Day IV

Title: Tracing God's Name
Symbol: Footprint

Intentions:

Given that God, by His grace, sets all things in community with Him and all things with each other and that Christians are called, empowered and commanded (instructed?) to participate with God in His work of restoration, the participants will

1. Deal with the meaning of
   a. Sauntering
   b. Economy and ecology
   c. Frugality, the muddling toward it
2. Look at humanity's roles in God's plan of:
   a. Overlord
   b. Caretaker, and
   c. Onlooker
3. Become acquainted with
   a. Arguments for preserving species:
      Ethical - Noah Principle
      Aesthetic
      Economic
      Ecological
   b. Arguments for the preservation of habitats:
      Genetic/species preservation
      Diversity/stability

IV B 1

COMMENTARY

This day begins to set the stage for the campers' re-entry to their home, although it need not be mentioned to them. The idea is a simple one: as Christians we are called to restore community no matter where we are.

Sauntering (Holy-Landing) is one such way to perceive this call to the restoration of community. Although not quite in the sense of St. Francis (who wandered the countryside), Americans are a rather transient people who make many moves throughout their lifetimes. No matter where we "land" there is Christian work to be done.

In constrast to vibram soles (Day II), the footprint symbolizes the careful treading on the "places" that we land - wether it be a neighborhood, a park, a church, someone's life, or a camp. We are then in someone's or something's "home" (economy and ecology), one part of the Creation. A footprint in the mud indicates that someone has been there but has taken care to walk lightly. It is a mark - even a signature! - of one's care for that habitat.

Should we quit using shoes? Vibram soles? Have you ever thought of the destruction that could be avoided by walking barefoot? Would going barefoot all the time be a indication that we are living the call of Shalom?

It is naive to think we can stop certain behaviors. Each new behavior brings another set of problems (i.e., injury from walking barefoot). The problem is basically how we live in the world rather than against it. It is indeed a muddling toward frugality as we struggle with the issues of being Shalom people... we are treading on uncertain ground toward the vision of a more simple and whole lifestyle.

Christians are called to stewardship, managership and directorship in this world in the name of Christ. It isn't easy to do. None-the-less, it is the Christian's responsibility to be thoughtful, caring, alert, sensitive and responsive.

In terms of the natural world there are many arguements for the preservation of species. The analogies to care for humans is not only uncanny, but interlocked. Yet one thing is certain: the caring for all of God's Creation - from rocks to plants to animals to Christian community - is a celebration and praise of God. It is returning thanks to Him.

We need to recognize there are no free lunches. There are trade-offs. The issue is: for whose benefit is the trade-off? As Christians our view of the world is catholic (universal) and our goal is Shalom in Christ.

WORSHIP AND DEVOTIONAL EXPERIENCES

I. St. Francis' Prayer for Peace
   A. All ages; Adults; Families; Seniors
   B. Copies of the Prayer (Lutheran Book of Worship, p. 48)
      Other items the campers need for this experience as per your design
   C. Design a devotional experience that lifts up the three basic parts of the prayer:
      1. Being instruments of peace -- in nation, community, school, home, and out-of-doors (habitats & environment)
      2. Acting for other's benefits first
      3. Realizing personal fulfillment in serving others
   D. 1. You may want to do this at the St. Francis statue.
      2. Be creative! Consider skits, songs, a silent procession, or pictures drawn of the various phrases in the prayer.

II. Use St. Francis' "Heart of the Rule and Life of the Friars Minor"
   A. Grades 9-12; Adults; Seniors
   B. Copies of this Rule (1982 LOMC Summer Currirulm, Moccasins on the Ark, p. 37)

III. Group Prayer - Day 3
   A. All ages; Adults; Families; Seniors
   B. none
   C. 1. Take a few moments for the participants to prepare themselves for prayer (direct communication with God).
      2. Ask each one in the group to develop a sentence of prayer - something they want to ask and/or thank God for. It only need be a sentence.
      3. Begin the prayer yourself... but don't say to much so that you don't take the wind out of the kids'prayers.
      4. Have each person say their sentence.
   D. Variation:
      Have the group hold hands. When one person is finished, they squeeze the hand of the person to their right, indicating that that person can start his/her prayer sentence.

IV. Colossians 1:15-23a (good for Morning Wake-ups)
   A. All ages; Adults; Families; Seniors
   B. Bible for the leader
      Song sheets as needed
   C. 1. Gather the participants in a place that is relatively isolated from others.
      2. Before sitting down, have everyone make a "Yurt Cicle" (More New Games, p. 123). Briefly explain how the different leanings of everyone still makes the whole unit strong. The basis for the strong, erect unit, is everyone holding on to others.
      3. Explain that Christians get strength to "hold on" together from God.
      4. Read Colossians 1:15-23a. Ask the participants to listen carefully for a clue that they might associate with God's unity and a natural symbol of it that is nearby (this might be too much to ask for Grades 4-7; if so, just read).

5. Have the partipants go find such a symbol (natural) nearby, bring it back, and then for everyone to build a structure from their symbols.
6. Stand around the structure and sing a song about unity in Christ.
7. Close with the following prayer.
"O Lord, our Savior, who has warned us that you will expect much from those to whom much has been given: Grant today that we who have so many of the world's blessings may work together more abundantly to extend to others what we so richly enjoy, in fulfillment of your holy will; through Jesus Christ our Lord. Amen." (Augustine, fourth century, adapted)

D. In this passage Paul writes about the restoration of the whole Creation. God is not a God of destruction, abandonment, or death, but the God of life, peace, and joy. In what ways can my family and I start to respond to God's call to be peacemakers in a warring world and to take better care of the world we have been given dominion over? (Source: Stewardship of Creation, p. 23)

V. Sauntering Service

A. All ages with variations; Adults; Families; Seniors

B. Defined area about 40' in diameter
Paper and pencils
Blindfolds

C. 1. Bring the group to the center of the area. Blindfold everyone.
2. Say the Invocation.
3. Have the group stand in a small circle. Spin each person around so that they loose their orientation.
4. Instruct the participants to remain silent and that on your cue, have them walk until you say stop (let them go no more than 20' from the center of the area). They should then get comfortable (sit-down?) where they stop.
5. While still blindfolded, instruct the participants to individually find "something" for which they can praise God. Have them write a prayer or song, develop a dance or skit, etc. for that praise. Give them five minutes. (Writing - not blinded).
6. Have each person take off their blindfold and remember where their spot. Then have them all return to you at the center of the area.
7. Have one person at a time take the group to the "something" for which they want to give praise. Each person should briefly explain what s/he wants to give praise for and then do their prayer, song, skit, dance, or etc.
8. Close the service with an "LOMC Amen!"

VI. Beatitudes

Use the beatitudes in Matthew 5:1-11 to base a service or devotional. Note especially verse 9 - workers for peace.

VII. Other ideas...

See Stewardship of Creation Guides for additional ideas and background.
Basic Resource Guide, pp. 22-24
Guide for Older Youth, p. 23
Guide for Younger Youth, p. 14 & 17
Guide for Older Children, pp. 19, 22-23, 26-27

VIII. "Medicine Wheel: Wholeness Towards'Holiness'"
Use the Medicine Wheel and its ideas (See "Medicine Wheel", IV H 1) on which to base a worship/devotional experience.

A. Grades 6- 12; Adults; Families; Seniors

B. Medicine Wheel already set-up (If done for a campfire, the center circle of the Wheel could be a campfire ring - be sure that the fire area is below ground to maintain the topsoil and plants.)
Copies of St. Francis' "Canticle of the Sun" (Francis: A Saint We Share, pp. 59-60) for all
Matches and Indian pump (if campfire)
Bible for leader - Romans 1:20

C. Your creativity can really have a blast with this one! For this reason I'll just give you some ideas with which to play...
+ Romans 1:20 speaks of God's power and nature being perceived in the things He has made.
+ Native Americans and St. Francis make reference to "Brother Sun", "Sister Moon", "Mother Earth", etc., yet they are of different times and places. Both were very concerned with the celebration of God's love as seen in the natural world. Neither worshipped elements of the natural world per se, but saw God's mark in them.
+ "Canticle of the Sun" can be done in a very solemn nature, or in a very active activity. If you choose the latter, then consider having the participants move (run? "Amoeba"-style a la New Games Book?) from one section of the Wheel to another that symbolizes what is said in the "Canticle". This will work best with older youth.
+ Use a common song or two that doesn't require song sheets like "Circle of Love" or "This Is My Father's World".
+ Torches can be used instead of rocks to mark the design of the Wheel.

D. Be sure to take the posture that God speaks to us in things that are not always labelled "Christian". Some people may have trouble with what might appear to be a worship experience based on a "pagan" symbol. Be sure to avoid things that could be construed as "nature worship." We are worshipping the God of all Creation!

D. BIBLE STUDIES

V

I. God's Shalom Trademarks (Zechariah 8: 9-12; use RSV only)

A. All ages; Families; Adults; Seniors

B. Bibles for all
Newsprint and marker may be helpful for the leader if it fits your style
Large sheets of drawing paper for Grades 4-6
Many crayons for Grades 4-6

C. 1. Explain the meaning of Shalom. This is the Hebrew (and biblical) word that is most often translated as "peace" in English. (Keep in mind that "peace" is not an adequately complete translation; this study will expand the meaning of Shalom.) Ask participants to talk about what peace means to them. The leader can do one of two things at this point: 1) write down their ideas on newsprint for all to see, or 2) form teams of 2 or 3 campers to go off and talk about what peace means to them. Maybe they can find a natural object that symbolizes the meaning for them. Each team will then share their conclusions after discussing it together for a while.

2. Now explore peace in God's plans. Ask the campers to find Zechariah 8:9-12. Explain before reading the passage that it was written after the Exile. (You may have to briefly explain the Exile, too.) The people had returned to rebuild Jerusalem and were at work on their major effort, the restoration of the Temple. The foundations of the new Temple were finished (vs. 9), and the rest of the building was under construction. These were busy people. For all practical purposes, they were like pioneers settling a new land. They had to establish farms, set up businesses, and construct houses. From the time left in their busy schedules they were compelled by their love of God to rebuild the Temple.

3. a. Construction, Pioneer and Trip campers relate this to the setting up of tents, cooking areas, latrines, etc., and how hard it is sometimes just to sit back and worship or relax.

b. Other campers can relate this Hebrew experience to setting their rooms in order when they arrive with a place for everything, but still not interfering with the "space" that "belongs" to others.

4. Ask, "Why do you think they felt the Temple was so important to these people?" When all have shared their ideas, underscore those thoughts that you've recorded on the newsprint or in your memory which express how the Temple symbolized their religious faith, their dreams as a people of God.

5. a. Grade 7 - Adult: Ask them to read the passage - perhaps in teams of 2 or 3 - to find answers for these questions:
- What verse indicates that before the Temple rebuilding started, things were not going well for the returned exiles? (vs. 9)
- Which verse talks about a new vision, a new way God will deal with people? (vs. 11)
- Which verse pictures the beauty of this new way with God? (vs. 12)

When all the campers have found the answers, quickly go over them with the whole group.

b. Grades 4-6: Have the campers use the text to guide them in making colorful pictures of what the new land (in God's peace) would look like. If the kids can do it, have them make one very large picture that can be posted for a devotional experience later in the program day.

c. Families: While the adults and older youth do 4.a. above, the young children can do 4.b. When both are finished, those doing 4.a. can be shown what those in 4.b. did. It might just provide some new ideas for the adults and children alike if both groups explain their respective perspectives!

6. Continue by expanding the meaning of Shalom. Focus on vs. 11. Help them see how Shalom is a part of God's hope for His people and Earth. Shalom includes an abundant Earth, an Earth that is able to provide for its inhabitants because it is "in balance".
   a. With older participants you can ask them to explore what makes for an Earth "in balance". Guide them to see that the components of a habitat and then the habitats in an ecosystem must balance in order for the sound continuation of that habitat or ecosystem - and all the living things within it, including people.
   b. Grade 7 - Adult can check Isaiah 35 for another sample of creation imagery used to describe the perfect rule of God.

6. Focus on the phrase "sowing of peace" (vs. 12). We usually think of peace as the absence of conflict. Here it has a positve content - something we can sow or develop or cultivate. Have the campers briefly brainstorm how they can "sow peace".

7. Then ask them what does soil have to be like before a seed is placed in it. Soil needs to be soft and not compacted or eroded. Have them compare compacted soil (trail, jeep road, etc.) and soft, pliable soil (farm field, forest floor). (Recall Day II experiences.) Have them walk barefoot - carefully - in some soft soil and feel what it is like. Direct them to wiggle their toes into the soil like a seed sending out roots and to see how easy it is. Then replace their shoes and talk about how soil is made soft. It is either cultivated by tillers, or not compacted in the first place (people stay off of it). The way you want to guide them is that in one way or the other, humans are responsible for nuturing the soil.

8. Continuing with the ideas of "sowing peace", have the campers think of ways they can prepare other people, communities, themselves, a part of the environment, etc., to do so. When several ideas have been expressed, ask each camper to select one "peace nuturing" action that s/he will make an effort to accomplish while at camp. You may want them to make some kind of a written "contract" that says what they will do and then to allow them the time during the week to execute their planned action.

9. Ask, "Does God nuture for peace?" Peace is a major thrust of God's actions in the world, exemplified in God's act of reconciliation, forgiveness, healing, and blessing the Earth and its people. Christ made this possible through His death and resurrection. Help them appreciate how, as Christians, we work in harmony with God's intentions for peace when we "nuture peace".

10. Have the campers find seeds, or distribute seeds to them. Explain that our "nuturing peace" means that we are to "cultivate" a little "plot" in the world and plant a small "seed" -- small actions which grow into big changes in the world. Let them make some way to carry the seed as a reminder (See IV I).

D. 1. The purpose of this study experience is to help campers accept a holistic view of Creation in which God is central and all parts are interrelated and interdependent; and to encourage campers to adopt the Shalom vision of peace as their own for the world around us.

2. Adapted from source: "On Using 'Stewardship of Creation'", John S. Kerr, Division for Parish Services, L.C.A. (1985).

II. The Good, The Bad, and the Footprint - Part 3: The Footprint IV
(use only RSV: a. Romans 6:4; b. II Corinthians 5: 6-7; c. Ephesians 5: 1-2; d. I John 1:7)

A. All ages; Families (intergenerational); Seniors

B. 5 RSV Bibles
Any materials needed for accompanying activities (see D. below)
Read C. & D. and the other resources suggested there before beginning thi experience. This experience is not laid out step-by-step and you'll need to make your own specific plans.

C. 1. Begin with a Night Hike, Barefoot Trail Walk, animal tracking, and/or following the footprints of someone (the SGL?). (This latter options can be done on a rainy day and the campers can follow the footprints down a muddy trail.) See IV E for planning.
2. Divide the group into four sub-groups and assign each sub-group one of the passages above, giving them one Bible for the group. Have each sub-group figure out what "walk" means in each passage and then have all the sub-groups report back to the whole with their definitions.
3. Explore the meaning of "walk" with the campers, pulling out the meanings as given in D. below.
4. Ask the campers, "How could you do the walk/hike we did above differently so that it would reflect how (be like the way) Christians should 'walk'?" Brainstorm their ideas. Then have the group decide on a way to do this "new walk" and repeat the activity in C.1. above or a similar one.

D. 1. This is a good introductory experience for Day IV. It should be done in a short period of time.
2. The reason that only the RSV should be used is that the TEV does not do a good job in surfacing the meaning of "walk". The KJV is too difficult to read.
   a. "Walk" in these passages has more to do with a journey of faith and progressing from one perspective in life to another than it does with merely taking one permanent perspective in life. Also the term is in relationship to following Christ.
   b. Each of the verses add a different perspective to the meaning of "walk".
      a. Through baptism Christians are able to overcome the problems of life and to always follow Christ as reconciled and forgiven ("newness of life") people.
      b. The issue here is that we are open to the guidelines of Christian faith, not some list of strict codes. As Christians, we are not concerned so much with the tangible things about us, but with the guidelines of faith.
      c. This passage takes the meaning of faith a bit further and explains it as love. Notice that "love" is not mentioned exclusively for humans, but could include God and the Earth.
      d. This last passage talks of the "walking in the light" (good song can be sung with this passage, "Walkin' in the Light"). The "light" is Christ and when one of us walks with Christ, others in the Christian community walk in fellowship with us. This ideas lends itself to the group walking together with one light - possibly a lantern they have made - in the dark of night.

3. This study can relate to study I. above in terms of symbolism. A seed can be planted in the footprint of a barefoot much easier than in the compacted and uneven soil of a bootprint.

III. The Image of God Revisited (Psalm 8)

A. All ages; Families (intergenerational); Adults; Seniors

B. 4 1/4" X 5 1/2" scrap paper for each person
Pencils for all
Bible for leader

C. 1. Explain the meaning of the "image of God" as overlord, caretaker and onlooker. (Pick up the notions of dominion, caretaking and valuing.) Compare these to the characteristics of God as Powerful Establisher, Wise Shaper, and Joyful Valuer.

2. Pass out the scraps of paper to each person. Ask one person to be "God" and one other to be "person". Ask the others to choose an animal, a vegetalbe, or a heavenly body. Make sure there is at least one in each category. Each person puts down his/her selection on the paper.

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

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

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

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

7. Lastly, ask the participants , "What are humankind's responsibilities according to the psalmist?" When they have finished making comments, summarize what they have done and said.

IV. Walking Humbly/Treading Softly (Micah 4: 1-4; 6-8)

A. Grades 6-12; Adults; Seniors

B. Bible for leader
Newsprint and marker may help the leader

C. 1. Introduce the setting for the above passage. There are many people in the Old Testament called "prophets", who spoke to the Jewish people on God's behalf to tell them for the final time or remind them what God expects of them. Research the historical setting of Micah to make this introduction more exciting.

2. Read Micah 4:1-4 to the campers. Be aware that the temple stands in Jerusalem. Try to express the "feeling" of the passage's meaning.
   a. Vs. 1 - Have people had visions of one place on earth where people would gather to solve problems? Is there such a place that campers could imagine?
   b. Vs. 2 - Who decides the kind of "paths" (direction people go with their lives) people take today? How does God show us His path(s)?
   c. Vs. 3 - The imagery here is primitive. Wars were fought with swords and spears. What weapons are used today? Into what could these weapons be shaped?
   d. Vs. 4 - The imagery here again reflects the time of Micah - vineyards and fig trees. In our time what would the peaceful habitat look like? Would there be one kind or several types of peaceful habitats?
3. If you have time and interest you can read all of Micah, but suffice it to say that Micah's wish of peace is a hope. The reality is that this goal is no where near being achieved or sought for. Sin prevails. Ask the campers: "Does this mean give up hope?"; "How are people to live?"; "If we can't have peace now do we give up or do we act?"; and "How?"
4. Look at 6:8, but first read 6:1-7 (older youth). Have the campers talk about what God expects of His people. (At some point use the words of the RSV, "... walk humbly with your God.") Have the campers consider the following issues/questions:
   - What is just? Justice?
   - What is constant love?
   - How do you "walk humbly"?
   - What is humility?
5. Pick an activity that relates to the concepts in C. 4, such as "Playing Lightly on the Earth" or "What Did Your Lunch Cost Wildlife" in IV. I. Then process the Christian perspective to that activity.
6. Now consider how the Earth can be treated with justice, love and humility. (For Grade 9-Adult: A discussion might develop around the "unthinkable nuclear holocast.") What does this mean for habitats?
7. Another activity would be to have each camper look for an object and make a weapon - something that would in fact inflict a wound, maime, or destroy. They should bring it back to the group and describe it and what it could do. Then ask them to reshape the weapon into something useful to communities of people or/and habitats. (Watch carefully: the reshaped weapon the camper makes may only be something useful to satisfy a person's greed.)

D. 1. Be sure to focus sharp attention on the maintenance of habitats.
2. After step C.5. above, it could be a time when some disputes between campers could be resolved. By now there should have been several clashes/disruptions among the campers. Even if the problem has been settled, you can still "process" what happened. The campers can deal with the following concerns as it relates to their own situation or past experiences at camp.
   - What does it mean in the group to do justice, show constant love, and walk humbly with God?
   - What impact have disputes had on the campers' community at camp?

VI. Medicine Wheel

This unique experience combines several types of learning activities, in cluding Bible study, Native American history and beliefs, discussion ideas, campfire, worship, and environmental experiences. For details see section IV. H, Special Activities and Learning Experiences.

BIBLE PASSAGES IN DAY IV

Colossians 1: 15-23a
Matthew 5: 1-11
Romans 1:20

Zechariah 8: 9-12
Isaiah 35:1
Romans 6:4
II Corinthinans 5: 6-7
Ephesians 5: 1-2
I John 1:7
Psalm 8
Micah 4: 1-4; 6-8

E. DISCUSSION IDEAS

I. Shalom Versus Sin

A. All ages; Families; Adults; Seniors

B. A comfortable setting where the small group can talk undisturbed

C. Find out how the campers correct things they have done wrong. Maybe they work extra hard to overcome the problems their incorrect doing has caused. Give some examples from your own experiences to get them started. Then encourage them to talk about their corrected wrongs.

What makes a person want to correct her/his wrongs? Let the campers talk about their answers to this question and why. Hopefully one of the campers will indicate that they do so because of God. Let them continue with how God helps people to correct wrongs; encourage them to give some personal examples of how God has helped them to do so.

How else has God helped us to correct wrongs? Guide them to see that Christ's death and resurrection frees us to take the risks to correct correct wrongs (sin), even if it isn't what other people want to happen. This would be a place to tell a brief story about someone (St. Francis, Martin Luther King Jr., J.S. Bach) who did what they thought was right in God's eyes even if no one else around them agreed.

It would be appropriate to talk about group pressure. Older teens and adults could expand that idea to the expectations of society. How do we allow the pressure of the groups we are in to effect us? Should we? How and when?

What kinds of things do we do to correct injustices, etc. (wrongs, sin) in God's name? How do we know what to do?

Older teens and adults can deal with issues that are more complex, especially in terms of what seems to be contradicatory. Can a Christian fight in a war and still be a peace-maker? What makes for a justifiable war? Should we serve ("love") our own country before we care for those in other countries?

D. 1. This discussion could become too complex for young children. Be careful to keep the discussion in the context of their own life experiences.

2. This topic could be used as a transitional topic on Thursday night, after Day IV and before Day V.

3. The Bible studies on understanding God's signatures (Day IV) and how Christians "sign" their activities in God's name (Day V) relate to this discussion.

II. Peaceful Caretakers

A. Grades 10-12; Adults; Seniors

B. Around a campfire
Bedtime

C. Take one of two routes with this discussion as noted below. The point to be made is how God enables us to respond to bad situations and to do something to overcome them.

a. What happens in war? What happens to the people? The environment? What might happen in a nuclear war to the habitats - human and non-human? What can people do to stop war?

b. What happens when a vast area of forest is destroyed? What happens to the plants and wildlife? What happens to the people that live in that area? Where will people go for outdoor recreation? How can people stop the unnecessary destruction of the natural world? Who is responsible to make that happen?

If the campers are so inclined, guide the discussion to help them see how they are capable of doing good in spite of the evil around us because of the strength God has given us through Christ's resurrection.

D. This is compatiable with Bible study III. for Day IV.

III. Medicine Wheel

A. All ages; Adults; Seniors

B. Most quiet settings will work
At a campfire in the middle of the Medicine Wheel

C. The Native American symbolism of the Medicine Wheel has a number of parallels with Christian and western symbolism. The campers may want to talk about several possibilities.

1. The meaning of the eastern side of the Wheel and how it compares to liturgical east of Christian church construction.
2. How did the Indians get these ideas when they seem so much like some of the ideas of the Christian church? (Anthroplogically, Native Americans are throught to have come to the American continents either across the Pacific or the Bearing Strait ¼Alaska¢ from Asia. Maybe they brought their religious beliefs with them, and those beliefs had contact with Judeo-Christian thought.)
3. Romans 1:20 says, "Ever since God created the world, His invisible qualities, both His eternal power and His divine nature, have been clearly seen; they are perceived in the things that He has made." How have Native Americans shown this statement to be true? The Bible also states that God works through all things for His good. Note that "all things" doesn't mean just Christians and their activities, but also the natural world and the activities of non-Christians.

D. This discussion can be used in conjunction with the "Medicine Wheel" experience in IV. H.

III

F. ENVIRONMENTAL LEARNING EXPERIENCES

I. Night Hike

A. All ages; Families (intergenerational); Adults; Seniors

B. 2 flashlights for leader
Supplies for the specific activities to be done (see C. below)
A known, safe route for the hike (avoid dense underbrush and trails that have hazards , i.e., steps and sharp drop-offs)

C. There are many possibilities for a night hike, but the general focus is that of a silent (no-talking), sensory experience.

1. Introduce the activity to the participants by telling them about their "night eyes" and some of the things that they will do along the way. Be sure they are prepared for an outdoor experience at night (jackets, bug repellent, etc.). It needs to be emphasized, especially with Grades 6-12, for the need of silence - noise chases the animals away.
2. Begin the Night Hike in silence. While moving, involve the participants with such activities as:
   * Listening for human-made and natural sounds. How many are there? What are these sounds from?
   * Doing a "blind walk" with partners.
   * Make human "amoebas" (from New Games) along the road.
   * Follow a specified star across on open field. Have each person walk solo for 100 yards or more until they meet the leader. Each participant should be separated by about 30' (two leaders are needed for this activity).
   * Have each participant "stop, look, and listen" along a trail or road, spacing them apart about 20'. Go back for them when it is time to continue.
3. Make several (or more!) stops along the way and do any number of sensory activities.
   * Feel something on the ground and try to discover what it is by touch alone. Are all the sides the same? Is something wet?
   * Go to a known observation point and watch for deer or other nocturnal animals.
   * Use sensory observations to detect the differences of temperature, wind, and air moisture in different locations, i.e., bottom of a ravine, ridge-top, meadow, forest, etc.
   * Do the Great White Sheet trick from OBIS.
   * Place a flashlight in a weighted jar that is tied to a rope and lower it into the pond about 3' over the dock. Watch what is attracted to the light. (If there is any doubt about the stability of the campers on the dock, have everyone wear a PFD.)

D. This could be a good activity for Wednesday night and will help introduce Day IV. It can be directly applied to Bible studies II and IV.

II. Barefoot Trail

IV

A. All ages; Families (intergenerational); Playful adults

B. Daylight
A 50' to 100' trial which is free of hazards to the bare foot and one that will provide several sensory experiences (hard, soft, muddy, grassy, etc.)

C. Take the campers on a barefoot walk along the designated "Barefoot Trail" and have them observe the various sensual sensations. See if they can walk without disturbing anything, or walk without making a sound, etc.

D. This activity can be used in conjunction with Bible studies II and IV and can be used with Medicine Wheel in section H.

III. Seed Need
- A. Grades 4-7; Families (intergenerational)
- B. A fuzzy sock for each camper (or strips of fuzzy cloth to tie to each one's foot
  - Optional: one shoe per camper box filled with planting medium
  - Optional: cookie sheets or trays in which to place shoe boxes used as planters
- C. The campers gather seeds by walking through a field and then observing what is clinging to the socks.
- D. 1. Source: Project WILD - Elementary, p. 71.
  - 2. This activity can be used with Day IV's number I Bible study.

IV. Playing Lightly on the Earth
- A. Grades 4-9; Families (intergenerational)
- B. 100' square open playing area
- C. The campers look for evidence of games that harm the environment and then invent and play games with a benign effect on the environment.
- D. 1. Source: Project WILD - Elementary, p. 211; Project WILD - Secondary, p. 195.
  - 2. This is useful with Day IV's Bible study IV.

V. What Did Your Lunch Cost Wildlife?
- A. All ages; Adults; Families (intergenerational); Seniors
- B. Writing and drawing supplies
  Do after a meal
- C. The participants trace their food sources and apply the knowledge they gain by making changes in some of their consumer choices. Making a diagram of environmental impacts can also be done by the campers.
- D. 1. Source: Project WILD - Elementary, p. 215; Project WILD - Secondary, p. 203.

VI. Ethni-Thinking
- A. Grades 4-8; Families (intergenerational)
  May prove useful also with older youth and all-adult groups
- B. Art materials (crayons, paper, magazines for photos, glue)
- C. The campers list activities that might be harmful to wild plants and animals and use photos and drawings to visualize, discuss, interpret, and evaluate these activities. Some adaptations from the written plan need to be made so that the environmentally destructive human activities are those that can be seen or experienced at LOMC.
- D. 1. Source: Project WILD - Elementary, p. 209; Project WILD - Secondary, p. 193.
  - 2. This experience is useful in helping the campers to understand some of the arguments for preserving species.

VII. Enviro-Ethics
- A. Grades 7-12; Adults; Seniors
- B. No materials needed
- C. The participants develop and use a "Personal Code of Environmental Ethics"
- D. 1. Source: Project WILD - Elementary, p. 227; Project WILD - Secondary, p. 41.
  - 2. This experience is useful in helping the participants to develop their own ethical code for treating the environment. This activity could also be used in conjuction with Bible study I in Day V.

VIII. Suggested activities from Outdoor Biology Instructional Strategies

* Night Eyes. (The campers learn to spot eye-shine at night by playing a simulation game.)
* Trail Construction. (The participants construct and compare trail sections to select the best trail construction techniques for their site. Before beginning, talk to the Program Director.)

G. GAME & SPORT LEARNING EXPERIENCES

I. The Stalker
   A. All ages; Families (intergenerational); Adults
   B. Blindfolds for half the group
      Small stones for half the group
      Flashlights if variation done (see D. 2 below)
   C. 1. Half the group is given blindfolds to wear. These players are placed in scatter formation within the boundaries of the playing area. A stone is placed between their feet but not touching them.
      2. The other half of the group (the ones that can see!) begin to stalk the blindfolded players in an effort to obtain the stone from between their feet. In an attempt to pinpoint a stalker, the blindfolded players may point to a sound. If a stalker is there, the two players switch positions.
      3. Stalkers try to collect as many stones as possible without stealing from other stalkers or physically blocking others.
   D. 1. Source: Clouds on the Clothesline, p. 18.
      2. Evening/night variation: The players protecting the stone between their feet are given flashlights. When they think they know the location of a stalker, instead of pointing to him/her, they flash the light in the direction from where they hear the noise. Each player is given three seperate "flashes" of light before losing his/her stone to the nearest stalker.
      3. A more complex version of this game and one that involves only one blindfolded player is "Silent Stalking" from Outdoor Biology Instructional Strategies. This one relates more directly to predator/prey relationships.
      4. Use a stalking activity in Day IV to assist the campers in beginning to deal with "walking softly", especially Bible studies II and IV.

II. Punctured Drum
   A. All ages; Families (intergenerational); Adults
   B. 55-gallon drum with 10 nail-size holes for each participant
      Water source that can constantly run
      One gallon container
   C. The problem: The group must attempt to fill a multi-punctured drum using a one gallon container. Only portions of the group members' anatomies may be used to plug the holes.
   D. 1. Source: Iniative Games, p. 31.
      2. This may be used with Bible study I to illustrate how the people of the Exile had to work together on the Temple. It may also be used in Day IV to illustrate the teamwork necessary for people to conserve natural resources with applications in Bible studies III and IV.

III. Don't Spill the Pot
   A. Grades 7-12; Families (intergenerational); Adults; Seniors
   B. A canoe for each 2 or 3 participants
      PFDs and paddles for all
      One pot
      Wood
      Tinder
      Matches
      Lashing twine
   C. 1. The problem is to boil a pot of water between two canoes.

2. The recommended method: Build a base platform with wet logs. Then build a fire on top of the platform. Keep the canoes steady enough not to spill the pot. Proper canoe balance is essential.
3. Use this activity when relating to the issue of environmental balance and teamwork as might be found in Bible studies I, III and IV.

IV. Wild Water Wear Relay
A. Grades 6-12; Adults
B. Shallow end of swimming pool
2 pair of oversize pants or bib overalls
4 - 1' lengths of rope or twine
Air cells (from the inside of torn and worn life jackets)
OR inflated balloons
Sponges
Two teams of at least 5 each
C. 1. The leader divides the group into two teams and lines them up at one end of the shallow end of the pool.
2. On "Go" the team dresses the first player in the pants and ties the ankles closed with rope. The team then stuffs the air cells and sponges into the pants. The player then "runs" two lengths of the shallow end. When s/he returns, the team undresses him/her and then dresses the next player.
3. The relay ends when all players have had the experience of running through the water while wearing the "stuffed" pants.
D. 1. Source: Clouds on the Clothesline, p. 59.
2. This is another teamwork activity.

V. New Games Festival
A. All ages; Families (intergenerational); Adults; Seniors
B. Supplies for the choosen activities
C. 1. Choose activities that are appropriate for the age-levels and the setting.
2. Be sure that all the leaders know their roles before the Festival begins.
3. See the source for ideas.
D. Source: Everybody's A Winner, p. 127.

VI. Other suggested games that have to do with walking and saunteering
* "Smugglers and Spies", Clouds on the Clothesline, p. 65. (The campers are involved in a walking activity that helps them make some value judgements. Instead of using the "things valued" in the book, use natural objects and/or interpersonal relationship concerns.)
* "Find Your Bedtime Snack", Clouds on the Clothesline, p. 73. (This activity could be especially fun for Trip Camps. The campers use map and compass in the evening in order to find their evening snack.)
* "Caterpillar", New Games Book, p. 117; "Cookie Machine", More New Games; and/or "Conveyor Belt". (These similar activities rely on a line-up of campers to transport one camper down the line by either rolling, handing them, or rolling over them. With "Conveyor" the campers lie down as in "Caterpillar", but then they all roll over while staying in place and one camper lies across the "belt" and is moved forward. All campers take a turn being on the "belt".)

VII. The Bone Game
A. Grades 6-12; Adults; Seniors; good evening quiet activity on overnights

and Trip Camps

B. 4 bones or round sticks per person, small enough to be concealed in their closed fists

A copy of the directions for the leader

C. This is a sitting-down, quiet activity for about a dozen people. It originated with Native Americans. The participants have "moves" with their sticks that are involved with concealment, observation, and proper stick positioning. See the source for the directions.

D. 1. Source: New Games Book, pp. 79-81.

2. Use this game with "Medicine Wheel" in section H.

VIII. Games from other cultures

* Use some games from other cultures. This could apply to "Medicine Wheel" in section H or could be used in Day V in terms of learning about Third World peoples.
* Source: Cooperative Sports & Game Book, pp. 105-168.

IX. Magical Musical Hunt

A. Grades 4-8; Families (intergenerational); Grades 9-12 if using variation

B. Musical instrument (factory- or hand-made) for each leader

Scrap paper and pencil for each pair of participants

Designate outdoor playing area that is relatively clear underfoot (no bushes, thorns, etc.; open-floor forest is good)

8 or more participants plus leaders

C. 1. Place leaders in various parts of the designated playing area. Each leader is given a musical instrument to play. It is fun to put them on high places (i.e., rock outcroppings) as well as hiding places (i.e., under logs).

2. Players are divided into pairs and each pair is given a piece of paper and a pencil. Players move throughout the playing area and attempt to identify the musical instrument being played and from where the sound is coming.

3. The game ends after a designated period of time and the leaders and players return to a central location to tally the scores. The pair with the highest score wins.

D. 1. Source: Clouds on the Clothesline, p. 75.

2. Variation for choir camps: Instead of using instruments, have several campers or leaders sing parts from the music that the campers are using and have the campers identify both the name of the piece and the voicing part.

3. Use this with Bible study III. Can campers identify the "image" of the music, that is the instrument in this activity? Use this activity to talk about identifying the Image of God.

D. BIBLE STUDIES

The Genesis Creation story in the Bible offers a good place to begin a discussion of the theme. Try one of the following creation stories methods and then use another Bible study from this section.

I. The Genesis Story - "Movie Screen" Method (Genesis 1:1 - 2:4)
   A. Grades 4-7
   B. Bible for leader
   C. 1. Ask the campers to close their eyes and to imagine a movie screen in their mind's eye. Tell them to watch the colors and shapes unfold on the screen, listen for the sounds, and notice where they place themselves in the "movie" as you read the "script". Read Genesis 1:1-2:4, pausing after each day of Creation to allow the campers' imaginations to work.
      2. When the reading is over, have the campers open their eyes and tell of their experiences and feelings. Focus on these questions:
         What was the high point?
         What did the creation do?
         Where did the screen go blank?
         Where were they when the creation was going on?

II. The Genesis Story - Day by Day (Genesis 1:1 - 2:4)
   A. Grades 4-9; Families (intergenerational)
   B. Bibles for all
      Any skit materials they might need
   C. 1. Instruct the campers to listen carefully and to decide which day in which they would like to live. Then read Genesis 1:1-2:4.
      2. Review the days and have the campers raise their hands with their choice. Sub-group the participants according to the days they choose and then prepare a brief statement in the sub-group telling why they selected that particular day. These can then be read to the rest of the community.
   D. This type of experience could be used early enough so that the campers could prepare a skit or sketch which dramatizes their day. These vignettes could be performed before the rest of the community for Monday morning wake-ups.

III. The Creation Story - Rewritten (Genesis 1:1 - 2:4)
   A. Grades 6-12; Families; Adults; Seniors
   B. Bibles for all
      Pencils
      Scrap paper
   C. 1. Ask participants to read Genesis 1:1-2:4.
      2. Talk for a few minutes about the various hypotheses of "how" the world was made as learned by them at school (evolution, big bang, etc.).
      3. Using one of the contemporary hypothesis, each camper is to write their own creation story. They can work in sub-groups of 2-4.
      4. Have them read their stories. The leader listens for three things:
         Who creates;
         How is the world created; and
         What value is there in creation.
      5. Chances are the above items are missing. Remind them that the first

creation story uses an existing hypothesis of Biblical times. What is critical is to recognize that:

God is proclaimed the Creator. How does the Genesis writer show this?

God created by speaking (words; The Word). Cite examples.

God calls creation "good" and spends one day celebrating its value. How does God do this? (Calls it good, the seventh day.)

6. The first Creation Story talks about the creation of things. Does it also talk about the creation of relationships? Is there any order in the process? Does one thing build upon another as far as the writer is concerned? As far as you are concerned?

D. It may happen that the campers get into some questions of how contemporary hyptheses might negate the Biblical account of creation. The important factor is not that the Biblical account is literal, but rather why God did what was done and the manner of how it was done (C. 5 above).

IV. Psalm 104 - #1

A. All ages; Families; Adults; Seniors

B. Precede this experience by first doing several learning experiences to identify interdependence, interaction, habitats, etc. such as "Oh Deer!" in I. F.

Song sheets for Psalm 104 (see I. K)

Bibles for all

C. 1. Teach them the song "Psalm 104" and sing it.

2. Discuss what relationship this has to what they have been involved in or studying.

3. Read Psalm 104. Ask the campers what else comes to mind while hearing this Psalm. Have them relate the Psalm to the environmental activity they first did. Make some brief conclusions and/or generalizations about the psalm and their activity.

D. The central theme of this Psalm is the Lord's glory and wisdom as manifested in the created world. The psalmist has a philosophy of the world - nothing is made for itself alone, but each is made for another. There are parallels between this Psalm and Genesis 1:1-2:4 (see studies I., II., and III. above). The story in Genesis points to creation as a community as does Psalm 104.

V. Psalm 104 - #2

A. Grades 9-12; Adults; Seniors

B. Bibles for all

Materials for creative expression (see below)

C. 1. It may be necessary to review some basic concepts beforehand with the participants so that they have some "handles" on words, concepts, etc., to use. Review the following ideas using some environmental learning experiences rather than a lecture:

Interdependence and interaction

Ecosytems

Habitats

Order and chaos

Worship (Worthyship) and valuing

(see I. C, F, and G for ideas)

2. Read Psalm 104 out loud. Use a translation the campers can understand.

3. The leader then presents the following:
This Psalm can be divided into two general parts - 1) vss. 1-26, a description of God's creative work, and 2) vss. 27-35, an enthusiastic description of God's constant care of Creation with an emphasis upon the dependency of creatures upon God. (See D. below for more background information.)
4. Divide the group according the the passages below. (See D. below.)
   a. vss. 1-4: The first stage of creation.
   b. vss. 10-13: Springs of water.
   c. vss. 14-18: Vegetation.
   d. vss. 19-23: The moon and the sun.
   e. vss. 24-26: The sea and its animals.
   f. vvs. 27-30: All life looks to God.
   g. vvs. 31-35: Doxology. The psalmist expresses his hope that God will find joy in all of His Creation to serve another part.
5. Follow this study by doing some type of creative expression: paint a picture; voice/sound choir; drama, dance, craft, etc. (see I. I, I. K, V. C, and V. D for ideas). It could be an activity started on the first day to prepare for the Friday Night Festival. For example: The campers could imagine the various sounds of God creating the world. Imagine you were in a building that was being constructed. What, then, would these sounds be? Imagine the sounds as God created (or as He "creates") the world.

D. 1. (relates to C. 3. above) The central theme is the Lord's glory and wisdom as manifested in the created world. The pslamist has a philosophy of the world - nothing is made for itself alone, but each is made for another. There are parallels between this Psalm and Genesis 1:1-2:4.
2. (relates to C. 4a) The parallel is Genesis 1:1-8. God is not fully revealed; He is hidden. The Creation is the mask of God (Luther). The light is His robe, the heavens is the shelter that contains life. Clouds, wind and fire are His messengers and servants. All that is, is in His hands and for His purposes.
3. (relates to C. 4b) The "stuff" of God's Creation has its limits, like the water in vs. 9. But God has also created the "stuff" of Creation to interact. Thus, the water serves the animals. Though partially implied, the psalmist indicates how one system serves another and then a third. The water serves the trees, and the trees give birds a place to nest, and the birds sing.
4. (relates to C. 4c) The parallel is Genesis 1:11-13. Here is amplified the psalmist's image of an interdependent ecosystem which God has created.
5. (relates to C. 4d) God has given everything its own opportunity. The darkness, which He creates, is the time for animals to stalk their prey and be fed by God. The daylight is when a human can earn one's living. It is all God's ordering.
6. (relates to C. 4e) The parallel is Genesis 1:20-23. The psalmist acknowledges God's wisdom as the heart of His shaping of the world. Even he realizes the multitude of things God has made. The psalmist also realizes that God has made things for their own value. As the NEB translates, "... and in it <u>plays</u> Leviathian, that sea monster which you (God) made." God makes something with which to sport; God enjoys something for and in of itself! You might indicate that one of the things which God does on the seventh day is to behold what He has made - a way to give and recognize value in something.

You might take an object in which the campers can see "valuable" (costing something) and then ask them if it has value other than when it is being used ("celebrated") for the purpose it was designed.

7. (relates to C. 4f) The parallel here is Genesis 1:29-30. It is God who provides, and God who takes away. All things are dependent on Him. The word for "breath" and "spirit" in Hebrew is the same. God uses part of His Creation to serve another part.

VI. Church - People Together (I Corinthians 12: 14-31)

A. Grades 7-12; Adults; Families; Seniors

B. Bibles for all
3' X 6' newsprint and marking paper to draw "gingerbread person" OR
A safe area of soft dirt or sand to draw "gingerbread person"

C. 1. Precede this experience by "Forest Community", I F.
2. Ask the participants to identify with one part of the human body according the function that each part performs. For example:
An ear would represent a listener.
A mouth could indicate a public speaker or witnessing.
A neck would suggest a person who is flexible.
3. Have each camper tell the others which body part(s) they chose and why.
4. Have the campers read the passage outloud in unison. When done have them find out who is the head of the body (Christ) and gives it direction.
5. Discuss the question, "How do we become part of the body?" (vs. 13)
6. From your (leader's) own experience identify ways in which you have especially been made to feel a part of the Church. Have the campers relate their own experiences.
7. Have the campers think back to their preceding environmental activity and see if they can make any comparisons between the body of Christ and the natural world. (If you've done one of the Psalm 104 studies, the study may be a help.)
Who is the "head" of nature?
What makes the components of nature a part of the whole?
8. Sometimes diseases effect the body and makes it malfunction. Similar problems arise with nature. Ask the campers, "What are the signs of these 'malfunctions' in the human body, the Church, and in nature?" After they have discussed this briefly, ask them to identify the causes for the malfunction. Guide them to see that often if one part of these systems fail, that other parts will be "in trouble" too.
9. Have the campers again return to the passage, but this time on their own and in silence; they should then decide what part of the body of Christ (it may be most helpful to narrow this down to the Christian community of their small group for the week) they feel they can do the most to help the whole. While they are doing this, take one camper and trace his/her body outline in the dirt, or on the newsprint.
10. When the campers have decided, have them write their name or stand on the part of the body they prefer. Have them briefly explain why they made that choice.
11. Close with a prayer about God's blessings on each one's individual talents/abilities in service to that group.

D. This study experience could be expanded (especially for older campers)

to include how they see God active in the various components ("body parts") of nature. Bring up the issue of interrelatedness. Also note the various values of individual people and natural components in a specific community.

VII. The Good, The Bad, and The Footprint - Part 1: The Good (Psalm 72: 1-14)
This experience is meant to be followed through for three camp days (or sessions in a weekend retreat). The individual sections can be done independently with some variation. Parts 2 & 3 will appear in the following days' Bible Studies.

Part 1: The Good - How good is God's complete and whole Creation! What are the signs of a good ruler? How is God a good ruler?

Part 2: The Bad - How do we humans mess up God's Creation and subsequently human life? Humankind has been given the authority "to have dominion" over the Earth What are the signs of our "bad dominion" over people? Over the natural environment?

Part 3: The Footprint - We can be caring and sensitive to all of God's Creation! How can Christians show God's mark ("logo") and "walk softly" in the world while working for God's good? How can we take part in God's "good ruling"?

A. Grades 6-12; Adults; Seniors
B. Bibles for all
Scrap paper for leader
Marking pen for leader
C. 1. Have the participants very quickly brainstorm about the characteristics of a good ruler. Take no more than 5 minutes. The leader can then block the characteristics into categories so that subgroups of 3-4 participants can work on a brief skit or role-play of a good leader. They may need to be reminded of other authority figures in their lives (teacher, pastor, parent, etc.) that can provide a good role model for a postive ruler.
2. a. Then the participants can do a skit or role-play of a good ruler. Make sure these presentations don't last much more than 5 minutes each unless they are really into it. Direct the audience to take special mental notes of what a good ruler is like.
b. Another way to approach the indications of a good ruler would be for the campers to find evidence in the natural world of how God has been a good ruler of nature. How do things care for each other? How does God provide for them? Have the campers bring back one or two such signs and explain their reasons for choosing them to the rest of the small group.
3. Once the presentations are done, process what each group observed about the presentations. Write these "characteristics of a good ruler" on the scrap paper in one column on the left side.
4. Then ask the participants to relate how God has been a good ruler for the world. Direct their responses to how God has shown His "powerful establishing, wise shaping, and joyful valuing". Do what you can to bring out both human and environmental concerns. As they state these ideas, write them down in a second column and to the right of the corresponding ideas in the first column.
5. Have the participants read Psalm 72:1-2, 4, & 13, or even better,

vs. 1-14. As they read, give them permission to interrupt the reader when they come to an idea that was either missing from their first column list or was on the list. Add the ideas that were missing and check off those that were there.

6. Close with a prayer that the leader and the participants quickly develop in thanks to God for His good ruling.

D. See Stewardship of Creation, pp. 27-8, for additonal theological background. Also check with the age-level guides of the same name.

BIBLE PASSAGES IN DAY I

Psalm 104
Genesis 1:1 - 2:4
Psalm 148
Acts 5: 27-32
I Corinthians 12: 14-31
Psalm 72: 1-14

D. BIBLE STUDIES

I. The Temptations of Jesus (Matthew 4:1-11; Deuteronomy 6: 4-15 & 8: 1-16)

A. All ages; Families; Adults; Seniors
(Younger grades and Families with small children may need to have some adaptations to this rather lengthy experience, i.e., making skits out of each temptation and omitting comparing passages.)

B. Bibles for all
Several sheets newsprint and marking pens may be helpful to the leader
Props for skits if you choose to do them
(See "Variation", D.2., below for preparatory work)

C. 1. Read Matt. 4:1-11. Identify the three temptations as you come to the in the reading and ask the campers to put the temptations in their own word after the reading of each temptation.
vss. 2-4 - Turn stones into bread
vss. 5-7 - Jump from the Temple pinnacle
vss. 8-10 - Bow down to Satan

2. Help the campers understand in each temptation:

a. Why Jesus should respond to the temptation from Satan's point of view.
vss. 2-4 - He was hungry. Don't people have a right to eat?
vss. 5-7 - God will not let His Son get hurt. By the way, is tha true?
vss. 8-10 - Jesus wants to be Lord of all.

b. How Jesus could respond if He desired.
vss. 2-4 - Change stone into bread. We presently use petroleum products as filler in food. We do the same with trees
vss. 5-7 - He could suspend some of the laws of nature. Miracles aren't unheard of. God can do as wants, can't He? Isn't God God, Master of All?
vss. 8-10 - Could let the ends justify the means. What's there to kneeling to Satan one day and standing up against him the next?

c. How did Jesus respond and what His response means.
vss. 2-4 - Compare Jesus' response to Deuteronomy 8:1-6. Note particularly vs. 3.
- How do you understand this response? Have the campers answer this question first in their own words. Guide them in their responses to understand that the words God speaks are words that help us live in the total system that God has created. Comparison can be made with instructions that come with a piece of machinery or a toy that tells you how to use it, care for it, re pair it, and get help to solve particular problems.
vss. 5-7 - Compare Jesus' responses to Deuteronomy 6:14-19. Note particularly vs. 16.
- Ask the campers how did they understand this response. Guide them again in their answers to see that it is no that someone asks God to alter His plans nor plays wit God's creation. One does not challenge God by playing God nor appealing to God to get what s/he wants. As on should listen to God, so one respects the uniqueness and authority of God.
vss. 8-10 - Compare Jesus' responses to Deuteronomy 6:4-15, noting vs. 13.

- Again ask the campers how they understood Jesus's response and help them to see that when you get what you want one can tend to forget God. The object of worship is the Creator, not His creation.

d. What would you say sin is? Lead the campers in a discussion of this question, pointing out the following ideas.
   vss. 2-4 - Refusal to listen to God about how to live in this world: how to live with other humans and in the natural environment.
   vss. 5-7 - Refusal to let God be God. Disrespect for the authority of God.
   vss. 8-10 - Forgetting God.

3. Lead the campers to summarize what the basic sins are in the temptations and ask them how do they participate in sin when:
   a. Relating to the Christian community?
   b. Relating to the environment?
   c. Playing?
4. Continue with generalizing about the nature of sin. Do this by discussing the following with them. In order to help the discussion, ask the campers to give examples of how they see others sin in the terms given below. As the group "warms up" to this type of discussion they may be able to talk about how they themselves sin.
   a. Sin is refusal to listen to God.
      - Rejection of God's Word
      - Not caring what God's plans for the environment may be
      - Playing as though the world was a toy
   b. Sin is playing God.
      - Rejecting the Lordship of God
      - Treating the environment as if people were the sole owner and as they were the sole actor (only entity that does anything)
      - Playing with disrespect for others in the world; not being aware of the ramifications of one's actions to others in your neighborhood, natural habitats, state, country, other continents, or even in the future.
   c. Sin is forgetting God.
      - Not worshipping God
      - Thinking of the environment as a god or thing to be worshipped in and of itself
      - Placing personal, family, or group gratification over anything else, including God and service to God
5. Close this experience with a statement that indicates we are in a world of sin, but that sinning is no reason for us to feel hopeless: as Christians, we have Christ's resurrection and will look at how that can change things for us (Day III).

D. 1. The temptations of Jesus are temptations that all humans experience. They can be observed in the way we treat other humans, in the ways we treat God's Creation, and in the ways groups (or communities) of people treat other groups and the environment.
2. Variations
   This experience is long and somewhat involved. It may need some variations or adaptations to be successful with a particular group of campers. Feel free to do so.
   a. Make this an all-day experience. Do Learning Experiences from the other sections for this day to complement each verse section. You could take a hike into "the wilderness" at LOMC or at Castle Rock

State Park and go from location to location as it might correspond to the Bible verses.

b. This experience needs to be simplified for younger campers and for families with young children, especially in parts C.3. and 4. Be careful that your summaries and generalizations aren't above the heads of the participants and that they can come up with some concrete examples of each summary statement about the nature of sin. One way to do this is to: 1) have the participants give concrete examples of how they sin and write them down on the newsprint; 2) group these examples to fit into the three categories of sin as given in C.4.a.-c. above; and 3) broaden their ideas of these summary statements by giving a few concrete examples of your own.

II. Adam's Sin (Genesis 3:1-13)

A. Grades 4-8; Families with children

B. Scrap paper for all
Crayons for all (pencils are acceptable too)
Bibles for all

C. 1. Read Gen. 3:1-13 in a dramatic manner, using voice inflections, pauses and body motions. In your reading, help them to use their imagination. As an alternative, you could do this reading with the campers' eyes closed in a quiet setting.

2. Give the campers paper and crayons. Tell them they are to make a cartoon of this story. The group will need to decide the number of frames, etc., in the cartoon strip. Some in the group may be artists, others writers of the lines, etc.

3. When the cartoon strip is completed, ask the campers which frame says the most about Adam's sin. Note that vs. 5 indicates he wished to be like God.

4. When the third step is done, fasten the two ends of the cartoon strip together and find a way to hang it.

5. Now show the whole circular cartoon strip to the campers. Retell the story of the first sin as you do so, using the cartoon strip as your source. If so inclined, let the campers tell the story per each frame so that each can make a contribution.

6. Brainstorm with the campers what the nature of the first sin was all about, using the explanations in Bible Study I above.

7. Finally, help the campers discover how God deals with sin. What was God's response to the first sin? Read about this response in Gen. 3: 14-24. This passage may lend itself to a skit(s) by dividing it up into sections and have sub-groups work on each section.

8. Finish this study experience with a statement similar to the one suggested in I.C.5. above.

III. The Roots of the Problem (Exodus 20:1-17)

The objectives of this study are to increase the camper's awarenesses concerning the root causes of poverty, illness, injustice, energy shortages, and the lack of peace; and to help campers understand how our use of natural resources affects our brothers and sisters (human and non-human) around the world.

A. All ages; Adults; Seniors; Families with children above Grade 3

B. Bibles for all (the same translation for the choral readings)
Two 3' X 3' sheets of newsprint for each sub-group (3)
Two marking pens for each sub-group
Supplies for doing games and environmental activities (see C. 3 & 5)

Materials for a nature poster (see C. 6 below)
Read section D. below for background information first

C. 1. Read Exodus 20:1-17. Campers will easily recognize this passage as the Ten Commandments.

2. Divide the campers into three smaller sub-groups. Assign one group vss. 3-7, another group gets vss. 8-12, and the third group has vss. 13-17. Spread the groups out physically, with you - the leader - standing in the center. Read vss. 1-2 yourself, then vss. 3-7 by the first group read in union, followed by the second and third groups. This choral reading lends freshness to a familiar passage.

3. Before exploring the campers' attitudes to the Commandments (4 below) play a simple games with them like "Triangle Tag" (see II. G). The purpose is to find out what happens when "rules" aren't followed. Play the game as directed the first time. Before starting the second round, secretly give instructions to one or two campers <u>not</u> to follow the game rules. After the second round is finished, process what happened with the campers: Was someone excluded? Could someone have gotten hurt? Was there more anger or frustration the last time?

4. Explore the campers' attitudes to the Commandments. Ask campers to share what these verses mean to them. Why are they important? Most will express the notion that these Commandments point out how we should live. Then ask, "Why should we live this way?" Some will say because it's the way we earn God's favor ("If we don't do like they say then we won't get to heaven!"): this is nothing more than a Law understanding - there is no Gospel. The game that was just played may provide you with the "fuel" to talk about this concern. Guide the campers to understand that the purpose/reason if the Commandments is not to exclude people from God's Kingdom, but rather to give some guidelines for inclusion and participation. (See D. 3. below.)

   * With Grades 8-12 youth, see if they can come up with words that summarize the basic thrust underlying specific Commandments. What words best express their meaning? All these (and more) express the style of life described here: Justice; Shalom; Community; Wholeness; Caring for both God and other people; and Responding to God's love.

5. Do an environmental activity that points out how humans have caused environmental damage, such as "Deadly Links", "Shrinking Habitats", or "Oil Spill" (see II. F). Use the experiences of this activity to provide an example for discussing the problem of sin below.

6. Discuss the problem of sin with the campers. Explain that we don't all live as these Commandments suggest. Ask what keeps us from obeying them. The answer is sin, but let the campers come up with other answers and then guide them to see that sin is the root of the problem. (See D. 4 below.)

7. Discover with the campers how the Commandments relate to stewardship of Creation. With grades 4-7 youth you will have to guide this process, but many grades 8-12 youth can work on it independently in subgroups of two or three, sharing their findings with the whole group when they finish. You want them to read these verses carefully and discover anything that suggests ways to care for the Earth and its people, and its God. (See C.6. below before proceeding with this section; this will help you with a written format on the newsprint as the campers write out their ideas on newsprint.) You might expect responses suggesting some of these ideas:

   a. Vs. 3 - A caution not to confuse our gods of greed, prosperity, and buying with the real Lord God.

b. Vs. 4 - A caution not to make a god out of nature.
c. Vs. 5 - Our mishandling of natural resources surely extends to the third and fourth generations.
d. Vss. 8-11 - Resting from work and labor restores both the land and the people. The Sabbath has close connections with Shalom, that is, peace and wholeness with God. The Sabbath also connects with Creation, for on the last day of creative activity, God rested and saw the whole of it.
e. Vss. 12-16 - These define the basics of just relationships between people. Underlying all these Commandments we find a strong current of respect for others, their life, their marriage, their property, and their good name. What difference it would make if we truly repected the integrity of Third World nations! There are some other considerations regarding the natural environment that can be drawn from these verses.
   - Although we assume that the Commandments in these verses pertain to relationships with people, those in vss. 13, 14, and 15 do not specifically say so. Consider especially some of the implications of vss. 13 and 15.
   - Vs. 13 - We kill other things by our everyday behavior - swatting bugs, driving on tar that is produced through polluting industrial practices, using paper products from downed trees, etc. And what about the people in the future that will not be able to live because of our over-consuming now?
   - Vs. 15 - Are we not stealing our resources from other people and natural habitats when we take from them what we need without regard for their needs for living? In a sense, we are also stealing from future generations by our careless consumption now.
f. Vs. 17 - Speaking out against coveting, this verse suggests a whole new way of relating between economic classes and between nations. We often think of the poor coveting what the rich have. But, in reality, the rich also covet the poor people's possessions, and, since the poor lack power, the rich usually get what they want. For instance, when a multi-national sugar company covets a plantation in Central America, it usually gains its ends by making an "offer no one can refuse", often through financial power-plays and political manipulation.

8. Develop "Commandments for Creation". As a group, work on "Ten Commandments for Creation", listing things we can do to exercise good stewardship (caretaking) of Creation.
   a. As the group works on this list, encourage them to think of God's role as the starting point for all subsequent Commandments. (The Decalogue does this with Commandments 1-3 relating to God, with whom our relationship motivates all other relationships. The other relationships, which follow from the basic covenant relationship with God, represents Commandments 4-10.)
   b. When you have these "new commandments" done, ask campers to make it into an attractive poster, using as many items from nature as possible. Put it in their cabin/tent area and use it where all can see it during a worship or devotional experience.

D. 1. This bible study experience will work best when spread over a whole days activities. Consider breaking it up as follows:
   * C.1 to C.4
   * C.5 to C.6 or C.7
   * C.6 or C.7 to C.8

2. Source: "On Using 'Stewardship of Creation'", John S. Kerr, Division for Parish Services, LCA, (1985).
3. When exploring the campers' attitudes toward the Commandments, point out that we live this way because God has come to us and done so much for us. With our own parents we more often do what they say because we want to respond to their love and care for us, rather than obeying because if we don't they will throw us out of the house and disinherit us. The same holds true with God. Our life of justice and love reponds to the love and grace God gives us in Christ.
4. The problem of sin may be confusing for many campers. Our world just does not recognize sin very much any more - it is O.K. to act for self-gratification and self-fulfillment first before considering the rest of the world. Interpret sin as the broken relationship between people and God (including His Creation). Jesus healed that relationship. While we are still sinful (unable to do God's Will perfectly) we are no longer totally bound to sin. God has freed us for a measure of options and choices.. God has given us a "new birth" in Christ. We can grow in our understanding of justice and caring for people again and again. We can do what we are afraid to risk. If sin sets in motion many destructive elements in the universe, then the atonement of Christ has set in motion the healing processes with God. One day, when Jesus returns, the healing processes will be completed fully by God (the Biblical of a "new heaven, new earth").

IV. The Good, The Bad, and The Footprint- Part 2: The Bad Boots (Ezekiel 34:2b-4)
A. Grades 4-9; Families with children
B. Bibles for all
If possible, all campers should have on deep tread (lug; Vibram) soles
Newsprint sheet for the leader
Marking pen for the leader
C. 1. In a designated area outside, find natural things that are "weak" and cannot remain intact if walked on or disturbed by people. Make sure the campers don't overlook non-living things too, like water, rocks, earth, etc. Have them work in small sub-groups and remember a list of the things that they find. Do this for about 10-15 minutes.
2. When the campers return have each sub-group tell the others what they found. The leader is to make a list of those things down the left side of the newsprint with the marker.
3. When all the sub-groups have reported, go through each item with the whole group and indicate how humans can do permanent damage to the natural environment. As the leader does each item, ask the campers the following questions and write down their responses on the newsprint to the right of each item:
- What will happen to the plant/item if it doesn't remain alive/intact?
- What will then happen to the other parts of that habitat (natural community) because of the demise of that plant/item?
- Whose fault is it that plant/item hasn't stayed alive/intact?
4. Ask the campers if they can think of a farm animal that is really very dumb and can be led easily. Direct them to the sheep. Maybe you can tell them a story about the sheep and how they need constant care and watching.
5. Have the campers read Ezekiel 34:2b-4. This can be done in a choral

reading with each sub-group reading the phrase between all punctuation marks. They will need to rehearse it once or twice for it to come off smoothly. Have them do it with power as a parent scolding a child.

6. Ask the campers if they can see any relationship between the plants/items they selected and sheep. Guide them to understand that the things they selected are like sheep in as much as they need care and protection.
7. In the Bible passage, who is the shepherd? It is a "king" who has not properly cared for his people. (See D below for further information about the significance of this passage.) Ask the campers this question and guide them to understand that we are the shepherds.
8. For Grades 7-9: Explore this issue with campers a little more. Have them, in sub-groups, go through the passage and come up with at least one example for each phrase that relates to themselves or to our society. For example:

   Vs. 2b - You take care of yourselves (we buy goods all the time thinking that we really need it), but never tend the sheep (we don't give a thought to the problems for other people or for the environment caused by the purchase of those goods, i.e., the air pollutants caused by burning styrofoam cups).
9. Close with the comment that Christians are to be "good kings/queens" and not "bad" ones that ignore the needs of other people and the environment and its many habitats. We do "the Vibram Vamp" when we "walk over" things without concern for the harm we do. This is sin.

D. 1. See the first part of this three-day Bible study sequence in Day I.

2. Part 2 of the study is in contrast to Part 1. The first part looks at what the ideal king does. A good leader will have special concerns for the weak, the powerless, and the helpless. For a ruler to "have control" or "be in charge" ("to have dominion over the earth", Genesis, RSV) does not mean to rob or exploit the people over whom s/he rules. Quite the opposite - the idea is to protect and care for the subjects, with special attention to the weak and helpless. The negative example of a ruler is given in today's study. It is provided by the prophet Ezekiel, who points out the lack of care provided by the kings of Israel. He says, "You are doomed, you shepherds of Israel! You take care of yourselves, but never tend the sheep." The gift of the Earth does not confer ownership. Rather, the people are free to use, enjoy, and benefit from the land, but not to possess, abuse, or destroy it.

BIBLE PASSAGES IN DAY II

Genesis 7: 17-23
Exodus 14: 21-29
Matthew 14: 28-33

Matthew 4: 1-11
Deuteronomy 6: 4-19; 8: 1-6
Genesis 3: 1-13
Exodus 20: 1-17
Ezekial 34: 2b-4

D. BIBLE STUDIES

I. Jesus, the Re-Con-Cycler (Colossians 1: 15-20; Genesis 1:27; Mark 4: 35-41; II Corinthians 5: 17-21)

A. Grades 8-12; Adults; Seniors; (with some work, this can be simplified for Grades 4-7; see D. 2 below)

B. Bibles for all
Newsprint sheet and marker for leader

C. 1. Write the word "Reconciler" in big letters on the newsprint. Ask the particpants to break down the word; maybe the parts of the word can be pulled out. Let the campers play with the word parts for a few minutes - what does each syllable sound like? Bring them to see the parts sounding more like "Re-Con-Cycler"; write this under the first word.

2. Get the participants to define the word "recycling" and "reconciling". How are these ideas similar? Dissimilar?

3. Now ask the campers what recycling and reconciling have to do with Christ. Let them play with these ideas for a few minutes before having them turn to Colossians 1: 15-20 to find out what Jesus is according to Paul. Pay special attention to vs. 20. This passage has to do with Jesus fulfilling the hope of Israel, but it doesn't stop there: God decided to reconcile ("to bring ... back to Himself"; "made peace" - TEV) all things with Himself and each other.

4. Now turn to Genesis 1:27 and have the campers read it to themselves. Ask them what this means to them as Christians. Guide them to understand that being in the "image of God" is to be an imitator of Christ. Luther puts it, "Little Christs".

5. Have the campers very quickly brainstorm about the "bad" things in nature. Most likely one of the things they will mention is severe storms. Have them read Mark 4:35-41 (this lends to a skit if the time and desire permits). Then ask them how Jesus used His authority and power. How did His use of power relate to "reconciling"? Discuss this for a bit.

6. Now the final question comes: What does all of this reconciling stuff have to do with me (the participant)? Ask the campers this and listen to their ideas. Then turn to II Corinthians 5:17-21; have the campers read this in unison. Guide the campers to understanding this passage: as Christians we are called, too, to be reconcilers of all things to each other and to God! This includes people, nature, and all human and non-human communities.

D. 1. Be sure to understand the idea of reconciliation before you start this activity. Note, too, that it is important for the campers to understand the idea of "the image of God".

2. In order to simplify this activity for grades 4-7, use the following ideas:

a. (C. 2 above) Have the campers see how the two words sound alike. The leader can direct them with the definitions. Make use of the word part, "cycle". A cycle is something that repeats itself ("goes round and round" like the wheels of a bicycle).

b. Omit or briefly include C. 3 above.

c. Depending on the campers, it may be counterproductive to read Genesis 1:27 in C. 4 and/or Mark 4:35-41 in C. 5, but rather just to include the ideas of those passages as simply as possible.

3. This study experience could be followed by some reconciling action or project, such as a site clean-up or the beginning of an environmental

improvement project like trail errosion control.

II. Creation Hymn (Colossians 1: 15-20)
A. All Ages; Families; Adults; Seniors
B. Bibles for all
Scrap paper for all
Pencils for all
Materials needed for the development of symbols/banners/sculpture/etc.
C. 1. Have the campers do an antiphonal reading of the above passage from the same translation (TEV suggested).
2. Have the campers prepare/write a song to a common melody which lifts up the ideas in these passages. People remember ideas when set to music.
3. Various symbols can be developed for the notions in the passages. Ask the campers to create their own symbols - either graphically or with little sculptures or symbols. A banner can also be made.
4. This can be incorporated into a morning or late afternoon (end of program day) devotional.
D. 1. This experience could easily be incorporated into "Jesus, the Re-Con-Cycler".
2. This passage is the "Creation Hymn". The things to observe as the campers go about the process is that Jesus Christ is considered the perfect image of God. Make the point that to be obedient to God as one who is created in God's image is to be in Christ by faith.

III. The Image of God (Genesis 1:26 - 2:25)
Using this passage, the campers will be able to understand the "image of God" as: overlord; caretaker; and onlooker.
A. Grades 6-12; Adults; Seniors
B. Bibles for all - RSV
Newsprint and marker for the leader
Scrap paper or journals and pencils may help the campers
C. 1. Have the campers read Genesis 1:26 outloud in unison. Ask them what they think it means to be made in the "image of God". Help campers realize this does not mean identical in physical likeness. It means the opportunity for humankind to live in a relationship with God and the role humankind plays in the created order as overlord, caretaker and onlooker. Compare this to God's characteristics as Powerful Establisher, Wise Shaper, and Joyful Valuer. (See background paper.)
2. In order for the campers to understand the ideas in C. 1 above, it may be helpful to do the following activity. Ask a few campers to tell a story or draw a picture of something that they really have enjoyed making or something that they were proud of making. Help them to see see themselves as a "powerful establisher", "wise shaper" and "joyful valuer".
3. Ask the campers to then read to themselves Genesis 1:26-2:25 (in order to hold the attention of some campers, this may have to read outloud in some manner). Ask them to look for what humans are instructed to do and what human being do. These will come up in relation to 1:28 (overlord), 2:15 (caretaker), and 2:20 (onlooker).
4. Begin to impress on the campers the words in parenthesis (above) and what they mean. Ask them to illustrate how they can act in God's Creation today as overlords and caretakers. Have them give specifics in their own life and home environment.
5. Draw the campers' attention to 2:1-3. What does God do? What the

leader wants to do is to see that God's behavior here is one of giving worth to His Creation. He is a valuer. One way to get at this is to ask the campers to each select a plant. Tell them to spend 5 minutes studying and relating to that plant. Ask them to return to group when they are done doing so. What did they see? How do they feel about the plant? Does it have value to them? Thge word for the brief activity they just did is that of an "onlooker".

6. In closing, help the campers to review that as "image-of-God" people (Christians) they are overlords, caretakers and onlookers (valuers).

IV. Restoring It All (Isaiah 11: 1-9)

A. Grades 4-7; Families with younger children; Adults; Seniors

B. Any materials needed for C.1.
Bible for leader
Scrap paper and marker

C. 1. Start this experience by making observations of predators and the food chain; and/or play some games that deal with the same ideas (see III F and G for ideas).

2. The leader should read Isaiah 11:1-9 and pause when doing so so that a camper can write a list. The other campers should interrupt you when they hear something that says what will happen when the Messiah comes. Once the passage is read, have the campers add other things they think might happen when the Messiah comes - see if campers can add to the list of natural enemies that would live in peace.

3. For Adults: There are some good questions here on which to speculate:
- Does Isaiah's idea of animals living in peace disrupt the food chain?
- Just what is "peace", anyway? (Have the participants consider the idea of Shalom.)
- Did Jesus' ministry, life and death occur in the midst of peace?

D. 1. This experience does not adequately acquaint the participants with Day III's intentions, so other Bible studies should be done.

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

V. Signs and Wonders (Old Testament - Genesis 9:12-13; Exodus 10:1-3; Deuteronomy 4:34; II Kings 20:8-9; Isaiah 8:18; Isaiah 38:7-8; Jeremiah 44:29)
(New Testament - Matthew 12:38; Luke 2:12; Matthew 16:1; Luke 21:7; John 4:48; John 20:30-31; Acts 2:19; Acts 2:43; Acts 8:13)

A. Grades 7-12; Adults; Seniors

B. Bibles for all
A variety of marking pens, one at each traffic sign
A set of traffic sign shapes, ideally about 12" X 12"
- Stop sign (octagon)
- No passing (elongated triangle pointed to right)
- Informational (rectangle)
- Caution (diamond)
- Speed maximum (tall rectangle)

C. 1. Have each participant fill in the blank and share their word or phrase with others in the group.
"When I hear the word 'sign', the first thing that comes to my mind

is_____."

2. While the campers are doing C.1., place out the traffic signs around the area so that you can be in the middle of the signs with sub-groups at each sign.
3. Have the campers go to the sign they see the most often. Have them fill in the words on the sign and then share it with the whole group.
4. Have each camper choose/find something in the area (within talking distance from the leader) that "tells" people something as per the list below. One or two campers should do one item below so that all items are taken.
   a. It gives direction.
   b. " makes people aware.
   c. " has to do with the natural law.
   d. " tells what to do.
   e. " assists in making a decision.
   f. " helps people live together.
   g. " is cluttered in the midst of other signs.
   h. " helps measure.
   i. " describes something or someone.
   j. " attracts and distracts.
5. Have the campers discuss how the traffic sign is like the signs in nature they just found.
6. Have each person in your group look up one of the New Testament passages given above about signs and then read it to the group. Be sure they all read to the group.
6. Now have each person in your group look up one of the Old Testament passages about signs and read it to the group. Again, be sure they all read.
7. Now have the participants each complete the following sentences and tell the others what they said.
   a. I think God uses signs and wonders to _____.
   b. In the Old Testament God used signs and wonders to _____.
   c. In the New Testament God used signs and wonders to _____.
   d. In the world today God uses signs and wonders to _____.
   e. In my life God uses signs and wonders to _____.
   f. The signs and wonders God uses in my life are_____.
8. Now have the group decide on the best ending for the following sentence:
   I think God's signs: (choose one)
   - were given just to the people in OT and NT times.
   - are always clear.
   - are hidden and difficult to see.
   - are large.
   - are small.
   - are the same.
   - are different.
   - are few.
   - are many.

   The participants may not be able to agree on one choice. Discuss the meanings of each ending letting each person voice her/his view.
9. If time permits, have the participants find a "sign or wonder" within the natural setting that "speaks" to them. Have them share it with the others in the group, explaining how it "speaks" to them.

D. 1. The purpose of this experience is for the participants to recognize how God makes His mark ("signs") on the world, its human and non-human

communities, and how Scripture relates other marks He has made.
2. Adapted from Discovery Bible Studies, pp. 67-68.

VI. The Saint Francis Model (I John 1:1 - 2:11)
A. Grades 6-12; Adults; Seniors; Grades 4-5 with simplification
B. The leader needs to be familiar with the life of St. Francis
C. 1. Retell the story of the life of St. Francis. Get the particpants excited about it! Be graphic. (There is a comic book in the LOMC Resource Center that is pretty good.)
2. Especially note the transformation from being a troubadour for himself and his friends to being a troubadour for God and the poor.
3. How does St. Francis's life parallel with I John? Read I John 1:1 - 2:11. What is the big event that makes Christian love possible? Who is the model for Christian love? How did St. Francis follow the ideas of Christian love as given in I John? (See D below for more on a study of I John.)
4. Bring St. Francis into today's world. Where would he most likely be found? What types of communities? Could he fit into any?
5. One of the aspects of his life is that he was marked for his actions. Did he deserve it? Are there any parallels with the story of Jesus? Here may be an opportunity to talk about peer pressure, going against the tide, fear of reprisal, etc. Being a Christian isn't all a bed of roses. One can be unpopular as a Christian. Does one dare?
6. Be sure to draw attention to caring for all the inhabitants of all the habitats. St. Francis did this as second nature.
D. 1. For a more detailed procedure of the study of I John, see "The Love Guideline", Mocassins on the Ark, pp. 40-41. However, it isn't necessary to do a more detailed study of I John in order to get across message of this Bible study and the example of St. Francis.
2. See III. J for some story sources about St. Francis.

BIBLE PASSAGES IN DAY III

Mark 1, 2, 4, 5, 6, 9 (selected stories)
Ephesians 4: 25-32
Colossians 1: 15-20
Psalm 136
Mark 4: 35-41
II Corinthians 5: 17-21
Genesis 1:26 - 2:25
I John 1:1 - 2:11
Isaiah 11: 1-9
Genesis 9: 12-13
Exodus 10: 1-3
Deuteronomy 4:34
II Kings 20: 8-9
Isaiah 8:18
Isaiah 38: 7-8
Jeremiah 44:29
Matthew 12:38
Luke 2:12
Matthew 16:1
Luke 21:7
John 4:48
John 20: 30-31
Acts 2:19
Acts 2:43
Acts 8:13

D. BIBLE STUDIES

I. God's Shalom Trademarks (Zechariah 8: 9-12; use RSV only)

A. All ages; Families; Adults; Seniors

B. Bibles for all
Newsprint and marker may be helpful for the leader if it fits your style
Large sheets of drawing paper for Grades 4-6
Many crayons for Grades 4-6

C. 1. Explain the meaning of Shalom. This is the Hebrew (and biblical) word that is most often translated as "peace" in English. (Keep in mind that "peace" is not an adequately complete translation; this study will expand the meaning of Shalom.) Ask participants to talk about what peace means to them. The leader can do one of two things at this point: 1) write down their ideas on newsprint for all to see, or 2) form teams of 2 or 3 campers to go off and talk about what peace means to them. Maybe they can find a natural object that symbolizes the meaning for them. Each team will then share their conclusions after discussing it together for a while.

2. Now explore peace in God's plans. Ask the campers to find Zechariah 8:9-12. Explain before reading the passage that it was written after the Exile. (You may have to briefly explain the Exile, too.) The people had returned to rebuild Jerusalem and were at work on their major effort, the restoration of the Temple. The foundations of the new Temple were finished (vs. 9), and the rest of the building was under construction. These were busy people. For all practical purposes, they were like pioneers settling a new land. They had to establish farms, set up businesses, and construct houses. From the time left in their busy schedules they were compelled by their love of God to rebuild the Temple.

3. a. Construction, Pioneer and Trip campers relate this to the setting up of tents, cooking areas, latrines, etc., and how hard it is sometimes just to sit back and worship or relax.

b. Other campers can relate this Hebrew experience to setting their rooms in order when they arrive with a place for everything, but still not interfering with the "space" that "belongs" to others.

4. Ask, "Why do you think they felt the Temple was so important to these people?" When all have shared their ideas, underscore those thoughts that you've recorded on the newsprint or in your memory which express how the Temple symbolized their religious faith, their dreams as a people of God.

5. a. Grade 7 - Adult: Ask them to read the passage - perhaps in teams of 2 or 3 - to find answers for these questions:
- What verse indicates that before the Temple rebuilding started, things were not going well for the returned exiles? (vs. 9)
- Which verse talks about a new vision, a new way God will deal with people? (vs. 11)
- Which verse pictures the beauty of this new way with God? (vs. 12)

When all the campers have found the answers, quickly go over them with the whole group.

b. Grades 4-6: Have the campers use the text to guide them in making colorful pictures of what the new land (in God's peace) would look like. If the kids can do it, have them make one very large picture that can be posted for a devotional experience later in the program day.

c. Families: While the adults and older youth do 4.a. above, the young children can do 4.b. When both are finished, those doing 4.a. can be shown what those in 4.b. did. It might just provide some new ideas for the adults and children alike if both groups explain their respective perspectives!

6. Continue by expanding the meaning of Shalom. Focus on vs. 11. Help them see how Shalom is a part of God's hope for His people and Earth. Shalom includes an abundant Earth, an Earth that is able to provide for its inhabitants because it is "in balance".
   a. With older participants you can ask them to explore what makes for an Earth "in balance". Guide them to see that the components of a habitat and then the habitats in an ecosystem must balance in order for the sound continuation of that habitat or ecosystem - and all the living things within it, including people.
   b. Grade 7 - Adult can check Isaiah 35 for another sample of creation imagery used to describe the perfect rule of God.
6. Focus on the phrase "sowing of peace" (vs. 12). We usually think of peace as the absence of conflict. Here it has a positve content - something we can sow or develop or cultivate. Have the campers briefly brainstorm how they can "sow peace".
7. Then ask them what does soil have to be like before a seed is placed in it. Soil needs to be soft and not compacted or eroded. Have them compare compacted soil (trail, jeep road, etc.) and soft, pliable soil (farm field, forest floor). (Recall Day II experiences.) Have them walk barefoot - carefully - in some soft soil and feel what it is like. Direct them to wiggle their toes into the soil like a seed sending out roots and to see how easy it is. Then replace their shoes and talk about how soil is made soft. It is either cultivated by tillers, or not compacted in the first place (people stay off of it). The way you want to guide them is that in one way or the other, humans are responsible for nuturing the soil.
8. Continuing with the ideas of "sowing peace", have the campers think of ways they can prepare other people, communities, themselves, a part of the environment, etc., to do so. When several ideas have been expressed, ask each camper to select one "peace nuturing" action that s/he will make an effort to accomplish while at camp. You may want them to make some kind of a written "contract" that says what they will do and then to allow them the time during the week to execute their planned action.
9. Ask, "Does God nuture for peace?" Peace is a major thrust of God's actions in the world, exemplified in God's act of reconciliation, forgiveness, healing, and blessing the Earth and its people. Christ made this possible through His death and resurrection. Help them appreciate how, as Christians, we work in harmony with God's intentions for peace when we "nuture peace".
10. Have the campers find seeds, or distribute seeds to them. Explain that our "nuturing peace" means that we are to "cultivate" a little "plot" in the world and plant a small "seed" -- small actions which grow into big changes in the world. Let them make some way to carry the seed as a reminder (See IV I).

D. 1. The purpose of this study experience is to help campers accept a holistic view of Creation in which God is central and all parts are interrelated and interdependent; and to encourage campers to adopt the Shalom vision of peace as their own for the world around us.

2. Adapted from source: "On Using 'Stewardship of Creation'", John S. Kerr, Division for Parish Services, L.C.A. (1985).

II. The Good, The Bad, and the Footprint - Part 3: The Footprint
(use only RSV: a. Romans 6:4; b. II Corinthians 5: 6-7; c. Ephesians 5: 1-2; d. I John 1:7)

A. All ages; Families (intergenerational); Seniors

B. 5 RSV Bibles
Any materials needed for accompanying activities (see D. below)
Read C. & D. and the other resources suggested there before beginning this experience. This experience is not laid out step-by-step and you'll need to make your own specific plans.

C. 1. Begin with a Night Hike, Barefoot Trail Walk, animal tracking, and/or following the footprints of someone (the SGL?). (This latter options can be done on a rainy day and the campers can follow the footprints down a muddy trail.) See IV E for planning.
2. Divide the group into four sub-groups and assign each sub-group one of the passages above, giving them one Bible for the group. Have each sub-group figure out what "walk" means in each passage and then have all the sub-groups report back to the whole with their definitions.
3. Explore the meaning of "walk" with the campers, pulling out the meanings as given in D. below.
4. Ask the campers, "How could you do the walk/hike we did above differently so that it would reflect how (be like the way) Christians should 'walk'?" Brainstorm their ideas. Then have the group decide on a way to do this "new walk" and repeat the activity in C.1. above or a similar one.

D. 1. This is a good introductory experience for Day IV. It should be done in a short period of time.
2. The reason that only the RSV should be used is that the TEV does not do a good job in surfacing the meaning of "walk". The KJV is too difficult to read.
a. "Walk" in these passages has more to do with a journey of faith and progressing from one perspective in life to another than it does with merely taking one permanent perspective in life. Also the term is in relationship to following Christ.
b. Each of the verses add a different perspective to the meaning of "walk".
a. Through baptism Christians are able to overcome the problems of life and to always follow Christ as reconciled and forgiven ("newness of life") people.
b. The issue here is that we are open to the guidelines of Christian faith, not some list of strict codes. As Christians, we are not concerned so much with the tangible things about us, but with the guidelines of faith.
c. This passage takes the meaning of faith a bit further and explains it as love. Notice that "love" is not mentioned exclusively for humans, but could include God and the Earth.
d. This last passage talks of the "walking in the light" (good song can be sung with this passage, "Walkin' in the Light"). The "light" is Christ and when one of us walks with Christ, others in the Christian community walk in fellowship with us. This ideas lends itself to the group walking together with one light - possibly a lantern they have made - in the dark of night.

3. This study can relate to study I. above in terms of symbolism. A seed can be planted in the footprint of a barefoot much easier than in the compacted and uneven soil of a bootprint.

III. The Image of God Revisited (Psalm 8)
A. All ages; Families (intergenerational); Adults; Seniors
B. 4 1/4" X 5 1/2" scrap paper for each person
Pencils for all
Bible for leader
C. 1. Explain the meaning of the "image of God" as overlord, caretaker and onlooker. (Pick up the notions of dominion, caretaking and valuing.) Compare these to the characteristics of God as Powerful Establisher, Wise Shaper, and Joyful Valuer.
2. Pass out the scraps of paper to each person. Ask one person to be "God" and one other to be "person". Ask the others to choose an animal, a vegetalbe, or a heavenly body. Make sure there is at least one in each category. Each person puts down his/her selection on the paper.
3. The participants are then asked to hold their cards in front of them and mill around the area without talking. Each person is to set oneself in the proper relationship with all the others in the group according to what is on their respective card. They are to keep moving until they are satisfied with where they stand.
4. Once everyone has stopped moving ask the participants to put their cards on the ground and step back. Ask participants why they located themselves where they did. If the group does not agree with where a person has located oneself the card can be moved. Try to let the group shape the order of the cards that best demonstrates how the group envisions humankind's relationship with God and the rest of the world. Help the group arrive at a decision. Do not force your agenda on them as the leader.
5. For the next part of the exercise ask the participants to pick up their cards. Read Psalm 8 to them twice. Ask them to listen carefully. Tell them before you read the Psalm that when you are through reading the second time they are to mill around and try to relate themselves to each other in the way that best describes what Psalm 8 says. Again, no talking while milling.
6. Allow the group to mill around and locate themselves. When finished ask the participants to put down their cards. Talk about the location of cards. If the participants want to move cards, let them. The leader may also need to do some adjusting. Focus on humankind's role in relationship to God and to the rest of the world.
7. Lastly, ask the participants , "What are humankind's responsibilities according to the psalmist?" When they have finished making comments, summarize what they have done and said.

IV. Walking Humbly/Treading Softly (Micah 4: 1-4; 6-8)
A. Grades 6-12; Adults; Seniors
B. Bible for leader
Newsprint and marker may help the leader
C. 1. Introduce the setting for the above passage. There are many people in the Old Testament called "prophets", who spoke to the Jewish people on God's behalf to tell them for the final time or remind them what God expects of them. Research the historical setting of Micah to make this introduction more exciting.

2. Read Micah 4:1-4 to the campers. Be aware that the temple stands in Jerusalem. Try to express the "feeling" of the passage's meaning.
   a. Vs. 1 - Have people had visions of one place on earth where people would gather to solve problems? Is there such a place that campers could imagine?
   b. Vs. 2 - Who decides the kind of "paths" (direction people go with their lives) people take today? How does God show us His path(s)?
   c. Vs. 3 - The imagery here is primitive. Wars were fought with swords and spears. What weapons are used today? Into what could these weapons be shaped?
   d. Vs. 4 - The imagery here again reflects the time of Micah - vineyards and fig trees. In our time what would the peaceful habitat look like? Would there be one kind or several types of peaceful habitats?
3. If you have time and interest you can read all of Micah, but suffice it to say that Micah's wish of peace is a hope. The reality is that this goal is no where near being achieved or sought for. Sin prevails. Ask the campers: "Does this mean give up hope?"; "How are people to live?"; "If we can't have peace now do we give up or do we act?"; and "How?"
4. Look at 6:8, but first read 6:1-7 (older youth). Have the campers talk about what God expects of His people. (At some point use the words of the RSV, "... walk humbly with your God.") Have the campers consider the following issues/questions:
   - What is just? Justice?
   - What is constant love?
   - How do you "walk humbly"?
   - What is humility?
5. Pick an activity that relates to the concepts in C. 4, such as "Playing Lightly on the Earth" or "What Did Your Lunch Cost Wildlife" in IV. I. Then process the Christian perspective to that activity.
6. Now consider how the Earth can be treated with justice, love and humility. (For Grade 9-Adult: A discussion might develop around the "unthinkable nuclear holocast.") What does this mean for habitats?
7. Another activity would be to have each camper look for an object and make a weapon - something that would in fact inflict a wound, maime, or destroy. They should bring it back to the group and describe it and what it could do. Then ask them to reshape the weapon into something useful to communities of people or/and habitats. (Watch carefully: the reshaped weapon the camper makes may only be something useful to satisfy a person's greed.)

D. 1. Be sure to focus sharp attention on the maintenance of habitats.
2. After step C.5. above, it could be a time when some disputes between campers could be resolved. By now there should have been several clashes/disruptions among the campers. Even if the problem has been settled, you can still "process" what happened. The campers can deal with the following concerns as it relates to their own situation or past experiences at camp.
   - What does it mean in the group to do justice, show constant love, and walk humbly with God?
   - What impact have disputes had on the campers' community at camp?

VI. Medicine Wheel

This unique experience combines several types of learning activities, in cluding Bible study, Native American history and beliefs, discussion ideas, campfire, worship, and environmental experiences. For details see section IV. H, Special Activities and Learning Experiences.

BIBLE PASSAGES IN DAY IV

Colossians 1: 15-23a
Matthew 5: 1-11
Romans 1:20

Zechariah 8: 9-12
Isaiah 35:1
Romans 6:4
II Corinthinans 5: 6-7
Ephesians 5: 1-2
I John 1:7
Psalm 8
Micah 4: 1-4; 6-8

D. BIBLE STUDIES

The focus for all of Day V's experiences - especially Bible studies - is to have the campers make a commitment out of their love of God. The commitment should exemplify some change in behavior that reflects the individual camper's ideas about "Shalom-acting" people. The day's symbol - the feather quill pen - can actually be made by the campers and used in any of the writing activities. If the leaders know calligraphy, this would be a good companion activity.

Please note that "making a commitment" should not be equated to testimonials, born-again statements, and/or altar calls that are often used in the fundamentalist traditions. For Lutherans (and most "mainline" denominations) the basis for commitment to God and a lifestyle which reflects that commitment is the Holy Spirit's influence on the individual and the individual's response to God's love. The commitment is not necessary for salvation, but rather a mirror of the Christian celebrating salvation.

I. Marks of Commitment (Psalm 72: 1-8)

A. All ages; Families (intergenerational - use Grades 4-7 option); Adults; Seniors

B. Bibles for all
Feather-quill pens the campers have made
Ink for the pens
Sheets of paper (good quality) for each camper
Scrap paper for all
Pencils for all
Newsprint and marker for leader may be helpful for some leaders

C. 1. Review with the participants the reasons for them to do "Shalom-living" by recalling their discussions and activities at camp. Let them give their reasons why. Use the newsprint and marker to write down their ideas if it is helpful to do so.

* For Grade 8 - Adult: Go a step further with this age bracket. Ask them to arrange these reasons into three categories: reasons which reflect our responses to God's love; reasons which bring benefit to others in the world; and reasons which will bring benefit to ourselves. Several of their ideas may fall into one category. If one category seems skimpy, work on it with special effort.

2. Read Psalm 72: 1-8 in an antiphonal reading between you, the leader, and themselves.

a. For Grade 8 - Adult: Divide the group into sub-groups of 2 or 3 each. Have each sub-group put into one sentence of their own words what this passage is all about. Have them share their summary sentences when all sub-groups have finished.
Then gather the whole group together again and discuss several points:

* This psalm is addressed to the king, meaning Solomon or some other earthly king of (probably) Judah. For the people of Israel, who did the earthly king represent? (The Divine Ruler, Yahweh, the Lord. The king's actions as he ruled were to reflect God's intentions.) How does this compare to those who belong to Christ? (In the same way, we who belong to Christ the Lord re-represent Christ on earth. What we do should also reflect God's intentions.)

* God's intentions mentioned here strongly favor justice and helping the poor. The Bible always accents the poor and upholds their cause. As God's representatives, we are called to a very deep concern for the poor.

* In vs. 3, what do the mountains and hills symbolize? (Righteousness and prosperity.) Scripture frequently uses imagery from nature to picture God's actions and intentions. In vss. 5 & 7 the imagery of celestial bodies refers to God's eternal nature. To what would the rain in vs. 6 refer? (God's nuturing care.) How would you interpret the sea anbd river imagery in vs. 8? (God's omnipotence over things that seem so vast.) As we understand Creation better we open our eyes to imagery that can reveal harmony, peace and equality that are part of God's purposes. Creation also reminds us how much God gives us. We often feel we have "earned" these good things; actually, they come as gifts like the grace which delivers us.

b. * For Grades 4-7: Sub-group the campers into groups of 3 and have each sub-group make up a skit of each idea in vss. 1-8. Have them perform each skit for others or at the Friday Night Festival.
   * OR - Engage the campers in discussions of what they think of when they see or think about the natural things in vss. 1-8. Relate their ideas to the explanations in 2.a. above.

3. Have the campers create a "Creation Stewardship" list, possibly on scrap paper or "in the head". Remind the campers of the themes in Psalm 72:1-8, and go over the list of reasons for caring for the Earth that the campers have developed.
   * Grade 8-Adult: Go further by asking the campers to pick out reasons on the list that relate to prosperity for all people (vs. 3) and the cause of the poor and needy (vs. 4).

4. Now work on a list of very specific things the group can do at home that will reflect care for the Earth and its peoples. These things will include: natural resource conservation; caring about the equal distribution of God's earthly resources; and considers the poor. Begin by brainstorming. Then refine the list by focusing on actions and ideas which campers (at their age and life situation) can realistically complete if they have the commitment. These might include:
   - walking instead of driving
   - turning off lights
   - skipping useless snacks and donating the money to the hungry
   - studying more on hunger and justice issues
   - writing to governmental representatives
   - planting a prairie on a vacant lot
   - volunteering time in their nearby wildlife/forest preserve

   On the list do not include items which require family commitment for the campers' age level. When the first list is done, call it "Personal Actions" and work on a second list called "Personal Witness". On that second list, develop ways the campers can witness to adults when they return home. For example, encourage parents to adopt a diet that moves down the food chain (less meat, more vegetables and fruits), sparking a hunger-related project at their school, or sharing information learned at camp with adults they know - or in their Sunday School class.

5. Write a Psalm of Commitment. Having developed a list of good actions for "Creation Stewardship", make a commitment as a group of Christians to pursue that style of life at home. Ask the group to write their commitment in the style of a psalm. Most people will need guidance with this style format. Remember a psalm form states a thought and then repeats (or contrasts) it in another statement, e.g.:

Make us aware of your justice, O Lord, ¼first thought¢
And open our eyes to the world around us.
¼expansion of the thought¢
Let our baptismal waters nourish the parched ground
¼second thought¢
And our commitment to You fill our lives with concern.
¼expanded¢

Have the group write this on scrap paper until they come up with a common final draft.

6. Now have each camper make a final copy of the psalm (with feather-quill pen?) for each to take their own copy home. They can all sign each others' copy. Use the good quality paper.

D. 1. The purpose of this experience is to assist campers to determine to modify their life-styles toward a simpler pattern of consumption; and to provide models for the "Shalom life".
2. Strive to make the commitment for the moment (C.5.-7.above) of serious dedication, even though you are well aware of "re-entry problems".
3. The Psalm of Commitment that the campers write could be used for a choral reading at the Friday Night Festival.

II. Shalom-Affected Creation (Psalm 104: 24-32)
A. All ages; Families (intergenerational); Adults; Seniors
B. Bibles for all (same translation if possible)
Conduct in an isolated area, removed from human distractions
20' of string for each two campers
Hand lens for each two campers - for activity in 5.a.
20 toothpicks for each two campers
Scrap paper or journals and pencils if doing activity in 5.b.
C. (Hopefully the campers will already be familiar with Psalm 104 from previous Bible studies.)
1. Take a hike to the area you will be using, preferably wooded and isolated from the commotion of the central part of camp.
2. Ask the campers to read the passage and put in their own words what the psalmist is saying about how God affects His Creation. Some possible ideas are:
Creatures depend on God to feed them
Creatures fear if God turns away
He gives and takes away air
He gives new life
He looks at the Earth, and it shakes
He touches the mountains, and they smoke.
3. The leader may need to help the campers understand the imagery behind this passage. This type of description is called anthropomorphic, that is, God being understood in human terms - behaving as a human.
4. Ask the campers, "Does this mean that God is human? Or does it mean that just like humans are noticeably involved in the world, so is God?" (Let's hope the latter is chosen. If not briefly explain why to them.)
5. a. Most likely to work better with Grades 4-7: Do the activity, "Micro Parks" in V. I.
b. Most likely to work better with Grades 8-Adult: Find a place for each camper to sit in silence, removed from one another but close enough for you to keep an eye on them from one central spot. From wherever the campers are sitting suggest that they each frame in an area of ground, using their thumb and index finger on each hand.

The contents/area of the frame can be very small or large, but the camper must remain seated. Then ask the campers to write a description of the area: What is happening in it that the human eye can see? What are the colors, shapes, habitat interactions, etc.? Then ask the campers to "look" again, but this time to see their plot in the eyes of faith: What is God doing there? Clues can be derived from Psalm 104.

6. Lastly, have the group return to one spot and have each camper share their observations and ideas from the activity they just did. There may be some ideas or statements that are worthy of saying at Friday Night Festival, so bring them to the attention of your Coordinator.

D. This experience may be coupled with study experiences III and/or IV below with Grade 6 - Adult.

III. Creation Together (Ephesians 1: 3-14; RSV is best)

A. Grades 9-12; Adults; Seniors

B. Bibles for all

C. 1. Ask the campers to identify in the passage all the things God has done for us. Some possible answers are:

Blessed with every Spiritual blessing
Chosen us to be His children before the world was made
Chosen to be holy and blameless before Him
In Christ He has set us free (sins are forgiven)
Made known to us His secret plan
We are chosen to be His people in unison with Christ
God put His stamp of ownership on us by giving the Holy Spirit

2. Introduce the two key points about this passage. Take only a minute or two to do so. (See D.2 below.)

3. Have the campers think out loud about this question: "If God's plan is to bring all Creation together and that we participate in this activity with Christ, what then are we to do?" The campers can talk about various concerns, especially the protection or restoration of habitats for the good of the world. Continue delving into this issue by having the campers give some examples of how can they (and why they should) be active in restoring habitats. Remember their ideas of use later.

4. Once a list is generated ask the campers to look at vs. 13. What other action is necessary for the Christian? Help the campers understand that others will know that God has a plan, that He has acted to heal, and that we are called to cooperate as we are able to (talented, given blessings, etc.). Someone has to speak!

5. In order for people to have commitment to something, they must "trust" in it. Often that trust is so strong that people will risk what is commonly considered "safe" and hold to their ideals. This capacity is given to the Christian as a gift of the Holy Spirit. For example, we can "risk" a lifestyle of commitment to God (and from that, caring for the Earth and its habitats) because we will believe that God will care for us... without earthly trinkets of fulfillment (see Matt. 6). Present this to the campers and allow discussion to follow.

D. 1. This experience can be used with study II above or IV below.

2. There are two key points that you will need to make about this passage.

a. Vss. 9 & 10 - What is God's secret plan? (To bring all Creation together.) How will this happen? (Noting from the earlier portion of the passage, it is done in Christ.)

JEFF LOWENTHAL—NEWSWEEK

Burning the tallgrass at Fermilab: Excitement punctuated by moments of terror

The Prairie's Last Stand

It is an American habit to see landscapes as metaphors: the 17th-century Puritans, confronting the forest wilderness of the Northeast, were put in mind of a savage state of nature. Mark Twain turned the Mississippi River into an escape route from social conventions. Few vistas, though, have been as inspiring as the tallgrass prairie. Awed by the oceans of undulating grasses they found as they pushed westward in the 1820s, pioneers hailed this place where the sky began as a symbol of the freedom and openness of the New World. But America's characteristic landscape, as Walt Whitman called it, is making its last stand. Today less than 1 percent of the original grassland prairie remains, and much of that is in danger from developers and competing ecosystems. "All the prairie we save will be in the next 10 years," says Stephen Packard of The Nature Conservancy in Illinois, a private group that buys threatened habitats. "After that, there isn't going to be anything left."

Great Grazers: More than sentiment is at stake. Before farm and village encroached on the prairie, 250 million acres of tallgrass stretching from North Dakota to Oklahoma and from Ohio to Kansas (map) supported a complex and poorly understood ecosystem. Some 80 species of mammals—including the great grazers, the buffalo and elk—lived with 300 species of birds, thousands of species of insects and 200 species of plants ranging from orchids to legumes. The plants may hold lessons for American agriculture. Botanists suspect that interactions among prairie perennials—absent in the single-crop planting typical of today's farms—help explain the prairie's long-term productivity. For example, root chemicals of prairie plants seem to fend off weeds. If scientists can figure out how those chemicals work, they might be able to reduce the need for synthetic pesticides and thus come up with "an alternative kind of agriculture," says Wes Jackson of The Land Institute, which owns a 90-acre prairie in Salina, Kans.

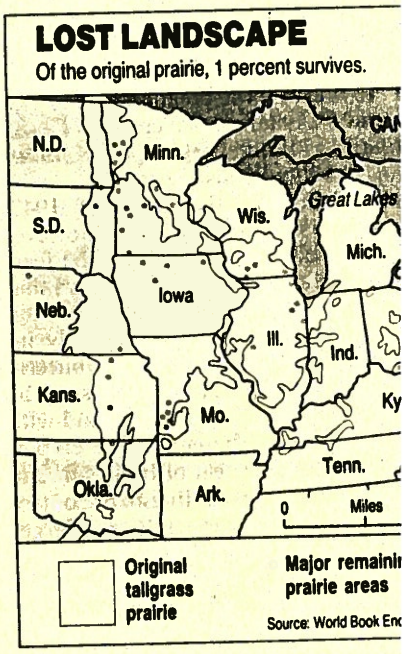
Prairie studies have progressed enough to see the importance of what the Indians called "the red buffalo"—fire. Although the Smokey Bear mentality of the 1950s nearly did away with this technique, scientists now realize that a burned prairie produces about twice the annual biomass as one that has gone without a conflagration for several years. Prairie grasses get more growing room when fire removes the previous year's dead vegetation. They feast on nutrients released from the ash of the burned mulch and get a jump start on the growing season when fire warms the soil. Most important, the flames snuff out woody growth infiltrating from neighboring ecosystems. (Prairie grasses have deeper roots that aren't harmed by the flames.) As a result, prairie burnings have become a rite of spring. At the 440-acre restored prairie at Fermilab in Batavia, Ill., fires race across the grasslands in what biologist Robert F. Betz of Northeastern Illinois University calls "hours of excitement punctuated by moments of stark terror."

Much as fire helps, it can't reclaim a prairie lost to developers. For the first time, however, conservationists now have a chance to protect a good-size chunk of grassland in the Flint Hills of Kansas and Oklahoma: a strip 50 miles wide and 200 miles long, the only large tract of tallgrass prairie remaining. In a change from earlier days when ranchers said they could prot the prairie just fine without Uncle San help, the owners of at least two ranches the Hills, totaling 74,000 acres, are willi to see it come under government protecti

Mineral Rights: The new attitude stems part from a tactical switch by conservati ists: they will settle for a "national p serve" instead of a national park in the H in Oklahoma. Because that comprom would allow continued oil-and-gas drilli it might win the backing of the Osage In ans, who own the mineral rights. It a pleases ranchers, who could keep graz cattle there. This week a task force of ran ers, Indians and local officials is expecte issue a report to Sen. Don Nickles of Ol homa recommending that a preserve be ated, and Nickles is considering draft legislation calling for the government to the site for the nation's first prairie prese Although the Hills project is the most an tious, no patch of tallgrass can be wri off. The Grassland Heritage Foundatio trying to raise $670,000 by August 198 save 300 acres near Kansas City "from der the gallows of a suburban office cent says Elaine Shea of the foundation.

Scattered plots of salvation may no enough, however. Because the tracts islands in a sea of cropland, many of prairie animals and plants will succum the well-demonstrated "island effect, which ever-fewer species survive becau encroachment from the surrounding system. Species with the smallest po tions and the largest ranges are the fir go, so the short-eared owl and the m hawk may soon be lost. Prairie plants face hard times ahead because of the is effect, with annuals threatened first. I plants vanish, so will the fauna they su and, with them, the last vestige of the acteristic American landscape.

SHARON BEGLEY with PATRICIA in the Fli



THE SIGNATURE ON THE HANDIWORK

Session I

Title: ~~Hole Handiwork~~ The Artist + the Composite
Symbol:

Intentions:

Given that God makes all things and designs them to live in relationships the participants will be able to:

1. Recognize the uniqueness and importance of individuals, both human and non-human.
2. See community(ies) of individual entities, i.e. their
   a. Interrelatedness
   b. Interdependence
   c. Cooperation
3. Sense about God His
   a. Powerful Establishing
   b. Wise Shaping
   c. Joyful valuing
4. Be aware of individual's skills, talents, and creativity that contribute to the whole, e.g. J. S. Bach.
5. Understand the meaning of:
   a. Habitat ~~and its~~ elements (food, water, shelter, and appropriate space)
   b. Ecosystems
   c. Global communities (human and non-human)
   d. Food chains and the web of life
   e. The concept of the Ark (surviveability and cooperation)
   f. The earth (and maybe the universe?) as the arena of God's activity.

nature
a. Self / Becoming
b. Order / Beauty
c. Goodness

God has created human person - it unfolds a pattern

place - See the hand P.5

Comment: Call attention to the present tense of the verbs when talking about God's work of creation. He continually creates.

Session II The Pattern + the Descent

Title: ~~Marks on the Trail~~ Trees w/ initials on it.
Ssynbol: Vibram Soles

Intentions:

Given that human beings act and choose by nature to create a world community that self-serves and satisfies self-interests (i.e. an egosystem rather than an ecosystem) contrary to God's will and design, the participatns will:

1. Recognize the problems of
   a. The extinction of species
   b. The destruction of habitats and communities
2. Note such factors as:
   a. The role of indicator species
   b. Types of shoes that destroy
   c. Inequities of distribution that end in:
      Hunger
      Injustice
      War
   d. Toxic / hazardous waste

Chief Seattle - what white man

3. Learn the meaning of sin as:
   a. Separation
   b. Wilfull distruction
   c. Missing the Mark
   d. Rebellion
   e. Not measuring up
   f. Not living in community with God's creation or God's intentions.
   g. Acts of omission + commission.

Comment: Need to fit Bach into this somewhere.

Session III

Title: ~~The LOGO~~ God's Living Logo
Symbol: ~~Acorn~~ Tree

Intentions:

Given that God continually places His Name on the works He does the participants will be able to understand the following "signatures:"

1. In the natural world
   a. Creation shouts Ps 19:1
   b. Rainbows
2. In Jesus Christ Joh 3:16
   a. The Re-con-cycler
   b. The Cross - God's act of Shalom, restoring the separated back to community.
      Natural environment - adapation and restoration
      Human community
         Conflict resolution
         Community building
3. The Image of God (I.D.) placed upon the Christian.

Comment: Include St. Francis who knew God and therefore recognized His signature.

Boy, can we have fun with the Logo - Jesus Christ, the Word, the sign, the signature!

Session IV

Title: ~~Tracing God's Name~~ Co-Campaiters
Symbol: Footprint

Intentions:

Given that God, by His grace, sets all things in community with Him and all things with each other and that Christians are called, empowered, and commanded (instructed?) to participate with God in His work of restoration, the participants will

1. Deal with the meaning of
   a. Sauntering
   b. Economy and ecology
   c. Frugality, the muddling toward it

2. Look at humanity's roles in God's plan of:
   a. Overlord
   b. Caretaker, and
   c. Onlooker
3. Become acquainted with
   a. Arguments for preserving species:
      Ethical - Noah Principle
      Aesthetic
      Economic
      Ecological
   b. Arguments for the presevation of habitats:
      Genetic/species preservation
      Diversity/stability

Relates to Intention I,3

Session V

Title: Where Do I Sign? ~~Boldly~~!
Symbol: Feather quil pen

Poetry the Glory of G. I Cor 10:31

Intentions:

Given that participants understand/sense the responsibility and joy of Christian community and God's creation and restoring of community, they will be able to perceive places and situations which they can treat differently and discover causes which they can support so as to make some difference. Possibilities:

1. Justice
2. Peace
3. Hunger
4. Habitat and community destruction
5. Animal and plant extinction

The dotted line

Having my ID so I SDG

VIII. Human Treasure Hunt (Group-Building)
- A. All ages; Families (intergenerational); Adults; Seniors
- B. Indoors or outdoors
- C. Through a "search-and-find" activity, the participants have fun meeting each other and learning about the "valuableness" of the others in their group. There are four variations, so see the source for details.
- D. 1. Source: Playfair, pp. 73-77.
  - 2. This activity can be used with Day I Bible studies V., VI., and VII. It can also be a warm-up to other environmental activities that are concerned with what is valuable about a natural object.

IX. Blob Tag (Group-Building)
- A. All ages; Families (intergenerational)
- B. Large open area with clearly defined boundaries
- C. The campers are involved in an activity that includes (rather than excludes, like traditional tag games) others. One person is "it" and tags another. The two of them are then it and must hold hands, elbows, etc. with each other at all times. They go for a third. When "it" has 6 or more people, then the campers may sub-divide into smaller "its" of no less than 3 people each.
- D. Source: New Games Book, p. 107.

X. Touch Blue (Get-Acquainted and Group-Building)
- A. All ages; Families (intergenerational); Adults; Seniors
- B. Indoors or outdoors
- C. 1. The leader announces, "Everyone touch blue!" (or another color, ob-object, etc.) and all the group members must touch something of that color on another person.
  - 2. The leader continues with a variety of different colors, objects, etc. Be sure to have the campers progressively - but comfortably - begin to have more physical contact with others. "Touch a shoe" and "Touch a bracelet", for example, will do this.
- D. 1. Source: For the Fun of It!, p. G-10.
  - 2. There are endless variations and can include directions on how to "touch blue". For example, have them "Touch a knee with your left thumb". Or have them touch the color, object, etc. in slow motion.

XI. Sardines (Group-Building)
- A. Grades 4-8
- B. Designated playing area, outdoors preferable
- C. One person goes and hides. After a suitable interval, the rest go to find the hider. When someone finds the hider, s/he hides alongside and keeps quiet until everyone is hiding in the same place. The first finder becomes the hider next time.
- D. 1. Source: For the Fun of It!, p. G-11
  - 2. This can be really fun in the dark, provided that the boundaries are very clear to the campers and that no one is in danger of getting lost.

XII. Five Changes (Group-Building)
- A. All ages; Families (intergenerational); Adults; Seniors
- B. Comfortable area in which to sit
- C. The group gets a partner and the partners sit back-to-back. They then have two minutes to change 5 things about their appearance. The partners then face each other and each partner tries to figure out what the other

partner changed about his/her appearance. This can be done for several times, each time not "unchanging" the things that were done first.

D. 1. Source: Playfair, p. 168.
2. For a variation, have two sets of partners join up and make ten changes per set.

XIII. Bear (Group-Building)

A. All ages; Families (intergenerational); Young Adults
B. A tree or wall with a soft landing area
Piece of tape or chalk
C. The group attempts to make a mark as high as possible on a wall or tree with a piece of tape or chalk. The wall or tree is to be used for support. The group should not attempt to climb it. The group is not allowed to go higher than three people.
D. 1. Source: Initiative Games, p. 16.
2. Try using a tree in the area that the group has for their Special Spots (p. I F 1).

XIV. The Maze (Group-Building)

A. All ages; Families (intergenerational); Adults; Seniors
B. The Maze in the Stress/Challenge Course
Blindfolds for all
C. (See Stress/Challenge instructions in the Staff Handbook).
D. Source: Initiative Games, p. 16.

XV. Blind Group Together

A. Grades 7-12; Families (intergenerational); Adults
B. Blindfolds for all
Long rope
Open and clear area
C. Each group member is tied to a long rope and then the whole group is tangled up and then blindfolded. The group must untangle themselves.
D. 1. Source: Initiative Games, p. 24.
2. This activity can be used with Bible study VI.
3. Extension: Before the group is tangled up, pull one camper aside and and announce to the group s/he is the King/Queen of Untangled Knots. After the group is tangled, the King/Queen alone is to untangle them all. When the group is untangled, talk about how the King/Queen did the job. This extension can be used with Bible study VII.

XVI. Water Cup Pass (Group-Building)

A. All ages; Families (intergenerational); Adults; Seniors
B. Outdoor open area
Water cups for all
1 quart of water
C. Everyone stands in a circle with a paper cup under his/her arm. One person's cup is filled with water. That person begins by pouring the water into the next person's cup without hands, and so on around the circle. Only use the extra water if the first water poured is spilled.
D. 1. Adapted from source: For the Fun of It!, p. G-14.
2. This is a delightful game on a hot summer day.

XVII. Yurt Circle

(See More New Games, p. 123.) This activity works well to start talk about relationships and can be used in Bible studies I-V.

I. ARTS & CRAFTS LEARNING EXPERIENCES

I. Fruit and/or Vegetable Prints

III

A. Grades 4-9; Families; Seniors
B. Selected fruits, vegetables, natural items, etc., cut cross-sectionally
   Paper
   Ink or paint
C. The campers make prints and designs from natural objects.
D. This project has can be used when dealing with "trademarks" (Bible study I) or the image of God (Bible study III).

II. Feet Paintings

IV

A. All ages; Families
B. Large sheets of paper
   Water-base (tempera) paints
   Water basin for washing feet
C. The participants paint a picture with their feet.
D. This project should be used with Bible studies II and IV. See IV H 1 for a follow through experience.

III. Animal Tracks

III

A. All ages; Families
B. Pre-mixed plaster of paris
   Outdoor area with animal tracks
C. The campers make plaster casts of animal tracks.
D. 1. Use this activity with Bible studies II and IV.
   2. Variation: Make human feet tracks

J. STORY-TELLING

I. Sacred Arrows

A. Grades 7-12; Families; Adults

B. Campfire or quiet spot in forest

C. "Before the Power Gave us our Medicine, Men Kept their Hearts and the things of their Hearts to Themselves."

It was White Wolf who was doing the speaking. Night Bear, his mother, and some of his counsins and aunts were taking a sweat bath. They were in total darkness. The water White Bear placed on the rocks in the lodge hissed, and the old man's voice went on.

"They sat in Darkness as we Do Now, Unable to See Each Other. And in those Days, there was Killing and Shame. Man Carried a Rock in his Hand that was Heavy with his Law. The Rock Kept Down the Skin Upon his Lodge and he could See Out Only in One Direction. Then Sweet Medicine Came to the People. He Brought the Sacred Arrows, which were Touching. They were Truth. And the First Shields were Built. People Began to Seek their Medicines. As they Sought their own Names, they also Found their Brothers and Sisters."

(The old man's voice stopped for a while as if he was letting the darkness around him overcome him. But then he spoke again.)

"Man accepts war and its killing. He accepts suffering, lies, deceit, and greed. But I, White Wolf, tell you that these are the things that are unreal. ... Night Bear wishes to return his great Gift to the Medicine and has asked me to teach him in the ways of the Medicine Painting. And he is ready to visit all the People. And he will teach the Way of the Shield to all who listen. Little Star will walk with him."

D. 1. Source: Seven Arrows, by Hyemeyohsts Storm, pp. 152-153.

2. Look at the symbolism in this Indian religious lore story. Some of the ideas sound like Christian thought and/or symbols. The focus is on restoring people to each other and taking action in the world to do so.

3. Depending on the leaders' interpretation of this story, it may also be used in Days III or V.

K. PERFORMING ARTS

I. "Walkin' in the Light" (song)
   A. All ages; Families
   B. & C. Songs, 1984, p. 89.

II. "Now the Green Blade Rises" (song)
   A. All ages; Families; Adults; Seniors
   B. & C. Lutheran Book of Worship, #148.

III. "Shalom" (song)
   A. All ages; Families; Adults; Seniors
   B. & C. LOMC 1985-6 Song Book.

IV. "Morning Has Broken" (song)
   A. Grades 8-12; Families; Adults
   B. & C. Songs, 1984, p. 97.

V. "Abundantly" (song)
   A. Grades 7-12; Adults; Seniors
      (Younger children may also be able to learn this melody, i.e. Choirs.)
   B. & C. Songs, p. 7.

VI. "Psalm 8" (song)
   A. All ages; Families; Adults; Seniors
   B. & C. Songs, 1984, p. 65.

Day V

Title: Where Do I Sign? Boldly!
Symbol: Feather quill pen

Intentions:

Given that participants understand/sense the responsibility and joy of Christian community and God's creation and restoring of community, they will be able to perceive places and situations which they can treat differently and discover causes which they can support so as to make some difference. Possibilities:

1. Justice
2. Peace
3. Hunger
4. Habitat and community destruction
5. Animal and plant extinction

Having my "ID" so "I" SDG

V B 1

COMMENTARY

When one signs a document, it means one commits to the ideas in it. It is often a promise, a statement of belief, a sharing of feelings. The signature marks the connection between the written words and the whole person.

God signs all Creation. The life-death-growth cycles of nature are brought to mind. The continuous promises he made in the Old Testament - in spite of a forgetting Hebrew nation. The on-going fulfillment of the His Love through Christ's death and resurrection. God does it boldly - never changing and never holding back.

Christians can do the same. From the perspective of faith as reliance on God in a way that one puts their whole life into His hands, people of faith see the world and the tasks to be done. Is this distorted seeing? Or does it give insight?

The eyes of faith see differently than the eyes of non-faith. They see God at work. They God God working for good. They see God's power. And they humbly see God's work/power in their lives and the life of Christian communities. Indeed, God's work can even be seen in things that are not traditionally called "Christian"!

The concerns for this day are:

+ As Christians, the campers see things differently;
+ As Christians, the campers can make their marks on the world to boldly proclain God's mark on them; and
+ The campers can joyfully celebrate God's signatures in the world.

It is not possible for anyone to change all the "non-shalom" things in the world. Our call is to "bloom where we are planted" and to effect the things that we can in the name (mark) of Christ.

J.S. Bach did that. His life was focussed on praise of God no matter his situation. He dedicated his musical creations to God ("Soli Dei Gloria") by actually writing "S.D.G." on the music. Bach had found his niche where God had placed His "I.D."

Where can we witness to God's I.D. on our lives? The answers to this question are many, for each of us are unique with a variety of interests and talents. Christians <u>can</u> make a great difference in the world because they <u>do</u> have insight worth sharing: God's love!

WORSHIP AND DEVOTIONAL EXPERIENCES

Worship and devotional experiences on this last day should help the campers make their re-entry back home. Experiences should pick-up several things: enthusiasm with God (the feeling of intoxication -giddiness; dancing before God is uninhibited joy - like David); hopefulness (the New Life before us as Shalom-people, grasped yet to be grasped); a willingness to joyfully struggle with being witnesses of commitment to Christian action (response to God's love; to proclaim the Good News in and through all of life's activities); and recognition of God's I.D. on us as individuals and community. Intertwine these experiences with the BS/LEs for today.

I. "Ruler without an Army" - Acts 2:(1-13), 14-36, (37-39)
   A. Grades 7-12; Adults; Seniors
   B. Bible for leader
      Let your creativity determine what you'll need
   C. 1. A worship can be designed around the theme: "What difference does it make today that Christ has died, Christ is risen? Does He rule? Or is He ruled? What power does Christ have? (the power of the Spirit)"

      We can look at all the destructive elements in our world: we can see the damage and destruction we do to habitats, in Third World nations, in the American ghettos, even among friends. How can we talk in terms of the Lordship of Christ in the face of these things?

      We can if we consider God's Power as something that moves us from within, not from outward force like the armies of conquerers or the "power of the dollar". God's on-going love draws us all into His community again-and-again.
      2. Sing "Change Your Mind" (V K 1).

II. "Groaning in Hope" - Romans 8:18-29 (RSV)
   A. All ages; Adults; Families; Seniors
   B. Bibles for all
      Again, be creative with this one: skits work with this passage with teens and adults
   C. 1. Focus your development of this service around "groans": how all Creation longs for restoration; how the Spirit pleads for us; how Christians must work hard to make hope happen.

      Paul challenges some of the naivete' of people, maybe young people in particular, who don't see the struggles in life. Either the world is destroyed or it is made well. Restoration (Shalom making) is a struggle, healing isn't easy, etc. All of this is an on-going process.

      Can you resolve the seeming conflict between Paul's notion that Creation groans and that of the survival of the fittest? This might be the wrong question. Struggle is not the absence of God for the Christian: all things work together for the glory of God (v. 28).

      In the struggle a Christian hears not the moans, but the song!
      2. Sing "The Lord of the Dance" (Songs, p. 19) and/or "Psalm 8" (V K 1)

V C 2

III. Group Prayer - Day 5
A. All ages; Families; Adults; Seniors
B. none
C. Let the Spirit guide the participants in prayer. Let the prayers flow freely from the group without prompting or any gimmicks. Be careful not to "overkill" the directions in getting this community prayer going.

IV. A Service of Commitment and Dedication (can be adapted for Friday Night)
A. All ages; Families; Adults; Seniors
B. Bibles as needed
Projects (arts & crafts, for example) that the participants have made and exemplify their commitment to Christan service
A setting that promotes group interaction and reflection
C. 1. Have each participant bring his/her project to the setting of this experience.
2. Use one or two of the many Bible passages that relate to commitment of our lives to God without regard for ourselves, such as:
Matthew 6: 24-33
Psalm 31: 1-5
I Peter 4: 12-19
3. Sing the song "Warm Love, Strong Peace" (V K 1) as a processional to the worship area.
4. Process with the participants what they have done in the past week, what they have learned, what they will take home with them.
5. Read one or more of the passages noted above. Possibly a mime could be developed by some of the group.
6. Have each person briefly explain their project and what it will remind them of when they are home, re: what they will do to show others their I.D. from God (Christian action). Remember what each camper says for you to use during the blessing.
7. Briefly talk about what the campers have just explained in terms of the Bible passage(s) read.
8. Go from camper-to-camper and grant them the strength and peace (a la Shalom) to do what they have said they want to. If appropriate, as you do this give each camper an affirming touch (lay your hands on their head; shake hands; etc.)
9. Sing "Shalom" (Songs, p. 150) or "Country Blessing" (V K)
10. Close with a community prayer (V C 2) and an "LOMC Amen!"
D. 1. Allow this service to be expressive and spontaneous. The above outline is to give you a guide, not a fine-tuned, choreographed schedule. Let the participants share their ideas in doing this, especially if they are doing it in front of their parents for Friday Night Festival.
2. If done for Friday Night Festival, include the parents. Parents could stand behind each camper and share in #C.8. Let the parents "take-home" something of their child's experience and learnings too!

D. BIBLE STUDIES

The focus for all of Day V's experiences - especially Bible studies - is to have the campers make a commitment out of their love of God. The commitment should exemplify some change in behavior that reflects the individual camper's ideas about "Shalom-acting" people. The day's symbol - the feather quill pen - can actually be made by the campers and used in any of the writing activities. If the leaders know calligraphy, this would be a good companion activity.

Please note that "making a commitment" should not be equated to testimonials, born-again statements, and/or altar calls that are often used in the fundamentalist traditions. For Lutherans (and most "mainline" denominations) the basis for commitment to God and a lifestyle which reflects that commitment is the Holy Spirit's influence on the individual and the individual's response to God's love. The commitment is not necessary for salvation, but rather a mirror of the Christian celebrating salvation.

I. Marks of Commitment (Psalm 72: 1-8)

A. All ages; Families (intergenerational - use Grades 4-7 option); Adults; Seniors

B. Bibles for all
Feather-quill pens the campers have made
Ink for the pens
Sheets of paper (good quality) for each camper
Scrap paper for all
Pencils for all
Newsprint and marker for leader may be helpful for some leaders

C. 1. Review with the participants the reasons for them to do "Shalom-living" by recalling their discussions and activities at camp. Let them give their reasons why. Use the newsprint and marker to write down their ideas if it is helpful to do so.

* For Grade 8 - Adult: Go a step further with this age bracket. Ask them to arrange these reasons into three categories: reasons which reflect our responses to God's love; reasons which bring benefit to others in the world; and reasons which will bring benefit to ourselves. Several of their ideas may fall into one category. If one category seems skimpy, work on it with special effort.

2. Read Psalm 72: 1-8 in an antiphonal reading between you, the leader, and themselves.

a. For Grade 8 - Adult: Divide the group into sub-groups of 2 or 3 each. Have each sub-group put into one sentence of their own words what this passage is all about. Have them share their summary sentences when all sub-groups have finished.
Then gather the whole group together again and discuss several points:

* This psalm is addressed to the king, meaning Solomon or some other earthly king of (probably) Judah. For the people of Israel, who did the earthly king represent? (The Divine Ruler, Yahweh, the Lord. The king's actions as he ruled were to reflect God's intentions.) How does this compare to those who belong to Christ? (In the same way, we who belong to Christ the Lord re-represent Christ on earth. What we do should also reflect God's intentions.)
* God's intentions mentioned here strongly favor justice and helping the poor. The Bible always accents the poor and upholds their cause. As God's representatives, we are called to a very deep concern for the poor.

* In vs. 3, what do the mountains and hills symbolize? (Righteousness and prosperity.) Scripture frequently uses imagery from nature to picture God's actions and intentions. In vss. 5 & 7 the imagery of celestial bodies refers to God's eternal nature. To what would the rain in vs. 6 refer? (God's nuturing care.) How would you interpret the sea anbd river imagery in vs. 8? (God's omnipotence over things that seem so vast.) As we understand Creation better we open our eyes to imagery that can reveal harmony, peace and equality that are part of God's purposes. Creation also reminds us how much God gives us. We often feel we have "earned" these good things; actually, they come as gifts like the grace which delivers us.

b. * For Grades 4-7: Sub-group the campers into groups of 3 and have each sub-group make up a skit of each idea in vss. 1-8. Have them perform each skit for others or at the Friday Night Festival.
   * OR - Engage the campers in discussions of what they think of when they see or think about the natural things in vss. 1-8. Relate their ideas to the explanations in 2.a. above.

3. Have the campers create a "Creation Stewardship" list, possibly on scrap paper or "in the head". Remind the campers of the themes in Psalm 72:1-8, and go over the list of reasons for caring for the Earth that the campers have developed.
   * Grade 8-Adult: Go further by asking the campers to pick out reasons on the list that relate to prosperity for all people (vs. 3) and the cause of the poor and needy (vs. 4).

4. Now work on a list of very specific things the group can do at home that will reflect care for the Earth and its peoples. These things will include: natural resource conservation; caring about the equal distribution of God's earthly resources; and considers the poor. Begin by brainstorming. Then refine the list by focusing on actions and ideas which campers (at their age and life situation) can realistically complete if they have the commitment. These might include:
   - walking instead of driving
   - turning off lights
   - skipping useless snacks and donating the money to the hungry
   - studying more on hunger and justice issues
   - writing to governmental representatives
   - planting a prairie on a vacant lot
   - volunteering time in their nearby wildlife/forest preserve

   On the list do not include items which require family commitment for the campers' age level. When the first list is done, call it "Personal Actions" and work on a second list called "Personal Witness". On that second list, develop ways the campers can witness to adults when they return home. For example, encourage parents to adopt a diet that moves down the food chain (less meat, more vegetables and fruits), sparking a hunger-related project at their school, or sharing information learned at camp with adults they know - or in their Sunday School class.

5. Write a Psalm of Commitment. Having developed a list of good actions for "Creation Stewardship", make a commitment as a group of Christians to pursue that style of life at home. Ask the group to write their commitment in the style of a psalm. Most people will need guidance with this style format. Remember a psalm form states a thought and then repeats (or contrasts) it in another statement, e.g.:

Make us aware of your justice, O Lord, ¼first thought¢
And open our eyes to the world around us.
¼expansion of the thought¢
Let our baptismal waters nourish the parched ground
¼second thought¢
And our commitment to You fill our lives with concern.
¼expanded¢

Have the group write this on scrap paper until they come up with a common final draft.

6. Now have each camper make a final copy of the psalm (with feather-quill pen?) for each to take their own copy home. They can all sign each others' copy. Use the good quality paper.

D. 1. The purpose of this experience is to assist campers to determine to modify their life-styles toward a simpler pattern of consumption; and to provide models for the "Shalom life".
2. Strive to make the commitment for the moment (C.5.-7.above) of serious dedication, even though you are well aware of "re-entry problems".
3. The Psalm of Commitment that the campers write could be used for a choral reading at the Friday Night Festival.

II. Shalom-Affected Creation (Psalm 104: 24-32)

A. All ages; Families (intergenerational); Adults; Seniors

B. Bibles for all (same translation if possible)
Conduct in an isolated area, removed from human distractions
20' of string for each two campers
Hand lens for each two campers - for activity in 5.a.
20 toothpicks for each two campers
Scrap paper or journals and pencils if doing activity in 5.b.

C. (Hopefully the campers will already be familiar with Psalm 104 from previous Bible studies.)
1. Take a hike to the area you will be using, preferably wooded and isolated from the commotion of the central part of camp.
2. Ask the campers to read the passage and put in their own words what the psalmist is saying about how God affects His Creation. Some possible ideas are:
Creatures depend on God to feed them
Creatures fear if God turns away
He gives and takes away air
He gives new life
He looks at the Earth, and it shakes
He touches the mountains, and they smoke.
3. The leader may need to help the campers understand the imagery behind this passage. This type of description is called anthropomorphic, that is, God being understood in human terms - behaving as a human.
4. Ask the campers, "Does this mean that God is human? Or does it mean that just like humans are noticeably involved in the world, so is God?" (Let's hope the latter is chosen. If not briefly explain why to them.)
5. a. Most likely to work better with Grades 4-7: Do the activity, "Micro Parks" in V. I.
b. Most likely to work better with Grades 8-Adult: Find a place for each camper to sit in silence, removed from one another but close enough for you to keep an eye on them from one central spot. From wherever the campers are sitting suggest that they each frame in an area of ground, using their thumb and index finger on each hand.

The contents/area of the frame can be very small or large, but the camper must remain seated. Then ask the campers to write a description of the area: What is happening in it that the human eye can see? What are the colors, shapes, habitat interactions, etc.? Then ask the campers to "look" again, but this time to see their plot in the eyes of faith: What is God doing there? Clues can be derived from Psalm 104.

6. Lastly, have the group return to one spot and have each camper share their observations and ideas from the activity they just did. There may be some ideas or statements that are worthy of saying at Friday Night Festival, so bring them to the attention of your Coordinator.

D. This experience may be coupled with study experiences III and/or IV below with Grade 6 - Adult.

III. Creation Together (Ephesians 1: 3-14; RSV is best)

A. Grades 9-12; Adults; Seniors

B. Bibles for all

C. 1. Ask the campers to identify in the passage all the things God has done for us. Some possible answers are:

Blessed with every Spiritual blessing
Chosen us to be His children before the world was made
Chosen to be holy and blameless before Him
In Christ He has set us free (sins are forgiven)
Made known to us His secret plan
We are chosen to be His people in unison with Christ
God put His stamp of ownership on us by giving the Holy Spirit

2. Introduce the two key points about this passage. Take only a minute or two to do so. (See D.2 below.)

3. Have the campers think out loud about this question: "If God's plan is to bring all Creation together and that we participate in this activity with Christ, what then are we to do?" The campers can talk about various concerns, especially the protection or restoration of habitats for the good of the world. Continue delving into this issue by having the campers give some examples of how can they (and why they should) be active in restoring habitats. Remember their ideas of use later.

4. Once a list is generated ask the campers to look at vs. 13. What other action is necessary for the Christian? Help the campers understand that others will know that God has a plan, that He has acted to heal, and that we are called to cooperate as we are able to (talented, given blessings, etc.). Someone has to speak!

5. In order for people to have commitment to something, they must "trust" in it. Often that trust is so strong that people will risk what is commonly considered "safe" and hold to their ideals. This capacity is given to the Christian as a gift of the Holy Spirit. For example, we can "risk" a lifestyle of commitment to God (and from that, caring for the Earth and its habitats) because we will believe that God will care for us... without earthly trinkets of fulfillment (see Matt. 6). Present this to the campers and allow discussion to follow.

D. 1. This experience can be used with study II above or IV below.

2. There are two key points that you will need to make about this passage.

a. Vss. 9 & 10 - What is God's secret plan? (To bring all Creation together.) How will this happen? (Noting from the earlier portion of the passage, it is done in Christ.)

b. Vs. 11 - Where do people fit in? (God chooses us - Christians - to be in "union" with Christ and therefore work to restore all Creation to union with Christ.)

IV. The Foolishness of the Messenger (I Corinthians 1: 18-31)

A. Grades 6-12; Adults; Seniors; Families with older children

B. Bibles for all (same translation best)
Questions in C.3. below written on 3 separate sheets of paper
Supplies for the activity chosen to be done (if any) in C. 6

C. 1. Divide the group into 3 sub-groups of equal size. Let the campers decide who will be in each group (assuming no one will be ostrasized. Have each sub-group sit in a small circle so that you can stand in the middle of the three groups around you.

2. Read the passage out loud to the campers dramatically.

3. Give each sub-group a part of the passage to work on. They will need to answer the questions below.

group A - Vss. 18-21 - For whom is the message foolish? (vs. 18)
What is the message for those who are saved? (Note the metaphor of lost and saved/) (v.18)
How do people know God: through the ideas people have created about God (wisdom) or by the message that comes from God (foolishness)? (vs. 21)

group B - Vss. 22-25 - What do Jews want? What do Greeks want? (v.22)
What is the message of Christ crucified? (vss. 23-24)

group C - Vss. 26-31 - What type of people were these to whom Paul wrote? (vss. 26-28)
In what can these people boast? For what reason can they brag? (vss. 29-31)

4. If time and interest permits, a further discussion of this topic is in I Corinthians 4: 1-21. This will add depth to their understandings "foolishness", especially vss. 8-13. A clowning activity could be done at this point. Is a clown always "funny" just for the sake of making people laugh, or does s/he have some message to communicate?

5. Ask the campers: "Is it difficult to witness to others the mighty works of God, especially if others think of Christianity as 'silly foolishness'?" Chances are the campers will have strong feelings of being mocked as fools if they witness. Assure them that what is important is that the hope of the world is not found in human wisdom. but in God's plan to make the world whole and well - reconciled.

6. Help the campers make plans to talk about and to do things that deal with the hopefulness in the world - as Christian would see it. Have them consider what they can say when they go home about what God is doing in the world today and what <u>they</u> can do. Help them prepare their own evangelical ecology.

* In order to help the campers understand hopefulness, give them an illustration by doing an activity. One such activity could be "Circle of Life" in V. F.

D. 1. Combine this study experience with one or more of those above and with a worship and devotional experience for this Day.

2. Work to incorporate one of the worship experiences for Day V - especially the Friday Night Festival - with this experience.

3. For Grade 9 - Adult, this experience can lend itself to much informal discussion. The temptation for the campers is to become hopeless and

not to see the hope of God's continuing promise of love and grace. It would be helpful for you to prepare yourself to deal with this issue by personal Bible study and discussion with other staff and camp leaders.

BIBLE PASSAGES FOR DAY V

Acts 2: 1-34
Romans 8: 18-24
Matthew 6: 24-33
Psalm 31: 1-5
I Peter 4: 12-19
Psalm 72: 1-8
Psalm 104: 24-32
Ephesians 1: 3-14
I Corinthians 18-31

E. DISCUSSION TOPICS

I. Fools for Christ

A. Grades 7-12; Adults; Seniors

B. While driving back from a Trip camp
Most settings condusive to discussion

C. This discussion might get started by talking about what makes someone foolish in the sense of a clown. Often they do things that just "don't make sense" in that particular setting.

Let the campers share times when they knew they were doing the right thing but others around them laughed at them. Let them explain how they felt and how they continued to do what was right.

Innocently say, "I think Jesus was a fool, too." Encourage them to react to that statement. Maybe they will want to compare what it means "to be a fool" with what Jesus did.

Of course, the next statement is "If Jesus was a fool, then Christians are fools." That should provide some fun discussion, especially if the participants recognize that you are calling them - Christians - fools!

Bring up the point that being foolish is to do things that don't make sense in a given setting. Point out that Christ - and Christians - live by love, and that love doesn't make sense in our world, especially if you want to acquire things or power. Encourage the campers to talk about sisterly and brotherly love as Christians.

D. This discussion relates to Bible study IV in Day V.

F. ENVIRONMENTAL LEARNING EXPERIENCES

I. Micro Parks

A. Grades 4-7; Families (intergenerational)

B. 20' of string for each sub-group of 2
and/or 400' of twine (see variation in C.3)
20 toothpicks for each sub-group
1 hand lens for each sub-group (2 would be ideal)
Previously designated area for Gnome National Park

C. 1. Introduce the activity verbally as you proceed into the designated area: "We have just stumbled into the Gnome National Park. It is the site for many new park areas soon to be opened. These park areas, however, do not have colossal size attractions like the Grand Canyon. This park has features that are so small that they can only be seen by Gnomes."

2. Point out that if the participant is not looking they might step on one of these Gnomes' treasures, destroying it forever.

3. The leader then outlines the guidelines for the construction of the park areas. S/he also divides the group into sub-groups of 2 who are a team for a particular area of the Park.

a. String is used to mark the Park perimeter. A variation might be to outline the boundry of the park with the twine and designate an area for a team to work on; they can then take their string pieces to be laid out as trails between the toothpicks.

b. The toothpicks are to indicate points of interest that the participants will be stopping at during a guided tour.

c. Each group member will take a turn at conducting a tour of their area, while the other member of the sub-group will visit another another area and get a tour. A description of the tour should be determined by both group members before visiting time commences.

d. Participants then imagine themselves as Gnomes, and begin construction of a trail in their park area. The leader should stress that Park remain in its natural condition, i.e., not to intruduce hotels, souvenier shops, etc., and minimal alteration of the natural resources.

4. Allow about 30 minutes for the development of the different areas.

5. When completed allow 3-5 minute periods for group members to take turns visiting other areas, rotating the Park Guide each time.

6. Conclude the activity by bringing the entire group back together and having everyone return to "normal size".

D. 1. Adapted from source: Sunship Earth, p. 192.

2. Try designating Park area that includes both forest and field. Be careful for poison ivy.

3. This activity may be used with Bible studies II and III in Day V.

II. Circle of Life

A. All ages; Families (intergenerational); Adults; Seniors

B. No supplies needed

C. 1. Have the group sit in a circle outdoors, preferrably not on a lawn.

2. Pick up an object (any natural object - pine cone, leaf, etc.) that is near.

3. One participant starts the game by naming a plant, animal or other constituent of life that feed on the object, is eaten by it, protects it, or that decomposes it.

4. The object is then passed to the right and the game is then continued

by having that person name something else that would be associated with it in the ways noted above.

5. A failure to answer within a given time can earn the person the first letter of the word, "dead", the person being out of the game upon receipt of all four letters. Any answer may be challenged by any person in the game and majority approval of the challenge results in a letter. (See variation in D. 2 below.)
6. Other rules may be added later to increase the difficulty of the game: such as: not being allowed to repeat any previously mentioned constituent; or having to say how people can make sure the object will be eaten, protected, decomposed, etc., by the second natural item.
7. The object being passed may be changed after a set number of passes or when the leader feels possibilities for answers are reasonably used.

D. 1. Source: Eco-Acts, p. 84.
2. Variation: Using the word, "dead", may prove to be a negative experience for the participants, especially on the last day - it excludes people from the whole group. Instead, try having each person earn the letters of the word, "cycle", for each correct answer that is given. See how many times each participant can make the word, "cycle.

III. Can Do!

A. Grades 4-10; Families (intergenerational); Adults; Seniors
B. Scrap paper and pencils for all
C. The participants select an environmental project, make plans, and follow through procedures to accomplish the project.
D. 1. Source: Project WILD - Elementary, p. 223; Project WILD - Secondary, p. 201.
2. As this activity is written in the WILD books, it depends on research and focusses on school grounds. At LOMC or on Trip Camps, adapt the activity to the setting. Here are some ideas:
   * Let the "research" be observation of a setting. Don't get into anything technical. One non-technical "research" activity is "Keeping Score", Project WILD - Elementary, p. 201.
   * Plan and execute a simple habitat rehabilitation project at LOMC, such as erosion control, litter pickup, making shelter for pond or forest wildlife, etc.
   * Trip campers could do a trash pick-up on their way back to base camp.
   * Help campers plan a simple project for their home yard, a city park, or their church's grounds. If two campers are from the same church maybe they would like to work together. Encourage them to write you, the leader, or other campers once they have begun their project at home and indicate how it is going.
3. This activity has general use for Day V and will help the campers focus on the commitment they are making to make their signature in God's name on their world.

IV. Let's Feed the People of the World OR
1/32nd Isn't Very Much OR
So Little to do So Much

A. All ages; Families (intergenerational); Adults; Seniors

B. Apple (most any round fruit will do)
Knife
Bowl of water
2nd apple if extension done (D. 2 below)

C. 1. Cut an apple into quarters and set three of them aside in a bowl of water.
2. Explain to the campers that the remaining part of the apple represents the part of the Earth's surface that is not under water. The ones in the bowl are under the oceans of the world.
3. Cut your remaining quarter in half and seperate them.
4. Tell the campers that one of these pieces represents the part of the world that is suitable of human habitation. The other part is too cold, too dry, or too mountainous.
5. Now cut the last 1/8 into four tiny pieces.
6. Ask the campers what they think these four pieces represent and let explain what they think. When talk is finished, explain to the campers that just one of these small pieces represents the part of the Earth which supplies all the food and clothing for the world. The other three pieces are too wet, too poor, or already occupied by cities.
7. Encourage the campers to brainstorm what they think they themselves could do to correct this problem.

C. 1. Adapted from source: Eco-Acts, p. 71.
2. Extension:
a. Take a second apple and cut a wedge out of it about 1/3 the size of the apple. Make sure that all the campers see the two different sized sections of the apple.
b. Give the third to just one camper and tell her/him to eat it. No one else may take a bite.
c. Now give the remaining two-thirds of the apple to rest of the group and tell them that they can all eat it.
d. Most likely they will be unhappy that they got such small sections of the apple to eat. Let them talk about it for a short time.
e. Now explain to the campers that the apple represented all the resources in the world. Then tell them that Americans use one-third of the world's resources in order to live, and the remainder of the world gets the two-thirds, even though there is only one Amercan for every fifteen people from other parts of the world.
f. Ask the campers if this is right or fair? Let them talk about how they felt a) getting such a proportionately large piece of apple or b) such a small piece of apple.
g. Conclude the activity by asking the campers what they think they can do as a Christian to make the use of resources "more fair".
3. a. Use this activity as an introduction to Day V and to help the campers begin thinking about Christian action.
b. If the leader takes a more critical view of how many resources the U.S. uses as opposed to the rest of the world - a "sin" perspective - this activity is then much more useful for Day II.

G. GAME & SPORT LEARNING EXPERIENCES

I. Forest Choice
   A. Grades 7-12; Adults; Seniors
      Using variation - Grades 4-6 (see D. 2)
   B. Open area
      Items from which the campers choose
   C. 1. The leader shows two items to the campers and places them in two different spots.
      2. Each camper is then asked to choose the item s/he "feels closest to" (prefers) and goes to the spot where it is.
      3. When each camper is sitting at her/his chosen spot, the leader suggests that people pair up with one other in their spot and describe the reasons why they have chosen that item.
      4. After a couple of minutes the leader shows two more items, places them in two different spots, and repeats the above process.
      5. Items: Depending on the age levels and the objectives of the leader, items can focus on many different things. Here are a few examples for this Program Resource.
         a. A patchwork quilt or an electric blanket
         b. A can of pop or a glass of water
         c. A mountain or an ocean
         d. An Indian or a businessperson
         e. A prairie or a farm
         f. A forest or a housing development
   D. 1. Adapted from source: Values Clarification: A Handbook of Practical Strategies for Teachers and Students, "Either-or Forced Choice".
      2. For Grades 4-6: See "Jungle Walk", For the Fun of It!, p. G-19.
      3. This activity can be done with Bible study I.

II. Feast
   A. Grades 7-12; Adults; Seniors
   B. At a regular meal
   C. 1. The problem: One member of the group may not feed him-/herself and must be fed by the group.
      2. Variation of problem: No one can feed him-/herself and thus each member must feed another.
   D. 1. Source: Initiative Games, p. 22.
      2. Use this activity to begin discussion and ideas on the problems of food distribution to Third World peoples abroad and in the USA, i.e., food spoilage (food gets cold), longer time to feed people when they have limited resources to feed themselves.

III. Tent Erection
   A. Grades 6-12; Families (intergenerational); Adults
   B. One tent for group of 3-8
      Blindfolds for all
      Clear and open area
   C. The problem: The group must erect the tent with all but one person blindfolded. The unblindfolded member of the group can not touch either his/her group members or any of the tent equipment, but can and must direct the proceedings.
   D. 1. Source: Initiative Games, p. 37.
      2. There are several applications for this activity that are related to Day V. Here are some:
         a. God's guidance (Bible study II)

b. The dependence that the Third World peoples without resources (unsighted) have on those who do have resources (sighted)
c. God's (the sighted member) plan is to restore (erect) all Creation (tent) (Bible study III).

IV. Tug of Peace
A. Grades 6-12; Families (intergenerational); Adults
B. "Tug-of-war" rope tied so as to make a giant loop and in appropriate dimensions for the number in the group
Minimum of 8 people
Open area
C. 1. The leader lies the rope on the ground in a large circle.
2. The participants sit on the ground with their feet toward the center of the circle and the rope crossing their thighs. They hold on to the rope with their hands.
3. On the leader's cue, the participants stand up without putting their hands on the ground. Do this several times until they can stand up smoothly.
D. 1. Source: Cooperative Sports & Games Book, p. 71.
2. This activity may be used in conjunction with Bible study III and issues of the Christian's call to be co-creators for restoration.

V. Planet Pass
A. All ages; Families (intergenerational); Adults
B. Earthball
Open area
C. The campers lie on their backs on the ground in either a circle or line and pass the earthball over their heads with their hands. Be careful with Grades 4-6: they might be scared by the earthball or bend back their fingers on ball contact. See the source for details & variations.
D. 1. Source: New Games Book, p. 167.
2. This is a good Thursday night All-Camp activity or introductory event in terms of caring for all of God's Creation.

VI. Spirals and Vortex
A. All ages; Families (intergenerational); Adults; Seniors
B. Open area, indoors or outdoors
C. The participants hold hands and make spirals. See the sources for details and variations.
D. 1. Sources: New Games Book, p. 169; More New Games, p. 175.
2. This is a good calming-down activity to end play. It is also an excellent way to end worship in song, prayer and/or benediction.
3. Use this with Bible study III and Worship experiences II-IV.

VII. Take An Environmental Step
A. Grades 9-12; Adults; Seniors
B. Minimum of 4 players
Open area
List of Statements and Consequences for leader
C. This activity is a fun way to help the campers think about environmentally sound and unsound actions. They move forward or backward in the playing area in response to a statement and later discuss their decisions. See the source for details.
D. 1. Source: Clouds on the Clothesline, pp. 36-40.
2. Use this in conjunction with Bible studies I and III.

I. ARTS & CRAFTS LEARNING EXPERIENCES

I. Paper Script Design
   A. All ages; Families; Adults; Seniors
   B. Paper
      Scissors or exacto knife
      Glue
      Pencil
   C. The participants make their signature and then make its reverse. Designs and variations may also be done.
   D. This experience will help the campers focus on the signature and has use especially with Worship experience IV and Bible study I.

II. Sand-cast Candles
   A. Grades 4-9; Families; Seniors
   B. Wax
      Wicks
      Hot plate to pot in which to melt wax
      Sand box for candle molds
   C. The campers make candles of hope in sand molds of their own design.
   D. This project can be taken home and the campers can be asked to say a prayer each time they light it to symbolize their on-going hope for Shalom throughout the world. Its first lighting could be at Friday Night Festival with their parents present.

III. What's the Word?
   A. Grades 4-8; Families
   B. Paper
      Crayons or markers
   C. The campers make pictures out of a religious word that is special to them (i.e., "Christ", "God", "Reconciliation").
   D. This may be used as a culminating activity.

K. PERFORMING ARTS

I. "Shout from the Highest Mountain" (song)
   A. All ages; Families; Adults; Seniors
   B. & C. Songbook for Saints and Sinners, p. 63.

II. "Lord, Be Glorified" (song)
   A. All ages; Families
   B. & C. Songs, p. 8.

III. "Make Me an Instrument" (song)
   A. All ages; Families; Adults; Seniors
   B. & C. Songs, p. 58.

IV. "The Greatest Thing" (song)
   A. All ages; Families; Adults; Seniors
   B. & C. Songs, p. 101.

V. "He's Everything to Me" (song)
   A. All ages; Families; Adults; Seniors
      (Younger campers will need some practiced to sing this well.)
   B. & C. Songs, p. 12.

VI. "Circle of Love" (song)
   A. All ages; Families; Adults; Seniors
   B. & C. LOMC 1985-86 Song Book.

VII. "Love Canon" (song)
   A. All ages; Families; Adults; Seniors
   B. & C. LOMC 1985-86 Song Book.
   D. This song is an especially good, final song for the end of Friday Night Festival. It sounds great in a round.

VIII. "Change Your Mind" (song)
   A. Grades 6-12; Families; Adults; Seniors
   B. & C. LOMC 1985-86 Song Book.

IX. "Country Blessing" (song)
   A. Grades 8-12; Families; Adults
   B. & C. LOMC 1985-86 Song Book.

X. "Warm Love! Strong Peace!" (song)
   A. All ages; Families; Adults; Seniors
   B. & C. LOMC 1985-86 Song Book.