Fuel for the Fire of Faith

1983 Resource

FUEL FOR THE FIRE OF FAITH

This paper is intended to give leaders of summer camp and year around retreats and conferences a background for the resources that follow. It can also serve as a stimulus for further research and program directions. The basic materials being used to explore this theme are: the Second Article of the Apostles' Creed and Luther's Explanation; Luther's thoughts; and John Bunyan's The Pilgrims Progress. At the heart of this theme is the notion that the Christian faith is both a personal relationship with Jesus Christ and a way of life that both acts out that faith and is dependent upon Jesus Christ for survival. In effect faith is like a fire that needs to be fueled.

There is an assumption being made. This resource is directed toward Christians. A Christian, by definition, is one who has been brought into fellowship with Christ especially, and maybe specifically, through the Church. For many Lutherans that means infant baptism. There is no intention to convert people to Christianity, though this could happen. Rather, the intention of this material is to "convert" folks who have been encountered by Christ and His Cross to what this faith means.

"Convert?" Yes, convert! Usually, we look at a conversion as an experience when one discovers Jesus Christ in their own lives. This then becomes a historic event in which a person has "accepted Christ as their personal Saviour." This is a limited view of conversion. Conversion is possible for anyone on any topic where there is some turning point. This can happen on many issues and in many instances. To assume that my faith in Jesus Christ makes me totally knowledgeable and turned on to all that that faith means is folly. As persons grow in understanding their own faith, they are "converted" to new understandings and new behaviours. Thus, growth in one's faith is conversion ("turning around") to many new things in terms of insights, attitudes, and patterns of action.

Why the interfacing of the Second Article of the Creed regarding Jesus with Bunyan and Luther? It has been a notion that each year the LOMC camping resource emphasize one of the persons of the Trinity and this happens to be the year for the Second Article. Bunyan? He dramatizes a person who is serious about his faith and the work of Jesus Christ and sees life played out as encounters between ones faith and the world. His images are fascinating. He names the names of the obstacles for faith.

Luther? Besides the obvious reasons that LOMC is named after him in a sense and that the world is celebrating the 500th anniversary of his birth, November 10, 1483, and the 500th anniversary of his baptism (the date for that I can't find) Luther is the gusty (and lusty?) theologian of daily life.

Luther and Bunyan think differently and thus the counterpoint of their thoughts gives us insights into the meaning of Christ. He is not just a historical personage; He is the Savior of the world, my Savior!

To begin with, the Christian lives under and in the sign of the cross. This is acted out symbolically in various ways in Baptism and worship. But it is more than a symbol; it is a fact of the Christian faith. Without the cross there is no Christian faith, there is no Messiah, no Christ. "On that cross Christ freed himself from the power of the spiritual rulers and author-

ities, he made a public spectacle of them by leading them as captives in his victory procession" (Colossians 2:15).

The Cross of Christ is an ending point in the earthly life of Christ, but is the beginning point for the Christian. The cross is death, laid upon the faithful so they can become alive, alive to the world, alive in Christ.

There are faith systems that state or give the impression that one needs to arrive at or achieve the cross. This is not the understanding within the Lutheran tradition. The cross is God's action in history for the world. He acts out of His own volition. The Christian faith begins with the cross. Then everything else follows.

What is the cross? First, it must be recognized as a means of execution. It is used to punish people who have committed crimes. There is no glory, nothing heroic about the cross It is the gas chamber, the guillotine, the firing squad the electric chair. In today's world some have tried to make such executions a moment of glory by dramatizing the event. But in the final analysis it is a criminal who is executed.

Yet, the Christian Church has said the cross is the way God works out and makes known His love and desire for the wholeness, the salvation of the world. The cross is ugly, demoralizing, hopeless, and hostile. Yet, the interpreters of this event have called it the revelation of the glory of God. Futhermore, for the Christian to live in the sign of the cross means to live under God and with God's impression upon the person.

The cross is where God reveals Himself as one who is suffering, patient and loving. "For God so loved the world . . ." (John 3:16). God enters human history and becomes one with us. Instead of this, of his own free will he gives all he has, and takes on the nature of a servant. (Philippians 2:7). The Lord is the crucified One, and the cross is the place where the saving power of God acts, where His solidarity with sinners is shown. One of Luther's dominant themes is that God has become one person with humanity and can no longer be found outside of humanity.[1]

The person of Christ, who He is (Christology), cannot be separated from His salvation work (Soteriology).[2]

What does it mean for God to save? Luther describes Christ's saving work in two ways. On the one hand it is reconciliation between God and sinners. On the other hand it is the victory achieved by Christ over the powers that enslave humans, sin, death, and the devil. Often these two, reconciliation and victory, are linked together.[3]

[1]Lienhard, Marc, Luther: Witness to Jesus Christ (Minneapolis: Augsburg, 1982), p. 215
[2]Ibid, p. 177
[3]Ibid, p. 181

What really occurred on the cross, not just how is it interpreted? Christ really suffered, His suffering was not only physical; it was moral. The depth of his sorrow comes from the fact that He felt himself abandoned by God.[4] In Luther's point of view Christ was not only humiliated by God, but was abandoned by Him. God failed him. God withdrew Himself from Him.[5]

Dietrich Bonhoeffer describes it this way:

> "Suffering means being cut off from God. Therefore those who live in communion with Him cannot really suffer. This Old Testament doctrine was expressly re-affirmed by Jesus. That is why He takes upon Himself the suffering of the whole world, and in doing so proves victorious over it. He bears the whole burden of humanities' separation from God, and in the very act of drinking the cup he causes it to pass over Him.[6]

Jørgen Moltmann states the pathos of the cross event in a poetic way:

> "He who proclaimed that the kingdom was near
> died abandoned by God.
> He who anticipated the future of God in miracles and casting out demons
> died helpless on the cross.
> He who revealed the righteousness of God with an authority greater than Moses
> died according to the provision of the law as a blasphemer.
> He who spread the love of God in his fellowship with the poor and the sinners
> met his end between two criminals on the cross."[7]

In a recent copy of the Chicago Tribune Bruce Buursma, religion writer, wrote an article with the title "Mystery of Suffering Persists."

> "It is a question that has bedeviled religious thinkers from the beginning of the world. If God is good and all-powerful, why do so many people suffer? Is it mere chance and blind fate, or is it somehow in the plan and will of God?
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> "The ancient Hebrew prophet Jeremiah, for example, wondered aloud, 'Why do the wicked prosper, the treacherous thrive' even while the pure and saintly contend with pain and martyrdom? And the avowed righteous biblical character Job literally boiled with anguish and puzzlement over

[4] Ibid, p. 115
[5] Ibid, p. 64
[6] Bonhoeffer, Dietrich, The Cost of Discipleship (New York: MacMillan, 1957), p. 75
[7] Moltmann, Jørgen, The Crucified God, (New York: Harper & Row, 1973), p. 125

the harsh plagues upon him.

"Of course this painful mystery has prompted many more questions than answers from theologians and clergy, who now are addressing the issue afresh as the result of a bestselling book entitled, 'When Bad Things Happen to Good People.'

"The book was written by Rabbi Harold Kushner of Natick, Mass., for whom the effort was an exercise in personal therapy and a theological exploration after his son, Aaron, died of a rare disease.

"The child died in 1977 at the age of 14, a victim of "progeria," a disease that causes premature aging.

"'I was left with a tremendous need to make sense of the world and of religion,' the rabbi said. 'I could not respect a God who made an innocent child suffer. How could I ask people to affirm religion when innocent people suffered?'

"And so, out of the depths of his grief, Rabbi Kushner has come to a new theological conviction about God and evil.

"'God does not cause the tragedies in our lives,' he asserted in an interview with a Reform Jewish magazine. 'If I had to choose between a powerful God who is not fair, and a fair God who is not all-powerful, not only do I prefer the second, but I think Judaism favors it as well.

"'God could not possibly have wanted my son to suffer and die,' the rabbi added. 'To have willed that, God would have had to be much less fair a compassionate than both Jewish tráditon and my own religious sense indicated.'

"However, this view of God is rejected by many Jewish and Christian scholars, who hold that the Diety is omnipotent and that human suffering is sometimes a message, sometimes a mystery.

"Rabbi Kushner acknowledged that his book has disturbed some people, despite his intention to help those who have been 'hurt by life' retain their faith.

"The critics, he said, 'frequently say, "The God you've described is so much smaller than the God I was taught to believe in. I'm not sure I can take a diminished God seriously." My answer is that I'm not sure that this is a diminished God. I don't accept the notion that we exalt God by proclaiming, "It's God's will" every time a young woman dies of cancer or a child drowns in a swimming pool.

"'I think a compassionate God who grieves with us is much greater than a God who hurts us,' Rabbi Kushner added.

"The vexing issue of 'theodicy' - defending God's mercy and almighty power despite the rampant and seemingly haphazard tragedies - has been addressed in recent years with greater urgency by Jews, for whom the Nazi Holocaust was a horrifying challenge to traditional theological theories.

"Elie Wiesel, a Holocaust survivor who has written sorrowfully and memorably about that experience, contends that 'perhaps someday someone will explain how, on the level of man, Auschwitz was possible; but on the level of God, it will forever remain the most disturbing of mysteries.'"

The question may be, have Christians resolved this issue any better in the 20th Century? At the root of the saving activity of God, of God's work to return His whole creation to Himself, of God's victory over the sin, death, and the power of evil is His suffering. It may be simply put: no suffering; no cross; no resurrection; no messiah; no salvation. The theology of the cross of Christ must answer the question raised by Elie Wiesel. The answer is found in Rabbi Kushner's response, but goes beyond what he says. Suffering is inherent in God's solidarity with human sin.

Passages of scripture important to Luther's understanding of Christ are: John 1:14; Philippians 2:5-11; II Corinthians 5:21; Galations 3:13; Hebrews; I Peter 1:18-19, and 2:24. The major passages, however, are Colossians 2:9 and John 14:9.

Humanity is revealed in the cross, too. It is humanity's inhumanity to itself; destruction at all costs. Again, Moltmann says, " . . . The knowledge of God in the crucified Christ takes seriously the situation of (persons) in pursuit of (their) own interest, (persons) who in reality (are) inhuman, because (humans are) under the compulsion of self-justification, dominating self-assertion, and illusionary self-deprecation."[8]

When Luther talks of sin he is not only concerned with the failure to obey the Ten Commandments. Sin is the inherent movement in human beings to assert themselves against God. Sin means to forget God and the fear of God. Sin is revolt against God, not taking God seriously. Humans do not sin against an impersonal code. People sin against God! [9]

Sin is made manifest at the cross. It is unveiled there. The passion of Christ is an accusation against human beings.[10]

According to Luther a true understanding of God's activity in Christ is only possible in the existential perspective of human beings overwhelmed by their sin and confronted by the holy God.[11]

The cross is the sign given in Baptism. In fact, it is the meaning of the cross that is conveyed in the water and the Word. They are all wrapped up together as it will be discussed later in this paper.

In baptism the pastor makes the sign of the Cross on the person's forehead and says, ". . . child of God, you have been sealed by the Holy Spirit and marked with the cross of Christ forever."

[8] Ibid., p. 69
[9] Lienhard, op.cit., pp. 179-190
[10] Ibid., p. 104
[11] Ibid., pp. 70-71

Introducing his theme in the Militant Ministry, Hans-Ruedi Weber describes a baptismal event in the early Church:

> It "must have happened early on an Easter morning. Even before cock-crow a group of people had gathered on that hilltop on the island of Rhodes in the Mediterranean where today the Orthodox monastery Philerimos stands. It happened some centuries after the apostle Paul had visited that beautiful island on his adventurous journey to Jerusalem.
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> "They were simple people, for the most part probably slaves, and they gathered at a place for baptism: a big cross lying flat, cut in the rock of the hilltop, some eight feet long and six feet wide and three feet deep, with a step going from the west down into the cross, which was then filled with water, and a step going up towards the east, in the direction of the rising sun where today you can still see the ruins of a very old chapel.
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> "This handful of people of Rhodes had come to know Christ. The message of an evangelist or more likely the strange quality of life of the Christians who lived among them had caught their attention. They had been received as catechumens and had learned from their teacher the mighty acts of God. In the week before Easter they were introduced to the mysteries of faith. They were taught the Creed and the Ten Commandments, and in fasting and prayer they had prepared themselves for the decisive event of baptism. Now they had gathered at that baptistry which reminded them of the cross of Christ. Each one turned to the dark west and cried into this darkness: "I renounce you, Satan, and all your service and all your works!" Let us not forget that Satan for them was not just a figure of speech but a frightening reality with great power, accusing every man, inflicting illness and plagues on the whole creation.
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> " . . . Some of these men and women must have trembled when making this act of rebellion. Yet they knew what they did. Their teachers had told them how Christ had fought against these powers and principalities and how he had won the victory over them. At about that time those famous pictures of Christus militans were painted showing Christ as the triumphant victor - standing with one foot on the head of the dragon and the other on the head of a lion - and the sign of his struggle and victory, the cross. This must have been the image of Christ in the minds of the converts of Rhodes when they renounced the devil and subsequently were anointed with the oil of exorcism.
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> "After this first act in their baptism, which to them was the sign and seal of their conversion, each convert stepped into the cross. Three times he was in a dramatic way buried in the water of the cross-baptistry. A presbyter asked: "Do you believe in God the Father Almighty?" "I believe," said the convert; and to show that belief is not just an intellectual thing but something which threatens the whole of our old life as lived until that moment, the convert was totally immersed in the water. "Do you believe in Christ Jesus, the Son of God ...?" "I believe," and again the one making the confession was buried in the water, becoming one with the cross and the Crucified, "Do you believe in the Holy Spirit, in the Holy Church, and the resurrection of the flesh?" "I believe," said each convert and was immersed for the third time. The teaching of the apostle Paul about baptism must have been

tremendously meaningful for these early converts of Rhodes. Probably never during their life did they forget that in their baptism they were baptized into the death of Christ.

"Therefore a third act followed immediately in the oldest baptismal liturgy known to us, which is at the basis of this description and which may very well have been used for that baptism at Rhodes: stepping out of the cross, the newly baptized were anointed with the oil of thanksgiving. They put on their clothes and were led into the church building where the congregation was gathered. There the act of chrismation took place. The bishop laid his hand on the converts and prayed the following significant prayer: "O Lord God, who didst count these Thy servants worthy of deserving the forgiveness of sins by the laver of regeneration, make them worthy to be filled with Thy Holy Spirit and send upon them Thy grace, that they may serve Thee according to Thy will. . ." Then the bishop anointed them and thus they were fully taken into God's people. The kiss of peace was exchanged as a symbol of this and the baptism service ended with the celebration of the eucharist, the feast of victory at the cross."[12]

The cross is a major historical event. There is no other event that has shaped history to the extent this one has. Whether one uses B.C. or B.C.E. or A.D. or C.E. the calendar acknowledges this. The Church at its worst and its best has had input into the culture of the world, especially the northern hemisphere. Regardless of the misuse of the Christian faith in the culture, Christian influence is still evident.

I wanteto lift up the Holocaust to emphasize the emotional impact and insight that comes from a major historical event. Yehuda Bauer in A History of the Holocaust prefaces his work by saying:

"The realization has been growing, in academic circles as well as elsewhere, that the Holocaust must be considered a watershed event in modern history. By watershed event is meant historical occurance that is in some sense radically new, an occurance that changes human perspective."[13]

(One ironic twist is that the emergence of interest and writing on both topics occurs within 40-50 years after the event.)

Nonetheless, if anyone reads or hears the story of the killing of 6 million Jews plus one cannot be indifferent. Such dadastardly deed evokes some reaction. So the crucifixion can be called a watershed both in human history and in the devine drama as well.

[12] Weber, Hans-Ruedi, The Militant Ministry (Philadelphia: Fortress Press, 1963) pp. 1ff.

[13] Bauer, Yehuda, A History of the Holocaust (New York: Watts, 1982), preface

One of the stories that interested me in Bauer's book was an event in which a Jew was put in charge of policing his own people in a ghetto. It was the practice of Germans to establish Jewish Councils in each of the ghettos to manage the basic affairs of the people. Some councils were more effective than others. On occasion a police force was established.

In September of 1942 Jacob Gens was appointed chief of police in Vilna in the Soviet Union. Gens was a member of the right-wing Zionist Revisionist party. His wife and family were living in Lithuania. Bauer writes:

> "As the Nazis undertook to murder the Jews of Vilna, the job of the Jewish police was to rope in and gaurd the victims to prevent them from running away. In his first letter to his wife from the ghetto, Gens wrote: 'For the first time in my life I have taken upon myself to fulfill such tasks. My heart bleeds, but I shall always do whatever is necessary for the ghetto Jews.'" [14]

Gens, a Jew, was condoning the death of his own people. In a speech he said:

> "Many of you see in me a traitor, and many wonder what I am doing here among you, at a literary gathering in the ghetto. I, Gens, lead you to death. I, Gens, want to save you from death. I, Gens, ordered the uncovering of hiding places (Gens' police delivered Jews in hiding to the police); I, Gens, am trying to find work permits, more working places (people who were necessary were <u>not</u> killed) and am trying to help the ghetto. I care for Jewish blood, and not for Jewish honor. When Germans come and ask for 1,000 people I provide them for them, for if we Jews do not give of our own free will, they will come and fetch them by force, but they will not take one thousand, but thousands - and the whole ghetto will be in danger. You are the people of the intellect and the pen, you do not come into contact with the filth of the ghetto. You will emerge from the ghetto and your hands will be clean, and if you survive you will be dirty and dripping with blood. Nevertheless, I will stand before a Jewish court and I will say: I did everything in my power to save Jews, to bring them to the gates of deliverance; and in order to ensure that there should be remnant left, I myself had to lead Jews to their deaths. And in order to ensure that people come out with clean hands, I had to be infected with all the filth, to behave like a person without a conscience."[15]

This is heavy stuff! But before we condemn Gens for his self justification and rationalizing let us note a few things. He says he is interested in the deliverance of the Jews, he is willing to take the blood of others upon

[14] <u>Ibid</u>. pp. 160-161
[15] <u>Ibid</u>. pp. 162-163

himself, and he sees no other course of action than to find a solution with that ugly system. The man may be doing nothing more than rationalizing. But for a moment give him the benefit of the doubt that from his perspective he thought he was doing the right thing. Yehuda Bauer repeatedly indicates that the Jews tended to conform and be tolerant in the anticipation that the mistreatment would soon subside.

Note that similar notions exist in the crucifixion. Christ died for the deliverance of human kind. The blood of all He took upon Himself. He did this within the system.

Obviously, there are some striking differences in the two events. The blood on the hands of Gens never delivered the Jews, but the blood of Christ delivers us all from sin. The blood on Gens' hands was never removed, but the blood of Christ cleanses. The blood on Gens' hands never overcame the system, but the blood of Christ has been victorious over all the powers of evil.

Let this parallel serve as stimulus for further thought and discussion. For now, of major concern is that one realizes that the crucifixion is a historical event with which we must reckon, to which we cannot be passive.

The cross of Christ has also given believers a means by which to understand and interpret history. The cross is God's involvement in history. God is caught up with pain and suffering of what is happening. Thus, God isn't foreign to the hurt and anguish of life.

Where others would call this a denial of God, the Christian sees the activity of God.

Jørgen Moltmann writes:

> "The theology of the cross is a practical doctrine for battle, and can therefore become neither a theory of Christianity as it is now nor the theory of world history. It is a dialectic and historical theology, and not a theology of world history. It does not state what exists, but sets out to liberate men from their inhuman definitions and their idolized assertions, in which they have become set, and in which society has ensnared them."[16]

(Refer back to the article by Buursma.)

The cross is a statement to the world. Christians have used it to acknowledge their presence in a place. But the cross is as well by its very nature a word that proclaims what God has done.

The cross as a statement to the world is often received as offensive. A recent item in the newspaper can give a handle to this:

[16]Moltmann, op.cit., p. 72

"Toronto - Billboard advertisements depicting Christ's agony on the cross have become a controversial part of this city's landscape as well as a successful campaign to recruit Roman Catholic priests.

"'Dare to Be a Priest Like Me,' Christ exhorts from the cross, which is superimposed over an anonymous city skyline.

"'The billboards are so powerful that you can't be ambivalent about them,' said Margaret Long, assistant director of communications for the Archdiocese of Toronto. 'They have generated more publicity than we could afford.'

"'We had 29 calls for interviews on the first day,' Long said of reaction to the billboards, unveiled Jan. 17 at 38 locations.

"In all, 75 men,in response to the billboards, have inquired about a vocation to the priesthood. About half of those have begun the screening process to enter the seminary.

"Church officials say the Toronto archdiocese, like many others in Canada and the United States, has a shortage of priests. The archdiocese has about 200 priests to serve about 1 million Catholics.

"'We decided to use the power and impact of advertising. It's 1983 and the best, most efficient way to reach people is through advertising,' Long said.

"It is the first time the church in Canada has advertised for priests.

"'The Wall Street Journal called us for an interview, and they've never called the archdiocese,' Long said.

"Long said the archdiocese recieved more than 600 calls from people expressing their opinions. She said most expressed approval.

"But Claire Hoy, a Toronto Sun columnist, called the billboards 'tasteless.'

"'One expects a high degree of hucksterism in politics, but it's disappointing to see such blatant commercialism extended to religion,' Hoy wrote recently.

"One Toronto resident, Donald Richard, 42, was quoted in the Toronto Star as saying the billboards are 'ridiculous', and accused the church of 'starting to commercialize on religion now.' "

Theologians and dogmaticians of the Christian faith have sought to verbalize the cross of Christ.

The traditional term for what happens at the cross is "atonement." The understanding is that in the cross of Christ God brings back into relationship with Himself the world which has separated itself from Him. Thus, one can play with the word and come up with "at-one-ment." This is God's desire, God's act, and is a result of His own initiative.

There are several theories of atonement. One is the Subjective Theory which focuses upon the love God has for humanity to the degree that His only Son dies for us. Jesus is the supreme example of unselfish love. Thus, He is a model of behaviour. If God loves like this should not we? Sometimes this is called the moral theory.

An ancient and little used symbol of the Church is the pelican. Why? When they have young and there is not enough food for them the mother pelican will pluck at her breast and suck blood from herself to feed her young.

The Moral Theory of the atonement limits itself to one example and doesn't take into perspective the cosmic nature of the historicity of the cross.

A second theory is the Objective Theory. This is probably the most popular one and is used almost exclusively within Roman Catholic and Protestant Fundamentalistic circles. This theory states that Christ has paid for our sins. Humans deserve punishment; they are brought into the courtroom to be judged; but instead of the person receiving the punishment, Christ steps into the place of the human and takes on the punishment Himself. There are many Bible passages that support this theory. No longer do we pay for our sins. God has worked it out. We are forgiven freely. God in Christ on the cross built up such an account (such as a bank account) that sins can continually be paid for.

This theory dramatized the forgiveness of God, the debt God pays for humankind freely, the way God substitutes for humanity. However, it raises several questions. Among them is - to whom is the debt paid?

A third theory is called the Classical Theory, Christus Victor. This one is very popular in Lutheran circles. It holds that the Cross of Christ is a cosmic, eternal, catholic (these modifiers do overlap) event in which God in Christ overcomes once and for all the powers of destruction — sin, death, and the devil. Humanity lives on the victory side of the Cross, the watershed. This particular theory is criticized because it emphasizes the resurrection at the expense of the death.

A fourth theory is really a mix of the previous two, Priest-Victim. It expresses that one must talk earnestly about the cross. Thus, the author, William Wolf, titles his book <u>No Cross, No Crown.</u> If there is no death, there is no resurrection.

It must be emphasized that each of the atonement theories has limitations. No one can fully describe the cross of Christ. Thus, each theory must be seen as a facet of the diamond, but not the diamond itself.

The Bible itself demonstrates that the cross of Christ is understood in many ways. Thus, it uses metaphors of redemption, rescuing, freeing, making things new, healing, sacrificing, kidnapping, etc. (These are discussed in the body of the resource.)

Luther describes the Cross of Christ as the "joyous exchange," the exchange between the righteousness of God on the one hand and human sin on the other. Christ takes upon Himself the sin of believers and gives to them His righteousness.

Luther says:

> "He sacrifices Himself on the cross, becomes a sinner and a curse; and yet He alone is the blessed seed through whom all the world shall be blessed, that is, redeemed from sin and death. And that He hangs on the cross between two malefactors, being counted equal to them, and that He dies there a shameful death, all this He does for the benefit of the whole human race, to redeem it from the eternal curse. Thus He is both the greatest and the only sinner on earth, for He bears all the world's sin, and the only righteous and holy One; for no man can be made righteous and holy before God save through Him alone.
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> "And whosoever believes that his sin and the sin of the world is laid on our dear Lord, who was baptised and nailed to the cross for it, and shed His precious blood in order that He, the only sin-bearer, should thus cleanse us from sin, and make us holy and blessed, that man receives forgiveness of sins, and eternal life; and Christ's baptism, cross and blood become his own."[17]

One way to describe this "joyous exchange" is that Jesus Christ has taken upon Himself our sinfulness and given us His goodness. We do not deserve it (as Luther repeats often). We are called both sinners and good.

It is not strictly accurate to talk of "exchange." In fact, an exchange would lead one to suppose there are two partners who make a deal in which each one receives benefits from the other. In this case, all the benefits come from one of the partners, namely, Jesus Christ.[18]

Of all the points that we must make about the cross it is that Christ's death and resurrection, His struggle with and victory over sin, death, and the devil is "for you." This is not a historical event that can be rendered inconsequential. It isn't a legend or fable of some peoples' making. It can't be dealt with indifferently. It can't be interpreted once and for all. It isn't for people in general. It is "for you."

In "Freedom of the Christian" (or "Christian Liberty") Luther says:

> "Rather ought Christ to be preached to the end that faith in Him may be established, that He may not only be Christ, but be Christ for thee and for me, and that what is said of Him and what His Name denotes may be effectual in us."[19]

[17] Steiner, Margarete, & Scott, Percy, Day by Day We Magnify Thee (Philadelphia: Muhlenberg Press, 1950), p. 144
[18] Lienhard, Marc, op.cit., p. 134
[19] Luther, Martin, Three Treatises (Philadelphia: The Muhlenberg Press, 1947) p. 266

Thus, when a person is baptized the liturgical action of making the sign of the cross isn't just a ritualistic action, it is a repetition of and a restating of the event and the mark it places on the person. The cross is a mark on us. It is for us.

As we reflect on Luther's life we find of great importance for him, for the Reformation, for all of Christendom, his years of transition from understanding God as a God of judgment, demanding obedience, expecting one to earn His favor to a God of grace, one who gives His favor freely.

Through the years Luther was troubled by one question: How do I find a gracious God? This probably drove him into the monkery. Historians cannot identify a time and place where this insight ("conversion," if you will, as earlier defined) occured. It was a gradual development between 1513 and 1520 as Luther taught the Psalms, Romans, etc.

Luther described this breakthrough which is at the root of the "Theology of the Cross":

> "At last, by the mercy of God, meditating day and night, I gave heed to the context of the words, namely, 'In it the righteousness of God is revealed, as it is written, "He who through faith is righteous shall live."' There I began to understand that the righteousness of God is that by which the righteous lives by a gift of God, namely, by faith. (Luther's Works, Vol. 34, p. 337)."[20]

Before going on, a distinction must be made between historical faith and saving faith. Historical faith is one that apprehends Christ as an object, Saving faith is that by which humans become one with Christ and recognize Him as the Saviour because of what he has done.

When Luther speaks of faith he doesn't mean in the first place asserting to dogma or offering historical or scriptural truths. He is concerned with the personal relationship between God and humanity. "The saving faith is, for the faithful, to believe that Christ was born for them personally and has accomplished for them the work of Salvation."[21]

Faith is union with Jesus Christ, it is union in this death and resurrection (life). In this union one receives forgiveness and is transformed to the image of Christ. Another way to say this is that union makes possible both legal justification (the acceptance by God who imputes to believers the righteousness of Christ), and effective justification (the transformation of the person submitted to the activity of Christ).[22]

[20]Nestingen, James Arne, Martin Luther, His Life and Teachings (Philadelphia: Fortress Press, 1982) pp. 15-16.
[21]Lienhard, op.cit., p. 187
[22]Ibid, p. 135

This union with Christ is not absorption, as the mystics would intend. It is the transformation of a person into the image of Christ.[23]

In the "Freedom of the Christian," Luther describes this union using the metaphor of the bride and groom.

> "Lo! here we have a pleasant vision not only of communion, but of a blessed strife and victory and salvation and redemption. For Christ is God and man in one person, who has neither sinned nor died, and is not condemned, and who cannot sin, die, or be condemned; His righteousness, life, and salvation are unconquerable, eternal, omnipotent; and He by the wedding ring of faith shares in the sins, death, and pains of hell which are His bride's, nay, makes them His own, and acts as if they were His own, and as if He Himself had sinned; He suffered, died, and descended into hell that He might overcome them all. Now since it was such a one who did all this, and death and hell could not swallow Him up, they were of necessity swallowed up of Him in a mighty duel. For His righteousness is greater that the sins of all men, His life stronger than death, His salvation more invincible than hell. Thus the believing soul by the pledge of its faith is free in Christ, its Bridegroom, from all sins, secure against death and against hell, and is endowed with the eternal righteousness, life and salvation of Christ, its Bridegroom. So He presents to Himself a glorious bride, without spot or wrinkle, cleansing her with the washing in the Word of life, that is, by faith in the Word of life, of righteousness, and of salvation. Thus He marries her to Himself in faith, in loving kindness, and in mercies, in righteousness and in judgment, as Hosea 2 says."[24]

This one notion must continually be repeated: the cross of Christ is not a past reality; it is also present. As Lienhard paints out:

> "When one brings to light Luther's union of the believer with Christ, one discovers that the propitiatory work of Christ does not exclude the cross from human life, but includes it. By his gift, Christ brings to me the specific element of his work, which is the unique reconciliation realized on the cross by him. But at the same time he carries me along the way of the cross. United to him, I die and I rise again. The whole Christian life is thus by faith lived out in the image of Christ."[25]

One of the hot spots of the Reformation was when Luther's critics argued that a person is justified by believing <u>and</u> doing good works. For Luther

[23] <u>Ibid</u>, p. 289
[24] Luther, <u>op.cit.</u>, pp. 260-261
[25] Lienhard, <u>op.cit.</u>, pp. 188-189

this was a theology of glory (theologia crucis) in contrast to a theology of the cross. He argued that a person is justified by faith alone. This faith will produce all the necessary good works.[26]

> "To the age old question, 'What shall I do to be saved?' the confessional answer is shocking; 'Nothing! Just be still; shut up and listen for once in your life to what God the almighty, creator and redeemer, is saying to his world and to you in the death and resurrection of his Son! Listen and believe!'"[27]

Luther's "Theology of the Cross" is not an attack on medieval Catholic theology as such. It was an attack on what he recognized in that theology, humanities' concern for self-deification through knowledge and works.

As justification is unconditional, so is the living out of justification unconditional. The person of faith doesn't play the game of "if-then." The person of faith says, "because-therefore."

The experience of faith, the fact of faith, is integral to a person's life. With faith comes a new life. Faith is the means by which the person participates in Christ and His saving work and Christ participates in the person's life. Justification by faith and Christ are the two faces of the same reality.

When Christian, in Bunyan's, The Pilgrim's Progress, first began his journey he was carrying a heavy load on his back. At one point he made his way up a path that is between two walls.

> "He climbed a little hill where he saw a cross at the top and a grave at the bottom. As he came up to the cross, the burden fell off his back and tumbled into the open grave where it disappeared from sight forever. How happy Christian was! '"He has given me rest by his sorrow, and life by his death."' For a long time he stood looking at the cross, amazed that the mere sight of it should have relieved him of his burden. As he looked and wept for joy, three shining ones approached and greeted him. The first said, '"Your sins are forgiven."' The second stripped away his rags and said, '"I clothe you with rich apparel."' The third put a mark on his forehead and gave him a parchment with a seal on it with instructions to read it as he traveled and finally to turn it in at the Celestial Gate."[28]

These three things Bunyan describes are necessary for day to day living.

First, forgiveness. What is it?

[26]Nestigen, James Arne, Martin Luther, His Life and Teachings (Philadelphia: Fortress Press, 1982) p. 40.
[27]Forde, Gerhard O., Justification by Faith-A Matter of Death and Life (Philadelphia: Fortress Press) p. 22.
[28]Bunyan, John, The Pilgrim's Progress, retold by Larson, Gladys, (Chicago: Covenant, 1978), pp. 15-16.

Forgiveness can be defined several ways. One is that God does not hold a person guilty for their sins. Another is that God accepts the person in spite of their sinfulness. Or, God accepts the person, but does not approve of the behaviour. And still one can talk about God's action of not holding one's sins against them, but encouraging them to live responsible, rightful lives. Forgiveness is God restoring people to Himself and to others when relations have been broken.

At the starting point of forgiveness is the cross. God accepts the world in spite of what the world has done to Him and ultimately to His Son. Nonetheless, God continues to love. "Prevenient grace" was a popular phrase some years ago. How about "unconditional love?" For some, forgiveness is the stopping point. Poorly understood as God being indifferent to human behaviour, it is possible that one can gloss over misdeeds with the idea that God will forget what has happened.

Forgiveness isn't intended to simply blot out misdeeds. It is God's way to bring people back to Himself. More so, forgiveness is to give persons a new start to live a good life.

There is a notion that humans progress on their moral development. For Lutherans such thinking is not the case. Lutherans believe that there is daily renewal to new behaviour. Sin is washed away; a new person comes forth. Humans are constantly engaged in being forgiven and being made new people.

> "Christ present in faith constitutes for believers the righteousness which they are able to present before God. But the Word by which he is thus offered to human beings equally transforms believers to the very image of Christ by making them pass through the way of the cross. There is no justification which is not at the same time accompanied by a destruction of the old person. God makes alive by putting to death, he raises us by humbling. It is the very principle of the theology of the cross. In other words, forgiveness and confession of sins, faith and humility, are bound up in an inseparable manner; without doubt they are as distinct as the two natures of Christ, but like those two natures, like the suffering and the glory of Christ, they cannot be separated until the last day."[29]

This new life is symbolized by the robe of righteousness ("goodness"). Read Jesus' parable in Matthew 22: 1-14. However, as Luther perceives and interprets this the goodness or righteousness of a person is "alien." It comes from beyond oneself. The good I do is Christ in me. He clothes me. By His own action He makes me right. Goodness is not of my own doing.

In addition to being forgiven and clothed with righteousness the Christian is also marked. The mark is in fact the cross. This distinguishes the Christian from others.

[29]Lienhard, op.cit., p. 63

The Christian is a new person. The Christian knows, experiences, and struggles with the conditions of being natural. One is a sinner, a seeker for pleasure and power. The natural inclination is to turn against God, to reject Him, to disobey Him. Rebellion, indifference, and error mark the natural person.

Sin is the human condition. It is the desire to be God!

There is more. The sinner also seeks to find pleasure in and of oneself and for oneself. In contrast to the cross of Christ being "for you," people want things "for me".

Pleasure is not all. Power is sought, too. One wants to be in charge of oneself and, if possible, others. One wants control, even if that control is purely fantasy. A world of technology has contributed to the feeling of and desire for control.

Desiring to be God, to live for self, and to manipulate the world are part and parcel of what it means to be "by nature sinful and unclean." However, one is brought into a new relationship with God and is given a new lease on life. One might call it a "rehumanized condition." For Lutherans we see this as the event of Baptism.

In this new style of life one is rendered a saint, Paul's term for all who believe. One is no longer bound entirely to a life of sin. One also sees God's actions in life and realizes God's will.

The rehumanized person is also a learner of Jesus. Instruction is not simply from one's natural desires but from another source, namely the Son of God.

The baptized person is one who has been given confidence in the presence and power of God to the degree that one can hope even when there is nothing discernable to support any confidence in God.

Luther described the Christian as one who is simul justus et pecator, at the same time justified and sinful, or saint and sinner. This is a paradox. Nonetheless, it becomes the only way to describe the person who is desireous to reject God and who also is forgiven.

One of the strong Biblical images for describing the movement from the old life to the new life is Paul's "the old self is crucified" (Romans 6:6). Another is: "Christ in you the hope of glory," (Colossians 1:27).

Of great importance when understanding this new life both from a Biblical perspective as well as in Luther's thought is the concept of "repentance." It is often presumed and stated that one must "repent and be saved." This means that a person turn away from one's sinful self and open the self up p to the saving grace of God.

This smacks of works righteousness. Can people earn their salvation? Can one make themselves deserving? In fact, by one's own volition can one change? The answer to these questions is an obvious and blistering "No!"

Repentance is what persons do because they are saved, because they know the saving power of Jesus Christ. The starting point for repentance is the Cross of Jesus Christ, not one's sin.

For a time Luther believed that there should be a third sacrament, Penance. In this, one exercises repentance and receives forgiveness. At some point he decided that Baptism when carried out to its fullest extent included penance; therefore, it was not necessary to be a separate sacrament.

Baptism is the sacrament of incorporation into the Church. It is the event of God's own initiative taking a person into Himself. But at the heart of the event is the participating with Christ in His death and resurrection. It is to this point that Luther adds in his explanation of Baptism that the Christian renew this experience by daily sorrow and repentance, and each day one is buried with Christ and raised to walk in newness of life.

Thus, the Christian life is one of repentance, and repentance is a hearkening back to the cross of Christ and to one's own Baptism.

It was said of Luther that when he reached the depts of despair he would cry out, "Baptizo sum"(I am baptized). The constant reminder that he lived under the cross of Christ and in His love.

For the Christian this cry of "Baptizo sum" should also be a reminder that the Christian belongs to Christ, lives under Him and His Kingdom, and serves Him with everlasting righteousness, innocence, and blessedness, as Luther states in the explanation of the Second Article of the Apostles' Creed.

The commitment to this cross is costly. It demands a total response. Anything less, as Bonhoeffer indicates, is "cheap grace." Bonhoeffer writes in The Cost of Discipleship:

> "That is what we mean by cheap grace, the grace which amounts to the justification of sin without the justification of the repentant sinner who departs from sin and from whom sin departs. Cheap grace is not the kind of forgiveness of sin which frees us from the toils of sin. Cheap grace is the grace we bestow on ourselves.
>
> "Cheap grace is the preaching of forgiveness without requiring repentance, baptism without Church discipline, Communion without confession, absolution without contrition. Cheap grace is grace without discipleship, grace without the Cross, grace without Jesus Christ, living and incarnate.
>
> "Costly grace is the treasure hidden in the field; for the sake of it a man will gladly go and sell all that he has. It is the pearl of great price to buy which the merchant will sell all his goods. It is the kingly rule of Christ, for whose sake a man will pluck out the eye which causes him to stumble, it is the call of Jesus Christ at which the disciple leaves his nets and follows Him.
>
> "Costly grace is the gospel which must be sought again and again, the gift which must be asked for, the door at which a man must knock.
>
> "Such grace is costly because it calls us to follow, and it is grace because it calls us to follow Jesus Christ. It is costly because it costs a man his life, and it is grace because it gives a man the only true life. It is costly because it condemns sin, and grace because it justifies the sinner. Above all, it is costly because it cost God the life of His Son: "ye were bought at a price, " and what has cost God

much cannot be cheap for us. Above all, it is grace because God did not reckon His Son too dear a price to pay for our life, but delivered Him up for us. Costly grace is the Incarnation of God.

"Costly grace is the sanctuary of God; it has to be protected from the world, and not thrown to the dogs. It is therefore the living word, the word of God, which He speaks as it pleases Him. Costly grace confronts us as a gracious call to follow Jesus, it comes as a word of forgiveness to the broken spirit and the contrite heart. Grace is costly because it compels a man to submit to the yoke of Christ and follow Him; it is grace because Jesus says: 'My yoke is easy and my burden is light.'"[30]

It is a mistake to think that once one has responded to the grace of God and the cross and been baptized one is free from encounters with a world of sin, death, and the devil. In contrast to Romans 6:1 ff. it seems that where grace abounds sin abounds more fully. The Christian life begins and the struggle begins.

To give handles to this you are encouraged to turn to John Bunyan's. The Pilgrim's Progress. The paraphrase by Gladys N. Larson will probably suffice for a quick reading of the story.

Christian leaves his home with a pack on his back and a book in his hand. He is burdened by sin and has a Bible offering him, words of salvation. His goal is to reach the eternal city, Mount Zion.

He meets people along the way who seek to discourage him. But he is relentless. The places in the story are symbolic. Christian leaves the City of Destruction and goes through the Slough of Despond. He meets Obstinate, and Pliable, Mr. Worldly Wiseman of the city of Carnal Policy.

He does have help along the way from Evangelist. He instructs Christian to hold to the right way, the way of the cross, the way of freedom, but the way that is often not pleasant.

As Christian goes along the way he encounters the cross, the burden on his back falls off, and he received forgiveness, the robe of righteousness, the mark on his forehead and the scroll. It is from this point on that Christian visits such locations as the Hill of Difficulty, the Valley of Humiliation, the Valley of the Shadow of Death, Doubting Castle, the Hill of Error, and so on. Characters he meets along the way are Simple, Sloth, Presumption, Hypocracy, Timorous, Mistrust, Lust of Flesh, Lust of Eyes, and so on.

There are two towns that Christian visits—Vanity and Fair Speech. Both of these towns are filled with interesting folk.

[30] Bonhoeffer, Dietrich, The Cost of Discipleship (New York: Mc Millan, 1957), pp. 38-39.

First is the town of Vanity, where a fair is in progress, Vanity Fair. It is so called because everything for sale there is vain.

> "The fair has a long history. It was astablished five thousand or more years ago by Beelzebub, Apollyon, and Legion to entrap the pilgrims who had to pass through Vanity. The way to the Celestial City lies through this town and there is no possible detour. Our Lord Himself came this way; I think it was Beelzebub himself who offered to make our prince lord of the fair if he would bow down to him. He led him from street to street and showed him all the kingdoms, hoping to allure the Blessed One to weaken and buy their vanities. Christ would have none of them and passed on to his own country."[31]

Christian and a fellow pilgrim, Faithful, are arrested by the authorities because they could not respond to the solicitations of the city folk and caused a commotion. They were caged and beaten. On one occasion they are brought to trial before Judge Hate-good. The witnesses are Envy, Superstition, and Pick-thank.

Envy challenges the faithfulness and holiness of the Pilgrims. Superstition accuses the Pilgrims of attacking their religion as meaning nothing for it leaves people in their sinfulness. Pick-thank reports that the pilgrims have spoken disparagingly of the Lord Beelzebub and his noble court, whose membership is made up of Lord Carnal Delight; Lord Luxurious; Lord Old Man; Lord Desire of Vainglory; Lord Lechery; Sir Having Greed; and others.

The jury is composed of: Mr. No-good; Mr. Malice; Mr. Love-lust; Mr. Love-loose; Mr. Heady; Mr. High-mind; Mr. Emnity; Mr. Liar; Mr. Cruelty; Mr. Hate-light; Mr. Implacable; and Mr. Blindman, the foreman.

Judge Hate-good's instructions to the jury included several legal precedents: Pharoah's edict to slay all male infants lest a contrary religious sect would grow in strength; Nebuchadnezzar's edict of the fiery furnace; and Darius' edict of the lion's den for those who would not worship him.

The verdict was death for both pilgrims; however, only Faithful is executed. Christian is set free.

Reflecting on this scene that Bunyan creates one sees a world where judgments and decisions are made in which the powers of evil are at the core of the verdict. Re-read the names again. Do they remind you of people you know? Do they represent attitudes you hold when making a decision?

Is the judge really Hate-good? Is this the starting point for life's decisions? Am I Judge Hate-good? Luther and Lutherans would say, "Yes!" By our very nature we do not want to love good. It is inherent in the human personality. In fact, one is free only to hate good. To love good one must be empowered by the Holy Spirit.

[31]Bunyan/Larson, op.cit., p. 42

Sounds bazaar, doesn't it? The only freedom we have is to say, "No!" to God. Our "yes" to God is, as Gustaf Aulén, puts it, an "audacious yes."

Quoting Aulén, "Sin is something given in the very condition of human life, and at the same time something voluntary. Faith is altogether a work of God, but at the same time (a person's) choice and decision."[32] This is the paradox.

With Judge Hate-good at the heart of our human situation it is easy to see how the other characters in the courtroom drama serve to reinforce that posture. Some of these characters are self-explanatory; their evil ways can be understood: envy; malice; carnal delight; greed; etc., (you expect to see them in the TV show "Batman"). But some should be given a little more attention: superstition; luxury; and heady.

To be superstitious is to stand in awe and wonder over something. It is an acknowledgement of some type of power outside of oneself, a power either real or contrived. But it also implies that a person can manipulate that power in some way to perform the person's will.

At the heart of superstition is egocentric religion. If one appeases the gods and powers that be, one can live comfortably. Prayer, a belief in Divine Providence, salvation, even God himself can be used for this purpose.

In contrast to this is a theocentric religion that focuses upon God's actions in and of themselves. This stands in striking relief to superstition.

Note how the marks of egocentric and theocentric religion can be applied to the most fundamental concepts.

> "Prayer, for instance, may be simply the means by which I seek to obtain for myself benefits that are otherwise beyond my reach; or it may express - not least in its petitionary form - my utter dependence for all that I have and am on God alone. A belief in Providence may mean that I regard God as existing simply to safeguard my interests and furnish me with a secure basis for the pursuit of my own purposes; or it may mean that I am persuaded of the goodness and wisdom of the Divine purpose, even when this runs counter to my own. Salvation may suggest nothing to me but the idea of my own perfect happiness, if not in this world, at any rate in the next; or it may signify the conformity of my human will with the Divine, so that I content to play whatever part God may appoint for me in His scheme of things. Again, God Himself may be conceived as the summum bonum. As generally interpreted, this means that, although I must not seek God for the sake of anything beyond Himself, yet I may and should seek Him as my 'Highest Good', as that which alone can give full and permanent satisfaction to my deepest needs. In sharp contrast with this, there stands the witness of the New Testament that there is none good but God, whose ways are to be acknowledged

[32]Gustaf, Aulén, The Faith of the Christian Church (Philadelphia: Muhlenberg, 1948) p. 102.

as righteous even when from my point of view they least seem to be so, and whose holy will is to be sought and obeyed as good even though it in no way ministers to my wishes."[33]

The opposite of a life bent on superstition is a life that responds to a God who is God, a righteous God. This God acts out of His own graciousness. We stand before His face (Coram Dea). He is a hidden God (Deaes absconditus).

Luxury. What is it? Comparing life styles of people of poverty throughout the world; the poor in the United States have a more luxurious life than the poor in the rest of the world. The point is that luxury is relative. It is usually what the other person has that I do not have in terms of quantity and quality and comfort.

Whereas superstition can be an egocentric religion, luxury can be an egocentric life style. One aspires to have things "for me." There is a point where one needs to recognize that God's gifts make it possible to be king or queen, a condition in which one is subject to no one. On the other hand one is also servant of all, subject to all. Luther makes this point in "Christian Liberty."

> "A Christian (person) is a perfectly free lord of all, subject to none.
> A Christian (person) is a perfectly dutiful servant of all, subject to all."[34]

It hinges on his understanding of Christ as Paul espouses it in Philippians 2:5-11.

A third character in the courtroom scene is Mr. Heady. Bunyan describes this type of character elsewhere where he introduces "Talkative."

> "I saw in my dream that as they walked and talked they overtook a tall, rather handsome man. Faithful fell in with him while Christian walked ahead.
>
> "'Hello, friend," said Faithful. 'Are you bound for the heavenly country?'
>
> "'That I am,' said the man, whose name was Talkative.
>
> "'Good,' said Faithful, 'then we can talk of things that will be profitable to us.'
>
> "'Yes, that's the kind of talk I like, but one meets so few travelers who care to talk of these things.'
>
> "'That's too bad,' said Faithful, 'for there;s no better use for the mouth and tongue than to talk of God and heaven.'

[33]Watson, Philip S., Let God be God (New York: Epworth, 1954) p. 36.
[34]Luther, op.cit., p. 251

"'You are clearly my kind of man,' said Talkative. 'You talk with conviction. What is more pleasant than to talk of the things of God? It lets you talk about a great variety of things: history, mystery, wonders, signs, and so on. The Scriptures are full of interesting things.'

"'That's true,' said Faithful, slowly, 'but surely it isn't the talk that is important; it's what the talk leads to.'

"'Well, that's just what I mean. You can learn so much by talk. You can learn of the vanity of earthly things and the benefit of the heavenly; you learn the importance of a new birth and the inadequacy of works; you learn about Christ's righteousness. By talk a man may learn what it is to repent, to believe, to pray, to suffer; he may learn of the great promisie and consolation of the Gospel. He may even learn to be a goodisputant--to refute false opinions, to vindicate the truth, and to instruct the ignorant.'

"'I'm glad to hear this from you,' said Faithful.

"'The lack of such talk is why so many people don't understand the need for faith and a work of grace in their souls. They live in the works of the law by which no one obtains the Kingdom of heaven.'

"'But,' objected Faithful, 'we must remember that grace is the gift of God; no one attains it by labor or by talk.'

"'I know that,' said Talkative. 'We receive nothing that is not from heaven. All is grace, not works. Oh, I could quote you a hundred Scriptures as proof.'

"'Well, then,' said Faithful, 'what is the one subject we'll discuss as we walk?'

"'Whatever you want,' said Talkative. 'I'm ready to talk about things heavenly or earthly, things moral or evangelical, things sacred or profane, things past or future, things foreign or native, things essential or circumstantial.'

"This did make Faithful wonder a bit, so he came up with Christian and said softly, 'Don't you think we have found an excellent companion for our pilgrimage?'

"Smiling a bit wryly, Christian said, 'That man and his tongue can beguile just about anyone who doesn't know him.'

"'You know him?'

"'Oh, yes, maybe better than he knows himself. He is Talkative, son of Say-well in Prating Row. He is a man for any company and any talk. Sincerely as he talks with you now, he will be just as sincere with his drinking companions. Religion has no place in his heart or his home. All his religion is in his tongue; it's just something to talk about.'

"'He surely fooled me,' said Faithful.

"'Remember the proverb "They say and do not." But "the kingdom of God is not a matter of words but of power." This man talks prayer and repentance and new birth, but he knows nothing of them. I have been in his home and seen his life and I know that they are as empty of religion as an egg white is of flavor. He is a saint abroad and a devil at home. He has given religion a bad name in his whole neighborhood.'

"'I can certainly see,' said Faithful, 'that saying and doing are two different things.'

"'Yes, they are,' said Christian. 'As the body without the soul is dead, so words without deeds are dead. Religion has to be lived. "What God the Father considers to be pure and genuine religion is this: to take care of orphans and widows in their suffering and to keep oneself from being corrupted by the world." Talkative doesn't know this; he thinks hearing and saying make a good Christian. Hearing sows the seed, but talking isn't the fruit. On Judgment Day we'll not be asked "Did you believe?" but "What did you do?"'

"'How do you suppose we can get away from him?' asked Faithful.

"'He would be a blot on our company; the apostle says "From such withdraw yourself." I think that if you takk seriously with him about the powers of religion and ask him if these things are true of his own life, you will find him anxious to leave you—unless God should touch and change his heart.'

"Faithful now fell in with Talkative again and the agreed to discuss how the saving grace of God shows itself in the human heart.

"'So we're going to talk of power. That's good,' said Talkative. 'In brief, when the grace of God is in the heart, first, it cries out against sin; second. . . .'

"'Wait,' said Faithful. 'About that first point, I would say that it shows by the soul's being inclined to abhor sin.'

"'What's the difference between crying out against and abhorring? Seems the same to me,' said Talkative.

"'There's a lot of difference. A man can cry out against sin by his own strength; ittakes God's graceto abhor it. I have heard many speak against sin who manage to live with it quite comfortably. The wife of Potiphar cried out loudly enough, but you know what she wanted.'

"'Oho! You're trying to catch me, I see,' said Talkative.

"'No, I just want things set right. What were you going to say is the second thing which shows the work of grace in the heart?'

"'Great knowledge of gospel mysteries.'

"'I have to say,' said Faithful, 'that there can be great knowledge and no grace. A man may know everything and yet be nothing. When Christ asked his disciples "Do you know all these things?" they said "Yes" and he said, "Blessed are you if you do them." The blessing lies in the doing, not the knowing. To know pleases talkers and boasters; to do pleases God. I do not spurn knowledge, for it is a good thing, but only if it is accompanied by the grace and faith and love which make a man do the will of God from his heart. "Explain your law to me, and I will obey it; I will keep it with all my heart."'

"'Trying to catch me again, I see.'

"'No, I'm not. Give me another evidence of the work of grace in the heart.'

"'Not I. There's no talking properly with you!'

"'If you won't, may I?'

"'Go ahead, for all I care,' said Talkative.

"Faithful then said, 'Grace in the soul is revealed to him that has it by its convicting him of sin (which will surely damn him unless he finds mercy from God through faith in Jesus Christ). He becomes ashamed of his sin and saddened by it and he yearns for the Savior. If his faith is great, so will be his peace and joy and love of holiness. Of course, it is very difficult for people to recognize that these things actually are the works of grace.

"'Grace in the soul is revealed to others by confession and by a life-style that matches the confession. He will not only talk holiness; he will live holiness. He will subject himself to faith and love to the power of the Word.'

"'What's your next question?' said Talkative.

"'Is what I have said about grace a part of your own experience? Do you live your religion or is it all talk? Please don't claim more than you could claim in God's own presence. "For it is when the Lord thinks well of a person that he is really approved, and not when he thinks well of himself."'

"Talkative flushed and moved uneasily. 'I didn't expect this talk of experience and conscience and God. This isn't the kind of discussion I meant. I don't feel that I have any responsibility to answer your personal questions. Why do you badger me? You are not my judge.'

"'Because,' said Faithful, 'you talked so big. I had heard that your life does not match your words and that you are an obstacle to the faith of others.'[35]

[35]Bunyan, op.cit., pp. 35-39

Headiness! Religion is in the intellect, the mind, but not the heart, the gut, the place of decision making, the experience.

The second town on the pilgrimage is Fair-speech. Christian has now picked up another companion, Hopeful. Fair-speech is a prosperous town. It has such characters as: Lord Turn-about; Lord Time-server; Lord Fair-speech; Mr. Smoth-man; Mr. Facing-both-ways; Mr. Anything; Mr. Two-tongues, the parson; Lady Feigning; Mr. Opportunities; Mr. Hold-the-world; Mr. Money-love; and Mr. Save-all.

Features of these personalities are:

1. They move with the times. Some may call them relevant, "with it," up-to-date. Others may call them wishy-washy.
2. They are utilitatian. Whatever works is good. One doesn't scrutinize things very closely. Thus, if it helps to be religious to achieve a self-interest goal it is assumed it is done.
3. They want everything to be comfortable. At no time do they want to take risks.
4. They speak of liberty, which means neither accountability nor responsibility.
5. They seek out their own kind.
6. They believe money can buy just about anything
7. They want to hold on to what they have, be it their own thoughts, their money and possessions, their traditions. There is no notion that one thing excludes the other.

There is no understanding of the Christian Faith as the crucifying of the old-self, daily dying by sorrow and repentance, the drowning of the old Adam. You may want to review the names of the people of the town of Fair-speech. In a way the temptation to be like them is more subtle than being like the folks from the town of Vanity. The Vanity citizens are very blatent. The Fair-speech populance are very self-serving. Their behaviour can be justified on the basis of survival, their need to experience things for themselves, and the positive feeling of being successful. The interfacing between God and humans becomes glossed if not abhorted.

To be marked by the cross of Christ, to be forgiven, to wear the robe of righteousness, and to carry the scroll means for one to live in open dialogue with God. Meritoreous works, good points, stars in the crown, etc., will avail nothing. All there is is Christ, His Cross, His righteousness (goodness).

Herein lies the one fallacy of the title of Bunyan's book. Progress is not something that a Christian achieves. "Progress" implies going somewhere and achieving. If there is any progress at all it is God's progress on humanity. There is no way we can achieve the salvation of God. It is here. It is free. However, there is a way we can share it with others.

It might be helpful to point out two other distinctions between Luther and Bunyan. First, Luther could describe life as pilgrimage, but he is more apt to see the pilgrimage as warfare and battle. Luther saw the history of the world as an incessant combat in which Satan sought to attack the good creation

of God. This combat finds a particular expression in the struggle which Satan conducts against the Christ who comes to save God's creatures and restore a fallen order. In fact, Satan attacks the gospel itself in order to destroy the church.[36]

A second distinction between Bunyan and Luther is the presence of sin. For Bunyan, sin is a load that can be removed. For Luther sin prevails in our midst. We are simul justus et pecator.

What makes all of this work? How is one who is marked by and lives under the cross of Jesus Christ, who is forgiven and made righteous, who encounters obstacles along the way that challenge the depths of one's faith, given that which is necessary to carry on? In some Christian circles one already is endowed with the necessities for the faith to survive. However, it is the Biblical as well as Lutheran understanding that one's faith is not static but dynamic. The relationship with God is a dialogue. There is a constant interplay between God and humanity. God continues to fuel the fire of faith!

Bunyan tells this story:

> "Then I saw in my dream that Interpreter took Christian by the hand and led him to a place where a fire burned against the wall.
>
> "A man stood by the fire throwing water on it, trying to put it out. Despite his efforts, the fire burned higher and hotter.
>
> "'The meaning of this,' said Interpreter, is that the fire is the work of grace in the heart and it is the Devil who tries to put it out. The reason he doesn't succeed lies beyond that wall.'
>
> "Behind the wall they saw a man secretly pouring oil on the fire. 'That is Christ,' said Interpreter, 'who with the oil of his grace maintains the work already begun in the heart. So he foils the devil. He is hidden behind a wall to show that it is very hard for the poor tempted soul to see how the work of grace is maintained in the soul.'"[37]

This is delightful imagry, especially for Luther. It lifts up several of his familiar themes. First, there is conflict between Christ and Satan. Though Christ has overcome Satan, being victorious in the cross, Satan is not extinguished, annihilated from the face of the earth. Remember the ink well story? This imagery isn't the devil on one shoulder and an angel on the other whispering into one's ears. The power of evil is far more aggressive. But Christ is more aggressive still.

[36]Lienhard, op.cit., p. 270
[37]Bunyan/Larson, op.cit., pp. 11-12

A second imagery is that of faith symbolized as a fire. Though faith is the word for the relationship between God and humanity it also has dynamic qualities. Faith is ignited. It burns. It can go out. But of most importance it is something that is hot and makes things happen.

A third image is that of fueling the fire. A fire needs something to burn as well as oxygen. Starved of either it goes out. Here is where Luther shares some important insights. The oxygen, the air, the breath , the wind, is the Holy Spirit. This is mentioned here first because treatment of this is light in the resource and also in Luther. The major factor is the material that burns. In this case Luther waxes eloquent. The fuel is described in several ways: Jesus Christ; the Word of God; the cross of Christ. Luther's frequent reference is the Word, that which establishes and sustains faith.

That Word is not once and for all. It is to be constantly proclaimed and heard.

A fourth image is that of hiddeness. For Luther Christ is the revealer of God. One only knows God through Jesus Christ. However, God himself is hidden (deus absconditus).

A fifth image is that the work of God continues. Humanity stands in the presence of God and God's activity (coram Deo).

A sixth and final image is that of grace, God's divine favor. Bunyan's description implies that grace is like a commodity. It is something that is given in various forms. Sometimes a person's understanding of Holy Communion is that it is a shot of grace. A better way to perceive grace is as a relationship. This is how God encounters the world, with love, acceptance, and understanding. The bodygaurd of the word "grace" is the idea of pleasure. Grace is God being pleased with humanity. How can that be? It is His nature to do it! Here Bunyan's imagery is helpful. Like the oil on the fire, grace is poured upon humanity constantly with expected results. It keeps coming!

Jesus Christ Himself is the Word of God and is the one who ignites and fuels faith. There are a variety of Biblical images that help one to discern who Jesus is: The Good Shepherd; the Vine and the Branches; The Way, The Truth, and The Life, etc. Most of these are notably from the Gospel of John.

Jesus Christ reveals God's grace. Story after story, from His birth to the cross, Jesus' encounter with people is one of bringing God's love to bear on the situation.

There are channels for God's grace, means by which it is conveyed in very specific forms, namely, the Sacraments of Baptism and Holy Communion and the proclamation of the Word of God.

The Sacraments are not rituals or rites. Neither are they magic. It is the Lutheran understanding that each sacrament is commanded by Christ, each bears a promise, and each uses an earthly element. Crucial to the Sacraments are the command of Christ to the promise. There is no intention to create a rationale that requires logic. If Christ has united himself with these events, so it is. In Communion, for example, Christ's true body is present by virtue of His Word.[38]

[38]Lienhard, op.cit., p. 126

What is conveyed in the Sacraments is a person's inclusion in God's forgiveness, resurrection of the dead, and life everlasting.

These same promises are made through the Word, through the proclamation of Word, through the reading of the Word, yes, through Jesus Christ. The only difference between the proclamation of the Word and the administering of the Sacraments is that the latter is done on a one to one basis. Preaching is only a way of exploring the content of the "Words of Institution."[39]

Let us briefly pause here and discuss the Word of God. This is central to Luther's understanding of the Christian faith and his theology.

The Word is a form of communication. In this instance it is God communicating with His creation. This Word can be understood as: something written, the Bible; something said, the proclamation of the Gospel; something that someone is, namely Jesus Christ. In a sense except for form there is no difference between these three, for they all convey God.

Luther says, "God's works are his words; he speaks and it is done: because the speaking and the doing of God are the same." There is little difference between God speaking the world into being in Genesis 1 and God sending His Son who is described in John I as "the Word."

We hear this basic idea presented in many ways, but in the final analysis it all comes out that the Christ who is the Christ of the Cross and the speaking (or writing) about Him are inseparable. The cross and the word are bound up in Jesus Christ. For Luther the Word announces Christ and Christ comes by the Word. "Christ is rendered present by the Word, given that he has taken the initiative, in the power of the Holy Spirit. Those who preach are only his instruments. One can never emphasize enough the insistence of Luther on the Word as the only saving way possible to Christ."[40] God first approached us by the humanity of Christ, by the water of Baptism, the bread and the wine of the Eucharist, and the proclamation of the Gospel. Then he asks us to believe.[41]

The Gospel proclaimed is not merely information about God. It is an appeal to faith, a promise that must be accepted personally.

> "'The Word alone,' one of the exclusive sayings of the Reformation, is keyed to both the power and the elusiveness of the effective Word of God's self-giving in Christ. It includes the conviction that God expresses himself to his creation in and through His Word alone, declaring Himself to give all that He requires—to give even His very self. This Word alone creates faith, effects hope, and makes love, bringing these into being in such a way that the only possible parallels are God's

[39] Ibid., p. 126
[40] Ibid., p. 187
[41] Ibid., p. 222

creating out of nothing o.. God's raising Jesus from the dead.

"Finally, in the end, only this Word is worth telling. And only this Word is worth the commitment, in the face of it's elusiveness, to seek its telling."[42]

Marc Lienhard puts this into a little different perspective:

"Because Jesus Christ is God in a way that is hidden, the Word of witness is indispensable. It is, in effect, this Word which must announce that in this suffering man, God is present to save us, that he is the Son entered into our situation of sin in order to set us free from it. The Christology of Luther thus inserts itself into this fundamental process by which the Word preached engenders faith."[43]

Luther helps us understand what the Word does. In effect it kills and makes alive, that is the theology of the cross. It begins in Baptism, as the Word is proclaimed to the individual and continues through life.

In the "Babylonian Captivity of the Church" Luther writes:

"Baptism , then, signifies two things—death and resurrection; that is, full and complete justification. The minister's immersing the child in the water signifies death; his drawing it forth again signifies life. Thus Paul expounds it in Romans 6, 'We are buried together with Christ by baptism into death; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life.' This death and resurrection we call the new creation, regeneration, and the spiritual birth. And this must not be understood only in a figurative sense, of the death of sin and the life of grace, as many understand it, but of actual death and resurrection. The significance of baptism is not an imaginary significance, and sin does not completely die, nor does grace completely rise, until the body of sin that we carry about in the life is destroyed; as the Apostle teaches in the same chapter. For as long as we are in the flesh, the desires of the flesh stir and are stirred. Wherefore, as soon as ever we begin to believe, we also begin to die to this world and to live unto God in the life to come; so that faith is truly a death and a resurrection, that is, it is that spiritual baptism in which we go under and come forth."[44]

This concept of the proclamation of the Word and the presence of Christ in it is extremely important. Thus, there is a need to look at this several

[42]Nestingen, op.cit., pp. 32-33
[43]Lienhard, op.cit., p. 138
[44]Luther, op.cit., pp. 180-181

ways. Moltmann puts it this way:

> "Paul understood the gospel as the 'revelation of the gracious righteousness of God and as the imparting of the liberating power of God in Christ. The word of the cross enables one to participate in the divine event of the cross, and faith allows the godless to participate in the in fellowship with Christ. This is something more than merely conveying a peece of information of an arbitrary interpretation. For Paul the 'word of the cross' is based in the event of the resurrection of the crucified Christ' but it is a message about the cross of Christ. He did not understand the resurrection of Christ as an event which simply followed his death, but as the eschatological event which characterized the earthly Jesus, crucified under Pontius Pilate, as the Kyrios. On the basis of the resurrection of the crucified Christ, he spoke in his gospel of the 'cross of the risen Christ' and worked out its significance for the godless, whether Jews or Gentiles. His gospel, which he expresses in his theology of the cross, is not meant to be one possible interpretation, which the dead must accept, but claims to be the one revelation of the crucified Christ in the light of his resurrection from the dead. A dead man cannot forgive sins. The gospel, as the present forgiveness of sins, assumes the new, divine, eschatological life of the crucified Christ, and is itself the 'Spirit' and the present 'power of the resurrection'. Thus according to Paul's understanding, in the 'word of the cross' the crucified Christ himself speaks. Consequently, the event of revelation consists not only of the event of the cross and resurrection of Christ, but also the preaching of the gospel."[45]

Christ reigns by His Word as it is expressed in proclamation, witness, and the Sacraments. This rule is exercised in faith and is dominated by the cross. It consists in turning persons away (daily repentance/daily conversion?) from the desire to be gods.[46]

As Forde so dramatically states: "When the divine judge speaks his unconditional word, all the world must simply be silent and listen!"[47]

Faith is then defined as our attachment to and a confidence in the Word which in effect is union with Jesus Christ.

What happens in the repetition of the Sacraments and the preaching of the word is that faith is fueled. As one is reminded of the cross, reassured of the resurrection, encountered by the call to discipleship one's faith is nurtured. Luther says, "As the Word is, so it makes the soul, as heated iron glows like fire because of the union of fire with it."[48]

[45]Moltmann, op.cit., pp. 73-74
[46]Lienhard, op.cit., p. 121
[47]Forde, op.cit., p. 31
[48]Luther, op.cit., p. 258

Lest it appear that such fueling is confined to the liturgical life of the Church it should be made clear that the most effective fueling is done through witnessing, daily encounters with others. The testimony of how my faith is kindled has a way of kindling the faith of others.

There are many persons who stand out in the Christian Church because their witness has been inspiring. Some of these are martyrs. (Isn't there an old saying that "the blood of the martyrs fuels the Church?") Several people that can be lifted up are from the recent past: Kaj Munk; Eivind Berggrav; and Dietrich Bonhoeffer.

Kaj Munk

"This Danish pastor, patriot, and playwright (his first name rhymes with "high") was born in 1898 and orphaned at the age of six. He was ordained in 1924 and became pastor at Vederso, one of the smallest parishes in Denmark. His writings discuss a wide variety of topics. His plays frequently deal with the eventual victory of the Christian faith despite its ineffective presentation be a weak church. Feared by the Nazis because his patriotic articles and sermons helped to strenthen the Danish resistance movement, he was arrested on January 4, 1944; the next day his body was found in a ditch. His martyrdom only increased the determination of the resistance movement."[49]

Eivind Josef Berggrav

"Berggrav (BEAR-grahf) was born in 1884 and was ordained by the Church of Norway in 1908. He was a teacher, then pastor of a rural parish in 1918, and became a prison chaplain in 1924. Elected Bishop of Tromsö in 1928, he was transferred to Oslo in 1937 where he served until his retirement in 1950. He was editor of the theological review, Kirke og Kultur (Church and Culture), the title of which indicates the field of his scholarship. The chief author of the declarations and confessional documents of the Norwegian resistance during World War II, he was arrested on Good Friday 1942, and was imprisoned until the liberation of Norway in 1945. Until his death in 1959, he was a leader in the World Council of Churches and in the Lutheran World Fedaration."[50]

Dietrich Bonhoeffer

"Bonhoeffer was born in 1906 in Breslau, the son of a psychiatrist at Berlin University, where the son began his university studies in 1924. He was a pastor briefly in Barcelona (1928-29) and then studied at Union Theological Seminary in New York. In 1930 he returned to Berlin and taught until his work was forbidden by the National Socialists. He directed a seminary in Pomerania and had great influence on the students there. He was arrested in 1943 for anti-war activities and

[49] The Church Year (Philadelphia: Board of Publication, 1973), p. 182
[50] Ibid., pp. 182-183

imprisoned. On Sunday, April 8, 1945, in Flossenbuerg prison, after conducting a service, he was taken away to be hanged. As he was taken away, he said to Payne Best, an English prisoner,''This is the end, but for me the beginning of life.'"[51]

Obviously, a more recent witness to the faith is Martin Luther King, Jr.

"This Baptist minister was born in Atlanta, Georgia, in 1929. After graduate studies at the University of Pennsylvania, Harvard, and Boston University, he became a pastor in Montgomery, Alabama, later returning to Atlanta. Influenced by the teaching of Thoreau and Gandhi, he organized the "non-violent" army of the South to implement federal civil rights laws. In a crisis in Montgomery, he enunciated a principle from which he never wavered: 'We will not resort to violence. We will not degrade ourselves with hatred. Love will be returned for hate.' In January 1957, he organized the Southern Christian Leadership Conference. He was awarded the Nobel Peace Prize in 1964. In 1968 he went to Memphis to lead a demonstration of striking sanitation workers and there, on a motel balcony, was killed by an assassin. In some parts of the United States his birthday, January 15, has become a holiday, and his commemoration might be observed on that day."[52]

As these persons stand out (sorry, I didn't mention any women) one raises the question of inspiration and motivation. What fuels their fire of faith? There were certainly times when motivation was very low and the obstacles were tremendous.

It goes without saying, but it needs to be said, the fuel was the presence of Christ in their lives as He came to them in many ways. Especially, would they acknowledge Him in Word and Sacrament, and in the cross. This is the fuel. Constant reminders are necessary. Daily practice is imperative. One can't live without it anymore than one can survive physically without regular ingestion of food and drink.

One of the characteristics of burning fuel is that it gives something off. It does something. In some instances its heat may do nothing more than stir the air, but in other instances it is catalyst for cooking food, helping bodies warm, etc.

As the fuel for a person's faith comes from outside oneself once one is ignited and on fire the person becomes fuel for another. When I was learning about fires and firebuilding I discovered the necessity for several burning coals and several sticks of wood to be together so they could fuel each other.

[51] Ibid., p. 88
[52] Ibid., p. 188

A stick trying to burn on its own doesn't survive. So it is with the individual faith. Christians need to gather together to stimulate each other. Faith is found in and nurtured by community. Luther says in the explanation to the Third Article of the Apostles' Creed, "I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord or come to Him, but the Holy Spirit calls me through the Gospel . . . in the same way He calls the whole Christian Church."

A person does not live within ones faith by themselves. Some Christians understand faith in isolation from others and the world. In fact, the Christian needs to take into account how one will act out that faith in terms of what is said and how one behaves. This has bearing both within the church and within the total world community.

It is not uncommon for persons to be turned off to the Christian faith because of the behaviour of the Christian community. Paul warns the Church in I Corinthians, "Be careful . . . not to let your freedon of action make those who are weak in the faith fall into sin." (8:9).

Does this mean the Christian must adopt a pattern of behaviour? Yes! It isn't a pattern that is conformed to legalistically. It doesn't achieve one's salvation. But it is an outgrowth of faith and the realization that my behaviour has bearing upon the salvation of others.

In Philippians Paul says, "I no longer have a righteousness of my own, the kind that is gained by obeying the Law. I now have the righteousness that is given through faith in Christ, the righteousness that comes from God and is based on faith" (3:9b). Not by my own doing, but by the work of God through faith in Jesus Christ I am good. The question is: for what am I good? I am good for the salvation, the wholeness, of others. Does this have impact on the way I live my life? You bet!

Christ claims His Lordship over the person of faith. This has something to say about how we rise from our bed, how we live out the day, and how we go to bed. This faith is not something remote nor to be shoved aside for use when necessary.

Maybe what really needs to happen is that Christians reassess what it means to live more intimately with Christ. The Black Spiritual puts it:

> "Just a closer walk with thee,
> Jesus grant it if you please.
> Daily, walking close to thee,
> Let it be, dear Lord, let it be."

Luther criticized those who maintained an external faith, but not an internal one. He felt people could play with religion and not feel it within the depths of their being. For him the contemplating of the Passion of Jesus Christ was important. First, such meditating revealed the depth of human sin. Second, this meditation points at how Christ has freed humanity from sin through the cross. Third, one understands through such contemplation the example of Jesus Christ.

There is an intimacy that one must sense and practice.

Fuel for the fire of faith. What is the fuel? The fuel is the Cross of Christ, the Word of God, Jesus Christ Himself, and . . . ME!!

A recent popular slogan addressing the energy problem was, "Don't be fuelish!" The dictionary defines "ish" as a suffix that is used to indicate that something resembles something else. In present usage it has a derogatory meaning. Suffixes such as "like" and "ly", for example child-like or motherly, are more complementary than the "ish" in childish and motherish, though all three suffixes agree. Well having said this I suggest a play on words, "Don't be fuelish, be fuelly." Or we are "Fuels for Christ Sake!"

SESSION I

TITLE: The Watershed "for Me"

INTENTIONS:

1. Recognize that the birth, life, death, and resurrection of Jesus Christ is an important time (event) in the history of the world.
2. Learn that Christians understand (interpret) the death of Jesus Christ on the cross as God's way to forgive and to make people good.
3. Begin to see that Jesus Christ is "my" personal Lord and Savior.

CATECHISM:

I believe that Jesus Christ—true God, Son of the Father from eternity, and true man, born of the Virgin Mary—is my Lord.

At great cost He has saved and redeemed me, a lost and condemned person.

He has freed me from sin, death, and the power of the devil - not with silver and gold, but with His holy and precious blood and His innocent suffering and death.

BIBLE PASSAGES:

Exodus 13:17-14-31
Psalm 77
Luke 15:3-10
John 2:1-5
3:16-17
8:31-36
I Corinthians 10:1-4
15:20-28
II Corinthians 5:17-19
Galatians 3:26-4:7
Ephesians 1:3-14
2:4-10
2:14-16
Philippians 2:5-11
Colossians 1:15-23
Hebrews 2:5-18
9:24-26
I Peter 1:18-21
2:21-25
Revelations 12:7-18

COMENTARY:

Significant events in history are called "watersheds." The idea comes from the science of geology. There are certain high points on the land's surface where rain falls and the water sheds down one side or the other of the points, creating all types of creeks and rivers and land formations. Such major landmarks in the United States are locations called the Continental Divide. When you reach such a place there is often a sign that says that rain that falls on one side of this point will ultimately flow into the Atlantic Ocean. Rain that falls on the other will flow into the Pacific. Depending upon which side of the divide a rain drop falls, its course is determined for a long time.

When a historical event is described as a "watershed" it means this event determines the course of the future for a period of time for some people. A recent watershed in history is the Holocaust. It was thought that such an event would impact only the Jewish people, but it has affected others and may affect more people as time goes on. It is something of great significance when more than six million people of one ethnic origin are exterminated.

The birth, life, death, and resurrection is a watershed in history. You can see its impact on world history even in secular history books. Christians believe this event was not for a few people, but it had cosmic significance. It was an event in history that would affect all people for all time. It would also have effect upon the non-human world, that world that is often described as powers and principalities outside of a human's reach and control.

Jesus Christ's death and resurrection was an event that took on everything that is evil and was victorious over it all.

Luther describes this action with the phrase, "Joyous Exchange." Jesus Christ took the sins of the world upon Himself and gave His goodness (righteousness) to us. No way do we deserve it. In no way can it be earned. It is a free gift.

One significant aspect of this cosmic event is that it is extremely personal. It is for every individual human being.

How does such a gift become communicated and appropriated? It comes by water and the word, the proclaiming of the Gospel and the hearing of the Gospel.

In the Lutheran tradition the beginning point is described as baptism. Especially as an infant one sees that the proclamation of the Gospel meets the least resistance by the bearer. The fact is that it is God who communicates, initiates, does the giving of His grace of His own accord.

It is as a person remains within the fellowship of the Baptized that one continues to hear the Gospel and to grow in understanding of what this Gospel means in life.

As in Luther's case the development of insight into what it means that Christ died for me was so gradual that date of discovery cannot be fixed in Luther's biography. However, for Paul that confrontation with the message was very dramatic and suddenly (not immediately on the spot, but shortly afterward) he realized who Jesus Christ is.

There are those who will claim that not until a person realizes the saving history of God do they have it. The terminology is, "You must accept Jesus..." This is a conditional statement, "If...then..." Scripture does not talk that way. Scripture describes the experience as "Because...therefore..." You have the gift, it is there. You don't get it because you realize it. However, when you do realize it, things change. I'm not a slave, but a child! I'm not in bondage, but free! I'm not an old person, I'm new! I'm not being consumed by fire or by water, I'm saved! I'm not a loser, I'm a victor! I'm not an alien, I'm a friend! WOW! What a thing to discover and continue discovering! And to think, it was done for me in an event long ago by God. That watershed in history was for me.

I've discovered what? Jesus Christ has accepted me. He died for me! (Might we call this the "therapy of the cross?")

We are getting ahead of ourselves a little. Watch for the next session.

WORSHIP AND DEVOTIONAL EXPERIENCES:

1. Develop a knowledge of the New Testament "Christ Hymns:"
   Ephesians 1:3-10
   Philippians 2:5-11
   Colossians 1:15-20
   a. Prepare contemporary songs based on these passages.
   b. Develop an antiphonal reading of the texts.
   c. Banners can be designed for each passage.
   d. Repeat these passages morning and night to possibly commit them in part to memory.

2. The story of "Barrington Bunny" in The Way of the Wolf by Martin Bell. A Christmas story with a crucifixion twist. Highly used over past years.

3. "Stations in the Life of Christ," Camp as a Worshiping Community p. 29

4. "Crucifixion Simulation," Ibid, p. 29.

5. "The Crucifixion," Ibid, p. 39.

6. "Crucifixion" from God's Trombones, James Weldon Johnson.

7. Have everyone in the group sit in a circle. Going around the group in order, beginning with the group leader, complete these sentences (one sentence going around the circle at a time):
   Round 1 - Jesus Christ died for me and I feel . . .
   Round 2 - Jesus Christ died for me so I can . . .
   Round 3 - Jesus Christ died for me therefore I will . . .
(Let the rounds go as far as the campers can think of things.)

8. Use the explanation of the Catechism as a focus for meditation. Give each person a piece of paper and pencil so they can write down thoughts and ideas as they mull the sentences over and over, repeating only those words. An exercise that can last 10 minutes for full benefit.

9. Use "Prayers on the Way of the Cross" from Michel Quoists Prayers. Adaptations may be necessary.

10. The "Awareness Stick." Each camper finds a stick while the leader builds a campfire. After instructions by the leader as to what the stick stands for in a general way, the campers put their own sticks in the fire. The instruction is: "What have you become aware of today (or in the past few minutes, or whatever time frame) in terms of yourself, your relationship with others, or yourrelationship with God (or Christ's death for you, etc.)" Putting the stick in the fire indicates that the camper has thought of something. (This experience can be used with #8 above, too.)

11. Find a place on the campsite which the small group can use as a "chapel" during the week. Hold a service of dedication. Make plans to develop the area. However, by the end of the week try to restore the area with "no-trace" techniques. Remember: do not destroy anything.

12. Prayers of the small group community. Beginning the first night prepare the campers to pray together outloud for a period of time. Campers may be

shy about this; thus, the following process is suggested so that by the middle of the week the campers will feel comfortable enough to openly pray.

Day 1 - Campers suggest concerns and ideas for prayers. The group leader offers them up in prayers outloud. (Called a collect)
Day 2 - Campers write their own prayers and read them outloud.
Day 3 - Campers offer sentence prayers.
Day 4 - Campers listen to ideas of others and prepare the prayer.
Day 5 - Pray outloud.

Use Luke 11:1-4 as an introduction to the activity of prayer.

13. "Dream Vespers," Camp as a Worshiping Community, p. 18f.

14. How many songs do the participants know from memory that highlight events in the life of Christ? Sing them spontaneously while sitting in a circle or at a campfire.

15. Base a worship experience on Ephesians 1:3-10, "God's Great Plan."

16. Research and experience worship suggestions made by Martin Luther.

17. Morning Watch.
    a. Instruct the participants to find a place outdoors where they can sit by themselves undisturbed.
    b. Tell them to look around until they find a cross. It may be something small or something big.
    c. Have the participants fix their eyes and minds on the cross, relax, and shut their minds off to everything except the cross.
    d. Then, the participants should keep repeating: "Jesus Christ died for me." This should go on for a period of five minutes.
    e. The leader may want to ask the participants to store their experience.

BIBLE STUDIES:

1. A study that emphasizes that "Jesus Christ came into the world 2000 years ago for me, to make me good."

I. "Smugglers and Spies", (See Learning Experiences, Games, 4).
   A. Play the game.
   B. Talk about it.
      1. Is there anything about it that is true to life? Give examples.
      2. The game is competitive.
         a. In the participants' understanding of Christianity is there competition going on?
         b. Is Christ like the Smugglers or the Spies?
         c. Who are those who compete with Christ?
         d. Who are those who cooperate with Christ?
      3. THE BIG QUESTION
         a. Will the competition between Christ and His opponents go on forever or will it come to an end?
         b. Are there any tentative answers? Explore them quickly.

II. Play "The Wonder of Nature", (See Learning Experiences, Environmental, 2). (The purpose of this activity is to enable participants to develop the ability to "read" the history of nature. What does the evidence say? What has gone on before? What is happening now? Nature is not static. This information should be noted throughout the activity.)

III. The following activities can be organized in several ways, depending especially upon the participants and the nature of the site.
   A. Working with I Peter 2:21-25, create five stations, one for each verse to be memorized.
   B. Do the four activities in the "Terrestial Hi-Lo Hunt" (See Learning Experiences, Environmental, 3).
   C. Find an outcropping of limestone rock. Participants take time to prepare a "natural history" of the setting. (See Learning Experiences, Environmental, 1).
   D. Do a creativity exercise with a discarded item. (See Learning Experiences, Arts and Crafts, 1).
   E. Play "Electric Fence", (See Learning Experiences, Games,1).
   F. Each person look for two examples of healing in the natural world.
   G. Each participant generates a list of major events in their lives. From the list select one.

IV. Process.
   A. Correlations.
      1. What did you learn about anything? Discover? New insights?
      2. Can you connect any of the activities with I Peter 2:21-25?
   B. What would you say —
      1. Is the most major event in natural history in this area?
      2. Is the most major event in the history of the world?
      3. Is the most major event in God's history reported in Scripture?
      4. Is the most major event in your personal life?

C. Review I Peter 2:21-25 making sure the meaning of each verse is clear.
   1. VS. 21 - Christ's example of giving of self.
   2. VS, 22 - Christ is sinless.
   3. VS. 23 - Christ trusts God and nothing causes Him to give in to pressures.
   4. VS. 24 - Christ bears sins of everyone so sin has no power over us and so that one may live with goodness. (This is the "Joyous Exchange.")
   5. VS. 25 - Christ is the Shepherd.

D. What does it mean to you? (See instructions under Worship and Devotional Experiences, 7).
   1. "Jesus died for me and I think . . ."
   2. "Jesus died for me and I feel . . ."
   3. "Jesus died for me and I should . . ."

2. The following Bible Studies are based on various Biblical metaphors of the cross. There are many ways to describe what the Christ event is all about.

I. Imagery: Rescuing GGG God's Action: Saving

A. Introductory activities.
   1. Play "Smaug's Jewels", (See Learning Experiences, Games,7).
   2. Ask waterfront director to teach groups some basic skills in life saving. What are the procedures for rescue?
   3. Play "Electric Fence", (See Learning Experiences, Games, 1).
   4. Create a situation where a ship is in distress because of a hurricane. This ship radios an S.O.S. A second ship is nearby and the radio operator hears the distress call. However, his captain has ordered their ship to "heave to", that is, ride out the storm with engines down. The radio operator has several options:
      a. Ignore the call for help; how does this make him feel?
      b. Answer the call; what does he say?
      c. Discuss the problem with his captain; what does he say?
   5. Generate a list of all the things from which a person can be saved, e.g. burning house, buried under debris, etc.

B. Bible Study.
   1. Read John 3:16-17.
      a. Try to commit this to memory.
      b. From what does Jesus save the world?
      c a. Sin.
         b. Self.
         c. Power of evil.
      c. For what does Jesus save the world?
      d. How does John describe the "Joyous Exchange?"
   2. Note TEV translation of Colossion 1:13-14.
      a. What does it mean?
      b. What is "darkness?"
      c. What is the "kingdom?"

II. Imagery: Slavery God's Action: Redemtion

(The slave is purchased for a price. This is called redemption.)

A. Introductory activity.
   Play "Slave/Master" (See Learning Experience, Games, 8).

B. Bible Studies.

1. Read Galations 3:26-4:7
   a. Note what Paul is comparing. In a household there exists both slaves and children. At one age they are treated alike, but when they get older there is a change. What is the change?
   b. How did Jesus change this scenario?
   c. In vs. 3, to what is a person a slave?
   d. How does Paul see what happens in the cross? Who does Jesus take on when He goes to the cross?
   e. What does it mean to you that you are a daughter or son of God? Would you rather be a slave? What is the difference? Generate a list for both. Here are some possible answers:

Slave	Child
Don't need to believe.	Must believe.
Pay for what you do.	Forgiveness is free.
Don't want to be good.	You are good.
Not accountable but still judged.	Accountable, but judged good.
Etc.	Etc.

2. Read Ephesians 1:7-8.
   a. Talk about what passage means.
   b. Play "Slave/Master" again with the master acting in a way Christ would act.
3. Note John 8:31-36.
4. How does Paul describe the "Joyous Exchange?"

III. Imagery: Imprisonment God's Action: Freedom

A. Introductory activities.
1. Play "Capture the Flag", (See Learning Experiences, Games, 3).
2. Play "All Tied Up", (See Learning Experiences, Games,9).
3. Play "Siamese Sorcer", (See Learning Experiences, Games,10).

B. Read John 8:31-36.
1. What makes a person free?
2. What is the truth? (This is not the correct question. It should be "Who". Why not look at John 14:6?)
3. What imprisons people?
   a. You may want to talk about sin.
   b. How can sin be a thing that causes people to be imprisoned?
   c. Sin is rebellion against God, a disire to live for self, missing the mark, etc.
   d. Sin could be like a creature that takes hold of people and doesn't let them go.
4. What does it mean to be free?
   a. Does it mean you can do anything you want to do?
   b. Does freedom mean irresponsibility?
   c. How does Jesus describe a person who is set free? (A son, daughter),
   d. A son acts differently than one who is not, right? Well, he should. What does this have to say about freedom?

IV. Imagery: Aging God's Action: Newness.

A. Introductory activity.
Do the "Creativity Exercise," (Learning Experiences, Arts and Crafts, 1).

B. Read II Corinthians 5:17.
   1. Memorize passage.
   2. For a Christian, what is old, and what is new?
   3. How do you think the death of Jesus can cause this to happen?
   4. Read Matthew 9:14-17.
      a. What does vs. 17 mean - old wineskins and new wineskins?
      b. What is the wine?

C. Concluding activity.
   Put each person in the middle of the group and the group affirm him or her with positive statements about what makes that person new.

V. <u>Imagery: War</u> <u>God's Action: Victory.</u>

A. Introductory activity.
   1. "New Volleyball," (See Learning Experiences, Games, 11).
   2. "Prui," (See Learning Experiences, Games, 12).
   3. Play some traditional competitive games. The hotter the contest, the better.
   4. "Competition in the Natural Environment," (See Learning Experiences, Environmental, 6).

B. Read Revelation 12:7-18.
   1. This is a difficult passage since it describes a historical event, but it uses images of a story that occurs in heaven. The historical event is the death and resurrection of Jesus.
   2. How are the following discribed?
      a. Jesus?
      b. Devil?
      c. Followers of Jesus?
   3. Vs. 11. How was the victory won?
   4. Who is the woman? Fantasize! An image of Mary? A symbol of human beings? The believer?
   5. Note that in spite of the fact that Christ is victorious over the Devil the Devil is still doing what? (See vs. 17).
   6. This passage says in effect that Christ has been victorious over the power of evil. Evil continues to exist, but is powerless. This concept is central to the teachings of the book of Revelation.

C. Concluding activity.
   How would the participants describe the event of Jesus' death and resurrection, His power over the power of evil. Some suggestions: a baseball game or some other type of game; a major battle, war; an argument.

VI. <u>Imagery: Death</u> <u>God's Action: Eternal Life.</u>

A. Introductory activities.
   1. View a sunset. Talk about the "sunset" of life.
   2. Look for evidence of death in the natural world.
   3. Discuss death. Will it happen to you?

B. Read Ephesians 2:4-10.
   1. What does it mean to be "spiritually dead" (TEV)? Spiritual means to be in relationship with God. Does this give a clue?

2. Christ has done what?
3. Can we accomplish this new life ourselves?
4. Do we deserve it?
5. For what reason has God given us life after death through Christ?
6. How does this passage describe the "Joyous Exchange?"

C. Concluding activity.
Talk about the ways that a person dies to be made alive in Christ.
1. Read Romans 6:1-11 - Baptism.
2. Read Luther's Explanation to part four for Baptism in the Catechism.
3. For what reason does a person have life after death?

VII. Imagry: Alien/Enemy God's Action: Reconciliation.

A. Introductory activity.
1. Play a Preditor/Prey game. (See Session III, Learning Experiences, Environmental for some suggestions).
2. One speculative operation: what would happen if the Preditor/Prey activity in nature ceased? What affect upon the food chain would there be?
3. Ask the participants to generate two lists. First, a list of their enemies. Who are they? Second, a list list of their friends. Are there times when a person's name appears in both lists? What happens to make a friend an enemy? An enemy a friend?
4. Talk about "E.T." He's an enemy? a friend?

B. Bible Study.
1. Read II Corinthians 5:18-19.
   a. Put verses into own words.
   b. Does God keep score of peoples' sins?
   c. With what people has God chosen to make friends?
   d. What is the task He has given to His friends?
2. Read Ephesians 2:14-16.
   a. To what two alienated nations has Christ brought peace?
   b. How did Jesus bring peace?
   c. There continues to be war, what then does Paul mean by this passage? People living together in harmony?
3. Read Colossians 1:21-23.
   a. Paul talks about friendship between whom?
   b. How does one continue in this friendship?

C. Concluding activity.
Play "Meet My Friend," (See Learning Experiences, Environmental, 7).

VIII. Imagry: Sickness God's Action: Healing.

A. Introductory activity.
1. Hike an area and look for evidence of healing in the natural environment. Observe plants, landscape, animals, etc. What has happened to make things well?
2. Discuss healing in people. Is it something that happens once in a while? Or is it a constant activity in the human body?

B. Read I Peter 2:21-25. (Suggested discussion of this passage is above under 1, IV, C).

IX. Imagry: Religious Practice God's Action: Sacrifice.

A. Introductory activities.

1. Play "Electric Fence," (See Learning Experiences, Cames, 1).
   a. How does the issue of sacrifice get dealt with in in the game?
   b. Is there a sacrifice? How does the person offering the sacrifice feel?
2. What evidence is there in the natural world that sacrifice is a means of enabling survival?
   a. Mother birds risk their lives to protect their e young. Are thereother animals that do this?
   b. Do you know that the pelican plucks its breast for . blood to feed her young where there is no other food available?
3. Talk about sacrifice as something that happens in daily life. People sacrifice for each other many times in many ways. What are some examples?

B. Read Hebrews 9:24-26.

1. Help the participants recreate the setting of the Holy of Holies where the priest would offer the sacrifice for the people. Do some research on this to have a better understanding. This imagry is the metaphor the author uses to tell of the death of Jesus.
2. How often does the High Priest offer a sacrifice? How often does Christ offer His sacrifice?
3. How does this passage describe "Joyous Exchange?"

X. Imagry: Kidnapping God's Action: Ransom.

A. Introductory activities.

1. Ask the participants if they know any particulars of a kidnapping story.
2. Play "Capture the Flag," (See Learning Experiences, Games, 3). Create a twist in it by extending the game. Ask the group which captures the flag to offer to return the flag if a ransom of some type is payed. The captors set the ransom.

B. Read I Peter 1:18-21.

1. What was used to pay the ransom?
2. When had God chosen to do this? How do participants understand this?
3. How does this passage describe the "Joyous Exchange?"

XI. Imagry: Lost God's Action: Found.

A. Introductory activities.

1. Play 'Sardine' (See Learning Experiences, Games, 5).
2. Do participants know anything about being lost? (Describe experiences.)

B. Read Luke 15:3-10.

1. How does the death of Jesus make "finding" possible?
2. What does it mean for a person to be "lost?"

3. A Bible Study that emphasizes the high point of the Old Testament, New Testament, and one's personal life.

I. Ask participants to identify high points in history. What are some significant watersheds?

II. What is the high point in the Old Testament?

A. Read Exodus 13:17-14:31.

B. Carefully restructure this event.

C. Note how the crossing of the Red Sea is used in Psalm 77.
D. The crossing of the Red Sea is the major event of the Old Testament. It is in this event Israel is made a nation. It is seen as God's activity.

III. In the New Testament.
A. Read I Corinthians 10:1-4. Paul describes the Red Sea event using terms from the New Testament.
1. What are these terms?
2. How do participants understand them?
B. Read I Corinthians 15:20-28.
1. This is the major event of the New Testament.
2. Why?

IV. How do the two events, the Red Sea and the death and resurrection of Jesus compare?
A. In the events:
1. What is similar?
2. What is different?
B. Who benefits from:
1. The Red Sea event?
2. The death and resurrection of Jesus?

V. What is the major spiritual experience in the participants' personal life?
A. Which of the two events above is it like?
B. Explain.

4. Outline of Life of Jesus. Draw a time line and ask participants to fill in all the events in Jesus' life in the "proper" sequence that they remember. If help is necessary the participants can be directed to the passages below. The leader may want to divide the participants into several small groups and assign passages to them.

Birth	Luke 2:1-20
Presentation in Temple	Luke 2:21-40
Age of one or two	Matthew 2:1-12
Flight into Egypt and return	Matthew 2:13-23
Visit to Temple, age 12	Luke 2:41-52
Jesus' Baptism	Matthew 3:13-17
Temptations	Matthew 4:1-11 & Luke 4:1-13
Beginning of Ministry	Luke 4:16-30
Calling of Disciples	John 1:35-51
Last Supper	Matthew 26:20-29
Gethsemane	Mark 14:32-42
Trial	Mark 14:53-65
Crucifixion	Matthew 27:33-50
Resurrection	Matthew 28:1-10

When completed, ask the participants to find objects to symbolize each of the events on the time line. Place them on the time line. Discuss why choices were made. (The selecting of symbols can be assigned to individuals or a group. Obviously, there are no right and wrong answers.)

Which of the events in Jesus' life are (is) the most important to the participants. Why?

Read the following passages. What events on the time line are important to the writers?

I Corinthians 2:1-5
Ephesians 1:3-14
Hebrews 2:5-18

Why do these writers select this event? This is the high point. Which of

DISCUSSION/TOPICS:

1. The Holocaust as a Watershed in history. Look for parallels in this event and the Christ event. What are similarities? What are dissimilarities?

Is it possible that God may act in history again in the way He did in Christ? What is meant by the second coming of Christ?

2. Research in depth and discuss the various meaning of "atonement." Look at strengths and weaknesses of each position.

3. Discuss Luther's concept of "Joyous Exchange" and faith and good works. If salvation is by faith alone and it is God who makes us good then we can do what? Anything we want to? Or a little something to help us stay saved?

4. Death. What is it? How do Christians understand it?

LEARNING EXPERIENCES - GET ACQUAINTED:

1. "One to Ten," (See Clouds on the Clothesline, p. 138).

2. Play Trust Games.

3. Pet Rock. His/her story. Each participant find a pet rock that symbolizes his/her best experience. Ask each person to share stories. The rock should be small enough to carry around in the pocket throughout the week.

4. Fact or Fiction. Each participant tell a story about him/herself. In the story include factual information and fictional ideas. The participants may need pencil and paper to jot down ideas. The individuals relate their stories to the group. The group then must sort out what is fact and what is fiction.

One way to do this activity is that each person tells three things about themselves; one is false and two are true. The group guesses.

5. Caricatures. Participants draw caricatures of each other. Share and enjoy them. It can be a guessing game. The leader collects all the caricatures and holds them up.

LEARNING EXPERIENCES-- TEAM BUILDING

1. "Bell in the Ball" (See Clouds on the Clothesline, p. 66).

2. A variety of relays. (See Ibid, pp. 77-133).

3. "Belt Loop Ball" (Ibid, p. 153).

4. "Stand Off" (See New New Games Book, p. 35).

5. "Aura" (Ibid, p. 37).

6. "Stand Up" (Ibid, p. 65)

7. Group or subgroups select names.

8. Prepare group contract.

9. Expectations of Participants. A process to build their hopes and dreams into the program:

   a. Give each participant eight pieces of paper. Post along a path these eight signs with a receptacle to receive the pieces of paper:
      1. The most unfun thing I've done.
      2. The next most unfun thing I've done.
      3. Another unfun thing I've done.
      4. Another unfun thing I've done.
      5. A fun thing thing I've done.
      6. Another fun thing I've done.
      7. The next most fun thing I've done.
      8. The most fun thing I've done.

   Collect the slips and let the participants go through them. Look for agreement.

   b. Ask the participants to answer the following seven questions:
      1. What's the funnest place you've been?
      2. What's the funnest game to play?
      3. What's the funnest thing you've done today?
      4. Who's the funnest person you know?
      5. Where's the funnest place to eat?
      6. What's the funnest thing to watch?
      7. What's the funnest month of the year?

   c. Ask the participants to compile a list of things they would like to do. Don't criticize the list until complete. There are things participants cannot do for one reason or another. Give good reasons.

   d. Ask the participants to make judgments about the remaining items by placing them into a particular time of the event. Put up a chart with the days at the top. This may be a good time to review specific activities for the event that have already been designated.

10. "Stream Walk" (See Humanizer Environment Education, p. 54f.) Suggestions for a hike in a stream.

11. "Rituals and Ceremonies" (Ibid, p. 57) Suggestions for small groups to build a group identity.

12. "The Clock" (Ibid, p. 57) A group running game.

13. "Snail" (Ibid, p. 58) Group coils up.

14. "People Tree" (Ibid, p. 58) A tree climbing experience. Take Care!

15. "Bomb" (Ibid, p. 60) Group moves two people carefully.

16. "Four Pointer" (Ibid, p. 61) Group moves as one unit from one point to another.

LEARNING - EXPERIENCES - ENVIRONMENTAL

1. Write a "natural history" of an area.
   I. Discuss in advance what participants know about rocks, land formations, effect of elements on rocks, etc, glaciers, erosion, and so on.
   II. Materials that will help: binoculars, hand lenses, paper and pencils.
   III. Activity.
      A. Climb to a high point for a good view of the area. Note the land formations. Ask participants to give an explanation as to how the land formed the way it did.
      B. Give participants geological data.
      C. Look for evidence of glaciers and oceans.
      D. Note what is happening in the present day.

2. "The Wonder of Nature" (See Clouds on the Clothesline, p. 30ff)

3. "Terrestial Hi-Lo Hunt" OBIS. A study of environmental variables.

4. Watersheds.
   I. Look for various watersheds on the camp site. Try to track the flow of the water. You may want to carry several jugs of water.
   II. Look for the principle watershed on the sight. Locate highest point on site and note the direction that water flows.
   III. Discuss the meaning of the term "watershed" in history.

5. Read and share "Geological Setting of LOMC" by Dr.Richard Anderson.

6. "Competition in the Natural Environment" Look for evidence where various plants are vying for space, air, sunlight, and moisture. Succession is nature's way for the larger plants to take over the smaller plants. Places to observe are the edge of the forest and crevices in the rocks.

7. "Meet My Friend" (See Clouds on the Clothesline, p. 25) Discover a friend in nature without harming any living thing.

8. Visit and study an ant hill. Study the ant family. These insects are unique in many ways. Pay particular attention to their working community.

   Divide into small groups and observe the following:
   Location of nest - open site, protected, etc.
   Measure carefully the diameter and height of the nest.
   Nest construction materials - twigs, leaves, etc.
   Color of ant - black, red, or bi-color.
   Is there any apparent food source? Is there water?
   Why is nest above ground in a pile? Consider height and diameter.
   Does the ant community have any living habits similar to those of humans - sleep, food gathering, specific jobs, etc.?
   Are the nests subject to the weather? Consider shape and exposure.
   What jobs do ants have to perform to live in this environment - home building, repair, etc.?

   Have each participant follow one ant and see which one goes farthest from the nest. Try to identify ants with different jobs; for example, the ones that guard the nest and the ones that search for food.

   At the end of the study ask participants what they would do if they wished to communicate with ants. (You become one.) This is what God did in Jesus. He became a human. This is the story of Christmas. Older persons can read Colossians 1:15-20 and Philippians 2:5-11. Let them think about what this all means.

9. Tree Stump Study. There are significant events in the lives of plants. Often this is easy to observe in the tree stump. Find several stumps, determine their ages by counting rings, see if there was a significant growing year, and look for other evidence of things that might have had impact on the life of the tree.

LEARNING EXPERIENCES - GAMES

1. "Electric Fence" Tie a rope between two trees about chest high. It is an electric fence from the top of the rope to the ground. Group is to get over fence. Touch the fence, you are electricuted.

2. "International 500" (See Clouds on the Clothesline, p. 60ff)

3. "Capture the Flag" (Ibid, p. 64)

4. "Smuggler's and Spies" (Ibid, p. 65f)

5. "Sardine" or "Joiner" (Ibid, p. 68f)

6. "Triad" (Ibid p. 74)

7. "Smaug's Jewels" (See New Games p. 61)

8. "Slave/Master" Organize the participants into dyads. One person is the slave, the other the master. Persons exchange roles after 5 minutes. The master tells the slave what to do for the entire time. The slave is to follow the instructions and is not to talk. Only the master may speak.

When the activity is over discuss:
- a. Which role did the participant enjoy the most?
- b. Which role did the participant dislike?
- c. Which role do they play in their daily lives?
- d. Do they want to change it?

9. "All Tied Up" Working in groups of four. Tie the legs of the participants together. Tie the left leg of one person to the right leg of a second person. Instruct the group that they have one minute to plan how they will move as one unit from point A to point B. This can be a competitive exercise with other groups. Activity can be done with as few as three and as many as you can find.

Discuss the exercise in terms of what they would like to have done if they could have changed the rules. Did any group or any person make up their own rules?

10. "Siamese Soccer" (See New Games Book, p. 25)

11. "New Volleyball" (Ibid, p. 113)

12. "Prui" (Ibid, p. 133)

13. "Morse Code Light" (See Clouds on the Clothesline, p. 70) A night-time game.

LEARNING EXPERIENCES - ARTS & CRAFTS:

1. Creativity Exercise. Find a discarded object. Place in center of group. Brainstorm. Each person in the group suggest a use for the object. List as many uses as possible. Select the 10 best ideas.

2. Design a cross. Using the various emphasis upon the cross in the Bible Studies design a cross using some type of media that reflects a certain aspect of Christ's death upon the cross.

3. Design a log book cover.

4. Find or create an object that symbolizes Jesus Christ. It should be a size that can be worn on a lanyard around the neck. Do this at the beginning of the event. At the end of the event give the gift to someone in the group.

5. A charcoal picture of the crucifixion. Using paper, charcoal from a fire, berries and any other natural material each person draw their interpretation of the crucifixion scene.

6. Do a wood sculpture.

7. Write your own story of the crucufixion. How would participants put the event in their own words.

8. "Mobile Happening" (See Humanizing Environmental Education, p. 51) Team building experience.

LEARNING EXPERIENCES FROM CAMP PROGRAMS:

Rustic Camping -

Fishing Camp -

First Adventure -

Construction Camp -

Aviation -

Equestrian -

Family -

Music -

Sports Camp -

Travel Camps -

for a sequence

SESSION II

TITLE: "Marked for God"

INTENTIONS:

1. Understand that Jesus Christ makes a difference in how I live my life.
2. Learn what it means to be a sinner and a forgiven sinner.
3. Discuss the word "faith" and the practice of it.
4. Review my Baptism and the meaning of daily Baptism.

CATECHISM: All this He has done that I may be His own, live under Him in His Kingdom, and serve Him in everlasting righteousness, innocence, and blessedness.
Just as He is risen from the dead and lives and rules eternally.

BIBLE PASSAGES:

Matthew 3:13-18
22:1-14
Luke 14:15-24
Romans 1:7
2:4
3:23
6:1-14
I Corinthians 1:26-31
II Corinthians 5:16-21
8:1-9
Galatians 5:16-21
Ephesians 1:1-14
2:1-22
4:1-5;2
Colossians 1:27
Revelations 21:1-8

COMMENTARY:

We have all stained or soiled something to the degree the item cannot be cleaned to come close to its original appearance. When that happens we say it's "marked for good." The mark is indelible. It can't be renewed.

When a person is marked by the sign of the cross the mark is indelible. There are those who will debate this. A worthy discussion it is! If the mark is given freely, as we believe it is, then there is a once for all character to it.

Obviously, we can ignore the mark. We can say it isn't there. This is neither uncommon nor unlikely.

One of the tasks of the church is to educate people what it means to be marked with the cross. It may be, as indicated in the introductory paper, Christians need to be converted to something they do not already have.

We are marked for good, forever, eternally. We are children of God. This is a free act on the part of God.

Now there are religious systems that will contest this. And maybe the challenge is unresolvable. But whether a person can be marked eternally is mere academics.

What is really important is that the Christian, when marked by the cross, is marked for the sake of goodness. When a person is made righteous it means he/she is made good. Christ takes our sins upon Himself and gives us His goodness, i.e. marks us with good.

Good is not just something we are, it is something we do. We are marked to be and to do good.

Does this have something to do with morality? with ministry? with mission? You bet it does! This goodness does not merit us eternal life. Good works will not get us into heaven. However, because we have been claimed by God in Christ we therefore do the good that is necessary in the world.

Jesus Christ makes a difference in how we live our lives. There are things we do, not because we really want to do them, from our natural desires, but because we know they must be done.

Don't be fooled into thinking that because you are marked for good you are no longer a sinner. Being a sinner is almost an indelible work. At least in this life. Christians are both saints and sinners. In Christ the sinner has been overcome, but not completely stamped out. So sin is there.

The question is, what do you consider yourself? Alive to sin and dead to Christ? or alive to Christ and dead to sin?

Someone has defined faith as the state of being grasped by the unconditional claim and promise of the God who calls into being that which is from that which is not. Faith constantly is making us new.

You may know the response a good Lutheran makes to the question, "Are you a born again Christian?" A Lutheran says, "I sure am! I'm born again and again and again, etc."

Born again and saved for a reason - to be good. This is what Luther means when he looks at what Christ has done on the cross and says, "All this He has done that I may be His own, live under Him in His Kingdom and serve Him with everlasting righteousness, innocence, and blessedness."

Faith is God in Christ working in me to live in relationship with Him, to live in relationship with the world, and to be and do good.

Yehuda Bauer in A History of the Holocaust, a book referred to in the introductory paper, says that people who helped the Jews during this ugly period of history were called "the righteous." In fact there is a street in Jerusalem where trees have been planted in memory of these folks. The street is called "Avenue of the Righteous."

These are the people who aided Jews at great risk to themselves. Some were in fact caught and murdered, for Jews they supplied forged identity cards, and ration cards, found employment, accepted them with the underground movements, smuggled people from one place to another, supplied food and shelter and so on.

These people were acting righteously. They were doing good. Thus, in like manner, the lot of the Christian is to be righteous, to be good, to do righteousness, to do good.

It is important that Christians look at Baptism as a commission rather than magic, a naming (Christening), a placing of a mark that lasts forever and is to be used for good forever.

You are forgiven, you are marked, you are marked for good. So do it!

WORSHIP AND DEVOTIONAL EXPERIENCES:

1. Learn the song "Romans 6" (based on the New Testament Song of Romans 6:1-14).

2. Celebrate "Noble Birth."
   I. Participants design and make a crown to be worn to a worship service. Paper or natural materials can be used.
   II. The worship leader addresses the participants as kings and queens.
   III. Design the worship service based on II Corinthians 8:1-9 (use the New English Version translation.) The key word is "generous." The etymology of this word is that it comes from a word meaning "of noble birth." Note how the word "generous" is used in the text for both Christ and Christians. To be "of noble birth" means that a person has been given something special which he/she can deny. On the other hand, if this can be affirmed one does something very special with the lives. Because I am regal I therefore... Because I am born of God in baptism therefore... This does make a difference.
   IV. A variety of things can be done in this worship: a procession; a coronation; etc. Parallel this experience with the liturgy of Baptism.

3. "Progressive Outdoor Worships," (see Camp as a Worshiping Community, p. 30).

4. "Water as Media," (Ibid, p. 33).

5. "A Visit from Jesus," (Ibid, p. 28).

6. "Natural Resources in Liturgy," (Ibid, p. 33).

7. Develop litanies using:
   I. The catechism phrase for this session.
   II. Luther's explanation of Baptism in the catechism.

8. Disign an experience using I Corinthians 13. Is there a distinction between child-like or childish faith and love and adult faith and love? Are love and faith in both instances legitimate, valid? Or is only adult faith and love the true type? Is there growth in these? What makes the difference?

9. "Rag Tag Army," (The Way of the Wolf, p. 91ff).

10. Design a worship experience about "New Life." Use examples and symbols from the natural world to help demonstrate this. Use Revelation 21:1-8.

11. A Dramatic Service of Confession and Forgiveness and Repentance. Develop all three parts. Use as a basis the words from the second absolution of the Holy Communion in the LBW: "In the mercy of almighty God, Jesus Christ was given to die for you, and for his sake God forgives you all your sins. To those who believe in Jesus Christ he gives the power to become the children of God and bestows on them the Holy Spirit." Deal with "repentance" as a change in direction. Don't get it confused with "confession." In the context of a living, growing God we state with our mouths (confess) how we have sinned. God accepts us in spite of our sinfulness, receiving our sins upon Himself and giving us His goodness. This He does freely (forgiveness).

And then as renewed creatures, children of God, we change (repent) our patterns of behavior.

12. Develop experiences based on the LBW Corporate Confession and Forgiveness, p. 193ff, and Individual Confession and Forgiveness, p. 196ff.

13. Conduct a "Lutheran Revival Meeting." Have an experience that is emotionally charged, during which folks become excited.

14. Worship Music. Let the natural world make it's sounds. Make some simple instruments. Use them all as a song of celebration of new life. Simple instruments: blow across mouth of a bottle; tap rocks; coffee cans and oatmeal boxes; sticks and blocks of wood; etc. (Also, see Learning Experiences, Games 1).

15. Worship Service on Ecology:

I. Goals.

A. To celebrate the Creation; to see our life, and the life of the world, in the perspective of God's will; to find our place in Creation.

B. This worship experience should help us see a better style of life—harmony with nature, peace, love, and justice with our fellow humans.

II. Reflection.

A. The present industrial system is one in which progress means pollution and packaging means trash. The GNP (Gross National Product) includes vast quantities of products dangerous to health (DDT, defoliants, arms and ammunition, tanks, planes bombs, Anti-Ballistic Missiles, automobiles, drugs, tobacco). At the same time, our "rising standard of living" means a lessening of our natural resources, increasing danger of atomic war.

B. "What wilderness that's left is vanishing. We've killed Lake Erie. Our household and factory wastes have destroyed the fish. Swimming is safe only in fenced-in beaches where the water can be chlorinated. In the last 50 years, Lake Erie has aged 15,000 years.

C. "The Everglades can't last long either. A mammoth superjetport is planned there to handle the growing throngs of Miami vacationers. In the process, this unique tropical wonderland and all the wildlife in it will be destroyed. The price of progress is high."

D. Clearly, we are at war with nature. And this war has been going on for a long time. Ecology, earth housekeeping, means living at peace with nature—and with each other. Peace with God means more than the end of hostility. Peace includes a positive condition of creative harmony—harmony with our total environment. God is the Creator and Ruler and, therefore, our inner (and outer) security and serenity. Think about peace and harmony. Talk about integrity and justice. Then celebrate them.

III. Action.

A. Plan and conduct a worship service based on the subject of ecology. The importance of nature in human experience has been recognized in all religions, especially in the Judeo-Christian tradition. A suggested theme for this experience might be, reverence for life, man's responsibility for earth (dominion). This could include the interrelatedness of all life and the inevitable judgement on neglect, (floods, drought, fires, and avalanches caused by human carelessness).

B. In your worship service you will want to include Scripture, hymns, accusations (read current stories from newspapers in light of Isaiah 5), prayers of confession and assurance of pardon, (a call to repentance), a silent meditation, and a prayer of consecration.

C. Choose passages from the Bible which deal with the Creation, human's place in nature, God's revelation in nature. Use a biblical concordance to locate passages on creation, life, death, joy, love, and peace. These might include Hosea 4; Psalms 136, 19, 29, 90, 139; Amos 5; Isaiah 4; Romans 5:1-5, 8:19-25; and Philippians 2:5-8, 13.

D. Choose several hymns related to your theme, such as "All Creatures of Our God and King." You could use popular music on records or tape if you can relate it to your theme.

E. A multimedia worship service using slides, banners, signs, and slogans would be effective.

F. You might use the following benediction: "Go in peace, you are forgiven. The work of peace is in your hands. And the God of peace be with you." Amen.

16. Equipping the Saints with "Therefore."

I. The Reach.

Oh, come, let us worship the Lord:
For He is our Maker.
Oh, come, let us sing unto the Lord:
Let us make a joyful noise to the Rock of our salvation.
Let us come before His presence with thanksgiving:
And make a joyful noise to Him with psalms.
Oh, come, let us worship and bow down:
Let us kneel before the Lord, our Maker.
For He is our God:
And we are the people of His pasture and the sheep of His hand.
Glory to the Father, and to the Son, and to the Holy Spirit;
As it was in the beginning, is now, and will be forever. Amen.

II. The Hymn.

III. The Confession.

For living less than the reconciled life,
Forgive us, O Lord.
For neglecting the privileges of prayer,
Forgive us, O Lord.
For being too busy to hear you speak,
Forgive us, O Lord.
For our spiritual inertia,
Forgive us, O Lord.
For doubting the mystery,
Forgive us, O Lord.
For neglecting those in need,
Forgive us, O Lord.
For demeaning our gifts,
Forgive us, O Lord.
For our inopportune silences,
Forgive us, O Lord.
For our poverty of praise,
Forgive us, O Lord.
For. . . (silent Confession)
Forgive us, O Lord.

IV. The Good News.

God shows His love for us, in that while we were yet sinners,
Christ died for us.
The mercy of the Lord is from everlasting to everlasting.
I declare unto you, in the name of Jesus Christ, we are forgiven.
AMEN.

V. The Response of Praise.

VI. The Message: "Therefore. . ."

VII. You are Baptized: Therefore. . .

A. The Word of Law

Thus says the Lord:

God's will is not man's will
God's way is not man's way
God's life is not man's life
God's purpose is not man's purpose
God's hope is not man's hope
God's love is not man's love
God's justice is not man's justice
God's mercy is not man's mercy

God's judgment is man's deserved destiny.

B. The Word of Gospel

Glory to God in the highest!

Man's world becomes Christ's world
Man's life becomes Christ's life
Man's predicament becomes Christ's predicament
Man's sins become Christ's sins
Man's guilt becomes Christ's guilt
Man's destiny becomes Christ's destiny
Man's death becomes Christ's death

Alleluia! Christ is risen!

He is risen indeed!

C. The Word in Baptism

_____(your name), I Baptize You

Christ's death became my death
Christ's resurrection became my resurrection
Christ's life became my life
Christ's sonship became my sonship
Christ's Father became my Father
Christ's freedom became my freedom
Christ's victory became my victory

In the name of the Father, and of the Son, and of the Holy Spirit.

Therefore I am not my own

My time is His time
My work is His work
My day is His day
My food is His food
My hope is His hope
My love is His love
My money is His money
Our privileges are His privileges

Therefore I glorify God in my body.

therefore I am changed.

I am changed;

therefore I am a person with a difference.

The difference is one of will -
of attitude,
of thinking:
I am a servant of God.
My will is His will.
His will is my will.

Therefore the Prayer (all)

I give you thanks, Almighty God,
for recreating me through this valuable gift,
and I implore you,
of your mercy,
to strengthen me through it -
strengthen my faith in You
and my love toward people;
through Jesus Christ my Lord,
who lives with You and the Holy Spirit,
always one,
forever.
Amen.

17. Chosen Instruments of God - A.

I. Introduction.

Leader: Yield yourselves to God as persons who have been brought from death to life in baptism, and your members to God as instruments of righteousness. (Romans 6)

People: We yield ourselves to God as instruments of righteousness have been baptised in the Name of the Father, and of the Son, and of the Holy Spirit.

Leader: Amen.

People: Amen.

II. Opening Hymn.

Leader: When Americans, early in their nation's independent history, joined in singing the following stirring hymn to the tune "Coronation" (written in 1793 by Oliver Holden) the authorship of the words was in doubt. Later it was learned that the writer was Edward Perroret, an Englishman of French descent. Holden was a carpenter, a legislator, a preacher - but also an organist-composer. "Coronation" is likely to be the oldest American hymn tune still being sung today. (LBW 328)

III. Observing the Environment.

IV. Hymn.

Leader: William Augustus Muhlenberg, great grandson of Henry Melchior Muhlenberg wrote a hymn that is used in our Hymnal (SBH 261) for baptisms. It uses the imagery of Jesus as the Shepherd and we as His flock. William Augustus Muhlenberg's uncle was Peter Muhlenberg. His father was Frederick Augustus Muhlenberg who was the president of the convention that ratified the Constitution of the United States and was the first speaker of the House of Representatives. William Augustus Muhlenberg, the author of this next hymn, was an Episcopalian and a friend of Francis Scott Key. With Key he was commissioned to prepare a hymn book. Among the contributions he made was this baptismal hymn.

V. Responsive Reading (based on Acts 9)

Leader: After Saul, who later was known as Paul, had experienced Jesus Christ along the road to Damascus and lost his sight, Christ sent a man to him, Ananias, to restore his sight and to counsel him. Ananias was not sure he wanted to meet with Saul because of the way Saul had treated Christians. Saul's reputation was known by many, and he was feared. However, Christ insisted that Ananias go to him because, Jesus said, "this man is my chosen instrument to bring my name before the nations and their kings, and before the people of Israel."

People: This man is my chosen instrument to bring my name before the nations and their kings, and before the people of Israel.

Leader: Are we chosen instruments of God?

People: Yes, in our baptism God has chosen us.

Leader: For what purpose are we chosen?

People: We are chosen to declare His Name throughout the world.

VI. Reading of Psalm.

Leader: Let us read responsively Psalm 111 in praise of God which describes how God has chosen to live in a relationship with us, and with us He brings His Name to the world. Praise God!

People: With all my heart I will thank the Lord, in the meeting of His people.

Left: How wonderful are the things the Lord does!

Right: All who are pleased with them want to understand them.

People: All he does is full of honor and majesty; his righteousness is eternal.

Leader: The Lord does not let us forget his wonderful actions; he is kind and merciful.

Left: He provided food for those who fear him; he never forgets his covenant.

Right: He has shown his power to his people, by giving them the lands of foreigners.

Leader: In all he does he is faithful and just; all his commandments are dependable.

Left: They last for all time;

Right: They were given in truth and righteousness.

Leader: He brought salvation to his people, and made an eternal covenant with them.

People: Holy and mighty is He!

Leader: The way to become wise is to fear the Lord!

Left: He gives sound judgment to all who obey his commands.

Right: He is to be praised forever!

People: Praise the Lord!

VII. A Prayer to Remember Our Baptism.

All: Good and gracious God, you have chosen us as instruments in baptism to bring your Name to our communities, our nation, and our world. In all that we do help us to remember our baptism and the meaning of our baptism as we live from day to day. Enable us to recognize that we are your instruments of peace and joy, justice and freedom, love and forgiveness in this nation.

The Lord's Prayer.

VIII. Closing Hymn.

Leader: The closing hymn (LBW 182) which reminds us of Jesus Christ as the power of our life as well as of the type of life in which he leads us was written by Justus Falckner. Falckner was born in Germany in 1672 and studied there. He moved to the U.S. when he was in his 20s. He is noteable because he was the first Lutheran pastor to be ordained in the U.S. (Philadelphia, 1703)

IX. Benediction

Leader: Yield yourselves to God as persons who have been brought from death to life in baptism, and your members to God as instruments or righteousness.

People: Amen! Amen! Amen!

18. Chosen Instruments of God - B.

The previous worship service can be modified by substituting the following introduction for:

Leader: Can you identify some tools and instruments you have been using while in camp? (pause) What are they for? (pause) Can they work on their own? (pause)

Leader: Martin Luther described God as Master Craftsman who uses us as His instruments, imperfect as we may be, to do His work in the world. Just as the guitarist uses the guitar to make music, the carpenter uses tha hammer to pound nails, the dentist uses the drill to clean out cavities, so God uses us to proclaim His Name in the world.

Leader: What experience in your life could you point to when God chose you to be His instrument in the world? (pause)

Also, substitute the song "Passed Through the Waters" at the closing for "Rise, Ye Children of Salvation".

19. The Sign of the Holy Cross

I. Invocation "Water - the Symbol of Life" Congregation sits.

II. Hymn of Preparation to Learn. "Shalom"

A. Solo sung in Hebrew

B. The congregation will sing in unison the following words to the "Shalom" tune:

Good tidings we bring of peace on earth
Good will toward ~~men~~ all
of peace on earth
of peace on earth
Good will toward ~~men.~~ all

C. The congregation will then be informally divided into thirds, each group with its own leader.

"Shalom" in English will then be sung as a round, each group singing it through three times.

III. The Lessons Galations 5:13-25
Colossians 2:8-15
From Markings by Dag Hammarskjold

"I don't know Who--or what, what--put the question, I don't know when it was put. I don't even remember answering. But at some moment I did answer YES to Someone--or Something--and from that hour I was certain that existence is meaningful and that, therefore, my life, in self-surrender, had a goal.

From that moment I have known what it means "not to look back," and "to take no thought for the morrow."

Led by the Ariadne's thread of my answer through the labyrinth of Life, I came to a time and place where I realized that the Way leads to a triumph which is a catastrophe, and to a catastrophe which is a triumph, that the price for committing one's life would be reproach, and that the only elevation possible to man lies in the depths of humiliation. After that, the word "courage" lost its meaning, since nothing could be taken from me.

As I continued along the Way, I learned, step by step, word by word, that behind every saying in the Gospels stands <u>one</u> man and <u>one</u> man's experience. Also behind the prayer that the cup might pass from him and his promise to drink it. Also behind each of the words from the cross."

IV. Hymn Based on Romans 6.

V. The Homily.

VI. Spontaneous Prayers.

VII. The passing of the Sign of the Holy Cross.
(Each will receive the sign and then stand. The sign is passed from one person to the next.)

"Receive the sign of the Holy Cross
in token that henceforth you shall know
the Lord and
the power of His resurrection and
the fellowship of His sufferings."

VIII. Recessional Hymn "Witness Song" (Depart on last verse)

BIBLE STUDIES:

1. Simul Justus et Pecator.
   I. A study of what it means to be saint and sinner. Ultimately, we want to recognize that we are saint and sinner and penitent (humbly living out the paradox).
   II. Give pencil and paper to each participant and instruct them to make three columns with the headings: saint; sinner; and things I want to change (repent). As you go through the various activities in this session take time for participants to write behavior under each category they can see in themselves. When do they see themselves as a saint? When a sinner? What behavior do they want to change?
   III. Read Romans 1:7, 2:4, and 3:23. (The RSV is more helpful than the TEV here.)
      A. Try to define saint, sinner, and repentance.
      B. For your information:
         1. Saint - One who believes in Jesus Christ.
         2. Sinner - One who is alienated from God.
            One who misses the Word.
            One who is not self-sufficient.
            One who commits evil.
            One who is self-centered.
            One who is rebellious against God.
            One who will die.
            One who is not God.
         3. Repentance - To turn a new direction.
      C. The participants may want to write a definition under their readings.
   IV. Do "A Person-made/Natural Environment Study. (See Learning Experiences, Environmental, 2).
   V. Play some games and move from one location to another.
      A. Tie everyone's feet together (Session I, Learning Experiences, Games, 9).
      B. Play Siamese Soccer. (Session I, Learning Experiences, Games, 10).
   VI. Romans 6:1-23. Leader read aloud with participants following along.
      A. Participants are to interrupt if:
         1. They do not understand what is being read, or
         2. They recognize an idea that makes sense to them, the bright light of understanding.
      B. Using the three categories of saint, sinner and repentance. Ask the participants under which of the headings they would put verse of this text.
      C. Give a little time at the end of this experience for the participants to write something under their headings about themselves.
   VII. Optional: Play "Obis Oil Spill," (Learning Experiences, Environmental, 3). This activity can help summarize the session. Note the factor of impact. It is negative in this activity. What about positive impact? Is there such a thing? Can Christians do anything like that with their own personal lives?
   VIII. Discuss what participants have written on paper. Maybe they would like to transfer some good ideas to their journals.

2. Consider Yourself.
   I. Begin by doing all or a portion of "How important are you?" (Learning Experiences, Environmental, 9).
   II. Recall the song from "Oliver", "Consider Yourself." Sing it.
   III. Read the following passages and compile a list of how Christians should consider themselves. You can work as a total group, an

individual , or in small groups. Romans 6:11, I Corinthians,1:26-31, and Ephesians 4:1-24. (The RSV will be the most helpful translation especially for Romans 6.)

IV. With this information, write new words to "Consider Yourself."

3. Remember your Baptism.

I. Ask participants to tell the story of the day they were Baptized. How old were they? What happened? Do they know the date?

II. Read the story of Jesus' Baptism in Matthew 3:13-18. Retell the story in own words.

III. Can you consider yourself a child of God with whom He is "well pleased?" Discuss:

A. How can God be pleased with us?

B. What does it mean to be sinful?

C. What is grace, God's grace? (God is pleased with us in spite of our sinfulness. This doesn't mean He approves of all of our actions. But He accepts us.)

IV. When Luther was in deep despair he would often cry out "Baptizo sum" (I am Baptized). Why do you suppose he did that?

4. An in-depth study of Ephesians 1:1-14. What are the characteristics of a saint?

I. The in-depth method. This consists of studying a passage of Scripture a number of times, each time asking a different question of it. It is intended for small groups, an informal setting. This method starts at a point where freer discussion is possible, and then in concentric circles narrows down to the crucial question at which to begin the discussion. For example: in the discussion of a particular passage it might be more desireable to begin with question three rather than question one. Different persons suggest different questions for this method. The following questions are often asked:

A. What does this have to say to our world?

B. What does this have to say to our nation?

C. What does this have to say to our camp community?

D. What does this have to say to our Church?

E. What does it have to say to me?

II. In this method as in others, it is important that the group avoid turning into a debating society in which each member argues for his own private interpretations.

5. A study of Ephesians 4:1-5:2 using a method for studying our environment.

I. This is a rather sophisticated process. It gives participants a unique perspective on the passage using environmental categories called "strands".

II. Introduce the five environmental strands.

A. Variety and Similarities: Many likenesses and differences occur among living and nonliving things. A variety of function, size, and structure exists in plants and stars, rock and animals, processes and people. However, there are sufficient similarities to permit man to classify them into orderly patterns. These classifications enhance man's understanding of the universe.

B. Patterns: Organizational patterns are kinds of structures which may be found in geological formations, sociological groupings, and in the social arrangements of animals into ecological systems. Anatomical structures are also functional patterns (or physiological); the structure of the atmosphere is a functional relationship when its movements form patterns of weather and climate. Some patterns may have neither structural nor functional relationships, and their organization may be found in the beauty of their spacial arrangements.

C. Interaction and Interdependence: No thing exists in isolation. Interactions occur among living and nonliving things due to their relationships in time, position, and energy. Cause-and-effect interactions, including interdepence and interchange of energy and materials among living things, among nonliving things, and among all things and their environments, occur everywhere.

D. Continuity and Change: Continual change occurs with living and nonliving things and among each other--among galaxies and stars, cells and systems. Some changes seem to occur in cycles and some do not. Throughout all these changes there run patterns of continuity and constancy. Identities often continue in spite of changes; for example, matter and energy may be changed in form, or from one to the other, but they can be neither created nor destroyed. Organisms change as they live out their lives, yet a continuity is expressed as new organisms carry on where the old leave off.

E. Evolution and Adaptation: Throughout time, living and nonliving things undergo evolutionary development; long-range developments have occurred and continue to occur. These developments occur relatively slowly as compared to the life span of organisms. Organisms modify and are modified by their environment; heredity preserves elements of continuity. Such processes include the development of galaxies and planetary systems, the evolution of the planet Earth into its modern state and its future states, and the development of life from nonliving entities to simple forms, to complex forms, and perhaps back to more simplistic forms.

III. Create a quadrad (4'x4').

A. Look at activity in the quadrad. Take a magnifying glass.

B. List on a piece of paper under the heading of the five strands the various types of evidence. One item can be used in several ways.

IV. Study Ephesians 4:1-5:2 using the strands.

A. Read 4:1-3. Ask the participants to give a title for this introduction.

B. Put the strands on a chart and read 4:4-16 (omitting vss. 8-10).

1. Let the participants place the verses under the various strands as the passage is read. You may need to read the passage several times.

2. One possible outline:

Strands:	1	2	3	4	5
Verses:	4,6	7,11	12,13	14	15,16

3. Discuss: What is Paul saying?

C. Repeat B above, but read 4:17-5:2.
   1. Again reread.
   2. A possible outline:

Strands:	1	2	3	4	5
Verses:	17-21	22-24	25	26-32	5:1-2

   3. Discuss: What's the meaning of the passage?

D. Give title to 4:14-16 and 4:17-5:2.

6. Do an in-depth study of Galations 5:16-21 (Use the method in #4 above).

7. A study of II Corinthians 5:16-21. To be "In Christ".

I. Read the passage.
   A. What does "human point of view" mean?
   B. Recognize the four descriptions of a Christian.
      1. A new creation.
      2. Ministers of reconciliation.
      3. Ambassadors for Christ.
      4. The righteousness of God.

II. Explore the above descriptions.
   A. New creation.
      1. Watch butterflies. Catch one. Observe characteristics.
      2. Hunt for acacoon or chrysalis.
      3. Do a cocoon exercise. Individuals tighten up in a ball very slowly. Hold self tightly for one minute. Release slowly and feel the freedom.
      4. Discuss the meaning of "metamorphosis". Find the evidence of a butterfly's development: eggs, larva, chrysalis, winged animal. What is life span of butterfly from birth to death?
      5. How does the metamorphosis take place for a person in Christ from old creation to new creation?
   B. Ministers of reconciliation.
      1. While searching for butterflies and their evidence, each camper create an independent list of things people have done against the environment. Share this list at some time.
      2. Generate a second list: what do people do against each other?
      3. Is there any connection between the first two lists?
      4. List what things participants have done against each other.
      5. Finally, a list of wrongs the camper has done others and the environment.
      6. The leader may want to reflect on Amos 1:3, 6-7, 9, 11, 13, 2:1, 4, 6-8.
      7. How does one act as a minister of reconciliation?
   C. Ambassadors for Christ.
      1. Discuss the role of a U.S. Ambassador in a foreign land.
      2. Is the ambassador passive or active?
      3. How does a Christian act as an ambassador?
   D. The righteousness of God.
      1. See commentary as well as the introductory paper to get a handle on this. This ties in with "joyous exchange."
      2. One way to demonstrate righteousness (which can also be translated right-wising) is that a person lay down, body ridged, and the group lift the person up at the neck, until the person stands up.

3. The group might think of many examples of how we "set people straight."
   a. Give directions.
   b. Correct a behavior.
   c. Etc.
4. To be made righteous is to be made good.

III. Summarize. How will you shape your life, what will you do differently?
   A. You are a new creation?
      1. mentally?
      2. physically?
      3. spiritually?
      4. morally?
      5. socially?
   B. You are a minister of reconciliation?
      1. mentally?
      2. physically?
      3. spiritually?
      4. morally?
      5. socially?
   C. You are made good by God?
      1. mentally?
      2. physically?
      3. spiritually?
      4. morally?
      5. socially?

8. "Christ is you". A study of Colossians 1:27.
   I. Play a variety of games that involve keeping secrets and solving mysteries. (Learning Experiences, Games, 10 and Arts and Crafts, 5).
      A. Play "I've Got a Secret." (Remember the old T.V. show?)
      B. Maybe a mystery has developed in the life of the group.
   II. Talk about God's mysteries and secrets.
      A. Does He have them?
      B. What are they?
      C. The group can ponder how scientists "unlock" the mysteries of the universe.
         1. Can they name any?
         2. Do they understand what scientific research is?
         3. Have some examples of your own.
      D. Are God's secrets confined to the physical world?
         1. Does God have secrets about His plan for the world?
         2. What do you think His plan is?
         3. Where do you find it?
   III. What does Paul say is God's secret plan? Read Colossians 1:27.
      A. Note: a secret or mystery for Paul is something that is revealed, made known. It isn't something hidden.
      B. How do participants understand this passage?
         1. This is the meaning of faith.
         2. This is not simple historical faith. It is saving faith. Christ in me; I in Christ.
      C. Who is this secret for?
   IV. Participants brainstorm how they can share this secret with others creatively.

9. "Declaration of Independence." A study of Ephesians 1:1-14 and 2:1-22.
   I. Play "Declaration of Independence." (Van Matre, Sunship Earth, pp. 105ff and 125f).
   II. Replay game substituting these cards.
      A. King Snoid IV says: Cooperation between God and people and the whole world shall not be necessary. All subjects shall obey.
      B. King Snoid IV says: You shall go it alone; do it all for yourself. All subjects shall obey.
      C. King Snoid IV says: God does not really help you; therefore, you shall not ask God for help, all subjects shall obey.
      D. King Snoid IV says: Nothing, no being, shall depend upon God for survival, all subjects shall obey.
      E. King Snoid IV says: God and people shall be separate from each other. All subjects shall obey.
      F. Hear ye! Hear ye! We do hearby proclaim in defiance to King Snoid IV that, though there is a distinct difference between God and humanity, they do rely upon one another and that there is interdependence, interrelatedness, and cooperation between all parties. Furthermore, we have found solid evidence of this in our personal lives. Tough on King Snoid!
   III. Before sharing evidence do an in-depth study of Ephesians 1:1-14 and or 2:1-22. Ask the following questions:
      What does passage have to say to our world?
      What does passage have to say to our nation?
      What does passage have to say to our camp community?
      What does passage have to say to our church?
      What does passage have to say to me?
   IV. Ask participants to sit alone and think about the evidence of God in their lives. They may want to find an object to symbolize it.
   V. Share their stories.
   VI. You may want to close with "Electric Fence." This game intends to show how God intersected human history by His sacrifice on the cross. P.S. When doing this exercise be aware of the fact that some of the major points where God has acted in our lives are when we have heard the word of God through preaching and teaching, participated in the Sacraments, recognized God's loving action through other people. They don't need to think of exceptional experiences like Paul's Damascus Road event.

10. The "Great Feast." Matthew 22:1-14 and Luke 14:15-24.
   I. Commentary.
      A. These parables deal with the Kingdom of God. In the Jewish tradition the entrance of God into history was described with a banquet. Thus, the beatitude in Luke 14:15 would be a proper thing to say. However, the point of the parables has to do with the readiness of the guests to respond when the invitation to the Kingdom is announced.
      B. There is a tendency to alegorize these parables because of Matthew's version. It is agreed by most scholars that Luke's version is the original. The parables focus upon one's readiness to respond to the Kingdom.
      C. The three excuses in Luke are not haphazard words to throw off the invitation. The men have legitimate things that must be done. Business must go on. Relationships must be maintained. When

we let things get in the way the structures of our society would begin to fall apart. In spite of the validity of the excuses, however, the fact is that the feast is ready and the guests are now invited to come. The Kingdom of God takes priority over the Structures of Society.

D. When the invited guests are not responsive the host becomes angry and sends his servants out to the streets to call in the poor, the crippled, the blind, and the lame. If the friends cannot come there will still be guests. If those who claimed to be attentive to God's invitation are not available others will be found. It is interesting to compare these types of people who are welcomed to the feast with the types of sacrifices God expected in Malachi 1:7ff. One did not present a sacrificial offering that had blemishes. But those welcomed into the Kingdom do have blemishes.

E. It is not enough to say that these parables were directed toward the religious establishment that did not hearken to Christ's call. One must see the broader context. People have been called to action on behalf of God and have not been ready to respond. God, therefore, calls people to service who are not in the establishment.

F. Maybe only the poor, the downtrodden, the infirm are ready to respond to God's call to act. Someone has suggested that there is no one with any greater wisdom than a man who is poor.

G. What is meant by the Kingdom of God? One way to understand this is that the Kingdom of God is when decisive moments in history occur that call for our action on God's behalf. To think of the Kingdom of God as a location is not valid. It is best to think of it as descriptive of God's action in human history. Though the Kingdom of God cannot be identified with any movements one might best perceive the Kingdom as "movement."

H. We affirm a God active in history and His involvement with humanity. Are we ready to respond to His invitation to participate in His movement? This is the parable's question.

II. Learning Objectives.

1. Given the excuses in the parables be able to compare them to excuses people give for not becoming involved in activities of human need.
2. Begin to develop a working concept of the Kingdom of God.
3. Be able to list several ways in which God extends an invitation to His Kingdom, i.e., calls people into service.
4. Be able to identify the concept of readiness that is at the heart of the parables.
5. Understand being "clothed with righteousness."

III. Materials: Bibles, string, paper, pencils.

IV. Introductory Learning Experiences:

A. Go on a hike. Look for ecological problems. When viewing each problem ask the participants to think of all the excuses that people would give for 1) the problem being created and, 2) the problem not being corrected. After they have given all the excuses they can think of, ask them to select the excuses that seem most reasonable. After doing this with several problems begin to suggest that the participants select an ecological problem to solve. They might want to look

at several. Tell them to decide on a solution they can perform. After they have made a decision and before they act on it ask them what excuses they heard being made during their decision making process.

B. There may be a person in the group who is frequently opting out giving all types of excuses for not performing certain tasks. When there is an appropriate time the group may want to talk about the implications of this behavior. The direction for such a discussion is not to demean a person, but to ask the question: Does a person miss out when giving excuses?

C. Talk about your favorite excuse. Ask the participants to think quietly for a minute or two about the excuses they use most often to get out of work. This can be a kind of "Can you top this." Encourage the participants to laugh at their excuses.

D. Demonstrate some basic First Aid. Talk about the need to make oneself prepared in the event of emergencies. What are some other areas in which a person should be equipped.

E. There are many types of situations during a day when people are ready to meet the moment or find excuses to avoid doing something. As a leader be watchful for this throughout this day in particular and point it out so the participants can talk about it.

V. Bible Study Process:

A. Have the participants read the passages to themselves and ask them to act them out. Encourage actors to make up their own lines. They may want to do some planning on the side. Another way to handle this is to have several groups devise skits from real life based on this text. When the dramatics (?) are over discuss what they did. Did they hit on all the key elements in the parables? The dramatizations might be presented to the entire camp.

B. Ask the participants to compare the excuses in the passages with other excuses they have heard (both at camp and at home) that are similar. (Use data from the Introductory Learning Experiences.)

C. It is commonly accepted that the host is God. Does God get angry? For what reasons? What causes God's anger according to the parable?

D. Remind the participants that these parables deal with the Kingdom of God. From these passages how would they describe God's Kingdom? It is a movement and not a piece of real estate.

E. Talk about how God extends invitations today; calls people to service. The leader should be reminded that there are several courses that can be anticipated. One, an awareness of a need because the need cries out to us, e.g., a crisis. Second, an awakening brought about by another person informing us. Third, a sensitivity to the world due to a religious experience. The first two are similar to the servants in the parable, they bring a message. The third is an openness created by the power of the Spirit and the Word. Since this notion is abstract and ambiguous it may be helpful just to ask campers if and how God calls people into service today. One way to experience this is to invite the participants to spend 15 minutes alone and silent. Ask them to concentrate on God speaking to them. Encourage them to walk around or find a place where they can sit and think. When they are finished ask them if they could articulate what happened. For some it was a "nothing" experience.

Others maybe saw or heard something that is a natural phenomenon, but it speaks to them. Others may recall Scripture. Others may not be very analytical. Don't forget to tell the participants that when people say God does not speak today like He once did may be due to our inability to hear or disinterest in listening to Him. Another way to get at this notion is to play some communication games. Participants can make musical instruments (See Toy Book), do non-verbal communication exercises, play games where noises other than verbals are used.

F. Be sure to focus on the basic theme of the parables, i.e., to to be ready when God calls. You may talk about how a person can be prepared. Refer to some of the Introductory Learning Experiences. Is it knowledge of certain things or is it an attitude of readiness? The parables indicate that readiness is an attitude of willingness to respond when the call is extended. Note in the parable the people Jesus mentions as being prepared. Are they more ready than people who "have things going for them?"

G. Note carefully Matthew 22:11-14. What does this passage mean? Being prepared means to be dressed for the occasion. Dressed in in "righteousness," "goodness," the role of "righteousness."

DISCUSSIONS/TOPICS:

1. Born Againism, a book by Eric W. Gritsch, discussion guide available.
2. Justification by faith. What does it mean?
3. Is the mark of the cross indelible?

LEARNING EXPERIENCES - ARTS AND CRAFTS:

1. "Garbage Queen" (See Clouds on the Clothesline, p. 34). Collect garbage and make a sculpture.

2. "Word Painting" (See Humanizing Environmental Education, p. 40). Can be used to enable participants to develop the skill to talk about their faith.

3. "Nature Ventriloquist" (Ibid, p. 42). Learning to describe and converse.

4. Design a butterfly.

5. Puzzles, (See Games (and more!) for Backpackers).
   a. String and Bead, p. 18.
   b. Nail Puzzle, p. 19.
   c. Button Holer, p. 22.

6. Rock People.
   I. Rocks you've got! All creatures can be created with rocks and the help of epoxy glue, wire, string and felt-tipped markers. A pebble has the shape of a duck's body, add a head, bill, fluffy tail and pen in the eyes. A copper wire wig is set on a fashionable model's head, a piglet wears pink pebble ears and curly wire tail, a billy goat sprouts curved stick horns and straw goatee.
   II. Try these:
      A. A "stage" with rock people, who just happen to have human voices, acting real living group situations.
      B. A "painting" with posed rock people and their message.
      C. A festival of rock, involving a group in a display of (1) timelessness and (2) constant change.

7. Sand Candle.
   I. Create a sand-casted candle . First, discover the piece of driftwood or weathered wood to use for a freeform sculpture. Dig a hole in dampened wellpacked sand (heavy sand packs firmer). With your hands shape and sculpture the interior of the sand hole to a desired form that complements your piece of wood. Now position the driftwood in an upright position in one side of the hole. A wick can be suspended from a string stretched across the sand hold. Pour hot wax up to the brim of the hole. After it has set and hardened, lift the whole sand candle up, brush off excess sand, but leave a rough sand exterior coated with acrylic spray. For a flat surface on the bottom, trim with a knife.
   II. Sand candles may be made in miniature, or they may become a large community project for a celebration. Whether three inches high or twenty-three, the creation of a beautiful sand candle takes some decision-making, lots of exploring, work, communication, and finally the excitement of watching the candle emerge from its sand bed.

8. Create art from junk.

LEARNING EXPERIENCES - ENVIRONMENTAL:

1. Making a difference. This activity is good when campers are exposed to several interesting types of animals and plants. It is especially good if a leader hears a camper observe, "If I were that plant or animal, I would....." This opening is great to get into fanticizing about the what-ifs.

This activity can be done in two ways:

A. What if I were the plant or animal? The camper pretends to be that object. The camper thinks about what one would do that is the same and what one would do that is different. Camper then relates information.

B. What if the plant or animal was one? Same process as above. The bottom line question is - what difference would it make?

2. A person-made/natural environment study.

I. Talk about person-made and natural environments. Do people respect the total environment? Give reasons and speculate as to why this does or does not happen and when this does or does not happen. Give examples of respect and disrespect.

II. Select two settings to study - one natural, one person-made. Begin with either one.

A. Look at what is there now. Try to determine what was there in the past. Imagine what could be there in the future.

B. Questions:

1. What do you like about this place?
2. How did this place come to be?
3. What should be done to preserve this place?
4. Would you change any of it? Why?
5. What can you learn from this place?
6. Do you need this place?
7. Does this place need you?

C. Repeat this same process at the other site.

D. Using the natural site set up a debate.

1. One side is in favor of keeping the site as it is. The other side is for doing something with it.
2. When the debate is over:
   a. What types of comments reflect the thinking of a saint?
   b. What types of comments are the thinking of a sinner?
   c. What comments would you like to see changed?
3. Suggest that participants take a few minutes to write down some thoughts about themselves under the headings on the paper.

3. "Obis Oil Spill" (See OBIS).

4. "Invent an Animal-Adaptation" (OBIS).

5. "Plant Patterns" (OBIS).

6. "Invent a Plant-Adaptation" (OBIS).

7. "Attention" (OBIS).

8. "Animal Movement in Water" (OBIS).

9. "How Important Are You?"
   I. First, read the following aloud:
      A. "Not Another Me"

Everyone laughs and thinks and feels;
And all are truly brothers;
And yet each person's separate,
And different from all others.

In all the wide, wide world around,
In air or land or sea,
There's not another one who is
Exactly just like me.

I am myself, myself alone,
And no one else can know
My inner thoughts and feelings,
Or what makes me act and grow.

It's up to me to understand
Myself, so I can be
The best of what I am, and take
Responsibility.

--Solveig Paulson Russell

      B. "Understanding Myself"

There are many kinds of things to know,
From many mountains to ant hills, from fire to snow--
And many facts useful as they can be,
But the one most important to me is me.

For I am myself, and there is no other
Exactly like me--no stranger or brother
The whole world over, the whole world wide,
On land or ocean, or space outside.

I'll be with myself my whole life long
To watch my deeds whether right or wrong,
And I'll be responsible for the way
I live my life from day to day.

So I think all the knowledge I can find
About my own feelings and heart and mind,
Is knowledge I need to understand
To walk in my own life's wonderland.

When I know myself and my purpose, then
I can better serve God and my fellow men.

--Solveig Paulson Russell

      C. "All Those Things and More"

Jeff and Jenelle had guests in their mobile home. Mark and Margaret were twins who lived on the other side of town. They had played all afternoon with Jeff and Jenelle. Now they were waiting for their parents to pick them up. "What can we do while we're waiting?" Mark asked as he crossed his legs Indian-style. "We've played just about every game I know," Jenelle said. Then Jeff remembered the game his father had taught him

many months ago. "Let's play 'Who Are You?'" Quickly Jeff explained how to play the game to Mark and Margaret. Mark went first. He said he was Mark Clark, a twin, and then he got stalled. Then Margaret said she was Margaret Clark, a twin, and a girl. Jeff couldn't wait his turn. He remembered how slow he had been in playing the game before. Not now! After taking a deep breath, he said: "I'm Jeff Jamison--a brother--a son--a boy--a child of God--a happy boy-- a sad boy sometimes-- an angry boy sometimes--a friend--a son of God . . ." Mark and Margaret sat in amazement. "All those things!" they gasped. "And more," Jeff laughed after he got his breath.

II. Play the game "Who Are You?" by yourself. Write on a piece of paper a description of yourself like Jeff gave about himself in the story.

III. So that's who you are! Well, you are a very interesting person! The real you is more than that, though. You are made up of several parts. How do you feel about these several parts of you? Give yourself a grade.

IV. <u>You</u> includes:

A. Your body.

1. Do you keep your body reasonably clean? Do you wash your hands before meals?
2. Do you get the right amount of sleep, or do you beg to stay up late?
3. Do you eat healthful foods: meat, cooked vegetables, salads, fruit? A balanced diet? Not too many sweets?
4. Do you get enough outdoor exercise, or do you spend too much time watching television?
5. What grade do you give yourself on the care of your body--excellent, good, fair, or poor?

B. Your mind.

1. Do you try to find your own answers to questions, or do you depend on others to supply the answers?
2. During the school year do you complete your assignments every day, or do just enough to "get by"? Do you sometimes try to do more than the teacher asks?
3. Do you always try to find out what the facts are--what is really true--or do you just accept what someone else says is true?
4. What grade do you give yourself on the use of your mind--excellent, good, fair, or poor?

C. Your talents and skills.

1. Do you use the talents you have--singing, playing the piano, being friendly, writing a poem or story, doing mechanical things--so these talents grow and become more useful?
2. Have you tried something new in camp?
3. Are you always eager to learn new skills? Do you work hard at new skills? Do you work hard at them so that you become quite good at them?
4. What grade would you give yourself on use of talents--excellent, good, fair, or poor?

D. Your feelings.
   1. How do you feel about other people at camp--friendly, pleasant, warm, glad to know them? Or do you dislike most of the campers, wish they would not bother you, have ugly thoughts about them?
   2. How do you act at home--cheerful, helpful, doing more than you have to do?
   3. How do you feel about yourself--disappointed, unappreciative? Or do you feel respect for yourself, feel some pride in your talents and abilities?
   4. What grade do you give yourself for your feelings--excellent, good, fair, or poor?

V. What grade did you give yourself most often? Maybe you gave yourself a high grade. Or maybe a low grade. The grade is not so important as whether or not thinking about these things helps you know more about yourself. Probably you thought of some ways you will try to improve so you will be more helpful to other persons. So you will be more interesting to have around! So you will like to be you!

10. Orienteering.

I. There are a variety of ways of doing this. Learn how!

II. Of great importance. The term "orienteering" comes from the word "orient" meaning "east". When using a compass the direction a person wants to find in order to know where he/she is at is north. Right? How does "east" fit into the name? Speculation is that there are some roots in the life of Christianity or the religions of the world. East is the direction one faces when symbolically facing God. In fact, in the liturgical church the direction one faces when facing the altar is east, either in fact or symbolically. From what direction did the wisemen come? When Christ comes again, from what direction? Obviously, there is a tie between this and the rising of the sun.

But is this not interesting? To get your bearings with a compass you find north, to get your bearings as a Christian you find _____? The east? Christ?

11. "You Can't See Me" (See Clouds on the Clothesline, p. 17). Allow participants to pretend they are animals and try to hide from humans.

12. "Judge Nature Says" (See Ibid, p. 26f). Participants act like animals and Judge Nature gives instructions. Something like "Sinner Says".

13. Nature's Feelings/Natural Human.

I. Identify various things on a hike, animals, plants, etc. Ask campers to act out how these things feel. What does it feel like to be a tree? a bird? a butterfly? a plant? After several experiments and experiences ask the campers to express how it feels to be human.

II. Nature jokes.

A. Discuss "humor," what it means, how it can be useful, etc. The leader starts the search for humor through exploring feelings brought on by actual objects or situations in the trail. E.g., what did one tree say to the other when they saw the campers coming?

B. After four or five humorous attempts to express some feelings trees might have, go on to do the same with squirrels, fish, ants, bushes, etc.

C. Share some of the better jokes. They can be included in the Log Books.

14. Community with Nature.

I. Teach the common plants and animals at LOMC. If possible, bring some plant samples to the group and let the campers smell and feel them. Discuss the senses.

II. Divide the group into pairs. The campers will find a comfortable spot to sit along the trail and tie the blindfold firmly in place. For a few minutes, the campers will sit quietly detecting all the sounds and smells they can and will softly call out what they hear and smell so that the partners can record them. The campers will switch places and repeat the attempt to identify the abiotic and biotic source.

III. The second part consists of crawling or walking slowly for a few minutes while blindfolded. Again, the campers divide into partners and guide each other with a taut string. Essentially, though, the camper will be on his own and must use all his senses except sight to keep from tripping or running into objects. All of the sounds, smells, and textures should be called out to the partner so that he/she can record them. The campers should concentrate on being aware of anything they come in contact with to interpret its textures, size, etc. Any smells should be located if possible and their source identified.

IV. What kind of sounds did you hear? Were these sounds from non-living things or living things? How were the sounds from non-living things related to the living things in the environment? (Repeat the above questions for smells.) What senses did you use while blindfolded? Is the way you react while blindfolded the result of your interacting with the environment? Is the way you react while not wearing a blindfold the result of your interacting with the environment? Are you dependent on the environment for your survival?

15. The Nurse Log. (What difference a log makes even in death.) Discuss the relationship between life and death of growing things. Watch for indications of death and new life in the forest. Observe especially a stump. Have campers write a creative story or a poem that talks about the one tree being cut down and removed, but from this, a seed adopting this home. The stump is the mother, protector, and provider (or nurse log) to another living thing. In the case of sprouts, the root system comes into play, etc. Read and discuss the stories and poems, talk about the beauty of death interacting to create a new life.

LEARNING EXPERIENCES - GAMES:

1. Titi-Toria (Maori Stick Game).

   I. Equipment: One pair of sticks for each player. Sticks are about 1 inch in diameter, 15 inches long. Paint the set of 4 alike, each stick painted two colors (usually red and black). The color change is at the middle of the stick.

   II. Position: Sit on the floor in pairs, partners facing each other. One partner of the pair reverses ends of his two sticks, thus making his colors opposite to those of his partner.

   III. Basic Movements: One movement is made to each beat of the chant. There are five basic movements. The grasp of the stick is at the center.

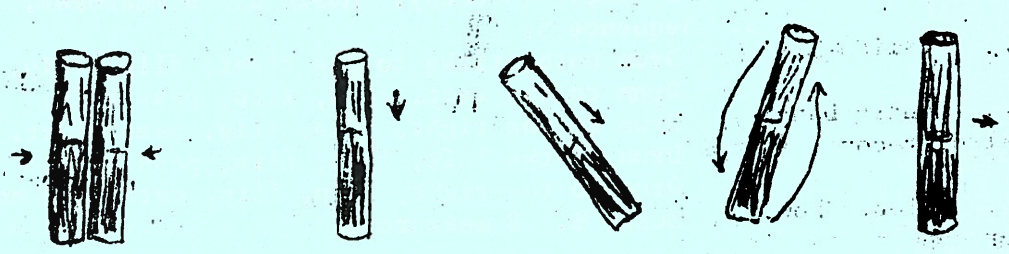
   A. Clap: Hit own sticks together upright.

   B. Down: Hit bottom ends of sticks on floor.

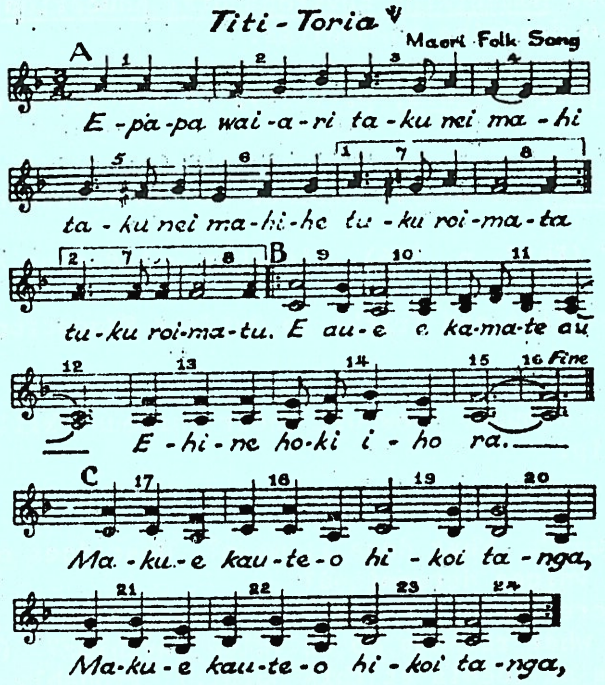
   C. Drum: Hit sticks on floor at side, allowing shafts to slide through the hand, grasping nearer the ends.

   D. Flip: Toss the sticks into the air so they revolve end for end (one half of a full revolution) and catch them.

   E. Pass: Pass stick (or sticks) to partner with a straight across or slightly upward motion, so that it can be caught without its striking the floor. The sticks are passed in a vertical position.



clap down drum flip pass



F. Four sequences, or patterns for movements of sticks, are given below. More mature players may wish to try additional sequences as found in Fun With Folk Lore.

1. Sequence 1
   Down, clap, right pass (right hand sticks exchange with partner).
   Down, clap, left pass (left hand sticks exchange with partner).
   8 times—(4 each). Music A. 8 measures through first ending.
2. Sequence 2.
   Down, clap, right pass, right pass.
   Down, clap, left pass, left pass.
   6 times—(3 each). Music A. 8 measures through second ending.
3. Sequence 3.
   Down, clap, pass both sticks (the boy passing sticks on the outside, girl on inside).
   8 times. Music B. 8 measures.
4. Sequence 4.
   Drum both sticks to the right, flip, down, pass right.
   Drum to the left, flip, down, pass left.
   6 times—(3 each). Music C. 8 measures.
5. Sequence 5.
   Drum both sticks to the right, flip, flip, pass right.
   Drum to the left, flip, flip, pass left.
   Drum to the right, flip, flip, pass right.
   Drum to the left, flip, flip, pass left.
   Drum to the right, flip, flip, catch and hold.
   Music B. 8 measures.

2. "Battleship" (Clouds on the Clothesline, p. 139f). Participants act out parts of a ship.

3. "Self-Metaphors" (See Humanizing Environmental Education, p. 121f) A way for participants to describe themselves.

4. "Meeting of the Metaphor" (Ibid, p. 122f). A way for participants to validate each other.

5. "Validation Tag" (Ibid, p. 124). Another way to validate each other.

6. "Validation Circles" (Ibid, p. 136). Another validation activity.

7. Square Dancing. (See Tips and Tricks in Outdoor Education, p. 154ff). Also, records available.

8. Talent Show. Let the campers show off their various skills. Could preceed an evening worship.

9. Values Auction.
   I. Talk about "values". What does it mean? What does our culture value? How are values determined?
   II. Gather group where view is best. Ask: what does it mean to value something? For what reasons do we value anything? (Avoid naming specific objects or ideals at this point.) Probably some will say, "It costs a lot of money - I like it," etc. Hopefully, a few will mention ideas such as, "It is important in our lives, makes us feel good or happy, is beautiful," etc.

III. Hand out the charts below.
   A. Read over items briefly. Don't discuss yet.
   B. Allow campers a few minutes to observe the area around them and look for whatever they would like to add to their own list.

IV. Regroup and tell campers they have $500 in imaginary money to budget among the items on the list. They say put down a zero if they do not value a particular item at all, but all spaces in the budget column must be filled. "How much do you estimate each item is worth to you?" Allow 10 minutes.

V. Conduct the auction. Items will be sold to the highest bidder. Pretend this will be your only chance to buy these things. No one can spend more than a total of $500, but individual item amounts may be changed from the budgeted amount. Put own top bid (even if not the winning bid) in the "My Bid" column. Enter top bid in the correct column and circle this amount if you won the bid.

VI. When all items have been "sold" each camper looks at his own sheet. Were budgeted items changed a lot? Did you change your mind about what you valued most as you went along? Were some decisions quite difficult? and others easy? What kinds of things do you value most - material (those you could really buy) or things that may be beautiful or important to you but not worth money to someone else? (As leader, be careful to pass no judgements here.)

VII. Discuss reasons for value changes. Explore more carefully the reasons for American values.

Auction Items	Budgeted Amount	My Bid	Top Bid
To be really pretty or handsome			
A week at Disneyland			
Clean, fresh air to breathe			
The last tree in the world			
Freedom to do whatever you want			
A new 10-speed or stereo			
To have friends you can really trust			
A camping trip to a mountain lake			
To get good grades in school			
A happy family			
To be able to end all sickness and death in the world			
Add your choices here, as seen at LOMC			
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-			
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10. "Puzzles for Your Fingers" (See Games (and more!) for Backpackers, p.76f).

LEARNING EXPERIENCES FROM CAMP PROGRAMS:

Rustic Camping -

Fishing Camp -

First Adventure -

Construction Camp -

Aviation -

Equestrian -

Family -

Music -

Sports Camp -

Travel Camps -