

A. INTRODUCTION

TITLE: "Figs and Wasps"

KEY WORD: Mutualism

SENTENCE DESCRIPTION: Mutualism as a fruit of the spirit is both cooperative and competitive.

INTENTIONS: Learn that:

(Environmental)

I. Organisms live in mutual relationships.

II. Mutualism is:

A. Cooperative

B. Competitive (Predator/Prey)

(Theological)

III. The Spirit works in the human world to empower mutualism.

A. Cooperation

1. Gifts of the Spirit

2. They are:

a. Love

b. Joy

c. Peace

d. Patience

e. Kindness

f. Goodness

g. Self-control

B. Sacrifice (competition)

C. Forgiveness

1. Acceptance

2. Restoring relationships

3. Mending systems

(Multi-Cultural/Racial)

IV. Mutualism in the human world deals with:

A. Self-esteem

B. Trusting others

C. Conflict resolution

D. Communication skills

BIBLE PASSAGES:

Genesis 9:1-17

11: 1-3

Deuteronomy 15:1-10

Psalms 67

72:1-7, 12-14

125

148

150

Isaiah 11:6-9

32:1, 11-20

65:17-25

Jeremiah 29:4-14

Ezekiel 34:11-31

Matthew 4:21-28

7:15-20

12:35-37

16:21-28

18:21-35

Luke 1:46-55

10:30-37

John 1:19-28

3:1-15

Romans 8:31-39

12:1-8

I Corinthians 6:12-20

Galatians 5:22-23

Ephesians 2:14-18

4:1-7

4:25-32

Philippians 2:5-11

Colossians 3:1-17

I John 4:7-21

James 1:19-2:26

Revelation 12:1-18

COMMENTARY:

A caution against the dangers of pride, a summons to appropriate humility, is a theme that is woven into both Hebrew and Christian scriptures. A view of human society as a community of equals is central to both worldviews. It is an outlook that is clearly tied to our belief in God as creator. God is God, we are humans. We are the created. We are dependent on God for life and blessing.

The setting for Deuteronomy 8:11-20 is the border of the promised land where the people are admonished before their entry: "Beware lest you say in your heart, 'My power and the might of my hand have gotten me this wealth.'" (Deuteronomy 8:17). Moses is aware of the temptations of pride in accomplishments. It is easy to feel that it is our integrity and superiority that are the root of our success in the world. For Moses, the critical danger in pride is that it becomes an alienating element between God and us. Moses paints this warning as a matter of life and death. If the people are cut off from God through the pride in their hearts, they will perish.

In the book of Romans, Paul urges the Christian faith community to adopt an attitude of mutuality and interdependence. Paul says, "I bid every one among you not to think of himself more highly than he ought to think, but to think with sober judgment . . ." (Romans 12:3). Sober judgment refers to the practice of self-examination, the discipline of self-knowledge. An accurate knowledge of one's strengths and limitations is central to the maintenance of human community. Humility is the value which guards us against pride and arrogance. It is the foundation of an attitude of interdependency which sustains mutuality in human communities.

Mutuality is a new way of working in the world. When we are open to the insights, knowledge and criticism of others, we are ready for genuine partnership. Rather than protecting ourselves against competition and threats of global neighbors we begin to see them as partners in a common task. Mutuality also has a price: the surrender of our superiority.

To be partners in the global community is quite different from maintaining control over that community. To be co-workers is very different from being leaders. Mutuality will not just change the way we work through our relief and development agencies with poor people abroad. It may also change the way we work together within our own neighborhoods and communities.*

The Bible study "Mutuality" is a good introduction to this day's theme. Select the other studies that look at various aspects of mutuality.

* Copied from "Local Heroes, Global Change" by The Interreligious Coalition for Breakthrough on Hunger.

B. WORSHIP AND DEVOTIONAL EXPERIENCES

1. "Worship at a Compost Pile" (See III B 8, 9)
Design in Notebook

III 2. "Prayer Tree"

Add to the prayer tree. Thank God for the many types of mutual relations the presently exist with the world, the home, and the camp community.

IV 3. "Joyful Noise" (See We are a Chosen People of God, Worship Idea 4)

Description: Create instruments and enjoy the Psalms
Bible Texts: Psalms 148 and 150

IV 4. A Devotional - Speaking Froggish (See Notebook)

5. "Gifts of the Spirit" (See II B 8)

IV 6. "The Forgiveness Ball"

Description: A non-verbal experience in forgiveness giving.

Bible Text: Ephesians 4:25-32

Materials: Ball of yarn

Process:

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

7. A Devotion on Options, Growing, and Surprises (See Notebook)

Description: A service for reflection

Bible Texts: Matthew 22:39, 25:40, Mark 8:34, Luke 4:18-19, 17:33, John 4:24,
8:31-32

Materials: Print out of service for participants

C. BIBLE STUDIES

IV 1. "Mutualism"

Description: A Bible study to introduce the day on mutualism

Bible Text: Romans 12:1-8

Process:

I. Introduce

A. If a camp week -

1. Ask the participants to talk about all the situations in which they felt they were Cooperating? Competing?
2. Then ask the participants to talk about each other and decide what each group member does the best of everyone in the group.
 - a. The suggestions may be silly at first. Encourage serious consideration. Make negative observations positive.
 - b. Make sure each person is affirmed.
3. Go around the group a second time and have the group tell each person how they have used their "best" ability in the group.
4. Discuss: if you can be the best of the group at one thing can you be the best of the group at all things?

B. If this activity is the first experience the group has had together choose to do one of the following:

1. Play "Prisoners' Dilemma"
2. Play a win/lose game.
 - a. When the game is over talk about how the game could be adapted to be a win/win game.
 - b. Try to play the game with the new rules and guidelines.
3. Play a variety of Stress Challenge activities or Cooperation Games
(See I D 6, 7, 8)

II. Discuss the meaning of the word "mutualism."

- A. Does it mean cooperation? Give some examples.
- B. Can it mean competition? Give some examples.

III. Read Romans 12:1-8

A. What does vs. 3 mean to the group?

1. What happens to us when we think we are better than others?
2. If we are not better than others does that mean all are the same?

B. What do vss. 6-8 mean?

1. To do the best you can with your gifts?
2. To use them for the good of everyone?

IV. Mini-lecture and discussion

A. In the natural world mutualism has two aspects.

1. First, it is cooperative. (Note the background paper for examples.)
2. Second, it is competitive. One species depends upon another to survive.
 - a. In many instances the prey seeks to avoid being captured. (Give some examples of how species avoid being caught or make it very difficult.)
 - b. In a sense the predator/prey relationship becomes a "game" in a sense that the "loser" determines the fate of the "winner." (See background paper)

B. Ask the participants to compare this natural phenomena to the way humans cooperate and compete. (Several questions to challenge the mind:)

1. Do we always live cooperatively as human beings?
2. Is our competition meant for the "winner" to determine the fate of the "loser?"

V. Now go on to other experiences and activities that focus upon various characteristics of mutualism.

IV-5
2. "The Assurance of the Spirit, Love"

Description: Within the Christian community there are people who look for experiences to demonstrate the Spirit is in their lives. This text talks about something that can be undramatic. It takes attention away from the self. More often than not it is routine. Sometimes it is very difficult. In fact, it goes contrary to our senses. It also challenges the way we judge others based on any criteria. This is called love.

Bible Text: I John 4:7-21

Process:

- I. Introduce Bible study with Social Barometer (See III D 15)
- II. Read I John 4:7-21
 - A. Look at vs. 7.
 1. Does this describe the group?
 2. Give some examples of love and anger.
 - B. Vss. 7 and 8
 1. Where does love come from?
 2. To know God what does one need to do?
 - C. Vss. 9 and 10
 1. How does God show love?
 2. What does Jesus do?
 - D. Vs. 11
 1. If we love what is happening in our lives?
 2. What name for God do we use for God in our lives, in relationship with us?
 - E. Vs. 13. How do we know God is with us and we are with God? (The word used is Spirit. Using the earlier part of the text the word "love" could be used, too.)
 - F. How do we express hate for our brothers and sisters?
 - G. Can one stand in judgment of brothers and sisters and still love?
- III. Talk about situations in which participants find -
 - A. Love expressed.
 - B. Love hard or impossible to express.

IV
3. "Deciding on Life in the Spirit"

Description: A study of passages that describe behavior of the Christian. The approach is based on succeeding at being the person God intends us to be by being moved by the Spirit.

Bible Texts: Ephesians 4:1-7, 11-5:20, Colossians 3:1-17, James 1:19-2:26

Materials: Paper and pencils

Process:

- I. What must one do to succeed?
 - A. Ask each participant to share with the group one thing at which they would like to be successful. Possibilities are: sports, fine arts, academics, vocation, parenting, etc.
 - B. Pass out paper and pencil and ask the participants to write down all of the steps/conditions they think are necessary to be successful at this particular thing.
 - C. Group members pass the paper around the group.
 1. Each person read each paper
 2. If the reader can add another step write it down and number it.
 3. Items that can appear on the paper:
 - a. Practice skills.
 - b. Have a supporting community.
 - c. Receive encouragement.

- d. Have good luck.
- e. Be committed to being successful.
- f. Be willing to make mistakes.
- g. Don't feel like one must be successful.
- h. Be willing to get hurt or bear some discomfort.
- i. Take chances/risks.
- j. Concentrate.
- k. Decide to invest time.

- C. When the papers have circled the group ask the participants to review their lists and cross out the items which exist on all lists.
 - 1. Are there any steps peculiar to a particular activity?
 - 2. Are all the items mentioned in II C 3 above included?

II. Success in the non-human world.

- A. Leader introduce this step with a mini-lecture and/or discussion.
 - 1. In the non-human world there is a process called adaptation.
 - 2. Adaptation is what an organism does to assure the survival of the organism and its ability to procreate.
 - 3. Adaptation is one of three choices an organism has as an organism encounters the environment in which changes are taking place. The other two options are death and moving.
- B. Select one of the following activities for the group. Each one deals with adaptation.
 - 1. "Staying Alive" (See III E 12)
 - 2. "Keeping Fit and Staying Alive" (See III E 15)
 - 3. "Camouflage Art" (See III E 17)
 - 4. "Insects and Flowers" (See III E 31)
 - 5. "Flower Powder" (See III E 32 (I))
 - 6. Seed Dispersal Activities (See III E 4)
 - 7. "Peanut" (See II E 7 (I))
- C. Look at the list developed in I above and see what items are the same as or opposite from strategies taken for an organisms to survive.

III. Taking one's Christian faith seriously

- A. If one takes your Christian faith seriously and expresses it to its fullest what are some things to be taken into account? (Write down)
 - 1. Write these on the back of the paper.
 - 2. Are there any similarities between doing things to excel at a special activity and practicing the Christian faith?
- B. There are three passages of Scripture to read.
 - 1. They can be:
 - a. Read in a sequence and discussed.
 - b. Given to subgroups to read, discuss, and report back.
 - 2. Passages:
 - a. Ephesians 4:1-7, 11-5:20
 - b. Colossians 3:1-17
 - c. James 1:19-2:26
 - 3. As the texts are read ask the participants to underline in their Bibles or write on a piece of paper all the behaviors of people who practice the Christian faith.
 - 4. Review the various behaviors and discuss the ones of interest to the group.
- C. Ask each participant to select one behavior they would like to practice.
 - 1. Each person write down what must be done to succeed.
 - 2. Share with entire group.

III 6 4

IV

4. "The Spirit of the Cross"

Description: The way of the cross is a way of humility, self-control, and peace. This is a life style for Christians to express, too.

Bible Texts: Matthew 16:21-28, Ephesians 2:14-18, Philippians 2:5-11

Process:

- I. Ask the participants to describe how they understand the death and resurrection of Jesus Christ.
 - A. What does it tell about Jesus?
 - B. What kind of person was Jesus?
- II. Note how Scripture describes Jesus as it uses these three characteristics of humility, self-control, and peace.
 - A. Read Philippians 2:5-11 - humility.
 1. What did Jesus refuse to do?
 2. What does it mean for Jesus to be humble?
 - B. Read Matthew 16:21-28 - self-control.
 1. What did Jesus refuse to do?
 2. What does it mean for Jesus to have self-control?
 - C. Read Ephesians 2:14-18 - Peace.
 1. What did Jesus not do?
 2. What does it mean for Jesus to practice peace?
- III. Develop a poem that describes Jesus
 - A. Review methods of poetry. (See I G 14, 15, 16)
 - B. List all the things that the above passages have said about Jesus.
 - C. Create a poem using these ideas.

IV

5. "Try Peacework"

Description: Peacemaking is, first of all, a look inward. We must search our own experience and attitudes and our biblical heritage before we can consider ourselves peacemakers. This activity is designed to help participants to:

- A. Learn and identify their own attitudes and background concerning peace.
- B. Understand the biblical idea of peace and the connections between fairness and justice and peace.
- C. Express hopes and dreams for a just and peaceful future in our relationships, churches, and the world.

Bible Texts: Genesis 9:1-17, 11:1-3, Deuteronomy 15:1-10, Psalms 67, 72:1-7, 12-14, 125, Isaiah 11:6-9, 32:1, 11-20, Jeremiah 29:4-14

Materials: Bibles, pencils and paper, newsprint sheets and markers, a chalkboard, and colored construction paper (for the leaves on the tree of peace)

Process:

- I. Where are we coming from?
 - A. Begin with a short presentation of what this activity is and why it's taking place. Explain that we live together in our world, but that we need to learn to live in peace.
 - B. Have the youth turn to another person and (tell their name if they are acquainted) exchange these facts about their life:
 1. At what age they first learned the importance of fairness, peace, and getting along with others.
 2. Who has influenced them most about fairness, peace, good will?
 3. How would they describe their present attitude about peace (world peace, human relationships, family, friends, etc.)?
 - C. When equal time (five minutes each) has been allowed for each partner to talk, call the group back to order.

- D. If time permits, have the entire group share their backgrounds as the leader jots down notes in three columns: Age, People of influence, Present attitude.

II. Define Peace in Biblical Terms

- A. Prepare a poster with the word Shalom and a brief definition of it.
Shalom - peace, well-being, unity, wholeness, health, as given by God and intended to be lived by us.
- B. Tell the group that true peace is related to fairness and justice for everyone. Therefore, the world as it is today cannot be thought of as a world enjoying true peace.
- C. Display a poster or chart with words printed on it, or a collage of newspaper clippings and headlines that depict the problems in our world. Emphasize the reality of the world's Haves and Have-nots, pointing out that justice and peace means that all people are reconciled and have an equal share in life's gifts from God.

III. What the Bible Says about Peace

Tell participants that they are going to look up several Bible passages on the nature of peace. This will be done by using the liturgy each Sunday. Divide your group into three working groups and assign them the passages listed.

- A. "For the peace of the whole world..."
Genesis 9:1-17
Psalm 67
Isaiah 11:5-9
- B. "For the well-being of the Church of God"
Deuteronomy 15:1-10
Psalm 125
Jeremiah 29:4-14
- C. "For the unity of all..."
Genesis 11:1-3
Psalm 72:1-7, 12-14
Isaiah 32:1, 11-20

- VI. The working groups are supposed to read and share comments about the passages. Secondly, they should be prepared to give a brief summary of these passages to the whole group. Third, have them think of examples of how peace breaks down and is hindered.

Assign them two other tasks also:

- A. have them individually tear off a piece of colored construction paper (in the shape of a leaf), and write their own definition of peace on it;
- B. have them as a group prepare a visual or dramatic (or both) description of peace lasting from one to three minutes.
- Display all the leaves that define peace on a poster, "Tree of Peace".

IV 6. "Fruits of the Spirit"

Description: To learn that in nature a process called pollination must take place for fruit to occur. In the human world Paul describes love, joy, peace, etc. as fruits of the Spirit.

Bible Texts: Matthew 4:21-23, 7:15-20, 12:33-37, John 3:1-15, Galatians 5:22-23, Ephesians 2:14-18, Philippians 2:5-11

Process:

I. Tree fruit hunt.

- A. Discuss what a fruit is.
1. Essentially it is a seed.
 2. Some seeds are edible.
 3. Note particularly the popular fruits.

- B. Disburse the group to find as many fruits/seeds as possible.
 1. Give each group a container.
 2. Set a time limit.
- C. Upon return -
 1. Each team counts the number of fruits they found.
 2. Sort out seeds so that all common seeds are piled together.
 3. Try to -
 - a. Identify each seed.
 - b. Recognize their value.
- II. Do one of the following activities:
 - A. "Learning about the Wind" (I 13, 9)
 - B. Seed Dispersal (See III 14)
- III. What does wind have to do with fruit? (One of the agents of pollination)
- IV. What does the Bible say about good fruit?
 - A. Read Matthew 7:15-20 and 12:33-37 and answer the above question.
 - B. Has anyone seen any tree that has borne bad fruit? good fruit?
 - C. What does "fruit" mean in these passages? (Deeds)
- V. What does Paul say are fruits - deeds?
 - A. Read Galatians 5:22-23
 - B. What are they? (Define as best as possible.)

| | |
|-------------|-----------------|
| 1. Love | 6. Goodness |
| 2. Joy | 7. Faithfulness |
| 3. Peace | 8. Humility |
| 4. Patience | 9. Self-control |
| 5. Kindness | |
 - C. (For older youth and adults) How does Jesus express and reflect these fruits? Note particularly:
 1. Humility - Philippians 2:5-11
 2. Self-control - Matthew 4:21-28
 3. Peace - Ephesians 2:14-18
- VI. What does the Spirit have to do with these fruits?
 - A. Read John 3:1-15
 - B. What happened when you were baptized? (Let people tell stories.)
 - C. Note vs. 3 and 5 and ask again what happened in baptism.
 - D. What does it mean to be "born of the water and the Spirit?" (Being empowered to express and reflect Jesus Christ?)

7. "Making Others Great"

Description: A study of leaves and how they enable the greatness or success of a tree. Compare a leaf to how Christians serve others by making them great.

Bible Texts: Ezekiel 34:11-31, Matthew 18:21-35, Luke 1:46-55, 10:30-37, John 1:19-28, Philippians 2:5-11

Process:

- I. What does the word "humility" mean?
 - A. How does a person act?
 - B. Who is the most humble person you know?
 1. Why do you call them humble?
 2. To whom do they call attention?
- II. Tree leaf hunt
 - A. Send out groups to accumulate as many different leaves from trees that can be found within a certain time limit.
 - B. Sort them out according to similar leaves.
 1. How many did each group bring back?
 2. Try to identify the leaves. (The leader may need a key.)

III. Do one of the tree study activities:

- A. "Fly a Leaf" (See I E 10)
- B. "What Makes a Tree a Tree" (See II E 5 (A))

IV. Learn how a tree grows and discover the role of the leaf. (See II E 5 (A 1))

- A. Note what a leaf does while on the tree.
- B. Note what a leaf does off the tree.

V. What can we learn about humility from a tree leaf?

- A. It knows itself and its limitations.
- B. It does not exist outside of a dependent relationship.
- C. It makes the tree great - helps it grow.

VI. Examples of a humble person

- A. Assign a person and passage to each group. They are to report back with a skit, a story, or a poem about the person that describes how this person is humble or not humble.
- B. Possible characters are:
 1. Jesus - Philippians 2:5-11
 2. Mary - Luke 1:46-55
 3. John the Baptist - John 1:19-28
 4. The Good Samaritan - Luke 10:30-37
 5. The Good Shepherd - Ezekiel 34:11-31
 6. The Unforgiving Servant - Matthew 18:21-35 (not so humble)

VII. Play "Blindfold Newcomer"

- A. Ball handlers are blindfolded; helpers are not.
- B. Process: what were the ways in which humility was or could have been exhibited?

VIII. How do we make others great?

- A. Generate a list of "others" that include all types of persons, animals, land, enemies, etc.
- B. Review the list and ask what a person does to make the "other" great.

IV 9. "My Body, God's Temple"

Description: A study of self-control

Bible Text: I Corinthians 6:12-20

Process:

I. Adopt a plant.

- A. Each group select a plant to adopt, make it a member of the group, the family.
- B. Decide all the things necessary for its welfare, etc.
- C. Report to the total group:
 1. Type of plant.
 2. What they would do to care for it.

II. Wilderness Know-How

- A. Give each group a pot of water, matches, rope, and baling twine.
- B. Each group select a spot and pretend that this is the only place to survive.
- C. Allow 30 minutes (or more if there is interest) to set up the site.
- D. The group has completed its task when the site is complete and water is boiling.
- E. Each group explains reasons for what they did. Note:
 1. Care of the environment.
 2. Care for people.
 3. What will survive, not survive?

III. The body - a temple of the Holy Spirit

- A. Read I Corinthians 6:12-20
- B. What do you think it means to treat your body as a temple of the Holy Spirit?

1. What is included in the body? (Physical, mental, emotional, etc.)
2. What care should be taken of the self?
3. List things that should be done and not done for the sake of the welfare/survival of the body.

IV. Why care now?

A. Tell the story of the beaver.

1. Was becoming extinct, but conservationists began to protect and stock them.
2. What value are they?
 - a. Pelts?
 - b. Gave scientists a treatment for people with heart problems and high pulse rates.
 - c. The beaver is able to swim under water for 15 minutes without the lack of oxygen endangering his/her organs.
 - d. This is because their pulse rate goes down and some other mechanisms of the body are triggered.
 - e. The treatment that has been learned is that when people have a high pulse rate that can endanger their lives their heads can be put into cold water and their pulse rate comes down.

B. It may be that our bodies can tolerate many things now, but if we mistreat them certain bodily functions may not be available to us when we need them in the future.

C. Just like endangered species, we can endanger our bodies, and mechanisms when we need them might not be there to do the job.

9. "A Vision of Shalom"

Description: Discuss the possibilities of peace

Bible Passages: Isaiah 65:17-25, Revelation 12:1-18, Romans 8:31-39

Process:

I. What is "peace?"

- A. Define it as best as possible.
- B. Where can you see peace? Anywhere?

II. Is peace the absence of conflict or the way conflict is handled?

III. Play a Food Chain game (See I B 4)

- A. What does this game show is necessary for survival in the natural world?
- B. If animals did not prey on others what would happen?
- C. (For older youth and adults) Can we talk about peace in the natural world?

IV. What is Isaiah's vision of peace?

- A. Read Isaiah 65:17-25
- B. Note how Isaiah sees natural enemies living together, especially verse 5.
- C. Is Isaiah being symbolic here or hopelessly unrealistic?

V. Do people live the same way as the beings in the rest of the natural world?

- A. Divide group into ethnic groups. Select from Native Americans, Blacks, Hispanics, Whites (with a nationality), Orientals, Jews, Irish Catholics, Polish, Iranians, others.

B. Ask groups to plan how they would live for themselves.

1. What do the other groups have that they may want?
2. How would they go about getting it?
3. How do they feel about the others?

C. Ask groups to plan how they would live together cooperatively.

VI. Play "Flowers" (See III F 12)

VII. Note what has been accomplished for us in Christ and what is the vision of shalom.

- A. Revelation 12:1-18
- B. Romans 8:31-39

D. GROUP LIFE ACTIVITIES

1. "Shed the Snake Skin" (See Rediscovery, p. 54)

Description: Relay race

2. "Totens" (See I G 11)

3. "Seed Search" (See We Are a Chosen People of God, Environmental Activity 5)

4. From "A Better Way . . ."

A. Problem Solving Skills Activities, pp. 5-10

B. Communicating Skills Activities, pp. 11-14

C. Conflict Resolution Activities, pp. 15-19

D. Conflict Scenarios, pp. 20-22

E. Affirmation Activities, pp. 31-35

5. "How to Facilitate Children's Problem Solving" (See "A Better Way . . ." p. 51)

Description: Details for:

A. Gathering Data

B. Stating the Problem Clearly

C. Generating Lots of Ideas

D. Evaluating the Ideas

E. Decision Making and Planning

6. "Summary of the SIGEP Approach" - A Problem Solving Technique (See "A Better Way . . ." p. 52)

Description: Stop and Calm Yourself

Identify Your Problem

Generate Lots of Ideas

Evaluate Your Ideas

Plan How You Will Implement Your Idea

7. "Wellness"

I. There are six dimensions to wellness:

A. Exercise and physical fitness

B. Nutrition and weight control

C. Tobacco, alcohol, and drug education

D. Environmental sensitivity

E. Enjoying life

F. Relation to others.

II. Activities for each of the above (add your own/let participants give some ideas.)

A. Exercise and physical fitness

1. Series of exercise activities

2. Jogging

3. Aerobic dancing

B. Nutrition and weight control

1. Learn to select types of food for best nutrition

2. Pioneer campers select food on this basis

3. Participants may have brought "goodies" with them. Are there some things not to be consumed during the week?

4. Weigh in each day. Anyone want to lose weight? Two pounds a week is reasonable.

C. Tobacco, alcohol, and drug education

1. Find out what participants know about these items
2. Are there some things to research?
3. Decide saying that these things are wrong, what can participants do to continue to say "no"?

D. Environmental Sensitivity

1. Involve in all the days some very special environmental studies.
2. Discuss ways participants can continue being sensitive to the natural environment when they get home.

E. Enjoying Life

1. Do a variety of valuing exercises that help participants focus on things they can do to enjoy life.
2. Learn new games
3. Practice with some new skills in some area that can bring fulfillment:

| | | |
|-------|------------------------|--------|
| Music | Craft | Sports |
| Art | Knowledge in some area | |
| Drama | Mechanics | |
4. Examine some ways to relieve stress. This may include talking about what stress is and when it is experienced.

F. Relating to Others

1. Recognize the many opportunities in the whole camping program.
2. Deal with differences in people - religiously, sexually, etc.
3. Many physical/adventure activities provide relationship building.

II 8. "To See with Your Fingers" (See Ico-Acts, p. 42)

Description: Group building and communication action using clay.

II 9. "Communication Drawing" (See Ico-Acts, p. 50)

Description: Artist and communicator working together.

IV 10. Stress Challenge Activities (See Cowstails and Cobras II)

- A. "What Goes Where?" p. 65
- B. "Frisalvio" p. 71
- C. "Rope Jousting" p. 72
- D. "#10 Tin Shoe" p. 82
- E. "Warp Speed" p. 83
- F. "Group Juggle" p. 84
- G. "Hickory Jump" pp. 99-101
- H. "Haze" pp. 103-104
- I. "Spider's Web" pp. 106-108

IV 11. "The Clock"

Begin by having the group stand in a circle and hold hands. The object is for the group to rotate clockwise 360 degrees in one direction and go 360 degrees back to the start. The goal is to see how quickly the group can complete the problem. Time each attempt and stop the activity if anyone breaks their grip with another. Group cooperation is obviously essential. Markers are placed at both "six o'clock" and "twelve o'clock" inside the circle so the group has reference points for starting and finishing.

II 12. "The Nurturing of Self Esteem" (See Humanizing Environmental Education, pp. 113-140)

Description: Concepts, processes, and activities that help develop self esteem. Excellent resource!!!

II 13. "Problems, Problems, Problems"

Description: Looking at problems using a test tube approach

Appropriate for: Younger children

Materials: Crayons, markers, paint and paintbrushes, or colored paper, paper, a shoe box

Process:

- I. Think of different kinds of problems people sometimes have getting along with each other. Think of problems with friends or brothers and sisters (like not sharing things, hitting, or calling each other names). Think of problems between kids and parents or teachers (like kids not picking up their messes or grown-ups yelling at kids).
- II. Decide who is a part of each problem. Think of what kids are involved and what grown-ups are involved. (Young children may want to give each person a real or pretend name.)
- III. Draw a picture of each problem. Maybe you will want to draw more than one picture to show what happens first, next, and last. Include all the people involved. Or write the problems down on pieces of paper. Then put the problems in the box.

II 14. "What Would Happen If"

Description: Hypothetical problems

Materials: Paper, crayons or markers, a shoe box, problem box from III D 13.

Process:

- I. Think of all the things people might do when they have a problem with friends or parents. Talking it over, hitting, making a deal, yelling, asking a grown-up for help, and crying are some things you might think of. Draw a picture of each response or write them down on pieces of paper.
- II. Pick a problem out of the problem box. Ask "What would happen if" and pick a response out of the response box.
- III. Talk about what might happen if someone would do what the paper says. Think about whether it would help, make things worse, or if it just would not work at all. Think about other things to do. Write them down or draw a picture to add to your response box.

IV 15. "Social Barometer"

Description: Questions to get at the feelings participants have toward group life.

Process:

1. How do you feel about your experience thus far?
2. What do you think of the food?
3. Are people in the group having fun? Are you?
4. Do you like the out-of-doors?
5. Do you like hiking?
6. Do you like being in this group?
7. Is everyone in the group cooperating?
8. Is there love in the group?
9. Do we get along in the group?



7. ENVIRONMENTAL EXPERIENCES

1. "Big Foot" (See II B 6 (A))

2. "Night Safari" (See II B 6 (B))

3. Predator/Prey Activities

A. "Deer Wars" (See Rediscovery, pp. 158-159)

Description: A predator/prey game

B. "Prey on Prey" (See Rediscovery, pp. 169-171)

Description: How organisms interact in a community. Activity requires some pictures (photos or line drawings). A wet area would be the most ideal setting.

C. "Crazy Fate" (See Rediscovery, pp. 188-190)

Description: A predator/prey activity with cards.

D. "Prey Play" (See We Are a Chosen People of God, Environmental Activity 10)

Description: Predator/prey game

E. "Predator and Prey" (See The Nature Specialist, p. 57)

Description: Use of hearing to identify predator.

F. "Quick Frozen Critters" (See Project Wild (Elementary), pp. 105-107)

Description: Predator/prey relationships

G. Food Chain Activities (See I B 4)

4. Seed Dispersal

A. "Seed Dispersal" (See Eco-Acts, pp. 92-93)

Description: Five ways seeds are dispersed.

B. "Seed Heed" (See Project Wild (Elementary), pp. 71-72)

Description: How seeds are carried by animals.

C. "Seed Dispersal" (See Nature for the Very Young, p. 35)

Description: How seeds are dispersed.

Appropriate for: Day Camp

5. "Energy Pyramids" (See I B 6 (A))

6. "Wanted Dead or Alive" (See II B 9 (A))

7. "Big Bad Wolf" (See Rediscovery, pp. 174-176)

Description: A study of an organism's need in a habitat.

8. "Composting" (See Notebook)

Description: The benefits of making and using compost.

9. "Compost Jar"

Description: A portable compost pile

Materials: A large jar, garden dirt, houseplant fertilizer (with nitrogen), fruit and vegetable waste, water

Process:

- I. For several days save fruit and vegetable peelings and cores and what is left on plates at the end of a meal. (Do not save paper, bones, plastic, or meat scrapings.)
- II. Put a layer of dirt in the bottom of the jar. Add a layer of food waste. Sprinkle some fertilizer on top. Repeat the layers until the jar is almost

Full. Ind with a layer of dirt. (Be sure to save enough room to stir it.)

III. Keep the dirt damp, but not wet. Turn the contents of the jar over occasionally, about every week or two.

IV. When you cannot see pieces of food in the mixture anymore, it is ready to put on your garden.

10. "Talk of the Town" (See Rediscovery, pp. 198-201)

Description: Conflict game over land use.

11. "Finding a Place to Live" (See II E 3 (C))

12. "Staying Alive" (See Ranger Rick's Nature Scope, "Incredible Insects, pp. 35-44)

Description: Information and activities that highlight how insects adapt quickly.

- A. Six-legged Relay Race
- B. Watching For Walking Sticks
- C. Ant Detective

13. "Shields and Swords" - Plants (See We Are a Chosen People of God, Environmental Activities 4)

Description: Natural armor.

14. "Shields and Swords" - Animals (See We Are a Chosen People of God, Environmental Activities 4)

Description: Animal protection

15. "Keeping Fit and Staying Alive" (See Ranger Rick's Nature Scope, "Birds, Birds, Birds," pp. 41-49)

Description: Information and activities that treat bird survival.

- A. Feather Fun
- B. Birds and Other Beasts
- C. Molt the Duck

16. How Are Living Things Dependent on Each Other?" (See I E 4 (B))

17. "Camouflage Art"

Study some examples of camouflage art by Bev Doolittle. Then take a camouflage hike to discover examples. Subgroup the participants. Give them a time frame. How many examples can they find?

18. "Camouflage Game" (See Eco-Acts, pp. 82-83)

Description: Adaptation activity with use of colored toothpicks.

19. "Symphony of Sounds" (See Eco-Acts, pp. 25-26)

Description: Listen for various sounds and how they blend.

20. "Peanut Patch" (See Eco-Acts, p. 72)

Description: Adaptation. Introduce the D. A. H. Law of an organism's response to the environment when the environment changes (Die, Adapt, or Move)

21. "Balance Nature" (See Eco-Acts, pp. 77-78)

Description: Experience the delicate balance within the ecosystem.

22. "Circle of Life" (Building Images) (See Eco-Acts, pp. 86-87)

Description: First hand study of interrelationships in the natural world.

23. "Animal Fantasy" (See Eco-Acts, pp. 88-89)

Description: Everything must fit somewhere.

24. "Survival Circle" (See Eco-Acts, pp. 98-100)

Description: Demonstrate interrelationships and adaptation.

25. "Bat and Noth" (See Sharing Nature with Children, p. 95 and Ranger Rick's Nature Scope, "Amazing Mammals," part II, p. 35)

Description: Bat echolocation.

26. "Ants and Aphids" (See The Nature Specialist, p. 34)

Description: Study of how ants use aphids like cows.

27. "Eco-Enrichers" (See II E 9 (I))

28. "Good Buddies" (See Project Wild (Elementary), pp. 87-89)

Description: Define symbiosis, commensalism, mutualism, and parasitism.

29. "Pond Succession" (See Project Wild (Elementary), pp. 93-94)

Description: Learn meaning of succession.

30. "Getting into Galls" (See Ranger Rick's Nature Scope, "Incredible Insects," p. 31)

Description: Study of galls

31. Insects and Flowers - The Biology of a Partnership by Earth.

Description: Study of flowers, insects, and pollination.

32. ORIS Materials

A. "Scram or Freeze"

Description: Study of cryptozoa.

B. "Mystery Marauders"

Description: Notice insect destruction of plants.

C. "Leaf Living"

Description: Create a giant leaf layer.

D. "Acorns"

Description: Study food storage strategies of various animals.

E. "Flower Powder"

Description: Study of pollination.

F. "Gwell Homes"

Description: Gall study

G. "Sticklers"

Description: Seed distribution

H. "Seed Dispersal - Adaptation"

Description: The many agents needed to disperse seeds.

I. "Sound Off!"

Description: Use of sound in predation.

J. "Food Chain Game"

Description: Popcorn for the food.



P. SPORTS AND GAMES

1. "Pass a Clap" (See I D (II C))
2. "Gambling Bones" (See Rediscovery, pp. 114-116)
Description: A guessing game
3. "Ring-On-A-Stone" (See Rediscovery, pp. 116-117)
4. "The Squeeze" (See I D (I C))
5. Play various home-made instruments
6. "Sheep and Shepherds" (See We Are a Chosen People of God, Games 2)
Description: Discuss the predators of sheep.
7. "Sticks" (See We Are a Chosen People of God, Games 3)
Description: Competitive chase game.
8. "Wandering Stones" (See We Are a Chosen People of God, Games 5)
Description: Similar to Ring-On-A-String
9. "Blindfold Newcome"
10. "Fruits of the Spirit/Works of the Flesh Card Game" (See Notebook)

IV 11. "Triangle Tag"

Description: Use this to introduce the "forgiving" others so that they can still remain "in the game." Then make the connection to Christ's forgiveness.

Process:

Three people hold hands. One of the three is "the target" which the other two try to protect from a fourth person outside of the triangle.

IV 12. "Towers"

Description:

Materials:

Process:

- A. Amass a variety of twigs and twine for the construction of towers.
Materials will be limited as the leader see fit.
- B. Instruct groups that they are building towers and that the towers will be judge on their height, sturdiness, and appearance. There will be a time limit.
- C. Each group selects a judge who will observe and work with the other judges from other groups to select the winner.
- D. The judge's briefing form follows:
 1. The judges select a winning tower according to the following criteria: height, aesthetic appeal, and sturdiness. (They are to evaluate the towers on other criteria, such as how well the group worked together.)
 2. The judges decide the relative weight given to the three criteria. (They may or may not announce their weighing procedure.)
 3. The judges decide whether their decision making is public or private.
 4. Their major consideration should be fairness, not trying to make their group win.

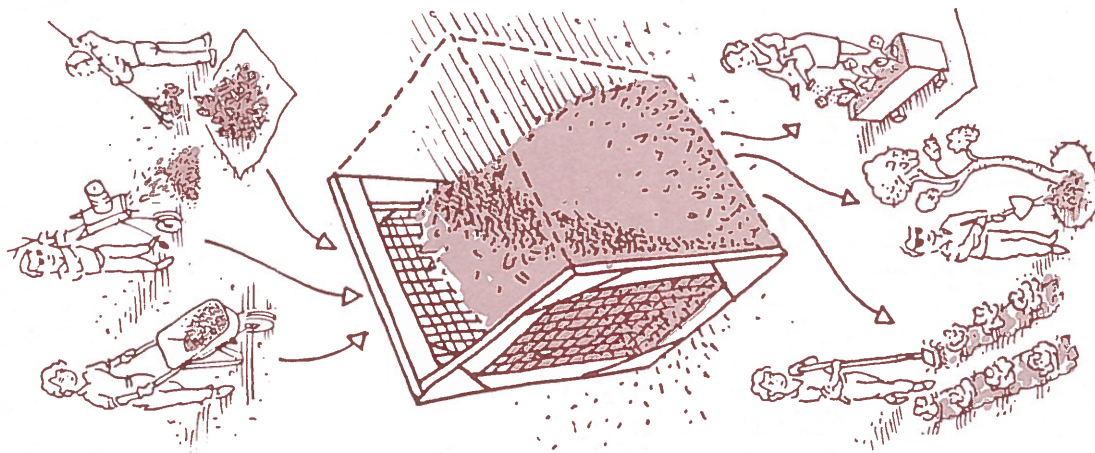
5. The judges should remain uninvolved during the construction phase, observing only.

| Criterion | Judge | Group | | | |
|---------------------------------|-------|-------|---|---|---|
| | | 1 | 2 | 3 | 4 |
| Height (Weight =) | 1 | | | | |
| | 2 | | | | |
| | 3 | | | | |
| | 4 | | | | |
| Aesthetic Appeal (Weight =) | 1 | | | | |
| | 2 | | | | |
| | 3 | | | | |
| | 4 | | | | |
| Sturdiness (Weight =) | 1 | | | | |
| | 2 | | | | |
| | 3 | | | | |
| | 4 | | | | |

Winner: Group _____

E. Observe and discuss feelings

Compost flow chart



This brochure is based in part on material published by the City of Seattle Engineering Department, Solid Waste Utility, and Seattle Tilth Association.

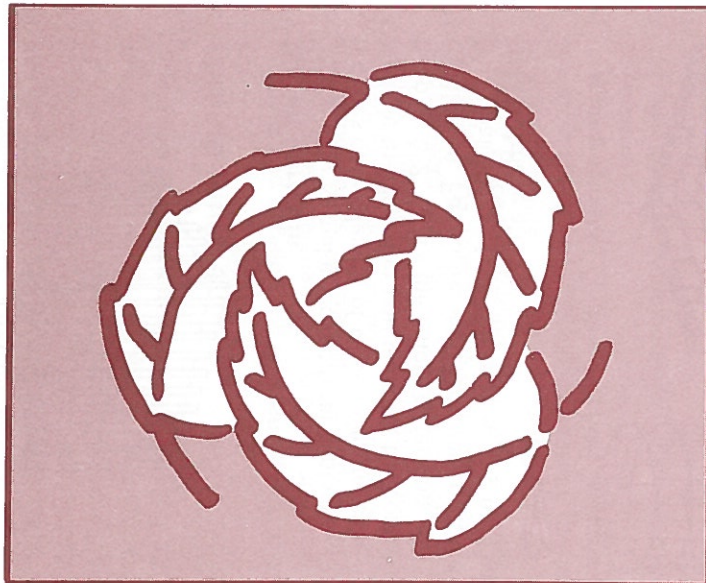
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Wisconsin Department of Natural Resources
Bureau of Solid Waste Management
Box 7921, Madison, WI 53707

HOME COMPOSTING:

Reap a heap of benefits



Composting is a practical and convenient way to handle your yard wastes. It can be easier and cheaper than bagging these wastes and, in some cases, paying to have them removed. Compost also improves your soil and the plants growing in it. If you have a garden, a lawn, trees, shrubs, or even planter boxes, you have a use for compost.

Why does compost make soil healthier?

By using compost you return organic matter to the soil in a usable form. Organic matter in the soil improves plant growth by loosening heavy clay soils which allows better root penetration, by improving the capacity to hold water and nutrients in sandy soils, and by adding essential nutrients to any soil. Improving your soil is the first step toward improving the health of your plants. Healthy plants help clean our air, conserve our soil, and beautify our landscapes.

How does composting help the environment?

Yard wastes and kitchen scraps use up valuable space in our landfills — space which is running out fast! These materials make up 20-30% of all household wastes, which cost about \$70 per ton for collection and disposal. They can even make landfill problems worse by producing methane gas and stronger leachate. Because of their high moisture content, yard wastes also lower the efficiency of incineration systems. By recycling these wastes naturally at home, you can help protect the environment, save money, and improve your own soil at the same time.

What can I compost?

Yard wastes such as fallen leaves, grass clippings, weeds, and the remains of garden plants make excellent compost. Other good additions to a compost pile include sawdust, wood ash, and kitchen scraps such as fruit and vegetable peelings, egg shells, and coffee grounds.

Care must be taken when composting kitchen scraps. Do not compost meat, bones and fatty foods such as cheese, salad dressing, and cooking oil. These foods will attract pests and slow decomposition.

The Essentials of Composting

With these principles in mind, everyone can make excellent use of their organic wastes.

Biological Process



The compost pile is really a teeming microbial farm. Bacteria, the most numerous and effective composters, are the first to break down plant tissue. Fungi and protozoans soon join the bacteria and, somewhat later in the cycle, centipedes, millipedes, beetles and earthworms do their parts.

Materials



Anything growing in your yard is potential food for these tiny decomposers. Microorganisms use the carbon in leaves or woodier wastes as an energy source. Nitrogen provides the microbes with the raw element of proteins to build their bodies.

Everything organic has a ratio of carbon to nitrogen (C:N) in its tissues. The following table can help you judge the ratio of your compost ingredients.

| Carbon:Nitrogen Ratio | | | |
|-----------------------|-------|----------------|------|
| Food Wastes | 15:1 | Leaves | 60:1 |
| Wood | 700:1 | Fruit Wastes | 35:1 |
| Sawdust | 500:1 | Rotted Manures | 20:1 |
| Straw | 80:1 | Cornstalks | 60:1 |
| Grass Clippings | 19:1 | Alfalfa Hay | 12:1 |

A C:N ratio of 30:1 is ideal for the activity of compost microbes. This balance can be achieved by mixing two parts grass clippings with one part fallen leaves. This combination is the "backbone" of most compost systems.

Surface area



The more surface area the microorganisms have to work on, the faster the materials decompose.

Chopping your garden wastes with a shovel or machete, or running them through a shredding machine or lawnmower will speed their composting.

Volume



A large compost pile will insulate itself and hold the heat of microbial activity. Its center will be warmer than its edges. Piles smaller than 3 feet cubed (27 cu.ft.) will have trouble holding this heat, while piles larger than 5 feet cubed (125 cu.ft.) don't allow enough air to reach the microbes at the center. These proportions are of importance only if your goal is a fast, hot compost. Slower composting requires no exact proportions.

Moisture & aeration



All life on Earth, including compost microbes, needs a certain amount of water and air to sustain itself. Microbes function best when the compost heap has many air passages and is about as moist as a wrung-out sponge. Extremes of sun or rain can adversely affect this moisture balance.

Time & temperature



The faster the composting, the hotter the pile. If you use materials with a proper C:N ratio, provide a large amount of surface area, a big enough volume, and adequate moisture and aeration, you'll have a hot, fast compost and will probably want to use one of the turning bins discussed in the next section. If you just want to deal with your yard wastes in an inexpensive, easy, non-polluting way, using a holding bin will serve you well.

A. INTRODUCTION

TITLE: "Ants and Bats"

KEY WORD: Inclusivity

SENTENCE DESCRIPTION: Inclusivity is the art of retaining, celebrating, and benefiting from diversity.

INTENTIONS: Learn that:

(Environmental)

I. Humans belong to and introduce the "mind" into the ecosystem.

II. Given the human desire to simplify the environment and rid the world of pests (those that disgust us) recognize that human responsibility is to maintain diversity as a precious resource.

(Theological)

III. The Church is the community gathered by the Spirit and is the agent of inclusiveness in the world which is expressed in such metaphors as:

- A. Jesus and His disciples
- B. Spiritual House
- C. Resurrection People
- D. Sensitive Community
- E. Husband and Wife
- F. Body of Christ

IV. Baptism is incorporation into the Church and the world.

(Multi-Cultural/Racial)

V. Developing the capacity to relate to people of/from other cultures.

VI. Dealing with shaped attitudes toward others (racism and sexism).

BIBLE PASSAGES:

Exodus 19:3-8

Deuteronomy 24:17-22

Psalms 19

Isaiah 62:10-12

65:21

Jeremiah 31:31-34

Matthew 5:13-16

5:38-48

22:39

25:40

Mark 1:16-18

4:35-41

8:34

Luke 2:40-52

3:2b-6

4:18-19

14:15-20

17:33

John 1:15

3:1-15

4:24

8:31-36

14:15-24

Romans 3:19-28

6:1-11

I Corinthians 4:1-5

11:16-34

12:11-31b

II Corinthians 5:17-20

Ephesians 2:11-22

4:1-7

5:20

Colossians 1:15-20

I Thessalonians 4:1-12

II Timothy 4:5

I Peter 2:1-12

I John 4:7-21

COMMENTARY:

The opposite of inclusivity is exclusivity? NO! The opposite is destruction. As people begin to examine life in terms of "best interest" and

"bottom line" ethics there is a discovery across the environmental, industrial, business, and political world that says that dawn is breaking, and people must be concerned the diversity be maintained. The alternative could be more damaging than a nuclear winter.

The word being used in this session is inclusivity, the art of retaining, celebrating, and benefiting from diversity.

This Fourth Day is the high point of the study of "Ants and Bats and Things Like That." It is intended to call to our attention that the human mind must be engaged in the whole process of life. We know we live in an ecosystem. There is diversity. Mutualism is necessary.

The human mind has been used to benefit the human system, not always anticipating the consequences.

The human mind has one specific capacity. It can think and plan relationally. It can perceive and interpret what is happening and project outcomes. The mind can also find alternatives to make changes in the anticipated outcomes.

One can rely on one's own gut feeling, and let the attitude rue the day. There is a place for feelings, but there is a necessity to monitor them with the mind. Racism and sexism are good examples of attitudes that prevail because people are not "thinking" and using the mind to participate in life "relationally."

The mind must be renewed by the Spirit. It must be open to what is good for all of God's creation.

The Christians are faced with another issue. The Church is to be the "mind of God" in this world. The alternatives and the directions of our whole ecosystem are to be informed by the "mind of God." The Church is the community that serves this role.

There has been an exclusiveness within the Church. We can interpret the Church as being those people who are "chosen" and "saved." Eternal life seems to be the basic theme. Another way to perceive the Church is to see the "chosen" and "saved" as servants of the ecosystem.

The Church is a special people to affirm all of creation.

In the process of the Bible Studies for this day it will be important to keep the edge on what the Church is in the total ecosystem.

"Ants and Bats and Things Like That" focuses on the notion that many things are a part of the ecosystem. Some things we understand. Many things we appreciate. However, there is a lot we do not know and there are many things we despise. We cannot let our feelings get in the way of the welfare of the ecosystem.

The Holy Spirit motivates us to be affirmers of all. To pick up an idea from Day Three - to live in a forgiving mode with the world is to accept diversity. On this day we work at retaining, celebrating, and benefiting from it.

B. WORSHIP AND DEVOTIONAL EXPERIENCES

1. "Celebrating Many Things" (See II B 9)

Description: A method of celebrating simple events.

2. "Prayer Tree"

Add to the Prayer Tree. Include concerns for people with whom the participants live in a mutual relation.

3. "Baptism Remembrance" (See We Are a Chosen People of God, Worship Idea 6)

Description: A celebration of Baptism

4. "God's Call" (See We Are a Chosen People of God, Worship Idea 2)

Description: Using II Timothy 4:5 consider what God has called persons to do.

5. "Discipleship" (See We Are a Chosen People of God, Worship Idea 2)

Description: Mark 1:16-18 is basis for talking about bringing others to Christ.

6. "Nourished in the Faith" (See We Are a Chosen People of God, Worship Idea 6)

Description: How other persons help in developing own faith.

7. "Cosmos Web" (See We Are a Chosen People of God, Worship Idea 6)

Description: The lap sit activity in a worship setting.

8. "Church Campfire" (See We Are a Chosen People of God, Worship Idea 7)

Description: Reflect on role of Church in the world.

9. "Rock Worship" (See We Are a Chosen People of God, Worship Idea 10)

Description: Lifting the Cross of Christ in our world. I Peter 2:4-12

10. "Let Your Faith Show" (See We Are a Chosen People of God, Worship Idea 11)

Description: Focus on the role of baptism.

11. "Worship Idea for 'Chosen People'" (See We Are a Chosen People of God, Bible Study: Senior High 4)

Description: The Christian community is God's community.

Bible Text: I Peter 2:9-10

12. "Water as Media" (See Camp as a Worshiping Community, p. 33)

Description: A focus on Baptism

13. "Gifts of the Spirit" (See I B 8)

14. "Celebration of Butterflies"

Description: This experience celebrates God's act of making us new people through our baptismal union with Jesus Christ.

Bible Text: II Corinthians 5:17-20

Materials: Butterfly cocoon or a gall.

Process:

- I. Gather around the cocoon or the gall. Talk about the various stages of a butterfly or gall: egg, caterpillar (larval), chrysalis (pupa), and winged insect. Talk about metamorphosis--movement from an old life to a new life.
- II. Sing "I Am the Resurrection and the Life," or a similar song.
- III. Follow up by reading or paraphrasing II Corinthians 5:17-20 from the RSV or TEV. Ask participants to listen to how the Christian is described as a new

creation, as a minister of reconciliation, and as an ambassador of Christ. Read slowly, perhaps two or three times, and give clues to help participants capture these images. Explore the meaning of these images. Here are some experiences to illuminate each image.

A. New Creation

Lie down on the ground. Roll up into a tight ball, wrapping arms around legs. Squeeze hard. Then gradually release and let the body relax. Lie still and be silent for awhile. Can the participants describe their feelings? How do you think butterflies feel?

B. Ministers of Reconciliation

Arrange a little skit in advance, to be performed by a couple of participants. Let the skit be a surprise to the rest of the participants. The skit could portray an incident in an individual-group situation where two or more participants start arguing with each other. A third party intervenes to settle the problem. Talk about the skit and delve into the meaning of reconciliation and the courage it takes to be a minister of reconciliation. Explain risk-taking as courage in Christ, given us by God's Spirit.

C. Ambassadors for Christ

Since we are a new creation, bringing peace to others, we speak on Christ's behalf. Tell the participants they have been selected by Jesus Christ to speak on his behalf to the rest of the group. Ask the participants to sit in silence and decide what they would say and how they would speak. Then let each participant speak their message to the group standing or sitting either in front of or behind the group.

Explain that this is what it means to be an ambassador.

IV. Close the worship by having participants offer sentence prayers.

✓ 15. "Celebration of Christian Community" (See Notebook)

Description: An order of worship

16. "Service of Affirmation of the Baptismal Covenant" (See Notebook)

Description: Service to be outside-regardless of weather.

Bible Text: John 3:1-15

✓ 17. "Rag-Tag Army"

Description: This is an excellent story about working together. Appropriate story-telling setting

Materials: "Rag-Tag Army", The Way of the Wolf, Martin Bell

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

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

Process:

I've got a parable to tell you.

Sound Biblical, but go ahead.

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

Camels? You don't mean those strange animals?

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

That will hardly work out.

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

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

The third son was to get one-ninth.

Not to mention getting ripped off.

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

I guess they had to cut one in half.

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

So now they have eighteen camels.

Right! And the oldest son got one-half.

Half of eighteen is nine.

Yes, the next son got one-third.

Which means six.

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

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

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

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

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

19. "Keeping God's World" (See Notebook)

Description: A Confessional Service

Bible Texts: Psalm 19

Materials: Wastebasket, litter and other signs of pollutants collected by participants beforehand

20. "Taking Sainthood Seriously"

Description: An outline for a morning "wake-up" devotional on sainthood

Bible Texts: Ephesians 2:19-22

Materials: Copies of "For All the Saints" (hymn)

Process:

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

21. Children of the Covenant: "Celebration of Rainbows" (See Notebook)

Bible Texts: Exodus 19:3-8, Jeremiah 31:31-34, John 8:31-36, Romans 3:19-28

22. A Devotion on Optimal Learning, and Surprises (See Notebook)

Description: A service for reflection

Bible Texts: Matthew 22:39, 25:40, Mark 8:34, Luke 4:18-19, 17:33, John 4:24, 8:31-32

23. "A Banquet for All" (See Notebook)

Description: A worship about hunger and justice

Bible Texts: Deuteronomy 24:17-22, Luke 14:15-24

24. "A Day for the Prince of Peace" (See Notebook)

Description: A Service of Commitment. An appropriate occasion to celebrate the gift of light in the midst of darkness.

Bible Texts: Isaiah 62:10-12, 65:21-25 - RSV, Luke 3:2b-6, John 1:5 - Phillips, I Corinthians 4:1-5

25. "Mass for Peace" (See Notebook)

Description: A service of commitment to peaceful action

Bible Texts: Matthew 5:38-48, Ephesians 2:11-18

26. "Dialogue from the Scriptures for World Order"

Description: A worship of Biblical responses

Bible Texts: Various

Process:

Humanity: The Lord looks down from heaven,
and sees all the people of the Earth;
from where God sits enthroned God looks forth
on all the inhabitants of the Earth,
the Lord who fashions the hearts of them all,
and observes all their deeds.

God: Psalm 33:16-17

Humanity: Psalm 120:5-7

God: Jeremiah 30:5

Humanity: Romans 3:10-13; 15-18

God: Isaiah 48:17-18

Humanity: Jeremiah 6:13-14

God: I Thessalonians 5:3 and Luke 19:42-44

Humanity: Jeremiah 4:19-21

God: Micah 4:1-3

Humanity: Psalm 85:8

God: Isaiah 40:1-2

Humanity: Isaiah 9:2; 5-6

God: Hosea 1:7, Jeremiah 21:4, and I Corinthians 7:15

Humanity: Ephesians 4:1-3 and Romans 14:17, 19

God: Amos 5:21-23

Humanity: Isaiah 1:16-17

God: Jeremiah 5:21-23

Humanity: Ezekiel 34:16, 18-19

God: Isaiah 58:10, 12

Humanity: Micah 6:8

All: May the Lord give strength to God's people. May the Lord bless all people with peace.

C. BIBLE STUDIES1. "The Assurance of the Spirit, Loving" (See III C 2)

Bible Text: I John 4:7-21

2. "Yurts" (See Notebook)

Description: Affirm that God is giving, sustaining, and healing all creation.

Bible Texts: Ephesians 4:1-7, 11-16

3. "The Body of Christ"

Description: This study concentrates on people's gifts and how each person is a part of the Body of Christ.

Bible Text: I Corinthians 12:11-31a

Materials: Large, hand-drawn posters or cut-outs of the body parts

Process:

I. Begin with activities that summon the idea of group cooperation and sharing. Choose from these suggestions or devise your own.

A. Study an Art Community (See I E 19 (A) and III E 9)

B. Observe an Art Trail (See III E 10)

C. Stress/Challenge Course (See IV D 8 and IV F 2)

D. Hashing Course (See I F 7)

E. New Games (See I D 5 and IV F 3)

II. After the preliminary activities, ask participants to sit down and read I Corinthians 12:12-31a. Make any comments necessary to clarify the passage. Would participants add more parts of the body for a more complete image?

A. Ask participants to define what parts of the body they would use to symbolize various activities within the life of the Church. Mention and explain some of these functions: greeters; visitors; teachers; preachers; missionaries; decision makers; planners; leaders; lectors; liturgists; and so on. Whatever associations they make between parts of the body and functions of the Church is up to them. There is no absolute answer.

B. The participants may use the following Bible passages for some biblical associations for various parts of the body. This list may be copied and distributed.

+ Feet - Ephesians 6:15; Romans 10:15

+ Hands - Acts 20:32-35; Galatians 2:9

+ Eyes - Matthew 6:22-23; 13:16-17; 20:29-34

+ Ears - Matthew 11:15; James 1:22-25

+ Head - Ephesians 5:23

+ Nose - Genesis 2:7

+ Heart - Matthew 15:10; Romans 8:27; Ephesians 6:6

+ Mind - I Corinthians 2:16; Colossians 3:1-4

III. When the group has developed some ability to grasp and use the Biblical images of human functions both within the Church and within the body, ask them to think of themselves as part of Christ's body either the Church or its microcosmic version in the group. Ask them to think of the gifts and talents God has given them. How does their use of their gifts fit into the whole?

A. After some time for reflection, ask them to imagine what part of the body they would choose to symbolize their unique gifts, talents, and contributions.

B. Make an outline of a full-sized body on the ground with string. Ask each participant to place a personal or natural object in that part of

the body which they have chosen to represent themselves. When all objects are in place gather in a circle. Let each person share his or her reasons for selecting a particular part of the body. After each person speaks, let the others say why they think another place would also be appropriate.

- IV. Close with prayers of thanks for the diversity of gifts, for God's variety, and for the Holy Spirit who makes all this work together for God's purposes.

4. "The Communion of Saints"

Description: The holy Christian (catholic) Church, the communion of saints, are phrases used to describe persons who are called by the Holy Spirit to faith in Jesus Christ; gathered together for worship, learning, and service.

- a. Persons become saints through Holy Baptism as God in grace adopts them as his children. Who becomes a saint is God's choice, not ours. But how well we reflect or live out God's love in our baptismal covenant is our choice.
- b. The Church is holy because it belongs to God, who is holy, and because it is his creation for the purpose of announcing salvation in Jesus Christ. It is a communion of saints because its members are united with God and with each other in a community of faith, hope, and love.

Bible Text: Ephesians 4:1-15

Materials: 2 sheets of paper & marker for leader, paper and pencils for participants

Process:

- I. Ask each participant to read individually Ephesians 4:1-6 twice. During the second reading to mark those verses which refer to community and to Christians as saints.
- II. Gather the group together to discuss their finding. Collate the marked phrases on two sheets of paper under the headings "Saints" and "Community." Next, divide into two groups. Let one group compose a statement describing the Church as community while the other group develops a statement describing a saint. When both groups finish, come together to discuss their statements.
- III. Continue by asking the following questions:
 - A. How is the Holy Spirit involved in "saint" and "community?" Where do we see his work among us? How does God's Spirit seem to work?
 - B. What does Paul believe to be the purpose of having pastors and teachers in the Church?
 - C. Who is the head of the communion of saints? Who are its members?
 - D. In Ephesians 4:4 two things are to be sought after by all of God's people. What are they? How do we achieve them? What is their purpose?
- IV. Related Activity

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

 - A. "Krist-Kins" (See IV D 3)
 - B. Circle Game (See IV F 4)

5. "The Resurrection People"

Description: This study addresses this question: what is the nature of the Christian Church?

Bible Texts: Ephesians 2:4-22

Process:

I. Read the entire passage.

II. Ask the participants to read the passage a second time and put each verse into their own words:

A. Vs. 4 - God loves us.

B. Vs. 5 - We are dead because of sin, but we are alive because Christ has saved us.

C. Vs. 6 - Jesus Christ has raised us up - resurrection.

D. Vs. 7 - This resurrection is for the future, too.

E. Vs. 8 - God's favor (grace) has saved us; it is not a human accomplishment.

F. Vs. 9 - If it was human works, then we would boast.

G. Vs. 10 - God has created us in Christ to do good.

H. Vs. 11 - At one time the Ephesians did not believe in Jesus Christ.

J. Vs. 13 - By Christ's blood the Ephesians are strangers to God no more.

K. Vs. 14 - Christ has broken down the walls of separation and brought us together.

L. Vs. 15 - There is now no difference between Jew and Greek.

M. Vs. 16 - The cross ends the hostility, i.e. Christ's death.

N. Vs. 17 - The word of reconciliation is preached (peace).

O. Vs. 18 - Through Christ one comes to God the Father and the Spirit.

P. Vs. 19 - No strangers, but fellow citizens with each other.

Q. Vs. 20 - The structure is built upon people of old, and the cornerstone is Jesus Christ.

R. Vs. 21 - It is Christ who holds the structure together.

S. Vs. 22 - We are built into it, too.

6. "Create a Church (a Congregation)"

Description: This study looks at models of the Church given in Scripture as well as encourages the participants to select a model as a base and create a congregation for themselves in which they can be effective.

Bible Texts: John 14:15-24, Romans 6:1-11, I Corinthians 11:17-34,
I Thessalonians 4:1-12, I Peter 2:1-10

Materials: Newsprint and markers may be helpful for the leader

Process:

I. A look at some Biblical models

A. Select one or more models to work on or subgroup and give each subgroup one of the models.

B. Biblical Models and a process for learning about each one:

1. Jesus and His Disciples - John 14:15-24

a. Introduction: The Church began in many ways. One way it happened is when Jesus gathered together His disciples. In the Gospel of John Jesus gives some specific words to His followers after He has risen from the dead.

b. Instructions:

(1) Read the passage four times.

(2) During the first reading look for and list what Jesus says about Himself.

(3) During the second reading look for and list what Jesus says about God.

(4) During the third reading look for and list what Jesus says

about the "world."

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

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

b. Instructions:

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

II. How does the model deal with inclusiveness?

- A. Within the congregation?
- B. As an agent of inclusiveness in the world?

7. "Can I Make a Difference?" (See Notebook)

Bible Texts: Mark 4:35-41 and Colossians 1:15-20

8. Being Responsible Christians

Description: This passage of Scripture is a good summary of the week.

Bible Texts: Ephesians 4:1-7, 11-5:20

Materials: Paper and marker for leader

Process:

I. A reading of Ephesians 4:1-7, 11-5:20

- A. Find a quiet place and time when the participants are alert and in good humor. Ask the participants to read this passage.
 1. Ask one group to listen for and interrupt the reader when there is any suggestion of a connection between this passage and the experiences, discussions, etc. of the time the group has had together.
 2. Ask another group to listen for and interrupt the reading when there is an imperative statement by Paul, e.g. "you shall" or "you ought" or "you are."
- B. The leader should list these two items on paper so the participants can review them at the conclusion.

II. To what degree do the participants feel they are to be responsible people in this world?

- A. In relationship with God?
- B. For and with their faith?
- C. Serving others?
- D. Managing their own lives?

III. Can participants think of things they may do differently when they go home because of what they have learned during their time together?

IV. Will their relationship with their congregation be any different?

9. "Called and Gathered Together" (See We Are a Chosen People of God)

Bible Text: John 10:7-18

- A. Biblical Interpretation p. 1
- B. Upper Elementary pp. 7-9
- C. Junior High pp. 7-9
- D. Senior High pp. 8-11
- E. Intergenerational pp. 3-6

10. "Nourished for Growth" (See We Are a Chosen People of God)

Bible Text: Luke 2:40-52

- A. Biblical Interpretation pp. 3-4
- B. Upper Elementary pp. 12-14
- C. Junior High pp. 12-15
- D. Senior High pp. 15-17
- E. Intergenerational pp. 11-14

11. "Kept in God's Grace" (See We Are a Chosen People of God)

Bible Text: Matthew 5:13-16

- A. Biblical Interpretation pp. 5-6
- B. Upper Elementary pp. 17-18
- C. Junior High pp. 18-21
- D. Senior High pp. 20-22
- E. Intergenerational pp. 13-20

12. "Inclusivity"

Description: This is an opportunity to discuss the meaning of inclusivity in the human and non-human world as well as to talk about the role of the Christian within the life of the Church to act inclusively

Bible Texts: Luke 10:29-37, Acts 2:1-11

Process:

I. What makes human beings unique from other species?

A. Ask participants to explore this question.

B. Some possibilities are:

1. Make tools

- a. Humans have thumbs and can operate various tools.
- b. However, humans are not the only organisms to make tools.
- c. Other creatures make simple tools, too. (See IV E 28)

2. Plan ahead/anticipate the future.

- a. Other organisms do this.
- b. Birds build nests when expecting children. Insects as well.
- c. Squirrels, bees, and other animals store food.

3. Think

- a. Laboratory studies demonstrate animals that can think.
- b. Certain animals can problem solve.

4. Communicate/articulate.

- a. Various animals make sounds.
- b. Others use gestures and smells.

C. Several possibilities of what makes humans unique.

1. Adaptation is more rapid.

- a. Persons can be adapted, e.g. allergy medicine.
- b. Animals require a long process of births for adaptation to take place.

2. Humans can alter the environment rather than the environment

determining the characteristics of the species.

3. Humans use the mind
 - a. Recognize circumstances.
 - b. Solve abstract problems.
 - c. Project far into the future.
 - d. Think relationally and understand relationships
- II. Define inclusivity - a mini-lecture
 - A. Inclusivity is the art of retaining, celebrating, and benefiting from diversity.
 - B. Diversity in all of its aspects is necessary.
 - C. It is more than letting each organism be unique. It is the right of an organisms being.
 - D. Inclusivity holds that efforts and plans must be made to assure that diversity is not destroyed.
- III. What are some of the ways we deny inclusivity?
 - A. In the non-human world
 1. In our attitudes toward "vermin."
 - a. What critters disgust us?
 - b. What do we want done with them?
 - c. What are some of the attitudes toward ants and bats?
 2. What are some of our practices toward certain spaces.
 - a. Talk about the impact of humans on the Rain Forests.
 - b. What do we do when we destroy various portions of land to construct housing without consideration for what is living there?
 - B. In the human world -
 1. What are our attitudes toward people of other
 - a. Skin colors?
 - b. Religious systems?
 - c. Handicaps?
 - d. Sex?
 2. How do we respond to these folks?
 3. What are some ways people practice exclusivism, racisms, sexism, etc?
 - a. Language used
 - b. Behaviors that exclude
 - c. A feeling of individual superiority
- IV. The Church's role in inclusivity.
 - A. The leader can introduce this portion by saying, "Christians have been called as the Church to be inclusive and to recognize all people and all living things."
 - D. Read Acts 2:1-11
 1. Ask -
 - a. What was the day called when this event took place?
 - b. What did the Holy Spirit do?
 - c. What were the people able to do as a result of the action of the Spirit?
 - d. For what reason did the people speak in many languages?
 2. When we speak the language of another person what do we do?
 - a. We respect the uniqueness of that person.
 - b. We acknowledge their culture and history.
 - c. We indicate that it is important to communicate and have a relationship of some kind.
 - C. Read Luke 10:29-37
 1. What do participants know about Samaritans? (They are half-breeds and excluded from the Jewish community.)
 2. Can participants think of other incidents in which Jesus encounters a Samaritan?

3. This parable talks about showing mercy on others?
 - a. Who are the others?
 - b. Who are the excluded in our society?
 - c. Does this passage only refer to the human world?
 - d. Is the non-human world also our neighbor?
- D. How are these two Bible passages descriptive of:
 1. Inclusivity?
 2. How we should act inclusively?
- E. What should the Church do?
 1. Within the congregation itself?
 2. In the community?

13. "Ants and Bats"

Description: A study of what we despise, what disgusts us, and how our attitudes should change.

Bible Texts: I Timothy 4:1-5

Process:

- I. Ask the participants to talk about the things/persons they do not like.
 - A. In the non-human world-
 1. Name some organisms.
 2. How do we treat species we do not like?
 3. Discuss attitudes and behaviors toward ants and bats.
 - a. How are they repulsive?
 - b. How do they benefit?
 - B. In the human world -
 1. Name some people or types of people
 2. What is not liked about them?
 3. Whose problem is it that we do not like them?
 - a. Ours?
 - b. Theirs?
 4. Are those whom we do not like gifted at all?
 - C. Do an affirmation exercise:
 1. First, do it with a natural object
 2. Second, do it with persons in the group
- II. Read I Timothy 4:1-5
 - A. The leader should note to the participants that the author is expecting the final days of the world, the day of the Lord, and senses there will be false prophets who teach that marriage is forbidden and certain foods should be abstained from.
 - B. Look carefully at the text:
 1. What is good, according to the author?
 2. How should all of the creation be treated? (With thankfulness)
 3. What happens when one is thankful? (It is blessed, set aside)
- III. Review the meaning of inclusivity.
 - A. It means to retain, celebrate, and benefit from diversity.
 - B. What are some things the participants can do to practice the art?



D. GROUP LIFE ACTIVITIES

I 1. Multi-Cultural/Racial Activities

A. "Early Contact" (See Rediscovery, pp. 94-98)

Description: This activity gives participants a chance to experience what it is like when people of widely divergent cultures make contact for the first time. It gives the participants an opportunity to reflect on their values.

B. "Reversing History" (See II D 5 (A))

C. "Role Reversal" (See Rediscovery, pp. 101-103)

Description: This activity confronts racial attitudes head on. Lists of likes and dislikes of other races are composed.

V 2. "Yours? Mine? Ours!" (See We Are a Chosen People of God, Creative Activities 4)

Description: Using fruit, an experience in sharing.

3. Krist-Kins

Description: Group members secretly give a gift to another group member

Materials: Paper and pencil for all, Materials for the gifts

Process:

The name of each participant and leader is put on a slip of paper. One slip is secretly given to each member of the group. During the remainder of the day each person acts like a little Christ ("krist-kin") to the secret friend. A small gift may be made and given to the secret friend at a special time of the day (i.e., campfire, Friday Night Festival) when the name of each person's krist-kin is revealed.

4. "Ten Reasons for Choosing a Simpler Lifestyle"

These were formulated by Jorgen Lissner, Secretary for Peace, Justice and Human Rights for the Lutheran World Federation.

1. As an act of faith performed for the sake of personal integrity, and as an expression of a personal commitment to a more equitable distribution of the world's resources.
2. As an act of self-defense against the mind-and body-polluting effects of over-consumption.
3. As an act of withdrawal from the achievement neurosis of our high-pressure, materialistic societies.
4. As an act of solidarity with the majority of humankind, who have no choice about life-style.
5. As an act of sharing with others what has been given to us, or of returning what was usurped by us through unjust social and economic structures.
6. As an act of celebration of the riches found in creativity, spirituality and community with others, rather than in mindless materialism.
7. As an act of provocation in the form of ostentatious under-consumption in order to arouse curiosity which leads to dialogue with others about affluence, alienation, poverty, and social justice.
8. As an act of anticipation of the era when the self-confidence and assertiveness of the underprivileged forces the formation of new power relationships and new patterns of resource allocation.

9. As an act of advocacy of legislative changes in present patterns of production and consumption, in the direction of a new international and economic order.
10. As an exercise of purchasing power to redirect production away from satisfying artificially created wants and towards supplying goods and services that meet genuine social needs.

5. "The Psychology of Consumption"

Description: Consider our consumer attitudes and their ramifications

Materials: Paper and pencil for all, materials to make "money"

Process:

I. Make "play money" briefly to begin the discussion process.

II. Ask participants to develop a list of the following:

- A. All the things they purchase with their own money.
- B. Things they do that cost money to give them satisfaction.
- C. The types of gifts they give.
- D. Things they buy without thinking and planning - impulse buying.
- E. Mechanically operated devices.
- F. The things they do to make them feel good.
- G. The names of the industries that produce the things they buy.

III. Review the items in a. through f. above and put a "C" (consumer) or "R" (resource) in front of each item.

- A. Consumer is one who lets someone else make the item.
- B. Resource is when persons use their own industriousness and/or imagination or ingenuity to produce the item or fulfill the task.
- C. Some items may be marginal, i.e. they may have both a C and R.

IV. For I & G above see if participants are aware of the companies behind their products.

- A. Who supports them?
- B. Are they fair to people of color and the poor?
- C. Do they maintain strict environmental quality control in their manufacturing processes?

V. Review these lists at the end of the day to see if C's and R's might change.

6. "To See with Your Fingers" (See III D 8)

7. "Communication Drawing" (See III D 9)

V 8. Stress Challenge Activities (See Cowstails and Cobras II)

- A. Blind Polygon p. 81
- B. #10 Tin Shoe p. 82
- C. Object Retrieval p. 86
- D. The Meuse p. 87
- E. All Screwed Up p. 88
- F. Macro-Micro Challenge p. 89

9. "The Ministry of Helping"

Description: The Church is a helping ministry in the world. Here is a strategy which people can study, learn, and apply to enable a variety of changes and to be the channel of the Holy Spirit.

Helping Ministry in its simplest definition is helping persons make desirable changes. So God calls the Church to enter into a ministry of helping --providing relationships with others whereby a person, group, or community is helped to change.

In every relationship which involves change--whether with persons, groups, or communities -- the change may be both wished and feared. The problem for which help is desired is brought to the helper but at the same time inner resources of the person, group, or community are usually developed which are to defend the existing situation. In effect, the person, group, or community that receives the ministry of helping seem to want the new, without any essential giving up of the old, to change, and yet not to change.

I. SOME ASSUMPTIONS

- A. Change is natural to life for the sake of growth.
- B. No person, group, or community is exempt from the result of change. Thus, what effects one part affects the whole situation.
- C. The behavior of individuals, groups, and communities can be changed.

II. A DESCRIPTION OF THE HELPING RELATIONSHIP IN A CHANGE SITUATION

Actually, we cannot make changes in anyone. Too often in the process of change we have oversimplified the matter by thinking all we have to do is to pipe out the information and, presto, people will change! But the evidence shows that the desired changes have not taken place. Our task is the delicate and sensitive one of providing helping relationships whereby people open their lives. We can't do this through coercion or force; each person must make his own response. But what we can do is to provide a helping relationship whereby the person, group, or community has the opportunity to change.

- A. Before initiating a helping relationship for change, one must examine---
 - 1. The assumption about the persons, the group, or the community. Our attitude towards others is probably more critical than the nature of the change itself. If we see our helping ministry only as an opportunity to reinforce certain types of words or opinions in others, than the helper tends to confirm the other as an object. If this is the potentiality the helper sees in the other, the other tends to act in a manner which supports the assumption of the helper. However, if the helper sees the relationship as an opportunity to reinforce all that the person, group, or community is with all one's existential potentialities, then the other tends to act in ways which support this assumption. In the second assumption the helper confirms the other as a living person, capable of creative inner development.
 - 2. The value of the goal the helper is seeking in the relationships. Whose needs are being met? The leader needs to be aware of his own needs and make sure his needs are not the only concern for the change desired.
 - 3. The importance of the change itself. Of what significance is the change desired?
- B. Begin the helping effort where the helping minister is in that situation and can make reliable predictions about consequences of the actions. For most of us this points of contact is within the day-by-day relationships with others.
- C. Seek first to establish a relationship of acceptance with persons, the groups, or the community.. The more acceptance we feel toward others, the more we will be creating a relationship of acceptance. Acceptance is a warm regard for others as a persons or unconditional self-worth--of value no matter what this condition, behavior, or feelings. It means a respect and liking for others as separate persons, a willingness for them to possess their own feelings in their own way. It includes an

acceptance of and regard for one's attitudes of the moment, no matter how negative or positive, no matter how much they may contradict other attitudes one has held in the past. This acceptance of each fluctuating aspect of the other makes it for a relationship of warmth and safety, and the safety of being liked and prized as persons seem a highly important factor in a helping relationship.

III. A WAY OF LOOKING AT CHANGE - The Field of Force

A useful tool for assisting the helping minister in "seeing" what is happening is called Force-field Analysis. This provides a theoretical framework for analyzing individual, group, and community behavior. In addition, it offers a means for understanding the process of behavior change and resistance to change.

According to the theory, behavior may be conceived of as a level which varies with different sets of circumstances. The behavior in question may concern an individual such as the tendency of a church group to be more interested in doing a job than helping people in groups.

The level varies as a function of two kinds of forces:

1. Driving forces - forces or pressures which increase the level or lead to more of the behavior.
2. Restraining forces - forces or pressures which inhibit or oppose the behavior in question.

Change in behavior occurs as these forces change. Briefly, change may be induced by adding forces or by eliminating forces. Although either method leads to change, the consequences are different. Adding forces increases tension in the situation, while eliminating forces results in both change and tension reduction.

An example of such an analysis relevant to basic group life could be expressed in the question, "What determines the amount one talks in at basic group?"

Possible driving forces might be inability to tolerate silence, group pressure to talk, and a desire to contribute to the group. Forces restraining talking might be fear of saying the wrong thing, lack of relevant information, lack of acceptance by other group members.

| | | | |
|---------------|-----------------------------------|------------------------|-------------------------|
| (Restraining) | Fear of saying wrong things | Lack of information | Lack of acceptance |
| LESS | | | |
| TALKING | ----- | | |
| MORE | No toleration of silence | Group pressure | Desire to contribute |
| (Driving) | | | |

One way to increase the frequency with which an individual speaks would be to add a force in the form of a rule that each person must talk once every 15 minutes; but the consequence would probably be an increase in tension. An alternative would be to remove the feeling of lack of acceptance. Here the effect would probably be to change the behavior and reduce the tensions simultaneously.

A. Three methods for change

1. The number or the strength of the driving forces might be increased
2. The change might be accomplished by decreasing the strength and number of the restraining forces.
3. Combine the two methods.

In order for these methods to operate, change takes the form of unfreezing an existing equilibrium, movement toward a new equilibrium--experiment-- and refreezing of the newly achieved equilibrium.

B. Some points to keep in mind

1. Increasing driving forces through influence or authority by opening up communication, by creating a climate in which feelings can be freely expressed, or by helping opposition actually to work through their reasons for resistance. This emphasizes the need for openness and a non-judgemental approach in the response of the leader.
2. Change is truly accomplished when a new level of performance and effectiveness can be maintained without reducing the freedom of persons, and without requiring a continued expenditure of energy and effort to maintain the change.

IV. SOME RELIGIOUS ASPECTS OF THE CHANGE AGENT

There are observable processes and forces at work in every group. By observation and analysis, these forces can be understood, and to some extent, results can be predicted from the observation as to their influence. Further, the skill can be developed to use, direct or otherwise control these forces to meet the desired (although not necessarily desirable) ends. Men can and do influence and sometimes control them. This line of reasoning suggests that the question is not one of the value of the forces themselves, but the value-system which motivates and directs one in the use or non-use of them, and the ends to which he attempts to influence them. From this point of view, each person, acting or refusing to act as a helper, is under judgment in accord with one's basic beliefs and the ethical system which stems from those beliefs.

If we accept this line of reasoning, and if we recognize that commitment to a ministry of helping puts us in a position of potential change agents, then the question usually asked is: "What right have I to try to make people different than they are?" This must be reversed. The basic question which can't be avoided is, "What right have I to withhold myself, my skills and my convictions in a changing situation from helping that change to take place in a direction consistent with my convictions (faith)?"

The major consideration, therefore, is that one acts consistent with his faith. The helper has a demand on him to be a faith-full person in his response to the situation needing change. Refusal to act because of the risk involved - and faith involves risk - is to act unfaithfully. It emphasizes that God asks of each of us only that one make a faithful response to the life given to him.

Being a helping minister costs in terms of time and effort. It also costs in terms of emotional energy through the acceptance of the feelings of others -- which may be hostile or overly dependent and affectionate. In a very real sense the helper, therefore, must be willing to suffer. Because we tend to sin against relationship, both the other person and the helper will tend to sin against each other. One may attempt to exploit the other or treat with irreverence the child of God. Such suffering seems

inevitable on the part of both participants. A measuring of the ability of each to withstand the cost is needed before commitment to the planning of change takes place. It may be only through the acceptance of the act of redemption, available to each of us, that the helper and those to be helped can enter into such a relationship under the knowledge that suffering can take place.

Finally, the change agent involved in a ministry to help is able to enter into the relationship of change because one believes in the potentiality residing in the relationship for the operation of the Holy Spirit. One can enter into and leave the process of change without considerable anxiety because one both trusts the working of the Holy Spirit and the inner-workings of the other persons. Change is entered into with the confidence on the part of those involved, because they will inhabit a co-personal world where each may enable the others involved to achieve in some degree one's God-given potential. The helper enters this ministry recognizing that the Holy Spirit works through others as well as oneself and is prepared for this experience. The helper becomes or can become along with others instruments in an enabling relationship which would embody the Holy Spirit in such a way that both may respond increasingly as whole persons and enter into creative dialogue with each other and with God. Each would be recreated by the Spirit and achieve in some measure one's God-given potentiality.

E. ENVIRONMENTAL EXPERIENCES

- II 1. "Touch Crawl" (See Rediscovery, pp. 159-161)

Description: Become sensitive to the environment using the senses.

2. "Talk of the Town" (See III E 10)

- V 3. "People and Insects" (See Ranger Rick's Nature Scope, "Incredible Insects," pp. 45-54.)

Description: Information and activities regarding the influence of insects on humanity.

- A. "I Like Insects because . . ."
- B. "A Taste of Honey"
- C. "Take a Trip"
- D. "Insects on Stage"
- E. "Insect Time Machine"
- F. "Grasshopper Goulash and Maggot Muffins"
- G. "Insects in the News"

4. "S-s-snakes!" (See We Are a Chosen People of God, Environmental Activities 9)

Description: Dealing with fear of snakes.

5. From "Discovery Pac," Ranger Rick's Nature Scope, "Incredible Insects"

- A. "Creating Captions" p. 10
- B. "Science Fiction, Fantasy and Fact" pp. 11-13
- C. "Focus on Fabre" pp. 14-15
- D. "The Anti-Insect Item Search" pp. 16-17
- E. "The Pest Patrol" pp. 18-19

6. "People and Birds" (See Ranger Rick's Nature Scope, "Birds, Birds, Birds" pp. 50-58)

Description: Information and activities dealing with human involvement with birds.

- A. "Watch the Birdie"
- B. "Bird Bags"
- C. "Name that Bird"
- D. "Scrapbook for the Birds"
- E. "Birds in the New"

7. "People and Forests" (See Ranger Rick's Nature Scope, "Trees Are Tremendous," pp. 48-61)

Description: Information and activities regarding forest management.

- A. "We All Need Forests"
- B. "Disappearing Trees"
- C. "Tree Champs"

8. "Trees in Our Lives" (See Ranger Rick's Nature Scope, "Trees Are Tremendous," pp. 62-70)

Description: Information and activities about human use of trees.

- A. "From Paper to Plastic"
- B. "Tree Treats"
- C. "Celebrate a Tree"

9. "Study An Ant Community"

Description: To note how an ant has a specific role in its community

Appropriate for:

Materials: A piece of food to attract some ants (even a larger dead bug), microscope or magnifying lense

Process:

- I. Go to the ant hill and set out some food.
- II. When you see the ants, have each participant follow the trail of the ant but don't have them dig in the ground for them.
- III. After 5 or 10 minutes, gather the campers together and have them tell what their ant did. Discuss any different actions or apparant tasks "assigned" to each one.
- IV. It might be interesting to capture two live ants and look under the microscope or magnifying lense to see if the participants can note any differences between the two. (This is helpful if you are considering the idea of diversity in unity.) Discuss your findings.

10. "Ant Trail"

Description: Observe how ants are organized and cooperate

Process:

- I. Do some experilements to observe how ants are organized and cooperate.
 - A. Let an ant crawl onto a leaf and deposit the leaf near - but not onto - the ant trail.
 - B. Block an ant trail with a stick, rock, or piece of wood.
- II. Discuss what happens in both circumstances.

11. "Oh Deer!" (See Project Wild (Elementary), p. 131)

Description: Participants find out what effects deer communities in an active game

12. "Creek Walk"

The leader needs to observe the campers at all times and be in a position to help them if it is needed. The group journeys in a creek for several hundred yards, discovering what they can along the way.

13. "Oil Spill" (See OBIS)

Description: Campers cause an "oil spill" and consider the ramifications
Materials: Popcorn slinger"

14. "Deadly Links" (See Project WILD (Elementary), p. 197; Project WILD (Secondary), p. 123)

Description: The participants become "hawks," "shrews," and "grasshoppers in a highly-involved physical activity.

15. "Shrinking Habitats" (See Project WILD (Elementary), p. 187; Project WILD (Secondary), p. 173)

Description: The participants simulate a process of land development in a physically involving activity.

17. "Ownership Objectives" (See Project Learning Tree, Grades 7-12)

Description: The participants are able to describe differences between property and custodial philosophies of land management.

18. "Learning to Look, Looking to See" (See Project WILD (Elementary), p. 181)

19. "Enviro-Ethics" (See Project WILD (Elementary), p. 227)

Description: The campers consider harmful and beneficial actions in the environment and plan/evaluate their own behaviors related to the environment.

20. "Missing Passenger Hunt" (See Eco-Acts, pp. 104-105)

Description: Human role in an interdependent world.

21. "Earth Windows" (See Sharing Nature with Children, pp. 20-21)

Description: Aesthetic appreciation

22. "Survival Hike" (See Sharing Nature with Children, p. 116)

Description: Living with nature

23. "Grasshopper Gravity" (See II E 20 (J))

24. "Changing Attitudes" (See Project Wild (Elementary) pp. 177-178)

Description: Working at change in attitudes.

25. "Keeping Score" (See Project Wild (Elementary) pp. 201-203)

26. "Playing Lightly on the Earth" (See IV F 10)

27. "Ants" (See I E 19 (A))

28. "Tool Using Critters"

Chimpanzee When unable to reach water in a hole in a tree the chimpanzee will chew up leaves to make a crude sponge and use it that way.

Ants Ants use tools to carry food (a leaf, a piece of wood, sand, or mud). With a tool the ant can carry ten times more than without the tool.

Weaver Ants The ants located in southeast Asia and Africa use larvae as portable tubes of glue to stick together the leaves that form their nests.

Hermit Crab These creatures wear shells of alien snails. They must adapt to the shelter. Some crabs can carry sea anemones around on their shells. Sea anemones possess stinging cells in tentacles. This may save them from attacks by octopuses.

Mella Tessellata Crab There is one that carries anemones in their pinchers as a weapon. This is one of the most ingenious.

Archer Fish This fish of southeast Asia uses a jet of water from the mouth to knock insects out of the air. Some can shoot a jet about a meter. This fish possess binocular vision so it can judge distances.

Vultures This bird uses a rock, standing a meter away and throwing at an egg with force. This is intended to break open the egg.

Birds The most common tool for a bird is a probe to assist with feeding. The Australian orange winged setella uses a piece of wood to wiggle insect larvae out of crevices.

Elephants These creatures hold sticks in trunk to scratch themselves. They pour dirt on their skin to maybe protect their skin from insect bites. They will use a large twig as a fly swatter. In one instance elephants encountered a wire fence. They tore down trees and put on the fence to walk over it.

| | |
|-----------------|--|
| Ground Squirrel | This animal throws things such as sand at the mere sound of a rattlesnake. |
| Polar Bears | They throw lumps of ice or rocks at seals. |
| Sea Otters | They open shells while floating on their backs banging them against a rock sitting on their bellies. |
| Primates | Because of a thumb, the range of tools used by the creature is impressive. |

F. SPORTS AND GAMES1. "Line Up" (See We Are a Chosen People of God, Games 7)

Description:

2. "Stress/Challenge Course" (See I D 6 and III D 1 (U))

Some of the Stress/Challenge Course stations are especially good for Day IV.

Recommended are:

All Aboard Rock

Electric Fence

Trolley

The Wall

Tire Swing(takes time)

Tire Pole (Gr. 7 and up; takes time)

3. "New Games"

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

Yurt Circle

Blob Tag

Dho-Dho-Dho

Planet Pass (earthball)

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

The New Games BookPlayfairMore New GamesCooperative Games Book, Vol. II4. "Circle Game OR Break In"

Have the group form a circle with two persons outside of it. As the group locks arms the two outside persons try to break into the circle. They may use force, persuasion, or appeals for entry. After a few times switch to two different outsiders. After two or three pairs have made attempts to enter, discuss the feelings of those in the circle as well as those outside. What seemed the most effective way to get in? Discuss how this activity relates to real life situations ... or being accepted in a new neighborhood ... to peer acceptance ... to being included in a congregation. What needs to be done when an attitude of rejection prevails?

5. "Sardine"

One person - "it" - goes off to hide while the rest of the group cover their eyes. The group looks for the hidden "it" person and hides with him/her in the same spot. The game is over when everyone has found the hidden group.

6. "King/Queen of the Mountain"

Use the traditional rules of this game.

7. "Splash Hike"

Process:

- I. The leader steps into the water and instructs the group to "follow the leader." Everything the leader does is copied by the followers.
- II. After a few minutes of hiking, the leader falls to the back of the line to let a new leader take over.
- III. The hike can be as long or short as time allows and interest prevails. It is fun to walk back to "home base" in the water rather than by land... try walking backwards!
- IV. Some "follow the leader" ideas:

| | |
|----------------------------------|---|
| * sit down on a stone | * hop on one foot |
| * play leap frog | * jump from one stone/log to another (be careful of slippery surfaces!) |
| * build a small castle of mud | |
| * stop, take off one shoe, empty | |

water from it, and put it on again
try to gently catch a frog or water spider

* crouch so that all of you is underwater (except your head!)
* float on your back downstream (don't do with non-floaters!)

8. "Light - No Light" (See Clouds on the Clothesline, p. 69)

Description: Flash light tag with another name.

9. "Dumping Ground"

Description: If we can't make our trash someone else's problem, what can we do with it?

Appropriate for: 10 to 30 people

Materials: Bean bags, hacky-sacks, or (if you really want to try it), garbage bags filled with crumbled paper (only!) and tied so that it won't come out, two large lengths of rope placed in two circles 50' apart

Process:

- I. Divide the group into two equal teams and have them stand in straight lines, facing each other, behind their circles.
- II. An equal number of bean bags are placed in each team's circle.
- III. On "Go" both teams run forward. Each player can take 1 bean bag at a time from his/her circle and put it in the opposing team's circle. Players run back and forth continuing to empty bean bags into the opponents' circle.
- IV. When the leader calls "Stop" the team having the least number of bean bags in its circle wins.

10. "Playing Lightly on the Earth" (See Project WILD (Elementary), p. 211-212)

Description: The participants a) look for evidence of games that harm the environment that they have played and b) then try to invent and play games with a benign effect on the environment.

II 11. "Use Your Initiative" (See Clouds on the Clothesline, p. 155, and Initiative Tasks)

Description: The participants are involved in a task in which they need to work together and use their deductive skills in order to complete it successfully.

II 12. "What Would You Do If..." (See Clouds on the Clothesline, p. 214)

Description: A quiet game that helps the campers solve a problem

G. ARTS AND CRAFTS

1. "Picture Poetry" (See Ranger Rick's Nature Scope, "Trees Are Tremendous," p. 69)

2. "Mobile Happening"

Description: A group project

Materials: String, dowels, sticks, or wire, glue, pins, and other types of fasteners

Process:

The group together makes one mobile. They are to plan it and execute it together, using any number of human-made and/or natural resources. It can be of any size ... the bigger, the more fun! Each part of the mobile can describe each person of the group.

3. "Group Weaving"

Description: The group designs and executes a banner. It can be woven by tightly stringing two dowels between two trees. The dowels should have the vertical twine/yarn between them. Other objects can be woven into the vertical twine/yarn.

Materials: Twine and/or yarn, two 4' long dowels or finished branches, assorted other human-made or natural resources

4. "Tie-Dyeing"

Description: The participants tie-dye an old shirt or piece of cloth with a design of their choice and creativity. The design could reflect some of their value-system.

Materials: Old shirt or scrap cloth, boiling water over wood fire, several colors of dye, string, small stones, large pot in which to boil dye

Process:

I. Gather wood to boil a very large pot of water for 1 hour.

II. Start the fire, boil the water, and place the dye in the water.

III. Choose the clothes or shirts to be dyed. As a group consider some design idea regarding Christian values. Each camper makes their design on his/her cloth/shirt with strings and stones.

IV. Dye the clothes/shirts. Set the dye when finished.

V. Shirts can be worn when dry. Clothes can be made into banners, table runners, etc.

5. "Tissue Paper Rainbows"

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

6. Suggested Readings



A. INTRODUCTION

TITLE: "Ecology of the Spirit"

KEY WORD: Spirituality

SENTENCE DESCRIPTION: Spirituality is the practice of the divine presence.

INTENTIONS: Learn that:

(Environmental)

- I. We live in a
 - A. Geosphere (land)
 - B. Hydrosphere (water)
 - C. Atmosphere (air)
 - D. Biosphere (life)
 - E. Noosphere (mind)
 - F. Pneumasphere (Spirit)

(Theological)

- II. Understand spirituality as living in relationship and intimacy with God and the world.
 - A. Understanding "Faith"
 - B. Living in time and eternity
 - C. Holy Communion as an event that expresses the "spheres"
 - D. Openness to conversion
 - E. Spirituality - the ecological word for faith

(Multi-Cultural/Racial)

- III. Practicing the commitment of life together

BIBLE PASSAGES:

| | | |
|--------------------|------------------------|-----------------|
| Psalms 133 | Acts 1:8 | Colossians 1:27 |
| Matthew 7:24-29 | Romans 8:9-11 | James 1:22-25 |
| John 4:7-30, 39-42 | I Corinthians 12:1-3 | |
| 10:3-5 | II Corinthians 3:17-18 | |
| 14:15-17 | 5:1-5 | |

COMMENTARY:

This is the final day. There are a variety of processes that need to be summed up. The leader will need to judge what ways to draw the experience together so that participants can take things home in some type of package.

I may seem strange to put this day at the end of the study process. However, we should have arrived at a point that indicates that there is more in "deep ecology" than the processes of nature. For the Christian, "deep ecology" means the Holy Spirit.

In a way we have come full circle from Day One. Life in the ecosystem and in the community should include a sense and the wonder of God.

Time on this day should be spent in reflection about the experiences the group has had all week. A simple evaluation can be done: What three things did you like the best? What three things would you change for next year? State three things that you learned.

B. WORSHIP AND DEVOTIONAL EXPERIENCES

1. "Prayer Tree"

Add one more prayer to the tree. Remember with thanksgiving the experience of camp. Pray for being committed anew to Christ and His Church upon returning home. Leader: give the prayers to the participants at the close of the event.

2. "The Shepherd's Voice" (See We Are a Chosen People of God, Worship Ideas 1)

Description: The call to follow Christ.

Bible Text: John 10:3-5

3. "Doing the Word" (See We Are a Chosen People of God, Worship Ideas 8)

Description: What does one do with what they have heard?

Bible Text: James 1:22-25

4. "Witnessing at Home" (See We Are a Chosen People of God, Worship Ideas 9)

Description: Plan for going home.

Bible Text: Acts 1:8

5. "Let Your Faith Show" (See IV B 10)

6. "Commissioning Service" (See We Are a Chosen People of God, Worship Ideas 11)

Description: A sending off experience.

7. "Holy Communion"

Create a variety of experiences.

8. "The Practice of Spirituality"

Description: Spirituality runs the gamut of a person's natural talents to a style of life to which one commits oneself to a way of worship. In this instance a process and daily theme are suggested.

Appropriate for: Small groups, youth who can settle down for serious moments together.

Process:

I. The process for practicing spirituality is very simple.

A. First, one must CENTER oneself.

1. Center means to be in touch with who one is and how one feels.

2. Some exercises are:

a. Breathing deeply and counting a certain number of breaths.

b. Saying one's name repeatedly.

c. Any type of format that allows relaxation and sensing.

B. Second, one must FOCUS upon some object (person or thing)

1. The object cannot be an idea. It can be someone or something that espouses or symbolizes the idea.

2. The object may or may not be observable.

a. If the object can be seen one can focus with eyes open.

b. If the object is not present then the eyes are shut.

3. In some cases one may not have a concrete figure in mind for the object, e.g., God. In this case it is necessary to imagine one.

C. Third, one must CONNECT.

1. This constitutes a dialogue, an engagement, a sensing of the other.

2. There is an awareness by the subject (the person doing the activity) that the object is aware of the subject.

D. When a person extends this experience to involvement with the Holy Spirit one can practice with this style:

1. CENTERING - I am alive in the Holy Spirit
2. FOCUSING - You (the object) are alive in the Holy Spirit
3. CONNECTING - Together we are alive in the Holy Spirit

II. Using the format in ID above the following themes are suggested:

- A. Day 1 - the Holy Spirit
- B. Day 2 - A non-human species *a non-human natural object*
- C. Day 3 - A human *someone very different from yourself*
- D. Day 4 - Someone who is excluded from community *someone who needs your love*
- E. Day 5 - One other person in the group *a person you feel has great faith*

III. Procedure

- A. It will be necessary to talk about this style of worship and give participants a chance to practice.
- B. On the first day the object of the focus is ~~the Holy Spirit~~. *a non-human natural object*
 1. Members of the group may want to discuss how this abstract idea can be concretized.
 2. Try the wind.
- C. Time for doing this activity should be when participants are able to be settled down. More than likely the younger the group the later in the day it should be done.
- D. Do not hesitate to:
 1. Explain the process.
 2. Let the participants be near one another and the leader so the leader can "talk through" the process.
 3. Share the expectation as leader that quietness is important and must be maintained.
- E. Do a thorough job of preparing the participants.
 1. Do not get frustrated if there is not full cooperation the first time.
 2. If there is disruption be sure to discuss the causes in a non-condemning way and ask that the participants do better the next time.
 3. Before the next experience remind the group what happened to cause disruptions the previous time.
- F. The size of the group will vary with the age of the participants. It is best this process be done in small groups.

9. "Chief Seattle's Expression of Spirituality"

Description: The following piece is Chief Seattle's reply to President Franklin Pierce, who made an offer for a large area of land in Washington State that was occupied by the Puget Sound Indians, with the promise of a reservation for the Indian people.

CHIEF SEATTLE'S REPLY

How can you buy or sell the sky, the warmth of the land? The idea is strange to us. If we do not own the freshness of the air and the sparkle of the water, how can you buy them?

Every part of this earth is sacred to my people. Every shining pine needle, every sandy shore, every mist in the dark woods, every clearing, and humming insect is holy in the memory and experience of my people. The sap which courses through the trees carries the memories of the red man.

The white man's dead forget the country of their birth when they go to walk among the stars. Our dead never forget this beautiful earth, for it is the mother of the red man. We are part of the earth and it is a part of us. The perfumed flowers are our sister; the deer, the horse, the great eagle, these are our brothers. The rocky crests, the juices in the meadows, the body heat of the pony, and man all belong to the same family.

So, when the Great Chief in Washington sends word that he wishes to buy our land, he asks much of us. The Great Chief sends word he will reserve us a place so that we can live comfortably to ourselves. He will be our father and we will be his children. So we will consider your offer to buy our land. But it will not be easy. For this land is sacred to us.

This shining water that moves in the streams and the rivers is not just water but the blood of our ancestors. If we sell you land, you must remember that it is sacred, and you must teach your children that it is sacred and that each ghostly reflection in the clear water of the lakes tells of events and memories in the life of my people. The water's murmur is the voice of my father's father.

The rivers are our brothers, they quench our thirst. The rivers carry our canoes, and feed our children. If we sell you our land, you must remember, and teach your children, that the rivers are our brothers, and yours, and you must henceforth give the rivers the kindness you would give my brother.

We know that the white man does not understand our ways. One portion of land is the same to him as the next, for he is a stranger who comes in the night and takes from the land whatever he needs. The earth is not his brother but his enemy, and when he has conquered it, he moves on. He leaves his fathers' graves and his children's birthright is forgotten. He treats his mother, the earth, and his brothers, the sky, as things to be bought, plundered, sold like sheep or bright beads. His appetite will devour the earth and leave behind only a desert.

I do not know. Our ways are different from your ways. The sight of your cities pains the eyes of the red man. But perhaps it is because the red man is a savage and does not understand.

There is no quiet place in the white man's cities. No quiet place to hear the unfurling of leaves in spring, or the rustle of an insects' wings. But perhaps it is because I am a savage and do not understand. The clatter only seems to insult the ears. And what is there to life if a man cannot hear the lonely cry of the whippoorwill or the arguments of the frogs around a pond at night? I am a red man and do not understand. The Indian prefers the soft sound of the wind darting over the face of a pond, and the smell of the wind itself, cleansed by rain or scented with the pine cone.

The air is precious to the red man, for all things share the same breath; the beast, the tree, the man, they all share the same breath. The white men, they all share the same breath. The white man does not seem to notice the air he breathes. Like a man dying for many days, he is numb to the stench. But if we sell you our land, you must remember that the air is precious to us, that the air shares its spirit with all the life it supports. The wind that gave our grandfather his first breath also received his last sigh. And if we sell you our land, you must keep it apart and sacred, as a place where even the white man can go to taste the wind that is sweetened by the meadow's flowers.

So we will consider your offer to buy our land. If we decide to accept I will make one condition. The white man must treat the beasts of this land as his brothers.

I am a savage and I do not understand any other way. I have seen a thousand rotting buffaloes on the prairie, left by the white man who shot them from a passing train. I am a savage and I do not understand how a smoking iron horse can be more important than the buffalo that we kill to stay alive.

What is man without the beasts? If all the beasts were gone, man would die from a great loneliness of spirit. For whatever happens to the beasts, soon happens to man. All things are connected.

You must teach your children that the ground beneath their feet is the ashes of our grandfathers. So that they will respect the land, tell your children that the earth is rich with the lives of our kin. Teach your children what we have taught our children, that the earth is our mother. Whatever befalls the earth befalls the sons of the earth. Man did not weave the web of life, he is merely a strand in it. Whatever he does to the web, he does to himself.

Even the white man, whose God walks and talks with him as friend to friend, cannot be exempt from the common destiny. We may be brothers after all. We shall see. One thing we know, which the white man may one day discover - our God is the same God. You may think now that you own Him as you wish to own our land; but you cannot. He is the God of man and his compassion is equal for the red man and the white. This earth is precious to him, and to harm the earth is to heap contempt upon its Creator. The Whites, too, shall pass; perhaps sooner than all the tribes. Contaminate your bed, and you will one night suffocate in your own waste.

But in your perishing, you will shine brightly, fired by the strength of the God who brought you to this land and for some special purpose gave you the dominion over this land and over the red man. That destiny is a mystery to us, for we do not understand when the buffalo are all slaughtered, the wild horses are tamed, the secret corners of the forest heavy with the scent of many men and view of the ripe hills blotted out by talking wires. Where is the thicket? Gone. Where is the eagle? Gone.

-Chief Seattle, 1854

C. BIBLE STUDIES

1. "WORSHIP IN SPIRIT AND IN TRUTH"

Description: In John 4 the word "spirit" means unlimited and the word "truth" means how people behave - doing the truth. The notion that one can do good and not worship is as erroneous as the notion that one can worship and not do good.

Bible Text: John 4:7-26

Process:

- I. Participants describe their places of worship back home.
- II. Find a location which would be a good worship setting. Participants decide.
- III. Read John 4:7-26. Note particularly vss. 23 & 24
 - A. What do the participants think these words mean?
 - B. Do they deal with location or the person of God?
 - C. What must be included in true worship?

2. "Preserved in Faith" (See We Are a Chosen People of God)

Bible Texts: Matthew 7:24-29

- A. Biblical Interpretation pp. 4-5
- B. Upper Elementary pp. 14-16
- C. Junior High pp. 15-18
- D. Senior High pp. 18-20
- E. Intergenerational pp. 15-18

3. "Resurrection of the Body"

- Description:
1. Resurrection and eternal life are warp and woof of the same fabric in Christian theology. Resurrection from death by the power of God is a sign of the ultimate power God exercises over all things evil. The New Testament represents death as a victory over the forces of evil. Since God wills and gives life to his creation, death - the defeat of God's life - becomes evil's most potent force.
 2. The Christian message proclaims that Jesus, by his sacrificial death on behalf of the world and his resurrection from death broke the power of evil. In Luther's phrase, he conquered sin, death and the devil. Christ defeated the defeater.
 3. God promised that the hour will come when all the dead will be raised up. Those who are members of the community of believers will enter into eternal life. Those who have refused God's grace will return to eternal death.
 4. Christ's resurrection, therefore, is the sign of hope for all people. The Easter victory calls us to focus our eyes not only on this life but also on the hope of the life to come.
 5. Our Christian faith proclaims a close relationship between this life and eternal life. In a real sense eternity continues the quality of life we now live - either with Christ or without Christ. Our present experience of faith in Christ, by which God gives us our new birth in baptism and opens to us new possibilities for living, is a foretaste, a "down payment" on the inexpressible joys of eternity in intimate communion with God.
 6. This session will raise many questions about the details of life after death. The New Testament seems to say that all persons die and enter a state of lifelessness, which Paul

compares with sleep. At the return of Christ, in God's good time, all persons will be raised from this state for judgment. The idea of immortality of the soul, whereby one's soul lives on beyond the body after death while the flesh remains in the grave, is Greek thought that is alien to the New Testament.

Bible Texts: I Corinthians 15:1-8, 12-26

Materials: Paper & Pencil

Process:

- I. Use the Vasteras method of Bible study. After the sharing, let each person deal with these questions:
 - A. If I took this passage seriously, what changes would I make in my life?
 - B. If all Christians took this passage seriously, what changes would we see in our churches? Here at camp?
- II. When participants are finished answering these questions, come together as a whole group to give them time for sharing their answers and discussing their insights.
- III. Relating Activity. (Several options are offered for you to choose as time and circumstances permit.)
 - A. Option 1: Write epitaphs
 In a small cemetery near New York City stands a grave marker with just one word on it: Forgiven. In the briefest possible form, it states how the deceased felt about life and about his future beyond death. Have each participant spend fifteen minutes reflecting about his or her life, and then ask them to write a brief epitaph. Come together in groups of four or five to discuss why they chose what they did. Ask what these epitaphs imply about this issue of life and death.
 - B. Option 2: Death inquiry.
 Prepare a questionnaire for each participant, giving them fifteen minutes to answer the questions. Then bring the whole group together to look at trends and differences of thinking. Here are the questions:
 1. Who is the person closest to you who has died?
 2. How would you best describe what you believe happens after death?
 3. How often do you think about your own death?
 4. What aspect of your own death concerns you most?
 5. Have you ever been in a situation where you thought you might die?
 6. When? What feelings did you have?
 7. If you had a choice, what kind of death would you prefer?
 8. If possible, would you care to know the exact date of your death? Why?
 9. Jesus said, "I am the resurrection and the life. If anyone believes in me, he shall live even if he dies." What does this mean to you personally?
 - C. Option C: Fantasy
 As individuals and then in small groups, have participants do the following fantasy exercise: After a medical checkup, your doctor tells you he discovered a disease which gives you no more than 6 months to live. That same day you receive in the mail word that a distant relative has died and left you \$10,000. Plan your next 6 months. After sharing in small groups, have each person look at his plans from the following perspectives:
 1. What does this say about what I value most?
 2. What does it say about my belief in life after death?

4. "What Is Faith?"

Description: This activity is intended to transmit information about the four ways in which faith is understood.

Bible Texts: John 4:7-30, 39-42, John 14:15-17, Romans 8:9-11, I Corinthians 12:1-3, Colossians 1:27

Process:

- I. Introduce to the participants that faith can be understood in four ways:
 - A. Intellectual assent
 - B. A relationship of trust and obedience
 - C. A response to God's initiative (grace)
 - D. The very presence of Christ in one's life
- II. Ask the participants how they have experienced faith during the week.
 - A. It may be necessary to take a faith journey during the week.
 - B. The leader can be prepared to give examples of the four definitions. However, it would be best if the participants could give them.
 - C. This discussion does not need to be definitive, but it helps to talk about the faith journey the group has had during their time together.
- III. A deeper study of the idea of faith.
 - A. First, faith as intellectual assent.
 1. Give illustrations of how the object of faith cannot be proven or disproven.
 - a. The best illustration comes from the notion that participants may be going home.
 - b. Can they prove the place of residence to which they are going is going to be there when they arrive home?
 - c. This can be neither proven or disproven, but participants believe so thoroughly it will be there they would be shocked if it were not.
 2. Are there other things we believe but cannot prove or disprove?
 - a. There are many things.
 - b. Can we prove the existence of God?
 - c. If we cannot prove God does that mean we do not believe in God?
 3. What do we mean when we say the Apostles' or Nicene Creeds?
 4. Read I Corinthians 12:1-3.
 - a. What is the source of the statement, "Jesus is Lord."
 - b. Does Paul consider saying, "Jesus is Lord," lightly?
 - c. Sometimes we say that people are not thinking about what they say when they utter certain portions of the liturgy. Would Paul agree with this?
 - B. Second, faith is a relationship of trust and obedience.
 1. Play a few trust games and discuss how trust is another way to define faith.
 2. Discuss what it means to have faith in another, e.g. doctor.
 - a. One believes, has faith in, what the doctor says.
 - b. One also obeys what the doctor instructs.
 3. Read John 14:15-17.
 - a. Note that if one loves Jesus one will keep his commandments.
 - b. If one believes in Jesus one will obey Him.
 - C. Third, faith is a response to God's initiative.
 1. Read John 4:7-30, 39-42.
 2. How does the woman come to faith? (By Christ's action toward her)
 3. Note vs. 41 - Who brought the word to you so you would have faith?
 4. Do the "Belief Scroll" (See I G 8) and note that God's initiative is often through people.

D. Fourth, faith is the presence of Christ in one's life.

1. Faith is extremely powerful.
 - a. Not only is it not of our doing.
 - b. It is the very presence of the risen Christ in one's very being.
2. Read Colossians 1:27 and Romans 8:9-11 (in that order)
 - a. What does Paul mean "Christ in you?"
 - b. Is Christ an idea or the very resurrected person?

IV. Summarize

- A. Try to commit these four definitions to memory.
- B. Ask participants if they can think of ways they can use these definitions back home.

5. "The Practice of Spirituality"

Description: This study explores several facets of spirituality: faith, the other, eternity, the world in all its depth, and the freedom to change.

Bible Texts: Psalm 133, Romans 8:9-11, II Corinthians 3:17-18, 5:1-5

Process:

- I. Ask participants if they have ever heard the word "spirituality."
 - A. Let them give their definitions.
 - B. Help the participants understand that "spirituality" is living in a sensitive relationship with God and God's world.
 - C. Ask the participants to think about a person who is not present.
 1. Each participant close her/his eyes.
 2. Ask the individuals to become relaxed and sense themselves, their bodies, their breathing, their names.
 3. Invite them to think of someone who is not present and pay attention to that person for a few moments or minutes.
 4. When they are ready the participants can open their eyes.
 - D. Discuss the experience.
 1. Who was the person in mind?
 2. What was the person doing?
 - E. In the Hebrew world people believed that remembering a person brought that person into one's presence. (Recall the Words of Institution where Jesus says, "Do this in remembrance of me.")
 - F. Spirituality is more than remembering.
- II. Where does spirituality begin?
 - A. Spirituality begins with faith.
 1. Do "What Is Faith?" (See V C 4) or
 2. Read Romans 8:9-11
 - a. This passage does not use the word "faith."
 - b. However, what makes one think the passage is talking about faith?
 - B. Faith in Jesus Christ is intimacy with Jesus Christ.
- III. Spirituality as an experience of others.
 - A. Read Psalm 133
 - B. Raise this question with the participants: Who are my brothers and sisters?
 1. Prepare an inclusive list.
 2. Are members of the group your brothers and sisters? In what way?
 - C. Spirituality lives with this vision for all and practices it for oneself.
- IV. Spirituality as experiencing time and eternity (no time)
 - A. Imagine the history of the location where you are.

1. Each person sit quietly and image what has happened in this physical place.
 - a. Good and bad
 - b. Human and non-human
2. The images might be more fictional than factual, but that is OK.
3. Ask participant to relate their stories.
4. If the group is mature enough ask them to respond to this quote:

"Places seem to remember what has happened to them. Creation is never free of its history, and that history is healed through the power of Jesus' resurrection."
- B. Talk about the difference between time and eternity.
 1. Time is easy to understand
 2. No-time (eternity) is difficult to conceive.
- C. Read II Corinthians 5:1-5
 1. Paul talks about living in tents.
 - a. What is the function of a tent?
 - b. Is a tent only a temporary shelter?
 - c. How many tents does Paul mention in this text? (A this-world and the next-world tent)
 2. Paul anticipates eternity. What is it?
- D. Spirituality is sensing the here and now and the then and there.
 1. Has anyone in the group had the "feeling" of eternity?
 2. There may be some interesting stories.
- ~~V. Spirituality is focusing on all of life's systems, spheres, processes.~~
 - ~~A. Review the idea of "Spheres" (See V E 1)~~
 - ~~B. Read I Corinthians 11:23-26~~
 - ~~1. Reflect on all the "sphere"s that are represented in some way in the sacrament.~~
 - ~~2. List the spheres and try to connect the elements of the sacrament with each one.~~
 - ~~a. Land sphere - vessels~~
 - ~~b. Water sphere - liquid, wine~~
 - ~~c. Air sphere - that which keeps us alive~~
 - ~~d. Life sphere - bread~~
 - ~~e. Mind sphere - the words, the focus of attention~~
 - ~~f. Spirit sphere - the presence of Jesus Christ~~
 - ~~C. When we participate in the sacrament it causes us to look beyond the objects and deeply into what is happening.~~
 - ~~D. Review the cycles of how bread and wine come to be from grain to grape.~~
 - ~~E. Note that the grain that gives flour gives itself up, the grape the same.~~
- ~~VI. Spirituality is openness to change (conversion)~~
 - ~~A. Go around the group and ask if the members have noticed anything about different about themselves and each other having been together for a period of time.~~
 - ~~B. Conversion is a word we use for change.~~
 - ~~C. Read II Corinthians 3:17-18. Note in this passage that the Spirit set us free to be in a state of openness to change.~~
- ~~VII. Spirituality is the ecological word for faith:~~
 - ~~A. It is the practice of living in faith with God and in dependence with the world.~~
 - ~~B. Recognizing the depth of the eternal in the temporal.~~
 - ~~C. Living within all the spheres of life, the very processes of the created order.~~
 - ~~D. Being open to change.~~

D. GROUP LIFE

1. "Affirmation Activities" (See II D 4)

Description: Use or reuse an activity that enables the group to affirm each member.

2. "What Is It Like to Be . . .?"

Description: The group members speak about themselves in a variety of ways from a positive posture.

Process:

- I. Go around the group and let each person complete the sentence, "I am a"
 - A. Repeat this around the group several times.
 - B. The leader will want to keep a mental note of what each person says.
- II. The leader then asks each member of the group, "What is it like to be a (fill in the words they used)? (The group members might help the leader in the event of a faulty memory.)"
 - A. Let the participants respond.
 - B. The speech can be as long or as short as the person desires.
 - C. After the person responds the leader should be sure to express thanks for sharing.

3. "How Do I Feel about You Now?"

Description: This may be a tough exercise for some and thereby inappropriate for some. For others it may help cement relationships that began poorly and developed positively.

Process:

- I. Instruct the group that any information written down in this exercise will remain confidential unless they share it voluntarily.
- II. Give each person a piece of paper.
 - A. Ask the participants to list each member of the group on the paper.
 - B. Next to the name ask the participants to write how they felt about each person in the group when they first met them.
 - C. Next instruct the group to write down by each name how they feel about that person at this time.
- III. Invite the participants to share their feelings about persons in the group. (Allow enough time).
 - A. Several types of processes can be used.
 1. A person might like to know what others think of him/her.
 2. A person might be willing to share one feeling about another person.
 3. The most appropriate method is the one the group can best use to communicate.
 - B. Ask the group to share their present feelings about a person first.
 1. Then ask if the present feeling is different than the initial feeling.
 2. If it is different can they describe what caused the change?
 - a. When did it happen?
 - b. How did it happen?
 - C. Be sure each person has a chance to share in some way.

4. "Affirmation of Trust: A Feedback Activity"

Description: The goals of this activity are:

1. To increase understanding of physical, intellectual, and emotional trust.
2. To explore how the trust level existing in the group affects the openness of discussion.

3. To provide an opportunity for group members to give each other feedback on trust.

Appropriate for: Eight to twelve participants

Materials: Eight to twelve slips of paper for each participant, one Affirmation of Trust Sheet for each participant, a pencil for each participant.

Process:

- I. The leader introduces the activity and outlines the goals.
- II. The leader says that each member is to take two to three minutes to describe (in a few sentences) to the other members a childhood experience that made a strong impression on him. The leader checks to see that everyone has a chance to speak in the time provided. (Twenty-five minutes)
- III. The leader then directs the members to discuss the following (twenty minutes)
 - A. What kind of situations cause you to be afraid?
 - B. What kind of life situations do you wish to have at some time in the future?
 - C. What makes you happy?
 - D. What do you do best?
- IV. The leader instructs each member to remove a shoe and to place it alongside the shoes of the other members in a designated place. Each member is to identify one shoe by writing one's name on a slip of paper and putting it in front of the shoe.
- V. The leader distributes slips of paper, a pencil and an Affirmation of Trust Sheet to each participant. The leader directs the members to take a few minutes to familiarize themselves with the Affirmation of Trust Sheet.
- VI. Each member is then directed to select a maximum of five statements from the Affirmation of Trust Sheet that best describe one's trust in another member of the group; to write the other member's name, the numbers of the applicable statements, and one's own signature on a slip of paper; and to deposit the slip in the other member's shoe. Each member is instructed to do this for every member of the group. (Some statements may be duplicated.)
- VII. After all members have distributed their slips, each one retrieves one's own shoe with the slips left in it. Participants read each of the slips directed to them by the other members and records the numbers on his Affirmation of Trust Sheet. (Names of members giving the feedback may also be recorded)
- VIII. Members discuss their reactions to their slips with the group. Participants are encouraged to solicit clarification of their feedback.
- IX. The leader leads the group in a discussion of the experience, focusing on its goals.

VARIATIONS:

- I. Steps II and III can be omitted.
- II. Participants can be instructed to distribute as many of the statements as they wish to.
- III. The statements can be preprinted on individual strips and given to each participant in packages.
- IV. The statements on the Affirmation of Trust Sheet can be written or adapted to deal with specific issues in the group.
- V. Participants can be directed to distribute slips only to persons of their choice.

AFFIRMATION OF TRUST SHEET

1. I would trust you to share your happiness with me.
2. I would trust you to hold my money.
3. I would hope that you would tell me how others perceive me.
4. I would trust you to help me if I were incapacitated in some way.
5. I would hope that you would give me help if I needed it.
6. I would trust you to keep an appointment with me.
7. I would hope that you would tell me if I sound phony.
8. I would hope that you would share some good fortune with me.
9. I would trust you to be honest with me.
10. I would trust you not to gossip about me in my absence.
11. I would trust you to keep secret any disclosure of some intimacy I shared with you.
12. I would trust you enough to tell you about those I love.
13. I would trust that you would be an excellent traveling companion.
14. I would trust you to be the executor of my estate.
15. I would trust you to drive my car.
16. I would trust you to pay back any money I might loan you.
17. I would trust you to live in and take care of my apartment/house in my absence.
18. I would trust you to complete any task I might give you.
19. I would hope that you would give me a place to sleep if I needed it.
20. I would hope that you would freely give me your friendship.
21. I would hope that you would offer me emotional support when I needed it.
22. I would seek your advice on interpersonal relationships.
23. I would hope that you would share some of your free time with me.
24. I would share my creations with you.
25. I would trust you with my life.
26. I would hope to be comfortable with you without having to talk.
27. I would trust that what you say is based on fact and not fabrication.
28. I would trust you to allow me to vent my anger about other persons or events.
29. I would trust your views about political matters.
30. I would hope that you would express the degree of affection you have for me.
31. I would trust you enough to share my feelings toward you.
32. I would trust you to represent me astutely in business affairs.

5. "Group Self-Evaluation"

Description: The goals of this activity are:

1. To assist a group in evaluating its own functioning.
2. To provide a means of objectively exploring the participation of group members.
3. To explore the norms that have developed in a group which has been meeting for some time.

Appropriate for: Eight to fifteen members

Materials: Group Climate Inventory, Group Growth Evaluation Form*, Post-Meeting Reaction Form, and chalkboard or newsprint.

* Items with underlined numbers are reversed in the scoring: subtract 5 from the rating given to each before adding up the scores in the four columns.

Process:

Each of the forms which follow focuses on some aspect of group life which the leader may wish to highlight at a given time. A general process is

suggested for the use of these inventories, but they lend themselves to a wide variety of uses.

- I. After a typical meeting of an ongoing group, the leader distributes copies of one of the evaluation inventories. Members are urged to complete the form independently.
- II. As soon as all members are finished, the data are posted on a board for all to see.
- III. The leader leads a discussion of the data, eliciting specific behavior instances of trends emerging from the analysis. The leader may inject appropriate examples during this stage.
- IV. Group members are asked to plan new behavior for the next meeting in the light of the findings.

The leader may wish to use these evaluation forms in a series, that is at the end of each sequence of group meetings. Another idea is to use the same form several times, studying trends in the data across time; a group may thus chart its own progress toward effective functioning.

GROUP CLIMATE INVENTORY

Directions: Think about how your fellow group members normally behave towards you. In the parentheses in front of the items below place the number corresponding to your perceptions of the group as a whole, using the following scale.

- 5 They can always be counted on to behave this way.
- 4 Typically I would expect them to behave this way.
- 3 I would usually expect them to behave this way.
- 2 They would seldom behave this way.
- 1 They would rarely behave this way.
- 0 I would never expect them to behave this way.

I would expect my fellow group members to

1. () _____ level with me.
2. _____ () _____ get the drift of what I was trying to say.
3. _____ () _____ interrupt or ignore my comments
4. _____ () _____ accept me for what I am
5. () _____ feel free to let me know when I "bug" them.
6. _____ () _____ misconstrue things I say or do
7. _____ () _____ be interested in me.
8. _____ () _____ provide an atmosphere where I can be myself
9. () _____ keep things to themselves to spare my feelings
10. _____ () _____ perceive what kind of person I really am.

11. _____ () _____ include me in what's going on.
12. _____ () _____ act "judgmental" with me
13. () _____ be completely frank with me.
14. _____ () _____ recognize readily when something is bothering me.
15. _____ () _____ respect me as a person, apart from my skills or status
16. _____ () _____ ridicule me or disapprove if I show my peculiarities

() Genuineness

() Understanding

() Valuing

() Acceptance

GROUP GROWTH EVALUATION

Directions: In front of each of the items below there are two blank spaces. Rate your group on the characteristics as the group was initially and as it is now. Use a seven-point scale, where 7 is "very much" and 1 is "very little."

CLIMATE

| <u>Initially</u> | <u>Now</u> | |
|------------------|------------|---|
| _____ | _____ | 1. I am treated as a human being rather than just another group member. |
| _____ | _____ | 2. I feel close to the members of this group. |
| _____ | _____ | 3. There is cooperation and teamwork present in this group. |
| _____ | _____ | 4. Membership in this group is aiding my personal growth development |
| _____ | _____ | 5. I have trust and confidence in the other members of this group. |
| _____ | _____ | 6. Members of this group display supportive behavior toward each other. |
| _____ | _____ | 7. I derive satisfaction as a result of my membership in this group. |
| _____ | _____ | 8. I feel psychologically close to this group. |

- _____ 9. I get a sense of accomplishment as a
result of membership of this group.
.....
_____ 10. I am being honest in responding to this
evaluation.
.....

Data Flow

- _____ 11. I am willing to share information with
other members of this group.
_____ 12. I feel free to discuss important personal
matters with group members.
_____ 13. I feel that I am oriented toward personal
goals rather than toward helping the group
achieve its objectives.
_____ 14. This group uses integrative, constructive
methods in problem-solving rather than a
win-lose approach.
_____ 15. As a member of this group, I am able to
deal promptly and well with important group
problems.
_____ 16. The activities of this group reflect a
constructive integration of the needs and
desires of its members.
_____ 17. My needs and desires are reflected in the
activities of this group.

CONTROL

- _____ 18. I feel that there is a sense of real group
responsibility for getting a job done.
_____ 19. I feel manipulated by the group.
_____ 20. I feel that I manipulate the group.

POST-MEETING REACTIONS

Directions: Below are two sets of statements. You are to rank order the items in each list from 1, Most Like, to 10, Least Like what the meeting was like. Use this procedure: rank 1 first, then 10, then 2, then 9, alternating toward the middle.

The meeting was like this:

- () There was much warmth and friendliness.
- () There was a lot of aggressive behavior.
- () People were uninterested and uninvolved.
- () People tried to dominate and take over.
- () We were in need of help.
- () Much of the conversation was unimportant.
- () We were strictly task-oriented.
- () The members were being very polite.
- () There was a lot of underlying irritation.
- () We worked on our process problems.

My behavior was like this:

- () I was warm and friendly to some.
- () I did not participate much.
- () I concentrated on the job.
- () I tried to get everyone involved.
- () I took over the leadership.
- () I was polite to all the members.
- () My suggestions were frequently off the point.
- () I was a follower.
- () I was irritated.
- () I was eager and aggressive.

E. ENVIRONMENTAL EXPERIENCES

1. "The Spheres"

Description: Review the various spheres (land, water, air, life, mind, and Spirit) by doing one or more of the activities found under:

- I. Cycles (See I E 7)
- II. Energy Flow (See I E 6)
- III. Population (See I E 5)

2. "Living Spiritually with the Earth" - The Ecology of the Spirit

Description: Participants develop actions that can be taken that recognize the spiritual practices of care of the earth.

Materials: Paper, newsprint, pencils.

Process:

- I. Participants generate a list of actions that demonstrate a sense of living spiritually in the ecosystem.

II. Some suggestions are:

A. Automobile usage and alternatives -

- 1. Walk or bike for close errands.
- 2. Arrange for a carpool with your co-workers and friends.
- 3. Use public transportation whenever possible.
- 4. If possible, ask that work be done at home one or two days a week.
- 5. Enjoy local recreational activities rather than traveling long distances for entertainment.
- 6. Urge local officials to improve and promote public transportation, carpooling programs, and bicycle lanes.
- 7. Write elected officials and urge them to support legislation to raise the fuel efficiency standard for automobiles and to put funding toward public transportation rather than highway expansion.
- 8. Purchase an automobile that gets good gas mileage.
- 9. Maintain automobile.
- 10. Cut down on unnecessary driving by living close to work.
- 11. Avoid "drive-through" lines where car engine must idle for long periods.

B. Use of energy -

- 1. Use energy more efficiently.
- 2. Buy products in recyclable containers and recycle or reuse them.
- 3. Plant at least one tree per year and nurture it until it is able to survive on its own.
- 4. Repair leaks in cooling systems immediately to prevent CFC's from being released into the air.

C. In the home -

- 1. Insulate and weatherstrip house.
- 2. Install a "time-of-day" thermostat to avoid unnecessary operation.
- 3. Install double-paned windows and draw curtains at night.
- 4. Close doors to seldom used rooms.
- 5. Insulate hot water heater and storage tank, including piping.
- 6. Set water heater no higher than 120 degrees F. Most dishwashers need 140 degrees F, so a preheater may be necessary.
- 7. Minimize hot water use.
- 8. Install a solar heating system.
- 9. Turn off appliances when not in use.
- 10. Replace incandescent bulbs with screw-in compact fluorescent bulbs.
- 11. Wash clothes in cold water.
- 12. Dry clothes in the sun.
- 13. Buy organic produce.

14. Get used to the idea of purchasing food that is not picture perfect.
 15. Grow your own food using alternatives to pesticides.
- III. Ask participants to select doing one thing when they return home.

3. "Sustainable Practices" (See "Earth Day 2030" in Notebook)

4. "The Earth Day 1990 Green Pledge"

Description: Recognizing that a spiritual person celebrates the Earth a group can plan to take and keep this pledge.

I PLEDGE TO DO MY SHARE IN SAVING THE PLANET BY LETTING MY CONCERN FOR THE ENVIRONMENT SHAPE HOW I:

ACT:

I pledge to do my utmost to recycle, conserve energy, save water, use efficient transportation and try to adopt a life-style as if every day were Earth Day.

PURCHASE:

I pledge to do my utmost to buy and use those products least harmful to the environment. Moreover, I will try to the maximum extent possible to do business with corporations that promote global environmental responsibility.

VOTE:

I pledge to support those candidates who demonstrate an abiding concern for the environment.

SUPPORT:

I pledge to support the passage of local, state and federal laws and international treaties that protect the environment.

5. "The Valdez Principles"

Description: These principles, summarized below, are intended to create a way for environmentalists, investors and consumers to compare the performance of companies, as well as for the companies to monitor themselves.

PROTECTION OF THE BIOSPHERE Companies will minimize the release of any pollutant that may damage the air, water or earth.

SUSTAINABLE USE OF NATURAL RESOURCES Companies will make sustainable use of renewable natural resources, including protection of wildlife habitats, open spaces and wilderness.

REDUCTION AND DISPOSAL OF WASTE Companies will minimize waste and recycle whenever possible.

WISE USE OF ENERGY Companies will use environmentally safe energy sources and invest in energy conservation.

RISK REDUCTION Companies will minimize environmental and health risks to employees and local communities.

MARKETING OF SAFE PRODUCTS AND SERVICES Companies will sell products or services that minimize adverse environmental impacts and that are safe for consumer use.

DAMAGE COMPENSATION Companies will take responsibility through cleanup and compensation for environmental harm.

DISCLOSURE Companies will disclose to employees and community incidents that cause environmental harm and pose health or safety hazards.

ENVIRONMENTAL DIRECTORS At least one member of the board will be qualified to represent environmental interest and a senior executive for environmental affairs will be appointed.

ANNUAL AUDIT Companies will conduct annual self-evaluation of progress in implementing these principles and make results of independent environmental

audit available to the public.

6. "Ten Ways to Be a Green Consumer"

1. Look for products packaged in cardboard or glass, not in plastic containers.
2. Don't buy products that are excessively packaged or which are unnecessarily sold in single servings.
3. Look for products that come in reusable containers, or for which concentrated refills may be purchased.
4. Look for products that can be recycled or that are biodegradable.
5. Buy products made from recycled paper and plastic.
6. Choose products that don't contain bleaches or dyes.
7. Avoid buying anything packaged in Styrofoam or similar flexible foam material
8. Carry products home in a reusable cloth bag, or at least a reused paper or plastic bag.
9. Look for alternatives to aerosols, such as pump sprays and roll-ons.
10. Avoid products made of several different materials, such as single-serving juice boxes and disposable diapers. They are virtually impossible to recycle.

7. "The Rain Forest"

Although we express our thanks by burning it at a rate of 100 acres per minute, the tropical rain forest continues to do the right thing. Just two of its contributions:

- A. Provide a home for more than half the world's species of plants and animals. In a mere 40-square-mile area, it supports 1,500 species of flowering plants, 750 tree species, 400 different birds, 150 kinds of butterflies, 100 different reptiles and 60 species of amphibians.
- B. Grows tubocurarine, a muscle relaxant widely used in surgery; risyt periwinkle, used to treat leukemia in children; and plants used for producing cortison, birth control pills and hypertension medicine.

8. "Garbage"

Ask participants to take seriously how they could minimize garbage and creatively recycle it.

and the world beyond himself. This is what Jesus meant by putting love of God and neighbor together. Spiritual renewal includes social involvement! Christian spirituality does not call us away from this world and all its concerns to an isolated, tranquil existence. Christian spirituality calls us into the midst of life. Many places in Scripture invite us periodically to ponder in solitude and silence the scene before us. These times are not an escape from reality, but an opportunity for us to view life from another perspective. These quiet times help us to hear and to see more of what previously had eluded us. Such moments of waiting and stillness prepare us to hear God—the Word beyond words. But from these times of solitude and listening we return again to our routines. Following forty days in the wilderness, “Jesus returned in the power of the Spirit into Galilee” (Luke 4:14).



It is noteworthy that after his solitude experience Jesus’ first recorded words are the ones he read from the book of Isaiah concerning care for the poor, the imprisoned, the blind, and the oppressed (Luke 4:16-19).

Spirituality rooted in Christ makes connections with the ordinary affairs of life. By choosing to live as a human being, God in Christ has made it clear that the ordinary and everyday happenings are holy. The pleas from the world’s poor and oppressed, the cry of our neglected selves within, and the “still small voice” of God that spoke to Elijah (1 Kings 19:11-13) and that continues to speak to us today, belong together. We are able to reach out to our neighbor only as much as we are willing to honestly examine and nurture our inward journey. Like a tree, the depth and strength of our roots determines the breadth and stability of our branches.

GROWING SPIRITUALLY

By being attentive to all relationships in our lives, we nurture our spirituality. Our day-to-day encounters provide the substance of spirituality. Our inward journey is nurtured by taking time each day for Scripture reading, quiet reflection, and prayer. We may also find it helpful to seek out a trusted friend with whom we can regularly share our spiritual journey. Some may find the practice of keeping a journal, listening to gentle music, or taking a quiet walk in nature to be helpful in spiritual growth and development. As Jesus exemplified, it is especially important to set aside longer times for personal retreat. All this, of course, needs to be balanced with involvement in the world about us.

Our spiritual journey will never be completed in this life, but it will continue to open up new vistas as we are ready to see and to hear what is occurring around us and within us. Christian spirituality does not depend on the spectacular, but on the gentle, persistent encouragement of God alerting us to what is being revealed every day, close at hand. God’s spirit invites us to embrace the world even as we have been embraced by a gracious God.

Ruth Halvorson



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CHRISTIAN SPIRITUALITY



AN AUTHENTIC QUEST

From time to time many of us experience emptiness, superficiality, and lack of purpose in our lives. We hunger for something more. We desire a faith that runs deeper. We seek a religious experience that speaks to us here and now and that permeates every aspect of life.

It is common for people today to experience feelings of fragmentation and disconnectedness. Roberta and Tom seem typical of many of us. “Every day I struggle with all the things that compete for my time and attention. Sometimes I feel like a juggler trying to keep all my responsibilities of home, family, work, church, and community going. I have no time left for myself,” Roberta laments. Tom echoes her feelings, “I feel the pressures to compete and get ahead at work and often I feel stressed-out. I would like to have more balance in my life.” Roberta and Tom long for something in their lives that would nurture and renew them. Roberta admits, “I do need something that feeds me from within—something that can renew my spirit.”

God, in Jesus Christ, offers the renewal they seek. The apostle Paul puts it this way, “Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come” (2 Cor. 5:17). It is in this center where God seeks to live and establish a relationship with us. It is here that God comes to us, nurtures us, and makes us new creatures. In Jesus’ response to questions regarding the coming of the Kingdom, he replied, “the Kingdom of God is within you” (Luke 17:21, NIV).

This center becomes a well from which we draw our daily strength. Jesus made a promise to the woman of Samaria when she went to the well to draw water. “Every one who drinks of this water will thirst again, but whoever drinks of the water that I shall give



him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life” (John 4:13-14). God is the only source of love and life. God does not force an entrance into our lives, but waits patiently for an invitation from us. This new, fragile creation that springs from God is empowered through a sustained relationship with God. This relationship provides our grounding and anchor, our well spring, our source of strength and joy.

WORDS ARE NOT ENOUGH

We are bombarded by many words about spirituality today. The “How to be Happy and Successful” books and their many techniques cannot in themselves satisfy the deep longing we have for God, because the heart of our being is our spirit and the core of our spiritual life is relational. Relationships are not built with things or “how-to” books. They are gifts from God that are nurtured and cared for. Attending to our spiritual life means attending to our relationship with God and our relationships with others, and attending



to ourselves. The spiritual life is like a tiny seed planted in the darkness of the soil. We water and weed, fertilize and expose it to the sun, and we wait. We cannot force or hasten the process. Spiritual growth is a matter of God’s timing and God’s spirit. Furthermore, no standard formula or recipe for deepening faith exists. God works in each of us in a unique and mysterious way.

A PLACE TO BEGIN

The foundation for spiritual life is faith in Jesus Christ—a faith that is made possible by God. The building blocks for spirituality are our relationships with God, our neighbors, and ourselves. Matthew 22:35-39 presents us with the essentials for living the spiritual life.



Consider the basics for spirituality contained in Jesus’ reply to the lawyer who was trying to trap him with the question, “Teacher, which is the great commandment in the Law?” And he said to him, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first command-

ment. And a second is like it, You shall love your neighbor as yourself.”

Jesus places relationships at the heart of God’s law. He begins with the primary and fundamental aspects of life, namely our threefold relationships with God, self, and others. But Jesus did not single out a relationship with God alone as fulfilling God’s law.

To love God includes loving our neighbor and ourselves and the created world we share with our neighbor as our common home. Just as each of the legs of a tripod are necessary for it to stand securely, so it is with these primary relationships. Each is vital to the other.

Estella spends much of her time tending to the needs of others. “I’m just beginning to understand that I can love my neighbor only when I am able to respect and love myself. At first I had difficulty accepting that. It seemed right to love God and others, but to love myself seemed selfish and egotistical. I am beginning to understand that loving myself in the way Jesus asks us to do is not a matter of false pride or self-centeredness. Actually, to love myself is to accept and respect myself just as I have been created—just as I am with my own set of circumstances and gifts.”

EMBRACE LIFE

Victor began a practice of setting aside time each day for quiet listening, reflection, and prayer. He gradually began to discover some amazing truths. The deeper into himself he moved in his times of solitude, the greater became his awareness of his neighbor

Children of the Covenant: "Celebration of Rainbows"

ENTRANCE HYMN: "Children of the Heavenly Father"

INVOCATION

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

People: Amen!

CONFESSION OF SINS

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

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

Leader: Father, forgive us.

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

RESOLUTION

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

People: Thanks be to God!

HYMN: "Angels Praise Him"

INTRODUCTION TO THEMES (Introit?)

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

THE LESSONS

Reader: Exodus 19:3-8

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

People: "Psalm 105"

Leader: Let us pray

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

People: Amen.

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

Reader: Jeremiah 31:31-34

HYMN: "Print Thine Image Pure and Holy"

Reader: Romans 5:19-28

John 8:31-36

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

People: Amen.

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

THE HOMILY AND DIALOGUE: "A Definition of Freedom"

THE CREED: Luther's Explanation to Article II

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

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

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

HYMN: "Amazing Grace"

PRAYERS OF THE COMMUNITY AND LORD'S PRAYER

BENEDICTION

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

Title: RAINBOW

"Service of Affirmation of the Baptismal Covenant"

Song

Scripture: John 3:1-15

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

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

PASTOR/LEADER: Brothers and sisters in Christ: In Holy Baptism our Lord Jesus Christ received you and made you members of his church. From God's word you have learned his loving purpose for you and for all of his creation. Together we share life, nourished by his sustaining grace.

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

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

PEOPLE: I do.

PASTOR/LEADER: Do you believe in God the Father?

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

PASTOR/LEADER: Do you believe in Jesus Christ, the Son of God?

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

PASTOR/LEADER: Do you believe in God the Holy Spirit?

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

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

PEOPLE: Hear our prayer.

LEADER 1: That the Holy Spirit may open our hearts to your peace and truth. Lord, in your mercy.

PEOPLE: Hear our prayer.

LEADER 2: That we may be kept in the faith and communion of your Holy Church. Lord, in your mercy.

PEOPLE: Hear our prayer.

LEADER 3: That we may be sent into the world in witness to your love. Lord, in your mercy.

PEOPLE: Hear our prayer.

LEADER 4: That we may brought to the fullness of your peace and glory. Lord, in your mercy.

PEOPLE: Hear our prayer.

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

PEOPLE: Hear our prayer.

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

PEOPLE: Amen.

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

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

PASTOR/LEADER: Let us pray.

Heavenly Father, through water and the spirit you have made these men and women your own. You forgave them and brought them to newness of life. You have given them freedom to live in the world but not of the world. Continue to strengthen them with the Holy Spirit and daily increase in them your gifts of grace: the Spirit of wisdom and understanding, the spirit of counsel and power, the spirit of knowledge and reverence, and the spirit of wonder and awe in your presence: through Jesus Christ, your Son, Our Lord.

PEOPLE: Amen.

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

The Blessing

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

PEOPLE: (Each person answers individually) Amen.

Song(s): (During blessing, some singing can take place)

PASTOR/LEADER: (Comments)

Sharing of the Peace

Song:

PASTOR/LEADER: Go in peace and freedom!

file: DAPT

"Keeping God's World"
A Confessional Service

Process:

Prayer: God we come in this moment
Praying,
Praying that you may give us
Open ears and eyes
To listen
To observe
And to become
More aware of the world,
Your will for the world,
and our place in it..

Litany

Leader: In the beginning
God created
The heavens and the earth;
People: And God saw that it was good
Leader: There stood the light . . .
Day and night
There lay the earth,
Black in its new birth.
Waters around it,
Heavens above it.
People: And God saw that it was good.
Leader: Days slipped by;
Seeds in the ground,
Lights in the sky,
Fish in the water,
Birds soaring high,
Then low to the ground
Where animals roamed
And creeping things crept
And crawled all around.
People: And God saw that it was good.
Leader: And in the end
God
Made a masterpiece
Man and Woman.
People: And God saw that it was good.
Leader: And the man and the woman were happy and said
"It is very, very good!"
People: It is very, very good!

Scripture:

Dedication:

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

Dear God, help me not to . . .

But instead I will . . .

Closing Song: "All Things Bright and Beautiful"

file: WORLD

A DEVOTIONAL

Speaking Froggish

OPENING HYMN:

PRAYER OF THE DAY:

Leader: Let us pray.

Gracious God, your son Jesus prayed that his followers might be one. Make all Christians one with him as he is one with you, so that in peace and harmony we may carry to the world the message of your love; through your Son, Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever."

Group: Amen.

LESSON: Ephesians 4:1-6

SERMON: "SPEAKING FROGGISH"

1: Once upon a dream, there was a society of frogs living somewhere in the River Muddy. These frogs were alike in almost every respect.

2: They ate the same flies.

ALL: Ugh!!!

1: slept the same hours,

2: frequented the same lily pads,

1: and spawned much the same sort of tadpoles,

2: which grew into adult frogs that ate the same flies.

ALL: Ugh!!!

1: slept the same hours,

2: and frequented the same lily pads.

1: There was but one major difference between them.

2: Some of the frogs said:

RIGHT "Barrumph, barrumph!"

1: while others characteristically intoned:

LEFT: "Ribbit, ribbit!"

2: and so they were unable to communicate.

1: Now the frogs that said:

RIGHT: "Barrumph!"

1: considered themselves upper-class frogs. They wore felt hats, and sneered at the frogs whose speech consisted of:

LEFT: "Ribbit!"

1: they snarled:

RIGHT: "We will not associate with anyone who cannot speak proper Barrumph."

1: and they didn't. Nor would they learn to speak Ribbit.

RIGHT: "That's an inferior language. They are inferior frogs! Let them learn to speak properly, then we'll associate with them. At least, we'll bargain with them for dragon flies. And under certain conditions, we might even marry them!"

2: But the frogs that spoke Ribbit were just as intolerant. They thought that all frogs were middle class and they were disgusted by those who spoke Barrumph. They didn't consider them upper class, just uppity!

LEFT: "Those felt-hats are priggish snobs!"

2: they complained:

LEFT: "They think they're better frogs because they won't learn to speak our language. Well, then, we won't learn to speak theirs. It'll serve them right."

1: "And furthermore,"
 2: said a veteran of many river battles, pausing to lick a dewdrop off a petal with his tongue,
 1: "I wouldn't marry one of them if she was the last frog on earth!"
 2: And so the two frog clans kept to themselves. They never spoke to each other, and they didn't work together or play together or even go to ball games together. And, of course, there was no intermarriage. Sometimes the tadpoles of both clans, not knowing any better, swam together -- until their parents put a stop to it.
 1: This situation continued until the Enemy came. The Enemy was a school of piranhas. Now piranhas are very greedy fish with very sharp teeth which feed on frogs and anything else that's edible.
 2: So the frogs' lives were no longer tranquil. Their very survival was endangered. All the frogs in the River Muddy became watchful and wary, ready to leap to safety at a moment's notice. The Enemy was always hungry, always prowling, always devouring. Frogs began to disappear, and everyone in the frog colony was distressed.
 1: The language barrier complicated matters. A frog might be sleeping on a rock when a fish loomed near his leg. Another frog, spotting the danger, might shout:
RIGHT: "Barrum-barrumph!"
 1: Meaning:
RIGHT: "piranha at ten o'clock!"
 1: But if the resting frog spoke Ribbit, he wouldn't always get the warning, and the piranha would pull him from his perch and gobble him for supper.
 2: Matters went from bad to worse. In fact, dear friends, the entire frog colony was eventually consumed by the Enemy. Burping contentedly, the piranhas, who thought all the frogs had been eaten, swam downstream. And now the pond was silent . . .
 1: and peaceful . . .
 2: and frogless. Right?
ALL: WRONG!
 2: Wrong?
 1: Two frogs had been hiding during the slaughter of their kind, and now these two frogs left their secret places in the weeds and caught sight of each other. What a sight for sore frogs' eyes! As far as they knew, they were the last two frogs on earth.
 2: Fortunately, one was male and one was female.
 1: Unfortunately, the male said:
MALES: "Barrumph!"
 2: and the female said:
FEMALES: "Ribbit!"
 1: They didn't know how to communicate.
 2: But they did know how to follow their instincts!
MALES: "Barrumph! I wish we could talk together because you're a pretty nice dish for a frog."
FEMALES: "Ribbit! I don't know what you're telling me, but I do know that actions speak louder than words."
 (at the same time)
MALES: "Barrumph, barrumph, barrumph, barrumph, barrumph, barrumph!"
FEMALE: "Ribbit, ribbit, ribbit, ribbit, ribbit, ribbit!"
 2: The result? A bunch of bilingual tadpoles. And because the offspring grew up speaking both languages, a unique new colony developed in which everyone's gifts were recognized and no one felt excluded.

1: The new pond was both serene and civilized, with libraries and churches and theaters, and some provision for the education of the young. The frogs hired a few wise toads to be the teachers.
2: They called their institutions "toad-schools."
1: Not only that, these enterprising young frogs built a radar warning system and a series of electric fences to keep marauding fish out of their pond for occasionally the piranhas returned in search of supper.
2: It was a new day in Frogdom. No one felt superior to another and no one thought of caste or class. Society was a team affair in which everyone's share counted. The frogs all spoke both languages;
RIGHT: "Ribbit, ribbit!"
2: and
LEFT: "Barrumph, barrumph!"
2: which was eventually reduced to one language: Froggish.
ALL: "Barrumph, ribbit, ribbit, barrumph, ribbit!"
2: And everyone was gloriously happy . . .
1: . . . except the piranhas, who generally went hungry whenever they ventured up the River Muddy.

HYMN:

LORD'S PRAYER

"Celebration of Christian Community"

ENTRANCE HYMN

INVOCATION:

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

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

Leader: So be it.

People: Amen.

LITANY FOR COMMUNITY

L: Father, we assemble in this place conscious of the people around us.
P: You have made us to live together.
L: Though you care for each person as though he alone existed.
P: You did not make us to stand alone,
L: You have formed us into communities
P: Where we can grow, serve, and love.
L: We thank you for these communities;
P: Families and relatives;
L: Neighbors and friends;
P: Playmates and schoolmates;
L: Business associates and community groups;
P: Church members and student bodies.
L: We thank you that you care enough
P: To give us one another.
L: We confess to you that we have formed some of our communities for selfish reasons.
P: We join them to satisfy ourselves.
L: Help us to realize and practice true community as you intended.
P: Help us to live for others and not ourselves;
L: to serve others and not ourselves;
P: to care for others and not ourselves.
L: May we experience Your Spirit in our communities, especially this Christian community.
P: You have brought us together with a special purpose.
L: May we as a Christian Community shine Your light.
P: So all men can see the vision Your Gospel proclaims.

PRAYER OF THE COMMUNITY (Everyone)

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

HYMN:

THE LESSON

SHARING

THE CREED (Everyone)

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

OFFERTORY PRAYER (Everyone)

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

PRAYER FOR THE LIFE OF THE CHRISTIAN COMMUNITY

L: Almighty God, who accepts us as persons, help us to accept one another.
P: and give glory and praise to You.
L: We thank you for showing us true humanity
P: in Jesus Christ, Your Son.
L: We thank you that He showed us how to practice love,
P: the highest form of faith in You.
L: We thank You for the Church, the Christian Community, to which You have given Word and Sacraments,
P: so we can grow in faith.
L: We thank You for our history, recorded in Holy Scripture, which bears witness to Your will for mankind,
P: so we can grow in knowledge of Your will.
L: Fill with the zeal of the Spirit of love all who came together
P: so we can grow in love.
L: We pray that the Spirit of affection found in this Christian Community
P: can be realized in our homes.
L: May Your love give us strength to do the day to day tasks,
P: and our loving deeds proclaim Your glory.

THE LORD'S PRAYER

THE PASSING OF THE PEACE

THE BLESSING

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

DEPARTING HYMN

"A Banquet for All"

CALL TO WORSHIP:

The hungry person needs bread and the homeless person needs a roof; the dispossessed needs justice and the lonely need fellowship. The undisciplined need order and the slave needs freedom. To allow the hungry person to remain hungry would be blasphemy against God and one's neighbors. It is for the love of Christ which belongs as much to the hungry person as to myself that I share my bread with each one and that I share my dwelling with the homeless. (D. Bonhoeffer Letters)

CONFESSING OUR INACTION:

Leader: I was hungry,
People: and you formed a study group to discuss my hunger.
Leader: I was malnourished,
People: and you gave money to feed me after part of my brain had died.
Leader: I was starving
People: and you marketed infant formula that I could not afford.
Leader: I needed grain
People: and you played on the futures market and withheld grain until your price was right.
Leader: I ate grass and dirt to stay alive,
People: and you said food was a weapon to be used in the foreign policy or "detente."
All: We ate, and you died of a disease caused by hunger or from outright starvation; we prayed for you, but we know that we have blasphemed against God and you when we denied you the life substance of God's earth.

THE CALL TO ACTION;

"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

HEARING THE WORD: (Deuteronomy 24:17:22)

I suggest that we are thieves in a way. If I take anything that I do not need for my own immediate use, and keep it, I steal it from somebody else... In India we have got three millions of people having to be satisfied with one meal a day,... You and I have no right to anything that we really have until those three millions are clothed and fed better. You and I, who ought to know better, must adjust our wants, and even undergo voluntary starvation in order that they may be nursed, fed, and clothed.

(Mahatma Gandhi All Men Are Brothers)

"Jesus said: A man had guests, and when he had prepared the meal, he sent his servant that he might feed the guests. He went to the first and told him: "My lord invites you." He said: "I have money (to collect) from merchants. They are coming to see me tonight, and I shall go and give them instructions. I beg to be excused from the meal." He went to another and told him: "My lord has invited you." He said to him: "I have bought a house and it requires a day's attention. I shall have no time." He came to another one and told her: "My lord invites you." She said to him: "My friend will marry, and I shall take care of the feast. I shall not be able to come; I beg to be excused from the meal." He went to another one and said: "My lord invites you." The person replied: "I bought a village and am going out to collect the rent. I shall not be able to come. I beg to be excused from the meal." The servant returned

and told the Master: "Those whom you have invited to dinner, have given excuses." The Master told the servant: "Go out into the streets and bring in whom you will find, that they may take part in my banquet." The buyers and the merchants will not enter the places of God."

(Gospel of Thomas)

INTERPRETING THE WORD:

The people of the congregation should role-play this parable. Let one person be the servant and one the banquet giver. Let the others be the manager of a shopping mall, a realtor, the head of the reception committee at the church, and a farm manager.

Let someone who has participated in the role-play read Luke 14:15-24.

ENACTING THE WORD:

Having been commanded to go into the streets and alleys, the highways and hedgerows and invite the poor, the crippled, the blind, and the lame to a banquet and having been instructed to leave a part of our harvest for the sojourner, the widow and the orphan, begin to do this by participating in the following action: Discuss how you as individuals, small groups, a congregation, and a city can feed the people of the third and fourth world. Begin the thought process by hearing these words:

Never has so severe a problem (the world hunger crisis) had more technical means and human skills available to eliminate it."

(Dean Freudenberger, Claremont School of Theology)

THE BLESSING;

We need good bread; good bread rises and satisfies our needs. We forth seeking to be as good bread which can rise to the occasions where response is needed and satisfactory solutions provided. Good bread is anna; hannah comes from God the provider and Christ the liberator. Amen.

"Mass for Peace"

ENTRANCE HYMN

Leader: In the name of the Creator, and of the Redeemer, and of the Holy Spirit,

People: Amen.

Leader: May the love and peace of our Lord Jesus Christ be with you.

People: And also with you.

CONFESSION

Leader: In the presence of our Lord Jesus Christ who came to serve everyone and bring us peace, let us humbly confess our sins. For our insensitivity to the suffering of peoples in need and our slowness in going to their aid,

People: Lord have mercy.

Leader: For our failure to welcome all people as brothers and sisters and to use our wealth and power for the restoration of human dignity,

People: Christ have mercy.

Leader: For our lack of personal effort in building peace we pray,

People: Lord have mercy.

Leader: May the almighty God have mercy on us, forgive our sins and bring us to everlasting life.

Let us pray.

God, you have told us that peacemakers shall be called your children. Help us, then, to work tirelessly for that justice which alone can bring true and lasting peace. This we ask through Jesus Christ, your son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God for ever and ever.

READING - Ephesians 2:11-18

PERIOD OF SILENCE

READING - Matthew 5:38-48

PRAYER OF THE FAITHFUL

1. That the Church may faithfully proclaim the gospel of peace and put itself still more at the service of all people, let us pray to the Lord...

Response:

God (the) Creator, hear our prayer. Hear us, God (the) Redeemer. Holy Spirit, hear our prayer. Mercy on Your people, Lord.
(May be sung to "Greensleeves" or first two phrases of "Rock of Ages, Let Our Song")

2. That all those who govern peoples may seek the good of all people and be not guided by personal ambition or the desire for power, let us pray to the Lord ...

Response:

3. That all people of good will may work together for justice, liberty and peace, let us pray to the Lord...

Response:

4. That all those who are suffering from any form of oppression may receive from Christians understanding and support, let us pray to the Lord....

Response:

5. That our Christian faith and love may be shown in a more concrete effort to bring about universal peace, let us pray to the Lord....
- Response:

CELEBRANT: God, our Creator, you are yourself our peace. The spirit of discord can find no place in your presence nor can vengeance gain your favor. Preserve the hearts of the peaceful; heal the hearts of the wayward by driving evil from their minds. This we ask through Christ our Lord.

All: Amen. (said or sung)

OFFERTORY SONG: "Simple Gifts"

PRAYER OVER THE GIFTS

God, these gifts are symbols of our commitment to peace and unity. May they enable the establishment of justice and growth of goodwill among all peoples. This we ask through Christ our Lord.

WORDS OF THE INSTITUTION

CONCLUDING WORDS

When we eat this bread and this blood we proclaim Your death, Lord Jesus, until you come in glory. Until you come in glory.

COMMUNION SONG: "We Are One in the Spirit"

PRAYER AFTER COMMUNION

Lord, we pray that you may give us the spirit of love. May we, who are nourished by the body and blood of your only Son, foster that peace among people which he gave us. This we ask through Christ our Lord.

RECESSIONAL

A Devotion on Options, Growing, and Surprises

INVOCATION

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

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

A LITANY OF RECONCILIATION

"Father Forgive"

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

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

People: Father forgive.

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

People: Father, forgive.

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

People: Father, forgive.

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

People: Father, forgive.

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

People: Father, forgive.

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

People: Father, forgive.

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

People: Father, forgive.

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

PSALM 100

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

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

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

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

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

People: Give thanks to him, bless His name!

Pastor: For the Lord is good;

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

REFLECTIONS - On Options, Growing, Surprises

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

universal regeneration, but it happens to represent the basic form of energy in a society. It also is the test of individual responsibility. (Human Options, Norman Cousins)

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

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

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

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

(Human Options, Norman Cousins)

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

+ We Live On Glimpses

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

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

We live on glimpses of great truths,
wild truths, like the fact of God's saving love.
To teach is never to tame or domesticate;
it is to acquaint each other
with truth on the wing,
unpredicable, unmanageable,
truth that seeks and seizes,

and will not be captured or contained. (Bless My Growing, Gerhard E. Frost)
"If you continue in my word, you are truly my disciples and
you will know the truth, and the truth will make you free." (John 8:31-32)

+ Real Living

"All real living is meetin,"
said Martin Buber,
and meeting is an art.
It is losing and finding,
giving and receiving,
offering and surrendering.
In meeting, persons are changed
without frontal intent or strategy,
for meeting is enjoyment,
appreciation of personhood,
uniqueness and difference.
Deeper than any level of dialog
is enjoyment of another person.
We are not friends
until we have deliberately
"wasted" time together.
Then intertwining growth takes place,
and we are human together.

But such meeting cannot be measured.
It can only be experienced
and explored. (Bless My Growing, Gerhard E. Frost)
"You shall love your neighbor as yourself." (Matthew 22:39)

+ Lord I Like To Live

Lord, I like to live.
I have a lot of feeling for things and people.
There's a lot going on I don't seem to see.
I need to know where the real life is,
where the joy is,
where the need is,
where the peace is.
I want to get all I can out of life;
and I want to give it back.
Keep me curious in all my senses.
Don't let me quit having a lot of feeling for what's going on,
here and anywhere.
Make me more aware as I get older.
Increase my feelings.
Bring me to my senses, Jesus. (Surprise Me, Jesus, Herbert P. Brokering)
"If any man would come after me, let him deny himself
and take up his cross and follow me." (Mark 8:34)

+ Lord, It Is Time To Celebrate

Lord, it is time to celebrate.
There is life,
and there are the signs of life
above, around, below, and inside.
There is life in the movements
of the leaves and the branches,
in the movements

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

(Surprise Me, Jesus, Herbert F. Brokering)

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

LET US GIVE THANKS

Pastor/Leader: Let us give thanks this moment:
for the sturdy fact of God's continuing love,
for mercies which go before us
People: and follow after us,
for those free gifts
which cost God so much.
Pastor/Leader: Let us give thanks:
for memory and expectation,
for the good that we have known
People: and know today in Jesus Christ,
for the Spirit's brooding presence
in our nights and in our days.
Pastor/Leader: Let us give thanks:
for pleasures which comfort
and pains which force our growth
People: and keep us at the Shepherd's side,
for deep meanings revealed
and mysteries, mercifully concealed,
for the image of God within us,
the capacity to inquire and adore.

THE LORD'S PRAYER

LET BLESSING

Pastor/Leader: Go forth in peace, have courage; hold onto what is good; return
no one evil for evil; support the weak; help the suffering; honor
all people; love and serve the Lord, rejoicing in the power of the
Holy Spirit.
People: And may Almighty God bless you,
the Creator, the Redeemer, and the Holy Spirit.
All: Amen!

FILE: OPTIONS

"A Day for the Prince of Peace"

CALL TO WORSHIP:

Leader: Our Lord comes. Our Lord comes to bring to light the things now hidden in darkness.

People: Our Prince of Peace comes. He comes to bring a peace which shall have no end.

Leader: Lord, darkness is all around us. Stockpiles of weapons surround us. We pretend that we are protected. We allow more weapons to be built, yet we say that we do not intend to use them.

People: O Lord come. Bring light to this darkness. O Prince of Peace come. Bring your peace that will never end. Amen.

WAITING IN DARKNESS:

Nation Against Nation

God, we are at it with the sword again
Nation has gone against nation
The land and the soil erodes away
Still, barren and lifeless
...Only twisted minds.

And Then There Were None

Many bled
Many dead

A world safe for democracy
But not for life
Rather funny
In an unfunny sort of way

And the Bible said
That when He came
Everyone was dead
No one left to claim

Many bled
Many dead

Yea as I walk through the valley of death
I shall fear no evil
For the valleys are gone
and only death awaits

And I am the evil

PRAYER OF CONFESSION:

We wait restlessly, God, expecting to survive. But when we examine our world we feel the darkness of potential human suicide. War and death confront us. There are nuclear bombs, sophisticated weapons of destruction, methods of torture, systems of pollution.

These things mock your love. We feel that we cannot change swords into ploughshares, establish zero nuclear weapons, stop the arms race, and fund human needs. We feel we live constantly in the shadows of darkness.

God, you have made us co-creators with you in the continuing act of building shalom. Enable us to be creators with the Prince of Peace and the Lord of Light. Enable our vision to dwell in the light of the Prince of Peace. Open our minds to waiting in the light. Make us co-workers of the Peacemaker and let us live in the light of love.

WAITING IN LIGHT:

Isaiah 65:24-25 -- RSV

John 1:5 -- Phillips

PRAYER OF WAITING WITH HOPE:

O Lord, we continue to wait. We are waiting for the Prince of Peace. Sometimes we seem to wait only in the darkness surrounded by events like arms fairs. Sometimes we seem to never build houses expecting to live in them. God, call us to wait understanding that the light of the Prince of Peace shines in all darkness. Let us hear the peaceful word as people waiting in the light of the Prince of Peace. Amen.

SCRIPTURE READINGS:

Isaiah 62:10-12

Luke 3:2b-6

1 Corinthians 4:1-5

MEDITATION:

PRAYER OF COMMITMENT:

We commit ourselves to building the highway of peace and hope, and on it we will walk with the Prince of Peace. We will walk with brothers and sisters. Together, we will reflect the light of the Prince in the darkness of an arms bazaar. The Light will not be put out.

Commit