

SCHOOL LAUNCH · EXPLORE TRACKS

EXPLORE HOSPITALITY AND HOME · RANGER

Track 5 of the Explore Tracks: four trails for children who love to cook, set a table, welcome guests and run a small home business, at Ranger depth.

First edition

*Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.
Hebrews 13:2 (KJV)*

COURSE GUIDE

Explore Tracks are for children who want more of what they love. Each track is a set of short stops. At the Ranger level every stop adds more facts, a diagram, chart or map, a hands-on task with real measurements, and a short written entry in the Field Notebook, alongside a true story, a great picture, a game and a verse from the King James Bible.

The Hospitality and Home track has four trails of eight stops. Trail A works in the kitchen: safe habits, measuring with fractions, bread, soup, the science of rising dough, and a whole family supper. Trail B learns the table: place settings, grace, conversation, serving and clearing, and the history of afternoon tea. Trail C studies hospitality in Scripture, from Abraham's tent to Martha and Mary's home, and practices invitations, introductions and thank-you notes before hosting a small party. Trail D treats hospitality as a trade: the Proverbs 31 woman, Lydia the seller of purple, inns through history, and a real bake-sale plan with a cost sheet, price list and profit tally.

Each stop links to the matching full lesson in a School Launch course, most often Small Business & Economics (the "Seven Small Businesses" unit), Arithmetic (fractions in recipes and costing), History, Art and Gardening & Animals.

WHO IT IS FOR

Written for children about ages 10-13 who read on their own and can follow a recipe with an adult nearby. Younger siblings at the Scout level and older siblings at the Expert level can share the same stops and the same kitchen. No cooking experience is needed. Nothing earlier is required.

HOW TO USE THIS COURSE

1. **One stop at a time.** A stop takes 20-30 minutes at Ranger depth: read the story and the facts, study the picture, do the hands-on part, play the game and write the notebook entry. Cooking stops may take longer when the dish is baked. Two or three stops a week works well.
2. **Any order.** The four trails are independent, though Trail A's safety and measuring stops (A1 and A2) are best done before any other cooking.
3. **Field Notebook.** Every stop ends with a short written entry, a labelled diagram or a chart. Each trail builds something: a family recipe book, a photographed and labelled table setting, a set of hand-written invitations and thank-you notes, and a bake-sale plan or bed-and-breakfast brochure. A parent signs each trail certificate.
4. **Goes deeper in.** Each stop names the School Launch course and lesson where the topic is taught in full.
5. **Badge quizzes.** Each trail has a short, optional quiz, oral or written. They are for fun, not grades.

SCOPE AND SEQUENCE

Trail 1: Hospitality and Home 🏠 **Trail A: In the Kitchen** (Self-paced)

Trail 2: Hospitality and Home 🏠 **Trail B: The Table** (Self-paced)

Trail 3: Hospitality and Home 🏠 **Trail C: Hosting and Manners** (Self-paced)

Trail 4: Hospitality and Home 🏠 **Trail D: Hospitality as a Business** (Self-paced)

MATERIALS

- **Field Notebook (a sketchbook or composition book)** One for the whole track.
- **Measuring cups and spoons, a mixing bowl, a baking sheet and a kitchen timer** For the kitchen stops. A kitchen scale is helpful but optional.
- **Everyday dishes, cutlery, cloth or paper napkins** For setting the table and napkin folding.
- **Note cards, envelopes and a good pen** For invitations and thank-you notes.
- **Colored pencils, a ruler, a calculator and grocery receipts** For diagrams, cost sheets and price lists.
- **A Bible (KJV)** For the verse at each stop.

GRADING

Explore Tracks are not graded. A Ranger stop is done when the child has read the story, done the hands-on part and written the notebook entry.

Badges are earned every five stops and trail certificates by finishing a trail.

A NOTE TO PARENTS

You do not need to be a chef or a caterer. Let the child read the stop, then cook, set the table or plan alongside you and ask, “What did you notice?” and “Why do you think it is done this way?” Each stop has a short *For families* note with sources and any facts that are uncertain.

Safety: an adult should be in the kitchen for every stop that uses the stove, oven, sharp knives or hot liquids. Each cooking stop has its own safety line. Check for food allergies before serving guests or selling food.

Selling: the bake-sale and business stops can be done on paper. If the child sells real food, a parent signs off on the plan first and checks any local rules for selling home-baked goods.

Pictures: the picture studies are public-domain paintings by Vermeer, Chardin, de Hooch, Carl Larsson and others. Norman Rockwell’s *Freedom from Want* (1943) is still under copyright, so it is linked for viewing rather than reproduced or used as a picture study.

History: the story that afternoon tea began with Anna, Duchess of Bedford, in the 1840s is the traditional account and is told as such. Bible stories (Abraham’s visitors, Martha and

Mary, Lydia) are taught as true history, quoted from the King James Version.

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Trail 2: Hospitality and Home 🏠 **Trail B: The Table**

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Trail 4: Hospitality and Home 🏠 **Trail D: Hospitality as a Business**

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Trails may be done in any order.

HOSPITALITY AND HOME TRAIL A: IN THE KITCHEN

The first trail of the Hospitality and Home track takes a young cook from the sink to the supper table: kitchen safety and clean hands, measuring with cups, spoons and fractions, bread (from the unleavened bread of the Passover to Christ “the bread of life”), pancakes and a hot breakfast, soup, the science of why dough rises, a flaky pie crust, and finally a whole family supper planned, costed, timed and cooked by the student.

This is the  **Ranger** level, for ages 10 to 13. The student reads each stop alone, cooks with a grown-up nearby, and works the practice problems, which use real fractions, temperatures, ratios and prices. Every stop stands by itself and has a diagram to draw and a paragraph to write in the Field Notebook. Recipes from each stop go into a growing **family recipe book**.

Five stops earn the **Kitchen Ranger badge, part 1**; all eight stops, ending with the family supper, earn part 2 and the **Trail A certificate**.

BEFORE YOU BEGIN

- Read a page of about 500 words alone and write a paragraph about it.
- Add, subtract and multiply simple fractions such as $\frac{1}{2}$, $\frac{1}{3}$ and $\frac{3}{4}$ (a grown-up may help with the harder problems).

MASTERY CHECKLIST

- ☐ I can wash my hands properly, name the food danger zone, and handle knives, hot pans and a grease fire safely.
- ☐ I can measure dry and liquid ingredients correctly and double or halve a recipe with fractions.
- ☐ I can explain how yeast, baking soda, baking powder and steam make dough rise, and what gluten does.
- ☐ I can tell why Israel ate unleavened bread at the Passover and what Jesus meant by “I am the bread of life.”
- ☐ I have planned, costed, timed and cooked a whole family supper.

OPTIONAL BOOKS AND RESOURCES

- **FoodSafety.gov (U.S. Department of Health and Human Services and USDA)** (<https://www.foodsafety.gov>): Free charts of safe cooking temperatures, the danger zone and storage times, for Stops A1, A5 and A8.
- **King Arthur Baking: Recipes and Baking Guides** (<https://www.kingarthurbaking.com>): Free recipes, a flour weight chart and step-by-step guides to yeast bread, pancakes, cookies and pie crust, for Stops A2–A7.
- **Fannie Merritt Farmer, *The Boston Cooking-School Cook Book* (1896)** (<https://www.gutenberg.org>): The book that made level measures standard; free on

Project Gutenberg (search the title). Fun to compare with modern recipes in Stop A2.

- **Amelia Simmons, *American Cookery* (1796)** (<https://www.loc.gov>): The first cookbook written by an American, with early pie and pudding recipes; free at the Library of Congress (search the title). For Stop A7.

1.1 KITCHEN SAFETY AND CLEAN HANDS

OBJECTIVES

- Explain how germs travel on hands, and wash hands the right way for at least 20 seconds.
- Name the food “danger zone” (40°F to 140°F) and the safe cooking temperatures for chicken and ground beef.
- Follow the main kitchen rules for knives, hot pans and a grease fire, and mark them on a map of your own kitchen.

Warm-up. Before you read, make a quick list: every way you can think of that a person could get hurt or sick in a kitchen. Keep the list. When you finish the stop, put a check by each danger the story covered and add any it taught you that you missed.

Video slot. Video coming. Kitchen safety for young cooks: handwashing, knife grip, food temperatures, putting out a grease fire. Search approved channels (USDA Food Safety and Inspection Service, CDC, America’s Test Kitchen Kids, a 4-H foods channel); preview first.

KEY TERMS

bacteria

Living things made of a single cell, far too small to see. Most are harmless, but some, such as *Salmonella*, make people sick when they grow in food.

danger zone

The range of temperatures, 40°F to 140°F, in which bacteria in food grow fastest.

cross-contamination

Moving germs from one food or surface to another, as when raw-chicken juice gets onto lettuce.

internal temperature

The temperature in the thickest middle part of a food, measured with a food thermometer.

claw grip

Holding food with your fingertips curled under, so the knife blade rests against your knuckles instead of your fingertips.

CORE IDEAS

In 1847 a young Hungarian doctor named **Ignaz Semmelweis** was working in the great General Hospital of Vienna, Austria. He noticed something troubling. In one ward, run by doctors who often came straight from studying the bodies of the dead, about one new mother in ten was dying of fever. In the ward run by midwives, far fewer died. Semmelweis guessed that something too small to see was traveling on the doctors’ hands. He ordered every doctor

to scrub in a chlorine solution before touching a patient. Within months, deaths in his ward fell to about one or two in a hundred. Many doctors laughed at him, and he died in 1865 still not believed. A few years later Louis Pasteur and Joseph Lister proved that germs are real, and Semmelweis was shown to be right.

What was true in a hospital is true in a kitchen. Hands carry **bacteria** from raw meat, eggs, pets, the trash can and the bathroom to the food we eat. Good handwashing has five steps: wet your hands, add soap, scrub for at least **20 seconds** (about as long as singing the Doxology twice), rinse, and dry with a clean towel. Scrub the backs of your hands, between your fingers and under your nails, where germs hide. Wash before you start cooking, and again every time you touch raw meat, raw eggs, your face or your phone.

Bacteria grow fastest between **40°F and 140°F**, the **danger zone**. In warm food some kinds can double every 20 minutes. So cooks keep cold food cold (a refrigerator should be at 40°F or below) and hot food hot, and never leave food out for more than two hours, or one hour on a day above 90°F. Cooking kills most harmful bacteria, but only when the middle of the food gets hot enough. The U.S. Department of Agriculture says chicken must reach an **internal temperature** of 165°F and ground beef 160°F. Color is not a safe test; a thermometer is.

Germs also ride from food to food. This is **cross-contamination**. If you cut raw chicken on a board and then slice tomatoes on the same board, the tomatoes are no longer safe to eat raw. Use one board for raw meat and another for fruit and vegetables, or wash the board in hot, soapy water between jobs. Put raw meat on the lowest shelf of the refrigerator so its juices cannot drip onto other food.

The other kitchen dangers are sharp and hot. Hold food in a **claw grip** and cut away from your body. Never try to catch a falling knife; step back and let it fall. Turn pot handles in toward the back of the stove so no one bumps them. Use dry oven mitts, because a wet mitt lets heat through as scalding steam. Tie back long hair and push up loose sleeves. If oil in a pan catches fire, **never pour water on it**: the water sinks, boils instantly and throws burning oil into the air. Instead turn off the burner, slide a lid over the pan and leave it covered. Know where the fire extinguisher is before you ever need it. These rules are not meant to make cooking frightening; they let a cook work calmly and serve food that does good to the people who eat it.

PICTURE STUDY



The Kitchen Maid, Jean-Baptiste-Siméon Chardin, 1738 · Oil on canvas · National Gallery of Art, Washington, D.C.

Wikimedia Commons · CC0

Chardin was a French painter who loved quiet, ordinary work: cooks, servants, children and the pots and pans of the kitchen. In this painting a young woman has stopped peeling turnips for a moment and looks off into the distance. Chardin painted several versions of this scene because buyers in Paris wanted them.

Look closely

- Find the knife. How is she holding it, and which way would the blade move?
- Find the basin, the chopping block and the vegetables. How has she arranged her work?
- Look at her apron and cap. Why might a kitchen worker wear them?

Talk about it

1. What is she thinking about? Is it safe to stop paying attention while holding a knife?
2. Chardin painted ordinary kitchen work as something worth looking at. Why might that be true?

Safety first. Cook only with a grown-up's permission and a grown-up nearby. Never pour water on a grease fire; turn off the heat and cover the pan with a lid. Use a food thermometer for meat, and wash hands after touching raw meat or eggs.

HANDS-ON: THE GERM TEST AND A SAFETY MAP OF YOUR KITCHEN

First you will see for yourself why 20 seconds matters. Then you will draw a labeled map of your own kitchen so you know where everything is before you cook in the steps ahead.

You will need

- 1 teaspoon of vegetable oil and ½ teaspoon of ground cinnamon (pretend “germs”)
- Soap, a sink and a timer
- Graph paper or plain paper, a ruler and colored pencils

Steps

1. Rub the oil all over your hands, then sprinkle on the cinnamon and rub it in, including between your fingers and around your nails.
2. Wash with soap for only 5 seconds and rinse. Look closely: where is cinnamon left? Write it down.
3. Rub on more oil and cinnamon. This time wash the right way for 20 full seconds. Compare.
4. Now draw a bird’s-eye map of your kitchen. Label the sink, stove, oven, refrigerator, knife drawer, trash can, first-aid kit and fire extinguisher (ask a grown-up where it is).
5. Draw a red circle about 3 feet around the stove and label it “Hot zone: no running, handles turned in.” Draw a blue star at the sink and label it “Wash station.”
6. Add a small thermometer in a corner of the map. Shade the band from 40°F to 140°F red and label it “Danger zone.”

Check your work

- I saw where germs hide after a short wash.
- My kitchen map shows at least eight labeled places, the hot zone and the wash station.
- I know where the fire extinguisher and the lids are.

FIELD NOTEBOOK

1. **Field Notebook entry.** Write a paragraph: What did Ignaz Semmelweis discover, why did it save lives, and what three safety habits will you keep every time you cook?
2. Paste or redraw your kitchen safety map on the facing page.

Did you know? If one bacterium doubles every 20 minutes, after one hour there are 8, after four hours there are 4,096, and after seven hours there are more than two million. That is why the two-hour rule matters. Some bacteria also make poisons that cooking does not destroy, so food left out too long is not made safe just by heating it again.

Map or diagram. Your kitchen map is a *floor plan*: a drawing seen from straight above. Architects and fire marshals use floor plans to plan escape routes. Add an arrow showing the quickest way out of your kitchen.

Goes deeper in. Life Science, “Cells and Microorganisms,” and History, “Medicine in the Age of Pasteur and Lister” (coming soon).

For families. Sources: USDA Food Safety and Inspection Service (safe minimum internal temperatures; the 40°F–140°F danger zone; the two-hour rule) and CDC handwashing guidance (20 seconds). Semmelweis’s figures are rounded: mortality in the First Clinic was often around 10% in 1846–1847 and fell to about 1–2% after chlorine handwashing began in May 1847. The 20-minute doubling time is a best case for some bacteria in warm food, not a rule for all.

PRACTICE

1. **EASY** For how long should you scrub your hands with soap?
2. **EASY** What temperatures make up the food danger zone?
3. **MEDIUM** You cut raw chicken on a board. Your sister wants to slice cucumbers for a salad on the same board. What should happen first, and why?
4. **MEDIUM** Oil in a frying pan bursts into flame. What two things should you do, and what must you never do?
5. **CHALLENGE** A bowl of potato salad holds one harmful bacterium. It doubles every 20 minutes. How many are there after 2 hours on a warm picnic table? After 4 hours?

Make it a game • Safe or Sorry?. One player reads a kitchen action aloud: “Cutting bread toward my thumb,” “Turning the pot handle in,” “Tasting the cookie dough,” “Putting raw chicken on the bottom shelf,” “Using a wet oven mitt.” Everyone else stands tall for “Safe” or crouches for “Sorry.” The first to give the right reason for a “Sorry” reads the next one.

Scripture. “He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.” (Psalm 24:4, KJV)

David is speaking of who may stand in God’s holy place: one whose deeds (hands) and desires (heart) are clean. Washing our hands before cooking is a small picture of a much greater cleansing that God gives.

Practice: answers

1. At least 20 seconds.
2. 40°F to 140°F.
3. Wash the board in hot, soapy water (or use a different board), because juice from raw chicken can carry bacteria to the cucumbers, which will not be cooked. That is cross-contamination.
4. Turn off the burner and slide a lid over the pan (then leave it covered and call a grown-up). Never pour water on it, because the water flashes to steam and throws burning oil around.
5. 2 hours = 6 doublings: $2 \times 2 \times 2 \times 2 \times 2 \times 2 = 64$. 4 hours = 12 doublings: 4,096.

1.2 MEASURING: CUPS, SPOONS AND FRACTIONS

OBJECTIVES

- Know the American kitchen measures and how they fit together: 3 teaspoons = 1 tablespoon, 16 tablespoons = 1 cup, 2 cups = 1 pint.
- Measure flour, sugar, brown sugar and liquids correctly, using level, packed and eye-level measures.
- Double, halve and multiply recipe amounts with fractions.

Warm-up. Find an old family recipe card or a very old cookbook if you can. Look for measures like “a teacup of sugar” or “butter the size of an egg.” How sure would you be of getting the recipe right?

Video slot. Video coming. How to measure flour, brown sugar and liquids correctly; dry versus liquid measuring cups. Search approved channels (King Arthur Baking, America’s Test Kitchen Kids, a 4-H foods channel); preview first.

KEY TERMS

level measure

A cup or spoon filled to the top and scraped flat with a straight edge, so it holds exactly its amount.

teaspoon (tsp)

A small kitchen measure. Three teaspoons make one tablespoon.

tablespoon (Tbsp)

A larger kitchen measure. Sixteen tablespoons make one cup.

meniscus

The curved top surface of a liquid in a container. You read a liquid measure at the bottom of the curve, at eye level.

equivalent

Equal in amount though written differently, as $\frac{1}{4}$ cup and 4 tablespoons.

CORE IDEAS

For most of history, recipes were written for cooks who already knew what they were doing. An old American recipe might call for “a teacup of milk,” “a lump of butter the size of an egg” or “flour enough to make a stiff batter.” Every cook’s teacup was a different size. That changed in 1896, when **Fannie Merritt Farmer**, the head of the Boston Cooking-School, published *The Boston Cooking-School Cook Book*. She insisted on standard cups and spoons and on **level measures**, scraped flat with a knife. Her book sold millions of copies over the next century, and she became known as “the mother of level measurements.”

The American kitchen system fits together like nesting boxes. **3 teaspoons = 1 tablespoon. 16 tablespoons = 1 cup. 2 cups = 1 pint. 2 pints = 1 quart. 4 quarts = 1 gallon.** One cup is 8 fluid ounces, about 237 milliliters. Most other countries cook in the metric system, measuring in grams and milliliters, and many bakers everywhere prefer a kitchen scale, because a weight is the same no matter how the flour is packed. A cup of all-purpose flour weighs about 120 grams; a cup of white sugar about 200 grams; a cup of water about 237 grams.

How you fill a cup matters as much as which cup you use. **Dry measuring cups** are filled to the brim and leveled. For flour, spoon it lightly into the cup and sweep off the top; if you scoop straight from the bag, you pack it down and may get a fifth more flour than the recipe wants, which makes cakes dry and cookies hard. **Brown sugar** is the exception: press it firmly into the cup until it holds its shape when turned out. **Liquid measuring cups** are clear, with a spout and lines below the rim. Set the cup on the counter, pour, and bend down so your eye is level with the line. Read the bottom of the curved surface, the **meniscus**. A stick of butter is marked on its wrapper: one stick is $\frac{1}{2}$ cup, 8 tablespoons, or 4 ounces.

Recipes are where fractions earn their keep. To double a recipe, multiply every amount by 2: $\frac{3}{4}$ cup becomes $1\frac{1}{2}$ cups. To halve it, divide by 2: $\frac{1}{2}$ teaspoon becomes $\frac{1}{4}$ teaspoon.

Sometimes the answer has no cup to match. Half of $\frac{1}{3}$ cup is $\frac{1}{6}$ cup, and nobody owns a $\frac{1}{6}$ -cup measure. So convert to **equivalents**: $\frac{1}{3}$ cup is 5 tablespoons plus 1 teaspoon, and half of that is 2 tablespoons plus 2 teaspoons. Eggs cannot be split easily; beat one egg and use about half.

Measuring is old and holy business. When God fed Israel with manna in the wilderness, each person was to gather “an omer” a day (Exodus 16:16), and the Bible explains that an omer is “the tenth part of an ephah” (Exodus 16:36). The Law of Moses commanded honest weights and measures, and the prophets condemned merchants who made “the ephah small.” A careful cook measures for the same reason an honest merchant does: the people being served deserve to get what was promised.

PICTURE STUDY



The Milkmaid, Johannes Vermeer, c. 1658 · Oil on canvas · Rijksmuseum, Amsterdam
Wikimedia Commons · Public domain

Vermeer painted in the Dutch town of Delft and finished only about 35 paintings in his life. This kitchen maid is pouring milk with complete attention. Many scholars think she is making bread pudding, using up the hard bread on the table, a thrifty Dutch dish.

Look closely

- Follow the stream of milk. How fast is she pouring? How can you tell?
- Find the bread, the basket, the jug and the bowl. Which of these would a cook use to measure?
- Find the little nail holes and stains on the wall. Why might Vermeer paint such small things?

Talk about it

1. How does Vermeer show that pouring carefully is important work?
2. If she were following Fannie Farmer's book, what tool would she use instead of watching the jug?

Safety first. This stop uses only water, flour and sugar, but clean up spills right away so no one slips, and wash hands before handling food you will eat.

HANDS-ON: PROVE IT: THE MEASURING LAB AND CHART

Test the equivalents with your own hands, then draw a measuring diagram for your Field Notebook to use in every stop ahead.

You will need

- A full set of measuring cups and spoons, and a clear 2-cup liquid measure
- Water, flour and a butter knife
- A kitchen scale (if you have one)
- Paper, ruler and colored pencils

Steps

1. Fill a teaspoon with water three times and pour it into a tablespoon. Does 3 teaspoons fill it?
2. Count how many tablespoons of water it takes to fill a $\frac{1}{4}$ cup. Multiply by 4. Did you get 16 for a cup?
3. Measure 1 cup of flour by scooping straight from the bag. Weigh it. Pour it back, then measure again by spooning and leveling. Weigh it. Write both weights and the difference.
4. Pour water into the liquid measure up to the $\frac{1}{2}$ -cup line. Check it once looking down from above and once at eye level. Which was right?
5. Draw a **measuring diagram**: a big box labeled “1 gallon” holding 4 boxes labeled “quart”; inside one quart draw 2 “pints”; inside one pint draw 2 “cups”; beside one cup write “= 16 Tbsp = 48 tsp = 8 fl oz $\approx$ 237 mL.”
6. Under the diagram, add a strip of equivalents: $\frac{1}{4}$ cup = 4 Tbsp; $\frac{1}{3}$ cup = 5 Tbsp + 1 tsp; $\frac{1}{2}$ cup = 8 Tbsp = 1 stick butter.

Check your work

- I proved at least two equivalents with water.
- I found how much more flour a scooped cup weighs.
- My diagram shows gallon, quart, pint, cup, tablespoon and teaspoon, all labeled.

FIELD NOTEBOOK

1. **Field Notebook entry.** Write a paragraph: Why did Fannie Farmer’s level measures matter? Tell what happened in your flour test and how you will measure flour from now on.
2. Paste in your measuring diagram. It will be your reference for the rest of the trail.

Did you know? The “cup” on a U.S. nutrition label is defined as exactly 240 milliliters, a little more than the traditional 236.6 mL cup. A British imperial pint is 20 fluid ounces, not 16, so an old English recipe can give a surprise. Australia’s metric cup is 250 mL.

Map or diagram. Your gallon diagram is a kind of *nested chart*, like Russian dolls. Try coloring each unit a different color, and keep the same colors on any recipe you copy into your family recipe book.

Goes deeper in. Arithmetic, “Fractions: Multiplying and Dividing,” and “Customary and Metric Measures” (coming soon); Small Business & Economics, “Honest Weights and Measures.”

For families. Sources: Fannie Merritt Farmer, *The Boston Cooking-School Cook Book* (1896); NIST Handbook 44 and FDA labeling rules for the 240 mL “cup.” Flour weights per cup vary by brand and method (about 120–130 g spooned and leveled); the “a fifth more” for scooped flour is a typical result, not a fixed number. “Making the ephah small” is from Amos 8:5 (KJV); honest measures are commanded in Leviticus 19:35–36.

PRACTICE

1. **EASY** How many tablespoons are in one cup? How many teaspoons are in one tablespoon?
2. **EASY** Which ingredient do you pack firmly into the cup, and which do you spoon in lightly and level?
3. **MEDIUM** A recipe calls for $\frac{3}{4}$ cup of milk. You are doubling it. How much milk do you need?
4. **MEDIUM** Halve this recipe: 1 cup sugar, $\frac{1}{2}$ teaspoon salt, 2 eggs, $\frac{1}{3}$ cup oil.
5. **CHALLENGE** A recipe that makes 24 cookies uses $2\frac{1}{4}$ cups of flour. How much flour do you need for 36 cookies? Write the answer in cups and tablespoons.

Make it a game • Equivalent Relay. Write measures on cards: “1 cup,” “16 Tbsp,” “ $\frac{1}{4}$ cup,” “4 Tbsp,” “1 Tbsp,” “3 tsp,” “1 stick butter,” “ $\frac{1}{2}$ cup,” “1 pint,” “2 cups.” Shuffle and spread them face down. Players take turns turning over two cards; if they are equal, keep the pair and go again. Most pairs wins.

Scripture. “Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.” (Luke 6:38, KJV)

Jesus uses a grain-seller’s words: a generous seller pressed and shook the grain so the measure was truly full, and kept pouring till it ran over. A cook who packs the brown sugar knows the picture. God’s giving is like that, and He calls us to give the same way.

Practice: answers

1. 16 tablespoons in a cup; 3 teaspoons in a tablespoon.
2. Pack brown sugar; spoon and level flour.
3. $1\frac{1}{2}$ cups.
4. $\frac{1}{2}$ cup sugar, $\frac{1}{4}$ teaspoon salt, 1 egg, and $\frac{1}{6}$ cup oil, which is 2 tablespoons plus 2 teaspoons.
5. $36 \div 24 = 1\frac{1}{2}$, so $2\frac{1}{4} \times 1\frac{1}{2} = 3\frac{3}{8}$ cups. $\frac{3}{8}$ cup = $\frac{1}{4}$ cup + $\frac{1}{8}$ cup = 4 Tbsp + 2 Tbsp, so 3 cups plus 6 tablespoons.

1.3 BREAD, THE OLDEST RECIPE

OBJECTIVES

- Tell why Israel ate unleavened bread at the first Passover (Exodus 12) and what Jesus meant by “I am the bread of life” (John 6:35).
- Explain what yeast and kneading do to dough.
- Bake a yeast loaf and an unleavened flatbread, and draw and label the inside of each.

Warm-up. Count how many kinds of bread are in your house right now: sandwich loaf, tortillas, crackers, rolls, pita, bagels. Sort them into two piles: puffy and flat. Guess what makes the difference.

Video slot. Video coming. How to knead and shape a simple yeast loaf; what gluten and yeast do in bread. Search approved channels (King Arthur Baking, America’s Test Kitchen Kids, a 4-H foods channel); preview first.

KEY TERMS

leaven

Anything that makes dough rise, especially yeast or a bit of old, sour dough saved from the last batch.

unleavened bread

Flat bread made without leaven, such as the bread of the Passover (Jewish families call it *matzah*).

yeast

A tiny living fungus that feeds on sugars in dough and gives off bubbles of carbon dioxide gas.

gluten

A stretchy web formed by proteins in wheat flour when it is wetted and kneaded. It traps gas so bread can rise.

knead

To push, fold and turn dough over and over until it becomes smooth and stretchy.

CORE IDEAS

Bread may be the oldest recipe on earth. After the fall, God told Adam, “In the sweat of thy face shalt thou eat bread” (Genesis 3:19). Archaeologists working in the desert of northeastern Jordan have found charred crumbs of flatbread in an ancient fireplace. Egyptian tombs hold clay models of bakeries, with tiny figures grinding grain and tending ovens, and the workers who built the pyramids at Giza were paid largely in bread. Grind grain, add water, apply heat: almost every people on earth has found that recipe.

The Bible's most famous bread is the bread of the **Passover**. On the night God brought Israel out of Egypt, each household was to eat a roasted lamb "and unleavened bread; and with bitter herbs" (Exodus 12:8). There was no time to wait for dough to rise: "the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders" (Exodus 12:34). God commanded Israel to remember that night every year with seven days of **unleavened bread** (Exodus 12:15). Jewish families still bake *matzah* for Passover, and by long tradition the whole job, from the moment the water touches the flour until the bread is baked, must take less than 18 minutes, so that it cannot begin to rise.

What makes the other kind of bread rise? **Leaven**. In Bible times this was a lump of sour dough kept back from yesterday's batch. Today we usually buy **yeast**, a living fungus so small that a single packet holds billions of cells. Yeast eats the sugars in flour and breathes out carbon dioxide gas. But gas alone would just bubble away. When wheat flour is wet and **kneaded** for about ten minutes, two of its proteins join into a stretchy web called **gluten**. Gluten works like millions of tiny balloons: it stretches around the gas and holds it in. In a hot oven the gas expands one last time (bakers call it "oven spring"), the gluten and starch set firm, and the crust browns. A loaf is done when the inside reaches about 190°F to 200°F, or when it sounds hollow when tapped on the bottom.

Bread is woven all through Scripture. God fed Israel with manna, "bread from heaven," for forty years. Jesus was born in **Bethlehem**, whose Hebrew name means "house of bread." He taught us to pray, "Give us this day our daily bread." The day after He fed five thousand people with five barley loaves and two fish, the crowd came looking for more. Jesus told them that the bread they truly needed was Himself: "I am the bread of life" (John 6:35). On the night before He died, at a Passover meal, He took bread, gave thanks and broke it, and Christians have remembered His death with bread ever since.

Even our language is full of bread. The English word *lord* comes from an Old English word meaning "loaf-keeper," and *lady* probably from one meaning "loaf-kneader." *Companion* comes from Latin words meaning "with bread": a companion is someone you share bread with. When you bake a loaf for your family, you are doing one of the oldest and most honored jobs in the world.

PICTURE STUDY



A Woman Preparing Bread and Butter for a Boy, Pieter de Hooch, c. 1660–1663 · Oil on canvas · J. Paul Getty Museum, Los Angeles
Wikimedia Commons · CC0

Pieter de Hooch worked in Delft at the same time as Vermeer and painted the clean, orderly homes of Dutch families. Here a mother butters a slice from a large loaf for her son. The boy carries something under his arm, and the open door behind him suggests he is about to set off, perhaps to school.

Look closely

- Find the loaf. Is it a puffy leavened loaf or a flatbread? How can you tell?
- Find the open doorway. What is beyond it?
- Look at how the boy stands. What might he be thinking or saying?

Talk about it

1. Why do you think de Hooch chose such an ordinary moment to paint?
2. How is this mother showing love without saying anything?

Safety first. Ovens and baking sheets reach 375°F or more; use dry oven mitts and keep a grown-up nearby. Water for yeast should be warm (about 110°F), never hot enough to hurt your finger.

HANDS-ON: TWO BREADS: A YEAST LOAF AND A PASSOVER-STYLE FLATBREAD

Bake one loaf with yeast and one quick flatbread without it. Then cut each open and draw what you see.

You will need

- Yeast loaf: 3 cups flour (plus extra for kneading), 2¼ teaspoons (1 packet) instant yeast, 1 tablespoon sugar, 1½ teaspoons salt, 1¼ cups warm water (about 110°F), 2 tablespoons oil, a loaf pan
- Flatbread: 1 cup flour, ⅓ cup water, a pinch of salt, a fork
- Large bowl, baking sheet, oven mitts, a clean towel, a timer

Steps

1. Yeast loaf: stir the flour, yeast, sugar and salt in a bowl. Add the warm water and oil and mix into a shaggy dough.
2. Knead on a floured counter for 8–10 minutes: push away with the heel of your hand, fold it back, turn it a quarter turn, repeat. It is ready when it is smooth and springs back when poked.
3. Cover and let rise in a warm place until doubled, about 1 hour. Press it flat, roll it into a log, set it in a greased loaf pan and let it rise 30–45 minutes more.
4. While it rises, make the flatbread: mix the flour, water and salt, knead 1 minute, roll thin, prick all over with a fork, and bake at 450°F for about 5–8 minutes until spotted brown. Time yourself: was it under 18 minutes from the first splash of water until it came out of the oven?
5. Bake the loaf at 375°F for 30–35 minutes until golden. Cool at least 20 minutes before slicing.
6. **Diagram:** Draw a cross-section of each bread side by side. On the loaf, label: crust, crumb, gas holes (from yeast), gluten walls. On the flatbread, label: crust, fork holes, “no rising: no leaven.” Write the oven temperature and baking time under each.

Check your work

- I kneaded until the dough was smooth and springy.
- I baked both breads safely with a grown-up.
- My cross-section diagram labels the parts of both breads.

FIELD NOTEBOOK

1. **Field Notebook entry.** Write a paragraph comparing your two breads. Why did Israel eat unleavened bread at the Passover, and what did Jesus mean when He called Himself “the bread of life”?
2. Paste in your cross-section diagram and copy John 6:35 beneath it.

Did you know? One packet of yeast holds about 2¼ teaspoons, and a single gram of fresh yeast is said to hold billions of living cells. Before packaged yeast was sold (from the late 1800s), bakers kept a sourdough “starter” alive for years, feeding it flour and water and sharing it with neighbors.

Goes deeper in. History, “Ancient Egypt” and “The Exodus,” and Life Science, “Fungi: Yeast and Molds” (coming soon).

For families. Sources: Exodus 12 and John 6 (KJV); Arranz-Otaegui et al., *PNAS* (2018), on charred bread at Shubayqa 1, Jordan; the researchers date it to about 14,400 years ago by radiocarbon methods, which families may weigh as they see fit, so the stop says only “ancient.” The 18-minute rule for matzah is rabbinic tradition, not in Exodus. The *lord/lady* derivations are standard dictionary etymologies (Old English *hlāfweard*, *hlāefdige*), though the second part of *hlāefdige* is less certain.

PRACTICE

1. **EASY** Why did the Israelites carry unleavened dough out of Egypt?
2. **EASY** Name the four basic ingredients of a yeast bread.
3. **MEDIUM** What does kneading do to the dough, and why does that help bread rise?
4. **MEDIUM** What does the town name Bethlehem mean, and why is that fitting?
5. **CHALLENGE** One loaf takes 3 cups of flour and $2\frac{1}{4}$ teaspoons of yeast. How much of each do you need for 3 loaves? Write the yeast in tablespoons and teaspoons.

Make it a game • Rise or Flat?. A caller names a bread: “matzah,” “bagel,” “tortilla,” “sandwich loaf,” “cracker,” “cinnamon roll,” “pita,” “saltine.” Players stand on tiptoe if it is leavened and crouch low if it is flat or unleavened. Pita is a trick: it has yeast but bakes into a flat pocket, so either answer with a good reason wins a point.

Scripture. “And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.” (John 6:35, KJV)

The crowd wanted another free meal. Jesus offered them more: Himself. Bread keeps the body alive for a day; Christ gives life that lasts forever to all who come to Him.

Practice: answers

1. They left in a hurry on the night of the Passover and had no time to let the dough rise (Exodus 12:34, 39).
2. Flour, water, salt and yeast.
3. Kneading joins the wheat proteins into a stretchy web called gluten, which traps the carbon dioxide gas made by the yeast so the dough puffs up instead of letting the gas escape.
4. “House of bread.” It is fitting because Jesus, who called Himself the bread of life, was born there.
5. 9 cups of flour. Yeast: $2\frac{1}{4} \times 3 = 6\frac{3}{4}$ teaspoons = 2 tablespoons and $\frac{3}{4}$ teaspoon (since 6 teaspoons = 2 tablespoons).

1.4 PANCAKES AND A HOT BREAKFAST

OBJECTIVES

- Tell where the word “breakfast” comes from and the story of Shrove Tuesday pancakes.
- Explain why pancake batter should be stirred only until just mixed, and how to tell when to flip.
- Plan and cook a hot breakfast so that everything reaches the table warm at the same time.

Warm-up. Ask the oldest person you can reach (a grandparent, an older neighbor): What did you eat for breakfast as a child? Who cooked it, and what time? Write down one thing that surprised you.

Video slot. Video coming. How to make fluffy pancakes from scratch: mixing batter, heating a griddle and knowing when to flip. Search approved channels (King Arthur Baking, America’s Test Kitchen Kids, a 4-H foods channel); preview first.

KEY TERMS

batter

A thin, pourable mixture of flour, liquid and eggs. Dough is thick enough to knead; batter is thin enough to pour.

griddle

A flat, heavy pan or cooktop surface for cooking pancakes, eggs and bacon.

baking powder

A powder of baking soda mixed with a dry acid. When wet and heated, it makes bubbles of gas that puff up batter.

Shrove Tuesday

The day before Ash Wednesday and the start of Lent, long kept with pancakes in England. “Shrove” comes from “shrive,” to hear confession and give absolution.

overmixing

Stirring batter too long, which builds gluten and makes pancakes tough and flat.

CORE IDEAS

Through the night your body goes without food for ten or twelve hours: a fast. The first meal of the day **breaks the fast**, which is how it got its name. One of the most beautiful breakfasts in the Bible was cooked by the risen Lord Himself. After a long night when His disciples caught nothing, they came ashore on the Sea of Galilee and found “a fire of coals there, and fish laid thereon, and bread.” Jesus said, “Come and dine” (John 21:9, 12), and served them with His own hands.

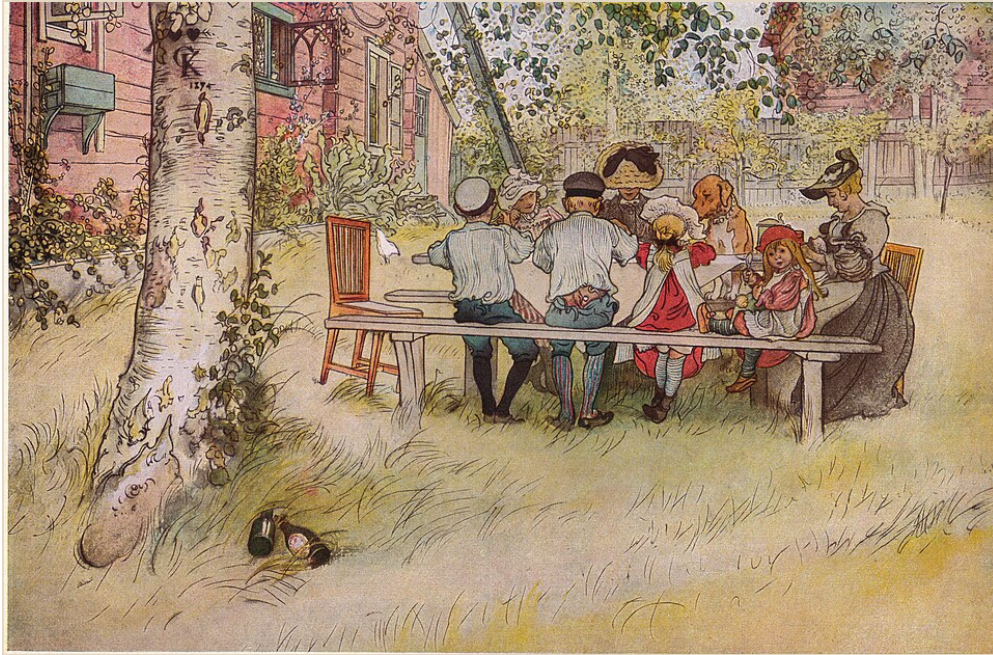
Flat cakes cooked on a hot stone or pan are among the oldest foods there are. In England, the day before Lent begins is **Shrove Tuesday**, nicknamed Pancake Day. Lent was traditionally a season of plainer food, so households used up their eggs, butter and milk in a last batch of pancakes. In the town of Olney, Buckinghamshire, runners race through the streets each Shrove Tuesday holding frying pans and flipping a pancake as they go, a custom that local tradition says began in 1445. Other lands have their own: thin French *crêpes*, Dutch *pannenkoeken* as big as the plate, and the cornmeal “johnnycakes” of colonial New England. The maple syrup we pour on top was first made by the native peoples of the Northeast, who taught settlers to boil down sap. It takes about 40 gallons of sap to make one gallon of syrup.

American pancakes are fluffy because of **baking powder**. A Birmingham chemist named Alfred Bird is often credited with making the first one in 1843, because his wife could not eat yeast. Baking powder bubbles a little when it gets wet and much more when it gets hot. The secret of a tender pancake is to stir the wet ingredients into the dry ones **only until the flour disappears**. A few lumps are fine. Stirring longer builds gluten, the stretchy web that is good in bread but makes pancakes rubbery and flat. Let the batter rest five or ten minutes while the griddle heats.

Heat is the other secret. A **griddle** should be about 375°F. Without a thermometer, flick a few drops of water onto it: if they sit and steam, it is too cool; if they bead up and skitter across the pan, it is ready. Pour about ¼ cup of batter for each pancake. Watch the top. When bubbles rise, pop and stay open, and the edges look dry and set (about two to three minutes), slide a thin spatula under and flip in one quick move. The second side needs only a minute or two. Do not press it flat. Cooks joke that the first pancake is always a flop; that is usually because the pan has not heated evenly yet.

A hot breakfast is a lesson in **timing**. Pancakes, eggs and sausage all want to be eaten the moment they are done. Set the table and pour the juice first. Cook the food that holds best first, and keep finished pancakes on a baking sheet in a 200°F oven. Scramble the eggs last, over medium-low heat, stirring gently, until they are just set with no runny liquid; the USDA says egg dishes should reach 160°F. Then call the family while everything is hot.

PICTURE STUDY



Breakfast under the Big Birch, Carl Larsson, 1896 · Watercolor · Nationalmuseum, Stockholm
Wikimedia Commons · Public domain

Carl Larsson was a Swedish painter who filled his books and paintings with his own family and their red farmhouse at Sundborn. This watercolor was later printed in his book *A Home* (1899), which made his cheerful, orderly family life famous across Europe. Here the family has carried breakfast out to eat under the big birch tree.

Look closely

- Count the people at the table. Who is serving, and who is being served?
- Find the dishes, cups and bottles. What might be on the menu?
- Find the dog and the youngest child. What are they doing?

Talk about it

1. How did someone have to plan to get a hot breakfast all the way outside?
2. What does this painting say about what makes a meal a happy one?

Safety first. Griddles and pans stay hot long after the burner is off. Keep the handle turned in, use a long, thin spatula, and keep a grown-up nearby. Cook eggs until no liquid egg remains; do not taste raw batter that contains raw egg.

HANDS-ON: COOK A HOT BREAKFAST FOR YOUR FAMILY

Make pancakes from scratch and serve them hot with one other dish (eggs, fruit or sausage). Then draw a diagram of a pancake's journey from batter to plate.

You will need

- 1½ cups flour, 3½ teaspoons baking powder, 1 tablespoon sugar, 1 teaspoon salt
- 1¼ cups milk, 1 egg, 3 tablespoons butter (melted and slightly cooled)
- Two bowls, a whisk, a ¼-cup measure, a griddle or heavy skillet, a thin spatula, a baking sheet
- Eggs or fruit for a second dish; paper and colored pencils for the diagram

Steps

1. Set the table and turn the oven to 200°F to keep pancakes warm. Write a short timeline: what will you cook first, and what last?
2. Whisk the flour, baking powder, sugar and salt in one bowl. In the other, whisk the milk, egg and melted butter.
3. Pour the wet mix into the dry. Stir with a spoon about 10–15 times, just until no dry flour shows. Leave the lumps. Rest 5 minutes.
4. Heat the griddle over medium heat and test it with water drops. Grease it lightly. Pour ¼-cup puddles of batter, spaced apart.
5. Flip when bubbles pop and stay open and the edges look dry. Cook 1–2 minutes more. Keep finished pancakes on the baking sheet in the oven.
6. Cook your second dish last, then serve everything at once. The recipe makes about 8 pancakes.
7. **Diagram:** Draw a pancake in four stages from the side and from above: (1) just poured, (2) bubbles rising, (3) bubbles popped and edges set: FLIP, (4) golden on both sides. Label the bubbles, the set edges and the time for each stage.

Check your work

- I stirred only until mixed and left the lumps.
- I flipped at the right time and kept the pancakes warm.
- Everything reached the table hot at the same time.
- My four-stage diagram is labeled with times.

FIELD NOTEBOOK

1. **Field Notebook entry.** Write a paragraph about the breakfast you cooked: what went well, what you would change, and how you planned the timing. Add one sentence about the breakfast Jesus cooked in John 21.
2. Paste in your pancake-stages diagram, and copy the pancake recipe onto a card for your family recipe book.

Did you know? The water drops that skitter on a hot griddle are riding on a thin cushion of their own steam. This is called the *Leidenfrost effect*, after Johann Gottlob Leidenfrost, a German doctor who described it in 1756. On a cooler pan, the drops touch the metal and boil away quickly.

Goes deeper in. History, “The Church Year and Old English Customs,” and Arithmetic, “Scaling Recipes with Fractions” (coming soon).

For families. Sources: John 21 (KJV); Olney Pancake Race organizers (the 1445 start date is local tradition and cannot be proved from records); the 40:1 sap-to-syrup ratio is typical for sugar maple sap of about 2% sugar; USDA (160°F for egg dishes). Alfred Bird’s 1843 baking powder is the usual account; American chemist Eben Horsford developed a widely sold phosphate baking powder in the 1850s–60s.

PRACTICE

1. **EASY** Where does the word “breakfast” come from?
2. **EASY** Give two signs that a pancake is ready to flip.
3. **MEDIUM** Why should you leave a few lumps in pancake batter?
4. **MEDIUM** Why did English families make pancakes on Shrove Tuesday?
5. **CHALLENGE** One batch makes 8 pancakes and uses $1\frac{1}{2}$ cups flour and $1\frac{1}{4}$ cups milk. Five people each want 3 pancakes. How many batches must you make (whole batches only), and how much flour and milk will you use?

Make it a game • Pancake Race. Cut a “pancake” from cardboard or use a beanbag. Each runner carries it in a skillet (or on a dinner plate) from one end of the yard to the other and must flip it three times on the way. A dropped pancake goes back to the start. As at Olney, the winner earns a cheer and the first real pancake.

Scripture. “Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.” (John 21:12, KJV)

The risen Christ made a fire, cooked fish and bread, and invited tired, discouraged men to breakfast. Serving a hot meal to the people we love follows His example.

Practice: answers

1. It is the meal that breaks the night’s fast.
2. Bubbles on top pop and stay open, and the edges look dry and set.
3. Because stirring until it is perfectly smooth overmixes it, building gluten that makes pancakes tough, rubbery and flat.
4. To use up eggs, butter and milk before the plainer meals of Lent began the next day, Ash Wednesday.
5. $5 \times 3 = 15$ pancakes, so 2 batches (16 pancakes). Flour: $1\frac{1}{2} \times 2 = 3$ cups. Milk: $1\frac{1}{4} \times 2 = 2\frac{1}{2}$ cups.

1.5 SOUP FOR A COLD DAY

OBJECTIVES

- Tell the stories of Jacob’s lentil pottage (Genesis 25) and where the words “soup” and “restaurant” come from.
- Explain the difference between a simmer and a boil, and why water boils at a lower temperature on a mountain.
- Cook a pot of lentil soup from scratch and cool and store it safely.

Warm-up. Put your hand (carefully!) above a pot of water as a grown-up heats it on the stove. Watch the bottom of the pot. Describe what you see at the first tiny bubbles, at a gentle simmer and at a full rolling boil.

Video slot. Video coming. How to make soup from scratch: chopping an onion, sweating vegetables, simmering versus boiling. Search approved channels (America’s Test Kitchen Kids, King Arthur Baking, a 4-H foods channel); preview first.

KEY TERMS

pottage

An old word for a thick soup or stew of vegetables, grains or beans cooked in one pot.

stock

A liquid made by simmering bones or vegetables in water for a long time; the base of many soups.

mirepoix

Chopped onion, carrot and celery, usually 2 parts onion to 1 part each of the others, cooked slowly to flavor a soup (say “meer-PWAH”).

simmer

To cook liquid just below boiling, with small bubbles gently breaking the surface.

boiling point

The temperature at which a liquid boils. For water at sea level it is 212°F (100°C); it is lower high in the mountains.

CORE IDEAS

Soup is one of the oldest ways to feed a family: put what you have in one pot with water and let the fire do the work. The Bible’s most famous soup was red lentil **pottage**. Esau came in from the field so faint with hunger that he begged his brother Jacob for a bowl of it, and Jacob demanded his birthright in trade. Esau agreed. “Thus Esau despised his birthright” (Genesis 25:34), trading the blessing promised to Abraham’s family for one meal. Later, in a time of famine, the prophet Elisha’s students made a great pot of pottage with wild gourds

that turned out to be poisonous. “O thou man of God, there is death in the pot,” they cried, and Elisha cast in meal and made it safe (2 Kings 4:38–41).

Our word *soup* comes from the old word *sop*, a piece of bread soaked in broth. For centuries, poor families in Europe ate their supper by pouring hot broth over a slice of stale bread in the bowl. The word *restaurant* is a soup word too. In Paris in the 1760s, shops began selling small bowls of rich broth called *restaurants*, French for “restoratives,” to people who felt weak or unwell. The name passed from the soup to the shop, and then to every eating house in the world.

A good soup is built in layers. First comes the base: **stock**, made by simmering chicken or beef bones, or vegetables, for hours until the water is full of flavor. Next come the aromatics. French cooks start many soups with **mirepoix**: 2 parts onion, 1 part carrot and 1 part celery, chopped and cooked gently in butter or oil until soft and sweet, which cooks call “sweating” them. Cajun cooks in Louisiana use onion, celery and green pepper and call it “the holy trinity.” Then come the stock, the main ingredients (beans, lentils, meat, noodles) and herbs. Salt goes in near the end, because as soup cooks, water steams away and the saltiness grows stronger.

Most soups should **simmer**, not boil. At a full boil, big bubbles churn the pot, break vegetables into mush, toughen meat and make stock cloudy. At a simmer, about 185°F to 205°F, small bubbles rise lazily and the soup cooks gently. Water’s **boiling point** is 212°F at sea level, but it drops by roughly 1°F for every 500 feet you climb, because there is less air pressing down on the water. In Denver, a mile high, water boils at about 202°F, so beans and pasta take longer to cook. That is a question of earth science as much as cooking.

Soup is the dish of sharing. In the old folk tale of *Stone Soup*, hungry travelers set a pot of water and a stone over a fire in a stingy village; one by one the curious villagers add a carrot, an onion, a bone, until the whole village eats a feast together. In hard times churches and towns have run soup kitchens, because a large pot of soup can feed many people for very little money. A pot of soup on a cold day is a way of saying, “Come in and be warm.”

PICTURE STUDY



The Bean Eater, Annibale Carracci, c. 1580–1590 · Oil on canvas · Galleria Colonna, Rome
Wikimedia Commons · Public domain

Annibale Carracci was an Italian painter from Bologna who later painted great ceiling frescoes in Rome. As a young man he painted this plain laborer at his meal, caught in the middle of a spoonful. In his day most important paintings showed kings, saints and heroes, so a working man eating beans was a bold and fresh subject.

Look closely

- Find everything on the table. Which foods would go well with a bowl of beans?
- Look at the man's eyes and spoon. What has just happened?
- Look at the quick brushstrokes. Does the painting feel finished and polished, or fast and lively?

Talk about it

1. How is this meal like Esau's bread and pottage?
2. Why might Carracci have wanted to paint an ordinary working man at supper?

Safety first. Steam burns as badly as boiling water: lift lids away from your face and keep your hands clear of the steam. Use a ladle, not a cup, to serve. Cool leftover soup quickly by dividing it into shallow containers and refrigerating within two hours; reheat leftovers until they boil.

HANDS-ON: JACOB'S LENTIL SOUP AND A DIAGRAM OF THE POT

Cook a lentil soup like the one in Genesis 25, then draw a labeled cutaway of a simmering pot.

You will need

- 1 tablespoon olive oil, 1 onion, 1 carrot, 1 rib celery, 2 cloves garlic
- 1 cup red or brown lentils (rinsed), 6 cups chicken or vegetable broth, 1 can (14.5 oz) diced tomatoes
- 1 teaspoon ground cumin, salt and pepper, juice of half a lemon
- A large pot with a lid, cutting board, knife, wooden spoon, ladle, food thermometer (optional)
- Paper and colored pencils

Steps

1. Wash your hands. Chop the onion, carrot and celery into small pieces using the claw grip. Mince the garlic. You have made a mirepoix.
2. Warm the oil in the pot over medium heat. Add the mirepoix and stir for 6–8 minutes until soft (sweating). Add the garlic and cumin and stir 1 minute more.
3. Add the lentils, broth and tomatoes. Bring to a boil, then turn the heat down to a gentle simmer. Cover partly with the lid.
4. Simmer 20–25 minutes for red lentils, or 30–40 minutes for brown, until tender. If you have a thermometer, check the temperature of a simmer.
5. Stir in the lemon juice. Taste, then add salt and pepper a little at a time. Serve with bread, as Jacob did.
6. **Diagram:** Draw a cutaway pot on a burner. Label: burner (heat source), pot wall, small simmer bubbles, steam, lid, soup layers (broth, lentils, vegetables). Beside it draw a thermometer marked 212°F “boil (sea level),” about 195°F “simmer,” and 202°F “boil in Denver.”

Check your work

- I chopped a mirepoix safely and sweated it.
- I kept the soup at a simmer, not a hard boil.
- I salted at the end and stored leftovers safely.
- My cutaway diagram has at least eight labels.

FIELD NOTEBOOK

1. **Field Notebook entry.** Write a paragraph: How did you build your soup in layers, and what is the difference between a simmer and a boil? End with one sentence on what Esau's trade teaches.
2. Paste in your cutaway diagram and add the soup recipe to your family recipe book.

Did you know? Red lentils lose their skins when they are split, so they cook in about 20 minutes and melt into a thick, orange-red soup, very likely the “red pottage” Esau asked for (Genesis 25:30). Brown and green lentils keep their shape longer.

Map or diagram. On a map of the United States, find Denver, Colorado (about 5,280 feet) and a seaside city such as Boston. Write the boiling point of water beside each: about 202°F and 212°F.

Goes deeper in. Earth Science, “Air Pressure and the Atmosphere”; History, “The Patriarchs: Abraham, Isaac and Jacob”; Literature, “Folk Tales” (coming soon).

For families. Sources: Genesis 25:29–34 and 2 Kings 4:38–41 (KJV); the boiling-point rule of thumb (about 1°F lower per 500 feet) is approximate. The early Paris “restaurants” of the 1760s are documented by food historian Rebecca Spang in *The Invention of the Restaurant* (2000); the popular story naming a cook called Boulanger as the first is uncertain, so it is left out. *Stone Soup* is a European folk tale told in many versions.

PRACTICE

1. **EASY** What three vegetables make a mirepoix?
2. **EASY** What did Esau trade, and what did he get for it?
3. **MEDIUM** How is a simmer different from a boil, and why do most soups simmer?
4. **MEDIUM** Why should you add most of the salt near the end of cooking a soup?
5. **CHALLENGE** You need 3 cups of mirepoix in the ratio 2 onion : 1 carrot : 1 celery. How much of each? And about what temperature does water boil at 7,500 feet?

Make it a game • Stone Soup. Put a clean stone in an empty pot in the middle of the room. The first player says, “I put in a stone.” The next says, “I put in a stone and an onion,” and each player repeats the whole list and adds one soup ingredient. Anyone who forgets an ingredient or adds something that does not belong in soup is out. The last cook stirring wins.

Scripture. “Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.” (Genesis 25:34, KJV)

Esau traded something of great and lasting worth for a meal that was gone in minutes. Good food is a gift, but it must never take the place of the blessings God gives.

Practice: answers

1. Onion, carrot and celery.
2. He traded his birthright for bread and a bowl of lentil pottage.

3. A simmer is just below boiling, with small gentle bubbles (about 185–205°F); a boil has big, churning bubbles (212°F at sea level). Simmering keeps vegetables whole, meat tender and stock clear.
4. Because water steams away as it cooks, so the salt becomes more concentrated; salting early can make the finished soup too salty.
5. 4 parts total, so each part is $\frac{3}{4}$ cup: $1\frac{1}{2}$ cups onion, $\frac{3}{4}$ cup carrot, $\frac{3}{4}$ cup celery. At 7,500 feet, $7,500 \div 500 = 15$, so about $212 - 15 = 197^\circ\text{F}$.

1.6 COOKIES AND THE SCIENCE OF BAKING

OBJECTIVES

- Name the four ways baked goods rise: air, steam, chemical leaveners and yeast.
- Explain how baking soda and baking powder make gas, and what holds the gas in.
- Run a fair cookie experiment, changing one variable at a time and measuring the results.

Warm-up. Look at three different cookies (from a box, a bakery or your pantry). Which is thick and soft, which thin and crisp, which chewy? Write one guess about what made each one turn out that way.

Video slot. Video coming. The science of baking: how baking soda, baking powder and yeast make dough rise; why cookies spread. Search approved channels (King Arthur Baking, America's Test Kitchen Kids, American Chemical Society Reactions); preview first.

KEY TERMS

leavening

Anything that fills dough or batter with gas so it rises and becomes light.

baking soda

Sodium bicarbonate, a base. When it meets an acid (buttermilk, brown sugar, vinegar) it releases carbon dioxide gas.

fermentation

The process in which yeast feeds on sugar and gives off carbon dioxide gas and a little alcohol.

creaming

Beating soft butter and sugar together until pale and fluffy, which beats tiny air bubbles into the fat.

variable

In an experiment, the one thing you change on purpose while keeping everything else the same.

CORE IDEAS

The word *cookie* came to America with Dutch settlers in New Amsterdam (later New York). Their word *koekje* means “little cake.” In Britain the same treat is a *biscuit*, from Latin words meaning “twice cooked.” America’s favorite cookie is much younger. Around 1938 Ruth Wakefield, who ran the Toll House Inn in Whitman, Massachusetts, with her husband, chopped up a bar of semisweet chocolate and stirred it into her butter cookie dough. The chocolate held its shape. Her “chocolate crunch cookie” recipe was printed in her cookbook

and in newspapers, and Nestlé soon printed it on its chocolate packages, where it still appears today.

Every cake, cookie and loaf rises for the same basic reason: **gas expands when it is heated**. Bakers have four ways to get gas into dough. The first is **air**. When you cream butter and sugar, the sharp sugar crystals cut thousands of tiny pockets into the butter. The second is **steam**. Butter, eggs and milk are full of water, and when water turns to steam in the oven it takes up about 1,600 times as much room. The third is **chemical leavening**. Baking soda is a base; when it meets an acid such as buttermilk, molasses in brown sugar, or vinegar, it fizzes out carbon dioxide at once. Baking powder is baking soda already mixed with a dry acid, so it needs only liquid; most American baking powder is “double-acting,” fizzing once when wet and again when hot.

The fourth way is alive. **Yeast** is a single-celled fungus. In the late 1850s and 1860s the French scientist Louis Pasteur showed that **fermentation** is the work of living yeast cells, not just a chemical change. Yeast eats sugars and breathes out carbon dioxide and a little alcohol, which bakes away in the oven. Yeast works slowly, which is why bread needs hours and cookies, made with soda or powder, need minutes. Jesus used rising dough as a picture of how His kingdom grows quietly from within until it fills everything (Matthew 13:33).

Gas alone would simply escape. Something has to **trap** it. In the oven, the gluten of the flour stretches around the bubbles, then egg proteins firm up and starches swell and set, like concrete hardening around the bubbles. Meanwhile the outside browns. Above about 300°F, sugars and proteins react to make the golden color and toasty flavor of a good crust; this is called the *Maillard reaction*, after the French chemist who described it in 1912. Sugar on its own begins to caramelize at around 320°F.

Because baking is chemistry, small changes make big differences. Melted butter makes a denser, chewier cookie than creamed butter. More brown sugar makes cookies softer and chewier, because molasses holds moisture. Chilling the dough firms the butter, so cookies spread less and bake thicker. More baking soda makes cookies spread and brown more. Good bakers test their ideas like scientists: they change only one **variable** at a time, keep everything else the same, and measure the result.

PICTURE STUDY



The Baker, Job Berckheyde, c. 1681 · Oil on canvas · Worcester Art Museum, Worcester, Massachusetts
Wikimedia Commons · Public domain

Job Berckheyde was a painter in Haarlem in the Netherlands. In Dutch towns a baker blew a horn to tell the street that fresh bread had just come out of the oven. Berckheyde shows a baker at his shop window with his day's work proudly on display.

Look closely

- Count the different kinds of baked goods. Which look puffy and which look flat or crisp?
- Find the pretzels. How were they shaped?
- Why is the baker blowing a horn? What would the neighbors do when they heard it?

Talk about it

1. Which breads here were probably made with yeast? How can you tell?
2. How is a baker's shop a kind of hospitality to a whole street?

Safety first. Oven racks and baking sheets are 375°F; use dry oven mitts and keep a grown-up nearby. Do not eat raw cookie dough: raw flour and raw eggs can carry harmful bacteria. Vinegar and baking soda are safe but keep them away from eyes.

HANDS-ON: THE GREAT COOKIE EXPERIMENT

Bake chocolate chip cookies two ways from the same dough, measure them, and draw a labeled cross-section to explain the difference.

You will need

- 1 cup (2 sticks) butter, softened; $\frac{3}{4}$ cup sugar; $\frac{3}{4}$ cup packed brown sugar; 2 eggs; 1 teaspoon vanilla
- $2\frac{1}{4}$ cups flour; 1 teaspoon baking soda; 1 teaspoon salt; 2 cups chocolate chips
- Mixer or wooden spoon, two baking sheets, parchment paper, a tablespoon or small scoop, a ruler
- For the warm-up test: a small bottle, a balloon, 2 tablespoons vinegar, 1 teaspoon baking soda

Steps

1. Gas test: pour the vinegar into the bottle. Put the baking soda inside the balloon with a funnel or folded paper, stretch the balloon over the bottle's neck, then lift it so the soda falls in. What fills the balloon?
2. Cream the butter and both sugars for 2-3 minutes until pale and fluffy. Beat in the eggs and vanilla.
3. Stir the flour, baking soda and salt together, then mix them into the butter just until combined. Stir in the chips.
4. Divide the dough in half. Bake half right away; cover the other half and chill it for at least 1 hour. This is your one variable.
5. Scoop level tablespoons onto parchment, 2 inches apart. Bake at 375°F for 9-11 minutes until golden at the edges. Cool on the sheet 2 minutes.
6. Bake the chilled batch the same way. Measure the width and height of three cookies from each batch and find the averages. Record them in a table.
7. **Diagram:** Draw a side cross-section of one cookie from each batch, to scale using your measurements. Label: golden crust (Maillard browning), air pockets (from creaming and CO₂), chocolate chip, soft center, and the spread width in inches.

Check your work

- I changed only one variable: chilling.
- I measured three cookies from each batch and found averages.
- My cross-sections are drawn to scale and labeled.
- I can explain the difference using the words butter, spread and gas.

FIELD NOTEBOOK

1. **Field Notebook entry.** Write a short lab report as a paragraph: your question, your one variable, your measurements, and your conclusion. Use at least three key terms.
2. Paste in your two cookie cross-sections and your measurement table.

Did you know? Ruth Wakefield sold Nestlé the right to use the Toll House name. The often-told story says she was paid one dollar and a lifetime supply of chocolate. The original recipe makes about 100 small cookies; today's package recipe yields about 5 dozen.

Goes deeper in. Life Science, “Fungi: Yeast and Molds” (coming soon); Small Business & Economics, “Seven Small Businesses: The Bakery.”

For families. Sources: Nestlé Toll House history and Ruth Wakefield, *Toll House Tried and True Recipes* (1938 edition); the exact year of the first cookie is given as 1937 or 1938 in different sources, so the stop says “around 1938,” and the “one dollar” payment is commonly reported but not firmly documented. Pasteur’s fermentation work: memoirs of 1857 and 1860. Louis-Camille Maillard described the reaction in 1912. FDA advises against eating raw dough or batter. The “1,600 times” figure compares the volume of steam at 212°F with liquid water.

PRACTICE

1. **EASY** What language does the word “cookie” come from, and what did it mean?
2. **EASY** What gas makes cakes, cookies and bread rise?
3. **MEDIUM** A recipe uses baking soda and buttermilk. Why does it need the buttermilk to rise?
4. **MEDIUM** Why do cookies made from chilled dough spread less?
5. **CHALLENGE** Water turned to steam takes up about 1,600 times as much room. A teaspoon holds about 5 milliliters. If one teaspoon of water became steam, about how many liters of steam would it make?

Make it a game • What Made It Rise?. A caller names a baked good: “sandwich bread,” “pancakes,” “sponge cake,” “pie crust,” “soda bread,” “cinnamon rolls,” “popovers,” “chocolate chip cookies.” Players hold up one finger for yeast, two for baking soda or powder, three for steam, four for beaten air. Some have more than one answer; a player who names two correct leaveners scores double.

Scripture. “Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.” (Matthew 13:33, KJV)

A little leaven, hidden and unseen, works through a very large batch of flour until every bit has risen. Jesus says His kingdom grows the same way: quietly, from the inside, until it fills the whole.

Practice: answers

1. Dutch: *koekje*, “little cake.”
2. Carbon dioxide (with help from air and steam).
3. Baking soda is a base and needs an acid to release carbon dioxide; buttermilk is the acid.
4. The butter is firm and takes longer to melt in the oven, so the eggs, flour and starch begin to set before the dough can flow outward.
5. $5 \times 1,600 = 8,000$ milliliters = 8 liters, about the size of two big jugs.

1.7 A SIMPLE PIE CRUST

OBJECTIVES

- Tell how pies began as sturdy pastry boxes in medieval England and came to America.
- Explain why cold butter and very little water make a flaky crust, using the 3-2-1 ratio.
- Mix, chill, roll and bake a single pie crust, and draw how its flakes form.

Warm-up. Break a piece of store-bought pie crust, a cracker and a croissant (or picture them). Look at the edges. Which have layers? Which crumble? Write down how they are different.

Video slot. Video coming. How to make an all-butter pie crust by hand: cutting in butter, adding ice water, rolling and crimping. Search approved channels (King Arthur Baking, America's Test Kitchen Kids, a 4-H foods channel); preview first.

KEY TERMS

pastry

A dough of flour, fat and water, rolled thin to hold or cover a filling.

cut in

To work cold fat into flour with a pastry blender, two knives or quick fingertips until the pieces are the size of peas.

flaky

Made of thin, crisp layers that separate when broken.

crimp

To press or pinch the edge of a pie crust into a pattern that seals it and makes it pretty.

blind bake

To bake an empty crust before filling it, weighed down so it keeps its shape.

CORE IDEAS

In medieval England a pie was first of all a container. Cooks made a thick, stiff wall of flour and water called a **coffin**, an old word meaning a box or basket. They filled it with meat, sealed it and baked it for hours. The crust kept the filling clean, held in its juices and let it be carried or stored, a bit like a lunchbox you could bake. Often the crust itself was not eaten at all. One of the oldest cookbooks in English, *The Forme of Cury*, written by the cooks of King Richard II around 1390, has recipes for pies of meat, fish and fruit.

Over the centuries cooks learned to add butter or lard to the dough, and the coffin became the tender, flaky crust we know. English settlers brought pies to America, along with apple seeds and cuttings, and in a land of plenty, pie became an everyday food. Early American cooks baked pies of apples, pumpkins, berries and even dried fruit through the winter.

Amelia Simmons's *American Cookery* of 1796, the first cookbook written by an American, includes recipes for pumpkin and apple pies.

A good crust needs only four ingredients: **flour, fat, water and salt**. Many bakers remember the **3-2-1 ratio**: by weight, 3 parts flour, 2 parts fat, 1 part water. The secret is **cold**. When you cut cold butter into flour, it stays in flat bits, from pea-size down to flakes. Rolling presses those bits into thin sheets between layers of flour. In a hot oven the butter melts and the water inside it (about one-sixth of butter is water) turns to steam, puffing the layers apart. That leaves the crisp, separate layers called **flaky**. If the butter gets warm and smears into the flour, the crust turns out crumbly instead of flaky.

The enemy of a tender crust is too much work. Water plus kneading builds gluten, and gluten makes pastry tough and makes it shrink in the pan. So pie makers add **ice water** a tablespoon at a time, just until a handful of dough holds together when squeezed, and they handle it as little as possible. Then they press it into a flat disc and chill it for at least an hour. Chilling firms the butter again and lets the gluten relax. Roll from the center outward, giving the dough a quarter turn now and then so it stays round and does not stick. For a 9-inch pie pan, roll a circle about 12 inches across.

To finish, fold the circle in half or roll it loosely around the rolling pin, lift it into the pan, and ease it into the corners without stretching. Trim, fold the edge under and **crimp** it with your fingers or a fork. A two-crust pie needs slits in the top so steam can escape. For a cream or custard pie, the empty shell is **blind baked** first, lined with parchment and filled with dried beans so it does not puff. Pie crust rewards patience: a cook who waits for the butter to chill gets a much better crust than one in a hurry.

PICTURE STUDY



Still Life with a Turkey Pie, Pieter Claesz, 1627 · Oil on panel · Rijksmuseum, Amsterdam
Wikimedia Commons · CC BY-SA 4.0

Pieter Claesz was a Dutch painter in Haarlem who specialized in “breakfast pieces” and banquet still lifes. The great pie at the center has a tall, sturdy crust, decorated with the turkey’s own head and tail feathers to show what is inside. Turkeys had come to Europe from the Americas only about a century earlier and were still a luxury.

Look closely

- Find the pie. How tall is its crust wall? Is it more like a coffin or a flaky crust?
- Find the lemon peel curling off the table. How does Claesz make it look real?
- Find something made of glass, something silver and something you could eat.

Talk about it

1. Why would a cook decorate a pie with the bird’s own head and feathers?
2. What does this table tell you about the family who might have owned it?

Safety first. Ovens reach 400°F; use dry mitts and keep a grown-up nearby. Dried beans used as pie weights get very hot; let them cool before handling and do not cook or eat them afterward. Keep fingers clear of knives when trimming the edge.

HANDS-ON: ROLL A SINGLE CRUST AND DRAW THE FLAKES

Make a single 9-inch all-butter crust, blind bake it (or fill it for a pie of your choice), and draw a diagram explaining flakiness.

You will need

- 1¼ cups flour, ½ teaspoon salt, 1 teaspoon sugar (optional)
- ½ cup (1 stick) very cold butter, cut in ½-inch cubes
- 3–5 tablespoons ice water
- Bowl, pastry blender or two knives, plastic wrap, rolling pin, 9-inch pie pan, parchment, about 2 cups dried beans, a ruler
- Paper and colored pencils

Steps

1. Stir the flour, salt and sugar in a bowl. Add the cold butter and cut it in until the biggest pieces are the size of peas. Work fast so the butter stays cold.
2. Sprinkle on 3 tablespoons of ice water and toss with a fork. Squeeze a handful: if it crumbles apart, add more water 1 tablespoon at a time.
3. Press the dough into a flat disc, wrap it and chill at least 1 hour.
4. On a lightly floured counter, roll from the center outward, turning a quarter turn every few rolls, until the circle measures about 12 inches across. Use the ruler.
5. Ease it into the pan without stretching. Trim to 1 inch past the rim, fold under and crimp. Chill 15 minutes.

6. To blind bake: prick the bottom with a fork, line with parchment, fill with dried beans and bake at 400°F for 15–20 minutes. Lift out the parchment and beans and bake 5–10 minutes more until golden.
7. **Diagram:** Draw two side-view boxes. “Before baking”: label flour layers, flat sheets of cold butter, and water in the butter. “After baking”: label the crisp flour layers, the empty gaps where steam pushed them apart, and an arrow labeled “steam.” Underneath, write the 3-2-1 ratio.

Check your work

- I kept the butter cold and added water a little at a time.
- I chilled the dough and rolled a 12-inch circle.
- I crimped the edge and baked the crust safely.
- My before-and-after diagram shows how steam makes flakes.

FIELD NOTEBOOK

1. **Field Notebook entry.** Write a paragraph explaining to a younger child why pie crust must stay cold and must not be overworked. Then tell how your crust turned out and one thing you would change.
2. Paste in your before-and-after flake diagram.

Did you know? The nursery rhyme “Sing a Song of Sixpence,” with four-and-twenty blackbirds baked in a pie, may remember a real banquet trick. An Italian cookbook first printed in the 1500s describes a pie with a baked crust filled after baking with live birds that flew out when it was cut, to amuse the guests. No one knows for sure whether the rhyme came from it.

Goes deeper in. History, “Medieval England” and “Colonial America”; Arithmetic, “Ratios and Proportions” (coming soon).

For families. Sources: *The Forme of Cury* (c. 1390; an edition is free online); Amelia Simmons, *American Cookery* (1796), Library of Congress. Butter in the U.S. must be at least 80% fat; most of the rest is water, roughly 16–18%. The 3-2-1 ratio is a common rule of thumb (popularized by Michael Ruhlman’s *Ratio*); the recipe given here is close to it. The blackbird-pie connection to *Epulario* (Italian, 1500s; English translation 1598) is a popular theory, not proven.

PRACTICE

1. **EASY** What are the four ingredients of a basic pie crust?
2. **EASY** What was a medieval “coffin” in cooking?
3. **MEDIUM** Explain how cold butter makes a crust flaky.
4. **MEDIUM** Give two reasons to chill pie dough before rolling it.

5. **CHALLENGE** Using the 3-2-1 ratio by weight, how much fat and water go with 300 grams of flour? How many grams of dough will you have in all?

Make it a game • Keep It Cold! Players pass an ice cube (the “butter”) around a circle on a spoon while a caller names pie steps: “Cut in!” (pass right), “Roll!” (pass left), “Chill!” (everyone freezes for five seconds). Anyone who drops the butter or moves on “Chill” is out. The last cook holding the spoon wins.

Scripture. “Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit.” (Ecclesiastes 7:8, KJV)

A crust rushed through is tough; a crust that waits in the cold is tender. Solomon teaches that patience is better than pride, in pastry and in every other work God gives us.

Practice: answers

1. Flour, fat (butter or lard), water and salt.
2. A thick, stiff pastry case or box that held and baked a filling; often the crust was not eaten.
3. Cold butter stays in flat bits between layers of flour. In the oven the water in the butter turns to steam and pushes the layers apart, leaving crisp, separate flakes.
4. It firms the butter so it stays in pieces (for flakiness) and lets the gluten relax so the crust is tender and does not shrink.
5. One part is $300 \div 3 = 100$ g. Fat: $2 \times 100 = 200$ g. Water: 100 g. Total: $300 + 200 + 100 = 600$ grams.

1.8 COOK A WHOLE FAMILY SUPPER

OBJECTIVES

- Plan a balanced supper menu with a main dish, a vegetable and a starch.
- Write a shopping list with costs and a backward timeline so every dish is ready at the same time.
- Cook, serve and clean up a whole family supper using mise en place and every safety rule from this trail.

Warm-up. Watch whoever usually cooks supper in your house (or ask them). What time do they start? What do they do first? Make a list of every job they do between starting and sitting down, and count them.

Video slot. Video coming. Planning and timing a family dinner; mise en place for beginners; roasting chicken and vegetables on a sheet pan. Search approved channels (America’s Test Kitchen Kids, USDA Food Safety and Inspection Service, a 4-H foods channel); preview first.

KEY TERMS

menu

The list of dishes to be served at a meal.

mise en place

French for “put in place”: having every ingredient measured, chopped and set out, and every tool ready, before you start to cook (say “meez on PLAHSS”).

backward timeline

A schedule made by starting from the time the meal is served and subtracting each job’s time to find when to begin.

resting

Letting cooked meat sit for 5–10 minutes before cutting, so its juices settle back in instead of running out.

budget

A plan for how much money will be spent.

CORE IDEAS

Of the woman of strength in Proverbs 31, Scripture says: “She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens” (Proverbs 31:15). Feeding a household takes planning. Every stop on this trail has taught one skill: safety, measuring, bread, breakfast, soup, baking, pastry. A whole supper puts them together, and the hardest part is not any one dish but getting them all to the table, hot and finished, at the same moment.

Start with the **menu**. A balanced supper usually has a **main dish** with protein (chicken, beef, fish, beans or eggs), a **vegetable** or two, and a **starch** (potatoes, rice, pasta or bread). Look for color: a plate of chicken, potatoes and cauliflower is all beige; add green beans or carrots and it looks like a feast. A wise beginner plans one dish in the oven, one on the stove and one that is served cold, such as a salad or sliced fruit, so that no two dishes fight over the same burner. Choose recipes you have practiced, and add one dish from earlier in this trail, such as your bread, soup, cookies or a pie.

Professional chefs owe much of their order to **Auguste Escoffier** (1846–1935), the French chef who organized the great hotel kitchens of Paris and London, including the Savoy and the Carlton. He set up the “brigade,” in which every cook had one station and one job, and he made kitchens clean, calm and quick. Every station begins with **mise en place**: read each recipe twice, then measure, chop and set out everything before turning on a burner. A cook with mise en place never has to stop to hunt for the salt while the onions burn.

The key tool is a **backward timeline**. Decide when supper will be served, say 6:00. Then work backward. Chicken thighs roasted at 425°F need about 40 minutes, plus 10 minutes of **resting**, so they go in the oven at 5:10. The oven needs 15 minutes to preheat, so it goes on at 4:55. Potatoes cut in chunks roast in the same oven for about 40 minutes, so they go in at 5:10 too. Green beans steam in 8 minutes, so they start at 5:50. The salad and table are done in the quiet minutes while things roast. Working back, the cook must start washing and chopping by about 4:25. Write the timeline on a card and tape it where you can see it.

A real household also has a **budget**. Make a shopping list from your recipes, check what is already in the pantry, and write the price of each item you must buy. Add it up and divide by the number of people to find the cost per person. Then comes the last part of the job, which good cooks never skip: **clean as you go**. Fill the sink with hot, soapy water before you begin, wash bowls while things roast, and wipe the counters with a clean cloth. When the family sits down, the kitchen should already be nearly clean. Then ask someone to say grace, and enjoy what you have made.

PICTURE STUDY



The Potato Eaters, Vincent van Gogh, 1885 · Oil on canvas · Van Gogh Museum, Amsterdam
Wikimedia Commons · Public domain

Van Gogh painted this farming family in the village of Nuenen in the Netherlands in 1885, years before his bright, famous paintings. He wrote to his brother Theo that he wanted to show that these people had dug the earth with the same hands they now put into the dish, and so had honestly earned their food. The colors are as earthy as a potato.

Look closely

- Count the people. Who is serving the others? How?
- Find the single source of light. What does it shine on?
- Look at the hands. What do they tell you about the family's work?

Talk about it

1. This is a very plain supper. What makes it still a family meal worth painting?
2. How does this painting connect with Proverbs 15:17, "a dinner of herbs where love is"?

Safety first. Use every rule from Stop A1: wash hands, separate boards for raw meat, a food thermometer (chicken must reach 165°F), handles turned in and dry oven mitts. A grown-up must be home and nearby the whole time the oven and stove are on.

HANDS-ON: PLAN, COOK AND SERVE A FAMILY SUPPER

This is the capstone of Trail A. You will plan a menu, cost it, make a backward timeline, and cook supper for your family with a grown-up as your helper, not your boss. Choose a day with plenty of time.

You will need

- Sample menu (or your own): roasted chicken thighs, roasted potatoes, steamed green beans, a green salad, and bread or a dessert from earlier stops
- About 3 pounds bone-in chicken thighs, 2 pounds potatoes, 1 pound green beans, salad greens, olive oil, salt, pepper, garlic powder or herbs
- Two sheet pans, a pot with a steamer or lid, cutting boards (one for raw meat), knife, food thermometer, timer
- Paper, ruler and colored pencils for the timeline diagram

Steps

1. Write your menu and check that it has a main dish, a vegetable and a starch, and uses the oven, the stove and one cold dish.
2. Make a shopping list. Look up or ask the price of each item you must buy. Add the total and divide by the number of people.
3. **Diagram:** Make a backward timeline. Draw a line across your paper from 4:15 to 6:15, with a tick every 15 minutes. Under it draw one colored bar for each dish (chicken, potatoes, beans, salad, table, cleanup), from start to finish. Label serving time with a star. This kind of bar chart is called a Gantt chart.
4. On supper day, do your mise en place: wash hands, read every recipe twice, set out every tool and ingredient, and fill the sink with hot, soapy water.
5. Follow your timeline. Season the chicken and potatoes with oil, salt and pepper and roast at 425°F. Check the chicken with a thermometer: 165°F in the thickest part, not touching the bone. Rest it 10 minutes.
6. Steam the beans, toss the salad, set the table and bring everything out at once. Ask someone to say grace.
7. After supper, finish the cleanup and ask your family for one thing that went well and one thing to change.

Check your work

- My menu was balanced and used the oven, stove and one cold dish.
- I wrote a shopping list with a total cost and cost per person.
- My timeline chart showed every dish, and supper was served within 10 minutes of the planned time.
- I used a thermometer, cleaned as I went and left the kitchen clean.

FIELD NOTEBOOK

1. **Field Notebook entry.** Write a paragraph telling the story of your supper: what you served, how your timeline worked, what it cost per person, and what your family said. End with what you learned about the work of the person who usually cooks for you.
2. Paste in your timeline chart and your shopping list, and add your supper recipes to your family recipe book.

Did you know? In Escoffier's brigade, each cook had a title: the *saucier* made sauces, the *rôtisseur* roasted meats, the *pâtissier* made pastry, and the *chef de cuisine* ran it all. Many restaurant kitchens still use those titles today.

Map or diagram. Henry Gantt, an American engineer, made bar charts like your supper timeline famous in the 1910s for planning factory work. Builders and engineers still use Gantt charts to plan bridges and buildings.

Goes deeper in. Small Business & Economics, "Budgets and Costs" and "Seven Small Businesses"; Arithmetic, "Elapsed Time" (coming soon).

For families. Sources: Proverbs 31:15 and 15:17 (KJV); USDA (165°F for poultry); Escoffier's *Le Guide Culinaire* (1903). Van Gogh's remarks on *The Potato Eaters* are paraphrased from his letter to Theo of April 30, 1885. Roasting times depend on the size of the pieces and on your oven; trust the thermometer, not the clock. Prices in the practice problem are examples; use your own store's prices for the project.

PRACTICE

1. **EASY** What does "mise en place" mean, and what does a cook do for it?
2. **EASY** Name the three parts of a balanced supper plate in this stop.
3. **MEDIUM** Supper is at 6:15. A roast needs 45 minutes in the oven and 10 minutes of resting. The oven takes 15 minutes to preheat. When must the oven be turned on?
4. **MEDIUM** Why is it wise for a beginner to plan one dish in the oven, one on the stove and one served cold?
5. **CHALLENGE** You buy 3 pounds of chicken at \$2.49 a pound, potatoes for \$1.50, green beans for \$2.00 and salad greens for \$2.50. What is the total, and what is the cost per person for a family of 6 (to the nearest cent)?

Make it a game • Kitchen Brigade. One player is the chef. The others take stations: roasting, vegetables, salad, table. The chef calls orders: "Vegetables, wash the beans!" "Table, forks!" Each cook answers "Yes, Chef!" and acts it out. Anyone who moves on another station's order, or forgets "Yes, Chef!", trades places with the chef.

Scripture. "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." (Proverbs 15:17, KJV)

A simple meal shared in love is better than a feast with quarreling. The goal of a family supper is not a perfect menu, but a table where people are glad to be together and thankful to God.

Practice: answers

1. "Put in place." The cook measures, chops and sets out every ingredient and tool before starting to cook.

2. A main dish with protein, a vegetable and a starch.
3. Resting starts at 6:05; into the oven at 5:20; turn the oven on at 5:05.
4. So the dishes do not compete for the same burner or oven space and temperature, and the cook can manage them one at a time.
5. Chicken: $3 \times \$2.49 = \7.47 . Total: $\$7.47 + \$1.50 + \$2.00 + \$2.50 = \$13.47$. Per person: $\$13.47 \div 6 = \2.245 , about \$2.25.

TRAIL 1 BADGE QUIZ

The badge quiz is optional. The student answers in writing or aloud. Four right out of five earns the first badge; four right out of five earns the second. Badges and the certificate are earned by doing the stops, not by scores.

Badge quiz 1 (Stops 1-5)

1. What is the food danger zone, and how hot must chicken be inside to be safe?
2. A recipe calls for $\frac{2}{3}$ cup of sugar. You are making $1\frac{1}{2}$ times the recipe. How much sugar do you need?
3. Why did Israel eat unleavened bread at the first Passover, and how many days did God command the feast of unleavened bread to last?
4. Why should pancake batter be stirred only until just mixed?
5. What is the difference between a simmer and a boil, and why does water boil at a lower temperature in Denver than in Boston?

Badge quiz 2 (Stops 6-8)

6. Name the four ways baked goods are made to rise.
7. Baking soda needs one more kind of ingredient to make gas. What kind, and give an example.
8. Why must the butter in pie crust stay cold?
9. Using the 3-2-1 ratio, how much flour and fat go with 50 grams of water?
10. Supper is at 5:45. Potatoes roast for 40 minutes and must come out at serving time. The oven needs 15 minutes to preheat. When do you turn on the oven?

TRAIL CERTIFICATE: MY FAMILY RECIPE BOOK AND TRAIL A CERTIFICATE

Gather the recipes from all eight stops into a family recipe book: one page per recipe, with the ingredients, the steps, the stop's diagram, and a note on how it turned out and what you would change.

Add a cover with your name and dates, a table of contents, and your kitchen safety map as the first page. Include the menu, shopping list, costs and timeline from your family supper.

When the book is done and the supper has been served, a parent signs the Trail A certificate.

- **Recipes:** A complete, clearly written recipe for each stop, with correct measures and the student's own notes.
- **Diagrams:** Each stop's diagram or map is neat, labeled and explains the science or plan behind the recipe.
- **Safety and skill:** The student cooked each recipe safely with a grown-up nearby, using clean hands, correct temperatures and careful knife and stove habits.
- **The family supper:** The supper was planned with a balanced menu, a cost sheet and a backward timeline, served hot and close to the planned time, and followed by a clean kitchen.

Answer key

1. 40°F to 140°F; chicken must reach 165°F.
2. $\frac{2}{3} \times 1\frac{1}{2} = 1$ cup.
3. They left Egypt in haste and had no time for the dough to rise; seven days (Exodus 12:15).
4. Overmixing builds gluten, which makes pancakes tough and flat.
5. A simmer is just below boiling with small, gentle bubbles; a boil has large, churning bubbles. High up there is less air pressure pressing on the water, so it boils at a lower temperature (about 202°F in Denver).
6. Beaten-in air, steam, chemical leaveners (baking soda or baking powder) and yeast.
7. An acid, such as buttermilk, vinegar, lemon juice, yogurt or the molasses in brown sugar.
8. So it stays in flat pieces between layers of flour; in the oven its water turns to steam and pushes the layers apart into flakes. Warm butter smears into the flour and makes a crumbly crust.
9. 150 grams of flour and 100 grams of fat.
10. Potatoes go in at 5:05, so turn the oven on at 4:50.

HOSPITALITY AND HOME TRAIL B: THE TABLE

The second trail of the Hospitality and Home track is about the table itself: how to set a place and why forks go left, how a formal setting differs from an everyday one, how to fold a napkin, how to make a centerpiece from the garden, how Christians have said grace through the ages, how to keep good manners and good conversation, how to serve and clear a meal, and the history of afternoon tea. Along the way the student meets Thomas Coryat and his fork, Erasmus and George Washington on manners, Paul giving thanks in a storm, and the tea clippers racing home from China.

This is the ● **Ranger** level, for ages 10 to 13. The student reads each stop alone, in about 25 to 35 minutes, and a parent joins for the Scripture, the practice answers and any real cooking, cutting or pouring. Every stop stands by itself and includes a labelled diagram or map and a one-paragraph notebook entry. By the end, the Field Notebook holds a full set of table diagrams: a place setting, an everyday and a formal setting, fold diagrams, a sight-line drawing, Paul's voyage, a clock-face plate, a kitchen floor plan and the tea route.

Five stops earn the **Table Ranger badge, part 1**; all eight stops earn part 2 and the **Trail B certificate**. The trail ends with the student setting the table, serving and hosting a real family meal or afternoon tea.

BEFORE YOU BEGIN

- Read a page of about 500 words alone and retell it in your own words.
- Measure with a ruler in inches, and multiply and divide whole numbers.

MASTERY CHECKLIST

- ☐ I can set an everyday and a formal place setting and explain the reason for each rule.
- ☐ I can fold three napkin styles and make a low centerpiece from what grows near me.
- ☐ I can lead grace at a meal and tell where giving thanks for food appears in Scripture.
- ☐ I can use good table manners, lead a friendly conversation, and serve and clear a meal in the right order.
- ☐ I can tell the history of tea from China to the English afternoon tea and host a simple tea myself.

OPTIONAL BOOKS AND RESOURCES

- **Emily Post Institute** (<https://emilypost.com>): Free articles and diagrams on place settings, table manners and tea etiquette; useful for Stops B1, B2, B6 and B8.
- **Emily Post, *Etiquette* (1922), and Isabella Beeton, *Book of Household Management* (1861), on Project Gutenberg** (<https://www.gutenberg.org>): Free public-domain texts; search by title. Read the chapters on dinners and table service for Stops B2 and B7.

- **George Washington's Mount Vernon: Rules of Civility** (<https://www.mountvernon.org>): Search the site for "Rules of Civility" to read all 110 rules that Washington copied (Stop B6).
- **English Heritage** (<https://www.english-heritage.org.uk>): Articles and "The Victorian Way" videos on Victorian kitchens, servants and afternoon tea (Stops B7 and B8).
- **Royal Museums Greenwich: *Cutty Sark*** (<https://www.rmg.co.uk>): The story of the tea clipper and the China tea trade (Stop B8).

2.1 SETTING A TABLE: FORKS LEFT, KNIVES AND SPOONS RIGHT

OBJECTIVES

- Set a basic place setting correctly: plate centered, forks on the left, knife and spoon on the right, glass above the knife, napkin on the left.
- Explain the reasons behind the rules: the right hand cuts, utensils are used from the outside in, and the knife blade faces the plate.
- Tell how the table fork and the rounded table knife came into use in Europe between about 1000 and 1700.

Warm-up. Before you read, set one place at your table from memory, the way you think it should go. Draw a quick sketch of what you did. At the end of the stop you will check your sketch and fix anything that was out of place.

Video slot. Video coming. How to set a basic table place setting: plate, forks, knife, spoon, glass and napkin. Search approved channels (Emily Post Institute, a 4-H or university extension family-and-consumer-sciences channel, Homeschool Pop); preview first.

KEY TERMS

place setting

Everything set out for one person at the table: plate, utensils, glass and napkin. Older books call it a “cover.”

flatware

The forks, knives and spoons used at the table. In Britain it is often called “cutlery”; when made of silver, “silverware.”

outside-in rule

The rule that utensils are laid in the order they will be used, so a diner starts with the pieces farthest from the plate and works inward.

bread plate

A small plate set above the forks, at the upper left, for bread or rolls, often with a small butter knife laid across it.

tines

The prongs of a fork. Early European table forks had only two; four tines became common in the 1800s.

CORE IDEAS

For most of history, people did not expect the host to give them a fork. In medieval Europe a diner carried a personal knife at the belt, ate with it, a spoon and the fingers, and shared a trencher, a thick slice of stale bread used as a plate. Small forks had been used in the Byzantine Empire for centuries, and a story tells of a Byzantine princess who shocked Venice around the year 1004 by eating with a little golden fork. By the 1500s forks were common in Italy. In 1608 an English traveler named **Thomas Coryat** saw Italians eating with forks; he wrote about it in his book *Coryat's Crudities* (1611) and kept using one at home, and his friends teased him for it.

Knives changed too. Pointed knives were handy for spearing meat, but once forks did that job, a sharp point at the table seemed rude and even dangerous. It is often said that Cardinal Richelieu of France had the points of his knives ground round in the 1630s, and that King Louis XIV forbade pointed knives at table in 1669. Whether or not every detail of those stories is true, by about 1700 the round-ended **table knife** had become normal across much of Europe, and that is the shape we still use.

Today's **place setting** follows a few simple rules. The dinner plate goes in the center, right in front of the chair, about an inch from the edge of the table. **Forks go on the left. Knives and spoons go on the right**, with the knife next to the plate and its cutting edge turned toward the plate, and the spoon outside the knife. The bottoms of all the handles line up about an inch from the table edge. The drinking glass stands just above the tip of the knife, and the napkin goes to the left of the forks or on the plate.

Each rule has a reason. Most people cut with the right hand, so the knife lies on the right, ready to pick up. The blade faces the plate so that no one sees a sharp edge pointed at a neighbor. The **outside-in rule** means the diner never has to guess: if there is a salad fork and a dinner fork, the salad fork is on the outside because the salad comes first. A **bread plate**, if used, sits at the upper left above the forks, and the glass sits at the upper right, so each person's bread is on the left and drink on the right.

Two memory tricks help. First, count letters: *fork* and *left* have four letters; *knife*, *spoon* and *right* have five. Second, make a circle with each thumb and pointer finger and hold your other fingers straight up. Your left hand makes a small **b** for bread, and your right hand makes a **d** for drink.

A table set this way says to every guest, "We expected you, and we made a place for you." Setting the table is often a child's first real job in hospitality, and it is a good one.

PICTURE STUDY



Still Life with a Turkey Pie, Pieter Claesz, 1627 · Oil on panel · Rijksmuseum, Amsterdam
Wikimedia Commons · CC BY-SA 4.0

Pieter Claesz (about 1597–1660) worked in Haarlem in the Dutch Republic and painted “breakfast pieces”: tables set with food, glasses and pewter plates, painted so carefully that you can almost touch them. In this painting from 1627 the pie is decorated with the turkey’s own head and tail feathers. Dutch homes of that time still had few forks; look at what the diner has been given instead.

Look closely

- Find the knife. Where is it lying, and which way does its edge point?
- Count the plates and the glasses. Is this table set for one person or for many?
- Find the white tablecloth. How does the painter show its folds?

Talk about it

1. This table has no forks. How do you think the diner would eat the pie and the oysters?
2. What would you move or add to turn this table into a modern place setting?

Safety first. Carry knives point down and blade turned away from you, and lay them on the table rather than tossing them. Carry glasses one or two at a time, by the bottom, not stacked inside one another.

HANDS-ON: SET, DRAW AND LABEL A PLACE SETTING

Set one complete place at your own table, then draw it from above as a labelled diagram for your Field Notebook. Later stops will build on this diagram.

You will need

- A dinner plate, a fork, a table knife, a spoon, a glass and a napkin (add a salad fork and a small plate if you have them)
- A ruler
- Paper, a pencil and colored pencils

Steps

1. Place the dinner plate in the center of the place, about 1 inch from the table edge.
2. Lay the fork on the left of the plate. If you have a salad fork, put it outside (to the left of) the dinner fork.
3. Lay the knife on the right of the plate with the blade facing the plate. Put the spoon to the right of the knife.
4. Line up the bottoms of all the handles about 1 inch from the table edge. Use the ruler to check.
5. Set the glass just above the tip of the knife. Put the napkin to the left of the forks. If you have a small plate, set it above the forks as a bread plate.
6. Draw the setting as seen from directly above (a “bird’s-eye view”). Draw the table edge as a straight line along the bottom of the page.
7. Label every piece: *dinner plate*, *dinner fork*, *salad fork*, *knife (blade in)*, *spoon*, *glass*, *napkin*, *bread plate*. Add a small arrow showing the 1-inch gap from the edge.

Check your work

- Forks are on the left; knife and spoon are on the right; the knife blade faces the plate.
- Handle ends line up about 1 inch from the edge.
- My diagram is drawn from above and has at least seven labels.

FIELD NOTEBOOK

1. **Notebook entry: Why forks go left.** Write one paragraph explaining the rules of a basic place setting and the reason for each one. Use the words *place setting*, *outside-in* and *blade*.
2. Compare your warm-up sketch with your finished diagram. Write down one thing you had wrong at first and how you fixed it.

Did you know? The earliest table forks in Europe usually had two straight tines, which were good for holding meat still while it was cut but poor for scooping. Three- and then four-tined forks with a gentle curve spread in the 1700s and 1800s, and that change helped the fork take over many of the jobs of the spoon.

Map or diagram. A bird’s-eye diagram is the clearest way to show a table. Keep everything to scale if you can: if your plate is 10 inches across, draw it 5 centimeters or 2 inches wide and shrink everything else the same amount.

Goes deeper in. History, “The Renaissance and the Age of Exploration” (coming soon).

For families. Sources: Thomas Coryat, *Coryat’s Crudities* (1611); Bee Wilson, *Consider the Fork* (2012), summarized, not quoted. The Byzantine-princess story (often linked to a bride of the Venetian doge’s son around 1004) and the Richelieu and Louis XIV knife stories are widely repeated but rest on thin early records, so the stop marks them as stories. Customs differ: in Britain and Europe the dessert spoon and fork are often laid above the plate, and in many countries the napkin goes on the plate. Picture: Pieter Claesz, *Still Life with a Turkey Pie*, 1627, Rijksmuseum.

PRACTICE

1. **EASY** On which side of the plate does the fork go? On which side do the knife and spoon go?
2. **EASY** Which way should the cutting edge of the knife face, and why?
3. **MEDIUM** A place has a salad fork and a dinner fork, and salad is served first. Which fork is on the outside? Explain using the outside-in rule.
4. **MEDIUM** Who was Thomas Coryat, and why is he remembered in the history of the fork?
5. **CHALLENGE** You are setting a table for 6. Each place needs 2 forks, 1 knife and 1 spoon. How many pieces of flatware do you need in all? If you have 10 forks, how many more forks must you borrow?

Make it a game • Beat the Clock Setting. Put a plate, fork, knife, spoon, glass and napkin in a pile. One player times while another sets one place. Then a checker looks for mistakes: each wrong item adds 5 seconds. Lowest time wins. For a harder round, add a salad fork and a bread plate.

Scripture. “Let all things be done decently and in order.” (1 Corinthians 14:40, KJV)

Paul wrote these words about worship in the church, but the same spirit fits a home. A table set decently and in order is a small way of showing care to the people God brings to it.

Practice: answers

1. The fork goes on the left. The knife and spoon go on the right, with the knife next to the plate.
2. Toward the plate, so that no sharp edge points at the person sitting next to you.
3. The salad fork is on the outside (farthest left), because utensils are laid in the order they are used, starting from the outside.
4. An English traveler who saw Italians eating with forks in 1608, wrote about it in *Coryat’s Crudities* (1611), and used a fork in England, where it was still unusual.
5. Each place needs 4 pieces, so $6 \times 4 = 24$ pieces. You need $6 \times 2 = 12$ forks; $12 - 10 = 2$ more forks to borrow.

2.2 FORMAL AND EVERYDAY PLACE SETTINGS

OBJECTIVES

- Compare an everyday place setting with a formal one and name the extra pieces a formal dinner uses (charger, soup spoon, fish knife and fork, dessert spoon and fork, more than one glass).
- Explain how the change from “service à la française” to “service à la russe” in the 1800s led to more courses and more utensils.
- Read a menu and lay out the right utensils for it using the outside-in rule.

Warm-up. Think of the fanciest meal you have ever eaten: a wedding, a holiday dinner, a restaurant. What was on the table that you do not see at an ordinary supper? Make a quick list before you read.

Video slot. Video coming. Formal dinner place setting explained, with charger, multiple forks and glasses, compared with an informal setting. Search approved channels (Emily Post Institute, English Heritage, a university extension family-and-consumer-sciences channel); preview first.

KEY TERMS

course

One part of a meal served at one time, such as soup, fish, the main dish, salad or dessert.

charger

A large decorative plate, also called a service plate, set in the center of a formal place. Other plates are set on it, and it is removed before the main course.

service à la française

The older “French style” of serving, in which many dishes were set on the table at once and diners helped themselves and one another (say “ah lah frahn-SEZ”).

service à la russe

The “Russian style” of serving, in which courses are brought one after another and handed to each diner by servers (say “ah lah ROOS”).

place card

A small folded card with a guest’s name, set above the plate at a formal dinner to show where each person sits.

CORE IDEAS

Every family uses an **everyday setting** most nights: a dinner plate, a fork on the left, a knife and spoon on the right, a glass above the knife and a napkin. If there is soup or salad, a soup spoon or a salad fork is added. That is all a family meal needs. A **formal setting** uses the

same rules, forks left and knives and spoons right, used from the outside in, but adds a piece for each **course**.

Why so many pieces? The answer lies in a change in the 1800s. For hundreds of years, grand dinners in Europe were served **à la française**: the table was crowded with dozens of dishes at once, roasts, pies, fish and puddings, in two or three great waves. Diners took what was near them and asked neighbors to pass the rest, and much of the food went cold. Around 1810, the Russian ambassador in Paris, Prince Alexander Kurakin, is said to have given dinners in the Russian way, **à la russe**: servants brought one course at a time, hot, to each guest. By the 1860s and 1870s the new style had taken hold in France, Britain and America, and Mrs. Beeton's famous *Book of Household Management* (1861) printed menus for it.

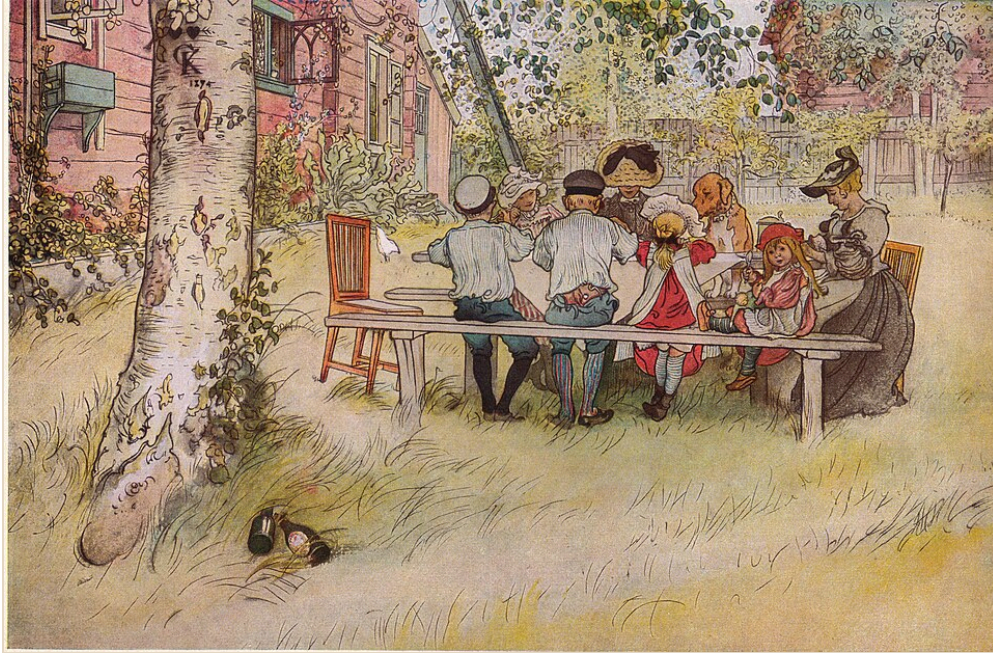
One course at a time meant one set of utensils per course, laid out in advance. A formal place might now have a soup spoon, a fish knife and fork, a dinner knife and fork, and a salad fork, with a dessert spoon and fork laid sideways above the plate. In the center sits a **charger**, a large decorated plate that holds the soup bowl and first-course plates and is taken away before the main course. Above the knives stand up to three glasses, with the water goblet just above the dinner knife. A bread plate with a small butter knife sits at the upper left, and a **place card** may stand above the plate.

Etiquette writers such as Emily Post, whose book *Etiquette* came out in 1922, taught that no more than three of any one utensil should be set at the start of the meal; if more are needed, they are brought with the course. One odd exception is the little oyster fork, the only fork laid on the right, next to the soup spoon. The order is still outside-in: a guest facing a soup spoon on the far right and a fish fork on the far left can tell that soup comes first and fish second.

Much older feasts had their own order. Romans at a formal dinner lay on couches around three sides of a low table, and the place of honor mattered greatly. Jesus noticed guests at a dinner choosing the best seats and told them to take the lowest place instead (Luke 14:7-11). Seating and setting have always said something about how we treat one another.

Whether you use one fork or four, the purpose is the same: to serve guests well and to help everyone know what to do, so no one feels awkward. A good host sets the table to fit the meal and puts guests at ease.

PICTURE STUDY



Breakfast under the Big Birch, Carl Larsson, 1896 · Watercolor · Nationalmuseum, Stockholm
Wikimedia Commons · Public domain

Carl Larsson (1853–1919) was a Swedish painter who made a famous set of watercolors of his family's home, Lilla Hyttnäs, in the village of Sundborn. They were printed in the book *Ett hem* (*A Home*, 1899) and made his family's simple, cheerful way of living known all over Europe. Here the household eats breakfast outdoors at a long table on a summer morning: an everyday meal, but set with care.

Look closely

- Find the white tablecloth. How many people is the table set for?
- Look for plates, cups, bottles and bowls. Is this a formal or an everyday table?
- Find the person who seems to be serving. Where are they standing?

Talk about it

1. What would you add to this table to make it a formal dinner? What would you take away?
2. Why might a family choose to eat outdoors under a tree? What does the painting tell you about this family?

HANDS-ON: TWO SETTINGS, SIDE BY SIDE

Draw an everyday setting and a formal setting as two labelled bird's-eye diagrams, then set the everyday one (and as much of the formal one as your dishes allow) for real.

You will need

- Paper (a large sheet folded in half, or two notebook pages)
- A ruler, a pencil and colored pencils
- Your family's plates, flatware, glasses and napkins

Steps

1. On the left half of the page, title the drawing *Everyday*. Draw a table edge and a plate, fork, knife, spoon, glass and napkin from above.
2. On the right half, title it *Formal: soup, fish, main course, salad, dessert*. Draw a charger with a soup bowl on it.
3. Left of the charger, from the outside in, draw: fish fork, dinner fork, salad fork. (This is the American order when salad comes after the main course; if salad comes first, the salad fork goes outside.)
4. Right of the charger, from the outside in, draw: soup spoon, fish knife, dinner knife, all with blades toward the plate.
5. Above the charger, draw a dessert spoon (handle pointing right) and above it a dessert fork (handle pointing left). Add a place card above them.
6. At the upper left draw a bread plate with a butter knife across it. At the upper right draw a water goblet above the dinner knife and two more glasses angled down and to the right.
7. Label every piece and color-code: one color for each course, so you can see which pieces go with soup, fish, main, salad and dessert.
8. Set the everyday setting for real at supper. If you have enough pieces, set one formal place as well and photograph it.

Check your work

- Both diagrams follow forks left, knives and spoons right.
- My formal diagram has pieces in outside-in order that match the menu.
- Each piece is labelled, and the color key matches the courses.

FIELD NOTEBOOK

1. **Notebook entry: Why so many forks?** Write one paragraph explaining how the change from service à la française to service à la russe led to formal settings with many utensils. Include the dates 1810 and 1861.
2. Write a short menu for a pretend formal dinner with four courses, and list the utensils each guest would need.

Did you know? Victorian silver makers invented utensils for almost every food: fish knives, fish forks, oyster forks, sardine forks, grape scissors, asparagus tongs and even special spoons for ice cream and bonbons. A full set of formal flatware for twelve could have well over a hundred pieces.

Map or diagram. Color-coding by course turns your diagram into a key to the whole meal. A guest who learned your colors could read the menu just by looking at the table.

Goes deeper in. History, “The Victorian Age” (coming soon).

For families. Sources: Isabella Beeton, *Book of Household Management* (1861); Emily Post, *Etiquette* (1922); both are in the public domain and on Project Gutenberg. The story of Prince Kurakin introducing service à la russe in Paris is the usual account, but the exact date and his role are reported a little differently in different histories, so the stop says “around 1810” and “is said to.” Formal settings vary: in Europe the salad course often comes after the main course, and dessert pieces are sometimes brought with dessert instead of laid above the plate. Picture: Carl Larsson’s watercolors for *Ett hem* are mostly held by the Nationalmuseum in Stockholm; check the museum’s site for the current location of this one.

PRACTICE

1. **EASY** What is a charger, and when is it taken away?
2. **EASY** What is the difference between service à la française and service à la russe?
3. **MEDIUM** A formal place has, on the right from the outside in: a soup spoon, a fish knife and a dinner knife. In what order do the soup, fish and main course come?
4. **MEDIUM** Which is the only fork usually laid on the right side of the plate?
5. **CHALLENGE** A formal place for a five-course dinner has 3 forks on the left, 2 knives and 1 spoon on the right, and a dessert spoon and fork above the plate, plus a butter knife. How many utensils is that per guest? How many for 8 guests?

Make it a game • Menu Detective. One player secretly writes a short menu (for example: soup, fish, main course, dessert) and sets one place with matching utensils. The others look at the setting and try to say the menu, course by course. A correct course earns a point; the first to read a whole menu correctly sets the next table.

Scripture. “But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.” (Luke 14:10, KJV)

Here “room” means a place at the table, and “worship” means honor. At formal dinners guests cared a great deal about where they sat. Jesus taught that humility, not grabbing the best seat, is the way to true honor.

Practice: answers

1. A large decorative service plate set in the center of a formal place; it holds the first-course dishes and is removed before the main course.
2. À la française puts many dishes on the table at once for diners to share; à la russe brings one course at a time, served to each guest.

3. Soup first, then fish, then the main course, because utensils are used from the outside in.
4. The oyster fork, which goes to the right of the soup spoon (or rests in its bowl).
5. $3 + 2 + 1 + 2 + 1 = 9$ utensils per guest; $9 \times 8 = 72$ utensils for 8 guests.

2.3 NAPKIN FOLDING

OBJECTIVES

- Trace the napkin from the Roman *mappa* through the folded linen sculptures of the 1600s to the family table today.
- Fold three napkin styles (simple rectangle, silverware pocket and fan) by following and drawing step-by-step fold diagrams.
- Use a napkin correctly during a meal and explain the fractions that come from folding a square in halves and quarters.

Warm-up. Take a square napkin or a square sheet of paper. Fold it in half, and in half again. What shape do you have, and what fraction of the first square does it cover? Open it and count the small squares made by the creases.

Video slot. Video coming. Simple cloth napkin folds for a family table: silverware pocket, fan in a glass, pyramid. Search approved channels (a 4-H or university extension family-and-consumer-sciences channel, Emily Post Institute, English Heritage); preview first.

KEY TERMS

napkin

A square of cloth or paper for wiping fingers and lips at a meal. The word comes from the French *nappe*, “tablecloth,” with an ending that means “little,” so a napkin is a “little tablecloth.”

mappa

A cloth napkin used at Roman dinners. Guests often brought their own and might wrap leftovers in it to carry home.

linen

Cloth woven from the fibers of the flax plant; strong, absorbent and easy to starch into crisp folds. Table linens are the cloths and napkins used at the table.

damask

A fine woven cloth, often linen, with a pattern that shows by the way the threads catch the light. It was prized for tablecloths and napkins.

fold diagram

A drawing that shows how to fold step by step, using dashed lines for creases and arrows for the direction to fold.

CORE IDEAS

Roman diners reclining at dinner wiped their fingers on a cloth called a **mappa**. Guests often brought their own, and a polite host might let them wrap up leftovers in it to take home. In the Middle Ages, most people in Europe ate with their fingers and wiped them on the edge of

the long tablecloth or on a shared towel. Personal napkins came back into fashion in the 1400s and 1500s, first in the wealthy houses of Italy and France.

In the 1600s, napkin folding became an art. Skilled stewards starched and pressed **linen** napkins into shapes such as fish, birds, ships, castles and even animals to stand on the tables of princes. In 1629 a Bavarian steward working in Padua, Italy, named Mattia Giegher, published *Li tre trattati* (“The Three Treatises”), a book on the three arts of the table: folding napkins, carving meat and setting a feast. Its engraved plates show napkins pleated into wonderful shapes. Folding was a respected skill, and the best folders were well paid.

Victorian households in the 1800s loved folded napkins too, and books of the time taught dozens of folds with names like the bishop’s mitre, the fan, the lily and the rose. Starch, a fine **damask** cloth and a hot iron made the folds hold. Today most families use simple folds, but they still say, “We have made this table ready for you.”

Every fold begins with geometry. A dinner napkin is usually a square, often about 20 inches on each side. Fold it in half and you have a rectangle with half the area, two layers thick. Fold it in half again and you have a square one quarter of the area, four layers thick. Fold a square corner to corner and you get a triangle. When you draw a **fold diagram**, show each crease as a dashed line and each fold with a curved arrow, so someone else can follow your steps without you.

Using a napkin well matters as much as folding it. When you sit down (at a formal meal, when the host does), unfold your napkin and lay it across your lap, folded in half if it is a large one. Use it to dab your lips, not to scrub your face. If you must leave the table during the meal, lay it on your chair. When the meal is over, lay it loosely to the left of your plate; do not refold it or crumple it.

One of the most famous napkins in history is in the Bible. When Peter and John ran into the empty tomb on the first Easter morning, they saw the linen clothes lying there, and the cloth that had been around Jesus’ head folded apart by itself (John 20:5–7). A grave robber would not have stopped to fold anything. The orderly cloths were one of the first signs that Jesus had risen.

PICTURE STUDY



Breakfast Table with Blackberry Pie, Willem Claesz. Heda, 1631 · Oil on panel · Gemäldegalerie Alte Meister, Dresden
Wikimedia Commons · Public domain

Willem Claesz. Heda (about 1594–1680) of Haarlem was a master of the “breakfast piece,” a painting of a table after a meal. He painted in quiet grays, silvers and creams. Look closely at how he paints white linen: every crease and fold catches the light differently. Paintings like this show how valuable fine table linen was in Dutch homes of the 1600s.

Look closely

- Find the white tablecloth. Where are its folds sharp, and where are they soft?
- Is anything tipped over, half-eaten or left out of place? What story does it tell about the meal?
- Find the shiniest object. How did the painter make it look like metal?

Talk about it

1. Why would the painter spend so much care on a crumpled cloth?
2. Is this table neat or untidy? What clues tell you the meal is over?

HANDS-ON: THREE FOLDS AND A FOLD-DIAGRAM CARD

Learn three folds, set them on your table, and draw a step-by-step fold-diagram card for one of them that a younger child could follow.

You will need

- Three square cloth napkins (or large square paper napkins to practice)

- An iron, used only with a grown-up (optional, for crisp cloth folds)
- A fork, knife and spoon and a tall glass
- An index card or half sheet of paper, a ruler and a pencil

Steps

1. **Simple rectangle.** Fold the napkin in half, then in half again to make a square. Fold the square in half once more to make a long rectangle. Lay it left of the forks with the folded edge toward the plate.
2. **Silverware pocket.** Fold a napkin into quarters to make a square. Turn it so the four loose corners point to the top right. Fold only the top layer diagonally down toward the bottom-left corner, stopping about an inch short, to make a band. Turn the napkin over. Fold the left and right sides under so it becomes a tall rectangle. Turn it back over and slide a fork, knife and spoon into the pocket.
3. **Fan in a glass.** Fold a napkin in half to make a rectangle. Starting at one short end, pleat it back and forth like an accordion, with pleats about 1 inch wide. Pinch the bottom of the pleats, fold the strip in half, and stand it in a glass so the top fans out.
4. Set the three folds at three places on your table and photograph or sketch them.
5. Make a fold-diagram card for the silverware pocket. Draw four to six small boxes, one for each step. In each box draw the napkin as a square or rectangle, show creases as dashed lines and folds as curved arrows, and number the steps.
6. Label the first box *open square, 20 in. × 20 in.* and the second *quarters, 10 in. × 10 in., 4 layers.*

Check your work

- I folded all three styles neatly enough to stand or lie flat.
- My diagram card has numbered steps, dashed creases and arrows.
- Someone else could fold the pocket using only my card.

FIELD NOTEBOOK

1. **Notebook entry: The little tablecloth.** Write one paragraph on the history of the napkin, from the Roman mappa to Mattia Giegher's book of 1629 to your own table. End with one rule for using a napkin well.
2. Glue or tape your fold-diagram card into the notebook.

Did you know? The bishop's mitre fold, which stands up in a tall point like a bishop's hat, was a favorite of Victorian dinner tables and is still used in many restaurants. Some of the old folded "sculptures" of the 1600s were so large and stiff that they were set out as table decorations rather than used to wipe fingers at all.

Map or diagram. Good fold diagrams use the same signs every time: a dashed line for a crease, a curved arrow for "fold this way," and a looped arrow for "turn the napkin over." Put a small key in the corner of your card.

Goes deeper in. Arithmetic, “Fractions: Halves and Quarters,” and Art, “Drawing Clear Diagrams” (coming soon).

For families. Sources: Mattia Giegher, *Li tre trattati* (Padua, 1629; later editions followed); Joan Sallas’s studies of historic napkin folding. A story often shared online says that in Jewish custom a folded napkin meant “I am coming back”; we found no early source for it, so the stop does not use it. In the KJV, “napkin” in John 20:7 translates a word for a face or head cloth, not a dinner napkin. Napkin etiquette varies; some guides say to place a napkin to the left of the plate rather than on the chair when leaving briefly. Picture: Willem Claesz. Heda, *Breakfast Table with Blackberry Pie*, 1631, Staatliche Kunstsammlungen Dresden.

PRACTICE

1. **EASY** Where does the word “napkin” come from?
2. **EASY** Where should your napkin go during the meal, and where does it go when the meal is over?
3. **MEDIUM** What was *Li tre trattati*, and who wrote it?
4. **MEDIUM** A napkin is 20 inches square. What is its area? What are its size and area after it is folded into quarters?
5. **CHALLENGE** In John 20:5–7, why does it matter that the head cloth was found folded in a place by itself?

Make it a game • Fold Relay. Make two teams, each with a pile of paper napkins. One player draws a fold diagram (three or four steps) without saying a word; the next player must fold it using only the drawing. The team that folds the most correct napkins in five minutes wins. Then switch who draws.

Scripture. “And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.” (John 20:7, KJV)

John, who saw the empty tomb himself, remembered this small detail. Jesus’ grave clothes were left in order, not torn away in a rush. Even a folded cloth can tell the truth about what happened.

Practice: answers

1. From the French *nappe*, “tablecloth,” with an ending meaning “little”: a little tablecloth.
2. On your lap during the meal; loosely to the left of your plate when the meal is over (not refolded or crumpled).
3. A book published in Padua in 1629 by Mattia Giegher, a Bavarian steward, on three table arts: folding napkins, carving meat and setting a feast.
4. $20 \times 20 = 400$ square inches. Folded in quarters it is 10 inches by 10 inches, or 100 square inches (one quarter of 400), four layers thick.

5. Robbers in a hurry would not unwrap a body and fold the cloths neatly. The orderly grave clothes showed the body had not been stolen, a sign that Jesus had risen.

2.4 CENTERPIECES FROM THE GARDEN

OBJECTIVES

- Plan and make a low centerpiece from garden flowers, herbs, branches or fruit that suits the season.
- Cut and condition flowers so they last, and keep poisonous plants away from food.
- Measure eye level at the table and draw a side-view diagram showing why a centerpiece must be low.

Warm-up. Sit at your table and look straight across at the person opposite you (or at a chair). Have someone hold a ruler upright in the middle of the table. At what height does the ruler start to block your view of their face? Write down the number.

Video slot. Video coming. How to make a simple low table centerpiece from garden flowers and greenery; how to cut and condition garden flowers. Search approved channels (a university extension horticulture channel, a botanical garden channel such as the Royal Horticultural Society or a state botanic garden, a 4-H channel); preview first.

KEY TERMS

centerpiece

A decoration in the middle of a table, such as flowers, greenery, fruit or candles.

epergne

A tall silver or glass table stand with branching arms holding small dishes for fruit, sweets or flowers, popular from the 1700s to the 1800s (say “ih-PURN”).

conditioning

Getting cut flowers ready to last: cutting at the right time, recutting stems under water, stripping low leaves and letting them drink before arranging.

flower frog

A heavy holder with pins or holes that sits in the bottom of a bowl and holds stems upright.

proportion

How the sizes of the parts fit together, such as how tall the flowers are compared with the bowl and the table.

CORE IDEAS

People have always brought beauty to the table. Romans scattered rose petals at feasts. Medieval halls might have a great salt cellar or a sugar sculpture in the middle of the high table. In the 1700s, wealthy English and French families set out a tall silver **epergne**, a stand with branching arms holding small dishes of fruit, nuts and sweets, and the French

used a long mirrored tray called a *surtout de table* down the middle of the table to reflect candlelight.

Flowers took over in the 1800s. As service à la russe kept the platters of food off the table, the empty center was filled with flowers, ferns and fruit. Victorian household books gave whole chapters to “table decoration,” and some dinner tables were crowded with tall arrangements. Etiquette writers soon complained that guests could not see or talk to each other across them. The rule that came out of this still holds today: a centerpiece should be **low enough to see over**, usually under about 12 inches, or else tall and thin enough to see past.

A family does not need a florist. Look in your own garden, yard or the edge of a field. In spring: tulips, daffodils, lilac, apple blossom. In summer: roses, zinnias, cosmos, sunflower heads, sprigs of mint and rosemary. In autumn: chrysanthemums, colored leaves, small pumpkins, gourds and apples. In winter: evergreen branches, pinecones, holly and a bowl of oranges. A row of three small jars down a long table often looks better than one big vase. Odd numbers of stems or groups, such as 3, 5 or 7, usually look more natural than even numbers.

Cut flowers last longer with good **conditioning**. Cut them in the cool of early morning or evening, when stems are full of water, and carry a bucket of water with you. Indoors, recut each stem at a slant, about an inch from the end, while holding it under water, and strip off every leaf that would sit below the water line, because leaves in water rot quickly. Let the flowers drink in a cool place for a few hours. Then arrange them in a bowl, jar or low vase, using a **flower frog**, a ball of crumpled chicken wire or a grid of tape across the mouth to hold stems in place. Change the water every day or two.

Think about the meal as you choose. Strongly scented flowers such as lilies, hyacinths or some roses can fight with the smell of the food, so many hosts choose mild ones for the table and save the fragrant ones for the hall. Some garden plants are poisonous, including foxglove, lily of the valley, oleander and the bulbs of daffodils, so never let them touch plates or food. Good **proportion** matters too: the arrangement should suit the size of the table and leave plenty of room for dishes.

A simple jar of garden flowers says that the host took a few extra minutes to make the table lovely. Jesus pointed to the flowers of the field as proof of God’s care, and a centerpiece can be a small reminder of that at every meal.

PICTURE STUDY



Still Life with Flowers and Fruit, Henri Fantin-Latour, 1866 · Oil on canvas · The Metropolitan Museum of Art, New York
Wikimedia Commons · CC0

Henri Fantin-Latour (1836–1904) was a French painter who became famous in both France and England for his paintings of flowers. Many of the flowers he painted came from gardens and the countryside, and he painted them with great patience, petal by petal. This painting from 1866 sets garden flowers and fruit together on a table, much as a host might gather them for a centerpiece.

Look closely

- How many different kinds of flowers can you find? Can you name any of them?
- Find the tallest flower and the lowest fruit. How does the painter lead your eye from one to the other?
- Look at the background. Why might the painter have kept it plain?

Talk about it

1. Would this arrangement work as a centerpiece at a dinner table? Why or why not?
2. Which flowers in your own garden or neighborhood could make a similar arrangement right now?

Safety first. Use garden clippers or scissors only with a grown-up's permission, cutting away from your body. Ask before picking anything from someone else's garden. Learn which plants near you are poisonous (such as foxglove, lily of the valley, oleander and daffodil bulbs) and keep them away from food, small children and pets; wash your hands after arranging.

HANDS-ON: A SEASONAL CENTERPIECE AND SIGHT-LINE DIAGRAM

Gather, condition and arrange a low centerpiece from what grows near you, then draw a side-view diagram proving it is low enough to talk over.

You will need

- Clippers or scissors and a bucket of cool water
- A low bowl, jar or small vase (or three small jars)
- A flower frog, a little crumpled chicken wire or clear tape to make a grid
- A ruler or tape measure, paper, a pencil and colored pencils

Steps

1. Walk your garden or yard with a grown-up and choose 5 to 9 stems of flowers, greenery or herbs. Fruit, pinecones or gourds may be added.
2. Condition them: recut each stem at a slant under water, strip leaves below the water line and let them drink for at least an hour.
3. Arrange them low, turning the bowl as you go so the centerpiece looks good from every seat. Put the tallest stems in the middle and let shorter ones lean out at the edges.
4. Set the centerpiece on the table. Sit down and measure from the tabletop to your eyes. Then measure the height of the centerpiece.
5. Draw a side-view diagram: the table as a long rectangle, two seated people facing each other, the centerpiece in the middle, and a straight dotted *sight line* from one person's eyes to the other's.
6. Label *tabletop*, *eye level* (_ inches), *centerpiece height* (_ inches) and *sight line*. Mark with a check if the sight line passes over the centerpiece.
7. Below the diagram, list each plant you used and the season.

Check your work

- My flowers were conditioned and my arrangement looks good from every side.
- My diagram shows real measurements and a clear sight line.
- I used no poisonous plants near the food.

FIELD NOTEBOOK

1. **Notebook entry: A low table and a long talk.** Write one paragraph explaining why centerpieces became low, from the Victorian table crowded with tall flowers to the rule we follow now. Include the steps you used to condition your flowers.
2. Draw a four-box chart titled *Garden Centerpieces Through the Year*, with one thing from your area you could use in each season.

Did you know? Sugar was once so costly that great banquets in the 1500s and 1600s showed off sculptures made of sugar paste, called “subtleties” in medieval England,

shaped like castles, animals or ships. They were centerpieces meant to be admired first and sometimes eaten afterward.

Map or diagram. Your side-view diagram is a kind of section drawing, the same kind architects use. Keep the table, people and centerpiece in the same scale so the sight line is honest.

Goes deeper in. Gardening & Animals, “A Cutting Garden” (coming soon).

For families. Sources: Royal Horticultural Society and U.S. university extension guides on cutting and conditioning flowers; Emily Post, *Etiquette* (1922), on low centerpieces. The 12-inch guideline is a common rule of thumb, not a fixed law; tall, thin arrangements above eye level are also used at formal dinners. The origin of the word “epergne” is uncertain, so we have left it out. For a full list of plants poisonous to people and pets, see your local extension office or the ASPCA plant list. Picture: Henri Fantin-Latour, *Still Life with Flowers and Fruit*, 1866, Metropolitan Museum of Art.

PRACTICE

1. **EASY** Why should a dinner centerpiece usually be low?
2. **EASY** Name two things you could use for a winter centerpiece from outdoors or the kitchen.
3. **MEDIUM** Give two steps in conditioning cut flowers and the reason for each.
4. **MEDIUM** What was an epergne, and how did it differ from a Victorian flower centerpiece?
5. **CHALLENGE** Your eyes are 14 inches above the table when you sit, and the guest’s are 16 inches. Your centerpiece is 11 inches tall. Will the sight line clear it? What is the tallest it could be if you want at least 2 inches of space below the lower eye level?

Make it a game • Season Scavenger Hunt. Give each player a paper bag and ten minutes in the yard or garden (with permission). Call out a season, and each player gathers safe, non-poisonous things that could go in a centerpiece for it. Back at the table, each player arranges their finds in a cup; the others vote for the best low centerpiece and the best use of color.

Scripture. “And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.” (Matthew 6:28–29, KJV)

Jesus told His disciples not to worry, because God clothes even the wild flowers with beauty. A jar of garden flowers on the table is a small sermon on God’s care for us.

Practice: answers

1. So guests can see and talk to each other across the table.
2. Any two, such as evergreen branches, pinecones, holly, oranges or other fruit.

3. Any two: cut in cool morning or evening (stems are full of water); recut stems at a slant under water (so they can drink and no air blocks the stem); strip leaves below the water line (they rot in water); let them drink before arranging (so they are firm); change the water (to keep it clean).
4. A tall silver or glass stand with branching arms holding small dishes of fruit, nuts or sweets (1700s); Victorian centerpieces were mainly flowers, ferns and fruit, filling the center left empty when food was served by servers.
5. Yes; the lowest eye level is 14 inches and the centerpiece is 11, so it clears by 3 inches. With 2 inches of space below 14 inches, the tallest it could be is $14 - 2 = 12$ inches.

2.5 SAYING GRACE

OBJECTIVES

- Find in Scripture examples of giving thanks for food: Moses' command in Deuteronomy 8:10, Jesus at the feeding of the five thousand, and Paul on the ship in Acts 27.
- Learn several historic table prayers, including Psalm 145:15–16, the table prayers in Luther's Small Catechism and Thomas Ken's Doxology.
- Trace Paul's voyage on a map and write a table grace of your own.

Warm-up. Write down the grace your family usually says, or one you know by heart. Where did it come from? Who taught it to you? Ask a parent or grandparent what grace they said as a child.

Video slot. Video coming. The history of saying grace before meals; Chardin's painting Saying Grace (Le Bénédicité) at the Louvre. Search approved channels (the Louvre, the National Gallery, Smarthistory, a Christian homeschool channel your family trusts); preview first.

KEY TERMS

grace

A short prayer of thanks before or after a meal. The word comes from the Latin *gratias*, "thanks."

blessing

Praise and thanks given to God, and a request for His favor. To "bless" food in Scripture is to thank God for it.

Benedicite

Latin for "Bless ye," the old name of a prayer said before a meal; the prayer after a meal was called the *Gratias* ("Thanks").

doxology

A short hymn or verse of praise to God. The best-known one, "Praise God, from whom all blessings flow," is often sung as a grace.

catechism

A book that teaches the Christian faith by questions and answers. Martin Luther's Small Catechism (1529) included prayers for the table.

CORE IDEAS

Giving thanks for food is as old as the people of God. As Israel prepared to enter the Promised Land, Moses told them, "When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee" (Deuteronomy 8:10). Jewish

families kept that command with a prayer of thanks after meals, and they spoke short blessings before eating bread as well.

Jesus gave thanks at meals again and again. Before feeding the five thousand, He took the five loaves and two fishes, “looking up to heaven, he blessed, and brake” the bread (Matthew 14:19). At the Last Supper He gave thanks over the bread and the cup. After His resurrection, two disciples at Emmaus recognized Him when He took bread, blessed it and broke it (Luke 24:30–31). The early Christians did the same. Paul wrote that food “is sanctified by the word of God and prayer” (1 Timothy 4:5).

One of the boldest graces in the Bible was said in a storm. Around A.D. 59 or 60, Paul was sent as a prisoner from Caesarea toward Rome on a ship carrying 276 people. A great wind drove the ship for fourteen days, and no one had eaten. At dawn Paul urged them to eat, “and when he had thus spoken, he took bread, and gave thanks to God in presence of them all” (Acts 27:35). Everyone took heart and ate. The next day the ship ran aground off the island of Malta, and every person reached the shore alive.

Christians through the centuries have written and handed down table prayers. Monks in the Middle Ages prayed the words of **Psalm 145:15–16** before meals: “The eyes of all wait upon thee; and thou givest them their meat in due season.” Martin Luther placed that psalm, with the Lord’s Prayer, in the table prayers of his **Small Catechism** of 1529, and a psalm of thanks, “O give thanks unto the LORD; for he is good,” for after the meal. In 1674 the English clergyman **Thomas Ken**, later a bishop, wrote morning and evening hymns for the boys of Winchester College that ended with the verse “Praise God, from whom all blessings flow,” now called the **Doxology** and sung as grace in many homes. Many families also say “Come, Lord Jesus, be our guest; let these gifts to us be blessed.”

Grace can be sung or spoken, long or short, said by a father, a mother, a guest or a child. It can be said before the meal, after it, or both. Many families hold hands or bow their heads; in some homes everyone stands. At a meal with guests, the host usually leads grace or invites someone to. A guest who prays differently at home simply waits quietly and joins in as they are able.

Saying grace reminds us that every meal is a gift. The farmer planted, the cook cooked, but it is God who “giveth food to all flesh” (Psalm 136:25). A short grace turns an ordinary supper into a moment of thanksgiving.

PICTURE STUDY



Saying Grace (Le Bénédicité), Jean-Baptiste-Siméon Chardin, 1740 · Oil on canvas · Musée du Louvre, Paris
Wikimedia Commons · Public domain

Jean-Baptiste-Siméon Chardin (1699–1779) painted quiet, ordinary moments in French homes. In 1740 he presented this painting to King Louis XV, and it was so loved that Chardin painted several more versions. A mother is serving the midday meal, and the youngest child, hands folded, is saying grace. Chardin shows a whole lesson in faith and manners without a single word.

Look closely

- Find the youngest child. What are the child's hands doing?
- Look at the mother's face and the older child's face. Are they hurrying the little one or waiting?
- Find the plates, the bowl and the cloth. Is this a rich home or a modest one?

Talk about it

1. Why do you think the mother waits before she serves?
2. What does this painting say about who teaches children to pray, and how?

HANDS-ON: PAUL'S VOYAGE MAP AND A FAMILY GRACE CARD

Trace the voyage in Acts 27 on a map of the Mediterranean, then make a grace card for your table.

You will need

- A Bible (Acts 27–28) and a printed outline map of the Mediterranean Sea, or a sheet of paper to draw your own
- Colored pencils and a ruler
- An index card or a piece of cardstock

Steps

1. Read Acts 27:1–44 with a parent, or read verses 1–8 and 14–44 if time is short.
2. On the map, mark and label: *Caesarea*, *Sidon*, *Myra* (in Lycia), *Crete* with *Fair Havens*, *Malta* (called *Melita* in the KJV) and *Rome*.
3. Draw Paul's route in one color from Caesarea to Fair Havens. Draw the storm-driven route in a different color, as a wavy line from Crete to Malta.
4. Put a small loaf symbol near Malta and label it *Acts 27:35: Paul gives thanks*. Add a compass rose and a key.
5. On the grace card, copy one historic table prayer (Psalm 145:15–16, the Doxology, or another your family uses). On the back, write a short grace of your own, two to four lines, thanking God for food and for those who prepared it.
6. Keep the card at your place and use it at a meal this week.

Check your work

- My map has at least six labelled places, a route key and a compass rose.
- My grace card has one historic prayer copied exactly and one of my own.
- I said grace aloud at a family meal.

FIELD NOTEBOOK

1. **Notebook entry: Thanks at the table.** Write one paragraph about Paul giving thanks on the ship in Acts 27. Why was it brave? What did it do for the others on board?
2. Glue in your map, or draw a smaller copy of it.

Did you know? Some old English colleges and schools still say a Latin grace before formal dinners, often beginning with “*Benedictus benedicat*” (“May the Blessed One bless”). Many families say a grace after the meal as well as before it, following the pattern of Deuteronomy 8:10, which speaks of blessing God after eating.

Map or diagram. Malta lies about 60 miles south of Sicily. The ship drifted roughly 475 miles from Crete to Malta in two weeks. Measure the distance on your own map with a ruler and the map's scale to see how close you get.

Goes deeper in. History, “The Early Church and the Roman World,” and Geography, “The Mediterranean” (coming soon).

For families. Sources: Acts 27 (KJV); Luther's Small Catechism (1529), section on blessing and thanksgiving at meals; Thomas Ken, *A Manual of Prayers for the Use of the Scholars of Winchester College* (1674; the hymns were printed with later editions). The

date of Paul's voyage (about A.D. 59–60) is the common estimate. The rhyme "Come, Lord Jesus, be our guest" is widely called a Lutheran or German table prayer, but its exact author and date are not known, so the stop does not name one. Families of different Christian traditions say grace in different ways; use the forms your church teaches. Small boys in the 1700s wore long dresses like their sisters, so it is hard to be sure whether the youngest child is a boy or a girl; the toy drum hanging on the chair is often read as a hint of a boy. Chardin made several versions of *Le Bénédicité*; the 1740 painting presented to Louis XV is in the Louvre.

PRACTICE

1. **EASY** What Latin word does "grace" come from, and what does it mean?
2. **EASY** What did Jesus do with the five loaves and two fishes before feeding the five thousand?
3. **MEDIUM** Who wrote the Doxology, "Praise God, from whom all blessings flow," and for whom?
4. **MEDIUM** In Acts 27, how many people were on Paul's ship, and where did it run aground?
5. **CHALLENGE** Deuteronomy 8:10 tells Israel to bless the LORD after eating. Why do you think God wanted His people to give thanks when they were full, not only when they were hungry?

Make it a game • Grace Around the Table. For one week, each person at the table takes a turn leading grace at supper. Before the prayer, the leader names one thing they are thankful for that day, and everyone else adds one more around the table. At the end of the week, see whether anyone can say all the thank-yous from one night in order.

Scripture. "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer." (1 Timothy 4:4–5, KJV)

"Creature" here means every created thing, including our food. Paul teaches that food received with thanks to God is set apart for good use. Saying grace is not a magic word; it is receiving a gift with a thankful heart.

Practice: answers

1. *Gratias*, meaning "thanks."
2. He looked up to heaven, blessed (gave thanks), broke the bread and gave it to the disciples to hand out (Matthew 14:19).
3. Thomas Ken, an English clergyman who later became a bishop, in 1674, for the students of Winchester College.
4. 276 people; it ran aground off the island of Malta (Melita), and all reached land safely.
5. Sample answer: When people are full and comfortable, they are tempted to forget God and think they provided for themselves (Deuteronomy 8:11–17 warns of this). Thanking God after a full meal keeps them humble and remembering that every good thing comes from Him.

2.6 TABLE MANNERS AND GOOD CONVERSATION

OBJECTIVES

- Practice the basic table manners of today: waiting for the host, passing to the right, asking rather than reaching, chewing with the mouth closed, and the resting and finished positions for flatware.
- Know three old books of manners and conversation: Plutarch's *Table Talk*, Erasmus's *On Good Manners for Boys* (1530), and George Washington's *Rules of Civility*.
- Lead a good table conversation by asking open questions, listening and including everyone.

Warm-up. Think of the most enjoyable meal you remember. What did people talk about? Who asked the questions? Now think of an uncomfortable meal. What made it uncomfortable? Write one word for each.

Video slot. Video coming. Table manners for children and teens: passing dishes, napkin, resting and finished positions, American and Continental styles. Search approved channels (Emily Post Institute, George Washington's Mount Vernon for the Rules of Civility, a 4-H channel); preview first.

KEY TERMS

etiquette

The accepted rules of polite behavior. The French word *étiquette* first meant a label or ticket, and later a written list of the rules of ceremony at a royal court.

civility

Courteous, respectful behavior toward others, especially people we do not know well.

American style

A way of eating in which the diner cuts with the knife in the right hand, lays the knife down, and switches the fork to the right hand to eat. It is sometimes called the “zigzag” style.

Continental style

A way of eating, common in Europe, in which the fork stays in the left hand with the tines down and the knife stays in the right hand throughout.

finished position

Fork and knife laid side by side across the plate, a signal that you have finished. In America the handles point to about 4 o'clock, as if the plate were a clock face.

CORE IDEAS

People have written about manners at the table for a very long time. About A.D. 100 the Greek writer **Plutarch** filled nine books, called *Table Talk*, with the kinds of questions

friends discussed over dinner: whether deep subjects are fit for the dinner table, whether the host should seat the guests or let them choose, and what topics make the best conversation. He believed a dinner was for friendship, not just food, and that the talk should be cheerful and include everyone.

In 1530 the Dutch scholar **Erasmus** wrote a small Latin book, *On Good Manners for Boys*, for an eleven-year-old prince. It was reprinted again and again and translated into many languages. Erasmus told children not to grab at the dishes the instant they sat down, not to stuff their mouths, and not to lick greasy fingers or wipe them on their clothes, but to use a napkin. Much of what he taught is still good advice almost five hundred years later.

As a teenager, around the age of sixteen, **George Washington** copied out 110 *Rules of Civility and Decent Behaviour in Company and Conversation*, which came from a French list drawn up by Jesuit teachers in 1595. Many are about the table and about speech: do not interrupt, do not speak while chewing, be slow to criticize. The last one reads, "Labour to keep alive in your Breast that Little Spark of Celestial fire Called Conscience."

Today's manners are simple and kind. Wait until everyone is served and the host begins (and until grace is said). Put your napkin on your lap. Ask, "Please pass the potatoes," instead of reaching across someone. Dishes usually travel to the right, around the table counterclockwise, and the salt and pepper travel together. Chew with your mouth closed, take small bites and do not talk with your mouth full. Keep elbows off the table while you are eating. Americans often use the **American style**, switching the fork to the right hand after cutting; Europeans use the **Continental style**, keeping the fork in the left hand. Both are correct. When you pause, rest your fork and knife on the plate; when you are done, lay them side by side in the **finished position** so the host or server knows.

Good conversation is the other half of good manners. Ask questions that need more than a yes or no: "What was the best part of your trip?" Listen to the answer and ask a follow-up. Take turns, and draw in the quiet person and the youngest child. Pleasant topics suit the table; arguments, gross subjects and unkind talk about people who are not there do not. Put phones and books away. At most dinners, a guest remembers how they were treated far longer than what they ate.

Manners are not about showing off. They are a way to love our neighbor across the table by making them comfortable, giving them room to speak and showing that they matter.

PICTURE STUDY



A Woman Preparing Bread and Butter for a Boy, Pieter de Hooch, c. 1660–1663 · Oil on canvas · J. Paul Getty Museum, Los Angeles
Wikimedia Commons · CC0

Pieter de Hooch (1629–1684) painted orderly Dutch homes of the 1600s, full of light and quiet, careful work. In this painting a mother is buttering bread for her son, probably before he goes to school. He stands still with his hat off and his head bowed, waiting, perhaps praying, before he receives his food. De Hooch shows good manners as part of an ordinary, loving home.

Look closely

- Find the boy's hat. Why is it off his head?
- Look through the open doorway. What can you see beyond the room?
- Find the floor tiles and the window. How does the painter use light and lines to make the room look deep?

Talk about it

1. What does the boy's posture tell you about how he was taught to behave before a meal?
2. Which of the manners in this stop can you see in the painting, even though no one is talking?

HANDS-ON: CLOCK-FACE DIAGRAM AND A CONVERSATION SUPPER

Draw a diagram of how to signal “resting” and “finished” with your flatware, then host a family supper where you lead the conversation.

You will need

- Paper, a compass or a dinner plate to trace, a ruler and colored pencils
- Five index cards
- A family meal

Steps

1. Trace two large circles for plates. Around each, write the numbers 1 to 12 like a clock face.
2. In the first circle, titled *Resting*, draw the fork and knife in an upside-down V: knife handle toward 4 o'clock, fork handle toward 8 o'clock, tips near the center. Label *fork (tines down)* and *knife (blade in)*.
3. In the second circle, titled *Finished*, draw the fork and knife side by side, tips toward 10 o'clock and handles toward 4 o'clock, with the knife blade facing the fork. Label it.
4. Under the circles, draw a small table seen from above with six chairs. Draw an arrow going around the table to the right (counterclockwise) and label it *Pass to the right*.
5. On five index cards, write five open questions for supper, such as "If you could visit any place in history, where would you go?" or "What is something you learned this week?"
6. At supper, use the cards. Make sure every person, including the youngest, answers at least one. Afterward, write which question led to the best talk.

Check your work

- My diagram shows both positions clearly on a numbered clock face, with labels.
- My table plan shows the passing direction.
- Everyone at supper had a turn to speak, and I listened and asked follow-up questions.

FIELD NOTEBOOK

1. **Notebook entry: Manners old and new.** Write one paragraph comparing a piece of advice from Erasmus or Washington's *Rules of Civility* with a manner we still keep today. Explain why it shows kindness to others.
2. Glue in your clock-face diagram and copy the question that led to the best talk.

Did you know? In Britain the finished position is often straight up and down, with the handles at 6 o'clock (sometimes called "6:30"), while many American guides use the 10-and-4 position. Different, but each tells the server the same thing: "I'm done, thank you."

Map or diagram. A clock face is a handy way to give directions on a round plate. Pilots and sailors use the same trick: "a ship at 2 o'clock" means ahead and a little to the right.

Goes deeper in. Literature, "Fables and Proverbs," and History, "George Washington and the Founding" (coming soon).

For families. Sources: Plutarch, *Moralia*, "Table Talk" (*Quaestiones Convivales*); Erasmus, *De civilitate morum puerilium* (1530), dedicated to young Henry of Burgundy, summarized rather than quoted; George Washington's Mount Vernon, "Rules of Civility,"

for the text and the 1595 Jesuit source. Mount Vernon says Washington had copied the rules by about age sixteen; some sources say fourteen or fifteen. Passing customs, eating styles and finished positions vary by country and family; the stop teaches the common American forms and notes the British and Continental ones.

PRACTICE

1. **EASY** Name three table manners from this stop.
2. **EASY** What is the difference between the American and the Continental style of eating?
3. **MEDIUM** Who wrote *On Good Manners for Boys*, when, and for whom?
4. **MEDIUM** Turn this closed question into an open question for the table: “Did you like the museum?”
5. **CHALLENGE** Washington’s rules came from a list made in 1595, and he copied them around 1747. About how many years apart is that? Why might a rule list last that long?

Make it a game · Question Catch. Sit in a circle with a soft ball or rolled-up sock. The person holding it asks an open question and tosses it to someone. That person answers in at least two sentences, then asks the thrower one follow-up question before asking a new open question and tossing it on. A yes-or-no question, or an answer without a follow-up, means you sit out one round.

Scripture. “Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.” (Colossians 4:6, KJV)

Paul used a picture from the table: salt makes food pleasant and keeps it from spoiling. Gracious, thoughtful words do the same for a conversation, and for every person we talk with.

Practice: answers

1. Any three, such as: wait for the host to begin; napkin on lap; ask for dishes to be passed instead of reaching; pass to the right; pass salt and pepper together; chew with mouth closed; don’t talk with your mouth full; elbows off the table while eating.
2. In the American style you cut, put the knife down and switch the fork to your right hand to eat; in the Continental style the fork stays in the left hand (tines down) and the knife in the right the whole time.
3. Erasmus, the Dutch scholar, in 1530, for an eleven-year-old prince (Henry of Burgundy).
4. Sample answer: “What was the most interesting thing you saw at the museum?” (Any question that needs more than yes or no.)
5. About 152 years (1747 – 1595 = 152). Sample reason: the rules are about respect for others, honesty and self-control, which do not go out of date, even if some details (like hats and bows) change.

2.7 SERVING AND CLEARING

OBJECTIVES

- Name four ways of serving a meal: family style, plated, buffet and served by a server.
- Follow the old rule “serve from the left, clear from the right, pour on the right,” and clear a table in the right order.
- Wash up in the clean-to-dirty order and draw a floor plan of the path from kitchen to table.

Warm-up. Watch carefully at your next meal (or remember the last one): who brings the food to the table, and how? Who clears it away? How many trips does it take? Write down what you notice.

Video slot. Video coming. How to serve and clear a family or formal dinner: serve from the left, clear from the right; Victorian servants and dinner service. Search approved channels (English Heritage, Historic Royal Palaces, a culinary school or 4-H channel); preview first.

KEY TERMS

family style

Serving food in large bowls and platters set on the table and passed from person to person, so everyone helps themselves.

plated service

Serving each person a plate already filled in the kitchen.

buffet

A meal set out on a side table where guests walk along and serve themselves (say “buh-FAY”).

sideboard

A long piece of dining-room furniture with a flat top and cupboards, used to hold serving dishes, extra plates and flatware during a meal.

crumbing

Clearing crumbs from the tablecloth with a small brush, scraper or folded napkin before dessert is served.

CORE IDEAS

Every meal has to get from the stove to the table and back again. There are four common ways to serve. In **family style**, bowls and platters go on the table and are passed. In **plated service**, each plate is filled in the kitchen and carried out. At a **buffet**, food is set out on a side table or **sideboard** and guests serve themselves. In formal service, a server carries a

platter around the table and helps each guest in turn. Most families use family style on ordinary nights and plated service when there are many guests.

For more than two hundred years, servers in Europe and America have followed one simple rule: **serve from the left, clear from the right, pour on the right**. A platter is offered at the guest's left so the guest can reach the serving spoon easily with the right hand. Drinks are poured on the right because that is where the glasses stand. Used plates are taken from the right, and the server moves around the table in the same direction each time so no one is missed and no one is bumped.

In the great houses of the 1800s, a whole staff carried out this work. A butler oversaw the dining room, footmen or parlourmaids served, and kitchen maids washed up. Some homes had a **dumbwaiter**, either a small hand-pulled lift that carried dishes from a kitchen below or a tiered stand that held extra dishes so guests could help themselves. At Monticello in Virginia, Thomas Jefferson had small dumbwaiters built into the sides of the dining-room fireplace and a revolving door with shelves; food prepared by enslaved cooks and servers came through it from the service passage.

In most homes today, the family itself serves and clears, and a child who knows how is a great help. Clear only when everyone has finished. First take away the serving dishes, then each person's plate and flatware, one or two plates at a time. Do not scrape or stack plates at the table where guests can see; do that in the kitchen. Next remove the salt and pepper, butter and bread plates. Then crumb the table and bring dessert. Carry knives with the points down and say "Hot dish, behind you!" when carrying something hot.

Washing up has its own order. Scrape and stack dishes by the sink. Fill the sink with hot, soapy water and wash from cleanest to dirtiest: glasses first, then flatware, then plates and bowls, then serving dishes, and last of all the pots and pans. The water stays cleaner for longer and greasy pans do not cloud the glasses. Rinse, dry, put away, and wipe down the counters and table.

Serving can seem like the lowly job, but Jesus did not think so. At the Last Supper, as His disciples argued over who was greatest, He reminded them that He Himself was "among you as he that serveth" (Luke 22:27), and that same evening He washed their feet (John 13:4-5).

PICTURE STUDY



The Milkmaid, Johannes Vermeer, c. 1658 · Oil on canvas · Rijksmuseum, Amsterdam
Wikimedia Commons · Public domain

Johannes Vermeer (1632–1675) of Delft painted only about thirty-five pictures that survive, and this is one of the most loved. It is small, about 18 by 16 inches. A kitchen maid pours milk with steady concentration, probably to make a bread pudding from the stale bread on the table. Vermeer painted ordinary service work as something quiet and worthy of honor.

Look closely

- Follow the thin stream of milk from the jug to the bowl. How steady is her hand?
- Find the bread. How did Vermeer make the crust look rough and crumbly?
- Look at the window light. Which parts of the painting does it touch?

Talk about it

1. Vermeer could have painted a rich lady or a great event. Why might he have chosen a maid at work?
2. What does this painting teach about doing an ordinary job well?

Safety first. Use oven mitts or pot holders for hot dishes, and say “Hot, behind you!” as you pass people. Carry knives point down. Carry only what you can hold firmly in two hands; make more trips rather than stacking too high. Ask a grown-up before using very hot water, and wipe up spills at once so no one slips.

HANDS-ON: KITCHEN-TO-TABLE FLOOR PLAN AND A CLEARING DRILL

Draw a floor plan showing how food travels from your kitchen to your table and back, then serve and clear a real family meal using the order from this stop.

You will need

- Graph paper or plain paper, a ruler and colored pencils
- A family meal with at least one serving dish
- A small brush or a folded napkin for crumbing

Steps

1. Draw your kitchen and dining area from above as a floor plan. Show the stove, sink, counters, table, chairs and doorways. Use one square of graph paper for each foot if you can.
2. Draw a solid green arrow for the path food takes from the stove to the table. Draw a dashed red arrow for the path dirty dishes take back to the sink.
3. Choose one chair and mark its left side *S* (serve) and its right side *C* (clear and pour).
4. Add a key: *green = serving path, red = clearing path, S = serve from the left, C = clear from the right*. Add a compass arrow or a note saying which way the room faces.
5. At a real supper, help serve (from the left) and clear (from the right) in this order: serving dishes, plates and flatware, salt and pepper and butter, crumbs, then dessert.
6. Wash up from cleanest to dirtiest: glasses, flatware, plates, serving dishes, pots and pans. Count your trips from table to sink and write the number on your floor plan.

Check your work

- My floor plan has a key, two colored paths and S and C marks at one chair.
- I cleared in the right order without stacking or scraping at the table.
- I washed up from cleanest to dirtiest.

FIELD NOTEBOOK

1. **Notebook entry: The server's path.** Write one paragraph describing how you served and cleared at supper. What went smoothly? What would you do differently next time? Use the words *serve from the left*, *clear from the right* and *crumbing*.
2. Glue in your floor plan.

Did you know? Victorian households owned special tools for crumbing: a silver “cumber” shaped like a flat blade, or a little brush and tray. Restaurants still use a crumber, a slim metal scraper that slides across the tablecloth.

Map or diagram. Restaurant owners study floor plans just like yours. A short, clear path from kitchen to table means hotter food, fewer spills and less tired servers. Look at your plan: is there anything in the way?

Goes deeper in. Small Business & Economics, “Seven Small Businesses: The Café” (coming soon).

For families. Sources: English Heritage and National Trust guides to Victorian domestic service; Thomas Jefferson Foundation (Monticello) on the dining room’s dumbwaiters and revolving serving door. The serve-left, clear-right rule is the traditional household and formal rule; some modern restaurants serve plated food from the right, and customs vary. The detail that the milk is for a bread pudding is the Rijksmuseum’s suggestion. Norman Rockwell’s *Freedom from Want* (1943), showing a grandmother setting a turkey on a family table, is still under copyright; view it on the Norman Rockwell Museum website (nrm.org) rather than printing it.

PRACTICE

1. **EASY** Complete the rule: Serve from the ____, clear from the ____, pour on the ____.
2. **EASY** What is the difference between family-style and plated service?
3. **MEDIUM** Put these in the right order for clearing: plates, crumbs, serving dishes, salt and pepper.
4. **MEDIUM** Why do you wash glasses first and pots and pans last?
5. **CHALLENGE** Eight people ate supper. You can safely carry 2 plates per trip, and there are also 3 serving dishes, which you carry one at a time. How many trips will it take to clear the plates and serving dishes? If each trip takes 25 seconds, how long is that in minutes and seconds?

Make it a game · Waiter’s Tray Race. Give each player a tray or a sturdy book and three plastic cups, each half full of water. Mark a path with a turn and a doorway. Players carry the tray along the path and back, calling “Behind you!” as they pass others. Any spill means starting over. The fastest dry trip wins; the real prize is a steady hand.

Scripture. “For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.” (Luke 22:27, KJV)

In Jesus’ day everyone knew the guest at the table ranked above the servant. Jesus turned that upside down: the Lord of all came to serve. When we carry plates and wash dishes for others, we are following Him.

Practice: answers

1. Serve from the left, clear from the right, pour on the right.
2. In family style, food goes on the table in serving dishes and is passed; in plated service, each person’s plate is filled in the kitchen and brought out.
3. Serving dishes, plates, salt and pepper, crumbs.
4. Washing from cleanest to dirtiest keeps the water clean longer, so grease and food from pots do not get onto the glasses.

5. Plates: $8 \div 2 = 4$ trips. Serving dishes: 3 trips. Total 7 trips. $7 \times 25 = 175$ seconds = 2 minutes 55 seconds.

2.8 TEA TIME: THE HISTORY OF AFTERNOON TEA

OBJECTIVES

- Trace tea's journey from China to England in the 1600s, and name Samuel Pepys and Catherine of Braganza in its story.
- Explain how afternoon tea began around 1840 and how it differs from "high tea."
- Map the tea trade route by sea from China and India to London, and host a simple afternoon tea.

Warm-up. Look in your kitchen cupboard for a box of tea. Read the label: where was the tea grown? Find that country on a globe or map. How do you think tea got from there to your shelf?

Video slot. Video coming. The history of afternoon tea in Victorian England; how to set a tea table. Search approved channels (English Heritage "The Victorian Way," Historic Royal Palaces, Royal Museums Greenwich for the Cutty Sark); preview first.

KEY TERMS

afternoon tea

A light meal of tea, small sandwiches, scones and cakes, served in the late afternoon. It became fashionable in England in the 1840s.

high tea

A hearty early-evening meal of tea with meat, eggs, bread and cheese, eaten at the main (high) table, especially by working families in northern England and Scotland after a day's work.

tea caddy

A box or tin for storing tea leaves. When tea was costly, caddies often had a lock, and the lady of the house kept the key.

tea clipper

A fast, narrow sailing ship of the mid-1800s built to race the new season's tea from China to London.

Camellia sinensis

The plant whose leaves make true tea. Black, green and white teas all come from it; herbal "teas" such as mint or chamomile come from other plants.

CORE IDEAS

Tea comes from the leaves of an evergreen bush, **Camellia sinensis**, and the people of China were drinking it for well over a thousand years before Europeans tasted it. Dutch traders began shipping tea to Europe early in the 1600s, and by the 1650s a few London coffee houses sold it as an exotic drink. On 25 September 1660 the London diarist **Samuel**

Pepys wrote that he “did send for a cup of tee (a China drink) of which I never had drank before.”

Two years later, in 1662, King Charles II married a Portuguese princess, **Catherine of Braganza**. She already loved tea, and when she drank it at court, fashionable ladies copied her. Tea was costly and heavily taxed, so families kept it in a locked **tea caddy**. In America, anger over a tax on tea led to the Boston Tea Party on 16 December 1773, when colonists dumped 342 chests of East India Company tea into Boston Harbor.

For a long time all of Britain’s tea came from China. Then, in the 1830s, the British began growing tea in Assam in northeastern India, and the first Assam tea was sold in London in 1839. Between 1848 and 1851, the Scottish plant hunter Robert Fortune traveled in China, often in Chinese dress, and sent thousands of tea plants and seeds, along with skilled tea workers, to the hills of India. Meanwhile, sleek **tea clippers** raced to bring the new season’s China tea to London. The famous clipper *Cutty Sark*, launched in Scotland in 1869, still stands at Greenwich in London.

Afternoon tea was born around 1840. Fashionable families had begun to eat dinner late, at seven or eight in the evening, and the gap after a light midday lunch was long. Anna Russell, the 7th Duchess of Bedford, is said to have asked for tea, bread and butter and cake to be brought to her room in the late afternoon, and then to have invited friends to join her. The custom spread quickly. Hostesses sent cards inviting guests for tea at four or five o’clock, and the meal moved into the drawing room, served on low tables. That is why it is sometimes called “low tea.” **High tea** was different: a filling evening meal at the high dining table, with meat pies, eggs and cheese, for working families coming home hungry.

A traditional afternoon tea has three parts, eaten in order: small crustless sandwiches (cucumber, egg or ham), then scones with jam and clotted cream, then little cakes and biscuits. On a three-tiered stand, guests usually start with the sandwiches and work toward the sweets. The host pours the tea, asks “Milk or lemon? Sugar?” and passes each cup on its saucer. Guests stir quietly, hold the cup by its handle and lift the saucer with the cup when standing.

Afternoon tea is hospitality on a small scale: a pot of tea, a plate of something homemade and an hour of good talk. Anyone can host one.

PICTURE STUDY



The Tea, Mary Cassatt, c. 1880 · Oil on canvas · Museum of Fine Arts, Boston
Wikimedia Commons · Public domain

Mary Cassatt (1844–1926) was an American painter who spent most of her life in Paris. She painted the everyday life of families and friends, including several pictures of afternoon tea. Here a visitor, still in her hat and gloves, takes tea with her hostess. The silver tea service in front was a family heirloom that Cassatt's family owned.

Look closely

- Find the silver teapot and its tray. Why do you think the painter put it so close to us?
- Which woman is the guest, and which is the hostess? What clues tell you?
- Look at the fireplace and wallpaper. What kind of room is this?

Talk about it

1. How does this painting show that afternoon tea was a visit as much as a meal?
2. If you painted your own family's tea table, what would you put in the front?

Safety first. Boil water and pour from the kettle or teapot only with a grown-up nearby; keep handles turned away from the table edge and hold the teapot lid while pouring. Black and green teas have caffeine, so younger guests may enjoy herbal tea or warm milk instead. Check for food allergies before serving.

HANDS-ON: THE TEA ROUTE MAP AND A FAMILY AFTERNOON TEA

Draw a map of the tea trade by sea, then plan and host an afternoon tea for your family or a friend.

You will need

- A printed outline map of the world, or paper to draw one, and colored pencils
- A teapot or kettle, cups and saucers, small plates and napkins
- Bread, a filling for small sandwiches (such as cucumber and butter), scones or biscuits, and jam

Steps

1. On the map, label *China*, *Canton (Guangzhou)* and *Foochow (Fuzhou)*; *India* and *Assam*; *Ceylon (Sri Lanka)*; the *Cape of Good Hope*; *London*; and *Boston*.
2. Draw the tea clippers' route in blue from China, across the Indian Ocean, around the Cape of Good Hope and north through the Atlantic to London.
3. Draw a red arrow from London across the Atlantic to Boston, and label it *1773: Boston Tea Party*.
4. Draw a green arrow from China to Assam and label it *1848-1851: Robert Fortune carries tea plants*. Add a key, a compass rose and a title: *How Tea Came to the Table*.
5. Plan your tea: a guest list, a time (four o'clock is traditional), and a three-part menu of sandwiches, scones and sweets.
6. Set the table using what you learned in this trail: cloth, napkins, a small centerpiece, and the teapot near the host's seat.
7. Host the tea. Pour for each guest, offer milk or lemon and sugar, and start a good conversation.

Check your work

- My map has at least eight labels, three colored routes, a key and a compass rose.
- My tea had three courses served in the right order.
- I poured safely and made my guests feel welcome.

FIELD NOTEBOOK

1. **Notebook entry: From leaf to cup.** Write one paragraph telling the story of tea from China to the English drawing room. Include at least three dates from this stop.
2. Glue in your map and your tea menu.

Did you know? In the Great Tea Race of 1866, the clippers *Ariel* and *Taeping* left Foochow in China on the same tide and reached London on the same day, 99 days later, after sailing about 14,000 miles. The opening of the Suez Canal in 1869 let steamships take a shorter route, and within a few years the great tea clippers lost the trade.

Map or diagram. Notice how far south the clippers had to sail to get around Africa before the Suez Canal opened. Put your finger on the Cape of Good Hope; that stormy corner was the most dangerous part of the voyage.

Goes deeper in. History, “The British Empire and the Victorian Age,” and Geography, “China and India” (coming soon).

For families. Sources: *The Diary of Samuel Pepys*, 25 September 1660; Royal Museums Greenwich (*Cutty Sark*); Massachusetts Historical Society on the Boston Tea Party; Sarah Rose, *For All the Tea in China* (2010), summarized, on Robert Fortune. The Duchess of Bedford story is the traditional account; it is repeated by English Heritage and others but rests mostly on later retelling, so the stop says “is said to.” The difference between high and low tea is the common explanation; customs varied by region. The Tea Race distance is approximate. Picture: Mary Cassatt, *The Tea*, about 1880, Museum of Fine Arts, Boston; the museum notes the silver service belonged to the Cassatt family.

PRACTICE

1. **EASY** What plant do true teas come from, and in what country did people first drink tea?
2. **EASY** In what order are the three parts of a traditional afternoon tea eaten?
3. **MEDIUM** Why did afternoon tea begin around 1840?
4. **MEDIUM** What is the difference between afternoon tea and high tea?
5. **CHALLENGE** Pepys first tasted tea in 1660, and the Boston Tea Party was in 1773. How many years apart are they? Of the 342 chests dumped, if each chest held about 270 pounds of tea, about how many pounds was that?

Make it a game • Tea Clipper Race. Draw a large route on paper from China around Africa to London, divided into 20 squares, and add three “storm” squares near the Cape of Good Hope. Two players each move a paper ship by rolling one die. Landing on a storm sends a ship back three squares. The first ship to reach London wins the year’s best price for its tea.

Scripture. “Use hospitality one to another without grudging.” (1 Peter 4:9, KJV)

Peter wrote to Christians scattered far from home who needed each other’s welcome. An afternoon tea is a small, glad way to open your home, without complaining about the work, and to make room at your table for others.

Practice: answers

1. *Camellia sinensis*; China.
2. Sandwiches first, then scones with jam and cream, then cakes and sweets.
3. Fashionable families had moved dinner late into the evening (seven or eight o’clock), so people grew hungry in the long afternoon; the Duchess of Bedford is said to have begun taking tea and cake at about four or five and inviting friends.
4. Afternoon (“low”) tea is a light meal of tea, sandwiches, scones and cakes in the drawing room in the late afternoon; high tea is a hearty early-evening meal with meat, eggs and cheese at the main table, eaten especially by working families.

5. $1773 - 1660 = 113$ years. $342 \times 270 = 92,340$ pounds, roughly 92,000 pounds (about 46 tons) of tea. Chests varied in size, so this is an estimate.

TRAIL 2 BADGE QUIZ

The badge quizzes are optional. The student answers in writing, alone, then checks with a parent. Four right out of five earns the first badge; four right out of six earns the second. Badges and the certificate are earned by doing the stops, not by scores.

Badge quiz 1 (Stops 1–5)

1. Describe a basic place setting: where do the plate, fork, knife, spoon and glass go, and which way does the knife blade face?
2. How did the change to service à la russe in the 1800s lead to formal settings with many utensils?
3. What did Mattia Giegher publish in 1629, and what was one of its subjects?
4. Give the main rule for the height of a dinner centerpiece and the reason for it.
5. Where was Paul when he “took bread, and gave thanks to God in presence of them all,” and what happened next?

Badge quiz 2 (Stops 6–8)

6. Name two old books about manners or conversation and who wrote them.
7. How do you show you have finished eating, using your fork and knife?
8. Complete the server’s rule and give the order for washing dishes.
9. Who is said to have begun the custom of afternoon tea, about when, and why?
10. Put these in time order: Boston Tea Party; Pepys’s first cup of tea; afternoon tea begins; Cutty Sark launched.
11. A family of 6 and 4 guests eat supper. You carry 2 plates per trip. How many trips to clear the plates?

TRAIL CERTIFICATE: MY TABLE BOOK AND A HOSTED MEAL

Gather your eight diagrams and maps and eight notebook entries into a **Table Book** with a title page: “The Table,” your name and the dates.

Plan and host one real family supper or afternoon tea using the whole trail: set the table correctly, add napkins and a centerpiece, say grace, lead the conversation, and serve and clear. Photograph the set table and label the photo with the names of each piece.

Write a one-page reflection: what went well, what you would change, and what you learned about welcoming others. When the book is done, a parent signs the Trail B certificate.

- **Diagrams and maps:** All eight are complete, neatly drawn and fully labelled, with keys where needed.
- **Knowledge:** Notebook entries explain the reasons behind the customs and use correct dates, names and terms.
- **Practice:** The student set, served and cleared a real meal correctly and safely.
- **Hospitality:** Guests were welcomed, included in the conversation and served with care and good cheer.

Answer key

1. Plate in the center; fork on the left; knife on the right next to the plate with the blade facing the plate; spoon to the right of the knife; glass above the tip of the knife.
2. Courses were served one at a time instead of all at once, so each course needed its own utensils, laid out in advance in outside-in order.
3. *Li tre trattati* (The Three Treatises), a book on table arts; its subjects were napkin folding, carving and setting a feast.
4. Keep it low, usually under about 12 inches (or tall and thin enough to see past), so guests can see and talk to each other.
5. On a storm-driven ship bound for Rome with 276 people (Acts 27:35); everyone ate and took heart, and the next day the ship ran aground off Malta and all reached land safely.
6. Any two: *Table Talk* by Plutarch; *On Good Manners for Boys* by Erasmus (1530); *Rules of Civility*, copied by George Washington from a 1595 French Jesuit list.
7. Lay them side by side across the plate in the finished position (in America, tips at about 10 o'clock and handles at about 4 o'clock).
8. Serve from the left, clear from the right, pour on the right. Wash glasses, then flatware, then plates and bowls, then serving dishes, then pots and pans.
9. Anna Russell, 7th Duchess of Bedford, around 1840, because dinner had moved late into the evening and she grew hungry in the afternoon.
10. Pepys's first cup of tea (1660); Boston Tea Party (1773); afternoon tea begins (about 1840); Cutty Sark launched (1869).
11. $10 \text{ plates} \div 2 = 5 \text{ trips}$.

HOSPITALITY AND HOME TRAIL C: HOSTING AND MANNERS

The third trail of the Hospitality and Home track is about welcoming people well. It begins with what the Bible means by hospitality (*philoxenia*, love of strangers) in Romans 12:13 and Hebrews 13:2, then looks at two great hospitality stories: Abraham running to meet three visitors at Mamre, and Martha and Mary at Bethany. The second half practices the skills: writing invitations, welcoming a guest at the door, making introductions and remembering names, and writing thank-you notes. The trail ends with planning and hosting a small party from start to finish.

This is the  **Ranger** level, for ages 10 to 13. The student reads each stop alone, studies a painting, draws a map or labeled diagram, writes a paragraph in the Field Notebook and works five practice questions. Every stop stands by itself, but the skills build toward the final party in Stop C8. Many projects are real: invitations and thank-you notes that are actually mailed, and a gathering actually hosted with a parent's help.

Five stops earn the **Hospitality Ranger badge, part 1**; eight stops earn part 2 and the **Trail C certificate**.

BEFORE YOU BEGIN

- Read a chapter of the Bible alone and tell what happened in order.
- Write a neat paragraph of five to seven sentences, in pencil or pen.

MASTERY CHECKLIST

- ☐ I can explain what *philoxenia* means and tell how Abraham, Martha and Mary each show something about hospitality.
- ☐ I can write and address an invitation with who, what, when, where and an RSVP.
- ☐ I can welcome a guest at the door in five steps and see a guest off.
- ☐ I can introduce two people, saying the honored person's name first, and use four ways to remember names.
- ☐ I can write a six-part thank-you note, and I have planned and hosted a small party from start to finish.

OPTIONAL BOOKS AND RESOURCES

- **Emily Post Institute** (<https://emilypost.com>): Free articles on invitations, introductions and thank-you notes (Stops C4, C6, C7). Parents may want to preview.
- **George Washington's Mount Vernon: Rules of Civility** (<https://www.mountvernon.org/george-washington/rules-of-civility>): The full list of 110 rules the young Washington copied out (Stop C5).

- **Smithsonian National Postal Museum** (<https://postalmuseum.si.edu>): The history of stamps, letters and ZIP codes, with online exhibits (Stops C4 and C7).
- **Bible Gateway (King James Version)** (<https://www.biblegateway.com>): For reading Genesis 18, Luke 7, 10, 14 and 17, and Philippians in full.
- **Edith Schaeffer, *The Hidden Art of Homemaking* (1971)** (<https://www.worldcat.org>): A Christian classic on beauty and welcome in everyday home life, including a chapter on hospitality. Look for it at the library; best read with a parent.

3.1 WHAT HOSPITALITY MEANS

OBJECTIVES

- Explain the Greek word *philoxenia* and the Latin root *hospes*, and name English words that come from them.
- Read Romans 12:13 and Hebrews 13:2 and say what each one asks of Christians.
- Tell how Christians in history, such as Benedict's monks, welcomed strangers.

Warm-up. Think of the last time you visited someone's home. What did they do that made you feel welcome? Write down three things before you read. At the end of the stop, check whether your three things fit what the Bible means by hospitality.

Video slot. Video coming. What the Bible means by hospitality; *philoxenia*, love of strangers; monastery guest houses and the Rule of St. Benedict. Search approved channels (Crossway, Ligonier Ministries, a monastery or cathedral channel, Homeschool Pop); preview first.

KEY TERMS

hospitality

Receiving guests and strangers with kindness, giving them food, rest, conversation and respect.

philoxenia

The New Testament Greek word for hospitality (say "fil-ox-en-EE-ah"). It means "love of strangers," from *philos* (loving, friend) and *xenos* (stranger).

host

The person who welcomes a guest and gives the food, shelter and care.

guest

The person who is welcomed. A good guest receives kindness with thanks and respects the home.

entertain

In the King James Bible, to receive someone into your home and care for him. It does not mean putting on a show.

CORE IDEAS

The English word **hospitality** comes from the Latin *hospes*, a word that meant both "host" and "guest": the person who opens the door and the person who walks through it. From the same family come *host*, *hospital*, *hostel*, *hotel* and *hospice*. Long before there were motels along every highway, a traveler in the ancient world depended on strangers. There were inns, but many had a bad name for thieves and rough company. A family that opened its door to a traveler might be saving his life.

The New Testament was written in Greek, and its word for hospitality is **philoxenia**. It joins two smaller words: *philos*, “loving” or “friend,” and *xenos*, “stranger.” So hospitality is not first about fancy dishes or a big house. It is love for strangers. In Romans 12:13, written by the apostle Paul from Corinth about A.D. 57, Christians are told to be “given to hospitality.” The Greek verb there means to *pursue* or chase after something. Paul is not saying, “Be polite if a guest happens to knock.” He is saying, “Go looking for chances.”

Hebrews 13:2 adds a reason: “Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.” In 1611, when the King James Bible was printed, to **entertain** meant to take someone in and care for him. The writer was thinking of Abraham and of his nephew Lot in Genesis 18 and 19, who welcomed travelers and only later learned that they were messengers from God. Jesus said it another way: “I was a stranger, and ye took me in” (Matthew 25:35). Kindness done to a guest is done to Him.

The early Christians took this seriously. A short church handbook called the *Didache*, from about A.D. 100, told churches to welcome traveling teachers, but to send them on after a day or two so that no one took advantage. In A.D. 362 the Roman emperor Julian, who wanted to bring back the old gods, complained in a letter that the Christians fed not only their own poor but the pagans’ poor as well. Around A.D. 530, Benedict of Nursia wrote a rule for his monks in Italy. Chapter 53 begins by saying that all guests who come should be received as Christ Himself. For a thousand years, monasteries across Europe kept guest houses where a pilgrim or a poor traveler could find a bed and a meal.

Hospitality, then, has three parts. There is the **host**, who gives; the **guest**, who receives with thanks; and the welcome itself: food, rest, conversation and respect. You do not need a large house or a big budget. A cup of water, a chair and your full attention can be hospitality. The rest of this trail practices the skills, from invitations to thank-you notes. But the heart of it is here: love the stranger, because God first welcomed us.

PICTURE STUDY



The Supper at Emmaus, Michelangelo Merisi da Caravaggio, 1601 · Oil and tempera on canvas · The National Gallery, London
Wikimedia Commons · CC BY-SA 4.0

In Luke 24, two disciples walking to the village of Emmaus meet a stranger on the road. At evening they beg him, “Abide with us,” and bring him in to supper. When he breaks the bread, they suddenly know him: it is the risen Jesus. The Italian painter Caravaggio painted the very moment they understand. Their act of hospitality to a stranger turned out to be hospitality to the Lord.

Look closely

- Find the innkeeper standing at the left. Does he seem to understand what is happening?
- Find the basket of fruit. Look at where it sits on the edge of the table. Why might the painter put it there?
- Find the two disciples’ hands and arms. How does each one show surprise in a different way?

Talk about it

1. The disciples invited a tired stranger to stay. What did they receive in return?
2. How does this painting show the meaning of Hebrews 13:2?

HANDS-ON: A HOSPITALITY WORD TREE

Draw a labeled diagram that shows where our hospitality words come from and what they mean, then use it to explain the idea to someone in your family.

You will need

- A large sheet of paper (11 by 17 inches is good)
- Pencil, fine marker and colored pencils
- A dictionary that shows word origins (print or online, with a parent's help)

Steps

1. Draw a tree with two thick roots, a trunk and five branches.
2. Label the left root **Latin: hospes (host, guest)** and the right root **Greek: philoxenia = philos (loving) + xenos (stranger)**.
3. Label the trunk **HOSPITALITY: love for strangers**.
4. Label the five branches *host, hospital, hostel, hotel* and *hospice*. Look each one up and write a short meaning on a leaf beside it.
5. Under the roots, write the two verses: Romans 12:13 and Hebrews 13:2.
6. Use your tree to explain to a parent or sibling, in under two minutes, what hospitality really means.

Check your work

- My tree has both roots, the trunk and five labeled branches with meanings.
- I wrote the two verse references in the right place.
- I explained the word tree out loud.

FIELD NOTEBOOK

1. Copy a small version of your word tree onto the first page of your Field Notebook.
2. **Notebook entry.** Write a paragraph of five to seven sentences: What does *philoxenia* mean? Describe one time someone showed you hospitality, and tell how it matches Romans 12:13 or Hebrews 13:2.

Did you know? High in the Alps, at the Great St Bernard Pass between Switzerland and Italy, a hospice (a guest house for travelers) has stood since about the year 1050. Its founder, Bernard of Menthon, wanted travelers crossing the snowy pass to have shelter. Centuries later the monks bred big, strong dogs to help find lost travelers in the snow. Those dogs became the breed we call the St. Bernard.

Map or diagram. On an outline map of the Mediterranean, mark Rome, Corinth (where Paul wrote Romans) and Monte Cassino in Italy (where Benedict founded his monastery around A.D. 529). Draw a small house symbol at Monte Cassino and label it "guests received as Christ."

Goes deeper in. History, "The Early Church" and "Monasteries in the Middle Ages"; Literature, "Word Roots: Latin and Greek" (coming soon).

For families. Sources: Romans 12:13 uses the Greek *diōkontes*, “pursuing”; Hebrews 13:2 uses *philoxenia*. The *Didache* is usually dated between about A.D. 50 and 120; scholars differ, so the stop says “about A.D. 100.” Its rule on traveling teachers is in chapter 11. Julian’s complaint is in his letter to Arsacius (A.D. 362). The Rule of St. Benedict, chapter 53, quotes Matthew 25:35. The founding date of the Great St Bernard Hospice is given as about 1050 (some sources say 1049). Picture: Caravaggio, *The Supper at Emmaus*, National Gallery, London (NG172).

PRACTICE

1. **EASY** What two Greek words make up *philoxenia*, and what does it mean?
2. **EASY** In Hebrews 13:2 (KJV), what does “entertain” mean?
3. **MEDIUM** Name three English words that come from the Latin *hospes*.
4. **MEDIUM** What did Benedict’s Rule (chapter 53) say about guests, and which verse of Jesus stands behind it?
5. **CHALLENGE** Romans 12:13 uses a verb that means “pursue.” How is *pursuing* hospitality different from just being polite when someone visits? Give one example from your own life.

Make it a game • Host or Guest?. A parent reads out short jobs: “offers a drink,” “says thank you for the meal,” “shows where the coats go,” “wipes feet at the door,” “asks the shy person a question,” “offers to help clear.” Players hold up one finger for a host’s job, two for a guest’s job, or both hands if it fits either. Explain any “both hands” answer for a bonus point.

Scripture. “Distributing to the necessity of saints; given to hospitality.” (Romans 12:13, KJV)

Paul pairs hospitality with sharing what we have. “Given to” means devoted to it, chasing after it. It is not only for people with big houses; it is a mark of every Christian home.

Practice: answers

1. *Philos* (loving, friend) and *xenos* (stranger). It means love of strangers.
2. To receive someone into your home and care for him as a guest.
3. Any three: host, hospital, hostel, hotel, hospice, hospitality.
4. All guests should be received as Christ Himself. It rests on Matthew 25:35, “I was a stranger, and ye took me in.”
5. Pursuing means going out to look for chances to welcome people instead of waiting for them to come. Examples: inviting a new family at church to lunch, bringing a meal to a neighbor, asking a lonely child to play, having a visiting missionary to supper.

3.2 ABRAHAM WELCOMES THREE VISITORS

OBJECTIVES

- Retell Genesis 18:1–16 in order.
- Find Ur, Haran, Canaan and Mamre (near Hebron) on a map and trace Abraham’s journey.
- List six things Abraham did to welcome his guests and explain what each one cost him.

Warm-up. Read Genesis 18:1–8 in your Bible. Count every word of hurrying you can find (look for “ran,” “hastened,” “quickly” and “hasted”). What does all that hurrying tell you about how Abraham felt toward his guests?

Video slot. Video coming. Abraham and the three visitors at Mamre (Genesis 18); Bedouin tent hospitality; Rublev’s Trinity icon. Search approved channels (Crossway, Ligonier Ministries, the State Tretyakov Gallery, Smarthistory); preview first.

KEY TERMS

patriarch

A founding father of a family or nation. Abraham, Isaac and Jacob are called the patriarchs of Israel.

Mamre

A place of great trees near Hebron in Canaan, about 20 miles south of Jerusalem, where Abraham pitched his tents.

morsel

A small bite of food. Abraham offered a “morsel of bread” and then served a feast.

measure

In Genesis 18:6, a dry measure of grain (the Hebrew word is *seah*). Three measures was a great deal of flour.

hearth

The fireplace or hot stones where bread was baked. “Cakes upon the hearth” were flat loaves baked on hot stones or coals.

CORE IDEAS

Abraham was born in Ur of the Chaldees, a rich city near the Euphrates River in what is now southern Iraq. His family moved north to Haran, and there God called him: “Get thee out of thy country ... unto a land that I will shew thee” (Genesis 12:1). By the usual reckoning this was around 2000 B.C. Abraham obeyed and traveled south into Canaan, living in tents and moving his flocks and herds from pasture to pasture. Genesis 18 finds him camped by the great trees of **Mamre**, near Hebron. He is ninety-nine years old (Genesis 17:24), sitting in the tent door “in the heat of the day,” the hour when sensible people rest in the shade.

Then he looked up and saw three men standing nearby. An old man in the noonday heat might have waved, or waited for them to come to him. Instead “he ran to meet them from the tent door, and bowed himself toward the ground.” He begged them to stay: a little water to wash their dusty feet, rest under the tree, and “a **morsel** of bread.” Notice what a good host does here. He promises little and gives much. He makes it easy for the guests to say yes.

What followed was no morsel. Abraham hurried into the tent and asked Sarah to make cakes from three **measures** of fine flour. Scholars estimate a measure at several quarts, so this was enough bread for a crowd. He ran to the herd himself, chose a calf “tender and good,” and gave it to a young servant to prepare. He served butter (probably soft curds) and milk with the meat. Then, while the visitors ate, he stood by them under the tree, ready to serve. The richest man in the camp waited on his guests like a servant. The whole household worked, and the best of everything went to the strangers.

These were no ordinary travelers. Genesis says “the LORD appeared unto him,” and the two companions went on to Sodom as angels (Genesis 19:1). The visitor brought news: by the same time next year, Sarah would have a son. Sarah, about ninety years old, was listening behind the tent door, and she laughed to herself. The LORD answered, “Is any thing too hard for the LORD?” A year later Isaac was born, when Abraham was one hundred (Genesis 21:5). His name means “he laughs.”

When the meal was over, Abraham did one more thing a good host does: he walked with his guests to send them on their way (Genesis 18:16). Hundreds of years later, the letter to the Hebrews looked back on scenes like this one: “some have entertained angels unawares.” Abraham did not know at first who his guests were. He welcomed them anyway, with speed, generosity and humility. That is the pattern for every Christian host.

PICTURE STUDY



The Trinity (The Hospitality of Abraham), Andrei Rublev, Early 1400s (about 1411 or 1425–1427) · Tempera on wood panel · State Tretyakov Gallery, Moscow
Wikimedia Commons · Public domain

Andrei Rublev was a Russian monk and the most famous icon painter of his country. Older pictures of Genesis 18 showed Abraham and Sarah busily serving. Rublev left the hosts out and painted only the three visitors seated at the table, with Abraham's house, the tree of Mamre and a hill behind them. Many Christians have seen in the three visitors a picture of the Holy Trinity.

Look closely

- Find the house, the tree and the hill. Which part of Genesis 18 does each one remind you of?
- Find the cup on the table. Where are the visitors' eyes and hands turned?
- Look at the open space at the front of the table. Who might be invited to sit there?

Talk about it

1. Why do you think Rublev left Abraham and Sarah out of the picture?
2. How does the quiet, still mood of this icon differ from the running and hurrying in Genesis 18?

HANDS-ON: MAP OF ABRAHAM'S JOURNEY

Draw a map that follows Abraham from Ur to Mamre, then add a welcome chart from Genesis 18.

You will need

- A Bible atlas or a printed outline map of the Middle East
- Plain paper, pencil and colored pencils
- A ruler

Steps

1. Draw the coastline of the Mediterranean Sea (label it **Great Sea**), the Euphrates and Tigris Rivers, the Jordan River and the Dead Sea (label it **Salt Sea**).
2. Mark and label **Ur** near the Euphrates, **Haran** in the north, **Canaan**, **Hebron / Mamre** west of the Dead Sea, and **Egypt** to the southwest.
3. Draw a red arrow from Ur up the Euphrates to Haran (about 600 miles) and a second arrow from Haran south into Canaan and down to Mamre (about 400 to 500 miles).
4. Draw a small tent and tree at Mamre. Draw a dotted line from Mamre toward the south end of the Dead Sea and label it “to Sodom (Genesis 18:16).”
5. Add a compass rose and a title: “The Journey of Abraham.”
6. Beside the map, make a **Welcome Chart** with two columns: “What Abraham did” and “Verse.” Fill in at least six rows (ran to meet, bowed, water for feet, rest under the tree, bread, calf, butter and milk, stood by them, walked them on their way).

Check your work

- My map shows Ur, Haran, Canaan, Mamre and the rivers and seas, all labeled.
- Arrows show the journey in the right direction.
- My welcome chart has at least six actions with verse numbers.

FIELD NOTEBOOK

1. Paste or copy your map and welcome chart into the Field Notebook.
2. **Notebook entry.** Abraham promised “a morsel of bread” and gave a feast. In a paragraph, explain why a good host promises little and gives much, and describe how your family could do the same for a guest this month.

Did you know? The traditional site of Mamre, just north of Hebron, was honored for many centuries. King Herod the Great built a stone wall around it shortly before the time of Christ, and in the 300s the emperor Constantine had a church built there. Today visitors can still see the ruins of the old walls.

Map or diagram. Draw a bird’s-eye diagram of Abraham’s camp: the tent with its door, the great tree, the herd, and the place where the visitors sat. Draw arrows for every trip Abraham made (to the guests, into the tent, to the herd, back to the guests). How many trips did he make for them?

Goes deeper in. History, “Abraham and the Patriarchs”; Geography, “The Middle East and the Fertile Crescent” (coming soon).

For families. Sources: Genesis 11:31–12:9, 17:17–24, 18:1–16, 19:1, 21:5; Hebrews 13:2. Dates for Abraham are uncertain; “around 2000 B.C.” follows the usual reckoning, and some scholars place him later. The size of a *seah* is estimated differently (roughly 7 to 13 liters), so the stop says only “several quarts.” The Hebrew *chemah* (KJV “butter”) is usually understood as curds. Distances are rough route estimates. Rublev’s icon is dated by different scholars to about 1411 or 1425–1427. The Mamre enclosure (Ramat el-Khalil) is described by Eusebius, *Life of Constantine* 3.51–53.

PRACTICE

1. **EASY** How old was Abraham when the three visitors came, and where was he camped?
2. **EASY** What foods did Abraham serve his guests?
3. **MEDIUM** Abraham offered “a morsel of bread.” What did he really give, and why does that matter for a host?
4. **MEDIUM** What message did the visitors bring, and how did Sarah respond?
5. **CHALLENGE** Suppose Abraham’s route from Ur to Haran was about 600 miles and from Haran to Hebron about 450 miles. If a slow caravan with flocks traveled 15 miles a day, how many traveling days would the whole trip take?

Make it a game • Hurry, Abraham!. Set three “guests” (stuffed animals or siblings) on chairs under a “tree” (a coat rack or a plant). At the far end of the room set four stations: a bowl of water and towel, a plate of bread, a toy calf, and a cup of milk. On “Go,” a runner brings each item to the guests one at a time, bowing at each delivery, then stands quietly beside the guests. Time each runner. Points are lost for spills or for forgetting to bow.

Scripture. “And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.” (Genesis 18:5, KJV)

Abraham calls himself the guests’ servant and offers only “a morsel.” Then he gives a feast. Real hospitality is humble in its words and generous in its deeds.

Practice: answers

1. Ninety-nine; by the trees of Mamre, near Hebron.
2. Cakes made from fine flour, a tender calf, butter (curds) and milk.
3. A whole feast: fresh bread from three measures of flour, a choice calf, butter and milk, and his own service. A good host promises little so the guest feels free to accept, and then gives generously.
4. That Sarah would have a son by the same time the next year. She laughed to herself, and the LORD asked, “Is any thing too hard for the LORD?” Isaac was born a year later.
5. $600 + 450 = 1,050$ miles. $1,050 \div 15 = 70$ traveling days (not counting rest days).

3.3 MARTHA AND MARY

OBJECTIVES

- Retell Luke 10:38–42 and explain the King James words “cumbered” and “careful.”
- Find Bethany and Jerusalem on a map and work out the distance between them.
- Plan a visit so that serving does not crowd out sitting with your guest.

Warm-up. Have you ever worked hard getting ready for guests and then felt tired or grumpy when they arrived? Write one honest sentence about it. Then read Luke 10:38–42 slowly.

Video slot. Video coming. Martha and Mary at Bethany (Luke 10:38–42); the village of Bethany and the Mount of Olives today. Search approved channels (Crossway, Ligonier Ministries, Scottish National Gallery, Smarthistory); preview first.

KEY TERMS

Bethany

A village on the eastern slope of the Mount of Olives, under two miles from Jerusalem, where Martha, Mary and their brother Lazarus lived.

cumbered

In the King James Bible, weighed down and distracted. The Greek word means “pulled around” in many directions.

careful

In the King James Bible, “full of cares,” that is, anxious and worried, not “cautious.”

disciple

A learner who follows a teacher. To “sit at the feet” of a teacher was the place of a disciple.

that good part

Jesus’ words for what Mary chose: listening to Him. He said it “shall not be taken away from her.”

CORE IDEAS

Luke tells this story while Jesus is on His long last journey toward Jerusalem. Luke only says He came to “a certain village,” but John’s Gospel tells us it was **Bethany**, “nigh unto Jerusalem, about fifteen furlongs off” (John 11:18), which is under two miles. There lived two sisters, Martha and Mary, and their brother Lazarus. Luke says that Martha “received him into her house.” She was the host. Jesus usually traveled with His twelve disciples and often more, so welcoming Him might mean feeding thirteen hungry men or more. There were no refrigerators, no gas stoves, no running water. Bread was ground, kneaded and baked; water was carried from a well. It was a real job.

While Martha worked, her sister Mary “sat at Jesus’ feet, and heard his word.” That was the place of a **disciple**. Paul later said he had been brought up “at the feet of Gamaliel,” his teacher (Acts 22:3). Martha, meanwhile, was “**cumbered** about much serving.” The Greek word pictures someone being pulled in every direction at once. At last she came to Jesus and said, “Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.”

Jesus answered gently, saying her name twice: “Martha, Martha, thou art **careful** and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.” In 1611, “careful” meant full of cares, anxious. Jesus did not scold Martha for serving or tell her that cooking was wrong. He told her that her worries had grown larger than her guest. The meal would be eaten and forgotten; what Mary heard from Jesus would last forever. Some early Christian writers also noticed a homely lesson in His words: a few simple dishes, or even one, is enough.

It would be unfair to make Martha the villain. In John 11, when Lazarus had died, it was Martha who went out to meet Jesus on the road, and she made one of the greatest statements of faith in the Gospels: “I believe that thou art the Christ, the Son of God, which should come into the world” (John 11:27). In John 12, six days before the Passover, there was another supper in Bethany, and John says simply, “Martha served.” This time no complaint is recorded. Mary anointed Jesus’ feet with a pound of costly spikenard ointment. Each sister honored Him in her own way.

What does this teach a host? The guest matters more than the menu. A simple meal served by a host who sits down and listens is better than a perfect meal served by a host who is too busy to talk. So do the work early. Choose food that can be made ahead. Accept help when it is offered. Then, when the guest arrives, sit down. Serving and listening are both good, but listening comes first.

PICTURE STUDY



Christ in the House of Martha and Mary, Johannes Vermeer, About 1654–1655 · Oil on canvas · Scottish National Gallery, Edinburgh
Wikimedia Commons · Public domain

This is one of the earliest paintings known by the Dutch painter Johannes Vermeer, made when he was in his early twenties, and it is the largest picture he ever painted. Later Vermeer became famous for small, quiet rooms with soft light. Here he painted a Bible story on a big canvas, with Martha, Mary and Jesus nearly life-size.

Look closely

- Find Martha's basket of bread. What is she doing with her body?
- Find Mary. Where is she sitting, and what does her face show?
- Find Jesus' hand. Whom is He pointing to, and whom is He looking at?

Talk about it

1. How does Vermeer show that Jesus is speaking kindly to Martha, not harshly?
2. If you could add one thing to this painting to show what happened next, what would it be?

HANDS-ON: BETHANY MAP AND A MARTHA-AND-MARY HOST PLAN

Draw a map of Bethany and Jerusalem, then make a plan that lets a host do the work early and sit with the guest.

You will need

- A Bible atlas or a map of Jerusalem in Jesus' time

- Paper, ruler, pencil and colored pencils

Steps

1. Draw Jerusalem as a walled city. Label the **Temple**.
2. East of the city, draw the **Kidron Valley** and then the **Mount of Olives** as a long ridge.
3. On the far (eastern) slope of the Mount of Olives, mark **Bethany**. Draw the road from Bethany over the hill to Jerusalem and label it “about 15 furlongs (under 2 miles).”
4. Draw an arrow from Bethany heading east and label it “road to Jericho and the Jordan River.”
5. On a second page, make two columns: **Before the guest comes** and **While the guest is here**. Plan a simple supper for one guest. Put every cooking, cleaning and setting job you can in the first column. In the second column write only what must be done at the time, and plan at least 20 minutes of sitting and talking.
6. Show the plan to a parent and use it the next time your family has a guest.

Check your work

- My map shows Jerusalem, the Kidron Valley, the Mount of Olives and Bethany, labeled.
- My host plan moves most of the work to before the guest arrives.
- My plan includes time to sit and listen.

FIELD NOTEBOOK

1. Paste or copy your Bethany map into the Field Notebook.
2. **Notebook entry.** In a paragraph, compare Martha in Luke 10 with Martha in John 11 and John 12. What did she learn? Finish with one sentence about how you will act the next time guests come.

Did you know? Today the village where Bethany stood is called *al-Eizariya* in Arabic, a name that comes from Lazarus. Visitors there are still shown a very old underground tomb that has been called the tomb of Lazarus since early Christian times. Bethany was also the place from which Jesus ascended into heaven (Luke 24:50-51).

Map or diagram. Draw a simple floor plan of a house in Jesus’ day: one main room, a courtyard with an oven and a water jar, and a flat roof reached by an outside stair. Mark where Martha worked and where Mary sat.

Goes deeper in. History, “Life in the Time of Jesus”; Art, “Vermeer and the Dutch Golden Age” (coming soon).

For families. Sources: Luke 10:38-42; John 11:1-44 and 12:1-8; Acts 22:3. The Greek *periespato* (v. 40) means “was pulled about” or “distracted.” A few early manuscripts of Luke 10:42 read “few things are needful, or one,” which is where the “one dish” reading comes from; the KJV follows “one thing is needful,” which is the main point. Fifteen furlongs (Greek *stadia*) is about 1.7 miles. The Vermeer painting is in the Scottish

National Gallery, Edinburgh; it is about 160×142 cm (roughly 5 by $4\frac{1}{2}$ feet). Its date is not certain; about 1654–1655 is the usual estimate.

PRACTICE

1. **EASY** In what village did Martha and Mary live, and who was their brother?
2. **EASY** What was Mary doing while Martha worked?
3. **MEDIUM** What does “careful” mean in Luke 10:41 (KJV)?
4. **MEDIUM** Name another time Martha appears in the Gospels and tell what she did.
5. **CHALLENGE** A furlong (Greek *stadion*) was about 607 feet. How many feet is 15 furlongs? About how many miles is that? (1 mile = 5,280 feet.)

Make it a game • Busy or Still?. A leader calls “Martha!” and everyone acts busy: stirring, sweeping, carrying. The leader calls “Mary!” and everyone sits down at once, perfectly still. While all are still, the leader says one short sentence quietly, such as “Bethany is under two miles from Jerusalem.” The first player to repeat it exactly earns a point. Play until someone has three points.

Scripture. “And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.” (Luke 10:41–42, KJV)

Jesus speaks Martha’s name twice, gently. Serving guests is good work, but nothing is more needful than listening to Him. A host who has first sat at His feet will serve others with peace instead of worry.

Practice: answers

1. Bethany; their brother was Lazarus.
2. She sat at Jesus’ feet and listened to His word.
3. Full of cares: anxious and worried.
4. John 11: she went out to meet Jesus after Lazarus died and said, “I believe that thou art the Christ, the Son of God.” Or John 12:2: she served at the supper in Bethany.
5. $15 \times 607 = 9,105$ feet. $9,105 \div 5,280 \approx 1.7$ miles.

3.4 WRITING INVITATIONS

OBJECTIVES

- Write an invitation that answers who, what, when and where, and tells the guest how to reply.
- Address an envelope correctly, with return address, recipient's address and stamp in the right places.
- Tell how invitations were sent in history, from Jesus' parable of the great supper to the Penny Post.

Warm-up. Find an invitation your family has received (a wedding, a birthday or a church supper), or ask a parent to describe one. Circle or list who is hosting, what the event is, when it is, and where it is. Is anything missing?

Video slot. Video coming. How to write and address an invitation; the Penny Black and the history of postage stamps. Search approved channels (Smithsonian National Postal Museum, The Postal Museum London, Emily Post Institute); preview first.

KEY TERMS

invitation

A message asking someone to come to an event, telling who is hosting, what it is, when and where.

RSVP

Short for the French *répondez s'il vous plaît*, "please reply." It asks the guest to say whether he or she is coming.

regrets only

A note on an invitation meaning "reply only if you cannot come."

return address

The sender's name and address, written in the top left corner of an envelope so the letter can come back if it cannot be delivered.

stationery

Writing paper, cards and envelopes. (Spelled with "-ery"; "stationary" with "-ary" means standing still.)

CORE IDEAS

Invitations are very old. Jesus told a parable of a man who "made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready" (Luke 14:16–17). In those days a feast often had two invitations: one ahead of time to say a supper was coming, and a second when the food was ready. In the parable, the guests who had already been invited suddenly made excuses. One had bought a

field, one had bought five yoke of oxen, one had just married. The host was rightly grieved. An invitation is a gift, and the right answer to a gift is a prompt, honest reply.

For most of history, sending a letter was expensive. In Britain before 1840, the person who received the letter paid, and the price rose with the distance and the number of sheets. A teacher and reformer named Rowland Hill argued that letters should cost one low price, paid by the sender. In 1840 Britain began the Uniform Penny Post: one penny for a letter up to half an ounce, anywhere in the country. It used the first sticky postage stamp in the world, the Penny Black, which could be used from May 6, 1840. The United States issued its first stamps in 1847, a 5-cent Benjamin Franklin and a 10-cent George Washington. Letters and printed invitations became part of everyday life.

A good invitation answers four questions and asks one. **Who** is hosting? **What** is the event? **When** is it (day, date, starting time and, for a party, ending time)? **Where** is it (the full address)? Then: **please reply**, by a date and to a phone number or address. **RSVP** comes from French, which was the language of polite society across Europe in the 1700s and 1800s. **“Regrets only”** means you only need to answer if you cannot come. If guests should bring something or wear something special, the invitation says so.

Invitations come in two styles. A formal invitation is written in the third person, as if someone else were speaking: “Mr. and Mrs. John Carter request the pleasure of your company at dinner....” An informal invitation is a friendly note: “Dear Anna, Please come to a tea party at our house....” Either way, a handwritten invitation says, “I took time for you.” Write neatly in ink, spell every name correctly, and send it two to three weeks before a party.

Last comes the envelope. Write the guest’s name and address in the middle. Put your **return address** in the top left corner and the stamp in the top right. In the United States, include the ZIP code, a system the Post Office began on July 1, 1963. When you receive an invitation, be the guest the parable wished for: answer quickly, and if you say yes, come.

PICTURE STUDY



Woman Writing a Letter, Gerard ter Borch, About 1655 · Oil on panel · Mauritshuis, The Hague, Netherlands
Wikimedia Commons · Public domain

Gerard ter Borch was a Dutch painter of the 1600s, the same golden age as Vermeer. He was famous for painting fabric so well that you can almost feel silk and satin. In his time letter writing was becoming a common skill, and ter Borch painted several pictures of people writing, reading and delivering letters. This painting is small, made on a wooden panel not much bigger than a sheet of notebook paper.

Look closely

- Find the quill pen. How is she holding it?
- Find the carpet on the table. Why might a Dutch family put a carpet on a table instead of the floor?
- Look at her face and shoulders. How does the painter show that she is concentrating?

Talk about it

1. Who do you think she is writing to? Give a reason from the painting.
2. Why might a handwritten letter mean more than a quick message?

HANDS-ON: HAND-WRITTEN INVITATIONS

Draw a labeled diagram of an invitation and an envelope, then write real invitations, perhaps for the party you will plan in Stop C8.

You will need

- Plain paper for the diagram

- Note cards or folded cardstock and envelopes
- A good pen and a pencil
- Stamps (for mailed invitations) and your guests' addresses

Steps

1. **Diagram 1: the invitation.** Draw a large rectangle. Inside, write a sample invitation. Draw arrows out to the margin and label each part: *greeting, who is hosting, what, when (day, date, time), where, extras (bring or wear), RSVP by date and how, signature.*
2. **Diagram 2: the envelope.** Draw an envelope. Label the *return address* (top left), the *stamp* (top right), the *recipient's name and address* (center) and the *ZIP code*.
3. Write a rough draft of your real invitation in pencil. Check it against your diagram: are all the parts there?
4. Ask a parent to check the date, time and address.
5. Copy it neatly in ink onto a card. Decorate the border if you like.
6. Address the envelope, add the stamp, and mail or hand-deliver it two to three weeks before the event.

Check your work

- Both diagrams have every part labeled.
- My invitation tells who, what, when and where, and how and when to reply.
- My envelope is addressed correctly, and every name is spelled right.

FIELD NOTEBOOK

1. Glue your two labeled diagrams into the Field Notebook, or a photo of your finished invitation.
2. **Notebook entry.** Reread the parable in Luke 14:16-24. In a paragraph, explain what the excuses tell us about the guests, and write how a good guest should answer an invitation.

Did you know? Henry Cole, who worked with Rowland Hill on the Penny Post, had the first Christmas cards printed in London in 1843 so that he would not have to write so many letters by hand. About a thousand were printed. Cheap postage had made sending greetings to many friends possible for ordinary families.

Map or diagram. Trace the path your invitation will travel: your mailbox, your local post office, a sorting center, the guest's post office, the guest's mailbox. Draw it as a flow chart with arrows.

Goes deeper in. History, "The Victorian Age" (the Penny Post); Literature, "Writing Letters" (coming soon).

For families. Sources: Luke 14:16–24; The Postal Museum (London) on the Uniform Penny Post (January 10, 1840) and the Penny Black (on sale May 1, valid from May 6, 1840); Smithsonian National Postal Museum on the 1847 U.S. stamps and ZIP codes (July 1, 1963). The “two invitations” custom is described by many commentators on Luke 14 and Esther 5–6. The ter Borch painting is in the Mauritshuis, The Hague. Etiquette timing (two to three weeks for a party) is common modern advice, not a fixed rule.

PRACTICE

1. **EASY** What does RSVP stand for, and what does it mean?
2. **EASY** Where on an envelope do the stamp and the return address go?
3. **MEDIUM** An invitation says “Regrets only.” You are coming. Do you need to reply?
4. **MEDIUM** What is missing from this invitation? “Come to Sam’s birthday party Saturday at 3:00!”
5. **CHALLENGE** Your party is on Saturday, May 16. You want to mail invitations exactly three weeks before and ask guests to reply five days before the party. What date do you mail them, and what RSVP date do you write?

Make it a game • Invitation Detective. A parent writes five short invitations, each with something missing or wrong (no address, a Sunday that is not a real date, no RSVP, a misspelled name, no time). Players race to find each mistake and say how to fix it. One point for finding it, one more for the fix.

Scripture. “Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.” (Luke 14:16–17, KJV)

In this parable God is the host who invites people to His kingdom. The invitation is generous, and the right answer is to come. Every invitation we write is a small picture of His great one.

Practice: answers

1. *Répondez s’il vous plaît*: “please reply.”
2. The stamp goes in the top right corner; the return address goes in the top left corner.
3. No. “Regrets only” means you reply only if you cannot come (though a friendly note is never wrong).
4. Where it is (the address), the date, the ending time, who is hosting, and how and by when to reply.
5. Mail on Saturday, April 25 (21 days earlier). RSVP by Monday, May 11.

3.5 WELCOMING A GUEST AT THE DOOR

OBJECTIVES

- Greet a guest at the door in five steps and see a guest off at the end.
- Explain the three welcome customs of Bible times (water for the feet, a kiss of greeting, oil for the head) from Luke 7:44–46.
- Draw a floor plan of your entry showing a guest’s path through the house.

Warm-up. Go outside (with permission) and stand at your own front door as if you were a guest. What do you see first? Where would you put your coat and shoes? Is the path clear and the step safe? Write down two things you would fix.

Video slot. Video coming. How to greet guests at the door; foot washing and greeting customs in Bible times; George Washington’s Rules of Civility. Search approved channels (George Washington’s Mount Vernon, Emily Post Institute, the State Hermitage Museum); preview first.

KEY TERMS

threshold

The strip of wood or stone at the bottom of a doorway; the line a guest crosses to come in.

vestibule

A small entry room or hall just inside the front door, where coats and shoes are left.

foot washing

In Bible lands, giving water (or a servant’s help) to wash a guest’s dusty feet. It was the first courtesy at the door.

anoint

To pour or rub oil on someone’s head. At a feast it was a sign of honor and refreshment.

civility

Polite, respectful behavior toward other people.

CORE IDEAS

The first minute of a visit is the most important. Abraham “ran to meet” his guests (Genesis 18:2). In Jesus’ parable of the prodigal son, the father saw his son “a great way off” and “ran, and fell on his neck, and kissed him” (Luke 15:20). In both stories the welcome begins before the guest even reaches the door. In Bible lands, roads were dusty and people wore open sandals, so a host gave three things: water to wash the feet, a kiss of greeting on the cheek, and, on special occasions, sweet-smelling oil for the head.

Luke 7 tells of a Pharisee named Simon who invited Jesus to dinner. Simon got the guest to his table but skipped the welcome. During the meal a woman known in the town as a sinner

came in, wept over Jesus' feet, wiped them with her hair, kissed them and poured ointment on them. Simon was offended. Jesus turned to her and told him: I came into your house, and you gave me no water for my feet, no kiss, and no oil for my head, but she has done all three. Simon had invited Jesus, but he had not welcomed Him. Inviting and welcoming are not the same thing.

Customs change from age to age, but the heart of welcome stays the same. As a teenager in Virginia in the 1740s, George Washington copied out 110 "Rules of Civility & Decent Behaviour in Company and Conversation," based on an older French list. The very first rule reads: "Every Action done in Company, ought to be with Some Sign of Respect, to those that are Present." In the 1800s, visitors to a home often left a printed calling card on a silver tray in the front hall. Bows, curtsies and handshakes have all served as signs of respect at the door.

Here is a welcome in five steps for today. **One: be ready.** A few minutes early, clear the path, turn on the porch light and wash your hands. **Two: open wide and greet by name.** Smile, look the guest in the eye and say, "Hello, Mrs. Ortiz! Please come in." **Three: take their things.** Offer to take coats and show where shoes and bags go. **Four: show the way.** Lead the guest to a seat, point out the bathroom, and offer something to drink. Water was Abraham's first gift too. **Five: bring them in.** Introduce the guest to anyone who has not met them (Stop C6 shows how).

A welcome has a matching goodbye. Abraham walked his guests partway down the road (Genesis 18:16). When a visit ends, bring the coats, walk the guest to the door, thank them for coming, and stay on the step or at the window to wave until they have gone. Unexpected guests deserve the same care. A child who answers the door well, with a parent's permission, honors the whole family. Jesus said even "a cup of cold water" given in His name will not lose its reward (Matthew 10:42).

PICTURE STUDY



The Return of the Prodigal Son, Rembrandt van Rijn, About 1661–1669 · Oil on canvas · State Hermitage Museum, St. Petersburg, Russia
Wikimedia Commons · Public domain

Rembrandt painted this huge picture near the end of his life, after he had lost his wife, his son, his house and his money. It is more than 8 feet tall, so the figures are nearly life-size. It shows the moment in Luke 15 when the father welcomes his lost son home. The father does not stand at the door waiting for an apology; he gathers his son in.

Look closely

- Find the son's feet. What do his sandals tell you about his journey?
- Find the father's two hands. Are they the same, or different?
- Find the older brother standing on the right. How is his welcome different from his father's?

Talk about it

1. What does this painting teach about the first moment of a welcome?
2. In Luke 15:22, what three things did the father order for his son? How are they like a host's gifts at the door?

Safety first. Answer the front door only when a parent knows who is coming and says it is all right. If you do not know the visitor, do not open the door; go and get a grown-up. Keep the entry path clear of shoes, toys and ice so no one trips.

HANDS-ON: ENTRY FLOOR PLAN AND DOOR-GREETER DRILL

Draw a bird's-eye floor plan of your entry and the guest's path, then practice the five steps of welcome and the goodbye with your family.

You will need

- Graph paper or plain paper, ruler and pencil
- Colored pencils
- A family member to play the guest, and a coat for them to wear

Steps

1. Draw your front door, entry and the rooms a guest will use as seen from above (like a map). Use the graph-paper squares to keep it roughly to scale.
2. Label: **front door, threshold, coat hooks or closet, shoe spot, where guests sit, bathroom, kitchen, and where the greeter stands.**
3. Draw a dotted arrow showing the path a guest walks from the door to a seat. Number the five welcome steps along the path where each happens.
4. Add a key (legend) explaining your symbols, and a title: "Welcome to Our Home."
5. Now practice. A family member knocks; you do all five steps. Then practice the goodbye: bring the coat, walk them out, thank them, wave.
6. Switch roles so you feel what it is like to be the guest.

Check your work

- My floor plan shows the door, the guest's path and at least six labeled places.
- I greeted a guest by name and did all five steps.
- I practiced the goodbye at the door.

FIELD NOTEBOOK

1. Glue your floor plan into the Field Notebook.
2. **Notebook entry.** In a paragraph, compare Simon the Pharisee's welcome (Luke 7) with the father's welcome in Luke 15. What did each show about his heart? End with one thing you will do at your door the next time a guest comes.

Did you know? In the 1800s, a person paying a call might hand a calling card to the servant at the door. If the family was out, the card was left on a tray in the hall. In some places, folding down a corner of the card showed that the visitor had come in person instead of sending a servant.

Goes deeper in. History, "Colonial Virginia and the Young George Washington"; Art, "Rembrandt and the Dutch Golden Age" (coming soon).

For families. Sources: Genesis 18:2–16; Luke 7:36–50; Luke 15:20–22; Matthew 10:42. Luke 7:44–46 is paraphrased in the story; read the KJV aloud together. George Washington’s Mount Vernon has the full text of the Rules of Civility; they are based on a French Jesuit collection of 1595, and Washington copied them by about age sixteen. Calling-card customs varied by country and decade, so the folded-corner custom is given as “in some places.” Rembrandt’s painting (about 262 × 205 cm) is dated variously between about 1661 and 1669.

PRACTICE

1. **EASY** What three things did a host in Bible times give a guest at the door?
2. **EASY** Which of those three did Simon the Pharisee give Jesus?
3. **MEDIUM** What was George Washington’s first Rule of Civility about?
4. **MEDIUM** Put these in order: (a) offer a drink, (b) open the door and greet by name, (c) introduce the guest to others, (d) clear the path and turn on the porch light, (e) take the coat.
5. **CHALLENGE** Jesus said Simon invited Him but did not welcome Him. Explain the difference between inviting and welcoming, and give an example of each in a modern home.

Make it a game • Knock, Knock, Welcome!. Players take turns being the guest. Each guest secretly chooses a character: a tired traveler, a grandmother with a cane, a shy new neighbor, a delivery person, a cousin with a big suitcase. The greeter opens the door and must adjust the welcome to fit (a chair right away for the grandmother, help with the suitcase, gentle questions for the shy neighbor). The family votes on the best welcome.

Scripture. “Wherefore receive ye one another, as Christ also received us to the glory of God.” (Romans 15:7, KJV)

Christ received us when we were strangers and sinners, like the father running to the prodigal. When we receive a guest warmly, we show a little of how He has received us.

Practice: answers

1. Water to wash the feet, a kiss of greeting, and oil for the head.
2. None of them.
3. Showing respect to everyone present in everything you do in company.
4. d, b, e, a, c.
5. Inviting is asking someone to come; welcoming is receiving them with care and attention when they arrive. Example: a family invites a new neighbor to supper (inviting) but then ignores him, leaves his coat on him and talks only to each other. Welcoming would be meeting him at the door by name, taking his coat, showing him a seat, offering a drink and introducing him.

3.6 INTRODUCTIONS AND REMEMBERING NAMES

OBJECTIVES

- Make a proper introduction, saying the honored person's name first and adding a conversation "hook."
- Use four methods to remember a new name, including the memory method of Simonides.
- Explain why names matter in Scripture.

Warm-up. Write the full names (first and last) of five adults you know well. Then write the names of three people you met in the last month. Which list was harder? Why do you think so?

Video slot. Video coming. How to introduce people politely; memory techniques for names; the method of loci (memory palace). Search approved channels (Emily Post Institute, Rijksmuseum, a homeschool etiquette channel); preview first.

KEY TERMS

introduction

Presenting two people to each other by name so they can meet.

courtesy title

A respectful title used with a last name: Mr., Mrs., Miss, Dr., Pastor, Captain and so on.

hook

A short fact added to an introduction that gives the two people something to talk about.

mnemonic

A memory aid, such as a picture, rhyme or link, that helps you remember something (say "neh-MON-ik").

nomenclator

In ancient Rome, a servant whose job was to remember people's names and whisper them to his master.

CORE IDEAS

Names matter in the Bible. Adam named the animals (Genesis 2:19–20). God changed Abram's name, "exalted father," to Abraham, "father of a multitude," because of His promise (Genesis 17:5), and He renamed Jacob "Israel." Jesus said the good shepherd "calleth his own sheep by name" (John 10:3), and through Isaiah God told His people, "I have called thee by thy name; thou art mine" (Isaiah 43:1). When you remember someone's name, you are saying, "You matter. I paid attention to you."

An introduction has a simple rule: **say the name of the person you want to honor first.** Usually that is the older person, a guest of honor, or someone in authority. "Grandpa, this is my friend Ben Carter. Ben, this is my grandfather, Mr. Hall." Then add a **hook**: "Ben plays first base on my team, and Grandpa played baseball in college." Now they have something to talk about. Children use **courtesy titles** such as Mr., Mrs., Miss or Dr. for adults unless the adult asks otherwise. When you are the one being introduced, stand up, look the person in the eye, shake hands firmly but not too hard, and say the name back: "It's nice to meet you, Mr. Hall."

Most people who "forget" a name never really heard it in the first place. Here are four ways to remember. **Listen**: when you hear a name, stop and catch it; if you missed it, ask, "Could you tell me your name again?" **Repeat**: say it right away and use it once or twice in conversation. **Link**: make a mental picture, such as a rose for Rose or a loaf of bread for Mr. Baker. **Record**: write new names down later, with a note about where you met.

The oldest memory trick in the world comes from a dinner party. The Roman writer Cicero tells of the Greek poet Simonides of Ceos, who lived about 556 to 468 B.C. He was called outside during a banquet, and while he was gone the roof of the hall fell in. Afterward the families could not tell who had been inside, but Simonides could, because he remembered where each guest had sat at the table. From this came the "method of places": memory sticks best when you tie each thing to a place. Rich Romans went further and kept a servant called a **nomenclator** to whisper the names of people they met.

Good hosts still use places to remember people. At a formal dinner, the host seats the guest of honor at his or her right hand, an old place of honor (Psalm 110:1 speaks of sitting at the "right hand"). Place cards help guests learn each other's names. Jesus warned guests not to grab the best seat but to take a lower one and wait to be invited higher (Luke 14:8-10). Remembering names, introducing people well and giving others the place of honor all say the same thing: you are not a stranger here.

PICTURE STUDY



The Syndics of the Drapers' Guild (De Staalmeesters), Rembrandt van Rijn, 1662 · Oil on canvas ·
Rijksmuseum, Amsterdam
Wikimedia Commons · Public domain

The drapers' guild of Amsterdam chose officials, called syndics, to check the quality of dyed cloth. In 1662 five of them asked Rembrandt to paint their group portrait, together with the guild's servant. Their names are written in the guild's records, so we know who every one of them was. Rembrandt painted them looking up, as if someone had just walked into the room. You are the person being met.

Look closely

- Count the men. Which one is not wearing a hat? Why might that be?
- Find the man who is half standing. What might he be about to do?
- Find the open book on the table. What might be written in it?

Talk about it

1. If you walked into this room, which man would you be introduced to first? Why?
2. How does the painter make you feel that you have just been noticed?

HANDS-ON: INTRODUCTION TRIANGLE AND NAME MAP

Draw two diagrams, one showing how an introduction works and one using Simonides' method to remember the names of people around a table, then practice.

You will need

- Paper, ruler, pencil and colored pencils

- A gathering to practice at: a family meal with guests, a church potluck or a co-op class

Steps

1. **Diagram 1: the introduction triangle.** Draw three circles in a triangle. Label the top circle **You (the introducer)**, the bottom left **Honored person** (for example, Grandpa) and the bottom right **Other person** (for example, your friend). Draw arrows and write on them the words you say, in order: 1. honored person's name; 2. "this is ..."; 3. the other person's name; 4. the hook.
2. **Diagram 2: the name map.** Draw a table from above with a chair for each person at your next gathering (at least six seats). Mark the host and the guest-of-honor seat at the host's right.
3. After the meal, fill in each person's name in their seat, plus one linking picture or fact (a hook) to help you remember them.
4. Practice three introductions with your family playing different people (an older neighbor, a new friend, the pastor).
5. A week later, try to name everyone on your map without looking.

Check your work

- My triangle shows the right order: honored person's name first.
- My name map has at least six names with a hook for each.
- I made at least three practice introductions.

FIELD NOTEBOOK

1. Glue both diagrams into the Field Notebook.
2. **Notebook entry.** In a paragraph, tell the story of Simonides in your own words and explain how his method could help a host. Then write the names of three people you will try to greet by name this week.

Did you know? The word *nomenclator* comes from Latin *nomen* (name) and *calare* (to call): a "name-caller." Roman politicians running for office walked through the Forum with a nomenclator at their side, so they could greet voters by name. Our word *nomenclature*, a system of names, comes from the same root.

Map or diagram. Make a "memory palace" of your house: pick five rooms in order and picture one new person's name in each room (Rose in the garden, Mr. Baker in the kitchen...). Walk through it in your mind to recall them.

Goes deeper in. History, "Ancient Greece" and "Ancient Rome"; Art, "Rembrandt and the Dutch Golden Age"; Literature, "Memory and Recitation" (coming soon).

For families. Sources: Genesis 2:19-20, 17:5, 32:28; John 10:3; Isaiah 43:1; Luke 14:8-10. The Simonides story is told by Cicero, *De Oratore* 2.86 (and Quintilian 11.2); it is told here plainly without detail. Simonides' dates are approximate. Name meanings follow the

KJV margin and standard lexicons. The introduction rule (honored person's name first) is the traditional one taught by Emily Post and others. The Syndics painting is in the Rijksmuseum; the sitters are identified from guild records, though scholars have discussed exactly which man is which.

PRACTICE

1. **EASY** In an introduction, whose name do you say first?
2. **EASY** Write an introduction of your friend Lily Grant to Pastor Jones.
3. **MEDIUM** Name four ways to remember a new name.
4. **MEDIUM** How was Simonides able to tell who had been at the banquet?
5. **CHALLENGE** God changed Abram's name to Abraham. What does each name mean, and why did God change it? What does this show about names?

Make it a game • Name Chain. Sit in a circle. The first player says a name plus a food that starts with the same sound: "I'm Hannah, and I bring honey." The next player repeats everyone before and adds their own: "That's Hannah with honey, and I'm Peter with pickles." Keep going around. Anyone who misses starts the next round. For a harder version, use made-up guest names instead of your own.

Scripture. "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold." (Proverbs 22:1, KJV)

A "good name" means a good reputation, the honor attached to a person. When we learn and use people's names kindly, we honor them; when we live well, we keep our own name good.

Practice: answers

1. The person you wish to honor: usually the older person, the guest of honor or someone in authority.
2. "Pastor Jones, this is my friend Lily Grant. Lily, this is Pastor Jones." (A hook, such as "Lily just moved here from Ohio," makes it even better.)
3. Listen (catch the name, ask again if needed), repeat it and use it, link it to a picture, and record it later.
4. He remembered where each guest had been sitting at the table.
5. Abram means "exalted father"; Abraham means "father of a multitude." God changed it to match His promise that Abraham would be the father of many nations (Genesis 17:5). It shows that names carry meaning and that God knows and names His people.

3.7 THANK-YOU NOTES

OBJECTIVES

- Write a thank-you note with all six parts.
- Tell how Paul’s letter to the Philippians works as a thank-you letter.
- Explain from Luke 17:11–19 why thanks should be prompt and spoken (or written), not only felt.

Warm-up. List the last three gifts or kindnesses you received: a present, a meal, a ride, help with a job. Next to each, write how (or whether) you thanked the person.

Video slot. Video coming. How to write a thank-you note; the ten lepers (Luke 17); letter writing in history. Search approved channels (Emily Post Institute, Smithsonian National Postal Museum, Rijksmuseum, Crossway); preview first.

KEY TERMS

gratitude

Thankfulness: knowing that you have received something good and saying so.

salutation

The greeting at the start of a letter, such as “Dear Aunt Ruth,”.

closing

The words just before your signature, such as “With love,” “Gratefully,” or “Your friend,”.

specific

Naming the exact thing. “Thank you for the blue bird book” is specific; “thanks for the gift” is not.

bread-and-butter letter

A thank-you note a guest writes to a host after a meal or a stay in their home.

CORE IDEAS

One day, on the border between Samaria and Galilee, ten lepers called to Jesus from a distance: “Jesus, Master, have mercy on us.” He told them to go and show themselves to the priests, and as they went, they were healed. Ten were cleansed, but only one, a Samaritan, turned back, praised God with a loud voice, and fell at Jesus’ feet giving thanks. Jesus asked, “Were there not ten cleansed? but where are the nine?” (Luke 17:17). The other nine were surely glad. But gladness that is never spoken is not yet thanks. **Gratitude** goes back and says so.

The apostle Paul wrote one of the most beautiful thank-you letters in history. The church at Philippi, in Macedonia, had sent him a gift while he was a prisoner, most likely in Rome, around A.D. 60 to 62. A man named Epaphroditus carried it and became so sick on the trip

that he nearly died (Philippians 2:27). Paul's letter begins, "I thank my God upon every remembrance of you" (1:3). Near the end he names the gift, says how much it cheered him, and calls it "an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God" (4:18). Paul thanked the givers, named the gift, told what it meant to him, and pointed them to God.

For centuries, letter writing was a daily habit. Thomas Jefferson wrote nearly 20,000 letters in his lifetime and kept copies of many of them. By about 1900, letters in central London were delivered as many as twelve times a day, so a note written in the morning could be answered by the afternoon. Today a text message arrives in a second, which is exactly why a handwritten note means so much. It shows that you stopped, sat down and spent time on the other person.

A thank-you note has six parts. **1. The date** in the top corner. **2. The salutation:** "Dear Aunt Ruth,". **3. Thanks for the specific gift:** "Thank you for the field guide to birds." **4. How you will use it or why it matters:** "I already found a cedar waxwing in our yard." **5. A personal line:** a bit of news, a memory, or a hope to see them. **6. The closing and signature:** "With love, Jacob." For a gift of money, do not write the amount; say how you plan to use it. After a visit, a guest sends the host a **bread-and-butter letter**, naming the meal, the conversation or the comfortable bed.

When should you write? As soon as you can: within a few days is best, and within two weeks at the latest. Three to five honest sentences are plenty. Even if a gift is not quite what you wanted, you can always thank the giver for thinking of you. Thank-you notes belong to hospitality from both sides of the door. Guests thank hosts, and hosts thank the helpers who cooked, cleaned and carried. Paul's pattern still works: thank the person, name the gift, tell what it meant, and give thanks to God.

PICTURE STUDY



Woman in Blue Reading a Letter, Johannes Vermeer, About 1663-1664 · Oil on canvas · Rijksmuseum, Amsterdam

Wikimedia Commons · Public domain

Johannes Vermeer of Delft painted only about 35 pictures that survive, and several of them show people reading or writing letters. In this one, a woman stands alone in soft light from a window we cannot see, completely caught up in what she is reading. A letter brings a faraway person right into the room.

Look closely

- Find the map on the wall. What might it suggest about where the letter came from?
- Find all the different blues in the painting. How many can you count?
- Look at her hands and lips. How does Vermeer show that she is reading carefully?

Talk about it

1. What kind of letter do you think she is reading? Give a reason from the painting.
2. How might the person who receives your thank-you note feel when reading it?

HANDS-ON: THANK-YOU NOTE DIAGRAM AND THREE REAL NOTES

Draw a labeled diagram of a thank-you note, then write three real ones: one for a gift, one bread-and-butter letter to a host, and one to someone who helped you.

You will need

- Plain paper for the diagram
- Three note cards or sheets of stationery, and envelopes

- A good pen
- Stamps and addresses (a parent can help)

Steps

1. **Diagram.** Draw a large folded card. Inside, write a sample note. Draw arrows to the margin and label all six parts: *date, salutation, specific thanks, how I'll use it / why it matters, personal line, closing and signature.*
2. Next to the diagram, draw the envelope and label the return address, the recipient's address and the stamp (as you learned in Stop C4).
3. Choose three people to thank. Draft each note in pencil, checking it against your diagram.
4. Copy each note neatly in ink. Read it aloud once to catch mistakes.
5. Address the envelopes and mail or deliver the notes within the week.

Check your work

- My diagram labels all six parts.
- Each of my three notes names a specific gift or kindness.
- My notes were sent within the week.

FIELD NOTEBOOK

1. Glue your diagram into the Field Notebook, and keep a list of whom you thanked and the date you sent each note.
2. **Notebook entry.** Read Philippians 4:10–19. In a paragraph, explain how Paul's letter follows the pattern of a good thank-you note. Which part of his thanks points to God?

Did you know? The phrase “bread-and-butter letter” was in use by the early 1900s. It refers to the plain, everyday hospitality of a host who fed you, not to a gift of actual bread and butter. Older etiquette books said a guest who stayed overnight should write it within a day or two of getting home.

Map or diagram. On a map of the Roman world, mark Philippi in Macedonia and Rome in Italy. Draw a line for Epaphroditus' journey with the gift, about 800 miles by road and sea. Label it “the gift” going one way and “the thank-you letter” coming back.

Goes deeper in. Literature, “Writing Letters”; History, “Paul's Journeys and the Roman Empire” (coming soon).

For families. Sources: Luke 17:11–19; Philippians 1:3, 2:25–30, 4:10–19. Most scholars think Paul wrote Philippians from Rome about A.D. 60–62; some suggest Ephesus or Caesarea, so the stop says “most likely.” The Papers of Thomas Jefferson project counts roughly 19,000 letters written by him; Jefferson is named only as an example of the letter-writing habit. Twelve daily deliveries applied to central London around 1900; outlying

areas had fewer. The Philippi-to-Rome distance is a rough route estimate. The Vermeer is in the Rijksmuseum, Amsterdam.

PRACTICE

1. **EASY** Of the ten lepers Jesus healed, how many came back to give thanks, and who was he?
2. **EASY** What is a bread-and-butter letter?
3. **MEDIUM** Rewrite this note so it is specific and complete: "Thanks for the gift. Love, Sam."
4. **MEDIUM** What did Paul thank the Philippians for, and who carried their gift to him?
5. **CHALLENGE** You received 7 birthday gifts on June 3. Starting June 4, you write 2 thank-you notes a day. On what date do you finish, and is that within one week of your birthday?

Make it a game • Gratitude Alphabet. Go around the table or the car. The first player names something to thank God for that starts with A ("apples"), the next with B ("brothers"), and so on to Z. If someone is stuck for ten seconds, the group helps. For the hard version, each answer must be a person, and you must say what you would thank them for.

Scripture. "In every thing give thanks: for this is the will of God in Christ Jesus concerning you." (1 Thessalonians 5:18, KJV)

Paul wrote this to another young church in Macedonia, near Philippi. Thanks is not just good manners; it is God's will for us. A thank-you note is a small, practical way to obey it.

Practice: answers

1. One, a Samaritan.
2. A thank-you note a guest writes to a host after a meal or stay in their home.
3. Sample: "October 20. Dear Uncle Ray, Thank you for the pocketknife you sent for my birthday. I used it to whittle a walking stick on our camping trip. I hope you can come see it at Thanksgiving. With love, Sam." (It should have a date, salutation, the specific gift, how it is used, a personal line and a closing.)
4. A gift they sent to help him while he was in prison; Epaphroditus carried it.
5. $2 + 2 + 2 + 1 = 7$, so it takes 4 days: June 4, 5, 6 and 7. You finish June 7, four days after your birthday, well within a week.

3.8 PLAN AND HOST A SMALL PARTY, START TO FINISH

OBJECTIVES

- Make a party plan with a purpose, guest list, budget, menu, countdown and job list.
- Scale a recipe and work out how much food and drink to make for a number of guests.
- Host a small gathering from invitation to clean-up and thank-you notes, using every skill from this trail.

Warm-up. Think of the best gathering you have ever been to. What made it good: the food, the people, the games, the place, or the way you were treated? Rank those five from most to least important, and keep your list for the end of the stop.

Video slot. Video coming. How to plan a simple party or tea; scaling a recipe with fractions; Bruegel’s Peasant Wedding explained. Search approved channels (Kunsthistorisches Museum Vienna, Smarthistory, Emily Post Institute, Homeschool Pop); preview first.

KEY TERMS

guest list

The written list of people you will invite, with addresses or phone numbers.

budget

A plan for how much money you will spend and on what.

menu

The list of foods and drinks you will serve.

countdown

A timeline that lists every job, working backward from the hour the guests arrive.

scaling

Multiplying or dividing every amount in a recipe to make more or less food.

CORE IDEAS

Jesus’ first miracle took place at a party. At a wedding in Cana of Galilee the hosts ran out of wine, a real embarrassment in a culture that prized hospitality. Jesus had six stone waterpots filled with water and turned the water into wine (John 2:1–11). Jesus also taught about planning. He said that no one builds a tower without first sitting down to “count the cost” (Luke 14:28). Planning a party is not worry, as Martha learned in Stop C3; it is doing the thinking early so that you are free to love your guests when they come.

Two to three weeks before: purpose, guests and budget. Decide why you are gathering: a birthday, a tea for grandmothers, a welcome for a new neighbor. Then write the **guest list**. Count how many your table and room can hold. Jesus said, “when thou makest a feast, call

the poor, the maimed, the lame, the blind” (Luke 14:13). That means: invite at least one person who cannot easily invite you back, or who might feel left out. Set the date and a **budget** with a parent, then send hand-written invitations (Stop C4) with an RSVP date and a question about food allergies.

One week before: menu and amounts. Keep the **menu** simple: one main food, one sweet, one drink. A useful rule of thumb for a two-hour afternoon party is two or three small treats per guest and about two cups of drink per guest. If ten guests each get three cookies, you need 30. If your recipe makes 24, you need $30 \div 24 = 1\frac{1}{4}$ batches, so every ingredient is multiplied by $1\frac{1}{4}$. This is fractions at work. Make a shopping list and check it against the budget.

The day before and the day of: the countdown. Bake what can be made ahead. Clean the rooms guests will use and set the table (Trail B). Write a **countdown** working backward from the start time, and give every family helper a job. One hour before, dress, set out the food, and turn on the porch light. Then use everything you have learned: greet at the door by name (C5), introduce guests to each other (C6), serve your guests before yourself, and watch for anyone sitting alone. Plan one simple game or activity, but leave plenty of time to talk. At the end, walk your guests to the door and thank them for coming.

After: clean-up, review and thanks. Clean up as a team; a host who leaves the mess for someone else has not finished. Sit down and write what went well and what you would change. Then write thank-you notes (C7) to the helpers who cooked and carried. Look back at your warm-up list. Most people find that the best gatherings were not the fanciest. As Proverbs 15:17 says, “Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.”

PICTURE STUDY



The Peasant Wedding, Pieter Bruegel the Elder, About 1567 · Oil on wood panel · Kunsthistorisches Museum, Vienna
Wikimedia Commons · Public domain

Pieter Bruegel the Elder was a Flemish painter of the 1500s who loved to paint the everyday life of country people. This wedding feast is held in a barn, with straw piled on the wall behind the guests. Bruegel shows every job that makes a big party work: carrying, pouring, serving and playing music. Look for the people who are working as well as the people who are eating.

Look closely

- Find the two men carrying the bowls. What are they using for a tray?
- Find the bride. How can you tell she is the guest of honor?
- Find three people who are serving instead of eating.

Talk about it

1. What problems did these hosts have to solve to feed so many people?
2. Who in this painting would you want to thank after the party, and why?

Safety first. A grown-up must supervise all use of the stove, oven and sharp knives, and must light and watch any candles. Ask every guest about food allergies on the RSVP and label any food with nuts, wheat, milk or eggs. Keep hot pans and drinks away from table edges and small children.

HANDS-ON: PLAN AND HOST A SMALL PARTY

Plan and host a small gathering of four to ten guests, such as an afternoon tea, a birthday party or a welcome supper for a new family, with a parent's permission and help. Your plan is the trail's final project.

You will need

- A folder or several notebook pages for your party plan
- Graph paper, ruler and colored pencils for the floor plan
- Invitations and thank-you cards (from Stops C4 and C7)
- Recipe, ingredients, dishes and a simple game or activity

Steps

1. **Purpose and guest list.** Write one sentence saying why you are gathering. List your guests, including at least one person who might not be invited elsewhere.
2. **Budget.** With a parent, set a total budget. Make a table with three columns: *item*, *estimated cost*, *actual cost*. Add it up.
3. **Invitations.** Write and send them two to three weeks ahead, with an RSVP date and an allergy question.
4. **Menu and amounts.** Choose one main food, one sweet and one drink. Work out how many batches you need and write the scaled amounts.
5. **Floor plan diagram.** Draw the party room from above. Label the **door, coat spot, food table, drinks, seating, game area, trash and dish bin** and the **guest-of-honor seat**. Draw arrows to show how guests will move from the door to food to seats without crowding.
6. **Countdown chart.** Make a timeline with these headings: 2–3 weeks before, 1 week before, the day before, the day of (hour by hour), and after. Write every job under the right heading with the name of the person doing it.
7. **Host the party.** Greet, introduce, serve, include, talk, and see everyone off at the door.
8. **After.** Clean up, fill in the actual costs, write a short review (what went well, what to change) and send thank-you notes to your helpers.

Check your work

- My plan has a purpose, guest list, budget table, menu with scaled amounts, floor plan and countdown chart.
- I hosted the party and greeted and introduced each guest.
- I cleaned up, wrote a review and sent thank-you notes.

FIELD NOTEBOOK

1. Put your whole party plan, floor plan and countdown chart into the Field Notebook as the last pages of Trail C.

2. **Notebook entry.** In a paragraph, review your party. What went well? What would you do differently? Which skill from this trail (invitation, welcome, introductions, listening like Mary, thank-you notes) mattered most, and why?

Did you know? The six waterpots at Cana each held “two or three firkins apiece” (John 2:6). A firkin was a measure of about 9 gallons in the King James translators’ day, so each pot held roughly 18 to 27 gallons, and all six together well over 100 gallons. Jesus did not save the hosts with a little; He gave abundantly.

Goes deeper in. Arithmetic, “Fractions in Recipes” and “Making a Budget”; Small Business & Economics, “Seven Small Businesses” (planning and costing, which Trail D of this track uses for a bake sale); Art, “Bruegel and the Flemish Painters” (coming soon).

For families. Sources: John 2:1–11; Luke 14:12–14, 28; Proverbs 15:17. Food amounts are common rules of thumb, not fixed rules; adjust for ages and appetites. The firkin conversion is approximate (the Greek *metrētēs* was about 9 U.S. gallons). Norman Rockwell’s *Freedom from Want* (1943), the famous Thanksgiving-table painting, is still under copyright; view it at the Norman Rockwell Museum website (nrm.org) and compare it with Bruegel’s feast. The party is meant to be private and free; if a student wants to sell food, see Trail D and get a parent’s sign-off first.

PRACTICE

1. **EASY** In Luke 14:13, whom did Jesus tell us to invite to a feast?
2. **EASY** Name five parts of a party plan.
3. **MEDIUM** A cookie recipe makes 24 cookies and uses 2 cups of flour. You have 10 guests and want 3 cookies each. How many batches do you need, and how much flour?
4. **MEDIUM** Your budget is \$25. Lemonade costs \$4, cookie ingredients \$9, paper plates and cups \$5, and a game prize \$3. What is the total, and how much is left?
5. **CHALLENGE** Guests arrive at 3:00. You want the cookies finished 1 hour early so you can clean up and dress. Cookies need 20 minutes of mixing, 3 trays baked one at a time for 12 minutes each, and 30 minutes of cooling after the last tray. What is the latest time you can start mixing?

Make it a game • Countdown Scramble. Write twelve party jobs on separate cards (send invitations, make the guest list, set the budget, shop, bake cookies, set the table, turn on the porch light, greet guests, introduce guests, play the game, clean up, write thank-you notes). Shuffle them. Teams race to lay them in the right order. Check against your countdown chart; the fastest correct team wins.

Scripture. “Use hospitality one to another without grudging.” (1 Peter 4:9, KJV)

Peter wrote to Christians who were scattered and often poor. Hospitality was still expected, and it was to be given gladly, without grumbling. A well-planned party helps a host give cheerfully instead of in a rush.

Practice: answers

1. The poor, the maimed, the lame and the blind: people who cannot repay us.
2. Any five: purpose, guest list, budget, invitations, menu and amounts, floor plan, countdown, jobs, clean-up and thank-yous.
3. $10 \times 3 = 30$ cookies. $30 \div 24 = 1\frac{1}{4}$ batches. Flour: $2 \times 1\frac{1}{4} = 2\frac{1}{2}$ cups.
4. $4 + 9 + 5 + 3 = \$21$. $\$25 - \$21 = \$4$ left.
5. Finish by 2:00. Cooling 30 minutes $\rightarrow$ last tray out by 1:30. Baking $3 \times 12 = 36$ minutes $\rightarrow$ start baking by 12:54. Mixing 20 minutes $\rightarrow$ start mixing by 12:34 p.m.

TRAIL 3 BADGE QUIZ

The badge quiz is optional. The student reads each question and writes the answer in a sentence. Four right out of five earns the first badge; four right out of five earns the second. Badges and the certificate are earned by doing the stops, not by scores.

Badge quiz 1 (Stops 1-5)

1. What does the Greek word *philoxenia* mean, and which verse tells Christians to be “given to hospitality”?
2. Abraham promised his visitors “a morsel of bread.” Name two things he actually gave them.
3. What did Jesus say Mary had chosen, and what was she doing?
4. List the four questions an invitation must answer, and say what RSVP means.
5. What three welcome customs did Simon the Pharisee forget (Luke 7)?

Badge quiz 2 (Stops 6-8)

6. Introduce your friend Max to your grandmother, Mrs. Lee, in the correct order.
7. How did Simonides remember who had been at the banquet?
8. Name the six parts of a thank-you note.
9. Of the ten lepers Jesus healed, how many returned to give thanks?
10. A recipe makes 12 muffins. You need 18. How many batches should you make, and if the recipe uses 2 eggs, how many eggs?

TRAIL CERTIFICATE: MY HOSPITALITY FOLDER AND TRAIL C CERTIFICATE

Gather the work of this trail into a folder titled “My Hospitality Folder,” with your name and dates: the word tree, the map of Abraham’s journey, the Bethany map and host plan, copies or photos of your invitations, your entry floor plan, your introduction triangle and name map, your thank-you note diagram and a list of notes sent, and your complete party plan.

Add a one-page reflection: which Bible story in this trail taught you the most about welcoming people, and how will you use it in your home?

When the folder is done, a parent signs the Trail C certificate.

- **Scripture and history:** The student can retell Genesis 18, Luke 10:38-42 and Luke 7:36-50 and explain what each teaches about hospitality, with correct facts and verse references.
- **Maps and diagrams:** Every map and diagram is labeled clearly and accurately, with a title and, where needed, a key or compass rose.
- **Written courtesy:** Invitations and thank-you notes include every required part, are specific, neatly written in ink, correctly addressed and actually sent.
- **Hosting in practice:** The student planned and hosted a gathering with a complete plan, greeted and introduced guests, included everyone, cleaned up and thanked helpers.

Answer key

1. Love of strangers; Romans 12:13.
2. Any two: water for their feet, rest under the tree, cakes of fine flour, a tender calf, butter and milk, his own service standing by them.
3. "That good part," which would not be taken from her; she was sitting at His feet listening to His word.
4. Who, what, when and where; RSVP means *répondez s'il vous plaît*, "please reply."
5. Water for Jesus' feet, a kiss of greeting, and oil for His head.
6. "Grandma (Mrs. Lee), this is my friend Max. Max, this is my grandmother, Mrs. Lee."
7. He remembered where each guest had been sitting.
8. Date, salutation, specific thanks, how you will use it or why it matters, a personal line, closing and signature.
9. One, a Samaritan.
10. $18 \div 12 = 1\frac{1}{2}$ batches; $2 \times 1\frac{1}{2} = 3$ eggs.

HOSPITALITY AND HOME TRAIL D: HOSPITALITY AS A BUSINESS

The fourth trail of the Hospitality and Home track turns welcome into honest work. It begins with the trade of the woman of Proverbs 31 and follows a real small business from start to finish: planning a bake sale, costing a recipe, setting prices, making a sign and counting change. In between it travels through the history of inns, from the inn at Bethlehem to the coaching inn and the bed-and-breakfast, designs a pretend B&B, meets Lydia, the seller of purple who opened her home to Paul, and ends by counting the profit and deciding how to give, save and spend it.

This is the  **Ranger** level, for ages 10 to 13. The student reads each stop alone in 25 to 35 minutes, works the practice problems, and writes a short paragraph in the Field Notebook. Every stop has a map or diagram to draw: a flow chart, a table map, a cost sheet and pie chart, a sign layout, an inn plan, a floor plan, a journey map and a bar graph. Every stop stands by itself, but Stops D2, D3, D4 and D8 build one bake-sale plan together. Any real selling needs a parent's permission and sign-off.

Five stops earn the **Hospitality Ranger badge, part 1**; eight stops earn part 2 and the **Trail D certificate**.

BEFORE YOU BEGIN

- Add, subtract, multiply and divide with dollars and cents.
- Read a recipe and find its yield (how many it makes).

MASTERY CHECKLIST

- ☐ I can describe the trade of the Proverbs 31 woman and Lydia, the seller of purple, from Scripture.
- ☐ I can estimate how much to bake and find the cost of one item from a recipe.
- ☐ I can set a fair price, make a clear sign and count up change correctly.
- ☐ I can tell the history of inns from Bethlehem to the coaching inn and the B&B.
- ☐ I can find revenue and profit and make a plan to give, save and spend.

OPTIONAL BOOKS AND RESOURCES

- **King Arthur Baking: recipes and baking guides**
(<https://www.kingarthurbaking.com/recipes>): Free recipes that list yields; useful for Stops D2 and D3.
- **National Trust: The George Inn, Southwark**
(<https://www.nationaltrust.org.uk/visit/london/george-inn>): History and photos of London's last galleried coaching inn, for Stop D5.

- **Brooklyn Museum: James Tissot, *The Life of Christ***
(<https://www.brooklynmuseum.org>): Search the collection for Tissot's gouaches, including *The Widow's Mite* (Stop D8).
- **Khan Academy: money, decimals and percents** (<https://www.khanacademy.org>): Free practice for costing, change and profit (Stops D3, D4, D8).

4.1 THE PROVERBS 31 WOMAN'S TRADE

OBJECTIVES

- Read Proverbs 31:13–24 and list each kind of work the woman does.
- Trace the path from a flax plant to linen to money to a field and a vineyard.
- Explain how her trade served her household, the poor and her husband's good name.

Warm-up. Look at your clothes, your sheets and your dish towels. Find a label that says “linen” or “cotton.” Every one of those threads was once part of a plant growing in a field. How many steps do you think it took to get from the field to you?

Video slot. Video coming. How linen is made from flax: retting, breaking, scutching, hackling, spinning with a distaff and spindle, and weaving. Search approved channels (Colonial Williamsburg, a living-history farm museum, Smithsonian); preview first.

KEY TERMS

flax

A plant with blue flowers whose long stem fibers are spun into linen thread.

distaff

A stick that holds a bundle of loose fiber while it is being spun.

spindle

A weighted rod that twists fiber into thread as it spins.

merchandise

Goods made or bought in order to be sold.

girdle

In the King James Bible, a belt or sash worn around the waist.

CORE IDEAS

The last chapter of Proverbs opens with “the words of king Lemuel, the prophecy that his mother taught him” (Proverbs 31:1). It ends with a poem of 22 verses, verses 10 to 31, about “a virtuous woman.” In Hebrew the poem is an **acrostic**: each verse begins with the next letter of the 22-letter Hebrew alphabet, from *aleph* to *tav*. It was made to be learned by heart. Verses 13 to 24 describe something many readers skip past: this woman runs a real business.

Her trade begins with raw materials. “She seeketh wool, and **flax**” (verse 13). Flax was grown in Israel and all over the ancient world; Egypt was famous for its fine linen. Turning flax into thread was slow work. The stems were soaked until the outer stalk rotted (called *retting*), dried, beaten and combed until only long, silky fibers were left. Then, as verse 19

says, “She layeth her hands to the **spindle**, and her hands hold the **distaff**.” A spinner might spin for hours to make enough thread for a single garment.

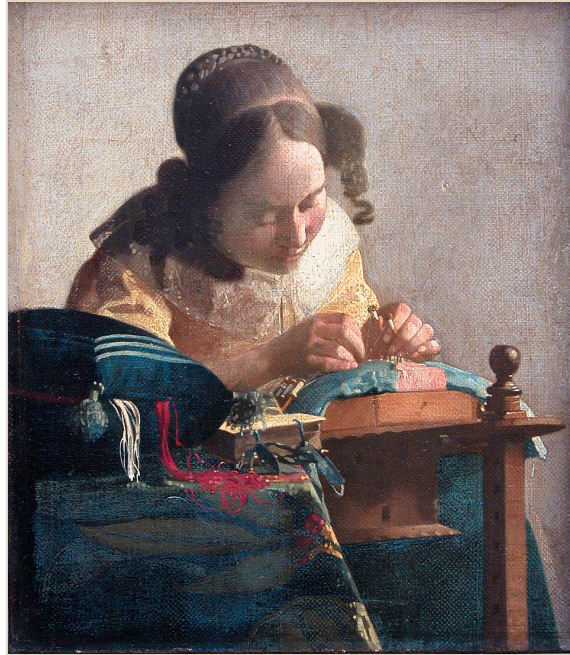
Next she sells. “She maketh fine linen, and selleth it; and delivereth girdles unto the merchant” (verse 24). The word translated “merchant” is literally “the Canaanite,” because the people of the coast, especially the sea traders of Tyre and Sidon, were known as traders. Her belts and cloth may have traveled by ship far from home. She buys widely too: “She is like the merchants’ ships; she bringeth her food from afar” (verse 14).

Then she invests. “She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard” (verse 16). Notice the order. She *considers* before she buys. The money from her spinning (“the fruit of her hands”) is turned into land, and the land is planted with vines that will bear grapes for years. That is how a small trade grows into lasting wealth. Verse 18 adds, “She perceiveth that her **merchandise** is good”: she checks the quality of what she makes before she sells it, and she works long hours, for “her candle goeth not out by night.”

Her business is never only for herself. She feeds her household and her servants early in the morning (verse 15). She clothes her family warmly against the snow (verse 21). In the middle of the trading verses comes verse 20: “She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.” Her husband, meanwhile, “is known in the gates” and sits “among the elders of the land” (verse 23), and her good work helps his good name.

So Proverbs 31 shows a home that is also a workshop, a shop and a place of generosity. Hard work, honest quality, careful buying and open hands all belong together. The poem ends by naming the root of it all: “a woman that feareth the LORD, she shall be praised” (verse 30).

PICTURE STUDY



The Lacemaker, Johannes Vermeer, c. 1669-1670 · Oil on canvas, mounted on panel · Musée du Louvre, Paris

Wikimedia Commons · Public domain

Lace, like linen, was a handmade product that was sold in shops and markets. In the Dutch city of Delft, where Vermeer lived, many women made lace or spun and sewed for money at home. This painting is one of Vermeer's smallest, only about 9½ by 8¼ inches, so you must look closely, just as the lacemaker does.

Look closely

- Find the threads, the bobbins and the pins. Which of them are sharp and clear, and which are blurry?
- Find the sewing cushion in front with threads spilling out. What colors are they?
- Look at her hands and her eyes. How does Vermeer show that she is concentrating?

Talk about it

1. How is this woman's work like the work in Proverbs 31:19 and 24?
2. Why might handmade lace or linen have been worth a lot of money before factories existed?

HANDS-ON: FROM FLAX TO VINEYARD: A TRADE FLOW CHART

Make a diagram that follows the Proverbs 31 woman's business from start to finish, with a verse for each step.

You will need

- A large sheet of paper (turn it sideways)
- Pencil, ruler and colored pencils
- A Bible (KJV) open to Proverbs 31

Steps

1. Draw seven boxes in a row, or in a snake if you run out of room, joined by arrows.
2. Label the boxes in order: 1 Flax and wool (v. 13), 2 Spinning with distaff and spindle (v. 19), 3 Weaving fine linen and girdles (v. 24), 4 Checking the quality (v. 18), 5 Selling to the merchant (v. 24), 6 Buying a field (v. 16), 7 Planting a vineyard (v. 16).
3. Draw a small picture in each box: a blue flax flower, a spindle, a folded cloth, a lamp, a ship, a field with a fence, a grapevine.
4. Under the row, draw three arrows branching down from box 5 labeled “Household fed and clothed (vv. 15, 21),” “The poor and needy (v. 20)” and “Husband known in the gates (v. 23).”
5. Give the chart a title: “The Trade of a Virtuous Woman, Proverbs 31:13–24.”

Check your work

- My chart has seven labeled steps in the right order with verse numbers.
- I showed where the money goes besides back into the business.
- My pictures are neat and every box is labeled.

FIELD NOTEBOOK

1. **Notebook entry.** Write a paragraph of 5 to 7 sentences: “What kind of business owner was the woman of Proverbs 31?” Use at least two verse numbers and two key terms (flax, distaff, spindle, merchandise, girdle).
2. Copy Proverbs 31:24 neatly at the bottom of the page.

Did you know? Flax is one of the oldest crops people have grown for fiber. Rahab hid the two spies “with the stalks of flax” drying on her roof (Joshua 2:6). Linen is still made from flax today; it is strong, cool to wear and gets softer with every washing.

Map or diagram. On a map of the eastern Mediterranean, find Israel, the coastal cities of Tyre and Sidon (in modern Lebanon) and Egypt. Draw a dotted line for a ship carrying linen girdles from Tyre to Egypt.

Goes deeper in. Small Business & Economics, “Seven Small Businesses,” and History, “Ancient Israel” (coming soon).

For families. Sources: Proverbs 31 (KJV); the acrostic structure of verses 10–31 is well established. “Merchant” in verse 24 translates the Hebrew *kena’ani* (“Canaanite”), used for traders, as in Zechariah 14:21 and Isaiah 23:8. Whether verses 10–31 are part of Lemuel’s mother’s words is debated, so the stop does not say so. Picture: Vermeer, *The*

Lacemaker, Louvre (about 24 × 21 cm); dates are given as c. 1669–1670 or c. 1669–1671 in different sources.

PRACTICE

1. **EASY** Name the two raw materials the woman seeks in verse 13.
2. **EASY** What two things does she make and sell in verse 24?
3. **MEDIUM** Put these in order: planting a vineyard, spinning, buying a field, selling linen, seeking flax.
4. **MEDIUM** Proverbs 31:10–31 has 22 verses. Why 22?
5. **CHALLENGE** Verse 20 (giving to the poor) sits in the middle of verses about work and trade. Why might it have been placed there? Give a reason.

Make it a game · Flax to Vineyard Relay. Write the seven steps of the trade on seven cards and hide them around the room. Players race to find them and lay them in order on the table. Then each player must say the matching verse number for one card. Play again with a timer and try to beat your time.

Scripture. “She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.” (Proverbs 31:24, KJV)

The Bible honors honest trade. This woman made something good with her own hands and sold it, and her work blessed her family and the poor.

Practice: answers

1. Wool and flax.
2. Fine linen, which she sells, and girdles (belts or sashes), which she delivers to the merchant.
3. Seeking flax, spinning, selling linen, buying a field, planting a vineyard.
4. It is an acrostic: each verse begins with the next of the 22 letters of the Hebrew alphabet.
5. Sample answer: it shows that her business and her generosity belong together; she works not only to grow rich but so she has something to give. Any reasoned answer that links work and giving is acceptable.

4.2 PLAN A BAKE SALE: WHAT TO BAKE AND HOW MUCH

OBJECTIVES

- Estimate how many items a bake sale will need from the number of expected customers.
- Choose a menu that is easy to make, travels well and offers variety.
- Use recipe yields and division to work out how many batches to bake.

Warm-up. Imagine 40 people walk past your table. How many do you think will stop? How many will buy? How many things will each one buy? Write your three guesses down; you will check them by the end of this stop.

Video slot. Video coming. Planning a bake sale: choosing recipes, estimating quantities, packaging and labeling baked goods. Search approved channels (King Arthur Baking, a 4-H or county extension channel, America’s Test Kitchen); preview first.

KEY TERMS

estimate

A careful guess based on numbers you already know.

yield

How many pieces one batch of a recipe makes.

batch

One full making of a recipe.

inventory

The goods you have ready to sell.

allergen

A food, such as nuts, eggs, milk or wheat, that makes some people sick.

CORE IDEAS

A good bake sale is won or lost before the oven is ever turned on. Bake too little and you sell out in twenty minutes while people still want to buy. Bake too much and you go home with three dozen cookies and money spent on flour and butter that never came back. The answer is planning, and planning starts with an **estimate**.

Business owners estimate with a simple chain of questions. How many people will come by? What part of them will buy? How many items will each buyer take? Suppose a church fellowship hour has about 120 people. If about half buy something, that is 60 buyers. If each buyer takes about 2 items, you need around 120 items. Each number is a guess, but multiplying careful guesses gives a much better answer than one wild guess. Write your

guesses down and compare them with what really happened afterward; next time your estimate will be better.

Next comes the menu. Good bake-sale foods are easy to make in large amounts, keep for a day or two, travel without crumbling, and can be sold one at a time. Cookies, brownies, muffins, banana bread slices and rice-cereal bars are classics for a reason. Offer some variety, perhaps three or four kinds, so there is something for every taste, but not so many that your table looks crowded and your kitchen is overwhelmed. Many sellers make one kind that is chocolate, one that is fruity, and one that is plain or simple.

Now use each recipe's **yield**. A typical drop-cookie recipe makes about 4 dozen (48) cookies. A 9-by-13-inch pan of brownies cut 4 by 6 makes 24. A muffin recipe often makes 12. If you want 120 items split as 60 cookies, 36 brownies and 24 muffins, divide: $60 \div 48 = 1.25$, so you need 2 **batches** of cookies (always round *up*; you cannot bake a quarter batch neatly). $36 \div 24 = 1.5$, so 2 pans of brownies. $24 \div 12 = 2$ batches of muffins. Extra items are fine; they can be sold at the end for less or shared.

Last, plan the work and the care. Make a baking schedule: which day each batch is baked, and who is helping. Things that keep well, like cookies, can be baked a day ahead; muffins are best the morning of. Wrap each item or bag them in twos. Label anything with nuts, peanut butter or other common **allergens** so a buyer with an allergy can choose safely. Check with your parent whether your town, church or co-op has rules about selling home-baked food. A written plan turns a happy idea into an honest, well-run little business, and that is good hospitality too: your customers get what they hoped for.

PICTURE STUDY



The Baker, Job Berckheyde, c. 1681 · Oil on canvas · Worcester Art Museum, Worcester, Massachusetts
Wikimedia Commons · Public domain

Job Berckheyde lived in Haarlem in the Dutch Republic. In Dutch towns of his day, a baker often blew a horn to tell the street that fresh bread had come out of the oven. Berckheyde shows a baker doing just that, with his goods laid out for buyers to see. Like most Dutch shopkeepers then, bakers usually worked from their own homes.

Look closely

- Count the different kinds of bread you can see. How many can you find?
- Find the horn. Why would a baker need to call out to customers?
- Find the pretzels on their wooden rack. Why might a baker hang some goods up instead of piling them on the counter?

Talk about it

1. What did this baker have to plan before he could blow his horn in the morning?
2. What could your bake sale borrow from his window display?

Safety first. Bake only with a grown-up nearby; use oven mitts and keep handles turned in. Wash hands before handling food you will sell, keep raw eggs and dough away from finished goods, and label allergens (nuts, peanuts, eggs, milk, wheat) clearly. Selling of any kind needs a parent's permission.

HANDS-ON: WRITE A BAKE-SALE PLAN

Write a one-page plan for a real or pretend bake sale. If you will really sell, a parent must sign the plan first.

You will need

- Paper, pencil and ruler
- Two or three family recipes or a cookbook (look for the yield, "Makes ...")
- A calculator (optional)

Steps

1. At the top, write where and when the sale will be and your estimate chain: people expected $\times$ part who buy $\times$ items each = items needed.
2. Choose 3 or 4 items. For each, write its yield from the recipe.
3. Make a table with columns: Item $\cdot$ Number wanted $\cdot$ Yield per batch $\cdot$ Batches (rounded up) $\cdot$ Baking day.
4. Draw a map of your sale table from above, labeled: each item's place, the price sign, the cash box, the napkins and the allergen labels. Put the most eye-catching item at the front corner.
5. List what to bring: table cloth, bags or wrap, tape, markers, cash box, hand wipes.
6. Add a line at the bottom: "Parent approval: _____" and have a parent sign before any real selling.

Check your work

- My estimate is written as a chain of three numbers.
- Every batch number is rounded up.
- My table map is labeled, and a parent signed if I am really selling.

FIELD NOTEBOOK

1. **Notebook entry.** Write a paragraph explaining how you decided how much to bake. Include your estimate chain and at least one division problem from your plan.
2. Glue or copy your labeled table map into the notebook.

Did you know? Many states have “cottage food” laws that say which home-baked foods may be sold and how they must be labeled. Rules differ from place to place, and many school or church sales have their own rules too. That is one reason a parent checks first.

Map or diagram. Your table map is a bird’s-eye diagram: draw only what you would see looking straight down. Use a key (for example, a circle for a plate and a square for a basket).

Goes deeper in. Small Business & Economics, “Seven Small Businesses,” and Arithmetic, “Multiplying and Dividing” (coming soon).

For families. Sources: recipe yields are typical (many standard chocolate-chip cookie recipes make about 4 to 5 dozen). The “half of visitors buy, two items each” figures are only an example; students should test and correct their own estimates. Cottage-food rules vary by state and county; check before any public sale. Picture: Job Berckheyde, *The Baker*, Worcester Art Museum (1975.105).

PRACTICE

1. **EASY** A recipe’s yield is 24 brownies. How many brownies do 3 batches make?
2. **EASY** Why should you round the number of batches up, not down?
3. **MEDIUM** About 80 people will come. You think 1 in 4 will buy, and each buyer takes 3 items. How many items do you need?
4. **MEDIUM** You need 100 cookies. Your recipe makes 36. How many batches should you bake, and how many extra cookies will you have?
5. **CHALLENGE** You need 150 items. You want 40% cookies, 40% brownies and 20% muffins. Cookies yield 48, brownies 24 and muffins 12 per batch. How many batches of each?

Make it a game • Baker’s Horn. One player is the baker and “blows the horn” by calling out a number of items needed, such as “90!” and a yield, such as “24!” The first player to call out the right number of batches (rounded up) becomes the next baker. Use small numbers first, then harder ones.

Scripture. “The thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to want.” (Proverbs 21:5, KJV)

Careful planning (the “thoughts of the diligent”) leads to having enough. Rushing in without a plan often leads to waste or need.

Practice: answers

1. 72 brownies (24×3).
2. Rounding down would leave you with fewer items than you need; you cannot easily bake part of a batch.
3. $80 \div 4 = 20$ buyers; $20 \times 3 = 60$ items.
4. $100 \div 36 \approx 2.8$, so 3 batches; $3 \times 36 = 108$, which is 8 extra cookies.
5. Cookies: $60 \div 48 = 1.25 \rightarrow 2$ batches. Brownies: $60 \div 24 = 2.5 \rightarrow 3$ pans. Muffins: $30 \div 12 = 2.5 \rightarrow 3$ batches.

4.3 COSTING A RECIPE: WHAT DOES ONE COOKIE COST?

OBJECTIVES

- Find the cost of the part of a package a recipe uses.
- Add ingredient costs to find the cost of a whole batch.
- Divide the batch cost by the yield to find the cost per cookie, and add packaging.

Warm-up. A bag of chocolate chips costs \$2.50. Your recipe uses the whole bag and makes 48 cookies. Without a calculator, is the chocolate in one cookie worth more or less than a dime? How do you know?

Video slot. Video coming. How to cost a recipe: unit price, cost per serving, food cost for a small bakery. Search approved channels (Khan Academy for unit rates, a county extension or 4-H channel, King Arthur Baking); preview first.

KEY TERMS

unit price

The cost of one unit of something, such as one cup, one egg or one ounce.

batch cost

The total cost of all the ingredients used in one batch.

cost per item

The batch cost divided by the number of items the batch makes.

packaging

Bags, wrap, boxes and labels used to hold and sell a product.

cost sheet

A table that lists every ingredient, the amount used and what it cost.

CORE IDEAS

Every business must know what its product costs to make. A baker who does not know might sell cookies for less than the butter and flour inside them and lose money on every sale without noticing. Finding the cost is called **costing**, and for a recipe it takes three steps: find what each ingredient costs, add them up, and divide by the number of cookies.

Step one is the trickiest, because you rarely use a whole package. A 5-pound bag of flour might cost \$4.00 and hold about 18 cups. The **unit price** is $\$4.00 \div 18 \approx 22\text{¢}$ a cup. A recipe that needs $2\frac{1}{4}$ cups uses about $2.25 \times 22\text{¢} \approx 50\text{¢}$ of flour. The rule is: *package price* $\div$ *amount in the package* $\times$ *amount used*. Eggs at \$3.60 a dozen cost 30¢ each, so 2 eggs cost 60¢. A pound of butter is 4 sticks; at \$5.00 a pound, the 2 sticks in the recipe cost \$2.50.

Step two is to add everything on a **cost sheet**. Here is one for a batch of chocolate-chip cookies: flour 50¢, butter \$2.50, sugar (white and brown together, $1\frac{1}{2}$ cups at about 50¢ a

cup) 75¢, eggs 60¢, a 12-ounce bag of chocolate chips \$2.50, and vanilla, baking soda and salt about 35¢. The **batch cost** is \$7.20. Notice that the butter and chocolate make up more than two-thirds of the cost. That is useful to know: if prices go up, those are the ingredients to watch.

Step three is division. The recipe yields 48 cookies, so the **cost per item** is $\$7.20 \div 48 = 15¢$ a cookie. Do not stop there. If you sell cookies two to a bag, and a box of 100 bags costs \$3.00, each bag adds 3¢ of **packaging**. One bag of two cookies costs $15¢ + 15¢ + 3¢ = 33¢$ to make. That number, 33¢, is the floor: selling below it means losing money.

Real bakeries also count costs that are harder to see: the gas or electricity for the oven, the wear on pans, paper for signs, and, most of all, the baker's time. For a family bake sale these are often small or are given freely, but a wise seller at least notices them. Prices also change from store to store and month to month, so a cost sheet should be dated and checked again before the next sale.

Jesus once asked, "Which of you, intending to build a tower, sitteth not down first, and counteth the cost?" (Luke 14:28). He was speaking about following Him with your whole heart, but He used an everyday picture His hearers understood: sensible people count the cost before they begin. Costing a cookie is a small way to practice that same wisdom.

PICTURE STUDY



The Return from Market (La Pourvoyeuse), Jean-Baptiste-Siméon Chardin, 1739 · Oil on canvas · Musée du Louvre, Paris

Wikimedia Commons · Public domain

Chardin painted quiet scenes of Paris households. Here a household servant has just come home from the market with bread and other supplies. Someone had to plan what to buy and how much it would cost; buying ingredients was a job that took care and good arithmetic.

Look closely

- Find the loaves of bread. How many can you see?
- Find the bottles on the floor. What might be in them?
- Look at her face and the way she stands. Is she rushing or pausing?

Talk about it

1. If she had to report what she spent, what would she need to remember about each item?
2. How is her shopping trip like the first step of costing a recipe?

Safety first. If you bake the recipe you cost, follow kitchen safety: a grown-up nearby, oven mitts for hot pans, clean hands, and no tasting raw dough made with raw eggs or flour.

HANDS-ON: A COST SHEET FOR A FAMILY RECIPE

Choose a family recipe you might sell at a bake sale and find out what one piece costs.

You will need

- A family recipe that tells its yield
- Grocery receipts, store shelf tags or a store's website (a parent can help)
- Ruler, pencil, paper and a calculator

Steps

1. Draw a cost sheet table with five columns, labeled: Ingredient · Package size and price · Unit price · Amount used · Cost.
2. Fill in one row for each ingredient. For the unit price, divide the package price by the number of cups, eggs, ounces or sticks in it.
3. Multiply each unit price by the amount used and write the cost. Round to the nearest cent.
4. Add the cost column. Write "Batch cost" at the bottom.
5. Below the table, write: $\text{Batch cost} \div \text{yield} = \text{cost per piece}$. Then add packaging if you will bag or wrap them.
6. Draw a pie chart (a circle cut into slices) showing which ingredients take the biggest share of the batch cost. Label each slice.

Check your work

- Every ingredient has a row, and my unit prices are worked out.
- My batch cost is added correctly and divided by the yield.
- My pie chart is labeled and shows the biggest costs.

FIELD NOTEBOOK

1. **Notebook entry.** Write a paragraph: “What one ___ costs to make.” Tell the batch cost, the cost per piece, which ingredient cost the most, and one way you might lower the cost without making the recipe worse.
2. Copy your finished cost sheet or tape it into the notebook.

Did you know? Many grocery shelf tags already show a unit price, such as “\$0.21 per ounce,” in small print. In many states stores are required to post unit prices so shoppers can compare a big box and a small box fairly.

Map or diagram. Your pie chart is a diagram of money. A whole circle is the whole batch cost. If butter is \$2.50 of \$7.20, its slice is a little more than one-third of the circle.

Goes deeper in. Arithmetic, “Fractions in Recipes” and “Decimals and Money,” and Small Business & Economics, “Seven Small Businesses” (coming soon).

For families. Sources: prices in the example are rounded sample prices, not current prices; your own receipts will differ. A 5-lb bag of all-purpose flour holds roughly 17-19 cups depending on how it is measured. Luke 14:28 is quoted from the KJV; its first meaning is counting the cost of discipleship, and the stop says so. Unit-price posting rules differ by state. Picture: Chardin painted several versions of *La Pourvoyeuse*; the Louvre version (MI 720) is dated 1739 (some catalogues give 1738).

PRACTICE

1. **EASY** A dozen eggs costs \$3.00. What does one egg cost?
2. **EASY** A batch of muffins costs \$4.80 and makes 12 muffins. What is the cost per muffin?
3. **MEDIUM** A pound of butter (4 sticks) costs \$4.80. A recipe uses 3 sticks. What does the butter cost?
4. **MEDIUM** Brownies cost \$6.00 a pan and a pan is cut into 24. Each brownie is wrapped in a bag that costs 4¢. What does one wrapped brownie cost?
5. **CHALLENGE** In the stop’s cookie recipe (batch cost \$7.20, 48 cookies), the price of chocolate chips rises from \$2.50 to \$3.94 a bag. What is the new cost per cookie?

Make it a game • Price Detective. A grown-up gathers five real packages from the pantry with their prices on sticky notes. Players race to find the unit price of each (per cup, per egg, per ounce). The closest answer to the real division wins the round. Then guess which item is the best value for its size.

Scripture. “For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?” (Luke 14:28, KJV)

Jesus spoke these words about the cost of following Him. He used a picture of sensible planning everyone knew: wise people count the cost before they begin.

Practice: answers

1. 25¢ ($\$3.00 \div 12$).
2. 40¢ ($\$4.80 \div 12$).
3. $\$1.20$ a stick $\times 3 = \$3.60$.
4. $\$6.00 \div 24 = 25\text{¢}$; $25\text{¢} + 4\text{¢} = 29\text{¢}$.
5. The batch cost rises by $\$1.44$ to $\$8.64$; $\$8.64 \div 48 = 18\text{¢}$ a cookie.

4.4 PRICING, SIGNS AND MAKING CHANGE

OBJECTIVES

- Set a fair price from the cost of an item, what buyers will pay and a round number.
- Make a clear, honest price sign.
- Make change by counting up from the price, and set up a cash box with a float.

Warm-up. You have a bag of two cookies that cost 33¢ to make. Would you price it at 35¢, \$1.00 or \$3.00? Write down your choice and one reason. You will come back to it.

Video slot. Video coming. How to count back change by counting up from the price; using coins and bills. Search approved channels (Khan Academy, Homeschool Pop, a U.S. Mint or Federal Reserve education channel); preview first.

KEY TERMS

price

The amount of money a seller asks for an item.

markup

The amount added to an item's cost to get its price.

profit per item

The price minus the cost of one item.

change

The money given back when a buyer pays more than the price.

float

The small bills and coins put in the cash box before the sale so you can make change.

CORE IDEAS

A good **price** sits between two walls. The lower wall is the cost: in the last stop a bag of two cookies cost 33¢ to make, so any price below 33¢ loses money. The upper wall is what buyers will happily pay: at a church bake sale, few people will pay \$3.00 for two cookies.

Somewhere between, sellers choose a price that is fair to both sides and easy to handle.

Most bake sales use round prices, such as 50¢, \$1.00 or \$2.00, because round prices make change quick.

The amount added to the cost is the **markup**. If the cookie bag sells for \$1.00, the markup is $\$1.00 - 33¢ = 67¢$, and that 67¢ is the **profit per item**. Sellers also look at what similar things cost nearby. If a coffee shop sells one large cookie for \$2.50, a bag of two homemade cookies for \$1.00 is a good deal, and buyers will feel it. A sale for a good cause can ask a little more, and many buyers gladly pay it, but the price should still be honest and posted for all to see.

That brings us to the **sign**. A good price sign can be read from six feet away. It names each item, its price, and any warnings, such as “Contains nuts.” It uses large, dark letters on a light background and does not crowd too many words together. Posting one price for everyone is an old idea with a Christian history. In the 1600s, George Fox wrote in his *Journal* that the early Quaker shopkeepers in England refused to haggle and asked one fair price of every customer. At first people stayed away, but later, he wrote, they would send even a child to a Quaker shop, sure of fair dealing. In 1861 the Philadelphia merchant John Wanamaker, a Presbyterian Sunday-school leader, opened a store where every item had one marked price; he is often credited with making the price tag common in American stores.

Now for **change**. The easiest way is to *count up* from the price to the money handed to you, the way shopkeepers did for centuries before cash registers did the subtraction. Say a customer buys items costing \$1.75 and pays with a \$5 bill. Start at \$1.75 and count up: hand back a quarter (“\$2.00”), then a dollar (“\$3.00”), another (“\$4.00”), another (“\$5.00”). You gave back \$3.25, and the customer heard you count it. Keep the customer’s \$5 bill on top of the cash box until the change is given, so no one forgets what was paid.

Before the sale, set up a **float**: the change you start with. A good float for a small sale is ten \$1 bills, two \$5 bills and \$5 in quarters, \$25 in all. Write the float amount on a slip of paper and keep it in the box. At the end of the day you will subtract it to find what you really took in. A grown-up should help keep the cash box in sight at all times. Honest prices, a clear sign and careful change are how a little business earns trust.

PICTURE STUDY



The Moneylender and His Wife, Quentin Massys (also spelled Matsys or Metsys), 1514 · Oil on panel · Musée du Louvre, Paris
Wikimedia Commons · Public domain

Quentin Massys worked in Antwerp, one of the busiest trading cities in Europe in his day. Many coins from different countries passed through Antwerp, and a money-changer had to weigh each one to check that it held the right amount of gold or silver. Here a man weighs coins carefully while his wife looks over from a religious book.

Look closely

- Find the small balance scale. What is being weighed?
- Find the round mirror on the table. Look closely: whose reflection is in it, and what is outside the window?
- Find the book the wife is holding. What kind of pictures are in it?

Talk about it

1. Why did a money-changer need an honest scale? How is that like making correct change?
2. Many viewers think the painter is showing that money and faith both claim our attention. What do you think the wife is thinking?

Safety first. Any real selling needs a parent's permission and a grown-up at the table. Keep the cash box closed and in sight, never leave it alone, and do not count money in front of strangers after the sale.

HANDS-ON: PRICE SIGN, CASH BOX AND CHANGE DRILL

Make a price sign and a float, then practice making change with play or real money. If you will really sell, a parent signs the plan first.

You will need

- Poster board or cardstock and a thick dark marker
- Ruler and pencil
- Play money or real coins and bills (with a parent's permission)
- A shoebox or small box for a cash box

Steps

1. Set prices: for each item, write its cost (from Stop D3 or a guess), then choose a round price at least double the cost. Write the profit per item.
2. Plan the sign in pencil first. Draw a layout diagram: title at the top ("Bake Sale"), a row for each item with its price lined up on the right, an allergen line at the bottom. Label each part.
3. Copy it onto the poster board in large, dark letters. Test it from six feet away.
4. Fill the cash box with a float: ten \$1 bills, two \$5 bills and 20 quarters. Write "Float: \$25.00" on a slip inside.

- Practice with a partner: the buyer chooses items and pays with a \$5, \$10 or \$20 bill. The seller counts up out loud. Do at least eight sales.
- Add the line "Parent approval: _____" if you plan to really sell.

Check your work

- Every price is above its cost and is a round number.
- My sign can be read from six feet away and lists allergens.
- I made change correctly by counting up at least eight times.

FIELD NOTEBOOK

- Notebook entry.** Write a paragraph explaining how you chose one of your prices. Name the cost, the price, the profit per item, and why the price is fair to the buyer.
- Draw a small copy of your sign layout, labeled.

Did you know? In much of the world, haggling over prices in a market is still normal. A fixed, posted price is a different way of trading: it saves time and treats every buyer, rich or poor, quick-talking or shy, the same.

Map or diagram. Your sign layout is a diagram. Mark where the eye goes first (the title), then the items, then the prices. Big shops plan their signs the same way.

Goes deeper in. Small Business & Economics, "Seven Small Businesses" and "Prices and Markets," and Arithmetic, "Decimals and Money" (coming soon).

For families. Sources: George Fox, *Journal* (on Friends' fixed prices and later trust in their shops); John Wanamaker opened Oak Hall in Philadelphia in 1861 and is commonly credited with popularizing one-price tags, though the idea had older roots, so the stop says "often credited." The "at least double the cost" rule in the project is a simple guide for a family sale, not a law of business. Picture: Quentin Massys, *The Moneylender and His Wife*, 1514, Louvre.

PRACTICE

- EASY** A muffin costs 40¢ to make and sells for \$1.00. What is the profit per muffin?
- EASY** Name three things a good price sign should show.
- MEDIUM** A buyer's items cost \$2.50 and they pay with a \$10 bill. Count up the change. How much do you give back?
- MEDIUM** Brownies cost 29¢ each to make. You choose a price of 75¢. What is the markup? Is it more or less than double the cost?
- CHALLENGE** Your float is \$25. A buyer pays for a \$1.25 order with a \$20 bill. Using only ten \$1 bills, two \$5 bills and 20 quarters, what exact bills and coins do you give back?

Make it a game · Shop Keeper. Set up a pretend shop with price tags on five household items. One player is the shopkeeper with a float; the others are customers with play money. Customers buy and pay with big bills. The shopkeeper counts up out loud. A wrong count means the customer becomes the shopkeeper. At the end, count the box: does it equal the float plus all the sales?

Scripture. “A false balance is abomination to the LORD: but a just weight is his delight.” (Proverbs 11:1, KJV)

In Bible times goods and silver were weighed on balances. A cheating scale stole from the buyer. God delights in honest weights, honest prices and honest change.

Practice: answers

1. 60¢.
2. Any three: item names, prices, allergen warnings, a title; written large and clear.
3. \$2.50 → two quarters makes \$3.00 → two \$1 bills makes \$5.00 → one \$5 bill makes \$10.00. Change: \$7.50.
4. Markup = 75¢ – 29¢ = 46¢. Double the cost is 58¢, and 75¢ is more than 58¢, so the price is more than double the cost.
5. Change is \$18.75. Count up: three quarters (“\$2.00”), both \$5 bills (“\$7.00, \$12.00”), then eight \$1 bills (“\$13.00 ... \$20.00”). You give three quarters, two \$5 bills and eight \$1 bills.

4.5 INNS THROUGH HISTORY

OBJECTIVES

- Tell what the Bible says about the inn at Bethlehem and the inn of the good Samaritan.
- Describe a coaching inn and explain why it was built around a yard.
- Trace how travelers' lodging changed, from caravanserai and monastery to the bed-and-breakfast.

Warm-up. If your family drove all day and needed somewhere to sleep, where would you stay? Now imagine it is the year 1750 and you are traveling by horse. What would you need at the end of the day that a modern motel does not have to give you?

Video slot. Video coming. The history of coaching inns and stagecoach travel in England; the George Inn, Southwark. Search approved channels (National Trust, English Heritage, Colonial Williamsburg); preview first.

KEY TERMS

inn

A house where travelers pay for a bed, food and shelter for their animals.

caravanserai

A walled roadside inn in the Middle East and Asia, built around a courtyard for traders and their animals.

coaching inn

An inn on a main road where stagecoaches stopped to change horses and let passengers eat and sleep.

stage

One section of a coach journey between places where fresh horses were waiting.

bed-and-breakfast

A private home, or small inn, that offers guests a room for the night and breakfast in the morning.

CORE IDEAS

Luke tells us that Mary “laid him in a manger; because there was no room for them in the inn” (Luke 2:7). The Greek word Luke uses there, *kataluma*, means a lodging place or guest room; Luke uses the same word for the “guestchamber” where Jesus ate the Last Supper (Luke 22:11). So the “inn” at Bethlehem may have been a guest room in a house or a simple lodging, already full of people who had come for the census. The Bible does not mention an innkeeper at all. When Jesus told of the good Samaritan, though, Luke uses a different word, *pandocheion*, “a place that receives all.” That was a true paid inn: the Samaritan gave the host “two pence” and promised to pay whatever more it cost (Luke 10:35).

In the lands of the Bible and far beyond, traders on long routes stopped at the **caravanserai**. It was a square building with thick walls and one big gate, built around an open courtyard. Camels and donkeys rested in the yard or in stalls below, and travelers slept in rooms around the sides. The gate was shut at night for safety. Caravanserais stood about a day's journey apart along routes like the Silk Road.

In medieval Europe many travelers, especially pilgrims, were lodged by monasteries. The Rule of Saint Benedict, written in the 500s, told monks that all guests should be received as Christ. Towns also had paid inns. In Geoffrey Chaucer's *Canterbury Tales* (late 1300s), the pilgrims gather at the Tabard Inn in Southwark, across the river from London, before riding to Canterbury.

From the 1600s to the early 1800s, England's main roads were lined with **coaching inns**. Stagecoaches traveled in **stages**, often about 10 to 15 miles each, and at each inn tired horses were swapped for fresh ones in a few minutes. A coaching inn had a wide archway so a coach could drive straight into the yard. Stables and a blacksmith stood at the back, with a kitchen, dining room and taproom on the ground floor and bedrooms above, often opening onto wooden galleries that looked down on the yard. From 1784, fast Royal Mail coaches ran on timetables, and inns bustled day and night. The George Inn in Southwark, rebuilt in 1677 after a fire, is the last galleried coaching inn left in London. When railways spread in the 1830s and 1840s, the great coaching days ended almost at once.

As cars took over in the 1900s, many families in Britain and Ireland opened spare rooms to motorists and walkers and served a hearty breakfast in the morning: the **bed-and-breakfast**. In America, "tourist homes" along the highways did much the same in the 1920s and 1930s, and country inns and B&Bs grew popular again later in the century. Through all these changes, one thing stayed the same: a stranger arrives tired and hungry, and someone opens a door.

PICTURE STUDY



The Census at Bethlehem, Pieter Bruegel the Elder, 1566 · Oil on oak panel · Royal Museums of Fine Arts of Belgium, Brussels
Wikimedia Commons · Public domain

Bruegel set the story of Luke 2 in a Flemish village of his own time, covered in snow. Mary and Joseph arrive almost unnoticed among the busy villagers. Bruegel was not trying to show what Bethlehem really looked like; he wanted his neighbors to imagine the holy family arriving in a town like theirs.

Look closely

- Find Mary on the donkey and Joseph walking in front. How easy were they to find?
- Find the inn. Look for the green wreath hung on the wall, and the crowd at the window where people are being counted and paying.
- Count how many people you can see working, playing or traveling. What else is happening in the village?

Talk about it

1. Why do you think Bruegel made Mary and Joseph so small and ordinary-looking?
2. If you ran this inn on the day of the census, what would you need to be ready for?

HANDS-ON: DRAW A COACHING INN

Draw a bird's-eye plan of an English coaching inn around 1800, then a timeline of inns through history.

You will need

- Large paper, pencil, ruler and colored pencils
- A picture of the George Inn, Southwark, from a library book or the National Trust website (optional)

Steps

1. Draw the road along the bottom of the page. Draw the inn front facing the road with a wide archway in the middle.
2. Behind the arch, draw the open yard. Along both sides, draw rooms with a gallery (a long balcony) above them.
3. Label: archway, coach yard, stables, blacksmith, kitchen, dining room, taproom, gallery, bedrooms upstairs, well or pump.
4. Draw a coach entering the arch with four horses and an arrow showing the fresh horses coming out of the stables.
5. Below your plan, draw a timeline with five labeled points: Bethlehem (c. 4 BC), Rule of Saint Benedict (500s), Tabard Inn in Chaucer (late 1300s), Royal Mail coaches begin (1784), B&Bs and tourist homes (1900s).

Check your work

- My plan has at least eight labeled parts.
- It shows how a coach would get in and change horses.
- My timeline has five points in the right order.

FIELD NOTEBOOK

1. **Notebook entry.** Imagine you are a passenger on a stagecoach in 1800. Write a paragraph about arriving at a coaching inn after a cold day on the road: what you see, hear and eat, and how the innkeeper welcomes you. Use at least two key terms.
2. Copy Luke 2:7 under your entry.

Did you know? Many old English inn names come from their painted signs, made for travelers who could not read: the Red Lion, the White Hart, the Bell, the George. Charles Dickens knew the George Inn in Southwark and mentions it in his novel *Little Dorrit*.

Map or diagram. On a map of England, find London and the old Great North Road toward York (about 200 miles). If a stage was about 12 miles, how many changes of horses would a coach need? (About 16 or 17.)

Goes deeper in. History, “The Life of Christ” and “Britain in the Age of Coaches,” and Geography, “Roads and Trade Routes” (coming soon).

For families. Sources: Luke 2:7 (*kataluma*), Luke 22:11, Luke 10:34–35 (*pandocheion*); Rule of Saint Benedict, chapter 53; National Trust (George Inn, rebuilt 1677). Royal Mail coaches began in August 1784 (John Palmer, Bristol to London). Stage lengths varied with roads and terrain; 10–15 miles is a typical figure. Scholars differ on whether the

Bethlehem *kataluma* was a family guest room or a public lodging, so the stop gives both. The dates for B&Bs and tourist homes are broad on purpose. Christ's birth is commonly placed about 6–4 BC. Picture: Bruegel, *The Census at Bethlehem*, 1566, Royal Museums of Fine Arts of Belgium.

PRACTICE

1. **EASY** Why did Mary lay the baby Jesus in a manger?
2. **EASY** Why did a coaching inn have a wide archway?
3. **MEDIUM** How much did the good Samaritan give the host of the inn, and what did he promise?
4. **MEDIUM** Put in order: Royal Mail coaches begin; Chaucer's pilgrims at the Tabard; the Rule of Saint Benedict; American tourist homes.
5. **CHALLENGE** A coach travels 120 miles in stages of 12 miles. Each change of horses takes 5 minutes, and the coach averages 8 miles an hour while moving. How long is the whole trip?

Make it a game • Change the Horses!. Two teams each have a “coach” (a chair) and four “horses” (players or stuffed animals). Mark stages around the yard or house. At each stage, the team must swap all four horses for fresh ones waiting there before driving on. The first coach to finish the route wins, but every horse must be properly “harnessed” (holding hands with the chair) before it leaves.

Scripture. “And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.” (Luke 2:7, KJV)

The Son of God came into the world in a crowded town where there was no room. Every innkeeper and host since can remember this when a weary traveler knocks.

Practice: answers

1. Because there was no room for them in the inn (Luke 2:7).
2. So a coach and horses could drive straight through into the yard to change horses and unload.
3. Two pence; he promised to repay whatever more was spent when he came again (Luke 10:35).
4. Rule of Saint Benedict (500s), the Tabard in Chaucer (late 1300s), Royal Mail coaches (1784), tourist homes (1920s–1930s).
5. Moving: $120 \div 8 = 15$ hours. Stages: $120 \div 12 = 10$, so 9 changes along the way $\times 5$ minutes = 45 minutes. Total: 15 hours 45 minutes.

4.6 DESIGN A PRETEND BED-AND-BREAKFAST

OBJECTIVES

- Plan the rooms of a small bed-and-breakfast and draw a labeled floor plan.
- Write a breakfast menu and find the food cost per guest.
- Make a price list and work out a night's and a month's income and costs.

Warm-up. Think of the best place you have ever stayed overnight: a grandparent's house, a cabin or a hotel. Write down three things that made you feel welcome. Keep the list; your B&B should have all three.

Video slot. Video coming. A day in the life of a bed-and-breakfast host: preparing rooms, cooking breakfast, welcoming guests. Search approved channels (a state tourism office, a historic inn's own channel, America's Test Kitchen for breakfast cooking); preview first.

KEY TERMS

host

The person who receives and cares for guests.

room rate

The price of a room for one night.

occupancy

The share of rooms that are filled with guests, often written as a percentage.

floor plan

A drawing of a building seen from above that shows its rooms, doors and windows.

linens

Sheets, pillowcases and towels; a host needs clean sets ready for every new guest.

CORE IDEAS

A bed-and-breakfast is a business that is also a home. Usually the **host** lives in the house and rents out a few spare rooms, often between two and eight. Guests are paying customers, but they sleep under the host's own roof and eat at the host's table. So a good B&B joins two things you have studied: careful business and warm hospitality.

Begin with the rooms. Each guest room needs a comfortable bed, a place to hang clothes, a lamp, a chair and, ideally, its own bathroom. Many B&Bs give each room a name, such as the Rose Room or the Garden Room, and decorate it to match. A host must also think about the rooms guests share: an entry where they are welcomed, a dining room for breakfast, and perhaps a parlor with books and games. Some rooms are private for the family. A **floor plan** shows all of this on one page, and it helps the host see whether guests must walk through the kitchen to reach their room.

Behind every guest room is quiet work. Between guests, the host strips the bed, washes the **linens** and towels, cleans the bathroom, dusts and checks for anything left behind. Many hosts keep at least two or three full sets of linens for each bed so a clean set is always ready while another is in the wash. A short checklist taped inside a closet door keeps any room from being forgotten.

Then comes breakfast, the part guests remember. A British or Irish B&B is famous for the “full breakfast”: eggs, bacon or sausages, grilled tomato, mushrooms, toast and tea. An American inn might serve pancakes, a baked egg dish, fruit, muffins and coffee. Whatever the menu, the host must cost it like a recipe. If eggs, toast, fruit, juice and coffee cost about \$4.50 a guest, then breakfast for 5 guests costs \$22.50.

Last, the price list. Suppose a pretend B&B has three rooms: the Rose Room (sleeps 2) at a **room rate** of \$110 a night, the Garden Room (sleeps 2) at \$95, and the small Attic Room (sleeps 1) at \$70. On a full night the rooms earn $\$110 + \$95 + \$70 = \275 . But rooms are not full every night. If the three rooms could be rented 90 room-nights in a month (3 rooms $\times$ 30 nights) and 54 of those are booked, the **occupancy** is $54 \div 90 = 60\%$. Hosts use these numbers to decide what to charge and whether the business can pay for food, laundry, soap, repairs and the house itself. Numbers like these help the host see whether the welcome can keep going year after year.

PICTURE STUDY



Interior with Women beside a Linen Cupboard, Pieter de Hooch, 1663 · Oil on canvas · Rijksmuseum, Amsterdam

Wikimedia Commons · Public domain

In the Dutch Republic a well-stocked linen cupboard was a sign of a well-run home. Pieter de Hooch painted many orderly, sunlit Dutch houses. Here two women put away clean, folded linens, the same quiet work that every host must do before a guest arrives.

Look closely

- Find the stack of folded linens. How carefully are they folded?
- Find the child near the doorway. What is the child doing?
- Follow the floor tiles and doorways back into the picture. How far can you see?

Talk about it

1. Why would clean, orderly linens matter so much to a guest at a B&B?
2. What does this painting tell you about the people who live in this house?

HANDS-ON: MY PRETEND B&B BROCHURE

Design a pretend bed-and-breakfast and make a folded brochure for it. This is a pretend business; no real guests or bookings.

You will need

- Two sheets of paper (one for a floor plan, one folded in three for the brochure)
- Ruler, pencil, colored pencils
- A calculator (optional)

Steps

1. Name your B&B and choose where it is: a farmhouse, a seaside cottage or a town house.
2. Draw a floor plan with a ruler. Show at least three guest rooms, the entry, the dining room, a bathroom and the family's private rooms. Label every room, mark doors with a gap and windows with a double line, and add a key.
3. Name each guest room and decide how many people it sleeps and its room rate.
4. Write a breakfast menu of four to six items. Estimate the food cost per guest.
5. Make the brochure: front panel with the name and a drawing of the house; inside panels with the rooms, rates and breakfast menu; back panel with "house rules" (check-in time, quiet hours) and a welcome verse.
6. On the back of your floor plan, work out: income on a full night; breakfast cost on a full night; income for a month at 60% occupancy.

Check your work

- My floor plan is drawn with a ruler and every room is labeled.
- My brochure has rooms, rates, a menu and house rules.
- My income and cost math is shown and checked.

FIELD NOTEBOOK

1. **Notebook entry.** Write a paragraph describing how you would welcome a tired guest who arrives at your B&B at 8 o'clock at night. Name at least three things you would do

and explain why each one matters.

2. Tape a small copy of your floor plan into the notebook.

Did you know? Hotels and inns measure how full they are with occupancy. A rate around 60 to 70 percent over a whole year is often counted as healthy for a small inn, because weekdays, winters and holidays are never all full.

Map or diagram. Floor plans use a few standard marks: a gap in a wall for a door (sometimes with a quarter-circle showing which way it swings) and a thin double line for a window. Use a scale such as “1 square = 2 feet” on graph paper.

Goes deeper in. Small Business & Economics, “Seven Small Businesses,” Arithmetic, “Percents,” and Art, “Drawing Plans and Perspective” (coming soon).

For families. Sources: room rates, breakfast costs and occupancy figures in the stop are invented for practice; real figures vary widely by region and season. The 60–70% occupancy range is a general industry rule of thumb, not a fixed standard. Real B&Bs must meet local licensing, fire and food rules; this stop is a design exercise only. Picture: Pieter de Hooch, *Interior with Women beside a Linen Cupboard*, 1663, Rijksmuseum (SK-C-1191).

PRACTICE

1. **EASY** The Rose Room costs \$110 a night. How much do guests pay for 3 nights?
2. **EASY** Name four jobs a host must do to get a room ready between guests.
3. **MEDIUM** Breakfast costs \$4.50 a guest. The B&B has 5 guests for 2 mornings. What is the breakfast cost?
4. **MEDIUM** A B&B has 4 rooms. In a 30-night month, 72 room-nights are booked. What is the occupancy?
5. **CHALLENGE** On a full night the stop’s B&B earns \$275 from 5 guests. Breakfast is \$4.50 a guest and laundry and soap are \$6 a room. What is left after these costs for one full night?

Make it a game • Innkeeper’s Ledger. One player is the innkeeper with a paper “room board” of three rooms. Others draw cards that say things like “Two guests, Garden Room, 2 nights” or “Room needs new towels: –\$6.” The innkeeper records each card and keeps a running total. After ten cards, check the math together. Then swap roles.

Scripture. “Use hospitality one to another without grudging.” (1 Peter 4:9, KJV)

Peter told Christians to welcome one another gladly, not with complaining. A paid host can still serve with a cheerful heart, and the same spirit belongs at every family table.

1. \$330.
2. Any four: strip and remake the bed, wash linens and towels, clean the bathroom, dust, vacuum, check for left-behind items, restock soap and paper.
3. $5 \times 2 = 10$ breakfasts $\times \$4.50 = \45.00 .
4. $4 \times 30 = 120$ room-nights possible; $72 \div 120 = 0.6 = 60\%$.
5. Breakfast: $5 \times \$4.50 = \22.50 . Laundry: $3 \times \$6 = \18 . Costs: \$40.50. Left: $\$275 - \$40.50 = \$234.50$ (before the house, repairs and other costs).

4.7 LYDIA, THE SELLER OF PURPLE

OBJECTIVES

- Retell Acts 16:11–15 and 16:40 and find Thyatira and Philippi on a map.
- Explain why purple cloth was costly in the Roman world.
- Describe how Lydia used her home and her business to serve the church.

Warm-up. Look around your house for something purple. In the Roman world, a purple robe could cost more than a working man earned in months or even years. Why do you think one color could be so expensive?

Video slot. Video coming. Tyrian purple dye from murex sea snails in the ancient world; Philippi archaeological site. Search approved channels (Smithsonian, a university or museum channel, Ligonier Ministries for Acts 16); preview first.

KEY TERMS

Thyatira

A city in the region of Lydia in western Asia Minor (modern Turkey), known for its trade guilds, including dyers.

Philippi

A Roman colony in Macedonia, in northern Greece, where Paul first preached in Europe.

Tyrian purple

A costly purple dye made from sea snails, named for the city of Tyre.

guild

A group of people in the same trade who worked together and kept standards.

household

Everyone living and working in one home: family, servants and workers.

CORE IDEAS

Around AD 49 or 50, on his second missionary journey, the apostle Paul saw a vision at Troas of “a man of Macedonia” praying, “Come over into Macedonia, and help us” (Acts 16:9). Paul, Silas, Timothy and Luke sailed across the Aegean Sea and walked inland to **Philippi**, “the chief city of that part of Macedonia, and a colony” (Acts 16:12). Philippi was named for King Philip II of Macedon, father of Alexander the Great, and in Paul’s day it was a little Rome, full of retired Roman soldiers.

On the Sabbath the missionaries went out “by a river side, where prayer was wont to be made,” and spoke to the women gathered there. One of them was Lydia, “a seller of purple, of the city of **Thyatira**, which worshipped God” (Acts 16:14). She was a Gentile who already

worshipped the God of Israel. Then, Luke writes, “the Lord opened” her heart, and she believed what Paul taught.

Lydia’s trade tells us a lot. Purple was the color of kings and rich men. The finest kind, **Tyrian purple**, came from murex sea snails along the coast near Tyre. Each snail gave only a drop of dye from a small gland, so dyers needed thousands of snails to color a single garment, and the work was smelly and slow. A Roman price list from AD 301, long after Lydia, valued a pound of the best purple-dyed silk at 150,000 denarii, when a farm worker earned about 25 denarii a day. Thyatira was famous for dyeing; stone inscriptions found there mention a **guild** of dyers. Some scholars think Thyatira’s purple-red came from the madder plant instead of snails, which would have been cheaper but still prized. Either way, Lydia dealt in costly goods and likely ran a substantial business, with a house large enough for guests.

As soon as she and her **household** were baptized, Lydia offered that house: “If ye have judged me to be faithful to the Lord, come into my house, and abide there.” Luke adds, “And she constrained us” (Acts 16:15), which means she urged them until they agreed. Her business had given her a home with room to spare, and she opened it at once.

Her home soon mattered even more. After Paul and Silas were beaten and thrown into prison in Philippi, and freed after an earthquake and the conversion of the jailer, they went straight back to Lydia’s house, “and when they had seen the brethren, they comforted them, and departed” (Acts 16:40). Lydia’s house had become a meeting place for the first church in Europe. Years later Paul thanked the Philippians that they alone had sent him gifts “once and again” (Philippians 4:15–16). Lydia shows that a business can be a gift from God that opens doors, and that a home can be a place where the church is welcomed, comforted and sent out.

PICTURE STUDY



The Baptism of Lydia (Die Taufe der Lydia), Marie Ellenrieder, 1861 · Oil on paper, mounted on wood · Alte Nationalgalerie, Berlin
Wikimedia Commons · Public domain

Marie Ellenrieder (1791-1863) was one of the leading German painters of her time and the first woman in Germany allowed to study at an art academy. She painted mostly religious subjects. In this late work she dressed the figures in shades of red, rose and violet, a quiet nod to Lydia's trade in purple.

Look closely

- Find Lydia. How does the painter show that she is the most important person in this scene?
- Count the different shades of red, rose and purple you can see. Which figure wears the richest color?
- Look at the landscape behind. What kind of country did the painter imagine around Philippi?

Talk about it

1. Why do you think the painter chose colors that remind us of Lydia's trade?
2. Luke says the Lord opened Lydia's heart, and then Lydia opened her home. How might the painting show both?

HANDS-ON: LYDIA'S JOURNEY MAP

Draw a map of the places in Lydia's story and Paul's journey.

You will need

- A Bible atlas or a printed outline map of the Aegean Sea (Greece and western Turkey)
- Paper, pencil and colored pencils (including purple)
- A ruler

Steps

1. Draw or trace the coastlines of Greece and western Turkey with the Aegean Sea between them.
2. Mark and label these cities with dots: Troas, Samothracia (an island), Neapolis, Philippi (Acts 16:11-12), Thyatira and Tyre (farther south and east, on the coast of modern Lebanon; draw an arrow off the map if it does not fit).
3. Draw Paul's route in one color: Troas → Samothracia → Neapolis → Philippi.
4. Draw a dotted purple line from Thyatira to Philippi to show where Lydia came from and where she traded.
5. Draw a small river by Philippi and a house symbol labeled "Lydia's house (Acts 16:15, 40)."
6. Add a title, a compass rose and a key for the routes and symbols.

Check your work

- My map shows at least six labeled places.
- Paul's route and Lydia's trade line are in different colors with a key.
- My map has a title and compass rose.

FIELD NOTEBOOK

1. **Notebook entry.** Write a paragraph about Lydia: who she was, what she sold, why it was valuable, and how she used her home. End with one way your family could use your home to welcome others.
2. Color a small swatch of "Tyrian purple" in your notebook and label it.

Did you know? Thyatira appears again in the Bible: it is one of the seven churches that receive a letter in Revelation 2:18-29. Its ruins lie under the modern Turkish town of Akhisar. Ruins of Philippi, including its forum and theater, can still be visited in northern Greece.

Map or diagram. Measure on your map: Philippi to Thyatira is roughly 230 miles in a straight line across the Aegean Sea. Lydia was far from her home city; she may have run a branch of a family or guild business in Philippi.

Goes deeper in. History, "The Early Church and the Roman World," Geography, "Greece and Turkey," and Small Business & Economics, "Trade and Markets" (coming soon).

For families. Sources: Acts 16:9-15, 40; Philippians 4:15-16 (KJV). Dating Paul's arrival to about AD 49-50 follows the usual chronology of the second journey. The price of purple is from Diocletian's Edict on Maximum Prices (AD 301); figures for purple silk (150,000

denarii a pound) and a farm laborer's wage (25 denarii a day with keep) are as usually cited from surviving fragments. Inscriptions from Thyatira mention dyers; the madder-root theory is a scholarly suggestion, not certain. That Lydia was the head of her household and well-off is inferred from the text ("her household," "my house"). The distance in the map aside is approximate. Picture: Marie Ellenrieder, *Die Taufe der Lydia*, 1861, Alte Nationalgalerie, Berlin (FNG 163/13); please check the image before teaching, since the description follows the museum's notes.

PRACTICE

1. **EASY** What did Lydia sell, and what city was she from?
2. **EASY** Where did Paul first meet Lydia?
3. **MEDIUM** Give two reasons purple cloth was so costly.
4. **MEDIUM** What two things did Lydia's house become in Acts 16?
5. **CHALLENGE** In AD 301 a pound of the best purple silk was priced at 150,000 denarii. A farm worker earned 25 denarii a day. How many days' wages is that? About how many years, if he worked 300 days a year?

Make it a game • Merchant's Road. Lay paper "cities" across the floor: Thyatira, Troas, Samothracia, Neapolis, Philippi. One player is Lydia, carrying a purple cloth or scarf. A caller reads clues ("the colony where the river prayer meeting was," "the island where Paul stopped for the night"). Lydia must step to the right city. Get three right in a row and Lydia "opens her house" by choosing the next player.

Scripture. "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us." (Acts 16:14-15, KJV)

First the Lord opened Lydia's heart; then Lydia opened her house. Her trade gave her the means, and her faith gave her the will, to welcome God's servants.

Practice: answers

1. Purple (purple cloth or dye); she was from Thyatira.
2. By a river side outside Philippi, where people met to pray on the Sabbath.
3. Each murex snail gave only a tiny amount of dye, so thousands were needed; the work was slow and difficult; purple was the color of kings and the rich, so demand was high.
4. A place where Paul and his companions stayed (verse 15), and a meeting place where the believers gathered and were comforted (verse 40).
5. $150,000 \div 25 = 6,000$ days; $6,000 \div 300 = 20$ years.

4.8 COUNT THE PROFIT: SAVE, GIVE, SPEND

OBJECTIVES

- Count a cash box and subtract the float to find total sales.
- Subtract costs from sales to find the profit, and record it in a simple ledger.
- Make a plan to give, save and spend the profit, and explain the reasons from Scripture.

Warm-up. Your cash box held \$25 when the sale began and \$107 when it ended. Did you earn \$107? Did you earn \$82? Or less? Talk it over before you read.

Video slot. Video coming. Profit for kids: revenue minus costs; save, give, spend jars. Search approved channels (Khan Academy, a Federal Reserve education channel, Homeschool Pop); preview first.

KEY TERMS

revenue

All the money taken in from sales.

expenses

All the money spent to make and sell the goods.

profit

Revenue minus expenses: what is truly left over.

ledger

A written record of money coming in and going out.

tithe

A tenth; in Scripture, a tenth given to God.

CORE IDEAS

The sale is over, the table is folded and the cash box is heavy. Now comes the most important arithmetic of the whole trail. First, count everything in the box: bills by kind, then coins by kind, writing each total down. Suppose the box holds \$107.00. Remember the **float** from Stop D4: you put \$25 of change in before the sale. That money was never earned, so take it out first. $\$107 - \$25 = \$82$. That \$82 is your **revenue**, the money taken in from sales.

But \$82 is not your profit, because making the goods cost money. Gather your receipts and cost sheets. Say the ingredients for all the batches cost \$28.80, and the bags, labels and poster board cost \$4.20. Your **expenses** are $\$28.80 + \$4.20 = \$33.00$. Now the key subtraction: **profit** = revenue – expenses = $\$82.00 - \$33.00 = \$49.00$. If a parent bought the ingredients, that \$33 should be paid back to them first. Write it all in a **ledger**: one column for money in, one for money out, and a final line for profit.

Look back at your plan from Stop D2. Did you bake too much or too little? Which item sold out first? Which was left over? Divide each item's sales by the number you made to find what share sold. A good business owner learns from every sale, and your notes will make the next one better.

Then decide what to do with the profit. If the sale was for a cause, such as a mission trip or a family in need, the whole profit belongs to that cause, and you should tell your buyers so. If it was your own small business, Scripture gives three good uses. **Give:** "Honour the LORD with thy substance, and with the firstfruits of all thine increase" (Proverbs 3:9). Abraham gave Melchizedek "tithes of all" (Genesis 14:20), and many Christians begin with a **tithe**, a tenth, given first. A tenth of \$49 is \$4.90; many give more. **Save:** "There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up" (Proverbs 21:20). Part of the profit can buy supplies for the next sale or be put aside for something bigger. **Spend:** some can be enjoyed with thanks, for work is meant to bear fruit.

A sample plan for \$49: give \$10, save \$20, spend \$19. Check that the parts add back to the whole: $10 + 20 + 19 = 49$. Jesus warned of the rich man who only built bigger barns and was not "rich toward God" (Luke 12:21). The point of a profit is not to pile it up, but to use it well, and a cheerful heart in giving matters more to God than the size of the gift.

PICTURE STUDY



The Widow's Mite (Le denier de la veuve), James Tissot, 1886-1894 · Gouache over graphite on gray wove paper · Brooklyn Museum, New York
Wikimedia Commons · Public domain

James Tissot was a French painter who, in middle age, spent years making about 350 small paintings of the life of Christ. He traveled to the Holy Land to study its landscapes, buildings and clothing. This one shows the poor widow of Mark 12:41-44 and Luke 21:1-4, who gave two mites, "all her living."

Look closely

- Find the widow. How does Tissot show that she is poor?
- Find the treasury or offering box. What do other people near it look like?
- Look at the stone and the light. Where do you think the painter wants your eye to go first?

Talk about it

1. Jesus said the widow gave more than all the rich. What did He mean?
2. How might her story change how you think about giving part of your profit?

Safety first. Count money at home with a parent, not at the sale table in front of strangers. Keep cash in a safe place until it is deposited, given or spent. Any real sale needs a parent's permission.

HANDS-ON: PROFIT LEDGER AND THREE-JAR PLAN

Count a real or pretend cash box, write a ledger and divide the profit. If the sale was real, do this with a parent, who signs the finished ledger.

You will need

- A cash box (real or play money) and the receipts or cost sheets from your sale
- Lined paper, ruler and pencil
- Three jars or envelopes labeled Give, Save, Spend

Steps

1. Count the box by kind: \$20s, \$10s, \$5s, \$1s, quarters, dimes, nickels, pennies. Write each subtotal and the grand total.
2. Subtract the float. Write: Revenue = Total in box – Float.
3. Rule a ledger with four columns: Date · Description · Money in · Money out. Enter each sale day as money in and each receipt as money out.
4. Find the profit: Revenue – Expenses. Circle it.
5. Decide your give, save and spend amounts and write a reason for each. Make sure the three add up to the profit.
6. Draw a bar graph with three labeled bars (Give, Save, Spend), with a dollar scale up the side. Put the money in the jars.
7. If the sale was real: "Parent check: _____."

Check your work

- I subtracted the float before finding revenue.
- My ledger shows money in, money out and a circled profit.
- My give, save and spend amounts add up exactly to the profit, and my bar graph is labeled.

FIELD NOTEBOOK

1. **Notebook entry.** Write a paragraph about the end of your bake sale or B&B project: what you earned, what it cost, what you learned for next time, and how you chose to give, save and spend. Include one verse from this stop.
2. Copy your three-bar graph into the notebook.

Did you know? The two “mites” the widow gave were the smallest copper coins in Judea, often called the *lepton* (plural *lepta*). Mark explains that two of them made “a farthing” (Mark 12:42), a tiny Roman coin. Archaeologists have found many of these little coins.

Map or diagram. A bar graph compares amounts. Keep every bar the same width, start the scale at \$0, and space the marks evenly (for example, every \$5).

Goes deeper in. Small Business & Economics, “Seven Small Businesses” and “Profit and Stewardship,” and Arithmetic, “Percents and Decimals” (coming soon).

For families. Sources: Proverbs 3:9, 21:20; Genesis 14:20; Luke 12:16–21; 2 Corinthians 9:7; Mark 12:41–44 (KJV). Christians hold different views on whether the tithe is a rule for today or a starting guide; the stop presents it as a practice “many Christians” follow and leaves the decision to families. Any money a parent advanced for supplies should be repaid before profit is divided. Picture: Tissot’s Life of Christ series, Brooklyn Museum (00.159.211); please view the image before teaching, as the description is general.

PRACTICE

1. **EASY** The cash box has \$140 at the end. The float was \$30. What was the revenue?
2. **EASY** What is a tithe of \$60?
3. **MEDIUM** Revenue was \$95. Ingredients cost \$31.50 and packaging cost \$6.50. What is the profit?
4. **MEDIUM** You baked 60 cookies and sold 45. What fraction and what percent sold?
5. **CHALLENGE** A profit of \$80 is divided: give 15%, save 50%, spend the rest. How much goes to each? Check that they add to \$80.

Make it a game • Three Jars. Set out three jars labeled Give, Save and Spend. A caller names a profit, such as “\$30!” Each player writes a plan on a slip in 30 seconds. Reveal: one point if the amounts add up exactly, one point if Give comes first, one point for a good reason given out loud. Play five rounds with harder numbers.

Scripture. “Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.” (2 Corinthians 9:7, KJV)

Paul wrote this as the churches gathered gifts for poor believers in Jerusalem. Giving is planned (“as he purposeth in his heart”) and glad. A profit is a good chance to practice both.

Practice: answers

1. \$110.
2. \$6 (one-tenth).
3. Expenses: $\$31.50 + \$6.50 = \$38.00$. Profit: $\$95 - \$38 = \$57$.
4. $45/60 = 3/4 = 75\%$.
5. Give: \$12. Save: \$40. Spend: $35\% = \$28$. Check: $12 + 40 + 28 = \$80$.

TRAIL 4 BADGE QUIZ

The badge quiz is optional. The student answers in writing; a parent checks with the answers. Four right out of five earns the first badge; four right out of five earns the second. Badges and the certificate are earned by doing the stops, not by scores.

Badge quiz 1 (Stops 1-5)

1. In Proverbs 31:24, what does the woman make and sell, and to whom does she deliver girdles?
2. You need 70 cookies and a batch makes 48. How many batches should you bake?
3. A batch costs \$9.00 and makes 36 cookies. What does one cookie cost?
4. An order costs \$3.25 and the buyer pays with a \$10 bill. How much change, and how would you count it up?
5. What was a coaching inn, and why did coaches stop there?

Badge quiz 2 (Stops 6-8)

6. A B&B has 3 rooms. In a 30-night month, 45 room-nights are booked. What is the occupancy?
7. Who was Lydia, and what did she do after she was baptized?
8. Why was purple cloth so costly in the Roman world?
9. The cash box ends with \$96. The float was \$25. Expenses were \$30. What is the profit?
10. Give one verse or Bible example about using money well and say what it teaches.

TRAIL CERTIFICATE: MY BAKE-SALE BUSINESS FILE AND TRAIL D CERTIFICATE

Gather your work into a folder: "My Bake-Sale Business," with your name and dates. Include the Proverbs 31 flow chart, the bake-sale plan and table map, the cost sheet and pie chart, the price sign layout, and the profit ledger and bar graph.

Add your coaching-inn plan, your B&B brochure and your map of Lydia's journey.

Write a one-page summary: what you planned, what it cost, what you charged, what you earned, and how you chose to give, save and spend. When the file is complete, a parent signs the Trail D certificate.

- **Math:** Yields, costs, prices, change and profit are worked correctly and shown step by step.
- **Diagrams:** Each map, plan, chart and sign is drawn neatly with a ruler and fully labeled.
- **Scripture and history:** The student can retell the Proverbs 31 woman's trade, Lydia's welcome and the history of inns accurately.
- **Honesty and stewardship:** Prices are fair and posted, records are complete, and the profit plan gives, saves and spends with reasons.

1. She makes fine linen and sells it; she delivers girdles to the merchant.
2. 2 ($70 \div 48 \approx 1.46$, rounded up).
3. 25¢.
4. \$6.75: three quarters to \$4.00, a \$1 bill to \$5.00, then a \$5 bill to \$10.00.
5. An inn on a main road where stagecoaches stopped; they changed tired horses for fresh ones, and passengers ate and slept there.
6. $45 \div 90 = 50\%$.
7. A seller of purple from Thyatira who worshiped God at Philippi; she invited Paul and his companions to stay in her house (Acts 16:14-15).
8. The best purple dye came from sea snails; thousands were needed for one garment, and purple was the color of kings and the rich.
9. Revenue $\$96 - \$25 = \$71$; profit $\$71 - \$30 = \$41$.
10. Any one, such as Proverbs 3:9 (honor the Lord with firstfruits), 2 Corinthians 9:7 (God loves a cheerful giver), Proverbs 21:20 (the wise save), or the widow's mite (giving from the heart).