

**Touchstones REACH**

***Touchstones REACH* (Religious Education Arts Clearing House)**

**Lifespan RE Resources for Forgiveness**

**Introduction**

This packet provides resources on the theme of forgiveness. This is often a difficult subject for younger children to engage. One entry point is a child’s sense of fairness (per the children’s version of our second principle: “We believe that all people should be treated fairly and kindly”). If we are treated unfairly, how might the situation be set right? Of course, the child can forgive the person who treated her or him unfairly, but that is a leap. But what if the child treated someone else unfairly, especially a friend. Would she or he want to be forgiven so that the friendship could be restored? What about being forgiven by his or her parents for some transgression? Wanting forgiveness is often the doorway to forgiving others.

While our principles and sources do not explicitly address forgiveness, it is implicit in our principles (1, 2, 3, 6 & 7) and our sources (1, 2 & 4).

It is easy to confuse forgiveness with reconciliation. Reconciliation is the final step in the forgiveness process, but it is the “cherry on top”—an extra bonus when and if it occurs. ... It takes two people to reconcile, but only one to forgive.

The unconditional love that is implicit and explicit in our Universalist tradition is based on God’s eventual forgiveness that Universalism preached. This emerged organically from the teachings of Jesus who stressed forgiveness and inclusion.

One resource to consider is the work of Desmond Tutu and his daughter, Mpho. This might appeal to high school youth. See resources at 4.15, 7.25, 7.26 & 10.5 to 10.10.

The following resources are also worth exploring.

* **General Information**
  + Pysch Central: [How to Teach a Child Forgiveness](https://psychcentral.com/blog/how-to-teach-a-child-forgiveness/)
  + Joy in the Home: [Teaching Children to Forgive](https://www.joyinthehome.com/teaching-children-to-forgive/)
  + Psychology Today: [Forgiveness: Are you really teaching your kids how to forgive?](https://www.psychologytoday.com/us/blog/creative-development/201009/forgiveness)
  + Greater Good Magazine: [Why Kids Need to Learn How to Forgive](https://greatergood.berkeley.edu/article/item/why_kids_need_to_learn_how_to_forgive)
  + Parent Toolkit: [Second Chances – Teaching Children About Forgiveness](https://www.parenttoolkit.com/social-and-emotional-development/news/general-parenting/second-chances-teaching-children-about-forgiveness)
  + Parenting: [Forgiveness 101](https://www.parenting.com/article/forgiveness-101)
* **Educational Articles and Lesson Plans**
  + Brilliant Star: [Forgiveness: A Virtue-Building Lesson Plan](https://www.brilliantstarmagazine.org/parents-teachers/teaching-tools-techniques/lesson-plans-and-activities/forgiveness-a-virtue-building-lesson-plan)
  + TES: [Forgiveness Lesson Plan](https://www.tes.com/teaching-resource/forgiveness-6378734)
  + Assemblies UK: [Forgiveness Assemblies for primary school](http://www.assemblies.org.uk/pri/2259/forgiveness)
  + Character First Education: [Forgiveness – Ideas, videos and free downloads](http://characterfirsteducation.com/c/curriculum-detail/2283520)

**List of Resources**

**1.0: Pins**

**2.0: Children’s Homilies, Sermons, Time for All Ages & Resources**

**2.1:** *The Gift of a Raspberry* by Martha Dallas (446 words)

**3.0: Wisdom Stories about Forgiveness**

**3.1:** *A Place called Libush* by Rabbi Zalman Schachter-Shalomi (adapted) (277 words)

**3.2:** *Mussa and Nagib* (Adapted from a story by Malba Tahan (419 words)

**3.3:** *What If Nobody Forgave?* by [Barbara Marshman](http://www.uua.org/worship/authors/5147.shtml) (616 words)

**3.4:** *A Path of Forgiveness* by Shelley Jackson Denham (686 words)

**3.5:** *Boundless love and forgiveness*: A short re-telling of the Jonah and the big fish! by Joanne Giannino

**3.6:** *Marmalade: a story about reconciliation* by Rev. Orlanda Brugnola (1014 words)

**3.7:** *The Woman Who Outshone the Sun: The Legend of Lucia Zenteno* by Nancy Jilk (1,058 words)

**3.8:** *The Prodigal Son*, from Luke 15:11-32 (New Revised Standard Version) (514 words)

**3.9:** *Fragments and Front Porches* by Rev. Elizabeth Buffington Nguyen (519 words)

**3.10:** *Jesus Forgives*, adapted from Luke 23, New Revised Standard Version

**3.11:** *Cast the First Stone*, adapted from John 8: 2-11, New Revised Standard Version (217 words)

**3.12:** *Jesus and the Sheep*, excerpts from the New Revised Standard Version of the Bible (582 words)

**3.13:** *Adin Ballou and The Hopedale Community* by Elisa Davy Pearmain (1,284 words)

**3.14:** *Muddy Children: Hosea Ballou* by Janeen Grohsmeyer, from A Lamp in Every Corner: Our Unitarian Universalist Storybook (1,184 words)

**3.15:** *The Dervish in the Ditch* (263 words)

**3.16:** *The Wise Sailimai*, A Muslim Tale from China by Sarah Conover and Freda Crane (638 words)

**3.17:** *Jesus Teaches the Beatitudes*, adaptation of Matthew 5:1-11 (339 words)

**3.18:** *A Journey of Forgiveness, Joseph and His Brothers* by Janeen Grohsmeyer (1,539 words)

**3.19:** *How Coyote Lost His Songs, Music, And Dance* by Rev. Kenneth W. Collier (1,330 words)

**3.20:** *A Circle of Forgiveness* by Rev. Dr. Emily Brault (741 words)

**4.0: Children’s Books about Forgiveness**

# 4.1: *Amelia Bedelia* by Peggy Parish, author and Fritz Siebel, illustrator (2013, first published in 1963)

# 4.2: *Bumble-Ardy* by Maurice Sendak (2011)

# 4.3: *Lilly’s Purple Plastic Purse* by Kevin Henkes (2006)

# 4.4: *The Real Thief* by William Steig (1973)

# 4.5: *When Sophie Gets Angry—Really, Really Angry...* by Molly Bang (1999)

# 4.6: *The Snatchabook* by Helen Docherty, author and Thomas Docherty, illustrator (2013)

# 4.7: *The Hundred Dresses* by Eleanor Estes, author and Louis Slobodkin, illustrator (2004)

# 4.8: *The Lumberjack’s Beard* by Duncan Beedie (2017)

# 4.9: *Martha Doesn’t Say Sorry* by Samantha Berger, author and Bruce Whatley, illustrator (2009)

# 4.10: *Harriet, You’ll Drive Me Wild!* by Mem Fox, author and Marla Frazee, illustrator (2003)

# 4.11: *The Forgiveness Garden* by Lauren Thompson, author and Christy Hale, illustrator

# (2012)

# 4.12: *Under the Lemon Moon* by Edith Hope Fine, author and Rene King Moreno, illustrator (1999)

# 4.13: *Will You Forgive Me?* by Sally Grindley, author and Penny Dann, illustrator (2001)

# 4.14: *Grandad Mandela* by Ambassador Zindzi Mandela, Zazi & Ziwelene Mandela, and Zondwa Mandela, authors and Sean Qualls, illustrator (2018)

# 4.15: *Desmond and the Very Mean Word* by Desmond Tutu & Douglas Carlton Abrams, authors and A.G. Ford, illustrator (2012)

# 4.16: *The Sandwich Swap* by Queen Rania of Jordan Al Abdullah & Kelly DiPucchio, authors and Tricia Tusa, illustrator (2010)

# 4.17: *I’m Sorry* by Sam McBratney, author and Jennifer Eachus, illustrator (2006)

# 4.18: *Rising Above the Storm Clouds: What It’s Like to Forgive* by Robert D. Enright, author and Kathryn Kunz Finney, illustrator (2004)

# 4.19: *Once There was a Boy* by Dub Leffler (2016)

# 4.20: *Red, Blue and Yellow Yarn: A Tale of Forgiveness* by Miriam Kosman, author and Valeri Gorbachev, illustrator (1996)

**5.0: Music & Videos for Children (no resources identified)**

**6.0: Curriculum & Theme-Based Classroom Activities for Children for Authority, Leadership, and Power**

# *from Tapestry of Faith*

**6.1: Wonderful Welcome: A Program for Children Grades K-1**

**6.1.1:** *Session 3: The Gift of Forgiveness*

**6.2: Love Surrounds Us: A Program on the UU Principles and Beloved Community for Grades K-1**

**6.2.1:** *Session 4: Forgiveness*

**6.3: Creating Home: A Program on Developing a Sense of Home Grounded in Faith for Grades K-1**

**6.3.1:** *Session 14: Comings and Goings*

**6.4: Moral Tales: A Program on Making Choices for Grades 2-3**

**6.4.1:** *Session 5: Forgiveness*

**6.5: Faithful Journeys: A Program about Pilgrimages of Faith in Action for Grades 2-3**

**6.5.1:** *Session 2: Unconditional Love, a Gift from Our Universalist Heritage*

**6.6: Love Will Guide Us: A Program for Grades 2-3 that Applies the Wisdom of the Six Sources to the Big Questions**

**6.6.1:** *Session 13: Responding with Love*

**6.7: Windows and Mirrors: A Program about Diversity for Grades 4-5**

**6.7.1:** *Session 4: Building A Community of Forgiveness*

**6.8: Toolbox of Faith: A Program That Helps Children Discover the Uses of Faith, Grades 4-5**

**6.8.1:** *Session 15: Atonement (Level)*

**6.9: Heeding the Call: A Program on Justice-making for Junior High School Youth**

**6.9.1:** *Workshop 11: The Call for Forgiveness*

**Resources for Youth & Adults**

**7.0: Reflections, Readings, Stories & Poetry**

**7.1:** *Forgiveness & Building Beloved Community* by Touchstones (105 words)

**7.2:** *Anger and Forgiveness* by Touchstones (405 words)

**7.3:** *Revenge and Forgiveness* by Michael McCullough (287 words)

**7.4:***Be Cool to the Pizza Dude* by Sarah Adams (237 words

**7.5:** *Forgiveness & Your Life’s Unfinished Business* by Stephen Levine (277 words)

**7.6:** *Ask for Forgiveness* by Elie Wiesel (264 words)

**7.7:** *The Difficult Path of Forgiveness* by Kent Nerburn (364 words)

**7.8:** *As Long as the Candle is Burning* by Rabbi Joseph Telushkin (160 words)

**7.9:** *Unlocking the Prison of Unforgiveness* by Joseph Sica (129 words)

**7.10:** Learn to Forgive by Fred Luskin (97 words)

**7.11:** *Forgive for Good* by Fred Luskin (219 words)

**7.12:***One Potato, Two Potato* by Derek Lin (249 words)

**7.13:** *Forgiveness in an Unforgiving World* by Michael Henderson (245 words)

**7.14:** *The Gift of Forgiveness* by Jack Kornfield (187 words)

**7.15:** *Forgiveness Meditation* by Jack Kornfield, excerpt (273 words)

**7.16:** *Barriers to Atonement* by Michael Nagler (251 words)

**7.17:** *Forgiveness Cannot Be Earned* by William Martin (253 words)

**7.18:** *Forgiveness as Healing* by Dr. Sidney B. Simon and Suzanne Simon (303 words)

**7.19:** *The Greatest Act of Humility is Forgiveness* by Michael Gellert (274 words)

**7.20:** *The Magnificence Inside* by Lee Jampolsky (285 words)

**7.21:** *Even to Begin to Forgive Strengthens You* by Stephanie Dowrick (272 words)

**7.22:** *The Spiritual Practice of Forgiveness* by Hugh Prather (265 words)

**7.23:** *Forgiveness Meditation* by Victor Parachin (256 words)

**7.24:** *Steps to Forgiveness* byJean Vanier (241 words)

**7.25:** *Forgiveness Is Not Easy* by Desmond Tutu and Mpho Tutu (326 words)

**7.26:** *The Book of Forgiving: The Fourfold Path for Healing Ourselves and Our World*, review by Frederic & Mary Ann Brussat (249 words)

**8.0: Curriculum & Theme-Based Classroom Activities for Youth & Adults**

***Youth***

**A Tapestry of Faith**

**8.1: Virtue Ethics: An Ethical Development Program for High School Youth**

**8.1.1:** *Workshop 11: Forgiveness*

***Adults***

**8.2: Hindsight, Humor, and Hope: Who, Me, and Elder? An Adult Program**

**8.2.1:** *Workshop 3: Diving Through the Layers – The Fabric of My Life*

**9.0: Popular Music**

# 9.1: *Forgiveness* by Sarah McLachlan (3:51)

# 9.2: *Forgiveness* by Matthew West (3:48)

# 9.3: *Forgiveness* by John Mellencamp (4:30)

# 9.4: *Moment of Forgiveness* by Indigo Girls (3:11)

# 9.5: *Jealous Guy* by John Lennon and The Plastic Ono Band (w/ the Flux Fiddlers) (4:14)

# 9.6: *Forgiveness* by Diane Birch (5:09)

# 9.7: *Wings of Forgiveness* by India Arie (4:56)

# 9.8: *Praying* by Kesha (4:59)

# 9.9: *Forgiveness* by Collective Soul (5:02)

# 9.10: *Forgive* by Rebecca Lynn Howard (3:53)

# 9.11: *I Forgive You* by Kellie Pickler (3:33)

# 9.12: *Forgiveness* by TobyMac [Lyrics] ft. Lecrae (4:14)

# 9.13: *Hurt* by Christina Aguilera (4:31)

# 9.14: *Forgiveness* by Macy Gray (5:22)

**10.0: Videos, Short Films, Movie Clips, Audio Recordings & Photography**

**Forgiveness**

**10.1:** *Forgiveness* by Jay Shetty (3:20)

**10.2:** *Forgiveness* by Adil Schindler (1:30)

**10.3:** *Forgiveness Wins* by Land of a Thousand Hills Coffee (2:56)

**10.4:** *Jesus’ Teaching about Forgiveness* by Richard Rohr (2:23)

**10.5:** *Forgiveness* by Human Journey (1:10)

**10.6:** *A Recipe for Forgiveness* from the Forgiveness Challenge by Desmond Tutu (5:48)

**10.7:** *Tutu Global Forgiveness Challenge* (1:38)

**10.8:** *Forgiveness: "What do you do to forgive someone?"* by Archbishop Desmond Tutu with Bill Moyers (4:25)

**10.9:** *Apartheid, Perpetrators, Forgiveness: Desmond Tutu's views* by Bill Moyers (10:00)

**10.10:** *Tutu and the Truth and Reconciliation Commission* by the BBC (7:04)

***TED Talks***

**10.11:** *(Re)learning forgiveness* by Kimberly Yates (17:53)

**10.12:***Forgiveness in an unforgiving world* by Megan Feldman (10:13)

**10.13:** *Rediscovering Hope Through Self-Forgiveness* by Billy Johnson (9:43)

**10.14:** *How Self-Forgiveness Saved My Life* by Josh Galarza (10:45)

**10:15.** *Forgiving the unforgivable* by Colleen Haggerty (10:19)

**10.16:** *Love Forgives Everything* |by John Perry Barlow (16:53)

**10.17:** *Forgiveness* by Kermit Alexander (7:40)

**10.18:** *The Courage to Forgive* by Jennifer Rawlings (11:02)

**10.19:** *Forgiveness: The unpopular weapon* by Jean Paul Samputu (10:50)

**10.20:** *Forgiveness in an Age of Anger* by Brant Hansen (10:36)

**10.21:** *The Real Risk of Forgiveness–And Why It’s Worth It* by Sarah Montana (15:53)

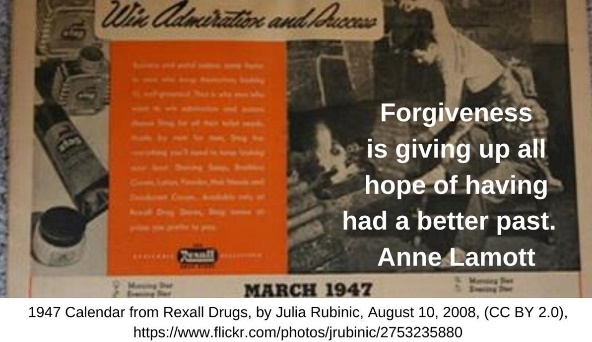
**10.22:** *On healing and forgiveness* by Dolph Lundgren (14:36)

**10.23:** *The power of forgiveness* by Sammy Rangel (21:36)

**Resources**

**1.0: Pins for Forgiveness**

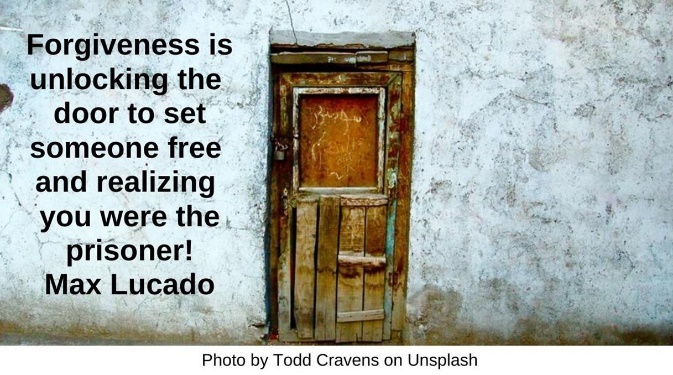
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**Resources for Children**

**2.0: Children’s Homilies, Sermons, Time for All Ages & Resources**

**No resources identified.**

**3.0: Wisdom Stories about Forgiveness**

**3.1:** *A Place called Libush* by Rabbi Zalman Schachter-Shalomi (adapted) (277 words)

Wouldn’t that be lovely to look forward to each week, a day of utter peace and joy? Wouldn’t that transform every other day, with that to look forward to?

The legend of these Sabbaths was so glorious that a traveler went all the way back to Libush to try to find someone who could tell him what made them so wonderful. He finally found an old, old woman who remembered the days of the amazing Sabbaths and the old rabbi who was the religious leader of that day.

The traveler asked the old woman, “So what was the secret of the Sabbath day that made it like the Messiah’s time? What exactly did the rabbi do that made it so sweet?”

“Oh, I was just a girl then,” the old woman said. “I remember that in the kitchen before Shabbat, there was a lot of commotion. Important guests were arriving from far and wide.  Everything had to be just so. We were all under a great deal of pressure.  In the tumult, we would bump into one another, step on each other’s toes.  Sometimes we would even yell at one another.”

“Yes,” said the traveler, “but what made the Sabbath so *special*?”

“I only remember that we would get very angry with one another.  Oh yes, and every week we would always forget.”

“Forget what?”

“The rabbi would walk in, and in the kindliest voice he would ask us if we remembered. But from one week to the next we always forgot.”

“Forgot *what*?”

“We always forgot to forgive one another. And as soon as we remembered to forgive one another, it was Sabbath. Just like that.”

Source: <https://www.myshul.org/rabbikonigsburgsermons.html?post_id=958709>

**3.2:** *Mussa and Nagib* (Adapted from a story by Malba Tahan (pen name for Julio Cesar de Mello e Souza, 1895-1975), a mathematician from Brazil who also wrote The Man Who Counted (Editoria Record, 2001), which was first published in Brazil in 1949.) (419 words)

Once, two friends named Mussa and Nagib made a journey through the mountains of Persia on camel back.

They came after a time to a place where a stream flowed by a sandy bank and trees gave shade.

There they had a discussion, which turned into an argument. Nagib grew angry, and for the first time ever, he slapped Mussa across the face.

Mussa was stunned. He felt angry. He wanted to slap Nagib back. But then he thought, “I cannot be too mad at my friend because I could have done the same thing. We are alike, and I care about him, and I don’t want to fight with him anymore.” So he walked over to the trees instead and picked up a stick. With the stick he wrote in the sand, “Today my best friend slapped me.”

Then he and his friend stood in silence and watched as the desert wind blew the words in the sand away.

By the time the writing had disappeared Nagib had said that he was sorry. The friends got back on their camels and rode to their destination in a distant city.

On their trip back through the mountain pass they stopped again at the same river.

This time the two friends decided to take a swim. Since their first visit, the rains had made the current stronger and river much deeper. Mussa, the friend who had been slapped, stepped into the water first. Right away, he slipped on a rock, was dragged under by the current, and began to drown. Nagib jumped in without a second thought and pulled his friend to safety.

The two friends again sat in silence for some time until Mussa had regained his breath. Then he rose and went to his saddlebags. There he found a carving knife. This time he went to a rock near the river.

Into the rock he carved these words, “Today my best friend saved me.”

Again, the two friends sat in silence. Finally, Nagib spoke, “My friend, after I hurt you, you wrote the words in sand. Now after I saved you, you wrote the words in stone. Why?”

Mussa replied, “When someone hurts us, we should write it down in sand where the winds of forgiveness can erase it away. This way our hearts are free from bitterness, and we can renew our friendships. But, when someone does something kind for us, we must engrave it in stone and in our hearts so that we will never forget.”

Source: <https://www.uua.org/re/tapestry/children/tales/session5/123298.shtml>

**3.3:** *What If Nobody Forgave?* by [Barbara Marshman](http://www.uua.org/worship/authors/5147.shtml) (616 words)

In a land far away, a wise old man who knew a great deal about people because he traveled from place to place arrived at a strange village. In this town all the people were carrying what seemed to be great bundles on their backs. They couldn’t look around very well, and they never looked up because of the heavy burdens they carried.

Puzzled, the wise old man finally stopped a young fellow. “My good man, I am a stranger to your land and am fascinated by these large bundles you all carry about but never seem to put down. What is their purpose?”

“Oh, these,” answered the young fellow in a matter-of-fact way. “These are our grudges.”

“My,” said the wise old man, “that’s a lot of grudges to collect at your age!”

“Oh, they’re not all mine. Most of them were passed down in my family.” The young fellow heaved a weary sigh. “See that man over there? I have quite a load of grudges against his family. His great, great grandfather called mine a horse thief when they both wanted to be elected mayor.”

The wise man looked around and shook his head sadly. “You all look so unhappy. Is there no way to get rid of these burdens?”

“We’ve forgotten how,” said the young fellow, shifting his load a little. “You see, at first we were proud of our grudges. Tourists came from miles around. But after a few years, Grudgeville became a dreary place. Nobody came. And we had forgotten how to stop holding our grudges.”

“ If you really want to get rid of those grudges,” said the wise old man, “I think I know five magic words that will do the trick.”

“You do?” asked the fellow hopefully. “That would be a miracle. I’ll go and have the mayor call the people of Grudgeville together.” And off he went, as fast as his grudges would let him.

The mayor lost no time calling the people to the village square. The mayor and the wise old man stood on a platform where they could see all the hunched-over villagers.

When the people had quieted down, the mayor said, “Good people of Grudgeville, a wonderful thing has happened! A very wise stranger has come into our town. He says he can tell us the magic words that will rid us of these grudges we have carried for generations. How many of you would like to be able to straighten up, have your grudges disappear, look at the world in a whole new way? Listen to the wise words of our visitor, then, and do as he tells you.”

“My friends, these are simple words, yet some people find them hard to say,” said the wise stranger. “I think you have the courage to speak them. The trick is that you must say them to each other and truly mean them. The first two words are ‘I’m sorry.’ Can you say them? The other three are ‘I forgive you.’ Can you say that? Now say these words to each other.”

There was a long pause, then a low grumble from the townspeople. First one person, and then another, said the words. Soon they were all saying them to each other—quietly at first and then louder. And then—would you believe it? Just like the wise man predicted, the grudges disappeared! What joy there was in the town. People were heard saying, “Look how those trees have grown!” and “Is that you, Jim? How good to see your face!”

There was dancing in the streets that day, and it wasn’t long before the mayor changed the name of the town to Joytown.

Source: <https://www.uua.org/worship/words/reading/5955.shtml>

**3.4:** *A Path of Forgiveness* by Shelley Jackson Denham (686 words)

This is the story of Azim Khamisa. His decision to forgive deeds many would consider unforgiveable has inspired and transformed people all over the world.

Azim, an international investment banker, lived in San Diego, with his two children, a son, Tariq, and a daughter, Tasreen.

One night in 1995, Azim’s world collided with that of a 14-year-old boy named Tony. The impact changed their lives, and many other lives, forever.

Tony, too, lived in San Diego. He had lived with his grandfather, Ples Felix, since 1990 when Tony’s mother sent him from their home in Los Angeles. She had come to this decision after Tony witnessed the murder of his cousin and best friend. She wanted Tony to be away from the gangs and violence that were rampant in their neighborhood. With her father, Ples, she decided that Tony would be safer in San Diego. Through the years, Ples tried to assure Tony’s future by demanding that he study hard and stay away from the much older boys to whom Tony was drawn. Tony became more and more angry, resenting his strict grandfather and all the rules he imposed.

Finally, one evening after he and his grandfather argued, Tony ran away, taking Ples’ rifle. He went to find his older friends who belonged to a gang, the Black Mob.

That was the night the lives of Tony and his grandfather tragically crashed into the lives of Azim Khamisa and his son Tariq.

Tariq was a bright, popular student, 20 years old. He had a job delivering pizzas to help pay for his education. That evening, Tariq was delivering pizzas when he encountered the Black Mob. The gang demanded that he give them pizza without paying for it, but he refused. So, they told Tony to “bust him.” Tony pointed the rifle and pulled the trigger, instantly killing Tariq.

When Azim learned of the death of his beloved son, he was overwhelmed with grief.

As a devout Sufi Muslim, he turned to his faith for prayer, solace, and inspiration. Day by day, he came to know he must walk the path of forgiveness and compassion. He realized that Tony—the youngest person to be tried as an adult in California, and now sentenced to 25 years in prison—was as much a victim of society’s violence as Tariq. Azim began to believe “You do forgiveness for yourself, because it moves you on; the fact that it can also heal the perpetrator is icing on the cake.”

Azim felt that in order for him to move on, he needed to take some kind of action that would honor Tariq’s spirit and give him a sense of purpose. He started the Tariq Khamisa Foundation, engaging people of all ages in education, mentorship, and community service programs with one mission: to stop children from killing children. Through its projects, the foundation works to transform violence prone, at-risk youth into nonviolent, achieving individuals and create safe, productive schools.

A month after establishing the foundation, Azim invited Tony’s grandfather Ples to join him. Since November 1995—only 10 months after Tariq’s death—Azim and Ples have considered themselves to be brothers, bringing their story and message of forgiveness and nonviolence to people all over the world.

Five years after the murder, Azim met Tony in prison. He told a remorseful Tony that he forgave him, and offered him a job with the Tariq Khamisa Foundation when he was released from prison. Later, Azim wrote to the governor of California, asking that Tony’s sentence be commuted.

It is difficult to imagine how Azim could transcend the heartbreak of his son’s murder, for there are some events in life that are too major to get “over.” We just get through them. Azim got through the loss of Tariq by becoming a powerful activist, teaching forgiveness and peace in order to literally change lives and society as a whole. Azim discovered that forgiveness is a path we walk, not an act that we do once and we are finished. Forgiveness doesn’t erase pain. It provides a path to transform that pain into something life affirming.

Source: <https://www.uua.org/re/tapestry/youth/virtueethics/workshop11/a-path>

**3.5:** *Boundless love and forgiveness*: A short re-telling of the Jonah and the big fish! by Joanne Giannino

In Jewish tradition, the four chapters of the Book of Jonah are read aloud at Yom Kippur. Jonah is a minor prophet in the Hebrew Bible but he has a big message. Some of you may know his story.

Jonah is sent by God to Nineveh to warn the people that if they do not change their ways they will be destroyed. But Jonah doesn’t want to go to Nineveh. The people there are not his people: they are not Jewish. And he knows they won’t listen to him. Who listens to prophets anyway?

So, he steals away onto a sailing ship. Of course, the God of the Hebrew Scriptures knows where he is and troubles the waters. When the crew finds out that God is after Jonah, they cast him over board. He urges them to, actually -- Jonah doesn’t want them to suffer for his transgressions.

Of course, God wants his prophet to make it to Nineveh, so he provides a big fish to swallow Jonah up and keep him for three days and three nights... just enough time to think about what is at stake here. A long “time out,” right? Well, when the fish coughs him up, again God sends Jonah to Nineveh. This time Jonah goes. There he warns the people that they must change their ways or be destroyed. And lo and behold, they listen! Who would have thought it? They are not destroyed. They live anew.

But Jonah, the reluctant prophet, doesn’t understand this turn of events. He would have had the Ninevites thwarted anyway for being so bad in the first place. He would have preferred God not give them a second chance. Not recognizing his own second chance, after his time in the big fish, he becomes angry and goes away to sulk on a hill.

But God, who in the end is most gracious, patient and generous, and knowing the human heart as God does, makes room for all people, the Ninevites and Jonah, to make mistakes and to change their ways. As listeners/readers of the tale, we can only hope that Jonah eventually understands something about this boundless forgiveness; this boundless love... and rejoins God’s people.

Source: <https://www.uua.org/worship/words/story/boundless-love-forgiveness>

**3.6:** *Marmalade: a story about reconciliation* by Rev. Orlanda Brugnola (1014 words)

Whitman Jones had just turned nine. That was good. But he was going to a new school in a new town, and that was bad. In his old school he knew everyone—they had been in classes with him for years. In this new school he didn’t know one single person. Not only that, the first day didn’t go well at all.

“WHITMAN Jones!” the teacher called out. “Whitman, why that’s an unusual name!”

“You can call me Whit,” Whitman said, hoping to be helpful. “Alright, WHIT, I’ll do that, thank you,” said the teacher. His classmates made funny noises. There didn’t seem to be any way to explain that Whitman was named after his grandfather.

At recess a very tall boy in Whitman’s class came over to him. His name was Eric Smith. He really was tall. And kind of chunky. He moved slowly and sometimes bumped into things. He had very red hair. Whitman had never seen such large freckles, either. Eric said, “WHIT!” “No, wait, WHAT!” and laughed. Then he said “WHIT, WHAT, WHATEVER! He laughed again and Whitman knew it wasn’t a nice laugh. He looked down. “Hey WHATEVER! Where did you get those clothes?” He plucked at Whitman’s shirt—that was kind of scary. “Bet you got ‘em at WALmart! Sure! WHATEVER wears WHATEVER from WALMART!” He laughed again. Whitman didn’t know what to do but luckily the bell rang and recess was over.

After that he tried to avoid Eric, didn’t look at him, didn’t raise his hand if Eric had already raised his. He spent the beginning of lunch in the boys’ bathroom so Eric wouldn’t still be in line or looking for a seat. Once in a while Eric would shout “WHATEVER!” across the schoolyard at recess.

Whitman tried to concentrate on his lessons. He practiced his spelling and some arithmetic in his head as he walked home. One day he saw a piece of paper on a telephone pole. It had a picture of something. When he got close, he saw it was a picture of a cat. “LOST CAT!” said the paper. It said the cat was orange and was called “Marmalade.” It gave an address. The paper made Whitman sad. He wouldn’t want to lose a cat or a dog if he had one. He thought that some kid must be pretty unhappy.

The next day on his way home, Whitman heard something. It was a very small sound and he had trouble figuring out what direction it came from. Then he saw a cardboard box on the street next to the curb. The sound was coming from there. He went over and looked in the side of the box. Shivering from the cold was a small cat. “Meow,” it said hopefully.

“Meow, yourself!” said Whitman. “You must be freezing in there! Come on, let me pick you up.” The cat was shivering but not so much that he couldn’t dig his claws into Whitman’s jacket. “Okay, okay, it’s going to be okay, let’s get you home.” This cat was orange and it was obviously lost, so it must be the cat that he had read about. He didn’t remember the address though, so he had to go back and find the telephone pole with the paper. “Okay, see? I’ll just take you home and you’ll be fine.” “Meow,” said the cat, and dug his claws in a bit more. “Ouch!” said Whitman. “Take it easy!”

The address wasn’t far, but of course Whitman didn’t know if anyone would be home. He rang the bell. And waited. He rang again. And waited. Then he thought he could see someone coming.

When the door opened, he had a real scare. It was Eric, the nasty guy from school who had made fun of him. Eric said, “WHATEVER! Get off of my porch!” And then he saw the cat. “That’s MARMALADE,” he almost shouted. Whitman held out the cat at arm’s length. “Here, he’s yours!” Eric grabbed the cat and tucked him under his chin and for a moment closed his eyes and rocked with the cat in his arms. Then, as Whitman turned, ready to run in case Eric came after him, Eric said, “Wait a minute, let me tell my mom.” He went inside but left the door half open.

“Mom!” he yelled, “Marmalade is back! Somebody from school brought him. Can we have some cookies?” He hardly waited for the answer. “Come on,” he said to Whitman, “It’s cold out there.”  Still carrying the cat, he led Whitman to the kitchen. The cookies were still cooling from the oven and they smelled really good. “Want some milk?” He asked. Whitman nodded. “Sit,” said Eric. He got a paper towel for each of them and brought the cookies over. Then he poured a glass of milk for each of them and a bowl for Marmalade.

When they had eaten at least two cookies each, Eric said, “Thanks for bringing Marmalade back, she’s never been outside, I guess she got lost.” Then he said, “I was sick all last year. My Grandma got Marmalade when she was a kitten. Marmalade used to lie on my chest and purr. It helped a lot.” That helped Whitman understood something about Eric—why he was so big and pudgy and awkward, and he said, “Wow, that must have been some year! Are you okay, now?” “Yeah, I’m pretty okay now,” said Eric.

And then Eric looked down and said, “I’m sorry I made fun of your name.” Whitman could see that Eric really was sorry. And so, he said, “Whatever!!!” And Eric looked at him as though he had gotten two gifts in one, his cat back and a new friend, too. And they laughed at Whitman’s joke. Whitman said, “It’s so weird that we both have unusual first names, Whitman and Eric, but our last names are so common, Jones and Smith.” “You’re right!” said Eric. And then they ate some more cookies and had more milk. And Marmalade had more milk, too, but no cookies.

Source: <https://www.uua.org/worship/words/story/154756.shtml>

**3.7:** *The Woman Who Outshone the Sun: The Legend of Lucia Zenteno* by Nancy Jilk (1,058 words)

Characters

* Narrator
* Lucia Zenteno (older child or adult)
* Iguana (small child)
* Water (several)
* Fish (several)
* Otters (several)
* Townspeople-elders and children (several)

Props

* Long, flowing, bright skirt with pinned on flowers and butterflies; long black hair (crown with black streamers or fabric strips); simple costumes to indicate water, fish, otters; makeshift cave; rain sticks.

**Narrator:** Today the children of our church will perform a story called “The Woman Who Outshone the Sun.” This tale is part of the oral history of the Zapotec Indians of Oaxaca, Mexico.

It was adapted from a poem written by Alejandro Cruz Martinez, a young Zapotec poet. Martinez was killed in 1987 while organizing his people to regain their lost water rights.

Hymn #305, “De colores” (from Singing the Living Tradition)

[TOWNSPEOPLE ENTER SINGING DOWN SIDE AISLE. LUCIA AND IGUANA LEAD PROCESSION OF WATER, FISH, OTTERS DOWN CENTER AISLE.]

**Narrator:** The day Lucia Zenteno arrived, everyone in the village was astonished. No one knew where she came from. Yet they all saw that she was amazingly beautiful and that she brought thousands of dancing butterflies and brightly colored flowers on her skirts. She walked softly yet with a quiet dignity, her long, unbraided hair flowing behind her. A loyal iguana walked at her side.

[LUCIA, IGUANA, WATER, FISH, AND OTTERS GATHER ON STAGE.]

**Narrator:** No one knew who she was, but they did know that nothing shone as brightly as Lucia Zenteno. Some people said that Lucia Zenteno outshone the sun. Others said that her glorious hair seemed to block out the light. Everyone felt a little afraid of someone so wonderful and yet so strange.

There used to be a river that ran by the town, almost the same river that runs by there now.

[WATER MOVES ABOUT STAGE.]

**Narrator:** And people said that when Lucia Zenteno went there to bathe, the river fell in love with her. The water rose from its bed and began to flow through her shining black hair.

[WATER MOVES BEHIND/UNDER LUCIA ‘S HAIR.]

**Narrator:** Fish jumped and swam, while otters dove and slithered.

[WATER, FISH, AND OTTERS DANCE AND PLAY ON STAGE.]

**Narrator:** When Lucia finished bathing, she would sit by the river and comb out her hair with a comb made from the wood of the mesquite tree. And when she did, the water, the fishes, and the otters would flow out of her hair and return to the river once more.

The old people of the village said, that although Lucia was different from them, she should be honored and treated with respect.

**Elder:** You should respect Lucia because she understands the ways of nature.

**Narrator:** But some people did not listen to the elders. They were afraid of Lucia’s powers, which they did not understand. And so, they refused to answer Lucia’s greetings, or offer her their friendship. They spied on her day and night. They even made up a cruel chant.

**Townspeople:** Lucia plays with otters! Lucia smells like fish heads!

[TOWNSPEOPLE LAUGH DERISIVELY AND POINT FINGERS.]

**Narrator:** Lucia did not return the meanness of the people. She kept to herself and continued to walk with her head held high. Her quiet dignity angered some of the people. They whispered that Lucia must be trying to harm them.

People became more afraid of Lucia and so they treated her more cruelly. They continued their chant, even louder than before.

**Townspeople:** [LOUDER THAN BEFORE] Lucia plays with otters! Lucia smells like fish heads!

**Narrator:** Finally, they drove her from the village.

LUCIA AND IGUANA LEAVE STAGE SLOWLY AND SADLY]

**Narrator:** Lucia went down to the river one last time to say good-bye. As always, the water rose to greet her and began to flow through her glorious hair.

[WATER, FISH, OTTERS DANCE AROUND LUCIA.]

**Narrator:** But this time when she tried to comb the river out of her hair, the river would not leave her. And so, when Lucia Zenteno left the village, the river and the fishes and the otters went with her, leaving only a dry, winding riverbed, a serpent of sand where the water had been.

[LUCIA, IGUANA, WATER, FISH, AND OTTERS LEAVE AND HIDE IN CAVE.]

**Narrator:** Everyone saw that Lucia Zenteno was leaving and that the river, the fishes, and the otters were leaving with her. The people were filled with despair. They had never imagined that their beautiful river would ever leave them, no matter what they did.

Where once there had been green trees and cool breezes, now no more rain fell, no birds sang, no otters played. The people and their animals suffered from thirst. People began to understand, as never before, how much the river, the fishes, the otters, even the trees and birds had meant to the village. They began to understand how much the river had loved Lucia Zenteno.

The elders said that everyone must search for Lucia and beg her forgiveness.

**Elder:** Don’t you see? We must apologize for treating her so cruelly!

**Narrator:** Some people did not want to. But when the drought continued, everyone finally agreed to follow the elders’ advice. And so the whole village set out in search of Lucia.

[TOWNSPEOPLE LOOK AROUND FOR LUCIA.]

**Narrator:** After many days of walking, the people found the iguana cave where Lucia had gone to seek refuge. Lucia was waiting for them, but they could not see her face. She had turned her back to the people.

At first no one dared say a word. Then two children called out:

**Children 1 and 2:** Lucia, we ask your forgiveness. Have mercy upon us and return our river!

**Narrator:** There was no reply, so one of the townspeople called out:

**Townsperson:** Lucia, we ask your forgiveness. Have mercy upon us and return our river!

**Narrator:** Alas, there was no reply.

[NARRATOR DIRECTS CONGREGATION TO JOIN IN THE CHANT.]

**Congregation:** Lucia, we ask your forgiveness. Have mercy upon us and return our river!

**Narrator:** Lucia Zenteno turned and looked at the people. She saw their frightened, tired faces, and she felt compassion for them. At last, she asked the river to return to the people. Lucia told them that, just as the river gives water to all who are thirsty, no matter who they are, they must treat everyone with kindness, even those who seem different.

The people remembered how they had treated Lucia, and they hung their heads in shame.

**Narrator:** Seeing that the people were truly sorry for what they had done, Lucia returned with them to the village and began to comb out her hair.

[LUCIA, WATER, FISH, AND OTTERS RETURN TO STAGE.]

**Narrator:** She combed out the water, she combed out the fishes, she combed out the otters, and she kept on combing until the river had returned once more to where it belonged. The people were overjoyed to have their river again. They poured water over themselves and over their animals, they jumped into the river, and they laughed and cried with happiness.

Hymn #100, “I’ve Got Peace Like a River” (from Singing the Living Tradition)

[LUCIA AND IGUANA SNEAK OUT WHILE CONGREGATION IS SINGING.]

**Narrator:** In all the excitement, no one noticed at first that Lucia had disappeared again. But soon the children began to ask questions.

**Child 1:** Where did she go?

**Child 2:** Where can she be?

**Narrator:** The elders replied that Lucia had not really left them. Though they would not be able to see her, she would always be there, guiding and protecting them, helping them to live with love and understanding in their hearts.

At long last, the skies opened, the rain came down and blessed the town.

Rain sticks used

THE END

Source: <https://www.uua.org/worship/words/story/108211.shtml>

**3.8:** *The Prodigal Son*, from Luke 15:11-32 (New Revised Standard Version) (514 words)

Then Jesus said, “There was a man who had two sons. The younger of them said to his father, ‘Father, give me the share of the property that will belong to me.’ So, he divided his property between them. A few days later the younger son gathered all he had and travelled to a distant country, and there he squandered his property in dissolute living. When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So, he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. But when he came to himself, he said, ‘How many of my father’s hired hands have bread enough and to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, “Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands.”‘ So, he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. Then the son said to him, ‘Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.’ But the father said to his slaves, ‘Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!’ And they began to celebrate.

Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. He called one of the slaves and asked what was going on. He replied, ‘Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound.’ Then he became angry and refused to go in. His father came out and began to plead with him. But he answered his father, ‘Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!’ Then the father said to him, ‘Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.’”

Source: <https://www.uua.org/re/tapestry/youth/virtueethics/workshop7/193748.shtml>

**3.9:** *Fragments and Front Porches* by Rev. Elizabeth Buffington Nguyen (519 words)

When I was 24, my father gave me a new name. I was learning Vietnamese in graduate school. The professor required all students who only had an English name to ask their parents to give them a Vietnamese name. My father chose Hien, meaning “gentle.”

As a teenager I had yearned to have a Vietnamese name—all of my cousins had one. To me, not having a Vietnamese name was just another way that I was not whole, not authentically Asian, not Vietnamese enough, not worthy of my own family. I was, in theologian Rita Nakashima Brock’s words, restless in my longing to belong. Years later, when my father named me as Hien, I didn’t feel the simple relief of belonging that I had so craved. Instead I found something more sacred, something expansive, fierce, complex and true: I was born Elizabeth and I am also Hien; I am white and of color, American and Vietnamese.

Anti-oppression and antiracism work for me has always begun with my own identity. It has been the work to excavate my mind from the silt of internalized racism and the oppression of dominant culture. It has also begun with my own spirit, embracing both my yearning for wholeness and my love of this fragmented, multiple identity. In my Unitarian Universalist community faith, I find companions, theology, and rituals that honor the fragments of my identities, my halves, my multi, my hyphenation, my two names.

This work is not just about courageously loving myself—it is also about courageously loving my Unitarian Universalist kin as we try to live the Beloved Community of Dr. King’s dream. It is about talking with white people about racism, about supporting people of color, Latino and Latina, and multiracial within Unitarian Universalism, about “isms” and power and answering the call of love. It is about having hard conversations with ministers who understand race very differently than I do, creating worship that is multicultural and alive, that resists tokenism and essentializing. It is about shifting resources and facilitating workshops, about sharing experiences of racism and asking questions, about embracing conflict with song and prayer. It is about encountering my own limits, as an ally and an antiracist person of faith. About messing up, and failing, and about asking for forgiveness and beginning again in love.

And it is about celebration—about moments of connection across great difference. Buddhist writer Jack Kornfield writes that in meditation:

Instead of clinging to an inflated, superhuman view of perfection, we learn to allow ourselves the space of kindness. There is a beauty in the ordinary. We invite the heart to sit on the front porch and experience from a place of rest the inevitable comings and goings of emotions and events, the struggles and successes of the world.

I love this image for thinking not just about meditation, but also for talking about race across difference.

When I am in conversation with someone who I think is very different from me, I try to let go of perfection and find that space of kindness. I invite my heart out onto the front porch.

Source: <https://www.uua.org/re/tapestry/adults/btwwdaya/workshop6/fragments-front-porches>

**3.10:** *Jesus Forgives*, adapted from Luke 23, New Revised Standard Version

An angry crowd demanded that Jesus be put to death. Pilate decided to grant their demand, and he surrendered Jesus to the will of the crowd.

The crowd grabbed Simon and made him carry the cross behind Jesus. Two women wept for Jesus, who turned to them and said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.”

Two other men, both criminals, were led out with Jesus to be executed. A crowd moved the three men to the place of execution, nailed them to crosses, and raised them to die by crucifixion. People sneered at Jesus and shouted that he should save himself if he was the son of God, but Jesus cried out to his God.

Jesus said, “Father, forgive them, for they do not know what they are doing.”

And there he died.

Source: <https://www.uua.org/re/tapestry/children/grace/session12/jesus-forgives>

**3.11:** *Cast the First Stone*, adapted from John 8: 2-11, New Revised Standard Version (217 words)

Jesus went to the Mount of Olives.

At dawn, he appeared in the temple courts, where all the people gathered around him, and he sat down to teach them.

The scribes and the Pharisees brought in a woman caught in sin [adultery]. They made her stand before the group and said to Jesus, “Teacher, this woman was caught in the act of sin [committing adultery]. Now in the Law Moses commanded us to stone such women. Now what do you say?” They were using this question as a trap, in order to have a basis for accusing him.

But Jesus bent down and started to write on the ground with his finger. When they kept on questioning him, he straightened up and said to them, “Let anyone among you who is without sin be the first to throw a stone at her.” Again, he stooped down and wrote on the ground.

At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there. Jesus straightened up and asked her, “Woman, where are they? Has no one condemned you?”

“No one, sir,” she said.

“Neither do I condemn you,” Jesus declared. “Go your way, and from now on do not sin again.”

Source: <https://www.uua.org/re/tapestry/children/grace/session12/cast-the-first-stone>

**3.12:** *Jesus and the Sheep*, excerpts from the New Revised Standard Version of the Bible (582 words)

Sheep were important in biblical times. They provided not just wool, but also meat and milk. Their horns were used as musical instruments or to hold oil. The skins were made into clothing and coverings for walls.

If you read the Bible today, you’ll find that sheep and shepherds are mentioned many times. One person who counted says the Bible talks about sheep and shepherds 247 times.

The first part of the Bible, called the Hebrew scripture, includes a famous song called the twenty-third Psalm. It begins with these words: “The Lord is my shepherd; I shall not want. He makes me lie down in green pastures.” In other words, people are like sheep, cared for by God.

The second part of the Bible is the Christian scripture. It tells about Jesus’ life and teachings. In one famous story told by the disciple John, Jesus calls himself a shepherd. He says these famous words: “I am the good shepherd. The good shepherd lays down his life for the sheep. The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away—and the wolf snatches them and scatters them. The hired hand runs away because a hired hand does not care for the sheep. I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father. And I lay down my life for the sheep. I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So, there will be one flock, one shepherd.”

Of course, when Jesus said “Father,” he meant God. But it wasn’t always easy to know exactly what Jesus meant. That is because he often taught by telling stories called parables. One of the best known is called “The Parable of the Lost Sheep.” Here is the way the disciple Luke tells the story:

So, he told them this parable: “Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it? When he has found it, he lays it on his shoulders and rejoices. And when he comes home, he calls together his friends and neighbors, saying to them, ‘Rejoice with me, for I have found my sheep that was lost.’ Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who need no repentance.”

Why is this story so important? There are two reasons. The first is that it helps people know the difference between right and wrong. When there is a problem, the story says, you should not go away and ignore it. You should actively try to fix it.

The second is that the story talks about God’s forgiveness. If you do something wrong, that is bad. But if you repent, God will celebrate. Repenting means feeling badly about what you did. If you repent, you admit that you were wrong, you say you are sorry, and you find ways to make things better.

So, sheep in biblical times were good for more than meat, milk, wool, and skin. They and their shepherds were a big help to religious leaders and teachers who wanted people to know the difference between right and wrong.

Source: <https://www.uua.org/re/tapestry/children/grace/session8/jesus>

**3.13:** *Adin Ballou and The Hopedale Community* by Elisa Davy Pearmain (1,284 words)

I want to tell you the story of Adin Ballou. He was born over two hundred years ago. He grew up to be a peacemaker and a Universalist minister, but he didn’t start out wanting to be either.

When Adin was seven years old, he went with his family to watch a company of militia out for a parade. They marched up and down the streets to the fife and drum. They wore colorful uniforms, with swords and guns at the ready. Adin was so excited by the military men! He wanted to keep following them when they left town. He told his dad that when he was older, if there was a call to war, he would join the militia in a heartbeat. But soon he was called in a new direction.

Adin was ten years old when a new minister moved into his town and convinced his whole family to become religious Christians. After that, Adin began to read and study the Bible more than most children his age. One story in the Bible made Adin think about how people treat one another. It was a story where Jesus says if someone slaps you, you should turn peacefully, and offer them your other cheek. That would let them know you would not hurt them, and did not feel angry. Jesus also said if someone steals your coat, you should offer them your shirt, too. Jesus said we need to treat others the way that we want to be treated. He said we must act peaceful to make a peaceful world.

Adin was pretty confused by that lesson in the Bible. “When someone hurts me, I might feel like hurting them back,” he thought. “And if someone steals something, I have been taught that they should be punished.” But these words of Jesus stayed deep in his heart.

When he was a teenager, Adin had a strange dream. In the dream, his older brother Cyrus, who had died, told Adin he must be a minister. When Adin woke up, he felt very nervous about getting up in front of people and preaching a sermon. But he took that dream seriously.

And it just so happened that the little church in town had no minister during the summer and the people in the congregation took turns preaching. Adin worked up his courage and remembered his dream. One Sunday he stood up, and although his knees were shaking, he announced he would preach the following week.

So, he did. The people at his church liked his sermon a lot. After that, Adin began to work as a Christian minister. Becoming a soldier was forgotten.

As Adin grew up, he started to notice some things that forever ended his plan to be a soldier. He noticed when people fought with each other to solve an argument, that didn’t help them to be peaceful. He saw when people were punished for fighting, punishment didn’t make them more peaceful. He saw when nations used war to solve an argument, that didn’t make people more peaceful, either. Adin decided any solution that used violence was not for him. He started to believe that if we really want peace, in our community or in our nation, we must do as Jesus said and love our enemies.

Adin lived during the time when slavery was still allowed in this country. He thought slavery was wrong, and he preached about it. Some of his friends hated slavery, too, but they didn’t all love peace as much as Adin did. Sometimes his friends got into fights with people who wanted to keep slavery. One of Adin’s friends was killed in a fight with people who supported slavery. This upset Adin. He decided to start a new way of living, called “Christian nonresistance.” Christian nonresistance meant people would promise never to be violent to others, even to defend themselves. Many people thought he was crazy, but he felt very sure that this was what Jesus taught.

Adin was thirty-seven years old when he decided it wasn’t enough to live peacefully on his own. He wanted to live in a town full of people, all living by the rule of no violence. He hoped a small group of people could show the world a better way to live. With some friends, he bought some land and formed the Hopedale Community in Milford, Massachusetts.

People who believed in Christian nonresistance moved to Hopedale. They were very strict about not hurting others. They tried to live according to Jesus’s ideas of peace, to care for the hungry and sick, and to love one another.

Adin and his wife, Lucy, and many other people in Hopedale opened their homes to people who needed a meal or a place to stay. The Hopedale community had a boarding school where many children came to live and learn, including some children who had escaped from being slaves.

Adin was a teacher in the school. One student constantly misbehaved. One day when the boy had been especially naughty, Adin called him to the front of the room. He told the boy it was the usual punishment in most schools for disobedient students to be whipped. Adin got a rod that was used in other schools for whipping children. But Adin said to the boy, “I cannot bear to whip you; perhaps it will do more good if you whip me. At any rate, I have concluded to try it.” Adin took off his coat, handed the boy the rod, and told him to whip him for as long as it took to make him a good boy. The boy looked at his teacher, and at the rod, and began to cry. He promised he would not disobey again and gave no further trouble after that.

One of the children in the Hopedale community was Susie Thwang. When she was eight years old, a man came to Hopedale saying he was hungry and sick. He was fed dinner and given some medicine. Then he told the people of Hopedale he was leaving. Late in the night, Susie’s friend Lizzie Humphrey heard a noise coming from the downstairs of her house. She woke up her parents, who went down to have a look. In the glow of their lantern, they saw a pair of feet sticking out from under the sofa. Next to the sofa was a bag of things, including candlesticks and dishes the man was planning to steal.

Lizzie’s parents sent her to get Adin Ballou and some of the other neighbors. When the neighbors arrived, they lifted up the sofa. They saw the thief was the same man they had fed earlier. Mr. Humphrey asked the man what he was doing there. He said, “I have lost my job. I have no home, no family, and nothing to eat. I thought if I was caught stealing you would put me in jail and they would feed me.”

Adin Ballou told the neighbors they should put their faith into practice. They told the man, “You don’t have to steal or go to jail. Stay in Hopedale. We will feed you and give you a job.” He did stay at Hopedale, and he did not steal again.

The Hopedale Community lasted for fifteen years. During that time, Adin Ballou published a magazine and several books about Christian nonresistance that were read far and wide. Adin Ballou put his faith to into action and pointed us toward a better way to love and care for one another. He continued to write and speak about making a world of peace for the rest of this life. He died in 1890 at the age of eighty-seven.

Source: <https://www.uua.org/re/tapestry/children/journeys/session12/ballou>

**3.14:** *Muddy Children: Hosea Ballou* by Janeen Grohsmeyer, from A Lamp in Every Corner: Our Unitarian Universalist Storybook (1,184 words)

To make the story more engaging and to help make it very clear who is speaking during dialogues, try developing different voices for the different characters in the story, especially the father.

Before you begin, look around the room and make eye contact with each person. Read or tell the story.

Ring the chime (or other sound instrument) to indicate that the story is over.

Over two hundred years ago, in a small house in a small town, on the edge of a forest of very big trees in the state of New Hampshire, there lived a small boy. His name was Hosea Ballou.

Hosea, just like other children, liked to learn and do new things. He was always asking questions, about what and why and how. And, just like other children, Hosea liked to play. He liked to play hide-and-seek with his nine older brothers and sisters. He liked to play word games inside when it was rainy, and he liked to play tag outside when it was sunny. In the winter, he liked to jump into snowdrifts. In the summer, he liked to jump into the creek. In the fall, he liked to jump into leaf piles. And in the spring — why, spring was Hosea’s favorite season of all — because in the spring, it would rain and rain and rain, and then Hosea could jump into mud.

Hosea, just like other children, loved mud. He liked it when it was soft and squishy, and he liked it when it was thick and sticky. If it didn’t rain quite enough, that wasn’t a problem. Hosea would carry water to the dirt and create glorious mud puddles all of his own. He liked to poke sticks into puddles and see how deep the mud was. He liked to make mud pies and to build mud dams. He liked to jump in puddles hard with both feet and make the muddy water splash really high, so that the mud splattered all over his brothers’ and sisters’ clothes, and he loved to step in puddles v-e-r-y slowly, so that the mud oozed up just a little bit at a time between his toes.

Yes, Hosea loved mud.

Now, you can imagine that not everybody in his family liked mud quite as much as Hosea did. His mother had died when he was not quite two, so his older sisters took care of him. His sister, who did laundry and scrubbed the family’s dirty clothes in big washtubs, didn’t like having to scrub all that mud off Hosea’s clothes — or off everybody else’s clothes, either, after Hosea had stomped in a mud puddle extra hard.

His other older sister, who kept the little children clean, didn’t like having to scrub all that mud off Hosea. And Hosea (just like other children) didn’t like having baths, either, especially when it meant he had to stand in a washtub in front of the fire and have water dumped over his head. But his sisters loved him, so they took him home and washed him and dried him and made him clean.

Then Hosea’s sisters went to their father and said, “Father, please tell Hosea to stop playing in the mud.”

“Hosea,” said his father, very sternly, “you should not play in the mud.”

“Why?” asked Hosea, because (just like other children) asking questions was another thing he loved to do.

“Because,” said his father, who was one of the preachers in the Baptist church the family went to, “just as we try to live a good life, to be kind to other people and to follow God’s plan, we try to stay clean.”

“Yes, Father,” Hosea said, and after that day, he did indeed try to stay clean.

But it wasn’t easy. He stopped stomping in the mud puddles on purpose and splashing the muddy water everywhere, and he stopped making enormous mud pies, but sometimes the mud was just there. Then he had to walk through the mud to get across the yard to gather the eggs from the chickens. He had to walk in the mud to feed the pigs. And sometimes, when he was already muddy from doing his chores, he played in the mud, just a little bit, and got even muddier. His sisters, who loved him, took him home and washed him and dried him and made him all clean.

But Hosea’s sisters went to their father again and said, “Father, please tell Hosea to stop playing in the mud.”

“Hosea,” said his father even more sternly, “you must not play in the mud.”

“Yes, Father,” Hosea said. He was sad, because he had truly tried not to get muddy, most of the time anyway. “Are you very angry with me, Father?”

“I am disappointed in you, Hosea, and I am a little angry with you.”

Hosea hung his head and kicked at the dirt with his toes, then he dared to look up, just a little, to ask, “Do you still love me?”

“Hosea,” said his father, and his father didn’t sound stern anymore, “I will always love you, Hosea, no matter what you do.”

“Even if I get muddy again?”

“Yes.”

“Even if I get really, really muddy?”

“Yes.”

“Even if I get mud all the way up to my eyebrows and between my fingers and my toes and in my hair?”

“Even then,” his father said with a smile. Then he added, very stern again, “But remember, Hosea. You must try to stay clean.”

“I’ll remember, and I’ll try,” Hosea promised, and he did. He stayed clean, most of the time anyway. As he grew up, he stopped liking mud quite so much, but he still liked to ask questions about what and how and why.

“Father,” Hosea asked when he was a teenager, “how can it be that our church believes that God will let only one in a thousand people into heaven, even if many of those thousand people lead good lives?” His father didn’t have an answer for that question.

“Father,” Hosea asked, “if I had the power to create a living creature, and if I knew that the creature would have a miserable life, would suffer and die, and then go to hell and be miserable forever, and I went ahead and created it anyway, would that be a good thing or a bad thing? And would I be good or bad?”

His father didn’t have an answer for that question, either. Hosea had to find his own answers. So, he read the Bible, a book with many stories about religious people and about God. He went to some Universalist churches and asked more questions there. At the age of nineteen, Hosea decided that he believed in universal salvation, which is the idea that everyone everywhere — everyone in the universe — will be given salvation. Eventually, everyone will be “saved” from hell. And not only did Hosea believe that God would let more than a thousand people into heaven, Hosea Ballou believed God would eventually let everyone into heaven, good and bad.

“How can you believe that?” asked his father. “How can you believe that God would let bad people into heaven?”

“Because, Father, I remember what you told me when I was small. I believe that even if God is disappointed with people, or a little angry with them, God will always love them and want them to be happy, no matter what they do, and no matter how muddy they are.”

Source: <https://www.uua.org/re/tapestry/children/journeys/session2/muddy-children>

**3.15:** *The Dervish in the Ditch* (263 words)

Once upon a time, in a land to the east, a Dervish holy man and their student were walking from one village to the next. Suddenly they saw a great huge cloud of dust rising in the distance. They stood and stared at a grand carriage, pulled by six horses approaching at a full gallop. Riding on top were two liveries dressed in red, each holding a rein. The Dervish and the young student soon realized that the carriage was not going to slow down, let alone veer to the side to avoid hitting them. The carriage was coming at such a speed that they had to throw themselves from the road and jump into a ditch to save themselves. Covered with dirt and grass, the two got up. They looked after the carriage as it sped away into the distance.

The student was first to respond. They began to call out and curse the drivers. But the teacher ran ahead, cupped his hands over the student’s mouth, and called to the carriage: “May all of your deepest desires be satisfied!”

The student stared at the teacher and asked, “Why would you wish that their deepest desires be satisfied? They nearly killed us!”

The old Dervish replied, “Do you think all their deepest desires are satisfied? If they were happy, would they be so thoughtless and cruel as to nearly run down an old man and a student?”

The young student had no answer, for they were deep in thought. And so, in silence, the two continued their journey down the dusty road.

Source: <https://www.uua.org/re/tapestry/children/loveguide/session13/dervish-ditch>

**3.16:** *The Wise Sailimai*, A Muslim Tale from China by Sarah Conover and Freda Crane (638 words)

Long, long ago in China, lived a young woman of the Muslim Hui people whose name was Sailimai. Although she was a farm girl, too poor to attend school, Sailimai paid close attention to life around her. She may have been poor and unschooled, but Sailimai possessed a wise and deep heart.

Once, her father-in-law, a carpenter named Ali, was ordered by the emperor to make some repairs in his palace. Fearful of doing less than his best for the emperor, Ali pushed himself to work both day and night until he could hardly stand. Ali accidentally tipped over the emperor’s most precious vase. It shattered—all too loudly—in the great hall. Servants came running.

Soon enough the emperor learned what happened and said, “Bring this carpenter to me at once.”

Handcuffed, Ali was brought to the emperor, who drew his sword. Ali begged, “Forgive me your worship! I did not mean to break the vase. I promise to pay for it!”

The emperor laughed, “A poor, old Hui could never replace such a treasure. Do not insult me!”

“Have mercy on me,” Ali begged. “I will pay.”

“Very well old Hui, I do not expect you to replace my vase, “said the emperor. “I will give you ten days to find me four things. First, find me something blacker than the bottom of a pan. Second, something clearer than a mirror. Third: Something stronger than steel. And last, something as vast as the sea. If you fail, I will chop off your head.”

Ali looked stricken. “How,” he thought, “can I do this? Does the emperor simply wish to torture me for the last ten days of my life.”

For the next week he could neither eat nor sleep. His family knew that something was terribly wrong, but Ali would not discuss it. “Please father,” Sailimai said, calling her father-in-law by the customary term of respect. “What is wrong?” Begging and pleading, Sailimai at last coaxed Ali into talking. He wept as he listed the emperor’s four impossible tasks.

But Sailimai responded, “This isn’t a problem! Father, don’t worry. I will have all these things when the emperor comes tomorrow.”

“Don’t be silly, Sailimai,” Ali warned. “These things do not exist.”

Sailimai persisted. “Father, tomorrow I will show them to both you and the emperor!”

The next day the emperor appeared—surrounded by troops—at Ali’s door: “Old Hui! Come forward and give what I asked for.”

Ali came outside with Sailimai. They both bowed humbly. Sailimai then said, “The four things you requested are ready to be presented. Please name them one by one.”

“The first thing I must have, “said the emperor, “is that which is more black than the bottom of a pan.”

Sailimai answered, “This, your majesty, can be found in the bottomless, greedy heart.”

The emperor hid his surprise. This poor farm girl cannot be so smart. He nodded, “The next thing you must present is something more clear than a mirror. Do you have that?” he asked.

Sailimai answered: “Yes, knowledge offers a clarity greater than any mirror.”

The emperor looked dumbstruck. “Well,” he stammered, “Do you have something stronger than steel to give me?”

“Love,” said Sailimai, “is the strongest thing in the world.”

Knowing he had been bested, the emperor stood speechless. Ali glanced at Sailimai, and stood a little taller.

“And what do you have, that could possibly be as vast as the sea?” he asked.

“A virtuous heart that shows mercy is as vast as the sea, your majesty.” Her head lowered, Sailimai smiled and said no more.

Flustered and humbled, the emperor sputtered, “It’s time to leave. Old Hui, you are hereby pardoned!”

As the Emperor of China left, Sailimai held her father-in-law’s hand. Together, she and Ali bowed in relief and gratitude to Allah.

Source: <https://www.uua.org/re/tapestry/children/lovesurrounds/session1/wise-sailimai>

**3.17:** *Jesus Teaches the Beatitudes*, adaptation of Matthew 5:1-11 (339 words)

Jesus was a teacher. He lived thousands of years ago, in the part of the world we now call the Middle East. Jesus taught people how to use words and actions in a loving manner.

There are many different ideas about God. Jesus’ idea about God was that God is a kind father who wanted us to treat each other kindly and with love.

People loved to listen to Jesus. One day there were so many people waiting to be taught by Jesus, he had to climb way up a mountain. Sitting on the mountain, he could see far away. The people just kept coming. There were families with children and teenagers and elders. There were fishermen and farmers and shepherds. Some shepherds had their sheep and goats, stopping on their way home from grazing.

Jesus called his friends to come and sit by him on the mountain. Then all of a sudden it got quiet. People were ready to listen to Jesus. They watched him and listened to his words. Jesus taught all the people of all ages a lesson called the Beatitudes.

The Beatitudes teach us how to treat other people. The Beatitudes teach us how to act. Jesus knew our relationships with each other are the most important thing about life. Let’s listen now to the words from Jesus, the teacher. Listen for what kinds of people he asks us to pay attention to:

* Blessed are the poor in spirit, for they will one day get to heaven
* Blessed are those who are sad, for they will be comforted
* Blessed are those who are gentle, for they will have all the earth
* Blessed are those who seek justice, for they will make a difference
* Blessed are those who forgive, for they will be forgiven
* Blessed are those who treat others with kindness, for they will see God
* Blessed are the peacemakers, for they will be called the children of God
* Blessed are those who try to do the right thing, for they will go to heaven.

Source: <https://www.uua.org/re/tapestry/children/lovesurrounds/session2/jesus-teaches>

**3.18:** *A Journey of Forgiveness, Joseph and His Brothers* by Janeen Grohsmeyer (1,539 words)

Have you ever felt as if some grown-ups liked another kid more than they liked you? Maybe your teacher lets someone else get away with stuff you would get in trouble for. Maybe your mom or dad doesn’t make your brother or sister do as much work as you have to do. Or your brother or your sister gets to stay up later than you, or they have more toys. Or your grandparents pay attention to the baby and ignore you.

It’s not fair.

Sometimes, when we feel as if someone else is getting special treatment, when they’re the teacher’s pet or the parent’s favorite, we get angry. We get angry at the grown-up for not being fair, and we get angry at the other kid for being the favorite one.

Once, a long time ago in a land called Canaan, there lived a man named Jacob. He had four wives and thirteen children: one girl and twelve boys. Wow! That’s a lot of kids. Do any of you have 12 brothers and sisters? It might be hard to remember all the names. Jacob’s boys’ names were Joseph, Rueben, Naphtali (Naf-TAL-ee), Issachar (IS-sah-khar), Dan, Gad, Zebulum, Judah, Benjamin, Asher, Levi, and Simeon (SIM-ee-on). These brothers became the leaders of the 12 Tribes of Israel in the Hebrew world. I have flags with each brother’s name to remind us how important the 12 brothers were to the Hebrew people.

(Leader: Distribute the flags to volunteers. Say the names so non-readers will know which flag they are holding. Invite them to hold up the flags when you say the brothers’ names later in the story.)

Of those four wives, Jacob loved Rachel the best. Of those thirteen children, Jacob loved Rachel’s two sons, Benjamin and Joseph, the best. Joseph was the favorite one.

And his sister and his brothers all knew it. They knew their father liked Joseph best. At meal times, their father let Joseph sit next to him and eat the best food. During the day, their father let Joseph stay in the tent and while they all had to go farm in the fields or take care of the sheep.

Their father even gave Joseph a beautiful coat to wear. It had long sleeves and was finely woven with shimmering colors. Whenever Joseph wore it—and he wore it all the time—everyone stopped and turned to look at him. Because in those days, long ago, clothes took a long time to make, and they were very expensive. Most people only had one set of clothes, and they were usually brown, or maybe grey or black. Nobody except the very richest people had blue or green or red or yellow clothes. Nobody except Joseph, that is. He had a coat that was all those colors, and more. I wonder how you would feel if you had a beautiful coat with long sleeves like Joseph.

So, Joseph knew he was his father’s favorite. He knew he was special. He even had special dreams, dreams that told the future. He told his eleven brothers about one of his dreams. “I dreamt that we were in the field harvesting the corn, and your eleven sheaves of corn all turned and bowed to mine.”

The brothers didn’t like hearing this. Who can wave their flag and help us remember all the brother’s names?

(Leader: Help and encourage the children to say the names on the flags.)

Well, the brothers didn’t want to bow down to Joseph. They didn’t like Joseph. They were jealous of him. They were angry at him.

They seemed to hate him.

One day, when Joseph was seventeen years old, he went to the fields where his brothers were taking care of the sheep. As always, he was wearing his beautiful coat of many colors. His brothers grabbed him, tore his coat off, and shoved him into a pit. “Let’s kill him,” said one brother.

“No,” said another. “We can’t kill our own brother. Let’s sell him as a slave.”

And so, Benjamin, Asher, Levi, Simeon, Judah, Dan, Zebulum, Gad, Rueben, Issachar, and Naphatali sold Joseph to slave traders for twenty pieces of silver. Then the brothers dipped Joseph’s beautiful coat in the blood of a goat and ripped it all up. They took the bloody coat back to their father, Jacob, and told him, “Joseph has been killed by a wild animal.”

But Joseph wasn’t dead. The slave traders made him march for days, on a long journey to the land of Egypt, and there they sold him as a slave. People ordered him around all the time, and sometimes they would hit him. Joseph had never been treated like that before; he’d always been the favorite one. And Joseph had never had to work very hard before; his father had let him stay in their tent. Joseph wondered if he could ever forgive his brothers for selling him.

What do you think? Is it hard to forgive brothers and sisters?

But Joseph did what they told him to. He did the work well, and he didn’t complain. His owner noticed and began treating him better. But after a while his owner got angry with him and put him in jail.

Joseph certainly wasn’t the favorite one now. Not only was he a slave, he was a slave in jail. Joseph sat in that jail, day after day after day, alone and forgotten. Sometimes, he would wonder about his father and his sister and his eleven brothers. Was his father still alive? Did his sister still like to weave cloth? Did his brothers still farm the fields and take care of sheep? Had any of them married and had children?

Joseph didn’t know. And he wanted to. Earlier, when his brothers had sold him into slavery, Joseph had been very angry with them. He had hoped that they would be torn away from their family and sold as slaves. He had wanted to hurt them the way they had hurt him.

But now as he sat in the jail, alone and far from home, and the days and the months and years went by, he began to understand why his brothers had been angry. Even though his brothers had done a horrible thing to him, Joseph missed them, and he wanted to see them again. Joseph forgave his brothers. But his brothers didn’t even know that they were forgiven.

More years went by, and Joseph stayed in jail. Then one night the king of Egypt—called a pharaoh—began having a strange dream: a dream about seven thin cows who ate seven fat cows but stayed thin. One of his servants said, “Lord Pharaoh, there is a man in jail who knows about dreams. His name is Joseph.”

The pharaoh sent for Joseph, and Joseph told him that the fat cows meant there would be seven years when food grew well, and the thin cows meant there would be seven years when food didn’t grow. First there would be plenty to eat for seven years, and then there would be a famine for seven years and people would go hungry.

The pharaoh was impressed. He said, “Joseph, you are free, and you shall be my governor, in charge of all the land and all the food that is grown.” For the next seven years, the farmers grew a lot of food, and Joseph made sure they stored most of it.

After seven years, the famine started, just as Joseph had predicted. No plants grew. But the people in Egypt didn’t go hungry because they could eat the food that Joseph had stored.

But far away where Joseph’s family lived, they hadn’t stored any food. They hadn’t known a famine was coming. Joseph’s father and his sister and his brothers and their wives and children were starving. “Let’s go to Egypt,” one brother said. “I heard they have food.”

His brothers made the long journey to the land of Egypt, walking on the same road that Joseph had walked as a slave all those years ago. When the brothers got to Egypt, they went to the pharaoh’s governor, the man who was in charge of all of the food. They bowed down low in front of him, saying, “Please, sir, let us buy food for our families. We are starving.”

Thus, it was that the dream Joseph had told them about all those years before—the dream of the eleven sheaves of corn bowing down before Joseph’s sheaf—had finally come true. But the brothers didn’t know the pharaoh’s governor was their brother Joseph. They hadn’t seen him in more than twenty years. He’d grown up and was wearing different clothes. He’d changed.

He’d changed on the inside, too. He had forgiven his brothers for selling him into slavery, and he was happy to see them again.

He could tell his brothers had changed as well. They were worried about their father, and they took good care of Joseph’s younger brother Benjamin, and they were sorry for what they’d done. They didn’t hate Joseph anymore.

So, Joseph said to his brothers “I am Joseph, your brother.” And they were amazed, and worried that he would be angry with them and put them in jail or kill them. But Joseph said, “I forgive you. I welcome you. Bring our father and all your wives and children to Egypt, and live here with me.”

So, Jacob and his children and their children came to Egypt, and the entire family was together again.

Source:<https://www.uua.org/re/tapestry/children/lovesurrounds/session4/169958.shtml>

**3.19:** *How Coyote Lost His Songs, Music, And Dance* by Rev. Kenneth W. Collier (1,330 words)

Here is a new story about Coyote. One day it occurred to him that he didn’t need any of the other creatures. There he was, sitting pretty all by himself. What did he need anyone else for? He had his songs, his flute and drum, and his fire. He had his dancing and his huge tipi. Besides, all the other creatures were kind of strange. There was Rabbit, with his huge ears and enormous legs, and all he ever did was run around. And there was Moose, with that absurd head of antlers, wandering up to his knees in marshes. And there were all these pesky birds, flitting around, twittering, and never letting Coyote nap. Ridiculous! Who needed them? Not Coyote!

So, he decided to just leave them all behind. He picked himself up and wandered off, trying to find a place where he could be alone. Entirely alone, with none of these silly and absurd creatures to bother him, where he could dance his dances by himself and sing and play his flute and drum for no one but himself, a place where he wouldn’t have to share his fire and he could nap in peace.

As Coyote was leaving, Rabbit happened to see him and tagged along. At first, he ran ahead with his big legs and then he ran back, and then ahead, and then back. Coyote ignored him, hoping he would just go away.

“Hey, Coyote,” Rabbit yelled. “Where ya goin’?”

Coyote ignored him.

Rabbit ran on ahead and came back. “Hey, Coyote,” he said. “Know what’s on the other side of that hill? I do. I just saw it.”

Coyote was curious, but he ignored Rabbit and just kept on walking. Rabbit ran on ahead and came back.

“Hey, Coyote,” he said. “There’s something over there, where you’re headed, and you ought to know about it. I just saw it. Want me to tell you about it?”

Well, Coyote did want to know, but he just ignored Rabbit, hoping he’d go away and leave him alone. Ridiculous Rabbit.

Rabbit’s feelings were a bit hurt. “Coyote, you know what? You’re crazy.” And he went away.

That night, a funny thing happened. Coyote stopped and built his fire and sat down to sing, as he did every night. But as hard as he tried, he couldn’t remember any of his songs. And so, all he could do was play his flute and drum, and dance a little. But he couldn’t sing. And the night was strangely quiet.

The next day, Coyote was off again, feeling a little sad and a little strange. But he still wanted to get away from these ridiculous creatures with their absurd ways of being. Before long, he came to a marsh. It was so wide he didn’t see how he could go around it, and, shrugging his shoulders, he started to go through it. Pretty soon he ran into Moose, who was as usual up to his knees in mud and weeds. Moose lifted his huge head of antlers when he saw Coyote coming. “Well, hello Coyote,” he said. “What brings you way out here to the marshes?”

Coyote ignored him and kept looking for a way to cross the mud. Moose swung his great head this way and that, a little miffed that Coyote was ignoring him.

“Coyote, if you’re looking for a dry path, I could help you,” he said.

Coyote looked right at him and said nothing. What a ridiculous creature, Coyote thought to himself. If I had such silly things growing out of my head, I wouldn’t let anyone see them!

Moose’s feelings really were hurt by now. “You know what, Coyote? You’re crazy!” And Moose walked away.

Coyote finally did find his way across the marsh and went on. That night something strange happened. Again, Coyote built his fire and tried to make his music, but not only had he forgotten his songs, now he couldn’t remember how to play his flute and drum. All he could do was dance around the fire. And the night was frighteningly silent.

The next day, Coyote was really upset and a little afraid, but he had decided that he would get away from all these silly creatures, and get away he would. So, he set off again. This time, he came to a little stream that flowed down out of the mountains. All along its banks were bushes and flowers and it was beautiful and still and cool. And since he was thirsty and a little tired, Coyote took a long drink, sat down, and decided to take a nap.

As they often are, the bushes were filled with birds, and just as Coyote was about to go to sleep, the little birds started singing their songs. This was exactly what he wanted to get away from. It really made him angry that the birds wouldn’t let him sleep in peace. And he was a little afraid and jealous that they could sing and he had forgotten his songs and even how to sing. And so, he leaped up and snarled and barked at them to frighten them away.

And he succeeded. They flew up and off. But one bird, a little braver than the others, said to him — being careful to fly just out of his reach — “Coyote, you’re crazy!” And off she went.

Coyote was kind of pleased with himself for getting rid of the birds and so he decided to stay right there. That night he made his fire, but the strangest thing happened. Not only could he no longer sing, and not only could he no longer play his flute and drum, but now he couldn’t even remember how to dance! All Coyote could do was stare into the silent fire and think about how much he had lost.

Finally, he fell asleep and dreamed. In his dream, White Buffalo Woman appeared to him and asked him why he was so sad and scared. Coyote explained how he had lost his songs and music and dance. He didn’t know what to do, and he was afraid that he would also lose his fire.

White Buffalo Woman asked him why he was out here all alone. Coyote explained that he was tired of being surrounded all the time by those silly creatures who looked strange and acted strange and lived such ridiculous lives, and he had decided that he would live by himself, away from them all.

“Coyote,” said White Buffalo Woman, “don’t you understand that your music and your dance, and even your fire, are nothing but the spirits of those creatures who are different from you? As you drove them away, they left even your heart and took their spirits with them. If you want your music and dance back, you must go back to your friends and accept them back into your heart. Only then will you be able to go on.”

The next morning when Coyote awoke, he couldn’t remember his dream, but when the birds began to sing, as they always do in the morning, he sat still and listened to them. And then he began to go back the way he had come. That night when he built his fire, he could remember his dance. And the next day he went on, back the way he had come, and chanced upon Moose. And he asked Moose how to get across the marsh.

That night, when he built his fire, he remembered how to play his flute and drum and the night was not so lonely. And the next day he still went back the way he had come, and suddenly up ran Rabbit. Coyote ran with Rabbit and played and had a good old time. And that night, when he had built his fire, the air was filled with Coyote’s songs. And never again did Coyote forget how easily he could lose his music and his dance and even his fire.

Source:<https://www.uua.org/re/tapestry/children/welcome/session6/118305.shtml>

**3.20:** *A Circle of Forgiveness* by Rev. Dr. Emily Brault (741 words)

*Rev. Dr. Emily Brault is a Unitarian Universalist minister who works as a Chaplain with the Oregon State Correctional Department. Prior to her current position working with incarcerated women, she worked at a juvenile correctional facility. This is one story of forgiveness that has inspired her along the way*.

While I was working at a juvenile correctional facility, I met a 15-year-old boy. We’ll call him Jeremy. Jeremy was in prison for breaking into a church and stealing money. It was a random church. He didn’t know anybody there, had never gone there, but it was an easy mark and he “needed” the money. Who knows what for?

Toward the end of his sentence, Jeremy had the chance to participate in a Restorative Justice Circle. It turned out that some of the people at the church wanted to meet him. They wanted to hear his side of the story—why did you do it? Why us? And they wanted to tell their side of the story, too—how did Jeremy affect the church? How did he affect the people in the church?

I was one of the people who helped Jeremy get ready for his circle. At first, Jeremy didn’t understand why the people would be mad at him. He said “it’s not like I stole from somebody, in particular. The church can always get more money. It’s not like it’s somebody’s money.” I tried to explain it to him like this: Imagine that you have two piles of money. One pile is for yourself, for things that you want—maybe a bike or a stereo. And the other pile is for your grandpa. Maybe you are saving money for your grandpa because he needs surgery or he needs glasses, and you’ve been saving money for him for a long time. So now imagine these two piles of money, and I’m going to take one of them from you. Should I take your money, or should I take the money that you have been saving for your grandpa? Jeremy decided I should take his money. When I asked him why, he said, “Because I can always get those things later, but my grandpa needs my help.” “Well, Jeremy,” I said, “when you stole from the church, you stole money that people gave so they could help other people. So you didn’t just steal from one person. You stole from a pile of money that was meant to help many people, maybe people like your grandpa.”

Jeremy was very nervous about meeting the people that he had stolen from, but he wanted the chance to apologize to them. He was very scared about what they would say, though. Would they hate him? Would they yell at him? He had no idea how they would react. But he wanted to apologize, and he had the courage it took to listen to whatever the people of the church needed to say to him.

I met with Jeremy the day after the Circle. He was so happy and energetic. “When I got there,” he said. “I was really nervous. All these people were there. The pastor was there, and like five different people from the church. And we all just went around the table and talked. They told me how I had hurt them and how they were still struggling with feeling safe in their church. Some of the people cried. I felt so bad. I cried, too. I told them everything. What I was thinking, why I did it. And I apologized. I apologized for being selfish, and for thinking only of me, and for never thinking about how I might affect other people. I wish I could take it back. I wish I could live that night over and make different choices. But I can’t. All I can do is say, ‘I’m sorry.’ And after it was over, some of the people gave me hugs. I don’t think I’ve ever cried so much, Chaplain! I can’t believe they gave me a hug. And they forgave me.”

Jeremy was a different person after that. Something changed in him—something big and important. He talked about his experience in that Circle for months. He talked to other guys in the prison. He talked about choices and responsibility, he talked about how our actions affect others even when we don’t know it, and he talked about how grateful he felt that he had a chance to say he was sorry and start again.

I lost touch with Jeremy after he got out, but he will always impress me. I hope that church was as transformed by the Circle as he was. May we all have the courage to face our hurts with gentleness and hope.

Source:<https://www.uua.org/re/tapestry/youth/call/workshop11/173114.shtml>

**4.0: Children’s Books about Forgiveness**

# 4.1: *Amelia Bedelia* by Peggy Parish, author and Fritz Siebel, illustrator (2013, first published in 1963)

# “Amelia Bedelia works as a housekeeper for Mr. and Mrs. Rogers. On her first day of work, Mrs. Rogers gives Amelia Bedelia a list of chores. Amelia Bedelia follows the list word for word. For example, instead of closing the drapes when asked to ‘draw the drapes,’ she draws a picture of the drapes in a notebook. At the end of the book, Mr. and Mrs. Rogers are so upset with Amelia Bedelia for not following their directions that, had not been for her lemon—meringue pie, she would have been fired.”

# Video Link: <https://www.youtube.com/watch?v=aoWZMr9EJhg> (7:01)

# Teaching Resource: <https://www.teachingchildrenphilosophy.org/BookModule/AmeliaBedelia>

# 4.2: *Bumble-Ardy* by Maurice Sendak (2011)

# “The tale of *Bumble-Ardy*, written by Maurice Sendak (*Where the Wild Things Are*) is about a neglected eight turning nine year old pig, who had never had a birthday party. This all changed when his parents had gorged themselves to their death and his aunt Adeline adopted him. Aunt Adeline gives Bumble-Ardy a cake and a present and goes to work. Bumble-Ardy then decides to throw himself his own party without telling his aunt. The party gets out of hand and, when Adeline comes home early from work, she ends the party sternly. In the end, Aunt Adeline and Bumble-Ardy make up and he learns lessons of love, friendship, forgiveness, and trust.”

# *Bumble-Ardy* evolved from an animated segment for *Sesame Street* to a glorious picture book.

# Video Link: <https://www.youtube.com/watch?v=3qh4xoEf9wE> (2:23, original animation for Sesame Street, 1970)

# Video Link: <https://www.youtube.com/watch?v=u6R6mwok1a0> (4:47)

# Teaching Resource: <https://www.teachingchildrenphilosophy.org/BookModule/Bumble-Ardy>

# 4.3: *Lilly’s Purple Plastic Purse* by Kevin Henkes (2006)

# “Lilly absolutely loves school, especially her teacher, Mr. Slinger. When she grows up, Lilly wants to be a teacher just like Mr. Slinger. One day, she comes to class with a shiny, new, plastic purse. All Lilly wants to do is show off her purse to the class, despite Mr. Slinger’s requests. Lilly gets angry and draws a mean picture of Mr. Slinger, but later realizes she has acted rashly when Mr. Slinger gives her a note and snacks. The next day, Lilly apologizes to Mr. Slinger and the two rekindle their relationship.”

# Video Link: <https://www.youtube.com/watch?v=urB6gh-E59Q> (12:35)

# Teaching Resource: <https://www.teachingchildrenphilosophy.org/BookModule/LillysPurplePlasticPurse>

# 4.4: *The Real Thief* by William Steig (1973)

# “Gawain the goose is really devoted to King Basil the bear and so he takes his job as Chief Guard of the Royal Treasury seriously. When rubies, then gold ducats, and finally the world-famous Kalikak diamond vanish from the treasure house, there is no way to account for the disappearances. Only Gawain and the King have keys!”

# Audiobook Link: <https://www.youtube.com/watch?v=NlX44xhr6jE> (3:05)

# Teaching Resource: <https://www.teachingchildrenphilosophy.org/BookModule/TheRealThief>

# 4.5: *When Sophie Gets Angry—Really, Really Angry...* by Molly Bang (1999)

# *Image result for When Sophie Gets Angry--Really, Really Angry... by Molly Bang"*“Sophie is playing with a toy gorilla when her sister takes it from her for her turn. Sophie gets really angry and she is ready to explode, but instead she cries, climbs a tree and tries to calm herself.”

VideoLink: <https://www.youtube.com/watch?v=YFvZOjGUTYk> (3:37)

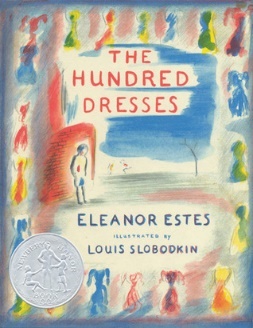
Teaching Resource: <https://www.teachingchildrenphilosophy.org/BookModule/WhenSophieGetsAngryReallyReallyAngry>

# 4.6: *The Snatchabook* by Helen Docherty, author and Thomas Docherty, illustrator (2013)

“It’s bedtime in the woods of Burrow Down, and all the animals are ready for their bedtime story. But books are mysteriously disappearing. Eliza Brown decides to stay awake and catch the book thief. It turns out to be a little creature called the Snatchabook who has no one to read him a bedtime story. All turns out well when the books are returned and the animals take turns reading bedtime stories to the Snatchabook.”

Video Link: <https://www.youtube.com/watch?v=0I_v7agsBno>

# 4.7: *The Hundred Dresses* by Eleanor Estes, author and Louis Slobodkin, illustrator (2004)

 When seeking forgiveness is important, but no longer possible.

“Eleanor Estes’s The Hundred Dresses won a Newbery Honor in 1945 and has never been out of print since. At the heart of the story is Wanda Petronski, a Polish girl in a Connecticut school who is ridiculed by her classmates for wearing the same faded blue dress every day. Wanda claims she has one hundred dresses at home, but everyone knows she doesn’t and bullies her mercilessly. The class feels terrible when Wanda is pulled out of the school, but by that time it’s too late for apologies. Maddie, one of Wanda’s classmates, ultimately decides that she is ‘never going to stand by and say nothing again.’ This powerful, timeless story has been reissued with a new letter from the author’s daughter Helena Estes, and with the Caldecott artist Louis Slobodkin’s original artwork in beautifully restored color.”

# A film enacting the book: <https://www.youtube.com/watch?v=Xv5Nzv0hWQE> (8:23)

A digital retelling with home-drawn artwork: <https://www.youtube.com/watch?v=kzqGm61pY0Y> (5:56)

# Image result for The Lumberjack's Beard by Duncan Beedie"4.8: *The Lumberjack’s Beard* by Duncan Beedie (2017)

“Every day, lumberjack Jim Hickory heads into the forest with his trusty ax and chops down trees. Unfortunately, all sorts of creatures, including a bird, a porcupine, and a beaver, lose their homes in the process, so Jim gives them a home in his beard — until one day it all gets to be too much.”

Jim seeks forgiveness by trying to make-up for what he has done, but then he goes far beyond that.

Video Link: <https://www.youtube.com/watch?v=dUySyI_Bfgc> (5:09)

# 4.9: *Martha Doesn’t Say Sorry* by Samantha Berger, author and Bruce Whatley, illustrator (2009)

# Image result for martha doesn't say sorry"“‘There are many things Martha does, but apologizing isn’t one of them.’ Mischievous Martha never says sorry for her behavior. She soon learns that if she wants others to cooperate with her, she must apologize.

# Video Link: <https://www.youtube.com/watch?v=SxcWOLePBr4> (4:40)

# *Harriet, You'll Drive Me Wild! by Mem Fox book cover*4.10: *Harriet, You’ll Drive Me Wild!* by Mem Fox, author and Marla Frazee, illustrator (2003)

# “‘Harriet Harris was a pesky child. She didn’t mean to be. She just was.’ Harriet has a series of naughty mishaps that tests her mother’s patience, who loses her temper. ‘Harriet’s mother began to yell. She yelled and yelled and yelled.’ But Harriet and her mum know that they love each other no matter what.”

# Video Link: <https://www.youtube.com/watch?v=aIYKzZW6EaY> (4:57)

# 4.11: *The Forgiveness Garden* by Lauren Thompson, author and Christy Hale, illustrator

# (2012)

# Image result for The Forgiveness Garden by Lauren Thompson “A long time ago and far away--although it could be here, and it could be now--a boy threw a stone and injured a girl. For as long as anyone could remember, their families had been enemies, and their towns as well, so it was no surprise that something bad had happened.

# “Hate had happened. Revenge had happened. And that inspired more hate and more calls for revenge. But this time, a young girl decided to try something different...

# “Inspired by the original Garden of Forgiveness in Beirut, Lebanon, and the movement that has grown up around it, Lauren Thompson has created a timeless parable for all ages that shows readers a better way to resolve conflicts and emphasizes the importance of moving forward together.”

# Video Link: <https://www.youtube.com/watch?v=VpsWu6e89UQ> (6:11)

# Video about the Garden of Forgiveness in Beirut: <https://healingwoundsofhistory.com/garden-of-forgiveness/> (5:44)

# 4.12: *Under the Lemon Moon* by Edith Hope Fine, author and Rene King Moreno, illustrator (1999)

# Image result for under the lemon moon“When Rosalinda discovers a man has been stealing lemons from her beautiful lemon tree, she turns to La Anciana, the town’s wise old woman, for advice on how to handle the situation, but the answer she gets is very different from what she had expected.”

# Video Link: <https://www.youtube.com/watch?v=h3bELLiYqv8> (8:49)

# Teacher’s Guide: <https://www.leeandlow.com/books/under-the-lemon-moon/teachers_guide>

# 4.13: *Will You Forgive Me?* by Sally Grindley, author and Penny Dann, illustrator (2001)

# Image result for Will You Forgive Me? Sally Grindley“Figgy Twosocks, Jefferson Bear, and friends return in a new adventure that explores the timeless and universal themes of friendship and forgiveness. Figgy Twosocks has lost Jefferson Bear’s favorite scratching stick, and she’s too scared to tell him. What if he doesn’t want to be her friend anymore? Then Figgy learns that if you’re truly sorry, friends will forgive and forget.”

# Abbreviated reading of book: <https://www.youtube.com/watch?v=5woS2F5WGqk> (9:39)

# 4.14: *Grandad Mandela* by Ambassador Zindzi Mandela, Zazi & Ziwelene Mandela, and Zondwa Mandela, authors and Sean Qualls, illustrator (2018)

# Image result for grandad mandela“Zazi and Ziwelene’s great-grandad is called Nelson Mandela. Once day, they asked their grandmother 15 questions about him and his life. As their conversation unfolds, Zazi and Ziwelene learn that Nelson Mandela was a freedom fighter, a President, and a Nobel Peace Prize–winner, and that they can carry on his work today.

# “Seen through a child’s perspective, …this book brings Nelson Mandela’s incredible story alive for a new generation of children.”

# Video Teaser: <https://www.youtube.com/watch?time_continue=57&v=dF6KfklO4Lo&feature=emb_logo> (1:41)

# 4.15: *Desmond and the Very Mean Word* by Desmond Tutu & Douglas Carlton Abrams, authors and A.G. Ford, illustrator (2012)

# Image result for Desmond and the Very Mean Word by Desmond Tutu, “Based on a true story from Archbishop Desmond Tutu’s childhood in South Africa, Desmond and the Very Mean Word reveals the power of words and the secret of forgiveness.

# “When Desmond takes his new bicycle out for a ride through his neighborhood, his pride and joy turn to hurt and anger when a group of boys shout a very mean word at him. He first responds by shouting an insult, but soon discovers that fighting back with mean words doesn’t make him feel any better. With the help of kindly Father Trevor, Desmond comes to understand his conflicted feelings and see that all people deserve compassion, whether or not they say they are sorry. Brought to vivid life in A. G. Ford’s energetic illustrations, this heartfelt, relatable story conveys timeless wisdom about how to handle bullying and angry feelings, while seeing the good in everyone.”

# Video Link: <https://www.youtube.com/watch?v=rKrc-DqOL3o> (11:41)

# 4.16: *The Sandwich Swap* by Queen Rania of Jordan Al Abdullah & Kelly DiPucchio, authors and Tricia Tusa, illustrator (2010)

# Image result for the sandwich swap “Lily and Salma are best friends. They like doing all the same things, and they always eat lunch together. Lily eats peanut butter and Salma eats hummus-but what’s that between friends? It turns out, a lot. Before they know it, a food fight breaks out. Can Lily and Salma put aside their differences? Or will a sandwich come between them?

# “The smallest things can pull us apart-until we learn that friendship is far more powerful than difference. In a glorious three-page gatefold at the end of the book, Salma, Lily, and all their classmates come together in the true spirit of tolerance and acceptance.”

# Video Link: <https://www.youtube.com/watch?v=BpGhq4hkYHc> (5:02)

# Animated video: <https://www.youtube.com/watch?v=MvEr6FsVoBI> (5:57)

# Image result for I'm Sorry by Sam McBratney4.17: *I’m Sorry* by Sam McBratney, author and Jennifer Eachus, illustrator (2006)

# “Having a best friend makes life so much better. but even best friends fight, and when that happens, ‘I’m sorry’ is the hardest thing to say.”

# 4.18: *Rising Above the Storm Clouds: What It’s Like to Forgive* by Robert D. Enright, author and Kathryn Kunz Finney, illustrator (2004)

# Image result for Rising Above the Storm Clouds: What It's Like to Forgive by Robert D. Enright, “Young rabbits, Freedle B. and Ezzie McLumen come tumbling and squabbling into their father Franklin’s tranquil study. Franklin asks his children what they think forgiveness feels like and then guides them, using symbolism, through the many values and benefits of forgiveness.”

# “Forgiveness is like flying above storm clouds and bouncing on big white cotton ball clouds in a clear blue sky. “It’s like the cat sharing her warm spot by the evening fire with the dog who fought with her that morning. “It’s like a mole sharing his underground home with a prickly porcupine through the cold winter.”

# “In a Note to Parents, author and psychologist Robert Enright, PhD, defines forgiveness, differentiates it from reconciliation, and guides parents in helping their children learn how and why to forgive.”

# 4.19: *Once There was a Boy* by Dub Leffler (2016)

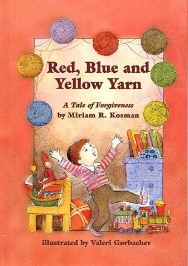
# Image result for once there was a boy by dub leffler “An aboriginal boy, who seemingly lives alone on an island, meets a girl. ‘The boy dropped all his sapotes on the ground in surprise – one of them landed in the girl’s hands. She took a huge bite.’ What follows is a story of temptation, broken trust, reconciliation, forgiveness and friendship.”

# “The disarmingly sweet, simple language …belies an emotional depth that allows the author to reach out to both the young, and the young at heart. This stunning picture book is transformed into a gently touching grown-up story by the use of sophisticated allegorical elements, such as the heart as love or friendship and the sapotes as forbidden fruit.”

# Video Teaser: <https://www.youtube.com/watch?v=6Y780G9LOKA> (0:59)

# Teaching Resources: <https://childrenslibrarylady.com/once-there-was-a-boy/>

# 4.20: *Red, Blue and Yellow Yarn: A Tale of Forgiveness* by Miriam Kosman, author and Valeri Gorbachev, illustrator (1996)

“Danny isn’t sure what his grandmother thinks of him. She is so proper and his behavior is far from perfect. Yet, when Danny gets tangled up in some trouble, his grandmother reveals the secret that all grandmothers and grandchildren share.”

**5.0: Music & Videos for Children (no resources identified)**

**6.0: Curriculum & Theme-Based Classroom Activities for Children for Authority, Leadership, and Power**

# *from Tapestry of Faith*

**6.1: Wonderful Welcome: A Program for Children Grades K-1**

**6.1.1:** *Session 3: The Gift of Forgiveness*

Link: <https://www.uua.org/re/tapestry/children/welcome/session3>

“This session will:

* Introduce forgiveness as an intangible gift
* Explore situations where forgiveness is appropriate and identify ways to express forgiveness
* Show how forgiveness helps us live our Unitarian Universalist Principles, especially the first Principle (inherent worth and dignity of every person) and the second Principle (justice, equity and compassion in human relations)
* Demonstrate that authentic welcoming must include a readiness to forgive
* Engage participants in the spiritual practices of opening and closing rituals”

**6.2: Love Surrounds Us: A Program on the UU Principles and Beloved Community for Grades K-1**

**6.2.1:** *Session 4: Forgiveness*

Link: <https://www.uua.org/re/tapestry/children/lovesurrounds/session4>

“This session will:

* Identify words and phrases around forgiveness
* Introduce the Unitarian Universalist idea that we believe all people should be treated fairly (second Principle)
* Discover the joy in using the words, ‘I forgive you.’”

**6.3: Creating Home: A Program on Developing a Sense of Home Grounded in Faith for Grades K-1**

**6.3.1:** *Session 14: Comings and Goings*

Link: <https://www.uua.org/re/tapestry/children/home/session14>

“Participants will:

* Listen and respond to the central story, “The Lost Son,” which includes willingness to forgive.
* Experience the story through dramatic play with stick puppets
* Apply the theme of coming and going to their own lives in a rhythmic chant
* Explore homecomings in their own families
* Experience losing and finding something in a game”

**6.4: Moral Tales: A Program on Making Choices for Grades 2-3**

**6.4.1:** *Session 5: Forgiveness*

Link: <https://www.uua.org/re/tapestry/children/tales/session5>

“This session will:

* Foster participants’ pride in sharing acts of goodness and justice that they have done (or witnessed)
* Create a forum for children to share with one another about acts of goodness and justice
* Introduce the concept of forgiveness
* Guide participants to share their own experiences of anger, hurt, love and forgiveness
* Lead participants to experience forgiveness of self or another person.
* Help participants reflect on an act of kindness another person has done for them”

**6.5: Faithful Journeys: A Program about Pilgrimages of Faith in Action for Grades 2-3**

**6.5.1:** *Session 2: Unconditional Love, a Gift from Our Universalist Heritage*

Link: <https://www.uua.org/re/tapestry/children/journeys/session2>

“Participants will:

* Learn about a childhood experience of Universalist preacher Hosea Ballou, that exemplifies key Universalist beliefs about universal salvation and love, both of which point to forgiveness
* Experience their congregation as a place where they are loved and give unconditional love to others, despite imperfections, as they identify and affirm some of their own strengths and interests
* Name ways they might act that respond to the signpost “Respect Everyone”
* Name ways they have translated faith into action by participating in the Faithful Footprints exercise
* Take responsibility for creating a safe learning environment by reviewing and signing the Faithful Journeys group covenant.”

**6.6: Love Will Guide Us: A Program for Grades 2-3 that Applies the Wisdom of the Six Sources to the Big Questions**

**6.6.1:** *Session 13: Responding with Love*

Link: <https://www.uua.org/re/tapestry/children/loveguide/session13>

“Participants will:

* Hear a story from the Sufi tradition that models responding to meanness with kindness
* Experience a calming dancing meditation
* Practice transforming negative situations and attitudes with positive words.”

**6.7: Windows and Mirrors: A Program about Diversity for Grades 4-5**

**6.7.1:** *Session 4: Building A Community of Forgiveness*

**Link:** <https://www.uua.org/re/tapestry/children/windows/session4>

“Participants will:

* Practice the skills of offering forgiveness to those who have broken a covenant
* Connect their own thoughts and experiences with a story about a group of Buddhist students’ experience of covenant and forgiveness
* Articulate ways they express and consider ways to enforce the group covenant
* Understand how practicing forgiveness helps heal hurt feelings
* Commit to practicing at home forgiveness skills learned during the session.”

**6.8: Toolbox of Faith: A Program That Helps Children Discover the Uses of Faith, Grades 4-5**

**6.8.1:** *Session 15: Atonement (Level)*

Link: <https://www.uua.org/re/tapestry/children/toolbox/session15>

“Participants will:

* Learn the vocabulary words, ‘atonement’ and ‘reconciliation’
* Understand how the tool, a level, symbolizes the restoration of balance that comes with ‘at-one-ment’ or atonement
* Hear a true story illustrating how some Unitarian Universalists made a mistake and, later, a new generation of Unitarian Universalists tried to restore balance, to atone
* Play games that illustrate concepts related to atonement, including disarray and unity and the difficulties of assigning blame
* Express a form of reconciling prayer in the process of handling and baking bread
* Discuss their feelings on the value of restoring balance, at-one-ment, by making an apology.”

**6.9: Heeding the Call: A Program on Justice-making for Junior High School Youth**

**6.9.1:** *Workshop 11: The Call for Forgiveness*

Link: <https://www.uua.org/re/tapestry/youth/call/workshop11>

“This workshop will:

* Identify forgiveness as a quality needed to bring about a more just world
* Demonstrate that forgiveness is connected to the inherent worth and dignity of every person (first Principle)
* Explore forgiveness as a challenging and rewarding activity
* Examine forgiveness on different levels, both large and small.”

**Resources for Youth & Adults**

**7.0: Reflections, Readings, Stories & Poetry**

**7.1:** *Forgiveness & Building Beloved Community* by Touchstones (105 words)

Beloved Community cannot exist without forgiveness. The Jewish theologian Martin Buber is credited with stating that humans are the “promise-making, promise-keeping, promise-breaking, promise-renewing” creatures. Forgiveness lies in the chasm between promise breaking and promise renewing. Without forgiveness, we can never come back into right relationship with a person who we have harmed by breaking a promise. Beloved Community begins with the promise of creating it and then working to make a reality. Since there is no easy roadmap to the destination, the path forward will be blocked with broken promises. These can only be removed through forgiveness. Otherwise we will never reach the promised land.

Source: Touchstones

**7.2:** *Anger and Forgiveness* by Touchstones (405 words)

In her book, *Anger and Forgiveness: Resentment, Generosity, Justice* (2016), classical philosopher Martha Nussbaum takes a close look at anger and forgiveness. One reviewer writes, “Anger is not just ubiquitous, it is also popular. Many people think it is impossible to care sufficiently for justice without anger at injustice. Many believe that it is impossible for individuals to vindicate their own self-respect or to move beyond an injury without anger. To not feel anger in those cases would be considered suspect. Is this how we should think about anger, or is anger above all a disease, deforming both the personal and the political?”

While “transformative anger” is rooted in a theory of public good and social welfare, Nussbaum concludes that such anger played a very limited role in the revolutionary movements led by Gandhi, King, and Mandela as they pursued social goods. Dennis Dalton writes that Nussbaum “reveals how these leaders of mass movements diagnosed the roots of anger and violence in fear and then actualized prescriptions of forgiveness.” Albie Sachs, notes that in South Africa, payback was not productive. Instead, the sword of apartheid was converted into the ploughshare of constitutional democracy through a lengthy, formal process of truth and reconciliation that pursued restorative justice in a way that allowed the country to move forward rather than being stuck in the past.

Nussbaum argues that anger is often conceptually confused, normatively pernicious, infantile, and harmful. Well-grounded anger puts itself out of business in its healthier form, becoming “compassionate hope.” For Nussbaum, this is the “Transition” that moves beyond payback to pursue justice.

Is forgiveness the best way of transcending anger? It depends on what kind of forgiveness is being considered. Another reviewer adds, “Nussbaum examines different conceptions of the much-sentimentalized notion [of forgiveness], both in the Jewish and Christian traditions and in secular morality. Some forms of forgiveness are ethically promising, …but others are subtle allies of retribution: those that exact a performance of contrition and abasement as a condition of waiving angry feelings. In general, she argues, a spirit of generosity …is the best way to respond to injury.”

Nussbaum examines transactional forgiveness in personal, social, and political realms and concludes that the transactional path is not the one that leads in the end toward generosity, justice, and truth. For her, forgiveness must move from being transactional to being unconditional. This can only happen when forgiveness is grounded in generosity and unconditional love.

Source: Touchstones

**7.3:** *Revenge and Forgiveness* by Michael McCullough (287 words)

…One of the things that got me writing *Beyond Revenge* …was the dissatisfaction with the kind of boxes that we all tend to put …revenge and forgiveness in as human dispositions. …It seems to me revenge is …deeply etched into the human mind….

…We’re left thinking about revenge and forgiveness as — in the case of revenge, something gone wrong in humanity and forgiveness being the thing we have to learn to do because we don’t know how to do it naturally.

…[Revenge] is literally a craving. What you see is high activation in the brain’s reward system. So, the desire for revenge does not come from some sick, dark part of how our minds operate. It is a craving to solve a problem and accomplish a goal.

…[And] in daily life, forgiveness is more often like a Band-Aid on a scrape and at first glance perhaps only slightly more interesting. But, of course, uninteresting doesn’t mean unimportant.

…Human beings are naturally prone to forgive individuals that they feel safe around. So, if we have an offender that is apologizing in a way that seems heartfelt and convincing and has really convinced us that they can’t and won’t harm us in the same way again, OK, that’s a point on the forgiveness side. The human mind evolved for forgiveness to be something worth its while….

… [The conclusion] I’ve come to is …if you want forgiveness, if you want to forgive or if you want to be forgiven, you need to go out there and get it for yourself. And the way you go out and get it for yourself is by trying to have the kind of conversation with the person you hurt that you want to have.

Source:<https://onbeing.org/programs/michael-mccullough-getting-revenge-and-forgiveness/>

**7.4:***Be Cool to the Pizza Dude* by Sarah Adams (237 words

If I have one operating philosophy about life it is this: “Be cool to the pizza delivery dude; it’s good luck.” Four principles guide the pizza dude philosophy.

*Principle 1:* Coolness to the pizza delivery dude is a practice in humility and forgiveness. I let him cut me off in traffic…. After all, the dude is delivering pizza to young and old, families and singletons, gays and straights, blacks, whites and browns, rich and poor, vegetarians and meat lovers alike. …

*Principle 2:* Coolness to the pizza delivery dude is a practice in empathy. Let’s face it: We’ve all taken jobs just to have a job because some money is better than none. …

*Principle 3:* Coolness to the pizza delivery dude is a practice in honor and it reminds me to honor honest work. …[Pizza] dudes sleep the sleep of the just.

*Principle 4*: Coolness to the pizza delivery dude is a practice in equality. My measurement as a human being, my worth, is the pride I take in performing my job — any job — and the respect with which I treat others. …I am the equal to all I meet because of the kindness in my heart. And it all starts here — with the pizza delivery dude. Tip him well, friends and brethren, for that which you bestow freely and willingly will bring you all the happy luck that a grateful universe knows how to return.

Source: <http://www.awakin.org/read/view.php?tid=2137>

**7.5:** *Forgiveness & Your Life’s Unfinished Business* by Stephen Levine (277 words)

…Many coming upon long unresolved issues and old holdings, find it difficult to simply let go. …But forgiveness acts almost as a kind of lubricant to allow the yet held to slip lightly away.

…It may well be necessary to deepen the practice of forgiveness—to actualize the potential for letting go that the open-handed acceptance of forgiveness offers upon meeting the gravel-fisted judgment of the …unkind mind. […]

The practice of forgiveness opens the mind to the natural compassion of the heart. Practiced daily, it allows ancient clinging to dissolve. But in the beginning, forgiveness may have something of an odd quality about it. One needs first to recognize that guilt arises uninvited. It is important to use forgiveness not as a means of squashing guilt, …but as a means of dissolving obstructions. At first one may feel they did nothing wrong, so why ask for or send forgiveness. But emotions are not so rational; they have a life of their own. We ask for forgiveness and offer forgiveness not because of some imagined wrongdoing, but because we no longer wish to carry the load of our resentments and guilts. To allow the mind to sink into the heart. To let go and get on with it. […]

Forgiveness benefits oneself, not just another. Although we may open our hearts to another, it is a means of letting our self …into our own heart. …Forgiveness finishes business by letting go of the armoring which separates one heart from another. As one teacher said, “As long as there are two there is unfinished business. When the two become one, the heart whispers to itself in every direction.”

Source: <http://www.awakin.org/read/view.php?tid=681>

**7.6:** *Ask for Forgiveness* by Elie Wiesel (264 words)

…I had never before considered that it could be as painful to be the children of those who ran the camps as to be the child of those who died in them.

I have students from Germany and you cannot imagine the affection I have for them, the empathy I have for them. I want to help them. They need help. One of them said to me, even in Berlin then, said, you know, “I just discovered a few weeks ago that…” He discovered that his father was an S.S. officer. He said, “What should I do? What Hitler has done, he destroyed so many lives that had not been born yet. His people.”

…I took him aside and we spoke, and we spoke, and we spoke. And I simply said, “Look, he’s your father. Talk first. First let him talk to you, and you talk to him. And then you decide what to do.”

…I went back to Berlin for the last time in the year 2000, January 27. The Bundestag, which is the parliament, came to Berlin for the first time. They had a session, the parliament, in the Reichstag in Berlin, and they invited me to speak. …At the end of my speech, I turned to the president, who was there, and the entire government and diplomatic corps. I said, “Mr. President, why not ask the Jewish people for forgiveness? I’m not sure the Jewish people can accept, but why not ask?” A week later, he went to Israel, to Jerusalem. He went to the parliament and he asked for forgiveness.

Source: <https://onbeing.org/programs/evil-forgiveness-prayer-elie-wiesel-2/>

**7.7:** *The Difficult Path of Forgiveness* by Kent Nerburn (364 words)

This is the dilemma that faces us all when we decide to walk the difficult path of forgiveness. Are we complicit in wrongdoing if we do not challenge those who wrong us? Or are we contributing to the darkness in the world if we get caught up in the web of heartlessness and cruelty that gave birth to the injustice?

I don’t know. And yet I must know. Somehow, I, you, each of us, must find a way to respond to the cruelty and injustice in the world in a way that doesn’t empower those who harm others. At the same time, we must avoid becoming ensnared by their anger and heartlessness.

One of the great human wagers is whether we best achieve this by shining a light of pure absolution into the darkness, trusting that the light will draw others toward it, or whether we stand against the darkness with equal force, and then try to flood the world with light once the darkness is held at bay.

In either case, though, one thing is certain: Forgiveness cannot be a disengaged, pastel emotion. It is demanded in the bloodiest of human circumstances, and it must stand against the strongest winds of human rage and hate. To be a real virtue, engaged with the world around us, it must be muscular, alive, and able to withstand the outrages and inequities of inhuman and inhumane acts. It must be able to face the dark side of the human condition.

How we shape such forgiveness is one of the most crucial questions in our lives. And, it is not easy. Sometimes we get so frustrated that we don’t think we can take it anymore.

But we can and we must; it is our human responsibility. Even though we know that forgiveness, misused, or misunderstood, can become a tacit partner in the wrongs around us, we also know that, properly applied, it is the glue that holds the human family together. It is the way to bridge the loneliness that too often surrounds us. We must find a way to build that bridge, even if our hands are clumsy and the materials at our command are flawed.”

Source: *Calm Surrender: Walking the Path of Forgiveness* by Kent Nerburn

**7.8:** *As Long as the Candle is Burning* by Rabbi Joseph Telushkin (160 words)

The great rabbinic sage Rabbi Israel Salanter (1810-1883) was once spending the night at a shoemaker's home. Late at night, Salanter saw the man still working by the light of a flickering, almost extinguished candle. Rabbi Salanter went over to the man: “Look how late it is; your candle is about to go out. Why are you still working?”

The shoemaker, undeterred by the rabbi's words, replied, “As long as the candle is burning, it is still possible to mend.”

For weeks afterward, Rabbi Salanter was heard repeating the shoemaker's words: “As long as the candle is burning, it is still possible to mend.”

As long as there is life — as long as the candle is burning — we can mend. We can reconcile with those from whom we've become estranged, help make peace within our families, give charity, aid a friend in financial straits to establish himself or herself in business, and work on learning to express our anger fairly.

Source: <https://www.spiritualityandpractice.com/practices/literacy-project-features/view/28573/forgiveness>

**7.9:** *Unlocking the Prison of Unforgiveness* by Joseph Sica (129 words)

Purchase an old-fashioned skeleton key. You can find them in antique stores or thrift shops all around the country. Keep it in your pocket, purse, briefcase, car, or on your desk. Wear it around your neck if you like.

Why? It can be a reminder that we've been released from the prison of unforgiveness. We're set free and the only thing we need to do now is put one foot in front of the other and keep moving on and embracing all that life has to offer.

Better yet, buy two skeleton keys. If you have been fortunate enough to watch a friend, parent, spouse, or child dance through the steps of forgiveness, give him or her one as a sign that they, too, are released and set free.

Source: <https://www.spiritualityandpractice.com/book-reviews/excerpts/view/19486>

**7.10:** Learn to Forgive by Fred Luskin (97 words)

Forgiveness is the peace you learn to feel when you allow these circling planes to land.  
Forgiveness is for you and not the offender.  
Forgiveness is taking back your power.  
Forgiveness is taking responsibility for how you feel.  
Forgiveness is about your healing and not about the people who hurt you.  
Forgiveness is a trainable skill just like learning to throw a baseball.  
Forgiveness helps you get control over your feelings.  
Forgiveness can improve your mental and physical health.  
Forgiveness is becoming a hero instead of a victim.  
Forgiveness is a choice.  
Everyone can learn to forgive.

Source: <https://www.spiritualityandpractice.com/quotes/quotations/view/15089/spiritual-quotation>

**7.11:** *Forgive for Good* by Fred Luskin (219 words)

The major obstacle to forgiving is a lack of understanding just what forgiveness is. Some of us confuse forgiveness with condoning unkind actions. There are those who think that we forgive in order to repair the relationship with the offender. Some of us are afraid to forgive because we think we will not be able to seek justice. Some think that forgiveness has to be a precursor to reconciliation. Some of us think that forgiveness means we forget what happened. Others of us think that because our religion says we should forgive we have to be able to. Each of these conceptions is wrong.

Forgiveness is the feeling of peace that emerges as you take your hurt less personally, take responsibility for how you feel, and become a hero instead of a victim in the story you tell. Forgiveness is the experience of peacefulness in the present moment. Forgiveness does not change the past, but it changes the present. Forgiveness means that even though you are wounded you choose to hurt and suffer less. Forgiveness means you become a part of the solution. Forgiveness is the understanding that hurt is a normal part of life. Forgiveness is for you and no one else. You can forgive and rejoin a relationship or forgive and never speak to the person again.

Source: <https://www.spiritualityandpractice.com/book-reviews/excerpts/view/13700>

**7.12:***One Potato, Two Potato* by Derek Lin (249 words)

One day, the sage gave the disciple an empty sack and a basket of potatoes. “Think of all the people who have done or said something against you in the recent past…. For each of them, inscribe the name on a potato and put it in the sack.”

The disciple came up with quite a few names, and soon his sack was heavy with potatoes.

“Carry the sack with you wherever you go for a week,” said the sage. “We'll talk after that.”

At first, the disciple thought nothing of it. ...But after a while, it became more of a burden.

…After a few days, the sack began to stink.

Finally, the week was over. The sage summoned the disciple. “Any thoughts about all this?”

“Yes, Master,” the disciple replied. “When we are unable to forgive others, we carry negative feelings …like these potatoes. That negativity becomes a burden …and …it festers.”

“Yes, that is exactly what happens when one holds a grudge. So, how can we lighten the load?”

“We must strive to forgive.”

“Forgiving someone is the equivalent of removing the corresponding potato from the sack. How many …are you able to forgive?”

“…The disciple said. … “I have decided to forgive all of them.”

“[So,] if the potatoes are negative feelings [about grudges], then what is the sack?”

“The sack …is my inflated sense of self-importance.”

“The Tao of forgiveness is the conscious decision not just to remove some potatoes, but to relinquish the entire sack.”

Source: <https://www.spiritualityandpractice.com/book-reviews/excerpts/view/17514>

**7.13:** *Forgiveness in an Unforgiving World* by Michael Henderson (245 words)

Forgiveness has an image problem. It fosters so many misconceptions. Some withhold forgiveness for fear that they might easily become a “doormat” for others; or that justice might not be served, and cruel people will literally get away with murder; or that forgiveness and apology, particularly in terms of injustices of the past, is just the latest caving in to political correctness….

Precise definitions of forgiveness are limiting because human experiences are so varied and often surprising. But some elements are clear…. Henri Nouwen calls forgiveness “love practiced among people who love poorly. It sets us free without wanting anything in return.” Philip Yancey says that although forgiveness does not settle all questions of blame and fairness, it does allow relationships to start over. Lewis Smedes describes forgiveness as surrendering the right to get even. He writes: “The first and often the only person to be healed is the person who does the forgiveness. When we genuinely forgive, we set the prisoner free and then discover the prisoner we set free was ourselves.” He points out that revenge never evens the score, for alienated people never keep score of wrongs by the same mathematics: “Forgiveness is the only way to stop the cycle of unfair pain turning in your memory.”

The burden of the past is lifted as individuals, and sometimes whole nations, are prepared to move on. Forgiveness frees the victim and, as significantly, sometimes enables them to be listened to by the victimizer.

Source: <https://www.spiritualityandpractice.com/book-reviews/excerpts/view/18790>

**7.14:** *The Gift of Forgiveness* by Jack Kornfield (187 words)

The act of forgiveness is one of the greatest gifts of spiritual life. It enables us and the world to be released from the sorrows of the past. Forgiveness is an act of the heart, a movement to let go of the resentment and outrage that we have carried for too long. It eases the burden of pain in our heart. To forgive does not mean we condone the misdeeds of another or ever allow them again. It acknowledges that no matter what how much we may have suffered; we will not put another human being out of our heart. We have all be harmed, just as we have all, at times, harmed ourselves and others.

For most people, forgives is a process. The work of forgiveness goes through many stages, during which you may feel grief, rage, sorrow, fear, and confusion. In the end, when you let yourself feel the pain you carry, forgives comes as a relief, as a release for your heart. You will see that forgiveness is fundamentally for your own sake, a way to let go of the pain of the past.

Source: <https://www.spiritualityandpractice.com/book-reviews/excerpts/view/23177>

**7.15:** *Forgiveness Meditation* by Jack Kornfield, excerpt (273 words)

Forgiveness of Others: *There are many ways that I have hurt and harmed others, have betrayed or abandoned them, caused them suffering, knowingly or unknowingly, out of my pain, fear, anger, and confusion.* Let yourself ...visualize the ways you have hurt others. See and feel the pain you have caused out…. Feel your own sorrow and regret. …Picture each memory that still burdens your heart. And then to each person in your mind repeat: *I ask for your forgiveness, I ask for your forgiveness.*

Forgiveness for Yourself: *There are many ways that I have hurt and harmed myself. I have betrayed or abandoned myself many times through thought, word, or deed, knowingly and unknowingly.* …Let yourself see the ways you have hurt or harmed yourself. Picture them, remember them. …Repeat to yourself: *For the ways I have hurt myself through action or inaction, out of fear, pain, and confusion, I now extend a full and heartfelt forgiveness. I forgive myself; I forgive myself.*

Forgiveness for Those Who Hurt or Harmed You: *There are many ways I have been harmed by others, abused or abandoned, knowingly or unknowingly, in thought, word, or deed.* Let yourself picture and remember these many ways. Feel the sorrow you have carried…, extend… forgiveness when your heart is ready. Now say to yourself: *I now remember the many ways others have hurt or harmed me, wounded me, out of fear, pain, confusion, and anger. I have carried this pain in my heart too long. To the extent that I am ready, I offer them forgiveness. To those who have caused me harm, I offer my forgiveness, I forgive you.*

Source: <https://www.spiritualityandpractice.com/book-reviews/excerpts/view/23177>

**7.16:** *Barriers to Atonement* by Michael Nagler (251 words)

Elise Boulding… has written, “Failure to grieve over its shortcomings is a serious problem for the United States and contribute[s] to anti-American attitudes in the rest of the world.”

…There are millions of Americans today who …are dimly aware that as a nation we have inherited a backlog of debt—toward Native Americans whom we found here, and the Native Africans we dragged here, just to mention two glaring examples. …America cannot go forward until we find some way to face and overcome this legacy; in a word, to atone for it.

Yet …it is emotionally very difficult for nearly anyone to confront his or her guilt. Most modern reformers, in their understandable outrage, do not understand this. Gandhi understood it to the core. As the great British historian Arnold Toynbee said, “He made it impossible for us to go on ruling India, but he made it possible for us to leave without rancor and without humiliation.”

A large part of Gandhi's power lay in his ability to see the wrongdoings of his opponents outside a moral framework…. It followed from his principle, fundamental to nonviolence, to separate the doer from the deed…. It enabled him to resist wrongdoing all the more effectively, for it made it possible… for the wrongdoers themselves to own responsibility for their actions without stigmatizing themselves as wrongdoers….

Pride stands in the way of atonement….

…Bringing up the burden of moral guilt without simultaneously showing a path to concrete restitution for that guilt will be counterproductive.

Source: <https://www.spiritualityandpractice.com/book-reviews/excerpts/view/20832>

**7.17:** *Forgiveness Cannot Be Earned* by William Martin (253 words)

One evening, …Anne, the youngest monk at the monastery, was putting out the flame on the beautiful antique lamp…. …She …caught the edge of the lamp with the long snuffing tool. The lamp teetered for a moment, then fell.... It shattered, and Anne's heart froze.

Tearfully …she took the pieces to her teacher and confessed her mistake in great sorrow. The teacher …spoke sternly…. “You must find a way to experience forgiveness for this deed. …Each week you come to me with a list of …good acts you have done …and I'll give you a certain number of points…. When you reach ten thousand points, you will be able to feel forgiveness.'

“Ten thousand points,” Anne said. “That's a lot.”

“It was a very special lamp,” the teacher said….

Anne spent the next week doing her work with extra diligence. …When she met with the teacher..., she told of the extraordinary care she had taken with her work and her practice. The teacher smiled and said, “Very, very good…. That's one point.”

“One point! … It will be ten thousand weeks before I am forgiven.”

…Each week, …she earned only one point. But …she began to enjoy her mindful and attentive work…. One week …she realized that she had forgotten to keep track of her work. When the teacher asked, “And how have you done this week?” she replied: “I didn't keep track. I just enjoyed my work.”

The teacher's face broke into a broad grin. “That's ten thousand points,” she announced.

Source: <https://www.spiritualityandpractice.com/book-reviews/excerpts/view/19869>

**7.18:** *Forgiveness as Healing* by Dr. Sidney B. Simon and Suzanne Simon (303 words)

Forgiveness is a by-product of an on-going healing process. Many of us grew up believing that forgiveness was an act to be performed or an attitude to possess, and the reason that we could not forgive was that we were not trying hard enough. But what really keeps us from forgiving the people who hurt us is that we have not yet healed the wounds they inflicted.

Forgiveness is the gift at the end of the healing process. We find it waiting for us when we reach a point where we stop expecting “them” to pay for what they did or make it up to us in some way.

Forgiveness is an *internal* process. It happens within us. It is a feeling of wellness and freedom and acceptance. Those feelings can be ours at any time, as long as we *want* to heal and are willing to try.

Forgiveness is a sign of positive self-esteem. It is no longer building our identity around something that happened to us in the past, realizing that there is more to us and more we can do. The past is put into its proper perspective, and we realize that the injuries and injustices are …a part of our life and …a part of who we are rather than all of us.

…Forgiveness is freeing up and putting to better use the energy once consumed by holding grudges, harboring resentments, and nursing unhealed wounds. It is rediscovering the strengths we always had and relocating our limitless capacity to understand and accept other people and ourselves. It is breaking the cycle of pain and abuse, ceasing to create new victims by hurting others as we ourselves were hurt.

Forgiveness is moving on. It is recognizing that we have better things to do with our life and then doing them.

Source: <https://www.spiritualityandpractice.com/book-reviews/excerpts/view/14806>

**7.19:** *The Greatest Act of Humility is Forgiveness* by Michael Gellert (274 words)

Possibly the greatest act of humility is forgiveness. To let go of our bitterness when others have hurt us requires us to be very small, and very strong.

…It happens in *our* hearts. It sees the transgressions of others not with the passion of revenge, but with compassion toward their fallen humanity—which we all share in common—even if this fallen humanity is something *they* cannot see. This …is what Alexander Pope was referring to when he famously said, “To err is human, to forgive, divine.”

…Abraham Lincoln embodied the small even in victory by encouraging a humble and forgiving attitude toward the South. This was an exquisite example of forgiveness in collective life, of practicing the way of the small in the world at large. Another remarkable example of this in modern times is the unprecedented transformation that took place in South Africa, the transfer of power from whites to blacks and to majority rule. Who would have thought that this transfer could have happened so peacefully? This was one of the great miracles of the twentieth century. One would have imagined that after generations of racial domination, exploitation, and cruelty, blacks would have vented their rage violently. Only leaders with spirits like Nelson Mandela and Frederik W. de Klerk could have spearheaded this transformation without mass hysteria and bloodshed. The new government's Truth and Reconciliation Commission, with its impassioned but civilized hearings, was a collective demonstration of humility, forgiveness, and the way of the small unlike any other in history. It opened the door to healing. The political philosopher Hannah Arendt was right: “Forgiveness is the key to action and freedom.”

Source: <https://www.spiritualityandpractice.com/book-reviews/excerpts/view/17608>

**7.20:** *The Magnificence Inside* by Lee Jampolsky (285 words)

Some kimonos (Japanese robes) have a design and purpose that is very different from western clothes. Certain robes are very plain on the outside, and even have imperfections purposely sewn into them. On the inside they are intricately beautiful and meticulously crafted. I imagine the purpose of the robe is to remind the wearer that their beauty lies within. Those who see the robe being worn, with only the imperfect outside visible, are reminded to think of the magnificence beneath the exterior—of the robe, the person, and themselves.

If all you see is imperfection—I’m too fat, they're unfair, you're not attractive enough— t is the same as focusing only on the outside of the kimono. There is always the option to shift your focus and see the loveliness of what is in the heart.

Looking to what is on the inside of the kimono, beyond the imperfection, is precisely what forgiveness is. When you are able to look beyond the mistakes and imperfections of people and recognize their magnificence, you have practiced forgiveness.

In reference to forgiveness, I often hear the comment, “My (parent, spouse, etc.) has never really expressed their love for me. We barely talk anymore. Do you think that there is a chance that if I offer them blessings and forgiveness they will change?” This question points to the belief that, for forgiveness to be worthwhile, the other person needs to change in some way. Instead, look within yourself. Forgiveness is your most powerful tool for healing because with forgiveness you always receive blessings — even if the person’s behavior does not change. This is because: *When you behold another with the eyes of love, you see your own magnificence too.*

Source: <https://www.spiritualityandpractice.com/book-reviews/excerpts/view/17832>

**7.21:** *Even to Begin to Forgive Strengthens You* by Stephanie Dowrick (272 words)

Know that:

* Forgiveness is an acknowledgment of our shared complex humanity. “The sun rises on the just and the unjust….”
* It is irrelevant whether the person “deserves” to be forgiven. You are forgiving to release yourself at least as much as the other person. And you are forgiving because you can.
* Forgiveness does not pretend that something that was wrong is now right. It is not condoning.
* Forgiveness has its own timetable; but you can make yourself ready. (“I will start by thinking more about the present than letting myself go over and over the past.”)
* Forgiveness is an act of Love that transcends the rational mind and calls on spirit or your highest self — yet has perceptible psychological and physical benefits as stress decreases and tension subsides.
* Forgiveness happens in small stages. It starts with a determination not to let those past hurts or betrayals dominate your entire existence.
* Forgiveness should not lead to forced reunions. There may be some people you are better never to see, hear from, or even think about.
* Sometimes our greatest rage and resentment is directed toward the people we ourselves have hurt or injured. We may believe that making them “wrong” saves us from feeling bad. It doesn't.
* To begin the process of forgiveness, you need to let go of the wish that the other person would understand what they have done and suffer for it. They may never understand. They may never suffer 'enough.' That must cease to be your business.

Know that revenge and hatred weaken you. *Even to begin to forgive strengthens you.*

Source: <https://www.spiritualityandpractice.com/book-reviews/excerpts/view/17848>

**7.22:** *The Spiritual Practice of Forgiveness* by Hugh Prather (265 words)

Forgiveness is an act of self-preservation and should be an instinctual response to the damage anger is doing to my mind.

A judgmental feeling about another person is based on the same belief as my fear of making mistakes: I think what someone once did is more important than how the person is now. The work before me is to practice fully absorbing people as they are this instant. Taking them in as for the first time. Obviously, I won't accomplish this if their past dominates my perception.

Forgive, but do not wonder how you must act. Forgive, but do not try to convince another to forgive. Forgive, but do not hold yourself superior that you have done so. Simply forgive. Wrap your forgiveness around you like a cloak of light, a spiritual barrier that protects your happiness and your peace, but closes no one out.

The root meaning of the verb “to forgive” is “to let go, to give back, to cease to harbor.” Looked at it this way, forgiveness is a restful activity. Far more work is required to cling to a judgment than to let go of it. What is relinquished is not valuable, and what at first may seem like a sacrifice is soon experienced as a gift.

The only way we become convinced of the benefits of forgiveness is to start forgiving. Teaching or studying forgiveness without actually doing it is like studying or teaching breathing without taking a breath. Life shifts so dramatically once forgiveness becomes habitual that one's old life is looked back on as empty and meaningless.

Source: <https://www.spiritualityandpractice.com/book-reviews/excerpts/view/14833>

**7.23:** *Forgiveness Meditation* by Victor Parachin (256 words)

Forgiveness is a major theme in Judaism, Christianity, and Islam. It is also a highly regarded virtue in Eastern religious philosophy, and those spiritual teachers offer a variety of practices to develop a spirit of forgiveness. Eastern thinking understands that forgiveness is compassion in action. It has the power to uplift and transform our lives, and, sometimes, the lives of those whom we forgive. Forgiveness helps shed pain, bitterness, anger, and even hatred. Here is a six-step forgiveness meditation to practice when you are feeling wounded by someone else's words or deeds.

1. **Relaxation:** Use a quiet place where you won't be disturbed or distracted. Light a candle to symbolize the eternal light of divine love, compassion, and forgiveness. Sit comfortably…. Begin to relax your mind, spirit, emotions. … Simply breathe in and out… to a count of forty. Then meditate on the deity of your choice, asking for help in forgiving the person who hurt you.
2. **Recall** the person who hurt you and the words or actions that offended you. Without vilifying the person, simply focus on how you are feeling: angry, hurt, betrayed, bitter, furious, etc.
3. **Reframe** your experience by thinking of the other person. Understand that this person, like yourself, is changing every moment. Put yourself in his or her shoes. …
4. **Respond** with forgiveness. Using the name of the person, say out loud: “I forgive you.”
5. **Recognize** that you have made an intentional effort to forgive. …
6. **Repeat** this meditation as often as necessary and until you feel your forgiveness is complete. …

Source: <https://www.spiritualityandpractice.com/book-reviews/excerpts/view/17571>

**7.24:** *Steps to Forgiveness* byJean Vanier (241 words)

At the heart of the process of forgiveness is the desire to be liberated from negative passions, from sharp dislikes and hatred. This is a desire that starts us on the road to true forgiveness. …Let me now propose five steps.

The first step is the refusal to seek revenge. No more 'an eye for an eye and a tooth for a tooth.'

The second step is the genuine, heartfelt hope that the oppressor be liberated. The victim cannot change the heart that is filled with fear and hate, but one may hope and pray that one day the oppressor's heart of stone may become a heart of flesh.

The third step is the desire to understand the oppressors: how and why their indifference or hardness of heart has developed, and how they might be liberated.

The fourth step is the recognition of our own darkness. We, too, have hurt people and perhaps have contributed to the hardness of the oppressors.

The fifth step is patience. It takes time for a victim to be freed from blockage and hatred; it takes time for an oppressor to evolve and to change.

Reconciliation is a bilateral affair; it is the completion of the forgiveness process, the coming together of the oppressed and the oppressor, each one accepting the other, each acknowledging their fears and hatreds, each accepting that the path of mutual love is the only way out of a world of conflict.

Source: <https://www.spiritualityandpractice.com/book-reviews/excerpts/view/18432>

**7.25:** *Forgiveness Is Not Easy* by Desmond Tutu and Mpho Tutu (326 words)

Often when we are suffering from loss or harm of some kind, forgiving can seem too overwhelming, too complicated, to even consider. How do we forgive if there has been no apology or explanation for why someone has hurt us so? How do we think of forgiving when we feel the person has not done anything to “deserve” our forgiveness? Where do we even start?

The work of forgiveness is not easy. Perhaps you have already tried to forgive someone and just couldn't do it. Perhaps you have forgiven and the person did not show remorse or change his or her behavior or own up to his or her offenses — and you find yourself unforgiving all over again.

Forgiveness is not an effortless act for any of us, and it does not serve anyone to minimize the complexity involved in the work of forgiving. It is best to break our forgiving down into bite-size pieces, and begin from wherever we are standing. Tell your story for as long as you need to. Name your hurts until they no longer pierce your heart. Grant forgiveness when you are ready to let go of a past that cannot be changed. Reconcile or release the relationship as you choose.

Forgiving is not easy, but it is the path to healing. It was not easy for Nelson Mandela to spend twenty-seven years in prison, but when people say to me what a waste it was, I say no, it was not a waste. It took twenty-seven years for him to be transformed from an angry, unforgiving young radical into an icon of reconciliation, forgiveness, and honor who could go on to lead a country back from the brink of civil war and self-destruction.

Our suffering, our pain, and our losses have the power to transform us. It does not always feel just, nor is it easy, but we have seen that, with time, great good can come from great sorrow….

Source: <https://www.spiritualityandpractice.com/book-reviews/excerpts/view/26116>

**7.26:** *The Book of Forgiving: The Fourfold Path for Healing Ourselves and Our World*, review by Frederic & Mary Ann Brussat (249 words)

“The quality of human life on our planet is nothing more than the sum total of our daily interactions with one another. Each time we help, and each time we harm, we have a dramatic impact on our world. Because we are human, some of our interactions will go wrong, and then we will hurt or be hurt, or both. It is the nature of being human, and it is unavoidable. Forgiveness is the way we set those interactions right. It is the way mend tears in the social fabric. It is the way we stop our human community from unraveling.” This powerful statement is from Desmond Tutu, winner of the Nobel Peace Prize in 1984 and former chairman of South Africa's Truth and Reconciliation Commission, and his daughter Mpho, executive director of the Tutu Institute for Prayer and Pilgrimage in Washington, D. C.

The Book of Forgiving is an invitation for all us to walk the path of forgiveness. The authors are both priests who believe that “there is no one who is irredeemable, no situation that is without hope, and no crime that cannot be forgiven." The Tutus do a fine job with charts and summaries on why we need to forgive and what forgiveness is not before they arrive at their fourfold path of forgiveness:

• Telling the Story  
• Naming the Hurt  
• Granting Forgiveness  
• Renewing or Releasing the Relationship.

Using their own experiences and the stories of others, the Tutus end with an affirmation of self- forgiveness.

Source: <https://www.spiritualityandpractice.com/book-reviews/view/26114/the-book-of-forgiving>

**8.0: Curriculum & Theme-Based Classroom Activities for Youth & Adults**

***Youth***

**A Tapestry of Faith**

**8.1: Virtue Ethics: An Ethical Development Program for High School Youth**

**8.1.1:** *Workshop 11: Forgiveness*

**Link:** <https://www.uua.org/re/tapestry/youth/virtueethics/workshop11>

Participants will:

* Explore the meaning of “forgiveness”
* Discuss a dilemma that calls for forgiveness
* Examine their own history of forgiveness and commit to the future practice of forgiveness in their lives.

***Adults***

**8.2: Hindsight, Humor, and Hope: Who, Me, and Elder? An Adult Program**

**8.2.1:** *Workshop 3: Diving Through the Layers – The Fabric of My Life*

Link: <https://www.uua.org/re/tapestry/adults/hindsight/workshop-3>

“Participants will:

* Continue to grow a supportive community
* Consider past negative and positive happenings as meaningful parts of lived experience
* Take part in and learn simple stretching exercises
* Share Life Maps or Lifescapes and claim wisdom from life experience
* Experience guided meditation as a centering technique
* Reflect on past hurts and offer forgiveness.”

**9.0: Popular Music**

# 9.1: *Forgiveness* by Sarah McLachlan (3:51)

# Video Link: <https://www.youtube.com/watch?v=cP0mOOZGJKo>

# 9.2: *Forgiveness* by Matthew West (3:48)

# Video Link: <https://www.youtube.com/watch?v=FMn0QNdiuGE>

# 9.3: *Forgiveness* by John Mellencamp (4:30)

# Video Link: <https://www.youtube.com/watch?v=Go_MiO58AlM>

# 9.4: *Moment of Forgiveness* by Indigo Girls (3:11)

# Video Link: <https://www.youtube.com/watch?v=BUe2lKYw6jQ>

# 9.5: *Jealous Guy* by John Lennon and The Plastic Ono Band (w/ the Flux Fiddlers) (4:14)

# Video Link: <https://www.youtube.com/watch?v=wADRRYNHhOA>

# 9.6: *Forgiveness* by Diane Birch (5:09)

# Video Link: <https://www.youtube.com/watch?v=_zBG4sl7MyM>

# 9.7: *Wings of Forgiveness* by India Arie (4:56)

# Video Link: <https://www.youtube.com/watch?v=qxMLZjqZ8wE>

# 9.8: *Praying* by Kesha (4:59)

# Video Link: <https://www.youtube.com/watch?v=v-Dur3uXXCQ>

# 9.9: *Forgiveness* by Collective Soul (5:02)

# Video Link: <https://www.youtube.com/watch?v=dcGy-BT5suk>

# 9.10: *Forgive* by Rebecca Lynn Howard (3:53)

# Video Link: <https://www.youtube.com/watch?v=VTFX0Q7rq-E>

# 9.11: *I Forgive You* by Kellie Pickler (3:33)

# Video Link: <https://www.youtube.com/watch?v=rFC20P25mZ4>

# 9.12: *Forgiveness* by TobyMac [Lyrics] ft. Lecrae (4:14)

# Video Link: <https://www.youtube.com/watch?v=xfkhqpl81NA>

# 9.13: *Hurt* by Christina Aguilera (4:31)

# Video Link: <https://www.youtube.com/watch?v=wwCykGDEp7M>

# 9.14: *Forgiveness* by Macy Gray (5:22)

# Video Link: <https://www.youtube.com/watch?v=z9KR9JZgehc>

**10.0: Videos, Short Films, Movie Clips, Audio Recordings & Photography**

**Forgiveness**

**10.1:** *Forgiveness* by Jay Shetty (3:20)

A thoughtful presentation on the importance of forgiveness.

Video Link: <https://vimeo.com/182374081>

**10.2:** *Forgiveness* by Adil Schindler (1:30)

Can nature forgive? An encounter with the grey whales of Lopez Mateos/B.C.S. Mexico.

Video Link: <https://vimeo.com/128137277>

**10.3:** *Forgiveness Wins* by Land of a Thousand Hills Coffee (2:56)

These stories of forgiveness from Rwanda share acts of forgiveness that seem unimaginable.

Video Link: <https://vimeo.com/52548627>

**10.4:** *Jesus’ Teaching about Forgiveness* by Richard Rohr (2:23)

A thoughtful and countercultural presentation about the radical forgiveness.

Video Link: <https://vimeo.com/66273845>

**10.5:** *Forgiveness* by Human Journey (1:10)

Desmond Tutu shares a metaphor about the dynamic of forgiveness.

Video Link: <https://vimeo.com/94487771>

**10.6:** *A Recipe for Forgiveness* from the Forgiveness Challenge by Desmond Tutu (5:48)

The video features Michele Swanson discussing food, family, and forgiveness. She compares the enjoyment she gets from cooking to the transformative forgiveness process. Cooking and forgiving each take a series of steps that result in a full, life-sustaining experience at the end.

Video Link: <https://www.youtube.com/watch?v=3xEt3Vjt95k>

**10.7:** *Tutu Global Forgiveness Challenge* (1:38)

We all have something to forgive or to be forgiven for. Let us guide you on a journey of forgiveness and healing. Together we can heal the world! Unfortunately, information about the forgiveness challenge is no longer on line.

Video Link: <https://www.youtube.com/watch?v=eP-rAOOtocI>

**10.8:** *Forgiveness: "What do you do to forgive someone?"* by Archbishop Desmond Tutu with Bill Moyers (4:25)

In an interview, Archbishop Desmond Tutu discusses how a person must transform in order to forgive.

Video Link: <https://www.youtube.com/watch?v=uo2LGGqtjqM>

**10.9:** *Apartheid, Perpetrators, Forgiveness: Desmond Tutu's views* by Bill Moyers (10:00)

Desmond Tutu, Chairman of the South African Truth and Reconciliation Commission, his thoughts on forgiveness and its effect on the victim and the perpetrator. A moving, yet optimistic discussion. (extended video related to 10.8 above with Bill Moyers)

Video Link: <https://www.youtube.com/watch?v=eRDBWoV_hA0>

**10.10:** *Tutu and the Truth and Reconciliation Commission* by the BBC (7:04)

A few minutes from a B BC documentary on Tutu. This excerpt deals with the Truth and Reconciliation Commission.

Video Link: <https://www.youtube.com/watch?v=ujOL8FS2wv4>

***TED Talks***

**10.11:** *(Re)learning forgiveness* by Kimberly Yates (17:53)

“After a life-changing head injury, Kimberly Yates realized that the path to forgiveness was not what it seemed to be. In describing what she learned after stepping outside of her comfort zone, Kimberly teaches us to take a long, hard look at how we forgive.”

Video Link: <https://www.youtube.com/watch?v=8TBAM4YVFyo>

**10.12:***Forgiveness in an unforgiving world* by Megan Feldman (10:13)

“We have to learn to forgive if we are to heal the planet. Megan Feldman is an award-winning writer. Her journalism has appeared in publications including 5280, Glamour, Details, and The Daily Beast. She spent [a] …year on a global adventure to report and write her first book, TRIUMPH OF THE HEART: Forgiveness in an Unforgiving World….”

Video Link: <https://www.youtube.com/watch?v=3lHzPfjwRvA>

**10.13:** *Rediscovering Hope Through Self-Forgiveness* by Billy Johnson (9:43)

“Even as a high school football star, Billy fell into a dark tunnel. Within a 9-month period, Billy’s two most important people were killed and he felt responsible for both deaths. He found his light switch after 20 yea”rs of incarceration, which led him to rediscover hope through self-forgiveness.

Video Link: <https://www.youtube.com/watch?v=voXQ5iBNlIk>

**10.14:** *How Self-Forgiveness Saved My Life* by Josh Galarza (10:45)

“I was able to overcome my inner battle by finding self-forgiveness, so I share my story in hopes that it will help others find it too. Josh Galarza is a Mental Health advocate, emphasizing the need for mental wellness in everyday life for everyday people. In a vulnerable talk that strikes emotion, he shares his story on how self-forgiveness saved his life. This is a talk for humanity.”

Video Link: <https://www.youtube.com/watch?v=7hzA9jrmk7s>

**10:15.** *Forgiving the unforgivable* by Colleen Haggerty (10:19)

“Colleen Haggerty is most happy when she is supporting others to live into their best versions of themselves. Colleen is an author, small group facilitator and coach who has worked in the non-profit sector for 15 years. After losing her leg in an auto accident at age 17, Colleen spent many years attempting to repress her anger. It wasn't until she forgave the man who hit her with his car that she was able to walk into the future she had always wanted.”

Video Link: <https://www.youtube.com/watch?v=FE7TaUG3qQI>

**10.16:** *Love Forgives Everything* |by John Perry Barlow (16:53)

“John Perry Barlow has been a cattle rancher in Wyoming, has written songs for the Grateful Dead, co-founded the Electronic Frontier Foundation, and is currently working on a project to turn sewage into jet fuel. He likes open range, open doors, open season, open source, open standards, open government, open hearts, and open minds. He fears only fear and wants to be a good ancestor.”

Video Link: <https://www.youtube.com/watch?v=ncinl09HHUg>

**10.17:** *Forgiveness* by Kermit Alexander (7:40)

“The hardest person to forgive can be yourself. In this heart-felt and moving story, Kermit Alexander shares how your past decisions –even years past —can come back to haunt you, but also how kindness and compassion can help you avoid those same decisions.

… [After a football career] “Kermit has focused on changing the lives of the world’s less fortunate. While traveling the world, he shares the story of the senseless murder of his mother, sister, and two nephews in 1984.”

Video Link: <https://www.youtube.com/watch?v=9KPw8xImywU>

**10.18:** *The Courage to Forgive* by Jennifer Rawlings (11:02)

“L.A.-based writer, comic, filmmaker, and kick-ass mom Jennifer Rawlings has appeared on numerous tv channels around the world and shared the stage with everyone from Faith Hill to the Vice-President of the United States. After more than 300 military shows in war zones such as Iraq, Afghanistan, Bosnia, Kosovo and Kuwait, Jennifer began her career as a filmmaker. The first movie directed by ‘Forgotten Voices: Women in Bosnia’ has received critical acclaim and been invited to screen at film festivals worldwide.”

Video Link: <https://www.youtube.com/watch?v=vHYcJE6gmsw>

**10.19:** *Forgiveness: The unpopular weapon* by Jean Paul Samputu (10:50)

“How do you cope as a survivor after your whole family has been killed in a nightmarish event? Rwandan singer-songwriter Jean Paul Samputu lost his parents and siblings in the 1994 genocide. Years later he discovered that his childhood friend had killed his father. In a moving talk, Jean Paul shares experiences from his nine-year-long journey that allowed him to get over feelings of anger, resentment and revenge to eventually forgive the murderer.”

Video Link: <https://www.youtube.com/watch?v=gRVjfRXt1Mc>

**10.20:** *Forgiveness in an Age of Anger* by Brant Hansen (10:36)

We think we're entitled to "righteous anger", but is it really so righteous? And does anger actually help us fight injustice? In an increasingly angry culture, Brant Hansen encourages us to re-think our assumptions, and embrace a lifestyle of forgiveness.

Video Link: <https://www.youtube.com/watch?v=0Rh8uywILZk>

**10.21:** *The Real Risk of Forgiveness–And Why It’s Worth It* by Sarah Montana (15:53)

“Forgiveness is tricky. Everyone says you should forgive, but no one will tell you how, exactly, to do it. And is it always possible—even for something as traumatic as gun violence? In this vulnerable and heartfelt talk, writer Sarah Montana takes us through her journey of forgiving her family’s killer. She offers an inside look at what we risk when we choose to forgive, and a hopeful glimpse of the freedom that lies on the other side of grief.”

Video Link: <https://www.youtube.com/watch?v=mEK2pIiZ2I0>

**10.22:** *On healing and forgiveness* by Dolph Lundgren (14:36)

“The movie Rocky IV turned Dolph Lundgren aka Soviet boxer Ivan Drago into a Hollywood star. Exactly 30 years later the Dolph Lundgren shares his personal fight worth fighting…. ‘If you heal yourself you can heal others’ is the message of this surprising …talk about a fighter who became a social activist.”

Video Link: <https://www.youtube.com/watch?v=iNOE0dZpHcY>

**10.23:** *The power of forgiveness* by Sammy Rangel (21:36)

“‘We do not have to be victims of our own stories...but interestingly enough stories are a way out [our suffering]. We hold the power to change our story.’ Sammy Rangel …shares some stories of his childhood which was filled with so much abuse and neglect that it's hard not to empathize with story of what led him to a 7-year prison sentence in solitary confinement. Sammy is the founder of Formers Anonymous, a self-help group for criminals and addicts who are looking for support on how to change and recover from their addictive behavior. His story is extraordinary—being a victim of childhood physical, mental and sexual abuse, he lived most of his juvenile life as a homeless throwaway child, who very quickly encountered drugs, crime, sex, and violence in the street.”

Video Link: <https://www.youtube.com/watch?v=iOzJO6HRIuA>