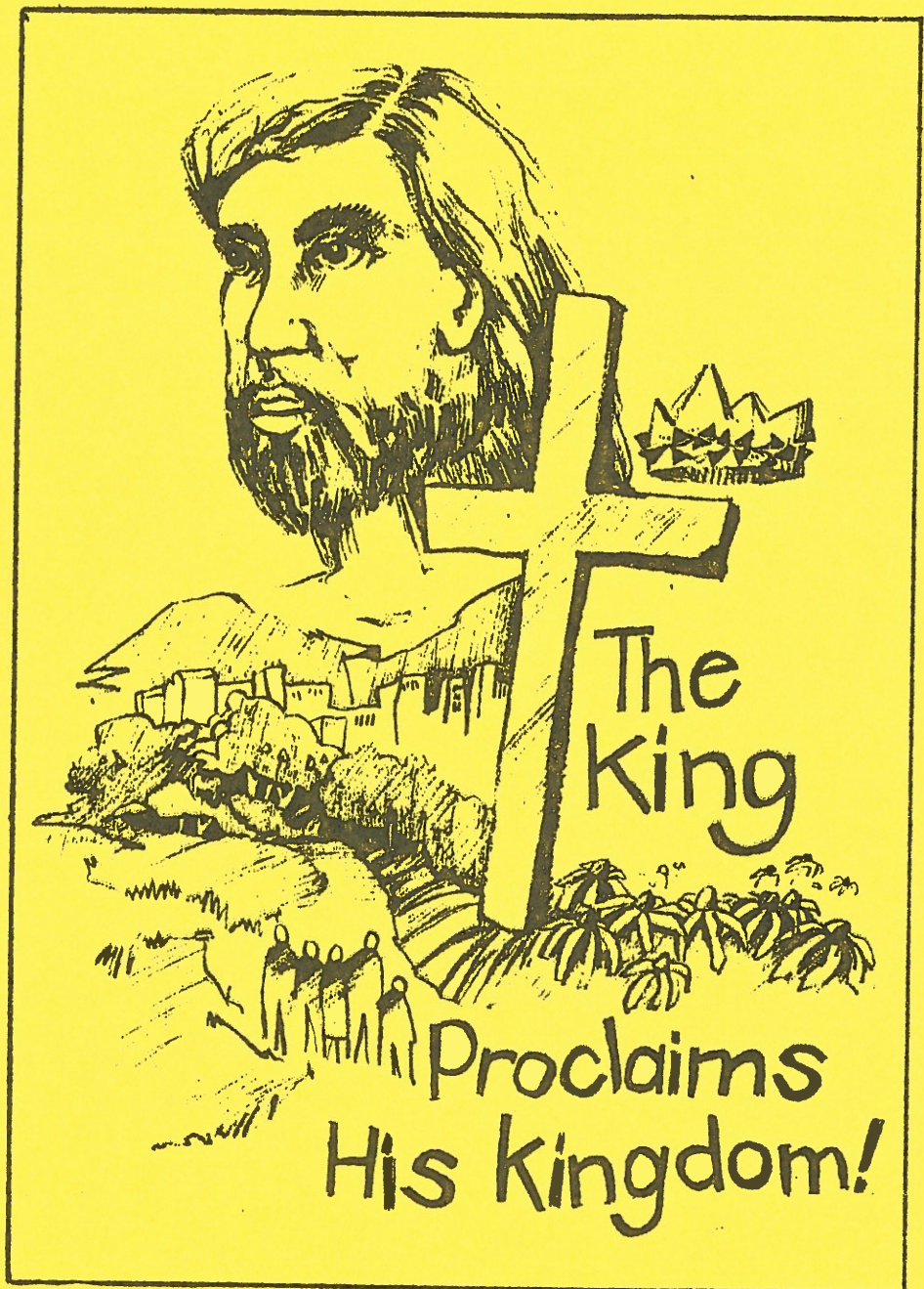


1986-87 PROGRAM RESOURCE

Background Paper and Lesson/Activity Plans
based on the Second Article, Apostles' Creed



LUTHERAN
OUTDOOR
MINISTRIES
CENTER



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1986-87 PROGRAM RESOURCE

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1986 - 1987 PROGRAM THEME: THE KING PROCLAIMS HIS KINGDOM!
Lutheran Outdoor Ministries Center, Oregon, Illinois
Spring 1986

Theological Background Paper.....The Rev. John E. Swanson
Activity & Learning Experience Guide.....The Rev. John E. Swanson and
Glenn C. Oswald

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1986 - 1987 PROGRAM RESOURCE :
THE KING PROCLAIMS HIS KINGDOM!

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HOW TO USE THIS RESOURCE

This Resource provides recommended activities, Bible studies, and learning experiences as based on the theological background paper that follows.

This Resource may be used with one-to ten-day experiences for children, teens, adults, families, singles, and/or seniors. There are a variety of activities that may be done indoors or outdoors.

When used in a five-day camp each "Day" includes activities that would be done during a "Hebrew day" (sunset to sunset). A ten-day trip experience may find it more beneficial to roughly consider each "Day's" activities - as listed here - for a two-day period.

Day-long and weekend retreats would do best to pick one or two of the "day" themes and focus on their activities, unless noted otherwise.

Each page is coded such as "V B 3". According to the system used in this Resource, this would indicate that this page is the third page in section B for the fifth day.

Each day has a variety of activities and learning experiences from which to choose or get ideas. There is a section for each type of activity. The sections are as follows:

<u>Section</u>	<u>Type of Activities or Learning Experiences</u>
A	Theme of Day; Intentions; Bible Passages
B	Commentary on Theme of Day
C	Worship and Devotional Experiences
D	Bible Study Experiences
E	Discussion Ideas
F	Environmental Learning Experiences
G	Game & Sport Learning Experiences
H	Special Activities & Learning Experiences
I	Arts & Crafts Learning Experiences
J	Performing Arts (music, drama, Story-telling, etc.)

THE KING PROCLAIMS HIS KINGDOM!

Background Paper

John E. Swanson

INTRODUCTION

Each year as a theme and intentions are prepared I wonder if it makes any difference, if there is anything relevant, if the ideas that are shared are of any consequence at all. Each year I think there are reasons for the material. These reasons are not because I have carefully researched what seems to be the most crucial problems of the day. My reasons are quite simple. Do people really understand the Biblical tradition and how that tradition impacts their lives? Are they familiar with the basics of the Christian Faith? I believe that if one addresses the content of the faith one is simultaneously addressing the real life issues of the day.

This year's theme is based on the Second Article of the Apostles' Creed and the person of Jesus Christ. We will focus upon Him as the one who announces/proclaims the Kingdom of God, brings it, and enlists His followers to do the same.

To discuss the Kingdom of God could be interpreted as something that is far removed from daily experiences. It is a theme closely allied with life after death and the second coming of Christ. However, it also has to do with the here and now.

As I write this piece the news media is reporting Moammar Khadafy's suggestion that Arabs become human bombs and destroy all installations of the United States in foreign countries. There is a debate in congress over supporting the Contras or the Sandinistas in Nicaragua. There is rioting in South Africa with blacks being killed daily. The Prime Minister of Sweden was just buried having been assassinated.

On the home front I have heard about a man who has been hospitalized for eight weeks with little hope for recovery and no insurance. Several divorces are pending among some of the people I know. Alcoholism is destroying people and families.

You can also give examples of humanity's inhumanity toward itself, of desperate situations, and of the things of this world that give evidence of the power of sin, death, and the devil. There must be moments when we want to cry out, "There is no God!" And if there is, this whole thing is a cruel experiment. One person has raised the issue whether or not people even care anymore if there is a God.

The Judeo-Christian Faith was not given birth in an ivory tower, along side a glistening pool, in a setting so serene that the only moment of darkness was the setting of the sun until its rising. The tradition groaned into being amidst great agony and conflict. Suffering prevailed. Amidst the strife there was only hope, the likelihood that what was now being experienced was not the final word.

As Christians we do not believe in something that does not know failure, a God who

experiences no suffering, and a fellowship that feels no discomfort. There is agony and disaster. Yet, there is a God who helps us manage these things, who even reveals Himself most clearly at these crucial times, and who gives us a perspective from which to interpret this world.

The Biblical concept of the Kingdom of God contains in it a response to the world as we see it. It gives us a vision of both what is to come and what has come. It puts the cries and the crises of this world into perspective. It affirms that God rules and His Kingdom prevails. It gives us a vision of hope which includes the end of wars, of natural enemies becoming friends, of fulfillment, plenty, joy, and of the end of suffering. Though the "Kingdom of God" is a sexist and outdated term it is a political concept and gives dimension to the extensiveness and this world involvement of God.¹

The Kingdom of God is one of the themes in the Gospel of Mark. Chapter 13, a chapter that could stand alone because it does not necessarily fit into the flow of the Gospel, mentions the human dilemma in which the Kingdom of God is proclaimed. There are wars and rumors of wars, earthquakes, famines, people of the faith put on trial, members of the same family turning against one another, places of worship being desecrated, and false Christ's and false prophets. Read any newspaper, and there is evidence of four or five of these problems in each issue.

(As a child I remember my Father quoting to me the passage from Mark 13, "There shall be wars and rumors of wars," in a tone of voice that said, "This is inevitable." However, he always voted Republican and encouraged me to do so since "there are wars when Democrats are in office." He died before the Viet Nam Conflict.)

Mark says several things about these disastrous events. First, these are "the beginning of the birth pangs" of the coming Kingdom of God (13:8). Second, apparently Mark understands the days at the beginning of time when the world was first created were extremely long and filled with conflict; thus, he believes God shortened the days so humans would not be destroyed by the tribulation (13:19-20). Third, Jesus tells of a time when the Son of Man (Mark uses this phrase to refer to the suffering Christ) will come "with great power and glory," and the Kingdom of God will be fulfilled (13:24-27). The images are from Daniel 7:11-14 where the rule of God is expressed in the coming of the Son of Man. Fourth, Jesus tells His followers to "watch" for the day of the coming of the Kingdom of God (13:32-37).

An emphasis upon the Kingdom of God addresses a variety of concerns as I see them. First, the Kingdom of God celebrates God's activity in history now and God's promises for the future.

Second, in a world that proclaims and exercises despair we can see a new world, a hope, and a new future. History can be transformed. A nuclear holocaust may be a possibility, but it is not the ultimate of possibilities. A nation in which apartheid has been woven deeply into its fabric can be rewoven. The enemy can become a friend.

Third, this theme can help us understand Jesus in the present day. There are many who reject social activism and the liberation theology that is emerging in the

1

Crosby, Michael H. Thy Will Be Done - Praying the Our Father as Subversive Activity, (Maryknoll: Orbis Books, 1977), p. 62.

Third World Countries. None-the-less, one cannot contain Jesus Christ in some ethereal encasement that keeps Him remote from today's human life, removed from human suffering, and ignorant of the groans of nature.

Fourth, this theme can also ignite the faith and fire up the spirit because it addresses the Christian's role and responsibility in this world. This theme causes us to pay attention to what in fact God is doing in this world today and to participate in it.

THE KINGDOM OF GOD

To grapple with the meaning of the Kingdom of God one reviews the Old Testament.

The Kingdom of God deals first and foremost with God as the ruler of all. "He's got the whole world in his hands." Read the Psalms, especially 93 and 95 through 99:

"The Lord reigns." (93:1)

"Thy decrees are very sure." (93:5)

"For the Lord is a great God, and a great King above all gods." (95:3)

"Tell of his salvation from day to day." (96:26)

"He will judge the peoples with equity." (96:10c)

"He will judge the world with righteousness, and the peoples with truth." (96:13b)

"The Lord reigns; let the peoples tremble! He sits enthroned upon the cherubim; let the earth quake!" (99:1)

There is nothing beyond His authority. He is more powerful than the forces of evil. His rule may be frustrated by the conditions of the earth, but He continues to be victorious over them.

For the last decade or so an objective view of what God does in our world has been substituted with a blatant subjectivism which emphasizes what Jesus/God means to me. We find it among people of all ages. It is central in the thinking of the conservative establishments in Christendom. It takes on various forms of piety, religious experience, or methods for personal self improvement. Scripture, God, and Kingdom become reduced to one's personal experience which becomes the measure and the interpretation of God and His works.

I do not want to rule out one's personal experience of God, but the equating of God with our personal experience and then claiming this is Biblical is nonsense!

When the Bible talks about God it speaks from an objective posture. God is treated as one who is wholly other than we are. The Biblical tradition begins with God. God is the ruler. He is in charge. He is the Actor, the Subject. He is the one who initiates.

When we think of a kingdom we think spatially. It is difficult not to use this same thinking when we think of the Kingdom of God. First and foremost the Kingdom

of God ". . . is a symbol which refers to the concrete activity of God in history establishing God's sovereignty."² The Kingdom is not a territory. However, it does affect space.

Often the Kingdom of God is seen only as a future possibility. However, the Old Testament describes the Kingdom of God as a present reality in history as well as a fulfillment of history in the future.

The crossing of the Red Sea recorded in the book of Exodus, 15:1-18, the major event of the Old Testament, is related in a song of praise. The song emphasizes the present activity of God establishing His dominion.

God is in charge. He does His saving work overcoming the enemies and loving His people. God's Kingdom work is now!

Thomas Groome states it this way:

"For the Israelites the Kingdom of God is already a reality in that it is Yahweh who rules all things and people. And yet the final completion of the Kingdom is still to come. It is promised and God is active on its behalf. Therefore it is already being realized and will be realized completely. But it is not an authoritarian rule by a capricious God. It is instead a caring and trustworthy God intervening in history to transform the present order and bring creation to fullness and completion. In the triumph of God's vision for creation, 'Nature is wholly and wondrously transformed, the serenity of Paradise is renewed.'"³

Note the Biblical imagery of the Kingdom of God:

1. The creation is brought to fulfillment in the Kingdom of God! Isaiah 35:1-10
2. Peaceful relationships will be brought to fulfillment in the Kingdom of God! Isaiah 11:6-9
3. History is brought to fulfillment in the Kingdom of God! Isaiah 25:6-8
4. The satisfying of human need is brought to fulfillment in the Kingdom of God! Isaiah 2:4a and Psalm 146:5-10

The themes of God's Kingdom are:

peace and justice;
completeness and equity;
victory and freedom;
happiness and joy;
fullness and plenty;
unity; and
the end of suffering.

2

Groome, Thomas H., Christian Religious Education, (San Francisco: Harper and Row, 1980), p. 36.

3

Ibid., p. 37.

THE KINGDOM OF GOD, A GIFT OF GOD AND HUMAN RESPONSIBILITY

The Kingdom of God is a graceful gift of God, done without our merit. It is His will that all creation functions rightly. Thus, the human community is invited and commanded to be obedient to God and to follow Him. The followers of God are also to contribute to the fulfillment of the Kingdom of God in the present life. Paul makes clear in Ephesians how the Christian is to be involved in the tasks of the Kingdom of God:

1. We are chosen, destined, and redeemed to be His children. Ephesians 1:3-14
2. We are called to holiness, meekness, patience, love, and unity. Ephesians 4:1-13.
3. We are not to live as non-believers, but as persons who have learned Christ. Ephesians 4:20
4. We are able to work out our differences in the community of the faithful. Ephesians 4:25-30.
5. We are imitators of God. Ephesians 5:1-2.
6. We are to be wise. Ephesians 5:15.
7. We serve each other out of reverence for Christ. Ephesians 5:21.

Paul then concludes with this militant statement:

"Finally, be strong in the Lord and in the strength of his might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places. Therefore take the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the equipment of the gospel of peace; besides all these, taking the shield of faith, with which you can quench all the flaming darts of the evil one. And take the helmet of salvation, and the sword of the spirit, which is the word of God. Pray at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints, and also for me, that utterance may be given me in opening my mouth boldly to proclaim the mystery of the gospel, for which I am an ambassador in chains; that I may declare it boldly, as I ought to speak." (6:10-20)

The King has gathered His "army, navy, air force, marines." The mandate of the King is to engage in a warfare with the forces of evil hostile toward God and His Kingdom.

JESUS ANNOUNCES/PROCLAIMS THE KINGDOM

For the Old Testament people the Kingdom of God may be a new human condition or a new way of life. For the New Testament people the Kingdom of God is the presence of Christ.

One of the threads in the Gospel of Mark is that Jesus is the very presence of the Kingdom of God. In that Gospel the first words from the mouth of Jesus are:

"The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel" (1:15).

According to Luke when Jesus returns to Nazareth where He grew up He goes to the synagogue where He is given the book of Isaiah. He opens it and reads:

"The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Luke 4:18-19).

Then Luke says, Jesus closes the book, returns it to an attendant and sits down. The people watch Him with anticipation. His opening line is: "'Today this scripture has been fulfilled in your hearing'" (Luke 4:21).

When John the Baptist becomes curious about Jesus as to whether or not He is the Messiah John sends his disciples to Jesus asking: "'Are you he who is to come, or shall we look for another?'" (Luke 7:19)

Jesus responds:

"Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf have good news preached to them. And blessed is he who takes no offense at me" (Luke 7:22-23).

Jesus and His preaching are tied together. About what does He preach according to the Gospel of Mark? The Kingdom of God! Mark leads us to believe that this was Jesus' urgent task.

There is an irony here. The title of this paper points it out, "The King Proclaims His Kingdom." Normally, a head of state is introduced by another person, a herald. For example, when the president of the United States appears before an audience someone announces him with the words, "The President of the United States."

Though it is true that John the Baptist prepared the way for Jesus, a voice crying in the wilderness, it is Jesus Himself who announces Himself as the presence of the Kingdom of God. The King is His own herald. The King announces Himself!

JESUS PROCLAIMS THROUGH HIS TEACHING

Jesus also taught. The hearers in Mark perceive Jesus as One who teaches with authority, "not as the scribes" (Mark 1:22).

Jesus' basic teaching tool is the parable. It is a process that includes the hearer, a dialogue. But the parable is only for those who have ears to hear (Mark 4:9). In the Gospel of Mark the process of teaching is introduced in chapter 4 with the "Parable of the Sower:"

"Listen! A sower went out to sow. And as he sowed, some seed fell along the path, and the birds came and devoured it. Other seed fell on rocky ground, where it had not so much soil, and immediately it sprang up, since it had no depth of soil, and when the sun rose it was scorched, and since it had no root it withered away. Other seed fell among thorns and the thorns grew up and choked it, and yielded no grain. And other seeds fell into good soil and brought forth grain, growing up and increasing and yielding thirtyfold and sixtyfold and a hundredfold" (Mark 4:3-8).

Jesus interprets this parable:

"The sower sows the word. And these are the ones along the path, where the word is sown; when they hear, Satan immediately comes and takes away the word which is sown in them. And these in like manner are the ones sown upon rocky ground, who, when they hear the word, immediately receive it with joy; and they have no root in themselves, but endure for a while; then, when tribulation or persecution arises on account of the word, immediately they fall away. And others are the ones sown among thorns; they are those who hear the word, but the cares of the world, and the delight in riches, and the desire for other things, enter in and choke the word, and it proves unfruitful. But those that were sown upon the good soil are the ones who hear the word and accept it and bear fruit, thirtyfold and sixtyfold and a hundredfold" (Mark 4:14-20).

Paul Ashtemeier in his interpretation of Mark says, "The explanation of the parable of the sower is . . . acted out in the career of Jesus; truly it is the key to all parables, because it is the key to the career of Jesus himself." 4

Ashtemeier formulates his conclusion this way:

"Time and again, those who hear Jesus are led to outright rejection of him and of what he says (e.g. 3:1-6, 22-30; cf. 4:15). Again and again, we hear the warning that some who follow Jesus will fall away when persecutions come (e.g., 13:12-13b; cf. 4:16-17). We hear Jesus' repeated warning that those who are preoccupied with riches are unable to take Jesus as seriously as he must be taken (e.g., 10:17-25; cf. 4:18-19). Finally, we hear again and again the promise that those who hold fast to Jesus and to his words will in the end find vindication (e.g. 10:29-30; 13:13b; cf. 4:20).5

Mark cites only a few parables, but they have to do with the Kingdom of God:

1. He speaks of a lamp, a bushel basket, and a bed (4:21-25). The light of

4

Ashtemeier, Paul, Mark, (Philadelphia: Fortress Press, 1975), p. 70.

5

Ibid.

the Kingdom has been brought into the world with no intention that it be hidden. Light illuminates, gives direction, exposes darkness. etc.

2. The Kingdom of God is like a seed scattered by a person. As the Kingdom is proclaimed it is broadcast, and it grows, even when we are asleep. It proceeds to bear fruit (4:26-29) on its own accord.

3. The Kingdom of God is compared to a mustard seed. It is a very small seed, but the plant that emerges from it can provide a place for nesting birds. The Kingdom encompasses all of creation (4:30-32).

The Kingdom of God is something in and of itself. We participate in it as well. It is a reality, a light. It develops of its own accord, like a seed. It begins very small, but encompasses all of life.

The Kingdom of God cannot be equated with any system. Movements can be expressions of it on occasion. However, the Kingdom of God is a power and influence on its own merit.

The coming of the Kingdom is the bringing forth of freedom, equity, goodness, and peace. This is what the Messiahship of Jesus is all about!

THE MEANING OF "PROCLAIM"

Jesus' speaking and actions are a means of proclaiming. The word "proclaim" means to "cry (claim, clamor) before (pro) the court." What does one usually shout? There is someone bringing suit and someone defending oneself. Each person claims something to be right.

When Jesus proclaims the Kingdom He cries out for what is rightfully His. In a sense He brings His suit before the court of the world, and He says, "This is mine!"

To whom is He crying out? The devil? No, I do not think so. It is probably to all of creation He speaks. But specifically He is addressing those who have ears to hear.

When Jesus proclaimed the Kingdom He did two things: First, he brought a promise to the people. He gave them a foretaste of the things to come. This is what the word "promise" means. By His words the Kingdom was brought to their midst and give the people something to which to cling.

Second, when Jesus' proclaimed things happen. He speaks with authority, with power, with truth. With His words He can transform things. Note what Jesus is able to do as reported in the Gospel of Mark:

- 1:23ff Jesus drives out evil spirits
- 1:31 Jesus heals Peter's mother-in-law
- 1:32ff He cast out more demons
- 2:3ff He forgives the sin of the paralytic
- 2:23ff He overrides the teaching of the Pharisees
- 3:11ff Evil spirits fall down before Him
- 3:13ff Disciples are commissioned to preach and cast out demons.
- 4:35ff He silences the winds and the waves

5:1ff He encounters a man with an unclean spirit
 5:21ff He raises Jairus' daughter from the dead
 5:25ff He heals the woman with a flow of blood

METAPHORS OF JESUS IN THE GOSPEL OF JOHN

When the Gospel of John describes Jesus He uses terms that present a King who brings His Kingdom into the present world.

Jesus is the Living Water (John 4:7-30, 39-42). He speaks with authority. What He gives now is forever, eternal, timeless.

Jesus is the Bread of Life (John 6:1-15, 15-58). Jesus is the prophet of God. He comes to give His whole physical self for the sake of the world.

Jesus is the Light of the World (John 8:12-19) His light is both life giving and judgment rendering. The latter, however, is to expose the problem so a solution can be given.

Jesus is the Good Shepherd (John 10:11-18). The "Shepherd" is a term for a political leader. Jesus is the model of such a person. At the same time, Jesus is the Lamb of God who takes away the sin of the world (1:35-36).

Jesus is the Resurrection and the Life (11:17-44). Death has no power over Him. He is capable of overcoming and overthrowing death.

Jesus is the Way, the Truth, and the Life (John 14:1-14). Jesus' authority is not of His own making. It is from the Father. At the same time a person's access to the Father is through Jesus Christ.

Jesus is the Vine (15:1-11). In relationship with Jesus Christ one is able to do good (bear fruit.)

It is interesting to compare these ideas from John with Mark's.

<p>For Mark Jesus is: the King the One who proclaims and is the Kingdom the One who delivers what the Kingdom promises the One who is the "mystery" of the Kingdom of God the One with whom we live in fellowship</p>	<p>For John Jesus is: the Light of the World the Living Water the Living Bread the Good Shepherd the Resurrection and the Life the Way, the Truth, and the Life</p>
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THE KINGDOM OF GOD AND THE "CHRIST HYMNS"

Traditional statements with which early Christians were familiar are found in several hymns recorded in the New Testament which were sung at the time of the early Christian Church. Read them thoroughly using Mark's ideas that are written above.

In Ephesians 1:3-10 Jesus is introduced as the one who unites all of creation.

In Philippians 2:5-11 the people sing that every knee in all the seen and unseen world bow to Christ and with their tongues profess Jesus as the Messiah.

In Colossians 1:15-20 God dwells in Jesus. In Jesus all is created. In Him all is reconciled.

In I Timothy 3:16 Jesus is the one who enters the world: He preaches; he is believed in, and He is glorified.

PROPHET, PRIEST, AND KING

Three traditional terms for Jesus are prophet, priest, and king. The above songs lift up some of these ideas. The I Timothy hymn describes the prophet. The Colossian and Ephesians passages describe the priest. The Philippians passage describes the king.

As a prophet, Jesus speaks for (pro - for; pheno - speak) God. He is God's Word. He utters the words of God.

As a priest, Jesus brings God to bear on the lives of people. He intercedes between the Father and the people. He heals.

As a king, Jesus is ultimately victorious.

THE VICTORIOUS KING

At the center of the New Testament is the faith that Jesus Christ died and rose again. He was put to the cross by and for the misdeeds of the human world. He was victorious over them as well.

There are several ways to understand the cross of Jesus Christ and with His resurrection. The traditional term is "atonement." The understanding is that in the cross of Christ God brings back into relationship with Himself the world which has separated itself from Him. This is the meaning of the Hebrew word "shalom," which we translate "peace." Thus, one can play with the word and come up with "at-one-ment." Restoring an alienated world is God's desire, God's act, and is a result of His own initiative.

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

An ancient and little used symbol of the Church is the pelican. When there is insufficient food for the young the mother pelican will pluck at her breast and suck blood from herself to feed them.

A second theory is the Objective Theory. It states that Christ has paid for our sins. Humans deserve punishment. They are brought into the courtroom to be judged. But instead of the person receiving the punishment, Christ steps into the place of the human and takes on the punishment Himself. There are many Bible

passages that support this theory. No longer do we pay for our sins. God has worked it out. We are forgiven freely. God in Christ on the cross built up such an account (such as a bank account) that sins can continually be paid for.

This theory dramatizes the forgiveness of God, the debt God pays for humankind freely, and the way God substitutes for humanity.

A third theory is called the Classical Theory, Christus Victor. It holds that the Cross of Christ is a cosmic, eternal, catholic event in which God in Christ overcomes once and for all the powers of destruction - sin, death, and the devil. Humanity lives on the victory side of the Cross.

A fourth theory is really a mix of the previous two, Priest/Victim. It expresses that one must talk earnestly about the cross. If there is no death, there is no resurrection. No cross, no crown.

It must be emphasized that each of the atonement theories has limitations. One cannot fully describe the cross of Christ. Each theory must be seen for what it is and used in relation with the other.

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

Luther says:

"He sacrifices Himself on the cross, becomes a sinner and a curse; and yet He alone is the blessed seed through whom all the world shall be blessed, that is, redeemed from sin and death. And that He hangs on the cross between two malefactors, being counted equal to them, and that He dies there a shameful death, all this He does for the benefit of the whole human race, to redeem it from the eternal curse. Thus He is both the greatest and the only sinner on earth, for He bears all the world's sin, and the only righteous and holy One; for no man can be made righteous and holy before God save through Him alone.

"And whosoever believes that his sin and the sin of the world is laid on our dear Lord, who was baptized and nailed to the cross for it, and shed His precious blood in order that He, the only sin-bearer, should thus cleanse us from sin, and make us holy and blessed, that man receives forgiveness of sins, and eternal life; and Christ's baptism, cross and blood become his own." 6

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

It is not absolutely accurate to talk of "exchange." An exchange would lead one to suppose there are two partners who make arrangements in which each one receives benefits from the other. In this case, all the benefits come from one of the

6

Steiner, Margarete, and Scott, Percy, Day by Day We Magnify Thee, (Philadelphia: Muhlenberg Press, 1950), p. 144.

partners, namely, Jesus Christ.

There are many ways the Bible deals with the cross. What is fascinating is that the power of the cross makes it possible for the followers of Christ to participate in His Kingdom. The Bible tells the story of redemption in Christ with metaphors of redemption, rescuing, freeing, making things new, healing, sacrificing, kidnapping, and the like.

Passage	Condition	God's Action	Our Response
Luke 15:3-10	Lostness	Finding	Repentance
John 3:16	Rescuing	Saving	Eternal Life
John 8:31-38	Bondage	Freeing	Commitment to Christ
II Corinthians 5:17-21	Relationship	Restoring	Ministers of Reconciliation
Galatians 3:26-4:7	Slavery	Redeeming	Heirs
Ephesians 1:7-10	Slavery	Redeeming	Knowledge of God's Will
Ephesians 2:4-10	Death	Life Giving	Created to Do Good Works
Hebrews 9:24-28	Religious Practice	Sacrificing	Eager Waiting
I Peter 1:18-21	Kidnapping	Ransoming	Faith and Hope in God
I Peter 2:21-25	Suffering	Healing	Righteousness
Revelation 12:7-18	War	Being Victorious	Continuous Battle

In the Gospel of Mark the titles used for Jesus are "Christ," "Son of God," and "Son of Man." The latter is the most adequate expression for Mark. By it is meant what Jesus in fact does: suffers; dies; and rises from the dead.

It is apparent that as the Son of Man Jesus is victorious over the powers of sin, death, and the devil. He breaks the satanic rule. Mark dramatizes this with the many stories of Jesus healing people who were possessed by evil powers.

Ernst Kasemann in Jesus Means Freedom emphasizes this point when he gives an insight into a difficult passage in Mark where the one unforgiveable sin is discussed. Kasemann says, ". . . Jesus is the great conqueror of demons; wherever he goes, he rids the earth of them. According to 3:28ff., there is only one unforgiveable sin: that of blaspheming against the Holy Spirit. That is the sin that the scribes committed when they attributed Jesus' healing power over demons to satanic gifts."⁷

FAITH

By understanding Jesus Christ as the one who is the victorious Lord of all and the One who proclaims His Kingdom by both word and action and is in fact the entering of the Kingdom of God into the world we can then understand the rich meaning of the human action of faith.

7

Kasemann, Ernst, Jesus Means Freedom, (Philadelphia: Fortress Press, 1974), p. 55.

Groome outlines the meaning of faith as clearly as I have ever seen. He gives five aspects of faith.

"1. Christian faith is a gift of God whose grace touches the inner core of a person and dispossess one toward a lived relationship with God in Jesus Christ. . . . Faith is 'God's gift' (Eph. 2:8), and it is 'God, who gives the growth' (I Cor. 3:7). . .

"2. There is a cognitive dimension to Christian faith, an activity of believing. All faith includes a knowing and interpreting of human experience, a way of making meaning out of existence, pattern out of chaos. . . . Christianity . . . is founded on what Christians understand to be a divine revelation. As Christians have responded to that revelation over the centuries and attempted to live their faith in its light, the meaning they have constructed has come to symbolic expression in statements of belief. . . . The disposition to believe is, by God's grace, prior to our understanding of what is believed. . . .

"3. There is an affective dimension to Christian faith, an activity of trusting. Christian faith is an invitation to a relationship of loyalty to and trust in a faithful God who saves through Jesus Christ by the power of the Spirit. This loyal trusting relationship with God in Christ shapes, as it is also shaped by, the quality of our relationship with other people. As with all human relationships, this aspect of Christian faith points to an affective dimension and calls for an activity of trusting. . . .

"4. There is a behavioral dimension to Christian faith, an activity of 'doing.' . . . Christian faith invites us to engagement in the world, first, in response to the gift, and second, in response to the mandate of God's Kingdom in Jesus Christ. The two responses belong together in the one lifestyle and community, but for the sake of clarity I set them out separately here.

Engagement in response to the gift of the Kingdom. The Kingdom of God is God's gift to us. Because of the saving action of God in Jesus Christ, Christians believe that the Kingdom is ensured and in a definitive sense has already come. Trusting in a God who saves, and convinced of God's faithfulness to God's promises, we are invited to live even now as a redeemed people. With confidence in God we can afford to live our lives with joy, with hope, with peace, with happiness, with all the best things for which the human heart longs and for which the Kingdom stands. We can enjoy God's creation, we can embrace and live life to the fullness of our human potential for it. The human state is a blessed and redeemed existence. . . .

Engagement in response to the mandate of the Kingdom. God's gift and invitation to the Kingdom brings with it a mandate that we live our lives according to God's intentions for creation. According to Jesus' preaching of the Kingdom we must engage in the world in response to his radicalized mandate of love. Our response to God's love for us is to reach out in love to God's people. The radical mandate to love God by loving other people encompasses within it all of God's intentions for creation. Thus it requires us to live peacefully and to promote peace, justly and to promote justice, equally and to promote equality,

and so on. It calls us to a life of loving service, agape, on all levels of human existence - the personal, the interpersonal, and the social/political. This is how, by God's grace in Christ, the Kingdom becomes present already and how we play our part in preparing the material for its completion. The love mandate must never be thought of as if it were an unfair burden imposed by the whim of a capricious God. Love is the source of life. God commands us to love each other so that we may have life, and have it to the full. Thus our response to God's gift and our response to God's mandate of the Kingdom belong together. . . .

"5. Christian faith is a lifelong developmental process involving the total person." 8

PARTICIPATION IN THE KINGDOM OF GOD

Faith is participation in the Kingdom of God. We do not do it alone. We do it with others.

"But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light." (I Peter 2:9)

The Christian person is one who lives in community with other Christian persons. From this community one proclaims the Kingdom of God.

Some folks like to debate this from the perspective of a very subjective Christian position. "My faith is my own." But the nature of being Christian is being one of many and thereby being influenced by and influencing others.

The I Peter passage refers to the Christian community with some very exciting words:

1. "A chosen race" - There is much public opinion that says that people have a free will. We do the choosing of what we want to be. Yet, as one reads the Scriptures there are repeated references made to followers of God being chosen by God even before they are born. Immediately people talk about predestination and put God's plan into the perspective of fatalism.

Fatalism is a philosophical preconception. Is it not possible to interpret God's choosing as God's will or desire for His Kingdom to be fulfilled? True, this intention of God frustrates the libertarian in us.

On the other hand it is hard for me to believe that God's actions in this world are dependent upon a person saying "yes" to God. Anyone who says "yes" to God is merely confirming what God has willed in the first place. It is the human inclination to say "no" to God. We choose to do that.

What does it mean to be "chosen?" Philosophical concepts are not helpful. To explain the act of God choosing is an attempt to explain God. On the other hand one can know what it is to be chosen. One senses being specified by God.

This is also true of the Christian Community. The community recognizes that God has selected it. This awareness on the part of the individual and the community is usually tied into a personal understanding of mission and ministry.

To describe the Christian Community as a "race" should raise some eyebrows. I would risk thinking of the term as that which physically distinguishes one person from another. There are definite characteristics. People of color are different. Color is not just skin deep. It reaches to the "soul."

The Christian is an unique person in this world with a style of life, a culture, a means of interpreting the world, and so on.

2. "A royal priesthood" - The admonition we hear often is that people in general and Christians in particular should be humble. One does not lift oneself up. One lifts up others. To be considered royalty connotes being the one who is on top.

There is another aspect to royalty. It has to do with lineage, with the birth-right. Not by natural birth, but by rebirth in baptism a Christian is a part of the royalty of God's plan, God's Kingdom. This does not imply superiority. If anything it means servanthood. But it also means having the resources for servanthood. In order to give, one needs to have the where-with-all to give.

Thus, the Christian is a member of royalty because of lineage with and resources from God. They are applicable to the servant role, the mediating role, the role of the priest.

A great Reformation doctrine is the priesthood of all believers. This doctrine emerged during an era when it was believed that the priest, the presider at the Sacrament of the Altar, was the only one endowed by God. During the Reformation it was espoused that if a person was endowed with any special gifts it was at the time of Baptism not ordination.

To be a priest is to be able to convey God to others. This is a responsibility that belongs to all of God's people. To be a priest means to be one who forgives. This, too, is not limited to a select group of Christians, to the ordained clergy.

The concept of the priesthood of all believers acknowledges that the Christian stands before God as a forgiven person and before others as one who says the words of forgiveness.

3. "A holy nation" - The Christian community is "set apart," the meaning of the word "holy." However, it is not independent from the rest of the world. The word "nation" means to live as one of many powers in the world, not as an exclusive group. There are those who would debate this. I only call attention to the fact that a group can not be a group in isolation any more than a person can be an individual in isolation.

As a nation there is a standard, a flag, a creed, responsibility. As a holy nation there is a sense of being unique, special. This does not mean the Christian in any way is exclusive. A holy nation brings its gifts and strengths to the international scene.

4. "God's own people" - So you thought it was the Jews that were the chosen, the special, the unique people of God? Well, maybe they still are, but so are the

Christians. God belongs to us, and we belong to God.

As this passage of I Peter continues we are reminded of the ultimate goal of being who we are as Christians, "that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light." (2:9)

The Christian and the Christian community have been selected to proclaim the Kingdom of God in the world. This means to declare what is hoped for in the future. But more specifically it is to affect life now with the Kingdom of God.

There is no reason why our present existence needs to be treated fatalistically. There can be peace, justice, goodness, righteousness, healing, restoration, fullness, etc. They will never exist in any perfect state due to sin. They will not always last for long periods of time. But it is a basic tenet of the faith that these things can occur because Christ has come to make them happen.

MADE ROYALTY TO PROCLAIM

How do we participate in this? By speaking, by proclaiming the Kingdom of God, and by working in any and all systems to accomplish that which is characteristic of the Kingdom. We bring words of promise. By our words transformation can occur.

It all begins with the risk of saying the words, of raising the issues, of inviting people to reflect on the nature of things as they are in the light of God's expectations of what life together should be.

We have been called to do it in our Baptism. We are nurtured for it in the hearing of the proclaimed Word of God. We are prepared for it at the banquet feast of the Eucharist.

We derive our authority to speak from Jesus Christ Himself. We know ourselves to be those sent out and commissioned to do the task. We dare to talk about righteousness and for righteousness.

In the Lutheran tradition we have a deep heritage regarding the Word and its proclamation. When we proclaim we are doing more than saying words, communicating ideas, and expounding on God's mighty deeds.

The Word of God can be understood in three ways: the written Word - the Bible; the spoken Word - preaching and witnessing; and the Word - Jesus Christ Himself. These differ in form but not content. They all convey God.

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

Christ and the speaking (or writing) about Him are inseparable. For Luther the Word announces Christ, and Christ comes by the Word.

Lienhard puts this perspective on Luther's understanding of the Word:
"Christ is rendered present by the Word, given that he has taken initiative, in the power of the Holy Spirit. Those who preach are

only his instruments. One can never emphasize enough the insistence of Luther on the Word as the only saving way possible to Christ."9

Christ reigns by His Word as it is expressed in proclamation, witness, and the Sacraments. This rule is exercised in faith and is dominated by the cross.

Proclaiming is an act of love. We are saying to the world, "God loves you. I love you." Love is the open acceptance of another in terms of who they are. There are no conditions for the relationship. We asking nothing of them. We give of ourselves to the other voluntarily.

Love invites the other into community, to live together with others, to be a part of a whole system.

Love does not stop there. It is also the action to enable the person to live to their fullest potential. This means to challenge them, encourage them, let them see what it is that they are and what they have and what they can be.

As Christians one participates in proclaiming the Kingdom and playing a key role in affecting people with the Kingdom.

When we proclaim the Kingdom we not only bring the Kingdom to people, we bring Christ to them, too. We do it symbolically through actions, but actually through words.

What does a Christian bring? With words one brings the promise of the Kingdom and the hope for transformation of the present life. Some things cannot be changed, but words of promise can make a difference in terms of dealing with the unalterable. When things can be changed for the welfare of all the Christian has the task of speaking up.

The burden of deciding whether ones proclamation is a promise or a possibility for transformation does not rest on the proclaimer. That is God's decision. The Christian is called upon to speak. God decides.

KINGDOM PLANNERS AND KINGDOM WATCHERS

When we proclaim the Kingdom and serve the Kingdom two stances are extremely important.

The first stance is that we decide to act. Christianity is not simply a defensive posture. Christians have been called to the offense.

Actions take into account using our talents, our resources (including financial), and time for specific things and needs.

Planning and implementing the plan is critical. We need to have an insight into how to plan and to do. The circumstances in which we find ourselves necessitate knowing a process for action.

How does one plan? Look around your own life and in your own world. Where do you see evidence of hostility, conflict, injustice, poverty, hunger, incompleteness, inequity, loss, slavery, sadness, emptiness, separation, and suffering?

Compile a list of these things and select one situation which you can do something about.

Now draw up several lists. The first one will outline what you would like to see happen, what changes you can affect. Identify things you are able to do. Now develop a second list outlining how you will go about it. Select your tasks and decide on a date to get them done.

You may consider recruiting a few people to help. It only takes a few people to make a difference.

A second stance for the Christian is that of "watching!" The Kingdom comes without our doing anything. It happens! Since we know not the date nor the place we must be alert, prepared, ready to move. This is what it means to watch. One who watches does not see anything. One only looks.

Watching is a posture. When will God act next? How will He act? Where will He act?

We can become so consumed in planning to do God's work in the world that we neglect to watch for when He acts. On the other hand, we can wait and not plan to affect our world now.

We live within a basic tension of watching and planning. Things will happen because we initiate them. However, God is also initiating His Kingdom, bringing it to bear upon this world.

While planning and watching two other activities must go on concurrently: prayer and Bible reading. If we are going to do Kingdom tasks we do not do them without conversing with God about them. God speaks to us both in the dialogue of prayer and through the faith of those who have written the Scriptures.

While doing the above you cannot become so myopic that you are not alert to what God is doing in this world. Where is there evidence of Kingdom work?

Note that your Church is an agent of the Kingdom of God. There are always things the Church does to achieve the goals of the Kingdom. We do a lot through our offerings. Money makes things happen in places where we cannot physically be. There are many projects for which people are enlisted in the parish, to visit, to serve, and to assist.

The Church does not provide all the opportunities. You have many chances to be on the front lines of the Kingdom when you are doing whatever you do in this world and wherever you happen to be.

It seems to me that we experience the Kingdom of God when various movements in history seek to solve human needs and crises.

Often human problems, needs, and crises will precipitate human action to bring about some type of resolution: freedom; equity; wholeness; peace; etc. Some of these things are on a grand scale; others are on a very small scale. Issues include:

drunk driving;
child abuse;
fair employment practices;
women's rights;
freedom for minorities;
drugs and alcohol;
world hunger;
the farm crisis;
AID's victims; and
care of the earth and its resources, to name a few.

People are contending with the problems of the day and seeking solutions that will enable people to live out their full human potential.

It is hard for me to conceive of these efforts as solely the goodness of the human spirit. I believe that regardless of the source of motivation such activities that seek to achieve the goals that are the same as those of the Kingdom are motivated by God.

WHAT CAN WE DO?

Ephesians 6 outlines what the Christian can do.

First, gird your loins with truth. Truth means several things. It is the opposite of lies. It is what is real. It is what is fair and just. It is even a word used for Jesus Christ. It is what He says. (Note John 17:14-19)

Truth can be elusive in today's world. We have learned that what we call truth can be virtually a lie. What is truth? It is an age-old question.

Probably the best way to describe truth is that it is that which is just and fair for all. Truth takes love into account.

Second, put on the breastplate of righteousness. Like a piece of armor we are to wear "goodness." Granted, we talk about our sinfulness and how we are in constant need of forgiveness. But the other side of forgiveness is doing good and being good.

What is just? What is fair? What are the things that implement such conditions?

We need to be reminded of Jesus words in the Sermon on the Mount. "For I tell you, unless your righteousness (goodness) exceeds that of the scribes and the Pharisees, you will never enter the kingdom of heaven." (Matthew 5:20)

Third, shod your feet with the equipment of the gospel of peace.

One of my favorite passages is from Isaiah (52:7):

"How beautiful upon the mountains are the feet of him who brings
good tidings,
who publishes peace, who brings good tidings of good,
who publishes salvation,
who says to Zion, 'Your God reigns.'"

To be an effective runner one must wear the right shoes. It has always fascinated me that feet would be associated with the proclamation of the Gospel. And why are they "beautiful" feet?

The setting is clearly that of war. The runner returns with information about the victory from the front lines. The runner is the herald of the good news. It is being brought to those who wait and wonder. The victory is won elsewhere. But it has its impact on the folks who are outside of the battle. The feet are beautiful because they bring the words of peace.

The victorious news we bear is that we can live reconciled to one another. This is what Jesus Christ has made possible in His death and resurrection.

To enable us to do the Kingdom work of truth, justice, and peace Paul says in Ephesians 6 we are equipped with the shield of faith, the helmet of salvation, and the sword of the Spirit, the Word of God. Why are we so equipped? So we can proclaim the Kingdom of God in the world, and by proclaiming we can bring the promise of and cause to be:

peace and justice;
completeness and equity;
victory and freedom;
happiness and joy;
fullness and plenty;
unity; and
the end of suffering.

DAY I

A. THEME, SYMBOL, INTENTIONS, & PASSAGES

Themes: Visions of the Kingdom

Symbol: Crown and Shield

Intentions

Develop an understanding of the concept of the Kingdom of God as:

1. A gift of God's grace and love;
2. God's rule over all Creation;
3. God's desire and activity in the present and future to effect all of His Creation in terms of...
 - a. Peace and Justice,
 - b. Completeness and Equity,
 - c. Victory and Freedom,
 - d. Happiness and Joy,
 - e. Fulness and Plenty,
 - f. Unity, and
 - g. The End of Suffering; and
4. God's plan to include human responsibility.

Bible Passages

Psalm 93	Exodus 14	Isaiah 35: 1-18
Psalm 95	Exodus 15: 1-18	Isaiah 11: 6-9
Psalm 96		Isaiah 25: 6-8
Psalm 97	Daniel 2: 36-44	Isaiah 2: 4a
Psalm 98		Psalm 146: 5-10
Psalm 99		
Ephesians 1: 3-14		
Ephesians 4, especially vv. 1-13, 20, and 25-30		
Ephesians 5, especially vv. 1-2, 15, and 21		
Ephesians 6: 10-20		

B. COMMENTARY

Consider the four basic Intentions of this day from the following perspective.

1. The presence of the Kingdom of God - in history and now - is an UNDESERVED GIFT all Creation receives (Intention 1). This gift of grace comes to light when we understand the Kingdom of God in the following three ways.
2. God RULES and REIGNS His Kingdom, that is, all the universe (Intention 2). He is the dominating force. This "domination" is not that of a self-serving autocrat (like the king in the comic strip, the "Kingdom of Id") but rather that of a loving, strong father who continuously aids his children, regardless of the obstacles and problems. The Kingdom is not merely a physical space, but is "multi-dimensional" (as sci-fi affectionos might say) and includes all that is "seen and unseen." The passages from the Psalms surface this posture.
3. God BOLDLY ACTS so as to ESTABLISH HIS KINGDOM (Intention 3, re: "desire"). The Exodus account and song of praise about the Isrealites' crossing of the Red Sea could be considered one of the "battles" in the "war" for God's final victory. Christians can live not only in anticipation of this final victory, but simultaneously live as if the victory is now. (Reread the quote from Thomas Groome on page 4 of the background paper.)
4. God's activity SAVES His Kingdom, that is, it brings WHOLENESS ("SHALOM") to all the universe (Intention 3, re: "activity", a.-g.). God is constantly about the business of restoring all Creation back to Him, even those elements that continuously need restoring. The Isaiah verses help us to grasp this idea.
5. This last point brings us back to #1 above: God provides us with the OPPORTUNITIES TO RESPOND TO HIS LOVE by GIVING US RESPONSIBILITIES as God's agents to establish the Kingdom (Intention 4). Christians can welcome these opportunities to live and celebrate the Kingdom of God. Paul highlights just how Christians can respond in his letter to the Ephesians.

In doing BS/LEs the leader will want the participants to understand the nature of the Kingdom of God from a Biblically historical perspective that focuses on the present and the future.

NOTE: Be sure to use the Get-Acquainted and Team-Building Activities in Section I-H, Special Experiences, as soon as the campers arrive and to some extent the following day. How much you do will depend on the nature of your particular group. After all, in order for the campers to feel comfortable, they need to know each other and to begin to trust each other!

Background Paper Sections that Relate to this Day's Experiences:

"The Kingdom of God"

"The Kingdom of God, A gift of God and Human Responsibility"

C. WORSHIP AND DEVOTIONAL EXPERIENCES

NOTE: All songs may be found in the LOMC Songbook for 1986-7.

- I. A Morning Wake-up Progressive Devotions (Psalm 93; Psalm 96: 10-13; Psalm 97: 1-6; Psalm 98: 1-3, 7-9; Psalm 99: 1, 9)
 - A. All Ages (there may be some mobility restrictions for some campers)
 - B. 1. Supplies Needed
 - Bibles for those that are reading, either RSV or TEV
 - LOMC Songbooks may be used
 2. Preliminary Ideas
 - These passages from Psalms are filled with natural imagery that can be compared to LOMC program sites: "He rules over the whole earth, from the deepest caves to the highest hills" (Levi's Cave; ravine bottom/top; Spelunking Trips). "The trees in the woods will shout for joy" (wind in the pines; creaking of older oaks and hickories). "Clap your hands, you rivers, you hills..." (Rock River; Canoe Trips). Use these images in the planning and location of your devotional experience.
 - C. 1. Advance Preparations
 - a. Select one or two Psalms. The leader may ask the campers to read some of the Psalms and ask them which one has areas that sound more appealing.
 - b. After making selection, make plans, possibly including another small group with yours for antiphonal reading.
 2. Do it!
 - a. Go to three to six different areas on the site that represent the natural images in the Psalm chosen.
 - b. At each location, have the campers read the respective part of the Psalm.
 - c. If doing with another group, try antiphonal readings from opposite types of places, i.e., the bottom and the top of a ravine, two banks of a river channel/ across the pond.
 - d. Sing appropriate hymns/songs of praise from I-J.
 - e. At the last location, close with prayer.
- II. Reedsong (Exodus 14 and 15: 1-21)
 - A. Grades 4-12; Younger Families
 - B. 1. Supplies Needed
 - LOMC Songbooks
 - Several Bibles (TEV)
 2. Introductory Comments
 - The "Red Sea" was most likely (and more accurately) called the Sea of Reeds. Therefore, "Reedsong."
 - The leader should conduct this devotional in a true celebrative manner that naturally flows out of the successful completion of the Exodus 14 reenactment. This reenactment is something of a "Stress/Challenge" obstacle.
 - C. 1. Preliminary Activity
 - Do the reenactment of Exodus 14 in I-D.
 2. Start with a cheer, i.e.:
 - We got through,
 - We got over.
 - But those soldiers
 - Got rolled over.
 - Hey God!

3. Sing "I Will Sing Unto The Lord" (see I-J).
4. Responsively read selected sections of Exodus 15, i.e., vv. 1b-3, 11-13, 16b-18, and/or 21b.
5. Close with the chorus of "I Will Sing Unto The Lord."

III. Draw from the ideas and songs done in the Opening Night (Sunday) Campfire/ Devotions.

IV. Coronation Service

A. Grades 4-9

B. A setting that suggests a throne

C. 1. Do "Crown and Shield" in I-I.

2. With the campers, develop a coronation service for God as King. Sing joyful songs/hymns, include a Psalm passage about God as King, make use of the crowns and shields they have made for God, and say a prayer of thanks.

3. Have a grand processional to the site of the coronation.

4. Do the service.

D. OPTION for younger youth: It may help for them to have an actual person to represent God at the service, instead of them just imagining it. Select or draw for this person from the group.

D. BIBLE STUDY/LEARNING EXPERIENCES

Leaders will need to become knowledgeable in the procedures and content of each experience and series of experiences: this applies to each any every day's experiences. Very often experience plans from other sections are noted (i.e., Section F, Environmental Experiences; Section G, Games and Sports; etc.) and it is necessary to know them well in order to use them in the Bible Study process. After all, THE BS/LEs are the total, all-day, camp experience.

In doing the Day I BS/LEs, it would be better to introduce the four parts of the Intentions rather than to concentrate on a thorough understanding of only one or two parts.

I. Kingdom Dreamwork (Daniel 2: 36-44)

A. All Ages

B. 1. Supplies Needed

Bibles for all (RSV only for Daniel passage)

Supplies for Preliminary Activity

2. The emphasis on this study is to recognize that God gives His people the power of His Kingdom out of His love and grace.

C. 1. Preliminary Activity - "Niche King/Queen" (See I-F)

2. Read Daniel 2: 36-44 to the participants. Before reading the passage to them, encourage them to listen carefully and to interrupt your the reading when they here something that sounds like an idea or mental picture that they had while doing "Niche King/Queen." A camper should say "stop" when s/he hears this portion and say why it they said "stop."
3. After the passage is completed, discuss the following.
 - a. What is this story about? (A dream of King Nebuchadnezzar that the prophet Daniel interpreted - vv. 24-25.)
 - b. What were the kingdoms or empires in the dream? How many are mentioned? What was different about each of them?
 - c. One of the kingdoms is very different from all the rest. What makes it so special? Where is the reference in the story (vv. 44).
 - d. This last kingdom mentioned is very special... it is the Kingdom of Jesus Christ... and we are in it now! Read ahead to the last sentence in v. 45. This dream is one that is true!

- D. 1. ADDITIONAL ACTIVITY for Grades 7-12 and Adults: Have the participants find the materials - or an imaginary substitute for them - that are related to each kingdom (gold, bronze, iron, clay mixture). Make a shield out of each of those materials and then have one destroy the other in the order given in the passage. For the Kingdom of Christ, place the shields in water; what will happen to them? (Eventually they will disintegrate.)

2. FURTHER DISCUSSION: Really examine the nature of the Kingdom of Christ as a gift of God's grace and love that is promised to Christians.

II. Ruler of All (Psalm 97; selected parts of Psalms 93, 95, 96, 98, and 99 may also be used)

A. All Ages

B. Supplies Needed - Bibles

C. 1. Preliminary Activities

- a. "Slave/Master" (See I-G; include the discussion)
- b. "Follow the Leader" (See I-G; include the discussion)
- c. "Crown and Shield" (See I-I)
2. Summarize the discussions in C.1. What is a good ruler/master/leader? What is a bad one? When is it fun to be a follower/slave?

3. Read Psalm 97 with each camper taking a turn at a verse or phrase.
4. Referring to the passage have the participants answer these questions:
 - How did the Psalmist see God as the Supreme Ruler?
 - What could/did God do?
 - For what/whom does God protect?

III. He Boldly Acts Where No god Has Before! (Exodus 14, 15: 1-18)

- A. All Ages
- B. 1. Supplies Needed
 - Bibles for all
 - Supplies for Preliminary Activities
2. Area - reeds would be best, but tall (over heads) meadow grasses will do
- C. 1. Preliminary Activities
 - a. Stress/Challenge Course with processing (See I-H)
 - b. "A-B-C Inventory Game With Extension" (See I-F)
 - c. "Forest Concentration" (See I-I)
 - d. Play "Isrealites & Eygptians" (See I-G)

Before they play the game, have them read Exodus 14. Or, the leader could paraphrase the story so as to give the campers the directions for playing the game. Exodus 15: 1-18 provides some of the emotional fabric of the story and can also be read or used.
2. a. Select subgroups and have each subgroup answer these questions in reference to the Crossing of the Red Sea:
 - Group 1 - What as the problem the Isrealites were having? Why?
 - Group 2 - How did God help the Isrealites? What did He do?
 - Group 3 - What were the results of God's actions? How did the Isrealites feel about it?
- b. Review each subgroups answers with the rest of the group.
3. Concluding Activities
 - a. "Reedsong" (See I-C)
 - b. "God the King Painting" (See I-I)

IV. The Shield That Saves (Isaiah 2: 4a; 11: 6-9; 25: 6-8; 35: 1-18; Psalm 146: 5-10)

- A. All Ages
- B. Supplies Needed - Bibles for all (TEV for Grades 4-7)
- C. 1. Preliminaries
 - a. "Triad" (See I-G)
 - b. "Crown and Shield" (I-I)
 - c. (enviro-cleanup)
2. The leader should make 3 evenly divided subgroups. Have each subgroup read the first three passages from Isaiah above.
3. Each subgroup should "tell" the rest of the group what their passage says - without using words. Talk about their non-verbal comments.
4. The leader should read the Isaiah 35 and/or Psalm 146 passage(s), asking the campers to interrupt him/her every time something is read that sounds like something that has happened during the day.

V. Daniel's Vision of the Kingdom

Introduction

The books of Daniel and Revelation share in one basic theme: God is the Lord of history. The circumstances that bring about these books are similar. The faithful people are persecuted, and someone speaks and writes to these folks encouraging them to remain faithful and to continue to trust in God because ultimately God's rule will prevail.

V. Daniel's Vision of the Kingdom

A. Introduction

Everyone has a vision of the world. We each have a way of looking at it and seeing it. We each have a vision of what we think the world should be.

The Christian has a unique way of looking at the world. The Christian sees what is, the reality of the sin, the hurt, the injustice, and so on. But the Christian sees more. The Christian sees God. The Christian sees God as ruler of the world. The Christian sees God at work in the world. The Christian sees God transforming the world.

The Christian has a vision of the world that can come to be and that is in the present is being made new.

This vision is definitely instructed by what is known in Jesus Christ. However, for this day this is getting a little ahead of ourselves.

What this session deals with is helping the participants understand the meaning of the Kingdom of God. It means:

- God rules. He is in charge. He reigns.
- God acts in history. He acts in the present.
- God transforms the world.

It is a vision that is seen only in faith. It is a vision that sees beyond the corruption of this world to the work of God to bring about fulfillment.

The books of Daniel and Revelation share in one basic theme: God is the Lord of History. The circumstances that bring about these books are similar. The faithful people are being persecuted, and someone speaks and writes to these folks encouraging them to remain faithful and to continue to trust in God because ultimately God's rule will prevail.

Some people look at these books as prophecy by which they misinterpret the meaning of the word "prophet" as a word for one who forecasts, predicts the future. Such books are not predictions of the future. They are words of people who speak (phero) for (pro) God to people in a given situation to declare to them that the Kingdom of God is the ultimate power in this world, mightier than anything they perceive or expect.

The writers of both books have a dramatic vision of the Kingdom of God.

This Bible Study activity is prepared to help participants look at one of Daniel's visions and to assist the participants in developing a larger image of the vision of the Kingdom of God.

B. Preparatory Activity - 1

1. Ask participants to affirm the idea that people perceive things differently. Briefly discuss why people have different perceptions of things.
 - a. Different perceptions are caused by
 - Using various senses independently from the other
 - Our historical and ethnic background and heritage
 - Our emotional state at a given time
 - Other?
 - b. If you can, give examples of each of the above from personal experiences. Everyone has some kind of story to tell.
2. Try several activities to emphasize this point and have fun.
 - a. Several people look at the same scene using different colors of

transparent paper.

- b. Construct a bosin's chair and look at a familiar site from high in a tree.
 - c. Lie on back beneath a grape vine or other talk growing plants
 - d. While standing bend over and look through your legs. With this one you could play a game with a ball called Bumper.
 - e. Come up with some more of your own.
 - f. Try smelling and tasting different things. Our senses do not function the same. Have people taste something sour and then sweet. Reverse the process. Let people describe their own sensations.
3. People will know the point you are making with these activities. But they are fun things to do and celebrate the distinctions of each person's perceptions.

C. Preparatory Activity - 2

1. Now shift gears. Let the participants know you are doing this.
2. Explain that you are going to talk today about the Kingdom of God, but before you get too far you want people to realize that just like people have different perceptions of things in the present for various reasons people have different "visions" and "expectations" of what the future will be like.
3. Participants know that people have hopes and dreams of the future, of what they would like to see happen.
4. Ask your group to imagine what the following people would look for in a future world. Would it be the same? Would it be better? Maybe some folks may best understand your question if you ask, "What do you thing heaven will be like for the following people?" Don't get caught up in what heaven is really like. What we are trying to get at is people's anticipation of the future that may be the same or different than what it is today.
 - a. A person who is extremely ill.
 - b. People who have very happy and fulfilling lives.
 - c. People who have been persecuted because of their differences.
 - d. People who are hungry.
 - e. People who are forced to live in tents having been driven from their homes and their homelands.
 - f. People who would like to all the answers because they can't find them in this world.
 - g. People who have experienced a great loss, e.g.
 - a death
 - a new handicap
 - a broken friendship
 - h. Add to this list from your experience
5. What would be their vision of a Kingdom of God?
 - a. What would it physically look like?
 - b. What would be happening between all parties involved?
 - c. How would that kingdom come into being? What would be the means or the agent or the proces of change?
6. Do only a few of the above to what the interest of the group.

D. Bible Study

1. Explain. The people of the Old Testament had a vision of God's Kingdom. They saw it in several ways because they themselves experienced life in different ways. One of the vision is from Daniel where the vision of God's Kingdom comes from a situation where the faithful people are being persecuted for what they believe.
2. The leader becomes familiar with Daniel 1:1-7 where the situation is described and tells it to the participants.
3. Next the leader tells in one's own words the story recorded in Daniel 1:1-13. It is a violent story. Do not overlay it.

questions after the reading of each section.

- Reader 1 2:24 What is Daniel offering to do? Why?
 Reader 2 2:25 What does the commander tell the king?
 Reader 3 2:26 What does the king ask Daniel to do? Had he asked that question before of others?
 Reader 4 2:27-28 How does Daniel respond to the king? Who tells the king about the future?
 Reader 5 2:29-30 Why does Daniel know about the dream?
 Reader 6 2:31-35 What was the king's vision?
 Reader 7 2:36-45 What is the meaning of the vision?

5. Distribute paper and crayons or pencils. Ask the participants to draw 4 frames of a cartoon using the following verses:
 - Frame 1 Vss 32-33
 - Frame 2 Vs 34
 - Frame 3 Vs 35a
 - Frame 4 Vs 35b
6. Share the cartoons. Note anything unique in the cartoons. Ask cartoonists to explain.
7. If people did not draw the statue as described in vss. 31-35 indicating what part of the statues was gold, silver, etc. ask them to do that now.
8. Ask the participants if they know what the gold, silver, etc. stand for.
 - a. Is any one of them identified? Which one?
 - b. What about the others? (Do not know)
 - c. What does the feet of clay and iron mean?
 - d. What is the rock? (The Kingdom of God)
 - e. How does the Kingdom of God become established?
9. What is this passage saying to the persecuted people of Israel for whom it was written?
 - a. What is it saying to people in our world today?
 - b. What is it saying to us?

E. Concluding Activity

1. Note that this is not the only vision of the Kingdom of God in the Old Testament. There are many more. The others are referred to in this Bible Study Section.
2. Ask participants: When you think of the Kingdom of God of what do you think?
 - a. Can the participants describe their image of the Kingdom?
 - b. What is going on?
3. The leader should attempt to help the participants grasp as large a vision of God's Kingdom as possible. The Kingdom is God's activity of restoring the world and making it good for all the creation.

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E. DISCUSSIONS

- I. Mom & Dad = Queen & King
 - A. Grades 4-7
 - B. A quiet setting
 - C.
 1. How are the mothers and/or fathers like a ruler (queen or king)?
How do they take care of you?
 2. Would you like your mother/father to be the President? Why? Why would they do a good job? Where would they need help?
 3. How is God like your mother/father? How is He not?
 4. What makes God a good ruler?

- II. Ultimate Ruler
 - A. Grade 8 and up
 - B. A quiet setting, maybe around a campfire or at RRR
 - C. Discuss how God makes for a good ruler. The participants may question how God can permit evil to happen, and therefore question God as all-powerful, all-knowing, etc., etc. Let them get into this for a while. Help them remember that God "proofed" His power all through the Old Testament (i.e., Crossing of the Red Sea, The Walls of Jericho) and how Jesus had power to do miracles (i.e., calming storms, healing the sick). See if they can recall other stories of God's power. When the conversation begins to drag, bring up how people would rather not be ruled or lead by a dictator (use some examples of the past day's experiences), but like to have a say in things. Would God be accomplishing His goal - and the goal of the Kingdom - of bringing all to communion (love, respect) of Him if He bossed everybody and everything around? No.

F. ENVIRONMENTAL EXPERIENCES

I. Niche Mystery King/Queen

A. All Ages

B. 1. Supplies Needed

30' of twine

Pencil and sheet of scrap paper for each participant

2. Area - A small area of forest, meadow, field, stream, etc., that is fairly homogeneous - a niche of an eco-system or habitat. Be sure that the area is relatively free of hazards, i.e., cliffs, poison ivy.

Example areas could be the following, but feel free to use others:

- ant hill across the creek from the Dining Hall
- seasonal island in Gayle Creek to the west of the bridge
- base or top of a rock cliff
- prairie

3. Background Information

A niche is a small part of an eco-system. Sometimes it is more conceptual than territorial. In other words, mice (food), cliffs and old big trees (shelter) are a part of an eagle's niche; these are not often found in a small area. However, for purposes of this learning experience, a niche will be considered a small area where the plants, wildlife, and natural components are connected by one or two dominant strands. For example, in the creek, the dominating "force" is the water in the creek; at the ant hill, the ants dominate the niche.

- C. 1. Gather the campers on the edge of the selected area and give them directions. As you give the directions, lay down the twine around the niche you want them to examine.
2. Have them use their pencil and paper to write down clues about what the ruling force is in that spot. Let them work on this for 5 or 10 minutes. The leader should not give them any answers until the end of that time.
3. Bring the group together to discuss their solutions to the mystery. If there is a divergence of opinion, help them resolve it.

D. OPTIONS

1. Divide your groups into sub-groups of 2-4 people each. Let them work separately in the same spot and see if they have the same solution to the mystery.
2. The sub-groups work on different, nearby areas.

II. "The Fallen Log"

In this activity the campers look at the variety of life on/in a fallen log. The last paragraph in the source description is the real emphasis for this Program Resource: fallen logs dominate the plants and insect life in their immediate area.

A. Grades 4-7; Families

B. & C. See the source, Project Learning Tree: K-6, pp. 100-01

Be SURE to do the last part of the activity. The campers should compare the life in/on a fallen log(s) with a nearby area without a fallen log(s). This may be done by dividing into subgroups of 2 or 3 campers. Each subgroup could either:

- + Compare a fallen log area with an area without a fallen log; OR
- + Examine either an area with a fallen log or an area without a fallen log. Then the whole group could do the comparison.

III. Variation of the A-B-C Inventory Game

The purpose of this activity in the source is to help participants realize

the diversity of nature and interdependent relationship among all the individual components. However, as used in this Program Resource, the purpose is

- + to help the participants realize the diversity of components in nature;
- + to help the participants see how one natural component (animal, plant, other) is "is after" another (in other words, one plant may use another to start growing and then consume the first; or a parasitic insect may feed off of a leaf and destroy its host - and possibly the whole plant); and
- + to help the participants perceive that some plants/animals/other will "win" the battle with their "opponents" or consumers.

A. All Ages

B. See the source, Eco-Acts, pp. 190-91

C.

G. GAMES AND SPORTS

I. Slave/Master

A. All Ages

B. Blindfolds needed for every two persons

Do outdoors away from any buildings or structures

C. 1. Part 1

- a. Organize the participants into dyads.
- b. Explain the directions. One person is the "slave" and the other is the "master." The master tells the slave what to do. The slave is to follow the instructions and is not to talk. Only the master may speak.
- c. Select who is to hold which role in each dyad. They will maintain these roles for 5 minutes.
- d. During the 5 minutes, have some simple things for them to do.
- e. Reverse roles after 5 minutes.
- f. When the activity is finished discuss:
 - + Which role did the participants enjoy the most?
 - + Which role did the participants dislike?
 - + How would they like to change the activity?

2. Part 2

- a. Select new dyad partners.
- b. Remember how the campers said they would like to change this activity in C.1.f. above. Alter the activity to meet their requests as long as the alteration does not interfere with the idea of God being a strong, caring "master." Explain the directions. Here are some ideas:
 - + Select a "master" and "slave" in each dyad. The slave may speak this time, but is blindfolded. The master is now also the slave's caretaker because the slave could get lost or hurt without him/her.
 - + Assign some simple tasks to the dyads, i.e., walking up a steep trail. Continue with the task for 5 minutes.
 - + After 5 minutes, the master and slave switch roles and do another task for 5 minutes.
- c. When the activity is finished discuss:
 - + Which of the two Slave/Master games did they enjoy the most? Why?
 - + Which of the two Masters are they most like in their daily lives?
 - + In terms of being Christians, which of the two Slaves are they most like in their daily lives?
 - + The Master has dominion over the Slave. Which of the two Masters is most like God? Why? (Hopefully, they will pick the second Master because God is caring.)

II. Siamese Soccer

A. Grades 4-12; Young Adults

B. & C. 1. See the New Games Book, p. 25.

2. When finished, discuss who of each pair was the leader of that dyad.

III. Stress/Challenge Course

A. Grades 4-12; Adults

B. & C. 1. See the LOMC Staff Handbook.

2. Do the obstacles that will help the group understand the various types leaders their are. Those especially are:

Trolley

The Wall

Suspended Beam

Flea Hop

Meatgrinder

W/Hole Barrel

IV. Follow the Leader

A. Grades 4-7 - version 1

Grades 8-12, Families, Adults - version 2

B. Open or forested area

C. 1. Play the traditional game.

2. a. Select a leader from one of the participants.

b. Have the leader take the group on a hike.

c. Every 10-30 minutes, select a new leader.

3. Discuss how the quality of leadership each leader provided after the of the hike. Was anyone left behind? Did anyone get injured? Did the leaders listen to the ideas of the followers? Was the leader a cruel boss or a sensitive leader? How were the leaders like God? How were they not?

V. Triad

A. All Ages

B. & C. See Clouds on the Clothesline, p. 60ff

H. SPECIAL EXPERIENCES

Get-Acquainted Experiences

I. - V. below (More Get-Acquainted and Mixer activities can be found in Playfair, Clouds on the Clothesline, Guide for Recreation Leaders, and the LOMC Staff Handbook.)

I. One to Ten

A. Grades 4-12; Families

B. & C. See Clouds on the Clothesline, p. 138.

II. Fact or Fiction

A. All Ages

B. Pencil and scrap paper for each participant may be needed

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

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

III. Caricatures

A. All Ages

B. Pencil or crayons and large sheets of scrap paper for everyone

C. Participants draw caricatures of each other. Share and enjoy them. It can be made into a guessing game - "Of whom is this a caricature?" The leader collects all the caricatures and holds them up.

IV. Data Processing

A. All Ages

B. Played in open area

C. 1. The participants line up in order as per categories the leader selects,

i.e.: alphabetical order of the first name

date of birthday

shoe size

distance travelled to LOMC

number of states they have ever been to

2. This may be done several times, each time increasing the challenge of the campers placing themselves in order,

i.e.: with eyes closed

without speaking

everyone in dyads and one partner is blind and the other guides the blind

V. Moving Name Game

A. Grades 4-12, Families

B. Open area

C. See Playfair, p. 65.

Group-Building Experiences

The remainder of the experiences below (Additional Group-Building activities may be found in Playfair, Clouds on the Clothesline, Initiative Tasks, and the LOMC Staff Handbook.)

VI. Hum-Dinger

A. All Ages

B. & C. Campers group themselves by humming songs. See Playfair, pp. 70-71.

VII. Human Treasure Hunt

A. All Ages

B. & C. Participants discover the value (gifts, talents, skills) of others in their group. See Playfair, pp. 73-77.

VIII. Expectations Walk

This is a process to build the hopes and dreams of the participants into the program.

A. All Ages

B. 1. Supplies Needed

For each participant:

6 pieces of small scrap paper

Pencil

For the leader:

6 receptacles

2 sheets of newsprint

Marker

Prepared signs (see below)

2. Prepare in advance and post along a path these eight signs with a receptacle at each sign to receive the campers' pieces of paper.

a. The most unfun thing I've done

b. The next most unfun thing I've done

c. Another unfun thing I've done

d. A fun thing I've done

e. The next most fun thing I've done

f. The most fun thing I've done

NOTE: With adults and older youth, use another word besides "unfun/fun," i.e., fulfilling, rewarding.

C. 1. The participants walk alone down the designated path and at each sign write out their reply and drop it in the receptacle.

2. The leader collects all the receptacles and slips and lets the campers go through them. Look for agreement.

3. Ask the campers to answer the following questions:

a. What's the funnest place you've been?

b. What's the funnest game to play?

c. What's the funnest thing you've done today?

d. Who's the funnest person you know? Why?

e. What's the funnest month of the year? Why?

e. What do you think will be the funnest thing of being at LOMC?

4. On the newsprint have the participants compile a list of things they would like to do at LOMC. Don't criticize the list until complete.

5. There are some things that can't be done for one reason or another.

Critique their list, affirming things that can be done and giving good reasons for those that can't (camp rules, respecting the rights of

others, etc.)

6. Ask the participants to make judgements about the remaining items by placing them into a particular time of the event. Help them think out time frames and explain to them scheduling limitations if the need arises. Put up a chart on the second piece of newspaper with the names of the days at the top. This may be a good time to review specific program activities that have already been designated.

D. EXTENSION: For each of the things the campers have listed in C.4. have the campers determine how they will act and behave individually and cooperatively.

IX. Stream Walk

A. All Grades; Young Adults; possibly Families

B. & C. Participants "go for a walk" in the stream and look for/do different things. See Humanizing Environmental Education, p. 54f.

X. The Clock

A. Grades 4-12; Families

B. & C. A group running game. See Ibid, p. 57.

XI. Aura

A. Grades 7-12; Adults

B. & C. Campers imitate their partner's actions. See More New Games Book, p. 35.

XII. Stand Up

A. All Ages

B. & C. Participants attempt to stand up, back-to-back, without using hands. See Ibid, p. 65.

XIII. The group selects a name for itself that identifies its program and something about the nature of its members.

XIV. Relays

See Clouds on the Clothesline, pp. 77-133, for ideas.

XV. Bear

A. Grades 6-12; Young Adults; Families

B. & C. The group attempts to make a mark as high up a tree as possible without climbing. See Initiative Games, p. 16.

XVI. Diminishing Load

A. Grades 4-12

B. & C. The group moves across a designated open space, but each member must be carried. See Ibid, p. 19.

D. ALTERNATIVE: Adjust this activity for moving group members across the pond or the river in a canoe, but the person crossing can not paddle.

I. ARTS & CRAFTS

I. Crown and Shield

A. All Ages

B. Sheets of cardboard or posterboard

Crayons, paints, brushes

Tape and glue

Scissors

Natural objects to decorate the crowns and shields

C. 1. Explain to the group that they are going to make God's kingly crown and a shield that He uses to protect His Creation and fight off evil.

2. Take the group on a short walk through a forest and meadow for them to collect items they can use to decorate the crowns and shields.

3. Return to your work area and have them make the crowns and shields. Explain to the group that because these are God's we won't be wearing them. Each camper's crown and shield can be mounted.

4. Hang up the mounted crowns and shields in the groups' living quarters.

II. God the King Painting (or Sculpture or Collage)

A. Grade 8 and up

B. Materials for painting (or whatever) a picture

Yarn for rolled-up picture (or other packaging supplies)

C. 1. First, have the group briefly talk about God the King.

2. Have them paint a picture of God the King, including symbolism for how He functions as King.

3. When the pictures are finished and dry, have the campers carefully roll them up. The pictures may be displayed in their room.

D. ALTERNATIVE 1: Use another medium like sculpting or collages.

ALTERNATIVE 2: Have them paint the picture for a "secret friend" in their group and present it to them at campfire that evening.

III. Forest Concentration

The participants become familiar with components of a forest ecosystem by making and playing with a card game.

A. Grades 4-7; Families

B. & C. See the source: Project Learning Tree: K-6, pp. 48-49.

J. PERFORMING ARTS

I. Songs and Hymns

All Songs and Hymns are in the 1986-87 LOMC Songbook

- A. "All Creatures of Our God and King"
Source: LBW #527
- B. "When the Saints Go Marchin' In"
Source: Songs, p. 141
- C. "Allelu, Allelu, Allelu, Allelufa; Praise Be The Lord!"
- D. "A Mighty Fortress"
Source: LBW #228 & 229
- E. "Mighty Fortress" (tune of "Baby Light My Fire")
Source: Songs, p. 118
- F. "I'm Gonna' Sing"
Source: Songs, p. 116
- G. "Praise to the Lord, the Almighty, the King of Creation!"
Source: LBW, #543

II. Skit: "David & Goliath" OR ????

This is a clown mime for 6 or more clowns. Do the skit from a clowning perspective. NOTE: This type of performance/skit could easily be used with some of the Day I Bible passages.

Source: The Clown as Minister I, pp. 22-23.

DAY II

A. THEME, SYMBOL, INTENTIONS, & PASSAGES

Theme: The Niche Maker

Symbol: Ants or Ant Hill

Intentions

- A. Understand Jesus Christ as:
 - 1. One who proclaims/announces the presence of the Kingdom of God with His very being;
 - 2. One who speaks with authority; and
 - 3. One who teaches about the Kingdom.
- B. Learn the meaning of "proclaim."
- C. Become acquainted with the descriptions of Jesus in the Gospel of John which address the Kingdom tasks of Jesus as:
 - 1. Living Water;
 - 2. Bread of Life;
 - 3. Light of the World;
 - 4. Good Shepherd;
 - 5. Resurrection and Life;
 - 6. Way, Truth, and Life; and
 - 7. Vine.
- D. Be familiarized with the "Christ Hymns" in the New Testament.

Bible Passages

Luke 2: 1-7	John 6: 1-15, 25-58	John 11: 17-44
John 1: 1-5, 14	Exodus 1: 16-35	
Philippians 2: 5-11		John 14: 1-4
	John 8: 12	
John 4: 7-15	Colossians 3: 13-20	John 15: 1-11
	John 1: 35-36, 10: 11-18	

STATE OF MISSISSIPPI

IN SENATE

January 10, 1951

REPORT

OF THE

COMMISSIONERS OF THE LAND OFFICE

FOR THE YEAR ENDING DECEMBER 31, 1950

MISSISSIPPI

PRINTED AT THE STATE PRINTING OFFICE

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B. COMMENTARY

Day I deals with the vision of the Kingdom of God. Day II deals with the embodiment of the vision of the Kingdom of God, namely, Jesus Christ.

Jesus Christ not only acts out the work of the Kingdom of God; He is the Kingdom of God. He not only makes things happen; He is the very happening. He is not simply the Word about God; He is the very Word of God.

It is an early doctrine of the Church that Jesus is the fulness of God. In fact, Jesus is God. He embodies God, incarnate. He embodies who God is and what God does.

In environmentalist terms a niche (a word taken from church architecture meaning an alcove where a statue or altar is placed) is the space for a creature in an ecosystem. One environmentalist has said this idea of a niche as "space" is too limiting. A niche is a critter's profession, a critter's job. A niche is what the critter does. It is not simply a space.

When contemplating Jesus it is essential that we recognize His niche, His profession, His job. For sure, what He does occurs in time and space, the here and now.

What is Jesus' profession? The doing of the Kingdom! The being of the Kingdom!

Jesus as the presence of the Kingdom of God brings to the present the future hope. As Phillips Brooks writes in the familiar Christmas carol, "O Little Town of Bethlehem," referring to the presence of Jesus in the little sleepy and quiet town of Bethlehem:

Yet in thy dark streets shineth
The everlasting light.
The hopes and fears of all the years
Are met in thee tonight.

In Jesus is brought together the "hopes and the fears" of all times.

For the theologians among us we can talk about "realized eschatology." For the lay persons among us, however, let's talk about God's activity of restoring His world as something hoped for and something made possible now by the very presence and activity of Jesus Christ.

Jesus' actions, His speaking, His doing, His presence are all the same. Things happen because of Him.

Why is His work not more apparent or prevalent? Like in all things there is a time and a place. When it is appropriate His work is manifested.

To trust in God is to trust in His time table. He decides how and when He will act. It is His Kingdom, and He is the Ruler.

Background Paper Sections that Relate to this Day's Experiences:

- "Jesus Announces/Proclaims the Kingdom"
- "Jesus Proclaims through His Teaching"
- "The Meaning of 'Proclaim'"
- "Metaphors of Jesus in the Gospel of John"
- "The Kingdom of God and the 'Christ Hymns'"

1. The first part of the report

2. The second part of the report

3. The third part of the report

4. The fourth part of the report

5. The fifth part of the report

6.

7.

8. The sixth part of the report

9. The seventh part of the report

10. The eighth part of the report

11. The ninth part of the report

12. The tenth part of the report

13. The eleventh part of the report

14. The twelfth part of the report

C. WORSHIP AND DEVOTIONAL EXPERIENCES

- I. Christmas Worship
- A. Sing Christmas Carols - especially "What Child Is This?" LBW #40
 - B. Read Hebrews 2:14-18
 - C. Offer prayers of thanksgiving for God becoming one with us.
- II. A Prepare a Litany that repeats "Jesus is Lord" and sing "Jesus Christ Is the Son of God."
- III. "Dream Vespers," Camp as a Worshiping Community, p. 18.
- IV. Worship Services based on the Johanne descriptions of Jesus: Good Shepherd; Vine; Way, Truth, Life; Light of the World; Resurrection and the Life; Living Water; and Bread of Life.
- V. A visit by John the Baptist
- A. Passages to use:
 - Matthew 3:1-12, 11:2-15
 - Mark 1:1-9
 - John 1:6-8, 15; 3:22-30
 - B. Focus on John the Baptist's role in Salvation History as the one who points to the coming Christ.
 - C. Find a "wilderness" type of setting.
 - D. On the way to the location -
 1. Sing "Prepare Ye the Way of the Lord" from Godspell
 2. Notice the wind and what it does in the tress and to the grass
 3. Test the group's sense of direction
 4. If time, play hide and go seek.
 5. Each person find a piece of wood for the campfire
 6. Walk along asking campers if they know names of everyone in the group.
Do they know the meaning of their names?
- VI. Celebrate the Eucharist in another way. Suggestions in Camp as a Worshiping Community:
- A. "Starter Ideas" p. 11f.
 - B. "Bread" p. 12ff.
 - C. "A Worship Model" p. 14f
 - D. "The Eucharist: a New Form" p. 15ff
 - E. "A Model: Easter" p. 21f.
- VII. Equipping the Saints for Celebration
- A. Begin by making the sign of the cross and saying:
In the Name of the Father, and of the (+) Son, and of the Holy Spirit.
Amen.
 - B. The Shout (All)

Holy! Holy! Holy!
Lord God of hosts,
Heaven and earth are full of Your glory,
Hosanna in the highest!
Blessed is He that comes in the Name of the Lord.
 - C. The Gift - I John 1:1-4

D. The Thanksgiving (All)

We thank You, Lord, for the Baptism gift of fellowship with You and with one another.

We thank You, Lord, for the Baptism gift of Your Spirit for celebrating Your gifts

We thank You, Lord, for the gift of this day, a time to celebrate in your presence

E. The Promise to the Saints This Day

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit will be with you all.

Response: Amen.

VIII. God the Son, Senior, the selected readings.

IX. Design a liturgy using "A Mighty Fortress," LBW #288

A. The Invocation

Leader: In the Name of Him who in His faithfulness justifies by faith and not by works, who in His Word declares to us His love, and who in grace finds merit in us though we do not deserve it.

People: In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

B. The Hymn and Lessons based on "A Mighty Fortress."

(A homily after each lesson is optional)

Sing Verse 1

Lesson: I Peter 5:8

Sing Verse 2

Lesson: Revelation 12:7-12

Sing Verse 3

Lesson: Psalm 46:1-7

Sing Verse 4

Responsive Reading (Third Commandment and Luther's Explanation)

L: I am the Lord your God

P: Remember the Sabbath day, to keep it holy.

L: We are to fear and love God so that we do not neglect His Word and the preaching of it.

P: but regard it as holy and gladly hear and learn it.

(Second Petition and Luther's Explanation)

L: Thy Kingdom come.

P: What does this mean?

L: God's Kingdom comes indeed without our praying for it,

P: But we ask in this prayer that it may come also to us.

L: When does this happen?

P: God's Kingdom comes when our heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word and live a godly life on earth now and in heaven forever.

C. Hymn: "God's Word Is Our Great Heritage," LBW #239

D. Lesson: John 8:31-36

E. The Apostles' Creed

F. The Homily

G. The Prayer

H. Hymn: "Faith of our Fathers," LBW #500

D. BIBLE STUDIES

I. Jesus Proclaims the Kingdom (Mark 1: 14-15; Luke 4: 16-21; Mark 1: 21-22; Mark 4: 1-28; Luke 8: 4-15)

A. 1. This study introduces Jesus as -

- a. The One who announces/proclaims the Kingdom
- b. The One who speaks with authority
- c. The One who teaches with authority

2. All Ages

B. Bibles needed for all participants

C. 1. Introductory Activity

- a. Ask the group: Who do you say Jesus is?

In your mind, what does He look like?

How would you describe Him?

- b. Direct the participants to wander in a selected natural area and to observe the natural activity that is going on. Of the activities they see what one would they identify with what Jesus does? Some possible things to sight are: rotting logs; a critter caring for its young; a tree wound being healed; new sprouts; fungus/lichen breaking down matter to create soil; a nest under construction; insects at work; leaves transforming carbon monoxide into oxygen; etc.

2. Bible Study

- a. Let's develop a Biblical picture of Jesus. Assign the passages below to groups. Ask the groups to read the passages and to put into their own words how these passages help us understand Jesus Christ as the Kingdom of God.

Group 1 Mark 1:14-15

What is your vision of the Kingdom of God?

How does Jesus compare to your vision of God's Kingdom?

Group 2 Luke 4:16-21

What does Jesus say is His profession?

Group 3 Mark 1:21-22

What does it mean for Jesus to teach with authority?

What does "authority" mean to you?

Group 4 Mark 4:1-20 and Luke 8:4-15

What does this parable have to do with the Kingdom of God?

3. Summarize passages:

- a. Jesus announces the Kingdom and is the very Kingdom of God.
- b. Jesus speaks with authority.
- c. Jesus teaches about the Kingdom.

D. Review the ideas of Jesus in C.2. above. Did the Bible study add to the natural descriptions? How?

II. A Study of Ants - How to understand the Incarnation of Jesus Christ (Luke 2: 1-7; John 1: 1-5, 14; Philippians 2: 5-11)

A. 1. Objectives

- a. Learn about the behavior of ants.
- b. Study some ways in which to communicate with ants.
- c. From a study of ants develop an understanding of God becoming a human being, i.e. the incarnation.

2. All Ages

B. 1. Introductory Comments

- a. This session hinges on a simple question: How would you communicate with an ant?
- b. In a study of ants we discover a magnificent communication and community system. This is typical of many insect societies. Because ants move a little slower and are more prevalent it is easier to follow these particular insects.

- c. We also find that we can do things to affect the behavior of ants. Short of digging up the ant hills, the ants adjust to whatever manipulative efforts we may make.
- d. So what is the answer to the initial question? It is the answer God gave when it came to how He would ultimately communicate with the human world. Read on and discover for yourself if you have not figured out the answer already.
- e. A clue to the answer and some good further reading material for background is Hebrews 2:14-18, the second lesson for the day the Church celebrates the Presentation of Jesus, February 2.
- f. Some details about ants may be helpful. Ants communicate directly by touching various segments of their antennae together, and indirectly by relasing chemicals onto the surfaces on which they walk. The effectiveness of communication between ants is responsible for those long and busy ant trails you see so often.
- g. Food and water are of prime importance to ants, just as they are for other animals. You have probably seen ants carrying pieces of food to their nests. Ants eat such diverse foods as peanut butter, fruits, and other insects.
- h. In dry areas of the country ants may burrow deep into the ground for moisture but may be seen scurrying about with their eggs whenever their nest becomes wet. Ants, like most animals, must make living adjustments several times a year to remain in an acceptable environment. Inadequate food or water, or excess water, may cause them to enter human homes where they can often find both food and water or escape flooded soil.

2. Materials needed (This list will provide enough material for a group of eight participants.)

- 30 cotton swabs
- 1 to 2 quarts of water
- 1 sprinkler bottle
- 12 small paper cups
- 12 popsicle sticks
- paper or transparents tape
- 2 medicine droppers
- assorted possible ant foods (peanut butter, sugar, ice cream, cereal, nuts, flour, crackers, soda pop, popsicles, honey)
- 3 pieces of cardboard (to create wind)
- 5 soda straws
- sufficient copies of action cards (see below)

3. Preparation Information

- a. If your group exceeds eight divide into several groups.
- b. Where can you find ants and trails? Along building edges, outdoor walks, paths. Work with the common house ants rather than with carpenter or red ants.
- c. Create action cards on any size piece of paper or card stock.

Card Action

- 1 Where is the ant nest?
Find an ant trail and see if you can find out from watching the ants which way their home is.
No materials needed.
- 2 Ant Flood
Slowly drop one to twenty drops of water on an active ant trail to find out what the ants do.
Use a sprinkler bottle to fake a rain storm on an ant trail.
What do the ants do? How long before life is normal again?
Materials: water, medicine dropper, water sprinkler bottle.

- 3 **Dead Ants**
 Find a dead ant and use a popsicle stick to squash it on the ant trail. What happens?
 Find a different kind of tiny dead animal and squash it on a different part of the ant trail. What do the ants do?
 Materials: popsicle stick, dead ant, or other animals.
- 4 **Ant Trails**
 Do ants take shortcuts? Why do you suppose they take the paths they do?
 No materials needed.
- 5 **Fanned Ants**
 Create a wind on an ant trail to determine what they do.
 Materials: piece of cardboard to wave or a soda straw to blow through.
- 6 **Ant Trail Making**
 Which is the best way of changing an ant trail?
 1. By providing rewards such as laying down a new trail of food? OR
 2. By blocking the old trail with some object? (Rock, sticks)
 Materials: super food (see items listed above), rocks, soil, sticks, rope, cans.
- 7 **Ants Sometimes Get Lost**
 "Lose" an ant by letting it crawl onto a leaf and setting the leaf down close to, but not right on, the trail. What does the ant do?
 Place an ant from one trail or colony onto another trail or colony.
 No materials needed.
- 8 **Block an Entrance**
 Find the entrance to an ant nest. (If you have not located a nest yourself, check with a team that is following ant trails to the nests.) Using a pencil or a small stick, partially block the entrance. What do the ants on the otherside do?
 Materials: stick or pencil

C. 1. Opening Activities

- a. Begin by calling the youth to an active ant trail and asking them what they know about ants. Inform them that they will be experimenting with ants and discovering how they respond to water, different foods, disruptions, etc., i.e. how they live in their habitat and deal with the four basic components of habitat: food; water; shelter; and adequate space.
- b. In full view of the youngsters prepare a flour solution in a cup by adding one-half teaspoonful of flour to about ten teaspoonfuls of water. Emphasize that only a small amount of food or bait should be offered to the ants.
- + Stir the solution with a cotton swab and dab a little next to an ant trail.
 - + Observe the responses of the ants for a minute. (They may appear to investigate the solution, but probably will not eat it. They may avoid it altogether.)
 - + Express your disappointment at the failure of the ants to eat your flour solution. Ask the students for some suggestions on food ants will eat, or on how you could change the solution to make it more appealing to the ants.
 - + Suggest to the youngsters that they use the foods you brought to

find one that is a "super" food for these ants.

- + Inform the kids that the ants may not eat some undiluted food such as jam, but may eat the jam after it has been diluted with water.
- c. Discover more about ants.
 - + Invite the youth to do more experiments with ants after doing the "super food" activity.
 - + Distribute the Action Cards and have the participants complete each action they are given.
 - + Have the group members share their discoveries about ants.
- 2. Bible Study
 - a. Ask the youth to describe the many ways they have tried to communicate with the ants during the opening activities. Were they successful?
 - b. If you really want to communicate with ants would you need to do? Don't force the answer. Wait until someone begins to realize that a person would need to become an ant.
 - c. Are the youth aware of what Christmas celebrates? Review the story in Luke 2:1-7.
 - d. Turn to John 1:1-5. Who is being talked about in this passage? What words does John use for Jesus? (Word, God) Now look at John 1:14. How do the youth understand this verse? Help them realize that the story of Christmas is the story of God coming in human flesh, in - in, carna - body.
 - e. Now look at how Paul discuss it in Philippians 2:5-11. Ask the youth if they can comprehend this passage in the light of their earlier discussion. Have them put it in their own words.
- D. Something to think about... What does it mean to you that God became a human?
 - 1. Does He know what it is to be a human? Just what is it to be human? Have feelings, desires, hopes, fears. What about sin? Does He know what it is to be tempted?
 - 2. Reread the Philippians passage. What does it say that Jesus did for us? What does the passage say our response should be?

Metaphors of Jesus

The Gospel of John describes Jesus in several ways. These metaphors are meant to do more than give identity to Jesus. They describe how Jesus interacts with His world, particularly His Kingdom. Jesus is:

- the Living Water
- the Bread of Life
- the Light of the World
- the Lamb of God
- the Good Shepherd
- the Resurrection and the Life
- the Vine.

The next seven BS/LEs deal with these metaphors. Choose the ones that will work the best with your group.

III. Jesus, the Living Water (John 4: 7-15)

- A. Grades 6-12; Adults
 - If used with younger children the mathematical parts of the Introductory Activities may have to be simplified.
- B. Bibles (RSV or TEV) for all
 - Supplies and materials for the Introductory Activities
 - Located by a pond, stream, river, etc.
- C. 1. Introductory Activities

- a. Make a "Waterscope" (See II-F)
 - b. Measure the water flow in Gayle Creek (See "Streamflow", II-F)
 - c. Take an aquatic census (See "A-B-C Inventory", II-F)
 - d. Discover the ecology of a stream or pond (See "Operation: Water" and/or "The Living Stream", II-F)
 - e. Talk about the importance of water (See "Stream Measurements", II-F)
2. Read John 4:7-15
- a. How is Jesus described?
 - b. Describe from the previous experiences what it means to call water living.
 - c. What is dead water?
 - d. What does Jesus mean by "living water?" (Note vs. 14)
 - e. What is "eternal life?"
When do you have it? Now? Later?
How does one receive the promises of eternal life? (This relates to Jesus' power. He gives eternal life now. Can anyone else?)
 - f. How is water used in our personal lives in the life of the Church? What does it symbolize? (Note Romans 6)
 - g. Water is a symbol of death, too. Ask campers to give examples of this, e.g. drownings, floods, etc.

IV. Jesus, the Bread of Life (John 6: 1-15, 25-58; Exodus 16-35)

A. All ages

B. Bibles for all

Supplies and equipment for Introductory Activities

C. 1. Introductory Activities

- a. Make and eat bread (See your Coordinator for help)
- b. Find, prepare, and eat "Edible Wild Plants" (See II-F)
- c. Catch, prepare, and eat fish (See the TOM for equipment)

2. Read John 6:1-15

- a. Recreate the story
- b. Note the numbers:
5,000 men (what about the women and children?)
5 loaves and two fishes (why did the boy have that amount?)
12 baskets of leftover bread
- c. The story describes a miracle? Do such miracles occur today? (Don't get caught up too dramatically in this question. There are ways to extend food and feed more people. A good example is "lutefisk," everyone's favorite Swedish delight. This is bloated codfish, intended to serve more because it is extended. It means "peoples' fish." Back to the point. The miracle is a story for John to introduce the metaphor of the Bread of Life. Actually it might be best to study John 6:1-15 after studying 6:25-58.)

3. Read John 6:25-58

- a. Why do people go to Jesus?
- b. What type of food should the people desire?
- c. Are the people to believe in miracles or something else? (See vs. 29)
- d. What miraculous feeding do the people describe? The feeding of the 5,000 plus or another. Note Exodus 16:1-35.
- e. What is the direction of "life" that Jesus, the Bread, gives?
- f. How do the people react to Jesus' description of Himself? What provokes them?
- g. What is the difference between eating of the Bread of Life and believing in Jesus Christ? What comes from them?
- h. Are there any comparisons with this feast and Holy Communion? Discuss. (There are some Bible interpreters who feel the Gospels

of John is strongly influenced by the Sacramental activity of the Church.)

4. Compare the above to Exodus 16:1-35. List the similarities and the dissimilarities.

V. Jesus, the Light of the World (John 8: 12; Colossians 3:13-20)

A. 1. Objectives

- a. Recognize the sun as the source of all living things
- b. Learn how Jesus Christ, the Son of God, is the source of energy in God's plan of Creation; Redemption; and Resurrection.

2. Grades 4-8; Families; Sr. Citizens

B. 1. Introductory Comments

It is common knowledge that the sun is the source of energy. Without it there would be nothing. It is central in the universe. We may not fully understand how this energy is transmitted, but we can at least celebrate the flow of the process.

We say something similar about Jesus and the energy that emerges from Him, about Him being central to the Christian faith, about being central to God's plan, about being important. How central and how important is He?

Paul gives us a lively description in Colossians 3:13-20 which puts Jesus at the center of creation and makes Him the glue of all existence. For Paul Jesus is not just a spiritual idea, but a part of the fabric of all of life. Jesus is the SON/SUN of God.

This session is intended to awe the participants about Jesus Christ, He through whom all is created.

A tidbit of information that can set the tone for the leader in this experience: Someone has sought to dramatize the amount of energy the sun gives to the earth and how much energy gets to and is used by human beings. It has been put this way. Each day the sun showers 120 tons of energy upon the earth. Leaves capture a few thousand pounds of this energy daily and convert it to sugar. Some percentage of this energy comes to humans. No more than a few billionths of a gram of this energy goes in to power all the people of the earth.

Contrast the idea of what portion of the sun's energy is necessary to energize our human system with what portion of the Son, Jesus Christ, is needed to energize us. According to Paul in Colossians 1:27 we do not receive a percentage of Christ in our lives. We receive the totality of Christ!

2. Materials Needed

Bibles

News print, felt tip markers, masking tape

35 paper plates with the following colors painted on the top and the specified name on the bottom

<u>Number</u>	<u>Color</u>	<u>Name</u>
1	Brown	Bear
2	Orange	Salmon
4	Blue	Minnows
8	Green	Water Insects
16	Gray	Algae

6 stools or chairs

a chef's hat

3 x 5 cards with the following colors at the top of the card and the corresponding name in large print

<u>Name</u>	<u>Color</u>
Sun	Brown
Grass	Green
Grasshopper	Blue
Frog	Yellow

Snake Orange
Hawk Gray

(Note: frog/yellow is "Mr. Sun" at the banquet. Read on.)

4. Preparation Information

Using masking tape on a table or the floor create the following design. The triangle is 4 feet wide at the broad end and 8 feet from base to tip. Mark lines in the triangle so there is enough room for plates - represented below by circles. Once laid out distribute the plates on the triangle mixing up the colors.

C. 1. Opening Activities (Alternative: "Mr. Sun's Restaurant in II-F)

- a. Ask campers what they know about the sun.
- b. Focus on the notion that "THE SUN IS THE SOURCE OF ENERGY FOR ALL LIVING THINGS." Once the energy from the sun is captured by green plants the sun's energy follows certain paths. Some animals must eat the sun-fed plants to get energy for themselves. Other animals must eat these plant eating animals to get their energy. The path that energy takes from the sun to the plants, then to the animals is called a food chain.
- c. Distribute the prepared cards to the students. These cards are invitations to Mr. Sun's Restaurant for his banquet. Students are not to look at the names on the cards. They are to hold them up to their foreheads with the names facing out so others can read the words. The camper's task is to line up in the order in which they will enter the banquet. They will be able to figure out where they belong in the line by the gaps that appear. The leader is at the beginning of the line and serves in this part of the experience as the "sun."

When the line is formed the person who is leader, who is the "sun," says, "I am the sun, and I give my energy to . . . (whatever card is next in line)." The next person may not know what name is on his or her card until the person before announces it. Then that person says, "I am the . . . , and I give my energy which I get from the sun to . . . (whoever is next in line)." The next person says, "I am the . . . , and I give my energy which I get from the sun through . . . and . . . (whatever the chain). I give it to . . . (the next person)."

- d. After the line up is accomplished the group moves into the "hall" where they find a triangular table divided into five sections with 35 plates of many colors in no apparent order covering it.
- e. The leader (who is sun and color brown) takes the position at the top of the triangle where there is one brown plate. The students using the color on their 3 x 5 card are to assemble their plates in the proper order. In this case the arrangement demonstrates what is necessary for the sun's energy to get to someone/something at the top of the food chain. Each student takes their color plates and puts them in the correct locations on the triangle and sits on the stool near their plates.
- f. It is obvious one person is left out. Let the students look under their plates to see what they represent. Talk about the food chain, how each link in the food chain depends upon having a greater number of living things upon which to feed. What about the extra person? Where is the sun if this is Mr. Sun's Restaurant and if THE SUN IS THE SOURCE OF ENERGY FOR ALL LIVING THINGS? Take out an additional chair and place it at the wide end of the triangle and give the person with the yellow/frog card a chef's hat. Ask the campers why Mr. Sun sits at that place and is the host.

2. Bible Study

- a. Can the campers imagine any similarities between the Sun as the source of energy and the Son, Jesus Christ. Some may know about

- Jesus as the Light of the World. If there is no response, move on.
- b. Read John 8:12 What does Jesus call Himself? What does He do for us?
 - c. Let us expand John's idea with what Paul says in Colossians 3:13-20.

Read verses 13-14:

How do these verses compare with John 8:12?

What does this passage say Jesus gives to us?

Read verses 15-20 and list all of the ways Paul describes Jesus.

3. Relating Activities

- a. How does this description of Jesus compare to our understanding of the sun?

If there was no Sun/Son what would/would not happen?

The sun has a food chain, what does the Son have?

Does the Sun or Son depend upon anyone or anything else to accomplish its job?

Are there limits to the sun's and Son's energy source?

- b. The leader write down on newsprint: THE SUN/SUN IS THE SOURCE OF ENERGY FOR ALL LIVING THINGS.

Beneath this sentence make two columns: one headed "Sun" and the other headed "Son."

Ask the campers to list what kind of energy each one gives.

Once the list is generated note similarities and differences.

Some possible items are:

<u>SUN</u>	<u>SON</u>
Light	Care
Growth	Love
Effort/activity	Forgive
Fire	Redeem
Heat	Making enemies into friends

VI. Jesus, the Good Shepherd/the Lamb of God (John 1:35-36, 10:11-18)

A. All ages

- B. 1. Comment: The two notions fit together in a unique way although they represent two different activities in the pastoral world.

2. Bibles needed for all

C. 1. Introductory Activities

- a. Do "The Shepherd Walk" (See II-F)

- b. Discuss sheep, their behavior patterns. Their need for leadership.

2. Bible Study

- a. Read John 1:35-36. This passage lends itself to a mime or skit.

- b. Based on the participants' knowledge of lambs, their use in sacrifices, and previous discussion, have the camper answer the question, "Why does John identify Jesus as the Lamb of God?"

- c. Read John 10:11-18, with each camper reading phrase or verse.

- d. Then discuss:

What metaphors does Jesus use to describe Himself?

What do they mean?

A gate?

A Shepherd? (This is the word used in the Bible for a political leader.)

What do the descriptions of Jesus as a lamb and a shepherd anticipate in His life?

Describe in detail the work of the shepherd.

- D. If this activity is being done on a hike, select one of the participants to shepherd the group to the next location.

- A. Grades 6-Adult; Families
Younger children may need some help in understanding decomposition.
- B. Materials Needed
Bibles
Supplies for Environmental Experiences
- C. 1. Introductory Activities
Choose at least one of a. or b. and one of c. or d.
 - a. A Decomposed Stump (See II F)
 - b. "Logs to Soil" (See II F)
 - c. "Natural Recycling in Soil" (See II F)
 - d. "Natural Recycling in Water" (See II F)
- 2. Bible Study
 - a. Read John 11: 17-44, with each participant reading a verse.
 - b. How does Jesus describe Himself? (Note vs. 25)
 - c. What does this mean?
 - d. How is the decomposed log like Jesus? (Note that in its death it still gives the possibilities of life. Ask the campers to observe how the fallen log gives life - home for animals and enrichment to soil. This is not a complete symbol, but it does lift up the notion that Christ's resurrection makes His Spirit available to all who choose to believe in Him.)

VIII. Jesus, the Way, the Truth, and the Life (John 14: 1-14)

- A. All Ages
- B. Materials Needed
Bible for leader
Supplies for Environmental Experiences
- C. 1. Introductory Activities
 - a. "The Blindfold Hike" (See II-F)
 - b. "Mini Trail" (See II-F)
- 2. The leader should read John 14: 1-14 as dramatically as possible.
- 3. Discuss-
 - a. How does Jesus describe Himself?
 - b. Why can He know the Way - Truth - Life? Because of His relationship with God.
 - c. Why should we rely upon Christ?
 - d. In what ways does Jesus lead us today?

IX. Jesus, the Vine (John 15: 1-11)

- A. All Ages
- B. Bibles
Know where to find a wild grape vine and stay there. Other vines with fruit may be used instead.
- C. 1. Find grape vines. Study them. How do they "work"? grow? What are connected to?
- 2. Read John 15: 1-11. Have the participants stop your reading when they hear a section of the passage that reminds them of the vine they just studied.
- 3. Compare the parts of the vine to the passage.
- 4. Discuss: What kind of fruit is the Christian expected to bear?

Concluding Comments on the Study of Metaphors

It is important that participants work at integrating these concepts into their personal lives. The concepts deal with nourishing, guiding and leading, and being connected. To see Jesus as one who is integral to life is to see Him as one who brings the Kingdom into our midst.

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E. DISCUSSION

I. Plus and Minus Authority

What makes for a good and bad "boss"? Some people have authority by merit of their position (i.e., teacher, manager), but whether or not they are respected by the people that learn/work "under" them is another story. Let the campers recall good and bad "bosses" in their lives. What causes one "boss" to be accepted and respected by his/her workers? Often it is that the "boss" is seen also as a person - s/he has welcomed her/his workers into the fabric of her/his personality. S/he also responds to at least some of the needs (emotional, physical) of her/his workers. How is Christ like this? Does not Christ hold both our respect and our love?

II. Christmas is Calling

Help the campers talk about Christmas. What visions does "Christmas" conjure up? What does "Christmas" feel like? Why? Positive replies about Christmas most likely are from those that feel some kind of sense of fulfillment at that holiday. Their "wants" for toys, games, clothes, etc., are at least partially filled. Their need to give to others is satisfied. They receive love and affection. The remembrance of Christmas is one that Christians can relive - ACT ON AGAIN, that is - continuously. It is a part of the non-spatial Kingdom of God.

F. ENVIRONMENTAL EXPERIENCES

I. Experiments with Ants

A. Try these experiments...

1. Attempt to have ants start a new community by providing a lot of food at another location.
 2. Look at the tunnels in a nest by carefully removing the opening without disrupting the nest completely.
 3. What kinds of materials will the ants refuse to use as their pathways - wood, metals, plastic, water, concrete, etc.?
 4. Introduce an ant from another colony into a new colony. What happens?
 5. Find out what ants do at night. Maybe make this a part of a Night Hike.
- B. Try making a creche that uses the imagery of ants or of another type of critter rather than human.

II. Food Chains Search

Encourage the campers to look for different types of food chains as they play and live together during the week. What is the order of the food chain? Youth might notice what they consume and follow the food chain along. Reports can be made or discussed about their discoveries.

III. Evidence of God's Love

Can the participants see what Jesus is doing during the week? Can they find evidence of Jesus doing His work of love, forgiveness, making friends out of enemies, etc., in the natural world? through others?

IV. Mr. Sun's Restaurant

This activity can be substituted for the version of "Mr. Sun's Restaurant" as it appears in II-C. This version is not quite so dependent on materials and advance preparations.

A. 1. Objectives

- a. Recognize the sun as the source of all living things
- b. Understand various interrelationships within the community
- c. Understand that the sun's energy follows certain paths once it is captured by green plants

2. Grades 4-8; Families; Sr. Citizens

B. 1. Materials Needed

Passport which states "THE SUN IS THE SOURCE OF ENERGY FOR ALL LIVING THINGS"

Cards with different parts of the food chain on it, one card for each participant

2. Preparation Information

- + Preferably done outdoors
- + Prepare the passport and cards in advance

- C. 1. Leader explains that we want to go to a special banquet, but we have to figure out something about how banquets work here in the woods before we can go.
2. Have someone read the key idea from the passport to get started -- "THE SUN IS THE SOURCE...."
3. The leader explains further rules. "We are all trying to get into a place called 'Mr. Sun's Restaurant' for this great banquet, but the person who is head of the banquet is VERY fussy about who gets in. What we need to do is get ourselves in order for the great procession which leads to the banquet hall. It's a bit tricky, however, because we can't

say anything."

4. Leader passes out one card to each person, telling them not to look at it.
 5. Tell them each card has the name of a plant or animal on it. Our job is to line up in the order that these plants and animals will be entering the banquet. Since they're all in the same food chain, we'll line up in the order of who eats who.
 6. Each participants then puts the card on his/her forehead, without looking at it, and tries to figure out where they belong by reading others' cards and looking for a gap they might fill.
 7. When the line is formed, leader (at front of line) starts, "I am the Sun and I give my energy to... (whatever is next in line)."
 8. That person then says, "I am the... (what it was) and I give my energy, which I got from the Sun, to the ... (whatever is next)." Announcements continue down the line. Each person must trace their source of energy all the way back to the Sun.
 9. Be sure to explain that even the top link gets its energy from the Sun, way down at the very beginning of things. Also, everybody all the way up the line is just as important to the overall picture - without one, those that follow have no invitation into the restaurant.
- D. 1. This version of "Mr. Sun's Restaurant" could be used to parallel how we Christians get our "energy" (understanding and living the Grace of Christ) from others in our Christian community. This has special significance for Confirmation Camps.
2. Source: Eco-Acts

IV. Waterscopes

- A. Grades 4-8; Families
- B. & C. See the Source, Toy Book, p. 58f
- D. EXTENSION: Use magnifying glasses and a cup or net to gather small wildlife and examine them.
EXTENSION: Use the waterscopes and flashlights at night. See "Night Shine," O.B.I.S.

V. The Shepherd Walk

(This activity might also be appropriately done as a game.)

- A. Grades 4-12; Families; Adults
- B. Blindfolds might be necessary if the participants are not able to keep their eyes closed.
- C. 1. Everyone in the group closes their eyes (or uses blindfolds) except the leader.
2. The leader takes the group on a hike.
3. Discuss the experience.
 - a. How did the leader guide the group?
 - b. Was the leader taking care of the participants?
 - c. How did it feel to take directions from someone else without seeing?
- D. EXTENSION
Older youth and adults may be able to be the leader.

VI. A Decomposed Stump

What does it mean to "decompose"? How does decay happen in the forest? What organisms help trees to decay faster? How do they help?

- A. Grade 7 and up
- B. 1. No supplies needed
2. An area with fallen, rotting tree stump

- C. 1. Locate and examine a fallen tree stump.
2. Discuss these questions:
 - Where did the tree come from?
 - What was the cause of the tree falling?
 - How long do you think the fallen tree has been that way? the stump?
 - What is happening to the stump?
 - What will eventually happen to the stump?
 - What value is this decomposed stump?
 - What does it offer to life?
3. Some answers to the questions may be found by looking for the remnants of a decomposed stump nearby. Such a remnant may be found by digging a small hole under a seemingly out-of-place mound.

VII. Logs to Soil

The participants examine a fallen, rotting log through a variety of methods using limited tools to find what lives there and what good it is.

- A. Grades 4-10; Families
- B. & C. See the source, O.B.I.S.
- D. A similiar study experience may be found in Eco-Acts.

VIII. Natural Recycling in Soil

Campers find out how soil is a part of nature's recycling plant.

- A. Grades 4-10; Families
- B. & C. See the source, O.B.I.S.

IX. Natural Recycling in Water

Campers find out how water is a part of nature's recycling plant.

- A. Grades 4-10; Families
- B. & C. See the source, O.B.I.S.

X. Blindfold Hike

- A. All Ages
- B. 1. Supplies Needed
 - 150' of rope or twine
 - Blindfolds for each camper
2. A relatively hazardless area along which the rope can be stretched
3. Preparation
 - Tie the rope around several trees along a 125' line. The rope should be at about the waist height of the campers at the beginning and end. At no point should it go out of the campers' reaches. During the course of the rope's length, it may go down to the ground, around and under objects, through a small puddle, etc., to add variety and excitement.
- C. 1. Tell the campers that they are going to use all their senses on this hike - except sight - in order to find their way along a rope. While they do this there should be no talking.
2. Blindfold the campers.
3. As they come up to the starting line, help them place their hand on the rope and get them started. Space the campers about 15'- 20' apart.
4. When the walk is completed talk about what they felt when they walked, crawled, or reached. What skill must the leader have?
5. Ask the campers to imagine that only one person could see and had to lead the remainder of the group out of a difficult situation. What should the leader know?

XI. Mini Trail

A. Grades 4-7; Families

B. 1. 100" of string needed

2. Area relatively clear of hazards needed

3. Preparation

Take the string and select a miniature nature trail route which includes as many points of interest as possible.

C. Guide others along the nature trail, explaining it as you understand the natural features of the trail.

D. ALTERNATIVE

1. Have one group of campers select and lay-out the trail.

2. Have the first group take a second group on the trail.

G. GAMES & SPORTS

I. Ant Hill

A. Grades 4-10; Families

B. 1. Area Needed

An open area in the forest or a meadow about 30' in diameter is needed, free from hazards (i.e., poison ivy, wasp nests). Please, do not use a lawn.

2. Preliminary Information

This activity can be a bit competitive if you so choose. The object of this activity is for the campers to build structure made only from "natural things" (fallen leaves and branches, dirt, dead grass, etc.) that the group can sleep in and that are ...

- + made the fastest,
- + the strongest,
- + the most water resistant,
- + the most wind-proof,
- + drained the best, and/or
- + etc.

The imagery is that ants build their communities ("towns") from earth and that they meet all the criteria above ... and then some. Please do not use living plants or soil/dirt/sand/rocks from a trail or steep slope.

C. 1. Gather the campers in the selected area.

2. Split them into teams.

3. Give them the directions (above).

4. Determine what type(s) of structure(s) they should build. Each team has the same type(s) of structure(s) to build.

5. Set a time limit for each structure - 15 minutes is good.

6. Test the structure(s) as per the appropriate criteria and announce the winning team.

D. 1. EXTENSION - Have the campers camp out at/in their structures that night.

2. PIONEER CAMP ALTERNATIVE - Each camper, instead of teams, builds their own structure.

II. Making Games and Play Equipment - Camp "Horseshoes"

Ring-On-A-String

Grassdarts

Nut or Rock Toss

A. All Ages

B. & C. See the options by the same name in II I

III. Switch

Each person in three or four subgroups is placed at tree in a selected area - with the exception of one person, who is IT. IT calls out the names of the trees in order to try not to be IT anylonger.

A. Grade 4 and up

B. Area Needed - Forest with open floor or semi-forested area; suitable size for the number of players.

C. See the source, Clouds in the Clothesline, p. 29.

IV. Magical Musical Hunt

Pairs of campers look for staff members playing musical instruments in forest and field. The winning pair is those who found the most staff.

A. Grades 4-8; Families

H. SPECIAL ACTIVITIES

I. Shouting Names

- A. All Ages
- B. No supplies needed
- C. 1. This is best played when everyone is seated. It can be a good excuse to become better acquainted and learn everyone's name.
- 2. On the signal to begin, everyone stands and shouts his/her first name.
- 3. On a second signal, everyone sits and shouts his/her last name.
- 4. Repeat again for more volume.
- D. 1. Source: Guide for Recreation Leaders
- 2. VARIATION for Grades 6 and up
Proceed through the alphabet and have those whose letter begins with the appropriate letter shout their name(s). This could be especially fun with a large group of people.

II. Clap-Pass

- A. All Ages, especially Grades 4-7
- B. No supplies needed
- C. 1. The leader raises her hands above her head and moves them from left to right so that they pass each other.
- 2. Instruct the campers to clap their hands each time the leader's hands pass.
- 3. The campers are to remain silent if hands do not pass.
- 4. By working faster, stopping suddenly, beginning to pass hands and then stopping suddenly, the leader can cause amusing confusion.
- D. 1. Source, Guide for Recreation Leaders
- 2. VARIATION for older participants
The leader does the same activity, except the participants must clap both their neighbors hands instead of their own. This variation could be used with the concept of "onlooking" in Day V, too.

III. Ant Hill Extension

Participants have an overnight sleep-out in the "ant hill" they made. See II E.

IV. Make Bread

- A. All Ages
- B. & C. Leaders should contact their Coordinator before the week begins so that assistance can be procured from the Food Service Manager.
- D. 1. Use this activity with the "Bread" or "The Eucharist: A New Form" worship experiences (see II E).
- 2. Rustic and Pioneer programs could bake bread over/in a fire. Cooking directions can be found in the Resource Center. OR, make doughboys.

I. ARTS & CRAFTS

I. Candle-Making

- A. All Ages
- B. & C. Go to the Arts & Crafts Leader for help.
- D. Use the candles in the "Dream Vespers" (see II C)

II. Cellophane "Stain Glassed" Window

- A. All Ages
- B. & C. Go to the Arts & Crafts Leader for help.
- D. Use this in relation to "Mr. Sun's Restaurant" (see II D & II F)

III. Making Games and Play Equipment

A. 1. For All Ages

- 2. The purpose of these projects is to enjoy making and using play and equipment from natural and human-made materials at hand.

B. 1. Natural Resources Needed

Trees	Tall Grass	Small Rocks or Stones
Nuts	Acorns	

2. Human-Made Materials Needed - amount depends on what is done

String	#5 Can	Binder Twine
Pocket Knife	Saw (preferably small pruning saw or axe)	

C. 1. Camp "Horseshoes"

Cut 4 "horseshoes" from forked branches. The branches should be 1 to 1 1/2" thick. These and a couple of stakes are all that are needed for a game of camp "horseshoes."

2. Grassdarts

Cut a 5-6" length of green branch which is 1-1 1/2" thick. Find a piece or two of sedge or other tall, tough grass. With an axe split the green branch slightly (done by adult only). and insert a stick as a wedge to hold it open. Insert the lower end of the grass in the split and remove the wedge. This allows it to close, holding the grass fast in the split.

Find a meadow or other open space away from other people for using the darts. Grasp the top end of the grass and swing the dart back and forth, then send it high in the air. It will make quite an ascent! Use the darts for fun or let the campers make up their own rules for a game.

3. Ring-On-A-String

With a small pliable branch form a small ring and tie it with a string. Tie a heavy cord (twine) to a pointed stick. Tie the ring to the end of the string.

Holding the stick, swing the ring back and forth and then try to catch the ring on the end of the stick. Campers may make their own plan for counting score.

4. Nut or Rock Toss

Hang a #5 can from a tree limb with twine.

Camper A swings the can gently toward Camper B who is at a stated distance from the can. Camper B has a certain number -ten for instance- of nuts, acorns, or small rock which s/he tries to toss in the can, one at a time.

- D. For illustrations, see the source, Fuel for the Fire of Faith (1983 LOMC Resource), pp. IV H 2-3.

J. PERFORMING ARTS

I. Songs and Hymns

- A. "Shepherd of Tender Youth"
- B. "Beat of the Light"
- C. "I Am the Resurrection"
- D. "Sing Alleluia"
- E. "Be Thou My Vision"
- F. "The Lord's My Shepherd"
- G. "Heard It Through the Grapevine" (LOMC Version?)

II. Skit - "Christmas Love"

- A. Grades 8-12; Adults
- B. For 9 actors and 1 clown
Some clown makeup and minimal costumes
- C. See the source, The Clown As Minister I, pp. 6-8

DAY IIIA. THEME, SYMBOL, INTENTIONS, & PASSAGES

Theme: The King's "Pro-Acts"

Symbol: Junk Art (art made from litter)

Intentions

- A. Understand Jesus Christ as:
1. One who is victorious over the power of evil and thereby through His death and resurrection -
 - a. Sets people free and
 - b. Sets in place the Kingdom of God.
 2. The one with authority to -
 - a. Forgive sins,
 - b. Cast out demons,
 - c. Heal, and
 - d. Manage the forces of nature.
- B. Learn the meaning of "faith."
- C. Become acquainted with various Biblical descriptions of God's saving action in Jesus Christ:
1. Rescuing;
 2. Redemption from slavery;
 3. Freedom from imprisonment;
 4. New life;
 5. War and victory;
 6. Death and life;
 7. Reconciliation;
 8. Sacrifice;
 9. Healing;
 10. Ransom; and
 11. Lost and Found.

Bible Passages

Psalm 118: 22-23

Matthew 21: 41f

Acts 4: 11

I Peter 2: 7

Acts 5: 27-32 RSV

Romans 6: 1-11

I Peter 2:21-25

Hebrews 9:24-26

Ephesians 2:4-10

Exodus 13: 14-31

Psalm 77

I Corinthians 10: 1-4

I Corinthians 15: 20-28

Matthew 9: 9-13

Luke 19: 1-10

Luke 14: 16-21

Romans 5: 6-11

I Peter 2: 21-25

John 3: 16-17

Colossians 1: 13-14

Hebrews 9: 24-26

I Peter 1:18-21

Galations 3:26 - 4:7

Ephesians 1:7-8

John 8:31-36

II Corinthians 5:17

Matthew 9:14-17

Ephesians 2:4-10

II Corinthians 5:18-19

Ephesians 2: 14-16

Luke 15:3-18

B. COMMENTARY

The emphasis for this day is most important: JESUS CHRIST IS PROACTIVE! Christ states His Lordship in words, but His Words are one and the same with His actions; the two can not be separated. Christ not only tells the world about His Being the Kingdom but actually brings the Kingdom to the world.

The content of the day show how Christ actually does and will continue to bring the Kingdom. But the content also sets the stage for Day IV: Christ's actions are in fact interactions with the components of His Kingdom - and because they are interactions, they call for a response from His People.

Background Paper Sections that Relate to this Day's Experiences:

- "The Meaning of Proclaim"
- "Prophet, Priest, and King"
- "The Victorious King"
- "Faith"

C. WORSHIP AND DEVOTIONAL EXPERIENCES

- I. Talk about what it means to the participants that Jesus Christ died for all of us and sing "Song of Baptism" based on Romans 6.
- II. Option 1.
Create a worship experience around the theme: "God does not make junk!"
Option 2.
Place a cross on the top of a box of litter and read Psalm 118:22-23. Tell the participants that this passage is used in Matthew 21:42f, Acts 4:11, and I Peter 2:7 to describe Jesus. Does this make any sense to the youth? Offer prayers.
- III. "Christ Does The Kingdom" Litany
 - A. All Ages
 - B. Paper and Pencil for all
 - C. 1. Have a small group of participants write down a list of things on how Christ acts in/for His Kingdom. The list should be specific. One or two items per participant is all that is necessary. If they write down something like "God made flowers" or "God choose me" help them understand that these concerns are more functions of the Father and the Holy Spirit (respectively) than those of the Son, Jesus Christ.
 2. Sing one of the songs or hymns in III J. While the campers are singing, organize the above lists for a litany.
 3. Begin the litany (a responsive prayer). After the introduction, the leader should read one item on the list, and the participants should reply with "Christ does the Kingdom!" after each item. The leader closes the prayer in Christ's name.

D. BIBLE STUDIES

I. The Giving Tree

A. Objectives

1. Identify the many gifts a tree gives: shade; limbs; humus; roots; fruits; wood; wind break; oxygen.
2. Learn that the cross is called a "tree".
3. Identify the many gifts of the cross of Jesus Christ: new life; resurrection; crucifixion of the old self; forgiveness; life with Christ; death to sin; being alive to God in Christ.

B. 1. Introductory Comments

It is simple to be awed by a tree, especially one which is very big. However, the tree is more awesome when one considers the variety of things it gives, and how critical it is to the ecosystem.

The benefits of a tree are listed above under the objectives. Maybe the reader can think of a few more.

An illustration of how trees can continue giving when it would appear they have lived out their usefulness is a process called coppicing. It cannot be done with all species of trees. But it is done with white oak, aspen, basswood, black locust, chestnut, maple, and tulip trees. Coppicing means to cut down a tree, usually using the wood for firewood, and leaving the stump standing. Shoots will emerge from the stump and given, enough time, 60 to 100 years, the new trunk will resemble an ordinary tree.

One tree that will coppice its whole life is the sequoia. They are known to be several hundreds of years old.

Coppicing dates back 3000 years in Europe to the Neolithic Age.

The advantage to coppicing is that a new seedling does not need to be planted. The tree produces a new crop of wood for firewood during a time the life in the tree is most rapid. Third, the wood is small and convenient for burning.

The parallel to the tree, obviously, is the cross, the tree upon which Christ was crucified. This tree gives, too. Even when it is cut down it continues to give.

One cannot but be awed by the fact that God so loved the world He gave His only Son. We can be amazed because we do not deserve such love. We can be amazed because it comes freely. And to some extent the giving does not come until the tree is cut down, and there does not seem like there is anything left to give. Yet, there is everything.

2. Materials Needed

Bibles
Blindfolds
News Print/Felt Marker

3. Preparation Information

Find an area with a stand with a variety of trees, an area where people can sit on the ground comfortably, and where the soil is loose enough so participants can dig their fingers into it.

You may want to provide sit-upons so peoples' clothes can be protected a little.

C. 1. Opening Activities

- a. Play "Meet a Tree" (See III-F)
- b. Ask the campers what they know about trees. What contribution do trees make? The leader may want to keep a list on newsprint. Try to cover all of the ideas in the list under the objectives above. Hints from the leader may help.
- c. Do "The Tree: A Fantasy Experience" (See III-J)

2. Bible Study

- a. Read Acts 5:27-32 (RSV recommended). Note what Peter is saying to the Council. What word does he use for the cross?
 - b. Read Romans 6:1-11. What are all the benefits of Christ's death on the cross? List on news print. Do these benefits continue? How?
- D. Related Activities
1. Ask the youth to describe the many roles a tree plays in their lives.
 2. Then ask them to outline the things Jesus Christ does in their lives.

II. When Litter Is Not?

A. Objectives

1. Learn that litter can become a part of the ecosystem.
2. Realize that what is discarded by one might be of value to another.
3. See that sin has been dealt with by God and overcome in Jesus Christ.
4. Discover that in spite of our sinfulness God accepts us and seeks to do something with us.

B. 1. Introductory Comments

Over the last two decades littering has become a social evil. For many, not littering is the most frequently suggested solution for caring for the environment.

However, when we look more closely at the evidence some litter has become a part of the ecosystem, probably being embraced by some critters for their habitat. A deed someone should not have done, i.e. litter, has made a contribution to another's world.

In contrast to this we know that sin is something we should not do. Yet we do. Paul states it this way: "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree that the law is good. So then it is no longer I that do it, but sin which dwells within me. For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin which dwells within me." (Romans 7:15-20, RSV)

The story does not stop here. Paul continues in Romans 8: "There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death." (Romans 8:1-2, RSV)

Sin, as powerful and disruptive as it is, has been overcome by Jesus Christ!

To do this Jesus entered human history. He lived and ate with sinners. In fact it is for sinners that He died.

It is easy to say: Don't sin! Don't litter! It is something else to live with these admonitions. Such ordering does not work! How is it dealt with? How is it overcome? The answer is in God's action in Jesus Christ.

Does this mean that we can live any way we so desire? Should we sin more so grace will abound that much more? Paul deals with this in Romans, too. The answer is NO!

However, the good news is that Jesus is willing to encounter sinners and to die for them so that what is probably worth only discarding becomes something of value.

A word of caution. This session is not intended to encourage littering or to condone indifference to such action.

2. Materials Needed:

- Bibles
- 4 cardboard boxes
- 1 felt tip marker

- 1 paper bag per student or
- 1 bottom half of milk carton per child
- magnifying glasses (optional)
- Bible Study Cards (see below)

3. Preparation Information:

- a. In this activity the youth will examine a site for its litter and decide whether litter is a problem in that setting. The decision to keep or remove the litter will be made at the end of the activity.
- b. Select a site that has a good deal of human-made litter that has been around for a long time. C. Prepare 3 x 5 cards with the questions for each group for the Bible Study (see below).

C. 1. Opening Activities

- a. Gather at the site and look around. Do the youth notice the litter? Ask them what effect they think this litter has on the plants and animals in the area. Tell the youth you will be examining the litter. Divide the group into teams and give each team a box for collecting litter.

When they have filled their boxes ask them to return and look to see what kinds of animals are living in the litter.

Sort the litter according to whether or not there is something living in it. Label one box "With Life" and the other "Without Life." Have the youth put their litter in the appropriate box.

Take time to study the types of critters living in the litter using the bottom of the milk carton and magnifying glasses.

- b. An alternate method:

If the site is small carry two boxes marked as indicated above and sort as you go.

- c. At the conclusion discuss the following:

- + Look over the two piles of litter. What kind of litter do animals use? What materials are not used?
- + Ask the youth to describe the types of habitats in which the litter was found. Warm? Moist? Dry?
- + Have animals eaten any of the litter?
- + Does the site look better with or without the litter? What might happen to the animals if you remove the litter? Will they find natural homes?
- + What effect does litter have on plants?

- d. Should you return or trash the litter. If there is disagreement develop sides for a debate. Give each side several minutes to state their reasons. Ask the group to arrive at a decision by concensus and then act. Should the litter be returned to the site or should it be thrown away?

2. Bible Study

- a. Divide into three groups giving each a text and a group card asking them to report back.

Group 1 - Matthew 9:9-13

This is the story of _____ who is a _____. How did
III-D-4

the people feel about him?

_____ How did people
 talk about Jesus? _____

Group 2 - Luke 19:1-10

This is a story of _____ who is a _____. How do
 people feel about him? _____

How do people talk about Jesus? _____

Group 3 - Luke 14:16-21

The people respond to the invitation by saying _____
 _____ . The king then sends his servants out to
 invite other people. Who? _____ .

- b. Bring the groups together and ask them to report. Ask them to retell the stories so others know what they read.

Note that Jesus accepts the rejected - the sinners - the outcasts - those whom the community discards or desires to discard.

- c. Turn to Romans 5:6-11 and read. Note verse 8. What does it mean to call us "sinners?" How does God show His love?

Note verse 10. What is another word for "sinner" used in this verse? What does Christ do for us?

Help the youth realize that in spite of our sinfulness: a) we have been accepted; b) God has overcome our sin in Jesus Christ; and c) we have been given a new life. We have not been discarded.

- d. Summarize - God has chosen to make use of the rejected.

D. Relating Activity

Review your decision regarding the debate to keep or trash the litter. Does this conclusion also apply to how God has treated us? Discuss.

III. "Jesus Came into the World to Make Me Good"

A. Grades 4-7; Families

B. Materials and supplies needed for "Smugglers and Spies" (III-G), "The Wonder of Nature" (III-G), "Terrestrial Hi-Lo Hunt" (III-F), "Litter Art" (III-I), and "Electric Fence" (III-G).

C. 1. a. Play the game, "Smugglers and Spies" (See III-G)

b. Talk about it.

+ Is there anything about it that is true to life? Give examples.

+ The game is competitive.

- In the participants' understanding of Christianity is there competition going on?

- Is Christ like the Smugglers or the Spies?

- Who are those who compete with Christ?

- Who are those who cooperate with Christ?

c. The BIG Questions are ...

+ Will the competition between Christ and His opponents go on forever or will it come to an end?

+ Are there any tentative answers? Explore them quickly.

2. Play "The Wonder of Nature" (See III-G)

The purpose of this activity is to enable participants to develop the ability to "read" the history of nature. What does the evidence say? What has gone on before? What is happening now? Nature is not static. This information should be noted throughout the activity.

3. The following activities can be organized in several ways, depending especially upon the participants and the nature of the site.

a. Working with I Peter 2:21-25, create five stations, one for each verse to be memorized.

b. Do the four activities in the "Terrestrial Hi-Lo Hunt" (See III-F)

c. Do a creativity exercise with a discarded item, like "Litter Art" (See III-I)

d. Play "Electric Fence" (See III-G)

e. Each person look for two examples of healing in the natural world.

f. Each participant generates a list of major events in their lives. From the list select one.

4. Process

a. Correlations

+ What did you learn about anything? Discover? New insights?

+ Can you connect any of the activities with I Peter 2:21-25?

- b. What would you say -
 - + Is the most major event in natural history in this area?
 - + Is the most major event in the history of the world?
 - + Is the most major event in God's history reported in the Bible?
 - + Is the most major event in your personal life?
- c. Review I Peter 2:21-25 making sure the meaning of each verse is clear.
 - + Vs. 21 - Christ's example of giving of self.
 - + Vs. 22 - Christ is sinless.
 - + Vs. 23 - Christ trusts God and nothing causes Him to give in to pressures.
 - + Vs. 24 - Christ bears sins of everyone so sin has no power over us and so that one may live with goodness. (The "joyous exchange")
- d. What does it mean to you?
 - Jesus died for me and I think
 - Jesus died for me and I feel
 - Jesus died for me and I should

Metaphors of the Cross

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

IV. Metaphor Imagery: Rescuing

God's Action: Saving

A. All ages

B. Materials needed:

large paper and marker for leader
 Bibles (TEV) for all participants
 for "Smaug's Jewels" and "Electric Fence" (III-G)

C. 1. Introductory Activities

- a. Play "Smaug's Jewels" (See III-G)
- b. Ask the Pool Leader or Lifeguard to teach some basic skills in life-saving. What are the procedures for rescuing?
- c. Play "Electric Fence" (See III-G)
- d. Create a skit or role play where a ship is in distress because of a hurricane. (If it is O.K. with the Pool Leader, this may be done in the swimming pool. If the participants are good swimmers, this may be enacted on the pond. River canoe trips may find their actual experience may parrallel this story-line.) This ship radios an S.O.S. A second ship is nearby, and the radio operator hears the distress call. However, his captain has ordered their ship to "heave to," that is, ride out the storm with engines down. The radio operator has several options:
 - Ignore the call for help; how does this make him feel?
 - Answer the call; what does he say?
 - Discuss the problem with his camptain; what does he say?
 - Other possibilities?
- e. Generate a list of all the things from which a person can be saved; e.g. a burning house, buried under debris in an earthquake, caught in a snowstorm on a mountain, etc.

2. Bible Study

- a. Read John 3:16-17
 - + Try to commit this to memory.
 - + From what does Jesus save the world?
 - Sin
 - Self
 - Power of evil
 - + For what does Jesus save the world?

- + How does John describe the "joyous exchange?"
- b. Note TEV translation of Colossians 1:13-14
 - + What does it mean?
 - + What is "darkness?"
 - + What is the "Kingdom?"

V. Metaphor Imagery: Slavery God's Action: Redemption
 (The slave is purchased for a price. This is called redemption.)

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

<u>Slave</u>	<u>Child</u>
Don't need to believe.	Must believe.
Pay for what you do.	Forgiveness is free.
Don't want to be good.	You are good.
Not accountable, but still judged	Accountable, but judged good.
Etc.	Etc.
 - b. Read Ephesians 1:7-8
 - + Talk about what passages means.
 - + Play "Slave/Master" again with the master acting in a way Christ would act.
 - c. Note John 8:31-36
 - d. Now does Paul describe the "Joyous Exchange" (See Background Paper)

VI. Metaphor Imagery: Imprisonment God's Action: Freedom

1. Introductory Activities
 - a. Play "Capture the Flag"
 - b. Play "All Tied Up"
 - c. Play "Siamese Soccer"
2. Bible Study
 - a. Read John 8:31-36
 - b. What makes a person free?
 - c. What is the truth? (This is not the correct question. It should be "who?" Why not look at John 14:6.)
 - d. What imprisons people?
 - + You may want to talk about sin.
 - + How can sin be a thing that causes people to be imprisoned?
 - + Sin is rebellion against God, a desire to live for self, missing the mark, etc.
 - + Sin could be like a creature that takes hold of people and does not let them go.
 - e. What does it mean to be free?
 - + What does it mean you can do anything you want to do?
 - + Does freedom mean irresponsibility?

- + How does Jesus describe a person who is set free? (a daughter, a son)
- + A child acts differently than one who is not, right? Well, a child should. What does this have to say about freedom?

VII. Metaphor Imagery: Aging God's Action: Newness

1. Introductory Activity
 - Do the "Creativity Exercise"
2. Bible Study
 - a. Read II Corinthians 5:17
 - b. Memorize passage
 - c. For a Christian, what is old, and what is new?
 - d. How do you think the death of Jesus can cause this to happen?
 - e. Read Matthew 9:14-17
 - + What does vs. 17 mean - old wine skins and new wine skins?
 - + What is the wine?
3. Concluding Activity

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

VIII. Metaphor Imagery: War God's Action: Victory

1. Introductory Activity
 - a. "New Volleyball"
 - b. "Prui"
 - c. Play some traditional competitive games. The hotter the contest the better.
 - d. "Competition in the Natural Environment"
2. Bible Study
 - a. This is a difficult passage since it describes a historical event, but it uses images of a story that occurs in heaven. The historical event is the death and resurrection of Jesus Christ.
 - b. How are the following described?
 - + Jesus
 - + Devil
 - + Followers of Jesus
 - c. Vs. 11 - How was the victory won?
 - d. Who is the woman? Fantasize! An image of Mary? A symbol of human beings? The believer?
 - e. Note that in spite of the fact that Christ is victorious over the Devil, the Devil is still doing what? (See vs. 17)
 - f. This passage says in effect that Christ has been victorious over the power of evil. Evil continues to exist, but it is powerless. This concept is central to the teachings of the book of Revelation.
3. Concluding Activity

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

IX. Metaphor Imagery: Death God's Action: Eternal Life

1. Introductory Activities
 - a. View a sunset. Talk about the "sunset" of life.
 - b. Look for evidence of death in the natural world.
 - c. Discuss death. Will it happen to you?
2. Bible Study
 - a. Read Ephesians 2:4-10
 - b. What does it mean to be "spiritually dead" (TEV)? The world "spiritual" means to be in relationship with God. Does this give a

clue?

- c. Christ has done what?
 - d. Can we accomplish this new life ourselves?
 - e. Do we deserve it?
 - f. For what reason has God given us life after death through Christ?
 - g. How does this passage describe the "joyous exchange?"
3. Concluding Activity
- a. Talk about the ways a person dies to be made alive in Christ
 - b. Read Romans 6:1-11 - Baptism
 - c. Read Luther's Explanation to part four for Baptism in the Catechism.
 - d. For what reason does a person have life after death?

X. Metaphor Imagery: Alien/Enemy God's Action: Reconciliation

1. Introductory Activities
- a. Play a Predator/Prey Game
 - b. One speculative operation: What would happen if the Predator/Prey activity in nature ceased? What affect upon the food chain would there be?
 - c. Ask the participants to generate two lists. First, a list of their enemies. Who are they? Second a list of their friends. Are there times when a person's name appears in both lists? What happens to make a friend an enemy? An enemy a friend?
 - d. Talk about "E.T." He's an enemy? a friend?
2. Bible Study
- a. Read II Corinthians 5:18-19
 - + Put verse into own words.
 - + Does God keep score of peoples' sins?
 - + What is the task He has given to His friends?
 - b. Read Ephesians 2:14-16
 - + To what two alienated nations has Christ brought peace?
 - + How did Jesus bring peace?
 - + There continues to be war, what then does Paul mean by this passage? People living together in harmony?
 - c. Read Colossians 1:21-23
 - + Paul talks about friendship between whom?
 - + How does one continue in this friendship?
3. Concluding Activity
- Play "Meet My Friend"

XI. Metaphor Imagery: Sickness God's Action: Healing

1. Introductory Activities
- a. Hike an area and look for evidence of healing in the natural environment. observe plants, landscapes, animals, etc. What has happened to make things well?
 - b. Discuss healing in people. Is it something that happens once in a while? Or is it a constant activity in the human body?
2. Bible Study
- a. Read I Peter 2:21-25
 - b. Discuss

XII. Metaphor Imagery: Religious Practice God's Action: Sacrifice

1. Introductory Activities
- a. Play "Electric Fence"
 - + How does the issue of sacrifice get dealt with in the game?
 - + Is there a sacrifice? How does the person offering the sacrifice

feel?

- b. What evidence is there in the natural world that sacrifice is a means of enabling survival?
 - + Mother birds risk lives to protect their young. Are there other animals that do this?
 - + Do you know that the Pelican plucks her breast for blood to feed her young when there is no other food available?
 - c. Talk about sacrifice as something that happens in daily life. People sacrifice for each other many time and in many ways. What are some examples?
2. Bible Study
- a. Read Hebrews 9:24-26
 - b. Help the participants recreate the setting of the Holy of Holies where the priest would offer the sacrifice for the people. Do some research on this to have a better understanding. This imagery is the metaphor the author uses to tell of the death of Jesus.
 - c. How often does the High Priest offer a sacrifice?
 - d. How often does Christ offer His sacrifice?

XIII. Metaphor Imagery: Kidnapping God's Action: Ransom

1. Introductory Activities
 - a. Ask the participants if they know any particulars of a kidnapping story.
 - b. Play "Capture the Flag." Create a twist in it by extending the game. Ask the group which captures the flag to offer to return the flag if a ransom of some type is paid. The captors set the ransom.
2. Bible Study
 - a. Read I Peter 1:18-21
 - b. What was used to pay the ransom?
 - c. When had God chosen to do this? How do the participants understand this?

XIV. Metaphor Imagery: Lost God's Action: Found

1. Introductory Activities
 - a. Play "Sardine"
 - b. Do participants know anything about being lost? Tell stories.
2. Bible Study
 - a. Read Luke 15:3-10
 - b. How does the death of Jesusa make "finding" possible?
 - c. What does it mean for a person to be "lost?"

- XV. High Points: in the Old and New Testaments and one's personal experience
- A. Ask participants to identify high points in history.
 - B. What is the high point in the Old Testament?
 1. Read Exodus 13:17:14-31
 2. Carefully restructure this event.
 3. Note how the crossing of the Red Sea is used in Psalm 77.
 4. The crossing of the Red Sea is the major even of the Old Testament. It is in this event Israel is made a nation. It is seen as God's activity.
 - C. In the New Testament
 1. Read I Corinthians 10:1-4. Paul describes the Red Sea event using terms from the New Testament
 - a. What are these terms?
 - b. How do participants understand them?

2. Read I Corinthians 15:20-28
 - a. This is the major even in the New Testament
 - b. Why?
- D. How do the two events, the Red Sea and the death and resurrection of Jesus compare?
 1. In the events
 - a. What is similar?
 - b. What is dissimilar?
 2. Who benefits from
 - a. The Red Sea event?
 - b. The death and resurrection of Jesus?
- E. What is the major spiritual experience in thye participants' personal lives?
 1. Which of the two events above is it like?
 2. Explain

E. DISCUSSION

- I. In a casual conversation with the participants, talk about what they are thankful for - family, nature, toys, gifts, etc. Help them to realize who makes these things possible, that is, Christ. Point out some specifics from the BS/LEs of the day.

- II. Discuss Luther's concept of "Joyous Exchange," faith, and good works. If salvation is by faith alone and it is God who makes us good then we can do what? Anything we want? Or a little something to help us "stay saved?" This discussion may come up in Day III, IV, or V.

F. ENVIRONMENTAL ACTIVITIES

- I. Campers do a litter study at a different location. Report back.
- II. Note people who are disposable, throw aways. How are they treated? Are they accepted in or trashed from the community?
- III. Meet-A-Tree
 A sensory set of experiences to "introduce" participants to trees.
 A. All Ages
 It is especially hard to get Grades 8-11 do this activity and some adults. However, once done, the results are great.
 B. & C. NOTE: There are so many possibilities that it is best for the leader to decide exactly what should be done from the sources: "Adopt-A-Tree," Project Learning Tree, pp. 3f, 5, 12, 15, 17, 29, 50, 53, and 68; "Adopt A Tree", O.B.I.S.; and "Adopt A Tree," Eco-Acts, pp. 17-18.
- IV. Terrestrial Hi-Lo Hunt
 A. Grades 4-12; Families
 B. & C. See the source, O.B.I.S.
- V. Competition in the Natural Environment
 A. Grades 6 and up
 B. Scrap paper and pencil for participants may be helpful.
 C. Look for evidence where various plants are vying for space, air, sunlight, and moisture. Succession is nature's way for larger plants to take over the smaller plants. Places to observe are the edge of the forest and crevices in rocks and cliffs.
- VI. Predator/Prey Games and Activities
 A. All Ages
 B. & C. There are a great variety of predator/prey games in the environmental education books, such as those in III B.&C. above. See them.
- VII. Meet My Friend
 Discover a friend in nature without harming any living thing.
 A. Grades 4-10; Families
 B. & C. See the source, Clouds on the Clothesline, p. 25

G. GAMES & SPORTS

I. Electric Fence

- A. All Ages
- B. 8-12' rope tied between two trees
- C. The rope is the "electric fence" from the top of the rope to the ground. Group is to get over the fence without directly touching it or any of the area directly below it. Touch the fence, and the whole group must start over again.

II. Games from Clouds on the Clothesline

- A. Smuggler's and Spies, p. 65f
- B. Sardine, p. 68f
- C. Capture the Flag, p. 64

III. Games from The New Games Book

- A. Siamese Soccer, p. 25
- B. New Volleyball, p. 113
- C. Prui, p. 133
- D. Smaug's Jewels, p. 61

IV. Slave/Master

See Day I, Section G. Use this activity only once during the week.

V. All Tied Up

- A. Grades 4-12; Families; Younger Adults
- B. 5' of twine or strip of cloth for each group of four
- C. 1. Group is divided into subgroups of 4 people each and each subgroup has their legs tied together as follows: tie the left leg of one person to the right leg of another, etc., etc.
2. Instruct the group that they have one minute to plan how they will move as one unit from Point A to Point B.
- D. 1. This can be a competitive exercise with other subgroups.
2. The activity can be done with as few as three and as many as you can find.

H. SPECIAL ACTIVITIES

I. Creativity Exercise

A. All Ages

B. Assortment of discard objects (litter, junk, etc.)

C. 1. Place the discarded object in the center of a group or subgroup.

2. Brainstorm: each person in the group should suggest a use for the object.
List as many ways as possible

3. Select the ten best uses.

D. EXTENSION

Do "Litter Art" (see III I).

I. ARTS & CRAFTS

I. Litter Art

- A. All Ages
- B. Assortment of Arts & Crafts supplies
- C. Each group participants should find some litter. They then bring it back to the whole group and make it into an artistic (aesthetic, "pretty", identifiable, etc.) object with the supplies provided. The group can then talk about each others' projects when all are finished. Provide a package to bring the projects home.

II. Design a Cross

- A. Grade 6 and up
- B. Assortment of Arts & Crafts supplies
- C. Using the emphasis on the actions/proclamations of Christ in the BS/LEs design a cross using some type of media that reflects the issues.

III. Create an Object that Symbolizes Jesus Christ

- A. All Ages
- B. Assortment of Arts & Crafts supplies
Laynard gimp
- C. Each person should design an object that symbolizes Jesus Christ and that can be worn around the neck with a laynard. When the object is completed, give it as gift to another person in the group.

J. PERFORMING ARTS

I. A Tree Fantasy

Using fantasy story telling techniques, the story the cross (Christ's resurrection is present in the "minds' eyes" of the participants.

A. All Ages

B. Quiet and removed area in the forst is needed. The ground should be save and dry enough to sit on.

C. See Jack or Glenn for help.

II. Songs and Hymns

A. "Amazing Grace"

B. "Beautiful Savior"

C. "Christ Our Passover"

D. Begin teaching "Thy Kingdom Come!"

E. "The King of Glory!"

F. "The Lord of the Dance"

G. Begin teaching "Darla's Song"

H. "Messages of Love"

I. "I Sing the Mighty Power of God"

J. "I Am The Lord"

K. "Immortal, Invisible, God Only Wise"

1970-1971

1970-1971

1970-1971

1970-1971

DAY IVA. THEME, SYMBOL, INTENTIONS, AND PASSAGES

Theme Our Christ Proclamations

Symbol Butterfly

Intentions

A. Understanding the Christian as:

1. One who is a member of the Kingdom of God as
 - a. A member of the royal priesthood
 - b. A part of a holy nation
 - c. God's own people
2. One who is
 - a. Called to proclaim the Kingdom of God (Baptism)
 - b. Nutured in the present (hearing the proclamation of the Gospel)
 - c. Prepared for the future (Holy Communion)
3. One who finds authority in Christ
4. One who with authority proclaims the Kingdom in word and deed in the world to enable
 - a. Peace and justice
 - b. Completeness and equity
 - c. Victory and freedom
 - d. Happiness and joy
 - e. Fulness and plenty
 - f. Unity
 - g. The end of suffering

B. Learn the meaning of "love."

Passages

Romans 6	I Corinthians 13	Revelation 21:1-8
Romans 1:17		
Romans 2:4	I Corinthians 1: 26-31	Hosea 4
Romans 3:23		Psalms 136 & 139
	Matthew 3: 13-18	Amos 5
II Corinthians 5:16-21		Isaiah 4
		Romans 5: 1-5
Matthew 22: 1-14		Philippians 2:5-8, 13
Luke 14: 15-24		

B. COMMENTARY

We have all stained or soiled something to the degree that it cannot be cleaned to come close to its original appearance. It is stained - it is "marked for good."

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

Obviously, we can ignore the mark. We can say it isn't there. This is neither uncommon or unlikely.

We are marked for good, forever, eternally. We are members of Christ's Kingdom. This is a free act/gift on the part of God.

There are religious systems that will contest this. Maybe the challenge is unresolvable. Maybe this is merely academics.

What is really important is that the Christian, when marked by the cross, is marked for the sake of goodness, for the sake of The Kingdom.

"Good" is not just something "nice," it is what we say and do in the name of Christ. As members of His Kingdom, "good" is the "business of the Kingdom."

Does this have something to do with morality? ethics? ministry? mission? You bet it does! Our goodness does not merit eternal life. However, because we have been claimed by God in Christ, we love Him, we therefore want to respond by doing and saying good in the world.

The question is, what do you consider yourself? Alive in the Kingdom or mumbling dreams of some utopia? Active, verbal witnesses or closet Christians?

Faith is the fuel that powers the Christian in doing/saying the Kingdom tasks. Someone has defined faith as the state of being grasped by the unconditional claim and promise of the God who calls into being that which is from that which is not. Faith is constantly making us new in the Kingdom - motivating us in "The Dance", doing songs of love, and being Christ's own!

Background Paper Sections that Relate to this Day's Experiences:

- "The Kingdom of God, A Gift of God and Human Responsibility"
- "The Meaning of 'Proclaim'"
- "Participation in the Kingdom of God"
- "Made Royalty to Proclaim"

WORSHIP AND DEVOTIONAL EXPERIENCES

- I. Learn the song "Romans 6."
- II. Celebrate "Noble Birth"
- A. Participants design and make a crown to be worn to a worship service. Paper or natural materials can be used.
 - B. The worship leader addresses the participants as kings and queens.
 - C. Design the worship service based on II Corinthians 8:1-9 (the New English Version is suggested.) The key word is "generous." The etymology of this word is that it comes from a word meaning "of noble birth." Note how the word "generous" is used in the text for both Christ and Christians. To be "of noble birth" means that a person has been given something special which he/she can deny. On the other hand, if this can be affirmed one does something very special with one's life. Because I am regal I therefore . . . Because I am born of God in baptism therefore . . . This does make a difference.
 - D. A variety of things can be done in this worship: a procession; a coronation; etc. Parallel this experience with the liturgy of baptism and/or the Palm Sundry Procession.
- III. Design a worship experience using I Corinthians 13.
- Is there a distinction between child-like or childish faith and love and adult faith and love? Are love and faith in both instances legitimate, valid? Or is only adult faith and love the true type? Is there growth in these? What makes the difference?
- IV. Design a worship experience about "New Life."
- Use examples and symbols from the natural world to help demonstrate this. Use Revelation 21:1-8.
- V. A Dramatic Service of Confession and Forgiveness and Repentance and Commitment
- Develop all four parts. Use as a basis the words from the second absolution of the Holy Communion in the LBW: "In the mercy of almighty God, Jesus Christ was given to die for you, and for his sake God forgives you all your sins. To those who believe in Jesus Christ he gives the power to become the children of God and bestows on them the Holy Spirit." Deal with "repentance" as a change in direction. Don not get it confused with "confession." In the context of a living God we state with our mouths (confess) how we have sinned. God accepts us in spite of our sinfulness, receiving our sins upon Himself and giving us his goodness. This He does freely (forgiveness). And then as renewed creatures, children of God, we change (repent) our patterns of behavior and make new commitments about how we shall act responsibly as God's Kingdom people in this world.
- VI. Conduct a "Lutheran Revival Meeting." Have
- Have an experience that is emotionally charged. Let the folks get excited about their faith.
- VII. Worship Service on Ecology
- A. Goals

1. To celebrate the Creation; to see our life, and the life of the world, in the perspective of God's will; to find our place in Creation.
2. This worship experience should help us see a better style of life - harmony with nature, peace, love, and justice with our fellow humans.

B. Reflection

1. The present industrial system is one in which progress means pollution and packaging means trash. The GNP (Gross National Product) includes vast quantities of products dangerous to health (defoliants, arms and ammunition, tanks, planes, bombs, Anti-Ballistic Missiles, automobiles, drugs, tobacco, to name a few). At the same time, our "rising standard of living" means a lessening of our natural resources, increasing danger of atomic war.
2. There is evidence that we have been at war with nature for some time. Ecology, earth housekeeping, means living at peace with nature - and with one another. Peace with God means more than the end of hostility. Peace includes a positive condition of creative harmony - harmony with our total environment. God is the Creator and Ruler and, therefore, our inner (and outer) security and serenity. Think about peace and harmony. Talk about integrity and justice. Then celebrate them.

C. Action

1. Plan and conduct a worship service based on the subject of ecology. The importance of nature in human experience has been recognized in all religions, especially in the Judeo-Christian tradition. A suggested theme for this experience might be, reverence for life, a person's responsibility for earth (dominion). This could include the interrelatedness of all life and the inevitable judgment on neglect (floods, drought, fires, and avalanches caused by human carelessness).
2. In your worship you will want to include Scripture, hymns, reports on present news stories that highlight Isaiah 5, prayers of confession and assurance of pardon (a call to repentance), a silent meditation, and a prayer of consecration.
3. Choose passages from the Bible which deal with the Creation, human's place in nature, God's revelation in nature. Use a Biblical concordance to locate passages on creation, life, death, joy, love, and peace. These might include Hosea 4, Psalms 136 and 139, Amos 5, Isaiah 4, Romans 5:1-5, 8:19-25, and Philippians 2:5-8, 13.
4. Choose several hymns related to your theme, such as "All Creatures of Our God and King." You could use popular music on records or tape if you can relate it to your theme.
5. A multimedia worship service using slides, banners, signs, and slogans would be effective.
6. You might use the following benediction: "Go in peace, you are forgiven. The work of peace is in your hands. And the God of peace be with you."

VIII. Equipping the Saints with "Therefore:

A. The Reach

O come, let us worship the Lord:

For He is our Maker.

O come, let us sing unto the Lord:

Let us make a joyful noise to the Rock of our salvation.

Let us come before His presence with thanksgiving:

And make a joyful noise to Him with Psalms.

Oh, come, let us worship and bow down:

Let us kneel before the Lord, our Maker.

For He is our God:

And we are the people of His pasture and the sheep of His hand.

Glory to the Father, and to the Son, and to the Holy Spirit:
As it was in the beginning, is now, and will be forever.

B. The Hymn

C. The confession

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

D. The Good News

Christ shows His love for us, in that while we were yet sinners, Christ died for us.

The mercy of the Lord is from everlasting to everlasting.

I declare unto you, in the Name of Jesus Christ, we are forgiven.

AMEN.

E. The Response of Praise

F. The Message: "Therefore . . ."

G. You are baptised: Therefore . . .

1. The Word of Law

Thus says the Lord:

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

God's judgment is humanity's deserved destiny

2. The Word of Gospel

Glory to God in the highest!

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

Alleluia! Christ is risen!

He is risen indeed!

3. The Word in Baptism

BIBLE STUDIES

- I. Simul Justus et Pecator (Romans 1:17, 2:4, 3:23; Romans 6:1-23)
- A. 1. Grade 6 and up
2. A study of what it means to be saint and sinner. Ultimately, we want to recognize that we are saint and sinner and penitent (humbly living out the paradox to do God's Kingdom work in this world).
- B. Supplies Needed
- Paper and pencil for each participant
- Bibles for all
- C. Process
1. Give paper and pencil to each participant and instruct everyone to make three columns with the headings: saint; sinner; and things I want to change about myself (repent). As you go through the various activities in this session take time for participants to write behaviors under each category they can see in themselves. When do they see themselves as a saint? When a sinner? What behavior do they want to change?
 2. Read Romans 1:7, 2:4, and 3:23 (The RSV is more helpful than the TEV here.)
 - a. Try to define saint, sinner, and repentance.
 - b. For the leader's information:
 - + Saint - one who believes in Jesus Christ
 - + Sinner - one who is alienated from God
 - one who misses the mark
 - one who is not self-sufficient
 - one who commits evil
 - one who is self-centered
 - one who is rebellious against God
 - one who will die
 - one who is not God
 - + Repentance - to turn a new direction
 - c. The participants may want to write a definition under their headings.
 3. Do "A person-made/Natural Environment Study" (see IV F)
 4. Play some games and move from one location to another.
 - a. Play "Tie Feet" (see IV G)
 - b. Play "Siamese Soccer" (see IV G)
 5. Romans 6:1-23. Leader read aloud with participants following along.
 - a. Participants are to interrupt if:
 - + They do not understand what is being read, or
 - + They recognize an idea that makes sense to them, the bright light of understanding.
 - b. Using the three categories of saint, sinner, and repentance ask the participants under which of the headings they would put each of the verses of this text.
 - c. Give a little time at the end of this experience for the participants to write something under each of the headings for themselves.
- D. 1. OPTIONAL: Play "Ob's Oil Spill" (see IV F) This activity can help summarize the session. Note the factor of impact? Is there such a thing? Can Christians do anything like that with their own personal lives?
2. Discuss what participants have written on paper. Maybe they would like to transfer some good ideas to their journals.

- II. Consider Yourself (Romans 6:11; I Corinthians 1:26-31; Ephesians 4:1-24)
- A. All Ages

B. Supplies Needed

Newsprint and marker for leader

RSV Bible for leader

Lyrics for "Consider Yourself" (see 1986-87 LOMC Songbook)

C. The Process

1. Begin by doing all or a portion of "How Important Are You?" (see IV H).
2. Recall the song from Oliver, "Consider Yourself." Sing it.
3. Read the following passages and compile a list of how Christians should consider themselves. You can work as a total group, an individual, or in small groups. Romans 6:11, I Corinthians 1:26-31, and Ephesians 4:1-24. (The RSV will be the most helpful translation especially for Romans 6.)
4. With this information write new words to "Consider Yourself."

III. Remember Your Baptism (Matthew 3: 13-18)

A. All Ages

B. Bible for leader needed

C. The Study

1. Ask participants to tell the story of the day they were Baptized. How old were they? What happened? Do they know the date? Who attended. Who are their sponsors?
2. Read the story of Jesus' Baptism in Matthew 3:13-18. Retell the story in own words.
3. Can you consider yourself a child of God with whom He is "well pleased?" Discuss:
 - a. How can God be pleased with us?
 - b. What does it mean to be sinful?
 - c. What is grace, God's grace? (God is pleased with us in spite of our sinfulness. This does not mean He approves of all of our actions. But He accepts us as persons.)
4. What Luther was in deep despair he would often cry out "Baptizo sum" (I am baptized). Why do you suppose he did that?

IV. The Characteristics of a Saint (an in-depth study of Ephesians 1:1-14)

A. Grade 9 and up

B. 1. Preparatory Comments

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

- a. What does this have to say to our world?
- b. What does this have to say to our nation?
- c. What does this have to say to our camp community?
- d. What does this have to say to our Church?
- e. What does it have to say to me?

2. Bibles for all

C. Use the above described method with the passage.

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

V. Do an in-depth study of Galatians 5:16-21

VI. To Be "In Christ" (II Corinthians 5:16-21)

A. Grade 6 and up

B. Bibles for all

Newsprint and marker may be helpful for leader

C. Process

1. Read the passage.

a. What does "human point of view" mean?

b. Recognize the four descriptions of a Christian

+ A new creation

+ A minister of reconciliation

+ An ambassador for Christ

+ The righteousness of God

2. Explore the above descriptions

a. New Creation

+ Watch butterflies. Catch one. Observe characteristics.

+ Hunt for a cocoon or chrysalis

+ Do a cocoon exercise. Individuals tighten up in a ball very slowly. Hold self tightly for one minute. Release slowly and feel the freedom.

+ Discuss the meaning of "metamorphosis." Find the evidence of a butterfly's development: eggs; larva; chrysalis; winged animal. What is life span of butterfly from birth to death?

+ How does the metamorphosis take place for a person in Christ from old creation to new creation.

b. Ministers of Reconciliation

+ While searching for butterflies and their evidence, each participant create an independent list of things people have done against the environment. Share this list at some time.

+ Generate a second list: what do people do against each other?

+ Is there any connection between the first two lists?

+ List what things participants have done against each other.

+ Finally, a list of wrongs the participants have done to the environment

+ The leader may want to reflect on Amos 1:3, 6-7, 9, 11, 13, 2:1, 4, 6-8.

+ How does one act as a minister of reconciliation?

c. Ambassadors for Christ

+ Discuss the role of an U. S. Ambassador in a foreign land.

+ Is the ambassador passive or active?

+ How does a Christian act as an ambassador?

d. The righteousness of God.

+ One way to demonstrate righteousness (which can also be translated right-wising) is that a person lay down, body ridged, and the group lift the person up at the neck, until the person stands up.

+ The group might think of many examples of how we "set people straight."

* Give directions

* Correct a behavior

* Become an advocate for a just system

* Etc.

+ To be made righteous is to be made good.

- + To be righteous is to do good.
- e. How can you function as one or more of the above in your world to proclaim the Kingdom of God

VII. The "Great Feast" (Matthew 22:1-14 and Luke 14:15-24)

Commentary:

These parables deal with the Kingdom of God. In the Jewish tradition the entrance of God into history was described with a banquet. Thus, the beatitude in Luke 14:15 would be a proper thing to say. However, the point of the parables has to do with the readiness of the guests to respond when the invitation to the Kingdom is announced.

There is a tendency to allegorize these parables because of Matthew's version. It is agreed by most scholars that Luke's version is the original. The parables focus upon one's readiness to respond to the Kingdom.

The three excuses in Luke are not haphazard words to throw off the invitation. The men have legitimate things that must be done. Business must go on. Relationships must be maintained. When we let things get in the way the structures of our society would be falling apart. In spite of the validity of the excuses, however, the fact is that the feast is ready and the guests are not invited to come. The Kingdom of God takes priority over the Structures of Society.

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

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

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

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

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

A. 1. Learning Objectives

- a. Given the excuses in the parables be able to compare them to excuses people give for not becoming involved in activities to address human needs.
- b. Begin to develop a working concept of the Kingdom of God.
- c. Be able to list several ways in which God extends an invitation to His

Kingdom, i.e. calls people into service

- d. Be able to identify the concept of readiness that is at the heart of the parables.
- e. Understand being "clothed with righteousness."

2. For Grade 7 and up

B. Materials Need for All

Bibles
String
Paper
Pencils

D. Introductory Learning Experiences

1. Go on a hike. Look for ecological problems. When viewing each problem ask the participants to think of all the excuses that people would give for 1) the problem being created and, 2) the problem not being corrected. After they have given all the excuses they can think of, ask them to select the excuses that seem most reasonable to them. After doing this with several problems begin to suggest that the participants select an ecological problem to solve. They might want to look at several. Tell them to decide on a solution they can perform. After they have made a decision and before they act on it ask them what excuses they heard being made during their decision making process.
2. There may be a person in the group who is frequently opting out giving all types of excuses for not performing certain tasks. When there is an appropriate time the group may want to talk about the implications of this behavior. The direction for such a discussion is not to demean a person, but to ask the question: Does a person miss out when giving excuses?
3. Talk about your favorite excuse. Ask the participants to think quietly for a minute or two about the excuses they use most often to get out of work. This can be a kind of "Can You Top This." Encourage the participants to laugh at their excuses.
4. Demonstrate some basic First Aid. Talk about the need to make oneself prepared in the event of emergencies. What are some other areas in which a person should be equipped.
5. There are many types of situations during a day when people are ready to meet the moment or find excuses to avoid doing something. As a leader be watchful of this throughout this day in particular and point it out so the participants can talk about it.

E. Bible Study Process

1. Have the participants read the passages to themselves and ask them to act them out. Encourage actors to make up their own lines. They may want to do some planning on the side. Another way to handle this is to have several groups devise skits from real life based on this text. When the dramatics (?) are over discuss what they did. Did they hit on all the key elements in the parables? The dramatizations might be presented to the entire camp.
2. Ask the participants to compare the excuses in the passages with other excuses they have heard (both at camp and at home) that are similar.
3. It is commonly accepted that the host is God. Does God get angry? For what reason? What causes God's anger according to the parable?
4. Remind the participants that these parables deal with the Kingdom of God. From these passages how would they describe God's Kingdom? It is a movement and not a piece of real estate.
5. Talk about how God extends invitations today; calls people to service.

The leader should be reminded that there are several courses that can be anticipated. One, an awareness of a need because the need cries out to us, e.g. a crisis. Second, an awakening brought about by another person informing us. Third, a sensitivity to the world due to a religious experience. The first two are similar to the servants in the parable, they bring a message. The third is an openness created by the power of the Spirit and the Word. Since this notion is abstract and ambiguous it may be helpful just to ask participants if and how God calls people into service today. One way to experience this is to invite the participants to spend 15 minutes alone and silent. Ask them to concentrate on God speaking to them. Encourage them to walk around or find a place where they can sit and think. When they are finished ask them if they could articulate what happened. For some it was a "nothing" experience. Others maybe saw or heard something that is a natural phenomenon, but it speaks to them. Others may recall Scripture,. Others may not be very analytical. Do not forget to tell the participants that when people say God does not speak today like He once did may be due to our inability to hear or disinterest in listening to Him. Another way to get at this notion is to play some communication games. Participants can make musical instruments (see Toy Book), do non-verbal communication exercises, play games where noises other than verbals are used.

6. Be sure to focus on the basic theme of the parables, i.e. to be ready when God calls. You may talk about how a person can be prepared. Is it knowledge of certain things or is it an attitude of readiness? The parables indicate that readiness is an attitude of willingness to respond when the call is extended. Note in the parable the people Jesus mentions as being prepared. Are they more ready than people who "have things going for them?"
7. Note carefully Matthew 22:11-14. What does this passage mean? Being prepared means to be dressed for the occasion. Dressed in "righteousness," "goodness," means to be dressed by Christ.

VIII. Do a study of I Peter 2:9

This passage is a key to Day IV. A study follows.

E. DISCUSSIONS

- I. Talk about the concern of being "born again."
A. Grade 7 and up
B. 1. No supplies need
2. The leader should be familiar with the book, Born Againism, by Eric W. Gritsch. A discussion guide is available.
C. This discussion might begin in the BS/LE on Baptism. Or you may start it by first helping the participants to recall some of their friends who have been "born again" or "saved" through some type of testimonial experience.
D. The issue is that of who has the power to call us to Christ - us ("I've accepted Jesus" or God (baptism).
- II. Justification by Faith
A. Grade 7 and up
B. The leader could use Luther's Small Catechism as a resource.
C. 1. What does "justification" mean?
2. What is "being made 'just' by Christ"?
3. Through whose acts are we justified to God?
4. Why must we be justified in the eyes of God? What chance do we have for being accepted into God's Kingdom without justification?
- III. Is the mark of the cross indelible?
A. Grade 9 and up
- IV. How do I know that Jesus loves me?
A. Grades 4-6; Families with young children
B. Preliminary Activities
Do activities that reveal how someone must care for another.
C. 1. Brainstorm the answers to the above question.
2. After the brainstorming, ask the campers what they mean by each item. Most likely they will not be able to explain the concepts or give examples.
3. Compare how they know their parent(s) or friends love/like them.
4. Bring up the concern of faith in others ... in God ... in Christ's resurrection.
- V. Signs of the Kingdom
Talk about how we can see evidence of the work of Kingdom in our relationships with other people ...in the environment ...in communities ...in our churches.

F. ENVIRONMENTAL LEARNING EXPERIENCES

I. Making A Difference

A. Grades 4-10

B. 1. No supplies needed

2. Removed and relatively quiet area is helpful

3. Preparatory Comments and Activities

This activity is good when campers are exposed to several interesting types of animals and plants. It is especially good if a leader hears a camper observe, "If I were that plant or animal, I would ..." This type of opening comment is great to lead into fantasizing about the what-ifs. In order to lead into this activity, precede it with some animal and plant personification activities. (See the Program Director for help or look into these books: Eco-Acts, O.B.I.S., Project Wild, and Humanizing Environmental Education.)

C. This activity can be done in two ways:

1. What if I were the plant or animal? The camper pretends to be that object ... even a mime would help! The camper thinks about what one would do that is the same and what one would do that is different. The camper then relates information to the group.
2. What if the plant or animal was a person? Continue with the same process as C.1. above. The bottom line question is: What difference would it make?

II. A Person-Made/Natural Environment Study

A. Grade 7 and up

B. 1. No supplies needed

2. Go to area where there is obvious litter (old farmer's dump just south of Gayle Creek and west of the bridge OR the block house), human-caused destruction, or human alteration of the environment.

(NOTE: The second part of this study has movement to different locations.)

C. The Study

1. Talk about person-made and natural environments. Do people respect the total environment? Give reasons and speculate as to why and this does or does not happen.
2. Select two settings to study - one natural and one human-made. Begin with either one.
 - a. Look at what is there now. Try to determine what was there in the past. Imagine what could be there in the future.
(NOTE: Often people think only that "nature" precedes human-made environments and that natural environments are not preceded by anything, even it is and always has been "wilderness." In fact, there is a succession in natural communities, too. For example, forests can occasionally reach a state known as a "climax forest." Climax forests are where the plants basically remain the same over centuries because a balanced relationship has been reached by all the components - and there has been no interference in that balance like a forest fire or disease. There is only a little climax forest remaining in the lower 48 states of the USA.)
 - b. Questions:
 - + What do you like about this place?
 - + How did this place come to be?
 - + What should be done to preserve this place?
 - + Would you change any of it? Why?
 - + What can you learn from this place?

- + Do you or someone else need this place?
- + Does this place need you or someone else?
- c. Repeat this same process at the other site.

D. EXTENSIONS

1. Using the natural site set up a debate.
 - a. One side is in favor of keeping the site as it is. The other side is for doing something with it.
 - b. When the debate is over:
 - + What types of comments reflect the thinking of a saint?
 - + What types of comments are the thinking of a sinner?
 - + What comments would you like to see changed?
 - c. Suggest that participants take a few minutes to write down some thoughts about themselves under the D.I.B. questions.
2. Include one or more of these activities: "Climax Forest", "Succession on the LOMC Grounds", and/or "Succession and Soil Compaction" (see below).

II. Climax Forest

Participants will be able to identify characteristics of climax plant communities.

- A. Grades 8-12; Adults
- B. & C. See the source, "Climax Forest," Project Learning Tree: 7-12, p. 121f
- D. The most climax-like forest areas at LOMC are; on the ridgetop south of Levi's Cave; the valley south of the Entrance Road and east of the Hill Road; the little "valley" north and east of Barber Cliffs; and south and west of John the Baptist Campfire site. A typical climax forest in this temperate zone has large old trees and a minimum of underbrush.

III. Succession on the LOMC Grounds

Campers will be able to make a general statement about relationships between diversity and stability in plant communities.

- A. Grades 7-10
- B. & C. See the source, "Succession on the School Grounds," Ibid, p. 130.

IV. Succession and Soil Compaction

Campers will be able to state the influence of soil compaction on plant and animal habitats and on water purification.

- A. Grades 5-7; Families
- B. & C. See the source, "Succession and Soil Compaction," Project Learning Tree: K-6, p. 134.

V. Obis Oil Spill

Participants simulate an oil spill and learn of its ramifications.

- A. Grade 4 and up; Families
- B. & C. See the source, O.B.I.S.
- D. Before doing on the LOMC Pond, try to check with your Coordinator.

VI. Invent an Animal - Adaptation

Campers design animals that are hard to find in a game.

- A. Grades 4-8; Families; Senior Citizens
- B. & C. See the source, O.B.I.S.
- D. A similar experience is called "Camouflage Game," Eco-Acts, p. 82.

VII. Plant Patterns

Participants look for and record patterns that can be found in plants.

A. All Ages

B. & C. See the source, op. cit.

VIII. Invent a Plant - Adaptation

This is similar to "Invent an Animal".

A. Grades 4-8; Families; Senior Citizens

B. & C. See the source, Ibid

IX. Attention

A. Grades 4-12; Families

B. & C. See the source, Ibid

X. Playing Lightly on the Earth

The campers will play games that are destructive to the environment and then make up new games that are not. This activity can be used to help the campers understand that they are able to be Kingdom doers. This may also be used for Day V from the perspective of how they can be Kingdom doers each day.

A. Grades 4-9; Families

B. & C. See the source, Project Wild: Elementary, p. 211 f

G. GAMES & SPORTS

I. Tie Foot

A. Grades 7-12; Adults

B. 1. Supplies Needed

Cloth stripes or cord for each pair of people

Whistle for the leader

2. Area should be relatively free of obstacles

C. 1. Tie the one ankle each of two different people together.

2. The object of the game is that for a give time (30-90 seconds) the pair must untie their rope and include someone else in the knot. If they do not by the time the leader blows the whistle, they are "outsiders." In this sense this game is similar to "Pyramids."

D. 1. OPTION: "Outsiders" may non-violently interfere with those tied.

However, they can also be included in a knot again.

2. EXTENSION: Walk around (on level ground) while tied.

3. USE: People tied together could be "the Church." The "outsiders" can be considered "evil forces", the devil, etc. The role of the Church is include the outsiders, even again and again.

II. Siamese Soccer

Pairs of participants have the legs tied together for a game of soccer.

A. Grade 4 and up

B. & C. See the source, The New Games Book, p. 95

III. Blob

One person starts out as "it" who increases the size of "it" by tagging others until everyone is "it."

A. Grades 4-12; Families

B. & C. See the source, Ibid, p. 107

IV. Titiorea (a Maori stick games)

The Maori play a variety of games using sticks about the thickness of a broomstick and up to 18" long. Two or more players tap their sticks on the ground - usually to a beat or chant - and toss the sticks in the air to make exchanges. There are a number of versions. The sticks need to be made in advance of play.

A. Grade 6 and up

B. & C. See the source, The Second Cooperative Sports and Games Book, p. 152f

D. Another source of information is Fuel for the Fire of Faith - LOMC 1983 Resource, p. II G 1.

V. Battleship (OR "Greenpeace"!?)

Participants act out parts of a ship.

A. All Ages

B. & C. See the source, Clouds on the Clothesline, p. 139f)

VI. Self-Metaphors

A way for participants to describe themselves. Could be used on Day I or II.

A. All Ages

B. & C. See the source, Humanizing Environmental Education, p. 121f

VII. Meeting of the Metaphor

A way for participants to validate each other. Could be used on Day I or II.

A. All Ages

B. & C. See the source, Ibid, p. 122f

VIII. Validation Tag

Another way to validate each other.

A. Grades 6-12; Families

B. & C. See the source, Ibid, p. 124

IX. Validation Circles

Another validation activity.

A. All Ages

B. & C. See the source, Ibid, p. 136

X. Don't Spill the Pot

A. Grades 6-12; Families

B. 1. Supplies needed for 4-6 people

Two canoes

Paddle and PFD for each person

One pot

Wood

Tinder - OR one stove

Matches

2. Water resource needed - LOIC Pond or calm section of river
(if the river is used, the canoes will have to be anchored or tied to shore)

C. The experience should solve the problem: to boil a pot of water between two canoes. A recommended method is:

1. Build a base platform with wet logs.

2. Then build the fire on top of the platform.

3. Keep the canoes steady enough not to spill the pot. Proper canoe balance is essential.

D. 1. ALTERNATIVE

All the participants may not speak, except one, who is the leader.

2. Source: Initiative Games, p. 19

XI. Diminishing Load

A. All Ages

B. An open field about 50 yards long

C. The problem to be solved in this activity is to move the group across an open field as quickly as is possible. To cross the open area, a member must be carried. The carrier must return and be carried himself. The only member allowed to walk across the open area is the last member. Those members being carried are not allowed to touch the ground.

D. WATER ADAPTATION for Grade 8 and up

This same activity can be done with a canoe. The leader should also be in a canoe in case of a flip. If the participants can not canoe solo, then they may do the experience paddling tandem and carry a third participant.

H. SPECIAL ACTIVITIES

I. Square Dancing

- A. All Ages
- B. Areas Needed
 - Cool Evenings - Dairy Barn
 - Warm Evenings - Sundeck, Pavilion, Lawn
- C. See Tip and Tricks in Outdoor Education, p. 154ff, and the instructional records in the Resource Center.

II. Talent Show

- A. All Ages
- B. Indoor or outdoor area with a "stage" or open area so that all can see and feel involved.
- C. Let the campers show off their various skills, talents, and gifts. The leader needs to act as the M.C.
- D. This activity could precede evening devotions.

III. Values Auction

The participants clarify values for various things or attitudes through an auctioning activity.

- A. Grade 7 and up
- B. & C. See the source, Fuel for the Fire of Faith: 1983 LOMC Resource, p. II G 2-3

IV. Puzzles for Your Fingers

A variety of quiet activities appropriate for RRR, in tents, etc.

- A. Grade 7 and up
- B. & C. See the source, Games (and More!) for Backpackers, p. 76f

V. Orienteering Races

Orienteering presupposes that the participants have good map and compass skills appropriate for the difficulty of the course. There are many areas at LOMC or on LOMC trips that orienteering races can use. Be sure to note and avoid hazards like cliffs, poison ivy, and shale.

There are many varieties of races. Learn how!

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

Isn't this interesting!? To get your bearings with a compass you find north; to get your bearings as a Christian you find _____? The east! Christ?

VI. How Important Are You?

- A self inventory reflection.
- A. Grades 4-8; Families

B. Pencil and paper for each person

C. The Process

1. First, read the following aloud: "Not Another Me"

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

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

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

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

-- Solvig Paulson Russell

2. Continue with: "Understanding Myself"

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

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

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

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

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

-- Solvig Paulson Russell

3. Now read this story, "All Those Things and More!"

Jeff and Jenelle had guests in their mobile home. Mark and Margaret were twins who lived on the other side of town. They had played all afternoon with Jeff and Jenelle. Now they were waiting for their parents to pick them up. "What can we do while we're waiting?" Mark asked as he crossed his legs Indian-style. "We've played just about every game I know," Janelle said. Then Jeff remembered the game his father had taught him many months ago. "Let's play 'Who Are You?'" Quickly Jeff explained how to play the game to Mark and Margaret. Mark went first. He said he was Mark Clark, a twin, and then he got stalled. Then Margaret said she was Margaret Clark, a twin, and a girl. Jeff couldn't wait his turn. He remembered how slow he had been in playing the game before. No now! After taking a deep breath, he said: "I'm Jeff Jamison, a brother, a son, a boy, a child of God, a happy boy, a sad boy sometimes, an angry boy sometimes, a firend, a son of God ..." Mark and Margaret sat in amazement. "All thos things!" they gasped. "And more," Jeff laughed after he got his breath.

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

5. So that's who you are! Well, you are a very interesting person! The real you is more than that, though. You are made up of several parts. How do you feel about these several parts of you? Give yourself a grade.
6. You includes:
- a. Your body;
 - b. Your mind;
 - c. Your talents and skills; and
 - e. Your feelings.
- NOTE: For a detail of questions the leader can ask, see Fuel for the Fire of Faith: LOMC 1983 Resource, pp. II F 3-4.
7. What grade did you give yourself most often? Maybe you gave yourself a high grade. Or maybe a low grade. The grade is not so important as whether or not thinking about these things helps you know more about yourself. Probably you thought of some ways you will try to improve so that you will be more helpful to others. So you will be more interesting to have around! So you will like to be you!

V. You Can't See Me

Allow participants to pretend they are animals and try to hide from humans.

A. Grades 4-7; Families

B. & C. See the source, Clouds on the Clothesline, p. 17

VI. Judge Nature Says

Campers act like animals and Judge Nature gives instructions.

A. Grades 4-7; Families

B. & C. See the source, Ibid, p. 26f

VII. Write a Letter to... about... (good for RRR at end of Day IV)

A. All Ages

B. Writing paper and pen for all

C. The participants could write a letter to a friend or family member and tell the following things:

+ what they have done at LOMC;

+ what they have learned

+ how they feel as a member of Christ's Kingdom

+ what they would like to do when they go home to further the Kingdom

When the letters are finished, the leader can hold the letters to give to parents when they leave the next day.

I. ARTS & CRAFTS

I. Adaptation Artistry

Participants make animals that adapt to a certain setting.

A. Grades 4-8; Families

B. & C. See the source, Project Wild: Elementary, pp. 97-98

II. Drawing Relay

Participants sketch a natural object by listening only to the instructions of another.

A. All Ages

B. & C. See the source, Eco-Acts, p. 56

III. Butterflies

There are many possibilities for a butterfly motive during Day IV: mobiles, a "tablecloth" for BS/LE "The Feast", a wire and cellophane sculpture, etc.

The butterfly symbolizes Christ as the one who rose from the dead (larva stage) to something beautiful (the adult insect). As Christians, we strive to have Christ obvious to us always... to do "beautiful things" (doing the work of the Kingdom) at all times.

J. PERFORMING ARTS

I. Songs and Hymns

- A. "He Calls Us Each By Name"
- B. "The Butterfly Song"
- C. "Children of the Heavenly Father" (Gr. 4-7)
- D. "Kids of the Kingdom"
- E. "Consider Yourself"
- F. "I Am The Church, We Are The Church Together"
- G. "Thy Kingdom Come!"
- H. "Hymn Based on Romans 6"
- I. "Day By Day"
- J. "We Are All Joined In Christ"
- K. "Everybody Has A Gift"
- L. "Start"
- M. "Darla's Song" (instructions continued)

II. Learn and do a Jewish dance with the campers.

A. THEME, SYMBOL, INTENTIONS, AND PASSAGES

Theme Whale Watchers, Bird Watchers, and Kingdom Watchers

Symbol Seeds

Intentions

- A. Understand the Christian's membership in the Kingdom of God as
 1. Acting responsibly by
 - a. Consciously planning and implementing strategies
 - b. Identifying how one can be an instrument in the Kingdom
 2. The fulfillment of God's activity in the world in the future for which Christians are to "watch."
- B. Learn the meaning of being a "watcher."
- C. Decide on specific actions upon returning home.
- D. Learn the meaning of "hope."

Passages

I Corinthians 12:1-3

Luke 14:25-33

Mark 13:32-37

Ephesians 1:3-14

Ephesians 6:10-18

Isaiah 61:1 - 62:12

Revelation 21:1-8

Matthew 5:13-16

John 21:15-19

Ephesians 5:1-12

Isaiah 55:10-12

B. COMMENTARY

With the closing of the camp session, it is time for the campers to reflect, divide, watch, and act. What has the experiences of the week meant to me? What shall I do to remember the session? And - most importantly - what shall I do because of this camp experience? (Of course, this assumes that the camp experience is a Kingdom experience!)

So - What does it mean that Jesus is the King of the Kingdom?
 How do I know/feel/act my membership in the Church? in the Kingdom?
 How do I share that with others?
 What are my words and deeds of proclamation?

The Kingdom calls us to proclaim! In order to do so we must both watch and plan - watch for the acts of the Kingdom, watch where we can advance the Kingdom, and plan for our involvement in the Kingdom.

Background Paper Sections that Relate to this Day's Experiences:

"The Meaning of 'Proclaim'"
 "Kingdom Planners and Kingdom Watchers"
 "What Can We Do?"

C. WORSHIP AND DEVOTIONAL EXPERIENCES

- I. Ideas for Friday Night Festival Devotions and/or the last campfire.
- A. Sing farewell songs, stand in a circle, and hold hands.
 - B. Dramatize the Parable of the Sower, Mark 4:1-9, 13-20. Check with parrallel passages in Matthew and Luke.
 - C. Base a service on the images of salt and light found in Matthew 5:13-16.
 - D. Base a devotional experience on "Feed My Sheep," John 21:15-19.
 - E. Include the songs, "Darla's Song", "Thy Kingdom Come!", and/or "Day by Day."

II. "Equipping the Saints with 'Nevertheless'"

THE SINGING OF SAINTS

THE INVOCATION/REMEMBRANCE OF BAPTIS

In the Name of the Father, and of the Son, and of the Holy Spirit.
Amen.

THE REACH

O Lord, open my lips
and my mouth will speak Your praise.
Be pleased O God, to deliver me.
O lord, make hast to help me.

THE SHOUT

Sing to the Lord, all the world! Worship the Lord with joy;
Come before Him with happy songs!
Never forget that the Lord is Gpd.
He made us, and we belong to Him; we are His people,
we are His flock.
Enter the temple gates with thanksgiving; go into its courts
with praise.
Give thanks to Him and praise Him.
The Lord is good;
His love is eternal and His faithfulness lasts forever.
Glory to the Father, and to the Son, and to the Holy Spirit;
As it was in the beginning, is now, and will be forever.
Amen.

THE SCRIPTURE

THE HYMN

THE WORD: The "Nevertheless" of Faith

THE REFLECTION IN SILENCE

THE REFLECTION SHARED

THE SONG OF MARY (her "Nevertheless")

All: My sould magnifies the Lord, and my Spirit rejoices in God, my Sav-
ior. For He has regarded the low estate of His handmaiden.
Left: For He who is mightlky has done great things for me, and Holy is His
Name.
R.: And His mercy is on those who fear Him from generation to generation.

- L.: He has shown strength with His arm; He has scattered the proud in the imagination of their hearts.
- R.: He has put down the mighty from their thrones, and exalted those of low degree.
- L.: He has filled the hungry with good things, and the rich He has sent empty away.
- R.: He has helped His servant Israel in remembrance of His mercy,
- L.: As he spoke to our fathers, to Abraham, and to His posterity forever.
- All: Glory to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now, and will be forever. Amen.

THE RESPONSIVE READING

Going a little farther Jesus fell on His face and prayed, "My Father, if it be possible, let this cup pass from Me;

Nevertheless, not as I will, but as You will; "Master, we toiled all night and took nothing!

Nevertheless, at Your word I will let down the nets." Simon Peter said, "Depart from me, for I am a sinful man, O Lord,"

Nevertheless, Jesus said to Simon, "Do not be afraid; henceforth you will be catching men."

They were flawed men who did not know the implications of the call;

Nevertheless, "they left everything and followed Him.:

"Though the fig tree does not blossom, nor the fruit be on the vines, the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls,

Nevertheless, I will rejoice in the Lord, I will joy in the God of my salvation."

Though (complete silently, from your circumstances)

"Nevertheless, I will rejoice in the Lord, I will joy in the God of my salvation."

THE KYRIE

Lord, have mercy.

Christ have mercy.

Lord, have mercy.

THE PRAYERS

THE OUR FATHER

THE BENEDICTION

May the almighty and merciful Lord, the Father, the (+) Son, and the Holy Spirit, bless and keep you. Amen.

III. Service of Commitment

Provide some type of media in/on which a person can express a decision for what they can do when they get home to further Christ's Kingdom with others and in their environment. Some examples are: paper notes; a model of some type using stones or clay; the shaping of a clay model; a seed planted in a cup that they have made.

D. BIBLE STUDIES

I. "Who Is the Lord of Your Life?" (I Corinthians 12:1-3; Ephesians 1:3-14; Revelation 21:1-8; Ephesians 5:1-12)

This study is to be reflective and a summary of the event's experience. The heart of this study is to raise the question: Who is the Lord of your life?

A. Grade 6 and up

B. Supplies needed

3 x 5 cards or scraps of paper

Pencils

Bibles

- C. 1. Give each person five 3 x 5 cards. Ask them to write down the five most important things in their lives, one on each card. This is done independently. When they have all done this ask them to put the cards in priority order. Now ask them to team up with one other person, share their cards, and together put the two sets of cards into priority. Next have the two participants team up with two others and share and prioritize their cards. (Top priority is given to the cards agreed to by the group.) Next have the entire group work together.
2. Next, have the participants read I Corinthians 12:1-3. Depending upon how they set up their cards what does this passage say to them, especially vs. 3. There may be a discussion about the source of the decision if Jesus received top priority. If He did not what is this passage saying to them?
3. Next, read Ephesians 1:3-14. How does this passage affect the priorities the participants have selected? What does this passage say to them?
4. Read Revelation 21:1-8. Note vs. 5. What hope is offered here? Identify anything new that has happened to participants during the event. How can this go on? Are there some new ways of living and behaving they have learned during the week?
5. Finally, read Ephesians 5:1-12. In what way can the participants be imitators of Christ when they get home? Make a list of the possibilities. Each person choose three and on a separate piece of paper write a note to themselves reminding them of their decision. Optional: When completed each person give their note to another. On the note they write their name and address. Instruct them to mail the note to the person when they get home.

II. "The Cost of Being a Disciple" (Luke 14:25-33)

A. 1. Commentary

This parable is buried within several notions regarding discipleship. Vss. 25-27 emphasize the necessity of self-denial as a criterion for discipleship. Vss. 28-32 contain the parables which deal with prudent calculations. Vs. 33 reinforces the theme of vss. 25-27 serving to tie the two notions of sacrifice and calculation together. Vss. 34-35 discuss the characteristics of sales as characteristics of the Christian.

There is a radical difference between denying oneself and calculating the cost. When one makes sacrifices one usually does not weigh all the consequences of the act. When one tallies up the proposed budget one usually considers all the possible knowable contingencies.

The fact that these two notions are thrown together as a reality of discipleship says several things to us. First, the individual person must bear the weight of deciding how one is going to balance the two concepts in one's life. There is reason to be calculating, and there is reason to act with abandon. Second, when one does deny oneself it is not out of desperation, but due to planning. One wishes to achieve a goal. There is need to recognize the cost. Involved in that cost is giving up some

things one may hold dear. Third, there is a strong emphasis on individual responsibility. A person makes a decision to follow Christ just like the builder must decide on constructing his tower and the king to enter into battle. Discipleship is not cheap.

The point of this parable is, as Dave Granskou has so aptly put it, "that work for the kingdom is aimed at the final score, not at the grandstand."

One must recognize that discipleship involves sacrifice and counting the cost because discipleship is a life-style response to, not just a verbal acknowledgement of, God. We participate in the Kingdom of God by a personal decision for which we alone are responsible to act out our lives in concert with God's plan for the world.

To some extent Lutherans suffer under the illusion that, because one is baptized, the decision is made and there is nothing further to do. Others who require an emotional experience suffer the same way. Yes, the decision has been made for us. But one also makes a decision to buy in with one's own life to the Kingdom tasks. This is a daily experience because God has said "yes."

Salt had two functions during Jesus' day: to preserve food and to add zest to meals. The Christian is the salt of the earth. His task is to prevent from perishing that which is worth saving, e.g. people, environment, etc. He gives flavor and meaning to the world in which He involves Himself.

2. Learning Objectives
 - a. Compare the builder's and king's planning in the parable with the plans one makes to be a disciple.
 - b. To begin to develop an understanding of "sacrifice"
 - c. Given the free gift of being a disciples to distinguish between the cost of discipleship and cheap grace.
 3. All Ages (When done with younger children, the concepts given in this study will especially need to be simplified and made relevant to their own situations.)
- C. 1. Preparatory Activities
- a. Construct a tower (see V H)
 - b. Discuss the importance of planning
2. Bible Study
- a. Read Luke 14:25-33
 - + Luke compares three things; what are they? (Being a disciple, buildings a tower, and waging a war.)
 - + What is necessary to be considered in all three? (Cost)
 - + What does it "cost" to be a disciple? (Note vs. 26-27)
 - * Who is the disciple to love the most?
 - * What does it mean to carry one's own cross?
 - b. Discuss the meaning of Christ's cross.
 - + Read Romans 5:1-11
 - + What does Christ's death on the cross accomplish?
 - c. What does it mean for people to carry their own cross?
 - + What is the clue from Jesus?
 - + Need some help? Read II Corinthians 5:16-19.
 - + To carry one's cross means to be about the business of restoring broken relationships, a profession of the Kingdom of God.
3. Some decisions regarding carrying the cross.
- a. What are some things a person can do when returning home to carry one's own cross?
 - + Below is a suggested process to make plans.
 - + Teach the process and help participants make some plans.
 - b. Cross bearing plans:
 - + Give participants pencil and paper and ask them to list things they see in their world that are evidence of hostility, conflict, injus-

tice, hunger, inequity, etc.

* Maybe they can only list a few things.

* Ask that the lists be shared and participants describe situations they know. (e.g. an abused child, a drinking friends, a family conflict)

* As lists are shared the participants may think of other situations in their worlds. List them, too.

+ Ask the participants to select one of the back home situations that they feel they could do something about.

+ Each person write down what transformation, change, they would like to see in this situation.

* Ask that these be shared.

* Encourage people to respond to the ideas help the individual person to be realistic about what can be done or they can possibly do.

+ After everyone has shared and the ideas have been critiqued ask the participants to write things they can do to accomplish the goal.

* Share these ideas.

* With the group each individual decide on one thing they will do when they get home.

+ You may want to talk about how to hold each other accountable.

Maybe each person selects a partner and they agree upon communicating with each other to encourage the task to be done and/or to report on what happened and what the next step will be.

4. Close the activity by reinforcing that the work they are involved in is the Kingdom of God.

D. Follow up by doing "Playing Lightly on the Earth" (see IV F)

III. "Watching" (Mark 13:32-37)

A. 1. Commentary

Have you ever been surprised by news broadcasts of things happening in the world that suddenly come upon us all? Natural disasters, political upheavals, accidents of various types. Most times these events have a way of turning the tide of history.

Most often reported events of this nature are the negative ones. Yet, these are events of a positive nature, too. They tend to unfold more slowly and are often less dramatic.

Of great importance for the Christian is that one is perceptive to the unleashing of God's Kingdom in this world. There are times and places where it occurs, and we notice it. The key word is "watch." WE are alert to something happening. To watch is to anticipate not to simply observe. As one anticipates one is also prepared to respond to the situation.

2. Grade 4 and up

B. Preparatory Activities

1. Review various things persons in the group have developed skills in observing during their camp experience. The group leader should be paying attention to this all week. Need a help? A Field Guide to the Familiar by Gale Lawrence.

a. To get to this you may need to review the whole week.

b. Newly acquired observation skills can have to do with seeing things in other people, the natural world, a skill that has been developed or recognized in a specialty camp during the week.

2. Ask the participants if there is anything that has happened during the camp session that they will watch for when they go home.

3. It may be necessary to provide an experience to help the participants focus on watching.

C. Bible Study

1. Read Mark 13:32-37

2. For what are we to watch?
 - a. For God working in the world.
 - b. For God's Kingdom being unleashed in the world.
3. Talk the the role of an ancient watchman.
 - a. A person who stands guard as a sentry
 - b. When something is happening the sentry alerts others
 - c. Once they are alerted they respond
 - d. Participants must be able to tell stories they have read in a book or seen on TV that have this plot
4. Concluding Activity
 - a. What is our responsibility as Christians. How can we be watchmen?
 - b. How should we prepare?
 - c. For what do we watch for when at home?

IV. The Warrior of God Dressed in Armor (Profession; Ephesians 6:10-18)

A. 1. Introduction

- a. The profession of plants and animals is to survive and procreate. As each entity requires other entities to accomplish its profession so it is realized that there is cooperation in the natural world. However, there is also competition. The fitness of an entity is how well it can produce offspring. It does become a matter of who gets to a given location first and with what strength that determines how well and how much will survive.
- b. In the mind of the scientist an entity has fulfilled its function when it has ceased being capable of procreating.
- c. For the human being we have not used the same measure. There is more to life than procreating, i.e. creating one's offspring. What is more to life is making contributions of other types to the welfare and completeness of God's creation.
- d. For the Christian this means doing the Kingdom work, i.e. being about the business of making things new, restoring relationships, bringing about justice and equity, working at peace, etc. This is the profession of a Christian.
- e. Paul describes the profession as a Warrior in Ephesians 6

2. Grade 4 and up

B. 1. Supplies needed

Bible of leader

Supplies for introductory activities

2. Introductory Activities

- a. Study various insects, animals, and plants regarding their survival and procreating techniques.
- b. Survival
 - + Adaptation techniques
 - * Invent an Animal (see IV F)
 - * Camouflage (see V F)
 - + Predator/Prey games (see V F)
- c. Procreation
 - The multiplicity of seeds/spores because they are fragile and only so many will survive - gambler covering ones bets.
- d. Caring for young
- e. The one learning that needs to be acknowledge is that a critter is always in jeopardy of being destroyed by something higher or larger in the food chain. There is an adversary who seeks to do another in. In most cases the adversary is larger, but in some cases, the adversary is smaller (e.g. coyote vs. a deer).

C. Bible study

1. Read Ephesians 6:10-18

- a. Who or what is the adversary?
- b. Do you think the imagery of armor is helpful? Why?
- c. Note the way the armor is described.
 - + What is the belt? (truth)
 - + What is the breastplate? (righteousness)
 - + What are the shoes? (Proclaiming the Gospel)
 - + What is the shield? (Faith)
 - + What is the helmet? (Salvation)
 - + What is the sword? (The Word of God)
2. Are all of these pieces of armor for the sake of one's survival?
 - a. If one looks carefully one sees that each of these items are for the sake of making a change in the world.
 - b. What is truth? Doing what is just.
 - c. What is right? Doing good.
 - d. Proclaiming the Gospel? Announcing the Kingdom
 - e. Faith?
 - f. Salvation?
 - g. Word of God?
3. If a natural entity's profession is to guarantee its own survival and offspring what would you say is the Christian's profession given the imagery above?
 - a. Is it to protect oneself?
 - b. Is it to enable the welfare of others? to enable the Kingdom to take hold of their lives?
4. It may be wise to note vs. 18 and reinforce that being proactive in this world includes the action of prayer and the reading of Scripture. (The passage only talks about prayer.)
- D. EXTENSION - How to wear your armor in your world.
 1. What kind of armor will you need to put on to go home?
 2. Pretend that each person can take home only one item: a belt; a shield; etc.
 - a. In order to go home which one do they need the most?
 - b. You may need to discuss each item again.
 - c. How will they use their piece of armor?
 - d. It might be important to tell stories and experiences.

V. A Study of Isaiah 61:1 - 62:12

A. 1. Purpose

This study can quietly conclude an extended experience having discussed the Kingdom of God and one's responsibilities. The passage is easy, the imagery is great. The questions are evident.

2. All Ages

B. Bibles needed

C. Bible Study

1. Chapter 61

- Vss. 1-4 What has God filled me to do?
- Vss. 5-7 What gifts will be given?
- Vss. 8-9 What will God do?
- Vss. 10-11 What is the meaning of the wedding garment?

2. Chapter 62

- Vss. 1-5 What is my job? What will happen to Jerusalem?
- Vss. 6-7 What is the watchman's job?
- Vss. 8-12 What is promised to the people of Israel?

3. How does one apply this vision to today?

4. What can one do to make this vision real in our day?

VI. Salt and Light (Matthew 5:13-16)

A. All Ages

B. Supplies needed

Bibles for all

Salt

Flashlight

C. 1. Introductory Activity

Discuss the properties of salt and light. It may prove helpful to have some salt and a flashlight to "experiment" with them. What do they do?

2. Bible Study

a. Read Matthew 5:13-16

+ How can a Christian go home and be salty?

+ How can a Christian go home and give light?

b. Help the campers decide what they can do when they go home to be "salty" and "give light."

E. DISCUSSIONS

- I. The relation between faith and works.
- II. The role of meditation in the Christian faith.
This will work best with high schoolers and adults ... although some young children might surprise you. This idea can be entered into by use of a personal journal and talk about how the campers feel about keeping a journal.
- III. How does a Lutheran talk about and live with a "personal Savior"?
Possibly you will feel more confident if you first discuss this with a Camping Pastor or some other LOIC Staff.

F. ENVIRONMENTAL EXPERIENCES

- I. Seed Dispersal - Adaptation
How plants extend themselves
A. Grades 4-8; Families
B. & C. See the source, O.B.I.S.

- II. Seed Dispersal
The participants will become aware of 5 different ways in which seeds are dispersed.
A. Grade 6 and up; Families; Senior Citizens
B. & C. See the source, Eco-Acts, pp. 92-93

- III. "Watching/Playing" Activities
There are a variety of environmental learning experiences that relate, rather directly, to both the actions of watching and playing. Below are some suggestions from Project Wild: Elementary and Project Wild: Secondary. For further help, see the Program Director.

"Can Do!"

"Planning for People and Wildlife"

"Ethi-Thinking"

"Ethi-Reasoning"

"Improving Wildlife Habitat"

"Enviro-Ethics"

G. GAMES & SPORTS

I. Construct a Tower

A. All Ages

B. Supplies Needed

These will vary with your setting but may include...

Sticks & twine

Peas & toothpicks

Milk crates

Sand & Water

Paper

C. Divide the group into two teams. Give them building materials. Instruct the teams that the winning team is the one that builds the tallest structure that will at the top some object, e.g., a book, a stone, etc. The building materials can be sticks (an equal number per team) and twine for lashing. (You may need to teach lashing before you engage in this event.) This can also be done with sand by marking off a particular limit for each. You can also use peas and toothpicks (see Toy Book). Once the teams are informed of the objects they are given 15 minutes to construct their tower. They are not to talk during this phase of the exercise. When the time is up determine the winner. Talk about what happened.

Whose ideas got carried out?

What ideas were not carried out and why?

What role did each person play in the group?

Did each person participate?

How were decisions made?

How did you feel if someone did not listen, or if your ideas were not accepted?

Did your plan succeed? Why/Why not?

How did you feel at succeeding? At not succeeding?

If they would like to do the same experience over again give them five minutes for planning and five minutes for construction. Again, no talking in the last phase.

II. Fire Stick Relay

A. Grades 4-12

B. Need materials for building a fire

C. 1. The Objective

How quickly can a group, each person with a stick, pass a fire from the first person to the last person in the group by igniting the stick?

2. Process

a. Build a fire.

b. Each person select the "best" stick.

c. For a continuance of persons.

d. Pass the fire from one person to the next.

3. This can be done by groups competing or the group can compete against itself by racing against the clock.

D. SUGGESTION

The group does not stand in a straight line. They stand in a circle with fire building on each stick as each is added. See how many can get into the act.

III. Tandem Tag

A. Grades 4-12; Families

B. & C. See the source, Clouds on the Clothesline, p. 142

IV. Fox and Squirrel

A. Grades 4-8; Families

B. & C. See the source, The New Games Book, p. 59

V. The Bone Game

A. All Ages

B. & C. See the source, Ibid, p. 79ff

I. ARTS & CRAFTS

I. Make Crimp Art Objects

A. All Ages

B. & C. See the Arts & Crafts Leader for help and suggestions.

II. Seed Me

A. All Ages

B. Supplies Needed

Seeds and soil are definitely needed. The campers make a planter of some sort in which they plant the seed(s). The planter can have some type of design on it that identifies the camper and his/her watching/playing in Christ's Kingdom.

C. (See B. above.) The Arts & Crafts Leader can provide suggestions.

J. PERFORMING ARTS

I. Songs and Hymns

- A. "Day by Day"
- B. "In Christ There Is No East Or West"
- C. "Dayo"
- D. "I Am the Light of the World"
- E. "Beat of the Light"
- F. "Shalom"
- G. "They Will Know We Are Christians By Our Love"
- H. "Never Doubt"
- I. "Thy Kingdom Come!"
- J. "My People"

II. Develop a skit using mime, puppets, etc., on the Sower and the Seed.