THE FIRST ROSA
TEACHER | CONFESSOR | CHURCH PLANTER
HIGH SCHOOL CLASSROOM MATERIALS

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Sweet Potato Fun

Comment that in Rosa’s time and even to this day in the American South, the sweet potato is a popular food. Rosa recalls that in poor families, parents often handed their hungry children a baked sweet potato to eat for a snack or even a meal.

For Classrooms of Students of Any Age

Each One Unique
Provide each student with a sweet potato. Invite students to each study their sweet potato for several minutes. Encourage students to note the portion and appearance of their potato’s size, eyes, coloring and indentations. Then collect all sweet potatoes and place them in a large pile. After mixing the sweet potatoes, challenge students with the task of locating, identifying and reclaiming their original sweet potato.

Process the activity. Comment that regardless of our size, shape, color and even in a world of approximately seven billion people, God knows and loves each of us, individually. He sent His only Son to die for us to reclaim us as His own.

Watching a Sweet Potato
Observe sweet potato roots and sprouts. Use as an illustration for how plants develop, reproduce and make their own food with energy provided by the sun.

1. Insert three or four toothpicks into a sweet potato that has a number of eyes toward one end.

2. Place the sweet potato into a glass of water, using the toothpicks to support the sweet potato on the rim of the glass so that about half of the sweet potato is under water and about half is above the cup and out of the water.

3. Place the sweet potato in a sunny window location. Check water regularly to make sure the water level in the cup remains high. In approximately three weeks roots and leaves will begin to appear. If you choose you may plant the sweet potato in a pot containing potting soil. An attractive trailing vine should reward your labors.

Sweet Potato Chips
Depending on the age of your students, you may or may not choose to have them help in the preparation of this treat.

1. Wash and dry an unpeeled sweet potato.

2. Heat the oven to 200 degrees. Line two baking pans with parchment paper.

3. Slice potato as thinly as possible. If possible use a vegetable slicer for this part of the preparation.

4. Sprinkle lightly with salt and pepper.

5. Cook for 50 minutes, turning chips as slices dehydrate and shrink to achieve even heating.

6. Cook for 30 to 40 minutes more.


As a variation of the above, peel sweet potato before slicing, toss slices in coconut oil, sprinkle with salt and pepper, then bake in a 375 degree oven on parchment paper. Flip chips after 10 minutes and bake for another 10 minutes. Then bake for 10 minutes more or until chips are beginning to turn brown.

Sweet Potato Pie
Children of all ages will enjoy assembling the ingredients for this delicious Southern treat.

Ingredients:
Basic homemade or purchased pie crust
½ cup butter (room temperature)
½ cup brown sugar
1 cup mashed boiled sweet potatoes
3 eggs
1/3 cup corn syrup
1/3 cup milk
½ teaspoon salt
1 teaspoon vanilla

Preheat oven to 425 degrees. Cream together butter and sugar and vanilla. Then add sweet potatoes and eggs. Beat mixture. Add syrup, milk and salt. Mix well. Then pour mixture into pastry lined pie pan. Bake for 10 minutes at 425 and then reduce heat to 325 and bake for 35 to 45 more minutes. Serve with whipped cream if you choose.
A Life of Significance

(Teacher Guide)

Point out that a vocation is the role a person fills in service to God and to others. Referring to the concept of vocation, Martin Luther once said that God Himself is milking the cows through the vocation of the milkmaid.

Distribute the discussion guide. Engage the group in a conversation about what it means to live a life of significance according to our various vocations, such as student, teacher, child, friend and work roles. Comment that God's plans include a variety of ways to provide useful service to others through each person's life roles, relationships and responsibilities.

Use this discussion as an opportunity to plant the seed that God may be calling some in the class to a life of adventure as a full-time church worker.
A Life of Significance

All lives lived for the One who lived for us, died, and rose and now lives again for us are lives of significance. God’s plan is for those who belong to Him in faith to live together in His church on earth until He takes us to live with Him in heaven. God calls all to live their lives for Him. But some He calls to serve as workers in His Church as pastors, teachers or in other church work professions.

Discuss:

1. Consider the lives of Rosa J. Young and Pastor Nils Bakke. What adventures did each experience as professional church workers?

2. Review segment 37:35–39:52 of the film The First Rosa. How do we know that Rosa Young lived a life of significance based on the words of those who knew her?

3. What aspects of the work of Rosa Young or Nils Bakke appeal to you?

4. Have you considered that God might be calling you to serve Him in a church work profession? If so, which church work profession would you find especially fulfilling in light of your talents and interests?

5. God has not called every one of His followers into full-time church work, but He has called every one of His followers to serve Him. How might you share God’s love in Jesus in each of the following vocations?

   As a family member or friend?

   As a neighbor and member of the community?

   As a worker in a non-church work profession or calling of your choice?

Name __________________________
All Things Work Together for Good
(Teacher Guide)

After reading Light in the Dark Belt or viewing the movie, The First Rosa, distribute copies of the activity sheet. Review Paul’s words in Rom. 8:28 with the class. If you choose to do so, share with the class about a time when God worked His good will from a time of trial or hardship in your life and you received personal growth and greater blessings as a result. Then invite the class to contribute stories or books they have read where this same theme can be found.

Stress that God is always present, working to save and bless people. We don’t always understand how or why things happen as they do but we can trust that He is in control. We know He loves and cares about us because He gave His only Son to forgive and save us. Invite students to share a time when God worked good in their lives after a struggle or hardship.

As you work through the activity sheet with your class, review how God remained at work in Rosa’s life to bless and encourage her and others. Most likely answers follow.

1. **Spirituals** – The theme of some spirituals focused on freedom, such as the freedom God gave the people of Israel from their bondage in Egypt. Rosa’s song, “Give me Jesus,” reminds us of the ultimate freedom He came to bring to us and to all people. Rosa’s prayer when she sang “Give me Jesus” is the same as ours when we pray those words; we ask Jesus to help us to live our life in the freedom He provides as we live for Him. Invite your class to explore the Trust section of hymns (708–740) in Lutheran Service Book (LSB) to identify hymns that contain a theme similar to that of “Give Me Jesus.” Possibilities include “Lord, Thee I Love with All My Heart” (708) and “What Is the World to Me” (730).

2. **Slaves** – Talk with the class about the way the freedom from sin, death and Satan’s power that Jesus came to bring us can make a profound difference in our life, in our calling, and in our relationships. Relate to examples of themes involving freedom, new beginnings or good from evil found in the literature of the Bible. Possibilities include the Joseph stories (Genesis 37–50) and Job (Book of Job).

3. **Rheumatism** – Comment that Jesus the Great Physician promises to encourage, sustain and heal us as He walks with us through our times of illness and physical challenges. A blessing often realized during times of sickness is that, like Rosa, we are led to a greater trust in God. Explore the role of sickness in works of literature. Possibilities include Heidi by Johanna Spyri and Les Miserable by Victor Hugo.

4. **Friend** – Underscore that times of loneliness and feelings of friendlessness are common to everyone at one time or another. But such times remind us that Jesus is our best and truest friend. He will never abandon or desert us. He loves us with a greater love than anyone else has for us. Lead students to learn about friendships in works of literature for children. Such friendships include that of Frodo and Sam in Tolkien’s Lord of the Rings, Charlotte and Wilbur in Charlotte’s Web and Tom Sawyer and Huckleberry Finn in the works of Mark Twain.

5. **Strength** – Stress that the strength God’s Spirit provides during times of trial and disappointment is a gift He provides to bring us closer to Him. Read and discuss John Bunyan’s great work, Pilgrim’s Progress, a metaphor of the Christian life, with your class.

6. **Servant** – Point out that even as our Savior serves by removing the sins that trouble and weigh us down, He gives us new lives to live for Him and others. Explore God at work in the lives of His people by leading your class in reading other biographies of heroes of faith including, but not limited to, Johann Sebastian Bach, Katharina von Bora, Dorothea Craemer, Martin Luther, Dr. Bessie Rehwinkle and Dr. C. F. W. Walther.

7. **Gospel** – Stress that the pure Gospel is the Good News that Jesus came to live, die and rise again for us and that in Him we have forgiveness, salvation and a new and eternal life to live in Him and for Him. We don’t earn or come to Jesus by any effort or merit of our own. Jesus does all the work for us. We only receive His blessings in faith. Rosa found the pure Gospel in the teachings of the Lutheran church. Invite students to write a devotion of 700 words or less on the theme of the power of the Gospel.
All Things Work Together for Good

Rom. 8:28 reminds us, “And we know that for those who love God all things work together for good, for those who are called according to his purpose.” Use the words from the word bank below to tell how this verse was true in the life of Rosa Young. Then tell how God has brought good from the bad things that have happened in your life.

1. Rosa and her family spent many hours working hard in the cotton fields. To encourage themselves in their work, they often sang songs that used to be sung by slaves. These songs, known as ________________, were actually prayers. One of these was a song titled, “Give Me Jesus.” God answered this prayer when His Spirit moved Rosa to dedicate her life to Jesus.

2. Because Rosa’s parents had been born ________________, Rosa especially valued the freedom from sin, death and the devil that Jesus came to bring us and all people.

3. Once, as a child, Rosa became very sick with ________________. In her sickness, Rosa grew close to God in prayer. She asked Him to help her to get well. God gave Rosa the strength she needed to serve Him in mighty ways; He helped her to rely on Him.

4. Wanting to learn so that she could eventually become a teacher, Rosa entered Payne University in Selma. At first, the other students made fun of her because she was from the country. Rosa may have felt alone. But she knew that Jesus was her ________________. He would never make fun of her or leave her. In addition, in time, He helped her make many other friends. Rosa was elected president of her class.

5. Once, while a student, Rosa had a land lady who stole her food and kerosene. Rosa was often cold and hungry. She prayed to God, “Please give me the ________________ to hold on.” God not only helped Rosa to hold on, He helped her to achieve. Rosa became the top student in her graduating class.

6. Because she knew that Jesus had come to earth to suffer pain, humiliation and finally death to save her

and all people, Rosa wanted to live her life for Him. When she graduated from school, she gave a speech about living for others based on Matt. 23:11. The title of her speech was, “He who is the greatest is a ____________.”

7. After graduating, Rosa came back to her home community to begin a school. But soon Rosa found herself and her school in trouble. An insect called the Mexican boll weevil devastated the cotton crop. Some of the people had no money to give in support of the school. Rosa prayed and then acted. She wrote letters asking for help. Rosa wrote to the Lutheran church in St. Louis. They sent Rosa help. They worked with Rosa to start many schools and churches so more and more people could hear the good news of Jesus, known as the ____________.

Spirituals  Slaves  Rheumatism  Gospel  Strength  Servant  Friend
Teaching with Math
(Teacher Guide)

Comment that Rosa used the following mathematical expression in her teaching:

Life + Christ = Success

Point out that, in Christ, we have a type of success not always effectively measured in material wealth or according to human values. We find the most important type of success in the life-changing gifts of forgiveness, new direction and salvation that Jesus came to provide.

Use the age-level appropriate activities sheets provided to explore other ways that mathematical expressions can be used to express Christian truths.
Rosa Young was a good teacher. Because she loved Jesus, she used every opportunity to teach others about Him and the forgiveness, new life and eternal salvation He came to bring. Sometimes she used math-style problems to teach spiritual truths. Explain the meaning of these problems that Rosa used.

A Life + Christ = Success

In geometry, if/then statements are often used to show relationships between an assumption and a conclusion, which carries the features of a promise. This relationship is expressed as follows: p ----> q.

Consider each of the following Bible verses. Then restate each in the form of an if/then statement, using the ----> symbol to connect each. Then write a sentence explaining what each of these statements means for a person who trusts in Jesus as his or her Savior. The first example is done for you.

Ex. Rom. 6:8 If we have died with Christ ----> then we will also live with Him.

Because Jesus has defeated death for us we now have a new and eternal life to live in Him.

1. 1 John 5:14 ---->

2. 1 John 1:9 ---->

3. Ps. 91:9–10 ---->

4. John 8:32 ---->

5. John 8:36 ---->

6. Rom. 8:31 ---->

7. 1 Cor. 15:17 ---->

8. 2 Tim. 2:13 ---->
Black Spirituals

*Go Tell It on the Mountain* and *Were You There?* are two well-known and greatly-loved hymns with roots in the black tradition. *Go Tell It on the Mountain* focused on the Savior’s birth and is popular around Christmastime. *Were You There?* centers on Christ’s suffering, death and resurrection and is usually sung during Holy Week. As you sing these two spiritual songs imagine you are experiencing these great events yourself as if you were one of the shepherds that came to see the newborn Savior or one of Jesus’ followers who witnessed His crucifixion, death and burial.

Discuss with your students the following:

1. What facts does *Go Tell It on the Mountain* recall about the birth of Christ?
   - The light of the angels in their glory appear to shepherds watching sheep; the fear of the shepherds at the appearance of the angels; the angels’ announcement of the Savior’s birth; the visit of the angels to see the baby sent by God as the Savior of the world.

2. What facts does *Were You There?* recall?
   - Jesus was crucified, nailed to a tree (the cross), laid in a tomb and raised by God from the dead.

   - Believers living today have the same Good News of the Savior to tell and the same reason to glorify and praise God.

4. What human reaction to things heavenly is found in both spirituals?
   - Even as the shepherds trembled at the announcement of the Savior’s birth, believers tremble at the realization of all Jesus did in our place to earn salvation for us.

5. What phrases from the Apostle’s Creed do these two spirituals call to mind?
   - Born of the Virgin Mary … was crucified, died and was buried … The third day He rose again from the dead.
Go Tell It on the Mountain

Go tell it on the mountain, Over the hills and ev’rywhere;
Go tell it on the mountain That Jesus Christ is born! (Refrain)

1. While shepherds kept their watching O’er silent flocks by night,

   Behold throughout the heavens There shone a holy light. (Refrain)

2. The shepherds feared and trembled When lo, above the earth

   Rang out the angel chorus That hailed our Savior’s birth. (Refrain)

3. Down in a lowly manger The humble Christ was born;

   And God sent us salvation That blessed Christmas morn. (Refrain)

Text and tune: Public domain
Lutheran Service Book 388

Were You There?

1. Were you there when they crucified my Lord?

   Were you there when they crucified my Lord?
   Oh … Sometimes it causes me to tremble, tremble, tremble.
   Were you there when they crucified my Lord?

2. Were you there when they nailed Him to the tree?

   Were you there when they nailed Him to the tree?
   Oh … Sometimes it causes me to tremble, tremble, tremble.
   Were you there when they nailed Him to the tree?

3. Were you there when they laid Him in the tomb?

   Were you there when they laid Him in the tomb?
   Oh … Sometimes it causes me to tremble, tremble, tremble.
   Were you there when they laid Him in the tomb?

4. Were you there when God raised Him from the tomb?

   Were you there when God raised Him from the tomb?
   Oh … Sometimes it causes me to tremble, tremble, tremble.
   Were you there when God raised Him from the tomb?

Text and tune: Public domain
Lutheran Service Book 456
My Hope Is Built on Nothing Less

After Pastor Bakke came to Alabama to join Rosa in her work, he emphasized Christ Jesus as the foundation upon which forgiveness, new life and eternal salvation rest. He taught the pure Gospel and in so doing led the people in learning to sing Christ-centered hymns such as this one. Review the portion of the movie where Pastor Bakke and Rosa lead a group of children in singing “My Hope is Built on Nothing Less.” You will find it at 26:00–27:57. If you choose to do so, play it again and sing the first verse together with the soundtrack and then listen to Rosa sing the last verse as a solo.

Discuss with your students the following:

1. What does it mean to build our hope on “Jesus’ blood and righteousness”? In what way or under what circumstances may we be tempted to claim “merit of [our] own”?

   God’s Word teaches salvation found only in Christ Jesus (Acts 4:11–12). He saved us by dying to take the punishment we deserved because of our sins (the Catechism refers to this as His passive obedience) and by a life of righteousness in our place (the Catechism refers to this as His active obedience). When we are tempted to think we somehow deserve the blessings Jesus gives to us through faith by virtue of our goodness or worth outside of Jesus’ blood and righteousness we are tempted to a wrong understanding or belief and fail to recognize the magnitude of what God in Christ has done for — and offers to — us.

2. Explain the comparison of standing on the solid rock of Jesus’ name in contrast to all other ground, which is sinking sand.

   Seeking salvation or identity in anything the world has to offer, including wealth, fame, fun and friends, is “sinking sand.” Ultimately it will fail us. Only the hope we find in Christ is solid, dependable and enduring.

3. Describe the Christian hope, as by God’s grace we experience it now (see stanza 2) and into eternity (stanza 3)?

   When our problems and trouble take us away from seeing Christ’s lovely face and the storms of life threaten to carry us away, we can rest secure. We have been baptized into Jesus and His anchor will hold us fast. When the Last Day comes and the final trumpet sounds, we will realize the salvation Jesus came to give us. Clothed in the righteousness He came to provide us — and only in that redemptive gift — we will live forever before His throne.
My Hope Is Built on Nothing Less

1. My hope is built on nothing less Than Jesus’ blood and righteousness;
   No merit of my own I claim But wholly lean on Jesus’ name.
   On Christ the solid rock, I stand; All other ground is sinking sand,
   All other ground is sinking sand.

2. When darkness veils His lovely face, I rest on His unchanging grace;
   In every dark and stormy gale My anchor holds within the veil.
   On Christ the solid rock, I stand; All other ground is sinking sand,
   All other ground is sinking sand.

3. His oath, His covenant and blood Support me in the raging flood;
   When ev’ry earthly prop gives way, He then is all my hope and stay.
   On Christ the solid rock, I stand; All other ground is sinking sand,
   All other ground is sinking sand.

4. When He shall come with trumpet sound, Oh, may I then in Him be found,
   Clothed in His righteousness alone, Redeemed to stand before His throne!
   On Christ the solid rock, I stand; All other ground is sinking sand,
   All other ground is sinking sand.

_text and tune: Public domain
Lutheran Service Book 576
Lift Every Voice and Sing

(Black National Anthem)

The Rosa Young movie tells Rosa's life framed with the words of Martin Luther that for those looking to know and live by the Bible (become a practicing theologian) there exists a three-prong pattern: prayer, meditation and trial (in Latin: oratio, meditatio, tentatio).

Listen to a YouTube recording of the anthem. Here are some suggested sites:

youtube.com/watch?v=MyS3HPinHtI (Note: please preview before showing; some images may not be suitable for your class.)

youtube.com/watch?v=ngFDy52eCZY (Comment on the close harmonies heard here in this typically-American barbershop style, which underscores the solidarity of those united in the black movement.)

Sing together the Black National Anthem, *Lift Every Voice and Sing*. Then reflect upon the words of the anthem.

1. An anthem or hymn unites those singing or reflecting on the words in a common voice. What words or images in stanza one suggest this type of unity?
   
   Answers may vary somewhat but may include the following: ev'ry voice, harmonies, our rejoicing, dark past has taught us, hope that the present has brought us, our new day begun, let us march on.

2. Review stanza two. Which words in this stanza are used to describe the black struggle? Which words direct the singers to look forward with optimism?
   
   Words describing the struggle may vary somewhat but are likely to include: Stony the road we trod, Bitter the chast'ning rod, hope unborn had died, weary feet, parents sighed, blood of the slaughtered, gloomy past. The phrase “Where the white gleam of our bright star is cast” directs us forward with a note of optimism.

3. Consider the words of stanza three with a focus on the three parts of Luther's theme of prayer, meditation and trial.

   a. Which words of stanza three suggest the challenges and struggles of the black people?
      
      Weary years, silent tears

   b. Which words of stanza three meditate on God's grace and goodness throughout life's challenges and struggles?
      
      Thou who has brought us thus far on the way; Thou who hast by Thy might led us into the light

   c. What do the words of stanza three ask of our God?
      
      Keep us forever in the path, we pray

   d. What reminders of potential struggles and challenges to remain faithful to God are found in the words of this stanza?

   e. What words end the hymn with a vision for a hoped-for future?
      
      Shadowed beneath Thy hand, May we forever stand, True to our God, true to our native land

4. What significance do these words have for you as you reflect what you know of the black experience?
   
   Answers will vary

5. What significance do these words have for you as you apply them in your life?
   
   Answers will vary
Lift Every Voice and Sing

(Black National Anthem)

6. Lift ev’ry voice and sing Till earth and heaven ring,
   Ring with the harmonies of liberty.
   Let our rejoicing rise High as the list’ning skies,
   Let it resound loud as the rolling sea.
   Sing a song full of the faith that the dark past has taught us;
   Sing a song full of the hope that the present has brought us;
   Facing the rising sun Of our new day begun,
   Let us march on till victory is won.

7. Stony the road we trod, Bitter the chast’ning rod
   Felt in the days when hope unborn had died;
   Yet with a steady beat, Have not our weary feet
   Come to the place for which our parents sighed?
   We have come over a way that with tears has been watered;
   We have come, treading our path through the blood of the slaughtered,
   Out of the gloomy past, Till now we stand at last
   Where the white gleam of our bright star is cast.

8. God of our weary years, God of our silent tears,
   Though who has brought us thus far on the way;
   Thou who hast by Thy might Led us into the light,
   Keep us forever in the path, we pray.
   Lest our feet stray from the places, our God, where we met Thee;
   Lest, our hearts drunk with wine of the world, we forget Thee;
   Shadowed beneath Thy hand, May we forever stand,
   True to our God, true to our native land.

Text and music: Public domain
Lutheran Service Book 964
A Proper Response to God and His Word

(Teacher Guide)

Distribute the discussion sheet. Use the matching activity to engage the students in a discussion of both inappropriate and appropriate responses to God and His love and grace for all people through Christ Jesus. Correct responses are 1—f, 2—a, 3—c, 4—g, 5—b, 6—d, 7—e.

As you review and discuss each item, invite students to suggest other examples from their experience or of which they are aware that are similar in the way we offend against God and the teachings of His Holy Word. Stress that God’s grace is a free gift to us through Christ Jesus. We don’t qualify for His blessings; neither can we move God to act on our behalf by our actions. We can, however, commit ourselves to Him and call upon Him in the name of Jesus, bringing our desire and requests to Him, trusting that He will hear and answer our prayers according to His gracious will.
A Proper Response to God and His Word

In her autobiography, *Light in the Dark Belt*, Rosa Young describes several types of spiritual practices common among those living in her time. Match each with the type of error that might be found around us in today's world (see lettered items). Then explain what God's Word teaches about how God comes to us, changes us through the power of the Gospel and moves us to live in Him as you reflect on each error.

a. People become fascinated with death and look to death as a link with the afterlife and things spiritual. Some look for God to reveal Himself to them in dreams and signs, thinking, for example, if God wants me to go to this party I will pull a piece of paper marked “Yes” out of a hat into which I have dropped papers marked “Yes” and “No.”

b. A pastor preaches a whole sermon about the Ten Commandments, going through each one, without talking about the forgiveness Jesus came to bring or the fact that Jesus came to keep each Commandment in our place, without sin.

c. Characteristic of religious cults, followers fall under the domination of a charismatic leader who exercises control over every aspect of their lives.

d. Some people carry a lucky coin in their pocket, trusting in it to make good things happen for them.

e. Families develop a culture without a spiritual dimension that includes no prayers, church attendance, reading of God's Word, mention of Jesus as Savior or discussion of spiritual things.

f. Some seek to find God in various “religious” practices, trying out various forms of piety and supposedly religious activities associated with repentance until they feel they have found a connection with God. Using loud, shrill and fevered speech, some attempt to communicate with God by working themselves and others into a state of emotional ecstasy.

Unconcerned about teaching the pure Word of God, a pastor reads Luke 2, the account of the Savior's birth, and preaches a sermon about the proper care and nurture of animals.

Characterize the following types of spiritual practices common among those living in her time:

_____ 1. “Mourners” attempted to find God by avoiding eating and drinking, bathing and changing clothes. They sat on a mourner’s bench in church or lay on the church floor, bearing a sad and lonely countenance while the service went on around them. If they suddenly felt they had found God, mourners would shout for joy and be welcomed into the church. Somewhat similarly, people would “pray” using loud and often profane language in an attempt to get God to hear them, calling upon God as if He were dead or asleep.

_____ 2. People might go alone into a cemetery at night looking for God and, after remaining for a time among the graves, return shouting, “I found Jesus! I found Jesus!” Likewise, people would tell of dreams in which God appeared to them or of signs that came to them in the woods or along the road. Upon the basis of these things they were regarded as coming to faith.

_____ 3. So called “preachers” would excommunicate or deny their preaching and sacraments to those who refused or were not able to pay an assessment levied upon them.

_____ 4. Preachers would proclaim all manner of opinion and teachings under the guise of a Scriptural basis.

_____ 5. Preachers would preach a whole sermon without once mentioning Jesus.

_____ 6. Superstitious people believed cutting children's fingernails would make them disobedient children who would grow up to become scoundrels. Parents bought “charms” from conjurers to help their children master their lessons and behave well in school.

_____ 7. People did not know Jesus as their Savior. They were not taught the Bible, Christ-centered hymns or prayers.
**The First Rosa and Martin Luther**

(teacher guide)

Distribute The First Rosa handouts, one to every student. Review with the class the three dimensions of God at work in the life of a believer as Martin Luther identified them. These include prayer (*oratio*), meditation (*meditatio*) and trial (*tentatio*). Show the movie, The First Rosa. If you choose to do so, show the movie or sections of the movie more than once, pausing periodically for students to write. Then allow students to work in groups to share responses with one another to further complete their charts. Review responses with the whole class. Conclude with a discussion of how believers’ students, or the students themselves, experience prayer, meditation and trial. Possible responses follow.

Martin Luther once identified three ways to recognize God’s Word active and living in the life of a believer. As you view the film, The First Rosa, look for supporting details for each of the following dimensions of Rosa’s life as a follower of Jesus.

<table>
<thead>
<tr>
<th>Aspects characteristic of Rosa’s life</th>
<th>Details (Answers may include the following)</th>
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<tbody>
<tr>
<td>Rosa’s life was a life of prayer (<em>Oratio</em>)</td>
<td>Rosa prayed that if God would provide her with a higher education she would serve Him with it. As Rosa worked in the cotton field she sang the prayer, “Give Me Jesus.” Rosa pursued the idea of starting her own school, praying to God at night by the fire and later prayed herself to sleep talking to God about the possibilities. Rosa prayed before writing to Booker T. Washington; after mailing the letter she prayed again. Rosa prayed seeking God's direction regarding the opportunity of serving at the Lutheran Academy at Selma.</td>
</tr>
<tr>
<td>Rosa meditated on God's grace (<em>Meditatio</em>)</td>
<td>Rosa learned the pure Gospel from the Christ-centered preaching, teaching and hymns brought by Rev. Bakke. Rosa helped Pastor Bakke begin congregations, schools, and Sunday schools based on the teaching of the pure Gospel.</td>
</tr>
<tr>
<td>Rosa experienced trials (<em>Tentatio</em>)</td>
<td>Rosa experienced the trials brought on by the economic devastation resulting from the Boll Weevil invasion. Rosa struggles to keep her school open. Rosa suffered when friends deserted her, people turned against her, and pastors of other churches preached against and told lies about Rosa, all because she became a Lutheran.</td>
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</tbody>
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Martin Luther once identified three ways to recognize God’s Word active and living in the life of a believer. As you view the film, *The First Rosa*, look for supporting details for each of the following dimensions of Rosa’s life as a follower of Jesus.

<table>
<thead>
<tr>
<th>Aspects characteristic of Rosa’s life</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rosa’s life was a life of PRAYER (<em>Oratio</em>)</td>
<td></td>
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<tr>
<td>Rosa meditated on God’s grace (<em>Meditatio</em>)</td>
<td></td>
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<tr>
<td>Rosa experienced trials (<em>Tentatio</em>)</td>
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It’s About Time!

When Rosa Young grew up, most of her people had no watches or clocks; they were too poor for these things. Instead they told time the way Jesus and His disciples did and the way people have throughout most of human history: by observing the sun. As you do the following activities with your students, remind them that whether we mark time by observing our shadow according to the position of the sun or by our most accurate atomic clocks and cell phones, the days and hours of our life remain in God’s control. He who sent His Son to forgive, redeem and save us helps us to use the days and hours of our life living for Him. With the psalmist we declare to God, “My times are in your hand.” (Ps. 31:15, ESV).

Finding Directions and Telling Time, Naturally
Take students outside on the morning of a sunny day. Invite them to work in pairs. Ask pairs to spread out so as to allow for plenty of room, ensuring that each pair stands in an area receiving plenty of sun throughout the day. Have them stand with their right hand pointing in the direction from which the sun rose. Comment that this direction should be east. If they extend their left hand parallel with the line they have drawn their hand should be pointing west. In front of them should be north and behind them should be south. This is the method escaped slaves would have used during the day to be sure they were moving in a northerly direction during the days of the Underground Railroad. At night they would have determined north by looking in the sky for the North Star.

Telling Time with Shadows
Each pair of students will need a stick or yardstick, a compass and access to the internet. Direct students to Google the latitude of their current location (city and state). Then invite students to, using their compass, place their stick or yardstick into the ground at the same angle as their latitude, taking care to ensure that the stick is slanting to the north (if possible use a compass setting to determine north). Comment that, if positioned correctly, the stick will align with the earth’s axis. Begin in the morning and continue throughout the day and into the afternoon and mark the extremity of the shadow at the top of each hour. If done correctly only a minimal shadow should be observable at noon when the sun is directly overhead. (Be sure to consider and explain daylight savings time if it is in effect when you are doing this activity.) Students will be able to observe shadows getting shorter, shortest at noon, and then longer again.

Comment that, throughout history, people without the aid of mechanical or electronic timekeeping devices would designate time by making references to the position of the sun such as, “Let’s meet either mid-morning or mid-afternoon or at sundown.”

Explain that God designed this pattern to lighten our world so that plants can receive the sun’s energy and make the food that is the basis for every food chain. Comment that what actually happens is not that the sun rises and moves across the face of the earth, although such is what appears to be happening. What actually occurs is that the earth makes one complete turn each day giving us each day and night even as the earth moves or orbits around the sun giving us our seasons. These are the designs of God, which He placed into motion at the creation of the world. See Gen. 1:3–5.

At the Time of Slavery in America
Now ask students to draw a line tracing from the top-most point of each of the shadows they drew. Ask them to stand along this line. Now have them stand with their right hand pointing to the location of the sun when they made their first morning drawing. Comment that this direction should be east. If they extend their left hand parallel with the line they have drawn their hand should be pointing west. In front of them should be north and behind them should be south. This is the method escaped slaves would have used during the day to be sure they were moving in a northerly direction during the days of the Underground Railroad. At night they would have determined north by looking in the sky for the North Star.

Invite students to go outside this evening to locate the North Star, also called Polaris. The North Star can be found by first locating the Big Dipper, or Ursa Major. The North Star is found by drawing an imaginary line through the two outer stars of the bowl. This line will always point to the North Star. The North Star is not the brightest star in the sky, but it is the most consistently fixed, easily observable star in the northern sky. Comment that, to slaves who moved mainly by night as they escaped from slavery in the south to the freedom of the north, the North Star provided the path to freedom. Comment that telling time or marking directions according to the position of the sun and the stars is dependent upon being able to observe them.

Time Designations Used by Jesus and His First Disciples
Note that, by the time of Jesus’ life and ministry, the idea of dividing the day into twelve hours (6:00 AM to 6:00 PM) had become common with the nighttime divided into four “watches” (first — 6:00 PM to 9:00 PM, second — 9:00 PM to 12:00 midnight, third — midnight to 3:00 AM, fourth — 3:00 AM to 6:00 AM). Explore the significance of these designations for day and night in the following Bible narratives (Note: the first hour would have been 6:00 AM):

The Parable of the Laborers (Matt. 20:1–16, especially verse 9)
Jesus and the Woman at the Well (John 4:1–26, especially verse 6)
Jesus Walks on Water (Matt. 14:22–33, especially verse 25)
Jesus’ Crucifixion (Mark 15:21–41, especially verses 25 and 33)
Southern Recipes

Among the foods Rosa Young and her family and friends would have eaten often are corn bread and collard greens. If you choose to do so, make some to share with your students and/or share the following recipes with them.

**Cornbread**
1½ cups milk
2 cup cornmeal
1½ tablespoons butter
2 eggs, beaten
1½ teaspoons baking powder
½ teaspoon salt
2 teaspoons sugar

Instructions
Heat milk and pour over cornmeal and butter mixture. Cool and then add eggs, baking powder, salt and sugar. Mix well. Pour into a greased 8 inch baking pan and bake in a 400 degree oven for 25 to 30 minutes, or until a knife inserted in the center comes out clean.

**Collard Greens**
2 large bunches of collard greens, with spine removed and then chopped.
2 pounds smoked meat (ham hocks, smoked turkey legs, wings or smoked neck bone pieces)
Water to cover plus an inch
2 large pinches of kosher salt
1/2 teaspoon of Cajun seasoning
1 cup of chopped onion
3 cloves of garlic, minced
Couple dashes of hot sauce
3 cups of chicken broth
1-2 tablespoons of sugar
1 tablespoon bacon drippings or oil
2 tablespoons apple cider vinegar
3 tablespoons soy sauce
1 tablespoon of butter

Instructions
Place meat in a large pot and cover with water, plus about an inch. Add the salt, Cajun seasoning, onion, garlic and hot sauce. Bring to a boil, reduce heat and simmer for an hour.

While the meat is simmering, strip, wash, drain and chop the collards; set aside.

Add the greens, chicken broth, sugar, bacon fat or oil, vinegar, soy sauce and butter. Cook the greens down, cover, reduce heat to low and cook for 30 minutes to 1-1/2 to 2 hours, depending on the texture you prefer. Add more chicken broth if liquid cooks down too low. Taste, season with additional salt and pepper as needed; sprinkle with dried pepper flakes, if desired.

Serve with cornbread.
Rosa J. Young — Her Place in History

Discuss with the class the important events in the blacks’ experience from the time of slavery to the present. List key figures, organizations and events contributed and explained by students. Then review the following YouTube clip with the class: youtube.com/watch?v=MyS3HPInHtI (Note: Please preview before showing to see if suitable for use with your class; some of the images may be disturbing for your students). Then invite students to add to the list.

Narrow the conversation to the life and times of Dr. Rosa Young. Tell students to think about conditions during Rosa’s life and times as you show them portions of the movie about her life. Show or review The First Rosa, with a special emphasis on segments 3:11–8:01 and 12:20–22:02 from the film.

Discuss:

1. Describe the various types of poverty common among blacks in Rosa’s community.

   Blacks in Rosa’s community lived in primitive shacks reminiscent of the days of slavery. Clothing and food were meager and simple. People were kept in ignorance as even children were forced to work at an early age to contribute to the support of the family, and therefore were not able to spend much time in school. In addition, those who taught black children were often not well-educated themselves and could not provide a quality education. The spiritual poverty of the people is the subject of the next question.

2. Elaborate on the spiritual condition of the people, which greatly concerned Rosa. People were not taught the pure Gospel.

   Worship services included loud and often profane prayer-type activities. Pastors, who were almost entirely untrained, preached all manner of things claiming it was the teaching of the Bible. People were not taught that Jesus was the Savior and that forgiveness, new life and eternal salvation were available only in Him.

3. Tell how certain organizations and social norms common in the South in Rosa’s day impeded the work of Rosa and Pastor Bakke.

   Organization such as the Klu Klux Klan and the Knights of the White Camelia sought to keep blacks from experiencing rights equal to those of whites. Whites were not to associate with blacks on an equal level. Rosa and Pastor Bakke sought to work within and around these threats to bring the pure Gospel to blacks living in the South.

4. Explain how Rosa Young and Pastor Bakke became God’s unlikely instruments in bringing the pure Gospel to the blacks of Alabama.

   Rosa lived at a time when blacks and women were generally not allowed leadership roles in society. But God gave Rosa intelligence and the determined spirit that enabled her prayerfully to seek and fulfill His will even in the face of disillusionment and adversity. Pastor Bakke preached and taught blacks the pure Gospel in spite of physical limitations, age and the societal restrictions that got in the way.

5. The Word of God is powerful and effective. It will achieve the purposes God intends, as Is. 55:10–11 reminds us. How was this truth realized in Rosa’s life?

   Relying on God and His Word, Rosa’s work in bringing salvation and the blessings of Christian education to her people found great success.
The Life and Work of Rosa J. Young in Her Native Alabama

In the King James Version of the Bible that Rosa Young knew and loved, Acts 1:8 reads as follows: “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.” As a child of God through faith in Christ Jesus, Rosa boldly professed her Savior in her immediate neighborhood of Wilcox County, Alabama, extending further into Alabama, and through her influence and the students whose lives she touched with the power of the Gospel, “unto the uttermost part of the earth.” Use this worksheet and the accompanying map to record basic geographic facts about Alabama and the places that were important to Rosa in her life and teaching.

A. Alabama is found in the heart of the American South. At Rosa’s time many of the blacks living in Alabama were born as slaves, who although now freed from slavery continued in bondage to limited opportunity, poverty and ignorance. Google a map of Alabama.

1. On the sheet containing an outline map of Alabama, write:
   a. the names of the four states bordering Alabama.
   b. the name of the ocean that meets the Alabama shoreline at the southwest corner.
   c. the name of the river extending northeast from the southwest corner of Alabama.

B. Write the name of Alabama’s state capital near the number 1.

C. Rosa Young was born in Rosebud, Ala. Find number 2 on the map and label it Rosebud.

D. After finishing her elementary education, Rosa traveled to Selma where she attended Payne University. Graduating valedictorian, she began her career as an educator, teaching in various Alabama schools but dreaming of starting a school of her own. Find number 3 on the map and label it Selma.

E. With the goal of building a school for her people in her native Rosebud, Rosa asked people for funds, traveling to places such as the county seat at Camden, and also to the local village of Oak Hill, asking for funds from those living there. Find number 4 on the map and label it Oak Hill. Find number 5 on the map and label it Camden.

F. Black men in Rosa’s community who owned wagons traveled to the lumber yard at Pine Apple after working all day to haul lumber back to Rosebud where it would be used to build Rosa’s school. Find number 6 on the map and label it Pine Apple.

G. When the economy of the region, which was based on cotton, failed due to the arrival of the Mexican boll weevil, Rosa had to reach out beyond her community in an effort to secure the funds she would need to keep her school going. She wrote to Booker T. Washington at the Tuskegee Institute in Tuskegee, Ala., asking for his help. Find number 7 on the map and label it Tuskegee.

H. Booker T. Washington wrote back to Rosa. He was not able to help her but suggested she write to the Lutherans in St. Louis. Rosa did and they agreed to help her. They sent Rev. Nils Baake. Pastor Bakke came to Alabama late in 1915, arriving by train in Neenah. Find number 8 on the map and label it Neenah.

I. Rosa worked with Pastor Bakke and other pastors who would come after him to start churches and schools. One day a workman who had come to the sawmill in Rosebud asked Rosa if there could be a church and school in his community. Pastor Bakke visited his community of Possum Bend and started a church and school there. Find number 9 on the map and label it Possum Bend.

By God’s grace, eventually 30 Lutheran schools, 35 congregations, and a Lutheran College, (Concordia Alabama located in Selma) were begun to share the Gospel. Many of those who learned of Jesus at these places would follow Rosa’s example and carry the Good News even further into the world in Gospel-centered teaching that continues to this day!
TENNESSEE

ALABAMA

GEORGIA

MISSISSIPPI

GULF OF MEXICO/ATLANTIC OCEAN

KEY

POSSEUM BEND

CAMDEN

ROSEBUD

YAK HILL

NEENAH

“PINE APPLE

TUSKEGEE

SELMA

MONTGOMERY

ALABAMA RIVER

FLORIDA

0 20 miles