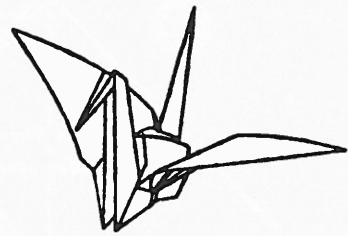


TRY

II



MAKE PEACE CRANES

On August 6, 1945, an atomic bomb exploded over the city of Hiroshima. It turned the city into an ash heap and killed an estimated 70,000 persons within minutes. A little girl named Sadako Sasaka seemed fortunate. Though badly burned, she still survived.

But Sadako didn't know about radiation sickness. She soon developed leukemia and entered Hiroshima Hospital. To help pass the endless days and nights, nurses encouraged Sadako to make origami, pronounced oh ree GAM ee, a Japanese paper-folding art. Her favorite was a crane, folded from medicine papers. As she folded her cranes, she would pray for her recovery and for world peace. She composed this brief haiku verse for her paper cranes:

*I will write peace
On your wings and you will fly
All over the world.*

The nurses would hang her cranes over her bed. Sadako made 644 cranes before she died, at age 12.

In Hiroshima Park there stands a tower with a little girl on top. Her

arms are reaching high, holding a crane. Thousands of paper cranes strung into leis decorate this monument to Sadako. At the base of the monument stands a black stone with this inscription:

*This is our cry,
This is our prayer,
To establish peace in the world!*

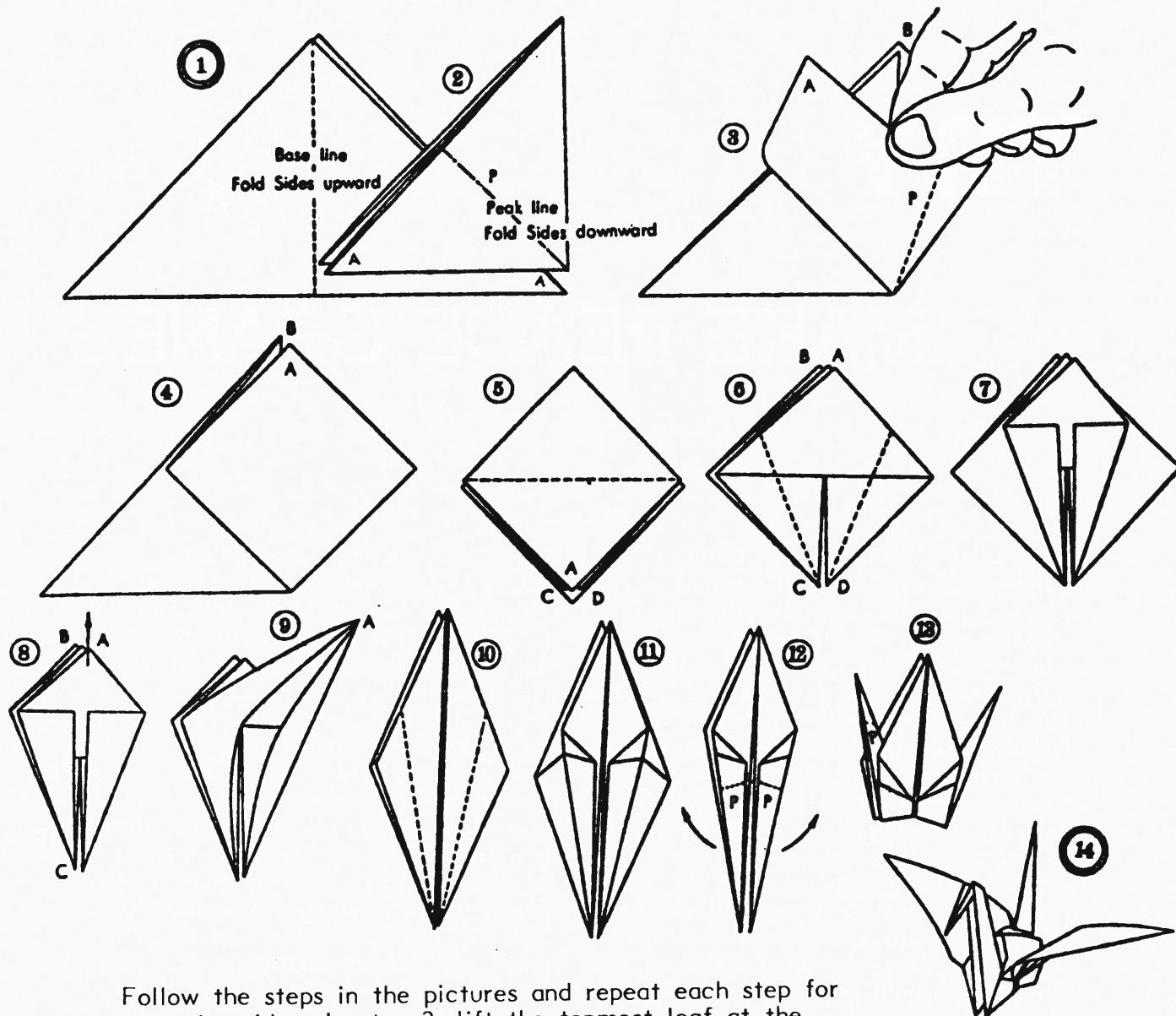
Origami is a fun but tricky art. You must fold carefully, follow the directions, and try again after each mistake.

Use thin gift-wrap or good quality paper for making your origami crane. You can also obtain special origami paper at craft departments, if you wish. Use a square piece of paper, about 8- or 9-inches on each side. By using different colored papers, you obtain a variety of crane colors.

When your group finishes making cranes, you may want to string them together on a hanging thread. That will be your symbol of peace and hope.

As you fold your crane, pray that you might become a peacemaker. Pray for peace in the world.

How to fold a crane



Follow the steps in the pictures and repeat each step for the opposite side. In step 3, lift the topmost leaf at the center, along line P. Fold it so that point A meets point B. At step 8, pull gently at the place marked by an arrow. In step 9, fold both sides of the upper part flat. Repeat this on the other side, so you obtain the shape in picture 10. In step 11, fold side flaps as shown. Then turn over and repeat on the other side. In step 12, pull the sections marked P upward into position shown in 13. In step 13, the two larger peaks become the crane's wings and the sharper points become head and tail. Fold the wings outward. Pull down and fold the top of the small point marked P to make the head. Blow air into the hole on the bottom to puff out your crane.

Our thanks to the Wright Studio, 5264 Brookville Road, Indianapolis, IN 46219 for this story and these instructions.

DAY III

A. THEME, SYMBOL, INTENTIONS, BIBLE PASSAGES, COMMENTARY

*Day 4
Revised paper
Copies - the
returning for
in diff. direction
Signs - not
ignoring the
relationships
of the various
spaces that
link relationally*

Theme - Faith-Surfing in Community

Symbol - Fungus (Community)

- Intentions -
- I. Learn that the church, the community of believers, is a result of the work of the Holy Spirit.
 - II. Become acquainted with various Biblical expressions of the Church:
 - A. Jesus and his disciples
 - B. Spiritual house
 - C. The resurrected people
 - D. The sensitive community
 - E. In, not of, the world
 - F. Husband and wife
 - G. The Body of Christ
 - III. Understand that Baptism means:
 - A. Incorporation into the Church
 - B. Participation in Christ's death and resurrection
 - C. The gift of the Holy Spirit in our lives
 - D. Putting on Christ

Bible Passages -

- | | | |
|---|--------------------------------|--------------------------|
| <u>Exodus 3: 1-12</u> | <u>Exodus 13: 20ff</u> | <u>Psalms 50</u> |
| <u>Daniel 3 ff</u> | <u>Acts 2: 1-47</u> | <u>Ephesians 4: 1-16</u> |
| <u>1 Corinthians 12: 11-31a</u> | | Ephesians 6: 15 |
| <u>Romans 10: 15</u> | <u>Acts 20: 32-35</u> | Galatians 2: 9 |
| <u>Matthew 6: 22-23; 13: 16-17; 20: 29-34</u> | | Matthew 11: 15 |
| <u>James 1: 22-25</u> | <u>Ephesians 5: 23</u> | Genesis 2: 7 |
| <u>Matthew 15: 19</u> | <u>Romans 8: 27</u> | <u>Ephesians 6: 6</u> |
| <u>Ephesians 2: 17-22</u> | <u>Ephesians 2: 17-22</u> | <u>Ephesians 2: 4-22</u> |
| <u>John 14: 15-24</u> | <u>1 Peter 2: 1-10</u> | |
| <u>1 Corinthians 11: 17-34</u> | <u>1 Thessalonians 4: 1-12</u> | |

*I Cor 5: 17-20
Jn 3: 1-15*

Commentary -

Matt 1: 16-18
Matthew 5: 13-16
Luke 2: 40 & 52
John 10: 7-18
II Timothy 4: 5
I Peter 2: 4-12
Romans 6: 1-11
I Cor 12: 1-11

Who is the Church? We are the Church!
How did we become a part of the Church? Through baptism - by God's action!
What is the Church all about? Us working, playing, and celebrating together as proclaimers (work and deed) of the risen Christ!

"Church" is often seen as a passive community - one that is hardly involved with either a true expression of Christ in the world or in which the congregation seems to be more of a social organization than motivated Christians. Youth are looking for good reasons to be involved in "the church" while still wondering about their own self-worth in it. Teens and adults are anxious to have Christian meaning in their lives.

The Body of Christ accepts us for who we are because of God's love for us. In that love we find meaning, purpose, and the freedom to express our unity as diverse peoples.

The Spirit reaches out to us in community. Without that community we cannot be complete Christians.

We are one in the body, one in the Lord, one in the Spirit!

The Church is the "mind" of G. in the world.



B. BIBLE STUDIES

I. "The Holy Spirit and Fire" IV

- A. To explore the meaning of Pentecost as it relates to the Holy Spirit
- B. Grades 4-12; Families; Outdoor Living Camps especially
- C. 1. Area with evidence of fire
2. Campfire site
3. Matches, magnifying glass, sticks to rub together
4. Water to extinguish fire
- D. 1. Explore the properties of fire. What does it do? Advantages and disadvantages of fire, assets and liabilities.
2. Find evidence of fire on the campsite. Look especially for a tree where lighting has hit. This can be dramatic.
3. Start a fire using devices other than matches: flint and steel; a magnifying glass; the old Indian method of rubbing sticks together.
4. Find passages in Scripture where fire is used. What is the function of fire in each of the following:
Exodus 3:1-12 Exodus 13:20ff
Psalm 50 Daniel 3 ff
5. Fire has traditionally been a symbol of the Holy Spirit. Ask the participants to use their imagination to explore why this is a good symbol.
6. Read Acts 2:1-47
- a. What does the Holy Spirit do in this passage? Generate a list.
- b. Given what the participants know about fire, how can fire be a symbol for the Holy Spirit as the Spirit is described in this passage?
- c. ~~Try to recreate this story. Dramatize it, if possible. Let one group perform their dramatization for another. Note how the groups vary in their interpretation of the story or what the groups see as significant.~~
Discuss.
7. Does the Holy Spirit do today what the Spirit did on the Day of Pentecost?

II. "The Body of Christ" IV

- A. This study concentrates on the gifts of the Spirit outlined in I Corinthians 12:11-31a.
- B. All ages and programs
- C. It would be helpful to have large, hand-drawn posters or cut-outs of the body parts
- D. 1. Begin with activities that summon the idea of group cooperation and sharing. Choose from these suggestions or devise your own.
- a. Study an Ant Community (see III E)
- b. Observe an Ant Trail (see III E)
- c. Stress/Challenge Course (see the LOMC Staff Handbook)
- d. Hashing Course (see I H)
- e. New Games (see III G)
2. After the preliminary activities, ask participants to sit down and read I Corinthians 12:12-31a. Make any comments necessary to clarify the passage. Would participants add more parts of the body for a more complete image?
- a. Ask participants to define what parts of the body they would use to symbolize various activities within the life of the Church. Mention and explain some of these functions: greeters; visitors; teachers; preachers; missionaries; decision makers; planners; leaders; lectors; liturgists; and so on. Whatever association they make between parts of the body and functions of the Church is up to them. There is no

absolute answer.

- b. The participants may use the following Bible passages for some biblical associations for various parts of the body. This list may be copied and distributed.
 - + Feet - Ephesians 6:15; Romans 10:15
 - + Hands - Acts 20:32-35; Galatians 2:9
 - + Eyes - Matthew 6:22-23; 13:16-17; 20:29-34
 - + Ears - Matthew 11:15; James 1:22-25
 - + Head - Ephesians 5:23
 - + Nose - Genesis 2:7
 - + Heart - Matthew 15:19; Romans 8:27; Ephesians 6:6
 - + Mind - I Corinthians 2:16; Colossians 3:1-4
3. Now that the group has developed some ability to grasp and use the Biblical images of human functions both within the Church and within the body, ask them to think of themselves as part of Christ's body either the Church or its micracosmic version in the group. Ask them to think of the gifts and talents God has given them. How does their use of their gifts fit into the whole?
 - a. After some time for reflection, ask them to imagine what part of the body they would choose to symbolize their unique gifts, talents, and contributions.
 - b. Make an outline of a full-sized body on the ground with string. Ask each participant to place a personal or natural object in that part of the body which they have chosen to represent themselves. When all objects are in place gather in a circle. Let each person share his or her reasons for selecting a particular part of the body. After each person speaks, let the others say why they think another place would also be appropriate.
4. Close with prayers of thanks for various gifts, for God's variety, and for the Holy Spirit who makes all this work together for God's purposes.

III. The Communion of Saints TV

- A. 1. Based on Ephesians 4:1-16
2. The holy Christian (catholic) Church, the communion of saints, are phrases used to describe persons who are called by the Holy Spirit to faith in Jesus Christ; gathered together for worship, learning, and service.
 - a. Persons become saints through Holy Baptism as God in grace adopts them as his children. Who becomes a saint is God's choice, not ours. But how well we reflect or live out God's love in our baptismal covenant is our choice.
 - b. The Church is holy because it belongs to God, who is holy, and because it is his creation for the purpose of announcing salvation in Jesus Christ. It is a communion of saints because its members are united with God and with each other in a community of faith, hope, and love.
- B. All ages; Grades 7-10 and Confirmation Camps especially
- C. 2 sheets of paper & marker for lead paper and pencils for participants
- D. 1. Ask each participant to read individually Ephesians 4:1-6 twice. During the second reading to mark those verses which refer to community and to Christians as saints.
2. Gather the group together to discuss their finding. Collate the marked phrases on two sheets of paper under the headings "Saints" and "Community." Next, divide into two groups. Let one group compose a statement describing the Church as community while the other group develops a statement describing

- a saint. When both groups finish, come together to discuss their statements.
3. Continue by asking the following questions:
 - a. How is the Holy Spirit involved in "saint" and "community?" Where do we see his work among us? How does God's Spirit seem to work?
 - b. What does Paul believe to be the purpose of having pastors and teachers in the Church?
 - c. Who is the head of the communion of saints? Who are its members?
 - d. In Ephesians 4:4 two things are to be sought after by all of God's people. What are they? How do we achieve them? What is their purpose?
 4. Related Activity

During the course of doing this BS/LE, incorporate some/all of these activities. Several options are offered to you to chose from as time permits.

 - a. "Krist-Kins" (see III H)
 - b. Circle Game (see III G)
 - c. The Ideal Community (see III H)

IV. "The Church and Me"

- A. 1. Based on Ephesians 2:17-22
 2. This activity focuses on the meaning of the phrase "Holy Christian (catholic) Church, the communion of saints." You want to help the participants see that the Church is the people of God, the body of Christ in the world, and that they are a vital part of it.
- B. Grades 7-12; Families; Adults; may be done with younger children if the leader can adapt to their limited conceptualization skills
- C. Inanimate object OR Dixie cup
Twigs/sticks & play-doe OR Tinkertoys
- D. 1. One interesting way to share feelings about the Church uses a little experience called "The Dixie Cup Church." Sometimes we have trouble articulating our deeper feelings, so this experience opens up a way for nonverbal expression. You use an inanimate object, like a paper Dixie cup to represent the Church.
 - a. Sit in a circle. Pass the "church" (the cup) from one person to the next. Ask the question, "How do I feel about it?" Let each person do whatever they feel to the paper cup. Remind them to do it without words. Then each passes the cup on to the next person, so that each one in turn has a chance to do what he or she feels to the "church."
 - b. When all have finished, talk about the different reactions everyone had. Work for a general consensus on the purpose of the Church and then their relation to it. In a short time you will learn much about where people are in relation to the Church.
2. The multiple-choice questions on the Experience Page again offer opportunity for sharing and discussion. Remember there are no right or wrong answers, but if you are careful, you can lead the group to see that the best definition for the Church is the "People of God." In like manner, you can deal with the definition of a "saint." It may be hard for them to believe it but they too are saints, even at camp. A saint, Biblically speaking, is one set aside by God to serve God; one who is made holy and sanctified. God's Holy Spirit makes us saints - by a free act of grace, totally apart from our own merit. God forgives our sins and clothes us in Christ's righteousness, creating us as holy in His sight.
 - a. Another question deals with the word "catholic." It is a stumbling block to some people. After you have had individuals share their

own feelings, lead the group to understand that "catholic" does not refer to the Roman Catholic Church, but is used in its basic meaning of "worldwide" and "universal." Our Church is indeed catholic, for it is global.

- b. The last question gives participants a chance to share one thing they would like to change in their Church. It is not meant as a negative experience. Two positive things can emerge: you can learn very quickly just why any young people are turned off, and you can use this insight to help them see how they are part of the Church and should be working toward bringing about the desired change.

c. The Church and Me

These are a series of questions to discuss. First read Ephesians 2:17-22.

- a. To me the word "church" means . . .

A building where I go on Sundays

An institution

An organization

A denomination (Lutheran, Baptist, Methodist, etc.)

My pastor

The Lutheran Church in America, American Lutheran Church, or

Evangelical Lutheran Church in America

The people of God, the body of Christ

- b. Whenever I think of a "saint" I think of . . .

A NFL football team

A detective on TV

A dead person

A person with a halo

A statue in a church

Me

- c. Whenever the word "catholic" is used in the Apostles' Creed I . . .

Shudder

Find no problem in using it

Skip over it

Nudge my neighbor

Groan inwardly

Never think about it

- d. If I could change one thing about my Church it would be _____

- 3. Another fun way to introduce or conclude this activity is the "Tinkertoy Church." All you that is needed is a can of Tinkertoys OR a number of sticks/twigs & playdoh. Dump them out on the floor. The group's task is to build a church! Let them study the pieces. Ask them to conceptualize and share with one another what their church is to look like. Then build it! You will be surprised how easily architecture will give way to theology.
- 4. Another excellent resource is "Rag-Tag-Army." (see III I)

V. "Fungus and Us" II

- A. 1. Based on Ephesians 4:1-7, 11-16
- 2. The Christian community is compared to fungus (it really works!)
- B. All ages
- C. Supplies for Circle Game and Sardine (III G)
- D. 1. Do a study of fungi. (see III E)
- 2. Note that your small group is like a fungus and each member of the group is like a spore set free to be planted elsewhere when they leave the group to go home. Based on the experience up to this point what would the participants consider to be the "host" and the type of "climate" necessary

- for them to survive and grow when they return home? Who can help them be a responsible Christian steward in their home situation? List the possibilities. Which of the possibilities has the best potential. (Hopefully, someone says the "Church." This is where we are pointing with this experience. If it is not mentioned, the leader may need to say it. For some the Church and the stewardship of life have no connection emotionally or intellectually.)
3. Play the Circle Game. (see III G)
 4. Read Ephesians 4:1-7 and 11-16 in depth. Use one of the appropriate Bible Study processes in the LOMC Staff Handbook.
 - a. Note several things:
 - Vs. 1 - To what did God call you? (The community of the faithful, the Church)
 - Vs. 2 - How does one show love in the Church? What is another word for tolerance? (understanding)
 - Vs. 3 - The peace that binds together is not wartime pacifism but active reconciliation.
 - Vs. 4 - The Church is an organism (body) and the embodiment of the Spirit.
 - Vss. 5-6 - There are components of the Church
 - Vs. 7 - Each person has been given a talent.
 - Vss. 8-10 - (Can be omitted without losing any meaning. If anything, these verses tend to cause confusion.)
 - Vs. 11 - What are the gifts?
 - Vs. 12 - Why does God give these gifts?
 - Vs. 13 - The Church at mission and ministry is a group of people who do Christ's work in the world.
 - Vs. 14 - This community is like a solid fortress.
 - Vs. 15 - How do the people within the community treat each other?
 - Vs. 16 - The Church is the body of Christ and is nurtured by love.
 - b. Help the participants see this passage as a description of what the local congregation is intended to be like.
 - c. Participants may not feel the local congregation to which they belong is like this description. It is the leader's task to help the participants make positive statements about the Church and to develop a positive understanding about their congregation. The participants might also talk about positive steps that they might take when they return home.
 - d. (If a group wants to talk about how their congregation is not like the one in Ephesians ask them to compose a list of all their "complaints." Group these "complaints" together to compose maybe three or four major ones. Then ask the participants what to do to change these negatives to positives.)
 5. Play "Sardines." (see III G)
 6. Read John 14:15-31. Describe this passage as words of Jesus as He anticipates departing from His disciples. Note several things:
 - a. He is sending the Spirit (What words does He use?).
 - b. If you "love" Him you will "obey" Him and He will "disclose" Himself to you. (Note the order of the words in quotes.)

VI. The Church as the Community of Faith

- A. Introductory Comment: This study is intended to help participants realize that Christians do not live in isolation. They are called together and empowered by the same Spirit that brings them faith.

- B. All ages (adults may not want to play "Capture the Flag")
- C. Supplies for the games
- D. 1. Introductory Activity
 - a. Play a game that emphasizes the need to maintain a team in order to win. Losing occurs when the team is destroyed. Some possible games are:
 - + Capture the Flag
 - + Prisoners' DilemmaInformation on playing these games are in the LOMC Resource Center
 - b. Process the game:
 - Who won, who lost, why?
 - Where as the turning point in the game?
 - Two points to be lifted up:
 - + Once a team is depleted the energy level drops, and there is no opportunity to nourish the team.
 - + At some point it was impossible to generate a larger team as the group disintegrated.
 - + Point out that a group needs to be able to:
 - Nurture its members to maintain energy.
 - Establish some means whereby the group can be perpetuated and grow so they will continue into the future.Both of these are necessary for survival - of the individual, of the specie.
- 2. Look at the household of the natural world.
 - a. Ask the participants if they know what the word "ecology" means.
 - + Take the group to a spot where everyone can sit in a circle in the out-of-doors.
 - + The the group that this is a house (oikos in Greek) which you will be studying (logy).
 - b. In this location try to identify everything that is present within a few feet around the group.
 - + Pick around, if needed.
 - 1) Dig a little into the soil.
 - 2) Look under pieces of bark.
 - + Be sure to include plants and animals (insects particularly).
 - c. Ask the participants to identify how each of these entities survives.
 - + Note that two things must occur:
 - The entity must be fed.
 - The entity must procreate itself.
 - + How do the entities go about doing these things?
 - d. Can any of these entities survive on their own?
 - + If not, what is necessary for their survival.
 - + They need other species (food chains are depended upon)
 - + They need their own species to regenerate.
- 3. What is the Church?
 - a. Ask participants to discuss what the word "Church" means to them.
 - + Answers will more than likely deal with buildings and organizations.
 - + Hopefully, someone will say it is a group of people who believe in Jesus Christ.
 - b. Another question: Can a Christian live in isolation? ... Exist by themselves alone?
 - + What does a Christian need?
 - + From whence are these deeds met?
 - c. The leader should point out that the Church is a household, a household of faith.
 - + What are some of the major functions in a natural household?

TEXT?

- (Personal survival and survival of the specie.)
- + Is this the nature of the Church, too - to nurture person and to create successors?
- d. How does the Church nurture and provide for future Christians?
- + It nurtures through:
 - Fellowship
 - Worship
 - Education
 - Service
 - + It continues into the future by:
 - Preaching the Gospel
 - Seeking new members
 - Caring for and serving people.
- e. A mini-lecture: It is the understanding of the Lutheran Church that such tactics to nurture and grow are a result of the Holy Spirit working to bring the community of faithful people together. Just like God created the world; so God created the Church.

V. A Study of Ephesians 2:4-22 ~~IV~~

- A. What is the nature of the Christian Church? This study addresses this question.
- B. Grade 6 and up; Families
- C. No special materials
- D. 1. Read the entire passage.
- 2. Ask the participants to read the passage a second time and put each verse into their own words:
 - a. Vs. 4 - God loves us.
 - b. Vs. 5 - We are dead because of sin, but we are alive because Christ has saved us.
 - c. Vs. 6 - Jesus Christ has raised us up - resurrection.
 - d. Vs. 7 - This resurrection is for the future, too.
 - e. Vs. 8 - God's favor (grace) has saved us; it is not a human accomplishment.
 - f. Vs. 9 - If it was human works, then we would boast.
 - g. Vs. 10 - God has created us in Christ to do good.
 - h. Vs. 11 - At one time the Ephesians did not believe in Jesus Christ.
 - i. Vs. 12 - They were strangers to all that God provides.
 - j. Vs. 13 - By Christ's blood the Ephesians are strangers to God no more.
 - k. Vs. 14 - Christ has broken down the walls of separation and brought us together.
 - l. Vs. 15 - There is now no difference between Jew and Greek.
 - m. Vs. 16 - The cross ends the hostility, i.e. Christ's death.
 - n. Vs. 17 - The word of reconciliation is preached (peace).
 - o. Vs. 18 - Through Christ one comes to God the Father and the Spirit.
 - p. Vs. 19 - No strangers, but fellow citizens with each other.
 - q. Vs. 20 - The structure is built upon people of old, and the cornerstone is Jesus Christ.
 - r. Vs. 21 - It is Christ who holds the structure together.
 - s. Vs. 22 - We are built into it, too.

VI. Where You Are Sitting Is A Temple ~~III~~

- A. This experience helps the campers to understand their responsibility to the Church and their interconnectedness in it

- B. All ages and groups
- C. Supplies needed for preliminary activities (at leaders discretion)
- D. 1. Begin this experience by first doing one or more of these activities:
 - a. Web of Life (see II E)
 - b. Oh Deer! (see III E)
 - c. Any number of New Games, i.e, Yurt Circle, Dho-Dho-Dho, and Planet Pass (see III G)
- 2. Pretend that where you are sitting is a temple.
- 3. Can the participants identify the building blocks upon which the ecosystem stands? (The leader may need to know something about the geology and the meteorology which reveal the ~~basic~~ building blocks.)
- 4. Can the participants identify the one item in the ecosystem that is the cornerstone?
 - a. What one item could cause the system to tumble if it was removed?
 - b. This relates to the role of the cornerstone which Jesus is in the Church according to Ephesians.
- 5. Where and how do the participants fit into this temple?
 - a. In the ecosystem what is one's responsibility?
 - b. In the Church what is one's responsibility?

Tent
~~Block~~
How many
 CORNERSTONE
 connects
 Building Blocks

VII. Create a Church (a Congregation)

- A. Introductory Comment: This study looks at models of the Church given in Scripture as well as encourages the participants to select a model as a base and create a congregation for themselves in which they can be effective. The participants need to be excited about creating a congregation.
- B. Grades 6-12; Confirmation Camps; Church Councils
- C. Newsprint and markers may be helpful for the leader
- D. 1. Designing a congregation.
 - a. Ask participants if they would create a congregation how would they go about attacking the project.
 - b. Ask them to explore various possibilities.
 - The leader can suggest the following:
 - Lookin at existing models of congregations
 - Be knowledgeable about Biblical concepts
 - Knowledge of the past and present situations of the people involved.
 - Pray about it, asking God's guidance and the influence of God's will.
 - d. For fun the leader might ask the group what they know about the framers and the framing of the Constitution of the United States. (There might be some insights here.)
- 2. A look at some Biblical models
 - a. Subgroup into twos, threes, or more and use the guide below to study the passages of Scripture. It is essential that each group report back with a creed.
 - b. Biblical Models and a process for learning about each one:
 - a. Jesus and His Disciples - John 14:15-24
 - + Introduction: The Church began in many ways. One way it happened is when Jesus gathered together His disciples. In the Gospel of John Jesus gives some specific words to His followers after He has risen from the dead.
 - + Instructions:
 - (1) Read the passage four times.
 - (2) During the first reading look for and list what Jesus says about Himself.
 - (3) During the second reading look for and list what Jesus says

- about God.
- (4) During the third reading look for and list what Jesus says about the "world."
 - (5) During the fourth reading look for and list what Jesus says about the disciples (words used are "you," "he," and "men.")
 - (6) By yourself review each of the statements in #5 above and select the three most important statements to you, listing them in priority order.
 - (7) As a group select the most important statement made by Jesus about the disciples.
 - (8) Now, how do you see this instruction of Jesus being carried out by your local congregation (people in your Church)?
 - (a) Give examples of actions of people obeying the instruction.
 - (b) Give examples of activities of people not obeying instructions.
 - (9) As a group select one of the negatives above for any reason.
 - (10) Now brainstorm ways in which you could change this one negative to a positive. List the ideas.
 - (11) Finally, write one sentence as a group that describes what the Church should be as reflected in the Bible passage and your discussions. (This is called a "Confessional Statement.")
- b. The People of God - I Peter 2:1-10
- + Introduction: Peter describes the Church using the idea of a temple. The author combines the idea of a temple as a building and the idea of the temple as the place where priests officiate.
- + Instructions:
- (1) Read the passage three times.
 - (2) During the first reading look for and list how Jesus is described.
 - (3) During the second reading look for and list what the passage says about those who do not believe in Jesus.
 - (4) During the third reading look for and list how Peter describes the followers of Jesus.
 - (5) Review #4 above. Select and prioritize three statements that for you best describe the Church.
 - (6) As a group select the most important description of the Church.
 - (7) How do you see the description being fulfilled in your local congregation?
 - (a) Give examples of actions of people that live out this description.
 - (b) Give examples of actions of people that deny this description.
 - (8) Select one of the negative actions.
 - (9) As a group brainstorm ways in which this negative could be changed to a positive. List ideas.
 - (10) Finally, write one sentence as a group that describes what the Church should be as reflected in the Biblical passage and your discussion. (This is called a "Confessional Statement.")
- c. Baptism - Incorporation into the Church - Romans 6:1-11
- + Introduction: Baptism is the Sacrament by which one is incorporated into the Church.
- + Instructions:
- (1) Read the passage two times.

- (2) During the first reading look for and list by number what Paul says about Jesus.
 - (3) During the second reading look for and list by number what Paul says about those who are baptized.
 - (4) Compare the statements in #2 and #3 above and match. What verses go together?
 - (5) After matching statements look at them carefully and as a group discuss Paul's primary message.
 - (6) Now as a group write passage in your own words.
 - (7) As a group discuss how you see this message being lived out by people in your congregation.
 - (a) List various actions that support this.
 - (b) List various activities that demonstrate how this message is not being lived out by people in your congregation.
 - (8) Select one of the negative actions.
 - (9) As a group brainstorm ways in which this negative could be changed to a positive. List ideas.
 - (10) Finally, write one sentence as a group that describes what the Church should be as reflected in the Bible passage and your discussion. (This is called a "Confessional Statement")
- d. Holy Communion - Participation in the Church - I Corinthians 11:17-34
- + Introduction: Holy Communion is the Sacrament of participation in the Christian community.
 - + Instructions:
 - (1) Read the passage two times.
 - (2) During the first reading look for and list the problems that Paul sees in the Church in Corinth with which he is displeased.
 - (3) During the second reading look for and list what happens according to Paul when people take communion.
 - (4) Put in your own words what type of examination you think Paul is suggesting you make before you receive Communion.
 - (5) As a group discuss #4.
 - (6) When you look at your congregation which of the following do you feel characterizes your congregation. (Check one.)
 - People opposing each other and living for themselves.
 - People who are sensitive to Christ's death.
 - People who are indifferent toward each other.
 - People examining themselves before receiving Communion.
 - People receiving Communion as though it is just one more activity requiring their thought and participation.
 - Other. Put in your own words:
 - (7) Discuss as a group and give examples of what is checked in #6.
 - (8) Select one of the negative behaviors that disturb the group the most.
 - (9) As a group brainstorm ways in which this negative could be changed to a positive. List ideas.
 - (10) Finally, write one sentence as a group that describes what the Church should be as reflected in the Bible passage and your discussion. (This is called a "Confessional Statement")
- e. Conduct of Church Members in the World - I Thessalonians 4:1-12
- + Introduction: The members of the Church live in the world. Are the life styles of Church members and non--Church members different? Ought they be? Jesus says that we are "in" the world, but not "of" the world.

+ Instructions:

- (1) Read the passage two times.
- (2) During the first reading look for and list what Paul tells the Thessalonians are the types of behaviors that please God.
- (3) During the second reading look for and list what you believe to be the types of behavior practiced by those who choose not to please God.
- (4) In #2 above select the three most important characteristics of a Church member for you and prioritize them.
- (5) As a group discuss your selections and choose one agreed to by most of the participants.
- (6) How do you see this behavior:
 - (a) Being acted out by Church members?
 - (b) Being rejected by Church members?
- (7) Select one of the negatives.
- (8) As a group brainstorm ways in which this negative could be changed to a positive. List ideas.
- (9) Finally, write one sentence as a group that describes what the Church should be as reflected in the Bible passage and your discussion. (This is called a "Confessional Statement")

VIII. Choose A Basic Church Model

- A. By concensus arrive at a decision regarding the basic model of the Church organization the group would like to build upon.
- B. Grades 10-12; Adults
- C. No materials need
- D. Let participants debate the issue on the basis of:
 1. What would be the best model in their situation?
 2. With what model would they be the most challenged? (Not the most comfortable.)
- E. Consensus is a difficult process. It is not as simple as "taking a vote." In doing consensus all the participants must agree on the final outcome.

IX. Flushing Out The Model

- A. The group consider goals of their congregation, develops a "constitution" for it, lives by these plans, and then evaluates the outcome.
- B. Grades 10-12; Adults
Special adaptation for Confirmation and Youth Camps/Retreats
- C. Paper and pen for all
- D.
 1. Write a purpose for the congregation. (This should be easy since the exercise in III above sets it up with the Confessional Statement.)
 2. List 10 things the congregation should accomplish (goals).
 3. Brainstorm ways in which each of these goals will be accomplished.
 4. Ask a subgroup to prepare a "constitution" to pull all of these ideas together.
 5. Adopt the constitution as a group.
 6. Implement the plans
 - a. People will need to accept the assignments.
 - b. The group will need to meet regularly to hold each other accountable and to make plans.
 7. When a period of time has evolved evaluate the accomplishments and decide whether or not to continue.
 8. Adaptation for Confirmation and Youth Camps/Retreats

- a. Follow the same process as above, except that is from the perspective of the group becoming a "mini-congregation" for the duration of the event.
 - b. Do not fear living to the letter of the constitution ... it will cause great discussion, thought, and hopefully motivation for action at home.
1. This process could be included in the contracting experience at the beginning of the camp or retreat program.

WORSHIP AND DEVOTIONAL EXPERIENCESI. "Remember Your Baptism"

- A. A service to recall the Baptism in which the participants were brought into the Church
- B. All ages
- C. An outdoor setting in a forest clearing or on an overlook
For the variation in E: by a creek
Copies of music and responsive benediction
- D. 1. Before worship, ask participants to prepare themselves: In your baptism you have been chosen by God. Just think about that! If God is for us, who can be against us? (Romans 8:31). What will you do with this gift? Be prepared to share your thoughts as part of the worship.
2. Begin worship by saying together: "The love in your heart wasn't put there to stay. Love isn't love 'til you give it away."
3. Sing "Amazing Grace"
4. Read (or have read) Romans 12:3-6a, 9-13. After the reading, share these thoughts: God does not change us so He can love us. He loves us just as we are. In baptism, God says, "I love you!" In the rite of confirmation, we say, "God, I'm going to continue to let you love me." How are we to use our different gifts in accordance with the grace that God has given us? What gifts do you have to share? Share your thoughts with the group.
5. Pray Psalm 16, which is a prayer of confidence.
6. Ask participants to close their eyes and to take five d-e-e-p breaths. Invite them to feel the air going into their bodies. Ask them to draw a picture in their minds of how they feel. Share these mental images.
7. Close with a responsive benediction, which you reproduce in advance:
Leader: There is so much to see!
Participants: There is so much to hear and feel.
L: And taste and touch.
P: It will take our life time, Lord.
L: And then some.
P: There's so much!
L: Take away the ho-hum, Lord.
P: Amen! Amen!
8. Sing "Beautiful Savior" as a round.
9. End with this reminder: Try to be alive! Take time to remember your baptism.
- E. Variation on D.6. above
Pair off the participants and have them stand together. The pair may stand on either side of the creek. Direct one of each pair to dampen their finger in the creek and make the sign of the cross (with their wet finger) on the forehead of their partner while saying "Remember your Baptism. In the name of the Father, and the Son, and the Holy Spirit." Encourage the participants to leave their foreheads wet and feel the cool refreshment of the water.

II. "Water as Media" *IV*

- A. A focus on Baptism
- B. All ages
- C.&D. See Camp as a Worshipping Community, p. 33, in the LOMC Resource Center

III. "Gifts of the Spirit" *II - III - IV*

- A. 1. Design a service based on I Corinthians 12:1-11.
2. A word of introduction.

many of the participants are familiar with the order of worship, but probably do not understand it. This service can serve two purposes: give the participant an experience with which they are familiar and give them a better understanding of the liturgy. Give an interpretation of what is happening as a transition between each step.

B. All ages; younger participants usually have limited temperment for a long planning process

C. Materials are dictated by the final design

Design a worship experience using the outline of the traditional worship service.

OUTLINE

TYPES OF EXPERIENCES

Invocation

Teach the participants to make the sign of the cross. Luther says this is to be done upon rising and going to bed . . . Select a song that celebrates the presence of the Holy Spirit. Explain that the Invocation is an affirmation and a confession of the presence of God-near and God-at-work.

Confession of Sins

Participants suggest various things they are sorry for, incidents in particular in which the environment has been mistreated, items for which we should seek forgiveness. Instruct the participants to respond to each suggestion with either "Father, we are sorry for our sins" or "Father, forgive us".

Absolution

Invite the participants to offer the message of forgiveness to each other with words such as, "God forgives you for all your sins".

Announcement of Theme

Kyrie

Teach the participants the Greek phrase from which this word comes "Kyrie Eleison". Prepare several types of bids and have the participants respond singing Kyrie Eleison.

Gloria in Excelsis

Introduce this portion with the idea that we usually sing a song of praise to God. However, in this instance we are going to ask how various natural objects praise God. The process is that each of the things that participants observe have one particular talent and that is to praise God. How do they praise God? Ask participants to select various items: animals, rocks, trees, etc. They are then to act out, non-verbally, how the object praises God. Conclude with the idea that God gives gifts and talents to everyone and everything. The one gift that God gives all creation are the necessary skills to praise God.

Prayer of the Day

Remind the participants that this is a prayer that collects the thoughts for the day. Suggest concerns for which to pray in a "collected prayer".

Lesson

I Corinthians 12:1-11.

Song

Homily

Some brief comments about how the Spirit gives gifts to us. Ask the participants to help generate a list of talents. What talents are necessary in the life of the Church?

Creed

Say together the Apostles' Creed

Offertory

Explain that this portion of the service is an opportunity for the participants to respond to the message of Jesus

Christ. We usually contribute money as a fact or symbol of our response to God. In this service the participants write on a piece of paper what they individually feel their particular talent to be that God can use, i.e., what gift or gifts of the Spirit have they received? Paper can be dedicated in some way.

Prayer of the Church This is the time we think beyond ourselves. Thus, we contemplate people and situations outside of the camp community that need our prayers. The leader introduces the prayer with "O Lord, our heavenly Father, this day we pray for . . . Participants then complete the sentence.

Lord's Prayer

Closing Hymn

Benediction

Use original words of blessing.

IV. "Celebration of Butterflies" *IV*

- A. Based on II Corinthians 5:17-20, this experience celebrates God's act of making us new people through our baptismal union with Jesus Christ.
- B. All ages and groups
- C. Butterfly cocoon
- D.
 1. Hunt for a butterfly cocoon or a gall. Gather around it. Talk about the various stages of a butterfly or gall: egg, caterpillar (larval), chrysalis (pupa), and winged insect. Talk about metamorphosis--movement from an old life to a new life.
 2. Sing "I Am the Resurrection and the Life," or a similar song. With Grades 4-6 and young families, sing "If I Were a Butterfly"
 3. Follow up by reading or paraphrasing II Corinthians 5:17-20 from the RSV or TEV. Ask participants to listen to how the Christian is described as a new creation, as a minister of reconciliation, and as an ambassador of Christ. Read slowly, perhaps two or three times, and give clues to help participants capture these images. Explore the meaning of these images. Here are some experiences to illuminate each image.
 - a. New Creation
Lie down on the ground. Roll up into a tight ball, wrapping arms around legs. Squeeze hard. Then gradually release and let the body relax. Lie still and be silent for awhile. Can the participants describe their feelings? How do you think butterflies feel?
 - b. Ministers of Reconciliation
Arrange a little skit in advance, to be performed by a couple of participants. Let the skit be a surprise to the rest of the participants. The skit could portray an incident in an individual-group situation where two or more participants start arguing with each other. A third party intervenes to settle the problem. Talk about the skit and delve into the meaning of reconciliation and the courage it takes to be a minister of reconciliation. Explain risk-taking as courage in Christ, given us by God's Spirit.
 - c. Ambassadors for Christ
Since we are a new creation, bringing peace to others, we speak on Christ's behalf. Tell the participants they have been selected by Jesus Christ to speak on his behalf to the rest of the group. Ask the participants to sit in silence and decide what they would say and how they would speak. Then let each participant speak their message to the group standing or sitting either in front of or behind the group. Explain

that this is what it means to be an ambassador.

4. Close the worship by having participants offer sentence prayers while holding hands in a prayer arch.

V. "Celebration of Christian Community" IV

ENTRANCE HYMN

INVOCATION:

Leader: We come this day to acknowledge and to celebrate the God who has created us and the communities in which we live, who has redeemed us and returned us to communities from which we have been separated and who has filled us with His presence especially where two or three are gathered in His name.

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

Leader: So be it.

People: Amen.

LITANY FOR COMMUNITY

L: Father, we assemble in this place conscious of the people around us.

P: You have made us to live together.

L: Though You care for each person as though he alone existed.

P: You did not make us to stand alone,

L: You have formed us into communities

P: Where we can grow, serve, and love.

L: We thank you for these communities;

P: Families and relatives;

L: Neighbors and friends;

P: Playmates and schoolmates;

L: Business associates and community groups;

P: Church members and student bodies.

L: We thank You that You care enough

P: to give us one another.

L: We confess to You that we have formed some of our communities for selfish reasons.

P: We join them to satisfy ourselves.

L: Help us to realize and practice true community as you intended.

P: Help us to live for others and not ourselves;

L: to serve others and not ourselves;

P: to care for others and not ourselves.

L: May we experience Your Spirit in our communities, especially this Christian community.

P: You have brought us together with a special purpose.

L: May we as a Christian Community shine Your light.

P: So all men can see the vision Your Gospel proclaims.

PRAYER OF THE COMMUNITY (Everyone)

O God, the life of all the generations of people: look with favor upon the homes of our land; enfold husbands and wives, parents and children, neighbors, cities and nations, into the bonds of Your peace and love. Bless us wherever and whenever we come to form the communities of man. Make our homes shelters for the defenseless, bulwarks for the tempted, refreshment for the weary, and a kind of foretaste of our everlasting home in the promises of Your Son, Jesus Christ. Amen.

HYMN:

THE LESSON

SHARING

THE CREED (Everyone)

We believe that we cannot by our own understanding or effort believe in Jesus Christ our Lord, or come to Him. But the Holy Spirit has called us through the Gospel, enlightened us with His gifts, and sanctified and kept us in the true faith. In the same way He calls, gathers, enlightens, and sanctifies the whole Christian church on earth, and keeps it united with Jesus Christ in the one true faith. In this Christian church day after day he fully forgives our sins and the sins of all believers. On the last day he will raise us and all the dead and give us and all believers eternal life. This is most certainly true.

OFFERTORY PRAYER (Everyone)

Make me a new person, O God, and give me a new way of life.
Stay with me wherever I go, and use me to do Your will.
Restore my joy in Your love and uphold me with Your power.

PRAYER FOR THE LIFE OF THE CHRISTIAN COMMUNITY

L: Almighty God, who accepts us as persons, help us to accept one another.

P: and give glory and praise to You.

L: We thank you for showing us true humanity

P: in Jesus Christ, Your Son.

L: We thank you that He showed us how to practice love,

P: the highest form of faith in You.

L: We thank You for the Church, the Christian Community, to which You have given Word and Sacraments,

P: so we can grow in faith.

L: We thank you for our history, recorded in Holy Scripture, which bears witness to Your will for mankind,

P: so we can grow in knowledge of Your will.

L: Fill with the zeal of the Spirit of love all who came together

P: so we can grow in love.

L: We pray that the Spirit of affection found in this Christian Community

P: can be realized in our homes.

L: May Your love give us strength to do the day to day tasks,

P: and our loving deeds proclaim Your glory.

THE LORD'S PRAYER

THE PASSING OF THE PEACE

THE BENEDICTION

L: The blessing of Almighty God, Father, Son and Holy Spirit be with you every day.

P: Amen.

DEPARTING HYMN

VI. Service of Affirmation of Baptism Covenant 10
Service to be outside-regardless of weather

Song:

Scripture: John 3:1-15

LEADER: These persons desire to make public affirmation of their baptismal covenant. (Leaders read names of members of their group.)

PASTOR/LEADER: Dear friends, we rejoice that you desire to profess your faith and to renew your commitment to the life and mission of the church.

PASTOR/LEADER: Brothers and sisters in Christ: In Holy Baptism our Lord Jesus Christ received you and made you members of his church. From God's Word you have learned his loving purpose for you

and for all of his creation. Together we share life, nourished by his sustaining grace.

Now, therefore, I ask you to profess your faith in Christ Jesus, reject sin, and confess the faith of the church, the faith in which we baptize.

Do you renounce all the forces of evil, those thoughts and deeds which deny freedom, the devil, and all his empty promises?

PEOPLE:

I do.

PASTOR/LEADER:

Do you believe in God the Father?

PEOPLE:

I believe in God, the Father almighty, Creator of heaven and earth.

PASTOR/LEADER:

Do you believe in Jesus Christ, the Son of God?

PEOPLE:

I believe in Jesus Christ, his only son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell. On the third day he rose again. He ascended into heaven and is seated at the right hand of the Father. He will come again to judge the living and the dead.

PASTOR/LEADER:

Do you believe in God the Holy Spirit?

PEOPLE:

I believe in the Holy Spirit, the holy Catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

PASTOR/LEADER:

Let us pray for all the baptized everywhere and especially we who are affirming the covenant of our baptism that all baptized may be redeemed from all evil and rescued from the way of sin and death. Lord, in your mercy.

PEOPLE:

Hear our prayer.

LEADER 1:

That the Holy Spirit may open our hearts to your grace and truth. Lord in your mercy.

PEOPLE:

Hear our prayer.

LEADER 2:

That we may be kept in the faith and communion of your holy church. Lord, in your mercy.

PEOPLE:

Hear our prayer.

LEADER 3:

That we may be sent into the world in witness to your love. Lord, in your mercy.

PEOPLE:

Hear our prayer.

LEADER 4:

That we may brought to the fullness of your peace and glory. Lord, in your mercy.

PEOPLE:

Hear our prayer.

PASTOR/LEADER:

That we may understand and use our freedom to serve those not free. Lord, in your mercy.

PEOPLE:

Hear our prayer.

PASTOR/LEADER:

Into your hands, Father, we commend all for whom we pray, trusting in your mercy, through your Son, Jesus Christ, our Lord.

PEOPLE:

Amen.

PASTOR/LEADER:

You have made confession of your faith. Do you intend to continue in the covenant God made with you in Holy Baptism:

PEOPLE:

I do and I ask God to help and guide me.

PASTOR/LEADER:

Let us pray.

Heavenly Father, through water and the spirit you have made these men and women your own. You forgave them and brought them to newness of life. You have given them freedom to live in the world but not of the world. Continue to strengthen

them with the Holy Spirit and daily increase in them your gifts of grace: the Spirit of wisdom and understanding, the spirit of counsel and power, the spirit of knowledge and reverence, and the spirit of wonder and awe in your presence: through Jesus Christ, your Son, Our Lord.

PEOPLE:

Amen.

(People will come forward, each passing by a font to receive the blessing.)

The Blessing

PASTOR/LEADER:

_____(name), the Father in heaven, for Jesus' sake, strengthens you in the gift of the Holy Spirit, to deepen your faith, to direct your life, to empower you for service, to give you patience in suffering, and to bring you to everlasting life.

PEOPLE:

(Each person answers individually) Amen.

Song(s):

(During blessing, some singing can take place)

PASTOR/LEADER:

(Comments)

Sharing of the Peace

Song:

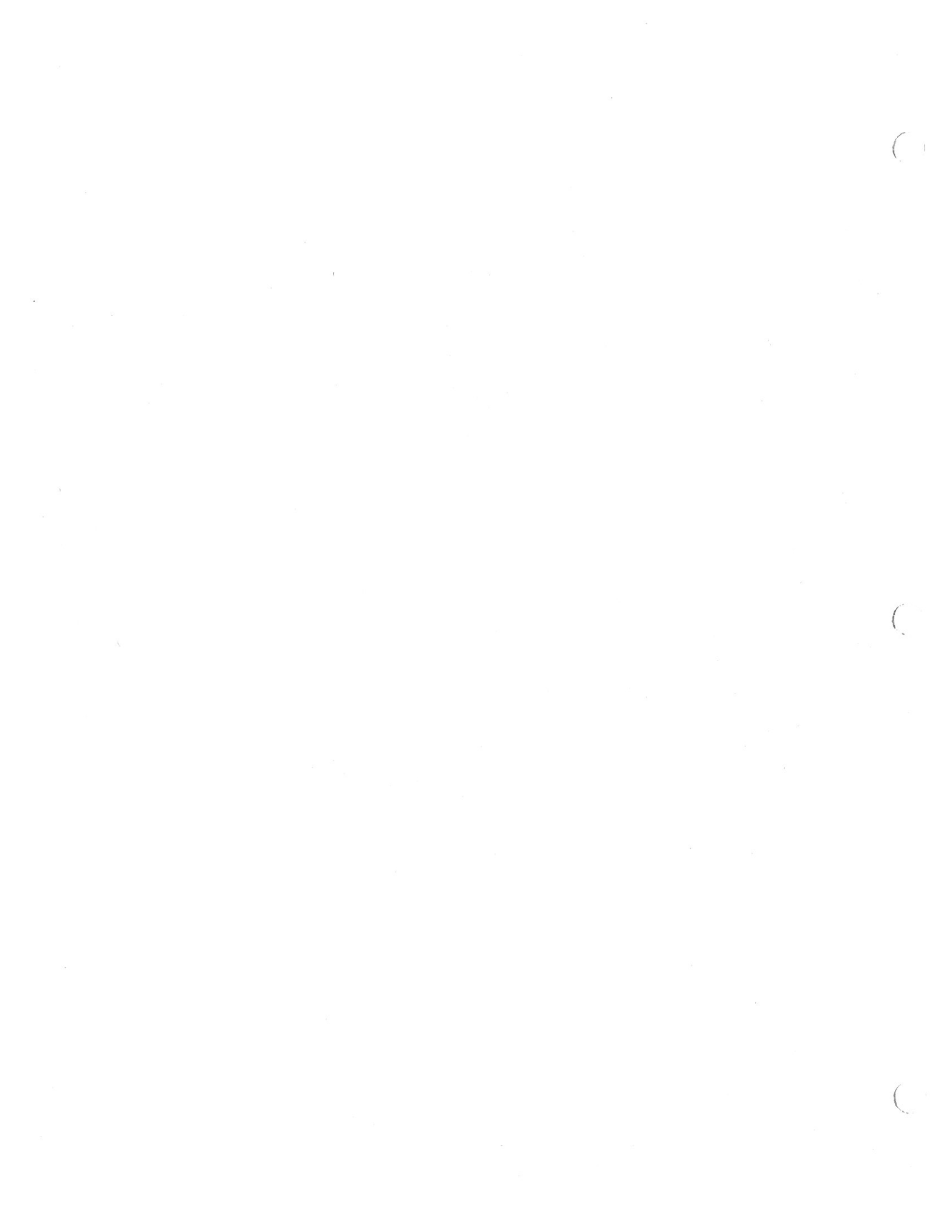
PASTOR/LEADER:

Go in peace and freedom!

VII. Ideas for a "Sharing the Gifts" Celebration

Small groups are to prepare each "Sharing" segment of the worship.

- Verses written for "We are One..."
- Response
- Paraphrase I Cor. 12:4-13
- Response
- Slides
- Response
- Non-verbal body movement
- Response
- Created Gift
- Response
- Song in action
- Orff circle (record: "He Ain't Heavy, He's My Brother)
- Closing and communal Benediction



D. DISCUSSION IDEASI. Who Cares?

- A. About the acting out of caring
- B. Grades 4-8
- C. No special materials
- D.
 1. Ask the campers who the people are for whom they care. Define "care" as something that is more than just "feelings," but also "actions."
 2. Have them identify the various kinds of actions they do to care for others, and then ask them to describe these actions to the group.
 3. Using the caring actions noted by the participants have them discuss who cares for them in such ways.
 4. Talk about what it would be like if people did not act out their caring for each other. Make up a story based on what happened in the group during the past day, but changing it to what would have happened if the group members had not acted out their caring.
 5. Discuss what it would be like if people did more caring. How could the group members have cared more for each other during the past day? How could they try to do more tomorrow?

II. "CCC"

- A. Even the "guy in the pew" needs to be active in his/her congregations
- B. All ages
- C. No special materials
- D.
 1. Discuss how the participants experience their congregations. What do they do for each other? How do they help? What is good about it? Bad?
 2. Describe a situation in your life when you have felt especially cared for by members of the Church.
 3. Share experiences.
 4. Ask the participants who is/are responsible for making the congregation a "CCC" (Caring Christian Community). They will most likely point to the leaders. Affirm that leaders do have such a responsibility, but ask them what their personal role is. Challenge them to be "doers."
 5. It may help for them to recall the natural environment. There are no "leaders" per se, but there are elements (plants, animals, weather, etc.) that "dominate," that is, determine, habitats. In spite of this, every part of the environment must be able to fulfill its role in order for the whole habitat - and indeed, ecosystem - to function well and in good health.
 6. Have the participants list at least three things they can do in their congregation to make it a "CCC." Use these lists in a prayer dedication.



E. ENVIRONMENTAL LEARNING EXPERIENCESI. Study An Ant Community IV

- A. To note how an ant has a specific role in its community
- B. Grades 4-6; young families
- C. An ant hill! OR
A piece of food to attack some ants (even a larger dead bug)
Microscope or magnifying lense
- D.
 1. Either go to the ant hill or set out some food.
 2. When you see the ants, have each participant follow the trail of the ant - but don't have them dig in the ground for them.
 3. After 5 or 10 minutes, gather the campers together and have them tell what their ant did. Discuss any different actions or apparant tasks "assigned" to each one.
 4. It might be interesting to capture two live ants and look under the microscope or magnifying lense to see if the participants can note any differences between the two. (This is helpful if you are considering the idea of diversity in unity.) Discuss your findings.

II. Ant Trail IV

- A. To observe how ants are organized and cooperate
- B. All ages
- C. Ants on their own trail
- D.
 1. Do some experiements to observe how ants are organized and cooperate.
 - a. Let an ant crawl onto a leaf and deposit the leaf near -- but not onto - the ant trail.
 - b. Block an ant trail with a stick, rock, or piece of wood.
 2. Discuss what happens in both circumstances.
- E. See the source for more ideas: Outdoor Biology Instructional Strategies in the LOMC Resource Center.

III. A Study of Fungi IV

- A. To appreciate how fungi spread and grow
- B. All ages
- C. Fungi in the forest
Black paper
Glass jar or small clear plastic bag
- D.
 1. Wander in places pre-identified to find various types of fungi. Find at least four types, especially ones that are different because of where the fungi are located. It is interesting to find as many different types of fungi as there are participants in the group.
 2. If there will be no great disruption of the fungi, collect the specimens and not where the various fungi are found...
 - a. What is the host?
 - b. Is it in the shade?
 - c. Is it on a hill? On what side?
 - d. What kind of plants group around it?
 - e. Other characteristics of the area and host
 3. Be sure that the group understands such things as:
 - a. Spore
 - b. Moisture
 - c. Host

d. Etc.

Conditions must be right in terms of humidity and temperature as well as the planting of spores in the right type of host for fungi to grow. It may be necessary for the leader to become familiar with fungi. Be sure to know the difference between fungi and lichen (references in LOMC Resource Center).

4. Talk in whatever depth you can and whatever depth the participants can understand about how the spores that emit from one fungus are enough for growing billions of fungi. To demonstrate spores, the leader can put a fungus on a piece of black paper and cover it with a glass jar (or plastic bag) for several hours.

5. Optional

If you have one fungus for each person in the group have each person select one fungus that represents who they are and talk about why they have made those selections.

IV. Oh Deer!

A. Participants find out what effects deer communities in an active game

B. All ages

C. Open area with no obstacles

Newsprint and marker for leader

D. 1. Divide the group into two equal sub-groups. One sub-group becomes deer and the other becomes components of a habitat (food, water, shelter).

2. The two sub-groups each make a line on opposing sides of the playing area. The leader designates the sign made by each component habitat without the deer knowing who gets what.

3. On "go" each side faces each other. The deer make the sign of the component they want and then run for one of those components. The deer brings its component back to its side.

4. The component becomes a deer. Unclaimed components remain the same.

5. Play this activity about 5 or 6 times.

6. The leader needs to graph each round in terms of the number of deer.

E. The instructions to this activity are detailed and long but simple. However, the detail is necessary. For more details, see the source: Project WILD: Elementary, p. 131.

V. Habitat Lap Sit

A. The participants do a New Games Lap Sit with a twist about interconnectness.

B. All ages

C. Open area with no obstacles

D. The participants play Lap Sit (from New Games) but each person is also identified as one of the four components of habitat (food, water, shelter, and the right space). Once the lap sit is completed successfully, one or more of the components leaves the circle. What happens? Why?

F. ARTS & CRAFTS LEARNING EXPERIENCESI. Mobile Happening IV

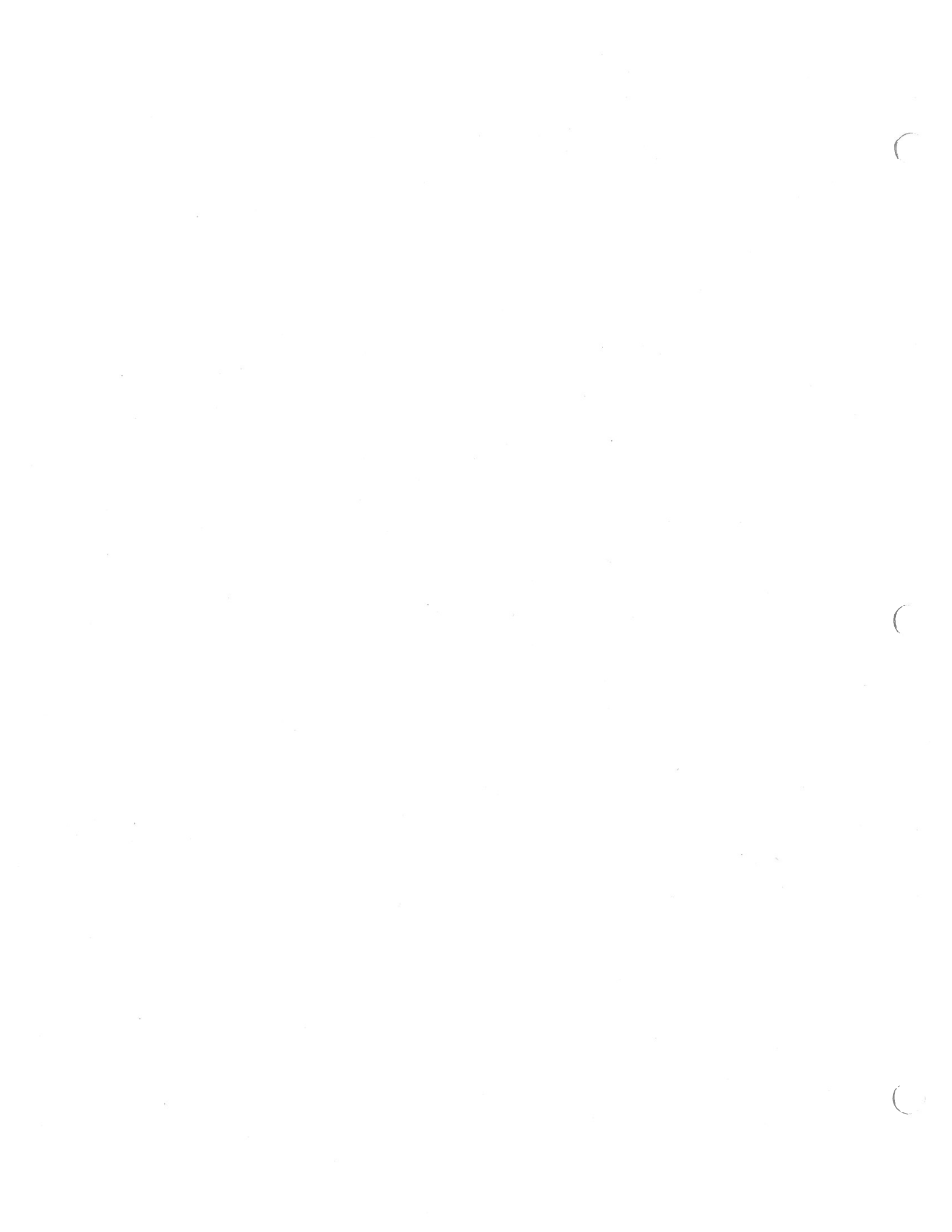
- A. A whole-group project
- B. All ages
- C. String
Dowels, sticks, or wire
Glue, pins, and other types of fasteners
- D. The group together makes one mobile. They are to plan it and execute it together, using any number of human-made and/or natural resources. It can be of any size ... the bigger, the more fun! Each part of the mobile can describe each person of the group.
- E.
 1. This can be used to hang in the center of their living quarters, on Friday Night Festival, etc.
 2. This can be used to discuss not only cooperation, but as a visual representation of interrelatedness.

II. Native American Totem

- A. Use sticks or log to carve into something that depicts the small group community.
- B. Grade 6 and up
- C. Sticks or log
Knives (be careful!)
- D. For more detail and ideas, see the source.
- E. Source: Humanizing Environmental Education, p. 51, in the LOMC Resource Center

III. Group Weaving IV

- A. The group weaves a large banner
- B. All ages
- C. Twine and/or Yarn
Two 4' long dowels or finished branches
Assorted other human-made or natural resources
- D. The group designs and executes a banner. It can be woven by tightly stringing two dowels between two trees. The dowels should have the vertical twine/yarn between them. Other objects can be woven into the vertical twine/yarn.
- E. See the Arts & Crafts Leader for help.



G. GAME & SPORT LEARNING EXPERIENCES

I. Stress/Challenge Course ^{IV}

Some of the Stress/Challenge Course stations are especially good for Day III. Recommended are:

All Aboard Rock	Electric Fence
Trolley	The Wall
Tire Swing(takes time)	Tire Pole (Gr. 7 and up; takes time)

II. New Games ^{IV}

Some New Games also lend themselves to this Day about community. Try these:

Yurt Circle	Blob Tag
Dho-Dho-Dho	Planet Pass (earthball)

For instructions to these and other New Games, see these books in the LOMC Resource Center:

<u>The New Games Book</u>	<u>Playfair</u>
<u>More New Games</u>	<u>Cooperative Games Book, Vol. II</u>

III. Circle Game OR Break In ^{IV}

- A. Selected people try to break into a group circle.
- B. All ages
- C. Open area without hazards
- D. Have the group form a circle with two persons outside of it. As the group locks arms the two outside persons try to break into the circle. They may use force, persuasion, or appeals for entry. After a few times switch to two different outsiders. After two or three pairs have made attempts to enter, discuss the feelings of those in the circle as well as those outside. What seemed the most effective way to get in? Discuss how this activity relates to real life situations ... or being accepted in a new neighborhood ... to peer acceptance ... to being included in a congregation. What needs to be done when an attitude of rejection prevails?
- E. This game can also be played with one player trying to break out of the circle.

IV. Sardine ^{IV}

- A. Everyone tries to find "it" and hide with him/her until the whole group is in that spot.
- B. Grades 4-12; Families
- C. Set boundaries of the playing area in advance
Area with few hazards
- D. One person - "it" - goes off to hide while the rest of the group cover their eyes. The group looks for the hidden "it" person and hides with him/her in the same spot. The game is over when everyone has found the hidden group.
- E. This game can be played for fun or as a learning experience. What does this game say about:
 1. the Church?
 2. attitudes in the group toward those who found the group last?
 3. rejection?
 4. acceptance (finding the hidden group)?



H. SPECIAL ACTIVITIES & LEARNING EXPERIENCES

I. Krist-Kins *TV*

- A. Group members secretly give a gift to another group member
- B. All ages; Families; Senior Citizens
- C. Paper and pencil for all
Materials for the gifts
- D. The name of each participant and leader is put on a slip of paper. One slip is secretly given to each member of the group. During the remainder of the day each person acts like a little Christ ("krist-kin") to the secret friend. A small gift may be made and given to the secret friend at a special time of the day (i.e., campfire, Friday Night Festival) when the name of each person's krist-kin is revealed.

II. Designing the Ideal Community

- A. Sub-groups decide about the most desirable traits of a congregation
- B. All ages
- C. Paper and markers for all
- D.
 1. Divide the group into smaller teams of 4 or 5 persons each.
 2. On a sheet of paper, each team member writes five things s/he believes to be the most desirable traits in a congregation. (Be sure to keep them thinking in terms of attitudes and climate, rather than material things such as a gymnasium or comfortable pews.)
 3. Have the individuals share their work in teams and then develop a team list.
 4. In the whole group, share the team lists. It may be interesting to have the group determine (prioritize) the five most important things.
- E. Do this activity after some team-building or cooperative game/task.

III. Creek Walk *TV*

- A. The group walks in a creek for the sole purpose of enjoyment
- B. Grades 4-12
- C. Creek with no hazards
Grubby clothes and shoes
- D. The leader needs to observe the campers at all times and be in a position to help them if it is needed. The group journeys in a creek for several hundred yards, discovering what they can along the way.



I. PERFORMING ARTS

I. Songs

All songs and hymns can be found in the 1987-88 LOMC Songbook.

- A. "Amazing Grace"
- B. "They'll Know We Are Christians By Our Love" ("We Are One...")
- C. "I Am The Resurrection and the Life"
- D. "If I Were A Butterfly"
- E. "Kids of the Kingdom"
- F. "I Love You"
- G. "Wade in the Water"
- H. "The Church is One Foundation"
- I. "Spirit"
- J. "Wheel of Friendship"

II. "Rag-Tag Army"

TV - worship

- A. This is an excellent story about working together
- B. All ages
- C. Appropriate story-telling setting
- D. (for the complete story, see the source)
- E. Source: "Rag-Tag Army", The Way of the Wolf, Martin Bell, in the LOMC Resource Center

III. A Mini-Lit: "The Society of the Eighteenth Camel"

TV - worship

This may be read, mimed, made into a drama, done as a responsive reading, or _____. Have fun with it!

I've got a parable to tell you.

Sound Biblical, but go ahead.

See, there was an old man near death and he wanted to divide his camels between his three sons.

Camels? You don't mean those strange animals?

Yes, he had seventeen of them. The oldest son was to get one-half.

That will hardly work out.

Just listen a minute, O.K? The second son was to get one-third of them.

Oh, I get it, it's one of those math puzzles, right?

The third son was to get one-ninth.

Not to mention getting ripped off.

But as you observed, they could not divide the seventeen camels.

I guess they had to cut one in half.

No, they didn't - a stranger came by with two camels. Since he only needed one, he gave the other one to the sons.

So now they have eighteen camels.

Right! And the oldest son got one-half.

Half of eighteen is nine.

Yes, the next son got one-third.

Which means six.

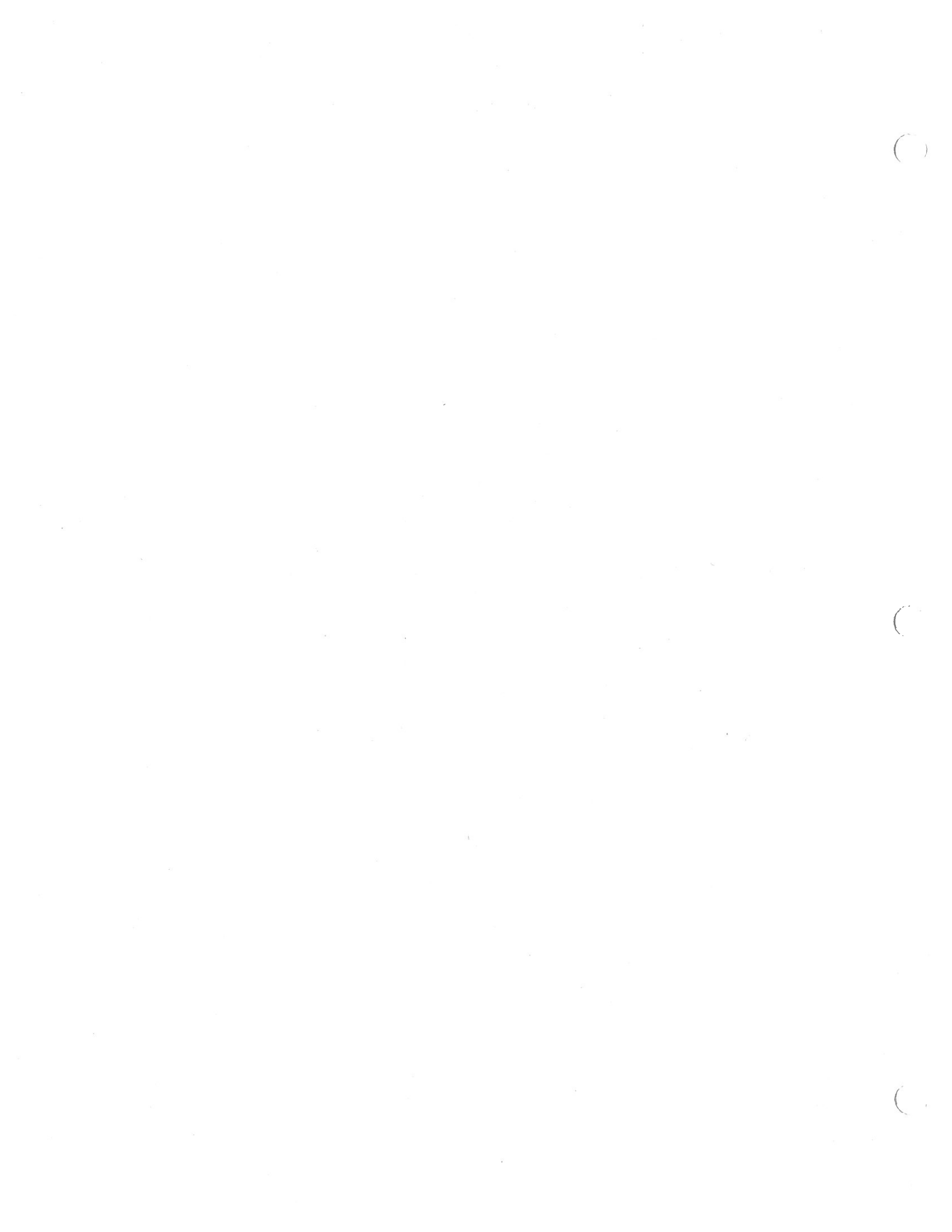
And the youngest son got one-ninth which is two.

Let's see $9 + 6 + 2 = 17$. Something is screwy

Don't you see it was the gift of the Stranger that enabled the sons to do the will of their father?

Hey! That's a good definition of the Church . . . people who are "enabled" to do the will of God the Father.

Right. We might call it "The Society of the Eighteenth Camel."



DAY IVA. THEME, SYMBOL, INTENTIONS, BIBLE PASSAGES, COMMENTARY

- Theme - Surfing in the Promises
- Symbol - Flower (Values)
- Intentions -
- I. Learn that we live in promises brought to us by the Holy Spirit, namely:
 - A. Forgiveness of sins
 - B. Resurrection of the body
 - C. Life everlasting
 - II. Recognize that these promises shape
 - A. Our perception of ourselves (life everlasting)
 - B. Our relationship with others (forgiveness)
 - C. Our world view (resurrection of the body)
 - III. Understand values as those things we
 - A. Prize
 - B. Believe
 - C. Practice
 - IV. Recognize our values as they are shaped by our encounter with God through the Holy Spirit

Commentary -

Everyone operates by his own value system. Sometimes this system is inconsistent or unorganized. Sometimes a person doesn't even recognize that s/he has a value system.

Christians shape their values by the promises of God. Through the Holy Spirit God guides us as we consider ourselves, our family and friends, and indeed the whole universe.

The leader's focus on this day is to help the campers recognize their values, to identify Christian values, and to encourage them to shape their values in light of the Gospel and through the power of the Spirit.

B. BIBLE STUDIES

I. "How to Be Set Right With God"

- A. 1. This study is based on Romans 3:19-26.
2. The study incorporates a major game, called The Predator Game.
- B. Grades 4-12; young adults; families.
- C. Materials for Predator Game.
- D. 1. The experience of the game is basic to the later Bible study reflections. Set up and play the Predator Game. See IV E.)
2. When the game is over, talk about the experience. What happened? What did we learn about predators? Is the game true to life? If not, what rules should be changed to make the game more true to life? If and when the game is true life, is this the way life should be? If not, how would the participants change the rules to make the game the way life should be? (It may be necessary to change the goals of the human too.)
3. Find a quiet place to sit down. Talk about God's intention to deal with our sinfulness. There are two responses God has made to man. Ask the participants to read Romans 3:19-26 and discover what God's two responses are to sin (law and forgiveness).
4. Discuss the passage in more detail:
 - a. Verse 20 - What does the law show? (Our sin.)
 - b. Verse 22 - How does God put people right with himself? (Through faith in Jesus Christ).
 - c. Verse 23 - What has everyone done? (Sinned.)
 - d. Verse 24-26 - How are people put right with God? (Through the death of Jesus.) What does it mean to be "set right with God?" (To be forgiven.)
5. It may be necessary to discuss more fully the meaning of sin. Two definitions of sin that can be taught experientially are (1) missing the mark (do some archery) and (2) disobedience or rebellion (certainly there have been illustrations of this during the week so far).
6. Summarize: The law shows us our sin and that God's grace-filled forgiveness covers us.

II. "The Unforgiving Servant"

A. INTRODUCTION

1. Forgiveness is an action to which junior highs easily relate. They have been forgiven often and undoubtedly have a strong sense of justice. The premise behind this part of the Creed is that forgiveness is not natural to us, but rather arises out of God's overwhelming love for his children. God forgives sinners through grace, and He asks His forgiven children to forgive others unselfishly and with grace. Lest we take God's love for granted however, we must remember that forgiveness follows our recognition of sin and confession of sin to God. In our Service, for example, absolution follows confession.
2. We must not forget that God also punishes sin. We tend to assume God is a bucket of benign good will, who never gets angry at our repeated sin. We ignore our innate sinfulness, make light of God's holiness, and assume we never will be punished for sin. God still rejects sin, but in his grace he allows the repentant sinner to come to Him for forgiveness through Jesus Christ. Sin, of course, still bears its human cost, for it offends God's law.

God may forgive the divine penalty facing a thief, but the thief still faces justice under the law. God can forgive, even cleanse, the drug abuser, but that person's body will still bear the natural effects of chemical abuse.

3. Try to help people outgrow the mistaken idea that forgiveness comes to us automatically simply because we are Christians, without the need for confession, repentance, and trust in God's merciful grace in the gospel of Christ.

B. Grades 7-12; adults; Confirmation Camps.

C. No special materials.

- D. This study may be done in one or two parts. Have the group read Matthew 18:21-35. If your group consists of nine or more persons, it is probably best to divide the group, letting half do the role play while the other half uses the study.

B. For the role play part, follow these steps:

- a. Guide the group in deciding whether to role play the passage in its biblical setting, or in a modern frame.
 - b. You should determine and briefly describe the roles to be played. Request volunteers for the role playing.
 - c. The players should try to identify themselves with the characters in the role playing situation, plan with other role players to determine the sequence of actions. When ready, they will role play the situation until you stop them, at the point where the action runs down.
 - d. The group members, other than those role playing the situation, should listen and watch carefully. Afterwards, they will share their reactions with the players, suggesting other possible applications to daily life today.
 - e. You will be responsible for both stopping the role play at a climax point and helping the whole group come to grips with how this applies to us today.
2. For the Bible study part, use the sharing method. In this activity each person reads through the passage twice, then lists the associations evoked by this passage. For example, what feelings, thoughts, and sensations were felt? Ask each person to recall times when they were refused forgiveness or did not forgive someone else. Let each share with the total group.
 3. Next, lead your group into a discussion on these four points:
 - a. How does each person benefit when one forgives another?
 - b. Why does God insist we forgive others as a condition for being forgiven? (Refer them to the Lord's Prayer.)
 - c. In light of Matthew 18:21-22, is there ever anything we should not forgive?
 - d. Awareness of our sinfulness and confession are necessary before we can be forgiven. Look over the passage again and find where each of these points is alluded to.
 4. Close the whole study with the Lord's Prayer. Leader prays it aloud, pausing ten seconds between each petition for silent prayer.
 5. Relating Activity
 - a. Forgiveness most often comes to us in the form of another person. We seem to appreciate God's forgiveness better when it is associated with the words of forgiveness spoken by the pastor, or through the words and actions by which others bring us Holy Communion.
 - b. Provide each person with a sheet of paper. Ask them to

spend some time alone doing two things:

- + Complete the sentence, "Forgiveness is" Ask them to relate forgiveness to something in their lives, such as "Forgiveness is when my dad doesn't get angry when I forget to put his tools away." Come together and share these thoughts.
- + Ask them to write it out on a small piece of paper, the sin or wrong doing for which they want God's forgiveness. Either as a part of this activity or in connection with an evening campfire, have them bring their confessions forward and place them in the fire while a worship leader reads 1 John 1:5-9.

III. "What do I Need" (Option 1)

A. INTRODUCTION

1. II Corinthians 8 and 9 deal with the offering taken by the Corinthian church to send to the needy Christians in Jerusalem. It was a sort of early church benevolence program. The Corinthians had begun this project earlier but, as so often happens, they put it aside to care for more urgent personal concerns. Paul once again urges the Christians in Corinth to realize their own good fortune and in the spirit of Christ to give of themselves as they were able. This concept will be difficult for some of your participants to accept. Many of them will only grasp the Corinthians' need to take care of themselves first, often to excess.
 2. II Corinthians 8:7 - Paul acknowledges that they are a gifted church and gifted people. They seem to abound "in everything." Paul uses their abundance to point out the more-than-sufficient nature of God's grace, and the need for them to share it with others. "This service of love" (TEV) and "This gracious work" (RSV) refers to the collection for Jerusalem.
 3. II Corinthians 8:8 - Note how the nature of God becomes evident in Paul's words; Paul is urging them rather than insisting or commanding. A good deed is always done willingly. The choice for the Corinthians, like the choice for your participants, must always be their own.
- B. Grades 4-8; families.
- C. No special materials.
- D. 1. Begin with a prayer which focuses on the need for sharing. If possible, use an incident from camp life or perhaps one of the participants can share a situation from his or her home community. Ask God to be present in the camp and all through world community. Pray that the Almighty's goodness and blessing will be known and shared by all.
2. Ask participants to read II Corinthians 8:7-8. They can read silently, or one can read aloud as others follow. Explain how the Corinthians were taking up an offering to help the needy in Jerusalem.
 3. Focus their attention on verse 7, which speaks of rich gifts. Ask, "What riches do you have to share? Think of your personal riches: your own gifts, and abilities. What has God given you which you can use to care for God's world and God's people?" Form groups of twos or threes to discuss this. When finished, share results and list the gifts. The idea is to affirm them as persons who have something to contribute. Expect responses

such as "I make people happy," "I can teach people to do something," "I can stop littering," or "I am able to learn more about caring for God's world." Point out examples of what they can do in the context of camp life.

4. Ask participants to think about their material possessions, and the things they have to make life enjoyable.
5. Ask each participant to list five things each would like least to have taken away from their daily life. When all finish, have them share their lists with the whole group. As they do, make a group list on large paper, noting the number of responses for those items mentioned more than once.

When you finish the group list, ask participants to put each item into one of three categories:

- A--I need this to survive.
- B--I need this to be happy.
- C--I can live without this.

You can do this as a whole group by consensus. The discussions over which item goes into which category should be stimulating. You might vote on each item. Point out that while we may want or desire many things, we don't really need them all. An important concept for Christians is to eliminate the wants, so that resources can be freed for others. For example, I want a candy bar, but I don't need it. If I don't buy it, I have money to use to help others and I free up raw ingredients and the land they grow on for more nutritious uses.

6. Later in the day, team up participants in pairs. Have each pair determine what they can do individually or as a team to help out the whole group. It may be something they could say or sing or do in order to make the day enjoyable or meaningful to the rest of the group. This will help participants realize that as they share their talents or gifts, they share something that they otherwise might have saved or used just for themselves. This is the kind of sharing and giving that Paul talks about as a generous service of love.

IV. "What Do I Need?" (Option 2)

- A.
 1. Based on II Corinthians 8 and 9
 2. In the study period, it will be convenient to treat the two passages separately. You may prefer to hold two separate study periods.KV
- B. Grades 7-10; Confirmation Camps.
- C. Various items, i.e., planks, logs, stones, branches, consumer items, i.e., cookies, name-brand sneakers, clothes.
- D.
 1. For the first part, ask participants to read II Corinthians 8:7-8. Ask each to look carefully at verse 7a. Point out the living skills listed there. In which of these living skills do they feel strongest or most capable? (In the TEV, these skills are faith, speech, knowledge, eagerness to help and love.) Why do they feel this is their strong point? Form groups of two or three. In these groups, participants will share their strong points; if someone in the group has trouble choosing a strong point or solid life skill, the others will help him or her find one, based on what they have observed at camp. Then each group will discuss the strong points they have listed and explore how each of their skills can help others if put into practice. Bring everyone back into the

whole group to share and discuss what they concluded in the smaller groups.

- a. With the whole group, look at all the skills again. If someone were weak or faltering in one of them, what could he or she do to strengthen it? Go through all the skills, collecting ideas from the group. You want this to be non-threatening and helpful to participants who feel inadequate in some area.
 - b. End with an affirmation of verse 8b: your participants do help (cite examples from camp), and to help others is love. We can all grow in love, we can all make a contribution, and we can all take part in life instead of taking from life.
2. For the second part of the study, ask participants to read II Corinthians 9:6-13. To help their reading, form groups of two or three. Ask them to read the passage aloud and silently in their small group. Ask each small group to develop a sentence which they feel summarizes the meaning of this passage. Bring them all together and share these sentences.
- a. Explain that God's care truly supplies the basics. God's grace and forgiveness makes us whole people, related to God as his people. Illustration: Humpty Dumpty fell and none of the king's experts could put him back together again. So it is with our lives and egos shattered by sin. But God, who created us, can re-create us by grace through faith in Christ. God makes us whole; our baptism assures us of divine love and of our wholeness. With basic security provided, we don't have to glue our egos together by buying and consuming and having more than others.
 - b. Participants probably caught the motif of giving in this passage. Point out that we all respond to the gifts we receive. Our thank you to God is a life of giving, of sharing with others God's gifts to us. Connect this with the personal gifts (life skills) participants affirmed earlier. By participating in living, engaging others, and sharing ourselves and our means, we thank and praise God. God's people are givers rather than takers.
3. For an action illustration, try this: Scratch two parallel lines in the dirt about 30 inches apart and about 12 feet long. Mark off an 8 foot section in the middle. Lay out some items, including planks, logs, stones, or big branches sufficient to lay across the 8-foot section as a walking path. To these items add other things suggestive of our consuming society: bags of cookies, name-brand sneakers, clothes, and so forth. Tell the group that they must walk between the lines from one end to the other. The 8-foot middle is quicksand; if they touch the dirt, even slightly, they are finished. They can try the walk on their own or they can use any of the items you put out. They may attempt a broad jump, but they will soon see that the stones or planks provide the real solution. When all get across, explain how this pictures the way God's grace supports our life. When the chips are down, we find something as available and simple as God's grace gets us through life. The things we own won't do it; they are nice, but hardly essential. In fact, they can hinder us, as an overloaded backpack hinders a hiker.
4. Close with a values exercise, to help the participants identify

what is really important to them. Ask each to think of their possessions at home. Ask them to imagine that all they own is in their room. Suddenly a fire breaks out. They have only thirty seconds to decide what two things to save. Give them thirty seconds to write down these two items. Share the results. Why did they choose what they did? What do these items mean to them? How much are they part of their lives? What if they didn't have them? What if they couldn't take anything from their room but themselves? Are the really important things burning in their room, or are the essential values inside them? What are our needs and what are only wants (God cares for needs).

V. "What Do I Need?" (Option 3)

- A. 1. Based on II Corinthians 8 and 9
2. In this passage, especially in 9:8 and 11, Paul says that when we ground our style of life in God's grace, this all-sufficient grace frees us to give generously, to participate rather than consume.
3. In the movie version of the well-known children's classic, The Wizard of Oz, Dorothy sings the song, "Somewhere Over the Rainbow." All of us, no matter who we are, search for our particular pot of gold at the end of the rainbow. We look for some kind of treasure that will make our lives more whole and complete. We think or say, "If I only had a car of my own, my life would be complete," or "If I only had more clothes, I would be a whole person," or "If I didn't have all these freckles, I wouldn't have a problem in the world."
4. Paul is saying we have but one really deep and ultimate need - the need for God's grace. When God gives this, everything else falls into perspective. Paul suggests that we do not have to run around in an endless circle searching for our pot of gold at the end of the rainbow. The real treasure of Christ's Church is God's grace, for God's gift of grace makes us whole persons quite apart from ownership and consumption.
- B. Grades 9-12; Adults
- C. Pencils for all
Pieces of scratch paper for all
- D. 1. Ask participants to think about the one thing each would want to make their life complete. Have each share it with the whole group.
2. Now ask participants to pair off to read the passage in their Bibles. Ask them to underline the sentence or phrase which seems to best sum up the whole passage. When they finish, share the selected sentences. Ask each pair to express the essence of this passage in their own words.
3. Since these passages speak of the generosity of God toward us, especially in the love of Christ, invite participants to explore gifts they have to share. Reform in pairs. Ask each to share a gift God has given him or her and how he or she could use it to help others. The other then adds gifts he or she has seen in the partner. Then each discusses the one primary gift they have. When all finish, gather together and share the main gifts. Share by drawing a circle in the dirt. Scratch the word "grace" near the circle. From their gifts on pieces of paper, which they place in the circle.

Talk about how much re-creative power God has given this group, if all use their gifts wisely and carefully.

4. The ideas of God's grace as a gift, and the total sufficiency of God's grace for our most basic needs may be new (or very challenging) to your group. Paul's thinking here - which reflects the gospel so clearly - runs counter to what our competitive culture imposes upon us. You may find these remarks by Richard A. Jensen helpful for resource material during the discussion and throughout the day:

Grace alone. We are saved by God's grace... period! Not grace plus our response. Not grace plus our experience. Grace alone. Nothing can be added to grace. When we add to grace it is no longer grace.

The drive for more is the greatest threat to grace alone. If there is more, any more, then grace is not alone. More is Satan's favorite word. That's what he promised Eve in the Garden of Eden. You will not die . . . you will be like God . . . (Genesis 3:4-5). That is very much like what Satan promised Jesus when he tempted him in the wilderness. "All these (the kingdoms of the world) I will give you, if you will fall down and worship me" (Matthew 4:9). . . Satan's greatest victory is to persuade us that there is more . . . rather than trusting in God's grace alone.

To live by grace alone means to live with the scandal, the offensive characters of the gospel. . . . we preach Christ crucified, a stumbling block (Greek=Skandalon) to the Jews and folly to Gentiles (I Corinthians 1:23). :From Touched By The Spirit, (Minneapolis: Augsburg Publishing House, 1975), pages 61-62, and used with permission. Italics are the author's. The emphasis on "grace alone" underscored all that Paul wrote. But we must distinguish between the desire for "more" (those "wants" which threaten grace) and the desire for "maturity" (developing those basic "needs" which are an expression of grace).

VI. "Resurrection of the Body"

A. Introduction

1. Resurrection and eternal life are warp and woof of the same fabric in Christian theology. Resurrection from death by the power of God is a sign of the ultimate power God exercises over all things evil. The New Testament represents death as a victory over the forces of evil. Since God wills and gives life to his creation, death - the defeat of God's life - becomes evil's most potent force.
2. The Christian message proclaims that Jesus, by his sacrificial death on behalf of the world and his resurrection from death broke the power of evil. In Luther's phrase, he conquered sin, death and the devil. Christ defeated the def eater.
3. God promised that the hour will come when all the dead will be raised up. Those who are members of the community of believers will enter into eternal life. Those who have refused God's grace will return to eternal death.
4. Christ's resurrection, therefore, is the sign of hope for all people. The Easter victory calls us to focus our eyes not only on this life but also on the hope of the life to come.
5. Our Christian faith proclaims a close relationship between this

life and eternal life. In a real sense eternity continues the quality of life we now live - either with Christ or without Christ. Our present experience of faith in Christ, by which God gives us our new birth in baptism and opens to us new possibilities for living, is a foretaste, a "down payment" on the inexpressible joys of eternity in intimate communion with God.

6. This session will raise many questions about the details of life after death. The New Testament seems to say that all persons die and enter a state of lifelessness, which Paul compares with sleep. At the return of Christ, in God's good time, all persons will be raised from this state for judgment. The idea of immortality of the soul, whereby one's soul lives on beyond the body after death while the flesh remains in the grave, is Greek thought that is alien to the New Testament.

B. Grade 6 and up

C. Paper & Pencil for all (Use other creative alternatives for D. 3. options)

- D. 1. The passage is I Corinthians 15:1-8, 12-26. You will use the Västerås method of Bible study (see the LOMC Staff Handbook). After the sharing, let each person deal with these questions:
 - a. If I took this passage seriously, what changes would I make in my life?
 - b. If all Christians took this passage seriously, what changes would we see in our churches? Here at camp?
2. When participants are finished answering these questions, come together as a whole group to give them time for sharing their answers and discussing their insights.

3. Relating Activity

Several options are offered for you to choose as time and circumstances permit.

a. Option 1: Write epitaphs

In a small cemetery near New York City stands a grave marker with just one word on it: Forgiven. In the briefest possible form, it states how the deceased felt about life and about his future beyond death. Have each participant spend fifteen minutes reflecting about his or her life, and then ask them to write a brief epitaph. Come together in groups of four or five to discuss why they chose what they did. Ask what these epitaphs imply about this issue of life and death.

b. Option 2: Death inquiry.

Prepare a questionnaire for each participant, giving them fifteen minutes to answer the questions. Then bring the whole group together to look at trends and differences of thinking. Here are the questions:

Who is the person closest to you who has died?

How would you best describe what you believe happens after death?

How often do you think about your own death?

What aspect of your own death concerns you most?

Have you ever been in a situation where you thought you might die?

When? What feelings did you have?

If you had a choice, what kind of death would you prefer?

If possible, would you care to know the exact date of your death?

Why?

Jesus said, "I am the resurrection and the life. If anyone

believes in me, he shall live even if he dies." What does this mean to you personally?

c. Option C: Fantasy

As individuals and then in small groups, have participants do the following fantasy exercise: After a medical checkup, your doctor tells you he discovered a disease which gives you no more than 6 months to live. That same day you receive in the mail word that a distant relative has died and left you \$10,000. Plan your next 6 months. After sharing in small groups, have each person look at his plans from the following perspectives:

- What does this say about what I value most?
- What does it say about my belief in life after death?

VII. "Christian Education Material for Youth and Families: Alcohol and Drugs"

This is a booklet. It can be used. Below are the chapter headings and objectives to help the leader select portions to be used.

- 1) Session 1 - "Free to Know"
 - a) What the Bible says about use of chemicals
 - b) Identify and discuss feelings about chemical use
- 2) Session 2 - "Free to Choose"
 - a) Decisions needed to be made about chemical use and nonuse
 - b) Practicing decision making skills
- 3) Session 3 - "Free to Care for Me"
 - a) Learn about the whole "me" that is in need of care
 - b) Explore and identify ways to take care of myself
- 4) Session 4 - "Free to Care for Others"
 - a) Learn what the Bible says about Christian concern for one another
 - b) Understand how judgments change when the whole story is known.
 - c) Practice identifying ways in which to support others in particular situations

VIII. "My Behavior/How It Affects Others"

- A. To consider the importance of Christian values
- B. Grades 8-12; Adults
- C. No special materials
- D.
 1. Discuss whether or not it makes a difference how I behave.
 - a. Should I take into account how it affects others?
 - b. Give some examples of people whose behavior is modeled.
 - c. Look at the fact that each of us is a role model to someone.
 2. Read I Corinthians 8:1-13
 - a. What is the situation?
 - b. What is the problem?
 3. What does this passage say about my choices in what I do?

IX. Surfing in the Promises

- A. Introductory Comment: When preparing this study the leader should consider the group, where the study is taking place. It would be wise to break up the various steps with games and activities. This process does not need to be done all at one sitting.
- B. All ages
- C. Use your imagination! (nothing specifically suggested)

1. A mini-lecture to introduce the study.
 - a. We have been talking about the Holy Spirit as the power and presence of God.
 - + This power creates faith in us, motivates the way we live, and gathers us together in Christian community.
 - + As we live each day in this presence and power of God we are caught up in an interaction with God.
 - + In this dynamic God carries us into the world of uncertainty, greays rather than blacks and whites, complicated decisions, and so on.
 - + One could say that we are borne (carried) of water and the Spirit.
 - + We are in the rush of wind and the flow of the river.
 - + This water and wind may be whimsical, but it is the very power and presence of God.
 - + It is in this context and from this dynamic that we are able to make choices and act out decions.
 - + This shapes us and our values.
 - b. We are going to look at three things:
 - + Promises - What are they? What are God's promises?
 - + The things that shape how we think.
 - + A process for helping us assess our own values.
 - c. It is the contention of this study that our values are contingent upon our personal encounter and response to a very personal God, namely, the Holy Spirit.
2. Let's talk about promises.
 - a. What are some promises -
 - + You have made?
 - + Have been made to you?
 - + Have been broken?
 - + Have been fulfilled?
 - b. Can the participants give any examples of promises made during their time together as a group?
 - c. Are there promises any member of the group is living with now? Would they share them?
 - d. What is a promise? Possible answers:
 - + What comes before the real thing
 - + Points at something that will come later
 - e. Are there any differences between the promise and what is promised?
 - + When do you feel most excieted?
 - 1) Living with the promise?
 - 2) Living with what has been promised?
 - + Is the promise the same as the real thing?
 - + Are promises more hopeful?
 - f. A mini-lecture:
 - + A promise is a group of words that puts before something that is to come.
 - 1) In a way, you have it but you don't.
 - 2) A promise is on the front edge of what is to come.
 - + Look at a sail in the wind when the wind is blowing behind it.
 - 1) You are sailing before the wind.
 - 2) In a sense y ou are on the front edge of the wind.
 - + The Christian faith is based on promises.
 - 1) We are offered something that is yet to come.
 - 2) We have it and yet we shall receive it.
 - g. Sarah and Abraham are Parents of Promise, examples, heroes.
 - + Ask participants what they know about Sarah and Abraham. (If the

leader can dramatically tell the stories, do it. Maybe the participants can act them out. The passages can be read, but this is for older groups.)

- 1) The brief description of Abraham's invitation to leave his homeland and go to the Promised Land is Genesis 12:1-8.
- 2) Sarah's story is in Genesis 17:15-18:15, 21:1-7.
- + Now review how the author of Hebrews describes Sarah and Abraham (11:8-12).
 - 1) Abraham and Sarah are Parents of Promise.
 - 2) They lived in the promises of God, though there was some uncertainty.
- h. Living in the promises - this is how a Christian goes through life.
 - + God offers things to us, and we trust them to be true.
 - + We bank on them and live with them as though they are real.
 - + It is like surfing - riding in the power of the surf.
3. Promises of the Christian faith. Ask participants:
 - a. What promises do we live in according to the Apostles' Creed?
 - + Forgiveness of sins
 - + Resurrection of the body
 - + Life everlasting
 - b. What do each of these mean?
 - + Forgiveness of sins?
 - 1) A relationship restored in spite of actions that would cause it to be broken.
 - 2) A new life begun.
 - + Resurrection of the body?
 - 1) Life after death
 - 2) The power of evil overcome by Christ
 - + Eternal life?
 - 1) An eternal relationship provided
 - 2) Forever being children of God.
4. These promises shape how we think and act. Ask participants:
 - a. What differences do these promises make to you?
 - + Forgiveness of sins - that God accepts us as we are?
 - + Resurrection of the body - evil no longer has power over us?
 - + Life eternal - we will live after we die?
 - b. Should these promises make a difference as to -
 - + How we see ourselves?
 - + How we live in relationship with others?
 - + How we understand/interpret what is happening in the world?
5. An in-depth study of I John 1:5-3:24 (a long but necessary passage)
 - a. Read the passage three times or divide the group into three groups. Be sure to record information.
 - b. During the first reading look for things the author says about how Christians should perceive themselves. Examples are:
 - + Sinners - 1:8, 10
 - + Forgiven - 1:9, 1:12
 - + Knows Christ - 2:13
 - + Overcome by evil - 2:13-14
 - + Knows the Father - 2:13
 - + Anointed by Holy One - 2:20
 - + Promised eternal life - 2:25
 - + Children of God - 3:1
 - + Christ loves us - 3:16
 - + God abides on us - 3:24
 - c. On the second reading what does this passage say about relationships

both with Christ and with others? Examples are:

- + Keeps commandments, relationship with Christ 2:3-6
- + Love of brother - 2:10-11
- + Abiding in Christ - 2:28-29
- + Love of one another - 3:11

d. On the third reading look at how the world has been affected. Examples are:

- + Christ is the atonement for the world - 2:2
- + Lust/power for evil - 2:15-17
- + Christ appeared to overcome evil - 3:8
- + The Christian cares for others - 3:17

e. Ask participants to summarize what has been said.

f. Now look at I John 3:24.

- + Who prevails through all of this?
- + Who has really shaped us? (The Spirit)

6. Values

a. Discuss what values are. They are:

- + Positions of which we are proud. We prize and cherish them.
- + Positions we have publicly affirmed.
- + Positions we have selected from several alternatives.
- + Positions chosen after thoughtful consideration of pros, cons, and consequences.
- + Positions that have been chosen freely.
- + Positions/beliefs upon which we have acted.
- + Positions upon which we have acted repeatedly.

b. What are some values held by the participants?

- + List a few.
- + Are the values held dictated by:
 - 1) Our perception of ourselves
 - 2) Our relationship with others
 - 3) Our view of the world.

c. Choose a controversial issue for the group to discuss.

- + Ask the participants to indicate their stand.
- + Ask the participants to test their position in the light of the seven steps above.
- + Then ask participants to test their position by raising the following questions:
 - 1) What does this position say about your understanding of yourself?
 - 2) What does this position say about your relationship with Christ and with others?
 - 3) What does this position say about your understanding of what God is doing in the world?

X. Children of God Led by the Spirit

- A. A study of Romans 8: 14-17
- B. All ages
- C. Let your creativity reign
- D. 1. Study Romans 8:14-17 using one of the Bible Study methods.
- 2. Pay attention to:
 - a. Heirs - who are promised an inheritance.
 - b. What is the role of suffering?

C. WORSHIP AND DEVOTIONAL EXPERIENCES

I. "The Forgiveness Ball" II

- A. Based on Ephesians 4:25-32
- B. All ages
- C. Ball of yarn
- D.
 1. Assemble the participants in a circle. Sing a few songs. Talk about what it is like to live closely together, especially with a group you belong to for only one week or weekend in your life. What are the joys? Sorrows? Good things? Difficult things? Have there been problems for the group in terms of life together? Can the participants identify what the problems are?
 2. Don't try to hang out dirty linen. Simply help the group recognize the constant need for forgiveness. Read or paraphrase Ephesians 4:25-32. Ask participants what this passage means to them. Beforehand, you roll a skein of yarn into a ball. Now introduce the ball. Identify it as a "Forgiveness Ball." Explain the next activity:
 - a. One person starts. He or she holds the end of the yarn and tosses the ball to someone else. This continues until everyone is on the string.
 - b. Instruct the participants to choose two or more people to whom they would like to say, "I forgive you," or "Will you forgive me?" When the ball comes to a person, this person tosses it to one of the persons whom he or she chose (preferably one who is not yet on the string). They do not say anything, but let the Forgiveness Ball speak for them. Depending upon the size of the group and the amount of yarn, you can decide how often a person can be on the string.
 - c. Because this experience is nonverbal, you might suggest that participants may want to ask each other later why someone tossed the ball to them.
 - d. When everyone is on the string, look at the design of the yarn. It may be a good opportunity to pick up ideas about interdependence and interaction. Forgiveness is one of the major ways the members of Christian community interact with each other and with the world. If participants are familiar with the image of the "web of life," you can talk about how forgiveness in the human community ties things together. Without it there is chaos and disorder.
 3. Sing a song of joy as you roll up the ball of yarn. Treat the whole experience with reverence. Close with a benediction, asking the Holy Spirit for help so that our behavior will not make other persons unhappy.

II. "Keeping God's World" II

- A. A Confessional Service
- B. Grades 4-9; Families
- C. Wastebasket
- D. Litter and other signs of pollutants collected by campers beforehand
- D. Prayer: God we come in this moment
 - Praying,
 - Praying that you may give us
 - Open ears and eyes
 - To listen
 - To observe
 - And to become
 - More aware of the world,
 - Your will for the world,

and our place in it..

Litany

Leader: In the beginning
 God created
 The heavens and the earth;
 People: And God saw that it was good
 Leader: There stood the light . . .
 Day and night
 There lay the earth,
 Black in its new birth.
 Waters around it,
 Heavens above it.

People: And God saw that it was good.

Leader: Days slipped by;
 Seeds in the ground,
 Lights in the sky,
 Fish in the water,
 Birds soaring high,
 Then low to the ground
 Where animals roamed
 And creeping things crept
 And crawled all around.

People: And God saw that it was good.

Leader: And in the end
 God
 Made a masterpiece
 Man and Woman.

People: And God saw that it was good.

Leader: And the man and the woman were happy and said
 "It is very, very good!"

People: It is very, very good!

Scripture: Psalm 19

Dedication:

(Place a small wastebasket on the worship table. All persons then bring items which are pollutants or which symbolize garbage found in their cabin, on the grounds, or elsewhere. As each one places an item in the basket on the table, he or she speaks the following words of commitment in relation to keeping God's world. Each individual inserts his or her own words.)

Dear God, help me not to . . .
 But instead I will . . .

Closing Song: "All Things Bright and Beautiful"

I. "A Litany of Confession"

Leader: Tilling difficult soils and planting new seeds often makes us feel uncomfortable and vulnerable, and sometime we are afraid.

People: Wherever we labor, it seems too hard to break new ground, and too easy to lose sight of the harvest.

Leader: We shy away from conceiving of our work relationships . . . in banks, in classrooms, in hospital wards, in offices, in homes, and in restaurants . . . as sites for the New Earth; we need to be more imaginative about the possibilites.

People: Even if we succeed in the plantings, we grow weary and impatient waiting for luxuriant growth. We use "megatools" when hoes would

do, or we bog down making frantic repairs and modifications when new instruments are required.

- Leader: We are unwilling to see that if we are to create a society of vital communities -- free of injustice and inequality, and peopled by empowered, participating citizens -- we must stop laboring by ourselves, for ourselves.
- People: It is hard for us to forge a commitment to join one another in identifying New Earths, in seeking and using only the most appropriate tools and technologies, in being wise about resources and in being determined to create just relationships. We fear the loss of ourselves in the doing.
- Leader: Because we have felt God's presence among us, we are confident that our joys are received, and that even in our hesitant weariness our spirits will be revitalized. Refreshed by the good news of the Christ, we rejoice in the creative tension between ourselves and other members of our communal body. We look forward to joining with God in enabling one another to labor compassionately, to seek for the New Earth, and to have the love and patience to nurture new life. We are glad that we share both the sowing and the reaping. And we thank God that we do not have to do it alone.
- All: Amen!

IV. "Dominion I"

- A. A meditation on dominion/stewardship
- B. Grades 4-6, 10-12; Adults
- C. Campers' personal journals & pens
- D.
 1. Read Genesis 1:24-25.
 2. Each participant can reflect on what he or she can do as one who has been given dominion over the earth. What do participants think they can do for the creatures mentioned in these verses? Invite them to meditate quietly on this question and, if they are keeping journals, write about their ideas.
- E. This meditation can work well incorporated with "Gifts to Share" below.

V. "Gifts to Share"

- A. Focus worship at the close of day on the concept of sharing our gifts.
- B. All ages
- C. Candles (can be made in Arts & Crafts)
Twig and matches
- D.
 1. Sing an appropriate song.
 2. Read Romans 12:3-6a, 9-13. comment on how God has given us each gifts to share. God wants us to become givers and sharers, people with a contribution to make because we really care about others.
 3. Ask participants to look at the person on their right. For what would they want to thank that person? What contribution has that person made to the life of the group? Comment on the various ways individuals contribute to the group, to help the young people get ideas. Now ask each participant to express aloud his or her thanks for the person on the right.
 4. Give participants a candle. (If you made candles, use those.) Light a twig, perhaps from the campfire. Say, "Christ is the light of the world. He gives us light." Carry it to each participant to light their candle. Say, "Christ has given you, (name), light. You are Christ's light in the world." When all candles are lit, use this litany:
 Leader: Christ is the light of the world.

People: And we carry His light.
 Leader: Where there is darkness,
 People: We can bring the light of love.
 Leader: Where people feel pain and troubles,
 People: We can bring the light of our concern.
 Leader: We are caretakers.
 People: God has given us the gift of love.
 Leader: We want to contribute to life.
 People: God has given us His grace. We have what we really need. We are filled with God's grace, and we have plenty of love to give.
 Leader: We want God's light to help us to see.
 People: We want to see where people are suffering. We want to see how our greed can hurt others. We want to see because it is so easy to close our eyes.
 Leader: Open our eyes, God.
 People: Cure our blindness.
 Leader: Give us light,
 People: That we might brighten the lives of others.
 Leader: Thank you God for loving us so much in Jesus Christ.
 People: Amen. Amen.
 All: Thank you, God, for the grace you showered upon us in Christ. Make us a people who care. Help us to see what is really important. Show us how to care for the earth and for each other. Amen.

5. The Lord's Prayer

7. Sing more songs and then have a candlelight procession.

IV. "Taking Sainthood Seriously"

- A. An outline for a morning "wake-up" devotional on sainthood
- B. All ages; Confirmation Camps especially
- C. Copies of "For All the Saints" (hymn)
- D. 1. Sing "Al-la-la-la-la-le-lua".
 2. Read Ephesians 2:19-22.
 3. It is more than our minds can imagine when we read what the writer of Ephesians wrote about us. We are part of a group of people who trace their beginnings back to Matthew, Mark, Peter, and Paul - and even to Jesus Himself! That makes us part of a very special family. "Saint!" That is what you and other believers in Jesus are, because God chose you in baptism and gave you that name.
 4. Think what the world would be like if all baptized people took their sainthood seriously. What a change it would make. Why not try it on for size yourself? Try to consciously make every decision today in a way you think would please God. Before you go to sleep tonight think back over the day. Are you willing to try again tomorrow?
 5. Prayer thought: God has chosen me to be a part of his team. Am I doing my share?
 6. Sing "For All the Saints" with rhythm.

VII. Children of the Covenant: "Celebration of Rainbows"

ENTRANCE HYMN: "Children of the Heavenly Father"

INVOCATION

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

People: Amen!

CONFESSION OF SINS

Leader: Brothers and sisters in Christ, Let us admit before God, our Father, who is the Source and Provider of all things, that we have failed Him and not lived up to our promise to be His children and do what He wants. We have followed our own desires.

People: Our Father, we have forgotten our place before you, turning to our own desires and devices, pretending to be beyond the needs and demands of others, and doing little to bear your love in our lives to the world.

Leader: Father, forgive us.

People: Father, forgive us and free us from our past mistakes and failures. Father, free us for the new life in Christ.

ABSOLUTION

Leader: God forgives us. Now no condemnation hangs over the heads of those who are in Christ Jesus. For the new life in Christ lifts us out of the old vicious circle of sin and death. For if a person is in Christ, that person becomes a new person altogether. The past is finished and gone; everything has become fresh and new.

People: Thanks be to God!

HYMN: "Angels Praise Him"

INTRODUCTION TO THEME (Introit?)

HYMN: "The Rainbow in the Sky" (Sung to "Sunshine on My Shoulders")

THE LESSONS

Reader: Exodus 19:3-8

Leader: To praise the God of the covenant let us sing/read Psalm 105.

People: "Psalm 105"

Leader: Let us Pray

God, our Father, through the death and resurrection of your Son you have fulfilled the promise to Abraham, Joseph, and Moses to redeem the world from slavery and to lead us into the promised land. Grant us living water from the rock and break from heaven, that we may survive our desert pilgrimage and praise you forever; through Jesus Christ our Lord.

People: Amen.

Leader: God promised a new covenant, a covenant not signed by a rainbow, not written on stone. He promised a covenant that would be signed in the hearts of people.

Reader: Jeremiah 31:31-34

HYMN: "Print Thine Image Pure and Holy"

Reader: Romans 3:19-28

John 8:31-36

Leader: Let us Pray

Almighty God, gracious Lord, pour out your Holy Spirit upon your faithful people. Keep them steadfast in your Word, protect and comfort them in all temptations, defend them against all their enemies, and bestow on the Church your saving peace through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

People: Amen.

THE REFORMATION HYMN: "A Mighty Fortress is Our God"

THE HOMILY AND DIALOGUE: "A Definition of Freedom"

THE CREED Luther's Explanation to Article II

We believe that Jesus Christ -- true God, Son of the Father and eternally, and true man, born of the Virgin Mary -- is our Lord.

At great cost he has saved and redeemed us, lost and condemned persons. He has freed us from sin, death, and the power of the devil -- not with gold or silver, but with his holy and precious blood and his innocent suffering and death.

All this he has done that we may be his own, live under him in his Kingdom, and serve him in everlasting righteousness, innocence, and blessedness, just as he is risen from the dead and lives and rules eternally. This is most certainly true.

HYMN: "Amazing Grace"

PRAYERS OF THE COMMUNITY AND LORD'S PRAYER

BENEDICTION

CLOSING HYMN: "All You People, Clap Your Hands"

VIII. A Devotion on Options, Growing, and Surprises

INVOCATION

Pastor/Leader: In the name of the God who is, who came in Christ our Lord, and who is with us now.

People: God, our King, Comforter, Spirit, who shows us the right, who is everywhere at all times, the source of all good; who, by his love, let us live; be in us, cleanse us, and save us.

A LITANY OF RECONCILIATION

"Father Forgive"

People: All have sinned, and come short of the glory of God.

Pastor/Leader: The hatred which divides nation from nation, race from race, class from class:

People: Father forgive.

Pastor/Leader: The covetous desires of people and of nations to possess what is not their own:

People: Father, forgive.

Pastor/Leader: The greed which exploits the labor of men and women, and lays waste the earth:

People: Father, forgive.

Pastor/Leader: Our envy of the welfare and happiness of others:

People: Father, forgive.

Pastor/Leader: Our indifference to the plight of the homeless and the refugee:

People: Father, forgive.

Pastor/Leader: The lust which uses for ignoble ends the bodies of men and women:

People: Father, forgive.

Pastor/Leader: The pride which leads us to trust in ourselves, and not in God:

People: Father, forgive.

Pastor/Leader: Be kind to one another, tender-hearted, forgiving one another, as God in Christ forgave you.

PSALM 100

Pastor/Leader: Make a joyful noise to the Lord, all the lands!

People: Serve the Lord with gladness! Come into his presence with singing!

Pastor/Leader: Know that the Lord is God! It is he that made us, and we are his.

People: We are his people, and the sheep of his pasture.

Pastor/Leader: Enter his gates with thanksgiving, and his courts with praise!

People: Give thanks to him, bless His name!

Pastor: For the Lord is good;

People: His steadfast love endures forever, and his faithfulness to all generations.

REFLECTIONS - On Options, Growing, Surprises

+ Compassion is not quantitative. Certainly it is true that behind every human being who cries out for help there may be a million or more equally entitled to attention. But this is the poorest of all reasons for not helping the person whose cries you hear. Where, then, does one begin or stop? How to choose? How to determine which one of a million sounds surrounding you is more deserving than the rest? Do not concern yourself in such speculations. You will never know; you will never need to know. Reach out and take hold of the one who happens to be nearest. If you are never able to help or save another, at least you have saved one. To help put meaning into a single life may not produce universal regeneration, but it happens to represent the basic form of energy in a society. It also is the test of individual responsibility. (Human Options, Norman Cousins)

"Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me." (Matthew 25:40)

+ Human beings must be judged by the challenges they define for themselves. So far, they have attached more importance to the challenge of adventure than to the challenge of compassion, more importance to the challenge of technological grandeur than the challenge of human growth, more importance to the challenge of war than the challenge of peace, more importance to the challenge of productivity than the challenge of perspective, more importance to the challenge of the scientific intelligence than the human spirit. (Human Options, Norman Cousins)

"Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it." (Luke 17:33)

+ We justify the gift of life in many ways: by our awareness of its preciousness and its fragility; by developing to the fullest the sensitivities and potentialities that come with it; by putting the whole of our intelligence to work in sustaining and enhancing the conditions that make it possible; by cherishing the human habitat; and by removing the obstructions in our access to and trust in one another. (Human Options, Norman Cousins)

"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 recovering 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)

+ We Live On Glimpses

We live on glimpses,
fleeting glimpses in the forest;
this is its beauty,
this its charm.
A bit of furry fluff
disappearing behind a log,
the flash of a many-colored wing
telling us that a bird is hiding in the bush.
Wild things always in flight,
leaving us wishing for more,
more time to examine and admire,
more to hold in the hand.

We live on glimpses and wish for time-exposure;
but perhaps this is best:
to see wild things in the open,
untamed and free,
not caged or constrained, but free to go away.
For beauties are enhanced when they are fleeting;
they leave us hungry still.

We live on glimpses of great truths,

wild truths, like the fact of God's saving love.

To teach is never to tame or domesticate;

it is to acquaint each other

with truth on the wing,

unpredicatable, unmanageable,

truth that seeks and seizes,

and will not be captured or contained. (Bless My Growing, Gerhard E. Frost)

"If you continue in my word, you are truly my disciples and

you will know the truth, and the truth will make you free." (John 8:31-32)

+ Real Living

"All real living is meetin,"

said Martin Buber,

and meeting is an art.

It is losing and finding,

giving and receiving,

offering and surrendering.

In meeting, persons are changed

without frontal intent or strategy,

for meeting is enjoyment,

appreciation of personhood,

uniqueness and difference.

Deeper than any level of dialog

is enjoyment of another person.

We are not friends

until we have deliberately

"wasted" time together.

Then intertwining growth takes place,

and we are human together.

But such meeting cannot be measured.

It can only be experienced

and explored. (Bless My Growing, Gerhard E. Frost)

"You shall love your neighbor as yourself." (Matthew 22:39)

+ Lord I Like To Live

Lord, I like to live.

I have a lot of feeling for things and people.

There's a lot going on I don't seem to see.

I need to know where the real life is,

where the joy is,

where the need is,

where the peace is.

I want to get all I can out of life;

and I want to give it back.

Keep me curious in all my senses.

Don't let me quit having a lot of feeling for what's going on,
here and anywhere.

Make me more aware as I get older.

Increase my feelings.

Bring me to my senses, Jesus. (Surprise Me, Jesus, Herbert F. Brokering)

"If any man would come after me, let him deny himself

and take up his cross and follow me." (Mark 8:34)

+ Lord, It Is Time To Celebrate

Lord, it is time to celebrate.

There is life,

and there are the signs of life

above, around, below, and inside.

There is life in the movements
of the leaves and the branches,
in the movements
of the birds in flight, finding food, and resting.
There are the movements
of the beast and every running and crawling thing.
There is life in the motion
of muscles on the move,
of minds on the move,
of masses on the move.
It is alive here.
Lord of life,
I celebrate all this life
with my own life.

I wish a happy birthday to the world, Jesus.

(Surprise Me, Jesus, Herbert F. Brokering)

"God is spirit, and those who worship him
must worship in spirit and truth." (John 4:24)

LET US GIVE THANKS

Pastor/Leader: Let us give thanks this moment:
for the sturdy fact of God's continuing love,
for mercies which go before us

People: and follow after us,
for those free gifts
which cost God so much.

Pastor/Leader: Let us give thanks:
for memory and expectation,
for the good that we have known

People: and know today in Jesus Christ,
for the Spirit's brooding presence
in our nights and in our days.

Pastor/Leader: Let us give thanks:
for pleasures which comfort
and pains which force our growth
and keep us at the Shepherd's side,
for deep meanings revealed
and mysteries, mercifully concealed,
for the image of God within us,
the capacity to inquire and adore.

THE LORD'S PRAYER

THE BENEDICTION

Pastor/Leader: Go forth in peace, have courage; hold onto what is good; return
no one evil for evil; support the weak; help the suffering; honor
all people; love and serve the Lord, rejoicing in the power of the
Holy Spirit.

People: And may Almighty God bless you,
the Creator, the Redeemer, and the Holy Spirit.

All: Amen!

IX. Laughing at the Promises

A. 1. Ideas for a meditation/homily and worship on promise

2. Background Information

Abraham and Sarah are parents of promise. They symbolize to the New Test-
ament writers people who lived in the promises of God.

- a. However, there is irony in their story which gives rise to the theme: "Laughing at the Promises"
- b. If there were two unrealistic promises made they were made to Sarah and Abraham by God.
 - + The first was to Abraham, that he would be the father of many nations. As time went by it became apparent that having a child by his wife, Sarah, was impossible. Though an intermediate solution was given, the question is: how can one be the father of many nations and his wife not able to give birth?
 - + The second promise was made to Sarah. God promises she would have a son. Her age? 90. A little old? So old that Sarah laughed.
- 3. The irony is underscored when God tells Sarah and Abraham to name their child Isaac. The name means "laugh."
- 4. The story line can be followed this way in Genesis: 12:1-9, 17:1-8, 16:1a, 17:15-19, 18:9-15, 21:1-7

B. All ages

C. No special materials

C. A possible worship agenda

- 1. Songs
- 2. Participants give examples of preposterous (illogical, contrary to nature) promises and their fulfillment or lack of it.
- 3. Maybe some know jokes that use this as a premise.
- 4. Tell the story of Sarah and Abraham in a jocular fashion using the ironic twist at the end by telling what the name "Isaac" means. (This name was given to Sarah and Abraham by God. Does this mean God knows something about humour, human nature, irony? Does it mean God means what He promises in spite of how humans perceive the promise?)
- 5. Pray - that God is not a joke, but He can engage in humour.
- 6. Closing Songs

X. And God Said Yes

Develop a worship service using I Corinthians 1:20. The promises of God find their Yes in Jesus Christ. Don't forget the song, "And God Said Yes, Yes, Yes." Or maybe try this riddle:

"Jesus is the Answer.

The Answer is Yes.

"What is the question?

No, who is the question?

The question is _____!

XI. Remembering What God Has Done

A. Develop a worship service based on Psalm 77 with the camper group.

B. All ages

C. Use supplies that will help the campers be creative in developing the service

D. The outline can be:

- 1. Recognizing despair and sadness and wondering if God's love and promises have terminated (vs.8)
- 2. Coming to an awareness that we can remember (vs. 11)
- 3. What is remembered?
 - a. God's mighty deed (vs. 12)
 - b. How God stacks up against other gods (vs. 13)
 - c. God showing himself (vs. 14)
 - d. God redeems His people (vs. 15)

4. Vss. 16-20 are very descriptive and could be used to create the setting setting for worship:
 - a. Trembling waters
 - b. Remembering the crossing of the Red Sea (no foot prints)

XII. Resurrection and Promise

- A. This worship is intended to give a context for the idea of the promise of the Holy Spirit, namely the resurrection of Jesus.
- B. All ages
- C. Arts & crafts project symbolizing "promise"
- D.
 1. In the Gospel of John, Jesus talks about His departure. In His speech He promises His followers the presence of someone whom He calls Counselor (vss. 16 and 26), Spirit of truth (vs. 17), Holy Spirit (vs. 26), teacher (vs. 26, and reminder (vs. 26.)
 2. The intention of this worship is to celebrate the "promising" of God. Our God is one who realizes the human situation and human needs. One who wishes to bring comfort and encouragement and strength, and one who can deliver on His promises. Thus, He is a "Promising God."

XIII. A Possible Agenda for "Living in Promises"

1. Hymns and songs
2. Living in Promises - some preplanned skits
 - a. Engagement - a promise to live together after marriage
 - b. Financial pledge - a promise to contribute money
 - c. Work agreement - a promise between two parties that one will produce something and the other will pay.
 - d. Treaty - a pact between countries regarding how they will live together.
 - e. Develop others.
3. Brief homily - We live depending upon many types of promises
4. Songs/Hymns - Resurrection type
5. Tell the story of or read John 14:15-17, 25-26. (If you have a good dramatics person maybe they could act out Jesus' speech with a few embellishments, talking about His departure and what he promises His followers.
6. Describe what Jesus has promised. Use some contemporary examples of: counselor, truth, teacher, and reminder.
7. Songs
8. Closing prayers and benediction
9. Songs

D. DISCUSSION TOPICSI. "From Gratification to Gratitude"

1. Reflect on the many things people do for self-gratification.
2. How could these things be changed so that they are expressions of gratitude.
3. Discuss the meaning of "grace" and God's way to constantly convert us from self-gratification to an attitude of thankfulness.
4. See the Background Paper for more details on the meaning of "gratia."

II. "Life's Too Short for . . ."

Make a list of "Things Life Is Too Short For." Discuss how lifestyles might be changed to avoid these things.

E. ENVIRONMENTAL LEARNING EXPERIENCES

I. Oil Spill

- A. Campers cause an "oil spill" and consider the ramifications
- B. Grades 4-12; Families (intergenerational)
- C. "Popcorn slinger"
 - 15 liters of popped popcorn (needs to be requested 3 days in advance)
 - A water site with strong dispersal features (wind, current, etc.)
 - Impact Challenge Cards for each buddy team
 - The leader needs to be familiar with the whole activity. See the OBIS activity guide.
- D.
 1. At the activity site, quickly outline the activity to the campers. Explain to your group of "environmental impact experts" that they are responsible for estimating the impact of the spill on
 - a. the landscape,
 - b. the plant life,
 - c. the animal life, and
 - d. human activity.
 2. Divide the group into buddy teams and assign one or two teams to each of the above areas by handing out Impact Challenge Cards. Remind the teams to work on the assumption that anything the popcorn ("oil") touches will be covered with oil.
 3. Before you toss out the popcorn, ask the teams to predict in which direction the spill will move and how long it will take to reach the shore. Select a buddy team with a watch to measure the time it takes for the spill to reach the shore and other reference points (i.e., dock).
 4. Toss out the popcorn and let your environmental experts begin their impact investigations.
 5. Join in and follow the movement of the spill with the rest of the group.
 6. When the commotion has died down and the spill has been dispersed, gather the teams together to report their impact findings on the landscape, the plant life, the animal life, and human activities. Have the group consider some or all of these questions:
 - a. How quickly did the spill reach the shore
 - b. What agents dispersed the spill? (wind, current, etc.)
 - c. How might different wind or water conditions affect the spill?
 - d. How could an oil spill be prevented from spreading?
 - e. How could an oil spill be prevented from happening in the first place? What about toxic wastes?
 - f. Who should be responsible for cleaning up the spill and for correcting the damages?
- E.
 1. Source: Outdoor Biology Instructional Strategies
 2. Variation: Instead of throwing the popcorn out on the LOIC pond, have the spill happen from a "canoe tanker". More than experienced canoeists could try to control the popcorn from canoes.

II. Deadly Links

- A. The campers become "hawks," "shrews," and "grasshoppers" in a highly-involved physical activity.
- B. Grades 4-9; Families; Seniors (if they are interested physical activity)
- C. 20 white pipe cleaners and 10 colored pipe cleaners (2/3 white, 1/3 colored) per camper OR White paper dots and colored paper dots
 - 1 paper bag per grasshopper

- D. 1. Source: Project WILD - Elementary, p. 197; Project WILD - Secondary, p. 129.
2. The campers will be able to give examples of ways in which pesticides enter food chains and describe the possible consequences.

III. Shrinking Habitats ^{IV}

- A. The participants simulate a process of land development in a physically involving activity.
B. Grades 4-7; Families (intergenerational)
C. Green and blue construction paper
3 or 4 large bedsheets or sleeping bags for a group of 12
A natural area about 100' square with objects in it that can be used for animal shelter and liars
12' of yarn or string to locate animal liars
D. (See the source for instructions; they are fun and simple, but long.)
E. Source: Project WILD -Elementary, p. 187; Project WILD - Secondary, p. 173.

IV. Other Environmental Learning Experiences

There are a number of simulations and activities (from calm to active) that apply to the issues of Day IV in Project WILD, Project Learning Tree, and Ecology Acts. These resources can be found in the LOMC Resource Center under the "LE" category (Environmental Education). Each of these books has a topical, issue, and alphabetical index. Many plans deal with problem-solving (values) and poor environmental practices (forgiveness).

F. ARTS & CRAFTS LEARNING EXPERIENCES

I. Bootprint

- A. The purpose of this activity is to help the campers "see" how humans heedlessly destroy parts of God's Creation. This can be especially useful in considering Christian environmental values.
- B. Grades 4-10; Families; Adults
- C. Tempura paints
Large paper sheets
Newspaper to clean boots
Glue and fastening devices
Natural objects from ground
- D. The campers make boot- or shoe-prints over dead, natural objects that they or other humans have caused to die. These natural objects are glued or fastened to the paper.

II. Fingerprints and Shoeprints

- A. This activity can be used to help campers increase their senses to the damage people do. Follow this experience with an environmental sensory activity.
- B. Grades 4-8; Families
- C. Painting paper
Wash basin for clean-up
- D. Using their hands and/or shoes (feet) the campers make designs on the paper with paints.

III. Tie-Dying

- A. The participants tie-dye an old shirt or piece of cloth with a design of their choice and creativity. The design could reflect some of their value-system.
- B. All ages; Families; Adults; Seniors
- C. Old shirt or scrap cloth
Boiling water over wood fire
Several colors of dye
String
Small stones
Large pot in which to boil dye
- D. 1. Gather wood to boil a vary large pot of water for 1 hour.
2. Start the fire, boil the water, and place the dye in the water.
3. Choose the clothes or shirts to be dyed. As a group consider some design idea regarding Christian values. Each camper makes their design on his/her cloth/shirt with strings and stones.
4. Dye the clothes/shirts. Set the dye when finished.
5. Shirts can be worn when dry. Clothes can be made into banners, table runners, etc.
- E. Note: This activity takes much time and preparation. See the Arts & Crafts Leader for help.

IV. Tissue Paper Rainbows

Rainbows can be made from tissue paper, colored glass or plastic, and cloth. The rainbow symbolizes God's promises. The rainbows can be placed in a frame of wood or wire. See the Arts & Crafts Leader for help.

V. Flowers

- A. A flower is something that most people like; it is considered "valuable" and it often scents the air (you could even think in terms of the Spirit "scenting" the character of the Christians life.) Without being costly, the flower is worthy for people to have around.
- B. Grades 4-8; Families; Adults
- C. Tissue paper of various bright colors
Wire or pipe cleaners
Wire cutters
- D. Tissue paper is cut to the desired size and gathered in the center with the wire. Wire can be previously wrapped with green paper or pipe cleaners can be painted to the desired color(s).
- E. See the Arts & Crafts Leader for additional help.

G. GAME & SPORT LEARNING EXPERIENCESI. King/Queen of the Mountain

- A. A game to initiate discussion of "control" ("domination")
- B. Grades 4-12; Families
- C. Knoll or small hill with as few hazards as possible and soft ground to break the impact of falls
- D. 1. Use the traditional rules of this game.
2. After the game is finished, process what happened. Who "won"? Was there really a "winner"? How did people fall down? ... Maybe even get hurt? Did some people never get to be the king or the queen? Why? How did you feel playing this game when you started? How did your feelings change as the game progressed? What is most important in this game ... to have fun or to control (dominate) the others?
- E. Be alert to any hostilities that begin to surface and end the game if you see them. This game is also prone to physical hurt if the leader is not "on top of things" at all times. For this reason, do not have a large area to be covered, but one where you can see and hear everything.

II. Tri-Tug and Tug'o'War

- A. The campers engage in the traditional game and then try it with three teams teams.
- B. All ages; Families; Adults
- C. Tug'o'War rope
Clear and open area outside
- D. (See the source for directions.)
- E. Source: New Games Book, p. 153.

III. Splash Hike

- A. This game can introduce the idea of "following Christ" even when things "get rough"
- B. Grades 4-12; Adventurous Adults and Families
- C. A creek without a hazardless bottom
Creek-walking shoes
Get-wet-in-the-creek clothes
A warm, sunny day
- D. 1. The leader steps into the water and instructs the group to "follow the leader." Everything the leader does is copied by the followers.
2. After a few minutes of hiking, the leader falls to the back of the line to let a new leader take over.
3. The hike can be as long or short as time allows and interest prevails. It is fun to walk back to "home base" in the water rather than by land... try walking backwards!
4. Some "follow the leader" ideas: .
- | | |
|---|---|
| * sit down on a stone | * hop on one foot |
| * play leap frog | * jump from one stone/log to another (be careful of slippery surfaces!) |
| * build a small castle of mud | * crouch so that all of you is underwater (except your head!) |
| * stop, take off one shoe, empty water from it, and put it on again | * float on your back downstream (don't do with non-floaters!) |
| * try to gently catch a frog or water spider | |

- E. 1. Source: Clouds on the Clothesline, p. 54.
 2. Extension: On the way back to "home base" have the campers see if they can find evidence of any damage they have done to the creek and its habitats. Talk about what they have done. Point out that "having fun" can sometimes be damaging to the environment and that heed should be taken to what is done where.

IV. Light - No Light

- A. Through this activity the participants can talk about the temptation to cheat in one way or another.
 B. Grades 4-12; Families
 C. Flashlight(s) for "it(s)"
 Safety flashlight for leader
 Evening or night
 Open wooded area with clear boundaries
 D. This activity is played much like flashlight tag as "it" tries to catch the others sneaking up behind her/him. See source for directions.
 E. Source: Clouds on the Clothesline, p. 69.

V. Dumping Ground

- A. Use this activity in conjunction with a confessional worship and/or an environmental experience. More than likely, no team will be completely "trashless"; the campers will see that their trash keeps coming back to them. If we can't make our trash someone else's problem, what can we do with it?
 B. Grades 4-9; Families
 C. Bean bags, hacky-sacks, or (if you really want to try it), garbage bags filled with crumbled paper (only!) and tied so that it won't come out
 Two large lengths of rope placed in two circles 50' apart
 10-30 participants
 D. 1. Divide the group into two equal teams and have them stand in straight lines, facing each other, behind their circles.
 2. An equal number of bean bags are placed in each team's circle.
 3. On "Go" both teams run forward. Each player can take 1 bean bag at a time from his/her circle and put it in the opposing team's circle. Players run back and forth continuing to empty bean bags into the opponents' circle.
 4. When the leader calls "Stop" the team having the least number of bean bags in its circle wins.
 E. Source: Clouds on the Clothesline, p. 109.

VI. Only the Stern Person

- A. This activity can help the campers focus on trust and communication.
 B. Grades 6-12; Families; Adults
 C. Canoe for each two people
 Paddles and lifejackets for all
 Compasses and maps for each canoe (Canoe Trip Camps only)
 Large body of water, river, OR LOMC pond with buoys
 Calm wind and current
 Blindfolds for half the participants (with E.2. Variation below)
 D. Only the stern person in the canoe can talk. The bow person has the map and compass (Trip Camps). The instructor should rotate the canoe partners so that the better navigators are in the bow and have to be silent. The bow person uses non-verbal communication to tell the stern person which way to go.

Do this for 45 minutes to 4 hours.

- E.
1. Adapted from source: Initiative Games, p. 30.
 2. Grades 9-12 & Adult Variation: Blindfold the stern persons, but first be sure that the water and weather conditions are safe.
 3. Adaptation for hikes and backpacks: Send partners out within a designated area and have them return to "home base". Indicate which partner is silent and which may speak. The silent partner gets the map and compass.
 4. Extension: Do this activity for 30 minutes. Then allow both partners to speak and have the map and compass for 30 minutes. With the whole group process what happened both times. Most likely when both partners are able to fully communicate, they will make better time and have fewer problems. Process this idea with the campers so that they can generalize that people do better when they work together and when they can receive and extend communication with each other and God, otherwise they get in trouble.

VII. Triangle Tag II

- A. Use this to introduce the "forgiving" others so that they can still remain "in the game." Then make the connection to Christ's forgiveness.
- B. All ages; Families; Adults
- C. Open and clear outdoor area
- D. Three people hold hands. One of the three is "the target" which the other two try to protect from a fourth person outside of the triangle. See the source for details and variations.
- E. Source: More New Games, p. 43.

VIII. Playing Lightly on the Earth IV

- A. The campers a) look for evidence of games that harm the environment that they have played and b) then try to invent and play games with a benign effect on the environment.
- B. Grades 4-9
- C. Open area outside
- D. See the source for details.
- E. Source: Project WILD - Elementary, p. 211.

IX. Competitive Sports

Competitive sports can cause try animosity among teams. (This should especially be noted for Sports and Soccer Camps.) The issue of sin as separation can be explored after the competition begins to become a concern.

H. SPECIAL ACTIVITIES & LEARNING EXPERIENCES

I. "The Psychology of Consumption"

- A. To consider our consumer attitudes and their ramifications
- B. Grade 8 and up
- C. Paper and pencil for all
Materials to make "money"
- D.
 1. Make "play money" briefly to begin the discussion process.
 2. Ask participants to develop a list of the following:
 - a. All the things they purchase with their own money.
 - b. Things they do that cost money to give them satisfaction.
 - c. The types of gifts they give.
 - d. Things they buy without thinking and planning - impulse buying.
 - e. Mechanically operated devices.
 - f. The things they do to make them feel good.
 - g. The names of the industries that produce the things they buy.
 3. Review the items in a. through f. above and put a "C" (consumer) or "R" (resource) in front of each item.
 - Consumer is one who lets someone else make the item.
 - Resource is when persons use their own industriousness and/or imagination or ingenuity to produce the item or fulfill the task.
 Some items may be marginal, i.e. they may have both a C and R.
 4. For g. see if participants are aware of the companies behind their products.
 - a. Who supports them?
 - b. Are they fair to people of color and the poor?
 - c. Do they maintain strict environmental quality control in their manufacturing processes?
 5. Review these lists at the end of the day to see if C's and R's might change.

II. "Family Survival Scenario"

Your family or small group will pretend that it is getting ready to live in an isolated cabin in the woods. You will be far away from centers of population and will need to rely on your own resources and the few items which may be carried to the cabin. List things which your family or group considers most critical for its survival and well being. Resources such as electricity and electrical appliances may be included if you wish. Be sure that everyone gets a chance to express preferences and that children's views are given an equal time.

After you have compiled a long list of suggestions, agree on a list of twenty items which represents the combined choices of your family or group. Appoint a recorder to note which items are kept and which are eliminated and the reasons for each. Be sure to take the time to discuss the reasons for individual preferences and to look for the values which are inherent in them. For example, the family may want to take a kerosene lantern because they like to read at night.

After you have reached an agreement on your list of essentials, make a list of things in your current lifestyle you probably could do without. Is it possible to eliminate some of these items from your lives? What are the advantages and disadvantages of hanging onto them? Write down your family's or group's specific commitments to act. Are there other items in your lists which could be shared with friends or family, such as lawn mower, major appliances, automobiles?

III. Play A Values Clarification Game

There are a number of values clarification games/ideas in the LOMC Resource Center for people of all ages. These games are involving and great discussion starters ... but also really help people consider just what is important to them. Because of the variety of games available, consult with the Program Director for further help in choosing a good game for the specific program.

I. PERFORMING ARTS

I. Songs & Hymns

These songs and hymns can be found in the 1987-88 LOIC Songbook.

1. "Joy"
2. "Lord of the Dance"
3. "Vision for Tomorrow, Action for Today"
4. "Spirit" (especially vs. 4)
5. "I Was There to Hear Your Morning Cry" (also applies to Day III)
6. "All Things Bright and Beautiful"
6. "Be Thou My Vision"
7. "Blindman" (also can be adapted to other Days)
8. "For All the Saints"
9. "Children of the Heavenly Father"
10. "Angels Praise Him"
11. "The Rainbow in the Sky"
12. "A Mighty Fortress Is Our God"
13. "Amazing Grace"
14. "All You People, Clap Your Hands"
15. "And God Said, Yes!"
16. "I Am the Resurrection"

II. Readings

The readings in "Children of the Covenant: Celebration of Rainbows" worship have potential applications for dramatic readings. A readers' drama (a voice choir approach to reading) may be very effective and the campers will enjoy performing in front of others.

III. "Fantasies for Fantastic Christians"

This book, in the LOIC Resource Center, has a number of short stories that can easily be done at a camper or other special time/event, i.e., mime, story-telling, skit. -- "The Man Who Couldn't Look Up" can be especially helpful to introduce the idea of values.

