiveness and increase the likelihood of reconciliation between the offended and offender following injustice. Please remember that a person who has been unfairly hurt (the offended) can offer forgiveness and experience positive benefits whether or not the offender (the person who was unfair) seeks forgiveness. The offender, on the other hand, is more dependent on the attitudes and behavior of the offended.

In the previous lesson, the children learned what forgiveness is and is not. In particular, they learned what it means to offer forgiveness to a person who has been unfair. In this lesson, the children will learn what it means to seek and receive forgiveness after they themselves have been unfair. The students will also learn that when we seek and receive forgiveness, we do not beg or grovel, nor do we demand or manipulate. We do not excuse our unfair behavior. Just as it is likely that all people will, at some point in their lives, be treated unfairly by others, it is also likely that all people will themselves, at some point in their lives, treat others unfairly.

The readiness to seek and receive forgiveness requires an often-painful acknowledgement that we have caused hurt to another, that we've been unfair, and that we need forgiveness. When seeking forgiveness, we may either apologize or explain our actions, but we must be careful not to try to justify our actions. When seeking forgiveness, we must understand that the person with whom we were unfair is not obligated to offer forgiveness. We must never demand forgiveness. If, after being asked, the person is not yet ready to forgive us, we may have to bear the pain of waiting for forgiveness. We may even have to forgive him or her for refusing us forgiveness. If, after asking for forgiveness, the person is not yet ready to forgive us, we must realize that our deep worth remains. We are worthy of love and forgiveness.

Main Ideas (Continued)

What if a person offers to forgive us when we didn't know we'd been hurtful? Robert Enright states in his book *Forgiveness Is a Choice*³ that this can be an opportunity for great generosity even if we believe we are innocent. The words, "I'm sorry, I didn't know I hurt you, and thank you for your forgiveness" are an example of a gracious response in such a situation.

The process of seeking and receiving forgiveness involves four phases. We include an overview of these phases for your information only (the children will not be introduced to the phases at this point). They are: 1) Uncovering one's guilt and shame (this is an inventory that helps the offender face the fact that he or she needs to be forgiven); 2) Deciding to seek forgiveness (this phase helps one recognize the importance of asking for forgiveness and becoming willing to accept forgiveness whenever it is offered); 3) Working on receiving forgiveness (this phase involves gaining an understanding of the feelings of the offended person, working toward gratitude and reconciliation, and accepting the potential humiliation); and 4) Discovering meaning in seeking and receiving forgiveness (it is here that we find meaning in our personal failure, recognize that we've gained strength through the experience, realize that we are not alone in the process, decide to change, and experience freedom from guilt and remorse).

As we learned in lesson one, forgiveness does not necessarily lead to reconciliation. There must be a sincere desire by both the offended and offender to come back together in friendship. When the three-fold process of forgiveness—offering, seeking, and receiving—are all present, there is a greater possibility of reconciliation. Seeking forgiveness and becoming humble enough to receive forgiveness can restore wholeness to both the offender and offended. Individuals and communities may benefit greatly from the three-fold process of forgiving, seeking forgiveness, and receiving forgiveness.

***Note: just as forgiving is a choice, so the process of seeking and receiving forgiveness is also a choice. A person should never be forced or shamed into the act of seeking or receiving forgiveness. A person who has unfairly hurt another should be allowed to seek forgiveness when and if he or she is ready.**

General Objectives

The students will:

- Learn what it means to seek and receive forgiveness.
- Learn what seeking and receiving forgiveness are not.
- Learn how to seek and receive forgiveness.
- Learn *why* seeking forgiveness and receiving forgiveness are important.

³ Enright, R.D. (2001), *Forgiveness Is a Choice*.

Behavioral Objectives

The students will:

- Listen to chapters 4-6 of the story *Summer Wheels*.
- Participate in a class discussion.
- Participate in the “Wanting to Be Forgiven” activity.
- Participate in the “Forgiveness for Peace Poster” activity.

Materials

Summer Wheels, written by Eve Bunting
Paper
Markers or crayons

Procedures

As in the previous lesson, we have included a list of procedures to serve as guidelines for the teacher. Please feel free to alter the procedures, discussion questions, and/or activities if it will help you more effectively meet the needs of your students. It is important, however, that you continue to address each of the general objectives of the lesson.

1. Review the following definition with the students, “Forgiveness is overcoming anger and resentment toward a person who caused an unfair hurt and offering that person love, kindness, respect, and generosity, though the one who was hurt has a right to this anger and resentment.” Forgiveness is **not** excusing, condoning, denying, or forgetting the hurt, indifference toward the person who was unfair, or a gradual fading of anger. Forgiveness is **not** reconciliation. Forgiveness can help a person get along better with the one who was unfair but, it does **not** always mean that the two people come back together. Both people must sincerely want to continue with the relationship. Forgiveness can help people feel less angry and sad and more hopeful. **Forgiveness is a choice. It is important that all people are allowed to forgive those who have unfairly hurt them, if and when they are ready.**

2. Introduce today's lesson by asking the students, "What do you think it means to seek and receive forgiveness?" *Offering, seeking, and receiving forgiveness all involve injustice, feelings of anger, and demonstrations of love.* Last week we learned that forgiveness and reconciliation are not the same. We learned that forgiveness involves an internal change of heart. Reconciliation is the coming together of people in friendship. Are seeking and receiving forgiveness the same as reconciliation? *The process of offering forgiveness toward one's offender does not necessarily result in reconciliation, although the door is opened. Seeking and receiving forgiveness may lead to reconciliation.* Must I wait to seek and receive forgiveness until the person is ready to forgive? ***I do not have to wait to ask for forgiveness, but I may have to wait to receive forgiveness.*** *Forgiving is an active role and can be accomplished regardless of the other person's response. Seeking and receiving forgiveness are more dependent on the attitude of the offended person; thus the offender may have to become willing to bear the pain of waiting to be forgiven. In some cases, if the offended person refuses to forgive, the person seeking forgiveness may end up needing to forgive.* How might we seek forgiveness? *1) We acknowledge that we have been unfair and that we have caused hurt through our unfairness; 2) We **admit** that we are in need of forgiveness; 3) We may need to apologize or explain our actions—being careful not to justify the actions; 4) We may need to ask for forgiveness while realizing that the injured person is not obligated to forgive; 5) If the person is not yet ready to forgive, we must not demand forgiveness; 6) We may have to bear the pain of waiting for forgiveness.* Is it ever right to demand forgiveness? Why or why not? *We should not ever pressure a person or demand forgiveness. If a person is unwilling or unable to forgive us, we still are worthy of forgiveness.*
3. Read to the students chapters 4 through 6 of Eve Bunting's *Summer Wheels*.
4. Conduct the class discussion. The questions can be found in the Discussion section.
5. Have the students participate in the "Wanting to Be Forgiven" activity. See the Activities section for further instructions.
6. Conduct the "Forgiveness for Peace Poster" activity. See the Activities section for further instructions.

7. Conclude by summarizing the main points of the lesson. Just as it is likely that all people experience unfair hurt or injustice, it is also likely that all people will themselves be unfair to others at times and will desire to be forgiven. The acknowledgement that we have unfairly hurt someone can be very painful. It may be the case that a person comes to us to offer forgiveness for an offense that we did not realize was hurtful. This is, as Robert Enright states in his book *Forgiveness Is a Choice*, an opportunity for great generosity. There are many similarities and a few differences between the processes of offering forgiveness and receiving forgiveness. Both involve an injustice, feelings of anger, and demonstrations of love. The process of forgiving the person who offended does not necessarily result in reconciliation, although the door is opened. Seeking and receiving forgiveness may lead to reconciliation. Offering forgiveness is an active role and can be accomplished regardless of the other person's response. Seeking and receiving forgiveness are much more dependent on the attitude of the offended person. Thus, the offender may have to become willing to bear the pain of waiting to be forgiven or of forgiving that person if he or she refuses to forgive. Seeking forgiveness and then being humble enough to receive forgiveness are completions of the entire forgiveness process...it can be the restoration of wholeness for the offender and offended. The completion of the fullness of forgiveness (forgiving, seeking forgiveness, receiving forgiveness, and reconciliation) can benefit individuals and communities.

Note: just as forgiving is a choice, so the process of seeking and receiving forgiveness is also a choice. A person should never be forced or shamed into the act of seeking or receiving forgiveness. A person who has unfairly hurt another should be allowed to seek forgiveness when and if he or she is ready.

Discussion Questions

1. In lesson one, we discussed the unfair hurt that occurred in the story. What are some of the injustices you saw in the story, whether they happened in today's chapters or last week's chapters? *Leon took the bike Lawrence rode, signed it out under a false name, and did not return it to the garage. The Bicycle Man did not feel sorry for Lawrence when Leon took his favorite bike.*
2. Did Leon admit guilt or shame for taking the bicycle?
3. Did Leon seek forgiveness by apologizing, explaining his behavior, or asking for forgiveness?
4. Did Leon seek forgiveness through any other behaviors?
5. How did the Bicycle Man respond to Leon's efforts to be forgiven?
6. How did Lawrence respond to Leon's efforts to be forgiven?
7. Do you believe Leon received forgiveness from the people he had treated unfairly? Who do you think forgave him? Why do you think this?
8. In what ways might Leon's efforts to seek and receive forgiveness have helped him feel less angry and sad—even though it was probably very hard for him?
9. Have you ever behaved unfairly toward a person and then needed his or her forgiveness?
10. What did you do, if anything, to seek forgiveness?
11. What, if any, are the risks involved in seeking forgiveness? *The person may not be ready to forgive. We must be ready to wait for forgiveness.*
12. Is it possible to safely seek forgiveness from a person whom we have hurt? ***Important Note: we should only approach the person to seek forgiveness if he or she is not out-of-control with anger. It may be necessary to give a person time to calm down before approaching him or her with a request for forgiveness.**
13. What are seeking and receiving forgiveness not? *When we seek forgiveness and receive it, we do not beg or grovel. We do not demand it. We do not excuse our behavior.*
14. How might the act of seeking and receiving forgiveness help both the person who caused the hurt and the one who suffered the hurt?
15. How might forgiving, seeking forgiveness, and receiving forgiveness help entire communities? *True, heart-felt reconciliation between unfairly hurt groups may occur.*

***Note: just as forgiving is a choice, so the process of seeking and receiving forgiveness is also a choice. A person should never be forced or shamed into the act of seeking or receiving forgiveness. A person who has unfairly hurt another should be allowed to seek forgiveness when and if he or she is ready.**

Activities

The teacher may decide whether or not to include an activity in the lesson.

Wanting to Be Forgiven

Objective

The students will think about what it means to seek forgiveness and to receive forgiveness. As a class, the students will create a list of what it means to seek and receive forgiveness, the conditions under which seeking and receiving forgiveness may occur, and the importance of seeking and receiving forgiveness. They will participate in a role-play activity.

Instructions

Together with the students, discuss what it means to seek and receive forgiveness. As you begin this activity, consider saying the following; “As you heard in the *Summer Wheels* story, Leon seemed to feel badly about his behavior. He, in a not-so-obvious way, was seeking forgiveness by bringing a bag of jelly donuts to the Bicycle Man. He probably could have chosen a more direct way of both seeking and receiving forgiveness. My questions to you are these:

1. When does a person seek forgiveness? *After causing unfair hurt. A person might also consider seeking and receiving forgiveness when another person is offended by what we do, even though we might not think we’ve behaved badly.*

2. How might a person seek forgiveness in a more direct way than Leon’s approach? *Apologizing for hurtful behavior, explaining the behavior—without making excuses, or asking for forgiveness.*

Following the discussion, ask the students to pair up and role play seeking and receiving forgiveness. Ask the students to take turns seeking forgiveness for a “make believe” unfair situation. The students will also role play receiving forgiveness and the consequences of seeking and receiving forgiveness (reconciliation).

Forgiveness for Peace Poster

Objective

The students will think about what offering forgiveness is and is not. They will also think about what seeking and receiving forgiveness are and are not (not begging or groveling on the one hand or demanding or manipulating on the other. They are not excusing your own behavior.). They will also think about what it means to seek and receive forgiveness. They will discuss the reasons for forgiving, seeking forgiveness, and receiving forgiveness and the possible benefits to individuals and communities. They will then draw a picture on a sheet of paper (we will leave the size of the paper up to the teacher) symbolizing any of the following: what seeking, receiving, or offering forgiveness are and are not, what a person’s inner world might look like because of offering, seeking, and receiving forgiveness, and the ways that forgiveness could change communities.

Activities (Continued)

Forgiveness for Peace Poster (Continued)

Instructions

Using the lesson as a guide, we ask you to help the children create “Forgiveness for Peace Posters.” To begin the lesson, the teacher will tell the students, “Forgiveness always begins with an unfair hurt. When we have been hurt, it is natural to be angry with the person who caused the hurt. Often, as we try to see the worth in the person who caused the hurt, our anger settles and our hearts begin to soften toward him or her. As our hearts begin to soften, the anger and resentment toward that person often continue to fade. We may then become ready to give the gifts of kindness, respect, and generosity to the one who caused our hurt. It is similar when we are the ones who have been unfair. We may be very angry at first (with ourselves and the other), but as we try to see our own worth and the worth of the other, we may feel less angry and more loving. It is important for you to remember that the decision to forgive, seek forgiveness, and receive forgiveness is a personal decision. We should never be forced to forgive or shamed into forgiving, seeking forgiveness, and receiving forgiveness.”

The teacher will say, “After hearing the first part of *Summer Wheels*, you were asked to write an answer to the question, ‘**What is forgiveness?**’ What were some of your answers to this question?” What does it mean to seek and receive forgiveness? What are some reasons for seeking, receiving, and offering forgiveness? After the discussion, the teacher should tell the students they are going to make a poster that will tell the story of forgiveness, symbolize what the three-fold process of forgiveness is and is not, show what forgiveness makes a person’s inner world feel like, or illustrate how forgiveness can change communities

***Note: allow class time for each student to share his or her picture with the rest of the class. You may want to display the posters in the classroom or hallway.**

In a Christian Context

This section has been provided for those of you who are looking for ways to teach about the virtue of forgiveness (offering, seeking, and receiving) within the context of the Christian tradition. General ideas followed by scriptures have been provided. Please feel free to use these sections as you wish.

General Ideas

The Bible teaches that forgiveness is extremely important. In Jesus’ Sermon on the Mount (Matthew 5-7), he makes it clear that we are to forgive those who unfairly hurt us as God forgives us. In addition, the Bible teaches us to seek and receive forgiveness for our sins.

Scripture

We will be continuing here with the story of Joseph forgiving his brother and half-brothers, focusing now on chapters 41-42 of Genesis. The point here is to help the students understand the seeking and receiving of forgiveness.

Sample Lesson

1. What happened to Joseph in Chapter 41? *This chapter sets the stage for the meeting between Joseph and his brothers.*
2. Genesis: 42:6 states, “Now Joseph was the governor of the land, the one who sold grain to all its people.” The seven years of famine in the land had begun. Joseph’s brothers went down to Egypt to buy grain. Did Joseph’s brothers recognize him when they arrived? How do you know?
3. Did Joseph recognize his brothers? How did he behave toward his brothers, at first? *Verse 7: “As soon as Joseph saw his brothers, he recognized them, but he pretended to be a stranger and spoke harshly to them.”*
4. Are there any signs that Joseph was beginning to forgive his brothers? What are these signs? *He wept.*
5. Was forgiveness a struggle for Joseph? How do you know? *He had Simeon taken from them and bound before their eyes.*
6. What gifts did Joseph give to his brothers? Had Joseph, at this point, forgiven his brothers? Why do you think this?
7. Were the brothers able to receive forgiveness from Joseph at this point? *No. Joseph was not in a forgiving frame of mind.*
8. Point to the evidence that the brothers might have been ready to receive forgiveness from Joseph even though they did not recognize him. *In Genesis 42:22, Reuben, one of Joseph’s half-brothers, was beginning to feel very guilty that they had hated Joseph so many years ago. In fact, Reuben thought that their current imprisonment was a punishment from God because of how they had treated Joseph so many years ago.*

Evaluation of the Students

- ❑ Did the students listen attentively to the story?
- ❑ Did the students participate in the group discussion?
- ❑ Did the students actively participate in the “Wanting to Be Forgiven” activity?
- ❑ Did the students participate in the “Forgiveness for Peace Posters” activity?
- ❑ Did the students learn what it means to seek and receive forgiveness?
- ❑ Did the students learn the differences between offering forgiveness and seeking and receiving forgiveness?
- ❑ Did the students learn *why* seeking and receiving forgiveness are important?

EVALUATION OF LESSON TWO

Please indicate the date that this lesson was taught:_____

The following discussion questions and/or activities were especially meaningful because:

I would change the following activities and/or discussion questions because:

The students responded well to the following ideas, discussion questions, and activities:

The students did not respond well to the following ideas, discussion questions, and activities:

General Comments:

Lesson Three:
Inherent Worth Within the Context of Offering, Seeking, and
Receiving Forgiveness

Main Ideas

In this lesson, the students will learn about inherent worth (or personhood, as we will refer to it in this lesson), within the context of offering, seeking, and receiving forgiveness.

A person's inherent worth or personhood **is not** based on outward appearances, personal possessions, group membership, or other external features, nor on those qualities that unite people as members of the human family [all experience both pain and joy, experience the same basic physical, emotional, and psychological needs, and share similarities in physical make-up (eyes, nose, legs, arms, and so forth), body functioning (blood circulation, respiration, digestion), emotional expressions (love, anger, sadness), and cognitions (thinking and reasoning)]. A person's inherent worth **is** based on the internal qualities of the heart, the mind, and the will. While all people do not display goodness in every situation, all people are capable of good. A person has value simply because he or she is a person. We affirm a person's worth and demonstrate our understanding that a person has worth when we love him or her.

People sometimes experience unfair and deep hurt. When a person has been unfairly hurt, it often becomes difficult for him or her to see the inherent worth of the person who caused the hurt. A once soft and loving heart can become hardened with anger and hurt when that person has been treated unfairly. Forgiveness is one healthy response to such unfair treatment. When a person is able to see the worth of the one who caused the hurt, then he or she becomes able to reach out to the offender with love, kindness, respect, and generosity, and thus forgive the person. Similarly, in the case of seeking and receiving forgiveness, when we are able to see the worth of both ourselves and of the one with whom we were unfair, we become able to reach out to him or her with love, kindness, respect, and generosity and then receive forgiveness. The ability to see the worth of others is important in all aspects of the forgiveness process: offering forgiveness, seeking forgiveness, and receiving forgiveness.

General Objectives

The students will:

- Learn the meaning of *inherent worth* or *personhood*.
- Learn what gives us and other people *worth*.
- Learn that all have worth as members of the human family, *even when unfair*.
- Learn that we demonstrate the worth of people through love and forgiveness.
- Learn that we acknowledge our own worth when we become willing to receive others' love and forgiveness.
- Learn that seeing the worth of ourselves and other people is important to forgiveness (offering, seeking, and receiving).

Behavioral Objectives

The students will:

- Listen to or read chapters 1 and 2 of the story entitled *The Tiger in the Tall Grass*.
- Participate in a class discussion.
- Participate in the “The Tiger in the Tall Grass Illustrated” activity.
- Participate in the “Let’s Ask Sancti” activity.
- Participate in the “The Journey to Joy and Forgiveness” journaling activity.

Materials

The Tiger in the Tall Grass, written by Robert Enright and Jeanette Knutson Enright
Paper and markers

Procedures

In this section, we have included a series of procedures that will serve as guidelines for you, the teacher. Please feel free to make changes to this lesson if you feel the children will be better served by the changes. To maintain the integrity of the curriculum, we ask that you pay careful attention to the objectives of the lesson.

1. Review the main ideas of lesson two. Just as it is likely that all people experience unfair hurt or injustice, it is also likely that all people will themselves be unfair to others at times and will desire to be forgiven. Being forgiven means that we have wronged someone and need their forgiveness. The acknowledgement that we have unfairly hurt someone can be very painful. We can apologize to a person and seek forgiveness even if we did not knowingly offend him or her. How are the offering of forgiveness and the seeking and receiving of forgiveness similar? *Both involve an injustice, feelings of anger, and demonstrations of love.* How are they different? *The process of offering forgiveness toward one's offender does not necessarily result in reconciliation, although the door is opened. Seeking and receiving forgiveness usually leads to reconciliation. Offering forgiveness is an active role and can be accomplished regardless of the other person's response. Seeking and receiving forgiveness are much more dependent on the attitude of the offended person.* We may have to become willing to bear the pain of waiting for forgiveness. We may have to forgive him or her for refusing to forgive. Seeking forgiveness and then being humble enough to receive forgiveness is a completion of the entire forgiveness process...it can be the restoration of wholeness for the offender and offended. The completion of the fullness of forgiveness (offering forgiveness, seeking forgiveness, receiving forgiveness, and reconciliation) can benefit individuals and communities.
2. Introduce today's lesson. Tell the children, "Today we are going to discuss the idea of inherent worth. We are especially interested in discussing the fact that all people, including ourselves, have worth—even when we behave poorly, and even when we unfairly hurt others. When we say that all people have inherent worth, we mean that all people have value or importance built right into them. How do people differ? *Appearance, place of residence, possessions, talents, group membership, and so forth.* Do these differences give us worth? Why or why not? How are people alike? *We have similar needs, are capable of being hurt, have bodies that look and function much the same, can think and reason, and have similar feelings.* Do our similarities give us worth? Why or why not? What does give us our worth? *Our worth or value is based on the heart (the ability to love, feel sadness, joy, pain, and so forth), the mind (the ability to think and reason), the will (the ability to choose how to treat others and how to behave), and the ability to actually do good. When we see the worth or value in ourselves and in others, we look beyond what they **do** to who they **are**. We each have*

worth because we are members of the human family. We show that we and others have worth through love—even at times when we and others are unlovable.

3. Introduce *The Tiger in the Tall Grass* by Robert Enright and Jeanette Knutson-Enright.
4. Read the first two chapters of the story. This same story will be used in lessons 4, 5, and 6.
5. Conduct the class discussion. The discussion questions can be found in the Discussion section.
6. Have the students participate in the “The Tiger in the Tall Grass Illustrated” activity. See the Activities section for further instructions.
7. Have the students participate in the “Let’s Ask Sancti” activity. See the Activities section for further instructions.
8. Have the students participate in the “The Journey to Joy and Forgiveness” journaling activity. See the Activities section for further instructions.
9. Conclude the lesson by summarizing the main ideas. Our *worth* or *value* does not depend on outside *differences* like material possessions, personal traits, group membership or places of residence, nor does our worth depend on those things that make us similar (physical and emotional needs, possibility of being hurt, body make-up, and an ability to think, reason, and experience feelings). Our worth is based on the fact that we are members of the human family and that we, as human beings, are able to love, think, reason, choose how to behave, and *do* good. As we see the worth in ourselves and others, we look beyond what one does to who he or she is. We show that a person has worth by loving him or her. People sometimes experience unfair and deep hurt. When a person has been unfairly hurt, it often becomes difficult for him or her to see the inherent worth of the person who caused the hurt. A once soft and loving heart can become hardened with anger and hurt when that person has been treated unfairly. Forgiveness is one healthy response to such unfair treatment. When a person is able to see the worth of the one who caused the hurt, then he or she becomes able to reach out to the offender with love, kindness, respect, and generosity, thus forgiving the person. Similarly, in the case of seeking and receiving forgiveness, when are able to see our own worth and the one with whom we were unfair, we may become able to reach out with love, kindness, respect, and generosity and receive forgiveness. The ability to see the worth of others is important in all aspects of the forgiveness process: offering forgiveness, seeking forgiveness, and receiving forgiveness.

Discussion Questions

1. What happened in today's portion of *The Tiger in the Tall Grass*?
2. How was James feeling? Why was he feeling this way? *There had been shouting and unkindness in his family. He was feeling unloved.*
3. Do you think James was feeling as though he had deep worth? Why?
4. What did James seem to think gives a person deep worth? *One's clothing (he noticed Mrs. Felzer wore funny hats) and behavior (he focused on Brian's unkind behavior and Johnny's irresponsible behavior in not returning borrowed toys).*
5. Do you think James saw the deep worth of his sister Brigid even though she had teased him and in some ways been unkind? Why do you think this? *He heard Brigid crying and felt sorry for her even though she had teased him.*
6. What do you think gives you and others deep worth—even when you and others have behaved unfairly? *Membership in the human family, kind and loving hearts, minds, and the potential for good.*
7. How can we show that we have deep worth? How can we show that others have deep worth? *By loving ourselves and others.*
8. After James spent time with Sancti, he seemed happier and more peaceful. Why do you think this happened? *Sancti treated him as a person of worth. He understood that James' value did not rest in the two-story house in which he lived. His value did not rest in the fact that he and his family did not have a lot of money (torn curtain and old furniture). Sancti showed love and understanding toward James by not criticizing him for his anger.*
9. How might seeing the deep worth of a person who was unfair to us help us offer him or her forgiveness? *We must be able to see that a person's worth is not dependent on his or her behavior. We must love the person and hate the offense if we are to forgive.*
10. How might seeing our deep worth help us become ready to seek and receive forgiveness? How might seeing the deep worth of the person with whom we were unfair help us to seek and receive forgiveness? *We must see that we are persons worthy of love and forgiveness even when hurtful (our worth does not rest in our behavior and so forth). We must see that the person whom we hurt has value and is worthy of our respect and kindness as we humble ourselves to seek and then receive forgiveness.*
11. Have you ever been in a situation where you were teased, scolded, or treated unfairly? How did this make you feel? Did you feel valuable at the time of the unfairness? Why or why not? Were you still valuable even though you were being treated unkindly? Why?
12. How might a person see and feel his or her own deep worth again after being treated unkindly and unfairly? *Receiving kindness and love from others (not necessarily the one who was unfair) and from myself. Even if the person who was unfair never treats me with kindness and respect—even if he or she never sees my deep worth—I can see my own deep worth and give love, kindness, and forgiveness to myself and others.*
13. Have you ever been in a situation where you teased, scolded, or treated a person unfairly? How did this make you feel? Did you see your own deep worth after you had unfairly hurt another? Why or why not? Did you still have deep worth even though you had been unfair? Why or why not?

Discussion Questions (Continued)

14. How might you see and feel your own deep worth again after treating another unfairly? *Receiving kindness and love from others (not necessarily the one who was unfair) and from myself. Even if the person to whom I was unfair never sees my worth and offers forgiveness, I can see my own deep worth and give love, kindness, and forgiveness to myself and others.*

15. In what ways can we show that we and others have worth? *Love and forgiveness.*

***Note: in the next lesson, we will discuss the importance of love and the ways in which we can show love to ourselves and others.**

Activities

The teacher may decide whether or not to include an activity in the lesson.

The Tiger in the Tall Grass Illustrated

Objectives

The students will continue to learn that all people, including themselves, have worth and are worthy of moral love and forgiveness. The students will illustrate the first two chapters of the book *The Tiger in the Tall Grass* on the blank pages provided in the book itself.

Instructions

Each student will draw pictures inside the boxes provided on blank pages in chapters 1 and 2 of their *The Tiger in the Tall Grass* booklets. They may want to draw pictures that especially emphasize the idea of inherent worth within loving forgiveness (offering, seeking, and receiving).

Activities (Continued)

Let's Ask Sancti

Objectives

The students will continue to learn that all people have worth and are worthy of love and forgiveness. The teacher, together with the students, will create a “Let’s Ask Sancti” corner or site within the classroom. The students will write questions about the topic of inherent worth within the context of giving, seeking, and receiving forgiveness.

Instructions

The teacher, together with the students, will create a “Let’s Ask Sancti” site. They will draw pictures that illustrate what they think Sancti looks like. These pictures will be hung in an area of the room entitled, “Let’s Ask Sancti.” As a class, they will decorate a box for written questions. The students will each write a personal question about the meaning of inherent worth as it relates to forgiveness (giving, seeking, and receiving). They will put this question in a box. The teacher will draw the questions from the box and discuss them as a class. The “Let’s Ask Sancti” site can be used to help the children solve interpersonal disputes, as well. To help the children get started, you might ask the class: “Remember when we discussed the inherent worth of all people, those who have been treated unfairly and even those who treat others unfairly?

“Do you truly ‘in your heart of hearts’ believe that you and all people have deep worth even when unfair? Do you truly believe that you and all people have worth even when treated unfairly? If not, what questions do you have for Sancti? Do you truly understand what inherent worth is? If not, what questions do you have about inherent worth?”

Ask the students to please write their questions out and place them in the decorated box. Instruct them that they are not to put their names on the question sheets. Let them know that you will draw the questions out of the box without identifying anyone, read the question, and then discuss as a class.

The Journey to Joy and Forgiveness

Objectives

The students will continue to learn that all people—including themselves—have deep worth and are worthy of love and forgiveness. They will label (entitled ‘Journey to Joy and Forgiveness’) and decorate a notebook that will serve as a personal journal. They will draw pictures and write about the concept of inherent worth as it relates to giving, seeking, and receiving forgiveness.

Instructions

The students may either bring a notebook from home or staple together a number of blank sheets of paper. Each student will label and decorate with colors or markers his or her own journal (as mentioned above). Ask the students to reflect and write about the following:

1. What is inherent worth?
2. Do all people—even those who behave unfairly—have worth? Why or why not?
3. Do you have deep worth—even when you have been treated unfairly? Why or why not?
4. Do you have deep worth—even when you have been unfair? Why or why not?
3. How can we show that others have worth? Give specific examples.

***Note: you may want to provide time each week for the students to write in their journals. It may be beneficial to play music with themes of forgiveness during this journaling time.**

In a Christian Context

As in lessons one and two, this section is for those teachers seeking ideas about inherent worth within their own Christian religious tradition. We present some general ideas followed by some specific scriptures. Teachers should feel free to use these sections as they wish.

General Ideas

God created human beings in His image. We are His children. The Bible teaches that God is greatly concerned with the state of our hearts and how we treat one another. God cares deeply about every aspect of our lives, but He is less concerned with our appearance, career, place of residence, personality, and group membership than with our internal condition. We demonstrate the worth of ourselves and others by showing love—even following injustice.

Scripture

As we continue with the story of Joseph and his brothers, we will read Genesis 43.

Sample Lesson

The teacher may want to review the story of Joseph forgiving his brother and half-brothers as discussed in lessons one and two (Genesis 37, 40-42).

1. What gives us our deep worth? *Our worth does not come from physical appearance, possessions in life, career, residence, personality, or group membership. It does rest in the following: we are precious children of God and created in His image. We are members of the human family. Our worth rests in the internal qualities of the heart, mind, and will, and the potential for good.*
2. Once Joseph's brother and half-brothers returned to Egypt, they were very fearful about going to Joseph's house when invited. Did the brother and half-brothers think that Joseph was viewing them as people of worth? Why or why not? *They did not think Joseph saw them as people of worth because they feared that he would turn them into slaves.*
3. What evidence is there in Genesis 43 of Joseph seeing the inherent worth of Benjamin? *In Genesis 43:29-30, Joseph blessed Benjamin, his heart yearned for him, and he sought a place to weep over seeing Benjamin.*
4. Once Joseph saw the inherent worth of Benjamin, was he ready at that point to forgive? *He did not seem ready to forgive because he wiped away his tears and controlled himself so that his brother and half-brothers would not see his softened heart.*
5. As members of the human family through Christ, how are we to live?
6. If Joseph had recognized how he is to live through Christ as a member of the human family, how would he have treated all of his half-brothers in Genesis 43?
7. In Genesis 43, the half-brother and brothers still did not recognize Joseph for who he was. At the same time, they were afraid of this assistant to Pharaoh because he had so much power over them. Even though they were afraid of him, were they able to see his worth as a person? *Yes,*

Genesis 43:33 records, “The men looked at one another in amazement” as he gave them the gift of food.

8. In some ways, Joseph himself had become an offender toward his brother and half-brothers. We see this when he put Simeon in prison, when he scared them into thinking they might become slaves, and when he had power over them regarding food in a time of famine. Even as an offender, was Joseph able to see the worth of his brothers in Genesis 43, especially near the end of this chapter? *Yes, because he was able to enter into a warm and friendly relationship with them. As it states in Genesis 43:44, “So they drank and were merry with him.”*

Evaluation of the Students

- ☐ Did the students listen to the book entitled *The Tiger in the Tall Grass*?
- ☐ Did the students participate in the “The Tiger in the Tall Grass Illustrated” activity?
- ☐ Did the students participate in the “Let’s Ask Sancti” activity?
- ☐ Did the students participate in the “The Journey to Joy and Forgiveness” journaling activity?
- ☐ Did the students learn that the worth of a person is not dependent on *personal differences* (physical appearance, possessions in life, career, residence, personality, or group membership) or *similarities* (body make-up, feelings, the ability to think and reason)?
- ☐ Did the students learn that we all have worth, even when hurtful?
- ☐ Did the students learn that our worth is based on the quality of our hearts, minds, and will?
- ☐ Did the students learn that we can show that we see a person’s worth—even someone who causes us hurt—by loving him or her?
- ☐ Did the students learn how being able to see worth in themselves and others helps in the process of offering, seeking, and receiving forgiveness?

EVALUATION OF LESSON THREE

Please indicate the date that this lesson was taught:_____

The following discussion questions and/or activities were especially meaningful because:

I would change the following activities and/or discussion questions because:

The students responded well to the following ideas, discussion questions, and activities:

The students did not respond well to the following ideas, discussion questions, and activities:

General Comments:

Lesson Four:
Genuine Love Within the Context of Giving, Seeking, and Receiving
Forgiveness

Main Ideas

In this lesson, we will discuss the virtue of *agape* (a-ga'- pay) or service love within the context of giving, seeking, and receiving forgiveness. When we offer forgiveness, we are choosing to give love to a person who caused us an unfair hurt. We are choosing to see the worth of the offender, to forego revenge, and to offer compassion, benevolence, and love. When we seek and receive forgiveness, we are choosing to love and see the worth of ourselves and the person whom we have hurt.

Agape acknowledges that **all** people, including ourselves, have worth. It acknowledges that our worth does not rest in whether we are able to bring pleasure to others or in our personal traits and accomplishments, but rather in our humanity. *Agape* promotes a healthy self-love yet also asks, "How can I be of service to you?" Seeing others' worth and giving of ourselves together demonstrate *agape*.

As we are loved by family, friends, teachers, community leaders, and others, we become able to give love. We do this through patience (accepting a person as he or she is and allowing him or her time to grow, work through problems, and change), kindness, generosity, humility (seeing the worth in another person and being willing to give another person's needs a priority; not being easily offended), courtesy, self-sacrifice, and gratitude. To love deeply and fully, we must be willing to acknowledge the truth about ourselves (recognize our strengths and weaknesses), others (their strengths and weaknesses), and our circumstances (we do not deny or pretend). We must also avoid keeping a record of wrongs.

We "live a life of love" through an outpouring of kind and supportive words, tangible gifts, thoughts, and behaviors, but also through restraint (refraining from thinking harsh thoughts, acting unkindly, and withdrawing gifts). *Agape* does not abandon one for being less than perfect, but instead gently corrects and encourages growth. It does not force us to live in the image of others, but rather gives us the freedom to pursue goals and interests. *Agape* sets individuals free!

This *agape* or service love is the same love that comes forth in forgiveness. In offering forgiveness, we give this love to the offender. In seeking and receiving forgiveness, we give this love to ourselves as well as to the offended.

Main Ideas (Continued)

We recognize the fact that it is neither easy nor pleasant to love a person who has caused us hurt. Nor is it easy or pleasant to love ourselves and the offended when we have caused unfair hurt. Yet, it is a goal worth pursuing so that our hearts do not become hardened with anger and resentment.

It is possible to show this service love to both ourselves and others within the context of forgiveness. Some possible ways of safely showing service love include thinking positive thoughts about ourselves and the other, speaking kind words, and making a commitment not to cause harm to ourselves and the other. We can demonstrate service love without entering into a relationship with a person who may cause us further hurt.

A soft and loving heart may pave the way for forgiveness by opening the door to giving, seeking, and receiving forgiveness. The “wholeness” that can result for individuals and communities through forgiveness is worth pursuing.

General Objectives

The students will:

- Learn the characteristics of *agape* or *service* love.
- Learn how to show *service* love toward the self and others during good times and bad.
- Learn that we can demonstrate *service* love through our words, tangible gifts, thoughts, and behaviors.
- Learn that we can safely walk in *service* love while forgiving (offering, seeking, and receiving).
- Learn the benefits of *service* love, especially when faced with injustice.

Behavioral Objectives

The students will:

- Read chapters 3 and 4 of the book entitled *The Tiger in the Tall Grass*.
- Participate in a class discussion.
- Continue participation in the “The Tiger in the Tall Grass Illustrated” activity.
- Participate in the “My Corner of Truth, Beauty, and Goodness” activity.
- Participate in the “Journey to Joy and Forgiveness” journaling activity.

Materials

The Tiger in the Tall Grass, written by Robert Enright and Jeanette Knutson Enright

Pencils, markers, or crayons

The students' personal journals

Procedures

We have included the following procedures to serve as guidelines for the teacher. If it will help you more effectively address the needs of your students, please feel free to make changes to the lesson. To maintain the integrity of the curriculum, please be careful to meet the objectives of the lesson.

1. Review the main ideas of lesson three. Worth or value does not depend on outward differences or on personal similarities. Outside differences (material wealth, personal traits, group membership or place of residence) and similarities (physical and emotional needs, possibility of being hurt, body make-up, and an ability to think, reason, and experience feelings) serve to make a person unique, but do not give deep worth. All people (including each of us) have deep worth as members of the human family. This worth is not earned or purchased. When we see the deep worth of others, we are looking beyond what they've *done* to who they *are*—we are looking at their personhood. All (including us) have worth—even when we are unfair. We show that we and others have worth through service love. It is not easy to see the worth of those who have caused us hurt. It is not easy to see the worth in ourselves when we have been unfair, nor is it necessarily easy to see the worth of the one we hurt, but keeping the idea that “all, including ourselves, have worth even when we behave badly” may open the door for total forgiveness—giving, seeking, and receiving.
2. Introduce today's lesson. Tell the students that today they will learn about *agape* or *service love* as defined by ancient Greek philosophers such as Aristotle. In particular, they will learn how this moral love prepares them to offer, seek, and receive forgiveness. Ask the students, “What is *agape* or service love?” *Agape (a-ga'-pay), which we will call “service love,” is freely given to all people—often in a variety of circumstances. Agape or service love helps us to see the inherent worth of ourselves and all people—even when behavior is unfair. Agape is shown through patience, kindness, generosity, humility (we don't think we're better than*

others), politeness (not rude), and gratitude with a genuine concern. Service love is not withdrawn when we make mistakes. It does not control who a person is, what he or she wants to do in life, or where he or she wants to go. How do we become able to give service love? We become able to give service love as we receive love from family, friends, relatives, teachers, community and religious leaders. How do we offer service love? We show love through the words that we speak to others, the gifts that we give (objects, time, and so forth), our thoughts about others, and our behaviors. How does service love help one to complete the three-fold process of forgiveness? Service love opens the door to giving, seeking, and receiving forgiveness by keeping the heart soft or by softening the heart after being hardened by injustice. It helps one to love the self and others when it is most difficult.

3. Read chapters 3 and 4 of *The Tiger in the Tall Grass*.
4. Conduct the class discussion. The discussion questions can be found in the Discussion section.
5. Ask students to continue their participation in the “The Tiger in the Tall Grass Illustrated” activity. See the Activities section.
6. Have the students participate in the “My Corner of Truth, Beauty, and Goodness” activity. See the Activities section for further instructions.
7. Have the students participate in the “The Journey to Joy and Forgiveness” activity. Once again, refer to the Activities section for details.
8. Conclude the lesson by reviewing the main ideas. Ask the students the following: What is *agape* or service love (we will be using the terms *agape*, service, and moral love interchangeably throughout the curriculum)? *Agape acknowledges that all people, including ourselves, have worth—even when we are less than fair with other people. It is the giving of oneself for the benefit of others. We show agape or service love when we are patient, kind, humble, courteous, unselfish, and grateful, and when we are honest about who the person is (his or her strengths and weaknesses), who we are (our strengths and weaknesses), and what the circumstances are (we do not pretend). Agape does **not** try to control who people are, what they do, or what they think.* How do we become able to give service love? *We become able to give love when we ourselves have been given love by our family, friends, relatives, teachers, and leaders in the religious and neighborhood community. How do we show agape? We can show love through our words, gifts (time or things), thoughts, and behaviors.*

How does service love help one to forgive? *It opens the door for offering, seeking, and receiving forgiveness. After all, forgiveness involves loving ourselves and others even when unlovable. It is possible to safely show this love within the context of forgiveness.*

Discussion Questions

1. In last week's lesson, we discussed the idea of deep worth. Did James seem to see his own deep worth at first? Why do you think this? How did James' sense of deep worth seem to change? Why do you think he changed? *Sancti's love.*
2. What is *agape* or service love? *Agape acknowledges that all people, including ourselves, have worth—even when we are less than fair with other people. It is the giving of oneself for the benefit of others. We show agape or service love when we are patient, kind, humble, courteous, unselfish, and grateful, and when we are honest about who the person is (their strengths and weaknesses), who we are (our strengths and weaknesses), and what the circumstances are (we do not pretend). Agape does **not** try to control who people are, what they do, or what they think.*
3. How can we show the deep worth of ourselves and others? *Love.*
4. How can we offer moral or service love to ourselves? How can we offer this same type of love to others?
5. When others offer moral or service love to you, how does this make you feel? Does it make you feel like a person of deep worth? Why or why not? Do you have greater worth when others can see it and when they offer moral love? Why or why not?
6. When others fail to offer this type of love to you—when they treat you unfairly—do you still feel like a person of deep worth? Why or why not? Do you still have deep worth even though they did not treat you as a person of deep worth? Why or why not?
7. When you fail to offer moral or service love to others, how do you think they feel? Do you think they feel like persons of deep worth? Why or why not?
8. Does the person still have deep worth even though you treated him or her unfairly? Why or why not?
9. How do you feel about yourself when you've not acted with loving kindness?
10. Do you still have deep worth, even when you are unfair to another? Why or why not?
11. Do you think the James and Brigid felt loved at home? Why or why not?
12. What are some signs that they were loved by their parents even though they may not have always felt it? *Their parents tried to teach them right from wrong. They had a warm home because of their parents' hard work. Their mom made good meals.*
13. In what ways did Sancti show love toward James, Brigid, and others? *He showed concern that Brigid was crying from her dad's gruffness. He showed understanding and compassion for James, Brigid, and their father's mistakes.*
14. Are there other signs of service love in the story—especially after unfair hurt? What are they?
15. We've talked about the meaning of service love. Kindness and generosity are behaviors that flow out of service love. Was Sancti kind and generous? In what ways? Were any other characters kind and generous—especially in the face of injustice? Please explain. How can we offer kindness and generosity to ourselves and to others following injustice? *Forgiveness.*

Discussion Questions (Continued)

16. Courteous behavior and gratitude grow out of service love. Did you notice acts of courteous behaviors and gratitude in the story—especially following unfairness? What were they? How is this possible after we've been unfair? How is this possible after others have been unfair?

Forgiveness.

17. Service love asks us to be truthful about ourselves, other people, and situations. How can we be truthful in moral or service love? *We see others' strengths and weaknesses. We see our own strengths and weaknesses.* What might help us to be truthful about ourselves and others following unfair hurt? *Forgiveness.*

18. Was Sancti truthful with James and Brigid? How? Did any other people in the story show truthfulness with one another, especially following unfairness? How?

19. Service love is humble, not prideful. This means that we do not think that we have greater worth than others. We do not put our own needs and desires ahead of others. Humility in love means that we are not easily offended. Did you see signs of humility in love? What were they? How can we be humble in the face of injustice? *Forgiveness.*

20. Service love asks us to be patient with one another. How can we show patience with one another? How can we be patient when seeking forgiveness or when offering forgiveness? Did Sancti or others show patience in love? Please give examples.

21. Service love asks us not to pay close attention to or keep track of others' mistakes. What does this mean? Did Sancti, James, and Brigid keep track of the mistakes of others?

22. If we do not keep track of others' mistakes, could we be put at risk to be hurt again and again by the same person? *We can acknowledge injustice without keeping a list. We do not have to forget, deny, excuse or pretend the mistake or injustice did not happen. We can see the person's deep worth and at the same time understand that he or she is not perfect.*

23. Is it possible to show love toward those who have caused us hurt? How? Is it possible to show love to ourselves after we've been unfair? How? *Forgiveness.*

24. Can we safely offer service love to people who continue to hurt us? How? *A smile. A refusal to speak unkindly about or to the person who was unfair. We can offer service love without entering into a relationship with the person who continues to be unfair or without putting ourselves in dangerous situations.*

25. Is it possible to love ourselves when we have unfairly hurt others? How? Can we love ourselves and ask something of ourselves after we've been unfair? What? *We see that we have deep worth and change our unfair behavior.*

26. As we love ourselves, what steps can we take to change for the better?

27. How can a "soft heart" open the door for giving, seeking, and receiving forgiveness?

28. How can love within forgiveness help individuals and communities?

Activities

Please feel free to decide if you wish to include one or more of the activities.

The Tiger in the Tall Grass Illustrated

Objectives

The students will continue to learn that all people have worth and are worthy of moral love and forgiveness. The students will illustrate chapters 3 and 4 of *The Tiger in the Tall Grass* on the blank pages provided in the book itself.

Instructions

Each student will draw pictures inside the boxes provided on blank pages in chapters 3 and 4 of their *The Tiger in the Tall Grass* booklets. They may want to draw pictures that especially emphasize the idea of moral and service love within loving forgiveness (offering, seeking, and receiving).

My Corner of Truth, Beauty, and Goodness

Objectives

The students will learn how *agape* opens the door for giving, seeking, and receiving forgiveness. They will begin to understand the importance of finding a “place of quiet” so that an “inner quiet of service love and forgiveness” can be achieved. They will identify a place, person, and/or activities that bring forth a sense of truth, beauty, and goodness in their lives.

Instructions

Each student will reflect on the importance of truth, beauty, and goodness in learning about forgiveness. Conduct a discussion about James’ and Brigid’s experience with Sancti in the Blue Stem grass. Ask the students the following questions:

1. Were James and Brigid taught truth from Sancti? Please explain. *They learned that when people are treated very unfairly, they experience hurt. They learned that all people have worth—even when they behave badly. They learned that people respond positively to love.*
2. Did James and Brigid find beauty in the Blue Stem grass? What was the beauty? *Brigid looked at the autumn sky and migrating geese.*
3. Did Sancti offer James and Brigid goodness? How? *Brigid reaches out to her father with a kiss. Mom makes healthy meals for the family.*
4. How could James’ and Brigid’s rest in the Blue Stem grass have helped them appreciate the truth, beauty, and goodness they found with Sancti?

Following the discussion, the teacher will ask the students to reflect on and identify a place, person, and/or activities where beauty, truth, and goodness can be found: a place, person, and/or activities where, when hurt, tired, or sad, they can find refreshment and have a sense of personal worth restored (a cozy chair in the classroom or at home, an outdoor location like under a large tree or on the grass, a quiet time listening to beautiful music, drawing, painting, sculpting, and/or writing about truth, beauty and goodness—they may want to write in their personal journals—and time with a kind and supportive friend or family member. Allow time for the students to share their ideas about how to find a time of quiet and a place, person, and/or activities that can bring forth beauty, truth, and goodness—a doorway to giving, seeking, and receiving loving forgiveness. The sharing of their ideas should be optional and not mandatory.

Activities (Continued)

My Corner of Truth, Beauty, and Goodness (Continued)

***Note:** you may want to expand the “Let’s Ask Sancti” activity from lesson three by creating a corner that represents the “Blue Stem” grass in the story: a place where students, when experiencing sadness, anger, or discouragement, can find quiet; a place of truth, beauty, and goodness that can help bring forth love and forgiveness.

The Journey to Joy and Forgiveness

Objectives

The students will learn the importance of giving and receiving moral love in forgiveness (giving, seeking, and receiving). The students will write in their personal journals.

Instructions

The students may write responses to the following questions in their journal:

1. What is *agape* or service love?
2. Please list all the people who have shown you love. List how they showed love.
3. What are some of the ways you have shown this moral love to family and friends? Please list.
4. Is it possible to *safely* show love toward a person who unfairly hurt you? How?
5. How do you feel about yourself after you have caused a person hurt?
6. Why is it important to show yourself moral love at times when you behave unfairly? What are some steps you can take to change unfair behavior?
7. How can service love help you to become a forgiving person?

In a Christian Context

As in the first three lessons, this section is for those teachers seeking ideas about moral love within their own Christian religious tradition. We present some general ideas followed by a scripture. Teachers should feel free to use these sections as they wish.

General Ideas

In the New Testament, Jesus gives two commandments that summarize the entire law. They are to love God and to love others as ourselves. Our love for others can be enhanced by practicing kindness, generosity, and mercy as we try to serve that person. Our love can be enhanced by trying to reduce any anger we may have. *Agape* (a divine love coming from God) is patient, kind, humble, courteous, unselfish, and grateful. It is truthful. The Bible teaches that love is shown through words, tangible gifts, thoughts, and behaviors. We are able to love others because of God’s great love for us. We can learn what it means to love and how to love through faith, by receiving God’s love, by getting to know Jesus, and by learning from his life.

Scripture

As you continue the story of Joseph and his brother and half-brothers, please read and discuss chapters 44 and 45 in Genesis. We ask that you discuss with the students the ways in which Joseph showed love toward his brother and half-brothers and the evidence that his brother and half-brothers received his loving forgiveness.

Sample Lesson

1. In the beginning of Genesis 44, when Joseph hid the silver cup in Benjamin's sack, was Joseph showing moral love toward his brother and half-brothers? *No. He was still showing anger because he was trying to trick them.*
2. In the beginning of Genesis 44, what was Joseph doing that was similar to what his brother and half-brothers did so many years ago when they sold him into slavery? *He was showing deep anger and seeking revenge on them.*
3. Starting in Genesis 44:18, Judah makes a powerful speech to Joseph. What is this speech all about? *Judah was showing moral love toward Benjamin by asking Joseph to spare Benjamin and to take Judah himself into slavery.*
4. How is Judah's offer to go into slavery instead of Benjamin an act of moral or service love? *He is putting his father's and Benjamin's needs above his own.*
5. In Genesis 45, Joseph wept. What happened at the end of chapter 44 that so softened his heart and filled him with moral love? *Judah's moral love led to Joseph's moral love toward his brother and half-brothers.*
6. How does the expression of moral love from others in your family and school communities lead to you feel more loving?
7. When Joseph wept, did he offer loving forgiveness to his brother and half-brothers? *Yes. He said, "Come near to me." He also said, "Do not be distressed or angry with yourselves because you sold me here."*
8. Before his brother and half-brothers had a chance to know who Joseph was, he revealed himself to them. Thus, they did not have a chance to seek his forgiveness through an apology or through repentance. Yet, were they able to receive his forgiveness? *Yes. They accepted his love and offered love of their own.*
9. According to Joseph (Genesis 45), who was ultimately responsible for the forgiving and the receiving of forgiveness that occurred between Joseph and his family? *In Genesis 45:5, Joseph said, "For God sent me before you to preserve life."*
10. How is God in charge of your own forgiving, seeking forgiveness, and receiving forgiveness? *God gives you the grace to forgive and to receive forgiveness. He shows you how to love through the example of his son Jesus Christ.*

Evaluation of the Students

- ❑ Did the students read chapters 3 and 4 of the story *The Tiger in the Tall Grass*?
- ❑ Did the students participate in a class discussion?
- ❑ Did the students continue participation in the “The Tiger in the Tall Grass Illustrated” activity?
- ❑ Did the students participate in the “My Corner of Truth, Beauty, and Goodness” activity?
- ❑ Did the students participate in the “The Journey to Joy and Forgiveness” activity?
- ❑ Did the students learn the meaning of *agape* or *service* love?
- ❑ Did the students learn how to show this love toward self and others in the face of injustice?
- ❑ Did the students learn that *agape* or *service* love can be shown through words, gifts, thoughts, and behaviors?
- ❑ Did the students learn that we can show this love through both *restraint* when angry (for example, not shouting or being harsh) and a *generous outpouring*?
- ❑ Did the students learn the benefits of *agape* or *service* love in the face of injustice?
- ❑ Did the students learn that service love can be safely shown in the face of injustice?
- ❑ Did the students learn how love opens the door to offering, seeking, and receiving forgiveness?

EVALUATION OF LESSON FOUR

Please indicate the date that this lesson was taught:_____

The following discussion questions and/or activities were especially meaningful because:

I would change the following activities and/or discussion questions because:

The students responded well to the following ideas, discussion questions, and activities:

The students did not respond well to the following ideas, discussion questions, and activities:

General Comments:

Lesson Five:
Kindness, Respect, and Generosity
Within Offering, Seeking, and Receiving Forgiveness

Main Ideas

In today's lesson, the students will continue to learn some of the foundational principles and virtues of forgiveness. In particular, they will learn that forgiveness becomes possible when a person understands and practices the virtues of kindness, respect, and generosity. These virtues are natural outgrowths of moral or service love.

Kindness is a demonstration to others of goodness, benevolence, sympathy, and grace. Kindness can be shown to others by thoughts, words, and actions. It is a loving act that flows out of a loving heart. All people are worthy of kindness—even when unfair. **Respect** is to treat a person as a human being of equal worth to oneself. We show respect for others when we treat them as we would like to be treated. Behaviors that demonstrate respect for others can more easily grow out of a loving heart that has learned to see the inherent worth in all people. All people are worthy of respect—even when unjust. A **generous** person is a giving and a sharing person. Generosity grows out of a loving heart and can be seen in the giving and sharing of one's time, possessions, love, and kindness. It is a lavish outpouring of love. All people are worthy of generosity—even when unfair. It is not an easy task nor does it seem fair to be expected to show kindness, respect, and generosity in the face of injustice, yet that is the challenge when forgiving, seeking, and receiving forgiveness.

It is possible to safely show kindness, respect, and generosity within the context of forgiveness through our thoughts (thinking kind thoughts about the person who hurt us, ourselves when we have been unfair, and about the person we have unfairly hurt), words (saying kind and respectful things [or refraining from saying unkind or disrespectful things] to or about a person who has hurt us, ourselves after we've been unkind, or about a person to whom we were unkind), and actions (generosity given toward the person who hurt us, ourselves when we have been unfair, and to the person we have unfairly hurt). We can give kindness, respect, and generosity to ourselves and others following unfairness and at the same time ask for something of ourselves and others.

To behave in kind, respectful, and generous ways can be life-giving, with the giver typically experiencing as much joy as the receiver. When we practice these virtues in every situation with all people, including ourselves, even when we and others have caused hurt, we can positively impact individual lives and communities.

General Objectives

The students will:

- Learn the meanings of kindness, respect, and generosity.
- Learn what it means to practice kindness, respect, and generosity toward ourselves and others even in the face of unfair hurt.
- Learn that the virtues of kindness, respect, and generosity grow out of moral love and are foundational for offering, seeking, and receiving forgiveness.
- Learn that we can safely offer kindness, respect, and generosity while forgiving (offering, seeking, and receiving forgiveness).
- Learn that we can give kindness, respect, and generosity to ourselves and others following injustice and at the same time ask something of ourselves and others.
- Learn that individual lives and communities can be affected positively through the virtues of kindness, respect, and generosity.

Behavioral Objectives

The students will:

- Read chapters 5 and 6 of the book entitled *The Tiger in the Tall Grass*.
- Participate in a class discussion.
- Continue participation in the “The Tiger in the Tall Grass Illustrated” activity.
- Participate in the “Sancti Certificates of Kindness, Respect, and Generosity” activity.
- Participate in the “The Journey to Joy and Forgiveness” journaling activity.

Materials

The Tiger in the Tall Grass, written by Robert Enright and Jeanette Knutson-Enright
Pencils, markers, or crayons
The students’ personal journals

Procedures

The following section includes a breakdown of the recommended procedures for teaching this lesson. Please feel free to make adjustments to the procedures, discussion questions, and/or activities if these changes will more effectively meet the needs of your students. We ask that you are careful to fulfill the general objectives of the lesson.

1. Review the main ideas of the previous lesson. Highlight the meaning of *agape* or service love and the ways in which we can practice this love through a question and answer session or discussion session. Following are key points of last week's lesson. *Agape* acknowledges that all people—including ourselves—have worth, even when they are unfair to others. Service love is patient and kind. When we walk in service love, we walk in humility, unselfishness, and thoughtfulness. In *agape*, we are honest or truthful about who others are (their strengths and weaknesses), who we are (our strengths and weaknesses), and what our circumstances are (we do not pretend). We show love through our words, gifts (time or things), thoughts, and behaviors. Service love is the giving of oneself for the benefit of others, and we become able to give love when we, ourselves, have been given love by our family, friends, relatives, teachers, and leaders in the religious and neighborhood community. *Agape* does **not** try to control who people are, what they do, or what they think. Service love opens the door for offering, seeking, and receiving forgiveness. After all, forgiveness involves loving ourselves and others even when unlovable. We can safely show moral love within the context of forgiveness.
2. Review the first four chapters of the book written by Drs. Enright and Knutson-Enright entitled *The Tiger in the Tall Grass*. Assign chapters 5 and 6 for the students to read.
3. Conduct the class discussion. The questions can be found in the Discussion section.
4. Have the students participate in the “The Tiger in the Tall Grass Illustrated” activity. See the Activities section.
5. Introduce the “Sancti Certificates of Kindness, Respect, and Generosity” activity. See the Activities section for further instructions.
6. Provide time for the students to write in their “The Journey to Joy and Forgiveness” journals. See the Activities section for specific questions.
7. Conclude by summarizing the main points of the lesson. In today's lesson, the students continued to learn some of the foundational concepts and virtues of forgiveness. In particular,

they learned that forgiveness becomes possible when a person understands and practices the virtues of kindness, respect, and generosity. These virtues grow out of moral love. What is kindness? *Kindness is the demonstration of goodness, benevolence, sympathy, and grace. Kindness can be shown to others through thoughts, words, and actions. It is a loving act that flows out of a loving heart.* What is respect? *Respect is treating a person in the same way that we would like to be treated. All people are worthy of receiving respect. Behaviors that demonstrate respect for others can more easily grow out of a loving heart that has learned to see the inherent worth in all people.* What is generosity? *A generous person is a giving and a sharing person. Generosity grows out of a kind and loving heart and can be seen in the giving and sharing of one's time, possessions, love, and kindness. It is a lavish outpouring of love.* It is not an easy task nor does it seem fair to be expected to show kindness, respect, and generosity in the face of injustice, yet that is the challenge of giving, seeking, and receiving forgiveness. It is possible to *safely* show kindness, respect, and generosity within the context of forgiveness. How can we *safely* show kindness, respect, and generosity to ourselves and others after unfairness? *Through our thoughts (thinking kind thoughts about the person who hurt us, ourselves when we have been unfair, and about the person we have unfairly hurt), words (saying kind and respectful things [or refraining from saying unkind or disrespectful things] to or about a person who has hurt us, ourselves after we've been unkind, or about a person to whom we were unkind), and actions (either refraining from unkind actions or offering generosity in our actions to a person who has hurt us, to ourselves, or toward a person to whom we were unfair).* Can we show kindness, respect, and generosity to ourselves and others after we've been unfair and still expect justice or changed behaviors (no more unfairness)? *Yes, we can show kindness, respect, and generosity and still ask something of ourselves and others.* To behave in kind, respectful, and generous ways can be life-giving, with the giver typically experiencing as much joy as the receiver. Practicing these virtues in every situation with all people including ourselves, even when we and others have caused hurt, can positively impact individual lives and communities.

Discussion Questions

In today's lesson, we are focusing on kindness, generosity, and respect as they relate to forgiveness. We are especially interested in what it means to be kind, generous, and respectful to ourselves and to others following unfairness.

1. What is kindness? *Kindness is the demonstration of goodness, benevolence, sympathy, and grace. Kindness can be shown to others through thoughts, words, and actions.*
2. How can we show kindness to ourselves after we've been unfair? How can we show kindness to the person with whom we were unfair? How can we show kindness to others after they've been unfair to us? *Through our **thoughts** (thinking kind thoughts about the person who hurt us, ourselves when we have been unfair, and about the person we have unfairly hurt), **words** (saying kind and respectful things [or refraining from saying unkind things] to or about a person who has hurt us, ourselves after we've been unkind, or about a person to whom we were unkind), and **actions** (either refraining from unkind actions or offering kindness in our actions to a person who has hurt us, to ourselves, or toward a person to whom we were unfair).*
3. In today's portion of the story, we saw a number of unfairnesses? What are some of the ways people were unfair with one another?
4. James learned that Brian was planning on tripping him in school. After James got over his initial anger about Brian wanting to trip him, how did he offer forgiveness? *Through kindness.* How was James kind to Brian? *He helped him learn about Madagascar.*
5. How did Brian react at first to James' gift of kindness within forgiveness? *He was surprised. Brian's jaw dropped way open.*
6. Why might Brian have been surprised? *We tend to focus on justice rather than mercy.*
7. What does it mean to respect another person? *Treat the person as a human being of equal worth to oneself. Treat the person as you would want to be treated.*
8. How did James respond at first when Brian did not show him respect? *He was angry and wanted to fight Brian.*
9. As James began to forgive Brian, he offered respect. How did he do this? *James saw Brian as a hurting person—of deep worth—in need of help with his class work. James may have realized that, if he were struggling, he would also want help.*
10. What does it mean to show generosity toward another person? *A person shows generosity when he or she goes well beyond what is expected. To give more than the other person expects is to lavish generosity on the other person.*
11. How did James offer generosity within forgiveness to Brian? How did Brian offer generosity to James within forgiveness?
12. Were there any other signs of generosity within forgiveness in today's story? *Sancti was generous to Brian.* How did Brian respond at first to this generosity by Sancti? Did James see this offer of generosity as true generosity, or did he see it as a burden? *Generosity is not always obvious. In the case of Sancti and James, James thought that Sancti was asking too much of him at first. Only later did James realize that Sancti's generosity led to James' generosity toward Brian. Both kinds of generosity led to a new respect and possibly even friendship between James and Brian.*

Discussion Questions (Continued)

13. Let's suppose that James did not listen to Sancti. Let's suppose he did not help Brian learn about the kinds of products that are produced in Madagascar. What do you think would have happened between James and Brian after that? Do you think that Brian would have chosen James to be a member of his football team? Do you think that James would have left school that day with a spring in his step?
14. Are there any signs that Brian was showing kindness, respect, and generosity to himself after his own unfairness? If so, what were they?
15. Are there any signs that Brian was seeking forgiveness from James? If so, what were these signs? *He offered kindness. He offered respect. He offered generosity. He was showing that James was a person of deep worth. He asked James to play on his football team.*
16. Are there any signs that Brian was receiving forgiveness from James? If so what were these signs? *He received James' kindness, respect, and generosity. He received James' help. He wanted to enter into a friendship with James.*
16. Can you see how kindness, generosity, and respect on one person's part can lead to kindness, generosity, and respect on another person's part? How?
17. Can you see how kindness, respect, and generosity can lead to a much better relationship between two people? How?
18. Should a person ever be forced to give kindness, respect, and generosity toward one who was unfair? Why or why not?
19. Can we offer kindness, respect, and generosity to ourselves and others after unfairness and at the same time ask something of ourselves and others? *Yes. It is important that we ask ourselves and others to change unfair behavior.*
20. Is it possible to remain safe and offer kindness, respect, and generosity toward a person who was unfair? How?

Activities

The teacher may decide whether or not to include an activity in the lesson.

The Tiger in the Tall Grass Illustrated

Objectives

The students will learn about the virtues of kindness, respect, and generosity within the context of forgiveness (giving, seeking, and receiving). The students will illustrate chapters 5 and 6 of the book *The Tiger in the Tall Grass* on the blank pages provided in the book itself.

Instructions

Each student will draw pictures inside the boxes provided on blank pages in chapters 5 and 6 of their booklets. They may want to draw pictures that especially emphasize the ideas of kindness, respect, and generosity within the context of loving forgiveness (offering, seeking, and receiving forgiveness).

Activities (Continued)

Sancti Certificates of Kindness, Respect, and Generosity

Objectives

The students will continue to learn about kindness, respect, and generosity. The teacher, together with the students, will make a large poster with the following words: Santi says, “Kindness, Respect, and Generosity Matter.” They will create a list of the various ways in which kindness, respect, and generosity can be safely demonstrated to ourselves and others following unfairness.

Instructions

The teacher, together with the students, will make a large poster with the words, “Santi says, ‘Kindness, Respect, and Generosity Matter.’” They will create a list of the various ways in which kindness, respect, and generosity can be safely demonstrated to ourselves and others following unkindness. The poster can be displayed in the room. Students can receive certificates from other students or from the teacher when they have treated themselves or others with kindness, respect, and generosity.

***Note: the Sancti Says certificates have been included at the end of this lesson. You may print as many as you need for this activity.**

The Journey to Joy and Forgiveness

Objectives

The students will continue to learn about kindness, respect, and generosity within the context of loving forgiveness (offering, seeking, and receiving forgiveness). They will write about the concepts of kindness, respect, and generosity as they relate to giving, seeking, and receiving forgiveness.

Instructions

The students will write in their journals. Please ask the students to reflect and write about the following:

1. What are some acts of kindness, respect, and generosity that may *safely* be shown to yourselves and others?
2. Do all people—even those who behave unfairly—deserve kindness, respect, and generosity? Why or why not?
3. Do you deserve kindness, respect, and generosity—even when you behave unfairly? Why or why not?
4. Has a person to whom you were unfair ever treated you with kindness, respect, and generosity? How did it make you feel? How did it affect your relationship?
5. What experiences, if any, in showing kindness, respect, and generosity toward a person who was unfair have made a positive difference in your relationship with that person?

***Note: you may want to provide time each week for the students to write in their journals. It may be beneficial to play music with themes of forgiveness during this journaling time.**

In a Christian Context

As in previous lessons, this section is for those teachers seeking ideas within their own Christian religious tradition. We present some general ideas about the importance of kindness, respect, and generosity followed by scripture. Teachers should feel free to use these sections as they wish.

General Ideas

In the New Testament, Jesus gives two commandments that summarize the entire law. They are to love God and to love others as ourselves. Our love for others can be enhanced by practicing kindness, generosity, and mercy as we try to serve that person. Our love can be enhanced by trying to reduce any anger we may have. *Agape* (a divine love coming from God) is patient, kind, humble, courteous, unselfish, and grateful. It is truthful. The Bible teaches that love in the form of kindness, respect, and generosity is shown through words, tangible gifts, thoughts, and behaviors. We are able to offer these virtues to others because of God's kindness, respect, and generosity freely given to us.

Scripture

As we wrap up the story of Joseph forgiving his brothers, let us pay close attention to the final chapter of that story, Genesis 45. As you recall from our last lesson, Joseph wept and asked his family to "come closer to me." It was in the giving and receiving of forgiveness that the brother and half-brothers were all able to come together again. In this particular lesson, we will focus specifically on the kindness, respect, and generosity shown as forgiveness was being offered and received.

Sample Lesson

1. How was God kind, respectful, and generous toward Joseph? *God blessed Joseph abundantly by giving him such an important position in Pharaoh's house in Egypt.*
2. As God gives each of us kindness, respect, and generosity, He expects us to go and do likewise: to show kindness, respect, and generosity toward others. How did Joseph extend God's gifts to his brothers? *He was able to love them and to save them from five more years of famine.*
3. Sometimes when we show kindness, respect, and generosity toward others, we unexpectedly find good gifts coming back to us. As Joseph gave the gifts of kindness, respect, and generosity to his brothers, what did he receive in return? *He was able to ask that his father and his family come to Egypt and be with him. He was able to get his father back after all of these years. He was able to get his entire family back after all of these years.*
4. Think about what probably would have happened had Joseph not extended God's gifts of kindness, respect, and generosity to his brother and half-brothers. Would he have been able to bring his father down to Egypt? Would he have been able to bring his entire family down to Egypt? *Joseph's lack of following God's kindness, respect, and generosity would have led to his living along without his family.*

5. Can you see how the extending of the wonderful gifts of kindness, respect, and generosity can go on for years and years and include new generations of people not yet born? What is the evidence in Genesis 45 of this happening? *When Joseph invited his father and family to live near him, he said that “you and your children and your children’s children” will dwell in the land near him.*
6. Please give specific examples of how Joseph lavished generosity on his family. *He gave wagons and full provisions for the journey. He gave each person a set of garments and to Benjamin he gave three hundred pieces of silver. To his father, he sent 10 donkeys loaded with gifts and 10 other donkeys loaded with grain, bread, and other food.*
7. Is it always pleasant in the short run when unexpected generosity comes our way? *Sometimes it takes a little while to adjust to newly found generosity from other people. For example, when Joseph’s father heard the news that Joseph was alive, living in Egypt and being generous to the family, the father fainted. He had a hard time believing that all of this was true.*
8. When the father finally revived and understood that Joseph was alive, what did he do? *The father made plans to go and see Joseph before the father died.*
9. How is God kind, respectful, and generous to you? Please give specific examples.
10. As you experience the kindness, respect, and generosity of God, how can you, like Joseph, give kindness, respect, and generosity to others?
11. Think of specific ways that you can show kindness, respect, and generosity to those who have been unfair to you. What do you think might happen if you show such kindness, respect, and generosity?
12. Sometimes when we are kind, respectful, and generous to others who are unfair to us, those people can take advantage of us. How can you protect yourself as you show kindness, respect, and generosity to others who are not always fair to you?
13. How can we, as a class, begin to show that we know God has blessed us? How can we be kinder, more respectful, and more generous to one another?

Evaluation of the Students

- ❑ Did the students read chapters 5 and 6 of the book entitled *The Tiger in the Tall Grass*?
- ❑ Did the students participate in a class discussion?
- ❑ Did the students continue participation in the “The Tiger in the Tall Grass Illustrated” activity?
- ❑ Was the “Sancti Certificates of Kindness, Respect, and Generosity” activity launched?
- ❑ Did the students participate in the “The Journey to Joy and Forgiveness” journal?
- ❑ Did the students learn about kindness, respect, and generosity?
- ❑ Did the students learn what it means to practice kindness, respect, and generosity toward ourselves and others, even in the face of unfair hurt?
- ❑ Did the students learn that the virtues of kindness, respect, and generosity grow out of moral love and provide an important foundation for offering, seeking, and receiving forgiveness?
- ❑ Did the students learn various ways we can safely offer kindness, respect, and generosity while forgiving (offering, seeking, and receiving forgiveness)?
- ❑ Did the students learn that they can offer kindness, respect, and generosity to the self and others and at the same time ask for something (changed unfair behavior)?
- ❑ Did the students learn that individual lives and communities can be positively affected through the virtues of kindness, respect, and generosity especially within the context of forgiving (giving, seeking, and receiving)?

EVALUATION OF LESSON FIVE

Please indicate the date that this lesson was taught:_____

The following discussion questions and/or activities were especially meaningful because:

I would change the following activities and/or discussion questions because:

The students responded well to the following ideas, discussion questions, and activities:

The students did not respond well to the following ideas, discussion questions, and activities:

General Comments:

Sancti Says:
Kindness, Respect, and Generosity Matter



Presented to:

Thank you!

Sancti Says:
Kindness, Respect, and Generosity Matter



Presented to:

Thank you!

Lesson Six:

Finding Balance as We Forgive

Main Ideas

In lesson 5, the students learned about the importance of seeing the deep worth in others and of offering the virtues of goodness (*agape* or service love, kindness, respect, and generosity) following unfairness.

In this lesson, the students will continue to learn the importance of practicing goodness within the context of forgiveness with the added caveat that it must be practiced **in balance**. This means that each person must learn to offer these gifts and virtues to both the self and the other (the offended and the offender) following injustice. In those instances when people have been offended, they should balance seeing the worth of the person who hurt them with seeing their own worth as they forgive. If, following hurt, we make the mistake of believing that our offender has greater worth, we may be at risk for being hurt again by the same person. If, following hurt, we make the mistake of believing that we have greater worth than our offender, we run the risk of becoming a bully.

At those times when we are the ones who have been unfair, it is important to find a similar balance in seeing the worth of both ourselves (the offender) and the one with whom we were unfair (the offended) and in offering goodness (the virtues of moral or service love, kindness, respect, and generosity) to both ourselves, (the offender) and to the one with whom we've been unfair (the offended). This balance can prevent further injustice.

It is important for the well-being of both the offended and offender to take active roles in giving goodness (recognizing inherent worth and offering moral love, kindness, respect, and generosity) and in receiving goodness.

It is possible to safely offer goodness following injustice. Our individual lives can be positively affected as we find balance in forgiveness.

General Objectives

The students will:

- Learn that giving goodness (seeing the deep worth of all people and offering service love, kindness, respect, and generosity) within forgiveness (giving, seeking, and receiving) requires a delicate balance whereby both the offender and offended are equally considered.
- Learn *how* to achieve a balance in practicing goodness within the context of forgiveness (giving, seeking, and receiving).
- Learn that we can *safely* give goodness to both the offended and offender.
- Learn that individual lives are positively affected by finding balance in forgiveness.

Behavioral Objectives

The students will:

- Listen to or read chapters 7, 8, and 9 of *The Tiger in the Tall Grass* by Drs. Robert Enright and Jeanette Knutson-Enright.
- Participate in a class discussion.
- Participate in the “The Tiger in the Tall Grass Illustrated” activity.
- Participate in the “Forgiveness Tightrope” activity.
- Participate in the “The Journey to Joy and Forgiveness” journaling activity.

Materials

The Tiger in the Tall Grass by Robert Enright and Jeanette Knutson-Enright,
Paper, markers, and other art supplies
The students’ personal journals

Procedures

As was the case with the previous lessons, the following procedures have been included to serve as guidelines for the teacher. Please feel free to make adjustments to the procedures, discussion questions, or activities if it will help you more effectively meet the needs of your students. We ask that you please make certain that the objectives of the lesson are addressed so that the integrity of the lesson may be maintained.

1. Review the previous lesson by discussing with the students the following ideas. Forgiveness becomes possible when a person understands and practices what we are calling goodness (the virtues of kindness, respect, and generosity that grow out of moral love). **Kindness** is the demonstration of goodness, benevolence, sympathy, and grace. We show **respect** for others when we treat them in the same way that we would like to be treated. A **generous** person is a giving and a sharing person. Kindness, respect, and generosity grow out of a loving heart and can be seen in the giving and sharing of one's time, possessions, and love. It is possible to safely show kindness, respect, and generosity to a person within the context of forgiveness through our words, thoughts, and actions. We can refuse to speak, think, and behave in unkind, disrespectful, and selfish ways or we can give kindness, respect, and generosity through our words, thoughts, and actions toward a person who has hurt us, ourselves after we've been hurtful, or the one we hurt. We can give these gifts to ourselves and others and ask for a change in behavior. Practicing goodness, as best we can, in every situation with all people including ourselves, even when we and others have caused hurt, can positively impact individual lives and communities.
2. Introduce today's lesson. Tell the students that in this lesson they are going to learn about the importance of finding balance in practicing goodness (seeing inherent worth and offering service love, kindness, respect, and generosity). Ask the students, "What is balance?" To find balance in practicing goodness within forgiveness means that we give goodness to both the self and the other following unfairness. It means that we not only give goodness, but we receive goodness.
3. Finish the book *The Tiger in the Tall Grass*. You may choose to read chapters 7, 8, and 9 to the students or ask them to read the chapters individually or in small groups. Please ask the students to pay careful attention to the ways in which the characters give goodness to both

themselves and the person with whom they are having conflict. In what ways did they receive goodness and give goodness?

4. Have the students participate in the class discussion. The discussion questions can be found in the Discussion section.
5. Provide time for the students to participate in the “The Tiger in the Tall Grass Illustrated” activity. Please see the Activities section for further instructions.
6. Have the students participate in the “The Forgiveness Tightrope” activity. See the Activities section.
7. Provide time for the students to write in their “Journey to Joy and Forgiveness” journals. Further details may be found in the Activities section.
8. Provide a summary of the main ideas to conclude the lesson. To practice balance within forgiveness means that we offer these gifts and virtues to both the self and the other (the offended and the offender) following injustice. Following hurt, we give as much goodness to ourselves as to the one who hurt us, otherwise we may be hurt again by the same person. At the same time, following hurt, we give as much goodness to our offender as to ourselves, otherwise we may cause hurt again. It is important both to receive and to give goodness. We can *safely* offer goodness following injustice. Individual lives can be positively affected by practicing balance within forgiveness.

Discussion Questions

We've now finished *The Tiger in the Tall Grass*. In all nine chapters, we saw evidence of goodness (seeing inherent worth and offering moral or service love, kindness, respect, and generosity) among the characters in the story—even in hurtful situations. We saw evidence of people giving forgiveness, seeking forgiveness in ways other than directly asking for it, and receiving forgiveness. Let us think back to some specific examples where goodness was given.

1. What are some of the ways in which James, Brigid, and other family members gave goodness to one another? *Brigid agreed with Sancti that her dad was not a bad person even though he had a pattern of yelling at her. James felt tired and sad when he heard why his father had yelled at Brigid. He shared in her hurt. James and Brigid tried to understand their father and his hurtful behavior without excusing it. The parents provided good food and a warm home for James and Brigid. James shared Sancti with Brigid even though Brigid questioned James' truthfulness regarding Sancti.*

2. How did Sancti give goodness to James and Brigid? *Sancti welcomed Brigid and James to the tall grass whether they were happy or sad, regardless of their material possessions or any other factors. He gave them time and love regardless of what they were able to give him. Sancti taught James and Brigid about love and forgiveness. Sancti comforted Brigid and James when their hearts were hurting. Sancti gave them warm scones. He gave them his time and wise counsel.*

3. As you know, in this lesson, we are learning about the importance of finding balance in giving goodness following unfairness. What does it mean to find balance in giving goodness as we forgive? *It means to safely give to both the offender (the one who caused hurt) and the offended (the one who was hurt). We are also to become willing to both give and receive goodness.*

4. Let us now turn our attention to today's reading (chapters 7-9). What happened?

5. How did James respond to Brigid's kick? *He tried to get even with Brigid, but instead the wallpaper was ripped as he fell off his chair.*

6. How did Brigid respond as James was led to his room by their mom? *Brigid allowed him to take the blame alone. She did not come forward to defend him.*

7. Do you think James was angry with Brigid? Why?

8. Might he have been a bit angry with himself? Why do you think this?

9. What might help James get rid of his anger toward Brigid? *Forgiveness. If James can see that Brigid has worth and offer love, kindness, respect, and generosity to both himself and Brigid in the face of this injustice, he may not be as angry.*

10. What might help James get rid of his anger toward himself? *Forgiveness. If James can see that he has worth and offer goodness to both himself and Brigid, he may not be as angry with himself. If James can receive goodness, his anger may fade.*

11. Do you think Brigid was angry with herself? Why?

12. What might help Brigid get rid of her anger toward herself? *Forgiveness. If she can see that she has worth and offer goodness to both herself and James, she may not be as angry. She should try to receive goodness from James.*

On page 41 Sancti said to James and Brigid, "Both of you have been hurt. Your 'kickboxing' as James calls it and your readiness to make fun of him so often comes out of your hurt. And you, James, your readiness to swing with your fists at whatever moves, that, too is part of your hurt. You see," Sancti said, "you are not so different from your Dad, who had love taken from him so long ago."

Discussion Questions (Continued)

Sancti was helping Brigid and James understand that they had both been hurt and they were both capable of being hurtful. They were both offenders (they had caused hurt). They were both offended (they had been hurt). Let's now look at how Sancti helps Brigid and James learn to find balance, to offer goodness to both the self and the other, as they forgive. Let us pay attention to how they learn to receive, as well as give, service love in the form of seeing the other's worth and offering kindness, respect, and generosity.

13. How did Sancti help both James and Brigid? *He saw their worth. He did not criticize James for being angry with Brigid. He did not criticize Brigid for starting a fight. He tried to teach them to give goodness, even after a hurtful situation. He offered goodness (love, kindness, respect, and generosity) through the warm scones and warm welcome. He sat close to James and Brigid so that they felt safe and loved. See pages 40 and 41.*

14. What advice did Sancti give to James and Brigid? *He told them to be kind and respectful to one another. He told them to give love and receive love. As James received Brigid's love, he was showing love to himself. As Brigid received James' love, she was showing love to herself.*

15. How did James offer goodness to Brigid? *He listened to Sancti, tried to understand Brigid, and offered a smile. Did he offer goodness to himself? How? He ate the buttery scone, thought about happy memories with his grandmother, and received Brigid's smile.*

16. What might have happened to James if Sancti had told him that he must give, give, and give to Brigid without giving to himself? *He may have let Brigid continue to hurt him. He may have forgotten that he has worth.*

17. What might have happened to James if Sancti had told him he must give, give, and give to himself without caring for Brigid? *He may have become self-centered. He may have forgotten that Brigid has worth.*

18. How did Brigid offer goodness to James? How did she offer goodness to herself?

19. What might have happened to Brigid if Sancti had told her to give, give, and give to herself without caring for James? *She may have become a bully to James. She may have forgotten that James has worth. She may not have changed her hurtful behavior.*

20. What might have happened to Brigid if Sancti had told her to give, give, and give to James without caring for herself? *She may have become a doormat for James. She may have forgotten that she has worth.*

21. How did James' and Brigid's family live after they learned to give and receive goodness within forgiveness?

22. Is it possible to remain safe and offer goodness to a person who has unfairly hurt you? In what ways?

23. How can finding a balance, as we just discussed, keep you safe and healthy? *It can prevent further hurt. It can mend relationships. It can help a person to continue forgiving other people in other situations.*

Activities

The teacher may decide whether or not to include an activity in the lesson.

The Tiger in the Tall Grass Illustrated

Objectives

The students will learn about the importance of maintaining balance as they see the worth in all people (the offender and offended) and practice goodness (moral love, kindness, respect, and generosity) within the context of forgiveness (giving, seeking, and receiving). The students will illustrate chapters 7, 8, and 9 of the book *The Tiger in the Tall Grass* on the blank pages provided in the book.

Instructions

Each student will draw pictures inside the boxes provided on the blank pages of chapters 7, 8, and 9 of their booklets. They may want to draw pictures that especially emphasize the importance of balancing goodness toward others (seeing others' worth and giving service love, kindness, respect, and generosity) with the giving of goodness toward self following injustice. They may also want to illustrate the importance of both giving and receiving goodness.

The Forgiveness Tightrope

Objectives

The students will learn the importance of maintaining balance in offering goodness within the context of forgiveness. The students will take part in a visualization exercise. They will write a poem and draw a "forgiveness tightrope" picture.

Instructions

The teacher may begin the exercise by showing a picture of a person walking across a tightrope and asking the students the following questions:

1. What is a tightrope?
2. Have any of you ever watched a person walk across a tightrope?
3. What is the goal? *They try to stay in-balance as they walk across the tightrope so that they do not fall.*
4. What does the tightrope walker do in preparation for the tightrope walk? *Tightrope walkers make a commitment to becoming tightrope walkers. They learn how to be successful at completing this activity. They practice. When they fall, they study what they did wrong and try again.*
5. How do they stay in balance? *The people have to walk so that they do not lean to one side or the other. They carry a big pole that has equal weight on both sides to provide balance.*
6. What might happen to the person if they fall? *They could be hurt. They might become fearful of again walking the tightrope.*
7. How might the person feel when the walk is successfully completed? *Victorious.*

The teacher will tell the students, "Today we are going to do a visualization exercise where we will imagine that we are walking across a tightrope. But, the tightrope we are going to walk across is called a 'forgiveness tightrope.' We are walking the 'forgiveness tightrope' because we have been unfairly hurt and are trying to forgive.

Activities (Continued)

The Forgiveness Tightrope (Continued)

The teacher will now begin the visualization exercise by saying, “Picture yourself standing on a platform above the ground. Attached to this platform is a fairly thick rope that is stretched tight between the platform on which you are standing and a platform some distance away. A large sign standing nearby has the words, ‘forgiveness tightrope’ written in bold letters across the top. Beneath the heading is a message, a poem, for all those who courageously decide to walk the ‘forgiveness tightrope.’ It reads:

Forgiveness Tightrope

**Did you finish the tightrope walk?
Then to the challenge of love you did not balk.
To sincerely forgive,
Love to both other and self you should give.
Fall to the side of self,
You put the other’s heart on the shelf.
If only to the side of the other you’re bound,
Your own heart beneath theirs will be found.
When you successfully walk the forgiveness tightrope,
Both you and the other are filled with hope.**

The teacher will continue, “Now, picture this: in your hands is a long pole that has a little basket on each end. In one of the baskets, we will put the goodness that goes to the self after we’ve been hurt (the seeing of inherent worth and offering of service love, kindness, respect, and generosity to the self). In the other basket is the goodness that goes to the person who hurt us. Forgiveness is a tightrope exercise in that as people forgive, they must balance certain things for forgiveness to remain true and safe. To show you that forgiveness is a balancing act, we are going to consider the ways in which we could get out of balance as we offer goodness within forgiveness. Let’s now begin walking the forgiveness tightrope.

1. Let’s pretend that you have been hurt. As you walk the forgiveness tightrope, you begin to fill up the basket that holds the goodness you give to yourself. You are so focused on your own self worth and with filling your own basket with goodness that you do not see the deep worth of the person who hurt you nor do you give any goodness to him or her. What’s likely to happen if you continue to see your own deep worth and continue to give yourself goodness without seeing your offender’s deep worth or giving goodness to him or her? *You will become out-of-balance and tip toward the side favoring yourself.* How might you treat this person if you become out-of-balance in giving goodness to yourself? *As a person with less worth than yourself. As a person who can be manipulated and criticized.*

2. Now, let’s pretend that you begin to focus on the deep worth of the person who hurt you and you begin filling his or her basket with goodness without seeing your own worth or giving goodness to yourself. What is likely to happen? *You will become out-of-balance and tip to the side favoring the person who hurt you.* How might you be treated by the other person? *You might become a doormat for the person to walk on. You may be at risk to be further hurt by this person.*

3. How can you remain in balance on the tightrope? *You see that both you and the one who hurt you have deep worth. You give this goodness to both yourself and to the person who caused you hurt. You can think, feel, and act with goodness toward both yourself and the person who hurt you. You can refrain from doing harm to the self and your offender.*

Activities (Continued)

The Forgiveness Tightrope (Continued)

4. How can both giving and receiving goodness help you to stay balanced on the tightrope? *By receiving goodness, you are showing goodness to yourself. By giving and receiving you are considering both yourself and the one who hurt you.*
5. What should you do if you fall off the tightrope? *Learn from your mistakes and try again.*
6. How might a person feel after completing the forgiveness tightrope? *Less angry. Proud. More loving.*

Following the visualization exercise and discussion, the teacher may provide time for the students to write a rhyming poem about the “forgiveness tightrope.” The students may want to draw pictures that illustrate the idea of finding balance as they see the deep worth and give goodness to both the self and the other following injustice. The pictures can also illustrate the importance of giving and receiving goodness.

***Note: the teacher may want to ask the students to think about how they would balance on the “forgiveness tightrope” if they were the ones who had caused unfair hurt and were in need of forgiveness.**

The Journey to Joy and Forgiveness

Objectives

The students will continue to learn about the importance of finding balance in seeing the inherent worth in the self and others within the context of forgiveness (giving, seeking, and receiving). They will write about this “balancing act” as it relates to their own giving, seeking, and receiving forgiveness.

Instructions

The students will write in their journals. Please ask the students to reflect and write about the following: 1) Describe some ways that you can safely show goodness (love, kindness, respect, and generosity) to both yourself after being hurt and to the one who hurt you. 2) After you have caused unfair hurt, how can you safely show goodness (love, kindness, respect, and generosity) to yourself and to the one you hurt?

***Note: you may want to provide time each week for the students to write in their journals. It may be beneficial to play music with themes of forgiveness during this journaling time.**

In a Christian Context

This section of the lesson is for those teachers who wish to help their students understand the importance of finding *balance* within forgiveness (recognizing inherent worth and giving service love, kindness, respect, and generosity) within their own Christian tradition. The general ideas are followed by some specific scriptures. Teachers should feel free to use these sections as they wish.

General Ideas

We are taught in the Bible to be well-balanced and temperate. The Bible teaches us to serve others with humility, but never are we instructed to disregard or mistreat the self. Matthew 22:34-40 illustrates the importance of loving God fully and completely and of loving *both* the self and others equally. First Peter teaches about the importance of self-control and temperance. If we fall out of balance in practicing the virtues, negative consequences typically follow.

Scripture

As in the previous lessons, we have included some scriptures that may be used for thought and/or discussion to support the main ideas of the lesson.

Matthew 22:34-40: Hearing that Jesus had silenced the Sadducees, the Pharisees got together. One of them, an expert in the law, tested him with this question: “Teacher, which is the greatest commandment in the Law?” Jesus replied: “‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself.’ All the Law and the Prophets hang on these two commandments.”

1 Peter 5:8: Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour.

Evaluation of the Students

- ❑ Did the students learn that practicing goodness (seeing inherent worth and offering service love, kindness, respect, and generosity) within forgiveness (giving, seeking, and receiving) requires a delicate balance?
- ❑ Did the students learn how to achieve a balance in practicing goodness (by giving to the self and others following hurt)?
- ❑ Did the students learn the importance of both giving and receiving?
- ❑ Did the students learn that it is possible to safely offer goodness within forgiveness?
- ❑ Did the students learn how finding balance within forgiveness can positively impact people’s lives?
- ❑ Did the students listen to or read chapters 7, 8, and 9?
- ❑ Did the students participate in a class discussion?
- ❑ Did the students participate in the “The Tiger in the Tall Grass Illustrated” activity?
- ❑ Did the students participate in the “The Forgiveness Tightrope” activity?
- ❑ Did the students participate in the “The Journey to Joy and Forgiveness” journal?

EVALUATION OF LESSON SIX

Please indicate the date that this lesson was taught:_____

The following discussion questions and/or activities were especially meaningful because:

I would change the following activities and/or discussion questions because:

The students responded well to the following ideas, discussion questions, and activities:

The students did not respond well to the following ideas, discussion questions, and activities:

General Comments:

Lesson Seven:

Why Forgive?

Main Ideas

Today, and for the next seven lessons, the students will be learning how to offer forgiveness to a person who unfairly hurt them (we will no longer be discussing seeking and receiving forgiveness). In particular, they will learn why to forgive, when to forgive, the typical feelings associated with injustice, and how to forgive.⁴

In the first six lessons, the students learned the definitions of giving, seeking, and receiving forgiveness, some of the foundational principles of forgiveness or what we call goodness (seeing others' inherent worth, moral or service love, kindness, respect, and generosity), the consequences of giving, seeking, and receiving forgiveness, and the importance of achieving a balance in applying these principles within forgiveness. In today's lesson, we will build on and draw from the foundational principles previously introduced (lessons 1-6) by discussing **why** forgiveness is a choice worthy of consideration.

All people experience unfair hurt. Following the hurt, painful feelings (anger, sadness, and so forth) typically arise. Once unfairness occurs, we then have a choice: we can run from this pain or courageously face it and forgive. Following are some of the ways that people often run from this hurt (common defense mechanisms):⁵ they convince themselves that nothing bad actually happened (denial), push the hurtful thoughts from their consciousness (suppression), repress all memory of the hurt,⁶ transfer the anger about the event onto a person who didn't have anything to do with the original hurt (displacement), engage in behavior that is considered understandable for a child but inappropriate for an adult (regression), and imitate our offender's behavior (identify with the aggressor). While these strategies may ease the pain in the short run, they often compound the hurt and pain in the long run because they do not actually address a way to get rid of anger and resentment. In fact, the suffering is often prolonged and intensified. **Please note that the students will not be learning about these common defense mechanisms in detail. This information is intended for you, the teacher.**

⁴ Robert D. Enright (2001), *Forgiveness Is a Choice*.

⁵ Robert D. Enright (2001), *Forgiveness Is a Choice*.

⁶ D.L. Eastin (1989). Madison: University of Wisconsin, p. 233.

Main Ideas (Continued)

Forgiveness, on the other hand, is a choice that can be difficult in the short run (it may even seem unfair at first), but one that can actually ease suffering and result in a sense of freedom. The effort and the learning can, at times, be painful, but forgiveness has been shown to improve a person's psychological, emotional, mental, and physical health. People who forgive often experience reduced anger, sadness, and anxiety and increased self-esteem and hopefulness. Relationships are often helped as well.

We can seek justice while forgiving. Forgiveness helps a person to seek true justice rather than revenge. We can safely forgive. Forgiveness is a choice. It is important that all people, including the students, be allowed to decide if and when to forgive. Forgiveness is a choice with positive outcomes and based on truth (agreement with fact or reality). It is a choice leading to the highest good (to love and be loved) for humankind. It is a choice leading to individual peace (inner calm and serenity) and interpersonal peace (state of harmony between people or communities). Yet, we must allow all people to make this choice when and if they become ready.

General Objectives

The students will:

- Learn that *forgiveness is a choice*.
- Learn *why* forgiveness is a choice worthy of considering.
- Learn that people may choose either to run from pain through various defense mechanisms or to face the pain with forgiveness. Forgiveness takes courage.
- Learn that forgiveness results in positive emotional, psychological, mental and physical outcomes (less anger, anxiety, and sadness; more hope and self-esteem).
- Learn that forgiveness can improve relationships.
- Learn that you can seek justice and forgive. We can safely forgive.

Behavioral Objectives

The students will:

- Listen to Dr. Seuss' book *I Had Trouble in Getting to Solla Sollew*.
- Participate in a class discussion.
- Participate in the "A Treasure in the Land of Forgiveness" activity.
- Participate in the "The Journey to Joy and Forgiveness" activity.

Materials

Dr. Seuss' book *I Had Trouble in Getting to Solla Sollew*
The students' personal journals

Procedures

As was the case with the previous lessons, the following procedures have been included to serve as guidelines for the teacher. Please feel free to make adjustments to the procedures, discussion questions, or activities if it will help you more effectively meet the needs of your students. We ask that you please make certain that the objectives of the lesson are met.

1. Review the main ideas of the previous lesson. The students learned the importance of finding balance as they practice seeing the deep worth of the self and others and offering goodness to the self and others following injustice. This means that each person must learn to offer these gifts and virtues to both the self and the other (the offended and the offender) following injustice. It is important for the offended and offender to both offer and receive goodness (recognizing inherent worth and offering moral love, kindness, respect, and generosity). It is possible to safely offer goodness following injustice. Individuals and communities can be positively affected by showing balance within forgiveness.
2. Introduce the lesson by telling the students that today they are going to learn *why* forgiveness is a choice they might want to consider.
3. Introduce and read the Dr. Seuss book *I Had Trouble in Getting to Solla Sollew*.
4. Conduct the class discussion. The questions can be found in the Discussion section.
5. Conduct the “A Treasure in the Land of Forgiveness” activity. Details are provided in the Activities section of this lesson.
6. Ask students to write in their journal. See the Activities section for details.
7. Provide a summary of the main ideas to conclude the lesson. Following hurt, which we will all experience at some time, we often feel pain (anger, sadness, and so forth). We can choose to run from the pain or courageously face the pain and forgive a person who caused the hurt. We run from hurt by pretending it didn't happen, pushing the thoughts of the hurt away, getting angry with other people (different from the one who hurt us), or behaving in a similar manner to the person who was unfair. This might help for a little while, but not in the long

run because it will not get rid of the painful feelings. On the other hand, forgiveness might be hard at first, but in the long run it can help a person feel less angry and sad. It can give hope. Forgiveness is a choice. It is a choice based on truth. It is a choice leading to the highest good (to love and be loved). It is a choice that can bring peace in the heart and between people.

***Note: it is important that the students (any forger) be allowed to learn to forgive in this way, little by little, with no pressure or expectations. There is no right or wrong way to proceed through the process of forgiveness.**

Discussion Questions

Today's story was about trouble.

1. What is trouble? *Danger. Something that bothers or worries a person.*
2. What are some of the things that cause trouble? *Not paying attention to what we're doing. Poor planning. Accidents or forgetfulness. Unfairness. Unkind people.*
3. How does it feel to have trouble? *Hurtful. Painful. Frustrating. Uncomfortable.*

The person in the story who was trying to get to Solla Sollew had come from the Valley of Vung. He said, "I was real happy and carefree and young...And nothing, not anything ever went wrong until...well, one day I was walking along and I guess I got careless. I guess I got gawking at daisies and not looking where I was walking...and that's how it started. Sock! What a shock! I stubbed my big toe on a very hard rock and I flew through the air and I went for a sail and I sprained the main bone in the tip of my tail! Now I never had ever had troubles before. So I said to myself, 'I don't want anymore.'" ***Note: you may want to read the above from the first three pages in the book so that the students can see the pictures.**

4. He didn't like trouble. Who can blame him? He said to himself, "I don't want anymore trouble." What were some of the first things he did to avoid trouble? *He watched out for rocks with his eyes straight ahead. He watched for trouble in front and in back.*
5. Did these things work? Why or why not?
6. Might some of them have worked in different situations? Which ones?
7. Could they have worked if he had kept on and kept on? Why or why not?
8. What did he learn about trouble? *You can't run away from it. He learned to face it.*
9. What are some of the other troubles he ran into? *A Skritz at his neck. A Skrink at his toe. The quail. The rocks. The camel got sick. He went crashing downhill in a blubbulous flood. He floated 12 days with no toothpaste or soap...and on and on.*
10. What happened when he tried to run from trouble? *He found more than he had before.*
11. What do you think would have been a better choice for trying to deal with some of his troubles, especially the ones caused by others' unkindness? *Face the troubles. Make better choices. Forgive.*
12. What did he do when asked to go to Boola Boo Ball? *He went back to the Valley of Vung. He bought a big bat for his troubles.*
13. Was that a good choice? Why or why not? *It's good not to run away. It was not good to get a bat to solve his problems because it could cause more hurt.*
14. What might have been some better choices? *Forgiveness.*

Discussion Questions (Continued)

15. Why would forgiveness have been a good choice? *When hurt, he could feel less angry and sad. There might be more peace in his heart and with his neighbors.*

16. Would it be an easy choice? Why or why not?

17. What have you learned about “trouble”?

18. What are some ways that you face trouble when it comes?

19. Is forgiveness a choice that’s worth thinking about? Why or why not? *It can make you feel better. It can make you happier (less angry and sad). It can help the person who hurt you. It can help groups of people (classrooms, schools, neighborhoods, towns, and so forth). We can safely forgive because it is a change that happens on the inside. Forgiveness does not mean you have to put yourself in danger to be hurt by the same person again. Why not? It’s hard. It doesn’t seem fair.*

Take time to discuss the reasons given for not forgiving to help the students discern whether these are fears based on an accurate understanding of forgiveness.

20. Think back to a time that you forgave someone. How did you feel inside after you forgave him or her?

21. Did forgiveness change the way you thought about, felt about, and behaved toward the person who caused your hurt?

22. Can we forgive and seek justice?

23. Can we safely forgive? *We can forgive without entering into a relationship with a person who continues to be hurtful.*

Activities

The teacher may decide whether or not to include an activity in the lesson.

A Treasure in the Land of Forgiveness

Objective

The students will think about the reasons to choose and not to choose forgiveness. Together, as a class, they will make a list of the reasons *to forgive* and a different list of the reasons *not to forgive*. They will be randomly assigned to one of two groups who are embarking on a journey to find a treasure. Each group of students will try to convince the other why their treasure is the better one to seek.

Instructions

The teacher will write in bold letters on the board (or on a large sheet of paper) the following two headings: **Why forgive?** and **Why not forgive?** Drawing on what the students have learned in the previous lessons, they will, together as a class, make a list of the reasons why forgiveness is a good choice. They will then make a list of all the reasons why forgiveness may not be a good choice. The students will then be randomly assigned to one of two groups. Please encourage them to exhaust all possibilities.

Why forgive? *Less angry, less sad, feel more loving, we show that the person who hurt us has worth, restored friendship or relationship, peace in the heart... and so forth. Short-term hurt, but long-term health and joy.*

Activities (Continued)

A Treasure in the Land of Forgiveness (Continued)

Why not forgive? *We don't have to think about the hurt. We can pretend that we don't hurt. It's hard. If we just ignore the problem, it will go away in time. It's not fair. The person doesn't deserve mercy. We feel healthier and have more energy when we ignore the problem...and so forth. We might put ourselves at risk to be hurt again. Short-term well-being, but long-term hurt.*

The first group will try to persuade the students in the other group to go with them to seek a treasure in the **Land of Forgiveness on the banks of the river Revenge-less** (This forgiveness treasure consists of all the items in the "Why forgive?" list). The second group will try to convince the students in the first group to seek the treasure in the **Land of Run-From-Your-Care on the banks of the river Unaware** (This treasure consists of all the items in the "Why not forgive?" list).

Following the above exercise, please take time to address the items in both lists. Together, with the students, evaluate whether the items in the lists are accurate and based on truth. Please correct any misconceptions regarding forgiveness that the students may have.

***Note: in the next lesson, the students will create a treasure map that will help them get to the Land of Forgiveness so that they can continue seeking this treasure.**

The Journey to Joy and Forgiveness

Objective

The students will think about the reasons for choosing and not choosing forgiveness. They will write answers in their journal to the questions listed below.

Instructions

The students will write in their journals an answer to the following questions: 1) why forgive? This may include personal benefits to the forgiver, to the one being forgiven, and to groups of people (schools, classrooms, neighborhoods, towns, and so forth); 2) why *not* forgive?

***Note: the teacher may want to return to the "Let's Ask Sancti" activity in lesson 3 to promote a discussion of the question, "Why forgive?"**

In a Christian Context

This section is for those teachers seeking ideas about the importance of forgiveness within their own Christian tradition. The general ideas are followed by some specific scriptures. Teachers should feel free to use these sections as they wish.

General Ideas

We forgive, first of all, because we are commanded by God to forgive as He forgives us. We forgive because we are instructed to love one another (forgiveness is love in the face of injustice). We forgive because it is a virtue based on truth (agreement with fact or reality), the highest good (to love and be loved), and is the only path to true peace (within ourselves and between people). If we choose to neglect God's teachings, we may not experience the peace for which Jesus died to give us.

Scripture

As in the previous lessons, we have included scriptures that may be used for thought and/or discussion to support the main ideas of the lesson.

Matthew 6:14: For if you forgive men when they sin against you, your heavenly Father will also forgive you, but if you do not forgive men their sins, your Father will not forgive your sins.

Please notice that this is Jesus' sole commentary on The Lord's Prayer. That is how important forgiveness is to Jesus.

Colossians 3:12-15: Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity.

John 8:31-32: Jesus said, "If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free."

Hebrews 3:18: And to whom did God swear that they would never enter his rest if not to those who disobeyed? So we see that they were not able to enter, because of their unbelief.

Evaluation of the Students

- ❑ Did the students learn *why* forgiveness is a choice worthy of consideration?
- ❑ Did the students learn that people often choose to either run from pain through various defense mechanisms or face the pain through forgiveness?
- ❑ Did the students learn that forgiveness may result in positive emotional, psychological, mental and physical outcomes (less anger, anxiety, and sadness; more hope and self-esteem)?
- ❑ Did the students learn that forgiveness can improve relationships?
- ❑ Did the students learn that we can forgive and seek justice?
- ❑ Did the students learn that we can safely forgive?
- ❑ Did the students learn that people should be allowed to forgive when and if they become ready?
- ❑ Did the students listen to Dr. Seuss' book *I Had Trouble in Getting to Solla Sollew*?
- ❑ Did the students participate in a class discussion?
- ❑ Did the students participate in the "A Treasure in the Land of Forgiveness" activity?
- ❑ Did the students participate in the "The Journey to Joy and Forgiveness" activity?

EVALUATION OF LESSON SEVEN

Please indicate the date that this lesson was taught:_____

The following discussion questions and/or activities were especially meaningful because:

I would change the following activities and/or discussion questions because:

The students responded well to the following ideas, discussion questions, and activities:

The students did not respond well to the following ideas, discussion questions, and activities:

General Comments:

Lesson Eight:

When to Forgive

Main Ideas

In this lesson, the students will learn when to forgive. We know that forgiveness is called for anytime we've been unfairly or unjustly hurt. But, what is injustice? How do we know if we have been treated unfairly or unjustly? What role does moral or service love play in helping a person accurately discern whether injustice has occurred? How do patterns of thinking aid or hinder one's ability to discern whether injustice has occurred? A thorough discussion of these questions will help the students become equipped to answer the following overarching question, "Under what circumstances should I forgive?"

This lesson will address the following in an effort to help the students learn when to forgive: 1) the definitions of unfairness or injustice; 2) the root of unfairness (failure to see a person's deep worth and offer love); 3) the differences between trouble caused by injustice and trouble caused by inconvenience, discomfort, disappointment, and frustration from not getting our own way (the hurt caused by injustice can be healed by forgiveness whereas the hurt caused by inconvenience, discomfort, and so forth may require something altogether different like patience, humility, self-discipline, and so forth); 4) the ways thinking patterns affect a person's ability to decide whether injustice has occurred; and 5) how seeing others' deep worth and walking in service love can help one to accurately discern unfairness. We realize that the concepts listed above that will be covered in this lesson are fairly sophisticated. Please understand that we do not expect the students to master all of the main ideas of this lesson, but to be introduced to them and to have an opportunity to begin understanding the complexities present when deciding whether injustice has occurred and whether to forgive.

Webster's Dictionary uses the words **just** and **fair** interchangeably and defines both as being "morally right, deserved, based on sound reason, or merited; the conformity to the law or abstract principle by which right and wrong are defined." In other words, unfairness is an undeserved moral wrong. It occurs when one fails to follow the law or abstract principles of right and wrong. It is a "violation of another person's rights; an unjust act; a wrong."

What does it mean to follow the law or abstract principles of right and wrong? It means, in part, to do no harm to any human being. It means that we are to treat all as persons of great worth. What are our rights? Is it our right always to be comfortable? Is it our right always to get what we want? Is it our right never to be disappointed? No, it is our right to be loved with a moral or service love and to be treated as persons of deep worth.

Main Ideas (Continued)

What then can we say when a person behaves unjustly toward us? What is at the root of this injustice? The person has failed to recognize our deep worth. He or she has failed to walk in love (see lesson 4 for a review of moral or service love within forgiveness).

Please note that when treated unjustly, a person will typically experience pain (emotional pain such as sadness or anger or physical pain like bruises or cuts).

Note: the students will discuss emotional pain and anger in greater detail in lessons 9 and 11 as they learn about the feelings that arise from injustice and identify a personal hurt (if the curriculum is being evaluated at your school during the current school year by a research team from the University of Wisconsin-Madison, the students will focus on the personal hurt they identified in the forgiveness questionnaire).

It is not uncommon for people to make the mistake of believing they've been hurt because of trouble caused by injustice or unfairness when, in reality, they have been hurt due to trouble caused by discomfort, inconvenience, disappointment, or frustration from not getting their own way (we will call these the everyday troubles of life). Please note that we are not disregarding the fact that the hurt is very real to a person regardless of the cause. We are simply trying to distinguish between those hurts that are the result of another's unkindness and unfairness versus those hurts caused by the general troubles of life. This is because, as previously mentioned, the solution to hurt caused by injustice is forgiveness whereas the solution to the hurt caused by the everyday troubles of life may be such things as patience, humility, self-discipline, and so forth.

How can we accurately discern whether injustice has occurred? Professionals within the helping fields believe that our "way of thinking" is important in helping us 1) decide whether an unfair hurt has occurred; 2) respond appropriately; and 3) begin the forgiveness process. There are three "ways of thinking" about injustice that are known as faulty thinking. These are neither accurate nor helpful. The **first** occurs as a direct result of past or present experiences with unfairness. For example, if a person treated us unfairly *in the past*, we begin to interpret this person's *present* behavior as unfair in every situation, even if the person is behaving fairly. We begin to think that the person who committed the unfair action in the past is a bad person with no goodness whatsoever, rather than seeing that the person who was unfair is a person with worth who behaved unjustly. Similarly, experiences can cause us to make the mistake of attributing unfairness to all people when similar circumstances arise.

Main Ideas (Continued)

For example, if a student was deliberately and cruelly tripped by a classmate earlier in the week and is then accidentally tripped by a different classmate, he or she may again become hurt, embarrassed, and very angry. The same child may now refuse to walk down the aisles because he is certain that his classmates, under every circumstance, will either trip him or behave unkindly toward him and cause embarrassment and hurt. This same child now begins to think that most of his classmates dislike him. The child has wrongly generalized his hurtful unjust experience to other situations and other people.⁷

The **second** form of faulty thinking occurs when people think they were unfairly treated when, in reality, they ran into the everyday troubles of life (inconvenience, discomfort, disappointment, or frustration from not getting our way). Here's an example: a child has plans to play with friends after school and looks forward to it all day. At the end of the day, his mom, very busy, not feeling well, and having never made a promise that he could play with friends, politely says no. The child thinks that his mom has behaved unfairly. This is *faulty thinking*. His mom did **not** fail to see his worth. She did not fail to show him love. She was doing the best she could in a difficult situation.

The **third** way we can think wrongly about an injustice is when we, at first, because of a lack of information, think a person has treated us unfairly, but later learn that he or she was **not** unfair. For example, a friend doesn't show up at an agreed upon time. You think you were unjustly treated and become angry with your friend. It seems your friend failed to respect and love you. Later, you learn that your friend became sick and wasn't able to contact you.

Our "way of thinking," then, determines, to a certain extent our overall levels of success, joy, and well-being. Our perceptions about an event or person and our beliefs about that person or event affect our feelings and behaviors.⁸ In other words, if we believe that all people have value and are worthy of love, regardless of their behavior, we may interpret their actions very differently than if we believe that all are worthless and unlovable.

Another way to reduce the possibility of making a mistake in discerning true injustice from the everyday troubles of life is, as we learned in lesson 6, to achieve balance in seeing the worth in others and in ourselves. If we believe that others have greater worth than ourselves, we may fail to recognize an unfair act when it happens because we may think that others have more rights, are more important, or are more deserving than we are. If, on the other hand, we believe that we have greater worth than others, we may believe that every difficulty in life is due to another's unfairness because we may believe that we have more rights, are more important, or more deserving than others.

⁷ Aaron Beck (1988), *Love Is Never Enough*. New York, NY: Harper & Row.

⁸ Ivey, Ivey, and Simek-Morgan (1997), *Counseling and Psychotherapy* (Fourth Edition). Needham Heights, MA: Allyn and Bacon.

Main Ideas (Continued)

When, then, is forgiveness appropriate? Any time we have carefully determined that an injustice has occurred, forgiveness is appropriate. In other words, we may forgive any time a person has morally wronged us. We may forgive any time we have determined that a person has failed to treat us as people of great worth. We may forgive any time a person has failed to give us the service love and respect that all people deserve.

We do not need to fear making a mistake in deciding when to forgive. There is no harm in humbly beginning to forgive and then later realizing that forgiveness is not necessary. Forgiveness has a way of helping us to see clearly the person with whom we are angry. Forgiveness can actually help us more accurately discern injustice from the everyday troubles of life.

We believe that as the students learn to identify and acknowledge, with courage, unfair and unjust acts, they may also learn patience, temperance, and tolerance so that they do not return an injustice toward the offender.

General Objectives

The students will:

- Learn *when* to forgive.
- Learn what injustice or unfairness is.
- Learn what is at the root of injustice or unfairness.
- Learn the difference between injustice and such things as inconvenience, discomfort, disappointment, and frustration from not getting one's way.
- Learn how patterns of thinking can aid or hinder one's ability to discern injustice.
- Learn the roles of inherent worth and moral love in discerning injustice.
- Learn that there is nothing to fear in beginning the forgiveness process when an injustice has not actually occurred.

Behavioral Objectives

The students will:

- Participate in the "Knowing Injustice When I See It" activity.
- Review or listen again to Dr. Seuss' story *I Had Trouble in Getting to Solla Sollew*.
- Participate in a class discussion.
- Participate in the "Forgiveness Treasure Map" activity.
- Participate in the "The Journey to Joy and Forgiveness" activity.

Materials

I Had Trouble in Getting to Solla Sollew by Dr. Seuss

Art materials: markers, scissors, crayons, and paper

Activity Sheet 8A

The students' personal journals

Procedures

The following section includes a breakdown of the recommended procedures for teaching this lesson. Please feel free to make adjustments to the procedures, discussion questions, and/or activities if these changes will more effectively meet the needs of your students. We ask that you are careful to fulfill the general objectives of the lesson.

1. Review the main ideas of lesson seven. Following hurt, which we will all experience at some time, we often feel pain (anger, sadness, and so forth). We can choose to run from the pain or to courageously face the pain and forgive a person who caused the hurt. We can run from hurt by pretending it didn't happen, pushing the thoughts of the hurt away, getting angry with other people (different from the one who hurt us) for the hurt, or behaving like the person who was unfair. This might help for a little while, but in the long run it usually makes the hurt worse because it is not a way to get rid of the painful feelings. On the other hand, forgiveness might be hard at first, but in the long run it can help a person feel less angry and sad. It can give hope. Forgiveness is a choice. It is a choice based on truth. It is a choice leading to the highest good (to love and be loved). It is a choice that can bring peace in the heart and between people. ***Note: it is important that the students (any forgiver) be allowed to learn to forgive in this way, little by little, with no pressure or expectations. There is no one right way to proceed through the process of forgiveness.**
2. Introduce today's lesson with the following: today we will be talking about *when* to forgive. Ask the students, "**When** might forgiveness be appropriate?" *Anytime we have been treated unfairly or unjustly.* Today we will be learning the meaning of unfairness or injustice, the root causes of injustice (what is on the mind and in the heart of a person who is unjust), the difference between trouble caused by injustice and trouble caused by what we will call the everyday troubles of life (inconvenience, discomfort, disappointment, and frustration from

not getting our own way), and how seeing the deep worth of and offering love to both ourselves and others can help us recognize injustice.

3. ***Important procedural note: in this lesson, instead of first reading the story, then conducting the discussion, and finally having the students do the activities, we would like you first to have the students participate in the “Knowing Injustice When I See It” activity, then read again or review the story, conduct the discussion, and conclude with another activity.** Please, at this time, conduct the “Knowing Injustice When I See It” activity. See the Special Activity section for further details.
4. Review or read again the story *I Had Trouble in Getting to Solla Sollew*. Ask the students, “What did we learn about trouble in lesson 7?” *To have trouble is to be bothered or to be worried. Trouble can be caused by different things like unkindness, injustice, poor preparation, or not paying attention.* How does trouble make us feel? *Sad. Frustrated. Angry. Confused. Rushed.* Ask the students to notice and remember those troubles caused by injustice and those caused by things other than injustice in the story.
5. Talk with the students about the questions found in the Discussion section.
6. Conduct the “Treasure Map to the Land of Forgiveness” activity. See the Activities section.
7. Provide time for the students to participate in the “The Journey to Joy and Forgiveness” journaling activity. See the Activities section.
8. Conclude by summarizing the main points of this lesson where the students learned *when* to forgive. Forgiveness always begins with *an unfair* or *unjust* hurt. What is unfairness or injustice? *Not following the law or abstract principles of right and wrong; an undeserved violation of another person’s **rights**.* The root cause of injustice is a failure to see another’s deep worth and offer service or moral love. We can be hurt from injustice and we can be hurt by the everyday troubles of life (inconvenience, discomfort, disappointment, and frustration from not getting our own way). The hurts caused by each are very real. Forgiveness can help the hurt caused by injustice. Such things as patience, humility, self-control, organization, and so forth may help the hurt caused by everyday troubles. What are some of the mistakes **in their thinking** that people often make when deciding whether an injustice has happened? *1) We judge an unfair hurt through the lens of past hurts (those that occurred in similar situations or with the same person). 2) We think we were unfairly treated when, in reality, we were inconvenienced, discomforted, disappointed, or frustrated from not getting our way.*

3) *We, at first, think a person has treated us unfairly, but later learn that he or she was **not** unfair.* When is forgiveness appropriate? *Any time we have carefully determined that an injustice has occurred, forgiveness is appropriate.* Forgiveness is appropriate any time a person has caused us harm. Forgiveness is appropriate any time a person has failed to see our worth and offer moral or service love. We do not need to fear making a mistake in deciding when to forgive. There is no harm in humbly beginning to forgive and then later realizing that forgiveness is not necessary. Forgiveness has a way of helping us to see clearly the person with whom we are angry. Forgiveness can actually help us more accurately discern injustice from the everyday troubles of life.

Special Activity

***Note: this activity should be completed before reading or reviewing the story and before the class discussion.**

Knowing Injustice When I See It

Objective

The students will learn the meanings of justice and injustice (fairness and unfairness). They will learn the difference between being hurt because of injustice and unfairness and being hurt by the everyday troubles of life (inconvenience, discomfort, disappointment, or frustration from not getting one's way). The students will work in small groups to discuss and complete Activity sheet 8A, and then return to the large group for a discussion of answers. They will, together as a class, create a checklist for deciding when to forgive (Did an injustice occur?).

Instructions

***Note: the following questionnaire addresses fairly sophisticated ideas concerning injustice. We do not expect the students to become experts on the ideas presented in this activity and in this lesson. Our goals are to provide the students with an opportunity to think about injustice, to be introduced to the meanings of injustice and unfairness, to see what is at the root of injustice (what may be on the mind and in the heart of a person who behaves unjustly), to compare troubles caused by injustice versus everyday troubles (inconvenience, discomfort, and so forth), and to think about the role inherent worth and moral love play in helping a person decide whether injustice has occurred. We simply ask that you and the students do your best with this complex issue. The take-home message is this: forgiveness begins with injustice. An injustice (moral or legal undeserved wrong) occurs when we fail to see a person's deep worth and fail to offer moral love, thus causing harm to that person or to his or her property. Failing to see the deep worth of all people may cause us to err in deciding whether injustice has occurred and whether to forgive. Forgiveness can help the hurt caused by injustice.**

Special Activity (Continued)

The teacher will give each student Activity Sheet 8A (a student copy of the activity sheet plus a teacher's copy with answers can be found at the end of this lesson). Please read the questions to the students, divide them into small groups, and provide time for the students to discuss and complete the questions in their small groups. The students may use resource materials to complete the answers to the questions. After the students have completed the questionnaires, they will come back together in a large group to discuss the answers. Following the discussion, the class will produce a list that can be used as a checklist for determining whether an injustice has occurred and whether to forgive. It should include the following:

1. What is injustice and unfairness?
2. What is at the *root* of injustice?
3. Was I hurt by injustice or was I hurt because of inconvenience, discomfort, disappointment, or frustration from not getting my own way?
4. Am I thinking clearly and accurately about the person or situation?
5. Am I seeing the inherent worth in both myself and the person with whom I am upset?

***Note: we recommend posting the list in the classroom as a visual reminder for the students to help them accurately discern whether injustice has occurred and whether to forgive. Perhaps the list could be posted in the "Let's Ask Sancti" corner.**

Discussion Questions

1. What are some examples of trouble **not** caused by a personal injustice or unfairness in the book *I Had Trouble in Getting to Solla Sollew*? *He stubbed his toe. The camel got sick. He went crashing downhill in a flubbulous flood. He landed in a crowded tunnel.*
2. What were these troubles caused by? *Not paying attention, accidents, inconvenience, discomfort, disappointment, and so forth (everyday troubles of life).*
3. Were any of his troubles caused by the failure of another to see his deep worth or offer love? Please explain.
4. Were the hurts that came from everyday troubles, not unfairness, real? *Yes, they were real for the boy.*
5. How might such hurts be helped? *Humility, patience, paying attention, planning ahead, and so forth.*
6. Could these hurts be helped by forgiveness? Why or why not? *No one acted unfairly to the boy and so there really is nothing to forgive. He might be disappointed or sad, but people were not unfair to him. It would not be wrong to begin to forgive even if it wasn't injustice—perhaps he would see more clearly as he began to forgive.*
7. What are some examples of troubles in the book caused by unfairness or injustice? *The Quilligan Quail went after his tail. A Skritz at his neck. A Skrink at his toe. He pulled the camel and the fellow with the One-Wheeler Wubble.*

Discussion Questions (Continued)

8. Why were they unfair? *He wasn't treated as a person of worth. He wasn't being loved or respected. The Skritz, Quail, Skrink and fellow with the One-Wheeler Wubble (and others) did not follow rules of right and wrong. They violated his rights and treated him morally wrongly. What they did to him was undeserved.*

9. Were these hurts real? Why? Why not?

10. What might help these hurts? *Forgiveness.*

11. How do you think forgiveness helps the hurt caused by injustice? *Each injustice happened because a person was failing to see his worth and offer love through respect, generosity, and kindness. Forgiveness is love in the face of injustice. When we give love through forgiveness, we end up receiving love from ourselves and open the door for love from others.*

12. How can we know whether an injustice or unfairness has occurred? *We can ask ourselves whether the person failed to see our worth and offer love. We can ask ourselves if we are thinking correctly about the person and situation. We can ask ourselves whether we are seeing the deep worth of both ourselves and the person.*

***Note: If you feel it is necessary and the students would benefit, you may want to take a few minutes to review the three common "thinking" mistakes often made in discerning whether an injustice has occurred:**

*1) You may think a person who was unfair **once** will now be unfair **all of the time** (example: a person trips you on purpose in the past and so when it happens accidentally, you become angry);*

*2) You think a person is being unfair when he or she actually has **good intentions and is doing the best that he or she can** (example: you had plans to go to the park, but your mom isn't feeling well enough to take you); 3) You think a person was unfair, but you later realize there was a **misunderstanding** (example: a friend doesn't show up at the park, but you later learn that he or she thought you were supposed to meet at the school playground).*

13. Is there any harm or danger in forgiving a person because you *think* they were unfair and then later learn that forgiveness was not necessary? *No. Forgiveness can actually help a person to see injustice and unfairness more clearly.*

Activities

We leave it up to you, the teacher, whether to include an activity in the lesson.

Treasure Map to the Land of Forgiveness

Objective

The students will continue to learn *when* to forgive. The students will work in small groups on an assigned part of the treasure map (randomly assigned by teacher or chosen by the student groups). The parts of the map will be combined to form one treasure map to the Land of Forgiveness.

Instructions

Tell the students that they are going to create a “treasure map” that, when followed, will lead the explorer to the Land of Forgiveness. To begin the activity, ask the students the following:

1. What do you think a Land of Forgiveness might look like?
2. What do you think a Land of Forgiveness would be like? Why?
3. How do you think people in the Land of Forgiveness would behave? *The people would understand forgiveness. They would understand inherent worth, moral love, kindness, respect, and generosity. They would not be perfect. They might make mistakes, but would be quick to start forgiving. They would be quick to begin seeking and receiving forgiveness, too. They would recognize genuine injustice. They would understand how to forgive.*
4. How might a person get to the Land of Forgiveness? *They would have to do all of the things listed above before they could find the land of forgiveness.*
5. What directions would you include on a treasure map to the Land of Forgiveness? *A definition of forgiveness; recognizing inherent worth equally in all people, and offering moral love, kindness, respect, and generosity equally to all people; facing true injustice; and knowing how to forgive.*

Now ask the students to list some shapes that might symbolize a Land of Forgiveness. Some ideas might be the shape of a hand, the shape of a heart, a circle symbolizing the sun (light), and so forth. Ask the class to choose, as a group, the shape they want for their treasure map. The map will be cut into that shape. Divide the students into small groups. Each group will be randomly assigned a portion of the treasure map. There will be 8 parts to the treasure map. They are as follows:

1. A definition of forgiveness
2. Recognizing inherent worth, moral or service love, kindness, respect, and generosity
3. Balance in giving goodness to the self and other
4. Courageously recognizing unfair hurt
5. Facing the hurt from injustice
6. Seeing the person who was unfair with “new eyes”⁹
7. Giving gifts to a person who was unfair
8. Finding meaning in the difficulties (Destination)

Ask the students to think carefully and creatively about *what* their assigned part of the “forgiveness treasure map” might look like. For example, the part of the map that deals with a person facing hurt (#4 above) might be mountainous and treacherous. It might have raging rivers.

⁹ Lewis Smedes, Forgive and Forget.

Activities (Continued)

Treasure Map to the Land of Forgiveness (Continued)

The part that involves seeing with “new eyes” (#6 above) might be made up of hills and valleys with scenic overviews. Number 8 above may be called “Rainbow Pass”—a place where rainbows are frequently seen. Encourage the students to label any mountains, rivers, roads, or territories that represent their 1 or 2 assigned part(s) of the map. Once a group has a plan, they will draw their part of the map on paper (we leave the size of the paper up to you, the teacher) with markers or crayons. The 8 sections or parts will be put together to create one treasure map.

***Note:** the “treasures” awaiting in the Land of Forgiveness will be all the positive benefits for the forgiver, the forgiven, and groups of people (classrooms, schools, families, neighborhoods, cities, and so forth). See lesson 7 for the “treasure” list produced under the heading, “Why forgive?”

***Note:** this activity will continue in future lessons. The students will be allowed to advance to new sections of the “treasure map” as they review and learn about forgiveness. In the final lesson, the students will have arrived in the Land of Forgiveness.

The Journey to Joy and Forgiveness

Objective

The students will continue to learn *when* to forgive. They will write answers in their journals to the question, “When is forgiveness appropriate?” or to other questions listed below.

Instructions

The students may write in their journal about the question, “When is forgiveness appropriate?” or they may write answers to the following questions:

1. How do we know if a true injustice has occurred?
2. What types of hurt will forgiveness help? Why does forgiveness help? How does it help?
3. How can I remember to see that all people, including myself, have deep worth?
4. How can I remember to offer service love to all people, even myself?

In a Christian Context

The following section has been provided for those of you who are looking for ways to teach about just and unjust treatment within the context of the Christian tradition. General ideas followed by scriptures have been provided. Please feel free to use these sections as you wish.

General Ideas

As we have discussed in this lesson, an unjust or unfair act is “a moral wrong, undeserved, not based on sound reason, and unmerited.” It is a person’s failing to follow the rules that govern right and wrong and a failure to obey the law. According to the Bible, when a person disobeys the “law,” he has failed to love others (see Romans 13:10; Matthew 7:12; Galatians 5:14). God teaches that we can forgive and seek justice.

Scripture

The following references may be used for thought and/or discussion to support the main ideas of the lesson.

Romans 13:10: Love does no harm to its neighbor. Therefore, love is the fulfillment of the law (Do not respond to anger by doing harm).

Galatians 5:13-14: You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love. The entire law is summed up in a single command: “Love your neighbor as yourself.”

Evaluation of the Students

- ❑ Did the students learn *when* to forgive?
- ❑ Did the students learn what injustice or unfairness is?
- ❑ Did the students learn what is at the root of injustice or unfairness?
- ❑ Did the students learn the difference between injustice and such things as inconvenience, discomfort, disappointment, and frustration from not getting one’s way?
- ❑ Did the students learn how patterns of thinking can aid or hinder one’s ability to discern injustice?
- ❑ Did the students learn the roles of inherent worth and moral love in discerning injustice?
- ❑ Did the students learn that there is nothing to fear in beginning the forgiveness process when an injustice has not actually occurred?
- ❑ Did the students participate in the “Knowing Injustice When I See It” activity?
- ❑ Did the students review or listen again to Dr. Seuss’ story *I Had Trouble in Getting to Solla Sollew*?
- ❑ Did the students participate in a class discussion?
- ❑ Did the students participate in the “Treasure Map to the Land of Forgiveness” activity?
- ❑ Did the students participate in the “The Journey to Joy and Forgiveness” activity?

EVALUATION OF LESSON EIGHT

Please indicate the date that this lesson was taught: _____

The following discussion questions and/or activities were especially meaningful because:

I would change the following activities and/or discussion questions because:

The students responded well to the following ideas, discussion questions, and activities:

The students did not respond well to the following ideas, discussion questions, and activities:

General Comments:

Activity Sheet 8A

Directions: Please read each question and discuss within your discussion groups.

1. What are the definitions of justice and fairness? What are the definitions of injustice and unfairness?
2. How can we behave in just and fair ways toward one another? What are some examples of injustice or unfairness?
3. What do you think is at the *root* of unjust or unfair behavior? In other words, what is on the mind and in the heart of a person who behaves unjustly or unfairly?
4. When we have trouble because of unfairness, we can feel hurt. What other kinds of trouble, other than unfairness, might cause hurt?
5. How can we heal the hurt caused by injustice? What might be some ways to help the hurt felt from other types of trouble?
6. What are some mistakes a person can make when deciding whether an injustice has occurred?
7. How can seeing the deep worth in both myself and others (offering moral love) help me to accurately decide whether injustice has occurred and whether to forgive?

Activity Sheet 8A (Teacher's Copy)

1. **What are the definitions of justice and fairness?** *Webster's Dictionary uses the words just and fair interchangeably and defines both as being "morally right, deserved, based on sound reason, or merited." Further, Webster defines justice as "the conformity to the law or abstract principle by which right and wrong are defined."* **What are the definitions of injustice and unfairness?** *An injustice, then, is an undeserved moral wrong. It occurs when the offender lacks conformity to the law or to an abstract principle by which right and wrong are defined. Again, according to Webster, it is a "violation of another person's rights; an unjust act; a wrong."*
2. **How can we behave in just and fair ways toward one another?** *We treat others as people with great worth. We are kind, respectful, generous, and loving. We follow the moral rules and laws of society where we do no harm to others or their property. We do not steal others' property and so forth.* **What are some examples of injustice or unfairness?** *We do not treat someone as a person of great worth. We are unkind, disrespectful, stingy, and unloving. We do not follow the moral rules and laws of society. We do harm to others and their property. We steal, lie, and so forth.*
3. **What do you think is at the root of unjust or unfair behavior? In other words, what is on the mind and in the heart of a person who behaves unjustly or unfairly?** *A failure to see the deep worth of all people. A failure in the heart to have love toward all people.*
4. **When we have trouble because of unfairness, we can feel hurt. What other kinds of trouble, other than unfairness, might cause hurt?** *Inconvenience, discomfort, disappointment, or frustration from not getting our own way.* **What are some examples?** *We have to wait for a person who is moving slowly because of an injury. We have to sit in a chair that is hard or too small. We want to go to the park, but are unable to go because our parents are sick or too busy. We want a hamburger for dinner, but have to eat soup...to name a few.*
5. **How can we heal the hurt caused by injustice? Forgiveness. What might be some ways to help the hurt felt from other types of trouble?** *Humility, patience, generosity, self-control, better planning, organization, and so forth.*
6. **What are some mistakes a person can make when deciding whether injustice has occurred?** *1) Using past experiences as the way to decide injustice (a person hurt you in the past so now you think everything he or she does is unjust, or a person hurt you in the past so now you think all people are being unjust in similar situations); 2) You think people are being unjust when they are doing the best they can in a difficult situation. You are actually being inconvenienced, disappointed, or frustrated by life's everyday troubles; 3) You at first think a person is unfair, but later realize that he or she was not unfair.*
7. **How can seeing the inherent worth in both myself and others (offering moral love) help me to accurately decide whether injustice has occurred and whether to forgive?** *If I see my own worth and others' worth, I will recognize injustice because I will not think that other people are the ones who are always right and more deserving than I. If I see others' worth as well as my own, I will not call every trouble an injustice because I will more clearly understand that they are deserving, capable of being right, and have personal rights...to name a few.*

Lesson Nine:

Feelings that Grow out of Unfairness

Main Ideas

People experience a variety of emotions or feelings such as happiness, excitement, sadness, fear, and anger. According to Webster's Dictionary, emotions are "an affective state of consciousness in which joy, sorrow, fear, hate, or the like is experienced; any agitated or intense state of mind, usually with concurrent physiological changes; that which brings about any intense state of feeling." Emotions or feelings are a normal part of one's humanity, can be pleasant or unpleasant to experience, and can produce positive or negative outcomes.

In this lesson, we will focus our attention on helping the students develop an awareness of those "feelings" or "emotions" related to unfair or unjust hurts. When people have been unfairly hurt, they may experience one or more of the following emotions resulting in pain: sadness, shame, guilt, and anger. In this lesson and in lesson 11, we will focus on the emotion of deep and abiding anger because it is a powerful emotion that, when left unchecked, can adversely affect the quality of a person's life (it can hurt people's relationships, negatively affect one's ability to focus on work or study, and harm their emotional, psychological, and physical health). It is an emotion that can be positively affected by forgiveness.

Anger that is deep and abiding is an emotion known by most people. It is typically characterized by feelings of indignation, hostility, displeasure, and a desire to seek revenge. There are two types of anger that we will discuss in this lesson. The first type is righteous anger. This is an anger that rises up against injustice, rebellion, unkindness, and wrong. It is an anger that can motivate a person to seek justice and correct an unfair situation. Righteous anger can protect an unfairly hurt individual from further hurt in the short run, but if allowed to take up residence in the heart, it may grow into a vengeful resentment causing even deeper hurt. The type of anger that lives and grows in a person is the second type of anger about which the students will learn. It is abiding, deep anger. Abiding, deep anger can become destructive to the person's overall health, to his or her interpersonal relations, and to those with whom that person must interact. A person's attitude and behavior in response to the anger can affect his or her overall health and well-being.

Main Ideas (Continued)

If a person experiencing an injustice—real or perceived—shows restraint (not causing harm to self, others, or property) and allows the resultant anger (righteous anger) to motivate him or her to seek positive solutions (physical and emotional safety, support, and justice) and to eventually forgive the offender, improved health and well-being may occur. This is moral or service love in the midst of anger. If, on the other hand, people allow anger to take up residence in their hearts, unleash their anger (harming self, others, or property) and either deny, “stuff,” or displace their anger, then compromised emotional, psychological, and physical health may occur. This type of anger is often destructive to one’s interpersonal relations as well, resulting in harm to the self and to others.

We can choose how to behave when angry. We can choose to forgive offenses so that anger cannot take up residence in our hearts.

General Objectives

The students will:

- Learn about emotions or feelings.
- Learn what emotions grow out of injustice or unfairness.
- Learn the difference between righteous (protective) and deep, abiding (destructive) anger.
- Learn how anger can be destructive to self and others.
- Learn what one’s mind, heart, and actions are like when angry.
- Learn that they can *choose* how to behave when angry. They can *choose* to forgive so that anger does not take up residence in the heart.
- Learn positive responses to anger. These are acts of moral or service love.
- Learn that forgiveness is a positive way of helping a deep, abiding anger to fade.

Behavioral Objectives

The students will:

- Participate in the “I’m Furious...Now What?” activity.
- Listen to the book *I’m Furious* as part of the “I’m Furious...Now What?” activity.
- Participate in the class discussions that are part of the, “I’m Furious...Now What?” activity.
- Participate in the journaling exercise.

Materials

The book written by Elizabeth Crary entitled *I'm Furious*
Activity Sheet 9A
The students' personal journals

Procedures

As in previous lessons, we have included a list of procedures to serve as guidelines for the teacher. Please feel free to alter the procedures, discussion questions, and/or activities if it will help you more effectively meet the needs of your students. It is important, however, that you continue to address each of the general objectives of the lesson.

1. Review the main ideas of the previous lesson. Ask the children, "With what does forgiveness always begin?" *An unfair or unjust hurt.* What is an unjust or unfair act? *A person has failed to follow rules or laws that tell what is right and what is wrong. It is a "violation of another person's rights; an unjust act; a wrong."* What has happened when we've been treated unfairly? *The person has failed to show us love and respect.* It doesn't feel good to be treated unfairly, does it? It can make us sad and angry. What is a morally good response to being treated unfairly? *When treated unfairly, we can try to forgive.* Is there a distinction between being hurt unfairly and feeling hurt because of the everyday troubles of life (such as a friend canceling a planned activity because he or she became ill)? *When hurt because of inconvenience and so forth, we must look at our own attitudes and behaviors.*
2. Introduce today's lesson. Ask the students, "What are emotions or feelings?" Together as a class, list various emotions or feelings they often experience. *Happiness, envy, love, compassion, anger, sadness, and so forth.* Tell the students that today they are going to discuss those emotions or feelings that often occur because of **unfairness**. Ask, "How do you feel when you've been treated unfairly?" *Angry, sad, ashamed, lonely, and so forth.* We are going to talk about two different types of anger. There is **righteous anger** and there is **deep, abiding anger**. Righteous anger can protect a person from further hurt. It is a reaction to others' injustice, rebellion, unkindness, and wrong. It is short-lived and can cause us to seek justice and change unfairness. Deep, abiding anger is the type of anger that lives in a person. It can cause a person to seek revenge and cause great harm. We are going to pay special

attention to *anger* today because it is an emotion that can be helped by forgiveness. When we experience an injustice, whether it was truly unfair or we thought it was unfair, we may experience improved health and well-being and improved relationships if we: a) do **not** act badly in our anger (not causing harm to self, others, or property); b) allow our anger (righteous anger) to motivate us to do good (try to bring physical and emotional safety, support, and justice to ourselves and others); and c) ultimately forgive (love) the offender. If we deliberately hold on to our anger and let it grow, if we deny, “stuff,” or put our anger off to others, or if we harm ourselves, others, or property because of our anger, then we may suffer in terms of happiness and health. We may even hurt our relationships with those we love if we hold on to our anger. We can *choose* how to handle our anger. We can *choose* to see the worth of all people, even those who act unfairly. We can be balanced in seeing our own worth and the worth of others. We can *choose* whether to let anger live in us. We can *choose* to let go of anger by forgiving.

3. Have the students participate in the “I’m Furious...Now What?” activity. Please see the Activities section for further instructions. This includes listening to the story entitled *I’m Furious*.
4. Provide a summary of the main ideas to conclude the lesson. Ask the students the following questions: What is anger? *It is a strong emotion that often follows a real or supposed injury to oneself or to others. Anger can be a positive or a negative emotion.* What are some of the not-so-good ways we deal with our anger after being unfairly treated? This type of reaction to our anger can hurt the way we get along with friends, family, and others. *We keep our anger and let it live inside of us. We cause harm to ourselves, others, or to property. We either deny, “stuff,” or put our anger off to others.* What are some of the positive ways to deal with our anger? *We do not cause harm to self, others, or property. We try to do good (help ourselves and others have physical and emotional safety, support, and justice) and eventually forgive (love) the person who hurt us. Anger can vary from light to serious and can last for a short or long time.*

Activities

The teacher may decide whether or not to include these activities in the lesson.

I'm Furious...Now What?

Objective

The students will continue to learn the difference between righteous and abiding anger. The students will think about possible responses to anger and will learn which responses are appropriate. The students will learn to identify the thoughts, feelings, and behaviors associated with anger. The students will list *what makes them angry* and *what they can do with their anger*. They will listen to the book *I'm Furious* and will engage in the various responses to anger listed in the book.

Instructions

Introduce the book *I'm Furious* by telling the students that today they will be listening to a story that talks about angry feelings. This book gives ideas about how we can deal with anger in the short run. It helps us to begin thinking about ways we can behave when we are angry so that we do not harm ourselves, others, or property. Before reading the story, ask the students the following questions:

1. What are the two types of anger? A) *Righteous anger that is short lived and can protect a person from further injustice and hurt. This type of anger does not seek revenge and can actually result in loving behavior.* B) *Deep, abiding anger that lives in a person. This type of anger can be harmful and is revenge seeking.*
2. How does it feel to be angry? What are your minds and hearts like when angry?
3. What are some things that make you angry?
4. What are your behaviors like when angry?
5. Can you *choose* how to behave when you are angry? Why or why not?
6. Can you *choose* whether to stay angry or to let go of your anger? How do you do that? *Be balanced in your view of your own worth and the worth of others. Choose to see others' worth. Choose right actions immediately when you become angry. Choose your thoughts—choose to be glad and not mad. Choose forgiveness.*

Read the book *I'm Furious*. As you read the book, ask the students the questions at the bottom of the page and take time for discussion rather than waiting to the end of the story to discuss the students' ideas and thoughts. You, the teacher, may wish to alter the story a bit to make it relevant to your students. For example, instead of thinking about how they'd feel if somebody destroyed a prized baseball card, perhaps your students would better identify with having a bicycle, book, or other possession ruined.

Activities (Continued)

After completing the reading of the book, summarize the suggestions for dealing with anger. Say to the children, “Matt’s Mom suggested six things he could do with his anger. First, she suggested he do something physical. What did she suggest? *Sock your brother or kick a soccer ball.* Are any of these good things that you would do? Why or why not? What other physical things could a person do when angry that would not hurt the self or others? *Run. Play football or games, draw or build something, or do some work.* Next, she suggested that he call a friend. Is that something that would help you feel less angry? Why or why not? How would you talk about your feelings with a friend? What else did Matt’s Mom suggest? What are some other ways to deal with anger? *Dance. Sing. Ask others what they do when angry. Play with clay or play dough. Talk about feelings. Forgive.*”

***Note:** you may let the students play with play dough, blow their mad feelings into a balloon or paper bag and throw it in the garbage, make up a “mad dance” or an un-mad song, and so forth. See Activity Sheet 9A.

The Journey to Joy and Forgiveness

Objective

The students will think about anger and write about positive ways to deal with anger.

Instructions

The students may write in their journal about things that make them angry, how it feels to be angry, positive ways to deal with anger, and how to prevent anger from taking up residence in the heart.

In a Christian Context

As with previous lessons, this section is for those teachers seeking ideas about anger within their own Christian religious tradition. The general ideas are followed by some specific scriptures. Teachers should feel free to use these sections as they wish.

General Ideas

The Bible teaches that we are to follow Jesus’ example. He is slow to anger, does not hold on to his anger, does not hold a grudge, and is forgiving. We are not to sin in our anger. In other words, we are not to harm others or to behave in a morally wrong way when angry. Forgiveness is a healthy way to prevent anger from taking up residence in a person’s heart. Forgiveness is a way to reduce anger that has already taken up residence in a person’s heart.

Scripture

As in the previous lessons, we have included some references that may be used for thought and/or discussion to support the main ideas of the lesson.

Psalm 103:8- 9: The Lord is compassionate and gracious, slow to anger, abounding in love. He will not always accuse, nor will he harbor his anger forever.

Exodus 34:6: The Lord, the compassionate and gracious God, is slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin.

Nahum 1:2 The Lord is slow to anger... The Bible teaches that we must be careful how we behave when we're angry. We should guard our mouths and demonstrate self-control.

Ecclesiastes 5:2: Do not be quick with your mouth...do not be hasty in your heart.

Proverbs 25:28: Like a city whose walls are broken down is a man who lacks self control.

Psalm 4:4: In your anger, do not sin; when you are on your beds, search your hearts and be silent.

Evaluation of the Students

- ❑ Did the students participate in group discussions?
- ❑ Did the students listen attentively to the story?
- ❑ Did the students participate in the "I'm Furious...Now What?" activity?
- ❑ Did the students learn about emotions?
- ❑ Did the students learn what emotions grow out of injustice or unfairness?
- ❑ Did the students learn the difference between righteous (protective) anger and abiding (destructive) anger?
- ❑ Did the students learn how anger can be destructive to self and others?
- ❑ Did the students learn what one's mind, heart, and actions are like when angry?
- ❑ Did the students learn positive responses to anger?
- ❑ Did the students learn that forgiveness is a positive way of helping abiding anger to fade?

EVALUATION OF LESSON NINE

Please indicate the date that this lesson was taught:_____

The following discussion questions and/or activities were especially meaningful because:

I would change the following activities and/or discussion questions because:

The students responded well to the following ideas, discussion questions, and activities:

The students did not respond well to the following ideas, discussion questions, and activities:

General Comments:

Activity Sheet 9A

No-Cook Play Dough

Ingredients

1 cup salt
1 cup flour
1 tablespoon vegetable oil
Food color or Wonder Colors, if desired
Water

Directions

Mix dry ingredients; add oil. Add food coloring to water. Slowly add water until desired consistency is reached.¹⁰

¹⁰ This recipe was taken from the following website: <http://www.recipegoldmine.com/childclay/childclay27.html>

Lesson Ten:

Have You Experienced Injustice?

Main Ideas

In lesson eight, the students learned *when* to forgive. Specifically, they learned: that forgiveness always begins with an unfair or unjust hurt; the meaning and roots of injustice; the differences between true injustice and inconvenience, discomfort, disappointment, and frustration from not getting our own way; how one's thinking can aid or hinder the ability to discern injustice; and how seeing the inherent worth of all and offering moral love can help one recognize injustice. We need not fear beginning to forgive when forgiveness is not necessarily required (that is, a true injustice did not occur).

In this lesson, the students will again learn about injustice as it relates to forgiveness. Now, however, they will focus especially on injustice as it relates to their own lives. If your classroom is participating in a research project with the University of Wisconsin-Madison, any time the students are asked to think about their personal unjust situation, they will think about the unfairness or injustice previously discussed with the researchers. If your classroom is not participating in a research project, any time the students are asked to think about their personal unjust situation, they will think about the unjust situation they will be identifying in this lesson through participation in the "An Unfair Hurt Awaiting Forgiveness" activity (see the Activities section).

General Objectives

The students will:

- Continue learning that forgiveness always begins with injustice.
- Continue learning *when* to forgive—anytime a person has failed to see our worth and offer moral or service love.
- Continue learning that we can forgive *and* seek justice.
- Think about a personal injustice and unfairness (if your classroom is participating in a research project, the students will think about the injustice discussed with researchers).

Behavioral Objectives

The students will:

- Watch the first twenty-five minutes of *The Chronicles of Narnia—The Lion, the Witch, and the Wardrobe* DVD with Jim Broadbent, Rupert Everett, Dawn French, and Nicole Kidman (2006).
- Participate in the class discussion.
- Participate in the “An Unfair Hurt Awaiting Forgiveness” activity.

Materials

C.S. Lewis story on DVD:
The Chronicles of Narnia—The Lion, the Witch, and the Wardrobe with Jim Broadbent, Rupert Everett, Dawn French, and Nicole Kidman (2006)

Procedures

The following section includes a breakdown of the recommended procedures for teaching this lesson. Please feel free to make adjustments to the procedures, discussion questions, and/or activities if these changes will more effectively meet the needs of your students. We ask that you will be careful to fulfill the general objectives of the lesson.

1. Review the main ideas of lesson nine. Ask the students the following questions. What are some feelings that we all experience? *Happiness, excitement, joy, fear, anger, sadness, love, dislike, and so forth.* Are feelings good or bad? *Feelings are neither good nor bad, even though some are pleasant and others unpleasant. Our behaviors caused by our feelings can produce good or bad consequences.* What are some feelings that happen after we’ve been unfairly hurt? *Anger, sadness, shame, guilt, fury, and so forth.* What is anger? *It is a strong emotion that often follows a real or supposed injury to oneself or to others. Anger can be a positive or a negative emotion.* What are some of the not-so-good ways we deal with our anger after being unfairly treated? This type of reaction to our anger can hurt the way we get along with friends, family, and others. *We cause harm to ourselves, others, or to property. We either deny, “stuff,” or put our anger off on others. We keep our anger and let it live inside of us.* What are some of the positive ways to deal with our anger? *We do not cause*

harm to self, others, or property. We try to do good (help ourselves and others, foster physical and emotional safety, support, and justice) and eventually forgive (love) the person who hurt us.

2. Introduce the lesson by telling the students, “Today we will begin watching, on DVD, a story written by C.S. Lewis. C.S. Lewis was born and raised in Belfast, Northern Ireland and has written more than 30 books. He wrote books—especially books for young people—with great joy and believed that children were his most important readers. He once said, “No book is really worth reading at the age of ten which is not equally (and often far more) worth reading at the age of fifty—except, of course, books of information. The only imaginative works we ought to grow out of are those which it would have been better to have not read at all.”¹¹ The story we are about to watch is a very powerful story about forgiveness entitled *The Lion, the Witch, and the Wardrobe*. This story is one in a series of stories known as *The Chronicles of Narnia*. Following is a description of the story: “Prepare to enter another world when Walt Disney Pictures and Walden Media present C.S. Lewis’ timeless and beloved adventure. With the stunningly realistic special effects, you’ll experience the exploits of Lucy, Edmund, Susan and Peter, four siblings who find the world of Narnia through a magical wardrobe while playing a game of “hide-and-seek” at the country estate of a mysterious professor. Once there, the children discover a charming, once peaceful land inhabited by talking beasts, dwarfs, fauns, centaurs and giants that has been turned into a world of eternal winter by the evil White Witch, Jadis. Aided by the wise and magnificent lion Aslan, the children lead Narnia into a spectacular, climactic battle to be free of the witch’s glacial powers forever.”¹²
3. Show approximately the first 25 minutes of the DVD. **Stop the movie when Lucy leaves the Fawn at the lamp post in Narnia.**
4. Discuss with the students the questions listed in the Discussion section. If you are showing the older BBC version of this story, use the second set of discussion questions labeled “BBC Version.” By “BBC version” we mean the following: several decades ago the British Broadcasting Company developed a television version of the *Chronicles of Narnia*. In past

¹¹ C.S. Lewis, *The Chronicles of Narnia* DVD insert: *C.S. Lewis: On Writing for Children*. BBC and Home Vision Entertainment.

¹² C.S. Lewis (2005), *The Chronicles of Narnia: The Lion, the Witch, and the Wardrobe*. Walt Disney Pictures and Walden Media (back cover of DVD case).

editions of this curriculum guide, we have used the BBC version as an instructional tool. If you are using that particular BBC television version of *The Lion, the Witch, and the Wardrobe*, the questions in the “BBC Version” section are for you. In each subsequent lesson, you will find the questions pertaining to the BBC version in the same location as you found them in this lesson.

5. Have the students participate in the “An Unfair Hurt Awaiting Forgiveness” activity. ***Note:** Please be sure to clarify with the students that they do not forgive the hurt itself, but they forgive the person responsible for the injustice that caused the hurt. See the Activities section.
***Note: This activity is mandatory. If your classroom is participating in the forgiveness education research project during the current school year, the students should think about the person they identified for the researcher before you began using the curriculum. This hurt is the one they will refer to in the remaining lessons as they learn to forgive. Any child who feels uncomfortable or is not yet ready to begin forgiving for him- or herself does not have to actively participate, but may simply listen. Please do not skip or shorten this activity.**
6. Ask the students to participate in the “Treasure Map to the Land of Forgiveness” activity. See the Activities section.
7. Conclude by summarizing the main points of the lesson. We know that forgiveness always begins with an “unfair or unjust” act. An unfair or unjust act is an undeserved moral wrong. At the root of injustice is the failure to see that all people have great worth and to offer service love. If we recognize that we, the person who was hurt, and the one who caused the hurt have equal worth, then we are more likely to know when an injustice has occurred (we will not put ourselves above or below another). Forgiveness will not put us at risk to be hurt again by the same person. We can forgive and still seek justice.

Discussion Questions

In today's portion of the story *The Lion, the Witch, and the Wardrobe* we were introduced to four children, brothers and sisters, who were sent to live with a professor in the country.

1. What were the names of the four children in the story? *Peter, Susan, Edmund, Lucy.*
2. Describe each of these four characters. How did each behave? What were their personalities? How did they treat others? What were their attitudes?
3. What happened at the beginning of the story that caused Peter to be so angry with Edmund? Did Peter have a right to be angry with Edmund? Did he have a right to say unkind words to Edmund? Why do you think this?
4. Was Peter's behavior unjust? Why or why not? Was Edmund's behavior unjust? Why or why not?
5. Why were they taking a train ride? *They were being sent to stay with a professor in the country so that they would be safe from the war.*
6. How might each of the children (Peter, Susan, Lucy, and Edmund), based on their words, facial expressions, and actions, have been thinking about the trip to the country? *Peter might have been sad to leave his family, but ready for the challenge of looking after his brother and sisters. Susan may have been sad, but thankful to go where it was safe. She may also have been willing, but scared, to take on the responsibility of caring for her younger brother and sister. Lucy seemed scared. She looked to her sister for comfort. Edmund seemed angry. He seemed resentful to be sent away to the country. He was irritable with his brother and sisters.*
7. Did any of the children seem to think that he or she was being treated unjustly? If so, who? *Edmund. What's your evidence? Edmund seemed angry. His words, facial expressions, and actions showed anger.*
8. Why do you think Edmund may have believed he was being treated unfairly? *He perhaps was feeling unloved and not valued. He was not seeing that his parents and other grown-ups were trying to keep him (and all the children) safe. He may have thought they were trying to make his life unexciting. They were treating him like a child. He didn't seem to be grateful. He did not like Peter correcting him or fathering him.*
9. Did Edmund have a right to his feelings? *Yes. Our feelings are not wrong. He can feel sad or angry, but must not cause harm to himself, property, or others while angry.*
10. Do you think Edmund was seeing that all people have great worth—even Peter, Susan, Lucy, his parents and other grown-ups—as he thought about being sent to the country? Why or why not? *He may not have realized that his parents were people of great worth. He may have been thinking that he had greater worth than his parents. His interests, thoughts, and judgments were more important than his parents. He may have thought he was more important than Peter and his other siblings—and he should not have been in a position where he had to listen to them.*
11. Do you think Peter, Susan, and Lucy were able to see that all people, including their parents and siblings, have great worth? Why? Why not?
12. How did Edmund treat his brother and sisters? *Edmund continued to have anger with his brother and sisters. He seemed to believe that he was continually being treated unfairly. He enjoyed taunting and teasing his sisters. He talked unkindly to Peter.*
13. What might help Edmund to see clearly whether an injustice had occurred? *The understanding that all people have deep worth.*

Discussion Questions (Continued)

14. Why do you think Peter, Susan, and Lucy believed their parents' behavior was fair? *They were able to receive their parents love. They were able to see that their parents were people of great worth.*

15. What were some other events that could have been seen as unjust or unfair? *Mrs. Macready's cold greeting. The faun's original plan to give Lucy to the wicked witch.* * **Note: the teacher may want to make a list on the board of these hurts that could have been viewed as unjust.**

16. What made them unjust? *In each case, the person was not necessarily treated with deep respect and a person of great worth.*

***Note: please take some time to discuss with the students the following: this story, *The Lion, The Witch, and the Wardrobe*, is a fictional or make-believe story. The characters in this story are fictional or make-believe. The events are fictional or make-believe. We point this out because we want you (the students) to understand that in real life you should never, ever go with a stranger anywhere as Lucy did in the story when she followed the faun to his home for tea. Following are two questions about Lucy's encounter with the faun.**

17. What was the injustice the faun was planning toward Lucy? *To turn her over to the White Witch.*

18. Why did the faun change his mind and allow Lucy to go home? *He saw Lucy's deep worth. She called him a friend.*

19. Did any of the characters *deserve* to be treated unjustly? Why or why not?

20. How could the children feel less angry after being treated unjustly? *Forgive.*

21. Can we forgive if we are unsure whether an injustice happened? What if we only *think* a person was unfair? *We can forgive even if we only think a person was unfair because forgiveness can help us see the person and the behavior more clearly.*

22. Can we forgive if a person did not mean to be unfair? *Yes.*

23. Can we forgive if a person did not know he or she was unfair? *Yes.*

24. Can we forgive *and* seek justice? Why or why not? *Yes. Forgiveness and justice can both occur.*

Discussion Questions—BBC Version

Based on the first 25 minutes of the video

In today's portion of the story *The Lion, the Witch, and the Wardrobe* we were introduced to four children, brothers and sisters, who were sent to live with a professor in the country.

1. What were the names of the four children in the story? *Peter, Susan, Edmund, Lucy.*
2. Describe each of these four characters. How did each behave? What were their personalities? How did they treat others? What were their attitudes?
3. Why were they taking a train ride? *They were being sent to stay with a professor in the country so that they would be safe from the war.*
4. How might each of the children (Peter, Susan, Lucy, and Edmund), based on their words, facial expressions, and actions, have been thinking about the trip to the country? *Peter might have been sad to leave his family, but excited for an adventure. He was smiling and ready to go. Susan may have been sad, but thankful to go where it was safe. She tried to comfort Lucy. She seemed a bit quiet. Lucy seemed scared, but thankful. She looked to her sister for comfort regarding the safety of their parents. Edmund seemed angry and not thankful or excited. He seemed resentful to be sent away from possible excitement. He was irritable with his brother and sisters.*
5. Did any of the children seem to think that he or she was being treated unjustly? If so, who? *Edmund. What's your evidence? Edmund seemed angry. His words and actions showed anger.*
6. Why do you think Edmund may have believed he was being treated unfairly? *He perhaps was feeling unloved and not valued. He was not seeing that his parents and other grown-ups were trying to keep him (and all the children) safe. He may have thought they were trying to make his life unexciting. They were treating him like a child. He was ungrateful.*
7. Did Edmund have a right to his feelings? *Yes. Our feelings are not wrong. He can feel sad or angry, but must not cause harm to himself or others while angry.*
8. Do you think Edmund was seeing that all people have great worth—even his parents and other grown-ups—as he thought about being sent to the country? Why or why not? *He may not have realized that his parents were people of great worth. He may have been thinking that he had greater worth than his parents. His interests, thoughts, and judgments were more important than his parents. Do you think Peter, Susan, and Lucy were able to see that all people, including their parents, have great worth? Why? Why not?*
9. How did this pattern of behavior continue for Edmund through the story? *Edmund continued to have anger with his brother and sisters. He seemed to believe that he was continually being treated unfairly. He enjoyed taunting and teasing his sisters. He was critical of the professor.*
10. What might help Edmund to see clearly whether an injustice had occurred?
11. Why do you think Peter, Susan, and Lucy believed their parents' behavior was fair? *They were able to receive their parents love. They were able to see that their parents were people of great worth.*
12. What were some other events that could have been seen as unjust or unfair? *Mrs. McKree's cold greeting. The professor's response to Mrs. McKree when he said, "But the whole servant's staff is right here, why not ask them if the children can have something to eat." The fawn's original plan to give Lucy to the wicked witch. Peter, Susan, and Edmund's failure to believe Lucy's experience in Narnia.* ***Note: the teacher may want to make a list on the board of these hurts that could have been viewed as unjust.**
13. What made them unjust? *In each case, the person was not necessarily feeling valued or loved.*

Discussion Questions—BBC Version (Continued)

***Note:** please take some time to discuss with the students the following: this story, *The Lion, The Witch, and the Wardrobe*, is a fictional or make-believe story. The characters in this story are fictional or make-believe. The events are fictional or make-believe. We point this out because we want you (the students) to understand that in real life you should never, ever go with a stranger anywhere as Lucy did in the story when she followed the faun to his home for tea. Following are two questions about Lucy's encounter with the faun.

14. What was the injustice the faun was planning toward Lucy? *To turn her over to the white witch.*

15. Why did the faun change his mind and allow Lucy to go home? *He says, "Now that I know humans, of course, I can't give you up." He saw Lucy's deep worth.*

16. Did any of the characters *deserve* to be treated unjustly? Why or why not?

17. How could Mrs. McKree or the children feel less angry after being treated unjustly? *Forgive.*

18. Can we forgive if we are unsure whether an injustice happened? What if we only *think* a person was unfair? *We can forgive even if we only think a person was unfair because forgiveness can help us see the person more clearly.*

19. Can we forgive if a person did not mean to be unfair? *Yes.*

20. Can we forgive if a person did not know he or she was unfair? *Yes.*

21. Can we forgive *and* seek justice? Why or why not? *Yes. They can both occur.*

Activities

An Unfair Hurt Awaiting Forgiveness

***Note:** This is a mandatory activity; however, if any student is uncomfortable or not yet ready to begin forgiving, he or she may listen to the activity rather than actively participate. This activity should not be skipped or shortened.

Objective

The students will privately identify a person who caused an unjust or unfair hurt. They will examine carefully whether the hurt was truly unjust or whether it was caused by inconvenience, discomfort, disappointment, or frustration from not getting one's own way.

Instructions

Please let the students know that this activity is absolutely PRIVATE! The injustice identified or recalled in this activity will not be discussed with one another or with you, the teacher. Also, please clarify with the students that they do not forgive the hurt itself, but they forgive the person responsible for the injustice that caused the hurt.

To begin the activity, ask the students, "Have you ever been treated very unfairly by someone?"

***Note:** please emphasize to the students that you are asking them to think of a time when someone hurt them so deeply that it seemed to be one of the most unfair things that had ever happened (if your class is participating in research this school year, this is the unfair hurt the students identified with a researcher from the University of Wisconsin-Madison).

Activities (Continued)

An Unfair Hurt Awaiting Forgiveness (Continued)

Please explain to the students that “someone who hurt you” does not necessarily mean “someone who hurt you” physically, but rather “someone who hurt you *because he or she made you feel hurt inside. This would be a person with whom you still feel angry and sad.*”

Do you have a person and an unfair hurt in mind? This person may have been unfair to you many times, but I’d like you to think about **only one time** (again, if you’re participating in research, this is the hurt disclosed to the researchers) that he or she unfairly hurt you.” Please say to the students, “Please think privately about a time that someone was the **most unfair to you and about which you are still very angry (THIS IS NOT A GROUP DISCUSSION):**

1. Was the act unjust? In what way was it unjust or unfair?
2. Did the person fail to see that you have great worth? In what ways?
3. Did the person fail to offer moral love through kindness, generosity, and respect?
4. Am I misunderstanding something about the person and the situation?
5. Am I seeing the inherent worth in both myself and the person with whom I am upset?
6. Could forgiveness help me feel less angry or sad about the unfairness?

Conclude by saying, “It is important that you remember this person and this situation. As we continue to learn how to forgive, you will be asked to return to this person and this particular hurt. Anytime I say, ‘Please return to the “An Unfair Hurt Awaiting Forgiveness” activity,’ you will know that you are to remember this person and this unfair hurt.”

***Note: please conclude the activity by reminding the students of the following: “People’s unfair behavior toward us does not ever change our own worth. Even when people are unjust toward us, each of us still has deep worth. When we have been unfairly hurt, we can continue to see our own deep worth and the deep worth of all people.**

Activities (Continued)

Treasure Map to the Land of Forgiveness

Objective

The students will continue to learn about forgiveness. They will review the definition of forgiveness (part 1 of the treasure map), the foundational principles of forgiveness (parts 2 and 3 of the map), and recognizing the unfair hurt (part 4).

Instructions

We leave it up to you, the teacher, to decide how much time you wish to spend as you lead the students through the first four parts of the treasure map. We also leave it up to you to decide how extensive you wish the review of parts 1, 2, and 3 to be. We suggest that for part 1 of the treasure map, you discuss with the students what forgiveness is and is not. You may write the definition of forgiveness (see lesson 1) together as a class and hang it on or near part 1 of the “Treasure Map to the Land of Forgiveness” that the students created in lesson 8. To travel through parts 2 and 3 of the treasure map, continue the Sancti Certificates with a discussion of the importance of offering inherent worth, service love, kindness, respect, and generosity to both the self and the other. The “An Unfair Hurt Awaiting Forgiveness,” activity takes the students through part 4 of the treasure map.

In a Christian Context

As you now know, in this section we present some general ideas for discussion followed by some specific scriptures. The theme of the ideas and verses below is unfair hurt. Teachers should feel free to use these sections as they wish.

General Ideas

The Bible is very clear in teaching that we are to forgive. Jesus’ life is a perfect example of loving forgiveness. The story of Jesus’ arrest, crucifixion, resurrection, and His days on earth following the resurrection are powerful examples of deep injustice. Judas, the chief priests and elders, the Roman soldiers, Herod, Pontius Pilate, the disciples, and so many others failed to recognize Jesus’ great worth and to offer moral love.

Scripture

The following story of Jesus’ betrayal, arrest and crucifixion may be used for thought and/or discussion to support the main ideas of the lesson. We leave it up to you, the teacher, to decide which Gospel message to read with the students. Each of the chapters and verses selected for today’s lesson deal with the plotting of Jesus’ death by the chief priests and elders, the betrayal of Judas Iscariot, Peter’s denial of Jesus, the disciples’ abandonment of Jesus, and Jesus’ arrest, trial, beatings, and crucifixion. The same questions can be used for discussion regardless of the Gospel reading selected.

Matthew 26:1-27:44

Mark 14:1-15:20

Luke 22:1-23:43

John 11:45-56; 13:18-30; 18:1-19:27

Please discuss with the students the following questions after you have read the Gospel message:

1. What are some of the injustices that Jesus experienced prior to and following his betrayal and arrest?
2. What made these acts unfair or unjust?
3. Which people failed to recognize Jesus' deep worth and offer love? In what ways did they fail to see His worth and offer moral love?
4. Did Jesus deserve to be treated with such unfairness? Why or why not?

In the next lesson, we will discuss Jesus' response to the many grave injustices he experienced. We will think about how Jesus must have been feeling. What must have been in His heart? What must have been on His mind? How did His behaviors reflect what was in His heart and on His mind?

Evaluation of the Students

- ❑ Did the students continue learning that forgiveness always begins with an injustice?
- ❑ Did the students continue learning *when* to forgive?
- ❑ Did the students continue learning that we can forgive *and* seek justice?
- ❑ Did the students think about a person who caused an unfair hurt?
- ❑ Did the students watch the first twenty-five minutes of the *The Lion, the Witch, and the Wardrobe* DVD?
- ❑ Did the students participate in the class discussion?
- ❑ Did the students participate in the "An Unfair Hurt Awaiting Forgiveness" activity?
*Note: were you careful to clarify for the students that they do not forgive the hurt itself, but the person responsible for the injustice that caused the hurt?
- ❑ Did the students participate in the "Treasure Map to the Land of Forgiveness" activity?

EVALUATION OF LESSON TEN

Please indicate the date that this lesson was taught:_____

The following discussion questions and/or activities were especially meaningful because:

I would change the following activities and/or discussion questions because:

The students responded well to the following ideas, discussion questions, and activities:

The students did not respond well to the following ideas, discussion questions, and activities:

General Comments:

Lesson Eleven:

What's in Your Heart?

Main Ideas

We learned in lesson 9 that people normally experience a variety of feelings: happiness, excitement, sadness, fear, and anger. Feelings can be pleasant or unpleasant and can produce positive or negative outcomes. We especially focused our attention on the feelings that result from injustice since it is possible for forgiveness to help reduce these negative emotions (anger, sadness, shame, worry, guilt, and so forth).

In this lesson, we will continue a discussion of the feelings that follow injustice with the students especially focusing their attention on the feelings they are carrying in their hearts toward a person who treated them unfairly (this will be the person who treated them unfairly as identified in the “An Unfair Hurt Awaiting Forgiveness” activity). Please remind the students that when we forgive, we do not forgive *a hurt*, but rather *the person* who caused the injustice resulting in hurt.

***Note: any time the students are asked to think about their personal unfair hurt, they will do so privately. They will not be asked to share their story with any person! It is very important that we maintain the child's right to privacy on these issues.**

General Objectives

The students will:

- Learn what one's mind, heart, and actions are like when angry.
- Learn that forgiveness can help one's deep abiding anger to fade.
- Learn what they're feeling in their hearts concerning the unfair hurt, identified earlier.
- Learn that forgiveness is a choice.

Behavioral Objectives

The students will:

- Watch the next 25 minutes of the DVD entitled *The Lion, the Witch, and the Wardrobe*.
- Participate in a class discussion.
- Participate in the “Is It Winter, Spring, Summer, or Fall in Your Heart?” activity.

Materials

C.S. Lewis story on DVD entitled *The Lion, the Witch, and the Wardrobe*
Paper, markers, and other drawing materials

Procedures

As in previous lessons, we have included a list of procedures to serve as guidelines for the teacher. Please feel free to alter the procedures, discussion questions, and/or activities if it will help you more effectively meet the needs of your students. It is important, however, that you continue to address each of the general objectives of the lesson.

1. Review the main ideas of the previous lesson. We know that forgiveness always begins with an unfair or unjust act. An unfair or unjust act is an undeserved moral wrong. When we treat another unjustly, we have failed to see his or her deep worth and to demonstrate this worth through service love. If we recognize that all people have worth (we are neither above nor beneath any person), we are more likely to know when injustice has truly occurred. We can forgive and still seek justice.
2. Introduce today's lesson. Ask the students, "How do you feel after you've been unfairly hurt?" *Sad, lonely, angry, hate-filled, disappointed, worried, and so forth.* Anger is a feeling that can hurt our happiness, health, and personal relationships if it begins to live in our hearts. It is important for each of us to courageously look at our feelings, especially when we've been treated unjustly. Are we sad? Are we angry? Are we disappointed? If we will be honest about our feelings then it is possible for us to make choices that can help us to heal from the hurt. How might a person heal from feelings of sadness and anger? *Forgive.* Tell the students that when we forgive, we let go of our anger and resentment toward a person who caused us an unfair hurt even though we have a right to our anger and resentment. Forgiveness is an act of mercy. Mercy occurs when we refrain from giving a person something that he or she deserves and will experience as unpleasant, such as anger and resentment, for example. Tell the students, **"Feelings like anger and sadness can be difficult. But there is great hope for each of us when we courageously look at our sad and angry feelings through forgiveness. Forgiveness is a choice. Each of you will be allowed to forgive when and if you are ready."**

3. Show the next 25 minutes of the DVD entitled *The Lion, the Witch, and the Wardrobe*. The story begins with Lucy leaving the faun at the lamp post in Narnia. The story ends with the children meeting Mrs. Beaver. If you are using the old BBC version, the story begins with Edmund stepping from the wardrobe into Narnia and ends with Mr. and Mrs. Beaver telling the children they should not go after Edmund because the white witch will keep him and use him as a decoy to capture all of the children.
4. Conduct the class discussion. The questions can be found in the Discussion section. If you are showing the older BBC version of this story, use the second set of discussion questions labeled “BBC Version.”
5. Have the students participate in the “Is It Winter, Spring, Summer, or Fall in Your Heart?” activity. Please refer to the Activity section for further details.
***Note: upon completion of this activity, the class may proceed to the next part of the “Treasure Map to the Land of Forgiveness” activity.**
6. Conclude by summarizing the main points of the lesson. When a person has been unfairly hurt, it is common for him or her to feel anger, sadness, or other uncomfortable emotions. Forgiveness can help a person to feel less angry and so forth.

***Note: it can be uncomfortable and difficult to think about feelings like anger and sadness. We can choose how to treat ourselves and others when angry (or sad or worried). We must choose never to do harm to ourselves or any other person. Please remember that we can have great hope! Forgiveness can help us to feel less angry. Forgiveness can help us to feel less sad and worried. Remember also that forgiveness is a choice. You will be allowed to make this choice when and if you are ready.**

Discussion Questions

As you know, the focus of today's lesson is on the *feelings* caused by injustice. We are especially interested in those feelings that can cause harm to ourselves and to those with whom we study, play, and live. Anger, as we discussed in lesson 9, is one of those emotions that can cause us and others harm if we do not **choose relatively soon** to offer kindness and respect or if the anger begins to live inside of us.

1. Do you remember the story that we read in lesson 9, *I'm Furious*? Why was Matt angry?
2. What are some of the ways we learned to handle anger that rises up in us, but doesn't stay long?

Today, we are going to think about deep, abiding anger. This is the anger that can live inside of us after we've been unjustly hurt. This is the anger that can cause great harm to us and others. Forgiveness can help a person to uncover and to heal this deep, abiding anger. Each of the four children in the story *The Lion, the Witch, and the Wardrobe* experienced difficulties and injustice. Each of the children responded in slightly different ways.

3. In lesson ten, we discussed some of the injustices that occurred in the story. What were some of these injustices? Did you notice any further injustices in today's portion of the movie? What were they?

4. Which characters showed anger and why were they angry? *Lucy was angry because Peter, Edmund, and Susan did not believe her. Peter, Susan, and Lucy were angry with Edmund because of his attitude and behavior. Peter yelled at Edmund because he hurt Lucy. Edmund yelled at Peter for acting like his father. Edmund showed anger toward everyone at one time or another.*

5. Who had a right to his or her anger (righteous anger)? Why did he or she have a right to be angry? *Lucy's anger was righteous because she was being unfairly treated. Any person who was angry because of injustice had a right to his or her anger. Who did not have a right to their anger? Edmund's anger toward his parents may not have been deserved. Why or why not? His parents had not been truly unjust. Please tell the children, "Our feelings are never wrong (angry feelings are never wrong), but we have a responsibility when angry not to bring harm to ourselves, others, or property. We each must be truthful about the things that happen in our lives. We each should choose to see that both we and all people have worth. We must not let anger live inside of us.*

Let's examine Edmund's anger. Edmund's anger seemed to be present from the moment he and the other children boarded the train. While Peter, Susan, and Lucy were certainly sad to leave, it seems they saw that their parents' choice to send them to the country was loving. Edmund, on the other hand, seemed to believe that the grown-ups were being unfair in sending them away.

6. What are some other times when you saw Edmund angry? *Edmund was angry because the candy was gone. He was angry that the witch wanted to bring his brother and sisters to Narnia. He said they were nothing special. Edmund was angry with his brother and sisters. He is especially angry with Peter.*

7. What do you think Edmund's mind was like when he was angry (what do you think his thoughts were toward his parents)? What were his thoughts like toward Peter? What were his thoughts like toward his sisters?

Discussion Questions (Continued)

8. What do you think Edmund's heart was like when he was angry (what was he feeling toward his parents, his brother, and his sisters)?
9. What was Edmund's behavior like when he was angry (how was he acting toward Peter, Susan, and Lucy)?
10. Do you think that Edmund had a small anger or a big anger? Do you think that Edmund's anger was beginning to live inside of him? Why do you say this?
11. Was Edmund's anger causing him harm? *Yes. He was not getting along with his brother and sisters. He was irritable and unhappy. He was not making good choices. He was placing himself in danger.* Was Edmund's anger causing others harm? Please give examples. *Yes. He became angry quickly with many people in many different situations. He was not seeing the worth in all people because of his anger. He behaved unfairly to many. He was putting others in danger.* Was Edmund's anger causing harm to property? *It is possible that the window was broken because of his anger.*
12. Were there any family members who were showing service love in their anger? Who? Please give examples. *Lucy was angry with her brothers and sister, but refrained from doing them harm (this was loving). Peter, Susan, and Lucy were worried about Edmund even though they were a bit angry with him.*
13. Did this service love offered to others even when angry help make life better for all? How?
14. When you have experienced a hurt, how do you feel? Why? *Angry. Sad. Nervous.*
15. What is your mind like when angry?
16. What is your heart like when angry?
17. How do you behave when angry? Are these behaviors good for you and others? Are your behaviors harmful to property? Why? Why not?
18. When do you think it is all right to be angry? *When a person has been unfair.*
19. When is it not all right to be angry? *When the anger lives inside of you. When you feel angry all of the time and with everyone.*
20. When angry, if you do not admit your anger and try to find a way to not be angry, where does this anger go? *It gets passed along to weaker people (those with less power), to animals, or to property.*
21. What are some positive ways to deal with anger? *Talk about it. Write about it. Seek justice. Take part in art, music, or exercise. **Forgive.***

Discussion Questions—BBC Version

As you know, the focus of today's lesson is on the *feelings* caused by injustice. We are especially interested in those feelings that can cause harm to ourselves and to those with whom we study, play, and live. Anger, as we discussed in lesson 9, is one of those emotions that can cause us and others harm if we do not **choose relatively soon** to offer others kindness and respect or if the anger begins to live inside of us. Do you remember the story that we read in lesson 9, *I'm Furious*? In that same lesson, we learned some of the ways we can handle anger that rises up in us, but doesn't stay long. We learned ways to feel less angry relatively soon so that we do not cause harm to ourselves or others. Today, we are going to think about deep, abiding anger. This is the anger that can live inside of us after we've been unjustly hurt. This is the anger that can cause great harm to ourselves and others. Forgiveness can help a person to uncover and to heal this deep, abiding anger. Each of the four children in the story *The Lion, the Witch, and the Wardrobe* experienced difficulties. Each of the children responded to these difficulties in slightly different ways.

1. In lesson ten, we discussed some of the injustices that occurred in the story. What were some of the injustices discussed? Did you notice any further injustices in today's portion of the movie? What were they?

2. Which characters showed anger and why were they angry? *Lucy was angry because Peter, Edmund, and Susan did not believe her. Peter, Susan, and Lucy were angry with Edmund because of his attitude and behavior toward them. Edmund showed anger toward everyone at one time or another.*

3. Who had a right to his or her anger (righteous anger)? *Lucy's anger was righteous because she was being unfairly treated. Any person who was angry because of injustice had a right to his or her anger. Who did not have a right to their anger? Edmund. Why or why not? His anger was not a righteous anger. His parents had not been unjust. Please tell the children, "Our feelings are never wrong (angry feelings are never wrong), but we have a responsibility when angry to not bring harm to ourselves, others, or property. We each must be truthful about the things that happen in our lives. We each should choose to see that both we and all people have worth. We must not let anger live inside of us.*

Let's examine Edmund's anger. Edmund's anger seemed to be present from the moment he and the other children boarded the train. While Peter, Susan, and Lucy were certainly sad to leave, they saw that their parents' choice to send them to the country was loving. Edmund, on the other hand, believed the grown-ups were being unfair in sending the children away.

4. What are some other times when you saw Edmund angry? *Edmund was angry because he couldn't find Lucy. Edmund was angry because the candy was gone. Edmund was angry with the Beavers.*

5. What do you think Edmund's mind was like when he was angry (what do you think his thoughts were toward his parents)? What were his thoughts like toward his brother and sisters? Toward the Beavers?

6. What do you think Edmund's heart was like when he was angry (what was he feeling toward his parents, his brother, his sister, and the Beavers)?

7. What was Edmund's behavior like when he was angry (how was he acting toward Peter, Susan, and Lucy, and the Beavers)?

Discussion Questions—BBC Version (Continued)

8. Do you think that Edmund had a small anger or a big anger? Do you think that Edmund's anger was beginning to live inside of him? Why do you say this?
9. Was Edmund's anger causing him harm? *Yes. He was not getting along with his brother and sisters. He was irritable and unhappy. He was not making good choices. He was placing himself in danger.* Was Edmund's anger causing others' harm? Please give examples. *Yes. He became angry quickly with many people in many different situations. He was not seeing the worth in all people because of his anger. He behaved unfairly to many. He was putting others in danger.*
10. Were there any family members who were showing service love in their anger? Who? Please give examples. *Lucy was angry with her brothers and sister, but refrained from doing them harm (this was loving). Peter, Susan, and Lucy were worried about Edmund even though they were a bit angry with him.*
11. Did this service love offered to others even when angry help make life better for all? How?
12. When you have experienced a hurt, how do you feel? Why? *Angry. Sad. Nervous.*
13. What is your mind like when angry?
14. What is your heart like when angry?
15. How do you behave when angry? Are these behaviors good for you and others? Why or why not?
16. When do you think it is all right to be angry? *When a person has been unfair.*
17. When is it not all right to be angry? *When the anger lives inside of you. When you feel angry all of the time and with everyone.*
18. When angry, if you do not admit your anger and try to find a way not to be angry, where does this anger go? *It gets passed along to weaker people (those with less power), to animals, or to property.*
19. What are some positive ways to deal with anger? *Talk about it. Write about it. Seek justice. Take part in art, music, or exercise. Forgive.*

Activity

***Note: This is a mandatory activity; it should not be skipped. If any student is uncomfortable with the activity or not yet ready to begin forgiving this unfair hurt for him- or herself, he or she may listen to the activity, but not actively participate. The students will recall the unfair hurt identified in the "An Unfair Hurt Awaiting Forgiveness" activity.**

Is It Winter, Spring, Summer, or Fall in Your Heart?

Objective

The students will think about the person who caused their unfair hurt through a visualization exercise. They will examine their feelings toward the person who caused the unfair hurt. They will think about how these feelings about the injustice are like one of the seasons (spring, summer, fall, or winter). The students will draw a picture representing their feelings about this injustice.

Activity (Continued)

Instructions

Please let the students know that this activity is absolutely PRIVATE! As in the previous lesson, the hurt they are thinking about in this activity will not be discussed with one another or with you, the teacher (of course, if the student needs to talk with you, that is perfectly fine). They will examine their feelings toward the person who caused the unfair hurt (this is the hurt identified or reflected upon in the “An Unfair Hurt Awaiting Forgiveness” activity). Some students may have anger, others may feel neutral, and still others may feel just fine about the person who caused the injustice. We ask that those students who are feeling anger be allowed to appropriately express that feeling through the drawing activity. A key issue for you, as the teacher, is to allow them that negative expression, even though anger and related emotions are usually not part of a classroom activity. **We stress the importance of using common sense when it comes to the degree or depth in expressing negative emotions.**

To begin the activity, say to the students, “Please recall the unfair hurt, about which you reflected in the ‘An Unfair Hurt Awaiting Forgiveness’ activity. Now, close your eyes and try to remember the situation. Here are some questions to help you:

1. Was it the morning, afternoon, or night time?
2. Was it a cold or warm day?
3. Were you inside or outside?
4. Who was the person who was unfair?
5. What was he or she wearing at that time?
6. What did his or her face look like?
7. What did he or she say?
8. What was your reaction to what the person did? Were you sad? Angry? Worried?
9. What did you say in return to the person?”

Then say, “I am now going to ask you some questions. These questions will help you to uncover the feelings that are in your heart regarding this injustice. Some of you may still be feeling very angry about the unfairness. Some of you may be feeling slightly angry. Others may not be feeling angry at all. Perhaps some of you are feeling sad or worried about the injustice. I will be using the word angry. Some of you may be feeling sad rather than angry or some may be feeling worried rather than angry. That’s OK. Please think about each question:

1. Are you angry with (sad toward, worried about) the person who hurt you?
2. If you are angry (or sad), how angry (or sad) are you? Are you very, very angry (sad)? Are you angry, but not very, very angry? Are you only somewhat angry? Or, are you not angry at all?
3. If you are angry (sad) toward the person who hurt you, try to remember how that feeling affected you. For example, has the anger ever given you a tummy ache? Has it ever made you restless? Has the anger affected you in any other way?
4. Do you ever go over and over the hurt in your mind until it is like a painful sore?
5. **Remember: if you are angry, you can turn that anger into hope!”**

Activity (Continued)

Now, tell the students they are going to draw a picture of one of the four seasons. Tell them that this picture will show how they are feeling in their hearts. Ask the students the following questions in preparation for the drawing activity:

1. What time of year, or what season, was it in Narnia? *Winter*. Why do you think it was winter?
2. What is it like in winter? *Cold. Frozen ground. Everything is dormant or sleeping.*
3. What is it like in spring? *The ground begins to thaw. The sun shines warmer and the temperature goes up. There is less ice and cold and more rain and warmth. The trees, grass, and flowers begin to come back to life. The animals awaken.*
4. What is it like in summer? *It continues to get warmer. There are many, many flowers. The bushes and plants flourish. There is life all around. It is sunny and bright.*
5. What is it like in the fall (autumn)? *It begins to get cold. Trees and animals begin to go to sleep. The ground begins to get hard. There is less warmth and more cold.*
6. Now, please think again about the injustice. What are you feeling in your heart toward the person who was unfair? Is your heart feeling more like winter (perhaps cold and hard like ice)? Is your heart feeling like spring (somewhat cold and hard, but a little bit warm and a little bit soft)? Is your heart feeling more like summer (basking in the summer sunshine, full of life, bright)? Is your heart feeling more like fall (mostly warm and alive, but a little bit cold and hardened, gray)?

Please draw a picture of one of the four seasons to reflect how you are now feeling in your heart toward the person who was unfair. For example, if your heart is feeling like winter, you might draw a picture of trees with no leaves, snow covered ground, no animals playing in the sun, and so forth. The colors you use may be pale shades of blues, browns, and so forth. If your heart feels like summer, your picture may show much life (animals, flowers, trees, and so forth), bright sunshine, and bold colors (greens, yellows, and reds).

***Important: Please tell the children the following: “if any of you are feeling very angry (sad or worried) about the injustice, please remember there is GREAT HOPE for each of you. Forgiveness can help you to feel less angry and sad. Please remember that you can choose how to treat yourself and others when angry. Please remember that you have GREAT WORTH. All people, even the one who caused the hurt, have GREAT WORTH. It is important that you choose in every situation to do no harm to yourself or to others while angry. Forgiveness is a choice. You will be allowed to choose when and if to forgive.”**

***Note: the teacher may want to play music during the drawing time.**

In a Christian Context

As with previous lessons, this section is for those teachers seeking ideas about anger within their own Christian tradition. The general ideas are followed by scriptures. Teachers should feel free to use these sections as they wish.

General Ideas

We are taught by the Bible, especially through Jesus’ life, that we are not to hold on to our anger or to sin in our anger. We also understand from the Bible and Jesus’ life that anger can motivate a person to improve a situation, to help others, and to protect oneself from further

harm. Forgiveness is a healthy way to prevent anger from taking up residence in a person's heart. Forgiveness is a way to reduce anger that has already taken up residence in a person's heart.

Scripture

The following story of Jesus' betrayal, arrest and crucifixion may be used for thought and/or discussion to support the main ideas of the lesson. We leave it up to you, the teacher, to decide which Gospel message to read with the students. We suggest that you select a different Gospel reading than used in lesson 10 for today's lesson. As in lesson 10, each of the chapters and verses selected for today's lesson deal with the plotting of Jesus' death by the chief priests and elders, the betrayal by Judas Iscariot, Peter's denial of Jesus, the disciples' abandonment of Jesus, and Jesus' arrest, trial, beatings, and crucifixion. The same questions can be used for discussion regardless of the Gospel reading selected.

Matthew 26:1-27:44

Mark 14:1-15:20

Luke 22:1-23:43

John 11:45-56; 13:18-30; 18:1-19:27

Please discuss with the students the following questions after you have read or reviewed the Gospel message:

1. Do you think Jesus had a right to be angry because of the injustices that he experienced prior to and following his betrayal and arrest? Why or why not?
2. What do you think Jesus was thinking? What do you think was in Jesus' heart? How did Jesus behave toward those who were being unjust?
3. Was Jesus allowing anger to live in His heart? How do you know?
4. Was Jesus showing service love toward those who unfairly hurt him? In what ways?
5. How does the grace of God help you to forgive those who are unfair to you?
6. How can you grow to be more like Jesus every day?

In the next lesson, we will discuss how seeing the worth of a person who unfairly hurts us and trying to understand him or her, without excusing the behavior, can help one forgive.

Evaluation of the Students

- ❑ Did the students learn what one's mind, heart, and actions are like when angry?
- ❑ Did the students learn that forgiveness can help deep, abiding anger fade?
- ❑ Did the students learn what's in their own hearts concerning the unfair hurt earlier identified?
- ❑ Did the students watch the next 25 minutes of the DVD entitled *The Lion, the Witch, and the Wardrobe*?
- ❑ Did the students participate in a class discussion?
- ❑ Did the students participate in the "Is It Winter, Spring, Summer, or Fall in Your Heart?" activity?

EVALUATION OF LESSON ELEVEN

Please indicate the date that this lesson was taught:_____

The following discussion questions and/or activities were especially meaningful because:

I would change the following activities and/or discussion questions because:

The students responded well to the following ideas, discussion questions, and activities:

The students did not respond well to the following ideas, discussion questions, and activities:

General Comments:

Lesson Twelve:

Deciding to Forgive and

Seeing with the Eyes of My Heart

Main Ideas

In lesson eleven, the students began to uncover their anger toward a person who caused them an unfair hurt. This phase, known as “**Uncovering Anger**,” is the first of four phases in the forgiveness process.¹³ In this lesson, the students will learn the next two phases: “**Deciding to Forgive**” and “**Doing the Work of Forgiveness**” (which we are calling “**Seeing with the Eyes of My Heart**”).

In the “**Deciding to Forgive**” phase, the person, *of his or her own free will*,: 1) decides to explore the possibility of forgiving the person who was unfair. This includes exploring what forgiveness is and is not; and 2) if he or she so chooses, becomes willing to begin the forgiveness process. Through participation in this forgiveness curriculum, the students already have been introduced to the second phase of the forgiveness process where they began to explore what forgiveness is and is not. *Knowledge* of forgiveness does not necessarily mean that any given student is *now ready to commit* to forgiving the person who was unfair. **Please let each student decide this for him- or herself. We’d like, again, to emphasize the idea that forgiveness is a choice. The students must be allowed to choose to forgive when and if they become ready.**

We will begin studying the third phase of the forgiveness process, “**Seeing with the Eyes of My Heart**.” We believe the students will benefit from learning the units of this phase and how to proceed through them regardless of their readiness to forgive the person who was unfair. We begin to do the work of forgiveness by beginning to “change the mind (thoughts)” or to “see with new eyes” the person who was unfair. This is important because our thinking influences how we interpret and judge other people’s actions. As we discussed in lessons eight and ten, our thinking helps us to determine accurately whether an unfair hurt or injustice has occurred, to respond appropriately, and to begin the forgiveness process. In addition, our thinking determines, to a large degree, our success, joy, and well-being. How we ultimately feel and behave toward a person or event is determined, at least in part, by our perceptions and beliefs about the person or event.¹⁴

¹³ Robert Enright (2001), *Forgiveness Is a Choice*. Washington D.C.: American Psychological Association.

¹⁴ Ivey, Ivey, and Simek-Morgan (1997), *Counseling and Psychotherapy* (Fourth Edition). Neidham Heights, MA: Allyn and Bacon.

Main Ideas (Continued)

How does one begin the work of changing his or her thinking about a person who was unfair within the context of forgiveness? How does one “see with the eyes of the heart?” The first step is to take the focus from ourselves and our anger and place it on the person who acted unfairly. We do this by trying to understand the person. We will be providing you with questions to ask the students that should help them to better understand the person who hurt them. As we begin to understand our offenders, we begin to see them with “the eyes of our hearts.”¹⁵ This is service love in action.

It is important that we help the students see that trying to understand the person does not mean we excuse the behavior. The hurt caused by this person was, is, and always will be unfair.

General Objectives

The students will:

- Learn that, if we so choose, we can decide to forgive.
- Learn that when we forgive, we do **not** pretend, excuse, deny, condone, or forget the offense. We may or may not reconcile, depending on how safe the other is for us.
- Learn that we begin the work of forgiveness by *changing our thinking* about the person who hurt us. This involves taking the focus off of ourselves (our anger, our hurt) and placing it on the one who was unfair to us by trying to understand that person in a deeper way.
- Learn that when we work to understand the one who was unfair to us, we are showing service love in forgiveness. This does not mean that we are excusing or denying their unfair behavior.

Behavioral Objectives

The students will:

- Watch the next 30 minutes of *The Lion, the Witch, and the Wardrobe*.
- Participate in the class discussion.
- Participate in the “Deciding to Forgive and Seeing With the Eyes of Our Hearts” activity.

¹⁵ Lewis Smedes (1984), *Forgive and Forget: Healing the Hurts We Don't Deserve*. San Francisco, CA: Harper & Row.

Materials

C.S. Lewis Story on DVD entitled *The Lion, the Witch, and the Wardrobe*

Procedures

We have included the following procedures to serve as guidelines for the teacher. If it will help you more effectively address the needs of your students, please feel free to make changes in the lesson. It is critically important, however, that you meet the objectives of the lesson.

1. Review the main ideas of lesson eleven. What is anger? *It is a strong emotion that often follows a real or supposed injury to the self or to others.* Anger can either **add to** or **subtract from** a person's health and well-being. If, when angry because of an unfair hurt, we do not cause harm to ourselves, to others, or to property and if we look for positive ways to deal with our anger (admitting our anger, getting support from others, seeking justice, and forgiving—whereby we let go of our anger rather than having it live inside of us), we may experience improved health and well-being. This type of anger is known as a ***righteous anger***. If, on the other hand, we cause harm to ourselves, others, or property because we deny, “stuff,” or displace our anger, then we may experience poorer health and well-being. We call this a ***deep, abiding anger***. A deep, abiding anger that lives in a person's heart can hurt the way we get along with family, friends, or others. When we do **not** commit harm in anger (to the self, others, and property) and when we find positive ways of dealing with our anger (admitting our anger, getting support from others, seeking justice, and **forgiving**), we are giving service love to our offender, to self, and to others. In lesson 11, we looked at the feelings we are carrying in our hearts toward the person who treated us unfairly in the “An Unfair Hurt Awaiting Forgiveness” activity. Today you will continue learning about forgiveness as a possible choice in letting go of your anger and you will continue learning *how* to forgive a person who was unfair by beginning to understand his or her unfair behavior. This does **not** mean that you will excuse or deny the unfairness. Their unfairness was, is, and always will be unfair.

2. Introduce today's lesson. Tell the students that they will be doing two related activities. First, they will begin to consider forgiving the person who hurt them (this is the **Deciding to Forgive** phase). **They are not required to forgive the person who was unfair. The students are free to consider for themselves whether to forgive.** Second, they will be learning to “see with eyes of their hearts” the person who caused the unfair hurt. We do this by beginning to *change our thinking* about the person who was unfair. We do this without pretending, excusing, denying, condoning, or forgetting the injustice. As we begin to *change our thinking* about that person, we may begin to *see the person differently—with the eyes of understanding—with the eyes of our hearts*. The very act of working to see the person with the eyes of our hearts (the eyes of understanding) leads us into the heart of forgiveness and is an act of service love. ***Note: once again, please make a special effort to help the students see that trying to understand the person does not mean we excuse his or her behavior. The hurt caused by this person was unfair, is unfair, and always will be unfair.**
3. Highlight and review the previous 25 minutes of *The Lion, the Witch, and the Wardrobe* as seen in lesson 11. The teacher may want to ask the children the following questions as a review. What happened in lesson eleven's portion of the movie? *The four children argue with one another. Edmund follows Lucy into the land of Narnia, meets the White Witch, eats and drinks with her, and tells her about his brother and sisters and about the Faun. Peter, Susan, Edmund, and Lucy were all allowed to enter into the land of Narnia through the wardrobe. They learned that the faun had been captured by the white witch of Narnia. They meet Mr. Beaver and he leads them to his home where they meet Mrs. Beaver.* Who was beginning to carry a deep, abiding anger in his or her heart? Why was this happening? How did it affect the person who was carrying this anger? How did the anger begin to affect others? Were any of the children acting in righteous anger? Who? How did it affect that person and others?
4. Watch the next approximately 25 minutes of *The Lion, the Witch, and the Wardrobe*. This lesson's portion of the movie begins with the children meeting Mrs. Beaver and ends when Mr. and Mrs. Beaver and the children meet Santa Claus. He gives them gifts and then departs.
5. Conduct the class discussion. See the Discussion section. If you are showing the older BBC version of this story, use the second set of discussion questions labeled “BBC Version.”

6. Conduct the “Deciding to Forgive and Seeing With the Eyes of Our Hearts” activity. See the Activity section. ***Note: this activity is mandatory. If any students are not yet ready to forgive, they may listen to the activity rather than actively participate. The activity should not be skipped.**
7. Conclude the lesson with a review of the main ideas. Tell the students, “In this lesson, we accomplished two things. First, we began to consider forgiving someone who was unfair. Forgiving the person was not and is not required of you. Second, we began to do the work of forgiveness by ‘seeing with the eyes of the heart.’ Again, it was not and is not required of you to do the work of forgiveness toward that person. In thinking about the person who was unfair, we learned how to see with the eyes of our heart (the eyes of understanding) without pretending, excusing, denying, condoning, or forgetting the injustice. We began to work on *changing our thinking* toward the person who hurt us by trying to understand his or her life more deeply, the ways you usually get along with the person, and whether you see that person’s *worth* (this is the unfair hurt that we considered in the activity, “An Unfair Hurt Awaiting Forgiveness” or that was discussed with the researchers). In our attempt to understand the person who hurt us, we are offering service love. ***Note: please remind the students that when we try to understand the person, it does not mean that we excuse the behavior or say that what he or she did was all right. The hurt caused by this person was unfair, is unfair, and always will be unfair.**

Discussion Questions

1. Let’s together as a class summarize the events that took place in today’s portion of the movie. *The children meet Mrs. Beaver. The Beavers, Peter, Susan, and Lucy go to the castle of the White Witch to find Edmund. The children argue. Edmund is taken to the White Witch by the wolf. She is angry with him because he did not bring his brother and sisters. She imprisons him. Edmund tells the White Witch where his brother and sisters are and that Aslan is in Narnia. The Beavers, Peter, Susan, and Lucy meet Santa. Santa departs after giving them gifts.*
2. Did we see further injustice and anger in today’s part of the story? *Yes. Edmund’s anger pushes him to tell the White Witch that his brother and sisters are in Narnia. He tells her that Aslan is also in Narnia. This puts them all in grave danger.*
3. It seems that Peter, Susan, Lucy, and the Beavers made a decision to forgive Edmund. What is involved in “making a decision to forgive”? *They did no harm to Edmund and decided to try to be kind to him despite his behavior. They wanted to rescue him. They seemed willing to consider forgiveness toward Edmund.*
4. Did Peter, Susan, Lucy, and the Beavers pretend, excuse, condone, or forget Edmund’s unjust behavior? *No. Please explain. They realized that Edmund’s actions were irresponsible and put the others in danger.*

Discussion Questions (Continued)

5. Did Edmund, at first, see the deep worth of Peter, Susan, and Lucy? Why do you think this? *No. He was only thinking about the ways they were unfair to him. He was thinking of Turkish Delight candy. He was thinking of becoming royalty.*
6. Did Mr. and Mrs. Beaver see Edmund's worth once they realized he had gone to the White Witch? *Yes. They did not condemn him as a person. They recognized and were truthful about his unjust actions. They realized he was being deceived by her. They still wanted to help save him.*
7. Did Peter, Susan, and Lucy see Edmund's deep worth even though he was behaving unjustly toward them? *Yes. They wanted to save him and were willing to risk their own safety for him. Peter realized that he had been harsh with Edmund. They did not pretend, excuse, condone, or forget his unfair acts, but they saw his deep worth and offered service love. They saw the wholeness of Edmund.*
8. Were Peter, Susan, and Lucy showing love toward Edmund despite his betrayal of them? *Yes, they saw him as a genuine human being and they put his worth above their own feelings of anger.*
9. Might one or more of these events move the family closer to true forgiveness and allow for healing? Why? Why not? *Edmund may have an opportunity to see that the White Witch's plans are to destroy the four human children rather than make them royalty. Edmund may realize the value of his brother and sisters. Peter, Susan, and Lucy may realize Edmund's need for approval and love. They may be able to reach out in loving forgiveness to heal him. They may realize the importance of drawing closer together in love rather than being divided in anger.*
10. Does the White Witch have deep worth? *She does have deep worth, but her actions are seriously unjust. She has plans to harm all of the children and to harm Aslan. She must be stopped. They must not put themselves in a situation where she can harm them. They might end up seeing her worth and forgiving, but they would not reconcile with her (join in a friendship) unless she changed her behavior to good. Why? Because she cannot be trusted.*
11. How might balance in seeing all of the peoples' deep worth and offering love help the characters in the story remain safe? *If Edmund had seen that he, his brother and sisters, the Beavers, and the White Witch all have equal worth (not one of them is above or below any of the others), then he may have behaved fairly. He would not have treated some as less important or more important—of people with greater or less worth. If the White Witch saw the deep worth of the children and realized that she did not have greater worth than they have, then she likely would not have wanted to destroy them.*
12. How might this same balance help them to forgive? *If they saw the deep worth of the person who was unfair, they would likely see that the person is more than what he or she has done. They might begin to understand the person. They would also seek justice and not pretend, excuse, condone, or forget the injustice. **One way to be morally balanced is to forgive and be fair at the same time.***
13. How could Edmund change his thinking toward his brother and sisters? *He could think about their worth. He could try to understand them. He could be truthful about his behavior and attitudes toward them. He could be truthful about how they usually behave toward him.*
14. How could Peter, Susan, Lucy, and the Beavers further change their thinking toward Edmund? *They could try to understand him. They could see that the reason he was so angry and rebellious was because of his hurt from being sent to the country.*

Discussion Questions (Continued)

15. Do we see signs of *forgiveness* between the characters in the story? What are they? *Peter, Susan, and Lucy were very upset (sad, concerned) when they realized Edmund went to the White Witch. They wanted to rescue him. Peter was sorry for his harsh treatment of Edmund. Edmund was realizing that his brother and sisters were much kinder than the witch. He seemed to be ashamed of telling the White Witch about the Faun.*

Discussion Questions—BBC Version

1. Let's together as a class summarize the events that took place in today's portion of the movie. *Edmund leaves Mr. and Mrs. Beaver and his brother and sisters to find the castle of the White Witch. His conscience tries to correct him, but he refuses to listen. Edmund arrives at the castle. The Beavers and the children are packing to escape. The wolves are sent to the Beaver's house to kill all.*
2. Did we see further injustice and anger in today's part of the story? *Yes. Edmund's anger pushes him to tell the White Witch that his brother and sisters are in Narnia. He tells her that Aslan is also in Narnia. This puts them all in grave danger.*
3. It seems that Peter, Susan, Lucy, and the Beavers made a decision to forgive Edmund. What is involved in "making a decision to forgive"? *They did no harm to Edmund and decided to try to be kind to him despite his behavior. They seemed willing to consider forgiveness toward Edmund.*
4. Did Peter, Susan, Lucy, and the Beavers pretend, excuse, condone, or forget Edmund's unjust behavior? Please explain. *They realized that Edmund's actions were irresponsible and put the others in danger. They did not excuse what he did.*
5. Did Edmund, at this time, see the deep worth of Peter, Susan, and Lucy? Why do you think this? *No. He was only thinking about the ways they were unfair to him. He was thinking of Turkish Delight candy. He was thinking of becoming royalty.*
6. Did Mr. and Mrs. Beaver see Edmund's worth once they realized he had gone to the White Witch? *Yes. They did not condemn him as a person. They recognized and were truthful about his unjust actions. They realized he was being deceived by her. They still wanted to help save him.*
7. Did Peter, Susan, and Lucy see Edmund's deep worth even though he was behaving unjustly toward them? *Yes. They wanted to save him and were willing to risk their own safety for him. Peter realized that he had been harsh with Edmund. They did not pretend, excuse, condone, or forget his unfair acts, but they saw his deep worth and offered service love. They saw the wholeness of Edmund.*
8. Were Peter, Susan, and Lucy showing love toward Edmund despite his betrayal of them? *Yes, they saw him as a genuine human being and they put his worth above their own feelings of anger.*
9. Might one or more of these events move the family closer to true forgiveness and allow for healing? Why? Why not? *Edmund may have an opportunity to see that the white witch's plans are to destroy the four human children rather than make them royalty. Edmund may realize the value of his brother and sisters. Peter, Susan, and Lucy may realize Edmund's need for approval and love. They may be able to reach out in loving forgiveness to heal him. They may realize the importance of drawing closer together in love rather than being divided in anger.*

Discussion Questions—BBC Version (Continued)

10. Does the White Witch have deep worth? *She does have deep worth, but her actions are seriously unjust. She has plans to harm all of the children and to harm Aslan. She must be stopped. They might end up seeing her worth and forgiving the White Witch, but they would not reconcile with her (join in a friendship) unless she changed her behavior to good. Why? Because she cannot be trusted.*

11. How might *balance* in seeing all of the peoples' deep worth and offering love help the characters in the story remain safe? *If Edmund had seen the equal worth in his brother and sisters, himself, the Beavers, and the White Witch then he might not have behaved unjustly. If the White Witch saw the deep worth of the children and realized that she did not have greater worth than they have, then she would likely not have wanted to destroy them.*

12. How might this same balance help them to forgive? *If they saw the deep worth of the person who was unfair, they would likely see that the person is more than what he or she has done. They might begin to understand the person. They would also seek justice and not pretend, excuse, condone, or forget the injustice. One way to be morally balanced is to forgive and be fair at the same time.*

13. How could Edmund change his thinking toward his brother and sisters? *He could think about their worth. He could try to understand them. He could be truthful about his behavior and attitudes toward them. He could be truthful about how they behave toward him.*

14. How could Peter, Susan, Lucy, and the Beavers further change their thinking toward Edmund? *They could try to understand him. They could see his hurt as a result of being sent to the country.*

15. Do we see signs of *forgiveness* between the characters in the story? What are they? *Peter, Susan, and Lucy were very upset (sad, concerned) when they realized Edmund went to the White Witch. They wanted to rescue him. Peter was sorry for his harsh treatment of Edmund. Edmund was realizing that his brother and sisters were much kinder than the witch.*

Activity

***Note: the following activity is mandatory. If any student is not yet ready to forgive, he or she may listen to the activity rather than actively participate. It should not be skipped.**

Deciding to Forgive and Seeing With the Eyes of Our Hearts¹⁶

Objective

The students will consider (without pressure from others) forgiving the person who hurt them and they will learn to see that person with the *eyes of the heart* (this is the person about whom they thought in the “An Unfair Hurt Awaiting Forgiveness” activity or whom they identified with the researchers). This means that they will begin to see the person in truth and with loving understanding (he or she is a person of great worth; he or she is more than the unfair act) without pretending, excusing, denying, condoning, or forgetting the injustice. The students will participate in a guided, *private* visualization exercise.

¹⁶ The idea of seeing with the eyes of the heart was inspired by Lewis Smedes' phrase, “Seeing with new eyes,” in *Forgive and Forget: Healing the Hurts We Don't Deserve*. San Francisco, CA: Harper & Row.

Activity (Continued)

Instructions

The teacher will begin the activity by saying the following: “Today we are going to try two things that are part of forgiveness, *if you choose to do them*. If you are not yet ready to begin considering forgiving the person you thought about in the ‘An Unfair Hurt Awaiting Forgiveness’ activity, please just listen to the questions and learn about the forgiveness process. First, we will begin to consider forgiving the person who was unfair. Do you recall that person from the activity that we called, ‘The Unfair Hurt Awaiting Forgiveness’? Forgiving the person was not and is not required of you. Second, we will begin to do the work of forgiveness by ‘seeing with the eyes of the heart.’ Again, it is not required of you to do the work of forgiveness toward that person. Before we begin to explore forgiveness toward that person who was unfair, I have some questions for you.”

1. What do you think it means to “see with the eyes of our hearts”? *To see the person as he or she is in truth—a person of great worth. To see that he or she is more than the unfair act. To understand the person through love.*
2. Do you remember the activity that we did in lesson four called, “My Corner of Truth, Beauty, and Goodness?” In the activity, we learned how *agape* or service love opens the door for giving, seeking, and receiving forgiveness. We began to understand the importance of having a “place of quiet” where we can begin to develop an “inner quiet.” We each thought about a place, person, and/or activities that bring forth a sense of truth, beauty, and goodness in our lives, where, when hurt, tired, or sad, we can find refreshment and have a sense of **personal worth** restored. Some examples were a cozy chair in the classroom or at home, an outdoor location like under a large tree or on the grass, a quiet time listening to beautiful music, drawing, painting, sculpting, and/or writing about truth, beauty and goodness, and time with a kind and supportive friend or family member. Please remember that each of us may have more than one “Corner of Truth, Beauty, and Goodness.” In today’s lesson, we are once again going to think about the importance of having a “place of quiet” that can help us develop an “inner quiet.”
3. How might our places of truth, beauty, and goodness help us to begin seeing the person who was unfair with the *eyes of our hearts*? How might we be prepared in our places of truth, beauty, and goodness to see that person as a person of great worth, one who is more than what he or she did to you? *As we quiet inside, we may begin to think clearly about the fact that all people have great worth. We may focus on the truth of who that person is—a person of great worth. We may begin lovingly to see the whole person and to acknowledge that he or she is more than one or more unfair act(s). We, of course, would think about all of this in truth—without pretending, excusing, denying, condoning, or forgetting the injustice.*

Then tell the students, “Each of us is now going to think about a corner of truth, beauty, and goodness within this classroom. This will be a place for you to go to become refreshed. It may also be a place for you to go, if you so choose, to *see with the eyes of your heart* the person who was unfair. Please find a place of truth, beauty, and goodness right now within this classroom. It might be something as simple as remaining in your desk, but closing your eyes. Get comfortable. I am now going to ask you a number of questions to help you to begin *seeing with the eyes of your heart* the person who was unfair.” ***Note: for this activity, you might want to create a corner of truth, beauty, and goodness within the classroom for all the students by playing soft music and dimming the lights while they are being led through the guided, *private* visualization instead of asking each student to find his or her own place of truth, beauty, and goodness.**

Activity (Continued)

Now, say, “Remember your hurt and how it felt.” *Note: the students should not be asked to share their personal hurt aloud nor will they be asked to share their answers to the questions aloud.

1. Were you angry at the time that the unfairness happened to you?
2. Are you willing to consider forgiving the person who hurt you? It is all right not to forgive the person at this time. You may stop answering my questions and simply listen if you choose not to forgive at this time.
3. What does it mean to forgive? Please remember that when you forgive, you try to give up deep anger, see the person’s deep worth, and you try to be kind to the one who hurt you. You do not pretend, excuse, condone, or forget the person’s unjust behavior. To forgive is not the same as to reconcile.
4. Right after the person was unfair to you, did you think that he or she had worth? Did you think the person was capable of good? Did you feel love toward the person *right after he or she hurt you*?
5. Do you think the person who was unfair might have **hurts** deep inside of him or her?
6. What happened in his or her life to put that **hurt** in his or her heart? It is all right if you are unable to answer this question.
7. Is it possible that the person who was unfair to you is **angry**?
8. What might have happened in his or her life to put that **anger** in his or her heart?
9. Might he or she be confused about how to be good?
10. If the person is hurt and angry, how can he or she become happier in life?
11. Does the person who hurt you have **worth**? What does that mean: he or she has worth?
12. How do you usually get along with this person? In other words, does he or she sometimes behave well? Does he or she sometimes not act badly?
13. What kind of a person do you see when you recognize that he or she is part of the human family?
14. Are you seeing with the eyes of your heart? If you see the person’s worth, if you see that he or she is a genuine human being in need of kindness, then you are beginning to show a certain kind of love toward the person. We have been calling this kind of love “service love.” What does this mean?

Please tell the children that to forgive is not the same as to reconcile (join in friendship) with someone who remains angry and hurtful. You can see a person’s worth without entering into friendship with that person. You should reconcile only if the person is safe.

In a Christian Context

As with previous lessons, this section is for those teachers seeking ideas about forgiving (seeing the worth of the person who was unfair and softening the heart toward him or her) within their own Christian tradition. The general ideas are followed by specific scriptures. Teachers should feel free to use these sections as they wish.

General Ideas

Once again, through the story of Jesus’ betrayal, arrest, trial, beatings, and crucifixion, the Bible teaches *how to forgive*. Jesus saw that all people, even those who betrayed him through denial, greed, scorn, hate, cruelty, and so forth, had **great worth**. He looked at them with the

eyes of his heart. He *understood* that while all people had great worth, they were weak in their bodies and minds and capable of great evil. He lovingly looked at the whole person and offered sacrificial service love. He did not pretend, excuse, condone, or forget the deep injustice they brought to him. He acknowledged the great injustice and offered healing forgiveness.

Scripture

The same chapters and verses are listed as in the previous two lessons. Please feel free to follow the same Gospel reading or to choose a different Gospel message to illustrate the importance of seeing the worth of all people—even those who’ve been unjust—of gaining understanding, and of offering service love as we forgive. The same questions can be used for discussion regardless of the Gospel reading selected.

Matthew 26:1-27:44

Mark 14:1-15:20

Luke 22:1-23:43

John 11:45-56; 13:18-30; 18:1-19:27

Please discuss with the students the following questions after you have read or reviewed the Gospel message:

1. If you had been Jesus, would you have been able to see the worth of Judas? Peter? How about the other disciples who denied him? What about Herod or Pontius Pilate? The Sanhedrin? The Roman soldiers? The people who asked for Barabbas to be freed instead of Him? Why or why not?
2. Please give some examples of how Jesus acknowledged the deep worth of all of these individuals.
3. In what way did Jesus see with the eyes of His heart all those who were unjust to Him?
4. What evidence do we have that Jesus did not pretend, excuse, condone, or forget the deep injustice?

In the next lesson, we will discuss those feelings that begin to emerge as we try to understand the person who was unfair without pretending, excusing, condoning, or forgetting the injustice. We will discuss this within the context of forgiveness.

Evaluation of the Students

- ❏ Did the students learn that we begin the work of forgiveness by *changing our thinking* about the person who hurt us?
- ❏ Did the students learn that when we work to understand our offender, we do **not** pretend, excuse, deny, condone, or forget the offense?
- ❏ Did the students learn that when we work to understand our offender, we are showing service love in forgiveness?
- ❏ Did the students watch the next 30 minutes of The Lion, the Witch, and the Wardrobe?
- ❏ Did the students participate in the class discussion?
- ❏ Did the students participate in the “Seeing with the Eyes of the Heart” activity?

EVALUATION OF LESSON TWELVE

Please indicate the date that this lesson was taught:_____

The following discussion questions and/or activities were especially meaningful because:

I would change the following activities and/or discussion questions because:

The students responded well to the following ideas, discussion questions, and activities:

The students did not respond well to the following ideas, discussion questions, and activities:

General Comments:

Lesson Thirteen:

Melting the Icy Heart

Main Ideas

In this lesson, the students will begin the work of changing the heart. As with uncovering anger (sadness), committing to forgive, and gaining understanding, this part of the forgiveness process will be unique to each individual. The students will work to become aware of any new feelings that may begin to surface as they continue to “change their thinking” about the person who hurt them.

When we have been unfairly hurt, we may begin to think that people are always unfair. We may believe that people cannot be trusted. This may keep our anger alive and even intensify the anger. Beliefs such as these may cause our hearts to become hardened and cold. We may become numb to feelings such as love. As a person begins to forgive, hardened and cold hearts can become warmer.

Some examples of the feelings that may begin to emerge are empathy, sympathy, compassion, and service love. **Empathy** is feeling the same feelings as another person. This often occurs within the context of forgiveness when we become willing to “step inside the shoes” of the person who caused the hurt. We may feel sad, angry, or happy with him or her. **Sympathy** is when we feel sorry for a person. We may see the person’s anger and feel sorry for him or her. As understanding develops, as we see his or her pain, a feeling of compassion may emerge. **Compassion**, within the context of forgiveness, is a willingness to suffer with the one who caused the hurt. In **service love** we acknowledge a person’s deep worth. We give of ourselves for the benefit of others. We are patient, kind, humble, courteous, unselfish, and grateful. We show service love through our words, gifts (time or things), thoughts, or behaviors. When we show empathy, sympathy, and compassion, we are offering service love.

Is it possible to remain safe and take care of ourselves as our hearts begin to soften toward a person who was unfair? When we do not deny, “stuff,” or push away the pain, we are taking care of ourselves and showing service love toward ourselves. When we do not engage in self-destructive behavior, we are showing service love toward ourselves. When we accept the pain rather than pass it on to those less powerful (loved ones, those younger or smaller), we may be showing service love toward the offender, self, and others. We do **not** have to enter into a relationship with the person who was unfair if it is not safe.

Main Ideas (Continued)

Our research has shown that a softened heart toward the person who caused the hurt is a very important aspect of the healing process. Those who become able to offer empathy, sympathy, compassion, and service love are often pleasantly surprised to discover the freedom that accompanies genuine forgiveness. Forgiveness, offered as service love, to a person who doesn't necessarily deserve it and at a time when it is most difficult to do so, can restore the giver and the receiver to wholeness.

***Note: please be aware that many individuals, at the beginning of the forgiveness process, have difficulty believing that empathy, sympathy, compassion, and service love toward a person who was deeply unfair to them should be fostered. These same people, however, as they begin to see the offender differently (with the eyes of the heart, seeing the deep worth of the person and gaining understanding about the person) often develop positive feelings toward him or her through forgiveness. People's willingness to "soften and warm the heart" toward their offender may depend on the depth of the hurt and how long ago it occurred. We ask you to remain fully aware of this as you introduce the concept of changing the heart through service love and forgiveness.**

General Objectives

The students will:

- Learn that unfair hurt can cause a person's heart to become cold and hard through deep, abiding anger.
- Learn that forgiveness can make hearts become warm and soft.
- Learn what it means to show empathy, sympathy, compassion, and service love within the context of forgiveness.
- Learn that it is not easy to foster empathy, sympathy, compassion, or love toward an offender.
- Learn that these feelings often emerge naturally as we learn to understand our offender without pretending, excusing, denying, condoning, or forgetting the injustice.
- Learn that we can soften our hearts toward a person who has been unfair and remain safe.
- Learn that *service love in forgiveness* can be healing, freeing, and restorative.

Behavioral Objectives

The students will:

- Watch the next 25 minutes of *The Lion, the Witch, and the Wardrobe*.
- Participate in a class discussion.
- Participate in the "Warm Hearts of Love" activity.

Materials

The Lion, the Witch, and the Wardrobe DVD

Procedures

As was the case with the previous lessons, the following procedures have been included to serve as guidelines for the teacher. Please feel free to make adjustments to the procedures, discussion questions, or activities if it will help you more effectively meet the needs of your students. We ask that you please make certain that the objectives of the lesson are met so that the integrity of the lesson may be maintained.

1. In the last lesson, we began to consider forgiving someone who was unfair. Please remember that forgiving the person was not and is not **required** of you. We also began to do the work of forgiveness by “seeing with the eyes of the heart.” Again, it was not and is not required of you to do the work of forgiveness toward that person. In thinking about the person who was unfair, we learned how to see with the eyes of our heart (the eyes of understanding) without pretending, excusing, denying, condoning, or forgetting the injustice. We began to work on *changing our thinking* toward the person who hurt us by trying to understand his or her life more deeply, thinking about how you usually get along with the person, and thinking about whether you see that person’s *worth* (this is the hurt that we considered in the activity, “An Unfair Hurt Awaiting Forgiveness” or that you spoke with researchers about). In our attempt to understand the person who hurt us, we are offering service love. ***Note: please remind the students that when we try to understand the person, it does not mean that we excuse the behavior or say that what he or she did was all right. The hurt caused by this person was unfair, is unfair, and always will be unfair.**
2. Introduce today’s lesson. Tell the students, “Today we are going to learn how *hearts* often begin to *soften* toward a person who was unfair when we forgive. When we have been unfairly hurt, we may begin to think that *people are always unfair*. We may believe we can’t trust anyone because we will only be hurt. Beliefs such as these may keep alive and deepen our anger. Such beliefs may cause our hearts to become hardened and cold. We may even become numb to feelings like love. As a person begins to forgive, hardened and cold hearts can become warm with feelings like empathy, sympathy, compassion, and moral or service

love. What is empathy? *Empathy is feeling the same feelings as another person. This often occurs within the context of forgiveness when we become willing to “step inside the shoes” of the person who caused the hurt. We may feel sad, angry, or happy with him or her.* What is sympathy? *Sympathy is when we feel sorry for a person. We may see the person’s anger and feel sorry for him or her.* What is compassion? *It is suffering with the one who caused the hurt.* What is service love within the context of forgiveness? *It is empathy, sympathy, and compassion toward the person who was unfair. Service love takes our eyes off the self and puts them lovingly on the offender. Service love is patient, kind, humble, courteous, unselfish and grateful. We show service love through our words, gifts (time or things), thoughts, or behaviors. This can be done without putting oneself at risk for further hurt. We can have feelings of empathy, sympathy, compassion, and moral love without entering into a relationship with a person who continues to be unjustly unkind.*

3. Highlight what happened in the section of the movie seen in lesson 12. *The four children entered the land of Narnia through the wardrobe. Mr. Beaver led them to his home. Edmund, in anger, left the Beaver’s home to find the White Witch.*
4. Show the next 25 minutes of *The Lion, the Witch, and the Wardrobe*. The movie begins with Santa departing after giving gifts to the children and ends with the White Witch entering the garden by the table to claim Edmund. She says that Edmund is her property since all traitors belong to the White Witch.
5. Conduct a class discussion. Please see the Discussion section. If you are showing the older BBC version of this story, use the second set of discussion questions labeled “BBC Version.”
6. Have the students participate in the “Warm Hearts of Love” activity. Please see the Activity section for further instructions.
7. Provide a summary of the main ideas to conclude the lesson. Today we began to learn how a person’s heart can become hardened and cold because of unfair hurts and the anger that often follows. We learned how a person’s *heart* often *becomes warm and softened* toward one who was unfair when he or she forgives. We paid special attention to *your feelings* toward the person you identified in the “An Unfair Hurt Awaiting Forgiveness” activity (or, in an interview with the researchers). How does a person get a *softened heart* toward an unfair person? *As a person gains a truthful understanding about the person and injustice, these feelings often show up.* What are some of the feelings that come from a softened heart?

*Empathy, sympathy, compassion, and service love. Who remembers what empathy is? Empathy is feeling the same feelings as another person. We may feel sad, angry, or happy with him or her. What is sympathy? Sympathy is when we feel sorry for a person. We may see the person's anger and feel sorry for him or her. What is compassion? Compassion is suffering with the one who caused the hurt. What does it mean to show service love, within the context of forgiveness? Service love is empathy, sympathy, and compassion. Service love takes our eyes off of the self and puts them on the offender. Can we have a softened heart toward a person who unfairly hurt us and remain safe? In what ways? We do not have to be friends with the person. We can be around the person only when others are present. **Service love in forgiveness** helps a person heal. Forgiveness, offered as service love to a person who doesn't necessarily deserve it and at a time when it is most difficult to do so, offers freedom from sad or angry feelings and can make the giver and receiver of forgiveness feel whole. We can soften our hearts in service love as we forgive without putting ourselves at risk to be hurt again by the same person.*

Discussion Questions

1. What happened in today's portion of the movie? *Christmas has come. Santa has brought gifts. Winter is almost over because of the hope the children have brought to Narnia. Susan and Peter argue. Susan does not believe the man in the red coat was Santa and does not want Peter to fight. Edmund tells the witch about the army and Aslan at the Stone Tablet. The Beavers, Peter, Susan, and Lucy meet Aslan. Edmund is rescued. The witch goes to Aslan. After talking with Aslan, she renounces her claim on Edmund. Susan and Lucy follow Aslan and ask him if they can accompany him. He says their company would be good.*
2. Why did the White Witch want to destroy the four children of Eve? *She wanted to rule and be all-powerful. She did not want them to fulfill the prophecy whereby they would rule the kingdom. She was filled with anger and hatred toward the children.*
In the story, we see that spring is returning! The ice is thawing, the trees are beginning to blossom, the lakes are opening, and the frost is over.
3. What signs, if any, do we see that hearts that have become cold and frozen with anger are beginning to melt? *Peter tells Aslan that it is partly his (Peter's) fault that Edmund joined the White Witch. Peter says, "I was too hard on him." Lucy says that they were all too hard on him. Edmund tries to protect the fox. Peter, Susan, and Lucy are very happy that Edmund was rescued. Edmund seems repentant. Susan and Lucy hug him. Peter says, "Edmund, try not to wander off" with a smile and kind eyes. The children eat together. Edmund says that they must stay, fight, and protect the people of Narnia because he has seen what the White Witch can do.*
4. What might be causing their hearts to be softening toward one another? *They are seeing and acknowledging the deep worth of each other. They are beginning to understand that the person who was unfair has, at times, been kind and good.*

Discussion Questions (Continued)

5. How did the softened hearts affect Peter, Susan, Edmund, and Lucy? *They became ready to give of themselves for the well-being of the other (service love). They were ready to set aside their own desires to protect others. Peter, Susan, and Lucy faced danger and were humbled for Edmund's benefit.* How did it affect their relationships? *Their relationships were restored.* When we try to understand people who have been unfair to us, without excusing, denying, pretending, condoning, or forgetting the injustice, our hearts often begin to soften toward them.
6. Do you think that it is an easy thing to soften your heart toward a person who unfairly hurt you? Why or why not?
7. What are some feelings a person might have as the heart softens toward the person who was unfair? *Service love, kindness, sympathy, empathy, and compassion.*
8. What is empathy? *Empathy is feeling the same feelings as another person. We might feel sad, angry, or happy with the person.* What are some examples of the characters in the story showing empathy toward one another, especially in the face of injustice? How can we show empathy, especially after a person has been unfair?
9. What is sympathy? *Sympathy is when we feel sorry for a person. We may see the person's circumstances, hurt, or anger and feel sorry for him or her.* What are some examples of the characters in the story showing sympathy toward one another, especially in the face of injustice? How can we show sympathy, especially after a person has been unfair?
10. What is compassion? *Compassion is suffering with another person.* What are some examples of the characters in the story showing compassion toward one another, especially in the face of injustice? How can we show compassion, especially after a person has been unfair?
11. What is service love? *When we love with service love, we acknowledge the other person's worth. We do not value people because they can bring us pleasure. We give of ourselves for the benefit of others. It is patient, kind, humble, courteous, unselfish, and grateful. We show service love through our words, gifts (time or things), thoughts, and behaviors.* What are some examples of the characters in the story showing service love, especially in the face of injustice? How can we show service love, especially after a person has been unfair? *It means to see the deep worth of all people. It means to bear the pain. When a person, after having been unfairly hurt, does not deny the pain, expect it to go away, or allow it to grow by passing it along or engaging in self-destructive behavior, but rather accepts it out of concern for the person who caused the hurt, then he or she is loving the offender. The person might refrain from behaving unfairly or offer kindness, respect, and generosity.*
12. How might their thinking toward one another have changed to allow them to feel service love, empathy, sympathy, and compassion toward one another? *They may be seeing that the other has goodness and worth.*
13. What does it mean to show service love, within the context of forgiveness?
14. Is it possible to have a softened heart toward one who hurts us and not put ourselves at risk to be hurt again by the same person? In what ways?
15. What are some positive things that might happen for a person who has been hurt and who has been carrying deep anger, but who manages to develop a softened heart toward the one who caused the hurt? *The anger might fade. Their relationships may improve. They may feel happier.*
16. Do you think that other people benefit besides the forgiver and forgiven when the forgiver shows service love? How?

Discussion Questions—BBC Version

1. What happened in today's portion of the movie? *The witch comes across a group of people having a feast in the woods. Christmas has come. Santa has brought gifts. The White Witch is very angry. She hates the generosity that comes with Christmas and says the feasting people are filled with gluttony, waste, and self-indulgence. She turns them to stone despite Edmund's pleas to not harm them. There are signs of spring. Aslan has arrived. The Beavers, Peter, Susan, and Lucy meet Aslan. A battle between Peter, Susan, and Lucy and many others takes place. Edmund is rescued.*

2. Why did the White Witch want to destroy the four children of Eve? *She wanted to rule and be all-powerful. She did not want them to fulfill the prophecy whereby they would rule the kingdom. She was filled with anger and hatred toward the children.*

In the story, we see that spring is returning! The brooks are flowing, the birds are singing, and the frost is over. The White Witch's sleigh even becomes stuck in the mud!

3. What signs, if any, do we see that hearts that have become cold and frozen with anger are beginning to melt? *Peter tells Aslan that it is partly his (Peter's) fault that Edmund joined the White Witch. Peter says, "I was angry with him and helped him to go wrong." Edmund tries to protect the people who were feasting. Peter, Susan, and Lucy are very happy that Edmund was rescued. Edmund apologizes. They hug him.*

4. What might be causing their hearts to be softening toward one another? *They are seeing and acknowledging the inherent worth of each other. They are beginning to understand that the person who was unfair has, at times, been kind and good.*

5. How did the softened hearts affect Peter, Susan, Edmund, and Lucy? *They became ready to give of themselves for the well-being of the other (service love). They were ready to set aside their own desires to protect the other. Peter, Susan, and Lucy were ready to fight to save Edmund. How did it affect their relationships? Their relationships were restored.*

When we try to understand a person who has been unfair to us, without excusing, denying, or condoning the injustice, our hearts often begin to soften toward him or her.

6. Do you think that it is an easy thing to soften your heart toward a person who unfairly hurt you? Why or why not?

7. What are some feelings a person might have as the heart softens toward the person who was unfair? *Service love, kindness, sympathy, empathy, and compassion.*

8. What is empathy? *Empathy is feeling the same feelings as another person. We might feel sad, angry, or happy with the person.* What are some examples of the characters in the story showing empathy toward one another, especially in the face of injustice? How can we show empathy, especially after a person has been unfair?

9. What is sympathy? *Sympathy is when we feel sorry for a person. We may see the person's circumstances, hurt, or anger and feel sorry for him or her.* What are some examples of the characters in the story showing sympathy toward one another, especially in the face of injustice? How can we show sympathy, especially after a person has been unfair?

10. What is compassion? *Compassion is suffering with another person.* What are some examples of the characters in the story showing compassion toward one another, especially in the face of injustice? How can we show compassion, especially after a person has been unfair?

Discussion Questions—BBC Version (Continued)

11. What is service love? *When we love with service love, we acknowledge the other person's worth. We do not value people because they can bring us pleasure. We give of ourselves for the benefit of others. It is patient, kind, humble, courteous, unselfish, and grateful. We show service love through our words, gifts (time or things), thoughts, and behaviors.* What are some examples of the characters in the story showing service love, especially in the face of injustice? How can we show service love, especially after a person has been unfair? *It means to see the deep worth of all people. It means to bear the pain. When a person, after having been unfairly hurt, does not deny the pain, expect it to go away, or allow it to grow by passing it along or engaging in self-destructive behavior, but rather accepts it out of concern for the person who caused the hurt, then he or she is loving the offender. The person might refrain from behaving unfairly or offer kindness, respect, and generosity.*
12. How might their thinking toward one another have changed to allow them to feel service love, empathy, sympathy, and compassion toward one another? *They may be seeing that the other has goodness and worth.*
13. What does it mean to show service love, within the context of forgiveness?
14. Is it possible to have a softened heart toward one who hurts us and not put ourselves at risk to be hurt again by the same person? In what ways?
15. What are some positive things that might happen for a person who has been hurt and who has been carrying deep anger, but who manages to develop a softened heart toward the one who caused the hurt? *The anger might fade. Relationships may improve. He/she may feel happier.*
16. Do you think that other people benefit besides the forgiver and forgiven when the forgiver shows service love? How?

Activity

***Note: this is a mandatory activity. It should not be skipped; however, if any student is not yet ready to forgive, he or she may listen to the activity rather than actively participate. The students will recall the unfair hurt identified in the “Unfair Hurt Awaiting Forgiveness” activity or the unfair hurt discussed with the researchers.**

Warm Hearts of Love

Objective

The students will think about the person who caused their unfair hurt through a visualization exercise. They will examine any positive feelings that may be emerging toward the person who caused the unfair hurt. They will think about how these feelings about the injustice are like one of the seasons (spring, summer, fall, or winter). The students will draw a picture representing their feelings about this injustice. They will compare these feelings with the feelings identified in lesson 11.

Instructions

Please let the students know that this activity is absolutely PRIVATE! As in the previous lessons, the hurt they are thinking about in this activity will not be discussed with one another or with you, the teacher (of course, if the student needs to talk with you, that is perfectly fine). They will examine their feelings toward the person who caused the unfair hurt. This is the hurt identified or reflected upon in the activity, “An Unfair Hurt Awaiting Forgiveness.”

Activity (Continued)

Some students may still have angry or sad feelings, others may feel neutral, and still others may feel empathy, sympathy, compassion, and service love toward the person who caused the injustice. This visualization and drawing activity will provide the students with an opportunity to appropriately think about and express their feelings.

To begin the activity, say to the students, “Please recall the unfair hurt, about which you reflected in the ‘An Unfair Hurt Awaiting Forgiveness’ activity or that you discussed with the researchers. Now, close your eyes and again try to remember the situation. If you are not yet ready to forgive the person, you may just listen to the questions without answering. Here are some questions to help you:

1. Was it the morning, afternoon, or night time?
2. Was it a cold or warm day?
3. Were you inside or outside?
4. Who was the person who was unfair?
5. What was he or she wearing at that time?
6. What did his or her face look like?
7. What did he or she say?
8. What was your reaction to what the person did? Were you sad? Angry? Worried?
9. What did you say in return to the person?”

Then say, “I am now going to ask you some questions. These questions will help you think about any warm feelings in your heart regarding this injustice. Some of you may still be feeling some anger about the unfairness. Some of you may be feeling rather neutral about the person who was unfair (you could take or leave the person). Some of you may be starting to have warm feelings toward the person. Whatever your feelings, they are all right. Please think about each question:

1. Are you able to see that the person who was unfair has deep worth?
2. Are you feeling any empathy toward him or her (are you feeling some of the same feelings that you see the other person as having)?
3. Are you feeling any sympathy toward the person (are you feeling sorry for him or her? Are you seeing the person’s circumstances? Are you seeing that he or she is hurt or angry?)
4. Are you feeling any compassion toward the person who was unfair (this is a feeling in which you are suffering or feeling bad with the person. Do you feel the person’s hurt from their circumstances? Do you feel his or her shame—if the person has shame—for the unfairness?)
5. Do you have any feelings of service love toward the person?

Please remember that if you are not feeling warmth toward the person, it is OK. As you continue on the forgiveness journey, there is great hope that your heart will soften toward the person!”

Now, tell the students that, as in lesson 11, they are going to draw a picture of one of the four seasons and that this picture will show how they are feeling in their hearts toward the person who was unfair. Ask the students the following questions in preparation for the drawing activity:

1. What happened in Narnia once Aslan arrived? *A spring thaw began. The waters began to flow. The ice and snow began to melt. The sun began to shine. The trees blossomed. Life sprang forth.*
2. What did we decide in lesson 11 that it is like in each of the seasons? Winter? *Cold. Frozen ground. Everything is dormant or sleeping.*

Activity (Continued)

Spring? *The ground begins to thaw. The sun shines warmer and the temperature goes up. There is less ice and cold and more rain and warmth. The trees, grass, and flowers begin to come back to life. The animals awaken.* Summer? *It continues to get warmer. There are many, many flowers. The bushes and plants flourish. There is life all around. It is sunny and bright.* Fall (autumn)? *It begins to get cold. Trees and animals begin to go to sleep. The ground begins to get hard. There is less warmth and more cold.* Now, please think again about the injustice. What are you feeling in your heart toward the person who was unfair? Is your heart feeling more like winter (perhaps cold and hard like ice)? Is your heart feeling like spring (somewhat cold and hard, but a little bit warm and a little bit soft)? Is your heart feeling more like summer (basking in the summer sunshine, full of life, bright)? Is your heart feeling more like fall (mostly warm and alive, but a little bit cold and hardened, gray)?

Please draw a picture of one of the four seasons to reflect how you are now feeling in your heart toward the person who was unfair. For example, if your heart is feeling like winter, you might draw a picture of trees with no leaves, snow covered ground without animals playing, and so forth. The colors you use may be pale shades of blues, browns, and so forth. If your heart feels like summer, your picture may show much life (animals, flowers, trees, and so forth), bright sunshine, and bold colors (greens, yellows, and reds). Allow the students time to compare their drawing in lesson 11 with this drawing. Ask them to think about whether their hearts are softening and becoming warm toward the person who was unfair.

***Important note: Please tell the children the following: “if any of you are feeling very angry (sad or worried) about the injustice, please remember there is GREAT HOPE for each of you. Forgiveness can help you to feel less angry and sad. Please remember that you can choose how to treat yourself and others when angry. Please remember that you have GREAT WORTH. All people, even the one who caused the hurt, have GREAT WORTH. It is important that you choose in every situation to do no harm to yourself or to others while angry. Forgiveness is a choice. You will be allowed to choose when and if to forgive.”**

***Note: You may want to play music during the drawing time. You and the students may advance on the Treasure Map to the Land of Forgiveness once this activity has been completed.**

In a Christian Context

As with previous lessons, this section is for those teachers seeking ideas about forgiving within their own Christian tradition. The general ideas are followed by specific scriptures.

Teachers should feel free to use these sections as they wish.

General Ideas

In the previous three lessons, you learned through the story of Jesus’ betrayal, arrest, trial, beatings, crucifixion, and resurrection, *how to forgive*. In this lesson, we will turn to Jesus’ resurrection in particular and His appearances to the disciples following the resurrection as we continue learning *how to forgive*. The key to this lesson, which will be similar to, but distinct from the Christian Context section in lesson 14, is this: in this lesson, we will have the children focus on Jesus’ **inner world of feelings**. In lesson 14, we will have the children focus on **the behavioral gifts that Jesus actually gives to His disciples**. Jesus had service love, empathy, sympathy, and compassion in his heart for His disciples, including Peter, even after they

abandoned Him in His greatest hour of need. He offered healing service love through forgiveness.

Scripture

In this lesson, we have listed references found in the four Gospels that tell of Jesus' resurrection. Please feel free to follow the same Gospel reading selected in lesson 12 or to choose a different Gospel message to illustrate Jesus' soft heart toward His disciples. The same questions can be used for discussion regardless of the Gospel reading selected.

Matthew 28

Mark 16

Luke 24

John 20:19-21

Please discuss with the students the following questions after you have read or reviewed the Gospel message:

1. In what way was Jesus' death on the cross an act of deep love? *He gave himself to save every person who has ever lived. All have sinned (behaved unjustly).* Did Jesus empathize with His offenders? How? *He felt (feels) our shame, sorrow, guilt, and so forth.* Did Jesus sympathize with His offenders? How? *He asked (asks) the Father to forgive all who have harmed Him.* Did Jesus show compassion? *He assured the thief on the cross that he would be with Him in paradise.*

Jesus' disciples fell asleep in the Garden of Gethsemane rather than praying with Him. They abandoned Jesus in His hour of greatest need. Yet, Jesus, upon His resurrection, **showed signs that His heart was soft toward them.**

2. Was Jesus treated unjustly by his disciples? In what ways? *They did not stay with him in his time of need; rather, they scattered.*
3. How did Peter, in particular, behave unjustly toward Jesus? *He denied Jesus three times.*
4. In what ways did Jesus have empathy in His heart toward His disciples after He rose from the dead? *He understood the difficulty they would have in believing that He had risen from the dead. He said, "Look at my hands and my feet. It is myself! Touch me and see; a ghost does not have flesh and bones, as you see I have" (Luke 24:3). He performed many miracles and signs.*
5. In what ways did Jesus have sympathy in His heart for His disciples? *He appeared to the disciples when they were afraid and hiding behind locked doors. He may have felt sorry for them, which seems probable in the context of the story, but the Bible is not explicit about this. He said, "Peace be with you."*
6. In what ways did Jesus have compassion in His heart for His disciples? *He surely knew of their fatigue and possible discouragement as they stayed out all night fishing, but caught nothing. He helped them to catch fish after they had fished all night and caught nothing.*
7. In what ways did Jesus have service love in His heart that poured out to the disciples? *He appeared to the disciples to reassure them of His love. He gave them the love of the Holy Spirit to strengthen them. Jesus said to Pete, who had denied Him three times, "Feed my lambs. Take care of my sheep. Feed my sheep."*

8. If you had been Jesus, would you have been able to have in your heart: service love, empathy, sympathy, or compassion to the disciples? *By the grace of God, this may have been possible for us to do.*
9. What effects did His soft and warm heart have on those who had been unfair? *His warm heart toward them restored their hearts to wholeness.*
10. How did Jesus' service love in forgiveness affect Him? *He fulfilled God's plan for Him and is now seated at the right hand of God.*

Evaluation of the Students

- ❑ Did the students learn that unfair hurt can cause a person's heart to become cold and hard through deep, abiding anger?
- ❑ Did the students learn that forgiveness can make hearts become warm and soft?
- ❑ Did the students learn what it means to show empathy, sympathy, compassion, and service love within the context of forgiveness?
- ❑ Did the students learn that it is not easy to foster empathy, sympathy, compassion, or love toward an offender?
- ❑ Did the students learn that these feelings often emerge naturally as we learn to understand our offender?
- ❑ Did the students learn that we can soften our hearts toward and, at the same time remain safe toward, a person who has been unfair?
- ❑ Did the students learn that *service love in forgiveness* can be healing, freeing, and restorative?
- ❑ Did the students watch the next 25 minutes of *The Lion, the Witch, and the Wardrobe*?
- ❑ Did the students participate in a class discussion?
- ❑ Did the students participate in the "Warm Hearts of Love" activity?

EVALUATION OF LESSON THIRTEEN

Please indicate the date that this lesson was taught: _____

The following discussion questions and/or activities were especially meaningful because:

I would change the following activities and/or discussion questions because:

The students responded well to the following ideas, discussion questions, and activities:

The students did not respond well to the following ideas, discussion questions, and activities:

General Comments:

Lesson Fourteen:

The Gifts of Forgiveness: Kindness, Respect, and Generosity

Main Ideas

The students have learned thus far that when people forgive, they “see with the eyes of the heart” the person who hurt them (they see the person’s deep worth and try to understand the person’s behavior without pretending, excusing, denying or forgetting the offense). They’ve also learned that as the heart softens toward the person, positive feelings such as empathy, sympathy, compassion, and service love (loving feelings toward a person who may seem unlovable and undeserving of the love) often develop through forgiveness.

In this lesson, the students will learn that as the unfairly hurt person, who has decided and committed to forgive, proceeds through the process of forgiveness with “the eyes of the heart” and a “softened heart” toward the offender, then forgiveness may be deepened by extending **kindness, respect, generosity, and service love**. Please note that in this lesson, service love will be discussed as a **behavior** rather than as a **feeling** (as in lesson 13).

As in lessons 10-13, the students will continue to focus on the one specific person who caused them an unfair hurt (the person they considered in the “An Unfair Hurt Awaiting Forgiveness” activity). The children will be encouraged to continue attempting to see this person with “the eyes of the heart,” to be aware of any “softening of the heart,” and to offer the gifts of kindness, respect, generosity, and service love toward him or her.

How does a person give these gifts without putting him- or herself at risk to be hurt again in the same way or by the same person? It is important that the students learn that such gifts can be given without entering into a relationship with a person who persists in behaving unfairly. A person can safely offer the gifts of kindness, respect, generosity, and service love. Following are some examples: 1) refusing to cause the offender harm (**not** pushing, shoving, or hitting the person, **not** saying unkind words to the person, **not** talking badly about the person); 2) offering a smile, a kind word (in the presence of others if the person continues in unfairness), or sharing a toy or game with the person (again, in the presence of others if the person continues in unfairness); 3) bearing the pain rather than throwing the pain back at the offender or on to others. **Bearing the pain** means that we do not deny the pain, push it away, throw it back at the offender, or pass it along to those who are less powerful than ourselves (smaller in size, younger, weaker).

Main Ideas (Continued)

At this point in the forgiveness process, you may find some variation in the students' desires and abilities to express kindness, respect, generosity, and service love. These virtues do not always come easily! A student's readiness to give them may depend on the depth of the hurt or the length of time since the hurt. **Please allow the students to become willing to respond to their offender with the gifts of kindness, respect, generosity, and service love in their own way and in their own time.** It is often the case that although one may not initially be ready to give these gifts, he or she may be ready to give them with time. As the students continue to work to "see with the eyes of the heart" and to "soften the heart" toward their offender, the desire and ability to give these gifts will likely emerge.

Once able to give kindness, respect, generosity, and service love, the students may be surprised at the freedom they feel. Forgiveness has a way of being a gift both to the giver and receiver of forgiveness. In the last lesson of this curriculum, lesson 15, we will discuss in greater detail the importance of forgiveness to a person's happiness, health, and relationships. We will also learn about the effects of forgiveness on families, schools, neighborhoods, and communities.

General Objectives

The students will:

- 🌀 Learn that as we see with the *eyes of our hearts* and begin to *soften our hearts* toward a person who was unfair, the willingness to give gifts of kindness, respect, generosity, and service love often emerges.
- 🌀 Learn that giving gifts to one who was unfair is **not** easy and the willingness to give such gifts in forgiveness may vary depending on when the hurt occurred and how deep it was.
- 🌀 Learn that as one gives these gifts, forgiveness often deepens.
- 🌀 Learn that one can give kindness, respect, generosity, and service love *without* being put at risk for further hurt in the same way or by the same person.
- 🌀 Learn that a person may feel freedom after giving these gifts.

Behavioral Objectives

The students will:

- 🌀 Watch the final portion of *The Lion, the Witch, and the Wardrobe*.
- 🌀 Participate in a class discussion.
- 🌀 Participate in the "Gifts of Forgiveness" activity.

Materials

The Lion, the Witch, and the Wardrobe DVD

Procedures

As with the previous lessons, we have included a detailed list of procedures. Please note that the discussion questions and activities have been provided as suggestions. Adjustments and/or improvements may be made if it will help you more effectively meet the needs of your students, provided the objectives of the lesson are met.

1. Review the main ideas of the previous lesson. A person's heart can become hardened and cold because of unfair hurts and the anger that often follows. How can a person's heart become warm and softened toward one who was unfair? *Forgive. As a person gains understanding, these feelings often grow.* What are some of the feelings that come from a softened heart? *Empathy, sympathy, compassion, and service love.* What is empathy? *Empathy is feeling the same feelings as another person. We may feel sad, angry, or happy with him or her.* What is sympathy? *Sympathy is when we feel sorry for a person. We may see the person's anger and feel sorry for him or her.* What is compassion? *Compassion is suffering with the one who caused the hurt.* What does it mean to show lavish love within the context of forgiveness? *Lavish love is empathy, sympathy, and compassion. Service love takes our eyes off of the self and puts them on the offender.* Can we have a softened heart toward a person who unfairly hurt us and remain safe? In what ways? *We do not have to be friends with the person. We can only be around the person when others are present.* *Forgiveness is not the same as reconciliation. Reconciliation requires the coming together of both people in friendship. Forgiveness is an internal change of heart.* What are some benefits of forgiveness for both the giver and receiver? *Service love in forgiveness helps a person to heal. Forgiveness, offered as service love to a person who doesn't necessarily deserve it and at a time when it is most difficult to do so, offers freedom from sad or angry feelings and makes the giver and receiver of forgiveness feel whole.*
2. Introduce today's lesson. Tell the students, "In lessons 10-13, we began learning how to forgive. Today we are going to continue learning to forgive by exploring what it means to *give a gift* to a person who has unfairly hurt us. What kind of a gift do you think could **safely**

be given to a person who was unfair? *A smile. A kind word. Refusing to do harm to the person (do not say unkind words, kick, hit, or hurt his or her property).* Please tell the students: **we can give kindness, respect, generosity, and service love. We can bear the pain rather than lashing out with unkind words or actions to a person who has hurt us. This is offering service love. When we do this, it will actually help to deepen our forgiveness toward the person.**

3. Review the portion of the movie watched in lesson 13. Some highlights are as follows:
Christmas has come. Santa has brought gifts. Winter is almost over because of the hope the children have brought to Narnia. Susan and Peter argue. Susan does not believe the man in the red coat was Santa and does not want Peter to fight. Edmund tells the witch about the army and Aslan at the Stone Tablet. The Beavers, Peter, Susan, and Lucy meet Aslan. Edmund is rescued. The witch goes to Aslan. After talking with Aslan, she renounces her claim on Edmund. Susan and Lucy follow Aslan and ask him if they can accompany him. He says their company would be good.
4. Show the final approximately 34 minutes of the movie. This portion begins with an episode where Susan and Lucy ask Aslan if they can accompany him. Aslan tells Susan and Lucy that he would appreciate their company.
5. Conduct the class discussion. The questions can be found in the Discussion section. If you are showing the older BBC version of this story, use the second set of discussion questions labeled “BBC Version.”
6. Have students participate in the “Gifts of Forgiveness” activity. See the Activity section for further instructions.
7. Conclude with a summary of the main ideas of the lesson. Today the students learned that as they continue to see their offender’s worth and soften their hearts toward him or her, their forgiveness may deepen as they give the gifts of **kindness, respect, generosity, and service love**. How can we give these gifts without putting ourselves in danger of being hurt again in the same way or by the same person? *We don’t have to befriend the person who was unfair. Following are suggestions on how to safely offer the gifts of kindness, respect, generosity, and service love to a person who was unfair: 1) refusing to cause the offender harm (**not** pushing, shoving, or hitting the person, **not** saying unkind words to the person, **not** talking badly about the person); 2) offering a smile, a kind word (in the presence of others if the*

person continues in unfairness), or sharing a toy or game with the person (in the presence of others if the person continues in unfairness); 3) bearing the pain rather than throwing the pain back at the offender or on to others. What does it mean to **bear the pain**? We do not deny the pain, push it away, throw it back at the offender, or pass it along to those who are less powerful than ourselves (smaller in size, younger, weaker). **Please remind the students that they can give the gifts of kindness, respect, generosity, and service love in their own way and in their own time. Ask them to be patient with themselves. It is all right if they are not ready to give the gifts today. They may be ready in time.**

Discussion Questions

1. What happened in today's portion of the movie? *Aslan goes alone with the witch. The witch renounces her claim on Edmund. Aslan goes into the enemy's camp and willingly lies on the stone table. The witch and her companions mock, beat, and kill him. The stone table is broken. Aslan returns to life. He is victorious over the witch. Aslan, Lucy, and Susan go to the castle to set free the statues of stone. Peter leads Aslan's army into battle. Aslan arrives and the witch is defeated. Lucy heals Edmund and others with her potion. The four children rule in the kingdom. Narnia grows in gratitude.*

For this lesson, let us turn our attention away from the attitudes and behaviors of Peter, Susan, Edmund, and Lucy regarding one another and toward Aslan's forgiveness of Edmund. It seems that Edmund failed to find a balance in seeing the deep worth of Aslan and himself. In going to the witch's castle, Edmund focused only on his own importance and worth. His behavior was unjust toward Aslan, his brother and sisters, and all the citizens of Narnia. Edmund's unfair behavior put Aslan, the children, and all the citizens of Narnia in grave danger.

2. What does it mean to give gifts in forgiveness? *It means to offer kindness, respect, generosity, and service love. It can be a kind word, refraining from saying unkind words, allowing our offender to keep his or her good name, remaining silent or still rather than throwing unkindness back at the person who was unfair or to those less powerful (smaller and younger).*

3. What, if any, gifts did Aslan give to Edmund? How was Aslan kind? In what ways was Aslan respectful? How was he generous? *He saw Edmund's deep worth. He helped to rescue Edmund. He took Edmund's place in fulfilling the ancient law. He put Edmund's betrayal behind and told Susan, Peter, and Lucy that they would never speak of it again.*

4. How did Aslan show service love to Edmund? *He gave his life in the place of Edmund.*

5. Do you think that it was difficult for Aslan to give these gifts to Edmund? Why? Why not? *Yes. He looked very grave and sad as he went with the White Witch.*

6. Do you think it was painful for Aslan to give gifts to Edmund? What pain might he have felt? *He may have felt that Edmund didn't deserve the gifts. He may have been a bit scared. He may have felt it was unfair.*

7. How might Aslan's pain itself be a gift to Edmund? *The pain might be a gift because he is willing to experience it rather than withhold the gift.*

8. Even if it was painful for you, would you have given gifts to Edmund? Why or why not?

Discussion Questions (Continued)

9. What kinds of gifts might you have been able to give Edmund? Would this have been difficult for you?
10. Think about those times when you've been treated unfairly. Is it hard for you to give a gift to a person who has been unfair to you? Why? Why not?
11. Is it harder for you to give gifts to a person who recently treated you unjustly? Why or why not?
12. Is it more difficult for you to give gifts to a person who was deeply unfair than to someone who was a little unfair? Why or why not?
13. If it is difficult or painful for you to give a gift to the one who hurt you, how might your struggle or difficulty be a gift to him or her? *The struggle to give a gift shows that we acknowledge the deep worth of the person who was unfair. The person who was hurt might see more clearly that person's worth. Relationships may improve.*
14. Can a person give a gift of forgiveness to a person who was unfair and remain safe? How? *We don't have to befriend the person who was unfair. Following are suggestions on how to safely offer the gifts of kindness, respect, generosity, and service love to a person who was unfair: 1) refusing to cause the offender harm (**not** pushing, shoving, or hitting the person, **not** saying unkind words to the person, **not** talking badly about the person); 2) offering a smile, a kind word (in the presence of others if the person continues in unfairness), or sharing a toy or game with the person (in the presence of others if the person continues in unfairness); 3) bearing the pain rather than throwing the pain back at the offender or on to others.*
15. How did Aslan's gift of forgiveness benefit all of the others, as well?

Discussion Questions—BBC Version

1. What happened in today's portion of the movie? *Aslan goes alone with the witch. The witch renounces her claim on Edmund. Aslan gives himself as a sacrifice for Edmund. Aslan goes into the enemy's camp and willingly lies on the stone table. The witch and her companions mock, beat, and kill him. The stone table is broken. Aslan returns to life. He is victorious over the witch. Aslan, Lucy, and Susan go to the castle to set free the statues of stone. Peter battles the others. Aslan arrives and the witch is defeated. Lucy has a potion to heal the wounded, but does not want to go to them because of Edmund. Lucy gives help to Edmund and others. Narnia grows in gratitude.*

For this lesson, let us turn our attention away from the attitudes and behaviors of Peter, Susan, Edmund, and Lucy regarding one another and toward Aslan's forgiveness of Edmund. It seems that Edmund failed to find a balance in seeing the deep worth of Aslan and himself. In going to the witch's castle, Edmund focused only on his own importance and worth. His behavior was unjust toward Aslan, his brother and sisters, and all the citizens of Narnia. Edmund's unfair behavior put Aslan, the children, and all the citizens of Narnia in grave danger.

2. What does it mean to give gifts in forgiveness? *It means to offer kindness, respect, generosity, and service love. It can be a kind word, refraining from saying unkind words, allowing a person to keep his or her good name, remaining silent or still rather than throwing unkindness back at the person who was unfair or to those less powerful (smaller and younger).*

Discussion Questions—BBC Version (Continued)

3. What, if any, gifts did Aslan give to Edmund? How was Aslan kind? In what ways was Aslan respectful? How was he generous? *He helped to rescue Edmund.*
4. How did Aslan show service love to Edmund? *He gave his life in the place of Edmund.*
5. Do you think that it was difficult for Aslan to give these gifts to Edmund? Why? Why not? *Yes. He looked very grave and sad as he went with the White Witch.*
6. Do you think it was painful for Aslan to give gifts to Edmund? What pain might he have felt? *He may have felt that Edmund didn't deserve the gifts. He may have been a bit scared. He may have been afraid.*
7. How might Aslan's pain itself be a gift to Edmund? *The pain might be a gift because he is willing to experience it rather than withhold the gift.*
8. What kinds of gifts would you have given Edmund?
9. Would this have been difficult for you?
10. Even if it was painful for you, would you have given the gifts to Edmund? Why or why not?
11. Is it hard for you to give a gift to a person who has been unfair to you? Why? Why not?
12. If it is difficult or painful for you to give a gift to the one who hurt you, how might your struggle or difficulty be a gift to him or her?
13. Can a person give a gift of forgiveness to a person who was unfair and remain safe? How? *The struggle to give a gift shows that we acknowledge the deep worth of the person who was unfair. The person who was hurt might see more clearly that person's worth. Relationships may improve.*
14. How did Aslan's gift of forgiveness benefit all of the others, as well?

Activity

***Note: this activity is mandatory; however, if you have a student who is not yet ready to forgive, he or she may simply listen to the activity without actively participating. The activity itself should not be skipped.**

Gifts of Forgiveness

Objective

The students will learn ways to safely give a gift to the person who treated them unfairly (this is the same person they thought about in the "An Unfair Hurt Awaiting Forgiveness" activity or that was discussed with the researchers). They will identify ways to safely give the gifts of kindness, respect, generosity, and service love. They will participate in a visualization exercise.

Instructions

Note: the students will think about answers to the questions privately. They will not share their thoughts with the rest of the class.

Begin the activity by asking the students the following questions:

1. How ready and willing are you to give a gift to the person who was unfair? This is the person you thought about in the "Unfair Hurt Awaiting Forgiveness" activity or that you discussed with the researchers. Please tell the students that it is all right if they are not yet ready to offer a gift to the person. They may become willing to give a gift eventually as they continue to learn to forgive.

Activity (Continued)

2. What kind of a gift, if any, would you be willing to give? Could you give a kind word? If you're not ready to say a kind word, would you be willing to remain silent about him or her rather than saying what is now in your heart?
3. Would you be able to generously share a toy, a game, or a treat with the person?
4. Do you think you could treat that person as you would like to be treated (respect) even though he or she was not able to give the gift of respect to you?
5. Would you be able to show service love by *bearing the pain* of the offense? When we bear the pain, we do not deny the pain, push it away, throw it back at the offender, or pass it along to those who are less powerful than ourselves (smaller in size, younger, weaker).
6. Is it possible to offer kindness, respect, generosity, and service love without putting ourselves at risk to be hurt again? Tell the students, "We can safely offer these gifts by refusing to cause the person harm (not pushing, shoving, or hitting the person, not saying unkind words to the person, not talking badly about the person), offering a smile, kind word, or sharing a toy or game. We can do all of this in the presence of others if the person continues to be unfair. We can *bear the pain* of the unfair hurt rather than throwing it back at the person.

***Note: as was the case in the previous lesson, you and the students may advance on the Treasure Map to the Land of Forgiveness once this activity has been completed.**

In a Christian Context

Again, as with previous lessons, this section is for those teachers seeking ideas about forgiving (giving gifts to the person who was unfair) within their own Christian tradition. The general ideas are followed by specific scriptures. Teachers should feel free to use these sections as they wish.

General Ideas

In the previous lesson, we turned from Jesus' betrayal, arrest, trial, beatings, and crucifixion to his resurrection and earthly appearances following the resurrection as we continued to learn *how to forgive*. We see from the Scriptures that Jesus gives kindness, respect, generosity, and service love to all people without exception. He teaches us how to *bear the pain* of injustice rather than throwing it back upon the shoulders of those who were unfair. The Bible says in Isaiah 53:4: "Surely He took up our infirmities and carried our sorrows, yet we considered Him stricken by God, smitten by Him, and afflicted. But He was pierced for our transgressions, He was crushed for our iniquities; the punishment that brought us peace was upon Him, and by His wounds we are healed."

Scripture

In the previous lesson, we focused on Jesus' **inner world, His feelings** toward His disciples following His resurrection. For example, His heart went out to Peter as He asked Peter to feed His sheep. In this lesson, we will focus on the giving of gifts *in a behavioral sense*. Here we focus on the idea of **gifts as part of forgiveness**. In this lesson, we ask you to read from the

Gospel of John to learn how we can offer gifts, as expressed in behavior, of kindness, respect, generosity, and service love as we forgive.

John 20:19-21

Please discuss the following questions with the students:

1. In what way was Jesus' death on the cross a gift of kindness, respect, generosity and service love? *He took up our infirmities and carried our sorrows. He felt that we were worthy of His dying for us (he saw our deep worth). He has given us eternal life through Him. He has offered forgiveness. He took the sins of all rather than throwing them back at us (He was willing to bear the pain of our offenses).*
2. What were some of Jesus' **gifts, expressed in actual behavior, of kindness, respect, generosity, and service love** to His disciples, including Peter? *He showed kindness and respect as He appeared to the disciples when they were together behind locked doors and said, "Peace be with you." He showed kindness and generosity when He breathed the Holy Spirit on them and imparted His power to them. He showed kindness and respect when He appeared again to all so that Thomas could believe also. Jesus did many miraculous signs in the presence of the disciples. Jesus called Peter and the others "friends." He instructed them and so they caught many fish. He prepared fish and bread for them to eat. These were kind, respectful, generous and loving acts.*
3. In what way did Jesus bear the pain as a gift rather than throw it back at His offenders? *He did not scold the disciples or Peter for abandoning Him in His hour of need. Instead, He spent time with them, was kind and loving, gave them the Holy Spirit, and performed signs and miracles.*

Evaluation of the Students

- ☐ Did the students watch the last section (approximately 34 minutes) of *The Lion, the Witch, and the Wardrobe*?
- ☐ Did the students actively participate in the class discussion?
- ☐ Did the students actively participate in the "Gifts of Forgiveness" activity?
- ☐ Did the students learn that as they see "with the eyes of the heart" and continue to "soften the heart" toward a person who was unfair, the willingness to give gifts of kindness, respect, generosity, and service love often emerge?
- ☐ Did the students learn that giving gifts to one who was unfair is **not** easy and the willingness to give such gifts in forgiveness may vary depending on when the hurt occurred and how deep it was?
- ☐ Did the students learn that as one gives these gifts, forgiveness often deepens?
- ☐ Did the students learn that one can give kindness, respect, generosity, and service love **without** being put at risk for further hurt in the same way or by the same person?
- ☐ Did the students learn that a person may have a sense of freedom upon giving these gifts?

EVALUATION OF LESSON FOURTEEN

Please indicate the date that this lesson was taught:_____

The following discussion questions and/or activities were especially meaningful because:

I would change the following activities and/or discussion questions because:

The students responded well to the following ideas, discussion questions, and activities:

The students did not respond well to the following ideas, discussion questions, and activities:

General Comments:

Lesson Fifteen:

Fostering a Fair and Forgiving Community

Main Ideas

In this final lesson of the forgiveness curriculum, the students will continue thinking about the short-term and long-term benefits of becoming both individual forgivers and a community of forgivers. Our research has shown that as people forgive, they can experience improved relationships with those who cause unfair hurt, reduced anger and sadness, and greater levels of hopefulness.

A fair and forgiving community may experience the following benefits: less unfairness as a person becomes increasingly aware of the deep worth of all people through the practice of service love, an ability to resolve conflict more quickly, improved relationships, and a legacy of fairness and forgiveness for future generations.

Following are some suggestions to help you develop and foster “fair and forgiving communities,” whether in the classroom or school at large:

1) *think about forgiveness individually and as a group.* For example, encourage students to continue writing in their journals about everyday events related to forgiveness (examples of injustice, the feelings that arise from such injustices, how forgiveness helps them to see the deep worth of people who behave unfairly, how forgiveness helps one eventually to give service love, the ways forgiveness has benefited them, and so forth); 2) *discuss forgiveness with the students outside the formalized curriculum.* For example, you may ask: have you experienced (today, this week, this month, and so forth) an injustice or unfairness? If so, how are you feeling about it? Are you angry? Are you sad? Are you confused? Are you ready to consider forgiving this person? Is it possible for you to forgive this person and at the same time solve the problem fairly? How? Do you see that the person who was unfair is worthy of service love and goodness? Why or why not? How might you safely offer goodness and service love? Have you behaved unfairly today, this week, or this month? Would you like to be forgiven? Do you need to ask forgiveness of anyone? 3) *include forgiveness in your typical disciplinary practices.* If one student is unkind to another, you may correct the problem and then either suggest forgiveness when they are ready or have a discussion of forgiveness (and when possible, read books on the topic of forgiveness to your students).

Please remember that “forgiveness is a choice.” Congratulations! You and your students have now formally completed this forgiveness curriculum. May you persist in the work of forgiveness as you grow individually and as a community. We hope that you will enjoy the fruit of forgiveness—increased well-being and improved relationships.

General Objectives

The students will:

- Learn the individual and community-wide benefits of forgiveness.
- Learn possible ways to begin developing fair and forgiving communities.
- .Learn again that forgiveness is a choice for each individual.

Behavioral Objectives

The students will:

- Read the book *The Story of Ruby Bridges*.
- Participate in a class discussion.
- Participate in the “A Celebration of Forgiveness” activity.

Materials

The book written by Robert Coles entitled *Ruby Bridges*

Procedures

As with the previous lessons, we have included a detailed list of procedures. Please note that the discussion questions and activities have been provided as suggestions. Adjustments and/or improvements may be made if it will help you more effectively meet the needs of your students provided the objectives of the lesson are met.

1. Review the main ideas of the previous lesson. In last week’s lesson, the students learned that as they continue to see their offender’s worth and soften their hearts toward him or her, their forgiveness may deepen as they give the gifts of **kindness, respect, generosity, and service love**. Let’s review the following questions. What are some gifts of kindness, respect, generosity, and service love that we could *safely* offer to a person who has treated us unfairly (remember, we do not have to befriend a person who continues to treat us unfairly): 1) *refusing to cause the offender harm (**not** pushing, shoving, or hitting the person, **not** saying unkind words to the person, **not** talking badly about the person)*; 2) *offering a smile, a kind word (in the presence of others if the person continues in unfairness), or sharing a toy or game with the person (in the presence of others if the person continues in unfairness)*; 3) *bearing the pain rather than throwing the pain back at the offender or unto others*.

What does it mean to **bear the pain**? *We do not deny the pain, push it away, throw it back at the offender, or pass it along to those who are less powerful than ourselves (smaller in size, younger, weaker).* **Please remind the students that they can give the gifts of kindness, respect, generosity, and service love in their own way and in their own time. Ask them to be patient with themselves. It is all right if they are not ready to give the gifts today. They may be ready in time.**

2. Introduce today's lesson. Tell the students that today they will continue learning about the positive effects of forgiveness for the forgiver and will begin learning how communities of people can benefit from forgiveness. Ask the students the following question: "what is a community?" *A community is a group of people with common interests and goals and sharing similar values or morals; people getting together frequently for a common purpose; a group of people who are stronger together than alone.*
3. Read the book *The Story of Ruby Bridges*. Please be sure to read to the students the *Afterword Section* at the back of the book.
4. Conduct the class discussion. The questions can be found in the Discussion section.
5. Have students participate in the "A Celebration of Forgiveness" activity. See the Activity section for further instructions.
6. Review the main ideas of the lesson. Research has shown that as people forgive, they may experience improved relationships with those who cause unfair hurt, reduced anger and sadness, and greater levels of hopefulness. A fair and forgiving community may experience the following benefits: less unfairness as a person becomes increasingly aware of the deep worth of all people through the practice of service love, an ability to resolve conflict more quickly, improved relationships, and a legacy of fairness and forgiveness for future generations. We can become "fair and forgiving communities" by: 1) thinking about forgiveness, either by ourselves or in groups; 2) talking about forgiveness; and 3) keeping forgiveness in mind when solving conflicts. Please remember that **"forgiveness is a choice."** Without a doubt, forgiveness is a choice that can result in greater well-being for both the forgiver and the one being forgiven; however, it is important that **we are all given the freedom to decide when and if we are actually ready to forgive**

Discussion Questions

1. What happened in today's story, *The Story of Ruby Bridges*?
2. What were some of Ruby's experiences, at first, as she began attending first grade (Primary 3 in the United Kingdom) in the William Frantz Elementary School?
3. Were the situations that Ruby experienced fair or unfair? Can you tell me which experiences were fair and which were unfair? Why do you think this?
4. What did Ruby do and say as she walked past the angry crowds and as she faced injustice?
5. Ruby's teacher said, "She was polite and she worked well at her desk. She enjoyed her time there. he didn't seem nervous or anxious or irritable or scared. She seemed as normal and relaxed as any child I've ever taught." How do you think Ruby managed to be polite, hard-working, normal, and relaxed in the face of deep injustice?
6. One day Ruby stopped and talked to the crowd. What did she say?
7. What happened over time as Ruby continued going to school?
8. Did Ruby seem to forgive the people who treated her unfairly? What are some signs that she forgave them?
9. How do you think it might have felt for Ruby to forgive the people who had treated her unjustly?
10. How did forgiveness help Ruby to live well?
11. How do you think it might have felt for the people who were unfair to be forgiven by Ruby? Why do you think this?
12. How did Ruby's forgiveness help her community?
13. How can we grow as a "community of forgivers"?

Activity

A Celebration of Forgiveness

Objective

The students will learn the effects forgiveness can have on individuals and communities. They will share what they've learned about forgiveness with parents and other guests invited to the "Celebration of Forgiveness." This activity will begin to foster the "fair and forgiving" school community.

Instructions

The students will share art work and writings (not personal journals) with parents and other guests. They will tell what forgiveness is and is not and how a person goes about forgiving. They will sing songs about love, forgiveness, respect, kindness, and so forth.

Following are some recommendations for songs:

"Building Our World" by Joe Crone

"I Love You—No Matter What" by Jack Hartman

In a Christian Context

Again, as with previous lessons, this section is for those teachers seeking ideas about forgiving (giving gifts to the person who was unfair) within their own Christian tradition. The general ideas are followed by specific scriptures. Teachers should feel free to use these sections as they wish.

General Ideas

We can see the power of forgiveness through Jesus' life. Jesus' loving forgiveness, when received, healed and restored the lives of many, many people—and continues to this day.

Scripture

Read again to the students the following gospel message: *John 20:19-21*.

Please discuss the following questions with the students:

1. How did Jesus' offer of forgiveness have a positive effect on His own life?
2. How did Jesus' offer of forgiveness affect His followers? How did His forgiveness affect His community? The world?

Evaluation of the Students

- ❑ Did the students learn the individual and community benefits of forgiveness?
- ❑ Did the students learn possible ways to begin developing fair and forgiving communities?
- ❑ Did the students learn again that forgiveness is a choice for each individual?
- ❑ Did the students read the book *The Story of Ruby Bridges*?
- ❑ Did the students participate in a class discussion?
- ❑ Did the students participate in the "A Celebration of Forgiveness" activity?

EVALUATION OF LESSON FIFTEEN

Please indicate the date that this lesson was taught:_____

The following discussion questions and/or activities were especially meaningful because:

I would change the following activities and/or discussion questions because:

The students responded well to the following ideas, discussion questions, and activities:

The students did not respond well to the following ideas, discussion questions, and activities:

General Comments:
