

L O M C

1979

SUMMER

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CURRICULUM

1979 SUMMER CAMP CURRICULUM
WRECK-CREATION OR RE-CREATION?

The world in which we live is one that God has created, restored, and through which He works to bring people unto Himself as well as show Himself. The core of the revelation of God is not the natural world whose wonders we behold. The core of the revelation of God is Jesus Christ. It is from our understanding of God in Jesus Christ as the one who restores, recreates, and makes new that we determine how and for what reasons God created the world.

It also becomes very clear what humanity has done to destroy and rebel against the way and the reasons God created. We call this sin. However, having realized humanities' natural tendencies to corrupt and misuse the creation, God's work and power in Jesus Christ becomes amazing and beyond comprehension. By no reason or rationale can one conclude that God would bother with humanity. But Jesus Christ reveals that God does not hold sin against us, chooses to make us new, and gives us a new way to live. We are re-created beings in Jesus Christ. We can play. We can live in community with our natural world. We can live responsibly with each other.

Another way to live is wreck-creatively. This is living for oneself, ones' own world, egotistically. In this way of thinking we say, "All things that exist are for my own pleasure and gratification." This is a lifestyle that says, "I don't believe in God; I believe in nothing." This is sinful living.

We can live re-creatively. And it is from this perspective of being restored in Jesus Christ that we can say with Luther:

"I believe that God has created me and all that exists. He has given me and still preserves my body and soul with all their powers.

"He provides me with food and clothing, home and family, daily work, and all I need from day to day.

"God protects me in time of danger and guards me from every evil.

"All this he does out of fatherly and divine goodness and mercy, though I do not deserve it.

"Therefore, I surely ought to thank and praise, serve and obey him."

This summer's emphasis can be stated in the following five objectives:

1. Given that God has created everything to live in relationship with everything else and that these creations are expressions of God's continuing love and power -
 - a. Identify each individual in the group of campers as special creatures and creations of God;
 - b. Recognize individual creatures in the natural world noting differences and roles; and
 - c. Celebrate the nature of persons and relationships.
2. Given that God calls each person to be responsible by living in unity with all creation as the "image of God" help each camper understand the meaning of the "image of God" as being -

- a. overlord;
 - b. caretaker; and
 - c. onlooker
3. Given that human beings have violated God's creation, persons, and relationships assist the campers to understand sin (rebellion arrogance, miss the mark, wreck-creation) and how sin works contrary to the creative intentions of God.
 4. Given that God intends that His creation be restored, assist the campers to understand Jesus Christ as the Reconciler, Restorer, and the Model of reconciliation and restoration.
 5. Given that Jesus Christ has reconciled and restored us to God, to each other, and to the world enable the campers to decide on ways to live their lives as re-created beings in the Christian Community, the natural world, and the world of play and re-creation.

The setting in which these objectives are dealt with include:

- a. The community of faith - those who believe in Jesus Christ and trust each other;
- b. A natural world - an environment in which we are called to live in harmony; and
- c. A recreational atmosphere - a setting where people have fun and continue to value, play and not destroy, derive pleasure and not hurt others, win and no one loses.

In relation to the total curriculum the task of the group leader is to:

1. Rewrite each objective in her/his own words as a "message".
2. Outline the characteristics of the age groups being dealt with.
3. For the purpose of communicating, experiencing & celebrating the "message" select Bible Studies, games, environmental activities, arts and crafts ideas, and worship experiences (the latter to be suggested to camping pastors) and organize these things with a meaningful structure of experiences.
4. Note additional responsibilities on page 5.

The group leader must realize that the complete camping session has a natural flow:

1. Campers must get acquainted;
2. The small group must be developed into a team;
3. The group contracts how it will live together;
4. The leader discovers interests, hopes, and skills of campers;
5. The leader establishes setting for learning, living, and playing;
6. All live, learn, and play enthusiastically during session anticipating high points, and
7. Bring camp experience to a conclusion by:
 - a. preparing the camper to go home with some meaningful learnings and experiences and
 - b. evaluating

The Camp day (a Hebrew day):

- a. Begins after the supper meal and continues until the late afternoon of the next day.
- b. Activities after supper, games, etc., and the evening campfire and/or worship introduce the basic theme(s) for the next day.
- c. The Bible Studies, activities, games, etc., during the day focus strongly on the objectives (or "message").
- d. The camp's specialty activities (e.g. horseback, aviation, sports, etc.) be tied to the Bible Studies by leaders and pastors.
- e. The day comes to an end at 4:00 p.m. or so with rest/relaxation/reflection - a time to write down in a log some of the meaningful activities of the day.

What should a group leader have in her/his bag?

1. An understanding and familiarity with
 - a. the curriculum - its objectives and messages.
 - b. the audience and their needs.
 - c. the speciality programs for the Summer.
2. A series of Bible Study strategies for each day that can capture the imagination and faith of the campers based on "messages."
3. One method of "Creative Expression" for your group so campers can prepare one "take home" piece of writing. See appendix.
4. One "Take Home" Arts and Crafts Project through which the camper can interpret the camp experience to parents and friends.
5. Identify and develop one area of environmental studies and develop it to fit into the five objectives of the curriculum. This is a chance for the group leader to develop an area of personal interest. Examples of areas of environmental education:
 - a. Animal Studies (tracks, homes, food, etc.)
 - b. Habitats
 - c. Geology
 - d. Rocks
 - e. Soils
 - f. Trees
 - g. Herbs
 - h. Water
 - i. Weather (and astronomy)
 - j. Galls
 - k. Fungus, lichen
 - l. Birds
 - m. Insects
6. Outline a series of games for each day that can be played both indoors and outside. These should relate to daily objectives.
7. Prepare contingency plans for "rainy days".

APPENDIX I

Creative Expression

There seems to be something mysterious about a beautiful outdoor setting for many people and they find it comforting and relaxing to retire to a quiet or private spot. Here it seems natural to relax and to think and feel in a way different from that of the bustling way of daily life. One begins to reflect on topics such as the "meaning of life" or "truth" or "peace in the countryside" or "love and war." Whatever the topic, the outdoor setting encourages expressions which may be recorded in prose or poetry.

Some persons like to express their thoughts to others orally, whereas others like to express their ideas and feelings in writing. Reading selected poetry or narratives can help children to begin to express themselves and to become more aware of their surroundings. After setting the stage, let each individual go alone to a quiet spot to "think his own thoughts and to feel his own feelings." Encourage each one to record or express his feelings or insights in writing as he reflects about the things that come to mind.

If poetry is being stressed, one main thought should be emphasized. For beginners, short phrases or narratives, emphasizing feelings or expanding on experiences provide a starting point. Haiku and Cinquain poetry are types that many children enjoy writing.

Haiku poetry was originated by the Japanese. It consists of three lines of five, seven and five syllables. The emphasis is syllabic, not rhyme. The art of Haiku is to capture in words the "quick reaction" one gets when observing something that dramatically catches the eye. It might be a reaction to a bird in flight, a sunset, unusual cloud formations or anything.

Cinquain (meaning five in French and Spanish) poetry also emphasizes syllabic form, but there are five lines. Each line has a specific number of syllables and purpose: (1) title in two syllables, (2) description of title in four syllables, (3) tells of action in six syllables, (4) tells a feeling in eight syllables, (5) uses another word picture for the title in two syllables.

Children may also write stories and songs about their experiences. Teachers often lead children through some unusual experience (outdoor experiences are often unusual) and have them write about it. Not only does this help the children to new writing heights, but the teacher also sees how the children react to uncommon experiences and gains new insight of them. Creative expression often flows best outside the classroom.

Examples of Cinquain and Haiku poetry.

Cinquain

Puppy
playful, funny
Creeps slowly through the grass
silently stalks the grasshopper
hunter

Camping
new adventures
enjoying the outdoors
freedom from the tensions of school
joyous

Haiku

The star studded tree
shudders in the moonlight
The wild wind rushes by

Bitter blue berry
As blue as the sky above
Feeds the hungry birds

Dark moving shadow
Passing over the ground
It is only me.

SESSION I

"You are Related to Everything"

OBJECTIVE: Given that God has created everything to live in relationship with everything else and that these creations are expressions of God's continuing love and power -

- a. Identify each individual in the group of campers as special creatures and creations of God;
- b. Recognize individual creatures in the natural world noting differences and roles; and
- c. Celebrate the nature of persons and relationships.

CATECHISM: I believe that God has created me and all that exists. He has given me and still preserves my body and soul with all their powers.

BIBLE PASSAGES:

Genesis 1:1-2:4	I Samuel 2:1	Luke 1:13-14
2:21-24	I Chronicles 29:10-19	John I 1:57-58
17:15-16	Job 38:4-7	I Corinthians 7:1-40
21:1-3,6	Psalms 24, 29, 104, 127, 148	
Exodus 20:12	Malachi 2:10	I Timothy 4:4
Deut. 5:16	Matthew 19:1-2	Ephesians 5:21-33

COMMENTARY: All creatures of God's creation are related. A creature may exist independently in so far as it has a unique function in the world. But it is also dependent upon other things, and other things are dependent upon it. Some relationships are very obvious. The soil serves the plant; the two items are separate and distinct. The soil is served by the plant before, during, and after the plant does its producing.

Other things are not as obvious, but non-the-less the unique qualities of independence and dependence are there, e.g. lichen. Lichen is a combination of fungi and algae. The fungi draws the nutrients from the rock while the algae draws moisture and light from the sun and air. When looking at a piece of lichen it is not easy to see at first how these two unique roles exist, but they do work in a "symbiotic" relationship, each depending upon the other to make one system possible.

As a person of faith perceives the various roles and relationships of the creatures of God one is moved to celebrate how God has put it all together and how God's love and power are revealed in His creation.

Lest it be forgotten: the creatures of God are both large and small, earthly and heavenly, experienced through all the senses; the winds and the rain, the animals and the vegetation, that which is under, on, and over the earth.

This session sets a basis for the rest of the sessions. It is important to note that God not only creates individual entities, but He also shapes the order and relationships of the entities, and puts value on these entities. For example: God makes persons both male and female. God doesn't just let these entities relate in any old way. In other words natural instincts and environmental accidents are not the determining factors. God has ordained a relationship: we call it marriage. Marriage is not simply a ritual. It is an agreement of trust between two people.

Now God values both the individual persons and the relationship. This has implications for the nature of the behaviour and the treatment of men and women (or boys and girls) before, within, and outside of the marital relationship (the agreement of trust).

God establishes men and women.

God shapes the relationship - marriage.

God values the individual person (every person is special) and values the relationships (every person is special to another).

WORSHIP AND DEVOTIONAL EXPERIENCES

1. Read antiphonally the parallels of Genesis 1:1-2:4 and Psalm 104

	Psalm	Genesis
The First State of Creation	104:1-4	1:1-5
Foundation of the Earth & Spring of Water	104:5-13	1:6-10
Vegetation	104:14-18	1:11-13
Moon and Sun	104:19-23	1:14-19
Sea and Its Animals	104:24-26	1:20-28
All Life Looks to God	104:27-30	1:29-31
Doxology.	104:31-35	2:1-4

2. Develop a litany using the catechism sentences above as the group's response.

3. "Creation" from God's Trombones, Johnson.

4. "Movie Screen the First Creation Story." Read Genesis 1:1-2:4, taking a break after each day. The campers are to have their eyes closed and imagine a movie screen in their heads. As you read tell them to watch the colors and shapes that unfold on the screen, listen for the sounds, and notice where they put themselves in the story. When the reading is over the campers open eyes and tell experiences and feelings. What was the high point? What did the creation do? Where did the screen go blank? Where were they when the creation was going on?

5. An alternate to #4 above is to have a small group go through this experience and then prepare a media presentation in conjunction with the reading using sounds and dance.

6. There is a saying which goes, "This is the first day of the rest of your life". The worship could focus on beginnings, new beginnings, creation, redemption, forgiveness, resurrection, new friends and environments, feelings, etc.

7. Read Genesis 1:1-2:4 to the campers. Instruct them to listen carefully and to decide which day they would like to live in. Review the days and have the campers raise their hands. Sub-Group the campers according to the days they chose and prepare a brief statement telling why they selected the particular day. These can then be read to the rest of the community. This type of experience could be used early enough so the "day" groups could prepare a skit or sketch which dramatizes the day. These vignettes could be performed before the rest of the community at the opening campfire.

8. Worship two by two. This idea can be used several times during the week. Suggest they read one of the Psalms. This activity is meant to be a worship experience. However, instead of worship as a group, which you probably do from time to time anyway, ask the campers to pair off in twos and find a place where they can be alone to meditate.

For the first part of the worship ask the campers to just sit in quiet meditation trying to be aware of everything that is around them. Ask them to think about how things relate to each other where they are. Does everything have its place - does it harmonize with everything else? They should also take note of those things about how they themselves fit into this place. Do they belong here or are they pilgrims to this part of creation?

In the second part of the worship each pair of campers should now discuss what they have been silently observing and thinking about. How do they feel about this place? What forces are working on it to change it? Are the forces working for balance and harmony or are they destructive? Are they dependable or unpredictable?

After sharing their feelings and thoughts the campers should enter the third phase of this worship period. Each camper is asked to say a prayer including such things as asking God for continued preservation of the earth's resources, helping them to care for and restore the balance of creation, and a personal plea to be made a more dependable creature in their relationships to other people.

To help campers remember these three phases of their worship you might want to write them down on pieces of paper and hand each one a copy. The entire worship does not need to take longer than about fifteen minutes.

9. Develop a worship experience with the theme: "You are Related to Everything by God's Word."

Using Genesis 1, John 1, and Psalm 29 the concept of "word" is God's speech and Jesus Christ (that's good Lutheranism).

Summarize the week's experience:

- a. We are related to all things;
- b. We are created in the image of God;
- c. We are caught up in Sin (wreck-creation);
- d. We are Re-created in Christ; and
- e. We have a view of the world with values that affirm God's value of creatures and relationships.

10. Focus on the theme: "Does the Earth belong to man or does man belong to the earth?" Several Indian statements can be read. Psalm 24 is good, too. Dramatize the text.

*11. A Service of Appreciation:

1. Find ways of showing appreciation. At the first chance you have to be completely alone with your group use a group building exercise to help campers get to know each other better.

Try having each camper tell something about themselves that they think others might appreciate or like. Have campers share what they like to do best. Do they have any special skills or special interests that others might appreciate.

Campers could also be asked about their best friend back home. Why is that person appreciated as a friend? What do campers do to show their appreciation for a friend? Similarly campers can say what they appreciate most about their homes, schools, or church. Lead them into expressing how they feel about this camp or the outdoor environment around them. As you do this you will be touching upon camper's expectations of the camp week so be especially alert to what they say.

2. Have an appreciation gathering. Ask campers to gather together some small items that are appreciated. Ask them not to damage any living thing but to look for objects that would not be disturbed greatly by bringing them to the group. Someone might bring a lady bug, someone else an interesting leaf. Another might find a piece of wood that would be useful in a campfire or has potential for making a walking staff or art object. When campers have collected their objects and brought them to the group ask them to share their reasons for appreciating their objects. End this discussion by asking and talking about the question: "What do you most appreciate that God has made?"

3. Have an appreciation ceremony. In a way, a Christian worship service is a kind of appreciation ceremony. The people of God gather together to praise God and show him their appreciation for what he has done through his son Jesus Christ. One of the ways we can show our appreciation to God is to offer praise and thanksgiving. The camp offers many opportunities for showing appreciation through worship. It can be a formal worship service in an outdoor chapel or it could be a simple devotion held at mealtime or before retiring to bed. Or you could hold an appreciation ceremony as part of an evening campfire or as a way of dedicating your "home in the woods" that little place outdoors that your

group has all to its own to meet and carry out its activities. If there is time, and there probably won't be much on the first day, try to involve campers in the planning as much as possible.

Here is a model of a short ceremony that could be conducted at a campfire, chapel or home in the woods:

1. Explain the purpose of the activity to the campers.
2. Set aside about thirty minutes for the worship.
3. Have a procession into the worship area. If it is evening, arrange to have some torch bearers or have the path and worship area lit with kerosene fire pots. (Be sure to have fire emergency equipment ready.)
4. Enter singing "He's Got the Whole World in His Hands" or some similar song that is familiar to campers.
5. Choose several people to read portions of Psalm 148. The psalm is divided into the following seven groups.
 - Group I - verses 1-2
 - Group II - verses 3-4
 - Group III - verses 5-6
 - Group IV - verses 7-8
 - Group V - verses 9-10
 - Group VI - verses 11-12
 - Group VII - verses 13-14
6. Teach campers a song or hymn.
7. Ask a camper to read Ephesians 3:14-21. Have the reader explain that this is a passage about giving thanks to God for his great love.
8. A counselor or the camp pastor may give a short message about the coming week.
9. The worship can be closed with an offering of appreciation. Ask campers to write out or bring with them a little piece of paper which tells one way they can show their appreciation to God for his creation. These could be brought to the center of the worship area - perhaps even burned in the campfire if there is one.
10. End the worship by singing the first verse of "Beautiful Saviour."

*12. Find a place on the campsite which the group can use as their chapel during the week. Hold a service of dedication. Make plans to develop the area. Remember: do not destroy living things!

*13. Prepare and begin a process for evening prayer with the small group. Steps to be taken (one step a day):

1. Each camper write hopes and expectations for week. Read them aloud. Leader closes with a prayer that collects all of these ideas.
2. Campers write prayer sentences that describe the day's activities. They read them aloud. (This may need to be done several days.)
3. Group discuss all of the things to be prayed for. Ask each camper to think of the topic he/she would like to pray about. Do the campers want to write their prayers or speak as they are moved?
4. Sentence prayers. Each person participates.
5. Community prayer. Let the prayers flow freely from the group without prompting. Feel the Spirit and spirit of Prayer.

*These are activities for Small Group Leaders.

14. Children from different countries. Ties into several get acquainted ideas.

Suggest to the children that even though Christian children come from different countries and are of different races we are all God's children and part of the great family of God. Read Malachi 2:10. "Don't we all have the same Father? Didn't the same God create us all?" Sing "In Christ There is no East or West." Close with a simple prayer such as, "We thank you, God, for including all Christian children in your great love and for being the father of us all. Help us to appreciate our differences and similarities and to learn from one another." Amen.

15. Children are gifts of God.

Read Psalm 127:3. Talk about children being gifts from God and what this says to children and to their parents. Sing "Children of the Heavenly Father," or a song you may have found in one of the other resources. Close with an appropriate prayer or with the following prayer.

Our Father in heaven,
We are your children. You have
created us and given us life.
Bless us as we grow each year -
taller, stronger - and as we learn new things.
Help us to reach out to children
everywhere in the world - because all of us
are your children and
belong to you. Amen.

16. Learn some of the Canticles from the LBW.

Morning

"O Come Let us Worship HIM" pp. 132-3

"Blessed by the Lord, God of Israel" pp. 134-6

"TeDeum" pp. 139-141

Night

"Guide us Walking, O Lord" pp. 159-60

These Canticles can be sung before meals on a routine basis so campers can learn one by the end of the week.

BIBLE STUDIES

1. *Rewrite of the First Creation Story

- a. Ask campers to read Genesis 1:1-2:4.
- b. Talk for a few minutes about the various hypotheses of "how" the world was made as learned by campers in school.
- c. Using one of the contemporary hypotheses each camper is to write ones own creation story. Campers can team up.
- d. Ask the campers to read their stories. The leader listens for three things:
 - Who creates
 - How is the world created
 - What value is there in creation
- e. Chances are the above items are missing. Remind campers that the first creation story uses an existing hypothesis of the time. What is critical is to recognize that:
 - God is proclaimed as the Creator. How does the Genesis writer show this?
 - God created by speaking (words). Cite examples.
 - God calls creation "good" and spends one day celebrating its value. How does God do this? (Calls it good, seventh day)
- f. The first Creation Story talks about the creation of things. Does it also talk about the creation of relationships? Is there any order in the process? Does one thing build upon another as far as the writer is concerned? As far as you are concerned?
- g. The next Study can be used to emphasize the story more fully. Break the studies up, however, with several activities which enable doing several things to identify uniqueness of things, how things are related, and the value of these.

2. Some Ideas about God

- a. Introduce the idea of God the Creator: Powerful Establisher; Wise Shaper; and Joyful Valuer. Walk around or look about where you are and find examples of how God establishes, shapes, and values His creation. The leader might select one object such as a leaf and point out that:
 - God created this - Establisher - How was this leaf created?
 - God shaped this - Shaper - How does this leaf show order?
 - God has valued this - Valuer - For what value is this leaf both as a thing in itself and as a functional item?
- b. Note these ideas in the Old Testament:
 - Powerful Establisher - I Chronicles 20:10b-19 - David's prayer of thanksgiving - and Psalm 29.
 - Wise Shaper - Job 38:4-7
 - Joyful Valuer - Psalm 104:26 (NEB especially helpful)
- c. Are these the same ideas as in Genesis 1:1-2:4?

- d. Finally, look at a quadrad. Look for evidence of how things interact with one another. Note God's establishing, shaping and valuing. There will be food chains, food webs, food pyramids, and the dependence of one thing upon the other. Observe the various roles and individuality of each thing.

3. A study of Psalm 104

- a. Read the Psalm out loud.

- b. Leader presents the following:

This Psalm can be divided into two general parts: 1) vss. 1-26 - a description of God's creative work and 2) vss. 27-35 - an enthusiastic description of God's constant care of creation with an emphasis upon the dependency of creatures upon God. The central theme is the Lord's glory and wisdom as manifested in the created world. The Psalmist has a philosophy of the world - nothing is made for itself alone, but each is made for another. There are parallels between this Psalm and Genesis 1:1-2:4.

- c. Divide the group according to the passages below. Give the campers the parallels in Genesis. Ask the campers to rewrite the ideas found here in their own words. It may be necessary to review some basic concepts beforehand so the campers have some handles, words, or concepts to use. Review the following ideas using environmental techniques rather than giving a lecture:

Interdependence and interaction
Ecosystem
Limits
Order and chaos
Worship (Worthyship) and valuing
Habitats
Etc.

- d. Vss. 1-4: The first stage of the creation. The parallel is Genesis 1:1-8. God is not fully revealed; He is hidden. The creation is the mask of God (Luther). The light is His robe, the heavens is the shelter that contains life. Clouds, wind, and fire are his messengers and servants. All that is in His hands and for His purposes. Note I Timothy 4:4. Give this verse to the campers, too.

Vss. 5-9: the foundation of the earth. The parallel is Genesis 1:9-10. God has ordered His creation. The chaos has ceased. Everything has its place and is placed within its own limits.

Vss. 10-13: Springs of water. The "stuff" of God's creation has its limits, like the water in Vs. 9. But God has also created the "stuff" of creation to interact. Thus, the water serves the animals. Though partially implied the Psalmist indicates how one system serves another and then a third. The water serves the trees, and the trees give birds a place to nest, and the birds sing.

Vss. 14-18: vegetation. The parallel is Genesis 1:11-13. Here is amplified the Psalmist's image of an interdependent ecosystem which God has made.

Vss. 19-23: the moon and the sun. God has given everything its own opportunity. The darkness, which He creates, is the time for animals to stalk their prey and be fed by God. The daylight is when a human can earn one's living. It is all in God's ordering.

Genesis 1:14-19

Vss. 24-26: the sea and its animals. The parallel is Genesis 1:20-23. The Psalmist acknowledges God's wisdom as the heart of His shaping of the world. Even he realizes the multitude of things God has made. The Psalmist also realizes that God has made things for their own value. As the NEB translates vs. 26, ". . . here is Leviathan whom thou has made thy plaything." God makes something with which to sport? God enjoys a thing for and in and of itself! Might indicate that one of the things which God does on the seventh day is to behold what he has made, a way to give and recognize value in something. Take an object that is of value and ask the campers if the thing has value other than when celebrating it?

Vss. 27-30: all life looks to God. The parallel is Genesis 1:29-30. It is God who provides, and God who takes away. All things are dependent upon Him. The word for "breath" and "spirit" in Hebrew is the same. God uses part of His creation to serve another part.

Vss. 31-35: doxology. The Psalmist expresses his hope that God will find joy in all of His creation and that he, the Psalmist, will find joy in God. Vs. 35 is an awkward way of saying that good will triumph over evil.

e. Follow this study by creating some type of creative expression, drama, dance. It could be an activity started on the first day for preparation and rehearsal for the Friday Night Festival. For example: The campers could imagine the various sounds of God creating the world. Imagine you were in a building that was being constructed. What would the sounds be? Imagine the sounds as God created (or as He "creates") the world.

4. Part of the Genesis Creation Story. Evening may be the first chance you have to take a concentrated look at the theme of the week. The Genesis story in the Bible offers a good place to begin this discussion. Ask the campers to read the story in their Bible. Since it's a fairly long story you might want to divide it into sections giving each one to a different camper to read. There are only nine parts to the reading but you can double up if you don't have that many campers in your group. The creation story can be divided like this: 1:1-2, 1:3-5, 1:6-8, 1:9-13, 1:14-19, 1:20-23, 1:24-25, 1:26-31, and 2:1-3.

After all parts of the story have been read inquire if the imagery is more like that of an artist than that of a scientist or an inventor. Can the campers see how an artist and a scientist might approach the creation story differently? How would they differ?

This view of creation seems very personal and intimate. It's more than God just making something that needs to be made--why would God need a universe? It seems more like something God had to do to express the love that is within him. It's like comparing the difference between a painting and a can opener. A painting is an expression of something from within the artist. The can opener is something the world needs.

Get the campers opinion on how the world began. Does it seem like the kind of creation God would create out of love rather than necessity? Would campers agree that the writer of Genesis envisions a more personal and loving God than

say the writer of a science textbook? Don't argue the rightness or wrongness of these two views, that's not the point. The point, is however that God can be seen as an intimate and loving person, and often we forget this side when viewing his creation.

The picture of God molding a man out of clay and creating a woman out of the man's rib is even more picturesque. This is hardly a scientific view--but a picture of a playful, loving creator at work.

God loved the creation of life. He breathed his life into the universe. He waters it, feeds it, makes it into a garden, and he sees to it that it is not lonely.

Think back again at the nine parts of the creation story the campers read. Set a mood by being as quiet as you can. Have the campers close their eyes and imagine each part of the creation taking place. Have them describe what they see. Have them try to picture God doing this act. Have them think about God's almighty love.

5. How parents feel about their children. (For younger campers.) This study picks up the idea that we are creations of God and in the order of creation there are parents and children. This order precludes certain responsibilities between parents and children.

As an opening exercise research, discuss, demonstrate, experience how parenting takes place in the natural world. Use trees, plants, insects, birds, animals (especially found at LOMC) for this exercise.

Make this a fun activity. Ask what the campers know. Take some reading material from the media center. Do some role playing with the information. Dramatize. Play a trust game like "Trust lift" or "trust fall" and talk about how parent hawks fly beneath the young hawk as the latter learns to fly. How is the tree a parent? Go through the life cycle of the tree. (It must both live and die.)

Discover how parents in the Bible felt about their children.

Genesis 17:15-16	Isaac
Genesis 21:1-3,6	Birth of Isaac. Tell the meaning of the name Isaac ("he laughs") because it shows the happiness Isaac brought to his parents.
I. Samuel 2:1	Hannah's prayer of Joy after Samuel was born.
Luke 1:13-14	John's birth foretold
Luke 1:57-58	Birth of John

Discover how the parents felt about their children in each case.

Talk About:

How do your parents feel about you? What are the differences, similarities, between the way human parents and children relate and parents and children in the rest of the world?

Maybe this concludes with a brief discussion of the Fourth Commandment. See Exodus 20:12 and Deuteronomy 5:16. Ask the campers to interpret these verses.

6. Relationships between boys and girls. (For older campers.) It may be helpful to pick up (and very early in the week's experience) and discuss the above objective in terms of boy-girl relationships.

Introduce the study with the idea that in the plan of God, creation has been created male and female. Brainstorm for a few minutes the common characteristics of femininity and masculinity. What makes people male and female? Are these characteristics that have been given by God or are they created by the environment? Note Genesis 1:26-31. Try to break down as specifically as possible what this passage discusses:

- a. Human being will be like God (in what way?)
- b. Human beings will have power (over what?)
- c. Human beings were created male and female. (For what purpose?)
- d. Human beings have responsibility (for what?)

Another story exists telling how woman was created from man (Luther referred to his wife as "Katy my rib." Why?) Note Genesis 2:21-24. What is the meaning of this passage? (The relationship?)

Make a point that God has created us each uniquely and has created us to live in relationships. When talking about male and female the relationship is marriage. (Is that right? Is marriage the only time male and female relate to each other? What does it mean to be boys and girls before marriage? Are there no notice of differences? If there are, how do we deal with them?

How do youth relate to each other as boy and girl before marriage? Is there a difference?

Note the New Testament passages that talk about marriage and discuss the meaning of each:

Matthew 19:4-6. (Note the context, vss. 1-12) Who puts the couple together according to this passage?

I Corinthians 7:1-40. You may want to limit this to vss. 1-16. What is Paul's point?

Ephesians 5:21-33. With the implications of E.R.A. what is this passage saying?

With these basic statements about marriage how does a young person relate to the opposite sex? (Carefully, responsibly, lovingly, purely, honestly, respectfully, etc.)

If God believes that all He has created is created "good", how can the relationship between boys and girls be called "good?"

Learning Experiences

Get Acquainted Exercises

1. Play games to help remember names.

2. As a craft project campers make name tags or symbols to wear.

3. What gifts I see in you. Ask campers to cut from a piece of paper a shape that has meaning (e.g. a heart, a tree, etc.) Or each person cut out a shape that symbolizes themselves. Put name on paper and pass paper around, each camper putting on the paper one gift they see in that person. One piece of paper passed around the group at a time. When the camper has written something down they can explain. The group must be paying attention to what is happening. (Sunday activity)

4. Pet Rock - His/her story. Each camper find a pet rock that symbolizes his/her best experience. Ask each camper to share stories. The rock should be small enough to carry around in the pocket throughout the week. Notice the suggestion made in Session 5. Everything has a history, even the created world. Tie this in with Genesis 1 and Psalm 104.

5. Play the game "I am the King of Siam." p. 12 "The World God Made"

This game is a memory game and works like this. Have all the campers in the group stand in a circle. One person is chosen to begin by saying to the others in the group "I am the king (or queen) of Siam and I am the greatest _____ in the world." The person then completes the sentence by naming something he or she does really well. When this has been said the others in the group respond "Yes, your Majesty." The person then to the left of the first person takes a turn by saying "I am the king (or queen) of _____ and I am the greatest _____ in the whole world and _____ is the king of Siam and is the greatest _____ in the world." This person can now name his or her own country or place to be king or queen. But they also must remember to say the name, country, or place, and most important talent of all the people in the circle whose turn came before them. This means that the last person in the circle must remember everything about everyone who went before.

If someone makes a mistake, and the group catches it, they all say "You are the king's (or queen's) clown, you better sit down!" The person then must sit down.

Since those who started the game have it the easiest, the game should continue for a second or third round. The game then, becomes more difficult because on each new round the players add a new talent to the list of things they do best. For instance, the person who begins the second round now says, "I am the king of Siam and I am the greatest _____ and greatest _____ in the world." At the same time, that person must also remember what everyone else in the circle said of themselves in round one. The players who sit down may continue to play the game but they cannot win. The last person to sit down wins the game.

6. Have campers draw caricatures of each other. They can share these and enjoy them. They can play a guessing game. The camper holds up a caricature and the group tries to guess who it is. This can develop into a contest. Note under arts and crafts some ideas for materials for art work.

7. When campers have had a chance to become acquainted a little have them tell about their families, interests, etc.

Team Building

1. Choose a group name. p. 4 "Created with Love"

This may seem like a simple operation but not if you try to pick a name that stands for what you want this group to be by the end of the time you will be together.

Since this is the beginning of group life it is likely that there is not much adhesiveness yet to the way each person relates to the rest of the group. So the group will have to consider what they want to be. How do they want their group to act? What kind of image would they like to present before other groups? How do they think their group will respond to its tasks after several days together? Often we have a picture of ourselves and what we would like to be and how we would like others to see us. Ask the campers to try and come up with a similar picture of their group. Explain that like everything else group life has to have a beginning. This is the birth of the group. What name should it be given? What should it grow up to be?

Try to pick a group name that will have special meaning to all the members of the group. You might even want to make a group symbol or flag that the group can carry around to show what they think of themselves and what they hope they will become during their stay at camp.

2. Make a "care log" or "Friendship log". p. 8 "The World God Made"

Some people like to carve their name into the trunk of a tree. Not very good for the tree. Instead, find a fallen tree or log to use for a substitute. Tell the campers they can carve the names of their friends or anything they care a lot about into the bark or outer surface of the log.

If you really want to go all out, this log can become a kind of caring monument to "Camp friendship" or used as a symbol of appreciation to the camp environment. It could be mounted on a post made from smaller logs and placed somewhere where people can stop to examine it. The date and the name of the group (if you have one) can also be put on the log. Perhaps this activity should be done in cooperation with all the groups or classes in the camp.

3. Play "Line-up". p. 5 ff. "Created With Love"

If you've watched a cops and robbers show on TV you will know what a line-up is. A suspect to crime is lined up along with other persons to see if a witness can identify the criminal. This idea can be used to play a game with your campers.

Ask the campers to complete a short paragraph that starts with the words, "God created me because..." What they write should honestly tell why they think God created them but should not give any detailed information about themselves that would give away who they are, such as their name or where they live.

The line-up is made in the form of a circle so campers can face each other. After the circle has been formed, begin reading the descriptions. Each person in the circle should have a pencil and paper for writing down clues. After you have read each description the campers should try to guess which camper fits that description. The person with the most correct answers wins the game.

Following the game you should discuss what clues gave away the identity of the camper. Also discuss the reasons campers gave for being created by God. Why did campers think they were created? Was it for a purpose? Does God have a reason for their being? Try to get the consensus of the group; do they believe God cares for them personally and lovingly?

ENVIRONMENTAL

1. Take a hike. Suggest the campers look hard for things they might begin to collect during the week. These objects cannot be alive. Such items may be various fungi, fallen leaves, dead plants, etc. Once selections of collectables are made talk about the role of the item in God's created community. Keep this activity alive throughout the session. (Keep the collectable collections small.)

2. Pass out small vials. Campers fill with non-living objects. Similar to above.

3. Conduct a nature scavenger hunt. See for ideas p. 169, Ragged Ridge.

4. Form an "awareness circle." The World God Made

Use the Van Matre technique to examine any small object. You and the campers should lie down on the ground in a circle so that you are just about shoulder to shoulder. Begin by asking campers to just look at the object for a while. Ask them to look for beauty they could not see from a distance. Take turns touching the object. If the object is delicate like a flower or an inch-worm have the campers handle it in such a way that it will not be injured. Closing your eyes will help to heighten other senses. Listen for sounds. Try to detect odors. The point of having this awareness circle is to get acquainted and become familiar with the object.

You can begin asking questions like: How does touching that stone make you feel? What do you think of when you hear the wind in the grass? Why did God create it that way? Think about yourself or other people. What does the object remind you about yourself or others? Are you a rough rock or a smooth rock? Are you like a pine cone or a buttercup? Are you a mint leaf or a wild onion?

Some things you examine will make it impossible to form a circle. But the idea is still to get as close as possible to the object and to be close enough to each other to share mutual feelings and experiences. For instance, put your feet in the mud or "ooze" along the bank of a pond, stream or swamp. Sit at a place overlooking a valley, lake, or some distant range of hills or mountains. Circle a large oak tree. Take a barefoot walk in some heavy green grass. Let the water of a fast running stream or a water pump cascade through your fingers. Taste well water. Put moss against your cheek.

The nice thing about this activity is that it needs very little preparation and can be done almost anyplace or at any time. You will find opportunities for awareness all around you.

5. Have a senseless hike. The World God Made

That's not meant to be facetious. In this activity you try to block out one of the major senses during a hike or short walk in the area.

The variations on this activity are endless. Here are some approaches you might like to try.

1. Blindfold the group and with the use of a long rope have each camper hang on the rope and follow the leader (you) who is not blindfolded. As you walk, mention some of the objects you see but they can't--a large maple tree, some birds frolicking in a tree, a rabbit darting across the trail. Ask the campers to try to sense what you are seeing. Let them touch the maple tree, its bark and leaves, let them listen for the birds or the sound of the rabbit through the brush. Try to bring out as many interesting objects as you can in this way.

2. To heighten the sense of touch ask campers to keep their hands behind their backs. On your hike stop to touch things, but have campers touch them with their cheeks, or their tongues or the bottoms of their feet. If the object is clean it can be held between the lips and moved about to feel its texture and shape. Of course they will probably need to use their hands to get the object to their lips.

3. Try to get ahold of some ear plugs (the kind used in rifle ranges) or some earphones (stereo head sets or the kind used in air terminals) and have campers hike for a while with their hearing mostly impaired. Walk through leaves, brush or along gravel trails. Point to birds or other evidence of life or movement that would normally make sounds (like a running brook). Later, when the ear plugs have been removed have the campers describe what they were most aware of when they could not hear what you were hearing. What stood out most in their minds? Was it what they saw? What they felt?

Try to point out in each of these activities that much of God's beautiful world goes unappreciated, unnoticed, or taken for granted. Begin a discussion about how we can try to become more aware of what God has given us in this world.

6. Play "What Good Is It?" The World God Made

This game is played in a similar fashion to that of "Twenty Questions." One of the campers is selected to be "it" and is sent out of hearing range from the group. The group then picks some object, person or thing which will be the subject to be guessed by the person who has been sent away. The person who is it is then asked to come back to the group and try to guess the object by asking twenty or fewer questions. The game differs at this point, however, in that the person who is it must begin each question with the words "Is it good for..." and the words must be directed to one of the persons in the group. That person can only answer yes or no to the question. To make the game a little easier and narrow down the options you can indicate a category in which the object falls such as animal, mineral or vegetable. If the person has been successful in guessing the object he or she can sit down and the person to whom the last question was directed becomes the person who is it. If the object is not guessed in twenty questions the person who is it is told the answer and the person who was asked the twentieth question becomes it. The game is repeated for as long as you feel you can keep the attention and interest of the group.

You should keep a list of the objects chosen for the game. After the game is played, discuss the many different questions to which a yes answer was given.

Ask the group to try and remember all the different uses suggested for an object. Find out what they think this has to say about the usefulness of God's creation. Do campers believe that these objects are being used today for the purpose God originally intended or do they know of instances where they have been abused?

7. Insects are exciting. Several activities can be done during this session.

- a. Looking for signs of insects (beside mosquito bites). Become familiar with "Insect Signs" in Tips and Tricks in Outdoor Education, pp. 17-19.
- b. Begin a collection of insects. Read "Making an Insect Collection." pp. 22-24, in Tips and Tricks in Outdoor Education.

8. Become familiar with "The Web of Life."

9. Ideas from "Ragged Ridge"

- a. Nature's Orchestra, p. 27
- b. Become a, p. 62
- c. Alphabet Trip, p. 75
- d. Web of Life, p. 191 (a game)
- e. Does Anything Live in Isolation? p. 192
- f. Interdependence in the Environment, p. 193
- g. Symbiotic Relationship, p. 194
- h. Comparing the Specific Gravity of Rocks, p. 226

GAMES:

Aura - New Games

Here's a one-on-one contest that's highly cooperative. You can't get it alone, but you can get it together.

Stand facing your partner at arms' length. Touch palms and close your eyes. Now feel the energy you are creating together.

Keeping your eyes closed, drop your hands and both turn around in place three times. Without opening your eyes, try to relocate your energy bodies by touching palms again.

People Pass - New Games p. 157

Amoeba Race - New Games p. 159

Spirals - New Games p. ~~159~~/69

Simon Says

Charades

Mirror - Omnibus of Fun

Decide which is to be the person, which the mirror. "Person" then faces "mirror", and "mirror" must "reflect back" what "person" does. Then shift roles.

Hagoo - New Games p. 137

Arts and Crafts

1. Make a tote bag with baling twine for Bibles and artifacts.
2. Mix materials for synthetic stone. (2 cups plaster, 2 cups vermiculite, 1/4 cup quick dry cement). Takes a couple of days to dry. Easy to carve with a knife.
3. Use art forms to describe God's beautiful world. "The World God Made".

In most camps, time is set aside for some kind of art or creative crafts. Try to use this outlet as a learning experience. Many beautiful crafts can be made by using the natural beauty of God's creation. Pine cone art, scene mosaics, dried weed and grass arrangements are a few examples.

Some areas of the camp might be made more beautiful through some kind of art or craft form. Rock gardens, bird feeders, terrariums, can be used for this purpose. Ask campers to recreate the beauty of some part of God's creation as they see it. Make a bird's nest out of grass, twigs and mud. Or try to duplicate a spider web using string, thread or yarn.

4. Make nature mobiles to show relationships.

If You Have These Resources:

One to six twigs, each ten inches long
Cones, stones, bark, shells

What You Need In Addition: Raffia or colored string

Procedure: Choose a straight or slightly curved twig. Tie a one-foot length of raffia in the middle of the twig. Fasten the other end of the raffia to a nail or a branch so the twig will hang free.

Tie differing lengths of raffia to cones, stones, or pieces of bark; then attach them to the twig. Hang something first on one side and then on the other, keeping the weights even so that the twig is always horizontal. Interesting groupings may be arranged.

Purpose: To become more aware of the natural environment, and to enjoy creating something of one's own.

5. Picture making. Find various types of material that can be used for drawing on paper and coloring, e.g., charcoal from a fire, berries, some leaves. Can also use grasses, etc., glued to the paper to create some three dimensional art.

6. Campers begin a weaving project using baling twine and natural materials.

7. Begin a macrame project that ties in with a nature mobile.

PRAIRIE EMPHASIS

Introduce campers to the prairie. Note characteristics of the area. Observe differences between prairie areas, disturbed grounds, and wooded areas. Begin to identify some of the plants.

SESSION II

"There are no Free Lunches"

Objective: Given that God calls each person to be responsible by living in unity with all creation as the "image of God" help each camper understand the meaning of the image of God as being:

- a. Overlord;
- b. Caretaker; and
- c. Onlooker

Catechism

He provides me with food and clothing, home and family, daily work, and all I need from day to day.

Bible Passages:

Deuteronomy 1:26-2:25
Psalm 8
Psalm 148
Colossians 1:15-20
John 6:1-15

COMMENTARY: Humanity is not the center of the universe, but one of many organisms in a community, an ecosystem. Like all things in the system humanity has a role.

From a faith viewpoint this role has been described in the words, "the image of God." As God is the Powerful Establisher, Wise Shaper, and Joyful Valuer God has made humanity to be overlord, caretaker, and onlooker in His creation.

From an ecological viewpoint this role may be described as one of awareness to the balance within the system and the responsibility for living within this balance. Both points of view converge in each other and compliment one another.

A way to describe this balance is to say, "There are no free lunches." Everything "costs" something. In all transactions there are trade offs.

To live off of, rape, and spoil the environment will not go by unnoticed nor without consequences. Humankind must take account of and be accountable to the world and its ecosystem. Humanity must act with control, care, and valuing as humankind lives in the balance of all God's creatures.

This session anticipates the next two sessions: Sin (humanities rejection of and rebellion against the intentions of God) and redemption (God's action in response to humanity in Jesus Christ who is the "image of God").

This session holds up the ideal humanity, the humanity God creates, as this humanity lives in relationship with all things.

Activities that enable values clarification can be used in this session. The issue is: does one value when they are given responsibility for something or do people act responsibly when they find value in entities and relationships. The answer is probably both.

WORSHIP & DEVOTIONAL EXPERIENCES

1. Use Psalm 148 as the basis for a worship experience. An outline could be:
 - a. the various ways people praise God;
 - b. the things identified in the Psalm as praising God;
 - c. raise the question how things other than humanity praise God (living responsively, intentionally, interdependently, in community, being whom one is as God intended, being responsible within community, etc.) and
 - d. how these apply to human communities.
2. Develop a litany using the catechism sentence above as the group response.
3. Using the song "Wonder-ful World" as the basis for a part of an experience. Ask campers to bring things to the campfire that are small, bright, black, weak, and wet. Campers can design their own verses.
4. Use the stars, bouncing off of Psalm 148. Try to observe various things in the heavens. This may need to be a spontaneous experience since this depends upon the non-existence of cloud cover.

5. Do something with weather. This is something over which humanity has little control. None-the-less it plays an important part in the world community. Though there is no control there is the ability to be responsive. Use the following poetry:

The Weather - Signs and Portents Trad. English and Scots

A red sky at night is the shepherd's delight;
A red sky at the morning is the shepherd's warning.

Evening red and morning gray Send the sailor on his way;
Evening gray and morning red Bring down rains upon his head.

Evening red and morning gray, It is the sign of a bonny day;
Evening gray and morning red, The lamb and ewe go wet to bed.

When the wind is in the east, 'tis neither good for man nor beast;
When the wind is in the north The skilful fisher goes not forth;
When the wind is in the south It blows the bait in the fishes' mouth;
When the wind is in the west, Then 'tis at the very best.

When the clouds of the morn To the west fly away,
You may depend On a fair settled day.

When clouds appear Like rocks and towers,
The earth's refreshed By frequent showers.

6. Sing "People Need People." Look at the world community. Focus on World Hunger.

7. Use the feeding of the 5,000 (John 6:1-15), the miracle of the loaves and fish, to celebrate how this miracle of Jesus is dependent upon other miracles, productive soil and water, etc.

8. Develop the theme that dominion means caretaking, and caretaking is not possible without veneration, worship, worthyship, valuing. This is not the same as worshiping the creature rather than the Creator.

9. Conduct a very formal liturgical worship. This isn't done in camp very often; yet, it has its place. The service can't be over the heads of the campers, but it should be a "sound and solid" experience. The purpose of this style in part is to communicate one of the aspects of worship, i.e. it is "valuing" in a specific sense.

BIBLE STUDIES

1. A study of Psalm 8.

a. Review the meaning of the "image of God" as overlord, caretaker and onlooker. (Pick up notion of dominion - caretaking - valuing.) Compare these to the characteristics of God as Powerful Establisher, Wise Shaper, and Joyful Valuer.

b. Pass out 3x5 cards to each one in group. Ask one person to be "God" and one person to be "person." Ask others to choose an animal, vegetable, mineral, or heavenly body. Make sure there is at least one in each category. Each person puts down selection on the card.

The participants are then asked to hold their cards in front of them and mill around the area without talking. Each person is to set oneself in relationship with all the others in the group based on what is on the card. They are to keep moving until they are satisfied with where they stand.

Once everyone has stopped moving ask the participants to put their cards on the floor and step back. Ask participants why they located themselves where they did. If the group does not agree with where a person has located oneself the card can be moved. Try to let the group shape the order of the cards that best demonstrates how the group envisions mankind's relationship with God and the rest of the world. Help the group arrive at a decision. Do not force your agenda on them as the leader.

For the next part of the exercise ask the participants to pick up their cards. Read Psalm 8 to them twice. Ask them to listen carefully. Tell them before you read the Psalm that when you are through reading the second time they are to mill around and try to relate themselves to each other in the way that best describes what Psalm 8 says. Again, no talking while milling.

Allow the group to mill around and locate themselves. When finished ask the participants to put down their cards. Talk about the location of cards. If the participants want to move cards let them. The leader may also need to do some adjusting. Focus on mankind's role in relationship to God and to the rest of the world. What is mankind's responsibilities according to the Psalmist?

2. A Study of Genesis 1:26-2:25. Using the passage, break down the meaning of "the image of God" as: overlord; caretaker; and onlooker.

a. Look at Genesis 1:26. Talk about what it means for humanity to be made in the "image of God." Help campers realize this does not mean identical in physical likeness. It means the opportunity for humankind to live in a relationship with God and the role humankind plays in the created order as overlord, caretakers, and onlooker. Compare this to God's characteristics: Powerful Establisher; Wise Shaper; and Joyful Valuer.

b. Ask the campers to read to themselves or aloud Genesis 1:26-2:25. Ask them to look at what human beings are instructed to do and what human beings do. These will come up in relation to 1:28 (overlord), 2:15 (caretaker), and 2:20 (overlord).

c. Begin to impress on the campers the words in parenthesis in the paragraph above and what they mean. Ask them to illustrate how they can act in God's creation today as overlords and caretakers. Have them give specifics in their own history and home environment.

d. Note 2:1-3. What does God do? What the leader wants to do is to see that God's behavior here is one of giving worth to His creation. He is a valuer. One way to get at this is ask each camper to select a plant. Tell them to spend five minutes studying and relating to that plant. Ask them to return to the group. What did they see? How do they feel about the plant? Does it have value to them? The word for this action is "onlooker." Help the campers realize that as the "image of God" persons are overlords, caretakers, and onlookers (valuers).

3. A study of Colossians 1:15-20. (This can follow #'s 1 and 2 above.) This is the "Creation Hymn." The things to observe here is that Jesus Christ is considered the "image of God." Make the point that to be obedient to God as one who is created in God's image is to be in Christ by faith.

4. A continuation of a discussion of boy-girl relations. It is best that two concepts be fixed in the minds of the campers using some of the previous material:

a. The image of God

b. There are no free lunches - there are consequences for one's actions. Re-read the passages from the previous session: Genesis 1:26-31, 2:21-24; Matthew 19:4-6; I Corinthians 7:1-40; and Ephesians 5:21-33. As these are read ask campers to identify the two concepts above in the passages. Enable a discussion of responsibility in the boy-girl relations. How do boys and girls live in the "image of God" when in the presence of each other?

To facilitate this discussion give the campers clay, play dough, synthetic rock, or anything else that can be used for creative expression. Have them form their own ideas of "image of God" with the material.

COMMUNITY BUILDING

1. Target. p. 9 "Created With Love"

In this activity the names of group members are placed in a hat and drawn by chance. Be sure no one draws their own name. The name drawn from the hat then becomes a person's secret target for the day. The object of the game is to secretly do nice things for the other person without letting that person know who is doing it. The good deeds will often have to be done indirectly, such as through another person, to keep the donor from being identified. Little gifts (a candy bar under a pillow, or straightening someone else's bunk) are types of things that can be given in secret.

Sometime near the close of the day find a time when you can discuss the activity. Find out if anyone can guess who their benefactor is? For those who haven't now is the time to let each person identify who their target was. Then let the group share the sneaky "good" things they were able to do for their target.

Then look at this activity as a parable. God can be thought of as a benefactor who sees us as the targets for his gifts. But also point out that a community can be built on the way people look out for each other. Sometimes situations force people into isolation and loneliness. Kids who move into a new community, death in the family, having a handicap, can cause this. People like these should become special targets for every Christian. Do campers agree? What kind of "targets" do they know about where they live? Can they think of ways to respond to these people's needs? Point out that giving doesn't always have to be done secretly. At the same time helping people should not be done for anything in return but simply because Christians know about God's great love which they have received in the baptized fellowship of the church.

2. While the campers are working on a project take one camper aside and send him/her away for a period of time. This camper should have a specific task. Don't clue in the rest of the group. How do they react? Is the camper missed? Did the campers notice? When? The leader should deal with being a part of a community.

3. "Missing Campers". "The World God Made"

Have the campers try to imagine what would happen if someone in their group disappeared or had to go home early. How would it change the group? Each individual in a group contributes certain elements to the total welfare of the group such as the camper who always knows a joke, or the skilled outdoors person who can get a fire going using damp wood, or the camper who can somehow come up with the answer to a puzzling question during a discussion. In each group there are people like this. What would happen if some of them moved? Would they be missed? Ask individuals to guess how they would like to be thought of by others if they were the one to leave.

The discussion carried into the world of nature. Would a nearby mountain or lake be missed if it were suddenly gone? What about the deer or bird population?

Would they be missed if they suddenly "moved out?" Choose some of the more popular things around you as examples and ask the campers to express how they would feel if one of these parts of nature were gone. Then ask them if this helps them better understand the importance of living as a family.

LEARNING EXPERIENCES

Environmental

1. Find an ecology project and identify the project as to whether the group functions as an overlord, caretaker, or onlooker, or combination. Discuss. (First, the group acts as onlooker, finds value in something. Second, the group decides what to do - overlord. Third, the group acts and takes care of the condition - caretaking.)

2. Have World Community Skits. Created With Love.

Skits are always fun at camp. The term "world community" usually refers to the human family of people living throughout the world and how they are really part of one family bound to this earth. But for the purpose of these skits think of plants and flowers, rivers and mountains, as also part of the community.

This activity can be coordinated with the whole camp by having each group or class provide its own skit. Or divide the group into three or four smaller teams and ask each of them to come up with a skit. The skit should illustrate getting together.

Campers should use their imaginations. It might be interesting to see how a community relationship could exist between a flower, the sun and a flowing brook. The peaceful kingdom could be explored by bringing a lion and a lamb together in a skit. Some comic acts could also be demonstrated such as what is camp like if everyone is a porcupine or a skunk. What problems would everyone have living together in close quarters if they were these animals?

When discussing these skits try to find out what was learned from them. Did anyone illustrate the problem of "going it alone?" How was it resolved? What problems were left unanswered? Can the group think of answers for them now?

3. Study a quadrat. Note the interdependent community.

4. Develop an ant box. Tips & Tricks

A home for ants can be made with a few pieces of regular 1 x 2 inch wood stock cut to size, attached to a base and covered with appropriate sized window glass. The ant house is made in a U-shape from the 1 x 2 inch stock and attached to a larger wooden piece to act as a base. A tightly fitting piece of the 1 x 2 stock is cut as a top. A small hole about one half inch in diameter is drilled in the top and corked. The glass sides are held in place with large rubber bands or other fasteners. The house is nearly filled with sand, the ant colony is added and the cork replaced. Be sure you find the "queen" ant if you are digging your own, but a good source is from a commercial supply house. When the colony has become established, observations may be made of the roadways and the activities of the ants.

5. Do some soil studies. Tips & Tricks

Children of all age levels need to increase their understandings and appreciations of the environment. Observation, experimentation and interpretation are all vital to the development of these understandings.

Take the children to a field to examine several examples of soil through direct first-hand experiences. A cultivated spot on the school or camp site, a nearby park or woodlot or a new earth excavation are useful study areas. Information for use at the site includes the depth of the soil, the slope, vegetative cover, use history and evidences of erosion. Samples of various kinds of soil may be taken back into the classroom or laboratory for additional study.

References on soil from libraries will be helpful. The area Soil Conservation Service personnel and the county agricultural extension or farm advisor agents will also assist in many ways.

SENSORY EXAMINATION OF A SOIL

Overview: Have each child scan the site from a number of directions prior to any other activity and obtain descriptions or visual images from them. When there is no excavation at the site, a V-shaped cut made with a shovel or spade should be made to a depth that exposes the different soil layers. A depth of 1 to 2 feet is generally sufficient and one side of the cut should be steep with the other side a gentle slope. Prior preparation of the site might be desirable--as the instructor may want assistance in digging the hole.

Handling the Soil: Have each student take a handful of soil from each of several depths for examination. Have them "squeeze and ball it," attempt to "ribbon" it between the fingers and thumb as tests of the plasticity and moisture content. The finer the size of the particles, the easier it is to ribbon (clay-like soils ribbon very easily). Describe the sensations such as which is wettest, stickiest, coldest, etc. Taste and smell the samples and make comparisons.

The Profile: Scrape the steep side of the cut to insure a smooth surface for examination, then have measurements and sketches made of the soil "profile." Include descriptions as to color, thickness, size of particles, consistency, presence of various materials within and on top the soil.

Organic Matter: Have the children examine the soils for evidences of organic matter. Is there undecayed and decayed material present? Where is each found? Is there evidence of insects? What is the extent of the penetration by roots and insects? Describe any non-soil material that is present. Explain its presence.

You will need other material for this. Remember story of feeding of 5,000. The bread and fish depend upon soil and water that could produce. Question: if people mistreat and corrupt the soil and water does this limit or challenge God's power?

6. How weather affects your disposition. You will need pencil, paper and crayons.

PRE-ACTIVITY

Discuss the different types of weather: sunny, cloudy, rainy, snowy, windy. What do they look like? How do they feel? How do they leave the earth when they're finished?

Pick one of these days and describe what kind of mood or feeling it gives you. Are your moods or feelings the same or different from others? What is a mood, anyway?

On a rainy, snowy, cloudy, windy, or sunny day, open the window. Students stand or sit by the window and write the way they feel. If possible, have them go outside, smell the air and feel the environment. Then have them come back in and write about the way they feel.

ACTIVITY

As the students travel along the study trail through the day at LOMC, let each one record the type of day and his feelings or mood.

POST-ACTIVITY

Is actual experience of the weather and its effect on one's mood different from the way the student imagined it in the pre-activity experience? Why or why not? Have each student draw a picture of his feelings about the type of day he experienced at LOMC.

7. Person's influence on the LOMC area. (This activity can be used in Session III, too.)

PRE-ACTIVITY

It is desirable to have some class discussion on man and the environment, exploring general kinds of effects he has on his surroundings.

ACTIVITY

1. Working in pairs or threes, the students should list as many things as possible to show man's influence on the area. This can be done while they are moving along one of the trails or, especially, when they are in the meadow area.

2. When time is up, each group will have a spokesman discussing what they have found.

POST-ACTIVITY

In a full group discussion relate how man has influenced the site. What influences are good? bad? How can the bad effects be stopped? How can restoration be made?

8. Wildlife Needs and the Forest.

PRE-ACTIVITY

Prepare the group for their hike. Eyes, ears, and sharp observations are necessary. What will we see? What is a forest? What should we look for? Describe the wildlife at LOMC. Discuss how the wildlife is dependent on the forest for survival. What parts of the forest? What about cover, water, and food?

ACTIVITY

1. Observe the forested areas and open areas along the trail. Ask these questions and record the observations.
2. What trees provide shelter? food? What ground plants?
3. Wildlife experts say that certain animals are becoming scarce-- what do you think is causing this?
4. How can it be good for our wildlife when the timber industry cuts down trees?
5. Is a dark, dense big old forest with a lot of decaying trees good for animals? all animals?
6. Where do most of the birds and animals live in the forest?
7. What could rob the wildlife of its shelter and food in the forest?

POST ACTIVITY

Discuss in the group--how can cities and towns help the needs of wildlife? What can you do in your yard or school yard to help provide food and a home for wildlife? Discuss the complexities of trying to regulate wildlife. Have groups make posters, exhibits or dioramas showing importance of protecting wildlife and homes or food for wildlife.

RECREATIONAL

1. Play a game to show team work. The World God Made

Almost any game where teams are required will help to illustrate the teamwork needed for successful group living. Use the facilities the camp provides. If possible, play games the campers already like to play.

Before you start, however, discuss with the campers what they think it requires to play this game well. They will probably say it takes skill, agility, knowledge of the rules, and everyone doing his or her part to win the game. Ask what they think would happen if one or more of their teammates were pulled from the game. The answer, of course, is obvious; soon they would be outnumbered. They would lose the game. You could also ask what would happen if one player tried to hog the game and make every play. Again the answer is more or less obvious. Players would get in each other's way, no one would like the hog and therefore would not cooperate with him or her on other important plays.

Now play the game and experiment with some of the things you have been talking about. If the game is softball, volleyball, or a tug of war, begin withdrawing one player at a time from one of the sides. Let others see what happens. Observe what happens when someone tries to make a play that another player should have made, or if someone falls down in tug-of-war and causes others to trip.

When the game is over and you have performed a few of these experiments, discuss with the group the many ways the world is like the game. Whether you are talking about the natural environment (what happens to the rabbit population when you kill off all the coyotes), or the human community (what happens when one person tries to have control over others), campers will discover many similarities in real life to those found in the game. Have the campers try to identify as many of these similarities as they can.

2. Square Dance. (Tips and Tricks pg. 154 ff.)

3. Yurt Circle Cowtails & Cobras

This group cooperation exercise is an extension of the Clock and provides a breather before the next "aerobic" exercise.

Have the students join hands and expand the circle outward until everyone feels some pull on their arms from the people to their left and right. Starting with any convenient student, ask the group to count off by twos all the way around the circle, i.e. 1-2, 1-2, etc. Encourage the group to move more slowly and deliberately and ask all the #1's to lean in toward the center of the circle and all the #2's to lean out (without bending at the waist).

Each person should have their feet placed at about shoulder width and in line with the circumference of the circle.

If the group cooperates with one another, each person can exert quite a strong pull on their supporting partners and accomplish a remarkable forward or backward lean.

After some practice and increased proficiency, ask the #1's and #2's to try and reverse position (backward to forward or vice versa) upon command. This is not easy to do and will require a few attempts. Even if the group never completely succeeds, it's good for a few laughs, some unself-conscious hand-holding, and a good natured anticipation of the next activity.

4. Rock, Paper, Scissors p. 109 New Games

5. Blindfold Soccer p. 104 Cowtails & Cobras

6. Earth Volley p. 155 New Games, use with #3 a game to show team work.

7. The Four Pointer Cowtails & Cobras

Object: To attempt to get a group of seven students across a thirty-foot area, using only four points of simultaneous contact with the ground (for example, foot, hand, knee, etc.)

Rules: 1. All seven students must start at the marked starting line and end at the finish line.

2. No props (logs, wagons) may be used.

3. All seven students must be in contact with each other as they progress across the ground.

Note: A large group can be divided into many groups of 7. Have all the groups make the attempt, simultaneously, so they will discover solutions independently. This problem can also be done with 5 people on three points etc.

8. Stress/Challenge

ARTS & CRAFTS

1. Develop a nature mobile. Talk about balance.
2. Whittle a belt hook.
3. Make an art object that symbolizes the self. Use natural things and junk for media.

PRAIRIE EMPHASIS

Talk about how humankind can manage prairie. Talk about fire. Identify more of the plants related to the prairie.

SESSION III

"Adam! Cain! What Have You Done?"

OBJECTIVE: Given that human beings have violated God's creation, persons, and relationships assist the campers to understand sin (rebellion, arrogance, missing the mark, wreck-creation) and how sin works contrary to the creative intentions of God.

CATECHISM: God also protects me in time of danger and guards me from every evil.

BIBLE PASSAGES:	Genesis 3:1-24	Psalm 51
	4:1-16	121
	Exodus 20:1-17	139
	Deuteronomy 5:1-22, 6:4-19	Matthew 4:1-11
	6:4-19	John 2:13-21
	8:1-6	

COMMENTARY: One little discussed topic in our world is sin. Sin belongs to the real world and affects the real world as an independent entity and power. Wherever one turns there is sin.

There is a tendency to lay the blame on others. Adam has often been the whipping boy for "man's inhumanity to man." Sin is not Adam's or Cain's faults. It is humanities' condition.

For Adam, his choice was to want to be God. For Cain, his choice was to not take responsibility for his brother. This is the human situation. Both postures are equally devastating to the "image of God" to which humankind has been called. Humanity wants to be the Powerful Establisher, etc., rather than the onlooker, etc.

When human beings let the penchant for sin rule life only chaos can be expected. Thank God that sin is not the only power in the world, nor is it all-powerful, none-the-less, its evidence is obvious in a world of disruption and disturbance.

There is a necessity for reality therapy on sin. It is a fact of life. It is the condition which God has done something about in Jesus Christ. However, the coming of Christ does not absolve us from the consequences of sin.

It is the capacity to sin that is at the center of humanities' disregard for the ecosystem, the mistreatment of creation, and the heart of the concept of wreck-creation.

We live in a world in which all things are related. We are to live in a responsible relationship with all things. We are to do it at all times. Yet, the world becomes our toy (we can use it in any way we wish) and to play means we can do anything to satisfy our wishes. This is sin.

WORSHIP AND DEVOTIONAL EXPERIENCES:

1. "Sermon on the Dump." Created With Love

The purpose of this activity is to ask the question "Whose garden was this?", as the group sits around a heap of trash.

To add to the realism of this activity go to a nearby city or town dump, or the camp dump if there is one. If neither of these are a possibility, sit in a circle around a trash can. Dump the trash out on the ground.

The time of day you choose to do this activity can also add to the experience. Pick the coolest time of the day, early in the morning or just at sunset. Morning is better because it will be more quiet and peaceful than it will be later in the day.

Have the group sit around or near the trash. Ask them to think about the trash, all the garbage and the crumpled and soiled waste, and then try to imagine how it was when it was unused and unspoiled. Let them think of it as if it were stacked neatly in rows on store shelves. Take in the smell and the odors. Imagine how the trash has changed. Try to imagine how it would have smelled when it was all new and fresh. It's the cool of the day. Ask campers now to imagine God walking up to them and their trash pile. Can they sense that God is with them? Can they anticipate him getting ready to speak? Do they hear him call their names?

Begin to reflect on God's earth at the time of creation. It was simple, uncluttered, it was good. God loves his creation. Find out in what way we have made the good earth into a "dump."

Two things must be kept in mind as you get campers to visualize this situation. We not only make a dump out of the environment but we often turn our own lives into trash. It's difficult to say which is worse since one seems to have a close connection with the other. Adam and Eve turned their relationships with the Garden and their Creator into a lie. They turned against God's will and immediately turned their lives into trash.

A trashy life seems to turn everything else into trash. We take, consume, and waste without restoring to the creation. What we leave is trash.

The present ecological crisis is a result of this trashiness. What have we done to this earth? Look at the trash. Where can we hide from it?

Campers will begin to see that what you are doing is to symbolically illustrate how we have spoiled God's world. Ask them to suggest ways they feel people have "trashed" the earth. Let them think of all the coal and oil that has been removed from the earth and what people have done to the air and the waterways. Think about what people do to their own lives, how they treat other people, how they disobey the will of God? Look at what people do to their bodies by using drugs. Is it possible to hide from these?

By now the campers should really feel God calling them out. But the sermon on the dump is not over. The parable in the garden continues. As he did with Adam and Eve, God sets us out to be laborers and caretakers of the earth. Ask campers to think of ways God puts them to work. How can they help to restore the earth?

Look for ways God restores us to new life. Ask campers if they can think of ways God helps us to overcome the mistakes we make of our lives? Can they relate the coming of Christ into a sinful world to a visit to a dump? In what way?

Close this sermon on the dump by reading Psalm 121. What does this psalm say about the way God will help us? Close the sermon by asking each camper to offer a sentence prayer asking for forgiveness and guidance and another chance to walk with the Lord in the garden rather than continuing to try and hide from him.

2. Conduct a confessional service using Psalm 51.
3. Relate Psalm 139 and Genesis 3:1-3 (especially vss. 8 & 9).
4. Develop a litany using the catechism phrase as the response.
5. Use "Noah Built the Ark," from God's Trombones.
6. Develop a "Progressive Worship Service" where each group is assigned a location that gives evidence of how human's mistreat the land. The groups may need guidance in terms of limits. The order can be:
 - a. Preparation or Invocation
 - b. Confession and Absolution
 - c. Praise
 - d. Proclamation - Scripture and "Sermon"
 - e. Response - Offering, Thanksgiving, and Benediction
7. In a small group sitting in a circle the campers complete the sentence: "By my behavior I . . ." They are to reflect on how they have treated and mis-treated the environment. Keep going around the group.
8. Write down on paper ways in which participants have hurt the ecology of the environment. Could be thrown in fire.
9. "The Uncared for People in the World". The World God Made.
You've probably made it clear by now that a lot of God's creation goes uncared for and neglected. Be specific now in terms of people who also go neglected. Have the campers make a list of the many different ways people around the world and close to home go uncared for. Let them think of unfortunate people they know about. Those they think go hungry or are too sick or too old to take care of themselves.

You might mention that one of the things the church they belong to sets out to do is to care for people. For instance, it sends relief overseas and it builds and maintains hospitals. It also establishes homes for the aged and the mentally retarded. The church believes very strongly that one of its greatest missions is to show love to the world. Find out what campers think they can do to help the church love the unfortunate in this way.
10. Prepare a worship experience that picks up the last 7 commandments. See Exodus 20:1-17, and Deuteronomy 5:1-22.

BIBLE STUDIES:

1. The temptations of Jesus

The temptations of Jesus are temptations that all humans experience. They occur somewhat naturally, too.

Jesus' temptations happen in rather ordinary circumstances:

- a. After being in the wilderness 40 days without food, obviously he is hungry. Did you ever get hungry?
- b. Jesus is the Son of God and can use that relationship to benefit himself. How are you at name dropping to get your way? Is your mother or dad an authority of some type? E.G., a school superintendent?
- c. Jesus knew that His calling was to have Lordship over the world. This is what God expects of Him. So Jesus wants to do a good job. As long as you get what you are supposed to get does it make a difference how?

Read Matthew 4:1-11.

Identify the three temptations and ask the campers to put the temptations in their own words:

- vss. 2-4 Turn stones into bread
- vss. 5-7 Jump from the Temple pinnacle
- vss. 8-10 Bow down to Satan

Help the campers understand in each temptation:

1. Why Jesus should respond to the temptation from Satan's point of view;
2. How Jesus could respond if he desired; and
3. How Jesus did respond and what his response means.

Vss. 2-4: Turning stones into bread:

1. Why should Jesus respond according to Satan?
(He was hungry. Don't people have a right to eat?)
2. How can Jesus respond?
(Change stone into bread. We presently use petroleum products as filler in food.)
3. How did Jesus respond?
 - a. Compare Jesus' response to Deuteronomy 8:1-6. Note particularly vs. 3.
 - b. How do you understand this response? (The words that God speaks are words that help us live in the total system that God has created. Comparison can be made with instructions that come with a piece of machinery that tells you how to use it, care for it, repair it, and get help to solve particular problems.)
4. What would you say sin is?
(Refusal to listen to God about how to live in this world.)

vss. 5-7 Jumping off of steeples;

1. Why should Jesus respond according to Satan?
(God will not let His Son get hurt. By the way, is this true?)
2. How can Jesus respond?
(He could suspend some of the laws of nature. Miracles aren't new. God can do as he wants, can't he? Isn't God God?)
3. How did Jesus respond?
 - a. Compare Jesus' responses to Deuteronomy 6:14-19. Note particularly vs. 16.
 - b. How do you understand this response?
(It is not that someone asks God to alter His plans nor plays with God's creation. One does not challenge God by playing God nor appealing to God to get what he wants. As one should listen to God, so one respects the uniqueness and authority of God.)
 - c. What would you say sin is?
(Refusal to let God be God. Disrespect the authority of God.)

vss. 8-10 Bowing Down to Satan

1. Why should Jesus respond according to Satan?
(Jesus wants to be Lord of all.)
2. How can Jesus respond?
(Could let the ends justify the means. What's there to kneeling to Satan one day and standing up against him the next?)
3. How did Jesus respond?
 - a. Compare Jesus' responses to Deuteronomy 6:4-15 (note vs. 13.)
 - b. How do you understand this response?
(When you get what you want one can tend to forget God. The object of worship is the Creator, not His creation.)
4. What would you say sin is?
(Forgetting God.)

Lead the campers to summarize what the basic sins are in the temptations and ask them how they participate in the sin when: "relating to the Christian Community":

1. relating to the christian community;
2. relating to the environment; and
3. playing.

Sin is refusal to listen to God.

1. Rejection of God's word.
2. Not caring what God's plans for the environment may be.
3. Playing as though the world was a toy.

Sin is playing God

1. Rejecting the Lordship of God.
2. Treating the environment as the sole owner
3. Playing with disrespect for others in the world.

Sin is forgetting God.

2. Adam's Sin

- a. Read Genesis 3:1-13.
- b. Give the campers paper and pencil or crayons. Tell them they are to make a cartoon of this story. The group will need to decide the number of frames, the contents of the frame, etc. Someone in the group may be the artist, another able to write the lines.
- c. When the cartoon is complete ask the participants which frame says the most about Adam's Sin. (Vs. 5: He wished to be like God.)
- d. When the cartoon is completed fasten the two ends of the cartoon together and find a way to hang it.
- e. Read what God's response to this act of God is in Genesis 3:14-24.

3. The Story of Cain and Abel.

- a. Read Genesis 4:1-16.
- b. Discuss both Cain and Abel. Make a list of all the things that can be said about each person.
- c. Try to break down the story for details. What was Abel's problem?
- d. Brainstorm similar situations as Cain & Abel's. Ask campers to prepare several contemporary dramas of their own making.
- e. How do we behave like Abel? What's his sin?

4. Seven Commandments that Show us Sin.

Introduction comments: Just like various types of photography with infrared and other lighting systems can show us the heat loss of a building in winter, population and vegetation of the earth from a satellite, so the Ten Commandments show us our sinfulness. They are like a mirror or a specially lighted photograph. They show us what is.

The first three commandments deal with man's relationship with God. The last seven deal with man's relationship with man and his environment.

a. Introduce this activity with a rock hunt. Have the campers look in a dry river bed or on the gravel pile on Turtle Hill. Tell them to select three different types of rocks. Then have the campers compare rocks to see how many different types they have. Group them in piles. Now ask the campers to explain why they made the selection. What were some of the criteria they used in the examination that ultimately affected their decision? They will answer with color, luster, streak, cleavage, where they came from, etc.

If you wish to develop a more involved approach use information on discovering specific gravity (p. 226 f. in *Ragged Ridge*) and developing a rock collection (pp. 76-82 in *Tips and Tricks*). This activity can cover a lot of time and prove to be fascinating. You may need a key so you "know" what the specific rocks are. By the way, once completed with the activity why not return the rocks to the places from whence they were taken.

Now, have the campers turn to Exodus 20:1-17. Ask them to read. Do they recognize the passage? What do the campers think is the relationship between this passage and the rock observation? If they don't figure it out tell them that one of the functions of the Law of God is to show us our sinfulness. These are criteria just like the criteria used in cataloging rocks to help us identify:

1. That we are sinners.
2. That we sin in many different ways.

It may be necessary to discuss what sin is. Ask the campers to explore sin. What is it? Help them see that it is people's disposition to undo what God has done, not to live in relationship with God, not to live responsibly with the world and all of our neighbors.

Listed below are the last seven commandments and their explanations according to Luther with a few suggested questions for discussion:

<u>Commandment</u>	<u>Explanation</u>	<u>Suggested Questions</u>
IV Honor your father and mother	We are to fear, love, and trust God above anything else.	Who are those in authority in your Small group? Has anything been done against them? What about rules - how have they been managed?
V You shall not kill.	We are to fear and love God so that we do not hurt our neighbor in any way, but help him in all his physical needs.	What does it mean to let things live? In the natural world when is it O.K. to kill?
VI You shall not commit adultery	We are to fear and love God so that in matters of sex our words and conduct are pure and honorable, and husband and wife love and respect each other.	How have campers, especially boys and girls, treated each other? Any dirty stories? Unkind treatment?
VII You shall not steal.	We are to fear and love God so that we do not take our neighbor's money or property or get them in any dishonest way, but help him to improve and protect his property and means of making a living.	Can you take anything you desire from the forest floor?

- VIII You shall not bear false witness against your neighbor We are to fear and love God so that we do not betray, slander, or lie about our neighbor, but defend him, speak well of him, and explain his actions in the kindest way. What type of talk has gone on in the group about people in the group and others outside the group?
- IX You shall not covet your neighbors house. We are to fear and love God so that we do not desire to get our neighbor's possessions by scheming, or by pretending to have a right to them, but always help him keep what is his. What do others have (both human & non-human) that you want for yourself?
- X You shall not covet your neighbor's wife, or his manservant, or his cattle, or anything that is your neighbor's. We are to fear and love God so that we do not tempt or coax away from our neighbor his wife or his workers, but encourage them to remain loyal.

The commandments can be studied by going to various places on the campsite where the breaking of the commandment can be observed.

Conclude this study by a spider web. Talk about the web as a home and a means of making a living (trapping) for the spider. We permit them to exist outdoors, but we tear them down inside the house because it is a symbol of dirt. However, how does a spider know it is creating dirt? The spider is just surviving. But sometime the spider spins his web in the wrong place.

Ask the campers to read John 2:13-21. Tell the campers the people working in the temple were there because the people needed to make money, those who came to the temple needed supplies for the sacrifices, and so on. These were circumstances that occurred naturally, yet they were out of place and Jesus overthrew their tables and kicked them out of the temple.

Just like the spiderweb is a legitimate thing, yet it too can be in the wrong place and need to be destroyed. Sin is all pervasive and requires Jesus Christ to make a change in us constantly.

LEARNING EXPERIENCES
ENVIRONMENTAL

1. Study a spider web. Look at its functions - a home and a way to trap food. Observe also its beauty. When the study is completed the leader throws a few small pieces of Kleenex or tissue on the web. Watch the reaction of the campers. How is this behavior so much like what people do to the homes and environments of other living beings? When is the behavior right and when wrong? May need to be aware that in the human condition there are no sinless alternatives.

2. Man as a Destroyer in the Woods.

PRE-ACTIVITY: What does "exploitation" mean? Who does it? How did it get started?

ACTIVITY: Be alert for signs of how logging people, when they worked this area, caused the top soil to be scraped away. When it rained, erosion occurred, making the renewal of this part of the forest very difficult. Discuss ways of renewing a gully.

POST-ACTIVITY: A method of preventing gully erosion on logging roads in the area would have been to use a water bar across the road. This is a 3" diagonal trench across the road with wood slats on each side and across the bottom of the ditch allowing the water to flow harmlessly from a ditch across the road to an area where it can run off without erosion or be absorbed into the ground. Discuss other methods of preventing erosion. Write letters to logging companies, telling about your visit and asking them about the ways they now use in protecting your and their environment from erosion processes when they log.

3. Man's Noisy Influence on the Out-of-Doors.

PRE-ACTIVITY: How does manmade noise affect the forest? Where does man make the most noise? the least?

ACTIVITY: Listen to and record the kinds and numbers of sounds that occur in these two areas and attempt to draw conclusions about the reasons behind these differences and man's degree of noise interference.

POST ACTIVITY: Did any noise disturb your outdoor experience? How can it be reduced? For example, should motorcycles be banned on wildland trails? roads?

4. Water erosion - Natural or Man-caused?

PRE-ACTIVITY: What is water erosion? How can water erosion be prevented? Can it all be prevented? How have we tried to prevent it? Are we paying enough attention? Give examples of the worst water erosion processes in the Oregon area.

ACTIVITY: On the trail, observe and list any signs of water erosion that you see. Note if the erosion is caused by nature, or by man's intervention.

POST-ACTIVITY: Discuss your observations and the causes of erosion. Discuss ways in which man can prevent it. Plant trees and shrubs on a barren hillside.

RECREATIONAL

1. With Archery tie in a discussion of sin as missing the mark.

2. Punctured drum Cowtails & Cobras

Object: Given a multi-punctured 55 gallon drum, a one gallon pot (or similar container), and a fast flowing or easily attainable source of water, the group must attempt to fill the drum to overflowing.

Rules: Only portions of the participants' anatomies may be used to plug holes.

Considerations: The number of holes must necessarily vary with the size of the group. Puncture 120 holes (large nail size) in the drum (which duplicates the number of fingers in a 12 man group). You may temporarily plug some holes when the drum is to be used by a smaller group.

3. Snake-In-The-Grass P. 93 New Games

4. The Bone Game P. 79 New Games

5. Tweezli-Whop New Games Play on swinging beam S/C course.

If the name "Tweezli-Whop" doesn't give you a very clear picture of what this game is about, try "Toodle Dooping." That's what it's called in Wyoming. Under either name, you might recognize it best as an offspring of classical "Pillow Fighting." Only it's a little more down-home.

You'll need two burlap sacks filled with straw and a wooden rail perched high enough to keep your feet from touching the ground. The area beneath the rail should be generously cushioned--a minor haystack will do. You and your partner straddle the rail, face-to-face, and have a go at "whopping" each other with the sacks until one (and frequently both) fall off.

Besides being great fun, this is a terrific way to work out tensions. A husband-wife team might want to give it a go sitting back-to-back, while business associates might try it with one hand behind their backs. How about side-saddle? Whichever way you try it, sooner or later you'll be hitting the hay.

6. Cat & Mouse. Form a circle holding hands. One person is the mouse the other the cat. The cat must try and catch the mouse. The people in the circle help the mouse, but not the cat. For older campers try this in the pool.

ACTIVITY

1. Each camper make an object from crimp art or from junk. When the objects are completed the group is to decide which object the group should destroy. Deal with the dynamics. Talk about how God feels when people destroy the things He has made.

2. "Create and Destroy" (Similar to above). In this activity, half the group creates a project and then watches the other half of the group destroy it. The groups then reverse the procedure. By doing this campers sense what God must feel when he witnesses his creation gradually being destroyed.

Divide the group into two teams. Ask one team to gather items from nature and build something with them. Don't let them know at this point that their creation will be destroyed by the other team. The second team is also asked to make something.

When each group has finished making something have them list on a piece of paper all the attractive and useful features of their creation. Each team is then asked to go and stand before the other team's creation. On a signal from you the teams are ordered to destroy the creation of the other team by knocking it down or tearing it apart. The pieces are then to be stacked in a neat pile.

Now instruct the teams to try and restore the creation they have destroyed using the list of attractions and uses made by the team that created it. Of course it will be impossible to restore it exactly but campers should try to come as close as they can.

After doing this ask the teams to return to their original creation. What do they see has happened to their creation? Did the other team do a good job of restoring it? What problems did they face?

Find out how this activity compares with what we do with God's creation. Can we completely undo the damages we have done? Fortunately for us God is a forgiving God. He accepts our feeble attempts to restore what has been destroyed. But only He can really repair the damage. We can only pray that He will choose to do so.

We must also learn what it is to forgive. At times we are hurt by others. Can we forgive as God does? Ask the campers what this activity teaches them about forgiveness.

3. "Using and abusing God's Creation" The World God Made

After doing some of the activities mentioned above you should be able to find the campers in a mood where they are willing to talk about the many uses to which God's creation can be put. Find out what they think are the most useful things in the camp area. What do they themselves use the most? What could they do least without? Have them try to list as many things as possible. You may even wish to tour the area with the campers as you list the most useful objects in camp.

Then shift the discussion to the things in your area that are the most abused. What are the parts of the camp that take the most "beating"? Where can campers find signs of willful destruction, or complete disregard for the welfare of camp property? What does this have to say about the things God has given us?

It will be obvious to the campers that many things are useful, but also that many things are misused. This approach can also be applied to nature. The care of trees, ponds and creeks. Always look at both sides: how they are best used and how they are often misused.

ARTS & CRAFTS

1. Objects from crimp art
2. Objects from junk art.
3. Using sand art each camper develops an abstraction of "From Chaos to Creation to Chaos." Save it for further development in the next session where Jesus Christ brings about a new creation.

PRAIRIE EMPHASIS

Discuss how at one time this land was all prairie or woods. Observe the savannah condition and the disturbance that has caused the problem.

SESSION IV

"JESUS CHRIST, THE RE-CON-CYCLER (RE-CREATOR)

OBJECTIVE: Given that God intends His creation to be restored, assist the campers to understand Jesus Christ as the Reconciler and Restorer and the Model of reconciliation and restoration.

CATECHISM: All this he does out of fatherly and divine goodness and mercy, though I do not deserve it.

BIBLE PASSAGES:

Genesis 1:27	Mark 2:1-12	Acts 7:54-60
Genesis 6-9	4:35-41	8:1
Isaiah 11:1-9	5:1-20	Romans 8:18-39
Psalms 136	9:14-19	II Corinthians 5:16-21
Mark 1:29-34	John 11:1-44	Colossians 1:5-20
1:40-45		Revelation 21:5

COMMENTARY: The model of Re-Creation that Jesus introduces is contrasted to Wreck-creation of the previous session. Jesus Christ is both the one who reconciles and restores as well as the model of reconciliation and restoration. The Christian must take seriously that in the person of Jesus Christ the world is made whole and made new.

God's concern is not that He simply creates. In Christ He re-creates and makes things new. This is a constant, continuing process.

God's redemptive activity does not begin and end with the earthly life of Christ. God's actions toward His creation have always been actions of renewing, reordering, rebuilding, restoring. He takes hold of nations and individuals and returns them to His ways. He promises hope for the day when even natural enemies will live in peace.

The activity of God in Christ is not correcting an error that has been made or putting something back on the track after it has fallen off. God's activity in Christ is renewing a world that has turned against Him, rejected Him, compulsively ignored Him. Jesus Christ is the reconciler, the person who takes a situation and attitude of enmity and alienation and converts it to love and acceptance. Jesus Christ is the recycler, too. He takes what is (He accepts us as we are?) and makes it new, restoring it to new value as God intended it to be. Jesus Christ is the Re-con-cycler.

Only people of faith see it. God does not only come across as judge rousing the guilt of humanity. He comes across to us as love to display again a rainbow over a destroyed world (waxing poetic). The promise is not only for human beings. It is for the entirety of God's creation.

WORSHIP AND DEVOTIONAL EXPERIENCES

1. Develop a worship service that focuses upon the healing passages of Mark. The Bible has a lot to say about God's creation, its beauty and goodness.

In the New Testament the references to creation point to Christ and a new creation. For your own background reading, read Romans 8:18-39; 2 Corinthians 5:16-21; Colossians 1:5-20. The picture here is one of Christ participating with the Father in creation--a creation that has become imperfect through sin--and a new creation that promises to restore the original beauty.

As you read the Gospels you will see that Christ exercises this creative power in many ways. He turns water into wine. He heals a blind man, a leper, and a dying daughter. He calms the storm, heals the sinful heart. The New Testament is full of Jesus' power over creation and in almost every instance that power is used to beautify body and soul.

Don't try to explain them or give all kinds of reasons for them. Young people probably won't understand the logic of why miracles should or should not be accepted on their face value. Rather emphasize that Jesus is concerned about a creation that has become unbeautiful--especially as it is reflected in the lives of human creatures.

Read or tell some of the following stories from the Gospel of Mark: (1:29-34; 1:40-45; 2:1-12; 4:35-41; 5:1-20; 9:14-19). Find out what campers think about the ugly parts of creation or people who are sickly, not well, act strange or "crazy." What did Jesus do when he came across such people? Let campers know that Jesus has set up a new creation where people who have faith can help make the world beautiful again. Not everything, of course, becomes beautiful just because we want it to. Some things only become beautiful when we can forgive and love them as they are.

2. Use the phrase from the catechism for a litany. Psalm 136 may be a good model. Extend the historical outline of the Psalm to the life of Christ.
3. Read Psalm 136 antiphonally. Create an exciting environment using Old and New Revival Campsites.
4. Develop a service of absolution that follows upon a service of confession from a previous session.
5. Build a service around the idea of the man who loved too much. In this (service) you will want to emphasize the love Jesus had for the world and discuss briefly the significance of his death on the cross.

Is it possible to love something too much? God loves the world he created. He loved it so much that he sent his only son into the world to save it from all the evil that had come upon it. Some people might think that if you love something so much that it costs you your life or the life of a loved one that then the cost is too great. But God loved "too" much and so did his Son. This meant that he could not stop, it meant he had to go to the cross so others might know what love means.

Ask the campers to try to tell in their own words how much they think God loves the world. Perhaps you could have them try to draw a picture that tells what they think or believe about God's love. Let campers explain their pictures to each other.

Have the campers read Psalm 136. Have them notice that each verse ends with the words "for his steadfast love endures forever." Ask if anyone knows what that means. Is there ever a time when God does not love? Does he love his world right now? Jesus came into the world because God's love does not quit--it goes on forever.

Also consider the story of Jesus and his friend Lazarus (John 11:1-44). It's a long story so you might want to have the campers divide into four groups and each read and report on one part of the story. A division of verses suitable for grouping is: (1) verses 1-16; (2) verses 17-27; (3) verses 28-37; and (4) 38-44.

The power of Jesus' love is greater than the power of death. This means that nothing stands outside of God's love. It seems that the worse the world gets the more Christ loves it. You can be sure that Jesus weeps when he sees his creation destroyed. Just as Jesus got the message from Lazarus' sisters about his dying friend so he responds to the messages we give him about our own sicknesses and our dying world. God is concerned about pollution and unnecessary wasting of the earth's resources just as he is concerned about sin and the waste of human lives. Explain to the campers that this story should encourage them to bring their problems to God through his Son and believe that God will help them because "his steadfast love endures forever."

6. Jesus, the Divine Recycler. Use Revelation 21:5. Develop the idea.

7. Have a good old-fashioned revival meeting. This is a good day to get revved up.

Don't be afraid to get subjective. Ask for a commitment. Tell the "Old, old story." Get the people excited.

BIBLE STUDIES

1. It is God's plan that all creation be restored. The people of Israel have always hoped that God would restore and remake His creation. One of the ways they see it is in the coming of someone from the lineage of David.

Read Isaiah 11:1-9. What does the writer expect to happen when the Messiah comes? See if campers can add to the list of natural enemies that would live in peace.

Maybe you would want to start out this activity by making an observation of predators and the food chain. Take time to identify various items on the campsite and structure them in a food chain.

For some older campers some good questions to speculate on are:

- a. Does Isaiah's idea of animals living in peace disrupt the food chain?
- b. What is peace?
- c. Did Jesus' ministry, life, and death occur in the midst of peace?

2. The Flood Story. Genesis 6:5-8:22 and 9:1-17.

- a. Ask the campers to identify the many evidences of sin in the world.
- b. Ask the campers to pick one that disturbs them the most.
- c. Now ask the campers to brainstorm for solutions to rid the world of this sin. How effective can these solutions be? In fact is it really possible to rid the world of sin?
- d. Now read the Flood Story - Genesis 6:5-8:22 or tell it. Note why God sent the flood. Also, answer: did this solution work? Was it successful?
- e. What did God decide after the flood? See Genesis 9:1-17.
- f. Talk about what God ultimately did to deal with sin. Let the campers dig for the answer. (It is found in Jesus Christ.)

3. Jesus, the Re-Con-Cycler - Note the word Re-Con-Cycler. Ask the campers to break down the word. Get them to define recycling and reconciling. How are these ideas similar? Dissimilar?

- a. What did Jesus do to fulfill the hope of Israel? See what Paul says in Colossians 1:15-16 about who Jesus is. Compare this passage with Genesis 1:27. Remember the study in session 2 and the point that being in the "image of God" is to be an imitator of Christ or as Luther puts it, "Little Christs."
- b. Read Mark 4:35-41. How did the people see Jesus' authority?
- c. Read II Corinthians 5:17-21. Outline what Paul says about Jesus.

4. A lesson in forgiveness. Have the campers read about the stoning of Stephen in Acts 7:54-60. Have them think about how easy it would be to take a human life. Just pick up a stone and aim for the head. Throw the stone as hard as you can and that's all there is to it. It is not hard to snuff out life if you have a mind to; life is a very fragile thing.

It's much harder to forgive the taking of a life. The usual response is vengeance, not forgiveness. Ask campers if someone took the life of their best friend or a member of their family what would they first want to do, forgive or strike back?

It's also not easy to face death at the hand of an enemy and maintain an attitude of forgiveness. Yet Jesus did it and so did Stephen. And so have countless Christian martyrs down through history.

We have insisted that God creates with love. He has made forgiveness a part of his creation. How unbearable the world would be without forgiveness! Left with only vengeance the world would soon destroy itself. But to those who have been restored in the forgiveness of God is given the power to forgive others. Stephen is a prime example. His last words to his executioners are "Lord, do not hold this sin against them."

To a world that feeds on hate this appears like weakness. Better to put up a defense, fight your attackers, die in heroic battle. Those people would deny that anything can be accomplished by simple words of forgiveness.

But they are wrong. Ask the campers to read Acts 8:1. Ask them if they know who this man Saul was, who contributed to Stephen's death--who himself may have picked up a rock to throw at the helpless martyr? He was Paul, of course, later converted to the faith, and destined to become one of the greatest missionaries and servants of Christ the world has ever known. Was Stephen's attitude of forgiveness too much for Paul? Did it come crashing down on his soul like a ton of stones? One can only assume that it did. Forgiveness works that way. It carries with it all the power of God's love.

After discussing this passage of scripture and its messages of forgiveness ask each camper to find a rock or large stone. A piece of wood can be used as a substitute if rocks are not available. Pick out a small weed that grows in abundance in the area and then crush it to death with the rocks or sticks. Then pile the rocks and stick in a small mound over the dead plant. Think about what you have killed. Was it just a useless plant? A dandelion perhaps? There's millions of them anyway? Or have you stomped out a part of God's love? It's useless. It served no good purpose. Just like us when we disobey God's will.

Ask campers to let their little mound or rocks be a symbol of what we do to creation and people of the time. God, however, forgives and his forgiveness changes people's lives. There's no longer a need to hide. We can walk boldly again with God in his garden of creation.

LEARNING EXPERIENCES

Environmental

1. These two spider activities can be done in sequence or independently. The spider can be a symbol of God's re-creation process. The spider has the capacity within herself (note that) to build her own home and means of making a living. She can constantly do this throughout her lifetime. Even when the webs are damaged she will repair them.

a. How spiders trap food. Most of you are familiar with the cobwebs that often adorn corners of houses, garages, or patios. Broom in hand, you brush the sticky threads away, only to find that they have mysteriously reappeared a few days later. These webs are the skillful work of small, eight-legged predators, spiders, which make their own silk and weave it into traps to catch insects and other small animals for food. The reason that these webs seem to appear from nowhere is that most spiders are active mainly at night. They spend the daylight hours out of sight near the web, unless they are disturbed. (This is a good reason to conduct this activity at night!)

Each different kind of spider prepares a distinctive web trap. There are irregular cobwebs (house spiders), funnel webs (grass spiders), sheet webs, triangle webs, and orb webs. When an insect lands in a web, the spider feels the vibrations on its legs. Each kind of spider has its own method of ensuring that the insect remains entangled. An orb weaver, for example, moves to the insect and draws out more silk from its body to bind its prey. When a spider bites its prey, it injects poison which paralyzes or kills the insect. Juices from digestive glands injected into the prey then liquify the insect's body and the spider sucks the liquid into its mouth.

We do not know for certain what keeps a spider from sticking to its own web. We do know that web-building spiders produce sticky and non-sticky silk. One explanation is that the spider walks primarily on the non-sticky threads of the web. Specialized claws enable web spiders to grasp and crawl on the web threads. Each kind of spider has claws geared to its own type of web. One kind of spider will stick to the web of a different kind of spider.

Although all spiders are capable of producing silk, not all spiders build webs. Some spiders quietly stalk and then attack their prey, while others camouflage themselves in a flower and wait for an insect.

SAFETY: Although most spiders are harmless, you should caution the youngsters against handling the spiders. There is one poisonous web spider the youngsters can easily identify and avoid: the black widow. This spider has a rounded, glossy black body, with an hourglass-shaped red or orange mark on the underside of its body. The shape of this mark varies from spider to spider, and some spiders may have more than one mark.

How to make a Sweepnet:

Materials: 1 or 2 wire coat hangers (strong wire)
1 stick (approximately 1 meter long) for your net handle
1 piece of cheese cloth or netting for the net bag
(about 60 cm by 90 cm)

1 needle and thread for sewing (or a sewing machine) or 1 stapler

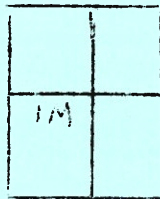
Strong tape to attach net to handle

1. Preparing the hoop.

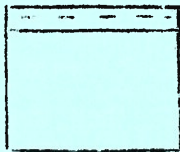
Take a strong wire coat hanger, straighten the hook, and pull the hanger into a square. (Use two hangers for added strength.)

2. Preparing the bag.

Your net should be almost one meter in circumference at the top, tapering down to a point. A sewing machine speeds up construction, but older kids can hand sew the nets if sufficient time is provided. Sew like this:



Fold one edge
down 10 cm
and sew.



Fold in half
and sew
or staple.



Cut off
excess.

3. Assembling the net.

Open the wire square and thread on the net. Attach wire hoop to stick with tape.

4. Using a sweepnet.

While a sweepnet can be used to pursue and capture an animal that has caught your eye, this is not the most efficient method of use. A sweepnet is best used as a random sampling tool. You walk at moderate speed across the grassy area, sweeping the net back and forth, keeping it close enough to the ground to brush the weeds or grass. The net should just brush across the top of the grass. The idea is to sweep any animals that are buzzing around or resting on plants into the nets, so you must turn the net in your hand to capture animals on both right and left swings of the net. After you have made fifteen to thirty swings of the net, flip the end of the bag over the wire frame to keep the catch from escaping.

How to transfer animals from net to observation bag:

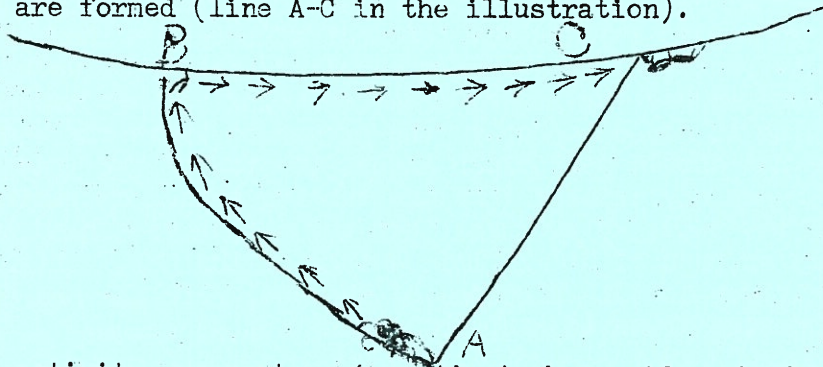
- A. Pinch the net closed, keeping the animals in the bottom of the net.
- B. Turn net inside out while holding animals.
- C. Place net in plastic bag, release and shake animals into the bag.
- D. Grab top of bag.
- E. Twist the top a couple of times and tuck the top under your belt or into an open pocket while you continue to sweep.

b. Make a web from string art. The animal world contains many skilled craftsmen, such as dam builders (beavers), tunnel diggers (moles, gophers), geometric-hive engineers (bees), and mud-nest designers (wasps, swallows). One of the artisans that does very intricate work is the web weaver: the spider!

The spider webs you find will invariably belong to females. Most male spiders do not weave webs but build nests near a female's web. Webs are spun from silk, which the web weaver produces in specialized glands. She releases the silk through openings on her abdomen called spinnerets and handles the silk with tiny claws on the ends of her legs. She may produce more than one kind of silk. Different sizes, textures, and strengths of silk threads are often needed for different purposes, such as: catching prey (sticky silk), building web-foundation lines (non-sticky threads), making nests, spinning egg cocoons, and "ballooning," i.e. riding air currents at the end of a free-floating thread of silk.

Each type of spider weaves a different kind of web than every other type of spider. Two individuals of the same type, however, will weave virtually identical webs. The most common web types are: irregular cobwebs, funnel webs, sheet webs, triangle webs, and orb (or cartwheel) webs.

Spiders use several techniques to weave webs. When bridging the distance between two objects (such as two branches), a spider attaches a thread to one branch and then drops to the lower branch, letting a thread reel out behind her. She attaches the other end wherever she lands. Sometimes a spider spins a long thread and depends on the wind to carry the thread until it reaches and attaches to an object. Often the spider attaches a new thread to an existing thread (point A). She reels out silk behind her as she walks on the existing threads (past point B) to reach a place where she can fasten off the other end (point C). This is how the threads forming the "spokes in the wheel" of the orb web are formed (line A-C in the illustration).



In this activity, youngsters investigate how spiders build their webs by duplicating a web with their own tools.

Special considerations. Many spiders are dormant during the winter, so this activity works best during other seasons. Also, rain destroys webs. Wait several days after a rain before doing Web Weavers outdoors. However, if an old shed, garage, or other shelter with webs is available, you can make Web Weavers a rainy-day activity.

Materials

For each youngster:

- 1 20cm x 20cm piece of fiberboard or flat ceiling tile* (soft enough to push a nail into), OR
- 1 20cm x 20cm piece of triwall cardboard
- 8 meters of crochet thread (wrapped on a small section of cardboard)
- 60 nails (3/4", 18 gauge) in container
- 1 thimble or pencil (to push in nails)
- 1 plastic sprayer**
- 1 broomstraw (optional)

For the group:

- 1 "Weaving Webs" Technique Card
- 3 to 4 pairs of scissors

*Available at building supply stores or lumber yards.

**Available at grocery or hardware stores.

Preparation

Site. Find a site with lots of webs of different kinds. Look on buildings, fences, hedges, trees, shrubs, and outdoor light fixtures.

Safety. Although most spiders are harmless, caution the youngsters against handling spiders. One poisonous spider to look out for is the black widow, which has a rounded, glossy black body with an hourglass-shaped red or orange mark on the underside. The shape of this mark varies from spider to spider, and some spiders may have more than one mark.

Prepare Materials

1. Cut fiberboard or cardboard into 20cm x 20cm pieces.
2. Wrap an eight-meter length of thread around a piece of cardboard for each youngster.
3. Package nails (60) in containers (envelopes, sandwich baggies, or anything you have available).
4. Fill sprayers with water. (Prepare for water fights!)

Action

1. Introduce the activity by telling the youngsters they will be looking closely at an animal's handiwork.
2. At the web site use the sprayer to gently mist the area, demonstrating how to locate and highlight almost invisible webs. Spray above the web so the mist falls down on the web. Be careful not to destroy the web with the spray. Ask the group what might have constructed the web and what it might be used for.
3. Tell the youngsters that they will use this technique to find as many different kinds of spider webs as they can in the area. Warn them not to destroy the webs. Ask them to choose a favorite web for the second part of the activity. Distribute the sprayers and send the youngsters off to locate webs.
4. Allow about ten minutes for the search. Then call the youngsters back to share their discoveries. How many different kinds of webs did they find? Where were they located and what did they look like?
5. Introduce the second part of the activity by asking a few questions: "How do you think a spider builds her web? Does she start in the center and move out

or does she begin with the outside frame? How does she get from one corner to another? To what does she attach her silk? (A stem? A leaf? A drainpipe?) Where does she place the most threads? Is this where animals are trapped?" Explain that these are questions they will explore as they reproduce their favorite webs.

6. Introduce the string-art materials and technique. (See the "Weaving Webs" Technique Card in the OBIS Toolbox folio.) Most youngsters will need help with this, so demonstrate the technique step by step. Show the group the simple web illustration on the Technique Card. Ask the youngsters the key questions about the simple web. Use their responses to position the nails in the fiberboard. You will end up with a nail placed at each point where the web is attached to the branches and at each point where two or more threads intersect. These key questions will give the youngsters guidelines to use when reproducing more complex webs.

Key Questions:

- a. Where is the web attached to the branches?
 - b. What is the general shape of the web?
Where are the points that outline this shape?
 - c. How are the threads arranged? Are they all going in the same direction?
 - d. Where do two threads come together (intersect)? Three? Four?
7. When you have your nails positioned, weave the web with the thread. When the youngsters have the idea, challenge them to relocate their favorite web and discover how it was built by "web weaving" it themselves. (Tell them they will have twenty to thirty minutes for this.)
8. Let the youngsters spread out and work at their own pace. (Some will finish before others.) Check on their progress from time to time and help anyone who may be having difficulty weaving a web.
9. Challenge those who finish early to search for spiders on or near webs. Can they find out where the spiders stay during the day?

Tying Up Loose Ends

When everyone has finished weaving, have the youngsters share their discoveries.

1. What different kinds of webs are represented?
2. How do you think the spider constructed the web you reproduced?
3. What kinds of animals or parts of animals did you find on or near webs? Any spiders? How do you think they got there?

More Threads

1. Give each youngster a broomstraw. Challenge the kids to find out which web threads are sticky and which are not. (A simple touch test with the broomstraw will tell.)
2. Have the kids return to the same site after dark. Bring along flashlights. Have them look at some of the webs. Can they find spiders weaving or eating? How do the spiders react to the light?

String art technique for Web Weaving: String art is simple. All you need is a piece of fiberboard, nails, a thimble to push the nails into the board, and crochet thread.

1. Place a nail at each point where the web is attached to another object and at each point where two or more threads come together (intersect). The key

questions will help the youngsters with this part.

2. Use the crochet thread to connect the nails. Wind the thread around each nail twice to create tension on the thread.

3. Continue to position nails and connect them with thread until the web is complete. Tie off the ends as you go.

Mystery Marauder (This activity can tie in with Isaiah Bible Study.) Discover which plants in your activity site are being attacked by insects. Locate "suspect" insects that might be responsible for the damage.

Many animals eat plants. Large animals such as sheep, cows, and deer eat large amounts of plant material, frequently devouring plants right down to the earth. Small animals such as grubs, beetles, and grasshoppers eat much smaller quantities of plant materials as individuals, but their combined effect on plants is much greater due to their tremendous numbers.

Multitudes of different kinds of insects attack almost every part of every kind of plant. The part of the plant insects most frequently nibble on is the leaf. Evidence left in the wake of feeding insects is quite varied. Some leave only twigs behind, consuming entire leaves. Some chew small round holes in leaves, and others make worm-shaped channels. Some work from the edge inward while others prefer to scrape away one surface of the leaf. To the trained observer, the method of attack on a leaf can be a clue to the type of animal feeding on the plant.

In Mystery Marauders youngsters assume the role of detectives and gather evidence of animals feeding on the plants in a vacant lot, meadow, or vegetable garden. After the evidence has been gathered, the kids return to the site to round up the "suspects" at the "scene of the crime." Finally, the youngsters attempt to catch some of the suspect's associates by organizing a "shake down" in the damaged area.

MATERIALS

For each youngster or team of two:

- 1 Action Assignment Card, duplicated from master (optional)
- 2 medium-sized plastic bags
- 1 magnifier* or bug box*
- 1 sweepnet, OR
- 1 Shake-It Container

For the group:

- 1 master of Action Assignment Cards
- 1 "Sweepnet" Equipment Card, OR
- 1 "Shake-It Container" Equipment Card

*Available from the Lawrence Hall of Science. See the "Equipment Order Form" in the OBIS Toolbox folio.

PREPARATION

- 1. Select a site with "holey" plants.

Check several different plants for holes in leaves or missing leaf edges.

- 2. If you are going to use the Action Assignment Cards, duplicate them in advance.

- 3. If you are going to make nets or Shake-It Containers, do so in advance.

(See the "Sweepnet" and "Shake-It Container" Equipment Cards in the OBIS Toolbox folio.) Nets work best in areas of grassland or low shrubs. The Shake-It Containers work well with bushes, shrubs, and trees.

ACTION

You can introduce the activity either verbally or with Action Assignments, which are more specific and usually work better with older kids.

1. Introducing the activity.

- a. Verbally. At the activity site, say: "It has been reported that a mysterious animal has been eating plants in this area. (You may want to show them one leaf with holes.) Your assignment is to take a plastic bag and gather some leaf samples as evidence that this is true." Tell the kids to take five to ten minutes to complete the assignment and bring in the evidence.
- b. Written. Distribute one Action Assignment Card and plastic bag to each participant or team. Tell the kids to take five to ten minutes to locate and bring in the evidence.

Action Card Instructions

It has been reported that some mysterious animals are eating the plants in this area. Your Action Assignment, if you choose to accept it, is to gather some leaf samples as evidence that this is true. Look for leaves with holes in the middle.

It has been reported that some mysterious animals are eating the plants in this area. Your Action Assignment, if you choose to accept it, is to gather some leaf samples as evidence that this is true. Look for curled, browning, or shriveled leaves.

It has been reported that some mysterious animals are eating the plants in this area. Your Action Assignment, if you choose to accept it, is to gather some leaf samples as evidence that this is true. Look for leaves that have the edges chewed away.

It has been reported that some mysterious animals are eating the plants in this area. Your Action Assignment, if you choose to accept it, is to gather some leaf samples as evidence that this is true. Look for surface scraping on the leaves.

2. Look at the evidence. Spread it out for all eyes to see. How many different kinds of damaged plants were gathered as evidence? Which plant is most popular as a food source?
3. Challenge the kids to find out which animal was responsible for the damage. Send them back into the site with a lens or bug box to look closely for suspects at the scene of the crime. Tell the kids to look for animals in the act of eating leaves or at the site of the plant damage. Suggest looking in buds, on the tips of branches, on the undersides of leaves, and in curled leaves. Ask the kids to retain suspects in their plastic bags and share results with the other investigators. Did they identify any culprits?
4. The suspects now under surveillance may have undiscovered accomplices in the field. Organize a shake-down operation with your sweepnets or Shake-It technique. (See the "Shake-It Container" Equipment Card.) Demonstrate the technique(s) and send the kids out with plastic bags to bring in the suspects for observation.
5. Informal line-up. Call the group together to share discoveries. Have everyone put their "bagged" suspects in a line and look for interactions. Introduce leaves into some bags. Do any insects go to them? Eat them? Are any suspects attacking other insects (acting as predators)?

CHEWING THE RAGGED

- +Wrap the investigation with a brief discussion.
- +Who did the dirty work? On what evidence do you make your judgment?
- +What was the crime? Getting something to eat? Aren't we all guilty of that? What should the sentence be?
- +Were you able to associate certain animals with certain kinds of damage?
- +Did the shake down produce any animals (predators) that help keep the plant eaters under control? (Spiders, mantids, ladybugs, or others?)
- +If no culprit was identified, why do you think you couldn't find one? Too hot? Too cold? Too light? Too early? Moved on?

FOLLOW THROUGH

- +Plant-eating animals are known as "pests" when they dine on your vegetable garden. Set up a pair of similar gardens. Have the kids try to keep pests away from one garden (screening, hand picking, garlic spray, chickens, ashes) and let nature take its course in the other. Compare the results.
- +Are some pests associated with only certain plants? Have the kids search garden plants to find out what is causing damage to various crops.
- +Are there some plants that show no insect damage? Why might that be? Have the youngsters check leaf surfaces (tough, hairy) and the odors of such plants.
- +Do animals attack parts of plants other than leaves? Suggest that the kids check fruits, limbs, bark, flowers, buds, and roots.
- +What animals come out to eat plants at night? Bring the group back with flashlights and do the activity at night.
- +Have the kids make sun prints (Habitat Sun Prints, Set I) of damaged leaves. The youngsters can use these for a record or to create a work of art.

3. Swell Homes

Swell Homes works best from late spring to early fall with a group of eight or fewer youngsters.

A close look at the stems, twigs, and leaves of plants often reveals unexpected swellings, blisters, and bumps. Many of these structures are galls. Galls harbor the growing larvae of many different kinds of parasitic insects. A parasite is an organism that lives in or on another organism (the host), and draws nourishment from the host.

Strange as it may seem, galls are not built by the insects themselves. Galls are produced by the host plant's reaction to the parasitic insect. After a female insect places one or more eggs into the living tissue of a branch or leaf, the plant reacts by producing the additional tissue that forms a gall. Each type of insect must place its eggs into a specific kind of host plant for the eggs to develop. Scientists who study galls can identify the presence of a specific insect from the type of plant and the size and shape of the gall.

In this activity youngsters search the foliage of designated plants for swellings and bumps. These swellings are flagged with strips of bright cloth. Samples of the various "swell homes" are then collected and explored to see if anyone is at home. The activity concludes with a search of the area for additional plants with galls.

Challenge: Locate swell homes on plants in your site. Find out who lives in these homes.

MATERIALS

For each kid:

5 strips (3cm x 25cm) of bright cloth

1 bug box* or hand lens*

For the group:

1 or 2 sharp knives

1 pair of tweezers

1 data board

1 felt pen

*Available from the Lawrence Hall of Science. See the "Equipment Order Form" in the OBIS Toolbox folio.

PREPARATION

Locate an area with galls before you conduct the activity. Some plants to check include oaks, elms, coyote brush, willows, poplars, golden rod, and milk weed. Open a few galls to check for inhabitants. Select one or two different kinds of gall-infested plants for the first part of the activity.

ACTION

1. Introduce the activity with a brief natural history of galls. Tell the youngsters that some insects grow up in homes that are swellings on plants. Parasitic insects place eggs into a leaf or stem of a plant, and the plant forms a structure (the gall) around the developing larvae. The gall provides food and protection for the larvae.
2. Point out the one or two kinds of plants that you want the youngsters to investigate first. Define the limits of the activity area. Challenge the youngsters to locate galls on the designated plants in the area. Hand out five strips of cloth to each kid. Instruct the kids to tie the colored flags to the plants near swellings or growths that might be homes for small insects. Let the youngsters work in teams of two if they wish.
3. Call the youngsters back after they have searched the area. As a group, go from flag to flag, observing the various homes and sharing discoveries. Collect the flags as you go. Have each kid collect one or two samples of swell homes for deeper probing. (Encourage them to remove as little of the plant as possible.)
4. Sit around the data board--it makes a nice work area. Spread out the galls you collected. Ask: "Do you think there could be an animal living in any of these swell homes?" Suggest finding out by cutting some open. Use the knife to cut into the galls. You will have to decide whether to let your kids use knives. The activity will be most successful if the kids get to open and probe the galls. Use tweezers to lift out gall occupants for close observation. Bug Boxes are excellent for looking at gall dwellers.
5. Move enough galls aside to write the word "galls" on the data board, and have the kids describe the different kinds found. Make up descriptive names, e.g. blimps, blisters, balls, hats, teepees, and cups. How many different kinds did you find on your designated plants?

6. Finally, return to the site to look for galls on plants other than those already designated for exploration. How many additional plants have galls?

GALL "BLABBER"

1. Were the homes occupied? Were the occupants in the various galls the same or similar?
2. Do all plants have galls? If not, consider the reasons why some are not hosts. (Aromatic saps, thorns, thick bark.)
3. How do the galls differ from each other? Size? Shape? Solid versus hollow?
4. How many insects live in each different kind of gall? Does this number vary?
5. What benefits do you think gall occupants receive from living in their specialized homes? Food? Water? Protection? Protection from what? Do you think they live there forever? How do you think they get out?
6. Do galls seem to injure or damage the host plant in any way?

FOLLOW THROUGH

1. Take some of the swell homes that you suspect are occupied and put them in a plastic bag. Put in a tiny, moist sponge or bit of wet paper towel or cotton. Seal the bag with a rubber band. Observe the galls for some days or weeks until something emerges.
2. Return to your site. Look for plant abnormalities other than swell homes. Perhaps you will find webs, fungi, ants, termites, aphids, curled leaves, dripping sap, lichens, nest, or dead branches. Try to discover causes and effects associated with each observation.

RECREATIONAL

The Almost Infinite Circle P. 69 Cowtails & Cobras

Happy Landings p. 90 Cowtails & Cobras

Vampire New Games

This game comes to us from Transylvania. (Where else?) Although it's not as physically demanding as its next of kin, the Blob, we don't recommend it if you have jumpy nerves or even a mild case of anemia.

To start, everyone closes their eyes (vampires roam only at night) and begins to mill around. You can trust the Referee to keep you from colliding with anything but warm living flesh. However, you can't trust him to protect you from the consequences, for he is going to surreptitiously notify one of you that you are the vampire.

Like everyone else, the vampire keeps her eyes closed, but when she bumps into someone else, there's a difference. She snatches him and lets out a blood-curdling scream. He, no doubt, does the same. (The vampire would be advised to avoid leaving telltale marks on the necks of her victim.) The quality of her performance depends solely upon the authenticity and élan with which she executes her snatch and scream.

If you are a victim of the vampire, you become a vampire as well. Once you've regained your composure, you too are on the prowl, seeking new victims. Now perhaps you are thinking that this game too quickly degenerates into an all-monster convention? Ah, but then you didn't know that when two vampires feast on each other, they transform themselves back into bread-and-butter mortals.

Will the vampires neutralize each other before all mortals are tainted by the blood-sucking scourge? Why don't you try a little experiment and see. There's always hope, even in the midst of a blood-curdled crowd.

NOTE: In jurisdictions where Hazardous Toys and Games Legislation has been enacted, we recommend that you place rubber tips on your fangs.

Dragon Tag The Fun Encyclopedia

From five to ten players link arms and become the dragon. They endeavor to encircle the other players one or more at a time. When they do the players thus caught add themselves to the dragon. This continues until all players are caught. Boundaries should be decided before the game begins.

ACTIVITIES

1. Restoration. In this activity you should try to find a project at or near the camp aimed at restoring something to its original condition. Look for damaged or spoiled areas or something whose beauty or usefulness has been marred. Ask the camp director if he or she knows of a small project you can do. For instance:

Make a place in the camp more beautiful through a clean-up project.

Conduct an ecology project such as restoring a washed-out trail or making small animal shelters to encourage animals to return to the area.

Fix a broken chair or ping-pong table or do some similar repair job.

After doing a small project, discuss the activity. How did it make you feel? If similar projects were done on a large scale all over the world, what would be the result? Mention that when God enters our lives he begins a process of restoration. Do campers feel that God was present in this little project of restoration? Ask them in what way they feel he was?

2. Talk about whether or not we deserve what God has done for us in Christ. Should we be treated with such mercy? Note Luther's comment: "All this he does out of . . ."

3. Remind the campers of Noah and the Flood. Maybe a few remember Bill Cosby's record. Talk about or find symbols for the various things to take aboard an ark in the event of a flood. Review all the things necessary: two of each type of animal; what about food for them? How about plants? Would they need to be saved, too?

4. Using Noah and the Flood ask the campers to pretend that they have received word that the world will be destroyed, and they have been chosen, ala Noah, to be saved from the destruction by a spaceship. They have room on the spaceship to take a limited number of items that they can use to begin a new civilization on the earth once it has been devastated and the space ship can return. Give the campers ten minutes to accumulate five objects that symbolize or represent the things they would take with them. Have them work alone. When they return divide the group into dyads (twos). The dyads are given five minutes to select seven objects from the ten. Discard the three. Have the dyads double up. In quartets the campers are to select eight objects. Give them five minutes. They must discard the remainder. Then have the entire group come together and select ten items. Give them ten minutes.

When the task is completed talk about the experience. How did they make decisions? Remind them of the "image of God" roles of overlord, caretaker, and onlooker. Did they consider them? In what way? Or why not?

If they had the opportunity to solve the problem that God was dealing with (namely sin) would they select another alternative? What would it be?

5. Discuss President Carter's position as a leader and a Christian.

ARTS & CRAFTS

1. Develop a mobile that symbolizes Jesus Christ.
2. With some type of material that is recyclable the campers make an art object that symbolizes Christ to them. This should be worked on as a piece to take home.

PRAIRIE EMPHASIS

Do some specific task on the prairie for its restoration.

SESSION V

"A GENIUS FOR SAUNTERING"

OBJECTIVE: Given that Jesus Christ has reconciled and restored us to God, to each other, and to the world enable the campers to decide upon ways to live their lives as re-created beings in the Christian Community, the natural world, and the world of play and recreation.

CATECHISM: Therefore, I surely ought to thank and praise, serve and obey Him.

BIBLE PASSAGES:

Genesis 41:1-45	Mark 1:1-8
Joshua 1:1-11	3:13-19
Jeremiah 1:1-19	10:17-22
Matthew 5:13-16	Luke 22:24-30
5:44	John 3:14-21
6:25-34	6:1-15
9:9	Acts 9:1-19
10:31	Ephesians 1:3
16:24	4:2
19:21	4:26
22:21	4:29
22:37-38	5:10
26:41	6:1
28:19	6:10
	6:18
	I Peter 2:1-10, 12

COMMENTARY: Before the Christian, no less all of humanity, treats the rest of the created world as a caretaker one must recognize value and worth in it. One way to value something is to be able to recognize it and call it by name. We have now returned to the first session of the curriculum. As we take the time to observe and celebrate the roles of individual creatures in God's creation our senses are aroused and our attention is greater to what in fact is all around us.

It may be helpful to identify the seven criteria of a value:

1. Freely chosen.
2. Chosen from among alternatives.
3. Chosen after thoughtful consideration of the consequences of each alternative.
4. Prized and cherished.
5. Affirmed.
6. Acted upon.
7. Repeated.

For the Christian the valuing process begins with the notion that "all that is is good." A creature's value does not solely depend upon the creature's utility, i.e. unless an object has an apparent use or function it is of little or no value.

The role of the Christian in the world is two-fold in this context: 1) recognize the diversity of God's creation and acknowledge with the Psalmist (148) that all creation praises God and 2) be realistic that it is the Christian's calling to lift up the value of God's creation in the midst of and to a sinful world, serving the world by prodding and reminding it of the truth of 1) above. This may provoke some unpopular stands. But it will also make a significant difference in the ecosystem of our universe.

The Title of this session comes from an item written by Henry David Thoreau: "I have met with but one or two persons in the course of my life who understood the art of Walking, that is, of taking walks,--who had a genius, so to speak, for sauntering: which word is beautifully derived "from idle people who roved about the country, in the Middle Ages, and asked charity, under pretense of going a la Sainte Terre," to the Holy Land, till the children exclaimed, "There goes a Sainte-Terrer," a Saunterer, a Holy-Lander. They who never go to the Holy Land in their walks, as they pretend, are indeed mere idlers and vagabonds; but they who do go there are saunterers in the good sense, such as I mean. . . .

As Christians in a world community, a church community, a natural environment, and a playful setting, we need to learn to move about as "Holy Landers." It may take time to explore just exactly what this means for each participant.

WORSHIP AND DEVOTIONAL EXPERIENCES

1. Develop an experience using mark 10:17-22. Focus can be on wealth in terms of natural resources and spiritual resources. What is our response to Jesus' request? Can be applied to use of gas, world hunger, etc.
2. Use the phrase from the catechism to form a litany.
3. In the midst of a worship experience conduct a charades Bible Study on what God wants you to be. At the end of this Action-Idea are some Bible passages that describe what God wants us to be. These can be used in a game similar to Charades. Divide the group into two teams and play charades with the passages. The Bible sayings are all familiar and the campers should come very close to guessing the exact words of the passage. To make the game easier to play the Bible verses can be read ahead of time, leaving the players only the problem of guessing which one is being acted out.

Charades is played by one person in the team acting out the words for the rest of the team to guess. Players can give signals to indicate words that can't be acted out. For instance, pointing to the ear means "sounds like" and the number of syllables for each word can be signaled by holding up the correct number of fingers. Another sign can be given to show that a word is an article like a, or the. Teams take turns acting out the passages. The score is determined by the amount of time it takes to guess the answer. After all the passages have been acted out, the minutes and seconds are totalled up and the team with lowest score wins.

The purpose of this game is to make campers more familiar with some of the Bible passages that can help them see what God wants them to be. After the game a few of the passages should be discussed. Help the campers understand what the passages mean. Ask them first how they would interpret them and what they think God is telling them to do with their lives through these words. Each team has up to eight passages; one for each player on a team. If you need more than sixteen passages you should not have trouble finding similar passages in your Bible.

Matthew 5:13--You are the salt of the earth.

Matthew 5:44--Love your enemies.

Matthew 9:9--He (Jesus) said to him, "follow me".

Matthew 10:31-- "Do not be afraid."

Matthew 16:24-- If anyone wants to come with me, he must forget himself, carry his cross and follow me.

Matthew 19:21--Sell all you have and give the money to the poor.

Matthew 22:21--Pay to the Emperor what belongs to him, and pay to God what belongs to God.

Matthew 22:37-38--Love...God with all your heart, with all your soul, and with all your mind. Love your fellow-man as yourself.

Matthew 26:41--Keep watch and pray.

Matthew 28:19--Go then, to all peoples everywhere and make them my disciples.

Ephesians 1:3--Let us give thanks to the God and Father of our Lord Jesus Christ!

Ephesians 4:2--Show your love by being helpful to one another.

Ephesians 4:26--Do not let your anger lead you into sin; and do not stay angry all day.

Ephesians 4:29--Do not use harmful words in talking. Use only helpful words.

Ephesians 5:10--Try to learn what pleases the Lord.

Ephesians 6:1--Children...obey your parents.

Ephesians 6:10--Put on all the armor that God gives you.

Ephesians 6:18--Keep alert and never give up.

4. Develop an experience under the theme: "One Nation Under God." As people under God we are both under His grace and judgment. What are the peculiar tasks of Christians as people "Under God?"

5. Develop a theme around "Holy Landers." Use I Peter 2:1-10. You can involve:
Special attire (what do God's holy people wear?)
Torch light parade
Each person bring a rock for a piece of construction

6. You are the light of the world. Use the Ephesians passages and John 3:14-21.

7. The closing worship experience for the individual camp sessions will be on Friday afternoon. A closing campfire will be conducted in the evening by the Staff. The afternoon experience should seek to do several things:

- a. Be a worship experience (but don't start something new)
- b. Summarize the week. Campers can bring thoughts or skits with them prepared in advance.
- c. Expressions of thanks between campers and Staff.
- d. Prayers - planned and spontaneous.
- e. Songs.

This is an intimate experience.

BIBLE STUDIES

1. How God uses people to carry out his work. There are many examples in the Bible of God calling people to do special tasks. You could begin almost anywhere by telling stories of how God calls and uses people.

In each part of this study you want to emphasize that God's servants were not all asked to do the same thing. Some were asked to build a nation; others were asked to be leaders and prophets. Some God only wanted to preach his word, while others were asked to make something or carry a message. A few were asked to give their lives for his sake.

Let campers see that all of creation is called to usefulness, not just people. From the tree comes wood, paper, syrup, turpentine. It can also provide shade, oxygen for the air, and a home for birds. Some trees bear fruit for food. There are many uses for a tree, but its usefulness is different from that of a rock or a stream. It has its own unique usefulness.

Just as there is variety in nature, so there is variety in people. Each person has a different talent--something different that God can use. Ask campers if they can identify some of their unique differences? Find out what campers think they can do best or how they think God can best use them. Help them to identify their differences from each other but at the same time, point out that each can be highly useful to God in the world.

Here are some Bible passages you might want to talk about or read during this study. Have the campers try to identify how each person was useful to God's plan.

Genesis 41:1-45--The story of Joseph who could interpret dreams and who was chosen overseer of Egypt. Was Joseph serving God when he served the Pharaoh?

Joshua 1:1-11--Joshua was asked to lead the people across the Jordan and to be a leader and a soldier. What kind of skills would he need to do this?

Jeremiah 1:1-19--God asks Jeremiah to tell his own people they will be destroyed if they don't obey him. Jeremiah thought he was too young for this kind of job. What did God tell Jeremiah? What did God say he would do for Jeremiah?

Mark 1:1-8--God sends John the Baptist to preach and baptize. John lived and dressed differently than most people of his time. Why do you suppose God chose such a man?

Mark 3:13-19--Jesus calls the twelve disciples. What did he ask them to do?

Mark 10:17-22--Jesus wanted to use this man's wealth. What can happen when God wants to use everything we have?

John 6:1-15--Nothing is too small to be useful. What does this story tell us about what God can do with even the little that we have?

Acts 9:1-19--Paul was an enemy of God yet God wanted to use him. Can we stop God from using us if he really wants to?

Keep your Bible studies simple and to the point. You might be better off holding two or three mini-studies at different times of the day rather than all at once. Keep in mind that the attention span of young people is short. Use these passages for morning or evening devotions. They might also be used at meal times.

This Bible Study can be followed with the activity "What am I Good For?" Each camper, one at a time, stands in the middle of the group. Each camper in the circle identifies one thing they think the camper in the middle is good for, i.e. what good the camper can do with his/her life in the world. (These are warm fuzzy strokes, but they should be honest.) When the group is finished with each camper the group should become silent. The camper should be encouraged to respond. It may be a smile, a hopeful look, choosing the best suggestion.

2. Read Matthew 5:14-16:

- a. What does Jesus call the Christian?
- b. On whom does the light shine?
- c. How can a person, without sticking his finger in an electric outlet or setting fire to oneself, be a light to the world? Ask each camper, if number 2 above was used, to write in their log books one way they can do good in the world and be a light to the world. Share.

3. For what reason should a Christian do good? (Note I Peter 2:12)

4. Read Matthew 6:25-34. Ask the campers to reflect on things they have observed during the week that give evidence to how the birds of the air and the flowers of the field and other things are cared for by God. Note what the Christian's responsibility is in vs. 33 rather than being anxious. Ask the campers to put verse 33 into their own words.

Generate a list of responsibilities Christians have in and for God's created world. Ask each camper to select three for him/her self. List them in the camper logs.

5. Who depends on you? Sooner or later it boils down to the fact that others in the world depend on us. God does not expect us to go through life drawing solely on the resources of others. God has made it clear that at times others depend on us. He asks us to give, then, and not just to take.

Jesus made it clear to his followers that to whomever much was given, much would be expected. Jesus expected greatness, but not in the way most people usually think of it. Have the campers read Luke 22:24-30. What was the greatness Jesus asked from his disciples?

Now ask the campers to make two lists. On the one list, have them list the advantages humans have over other creatures. In the second list have the campers show how Christ's idea of greatness (service) can be applied to each advantage or gift.

God depends on us to serve other people and the rest of creation. The gift of human resourcefulness should be applied to preserving the earth's resources and not to using them up as fast as we get our hands on them. The management of the earth is in human hands because they are the most gifted. But the big question is can creation depend on human greatness? Are we great enough to serve?

Jesus implied that the person who understands his or her greatness as it was intended is really the one who will inherit the earth and have a place in God's kingdom. Ask campers to discuss their own greatness. Who depends on them? How can they use their God-given gifts in return? And finally, how can they be "great" to each other in this group camping experience?

LEARNING EXPERIENCES

Environmental

1. Hike over familiar territory. What did campers see the first time they took this hike? What do they see now? Why the change?
2. Read to the camper the article "A Way Out of Wastemaking" by Trinklein. Divide the campers into groups and ask them to brainstorm how they can follow Trinklein's suggestions to:

Saunter
Inquire
Moderate
Plant
Localize
Innovate
Forgo
Yell

RECREATIONAL

Hug Tag New Games

This variation on classical tag is a perfect example of how you can turn an old game into a new one. Play by whatever rules you're used to, but with one major exception--the only time a player is safe is when he's hugging another player. (No fair for adults to carry small children around under their arms.)

After playing for a while, make the game a little more communal--rule that only three people hugging are safe. Then try four, five...everyone. When you're all hugged together, why not get whoever is IT to join you and all have a go at an Amoeba Race?

Caterpillar P. 117 New Games

Amoeba Race New Games

Here's your chance to experience consciousness at the cellular level. To begin, you'll need a lot of protoplasm, a cell wall, and a nucleus. Protoplasmic people should be those who don't mind being close. Those who like to contain themselves (and others) would make a good cell wall. They should surround the protoplasm, facing outward, and link elbows. Someone with good eyesight and the ability to keep on top of things should be the nucleus, seated on some shoulders of the protoplasm. Now you are an amoeba!

Try a trip down the field or around the block. A rhythmic chant might be helpful for coordinating movements. (What sort of sound does a one-celled creature make?) Now try a little cell division. Pull yourself in two, hoist up a second nucleus, and see which amoeba gets to the other end of the field first. Whether you make it or not, you're sure to develop some real appreciation for single-mindedness.

Lap Game P. 171 New Games

The Four Pointer P. 86 Cowtails & Cobras

1. Take a "Be Somebody" Hike. This activity will take the place of (but serves the same purpose) the awareness circles for this session. The hike can take place on any nature trail, path, or road near your camp. You can be the leader of the hike or you can select one of the campers to be the leader. The leader has the privilege of stopping the hike to observe anything he or she wants to see along the way. Each stop focuses on something that particularly interests the leader such as a very large shade tree, an unusual outcropping of rock, a covey of quail or a patch of wild flowers. It can be anything of interest.

When the leader stops to call attention to some object or creature the group is asked to imagine that object to be a person--to be somebody. For instance, if you stop at a particularly large and beautiful oak tree, the group is to gather around the tree and decide who that tree is, as if it were a person. The tree could be called the "King of the Forest," or it could be regarded as a person with great strength or wisdom because it has lived for such a long time. It doesn't really matter what attributes the campers give to the object. The idea is to get them thinking about the importance of the object. If they have any trouble doing this ask them to imagine the oak tree (or whatever the object is) saying "I am the oak tree and I am important because..." and then try to finish the sentence. This should get them going. The hike could last anywhere from 30 to 60 minutes. You should be able to make ten or more stops along the way.

2. "What am I Good for?"

Each camper, one at a time, stands in the middle of the group. Each camper in the circle identifies one thing they think the camper in the middle is good for, i.e. what good the camper can do with his/her life in the world. (These are warm fuzzy strokes, but they should be honest.) When the group is finished with each camper the group should become silent. The camper should be encouraged to respond. It may be a smile, a hopeful look, choosing the best suggestion.

3. If the pet rocks were selected at the beginning of the week:

a. Ask the campers to retell their stories briefly and make additions to them due to the experiences during the week.

b. And/or suggest that each camper give the pet rock to someone else in the group. There should, if at all possible, be a reason why a camper shares the gift with another camper. If this is done be certain that everyone in the group receives a rock.

4. If campers made a collection of memorable objects, suggest they exchange one or more with others in the group. Same as 3/b above.

5. Vote on the most memorable experience at camp. Have a most memorable experience contest. Ask campers to nominate the best camp experience shared by the whole group. Have them give reasons why they thought it was the best. After a case has been given for each experience let the campers vote to determine the winner of the contest. Later discuss how that experience can be of use at home. What was learned by it? What were the ingredients that made it good? Could it be duplicated in another place with other friends or was it a kind of one-time-thing?

6. Pass around booklets for autographs. With each autograph the campers might share a word of greeting.
7. Individually campers prepare evaluation forms. Then complete talk about how the form was answered. Campers can make changes in evaluations during the discussion.
8. Talk about new values and responsibilities in the areas of environment and recreation.

ARTS AND CRAFTS

1. Campers prepare banners to hang on their walls at home to remind themselves of something important to do as a new value or new responsibility.
2. Carve on a man-made rock a symbol reminding the camper of his/her experience in camp and what was learned.
3. Make a symbol to wear around the neck that describes how one sees oneself in relationship with God and the world. Use any substantial medium.



A way out of the wastemaking



by Frederick E. Trinklein

"I have met with but one or two persons in the course of my life who understood the art of walking, that is, of taking walks, — who had a genius, so to speak, for *sauntering*." Henry David Thoreau wrote these words because he was concerned, more than a century ago, that Americans were so busy making a living that they didn't know how to enjoy life.

How is it with sauntering — with the joy of living — in our time? That is, if we can still find a place to walk that is not assaulted by the noise, smog, smells, and sundry other by-products of modern life. For it seems that, as the gadgets for the "good" life have multiplied, the ingredients for the pursuit of happiness have been diminished.

As if there were no tomorrow

The dilemma shows itself in many ways, perhaps the most obvious of which is our use and misuse of energy. The production of energy is by far the largest contributor to the despoiling of our environment. Yet energy growth in the U.S. is proceeding at the rate of 3.5 per cent per year, which means that it is doubling every 20 years. Less than half of this increase is required by the growing population. The rest is the





result of added affluence.

Indeed, if world consumption of energy were raised to present American levels, it would mean a 13-fold increase in energy production. Even if this were possible, could our planet and its inhabitants survive the fallout?

In the mad rush to produce more and more of the energy we think we need, we engage in some rather dubious mathematics. We use mining machines that consume almost as much energy as is obtained from the coal they dig up. We put millions of new cars on the road every year and then equip them with pollution control devices that further increase their energy consumption. So it is not difficult to figure out why, with only six per cent of the world's people, the U.S. consumes fully a third of the world's energy.

The production of food is another case in point. In the last 30 years, the yield of corn per acre has been tripled on our farms. But in order to bring this to pass, the manufacture of nitrogen fertilizers had to be increased no less than 16 times in the same time span!

Because of the American penchant for meat, over half of our nation's crops are presently fed to animals—a sum total of more food than is consumed by the inhabitants of China and India combined. According to a recent study, it takes twenty-one pounds of protein in feed to produce a single pound in the form of steak or roast. In terms of nutritives, the large scale conversion of grain into meat via domesticated animals is a luxury we may not be able to afford much longer.

Wastemaking extends to our non-renewable resources as well. At the present rate of consumption, this generation will use most of the world's known reserves of natural gas. Unless the voracious onslaught is checked, our industries will require more materials in the remainder of this century than were used up in all previous history. This in the light of the fact that of the hundred or so useful minerals in the world, fewer than a dozen are even now available in sufficient quantity in the United States.

The very air we breathe may even be an endangered commodity. It is estimated that 70 per cent of the oxygen in our atmosphere comes from plants on the ocean floor. How many more tankers must sink before the accumulated poisons will erode our oxygen supply to a lethal level?

We have indeed become master wastemakers. We junk seven million cars a year. (And even the junking is done wastefully. In New York City alone, more than 70,000 vehicles per year are simply abandoned on the streets.) A blizzard of throw-away cans, which require three times the energy to produce as do returnable containers, coats our highways and byways,

mute evidence of our expertise at fossilizing energy into irretrievable forms.

A study financed by the Federal Energy Administration reports that over half the energy presently produced in the U.S. is wasted. This makes conservation the largest single source of new energy, far outstripping the foreseeable potential of nuclear and solar energy combined. Sweden, West Germany and Switzerland, for example, use less than two-thirds as much energy per person as we do, yet they achieve the same per capita Gross National Product.

“Do not lay up treasures on earth.”

— Jesus

Still, we feel compelled to show our affection at Christmas and on birthdays by giving gadgets, trinkets, and products to people who are already surfeited with them. And at least once a week we perform the ritual of driving to a supermarket in a 4,000-pound automobile, usually by ourselves, to transport 10 to 20 pounds of groceries (perhaps much of that weight in the form of packaging).

Now a word from our Creator

Surely God did not create a universe that was meant to become an apocalypse of depletion. The Bible tells us that the divine plan involves “fulness” of every kind. And when Jesus describes the Christ-like life-style, he does it with a metaphor of abundance: “good measure, pressed down, and shaken together, and running over.” (Luke 6:38)

But the Lord of abundance also warns how the Garden of Eden can be laid waste. “The earth lies polluted under its inhabitants; for they have transgressed the laws, violated the statutes, broken the everlasting covenant.” (Isaiah 24:5) The statutes of the Creator involve living in balance with the rest of creation, neither worshipping nor brutalizing it, and in placing the acquisition of goods in spiritual perspective. “A man's life does not consist in abundance of his possessions.” (Luke 12:15)

“For I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound.”

— St. Paul

It is, of course, a simple matter to rationalize affluence as the due reward of those who use their God-given talents to the utmost, who make the earth yield seven-fold with their ingenuity and per-

severance. But consider the theology of the fact that the life-styles of the affluent overstrain our resources and environment five, 10, and 20 times as much as do the daily lives of the urban poor.

The exploitation of our planet is simply a form of greed, and greed is the basest form of idolatry. Augustine wrote: "Find out how much God has given you and from it take what you need; the remainder which you do not require is needed by others. The superfluities of the rich are the necessities of the poor. Those who retain what is superfluous possess the goods of others." Vinobha Bhave, a follower of Gandhi, put it even more bluntly: "In a world of need, he who has more than he needs is a thief."

In essence, our culture is intoxicated from imbibing too much Gross National Product, while at the same time suffering from spiritual malnutrition. We have eagerly and successfully kept God's mandate to replenish the earth and to subdue it, but we are woefully wanting in the matter of dressing and keeping it. We have tried to make Christ's teachings on material possessions hard to understand and easy to do, when we know well enough that the exact opposite is true.

"There is more to life than increasing its speed."

— Gandhi

When love for God grows cold, love for people and for the soil is diminished as well. Listen to a Kansas farmer responding to the rising cost of food: "It used to be in our tradition as a people not to be wasteful. A couple generations back it was a sin. Maybe we'll come to that again."

"Where there is no vision, the people perish," Solomon warns in Proverbs 29:18.

But wait a minute!

The human race has difficulty understanding the divine theorem that the more we grab, the less we have. And, as every geometry student knows, the contrapositive of this ordinance is true as well: we will have more if we grab less.

But how and where do we start?

Does the answer lie in some form of withdrawal? A modern parable has it that an enterprising salesman once called on a hermit in the latter's remote mountain hut.

"Why do you come to me?" asked the hermit. "I'm not interested in worldly goods, so I certainly won't buy anything."

"I'm here to tell you that you should leave this place, join society, and work hard," said the salesman. "Then, when you retire, you will have the means to sit back and enjoy life."

The hermit looked puzzled. "What do you think I'm doing now?"

The story has humor, but the hermit was wide of the mark after all. He lacked compassion for the people he rejected. Rejecting our fellowman for the life of a hermit obviously cannot be a large scale solution.

A related misconception is that we can sit back and wait for science and technology to bail us out of our difficulties, that the mounting garbage is only a temporary glitch in the inevitable march toward the American dream.

Not so. Speaking to twenty-six of his fellow Nobel Prize winners at a recent convention, Dr. Glenn Seaborg warned: "The truth is becoming clearer each day that we have just about reached the limits of conducting our lives in the same old way. Mankind is at the turning point. We must restructure and redirect our attitudes and efforts in the light of the organically interdependent world that exists today. To do otherwise, to try to continue along the same line of the past quarter century, is to court catastrophe."

But isn't there hope in Zero Population Growth? Surely the crisis will subside when the demand for goods stabilizes. (Meaning we hope we don't have to change our attitudes after all.)

But no one has yet calculated what happens when ZPG does battle with GNP. And who will convert the rulers in Russia and Africa who are even now fostering an increase in the birth rate?

Perhaps recycling can assure the continued flow (and waste) of milk and honey, a sort of perpetual motion between affluence and effluents. It is interesting to note that it is considered a waste of time and energy for the Patent Office to accept perpetual motion proposals. It has been found that the energy cost of recycling can be greater than the savings that are achieved, so we need to make sure our recycling is economically feasible.

How clever we are at devising ways of maintaining the precious status quo—at least in our thinking. Instead, and while we still have a choice, we should be thinking of ways to divorce "having" from "happiness" and exploring the exhilarating (and smog-free) heights of living better by using less.

Small steps—giant leaps

Let's start with the energy thing. That federal report about wasting over half of the nation's power output contains some challenging proposals:

- Better car mileage, more public transportation, and less "Sunday driving" can reduce energy consumption by a whopping 22 per cent.
- Better home insulation and changes in thermostat settings can shave off another 16 per cent.
- Changes in food growing and proces-



Usage & Garbage

of the average American

According to a 1972 estimate in ECOLOGY TODAY, the typical American uses the following in a lifetime:

26 million gallons water
50 tons food
52 tons steel
1,200 barrels petroleum
13,000 pounds paper
10,000 pounds fertilizer
\$10,000 in public expenses

During the same life span, an average American discards:

10,000 no-return bottles
17,500 cans
27,000 bottle caps
2.3 automobiles
35 rubber tires
126 tons of garbage
9.8 tons of particulate air pollution

sing and in our eating habits can account for still another five per cent.

• Restructuring of electric rates can produce savings of more than 10 per cent. Some of these suggestions involve individual efforts, while others require cooperation with others and investments of time and funds. Some reach into the arena of government.

It can be done.

Arthur Gish, his wife Peggy, and their two children, Dale and Daniel, have made individual and joint moves toward simplification in their Philadelphia home for years. And Art preaches what his family practices. In *Beyond the Rat Race** he goes beyond the "sacrifices" of cutting down on soft drinks and doing without

electric can openers. He describes the exhilaration his family has found in simplicity of speech, of thought, of recreation, of their relationships with others. They have learned to saunter.

The Gish life-style flows from a compelling religious base, which says: "How can you really love someone if you want to prove how much better off you are?" More than a mere set of rules is involved here, for a rigid adherence to austere rules has little to do with simplicity. Neither is it a matter of turning back the clock to some stark, frontier-like existence. In a very real sense, it is looking ahead. What the Gishes are doing is not conservative—it is radically courageous.

Barbara Jurgensen, a Chicago homemaker and mother, has assembled a "guide for wastemakers" in *How to Live Better on Less*.** This paperback encyclopedia of energy conservation covers everything from corncobs for fuel to wearing warmer pajamas. And the list is well seasoned with biblical and other guideposts.

Food is a key item

And when it comes to food (which it does for all of us several times a day), significant help is at hand in Doris Longacre's new *More-with-Less Cookbook*.* Specially designed to help Christians respond in a caring-sharing way in a world with limited food resources, the book's 500 recipes were selected from thousands of contributions from around the world. More than 30 home economists evaluated the dishes in their own homes.

"There is not just one way to respond, nor is there a single answer to the world's food problem," says Mrs. Longacre. "It may not be within our capacity to effect an answer. But it is within our capacity to search for a faithful response."

The list could go on. But the important thing is to get started. So with the foregoing helps in mind, our family has worked out a little checklist for the Bicentennial Year:

Saunter. Get to know the flora, fauna, and folks in the neighborhood by taking long and leisurely walks. Give the family chariot a rest.

Inquire. Use consumer services to find the most efficient and useful products. Wait a few days after you get an impulse to buy something.

Moderate. Eat and dress sensibly. Cut down on convenience foods, fad clothing, and entertainment spree.

Plant. Grow some food, even if it's only a potted tomato plant on a window sill. You will enjoy watching the miracle of growth and your meals will somehow taste better.

Localize. Check out the facilities and programs in your vicinity before vacationing in the seemingly greener grass of faraway places. Shop closer to home.

Innovate. Repair. Recycle. Adapt. Make do. It will also give you more self-confidence.

Forgo. De-accumulate. Give away what you no longer need. Pool tools, rides, and ideas.

Yell (figuratively). React against waste and despoliation at home, in the neighborhood, in church, in civic groups. Write to officials at every level. Get involved.

Put it all together, and we'll *simplify* life. And, as our household has already learned, simplicity is a refreshing thing. So our home has become a kind of school. And, come to think of it, the word "school" is derived from the Latin "schola," which means "leisure." Somehow that kind of schooling is not prevalent enough today. Knowledge is too often equated with power and control rather than with contemplation and relaxed appreciation.

Theologian Richard A. Baer has even suggested that the compulsion for more and more and bigger and bigger in our culture is an effort to keep death at bay. "Such growth is no longer a rational procedure at all," says Dr. Baer, "but rather the result of a deep-seated psychological need to gain control over death, to create the illusion that we are more than limited, finite beings. Until we recognize that man's spirit itself is the ultimate front line of the environmental crisis, we will continue to nibble away at the edges."

The frontier of the human spirit took a giant leap forward when we first left earth to touch the moon. Struck by the finiteness of the human race and its home as seen from outer space, each of the astronauts has spoken of the heightened spiritual awareness that their journeys evoked. Applied to our own attitudes and life-styles in the years just ahead, a similar sense of finiteness and accountability can be a towering achievement for our time—and an enduring gift to our heirs. It is a way of sharing the love that God has lavished on the world and its tenants.

*Herald Press, Scottdale, PA, 1973, 192 pp., \$1.45.

**Augsburg Publishing House, Minneapolis, 1974, 144 pp., \$3.95.

*Herald Press, Scottdale, PA, 1976, \$4.95.

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