saint mary's press

THAT'S NOT FAIR

A Program for Teaching Catholic Social Doctrine to Sixth Grade and Up

Thomas Turner and Patricia Haney

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THIRD EDITION

THOMAS TURNER
AND PATRICIA HANEY

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Dedicated to our parents, William and Alice Turner and Robert and Ruth Scherrer, who by their example taught many people about God's love.

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PREFACE

I would yell "SHOTGUN!" as my brother and I, as kids, walked to our parents' car. The unwritten rule among kids is whoever calls "Shotgun" first gets to sit in the front seat. Even if I called it out first, my brother ran ahead and sat in the front seat. I would then appeal to my parents with the simple yet forceful plea, "That's not fair!"

Children cry out "That's not fair" in many situations. Younger children say it when they have to go to bed earlier than their older brothers and sisters. Teenagers say it when their parents won't let them see an R-rated movie when all their friends can. Teachers hear it when their students think the homework assignment is too extensive, the test is too hard, or the grade received is too low.

Children, when they feel they have been slighted in the least, are quick to call out, "That's not fair." Although their plea may be voiced without knowing the whole picture, they are to be commended for being so sensitive toward injustices.

Their cry, "That's not fair," typically refers to a rule or policy that they feel is being ignored or unjustly applied to them.

When I told my parents it wasn't fair that my brother grabbed the front seat after I "called" it, I was telling them that he ignored an agreed-upon rule for his own benefit. When children complain it's not fair that their bedtime is earlier than their older brothers' and sisters', they are saying the rule or policy about bedtime is not uniform.

Children are quick to sense situations that seem unfair. And they are quick to speak up about it. It's a sensitivity and outspokenness that most adults have lost along the way.

Obviously there are greater injustices in the world than who gets to sit in the front seat of a car or what time one has to go to bed. We are aware of injustices like slavery, discrimination, child labor, torture, abject poverty, abortion, and many other issues.

Fortunately for those who suffer injustices, the Catholic Church has a very keen sensitivity and a willingness to shout out, "That's not fair." Popes and bishops have spoken and written about injustices around the world for decades. Their writings about these injustices make up what is commonly known as Catholic social doctrine.

Catholic social doctrine, briefly stated, is the Church's way of critiquing societal structures, laws, and customs with the values of the Bible and the Church's traditions. Like children, Church leaders keep watch for written or unwritten laws, societal structures, and customs that are unjust.

Unfortunately, Catholic social doctrine has not been taught or read by many, and has been called "the best-kept secret" among American Catholics. U.S. bishops, in their concern for this lacuna in Catholic teaching, challenged Catholic educators in 1998 to increase awareness of the doctrine. In *Sharing Catholic Social Teaching: Challenges and*

Directions, the bishops urged Catholic educators and administrators to create additional resources and programs that address the lack of familiarity with Catholic social teaching among educators and students.

This program, titled *That's Not Fair*, is a response to the bishops' challenge. The purpose of this program is to teach the core concepts of Catholic social teaching. These concepts include the dignity of the human person, the difference between charity and justice, solidarity, subsidiarity, and a preferential option for the poor. The program is most appropriate for sixth and seventh grade students, but may be adapted for eighth grade students.

This program is also designed to teach parents and the adults in your parish and school through the students. The students will make a presentation to the adults about the basic principles of Catholic social teaching and how it applies in a practical case.

—Thomas Turner

INTRODUCTION

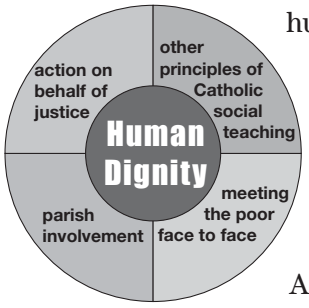
Learning Objectives

That's Not Fair is designed to provide students with fun, interactive, and high-quality education that reflects the beliefs of the Catholic Church. After completing this program, students should be able to do the following:

- Understand why some individuals live in poverty and why others do not
- Describe the Catholic Church's teaching on human dignity, respect for human life, and preferential protection for those who are poor and vulnerable
- Understand the concepts of subsidiarity, solidarity, and human equality
- Understand socioeconomic factors affecting persons and families in today's climate
- Describe the purpose of social service agencies and how they work to help those in poverty
- Choose to make a difference in the lives of others who are less fortunate
- Coordinate a campaign to change laws or policies that discriminate against those in poverty

Teaching Catholic Social Doctrine to Children

The Teaching Circle



The heart of this course is the Church's teaching on human dignity. Appropriately, this teaching is put at the center of the diagram.

Next, the course teaches other principles of Catholic social doctrine through activities, games, and parables. The students participate in a classroom activity and try to discern the meaning of the activity.

After the students have some conceptual knowledge of the Church's teaching, as it relates to people who are poor, they will meet with people who are living in poverty. Ideally

this should take place in a social service agency. This setting alone communicates to the children a message of responding to human needs.

Next, working with appropriate Church organizations, the leaders of the program will help the students identify an issue to which they can apply the Church's teaching.

The students will then give a presentation to the adults in the parish, at either a Sunday Mass or an evening function at the parish. Finally, the students will perform some action on behalf of justice, such as meeting with a legislator.

Parables

When I was in grade school, I would ask my parents the meaning of a word, and their response was always the same: "Look it up." A dictionary graced our house at all times. It would have been much easier for my parents to just tell me what the word meant, but they knew I would retain its meaning if I had to put forth some effort.

I read a line not long ago that went like this: "I forgot everything I was taught. I remembered everything I learned." It's a great aphorism for all educators. Students learn better when they "discover" meanings, rather than being "spoon-fed."

In the Gospels, Jesus tells lots of parables. A parable is a short story with a hidden message that the listener is invited to discover. It says in the Gospel of Matthew, "All these things Jesus spoke to the crowds in parables" (13:34).

Jesus, as a good teacher, wanted his students to learn by discovery.

The classroom activities in this course are ostensibly simple games. Yet underneath each game—or parable, if you will—is a hidden message. As a presenter, you are to present the parable and assist the students in discovering its message.

Program Adaptations: Can this be used in a school of religion setting?

Yes; however, you'll have to make some adaptations.

The program was originally designed in and for a traditional Catholic grade school setting, where the students are coming Monday through Friday throughout the day. As there are nineteen lessons in the program, it is not that difficult to work them in the regular religion curriculum. However, nineteen lessons in a parish religious education setting would take up almost the whole course, which may not be practical.

I would suggest working in whatever classroom lessons you can. The M&M's game is easy to do and teaches many valuable lessons. I would do this one for sure and whatever other ones you think are important and have the time to do.

Visiting a social service agency may not be possible. Many agencies close by 5:00 p.m., and you simply will not be able to do this. If not, the next best solution would be to see if an agency could have one of their clients come and visit and give their testimony to the students. I have taken some of our agencies' clients to the classroom, and it has worked out fine. (See lesson 9 on how to handle this session.) If that is not possible, you may have to be satisfied with the *Wishing I Were a Princess* video as a way to help the students understand the reality of poverty. This 14-minute video presents testimonies from children in homeless shelters. (It can be obtained from Coleman Advocates for Children and Youth for a free-will donation by calling 415-239-0161.)

The part of advocating in front of a legislator might prove to be the biggest challenge. The purpose of this part of the program (lessons 17 and 18) is to give the students an experience of doing justice. I am sure some legislators would make themselves available in the eve-ning, especially when they know the students have been studying a particular issue. I would recommend that you ask the legislator to wear professional dress, whether they come in the evening or during the day. By their dress you want them to communicate to the students that they take them and their message seriously.

If getting a legislator to come in person proves too difficult, you could always have the students write letters to their representatives. Obviously this doesn't have the same experiential learning as an actual visit.

Good luck!

Seven Principles of Catholic Social Teaching

The Church's social teaching is a rich treasure of wisdom about building a just society and living lives of holiness amid the challenges of modern society. Modern Catholic social teaching has been articulated through a tradition of papal, conciliar, and episcopal documents. The depth and richness of this tradition can be understood best through a direct reading of these documents. In these brief reflections, we wish to highlight several of the key themes that are at the heart of our Catholic social tradition. At the front of each unit plan are several quotations from Church documents and the Scriptures that provide a grounding in Catholic social teaching for the lessons. The bibliography at the end of the book offers good ideas for learning more.

1. Life and Dignity of the Human Person

The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society.

Our belief in the sanctity of human life and the inherent dignity of the human person is the foundation of all the principles of our social teaching. In our society, human life is under direct attack from abortion and assisted suicide. The value of human life is being threatened by increasing use of the death penalty. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.

2. Call to Family, Community, and Participation

The person is not only sacred but also social. How we organize our society in economics and politics, in law and policy directly affects human dignity and the capacity of individuals to grow in community. The family is the central social institution that must be supported and strengthened, not undermined. We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially those who are poor and vulnerable.

3. Rights and Responsibilities

The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities to one another, to our families, and to the larger society.

4. Option for the Poor and Vulnerable

A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between people who are rich and people who are poor, our tradition recalls the story of the Last Judgment (Matthew 25:31–46) and instructs us to put the needs of those who are poor and vulnerable first.

5. The Dignity of Work and the Rights of Workers

The economy must serve people, not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God's creation. If the dignity of work is to be protected, then the basic rights of workers must be respected: the right to productive work, to decent and fair wages, to organize and join unions, to private property, and to economic initiative.

6. Solidarity

We are our brothers' and sisters' keepers, wherever they live. We are one human family, whatever our national, racial, ethnic, economic, and ideological differences. Learning to practice the virtue of solidarity means learning that "loving our neighbor" has global dimensions in an interdependent world.

7. Care for God's Creation

We show our respect for the Creator by our stewardship of creation. Care for the earth is not just an Earth Day slogan; it is a requirement of our faith. We are called to protect people and the planet, living our faith in relationship with all of God's creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored.

This summary should be only a starting point for those interested in Catholic social teaching. A full understanding can be achieved only by reading the papal, conciliar, and episcopal documents that make up this rich tradition.

(These principles are summarized from *Sharing Catholic Social Teaching*, by the United States Conference of Catholic Bishops [USCCB], pages 4–6.)

Advocacy

Social justice is about taking action to effect systemic change, more than a particular social project such as organizing a food or clothing drive. This program concludes, therefore, with students advocating to legislators on behalf of people who are poor on an issue they are concerned about. Children need to know how to advocate. It's up to us to teach them.

Getting Started

1. Enlist your key players.

- *Pastor*. The pastor needs to be supportive of the program. At a minimum he is asked to let the students make a presentation at a weekend Mass (usually in February or March is what is recommended in the program) on what they have learned about Catholic social teaching and how it applies to a particular issue. The presentation is usually less than 5 minutes. The more the pastor is engaged with the process and the issue, the better the success of the program.

- *Principal (or director of religious education if used in a parish setting).* The principal needs to be supportive of the program. The principal should be instrumental in identifying someone (probably from the parish) who would be the "outside presenter" (see below).

- *Teacher.* The teacher needs to take ownership of the program and hopefully have some empathy for people who are poor. The teacher needs to be "hands-on," not a mere observer, when the outside presenter is in the room.

- *Outside presenter.* We have found the program works best with a volunteer who helps the teacher. The teacher could do the program without such assistance, but a fresh face brings energy into the classroom and emphasizes the importance of the program. It is similar to the D.A.R.E. program that has an officer come into the classroom to talk about drug abuse. The outside presenter needs to have a desire and some natural ability to teach young people. He or she needs to be sensitive to people who are poor, and ideally volunteers or works with people who are poor. He or she needs to have passion for social justice. He or she needs to be available during school hours, as his or her presence is required in the classroom about one class period every two weeks from October through mid-March. (See appendix A for a sample job posting for the outside presenter.)

- *Social service agency contact.* A key part of the program is when students listen to a low-income person give testimony about poverty's oppression. Therefore, either the teacher, the outside presenter, or the overall coordinator needs to set this up with a willing social service agency. Ideally the exchange should be done at the agency so that the students can see how it operates. If this kind of "field trip" is too inconvenient, the low-income person may come to the school.

- *Someone who will pick the social justice issue to work on.* This task could fall to a number of people: the pastor, the principal, the teacher, the outside presenter, the parish's peace and justice office, or the diocesan peace and justice office.

- *Overall coordinator.* If more than one school in a diocese is using this program, it will necessitate having an overall coordinator. The main tasks of the overall coordinator are to keep all the schools on track, to line up the visits to the social service agency, to identify and research an appropriate issue, and to line up the legislators and venue where the advocacy will take place.

2. Provide program supplies for a class of thirty students.

You will need:
- a folder in which each student can store program papers and notes

For lesson 1
- a deck of playing cards
- bags of peanut M&M's (each bag contains approximately 21 pieces), sufficient quantities so that each "rich" student receives a whole bag and each "poor" student receives two M&M's pieces
- eight to ten envelopes, depending on the size of the class, with prizes (for example, actual items students can use, such as cash or gift certificates to video rental stores or area restaurants)

For lesson 2
- *If I Were a Princess* video, available from Coleman Advocates for Children and Youth, San Francisco, CA, 415-239-0161, *www.colemanadvocates.org*.

For lesson 4
- six large balloons
- papier-mâché (choose one of the following techniques):
  - flour, water, and newspaper
  - wallpaper paste, water, and newspaper
  - papier-mâché mix purchased at a craft store (one package per balloon)
  - plaster casting material (You may have a parent in a health profession who can donate this.)
- six large bowls
- six strips of poster board

For lesson 5
- several colors of tempera paint
- paintbrushes
- glitter, ribbons, sequins, pipe cleaners, feathers, and so on

For lesson 11
- thirty fabric loops (cloth strips or pieces of yarn approximately six feet in length)

For lesson 12
- two hundred feet of clothesline rope

For lessons 15 and 16
- fifteen pieces of poster board

3. Plan in advance.

The advanced planning of this program is lining up a social service agency to work with and choosing an issue that your students will eventually advocate for to legislators. As is outlined in the upcoming pages, this planning ideally is taken on by someone who has the time and the connections to make this happen. Normally I do not see this as a role for the teacher or principal.

4. Notify parents and enlist their support.

Before you begin the program, it's a good idea to send a letter home with your students telling their parents about *That's Not Fair*. Some of the homework assignments require parental help.

There may be some resistance from some parents. This program is intended to educate both children and adults about Catholic social doctrine.

Lesson Plans

The lesson plans in this book contain complete instructions for classroom implementation. While you are building your students' knowledge of Catholic social doctrine, you will also be building their teamwork skills, as each lesson contains structured and integrated teamwork activities. Feel free to adapt the lesson plans to meet your students' needs and your curricular goals.

Each lesson plan begins with a theme. Church teachings and biblical quotes are provided for you as background for the unit. The lesson begins with an activity, continues through a discussion of the activity, and often concludes with a homework assignment that leads to a discussion.

Leapfrog Classes

Lesson 9 involves going to a social service agency. If an agency cannot accommodate you during the time this session is planned, leap over lessons 9 and 10 (lesson 10 is a follow-up to lesson 9) and pick up at lesson 11. Then complete lessons 9 and 10 when your agency visit is scheduled.

UNIT ONE

Justice

Theological Background: "Which one do you love most?"

Let's begin.

A friend of mine is the mother of six children. I asked her, which one of her kids does she love the most? Her head jerked back and her face scrunched as if to say, "What a stupid question." Her eyes teared a bit and she said, "Why, I love them all the same."

No doubt this mother and her husband have to settle many disputes among their six children. Each child has a different set of needs and gifts. Often these needs and gifts conflict with those of another. One child needs to get to soccer practice at the same time that another needs to be picked up from a friend's house. The parents do their best to meet each child's needs and maximize each child's gifts.

When disputes arise among their children, sometimes parents must deny one child her or his need for the sake of the other. The parents make these decisions not out of spite or hatred, but out of love. A good parent cannot do otherwise. When this mother of six settles disputes or makes compromises among her children's needs, she is practicing justice.

Justice is love practiced in complex situations. Charity is the practice of love to alleviate an immediate need, often toward an individual. Helping your child with his or her homework is charity. Justice looks more to rules, policies, systems, or structures (for example, the setting of "house rules" so that everyone in the family is considerate of the needs of others). "No loud playing of music on a school night" could be one.

By and large, Americans are good at charity. We are good about responding to individuals' needs. Food pantries, soup kitchens, and the Red Cross are all examples of charity at work. This follows from a philosophy focused on individuals. Justice, responding in love to complex situations, is more difficult for most Americans to grasp. Tax laws, economic policies, and international trade all affect the quality of life for many people. Sorting out the fairness of laws, policies, and social structures is a tougher act.

God sees all humans not only as equal but also as connected. Like this mother of six, God loves all, because all are God's children. It is this vision of love that drives the biblical sense of justice. We share our resources with the needy because we see them as family.

American justice is all about equality, and we often see it as a duty. Sometimes Americans practice equality because "we have to." This sense of justice is in contrast to biblical justice that is rooted in and motivated by love of God and neighbor. Big difference.

Bible Quotes

Defend the lowly and fatherless;
render justice to the afflicted and needy.

(Psalm 82:3)

To do what is right and just
is more acceptable to the LORD than sacrifice.

(Proverbs 21:3)

The LORD loves justice and right
and fills the earth with goodness.

(Psalm 33:5)

For the LORD loves justice
and does not abandon the faithful.

(Psalm 37:28)

Learn to do good.
Make justice your aim: redress the wronged,
hear the orphan's plea, defend the widow.

(Isaiah 1:17)

"Woe to you, scribes and Pharisees, you hypocrites. You pay tithes of mint and dill and cummin, and have neglected the weightier things of the law: judgment and mercy and fidelity. [But] these you should have done, without neglecting the others." (Matthew 23:23)

"Behold, my servant whom I have chosen, my beloved in whom I delight; I shall place my spirit upon him, and he will proclaim justice to the Gentiles." (Matthew 12:18)

Church Documents

Charity will never be true charity unless it takes justice into account. Let no one attempt with small gifts of charity to exempt himself from the great duties imposed by justice.[1]

(USCCB, *Economic Justice for All*, no. 120)

It grows increasingly true that the obligations of justice and love are fulfilled only if each person, contributing to the common good, according to his own abilities and the needs of others, also promotes and

assists the public and private in situations dedicated to bettering the conditions of human life.

(Pope Paul VI, *Gaudium et Spes*, no. 30)

Man's relationship to his neighbor is bound up with his relationship to God; his response to the love of God, saving us through Christ, is shown to be effective in his love and service of [men]. Christian love of neighbor and justice cannot be separated. For love implies an absolute demand for justice, namely a recognition of the dignity and rights of one's neighbor.

(Synod of Bishops, *Justice in the World*, no.34)

Biblical justice is more comprehensive than subsequent philosophical definitions. It is not concerned with a strict definition of rights and duties, but with the rightness of the human condition before God and within society. Nor is justice opposed to love; rather, it is both a manifestation of love and a condition for love to grow.[2]

(USCCB, *Economic Justice for All*, no. 39)

"In order to overcome today's widespread individualistic mentality, what is required is *a concrete commitment to solidarity and charity*, beginning in the family."

(Pope John Paul II, *Centesimus Annus*, no. 49)

Lesson 1: M&M's Game

Learning Objectives

- The students will be able to describe the difference between charity and justice.
- The students will be able to explain why we should share our gifts with others—because God created us all and has blessed us with gifts.
- The students will understand that as a result of God's creation, each person enjoys special dignity.

The purpose of this introductory activity is to provide students with background knowledge of social justice, and to understand that there is a difference between charity and justice.

Preparation

1. Prepare the materials for the lesson. You will need a deck of playing cards, twelve regular-sized bags of peanut M&M's, envelopes containing prizes equal to the number of face cards used in this exercise, and a bag to hold the M&M's.

2. Count out the playing cards, one per student. Use only ten face cards, with the rest being number cards. (If you have fewer than twenty students, you should use only eight face cards; if you have fewer than fifteen students, use only six face cards.)

3. Copy the homework assignment.

4. Meet with the outside presenter to familiarize yourself with the lesson.

The Lesson

The teacher should begin the lesson by introducing the outside presenter and telling the students that she or he wants to play a game with them. Allow some time for each student to introduce herself or himself to the presenter. You may want to consider having the students wear name tags.

Instructions for the Presenter

1. Pass out a playing card to each student, saying "I am going to give each of you a card and you may not look at it until I tell you to."

2. After you have passed out the cards, tell the students to look at their cards. Then arrange the seating into two rows so that those with a face card are on one side of the room and those with a number card are on the other side of the room.

3. Tell the students that those with face cards are "the royalty" and those with number cards are "the lowly number people."

4. Initiate a discussion with these questions:

- "What is it like to be a person who is poor?" Amplify and affirm responses. For example, if a student says, "They probably don't get many toys at Christmas," respond by saying: "That's a good answer. Our parish does a toy drive each year for kids who otherwise wouldn't get any toys."
- "What do you think of when you hear the words *poor person*?" Amplify and affirm responses. Anticipate that students may describe a dirty, drunken, homeless man.

5. Pass out the M&M's. Give two pieces to each person who is poor (those with a number card), and a whole bag to each person who is rich (those with a face card). Tell the students not to eat the M&M's or open the bags until you tell them to.

6. Tell the students about the prizes:

- "Each of these envelopes contains a prize. You can buy these prizes, or 'gifts,' from me today." Tantalize the students by telling them the con-

tents of some of the envelopes. Help them picture themselves enjoying the gifts. After they see the value of each gift, ask the students what they think they will use to buy the gifts and how much they think each gift will cost.

7. Explain the rules of the game:

- Each gift costs eighteen M&M's.
- Since the lowly numbers have only two M&M's, tell them they will have a chance to get more M&M's by asking the royalty to share with them: "Don't worry; you'll get a chance to get more M&M's. You will be asking the royalty to share with you. You need to start thinking of reasons why the royalty should share their M&M's with you."
- Tell the royalty: "You can do whatever you want with your M&M's. You can eat them, take them home, share them, or use them to buy prizes. When they, the lowly numbers, come begging, it is up to you to decide whether you listen to them or not."
- When the lowly numbers ask the royalty to share, they must get on their knees. (This simulates the indecency of poverty.)
- Gifts cannot be split between the lowly and the royalty. (It's possible that someone on the poor team is a good friend of a person on the rich team. He or she may say, "Give me yours and we'll split the gift certificate to the movies." However, in the real world, the rich are not taking the poor out to a movie.)
- The rich team may buy a gift at any time: "You don't have to wait for the people who are poor to beg you for M&M's. Buy what you want, when you want."

8. Tell the students not to open the envelopes until all the gifts are purchased. Be ready to begin handing out the envelopes as students come forward with eighteen M&M's. Give the class a signal to begin. Have a bag ready, as students will "pay" for a gift by placing eighteen M&M's in the bag.

9. After all the gifts have been purchased, ask the students to return to their seats.

10. Tell them, "That's the end of the game." Then, initiate a discussion with this question:

- "What were the messages of this game?" Listen for: "People only share after they get what they want, not need." "God decides which families we are born into." "It hurts to beg." "Some have more than others." "The rich have easier access to gifts." "It's a game about sharing." "It's a game about greed."

Ask the students to describe the type of sharing that did take place. What you are listening for is a description of "leftover sharing," that is, we tend to share with those who are poor after we have made sure all our

needs and wants have been fulfilled. You may tell the students who did "leftover sharing" not to feel bad, as that is how most adults share. Most people do not donate to the point that they no longer have enough money to go to the movies or out to eat. "Leftover sharing" describes what probably takes place when schools or parishes conduct food drives.

11. Ask the questions:

- "Should those with more share with those who have less?" Most students will say yes.
- "Why should those who have more share?"

This is a critical question. It is disarmingly simple, but even adults have had a hard time answering this question when I have played the M&M's game with them. This question is looking for motives of giving. Many people, when pressed for an answer, will disclose their motive as one that is self-serving or in their self-interest. For example, some have said, "It makes me feel good to give." Or, "I might be poor one day, and if I help a person who is poor now, maybe someone will help me." One adult actually said, "If we don't share with those who are poor, they will revolt against us (the rich)." The other motive for giving is religious in content. For example: "God made us all." "Because Jesus said we are to share." "We are all brothers and sisters in the eyes of God."

Throughout the program you will want to emphasize Christian motives of charity and justice for sharing or helping others. It is important to teach the students the right thing to do as well as the reason for doing so. For example, we conduct a food drive in our school, and the students may be rewarded for achieving a certain goal. We forget to tell them that this is a way of showing our love for others who are in need, which is our Christian duty.

12. Ask the children to hold up their cards and say: "See how we are different? Some of you are black fours. Some of you are red sevens. Some of you are kings and queens."

13. Talk about any social differences you are aware of; for example, in many cities, ethnic groups often live in the same part of town, as do people of similar income levels.

14. Direct the students to show the back sides of their cards, and ask them, "What do you see?" Listen for: "We are all the same." "God doesn't see color or rich or poor. He sees only sons and daughters."

15. Ask the students who they think you represented at the beginning of the game when you passed out the cards. They should guess "God." And that's right. Explain that passing out the cards at the beginning of the activity symbolizes the differences that exist between us and is part of