

2. Did others appear to feel afraid?
3. What fears did you have? When?
4. Did you overcome your fear(s)? How?

#### Study of John 20:1-18

Read the passage and talk briefly about Mary's feelings, using the following questions.

1. Was she afraid?
2. Of what was she afraid?
3. How did she behave when afraid?
4. What stopped her from being afraid?
5. How did Jesus help her with her fears? *(The leader should note that Jesus spoke to her and let her know he was there. She was also familiar with him so she could recognize his voice when he said her name.)*
6. How well do you identify with Mary when you become afraid?
7. Are there situations today when you could "hear" or "recognize" the voice of Jesus?

#### Listening to God

Reflect on prayer as a time to listen to God speak to us. Can you be silent and listen to God's voice when gripped with fear? Talk about it.

Ask the group to identify how Jesus helps us deal with our fears. Two emphases of this study are:

1. We believe that Jesus Christ is the Lord of Creation and seeks to restore all of life in peace.
2. By being our personal Lord, Jesus is one who speaks. He is one to whom we should be attentive, and one who lets us know he is present.

#### "Who's in Charge" game for children

Have the group form a circle.

A person is chosen to be "It" and leaves the group. The group selects a leader. The leader is responsible for starting gestures or motions that all the members of the group copy. Examples are hand clapping, scratching of nose, bouncing, pointing, or hopping. "It" returns to the group, and the leader starts the motions. "It" must identify the leader. The leader is the next person to be "It."

Following "Who's in Charge," a similar game can be played with the youth. Ask them, "Are you more comfortable being a leader or being a follower?" Explain that one person is given responsibility to lead the whole group for five minutes. Don't let the youth be humiliated. There will be some who think they can do it. There will be some who are unsuccessful. Give them a hug and ask for another volunteer.

Go over these questions with the youth:

1. Who is the leader in your life? Why?
2. How is Jesus a leader in your life? How could he be a leader in your life? (Explore the need for prayer, Bible study, worship, listening to God, and others.)

#### Further questions for adult discussion

Use the following questions to broaden the discussion of fear.

1. What real fears do people face today?
2. What does Scripture mean when it says, "The fear of the Lord is the beginning of wisdom?" (Proverbs 9:10 RSV)
3. Is the Lord of Creation more powerful than disasters people predict may come: nuclear holocaust, greenhouse effect, earthquakes, and others.
4. When a person takes on an adventure such as kayaking, white-water canoeing, parachuting, or rock climbing, three aspects to the challenge include developing the skills to survive the risk, taking on and being successful over the challenge of the risk, and physically experiencing the "adrenaline rush" (the euphoric feeling at the end of the tension).
5. When people take physical risks, what role does "fear" play?
6. Is fear learned or are the objects of fear learned?

#### Worship idea

##### Hearing the Lord's Prayer

We pray the Lord's Prayer. It is our words to God. When Jesus' disciples asked him, "Lord, teach us to pray," this prayer is what he taught. However, we know prayer is a dialog. We speak and God listens. God speaks and we listen. This worship experience is presented to practice listening to

God in the very prayer Jesus taught. It requires preparation so people can be silent and comfortable, reflective and not intimidated. The leader will need to arrange ways to create the mood and silence necessary for this type of worship.

The process is adaptable.

Once the group is able to reach a point of comfortable silence, ask them to relax and listen. Say something like, "When we pray, we usually give our attention to what we are going to say. How often do we give attention to what God will say to us in prayer? For a few moments let us open our ears and listen, listen for sounds that we may never have thought would be there, listen for sounds that are almost, if not in fact, silent.

"Look up at the sky. Can you hear the clouds move? Can you hear the stars move? Listen carefully to the sounds around you. Are the leaves moving? Are there birds and crickets? Do you hear insects? Listen to the spiders and the caterpillars. Can you hear them? Can you hear the plants growing?"

If you are in or near a wooded area, invite the participants to look at the woods and say aloud, but softly, the various types of musical instruments that can be made from the wood. Now sit silently and listen to the sound of these instruments. Use the imagination. Stop the silence and ask the participants what they heard.

Continue by saying, "Reach deep into your ability to listen, open your hearts, and discover that there are sounds that are silent, but they are there."

Once the mood is set, ask the participants to listen further. Tell the group they are now going to listen to something with which they are familiar. However, rather than listening with the superficial ear, listen with the depth of the heart and ask, "What is God saying?"

The reader proceeds slowly and distinctly:

I am your creator who is in heaven and all around you . . . My name is treated in a holy way . . . My kingdom, the universe, the world, is come . . . My will is done all over the earth and in heaven . . . I give you each day the food you need as well as all the basic necessities of life . . . I forgive all your sins, the sins you do toward me and the sins you do to others . . . I expect you to do the same to others as I do to you . . . I do not lead you

reporting what each person is doing at the time of the incident.

In light of this activity, discuss fear using the following questions and comments.

Can fear be good?

1. In the animal kingdom fear helps animals protect themselves from their enemies as well as helping them avoid other dangers. Present several examples.

2. Think of human life. When is fear a positive force in one's life? Ask for some examples.

When is fear bad?

1. With what is fear paralleled in Mark 4:40?

2. What do you think that verse means?

3. Complete the sentence, "Fear is bad when . . . ."

As a total group, list on newsprint fears participants had about coming to camp.

Review the list and identify which of the fears had to do with control in some way. For example, were participants worried about the camp leadership or their own responsibilities?

Discuss how important it is to know who is in control. Are you less afraid when you know that someone else is in control? If you have control of the situation, does that have anything to do with your fears?

Think about Jesus for a moment. Does knowing that Jesus is the Lord of Creation, that he is in control, help us deal with our fears? Talk about it.

#### Play "Blind"

**Materials:** Blindfolds for everyone, rope.

Find a wooded area with little underbrush. The group's task is to get out of the maze that you will create after everyone is blindfolded. The rope will be strung around the area and will have one exit.

Blindfold everyone. Rope off as large an area as possible allowing a gap for an exit. Spin each person three times and then tell them to move.

If the group is large enough, the leader may need one or two aides.

Once the activity is over, discuss these questions with the participants:

1. What kind of feelings did you have?

2. What do you think Scripture is telling us about Jesus in these verses?
3. Do you believe that Jesus is Lord over all of the natural world, even that which we see right now?

#### Comparison of the dominant force with Mark 4

Review the "Who Dominates the Ecosystem?" activity above. Discuss these questions.

1. What dominant forces were identified?
2. Why were they considered dominant forces?
3. Is Jesus a dominant force in the way any of the natural forces are? Explain.
4. Is Jesus a different type of dominant force? Describe.

#### A study of Colossians 1:15-20

Read the passage aloud and ask the participants to share their thoughts from the "Daily Watch."

Develop the idea that Jesus is the Lord of Creation. His method of domination is reconciliation, rather than control. Jesus wants to bring all of creation together, encouraging cooperation rather than competition.

(Possible Break)

#### Return to Mark 4:35-41

Ask participants to recreate the scene in the Bible story by making up dialog and dramatizing the event. This activity is especially good for drawing in the children. Afterwards, talk over these questions:

1. What prompted the reaction of the disciples?
2. What did they fear?
3. Do you think that fear is justified?

#### Draw a mural

Direct each camp family to draw a group mural of a frightening event in their lives or to picture something they know about that is frightening to them.

Use crayons or possibly natural coloring devices like charcoal, berries, bark, or grasses.

When the mural is complete, each member of the family can share the picture with others by describing the event or incident, then locating himself or herself in the picture and

into temptation . . . In fact, I keep you out of the grasp of the powers of evil . . . For all that is seen and unseen, all the power, and all the glory are mine.

Let silence prevail as long as possible, close with a quiet familiar hymn, and encourage the participants to leave quietly.

## Day 3

# Feeling Loved

### Focus question

How do I know that God loves me even when my faith is weak and inconsistent or when I fail to do what is right?

### Theme

Jesus loved others even when they failed to do what is right.

### Objectives

This day will help the leader and participants:

- \* explore being loved by God as being embraced by the cross of Christ;
- \* emphasize God's love as unconditional;
- \* practice the art of giving and receiving love.

### Bible basis

Matthew 16:13-18

Luke 22:33-34, 54-62

John 21:15-19

### Scripture notes

Love from the Christian perspective is unconditional. It is the way God is and the way the Christian should behave. Love can be a treacherous subject because the spectrum of the love experience spans from the coziness of the embrace to the sacrifice of suffering and death for others.

The Bible study begins by introducing the "giving" characteristics of a tree and how, by its very nature, it reminds us of how God's love is expressed in creation (making systems that work together), redemption (the giving of self in its decay to the life of others), and sanctification or making things new (the revitalizing of the air all creation breathes).

Organize into partners. Pair older and younger campers together, then decide which one in the pair will be the "bossed" and which one the boss. The bossed is to be obedient to the boss, doing everything the boss instructs without talking back. When five minutes have elapsed, reverse the roles.

Afterwards, discuss the experience using questions like these: "Which role did you prefer? Bossed or boss? Why? Does this choice apply to activities in daily life? Who prefers controlling? Who prefers being controlled? Do circumstances make a difference?"

### Who dominates the ecosystem?

Do a study to explore nonhuman forces that dominate an environment. This activity is crucial to the study for this day. If circumstances do not permit a hands-on experience, the leader will need to set up some hypothetical scenarios based on the information given below.

Study various ecosystems to identify the powers that dominate or control the system. Select several locations such as a forest, farm field, prairie, ant hill, or water course (a stream is best).

Define an area. Choose the site and dimension on the basis of the dominant feature(s) in the area. Try to make each situation a different dimension.

Take camp family groups to the chosen areas and define the parameters. Ask each family to decide what dominates or controls the given area.

(Information: That which dominates determines what lives in the area and how the area is shaped. For example, in a creek bed the water might appear to be the dominant factor. However, there may be a major log or tree that determines the creek's course. In an open sandy area there could be a climax prairie, but someone could have cut into it with a plow and opened a wound in the soil. Now the wind determines what is there.)

There might be some great debates, and evidence for all positions might be found. A resolution is not necessary.

### A study of Mark 4:35-41

Read the story of Jesus calming the sea and discuss:

1. What is said about Jesus' power?

Though Jesus is in control, it does not mean that he is a dictator. His control is expressed in restoring wholeness to the broken world.

Does this mean we do not believe in his lordship if we have fears? No! Fear has its assets and liabilities.

The story of Mary's experience of the risen Christ in John 20 reveals a natural response when possessed by fear and presents us with one thing we can do to overcome fear. When fear takes hold, one can become myopic, confused, turned in upon oneself, and become filled with paranoia. It is at this time we reach beyond ourselves to God and let God speak to us. We do this when we pray.

### **Bible study**

#### **Rope walk**

**Materials needed:** One long piece of rope.

This walk can move the group to another location on the site. Place the participants evenly along the rope (about 5-6 feet apart) and instruct them not to speak during this entire exercise. The participants pick up the rope, and the leader takes hold of the front of the rope and begins to lead.

The leader selects places to walk which can tantalize the senses. The longer the walk and the greater the variety of locations, the better. Encourage the campers to look at, listen to, smell, and touch various things.

Conclude the walk by circling the group. Instruct everyone to sit down and talk freely about what they saw, heard, smelled, and felt.

Guide the discussion so all the participants' feelings and ideas can be heard. After the campers have discussed how their senses were stimulated on this walk, ask them if they felt any fear as they did this activity. Also talk about who was in charge. The leader at the front of the rope? The person immediately in front of each person? Each person?

#### **Boss/bossed**

Play this game if there is time and interest. It will give the participants an opportunity to discuss their preferences about being in control or being controlled.

The tree is also another name for the cross, which is both the act and the symbol of God's love embracing a sinful world.

The study of Peter lifts up a person who can be loved because he is responsive to the call of Christ and one who can be despised because he turned on a friend.

Let the participants linger over what behaviors cause us to withdraw our love. Encourage the camp families to make good lists of reasons why people refuse love to another. These can be used to contrast with the nature of God's love, that is unconditional.

If there is time, let the participants do some trust exercises (explained later) and talk about their feelings. Often if people can share nonverbal experiences, it is easier to discuss the subject of trust.

After the resurrection Jesus meets Peter and asks Peter if he loves him. Peter affirms his love. Jesus then repeats three times to Peter that he should care for the sheep. What Jesus is asking Peter to do is to look after all of his creation. Imagine the world, human and nonhuman. All of its creatures are the sheep which we have been called to steward because of our love for Jesus Christ.

### **Bible study**

#### **Meet a tree**

Organize into pairs. Give each pair a blindfold. One partner is blindfolded. The other partner takes the blindfolded person for a walk to a tree using the most circuitous route. The blindfolded person becomes acquainted with the tree by using his or her hands. Then the blindfolded partner is led away from the tree, again taking the most circuitous route. The blindfold is removed, and the once blindfolded partner is told to find the tree to which she or he was introduced.

Reverse roles.

To reinforce the memory of the tree, create a reminder of the tree using one of the following methods.

1. Do a rubbing of a tree using paper and crayon.
2. Mold clay on the bark of a tree and set it out to dry.
3. Design a leaf collage, using only the leaves from one tree. Place them between clear adhesive paper and parchment or tracing paper.

4. Draw a picture of the tree using charcoal.

Discuss what we know about trees

Ask the participants what they know about trees. Included in the answers should be that trees:

- \* give off moisture and oxygen into the atmosphere;
- \* are home and food producer for both animals and humans;

\* are a renewable resource. There is a process called coppicing in which a tree is not fully cut down so the sprouts can emerge from the stump. When they are big enough, the new limbs can be used for firewood.

Review John 3:14-17

Read the passage.

Use the following questions as discussion starters.

1. How does this passage say God loves the world?
2. How did God show love for the world in a concrete way?
3. Complete this sentence: In some places in the Scriptures, the cross is called a \_\_\_\_\_. (See Acts 5:30 RSV.)
4. For whom did Christ die? For all of creation? For me?

Demonstrating a hug

Ask for three volunteers to demonstrate giving a hug. One person gives directions and the other two obey the directions exactly. Begin with children.

Let several groups of volunteers try to do this.

Review with the group what movements are made to give the hug. Note that one of these movements is the outstretching of arms, the symbol of the cross. The leader can point out that a hug is the embracing of a cross. God loves the world and hugs it with a cross.

"A Story of Lenten Extremities"

Use this story with older youth and adults. Read it aloud.

There was a woman who had two sons and no husband. It was her joy, her labor, and all her pain to raise them on her own. They were bright, lads of brown eyes and black, and she loved them equally with a yearning love.

Before she left for work, she stroked their cheeks and gazed into their eyes. When she returned, she cooked.

# Day 2

# Overcoming Fears

**Focus question**

How can my Christian faith help me when I am afraid?

**Theme**

Jesus took care of others when they were afraid.

**Objectives**

- This day will help the leader and participants:
- \* recognize that Jesus Christ is the Lord of Creation;
  - \* examine the meaning of fear and learn how to deal with it;
  - \* observe who controls a group;
  - \* discover prayer as a way to cope with fear.

**Bible basis**

Mark 4:35-41  
John 20:1-18  
Colossians 1:15-20

**Scripture notes**

This Bible study helps us think through two practical ways we can deal with fear. The first is that we can recognize and be confident that Christ is in control. He is the Lord of History, the King of Creation. The second way we deal with fear is listening to God in prayer. God has something to say.

The study begins with examining dominant forces in the human and nonhuman worlds and our reaction to these forces.

In the Mark passage, Jesus is described as one whom even the wind and the seas obey. This claim is that Jesus is Lord of all things.

tells us how to consider ourselves. Is this a vital part of catechetics or formal church instruction?"  
Close with prayer and a song.

She watched in misty gratitude as her children enjoyed her cooking; she stole glances at them when they slept—her light-boned Brown, her Black so bold—and she wept.

Thus daily did she love them, but with a breaking heart and pain.

For they fought.

From the time they learned to talk, her sons made weapons of their words, knives of their tongues, and fire both amber and jet of their eyes. They hated each other. They said so, loud and heartily.

But she mothered the both of them; she was the oneness and the blood between them. She loved them and as they together were her heart, their hatreds tore her heart in two.

"I'll teach them," she thought. "They have the gift of speech; surely they have the gift of hearing too. Surely a word of mine might change them."

In the evening, then, she spoke a wisdom to her sons.

"Blood shouldn't quarrel, nor families fight," she said. "It's as simple as that. Let the children love as their mother loves; and if the example alone is not enough, then use my love itself to give away. Oh, my children, I have twice too much for each of you, and if you share it I'll have double that again. I'll swell with loving to see you love, and all will be nourished and no one endangered, none."

She took their faces between her hands and wept upon them, and behold, they wept as well with eyes both brown and black, because they loved their mother after all—deeply, deeply.

But they didn't love each other. And they didn't stop fighting.

They grew stout lads. They grew sinewed youths, with muscles like traps and fists that didn't hesitate.

Now their fighting caused cuts in their lips, splits on their knuckles, and broken noses—all of which wrung the blood from their mother's heart.

It hurt to see their wounded faces, for she loved them. It hurt to see their faces enraged, for she loved them. It hurt to see them divided, for they were together her fullness and all her heart.

So she thought, "I'll show them how much it hurts me, and then they'll stop. If not my words, my actions will change them surely."

So that is what she did. At dinner some minor insult between the lads turned looks to words, and words to deeds: a great grabbing of noses, ears, and hair with punchings and bashing too.

Their mother didn't speak. She seized with two hands the hem of the tablecloth, all covered with the dinner she'd prepared; and uttering a loud cry, she yanked the linen backward.

Food and dishes swept crashing to the floor, and the eyes of her sons were astonished: glasses, milk and silverware, and heart's blood.

"You're killing me!" she screamed, her hands turned up in pleading. "The hate and the hurting are murder inside me. Stop it, my Brown, my Black. Oh, stop it, please. Because I can't stop loving you—and love in me, so long as you hate, is an acid, a fire.

Then the lads wept on her and for her. But each devised a method for turning guilt to blame, and they kept on fighting, justified.

It is useless to number the reasons for their fighting. There are always reasons (though reasons are more the pardoners of passions than their causes, and can therefore change with the weather).

There are always reasons on reserve, all of them unimpeachable, most of them asinine. Forget them. Hate's hate, however it is justified.

Know this alone; that as the lads grew into men, they found more many ways to prosecute their injuries and means more modern, more efficient.

They bought guns.

"Oh God!" their mother prayed, "What can I do to change them soon, to save them for me and from themselves?"

For here was a wonder: She loved them still, and her love was so rooted in her nature that she could not lose one and live. Yet she was losing both to their hatreds.

Thus, she prayed. And in the end she found a way, a terrible way. She would herself take their hate, and hope to take it away.

And so it happened. Late on a Friday, late in a Lenten gloom, late, late in the life of a mother, when one son Brown spun around with his gun, discharging more than a word—a bullet—at one son Black, the mother of both was found between them.

When the game is peaked, stop and ask the youth:

1. "What are some reasons for asking questions?"
2. "Why is it okay for Christians to ask questions?"
3. "Do you have some questions that you would like to ask about God, Jesus, the Bible, the church, the world?"

#### Further questions for adult discussion

1. What kind of formal instruction do you have for the youth and children in your church?
2. Should questioning be encouraged at all levels and ages within the church? When does questioning become risky?
3. If the leader has access to the liturgy of a Jewish Seder, the group could discuss the place of the "Four Questions," which are always asked at the beginning of this observance.
4. What are your thoughts and feelings about questions that are raised regarding the Christian faith that challenge traditional understanding?

#### **Worship idea**

If you can locate copies of the following two songs, sing them during this time: "Like Survivors of the Flood" by Richard Avery and Donald Marsh, and "We Are Baptized in Christ Jesus" by John Yivisaker.

Invite several participants with interesting stories of their Baptism, confirmation, or public confession, to tell them to the rest of the group and explain what these events mean to them. The stories should be both humorous and touching. (Prepare in advance, if possible.)

Display a container of water, a cross, and a white robe. Ask the worshipers, "What are some things water can do? (Be sure water is seen as an element of death of the old self as well as a symbol of rebirth.)"

Ask them, "What does a cross represent? (Include that it is seen as both an element of death and a symbol of resurrection.)"

Ask, "What does a white robe signify? (Explain it as a regal garment symbolizing the resurrection.)"

Read or sing Romans 6:3-11. Comment, "Death and resurrection are identified with Baptism. In verse 11, Paul



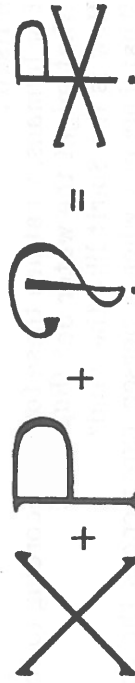
Does anyone know anything about which flowers are pollinated by which method? (*Include wind, animals, and insects.*)

Discuss what makes it possible for a seed to sprout. (Information: Most need liquid, mostly water. In some cases, gastric juices of an animal. A few evergreen seeds don't sprout until they are burned, so they grow after forest fires.)

Ask, "If you let a seed lie around, will it sprout of its own accord? (*No, not unless it has water.*)"

### Symbol activity

A recent symbol of Jesus is called the Chi Rho Interrobang. The interrobang is a combination of a question mark and an exclamation point. The symbol looks like this:



Chi Rho Interrobang

The nature of the symbol is to affirm that there is both belief and disbelief, questions and affirmations, doubt and faith. These are all okay with the Lord of Life, Jesus Christ.

This symbol can be carved out of wood and worn on a chain around the neck; or campers can create seed pictures using different seeds for the various parts of the design. Participants can also sculpt the design with wire.

### Closing activity for children

#### "Twenty Questions"

To play this game, a person is asked to leave the circle. The group decides on a visible object within the circle. The person returns to the circle and is told whether the object is animal, vegetable, or mineral. The person can ask 20 questions that must be answered with a yes or no. Depending upon the age of the children, the leader will want to give a simple explanation and show examples of organisms that are animal, vegetable, and mineral.

Remember that it's okay to ask questions.

Mortal hatred cut her crosswise through the chest, and she fell.

"Mama! Mama!" they shrieked. "Mama! Are you all right?"

"No," she murmured. "Not all right."

They bellowed, "I didn't mean to hurt you."

"Yes, you did," she whispered. "You meant to drop whoever was in your way. It was me, son. Till now you did not know, but it was always, always me."  
And she died.

Sons Brown and Black—what burning tears they wept at this final effort of their mother to preserve them good and whole and holy.

They raised the faces she once had stroked, and they wailed like babies again, unable to think of tomorrow, unable to think, unable—

Which things, my blood, my family, are a parable. Before the Sunday of the Resurrection there is a Friday. There always was the Friday. On Friday I am your brother Brown. And you—?

(Copyright c 1988 Walter Wangerin Jr. First published in the March 2, 1988 issue of *The Lutheran*.)

Encourage the participants to respond to the story. Ask what ideas went through their minds as they listened.

Can we do anything to cause Jesus to withdraw his love from us? Let the participants discuss.

Do we withhold our love from each other? Develop a list of behaviors that cause such an action.

(Possible Break)

#### A study of Peter, the disciple

The leader can hold up a large rock, or the leader can gather the group on a rock if there is access to one on the site.

Does the rock remind the campers of any one of the disciples? Why is the rock identified with Peter? Read Matthew 16:13-18 for the answer.

"What did Peter say that was so important? (*You are the Christ, the Son of the living God.*)"

Can the participants state in their own words what this means or how they understand it?

Digress for a moment. Ask the participants, "Do you think that Jesus loved Peter? What is your evidence?"

Change directions for just another moment and ask, "Does anyone think that Peter might have done something to cause Jesus to stop loving him?"

Gather as camp families and read Luke 22:33-34, 54-62. Instruct the families to look at the list of reasons persons would withhold love from another. (Even young children can contribute to this question.) Are there any items on this list similar to the event described in this passage? If there are none, can the families think of any examples in their own lives similar to the one presented in this passage? (The denial of friendship is a crisis for almost anyone at any age. There be many illustrations.)

Ask each family to report to the large group what was discussed. The leader should point out that some of the most bitter feelings and so-called justified reasons for withholding love are when friendships have been denied, rejected, and broken.

Ask, "Do you think Jesus stopped loving Peter because of what he did? Did he have reasons to stop? Why didn't he stop? Does Jesus' love have conditions? Does our love? Are there times when we are justified in putting conditions on the love we give, or might there be a problem in how we define love?"

If there is time, several participants can tell a story of an experience in which rejection was expected and acceptance and love were experienced instead.

(The next three activities can be omitted if there is insufficient time or interest.)

#### The trust lift

In this exercise, be sure that those who lift the volunteer are strong enough to do as indicated.

A volunteer lies on the floor, body rigid, arms folded, and eyes closed. A group of 10 or more gathers around the person and lifts her or him up, supporting the whole body, especially the neck. All movements are done slowly. First the body is lifted to waist high. The group then swings the person back and forth lengthwise. They lift the person over their heads. The group can walk around for a few minutes. The person is lowered to waist high. The group swings the

Verses 10-15

What does Jesus want Nicodemus to understand? (*The mission for which Jesus has come, to give life.*)

Verses 16-17

Put these verses in your own words.

Share with the group the Hebrew and Greek words for "spirit," *ruach* and *pneuma* respectively. These words also mean "breath" and "wind."

Read John 3:5. In the light of what you know about how seeds come into being and the Greek and Hebrew words for spirit, how would you interpret this passage now? Answer these questions, too.

1. What or who do you think is the seed in the story of Nicodemus? (*The individual.*)

2. Does the seed sprout because of forces within itself or outside itself?

3. For humans, what are these forces according to John?

4. What might the water be? (*Baptism.*)

5. How is the spirit like the wind?

6. What happens when a person experiences the Spirit and Baptism? (*He or she enters into the kingdom of God.*)

Review the list of the "Reasons for Questions."

Did Nicodemus's questions help you? How did you benefit from his questions? Do you think Jesus expects us to raise questions about our faith? Why? Why not? Does questioning add to or take away from a person's experience with Jesus Christ? How?

#### Seed hunt

Send out camp families to find seeds from trees, herbs, and grasses. Specify a time limit. They should also look for seeds that are sprouting.

When the families return, separate the seeds several ways:

1. The sprouted from the unsprouted.
  2. Tree seeds from all others.
  3. The identifiable from the unidentifiable.
- Discuss how a seed comes to be. If evidence can be shown, that is even better. (Information: The process of pollination is the key. Flowers are pollinated by wind and animals. The seed emerges from the flower.)

<u>Answer</u>	<u>Question</u>
A wasp's nest that is shaped like a musical instrument.	What is an organ pipe?
A material some wasps use from trees to create nests.	What is paper?
This came first, in the age-old controversy of what came first.	What is the egg?
A weed that can be developed into a petroleum product.	What is milkweed?
The antidote for poison ivy.	What is Jewelweed?

### Bible study of John 3:1-17

To warm up to the Bible study ask the following questions:

1. Do you think it is okay with Jesus to ask questions?
2. Using the reasons given earlier, in what way might Jesus feel questions are important?
3. Can participants think of Bible stories in which Jesus is questioned? (*John the Baptist, Pilate, disciples.*)

Read John 3:1-17 again and dig into the text by asking the questions below.

- |         |  |
|---------|--|
| Verse 1 | Who is Nicodemus?  |
| Verse 2 | a. When did Nicodemus come to Jesus? Why do you think he came at that time?<br>b. What was Nicodemus's impression of Jesus?  |
| Verse 3 | a. What does Jesus mean in this verse?<br>b. Based on Jesus' answer in this verse, what do you think Nicodemus's question was?   |
| Verse 4 | Using the information from above regarding the "Reasons for Questions," what type of question is Nicodemus asking? (Check the list on newsprint.)<br>What does Jesus' answer mean?<br>What is Nicodemus questioning? ( <i>The movement of the Spirit in verse 8.</i> ) |
| Verse 5 |  |
| Verse 9 |  |

person back and forth while lowering her or him to the ground. When the person is on the ground, each member of the group places her or his hands firmly on the person's body and at an agreed on signal, lift the hands simultaneously. Everyone takes a step back and lets the volunteer react as she or he desires.

### Trust circle

The group stands in a circle shoulder to shoulder with hands chest high, palms out. A volunteer stands in the middle of the group with arms folded, body rigid, and eyes closed. The volunteer then begins to fall in any direction and lets the group support her or him with their hands. They can then move the person around in any fashion. (Be sure glasses are removed.)

### Discuss the meaning of trust

Talk about how people felt trusting others and being trusted in these exercises. Has anyone in the group begun to feel love from others whom they have just met for the first time? Has anyone in the group begun to give love to others whom they have just met for the first time?

### Reading of John 21

Read aloud John 21:15-29 and answer the following questions.

1. What did Jesus ask Peter?
2. What is Jesus asking Peter to do because Peter loves Jesus?
3. How do the participants understand these words of Jesus?

### Closing discussion

Consider the following questions in your closing discussion. When do you feel love the most? When you give it? When you receive it? Can you give some examples?

### Bird's nest hunt for children

Hunt for birds' nests. Remember, nests are not to be disturbed. Try to locate at least two different types of nests.

Give each camper several yards of very thin wire. By winding the wire around the hand, he or she can make a

shape that can be spread out and shaped in the design of a nest. To replicate a nest, a real nest must be observed to identify the shape and the materials used by the bird. The next task is to find the materials and weave them into the wire base.

#### What do children know about nesting birds?

After the nests are made, ask what the participants know about nesting birds. Some of the information below may have exceptions, but it can help as you lead the discussion.

1. Birds build their nests after the female becomes pregnant.
2. Parents share in the care of the young.
3. Parents destroy or neglect unhealthy offspring.
4. Parents protect.
5. Some birds will suck blood from themselves if there is a drought of food. (The pelican is an example.)
6. Birds may travel a long way to find a nesting site. They rise high enough to catch an air current for easy flying. Expand this activity by asking the following questions.
  1. If you were to use an animal to describe your parents, what kind of animal would you use? Explain.
  2. When you get old enough, what kind of parent will you be?
  3. What are some things you will do as a parent?
  4. How will Jesus influence the way you will be a parent?

#### Further questions for adult discussion

Use the following questions to broaden your discussion of love.

1. What is the "rock" upon which Jesus will build the church? Is it the person of Peter? Is it the faith Peter expresses? Is it Peter's proclamation?
2. How is God's love expressed in God's creative, redemptive, and sanctifying work?
3. Identify and discuss situations that call for unconditional, unmerited love.

## Part II

### Play "Two Truths and a Falsehood"

Make subgroups of eight people. Try to distribute families. Ask the persons in the group to tell three things about themselves; one item should be false. The group is to guess which is which.

#### Questions

Gather the total group and share the questions they had before they came to this event and since they have arrived.

1. Have they been answered?
2. What questions have not been answered? (*The leader may want to take time to respond and be helpful.*)

Divide into two groups if you have enough people. Assign each group one of the passages (John 3:1-17 and John 20:19-25). Each group is to act out the passage. They are to find an appropriate area in which to perform and may only use props from the natural world.

*After each skit ask the group:* What are the questions? Why were the questions asked? Were there any questions behind the story?

*For children:* What did you like best about the skit?

Ask the group to list on newsprint the reasons people ask questions. Be sure the following reasons are included (*To learn, and give understanding, resolve confusion, separate truth from falsehood, show interest in something, care about someone, buy into an idea, include oneself in a group, and transmit tradition, or just because one is nosy.*)

Ask the group members if they can give any examples of these reasons from their own experiences or from the activities done thus far.

Look at the list and review, "What reasons were behind Thomas's questions? What reasons were behind Nicodemus's questions?"

#### "Nature Answers" game

In this game the leader gives the answers and the group gives the questions. Here are a few suggestions to get started. The leader can create more questions that are specific to the local area.

might be familiar with humidifiers and vaporizers, as well as boiling water.)"

5. Summarize by saying, "Something physical must occur to cause change from one form to another."

#### Give attention to the resurrection

Ask the participants, "What changes took place in Jesus' resurrection? (*Answers should include life from death, healing from brokenness, friendship from alienation.*)" If it is not mentioned, the leader can raise the question, "What happened to Jesus' body? (*What once was flesh and blood went through a transformation.*)" What kind of transformation do the participants think it was?

Direct the camp families to read John 20:19 and discuss what they think the text means. Can they make a connection with this verse and the exercise with the burning wood and the boiling water? (*Jesus' body is not limited by his old form. There is a transformation so that he is able to be many places at the same time.*)

Have the families report back their conversations to the whole group. Discuss these questions together.

\* How do you imagine Jesus' resurrected form filling the earth? Discuss.

\* Ask several people to look up the next two passages and answer the questions.

\* 1 Corinthians 15:3-8. To whom does the resurrected Christ appear? (*Peter, disciples, 500 faithful, James, apostles, Paul.*)

\* Romans 8:9-11. How does Paul describe the relationship between Christ and the faithful? (*The Spirit, the spirit of Christ, the spirit of God, and the risen Christ are interchangeable and dwell in the faithful.*)

The resurrected Christ knows no boundaries in time or space.

Do you believe the risen Christ is present in and to you? Describe.

Summarize, saying, "Faith is the word we use for our relationship with Christ and faith is due to an encounter with and a presence of the risen Christ."

(Possible Break)

### **Worship idea**

#### The tree

This fantasy is based on the death and resurrection of Jesus (Acts 5:27-32). Adapt the outline as you see fit. The leader should tell the story, using creative and descriptive words and inflections, pausing between each step. (You may wish to send younger campers off with a guide to explore trees or gather sticks and bind them into crosses with twine.)

Sit the participants in a circle on the ground in a relaxed fashion with hands on the ground behind them and eyes closed.

The fantasy guide (an outline):

1. Pretend you are a tree.
2. Root your fingers slowly into the ground.
3. Feel the temperature and the moisture.
4. Notice yourself as a tree. What species of tree are you?
5. What does your trunk look like? How about your limbs? Are they long or short, straight or crooked? What shape are your leaves?
6. Feel the wind, the sun, or lack of it.
7. Go through the seasons of the year. What do you notice about winter? Are there any internal sensations in the spring? What is summer like? When fall comes, do you feel something different inside? Do your leaves remain or do they fall off?
8. Who are the creatures around you? What kind of animals run beneath your limbs? Do any burrow into your wood or lay eggs in your leaves? Are there birds on your limbs? Do they sing? Are they building nests? What small plants grow at the base of your trunk? Are there other trees? Are they cooperating with you or are they competing for the same wind and sun and moisture?
9. Feel yourself grow sturdy. Feel yourself as a powerful part of the creation.
10. You have grown mature enough to be harvested. Someone approaches you with a cutting tool. Is it an ax? A chain saw?
11. You feel yourself being cut. You fall to the ground. One by one your limbs are removed. You are dragged away.
12. You are taken to a saw mill.

13. You are cut into a heavy beam, and then you are cut in two, one piece longer than the other.
  14. They carry you off to a hill, and your two parts are nailed together in the shape of a cross.
  15. While down on the ground you feel a human body being placed upon you. Nails are being driven into you, but first they go through the hands and the feet of the person. How does the body feel?
  16. You are lifted up so you stand erect. Is the body heavy? Do you hear any noises from the person? Is the person able to breathe? Is the person gasping for breath?
  17. How long do you stand there? How do the observers behave?
  18. You sense a ladder being leaned against you, and the body is removed. Do you have a sense of relief? What are people saying? Are they paying attention to you?
  19. Feel yourself standing there. Sense the wind, the temperature. Are you alone?
  20. Do you know what you just experienced?
  21. You are now all by yourself. The hill is deserted. There is no one else to share this moment. You stand as a witness. The wind blows on you. What is the temperature? How do you feel? What do you know?
- The participants open their eyes and share whatever thoughts they have with the persons next to them.
- When the conversation has settled down, the leader can ask such questions as,
- "What kind of tree were you? Where were you located? What kind of creatures and plants were around you? What was the low point of the experience for you? Was there a high point? To what do you feel you were a witness? Did you think there would be people in the world that would remember you forever?"
- Close with prayer. Be sure to include in it the idea that this wood was a determining factor in world history and in God's saving history.
- At the conclusion of the prayer ask the participants if they would like to sing something familiar to them. Let them choose. Sing all the songs that come to mind. Let the moment be a celebration.

There is legitimacy and necessity in questioning. In the faith dimension it belongs to the dialog between the risen Christ and the faithful people. It is how we learn and grow.

## **Bible study**

### **Part I**

#### Play "The Oil Water Boiling" game

*Materials needed:* #10 cans, water, wood, and matches.  
*Instruct the group:* "Your task is that each camp family build a fire, bring water to a boil, and cheer upon their own small group's completion of the task."

The total group must decide on the rules to make the activity fair. If participants ask the leader for help, the leader's only response is the restatement of the task above. When the activity is concluded, the leader guides the conversation of the total large group.

1. Help the group recall all the things that went on in their own small groups as well as between the groups.
  2. Ask what types of feelings people had at various points in the exercise (*frustration, competition, cooperation, and so on*).
  3. Encourage group members to share what they learned from the activity and the discussion.
  4. Include in the discussion how each person fit into his or her small group. (Was there a sense of belonging? Were others drawn into the group by some kind of action?)
- Continue the discussion by asking participants to recall if they worked alone or together in a group. Have them think about the changes that occurred in the wood and water used in the activity. (*Wood became ashes, smoke, energy. Water became steam, energy.*)
- Ask where the steam and smoke went. Suggest that participants think about the properties of wood. Display a log and ask (beginning with the children), "How could you fill a room with this log? Would the log need to be transformed in some way? How?"
- Have the campers think about a pot of water which you hold up next. Begin again by asking the younger folk, "In this form, can the water in this container fill a room? What is one thing that can be done to make this happen? (*Children*

## Day 4

# Feeling Forgiven

When one questions, one is taking the subject matter seriously. When Christians question, it means they are taking the faith seriously and seeking to call it their own.

A valuable part of the church life is a method of learning by which questions and answers enable people to own the faith given to them. This also enables the church to transmit its faith so a person can be a mature contributor to the life of the church.

John 3 is a study of the tradition that has been passed on to Nicodemus and then to us. The text reports that a person is included in the kingdom in a certain way. It is an experience, an event in which some change takes place; one is born anew.

When Jesus clarifies for Nicodemus what being born anew means, he says that one must be born of the water and the Spirit. Water is normally interpreted to mean Baptism.

A word of caution: One can limit the experience of Jesus Christ in one's life to one historical event. There are those who hold to the concept that being "born anew" involves a specific and dated experience that one has "felt." Their position is that one is not a Christian without this particular emotional experience. Others point at Baptism, either infant or adult, and say this is *the* event of the Christian.

The experience of the risen Christ is not once in a lifetime. It is a daily event. Thus, one can talk about being born again, and again, and again.

More than likely Nicodemus is confused by Jesus' discussion of the movement of the Spirit when he asks, "What does this mean?" (verse 9). This idea may cause some confusion with the participants' image of the Spirit, too.

Jesus expects Nicodemus to know there has been a witness to God's work throughout the history of Israel. What Jesus is saying is not new. The intention of God all along has been to include the faithful in renewing, healing, and bringing resolve to the world (the lifting up of the serpent in the wilderness is compared to Christ's death upon the cross).

Martin Luther called John 3:16 the "Gospel in Miniature."

The study of how seeds develop and what causes them to sprout opens the door to a discussion of a person's entry into the church and what it means to belong to the church, since the church is an integral part of God's kingdom.

### Focus question

How can the gift of forgiveness change my life?

### Theme

Jesus forgave many people and changed their lives.

### Objectives

This day will help the leader and participants:

- \* learn that forgiveness involves acceptance and the restoring of relationships;
- \* experience the risen Christ and faith active in love in the giving and the receiving of forgiveness;
- \* practice responsible group membership by acting in a forgiving manner;
- \* reflect on the interrelationship of forgiveness, the Lord's Supper, and the risen Christ.

### Bible basis

Psalms 32

Luke 7:36-50

Luke 24:13-35

### Scripture notes

We can talk about theology, history, and religious experiences, but until we encounter Jesus Christ, we do not know the meaning of the Christian faith. For the disciples on the road to Emmaus, the encounter with Jesus was in the breaking of bread with him. For us, one of the moments of encounter with Jesus is in forgiveness, both the giving and receiving of it.

There is a link between forgiveness and eating. We acknowledge this in the celebration of the Lord's Supper. When we eat and when we are forgiven, we are refreshed and given a gift by the grace of God to start life over again.

What is forgiveness? It is accepting another in spite of her or his faults. Another's behavior disrupts the relationship, even breaks it. Forgiveness restores the relationship. A person is accepted, though the behavior, perhaps, is not. God expects us to do good, and through forgiveness God regenerates us to do good.

In this session the natural process of adaptation and the divine process of forgiveness are paralleled. Adaptation is the means whereby a specie adjusts to a particular environment in order to survive and reproduce. Adaptation occurs in three basic ways.

First, the specie can make an adjustment to its surroundings. Pigeons are an example. They can be found in both rural and urban areas.

A second method of adaptation is the changing of physical characteristics of an organism. Raccoons have developed handlike feet so they can walk, swim, climb, manipulate objects, and handle food with great dexterity. This adaptation occurs over a long period of time as organisms reproduce.

A third method of adaptation is the ability of the specie to adapt the environment to itself. The human is the prime example of this. Physical characteristics have evolved so that humans can survive particular settings. On the other hand, humans use technology to adapt the world to themselves. Irrigation is one example of this sort of adaptation.

The process of adaptation is more than natural phenomenon. It is God's way to care for species so they will survive and live fully.

Forgiveness is another of God's gifts that enables the human to live within the human environment. This environment is both human and nonhuman, though we tend to think of forgiveness only in human relations. Rather than allowing sin to have the final say, God has a way to cover over, camouflage, and protect in times of trouble. God also has a way to set us on the path to being fruitful and doing good. In the natural world such a phenomenon is called adaptation. In the human world it is called forgiveness.

Part I is essential to the whole study. Participants must understand the omnipresence of Jesus Christ as one of the aspects of the resurrection. Easter, ascension, and Pentecost are all wrapped into one event.

It is important that participants are able to focus attention upon this one facet of the mighty acts of God in Christ, that Jesus Christ NOW ✠ is our present and risen Lord.

An experiment combining burning of wood and creating of steam will be carried out by the camp families. It is hoped that the experiment will help the participants sense the disciples' experience of the resurrected body of Christ, and the omnipresence of Christ will be put into a spatial dimension.

The Christian experience is more than "feeling" something. The biblical report understands the religious experience as a lively encounter with the living God, the risen Christ.

Part II of the Bible study deals with the first topic of faith and questions.

Questions are raised at the beginning of any group experience. Often they are logistic in nature: Where do I stay? When do we eat? When do we go swimming? By now, you should have answered most of these questions.

When people enter a group, there are questions that are not asked openly but must be answered. This has been discussed in the introduction.

Today we deal with the inclusion question: Do I belong? In the Christian tradition questioning has a vital role. The Bible study draws out two functions of questioning:

First, questions enable a person to own something. Thomas was not being difficult, petulant, or faithless. He was not seeking empirical proof. He wanted to own for himself the experience of the risen Christ. Remember that it is Thomas who asks the questions to which Jesus responds in John 14:6: "I am the way, the truth, and the life . . . ."

Second, questions enable the tradition of the Christian faith to be passed on. We can plumb the depths of our faith and learn how to make it applicable. Thus, we review the story of Nicodemus.

The focus question at the beginning of this session should be more appropriately stated: How can I be a Christian and not have questions and doubts about my faith?



# Day 1

# Faith Questions

## Focus question

How can I be a Christian and still have questions and doubts about my faith?

## Theme

Jesus took time to answer questions about faith.

## Objectives

This day will help the leader and participants:

- \* understand questioning as a way a person buys into an idea or a group on one's own;
- \* show approval that raising questions about the Christian faith is essential for growth in the faith;
- \* describe the religious experience from the Christian point of view as an encounter with the risen Christ;
- \* recall that through Baptism and the Holy Spirit a person enters into the Christian community.

## Bible basis

John 3:1-17  
John 20:19-25  
Romans 8:9-11  
1 Corinthians 15:3-8  
Colossians 1:15-20, 24-28

## Scripture notes

The Bible study has two parts. First, the omnipresent, risen Christ is introduced. Second, the issue of questioning and faith is addressed.

These two parts may be presented in different time frames.

Psalms 32 is a study of forgiveness. Verse 1 indicates that sin is covered by God. Camouflage? Verse 7 discusses how God protects us from trouble. God surrounds us with deliverance. We are not left to be wasted and destroyed. God renews our lives. Verse 8 anticipates the future. Our sin has been overcome. Now we can be guided in what we should do and how we should behave.

Adaptation is a slow process. This is observable when species' physical characteristics evolve. Forgiveness may have a different rhythm, but it is a slow process, too. One could say it is always coming. Yet forgiveness is a state in which we live by the grace of God.

Forgiveness is the way God validates us. We must be forgiven and see ourselves as forgiven. This is the meaning of Luke 7.

As food is sustenance for the body, so forgiveness is sustenance for life together.

## Bible study

### Experience a meal

Eat a meal together. It can be a meal in the dining hall, preferably breakfast. However, there are two better alternatives:

1. A cookout involving the participants.
2. A salad composed of foraged edible plants to accompany the meal. Use a guide book to help the campers pick plants that are safe to eat.

The meal should be understood in advance as a part of the learning experience for the day.

When the meal is concluded, talk about what happened while eating. Lift up several items.

1. Nourishment is necessary for survival.
2. The food is composed of organisms, both plants and animals, that sacrifice themselves for others to live.

Extend the discussion to include the church's meal.

3. In the church we have a meal. What is this meal called?

4. What do we proclaim when we eat this meal? (Note there are two responses: *Christ's death on the cross* (1 Corinthians 11:26) and *the forgiveness of sins* (Matthew 26:28).)

Expand the discussion further by reading Luke 24:13-35 and answering these questions.

5. Why do you think Jesus did not disclose his identity at first?
6. How was the risen Jesus recognized?
7. Why do the participants think it happened this way?

Think up a new plant

Through this activity, campers are encouraged to struggle with what it means to forgive.

**Materials:** Thin aluminum wire (soft enough to be cut with scissors), scissors, floral tape, florists' foam, lumps of clay, wood scraps, egg cartons to support "plants," action cards (see below), and a junk box (contents: construction paper, tissue paper, cotton balls, pipe cleaners, yarn, toothpicks, white glue, transparent tape, leaves, twigs, and other ground litter).

**Preparation:** Do this activity as camp families. Give each person in the family three pieces of wire that are about 30 centimeters or 12 inches long. Make up duplicates of the action cards (see below). Choose a site with a variety of plants.

**Background:** Most areas support a wide variety of plants. Jungles, gardens, parks, streets, vacant lots, woodlands, grasslands, and aquatic sites all have their own assortments of plants. Each specie of plant displays a unique combination of characteristics that enables it to survive under specific environmental conditions. Adaptations are features of organisms that help them to survive and reproduce.

**Challenge:** Construct a model of a plant that can survive under a particular environmental condition.

Ask the large group to describe survival problems for plants in several different types of environments, such as in the desert, the bottom of a lake, the top of the mountain, and by a busy freeway. Announce that you have brought some materials for constructing models of plants that can survive under different conditions.

Distribute the action cards. One of the following items is on each card. Let the families decide which card they wish to use to think up a plant:

Patmos describes how Jesus' victory on the cross overcomes the power of evil.

*Read the passage and answer these questions:* In verses 10-12 what has been accomplished in Christ? Can you continue to expect trouble in the world? Describe. Has the victory over the power of evil been won for us? Do we believe it?

*For children:* What kind of trouble do you have? What can help you when you have trouble?

*A sentence for prayer and meditation:* Your victory, O risen Christ, fulfills for us NOW ✕ the promise of forgiveness.

Daily watch for day five: "Spiritual Blessings"  
Ephesians 1:3-10

This is also a "Christ Hymn."

*Read the passage and answer these questions:* How long have we lived in relationship with Jesus Christ? What has God destined us to be? How do we fit into God's plan for the fullness of time?

*For children:* What can you thank God for? What are some ways you can thank God?

*A sentence for prayer and meditation:* O risen Christ, may the fullness of time be NOW ✕ .

Daily watch for day one: "What's Your Attitude?"  
Philippians 2:5-11

This passage is one of several "Christ Hymns" in the New Testament.

*Read the passage and answer these questions:* How is Jesus described? What has God done for Jesus? How do these words say we should act?

*For children:* Imagine meeting Jesus. What do you think he would be like?

*A sentence for prayer and meditation:* We bend our knees to you, O risen Christ, and say with our tongues, "NOW ✂ you are our Lord."

Daily watch for day two: "Seen, Yet Not Seen"  
Colossians 1:15-20

This is another "Christ Hymn" in the New Testament.

*Read the passage and answer these questions:* How is Jesus described? What is the ultimate accomplishment of God? How do we participate in God's peace plan?

*For children:* What are some things God made? What helps you know God loves you?

*A sentence for prayer and meditation:* O risen Christ, may your peace come to earth and be done NOW ✂ .

Daily watch for day three: "Love Above All"  
1 Corinthians 13

This is the famous love chapter of the New Testament.

*Read the passage and answer these questions:* What am I without love? What is love? What does it mean to be a child? What does it mean to be an adult? In what way are we now, children or adults?

*For children:* How can you show others that you love Jesus?

*A sentence for prayer and meditation:* You break the mirror and give us clear glass, O risen Christ, so we may NOW ✂ know and practice love.

Daily watch for day four: "Heavenly Mysteries"  
Revelation 12:1-17

*Read this passage as though you are watching a movie.* Notice the images put forth. This story is a way John of

- \* that is lawn mower proof;
- \* that can live in a tree;
- \* that can withstand a hurricane;
- \* that can store lots of water;
- \* that a cow or sheep would not eat;
- \* that catches flies and mosquitoes;
- \* that can live in a swift-flowing river;
- \* that is fireproof;
- \* that competes with other plants for sun and rain;
- \* that can reach water 50 centimeters or about 20 inches beneath the ground.

Spread out the construction materials. Suggest that wire can be used to make stems, branches, and roots. Floral tape may be used to wrap stems and branches or to hold wire and wood scraps together.

Let the construction begin.

When everyone has finished, call the participants together and remind them they have made plants that are adapted for certain conditions. Explain that adaptation is a feature of an organism that helps it to survive and reproduce. It is the means by which an organism can prevail in its environment.

Read the action cards that were used and ask the participants to point out and describe the special adaptations of the plants they invented.

Ask, "How do you understand God's action in the process of adaptation? (God is concerned that all entities live fully.)"

List the adaptations that are necessary in the human community to insure that people are able to survive and live fully.

If the notion is not offered, ask, "Does forgiveness fit on the list? Why? Why not? (Forgiveness is God's way to help humans and human systems deal with problems, conflict, and broken relationships so life can be mended and made better.)"

Read Psalm 32. As the psalm is being read, instruct the participants that anyone can interrupt the reader at any time if they see any connection between the ideas of the psalm and the "Think up a New Plant" activity. Discuss until the subject has been exhausted and then continue with the reading of the psalm until the next interruption.

If the points made below have not been covered, review the psalm with these questions. (See "Scripture Notes" for further comments.)

- Verse 1 How is forgiveness described? Is there a tie-in with the activity "Think up a New Plant"?
- Verses 3-4 What happens when a person does *not* acknowledge sin?
- Verse 5 What happens when a person *does* acknowledge sin?
- Verse 7 When God forgives and covers our sin, what does God do? Are there any comparisons with "Think up a New Plant" in terms of trying to preserve an organism from "trouble"?
- Verse 8 When God forgives and protects, what else does God do?
- Verses 10-11 What does the concluding summary and doxology mean?

Ask the group to put into their own words what forgiveness means.

(Possible Break)

### Experiences of forgiveness

In camp family groups, talk about experiences of forgiveness. Begin with the question, "Can anyone share an experience of being forgiven or of offering forgiveness to someone else?" Return to the large group and share stories.

### Bible study of Luke 7:36-50

Arrange the total group into four subgroups, which will each study the text. Let the participants select being in one of the four groups below:

*Group 1* creates a story about the woman. Think up possibilities, such as where she might have lived, anecdotes from her past, how she came to know Jesus, and others.

*Group 2* creates a story about the Pharisee. Follow the same procedure as Group 1.

Can you hear in your mind Handel's rendition of these words, "Now is Christ risen from the dead"? (Play them if possible or maybe someone knows the aria well enough to hum the music.)

The theme this week emphasizes the word *now* in "Now is Christ risen." Now is today!

Listen to Paul discussing the resurrection as 1 Corinthians 15:1-8 is read.

Can you imagine yourself writing these words and saying about your experience of the risen Christ, "And last of all he appeared to me"?

Say these words out loud together, "And last of all he appeared to me." The group repeats.

Ask the group to repeat several times with these instructions:

Repeat these words softly.

Repeat these words a little bit louder.

Repeat these words with a sound of surprise.

Repeat these words with confidence.

Shout these words.

Close with prayer and a benediction. The benediction might be 1 Corinthians 15:58.

*Closing song:* "Jesus Christ Is Risen Today."

### **Daily watch**

Morning watch is a time for personal reflection and devotion.

For each participant, photocopy the "Daily Watch" for each day. Hand out these photocopies and a sheet of writing paper for journal writing. The sections to be photocopied are on pages 14 and 15.

These daily watches can be done privately or as families. As an alternative, this outline can be used for group devotions by adding hymns and prayers. Young children can draw their feelings and responses to their questions.

At the top of the sheet of each "Daily Watch" this can be printed:

"Read the passage and use the guided questions to delve into the text. The sentence is for prayer and meditation. What you write on this page is your own personal journal."

For the leaf skeleton, tack the carpet piece to the board to serve as a pounding board. Place a fresh green leaf, top side up, on the board. Hold it firmly in place with one hand, while tapping it gently with the brush until the fleshy part is worn away, leaving only a skeleton. Turn the leaf over from time to time as needed. It may be pressed and dried, or it may be dyed. Mount on contrasting construction paper.

To begin your worship, you might sing "I Know That My Redeemer Lives" or "I Am the Resurrection and the Life." Then lead the group in a discussion about decomposition and death.

Ask, "What is the one thing that decomposed materials represent? (*Death.*) It is true that decomposed matter gives life to other objects. But first an organism is involved in its own personal death. The cross, if we remember, is also such a sign—a sign of one's personal death."

Are participants familiar with how a leaf looks when all but the skeleton has been eaten away? Show an example. Do the participants know how the leaf gets this way in the natural process? Remind people of the lines from "I Know That My Redeemer Liveth" from Handel's *Messiah*:

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.  
And though worms destroy this body, yet in my flesh shall I see God.  
For now is Christ risen from the dead, the first fruits of them that sleep."

This aria introduces the resurrection portion of the *Messiah*. It is taken from Job 19:25-26 and 1 Corinthians 15. The Job portion is a difficult bit of Hebrew to translate. However, the essence of the passage and the way Handel or the librettist relates the Job idea to the theme of Christ's resurrection puts into perspective an important concept of the Christian faith, namely, the belief that there is a death.

Show the skeletal remains of the leaf. Does anyone know why the fleshy part of the leaf is eaten away? Don't give the answer right away. Let the folks guess. You have given them a clue above. (*Worms eat the fleshy material. All living matter dies.*)

However, the cross tells us another story. In the midst of death there is life. Ask the group, "The cross without the crucified Christ on it is a symbol of what?" (*The resurrection!*)

Group 3 rewrites or dramatizes verses 41-42 using several types of illustrations.

Group 4 explores what Jesus is teaching in this story. (*The woman knows the meaning of forgiveness. The host does not.*)

Ask each group to work quickly and share with the total group.

#### Affirmation

The object of this game is to have each camper get tagged with an affirming statement. One person is the tagger. The remainder of the group starts running in *slow motion*. When the tagger taps someone, everyone in the group freezes. They listen to the tagger's affirmation of the taggee. The taggee becomes the new tagger. The retired tagger stands still wherever he or she has stopped. The game is completed when everyone has been tagged. Affirmations can take many forms: you are courteous, helpful, creative; you give the group love; and others.

Talk about how God tags us with forgiveness.

#### Metaphor making

Materials: paper and pencils.

Adults and older children may write or draw their responses and young children may draw theirs.

Each person is to complete the sentence, writing a metaphor on a piece of paper, "Sometimes I feel like a \_\_\_\_\_ because . . ."

When the papers are complete, the leader collects and shuffles them in a box. One by one the leader picks out a paper and reads it aloud. Ask the group to guess who the person is.

The first one to guess correctly is given the paper, but only one piece of paper goes to each participant.

Next, on a second piece of paper, each camper draws or writes something positive about the metaphor they were given. These statements or pictures are then passed back to the original person.

The leader concludes the experience by reminding everyone that at the heart of being able to affirm others and being considered worthy is forgiveness in Jesus Christ.

### Forgiveness and the risen Christ

Review the activities from mealtime on. Recall each of the things the group did. Ask, "What did you learn?" Tie the activities together, if someone has not already done so, by saying, "When we give and receive forgiveness, we participate in the 'breaking of the bread.' We experience the risen Christ. Forgiveness, like bread, is the sustenance of life. We are nurtured and empowered."

### Friendship circle

Form a big circle with arms around each other's waists. Be sure the campers know the names of the people on both sides of them. The group starts taking small steps to the left until somebody calls out, "Stop!" Then that person will tell the rest something she or he liked about being with the other people today. Express something that made you feel good about yourself, about the group and your relationship with its members or about some other person.

When the person is through sharing, she or he says, "Go!" Using small steps, the group starts moving to the right until someone calls "Stop!" Then that person shares something and afterwards calls "Go!" Now the group moves to the left.

When everyone who wishes to has taken a turn, call out, "Stop!"

Then all the participants hug their neighbors, raise their arms, and cheer loudly.

### Make bread with children

Find a simple bread recipe. If possible, bake it with an open fire. This bread could be used for Communion.

Before preparing the bread, lay out the ingredients and discuss briefly the source of each ingredient and take the opportunity to reinforce the concept that these ingredients were living organisms at one time in their own right. Let the children take turns mixing and kneading the dough.

Bake one loaf for each child.

If the bread is prepared for Communion, let the children decide whose bread should be used. This may be an opportunity to discuss the meaning of sacrifice.

(This contracting activity may be only a short period of time on the first night because of everyone's attention span. What cannot be completed the first night can be left as unfinished business for the following day. It is important to let people know there are plans, possibilities, structures that are necessary, and openness.)

### Community building

**Materials needed:** wood or branches, bailing twine for lashing, tape recorder, and a tape of "I Know That My Redeemer Liveth" from Handel's *Messiah*. (If you are unable to locate this recording, plan to have someone sing or say the words on page 12 during this activity.)

If the group exceeds 25 participants, divide it into several small groups.

**Instructions to the group:** "Use the decomposed materials, a couple of pieces of wood, and bailing twine to create a worship setting." Then ask if there are any questions. The basic instruction is all that should be repeated to the group unless there are some logistical issues. The final instruction to the group is that the group carries out the task without talking. With young children present, however, whispered words of encouragement may be necessary to keep them involved and from feeling left out.

Let the creativity begin.

If several groups are involved, don't let competition emerge.

While the activity is in progress, play the tape recording of "I Know That My Redeemer Liveth," (or say or sing the words).

When the task is complete, let the participants celebrate and talk.

Take a break and prepare for worship.

### Worship

**Materials:** discarded toothbrush, piece of board, piece of old carpet, a green leaf.

**Preparation:** Find a leaf where all but the veins of a leaf have been eaten away. If a person brings one, be sure to set it aside. If a natural leaf cannot be found, create a facsimile as follows.

or her object to the left. Watch what happens when the two objects pass each other.

Continue until everyone has had a turn.

Don't worry about living by the rules. What is important is to learn names.

### Identifying objects

What are these objects of decomposition and decay?

Take a few minutes to identify what they are. Be prepared with a resource book or person, if possible. Help people understand that the process of decomposition in all its various forms is the way the natural world deals with death of an organism and the way a piece of material is broken down to give life to other organisms.

### Contracting

Take a few minutes to learn the expectations of the participants. List them on newsprint.

Review the expectations. Some of them may have been met with specific plans for the event. Be sure that pre-plans are satisfactory to the group.

Other expectations may be fulfilled only by individual action. People should be encouraged, if it is the policy of the leader or director of the camp, to initiate some of their own activities.

Some expectations might spawn ideas worth adding to the agenda for the week.

Review a tentative schedule. It may include only meal-times and a few special events. How do the participants want to structure their time? Do they want to establish a general routine at the beginning of the event, or do they want to gather as a large group once a day and plan the next day's activities?

Review guidelines. What are the camp rules? What guidelines come out of the group? Let there be consensus. To help young children feel included, you might have them come forward. Repeat the rules to them, then have them tell the adults, in their own words, what the rules are.

The leader should assure the group that there will be time each day to review the agenda and make needed adjustments.

### Further questions for adult discussion

Use the following questions to broaden your discussion of forgiveness and control.

\* Do I belong? (Inclusion)

\* Who is in charge? (Control)

\* Do they love me? (Affection)

There are two additional questions people ask if they wish to continue in the group and take it seriously. They are:

\* What shall I do? (Responsibility)

\* How can I lead? (Leadership)

\* Look at your experience as a group and note examples of each of these questions as the group has developed. Then ask, "Is forgiveness a viable behavior in the real world?"

### Worship idea

It may be appropriate to celebrate Communion on this day. (The following suggestions may be adapted to a Service of the Word or Eucharist if you wish.)

Focus the worship on two things. First, forgiveness is being freed from the guilt and condemnation of sin. Second, forgiveness is also the way God makes us God's people to do good in the world.

### Forgiveness ball

**Preparation:** Wind a skein of yarn into a ball. Be sure there is enough yarn to pass among the participants.

Gather the participants in a circle. Ask them to look around at each other. Are there people in the group whom you have forgiven or who have forgiven you or from whom you would like to receive forgiveness? Perhaps you need forgiveness for undesirable actions or unkind thoughts or for an unaccepting attitude toward others.

The ball of yarn is tossed from one person to the next. Each person hangs onto the strand of yarn when tossing it. A person can receive the ball of yarn only once. The ball is moved around until it is returned to the person who started. There is no talking while this is going on. Tell the group to pull the yarn tightly and imagine forgiveness traveling along the strands of yarn from one to another.

The leader can observe the supportive aspect of this web. This is the nature of forgiveness.  
Offer a prayer.

**Group task:** Rewind the yarn into the ball.  
Include the hymn, "There Is a Green Hill Far Away." Call attention to the second verse:  
He died that we might be *forgiven*  
He died to make us *good*  
That we might go at last to heaven  
Saved by his precious blood.

### Cinquain

Request interested participants to prepare some cinquain poetry using the subject of forgiveness.  
The poetic form is five lines and 11 words:  
Line 1 - One-word title.  
Line 2 - Two words to describe the title.  
Line 3 - Three words to describe the action.  
Line 4 - Four words to tell a feeling.  
Line 5 - One word to refer to the title.

#### **Example:**

Forgiveness  
Accepting validating  
Makes us new  
Directs us to goodness  
Change

tioning until each person's name is said. (If there are more than 20 people in the group, this activity may be done in several smaller groups.)

If there are small children present, the leader may ask simple questions of them about the colors people are wearing, the kind of shoes they have on, or the color of their eyes.

### Share objects

Ask the participants to show their examples of decay and decomposition. If people want to spend some time identifying the objects, let it happen, but only for a short time. Save that for later in the "Identifying Objects" activity.

### Name-learning game

To play this game, the leader should have some additional examples of decay and decomposition in the event some participants forget to bring objects or some of the objects are too fragile. Every participant must have an object.

This game, which is a take-off on "This Is a Dog, This Is a Cat," can be done best with groups of 10-16 people. Have the groups sit in a circle. Try to distribute family members among the small groups.

Identify a starting person in each group. This first person hands his or her decaying object to the person on the left and says, "This is (gives own name)." The second person asks, "Who?" The first person repeats his or her own name. The second person hands the object to the third person and says, "This is (name of first person)." The third person asks, "Who?" The second person turns to the first person and asks, "Who?" The first person repeats his or her own name. The second person repeats the name to the third person. The third person hands the object to the fourth person and the above procedure is repeated until the activity has gone full circle.

The group has learned the game and the name of one of the participants. Now there is time to learn two more names.

Starting with the second person, the routine used above is repeated. The exception is that the object is passed to the right. Starting at the same time the third person passes his



## Day 5

# Setting Priorities

each activity. There can be observers. Be sure to let the observers have time to verbalize their observations. The observer is an intentional learner, too.

11. Make time each day to review, revise, and add to the schedule and activities. Be flexible.

12. Teenagers need special consideration. Include them in everything. When adults and children go their separate ways, let the teenagers decide if they wish to participate in the adult discussion or assist with activities for the children. A third alternative is that a staff person can be assigned to meet with the teenagers to plan and implement their special time together. The camp director can make many suggestions for activities from work projects to special challenges.

### **First night**

The first night is an opportunity to get acquainted, establish how the group will live together, check expectations, assure the group members that they can make contributions to their experience together, and introduce the theme.

Before the participants gather for the first time, ask them to wander around the site and collect examples of decay and decomposition in the natural world such as leaves, weeds, acorns, or wood from a stump. Ask that these items be brought to the first meeting. One solid example is needed for each person. Give this instruction at the time of registration.

### **Get acquainted**

Gather the group informally. Begin with introductions. Include in those introductions where folks are from, what brought them to this event, and three things they did during the past week.

When the names and information have been given, how well do the participants remember what everyone said? The leader points at an individual and asks the group, "Where is he or she from?" The leader points at another person and asks, "What is one thing that person did last week?" The leader can be creative with the questioning to test the group's memory. Eventually, the leader asks about the specific names of group members. Keep on pointing and ques-

### **Focus question**

What part should my Christian faith play in setting priorities in daily life?

### **Theme**

Jesus taught that loving and serving God should be the first priority in daily life.

### **Objectives**

This day will help the leader and participants:

- \* remember that the risen Christ expects us to be involved with our world and promises to be present with us;
- \* define the Christian as one who seeks out and does God's intentions in spite of the pull of this world;
- \* illustrate Christian leadership as the art of cross bearing and risk management.
- \* use the Ten Commandments for this activity. (Luther's explanations or other resources from your church can provide necessary background.) Select several responsible actions participants can do for the good of others upon returning home.

### **Bible basis**

Matthew 6:16-21, 25-33

Matthew 28:18b-20

Luke 14:15-24, 25-33

### **Scripture notes**

This is the last day, a day to reflect on the time together, a day to plan to go home, and a day to apply what has been learned and experienced.

Jesus commissioned his disciples at the time of the resurrection to go into the world, make a difference, inform people of him, and bring them into a relationship with him. When a person is commissioned, he or she is identified as a leader. Thus, the Christian is endowed with leadership responsibilities.

Of course, we can devise excuses not to lead. Are these excuses well-founded? They can appear to be. Avoiding decisions can be justified in many ways.

Leaders do not spend time and effort creating excuses. Leaders plan and study the risks involved and prepare to achieve the goals they have established.

Being a leader as a Christian means cross bearing and risk managing. Cross bearing is making the effort to restore and reconcile the world. There are risks involved in this to which one cannot be blind.

There is an opportunity in this session for participants to select some specific things they can do when they return home that are described as cross bearing and risk managing.

## Bible study

### In high places

Take the group to a high place from which the countryside can be seen. (You may choose to hike or travel by car.) Let the folks enjoy the panorama. Then ask them to listen to the words the risen Savior spoke to his disciples. They are recorded in Matthew 28:18b-20. Read the words deliberately and clearly.

Ask, "How do you hear these words today and in this place?" Let the people talk freely. Be sure two things are mentioned:

1. What Jesus asks his disciples to do.
2. What Jesus offers to do.

These words of Jesus call us to be leaders in the world. Ask, "What type of leadership should Christians offer? Where do we go? What do we do?" Let the participants debate this for a while.

As the leader, mention that this camp experience is coming to a close and people will be returning home. Jesus tells his disciples to go into the world and do a specific task. When you go home, will you do something differently be-

3. The leader can choose activities depending upon interest, personal skills, and the nature of the location. The leader may want to reorganize these activities as well as be open to ideas for alternative activities.

4. There is a rhythm in the process. Alter the tempo. Keep the interest. Maintain movement.

5. Leaders are tempted to give the answers and not let the group grope to find them. You may know the answers, but your task is to prompt the participants to discover the answers for themselves. Inductive learning is encouraged. Don't rush. Allow for silence. It is a creative time. Avoid questions that can be answered and dismissed with a yes or a no. Explore. Don't drag! Two good rules of thumb are:

\* Stop at the high point of interest and involvement in an activity.

\* If something bombs, don't gather the fragments. Go to the next activity.

6. The leader must chew on and struggle with the resources. The Bible passages must be carefully studied.

7. What do you do with small children? Are they included or are arrangements made for child care? Sometimes people have already managed this. Be sensitive to the children's presence. Encourage them to participate. Just in case, have a person assigned to take the children aside for a while and do something with them alone. This will enable the older youth and adults to fully benefit from other experiences, such as discussions where they can struggle with difficult questions.

8. How does one make groups for an intergenerational event? The leader must select the mix in which people can best grow with one another. Try often to keep these same subgroups throughout the week. The term *family* is used in this resource. The term in this resource means that this can be either an existing family, or a group of people from several families, or whatever mix of people you want to compose. There are benefits to grouping many ways.

9. How much time do you wish to spend in Bible studies and learning experiences? The answer is in the attention span of the participants. This resource assumes that there are two hours available for intergenerational groups and one hour for adults and youth to do things separately.

10. The leader should do as much as possible to include everyone. However, not everyone needs to participate in

2. At the time of the event, involve the participants in planning as though you have not prepared at all.

These two approaches are dramatically opposite. However, they work. Participants expect some structure. They may say they do not want a schedule, yet they will want to know what is happening and when.

However, folks are most comfortable when they can decide on their own schedule. Thus, you let them know their options. As a group they can schedule as much or as little as they choose. When they are ready to schedule, they will look to you for guidance.

The entire day does not need to be filled. The group can decide how much they want to do. As the leader, offer all the possible support necessary for participants to have an enriching and a guilt-free time.

Do not be disappointed that you have made plans and no one takes you up on them. Treat those unused plans as available resources. Someone is going to come to you at some point and ask, "What can we do?" This is when you shine.

Something important to know when dealing with adults is the meaning of "leisure." We use this word to describe activities and time that are not work or career oriented. The word *leisure* comes from a Latin word meaning "permission." We give ourselves permission to do many things, to work, to eat, to go to church. But often we do not give ourselves permission to play, relax, have fun, and re-create. We do them if there is time or if others give their consent. Adults need to learn to give themselves permission to take the break. Yet, in a world that beatifies workaholism, such a suggestion seems out of place.

### Special hints

1. Each daily session has several parts: an intergenerational Bible study that includes games, environmental learning experiences, crafts, a worship idea, several suggestions for adult discussions, and specific activities for children.

2. This resource offers activities for large groups, small groups, and individuals. The leader must think through how to adapt this resource and organize the group. The variables are the ages and the mix of family and single persons.

cause of our time together? Will you offer any leadership? How?

Have each camp family prepare a list of one thing each of them will do when arriving home. Return to the large group and share the lists.

When the above task is completed, ask the families to select one of the items on the list and answer the question, "What are some of the excuses we make so this task will not be done?"

Write down all the excuses mentioned.

If time allows, repeat this activity for as many items as possible.

Share both lists briefly with the entire group and discuss the feelings stimulated by the list making.

### Bible study of Luke 14:15-24

Read the parable.

The leader can guide the discussion with these questions.

1. Where does the parable take place?
2. What excuses do the people give?
3. Look at each excuse. Would you say they are authentic or invalid? Why?
4. Do we use similar excuses? Look at the excuses written by the families.

### Build a tower

Introduce this activity by saying that you are now going to probe into an alternative to making excuses.

Each camp family will construct a lookout tower. Depending upon the ability of the group, one of three methods can be used. Each method involves different dimensions. 1) Logs and bailing twine using lashing techniques. 2) Building toys. 3) Rocks and earth or sand.

First, the families spend a designated period of time planning. While planning, they may not touch the materials for the tower. When the planning time is over, they are then given another designated period of time to implement their plans.

When the activity is completed, there can be a discussion of successes and failures. If it worked, what made it possible? If it failed, what could have been done differently?

What were some of the "risks" (chances) the group had to consider in the construction of the tower?

### Leadership roles

Discuss the ways in which each family member acted as leader in the above activity. What leadership did each person in the family exercise? Who led with ideas? Who led by guiding others? Instructing? Who led by giving encouragement? Who led by assembling the structure? (Make sure that each person in the group is recognized for offering some leadership.)

### Study of Luke 14:25-33

Read the text and discuss the following questions.

1. What is the building of a tower or the waging of a war illustrating? (*Following Jesus intentionally and deliberately.*)
2. What risks must be taken into account when you wage a war? What are some of the ways to minimize these risks? Generate a list.
3. The building of a tower and the waging of a war illustrate a specific task of being the follower of Christ. What is that task? (*Cross bearing.*)
4. What does it mean to bear the cross? (*To take the risk of the cross, death, by sharing the promise of the cross, new life, with others.*)
5. In what way can this be a priority in a Christian's life?
6. What are the risks one must take, according to Jesus? The leader can write down responses on newsprint. (*Rejection, discomfort, hate, and others.*) *conversion*
7. Is there any correlation between the risks we take to follow Jesus and the excuses we make to get out of doing a task? Look at the list of excuses composed at the beginning of the study under "In High Places."
8. What does the group think makes a good leader from a Christian perspective? (*One who knows and practices cross bearing and manages risks.*)

(Possible Break)

resources for junior, junior high, and senior high in this series.

3. This resource builds on the small group. The small group has some very definite characteristics of development.

When a person enters a group, he or she has three questions: Do I belong here? Who is in charge? Do they love me?

In addition, a person who becomes committed to the group wants to learn: How can I be responsible? How shall I lead?

4. The five parts of Luther's *Small Catechism* can be used to supplement the oral and written traditions of the church.

### **Leading intergenerational groups**

When adults camp as families in an intergenerational setting, they expect something to happen across the span of age groups. At the same time they are looking for fulfillment for themselves as adults. With all the options at their disposal in these days people can find whatever is the right thing for them if they have the time and money.

Many times intergenerational camping occurs by accident rather than by intent. People find a place to go, it looks fun, it appears the children would be tended, and the area provides interesting activities. Much to their surprise, they discover they will do things with people of all ages, and that includes members of the immediate family. After the initial shock there is a realization that intergenerational camping has many rewards. There is a conversion. This may be the only vacation in which the family in fact does something together.

The leader must be sensitive to people and possess the courage to lead them into new things that are inclusive of others as well as challenging.

You may not learn until the end of the camping event what has really happened. The campers may not, either. Be not faint of heart! This discovery can and usually does happen.

There are two rules for the leader to follow:

1. Pre-event planning is done as though everyone is going to fully participate. Fill the time. Know the options.

Jesus helps us to engage in life and to deal honestly with our humanity. He teaches, and he himself is present in life. We know him as the risen Christ.

The daily themes address a few issues that individuals confront in group living. The Bible studies and learning experiences are designed to enable participants to probe these issues in the light of the omnipresent Christ.

A theme that runs through this material is "NOW ✕ Is Christ Risen." (See page 24 for an explanation of the symbol that follows NOW here and in succeeding activities.) The Christian life is a life in the presence of the risen Christ. The resurrection is neither an abstraction nor reserved for life after death. The resurrection makes possible the availability of Christ to all in all of time.

### **Objectives**

This resource will help the participants:

- \* acknowledge that the religious experience for the Christian is an encounter with the risen Christ;
- \* discover that the religious experience involves asking questions, dealing with fears, feeling loved and forgiven, and setting priorities;
- \* understand some of the developmental characteristics of group life such as inclusion, control, affection, responsibility, and leadership;
- \* remember the basics of our faith gleaned from the resources of the church.

These objectives are dealt with in the activities of each daily session and have been designed to take into account several things.

1. The Christian experience is not simply a "religious" experience that can be manipulated or induced by giving a person a satisfying emotional high or an adrenaline rush. Of course, emotions cannot be denied. However, according to the faith of the church, the Christian experience is grounded in the risen Christ and not some "feeling of fulfillment." The religious experience from a Christian perspective is not one idea meeting another. It is the event in which God in Christ confronts the human being. The encounter definitely includes Word and sacrament, but is not limited to them.

2. A particular biblical emphasis has been selected for each day that fits in with all of the other summer camping

### The Ten Commandments and a totem pole

Distribute copies of Luther's Small Catechism (or other instructional material used by your church) and invite the participants to review the Ten Commandments and explanations. Then use newsprint to list some of the things for which a Christian can take responsibility in this world.

Each camp family working independently can select five items from the list they feel are important and put them in priority order.

Then give each family a piece of clay and instruct the members to make a totem pole creating characters to symbolize their five responsibilities.

Share the totem poles and discuss the symbols.

### Closing summary

Do the participants remember what each person planned to do when returning home? The leader may need to show the list.

Do they remember some of the excuses that were given? What are some of the risks involved? List a few. Look at these risks and briefly discuss how they can be managed or minimized.

The leader can then close by saying that the Christian is sent into the world to be a leader. This includes:

- \* identifying tasks to be done;
- \* acknowledging the risks;
- \* overcoming excuses;
- \* giving resources to manage risks and excuses;
- \* showing a God who empowers us.

### Punctuate the highlights

Have everyone sit in a circle. Explain that now is the time for all who wish to tell the group which activity was a highlight of the week for them. When each person finishes, he or she can give one of three punctuation marks to let the group know what to do next.

\**Period*. Make hands into tight fists. Pound one fist on top of the other. That means the person is finished. The turn passes to the one on the right.

\**Wiggle all fingers*. This means that everyone in the circle is to exchange places quickly. Then the camper to the right of the last person to have had a turn expresses his or

her highlight. If the one on the right has already spoken, the turn continues on to the right.

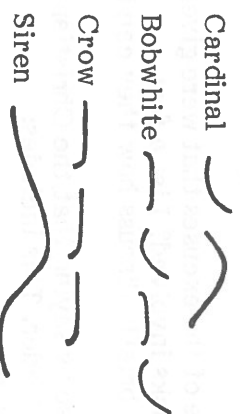
**\*Question mark.** Make a C with the left thumb and pointer finger. Place the right pointer finger under the C to form a question mark. After the person sharing has had a turn, he or she may ask a question of someone. It might be a nature question to learn more information, or a question about what that person is going to do after returning home, or something about that person's home location.

The game is over when all have expressed themselves.

### Bird sound drawings for children

**Materials:** paper and pencils.

Find a quiet place and have the campers listen for bird sounds. Ask them to draw the sounds they might look on paper. Here are some examples:



### A study of Matthew 6:25-33

Read the text and ask the youth, "What do people think are legitimate things to value? (*Food, clothing, drink.*) How important are these things to you?"

For each living thing a habitat must provide food, water, shelter, and available space. Can you give examples of this?

Ask, "What does this passage say a Christian should value? (*The kingdom of God.*)"

If there is enough time or you wish to entertain a more physical activity to reinforce what has been discussed above, play "Capture the Flag."

### Further questions for adult discussion

Use the following questions to broaden your discussion of priorities and commitments.

1. Is following Jesus Christ risky business? How so?
2. When we make excuses, we reveal our true priorities.

# Introduction

Welcome to intergenerational camping, a balance between:

- \* no structure AND a schedule,
- \* inclusion of people of all ages AND youth and adults going their separate ways,
- \* immersing oneself in a program AND picking and choosing things of interest,
- \* making decisions for oneself AND letting others decide,
- \* someone else preparing the food AND cooking for oneself.

Each intergenerational camping event has its own guidelines for working out the balance of these ambiguities. If this is your first try at such an event, from day one you will be establishing a tradition. If you have done this before, you know the tradition.

This resource is prepared to help with a portion of the intergenerational experience by providing daily Bible studies, activities, and worship ideas. There are two assumptions being made:

1. People have gathered to intentionally learn something in a setting that is recreational, out-of-doors, and communal.
2. People will take the time to get involved in the learning experiences if the experiences are active, fun, give insight, and are sensitive to the attention spans of the participants.

### The title

"Jesus Points the Way" is the title of this intergenerational resource. It is one in the series under the general theme "Jesus in Our World."

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Using the chart below, list excuses that have been given during this session. In the column next to the excuses, write down what values are demonstrated by these excuses. Review these values and prioritize them for yourself in the third column.

Excuse	What values(s) are demonstrated by this excuse	Priority
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## Worship idea

### What will you go without?

Develop a worship experience that addresses the things one may give up in order to accomplish certain priorities.

The camping experience usually affirms that a person can go a week or so without certain things they would not usually live without at home. Some of these items may be: TV, soda, snacks, cigarettes, alcohol, telephone. There may be some life-style changes, too. A person finds that simplicity may be more comfortable than he or she once thought.

When a person chooses to take up the cross of Christ and follow him, the selecting of priorities means the rejection of other things.

Ash Wednesday is a typical time for people to talk about what they will give up or add for Lent to enrich their spiritual lives.

Invite the participants to think about what it means to go home. Will life at home be different than it was before coming to camp? Are there things they are going to give up when they go home because:

- \* they learned to live without it?
- \* they have decided to do something differently because of what they have learned?

\* they have discovered that certain things are no longer important?

\* they have found something they want to rid themselves of because it is an impediment in their journey with Christ?

Once everyone has something in mind that they will intend to do without, encourage them to share with the group.

When completed, offer a prayer which collects various ideas asking that God will give each person the spirit and power to fulfill their intentions.

Read Matthew 6:16-21 and comment, "We do not give up or add something to show it off or to be better than others. We give up things so we can be more effective in fulfilling our responsibilities and offering our leadership as Christian people."

"We also see life within the scope of life eternal and not simply within tangible things. There is more to life than meets the eye."

Close with the sharing of the peace and a celebrative song.

# JESUS

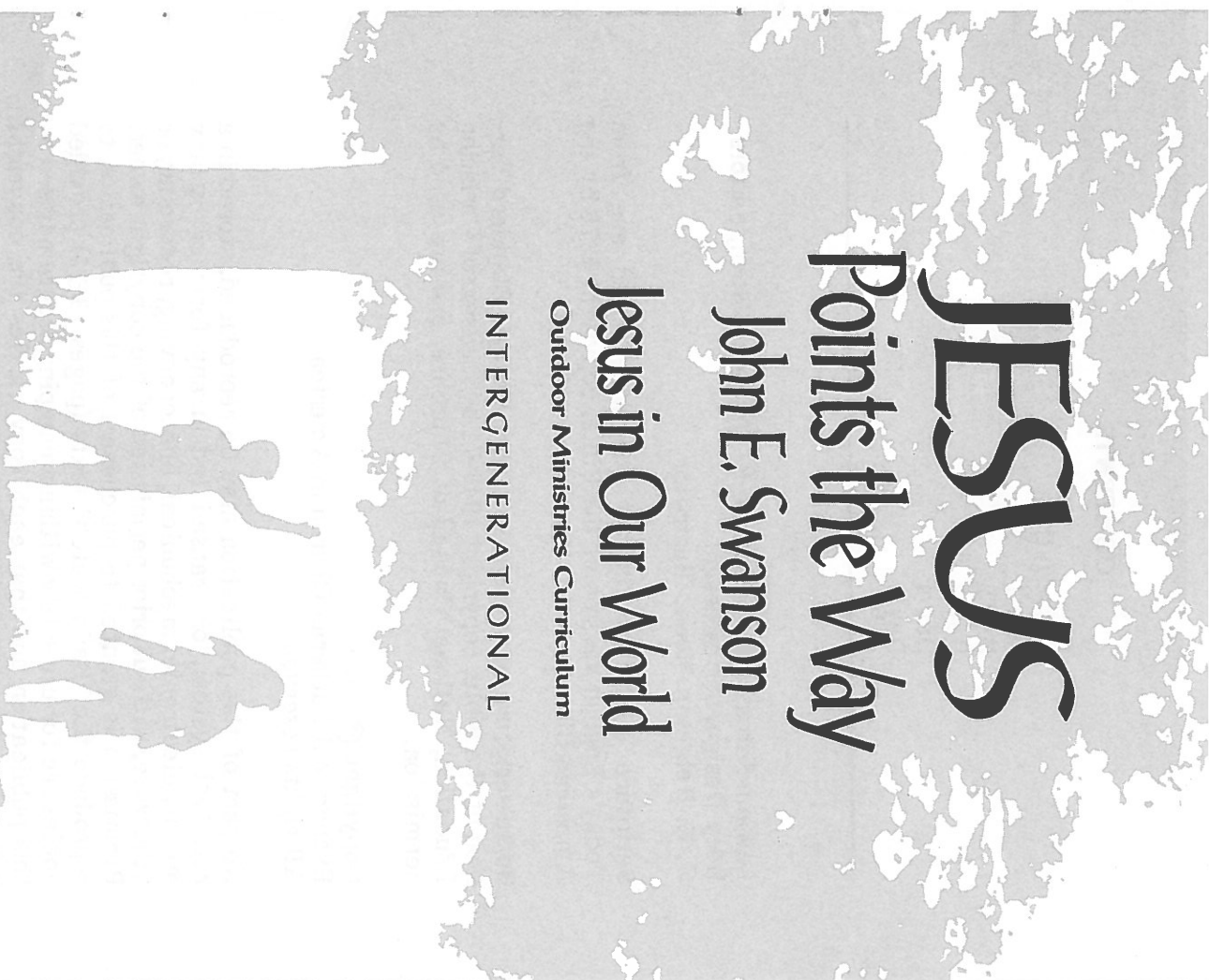
## Points the Way

John E. Swanson

Jesus in Our World

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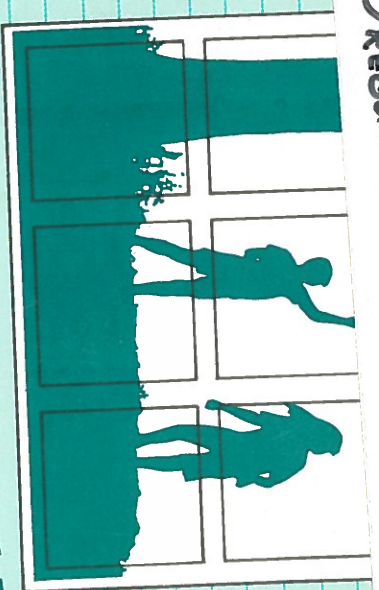






# JESUS Points the Way

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