DAY 3

A. INTRODUCTION

Title: "Sugar and Slaves"

Religious Concepts: Sin, Alien Righteousness, Goodness

Environmental Themes: Slavery, Manufacturing

Message: The cross makes it possible for the sinner to be good and do good.

Catechism: All this he has done that I may . . . serve him in everlasting righteousness, innocence, and blessedness, just as he is risen from the dead and lives and rule eternally.

Intentions:

(Columbian History)

I. Learn about the sugar cane enterprise and the introduction of slavery
II. Become familiar with the introduction of animals to the Americas
III. Find out how Columbus was charged and convicted of the mistreatment of slaves

(Biblical/Theological)

IV. Give definitions for sin
V. Learn how forgiveness leads to goodness
VI. Discover the meaning of "alien righteousness"
VII. Understand the role of repentance
  A. In the act of forgiveness
  B. In leading to renewal of behavior

(Environmental)

VIII. Study the carbon cycle and the making of sugar in plants and mushrooms
IX. Find the place of photosynthesis in the carbon cycle
X. Become familiar with sugar cane's impact on the ecosystem

(Multi-cultural/racial/gender)

XI. Recognize human slavery and its implications
  A. Dehumanization, inhumanity, non-person
  B. Power
  C. People become commodities (goods)
XII. Realize the compulsion to conform others to ourselves

Add a piece on "Foolishness of the Cross" Nonsensical

ELCA Emphasis: Repentance

Bible Passages:

Psalm 51
John 8:31-36
  14:6
Acts 11:18
  26:20

Romans 1:7
  2:4
  3:23
  5:15-17
  6:1-23
I Corinthians 1:26-31
  13
II Corinthians 5:16-21

Galatians 4:1-7
Ephesians 2:14-16
  4:1-24
  6:10-18
Colossians 1:21-23
I Peter 2:21-25
Revelation 12:7-18

file: 92RES\IIIA
revised: 5/13/92

B. WORSHIP AND DEVOTIONAL EXPERIENCES

The suggestions made in this section can be used in and/or adapted for other sessions.

1. Group Prayer - Day 3
   I. Description: Developing prayer petitions.
   II. Appropriate for: All Ages, Families, Adults
   III. Materials: Pencils, scrap paper
   IV. Process:
      A. The group discusses all the things they wish to pray for or about.
      B. Have each participant think of the topic he/she would like to pray about.
      C. Have the group decide if they want to write out their petitions or speak as they are moved.
      D. Pray.

2. Symbols of the Crossing - Morning Watch - Sugar
   I. Description: A sensory experience for individuals with instructions, small groups, or a large group.
   II. Appropriate for: All ages
   III. Biblical Text: John 8:34
   IV. Materials: A few grains of sugar
   V. Commentary: Regarding this symbol - See more information on sugar in the background paper.
   VI. Process: (This information can be distributed to participants.)
      A. Put a few grains of sugar on your lips. Let them melt. How important is sugar to you? Do you require your food to be sweet? Could you do without sweetness? How dependent are you on sweets? Is it possible that you are "hooked" on sugar?
      B. Jesus says, "Everyone who commits sin is a slave to sin." Think about these words. Is this the same being a slave to sweetness.

3. The Alien, Who is the Alien? - Morning Devotions - Day 3 - The Alien Righteousness
   I. Description: The goodness humans do is God's goodness.
   II. Appropriate for: All ages
   III. Biblical Text: Romans 5:15-17 (especially vs. 17)
   IV. Commentary:
      A. What is good? goodness? The capacity to life for others and not for oneself. The sinful self must be turned around. This happens by God's grace.
      B. For Columbus there are two issues: his intention was to find a way to gain riches and then, once he began his American enterprise, he became involved in the slave trade. Columbus's actions cannot be rendered as something intrinsically good. In fact, his behavior may be marked as something evil from without, i.e.m alien.
      C. Have these actions been turned around for good? God's actions are good. However, God also makes good. This is alien righteousness.
   V. Process:
      A. Introduce the theme for the day - Goodness is something God does.
      B. Sing a song
      C. Tell a part of the Columbus Story
      D. Sing another song
      E. Read assigned Lessons

F. Brief Message (Make the appropriate comparisons.)
G. Prayer
H. Benediction
I. Closing song

4. "Equipping the Saints with Therefore"
I. Description: Because the saint is redeemed in Christ there are expectations of a change in the behavior of the saint.
II. Appropriate for: Older youth and adults.
III. Biblical Text: Leader select
IV. Process:
A. The Reach
O come, let us worship the Lord:
For He is our Maker.
O come, let us sing unto the Lord:
Let us make a joyful noise to the Rock of our salvation.
Let us come before His presence with thanksgiving:
And make a joyful noise to Him with Psalms.
Oh, come, let us worship and bow down:
Let us kneel before the Lord, our Maker.
For He is our God:
And we are the people of His pasture and the sheep of His hand.
Glory to the Father, and to the Son, and to the Holy Spirit:
As it was in the beginning, is now, and will be forever.
B. The Hymn
C. The confession
For living less than the reconciled life,
Forgive us, O Lord.
For neglecting the privileges of prayer,
Forgive us, O Lord.
For being too busy to hear you speak,
Forgive us Lord.
For our spiritual inertia,
Forgive us, O Lord.
For doubting the mystery,
Forgive us, O Lord.
For doubting the mystery,
Forgive us, O Lord.
For neglecting those in need,
Forgive us, O Lord.
For demeaning our gifts,
Forgive us, O Lord.
For our inopportune silences,
Forgive us, O Lord.
For our poverty of praise,
Forgive us, O Lord
For . . . (silent confession)
Forgive us, O Lord.
D. The Good News
Christ shows His love for us, in that while we were yet sinners, Christ died for us.
The mercy of the Lord is from everlasting to everlasting.
I declare unto you, in the Name of Jesus Christ, we are forgiven. AMEN.
E. The Response of Praise

F. The Message: "Therefore . . ."
G. You are baptized: Therefore . . .
1. The Word of Law
Thus says the Lord:
God's will is not humanity's will
God's way is not humanity's way
God's life is not humanity's life
God's purpose is not humanity's purpose
God's hope is not humanity's hope
God's love is not humanity's love
God's justice is not humanity's justice
God's mercy is not humanity's mercy
God's judgment is humanity's deserved destiny
2. The Word of Gospel
Glory to God in the highest!
Our world becomes Christ's world
Our life becomes Christ's life
Our predicament becomes Christ's predicament
Our sins become Christ's sins
Our guilt becomes Christ's guilt
Our destiny becomes Christ's destiny
Our death becomes Christ's death
Alleluia! Christ is risen!
He is risen indeed!
3. The Word in Baptism
_____(your name), I Baptize You
Christ's death became my death
Christ's resurrection became my resurrection
Christ's life became my life
Christ's sonship became my daughtership and sonship
Christ's Father became my Father
Christ's freedom became my Freedom
Christ's victory became my victory
In the Name of the Father, and of the Son, and of the Holy Spirit.

Therefore I am not my own
My time is His time
My work is His work
My day is His day
My food is His food
My hope is His hope
My love is His love
My money is His money
Our privileges are His privileges
Therefore I glorify God in my body.
Therefore I am changed.
I am changed;
therefore I am a person with a difference
The difference is one of will -
of attitude
of thinking.
I am a servant of God.
My will is His will.
His will is my will.

<u>Therefore the Prayer</u> (all)

I give you thanks, Almighty God,
for recreating me through this valuable gift,
and I implore you,
of your mercy,
to strengthen me through it -
strengthen my faith in You
and my love toward people;
through Jesus Christ my Lord,
who lives with You and the Holy Spirit,
always one,
forever.
Amen.

5. "Dramatic Service of Confession and Forgiveness"
   I. Description: Forgiveness includes the components of confession and repentance.
   II. Appropriate for: Junior High youth and older
   III. Biblical Text: Psalm 51
   IV. Commentary:
      A. Use as a basis the words from the second absolution of the Holy Communion in the LBW. Deal with "repentance" as a change in direction. Do not get it confused with "confession."
      B. Forgiveness is given first. But in the order of its experience by humans first we confess, then we are forgiven, and then we repent (change).

6. New Testament Song - I Corinthians 13
   I. Description: Write a song
   II. Appropriate for: All ages

7. Forgiveness Ball
   I. Description: A non-verbal expression of confession and/or forgiveness
   II. Appropriate for: All ages
   III. Materials: Large ball of yarn
   IV. Process:
      A. Participants stand in a circle and throw a ball of yarn to each other. When doing so the participants holds onto a piece of the yarn is so that when everyone has been passed the yarn is in the shape of a web.
      B. The activity can be introduced as a non-verbal experience in forgiveness. "Toss the ball to someone whom you forgive today." OR
      C. The leader can suggest that a person says something to the other person to whom the ball is thrown, such as:
         1. I forgive you
         2. I ask for your forgiveness
         3. Remember me and not my sins
      D. The leader can decide if the ball can be received once only by each individual or several times. This decisions will depend upon the number of people in the group and the amount of string.

WALK WITH ME

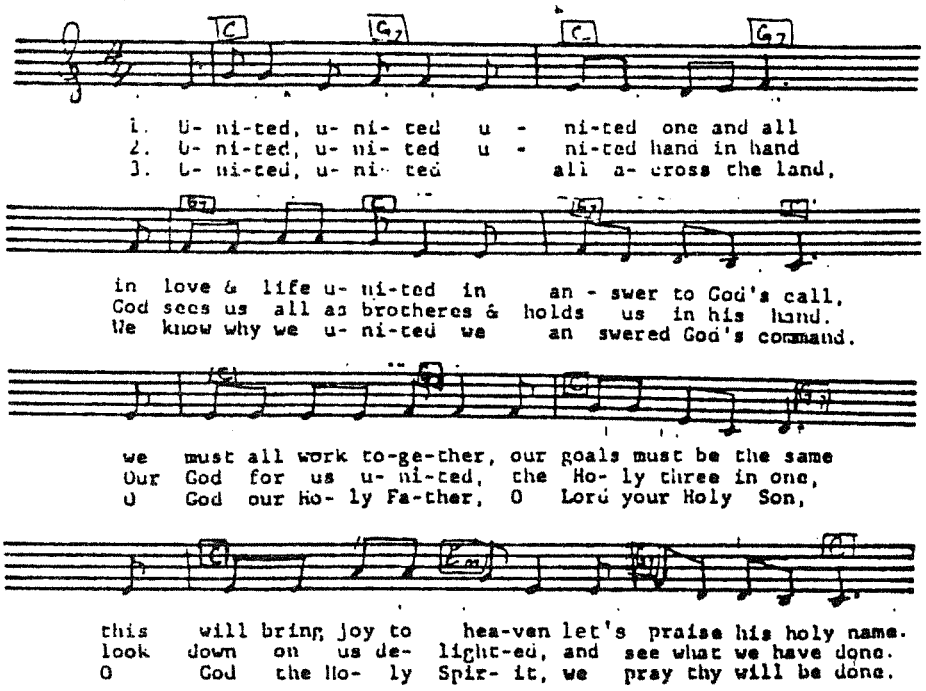
Lawrence Jacobs, 1988

Walk with me. Don't let me try it alone.
There is so much that is unknown.
I need you to walk with me.

Walk with me. Though it be ever so slow.
Give me your hand and we'll go.
Some day we'll all be free.

Give me your hand and together
we will defy stormy weather.
Hand in hand with a smile,
we will win mile by mile.

Walk with me. Don't let me try it alone.
I can not go on my own.
No easy walk to freedom.



℗ Blessed are you,
Lord of heaven and earth.
In mercy for our fallen world
you gave your only Son,
that all those who believe in him
should not perish,
but have eternal life.
We give thanks to you
for the salvation
you have prepared
for us through Jesus Christ.
Send now your Holy Spirit
into our hearts,
that we may receive our Lord
with a living faith
as he comes to us
in his holy supper.

℗ In the night
in which he was betrayed
our Lord Jesus took bread,
and gave thanks; broke it,
and gave it to his disciples,
saying: Take and eat;
this is my body, given for you.
Do this for the remembrance of me.
Again, after supper,
he took the cup, gave thanks,
and gave it for all to drink,
saying: This cup is
the new covenant in my blood,
shed for you and for all people
for the forgiveness of sin.
Do this for the remembrance of me.

℗ Amen. Come, Lord Jesus.

C. BIBLE STUDIES

1. Alien Righteousness
   I. Description: Our goodness is from God, not from us.
   II. Appropriate for: Junior High and older
   III. Biblical Texts: Romans 6:16-19, II Corinthians 5:16-21, Galatians 4:1-7, and Philippians 3:7-11
   IV. Commentary:
      A. The story is this. God in Christ made it possible so that we can be good. God does it by Christ's death on the cross. God made Christ to be sin, says Paul (II Corinthians 5:21), so we can be the righteousness of God. (Note that this righteousness is different that self-righteousness.)
      B. In Christ we who once were slaves to sin are slaves of righteousness (Romans 6:16-19).
      C. In Christ we have been converted from being slaves to being children (son/daughters).
      D. The key aspect of this study is to understand that the good that we are comes from God. This goodness does not make us good, morally perfect. Rather, this goodness is a way to act in the world to make things beyond ourselves good. (Philippians 3:7-11)
      E. The study lifts up the opportunity for us to realize that the human community has an impact on the world to make it good. It is a goodness that is God's, comes from God, is alien (other) to us and to the world.
      F. The introductory activities are intended to:
         1. Put the role of sugar in its rightful ecological niche as nourishment.
         2. Recognize sugar's seductive capacity to create physical dependency.
         3. Realize that the early sugar can industry demonstrates the evil which which we must contend, especially as the sugar cane industry perpetuated the dehumanizing power of people over power that resulted in slavery.
   VII. Process:
      A. Introductory Activities:
         1. Study the development of sugar in a plant, photosynthesis (See III E 7)
         2. Discuss the American peoples' dependency on sugar
         3. Note the history of sugar cane in the Americas and the introduction of slavery after Columbus. (See III F)
         4. Summarize:
            a. Sugar is necessary and natural.
            b. Sugar can created dependency and other related problems.
            c. The production of sugar contributed to sinful acts of people against people.
      B. When we examine the human condition do we see similar things about ourselves?
         1. There are good things, but we can abuse them.
         2. Sometimes we focus more on the acquisition of those things and the welfare of people becomes indifferent.
         3. What do we call this activity? (Sin)
         4. Can participants think of any additional examples of this - patterns of behavior that can lead to abuse and destruction?
            a. Alcohol
            b. Work
            c. Desire for popularity, etc.
      C. Read Romans 6:16-19
         1. How does Paul describe the human condition?
            a. (Slaves to sin

b. (Death
c. (Slaves to impurity and iniquity.)

2. Something has happened so that we no longer are slaves <u>of</u> sin, but we are slaves <u>of</u> _____. (Fill in the blank.) (Slaves of righteousness.)
3. The leader can define "righteousness" as goodness.
   a. Not just being good, but doing good.
   b. Uprighting the fallen, making the broken work, healing, etc.

D. What was that something that changes a person from being a slave of sin to a slave of righteousness? Read II Corinthians 5:16-19.
1. How does Paul saw we should look at others? (Not from a human point of view, but through Christ.)
2. What is to be our view of others?
   a. (Made new
   b. (Reconciled to Christ
   c. (Trespasses (sins) not held against a person.)
3. So what are we?
   a. (Entrusted with the message of reconciliation.
   b. (Ambassadors for Christ.)
4. What did Jesus become so we could become? (sin/righteous)
5. What is the event when and where this all happened? (The crucifixion of Jesus.)
6. Note vs. 21. We are made sinless so that we might become the righteousness of God, i.e. the goodness of God. <u>This is alien righteousness.</u>

E. What is our relationship with God - a slave or a child? Read Galatians 4:1-7 and answer.
F. From whence does our goodness come? Read Philippians 3:7-11)
1. Is it from us?
2. Does it come from God?

G. So then, how are we to behave?
H. However, we must understand that goodness is the action of God. We become the righteousness of God, not the righteousness of ourselves.

2. Forgiveness that Leads to Goodness

I. Description: Repentance is the fulcrum of forgiveness and righteousness.
II. Appropriate for: Older youth and adults
III. Biblical Texts: Acts 11:18 and 26:20
IV. Commentary:
A. Repentance affirms that we are forgiven. It is a response to a loving God. It is not a way to manipulate God to forgive. No, we cannot earn forgiveness. Repentance acknowledges that we sin and that God accepts us, not holding our sin against us.
B. Repentance also leads to life. Repentance is a change of direction in response to God's forgiveness and love.
V. Process:
A. Introductory Activities
1. Look at the destructive deeds of Columbus and those the followed. (See II F)
2. Prepare a list of wrongful acts that were done.
3. How might things have been done differently?

B. Read Acts 11:18 and 26:20. What do these verses say about repentance?
1. Repentance is something that we do in response to and in affirmation of God's forgiveness toward us.

2. Repentance means a change.
3. Repentance leads to a life of goodness for others.

3. "Jesus Came into the World to Make Me Good"
I. Description: God intends that all people do good.
II. Appropriate for: All ages
III. Biblical Text: I Peter 2:21-25
IV. Process:
A. Introductory Activities
1. Play the game "Smugglers and Spies" (See III G 1)
a. Talk about it.
- Is there anything about it that is true to life? Give examples.
- The game is competitive.
- In the participants' understanding of Christianity is there competition going on?
- Is Christ like the Smugglers or the Spies?
- Who are those who compete with Christ?
- Who are those who cooperate with Christ?
b. The BIG Questions are ...
- Will the competition between Christ and His opponents go on forever or will it come to an end?
- Are there any tentative answers? Explore them quickly.
2. Play "The Wonder of Nature" (See III E 1)
The purpose of this activity is to enable participants to develop the ability to "read" the history of nature. What does the evidence say? What has gone on before? w What is happening now? Nature is not static.
This information should be noted throughout the activity.
3. The following activities can be organized in several ways, depending especially upon the participants and the nature of the site.
a. Working with I Peter 2:21-25, create five stations, one for each verse to be memorized.
b. Do the four activities in the "Terrestrial Hi-Lo Hunt" (See III E 2)
c. Do a creativity exercise with a discarded item, like "Litter Art" (See III H 1)
d. Play "Electric Fence" (See II G 2)
e. Each person look for two examples of healing in the natural world.
f. Each participant generates a list of major events in their lives. From the list select one.
B. Bible Study
1. Correlations
a. What did you learn about anything? Discover? New insights?
b. Can you connect any of the activities with I Peter 2:21-25?
2. What would you say -
a. Is the most major event in natural history in this area?
b. Is the most major event in the history of the world?
c. Is the most major event in God's history reported in the Bible?
d. Is the most major event in your personal life?
3. Review I Peter 2:21-25 making sure the meaning of each verse is clear.
a. Vs. 21 - Christ's example of giving of self.
b. Vs. 22 - Christ is sinless.
c. Vs. 23 - Christ trusts God and nothing causes Him to give in to pressures.

d. Vs. 24 - Christ bears sins of everyone so sin has no power over us and so that one may live with goodness. (The "Joyous Exchange")

4. What does it mean to you?
   Jesus died for me and I think . . .
   Jesus died for me and I feel . . .
   Jesus died for me and I should . . .

4. Consider Yourself
   I. Description: One's self-image is colored by one's faith in God.
   II. Appropriate for: All Ages
   III. Biblical Texts: Romans 6:11, I Corinthians 1:26-31, and Ephesians 4:1-24
   IV. Materials: Newsprint and marker for leader and lyrics for "Consider Yourself"
   V. Process:
      A. Begin by doing all or a portion of "How Important Are You?" (See III D 1).
      B. Recall the song from Oliver, "Consider Yourself." Sing it.
      C. Read the following passages and compile a list of how Christians should consider themselves. You can work as a total group, an individual, or in small groups. Romans 6:11, I Corinthians 1:26-31, and Ephesians 4:1-24. (The RSV will be the most helpful translation especially for Romans 6.)
      D. With this information write new words to "Consider Yourself."

5. The Ten Commandments, a Clue to Priorities
   I. Description: The Decalogue as a way to identify responsibilities of the Christian.
   II. Appropriate for: Junior High and older
   III. Material: Luther's Small Catechism
   IV. Process
      A. Distribute copies of Luther's Small Catechism and invite the participants to review the Ten Commandments and Explanations and create a list on newsprint some of the things for which a Christian can take responsibility in this world.
      B. Organize into several small groups.
      C. Each group working independently select five items from the list they feel are important and put them in priority order.
      D. Create a Totem Pole
         1. Give each group a piece of clay and instruct them to make a totem pole creating characters to symbolize their five responsibilities.
         2. Share the totems and explain.

6. The Warrior of God Dressed in Armor
   I. Description: Armed to take on the world and be prepared for conflict.
   II. Appropriate for: All ages
   III. Biblical Text: Ephesians 6:10-18
   IV. Commentary:
      A. The profession of plants and animals is to survive and procreate. As each entity requires other entities to accomplish its profession so it is realized that there is cooperation in the natural world. However, there is also competition. The fitness of an entity is how well it can produce offspring. It does become a matter of who gets to a given location first and with what strength that determines how well and how much will survive.
      B. In the mind of the scientist an entity has fulfilled its function hen it has ceased being capable of procreating.

C. For the human being we have not used the same measure. There is more to life than procreating, i.e. creating one's offspring. What is more to life is making contributions of other types to the welfare and completeness of God's creation.
D. For the Christian this means doing the Kingdom work, i.e. being about the business of making things new, restoring relationships, bringing about justice and equity, working at peace, etc. This is the profession of a Christian.
E. Paul describes the profession as a Warrior in Ephesians 6.

V. Process:
A. Introductory Activities
1. Study various insects, animals, and plants regarding their survival and procreating techniques.
2. Survival
a. Adaptation techniques (See III E 3)
b. Invent an Animal (See III E 4)
c. Camouflage (See III E 5)
d. Predator/Prey games (See II E 8)
3. Procreation
The multiplicity of seeds/spores because they are fragile and only so many will survive - gambler covering ones bets.
4. Caring for young
5. The one learning that needs to be acknowledge is that a critter is always in jeopardy of being destroyed by something higher or larger in the food chain. There is an adversary who seeks to do another in. In most cases the adversary is larger, but in some cases, the adversary is smaller (e.g. coyote vs. a deer).
B. Bible study
1. Read Ephesians 6:10-18
a. Who or what is the adversary?
b. Do you think the imagery of armor is helpful? Why?
c. Note the way the armor is described.
- What is the belt? (truth)
- What is the breastplate? (righteousness)
- What are the shoes? (Proclaiming the Gospel)
- What is the shield? (Faith)
- What is the helmet? (Salvation)
- What is the sword? (The Word of God)
2. Are all of these pieces of armor for the sake of one's survival?
a. If one look carefully one sees that each of these items are for the sake of making a change in the world.
b. What is truth? Doing what is just.
c. What is right? Doing good.
d. Proclaiming the Gospel? Announcing the Kingdom
e. Faith?
f. Salvation?
g. Word of God?
3. If a natural entity's profession is to guarantee its own survival and offspring what would you say is the Christian's profession given the imagery above?
a. Is it to protect oneself?
b. Is it to enable the welfare of others? to enable the Kingdom to take hold of their live?

4. It may be wise to note vs. 18 and reenforce that being proactive in this world includes the action of prayer and the reading of Scripture. (The passage only talks about prayer.)

VI. EXTENSION - How to wear your armor in your world.
- A. What kind of armor will you need to put on to go home?
- B. Pretend that each person can take home only one item: a belt; a shield; etc.
  1. In order to go home which one do they need the most?
  2. You may need to discuss each item again.
  3. How will they use their piece of armor?
  4. It might be important to tell stories and experiences.

7. "Simul Justus et Peccator"

I. Description: The nature by which we live is both human and God's. To feel forgiveness is to also feel our sin. However, to feel forgiven also means to do something with our lives - changing them around.

II. Appropriate for: Older youth and adults

III. Biblical Text: Romans 1:7, 2:4, 3:23, and 6:1-23

IV. Materials: Paper and pencils

V. Commentary: Definition of terms:
- A. Saint - one who believes in Jesus Christ
- B. Sinner - one who is alienated from God
  one who misses the mark
  one who is not self-sufficient
  one who commits evil
  one who is self-centered
  one who is rebellious against God
  one who will die
  one who is not God
- C. Repentance - to turn a new direction

VI. Process:
- A. Give paper and pencil to each participant and instruct everyone to make three columns with the headings: saint; sinner; and things I want to change about myself (repent). As you go through the various activities in this session take time for participants to write behaviors under each category they can see in themselves. When do they see themselves as a saint? When a sinner? What behavior do they want to change?
- B. Read Romans 1:7, 2:4, and 3:23 (The RSV is more helpful than the TEV here.)
  1. Define saint, sinner, and repentance. (The participants may want to write a definition under their headings.)
  2. Do "A Person-made/Natural Environment Study" (See III E 6)
  3. Play some games and move from one location to another.
     - a. Play "All Tied Up" (See II G 5)
     - b. Play "Siamese Soccer" (See II G 6)
  4. Romans 6:1-23. Leader read aloud with participants following along.
     - a. Participants are to interrupt if:
       - They do not understand what is being read, or
       - They recognize an idea that makes sense to them, the bright light of understanding.
     - b. Using the three categories of saint, sinner, and repentance ask the participants under which of the headings they would put each of the verses of this text.

c. Give a little time at the end of this experience for the participants to write something under each of the headings for themselves.

C. Discuss: Does God want us to wallow in our sin or seek to do good? (In most instances we find ourselves using sin as an excuse and not our sainthood for doing good.)

Metaphors of the Cross from II C

8. Metaphor <u>Imagery: Imprisonment</u> <u>God's Action: Freedom</u>
   I. Description: The Truth is Jesus Christ who sets us free.
   II. Appropriate for: Older youth and adults
   III. Biblical Texts: John 8:31-36 and 14:6
   IV. Source/Reference: See II C 6

9. Metaphor <u>Imagery: War</u> <u>God's Action: Victory</u>
   I. Description: Competition is a natural phenomenon into which Christ enters.
   II. Appropriate for: All ages
   III. Biblical Text: Revelation 12:7-18
   IV. Source/Reference: See II C 8

10. Metaphor <u>Imagery: Alien/Enemy</u> <u>God's Action: Reconciliation</u>
   I. Description: Changing from enemies to friends
   II. Appropriate for: All ages
   III. Biblical Texts: II Corinthians 5:18-19, Ephesians 2:14-16, and Colossians 1:21-23
   IV. Source/Reference: See II C 10

D. GROUP LIFE EXPERIENCES

1. How Important Are You?
   I. Description: A self inventory reflection.
   II. Appropriate for: Grades 4-8; Families
   III. Materials/Preparations: Pencil and paper for each person
   IV. Process:
      A. First, read the following aloud: "Not Another Me"

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

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

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

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

      B. Continue with: "Understanding Myself"

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

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

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

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

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

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

Jeff and Jenelle had guests in their mobile home. Mark and Margaret were twins who lived on the other side of town. They had played all afternoon with Jeff and Jenelle. Now they were waiting for their parents to pick them up. "What can we do while we're waiting?" Mark asked as he crossed his legs Indian-style. "We've played just about every game I know," Jenelle said. Then Jeff remembered the game his father had taught him many months ago. "Let's play 'Who Are You?'" Quickly

Jeff explained how to play the game to Mark and Margaret. Mark went first. He said he was Mark Clark, a twin, and then he got stalled. Then Margaret said she was Margaret Clark, a twin, and a girl. Jeff couldn't wait his turn. He remembered how slow he had been in playing the game before. No now! After taking a deep breath, he said: "I'm Jeff Jamison, a brother, a son, a boy, a child of God, a happy boy, a sad boy sometimes, an angry boy sometimes, a friend, a son of God ..." Mark and Margaret sat in amazement. "All those things!" they gasped. "And more," Jeff laughed after he got his breath.

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

E. So that's who you are! Well, you are a very interesting person! The real you is more than that, though. You are made up of several parts. How do you feel about these several parts of you? Give yourself a grade.

F. <u>You</u> includes:
   1. Your body;
   2. Your mind;
   3. Your talents and skills; and
   4. Your feelings.

NOTE: For a detail of questions the leader can ask, see Fuel for the Fire of Faith: LOMC 1983 Resource, pp. II F 3-4.

G. What grade did you give yourself most often? Maybe you gave yourself a high grade. Or maybe a low grade. The grade is not so important as whether or not thinking about these things helps you know more about yourself. Probably you thought of some ways you will try to improve so that you will be more helpful to others. So you will be more interesting to have around! So you will like to be you!

2. Implications of Slavery
   I. Description: One or more activities that help focus on three problems related to slavery: Non-person, Power, and People as Commodities
   II. Appropriate for:
   III. Materials:
   IV. Preparations:
   V. Commentary:
   VI. Process:

3. The Compulsion to Conform Others to Self
   I. Description: An activity or several activities that focus on this behavior both in racial and gender behavior.
   II. Appropriate for:
   III. Materials:
   IV. Preparations:
   V. Commentary:
   VI. Process:

I. Description:
II. Appropriate for:
III. Materials:
IV. Preparations:
V. Commentary:
VI. Process:

ENVIRONMENTAL LEARNING EXPERIENCES

1. The Wonder of Nature
   I. Description: Discovering the variety in nature
   II. Appropriate for: All ages
   III. Source/Reference: Clouds on the Clothesline, 30-31.

2. Terrestrial Hi-Lo Hunt
   I. Description: Investigate the extremes of environmental variables in a study site: find the locations that are warmest, coolest, brightest, darkest, windiest, calmest, flattest, and steepest.
   II. Appropriate for: Grades 4-12; Families
   III. Source/Reference: OBIS

3. Adaptation - Information
   1. One of the way Europeans provided for voyagers to America that would follow was to leave some for their important animals on the islands. Thus, we have horses, sheep, pigs, and cattle. This was good planning. However, unfortunately these vary animals were super destructive to the flora of the region and brought about the rapid demise of the native plants.
   2. The ecological reason for this is that the plants had not adapted over a long period of time to be able to survive with these critters. Thus, before they had time to evolve together the invading animals destroyed the plant life.
   3. On the other hand, and here is another irony of the Columbian exchange, there were grasses in the new world especially on the continent that were not edible. The European cattle converted grasses not possible for human consumption and made their nutrition available to humans through their bodies.

4. Invent an Animal
   I. Description: Participants design "animals" that blend into local habitats and then search for other participants' "animals."
   II. Appropriate for: All ages
   III. Source/Reference: OBIS

5. Camouflage (See I E 25)

6. A Person-Made/Natural Environment Study
   I. Description: What humans have done to the environment.
   II. Appropriate for: Grade 7 and up
   III. Preparations: Go to area where there is obvious litter (old farmer's dump just south of Gayle Creek and west of the bridge OR the block house), human--caused destruction, or human alteration of the environment. (NOTE: The second part of this study has movement to different locations.)
   IV. Process
      A. Talk about person-made and natural environments. Do people respect the total environment? Give reasons and speculate as to why and this does or does not happen.
      B. Select two settings to study - on natural and one human-made. Begin with either one.
         1. Look at what is there now. Try to determine what was there in the past. Imagine what could be there in the future. (NOTE: Often people think only that "nature" precedes human-made environments and that natural environments are not proceeded by anything, even it is and always has

been "wilderness." In fact, there is a succession in natural communities, too. For example, forests can occasionally reach a state known as a "climax forest." Climax forests are where the plants basically remain the same over centuries because a balanced relationship has been reached by all the components - and there has been no interference in that balance like a forest fire or disease. There is only a little climax forest remaining in the lower 48 states of the USA.)

2. Questions:
   a. What do you like about this place?
   b. How did this place come to be?
   c. What should be done to preserve this place?
   d. Would you change any of it? Why?
   e. What can you learn from this place?
   f. Do you or someone else need this place?
   g. Does this place need you or someone else?
3. Repeat this same process at the other site.

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

7. Photosynthesis - Information

Photosynthesis begins when sunlight is absorbed by pigments such as chlorophyll, which gives the plants their green color. The plants use this energy to combine carbon dioxide with water (which they get from the soil or aquatic surroundings) to make carbohydrates - sugars (such as glucose), starches, and celluloses. Oxygen gas is given off as a by-product of photosynthesis. Photosynthesis can be summarized as follows:

carbon dioxide + water + solar energy → glucose + oxygen

In essence this complex process converts radiant energy from the sun into chemical energy stored in the chemical bonds that hold glucose and other carbohydrates together. This stored chemical energy produced by photosynthesis is the direct or indirect source of food for most organisms. Most of the oxygen in the atmosphere is also a product of photosynthesis. An estimated 50% of the earth's photosynthesis takes place on land and the remaining 41 % in the oceans and other aquatic ecosystems. (Miller, 66, 68)

(See Nature with Art, 20-21.)

8. Manufacturing of Sugar - Information
   1. Humans do not manufacture sugar. Sugar is extracted from sucrose. (Seeds, 116).
   2. Not all cultures value sweetness equally, but in this century the U.S. became one of the world's largest consumers of processed sugar. (Seeds, 125)

9. Variations on a Leaf
   I. Description: Leaves may vary in appearance and texture, but they all are designed to function as food producers for their plants.
   II. Appropriate for: All ages
   III. Content: Information, activities, dramatizations, and follow-up activities.
   IV. Source/Reference: Hands-on Nature, Information and Activities for Exploring the Environment with Children, Lingelbach, 174-179.

10. Adaptation
   I. Source/Reference: Hands-on Nature, Information and Activities for Exploring the Environment with Children, Lingelbach.
   II. Contents:
      A. Minibeasts, 18-23
      B. Seed Dispersal, 24-29.
      C. White-tailed Deer, 30-36.
      D. Beaks, Feet, and Feathers, 50-54.
      E. Thorns and Threats, 55-60.
      F. Frogs and Polliwogs, 61-68.

11. Invent a Plant
   I. Description: This activity enables participants to recognize that plants, as well as animals, are uniquely suited to their habitats. Using imagination and some craft materials, participants construct models of plants that are "adapted: to survive under specified environmental conditions.
   II. Appropriate for: All ages
   III. Source/Reference: OBIS

12. Moisture Makers
   I. Description: Measure the moisture released from different kinds of leaves by observing the color change of cobalt chloride paper.
   II. Appropriate for: All ages
   III. Source/Reference: OBIS

13. Peanut Patch
   I. Description: Participants will learn that living things adjust and changer to cope with their environment (adaptation_ in one lifetime. Learn the D.A.M. Law: Die, Adapt, or Move.
   II. Appropriate for: All ages
   III. Source/Reference: ECO-ACTS, 72.

14. Survival Game
   I. Description: Demonstrate the adaptive ability of animals
   II. Appropriate for: All ages
   III. Source/Reference: ECO-ACTS, 98-100.

15. Obis Oil Spill
   I. Description: Participants simulate an oil spill and learn of its ramifications.
   II. Appropriate for: Grade 4 and up; Families
   III. Source/Reference: OBIS

.. COLUMBIAN INFORMATION

1. The Untold Story

Once upon a time a group of people lived on an island, Bohio (now called Hispaniola) in the Caribbean. These people, whom I consider my people, were proud of their island. They built beautiful farms and villages from dirt and rock. They respected the plants and animals. Many people lived on Bohio. They called themselves Taínos.

One day, some of my people saw three boats far off in the ocean. They gathered around and watched as the boats came closer and closer. When the boats reached land, strange-looking people got off.

These people were not like us. Their skin was pink, their hair the color of sand, and their eyes the color of the open sea. They wore strange items that covered their bodies, even though it was very hot.

Their leader was a man called "Christopher Columbus." He immediately put a cross and flag down and acted as if the land were now his. This was odd. We did not believe anyone could own the land. Besides, we were already living there.

Through motions and gestures, it became clear Columbus wanted gold. He wanted us to find it for him.

We tried to explain there was little gold on our land, just a few small pieces athered from the water. "We have no gold. There is no gold here," a man said in the Taíno language.

Columbus appeared very angry and walked away. My people were afraid of his anger. They wondered what he planned to do next.

After several months, Columbus returned to our island for a second visit. He brought hundreds of people on 17 boats. Before he left this time, he captured many of my people; over 500 were forced onto his boats. We later heard they had been taken to Spain to be sold as slaves. Many died on this voyage to Spain. Their bodies were thrown into the ocean.

During this second visit, Columbus again told my people to bring him gold. "If you do not," he warned, "we shall slay your people."

Our people had to bring him gold, even though it was very difficult to find. Columbus made us wear buttons to show we had brought him gold. If we didn't have our buttons, my people's hands were cut off and they bled to death.

My people formed an army. But we did not have the guns, swords and vicious dogs used by Columbus and his crew. We were defeated.

My people ran for their lives into the mountains. Those who were caught were hung or burned to death. Many others killed themselves. Two years had passed and over half of the Taíno people of Bohio were dead.

My people's peaceful and proud land was taken over and destroyed. These newcomers cut down all the forest. They let their pigs and cows eat all the grass. Thousands of my people's lives were destroyed for these people's pleasure.

Before long, the conquerors killed almost all the Taínos. Other native peoples in the Americas were also attacked, some with weapons, some with terrible new diseases. But not all were destroyed. My people have survived.

We have little to show our children as proof of what happened to the Taínos. But we have our stories, told from generation to generation. The stories tell of the cruel genocide of my people, hundreds of years ago: "Once upon a time, in an untold story . . ."

(by Tina Thomas, a Cherokee, African-American in Rethink, 32-33.)

2. Additional Information - Bits and Pieces

I. Rebellious Activity on Part of Slaves

Conditions on plantations drove some slaves to suicide and infanticide. Some fought back with insubordination and feigned illness. (Miller, 70.)

II. Number of African Slaves Brought to America

Between 1505 and 1870 10 million Africans were shipped to the Americas in chains. This exceeded the number of European immigrants five to one. (Magnkow, 67.)

III. Native Americans Sent to Spain as Slaves by Columbus

After first journey Columbus sent 500 natives to Spain. On the fourth journey Columbus was sent home in chains for abuse of the natives.

IV. Introduction of European Fauna to the Americas

A. Europeans introduced and invaded the Americas with pigs, cattle, horses, and pathogens. (Seeds, 80.)

B. Pigs ran wild in Hispaniola. They adapted easily to the new environment. Pigs are massive destroyers of an environment because they root up plants. Along with horses and cattle they destroy ground cover. (Seeds, 102.)

C. Cattle took to the meadows and savannas of the Antilles like Adam and Eve returning to Eden. (Seeds, 80.) They became more productive than they were in Europe.

D. Cattle roamed the Antilles and became the food for stray men who became pirates. They were called buccaneers, a name probably derived from the wooden grated, the *brocan*, on which they smoked their beef. (Seeds, 82.)

E. Useful characteristics of Spanish cattle was their ability to "rustle," i.e. find forage under different conditions. (Seeds, 95.)

F. With the introduction of cattle, sheep, and goats the grasses in America, which were not suitable for human consumption, these animals could transform to food for humans: meat and milk.

V. Sugar Cane

Sugar cane first domesticated 10-12 thousand years ago in New Guinea and then defused to mainland Asia. It was brought to the Americas on Columbus' second voyage. It may have been planted in Santa Domingo as early as December 1493. (Seeds, 116-117.)

VI. Rats

Rats were introduced to the Bermudas, and they set off one of the most spectacular ecological disasters of the age. They honeycombed the earth with burrows, nested in trees, and ate colonists out of house and home. (Crosby, 97.)

VII. Business and Slavery

A. There is a close affinity with trade and slavery and the birth of corporations. Business became away to exploit the people and land of the Americas.

B. A technological revolution began in the mines and on the plantations of America. (Weatherford, 49 ff.)

3. "Columbus, My Enemy" (See Natural History, December, 1990 in Resource Center)

I. Description:
II. Appropriate for:
III. Materials:
IV. Preparations:
V. Commentary:
VI. Process:

file: 92RES\IIIF
revised: 5/30/92

Columbus, My Enemy

A Caribbean chief resists the first Spanish invaders

by Samuel M. Wilson

In May 1497, the Taíno ruler Guarionex was enmeshed in a potentially disastrous political situation. Five years had passed since the strange and dangerous Spaniards first appeared on the northeast shore of Hispaniola. For five years Guarionex had attempted to mediate between the foreigners and his people and to maintain his power and prestige among the other Taíno caciques, or chiefs, who were sometimes his confederates, sometimes his competitors, in the complex political terrain of the Greater Antilles.

Two years earlier, Guarionex had witnessed the utter devastation the Spaniards could wreak in battle. Together with the other chiefs in La Vega Real—the largest, most fertile, and most densely populated valley on Hispaniola—he had set out to destroy the small force of Spaniards. Tens of thousands of Taíno, perhaps as many as one hundred thousand, had gathered from the largest chiefdoms on the island. They faced only about 200 Spaniards. But in battle the fury of the strangers had been awesome: twenty men with armored clothing had ridden through his people on enormous animals, inflicting horrible wounds with their lances and swords. Men on foot used terrifying weapons that exploded fire. The Europeans' large dogs ran before them and with uncontrolled violence tore through the Taíno warriors. The Spaniards' goal seemed to be not merely to impress or subdue the Taíno or to embarrass the chiefs into joining them as subordinates but to kill as many people as possible. Even after the battle they tortured to death some of the most respected chiefs in La Vega Real.

Soon afterward, however, the foreigners' ferocity strangely abated. They gave the remaining chiefs remarkable presents—glass beads, copper bells, brightly colored clothes. Faced with these powerful and unpredictable creatures, Guarionex had agreed that he and his people would be their subjects. From the Spaniards' signs and the few Taíno words they could speak, Guarionex understood that their leader, Columbus, demanded submission not to himself but to some even more powerful chief who lived on an island of which Guarionex had never heard. Guarionex further agreed that his people would pay tribute in food, cotton, and gold. To placate the Spaniards, he offered to plant fields stretching for more than 100 miles, from the north coast of Hispaniola to the south. The Spaniards, however, appeared to want gold more than anything else: they demanded that every man of fourteen or more years give them one of their little copper bells full of gold every three months. Gold was relatively plentiful in surface deposits on Hispaniola, and although they valued it, the Taíno did not mine it extensively.

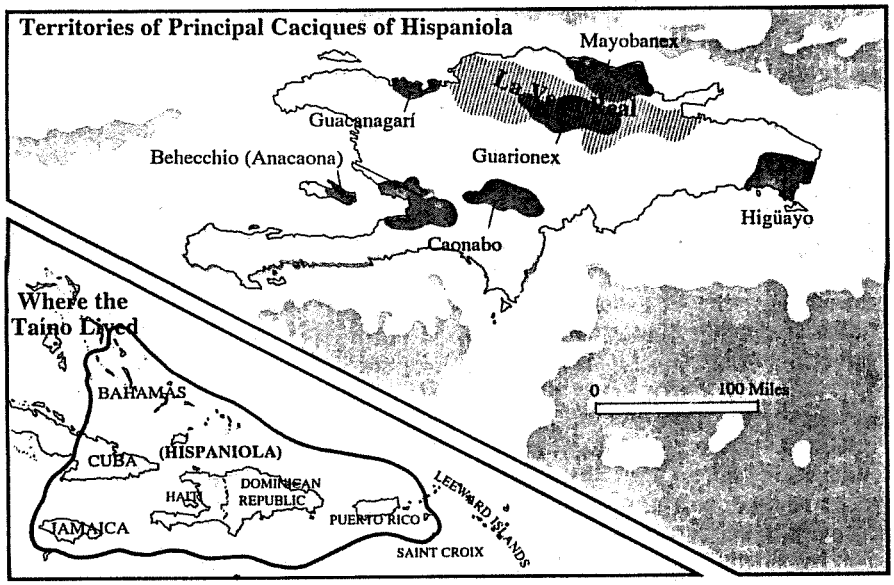
Still, the Spaniards required more than tribute. Because the Spanish ships came so infrequently and brought so little food, the colonists constantly roamed the countryside demanding the hospitality of the Taíno villages. Sometimes hundreds of Spaniards and the Indians that followed them would descend on a village for a few weeks. They called for food and seemed to eat much more than a Taíno would. And they did not eat just the food that was ready to be harvested; they also ate the manioc that normally would have stayed in the ground for another six months, and so after they left, famine followed.

By 1497, after two years of epidemics and famine following the arrival of the Spaniards, the other chiefs were pushing Guarionex to put up some resistance. Guarionex was a coward, they argued; groups of Spaniards who hated Columbus and his kin were living in Taíno villages and had promised to help the Taíno in battle if they would rise up again. The Spaniard Francisco de Roldán led a small army of dissatisfied Spaniards; he had told the chief Marque that he would help drive the Spaniards out of Concepción de la Vega, the fort that controlled the center of the island. Roldán promised that if the Taíno won, the Spaniards would stop demanding tribute. His offer was attractive to many of the chiefs in La Vega Real. Most of them were subordinate to Guarionex in the Taíno hierarchy of social and political status, but their opinions were extremely important.

The Taíno world stretched more than 1,000 miles from east to west. Beginning more than 2,000 years before the arrival

The map below shows the centers of Hispaniola's five major chiefdoms, as well as the village of Guacanagarí, the first cacique with whom Columbus interacted. In 1492, the Taíno realm, inset, ranged from what is now Cuba, in the west, to Saint Croix, in the east. Right: In 1593, de Bry completed an engraved map of "those regions discovered by Columbus" a century earlier. Far right: In a woodcut from Antonio de Herrera's History of the Conquest of Hispaniola, *the Taíno of La Vega Real are shown fighting the Spaniards and destroying a cross with torch, ax, and rope.*

Joe LeMonnier



of the Spaniards, the ancestors of the Taíno had moved into the Caribbean archipelago from the northeast coast of mainland South America. They spoke a language (called Taíno) of the Arawakan family, one of the most widely dispersed languages in South America. By A.D. 700, after occupying the Lesser Antilles and Puerto Rico, they had pushed farther into the islands of the southern Bahamas and the western Greater Antilles—Hispaniola, Jamaica, and Cuba.

The ancestors of the Taíno were people of the tropical forest, who made their living by growing manioc and other root crops and by hunting, fishing, and collecting wild animals and plants. In the centuries of living in their new home, however, the Taíno way of life had become distinctively Caribbean. Ways of growing and collecting food had been adapted to island environments; social and political institutions had emerged that allowed a dense population to endure successfully in an island context. The sea served to unite, rather than separate, the Taíno. The elaborate oceangoing canoes of the chiefs could hold as many as 100 people, and voyages between islands were routine.

In addition to intermarriage between high-ranking lineages, the large chiefdoms of Hispaniola and the other Greater Antilles interacted with one another through a ball game. As in Mesoamerica and parts of South America, the Taíno played the game on large, flat courts lined with stones or earthen embankments. The game was played with a gum rubber ball, which could not be caught or struck by a player's hands or feet. For the Taíno, the game was much more than sport: it was a focus for religious festivals, feasting, trade, intermarriage, and the (relatively) peaceful resolution of conflicts.

Since the ancestors of the Taíno had moved onto the islands of the western Greater Antilles, the chiefdoms had been growing larger and more powerful. In 1492 Guarionex was one of the five most powerful chiefs on Hispaniola, ruling tens of thousands of people scattered over hundreds of square miles. All the villages of the central Vega Real—some seventy or more—were under his control through stratified tiers of less powerful chiefs. Most of his many wives had come from the highest-status families of these surrounding villages; his marriages helped forge the social and political bonds that held the chiefdom together. Some of his wives were from even farther away, from powerful lineages that ruled the other large chiefdoms of Hispaniola.

Among the Taíno, a chief's power was measured by his ability to convince others that his authority sprang from his birth into a maternal lineage of high status, his special relationship with supernatural spirits, and his political acumen. But his position was vulnerable; he could be deposed by his brothers or nephews or even by a member of another lineage. This, Guarionex greatly feared. Despite misgivings that the rout of two years earlier would be repeated, he lent his support to the planned uprising.

Even as Guarionex was being pushed into battle by his confederates, Don Bartolomé Colón, Columbus's brother, learned of the impending uprising in La Vega Real. He had heard of Roldán's plan to join with the Taíno to take over the fort at Concepción de la Vega. If Roldán succeeded, the pro-Columbus faction would be cut in half—part would be in the coastal colony of Isabela and other forts in the north, part in newly founded Santo Domingo and other settlements in the

AMNH

south. Moving quickly with the 300 Spaniards he had with him, Bartolomé came into La Vega Real from the south. His men reinforced the fort, but they were still vastly outmatched by the surrounding Guarionex-Roldán alliance.

In many ways Bartolomé was the more capable of the Columbus brothers. He was described by Bartolomé de las Casas, an important chronicler of the early contact period in the New World, as "a man who was prudent and very brave, more calculating and astute than he appeared, and without the simplicity of Christopher. He had a Latin bearing, and was expert in all of the things of men. . . . He was taller than average in body, had a commanding and honorable appearance, although not as much so as the Admiral."

As long as the Columbus family was the dominant Spanish faction of Hispaniola, Bartolomé was its de facto leader. He alienated members of rival factions to a lesser extent than his brother and interacted more effectively with the Taíno elite. In the two years since the first uprising in La Vega Real, he had learned to speak some Taíno and had developed relationships with many of the chiefs, including Guarionex. He knew that the Indian leaders were becoming desperate.

As Bartolomé moved into La Vega Real, Guarionex and his confederates were assembling and preparing for battle. The allied chiefs were scattered in several villages within the central valley. The situation was different from two years earlier, when the Spaniards had so overawed the Taíno that no man could stand before them. Now the Taíno understood the power of the swords and horses, and the firearms had lost some of their terror. Moreover, they truly felt that they had no other hope but to defeat the Spaniards.

The force of fewer than 400 Spaniards at Concepción could not survive a determined attack by thousands of Taínos. The fort's small blockhouse could not even hold them all, let alone allow them to withstand a siege. In the morning, the Taíno would attack. Bartolomé realized that the situation was growing more dangerous by the hour. He had been drawn into fighting the Indians in the area where their strength was greatest, and if Roldán intervened, horses, armor, and firearms would offer little advantage.

In a breach of Taíno battle etiquette that was devastatingly effective for its novelty, Bartolomé staged a midnight raid on the surrounding villages. His plan was to capture many of the chiefs before they could attack in the morning. Small groups of horses rode into the villages and carried off fourteen chiefs before any defense could be organized. Bartolomé himself went into the large village of Guarionex and took the chief back to the fort. Las Casas wrote that "they killed many of the captured leaders, from those who appeared to have been the instigators, not with any other punishment (I have no doubt) except by burning them alive, for this is what was commonly done."

The raid threw the Taíno into chaos. Without their chiefs they were doubly lost. Their leaders not only directed warriors in battle but also mediated between the Taíno and supernatural spirit-helpers, who could bring them success. In the

morning, according to Las Casas's account:

> Five thousand men arrived, all without weapons, wailing and very upset, crying bitter tears, begging that they be given their king Guarionex and their other leaders, fearing that the caciques would be killed or burned alive. Don Bartolomé, having compassion for them and seeing their piety for their natural leaders, and knowing the innate goodness of Guarionex, who was more inclined to put up with and suffer with tolerance the aggravations and injuries done by the Christians, rather than think of or take vengeance, gave them their king and other leaders.

Compassion it may have been, but Bartolomé and his men were still in the middle of thousands of desperate people, and Roldán was still waiting in the wings. Bartolomé knew that without the political organization the chiefs provided, the tribute system would quickly collapse. Fate had cast Bartolomé and Guarionex as strange allies, each dependent on the other for his authority and survival.

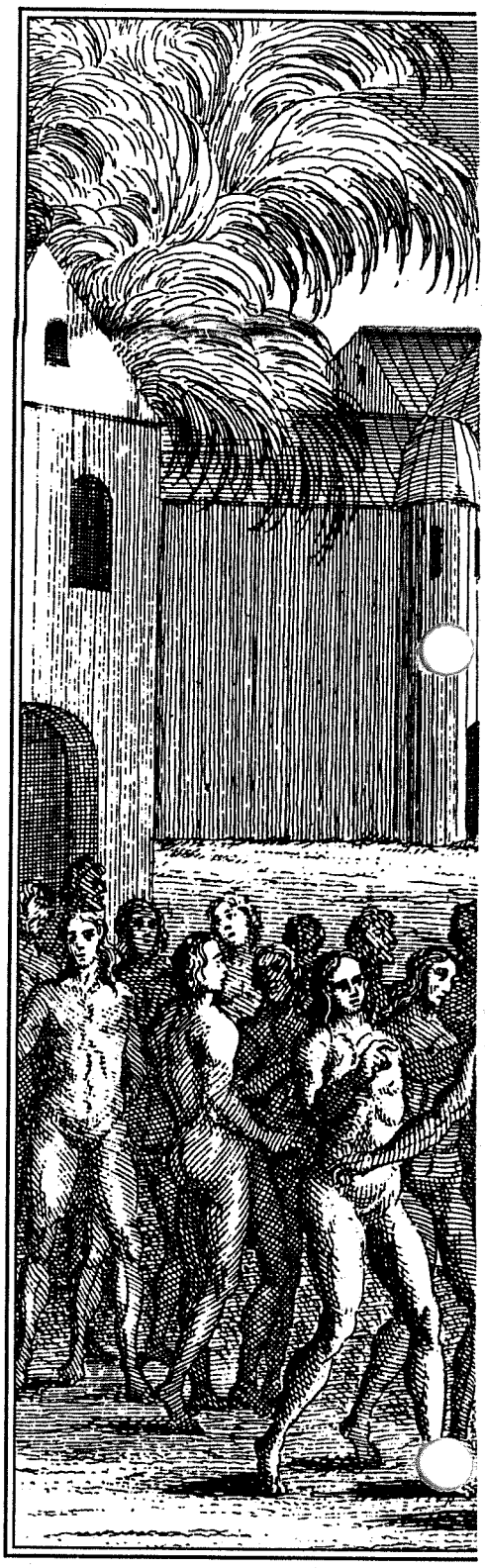
This partnership, however, was fragile. Famine and disease were unabated in the villages, and among the Taíno the feeling of despair continued to grow. Guarionex was unable to protect his people from either the tribute demands of Columbus and the Crown or the unofficial demands for food and gold made by the anti-Columbus faction of Spaniards. Increasingly, Guarionex was viewed as a tool of the Columbus family, and his support from the other chiefs, from the pro-Roldán faction, and from his own people began to evaporate. He was able to maintain his position as a powerful chief for little more than a year after the fourteen chiefs had been captured, but then had to flee La Vega Real with his family.

Even then Guarionex could not find safety, because Bartolomé, fearing that Guarionex would return with an army, hunted him down in the mountains of northern Hispaniola, where he had sought refuge. Guarionex and his people had been hidden by Mayobanex, the most powerful chief in the northern mountains and perhaps a distant kinsman of Guarionex's. Bartolomé's capture of Guarionex brought about the destruction of this chiefdom as well, by the same strategy used elsewhere—capture the chiefs as hostages to be ransomed (but not released) in exchange for their peoples' tribute payments. Guarionex was held in chains at Concepción until 1502, when he was sent to Spain. His ship sank in a storm, and he died along with all the ship's crew.

The same forces that combined to bring Guarionex's rule to an end in La Vega Real were acting on all the other chiefdoms on Hispaniola and, ultimately, on others throughout the Greater Antilles. By 1500, most of the large political structures that existed on Hispaniola in 1492 had collapsed. For the Taíno, political disintegration and the decimation of the population occurred simultaneously.

The impact of the Europeans' arrival was felt differently on other islands of the Caribbean, just as it was in different parts of the New World. Ponce de León's conquest of Puerto Rico began in the early 1500s and quickly brought about the destruction of the Taíno way of life there. On Cuba the first Spanish attempt at colonization was less intense, in part because no gold was found, and in part because the discovery and conquest of Mexico diverted the attention of Spanish fortune seekers. Indian populations there were not completely destroyed. In the eastern Caribbean, the Carib Indians were largely bypassed by early colonizers. Their descendants survive today as the Garifuna of Central America, although their preconquest island culture has been transformed greatly through five centuries of interaction with Africans and Europeans.

The indigenous societies of North, Central, and South America survived the arrival of Europeans with different degrees of success in what we have come to view as the remote "contact period." Five hundred years, however, is a short fragment of human history. We are still negotiating the coexistence and synthesis of peoples with African, European, Asian, and Native American ancestries and heritages. Guarionex's struggle to retain his political status, to navigate the treacherous early years of the Spanish conquest, and ultimately to save his own life is just one story in this continuing process. □



G. SPORTS AND GAMES

1. Smugglers and Spies
   I. Description: A chase game
   II. Appropriate for: Youth
   III. Source/Reference: Clouds on the Clothesline, 65.

I. Description:
II. Appropriate for:
III. Source/Reference:
IV. Materials:
V. Preparations:
VI. Commentary:
VII. Process:

file: 92RES\IIIG
revised: 5/30/92

.. ARTS AND CRAFTS

1. Litter Art
   I. Description: Art from disposed items
   II. Appropriate for: All ages
   III. Materials: Junk and necessary items for fastening things together
   IV. Process: Create your own

2. Tools from Nature
   I. Description: Use of natural objects
   II. Appropriate for: All ages
   III. Source/Reference: Nature with Art, 48-49.

3. Melted-Texture Drawing
   I. Description: Texture creating using waxes and crayons
   II. Appropriate for: All ages
   III. Source/Reference: Nature with Art, 58.

4. Stencil Drawing
   I. Description: Use of stencils
   II. Appropriate for: All ages
   III. Source/Reference: Nature with Art, 80-81.

5. Jewelry from Nature
   I. Description: Use of various types of natural seeds
   II. Appropriate for: All ages
   III. Source/Reference: Nature with Art, 82-84.

I. Description:
II. Appropriate for:
III. Source/Reference:
IV. Materials:
V. Preparations:
VI. Commentary:
/II. Process:

file: 92RES\IIIH
revised: 5/30/92

DAY 4

A. INTRODUCTION

Title: "Risking Dis-ease"

The healing of pain involves the pain of healing - Good Sam.

Religious Concepts: Risk, Discipleship, Resurrection

Environmental Themes: Disease, Bacteria

Message: Discipleship is bearing the cross which is the risk of the resurrection.

Catechism: All this he has done that I may . . . live under him in his kingdom.

Intentions:

(Columbian History)

I. Learn about the introduction of disease in the Americas and its impact on the native population
II. Learn the meaning of the name "Christopher"
III. Become familiar with Columbus' religious persuasion

(Biblical/Theological)

IV. The meaning of the resurrection
V. Risking the resurrection by bearing the cross
VI. Being the community of the resurrection - the Church of the Cross
VII. Alien God - alien righteousness - alien community
VIII. Baptism - entrance into the militant church

(Environmental)

IX. The role of bacteria in the food chain
    A. Life
    B. Healing
    C. Disease
X. Study of fungi
XI. Consumer vs sacrificial orientation in viewing the natural process

(Multi-cultural/racial/gender)

XII. Reflections on the "circle" in Native American culture
XIII. "The Healing Circle" and the sacred hoop
XIV. Traditions that contribute to healing in other cultures

ELCA Emphasis: Renewal

Bible Passages:

Exodus 14:5-31	Luke 1:46-55	Romans 5:1-11
Isaiah 53:4-5	14:15-24, 25-33	6
Matthew 3:13-18	15:1-3, 11-32	8:9-11
6:16-21	22:33-34, 54-62	I Corinthians 1:18-31
8:17	John 3:14-17	15:3-8
25:35-40	6:35-42	II Corinthians 5:16-21
28	20:19-23	8:1-9
Mark 1:14-20	Acts 2:1-4	11:21b-30

more . . .

Galatians 3:27
5:13-25
Ephesians 1:1-14

Philippians 1:1-4:23
3:2-11
Colossians 2:8-15
3:12-17

II Timothy 1:8-14
I Peter 2:9-12
I John 1:1-4

B. WORSHIP AND DEVOTIONAL EXPERIENCES

The suggestions made in this section can be used in and/or adapted for other sessions.

1. Group Prayer - Day 4
   I. Description: Step four in the process of developing a prayer style.
   II. Appropriate for: All ages
   III. Process:
      A. Take a few moments for the participants to prepare themselves for prayer.
      B. Ask each one in the group to develop a sentence prayer.
      C. The leader begins the prayer.
      D, Have each person offer their sentence.
   IV. Variations: Have the group hold hands. When one person is finished, they squeeze the hand of the person to their right, indicating that that person can start his/her prayer sentence.

2. Symbols of the Crossing - Morning Watch - Legume Roots with Bacteria Nodes
   I. Description: A sensory experience for individuals with instructions, small groups, or a large group.
   II. Appropriate for: All ages
   III. Biblical Texts: Isaiah 53:4-5 and Matthew 8:17
   IV. Materials: Roots of a legume with bacteria nodes
   V. Commentary: Regarding this symbol - Bacteria is responsible for decomposition and decay. The small swellings on the root of the legume contain bacteria.
   VI. Process: (This information can be distributed to participants.)
      A. Look at a swelling, nodule on a root of a bean. This is a container for bacteria. The root of the plant and the soil are benefiting from the nitrogen the bacteria contains. Bacteria acts as an agent of decomposition and decay.
      B. Think about bacteria. It is the cause of disease and death. It is a natural and necessary part of the food chain.
      C. Read the words that describe Jesus, "He took our infirmities and bore our diseases." (Matthew 8:17 from a larger portion in Isaiah 53:4-5)

3. The Alien, Who is the Alien? - Morning Devotions - Day 4 - Alien Community
   I. Description: The Christian community is chosen by God with a peculiar responsibility in this world.
   II. Appropriate for: All ages
   III. Biblical Text: I Peter 2:9-12
   IV. Commentary:
      A. When people can to America after Columbus they brought with them dread diseases that killed many Native Americans because the latter did not have the proper immunities. Europeans introduced infection.
      B. This illustration is negative. However, the Christian community is called to be the community that infects this world, too. This makes the Christian community a resource from outside, the other.
   V. Process:
      A. Introduce the theme for the day - The alien community brings the message from the Other.
      B. Sing a song
      C. Tell a part of the Columbus Story
      D. Sing another song
      E. Read assigned Lessons

F. Brief Message (Make the appropriate comparisons.)
G. Prayer
H. Benediction
I. Closing song

4. The Four Fruit Communion
I. Description: A worship/eucharistic experience that summarizes the first four days using figs, an apple, a lemon, grapes, bread, and wine.
II. Appropriate for: Junior High and Older
III. Biblical Texts: Mark 1:14-20, John 6:35-42, Ephesians 1:3-14, and Colossians 3:12-17
IV. Materials: figs, an apple, a lemon, grapes, bread, and wine
V. Preparations: Arrange for four locations for this experience wandering around in areas that may carry some meaning for the themes.
VI. Commentary:
A. Information on the symbols
1. The story of the fig is that in order for the fig to be fruitful and wasp must literally enter it to pollinate the inverted bouquet of flowers.
2. The apple represents the earth and its major surface parts.
3. The lemon is a souring and sweetening agent.
4. The grape is one of any foods that demonstrates how it takes a variety of elements from the soil, including water, plus sun, to make it an edible product. In a sense the elements that compose the grape have become the grape. In the eating of the grape the grape becomes the person who eats it.
B. In the understanding of Holy Communion in the Lutheran Church the elements, bread and wine, are the body and blood of Christ. When one receives these elements one receives Christ. Thus, another step has been taken in terms of the "food becoming the person." Now Jesus Christ, whom we eat and drink, becomes us.
C. This worship is best conducted moving from place to place. Contents of it can be embellished with litanies, hymns, prayers. What follows is the basic outline, the texts, and the fruits.
VII. Process:
A. Theme 1 - God enters human history, and God is called Jesus Christ.
1. Mark 1:14-20
a. Jesus is announced as the one who comes preaching that the kingdom of God is at hand.
b. He then goes on to invite fishers to be his disciples.
c. Jesus enters in with his own message and also empowers others to work on his behalf.
2. The fig
a. The fig is an inverted bouquet of flowers. These flowers are within a casing.
b. In order for the flowers to bear seed, i.e., bear fruit, like any other flower, they must be pollinated.
c. How does this happen?
- A female wasp drills a hole in the fruit and enters it to lay her eggs.
- While in the process of doing this she comes in contact with all the flowers in the pouch and pollinates them. Now the fig can become a fruit.

d. The wasp dies in the fig, and the female baby wasps emerge.
   - The males open a hole for the females to exit.
   - The then go on to pollinate another fig.

e. There are 900 species of fig trees. There are 900 species of fig wasps.

3. The correlation is obvious.
   a. The world and the fig are entered from the outside to enable the object to be complete, fruitful, etc.
   b. There is a dissimilarity. In the case of God entering God becomes a human being. For the wasp, the wasp remains a wasp.

B. Theme 2 - Christ intention in entering history is to fulfill the will of God which is to bind all of creation together.

1. Ephesians 1:3-14
   a. The text speaks about the will of God.
   b. Note particularly vss. 8b-10.
   c. Focus on God's will that all things, on heaven and on earth are held together.

2. The apple
   a. This activity is to demonstrate how little of the earth's surface is actually used for food production. However, it also helps the participants to visualize God's tenacious work to hold all components of the earth together.
   b. The apple represents the earth.
      - Cut an apple into four parts.
      - Three parts represent the oceans of the world.
      - The fourth part represents the land area.
      - Cut the land portion in half lengthwise.
      - Now there are two, one-eighth pieces.
      - One of the one-eighth pieces represents deserts, swamps, Antarctic, Arctic, and mountain regions.
      - The other one-eighth represents land where humans land where humans can dwell.
      - Slice the latter one-eighth piece into four equal parts.
      - Three of these one-thirty-second pieces represent the areas of the world that are too rocky, too wet, too hot, or where soils are too poor for production, as well as areas developed by humans, e.g., housing, industry, parking lots, etc.
      - Carefully peel the last one-thirty-second piece. According to the U.S. Department of Agriculture, this small bit of peeling represents the soil on our earth which humans depend upon for food production.
   c. Now, put the apple back together. It may be a little difficult. And holding it together proceed.

3. God's intention in Christ is to bring all things together and hold them together. It is a basic desire and behavior in humans that the world be taken apart. God in Christ intends for the whole earth to be whole, united.

C. Theme 3 - The Christian community as an agent of restoration in the world which has both its sweetness and its sour.

1. Colossians 3:12-17
   a. God has chosen the Christian community to act in a forgiving manner with each other and with the world.

b. Key words in this text are:
- Compassion - love
- Kindness - kinship, family
- Humility - lifting others up
- meekness or gentleness - respect for another organism's being
- patience - the refusal to retaliate, not take revenge.

2. The lemon
   a. Cut a hole in the lemon so juice can be squeezed out.
   b. Pass the lemon around the group and ask that the squeeze a drop onto their hands. (They are to wait for a signal to lick their hands.)
3. Remind the participants that practicing forgiveness is how the community is held together. Forgiveness is not easy because it means giving a receiving a confession and restoring a relationship with another with whom there may seem to be just cause not to do so.
   1. Forgiveness has both its sweet and it sour sides.
   2. Instruct the participants to lick the lemon juice.
   3. The leader should notice reactions and respond to them.

D. Theme 4 - The God who enters human history and is called Jesus, who works to bind the whole world together and restore relationships, is our very sustenance, choosing to become us, entering our personal lives.
1. John 6:35-42
   a. Jesus describes himself as the bread of life.
   b. Those who believe in him will never hunger or thirst.
   c. The food given to the believer is Jesus Christ and lasts to eternity.
2. The grape
   a. Distribute grapes and ask the participants to hold them in their hands, looking at the grape very studiously.
   b. Remind the participants that this grape is composed of the elements that come from the soil and the sun.
   c. As one eats of this grape it shall become the person who eats it.
   d. Invite the participants to eat their grape and say, "The grape is now becoming you."
3. Introduce the bread and wine
   a. The wine was once grapes, the bread was once wheat, etc.
   b. Jesus says in the text that he is the bread of life.
   c. In the words of institution Jesus says, "Take eat, this is my body. Take drink, this is my blood."
   d. These elements are more than bread and wine. They are now the body and blood of Jesus.
   e. By consuming this Jesus becomes you. What does that mean for your life?
4. Continue with the worship, Words of Institution, distribution, and closing.

5. "Of Noble Birth"
I. Description: In baptism we are given a regal birth
II. Appropriate for: All ages
III. Biblical Text: II Corinthians 8:1-9
IV. Materials: Paper or natural materials for making a crown.
V. Preparation: Participants design and make a crown to be worn to a worship service.
VI. Commentary:
A. The worship leader addresses the participants as kings and queens.

B. Design the worship service based on II Corinthians 8:1-9 (the New English Version is suggested.) The key word is "generous." The word come from a Greek word that means "of noble birth." Note how the word "generous" is used in the text for both Christ and Christians. To be "of noble birth" means that a person has been given something special which he/she can deny. On the other hand, if this can be affirmed one does something very special with one's life. Because I am regal I therefore . . . Because I am born of God in baptism therefore . . . This does make a difference.

VII. Extension: A variety of things can be done in this worship: a procession, a coronation, etc. Parallel this experience with the liturgy of baptism and/or the Palm Sunday Procession.

6. "Equipping the Saints for Celebration"

I. Description: A service of remembering
II. Appropriate for: All ages
III. Biblical Text: I John 1:1-4
IV. Process:

A. Begin by making the sign of the cross and saying:
In the Name of the Father, and of the (+) Son, and of the Holy Spirit. Amen.

B. <u>The Shout</u> (All)
Holy! Holy! Holy!
Lord God of hosts,
Heaven and earth are full of Your glory,
Hosanna in the highest!
Blessed is He that comes in the Name of the Lord.

C. <u>The Gift</u> - I John 1:1-4

D. <u>The Thanksgiving</u> (All)
We thank You, Lord, for the Baptism gift of fellowship with You and with one another.
We thank You, Lord, for the Baptism gift of Your Spirit for celebrating Your gifts
We thank You, Lord, for the gift of this day, a time to celebrate in your presence

E. <u>The Promise to the Saints This Day</u>
The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit will be with you all.
Response: Amen.

7. "The Sign of the Cross"

I. Description: A remembrance of baptism
II. Appropriate for: Older youth and adults
III. Biblical Texts: Romans 6, Galatians 5:13-25, and Colossians 2:8-15
IV. Process:

A. Invocation "Water - the Symbol of Life" Congregation sits

B. Hymn of Preparation to Learn. "Shalom"
1. Solo sung in Hebrew
2. The congregation will sing in unison the following words to the "Shalom" tune:

Good tidings we bring of peace on earth
Good will toward men
of peace on earth
of peace on earth
Good will toward men.

3. The congregation will then be informally divided into thirds, each group with its own leader.
"Shalom" in English will then be sung as a round, each group singing it through three times.

C. Lessons Galatians 5:13-25
Colossians 2:8-15

From Markings by Dag Hammarskjold

"I don't know Who--or what, what -- put the question, I don't know when it was put. I don't even remember answering. But at some moment I did answer YES to Someone -- or Something-- and from that hour I was certain that existence is meaningful and that, therefore, my life, in self- surrender, had a goal.

From that moment I have known what it means "not to look back," and "to take no thought for the morrow."

Led by the Ariadne's thread of my answer through the labyrinth of life, I came to a time and place where I realized that the Way leads to a triumph which is a catastrophe, and to a catastrophe which is a triumph, that the price for committing one's life would be reproach, and that the only elevation possible to man lies in the depths of humiliation. After that, the word "courage" lost its meaning, since nothing could be taken from me.

As I continued along the Way, I learned, step by step, word by word, that behind every saying in the Gospels stands one man and one man's experience. Also behind the prayer that the cup might pass from him and his promise to drink it. Also behind each of the words from the cross."

D. Hymn Based on Romans 6
E. The Homily
F. Spontaneous Prayers
G. The passing of the Sign of the Holy Cross
(Each will receive the sign and then stand. The sign is passed from one person to the next.)
"Receive the sign of the Holy Cross
in token that henceforth you shall know
the Lord and
the power of His resurrection and
the fellowship of His sufferings."
H. Recessional Hymn "Witness Song" (Depart on last verse)

8. "Equipping the Saints with the Name and the Sign"
I. Description: A remembrance of baptism
II. Appropriate for: Older youth and adults
III. Biblical Text: Romans 6
IV. Process:
Beginning
We begin
In the name of the Father, the Son, and the Holy Spirit.

We begin
With the sign of the cross.
We begin
As we began:
In the name of the Father, the Son, and the Holy Spirit.
And with the sign of the cross.
We begin
As creation began,
As all of life began:
When water, Word and Spirit came together
To create new life, a new world, a new people.
We begin
As we began
When we were created anew
By water, Word, and Spirit came together
To create new life, a new world, a new people.
We begin
As we began
When we were created anew
By water, Word and Spirit,
In the name of the Father, Son, and Holy Spirit,
And with the sign of the cross.

Dying

The Sign of Dying
Do you renounce the devil and all his works and all his ways?
We do
Do you reject the old, the dead, the life without God?
We do
Do you believe in God the Father Almighty, and in Jesus Christ, His only Son, our Lord, and in the Holy Spirit?
We do
Will you be baptized into the Christ, into the new life, into a new world?
We will!
We have been!
In the Name of the Father, Son, and Holy Spirit;
And with the sign of the cross.

9. Learn the song "Romans 6."

10. "Remember Your Baptism and Confirmation" (or Water, Cross, and Robe)
   I. Description: A symbolic experience of baptism
   II. Appropriate for:
   III. Biblical Texts: Romans 6:3-11 and Galatians 3:27
   IV. Materials: container of water, a cross, and a white robe
   V. Process:
      A. Songs:
         "Like Survivors of the Flood" - Avery & Marsh
         "We Are Baptized in Christ Jesus" - Ylvisaker

      B. Invite several participants with interesting stories of their baptism and confirmation to tell them and explain what baptism and confirmation mean to them. The stories should be both humorous and touching. (Prepared in advance.)

C. Display a container of water, a cross, and a white robe.
D. Ask the worshippers, "Identify all the things water can do?" (Be sure water is seen as an element of death.)
E. Ask them, "What does a cross do?" (Be sure it is seen as an element of death and a symbol of resurrection.)
F. Ask, "What does a white robe signify?" (Be sure it is seen as a regal garment symbolizing the resurrection and resurrected Christ who clothes us.)
G. Read or sing Romans 6:3-11. Comment:
   1. Death and resurrection are identified with Baptism.
   2. Vs. 11. Paul tells us how to consider ourselves. Is this a vital part of catechetics?
H. Read Galatians 3:27. Comment: The robe of righteousness is Christ himself.
I. Close with prayer and a song.

11. "What Will You Go Without?"
I. Description: Develop a worship experience that addresses the things one may give up in order to accomplish certain priorities.
II. Appropriate for: Older youth and adults
III. Biblical Text: Matthew 6:16-21
IV. Commentary:
A. The camping experience usually affirms that a person can go a week or so without certain things they would not live without at home. Some of these items may be: TV, soda, snacks, cigarettes, alcohol, telephone. There may be some lifestyle changes, too. A person finds that simplicity may be more comfortable than once realized.
B. When a person chooses to take up the cross of Christ and follow Him the selecting of priorities means the rejection of other things.
C. Ash Wednesday is a typical time for people to talk about what they will "give up for Lent." This exercise has led to an abuse of a good idea in some quarters.
D. Invite the participants to think about what it means to go home. Will life at home be different than it was before coming to camp?
V. Process:
A. Opening Questions
   1. Is there something they are going to give up when they go home because:
      a. They learned to live without it?
      b. They have decided to do something differently because of what they have learned?
      c. They have discovered that certain things are no longer important?
      d. They have found something they want to rid themselves of because it is an impediment in their journey with Christ?
   2. Once everyone has something in mind that they will intend to do without encourage them to share it with the group.
   3. When completed, offer a prayer which collects various ideas asking that God will give each per son the spirit and power to fulfill their intentions.
B. Read Matthew 6:16-21 and comment:
   1. "We do not give something up to show it off, to be better than others, or to satisfy our need to be moody or masochistic. We give up things so we can be more effective in fulfilling our responsibilities and offering our leadership as a Christian person.

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

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

12. "Mirrors of Jesus"

I. Description: Participants recognize the various mirrors of Christ, both in deeds of love and in the reflection from others

II. Appropriate for: All ages

III. Biblical Text: Matthew 25:35-40

IV. Process:

A. Ask the participants to work in pairs. Each participant face one another without making any physical contact. They should mirror one another's actions. Without talking they will need to decide who is leading and who is following.

B. Jesus told us how important it is for us to see him in others - in the caring and loving people around us. WE are called to mirror Jesus' actions.

C. Read Matthew 25:35-40.

1. The way we treat others is really the way we are treating Jesus.
2. We can help others know of Jesus' love for all people by the things we say and do.

D. Have the participants work together to create a prayer.

1. On newsprint write a word or phrase vertically.
2. The participants should use each letter of the word or phrase to create a prayer petition abut how their words and actions can help others know of Jesus's love. An example follows:

Jesus, you love and care for all people. Help me to

W alk in the light of your love.

I nvite others to join together as your family.

T hank the faithful and loving people who share your love.

N urture and care for your creation.

E ncourage people who feel helpless, lonely, or sad.

S erve you by helping others.

S hare the good news of your life, death, and resurrection with others.

13. "Equipping the Saints with Nevertheless"

I. Description: A recognition of Baptism

II. Appropriate for: Older youth and adults

III. Biblical Text: Luke 1:46-55

IV. Process:

THE SINGING OF SAINTS

THE INVOCATION/REMEMBRANCE OF BAPTISM

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

THE REACH

O Lord, open my lips

and my mouth will speak Your praise.
Be pleased O God, to deliver me.
O Lord, make hast to help me.

THE SHOUT

Sing to the Lord, all the world! Worship the Lord with joy;
Come before Him with happy songs!
Never forget that the Lord is God.
He made us, and we belong to Him; we are His people,
we are His flock.
Enter the temple gates with thanksgiving; go into its courts
with praise.
Give thanks to Him and praise Him.
The Lord is good;
His love is eternal and His faithfulness lasts forever.
Glory to the Father, and to the Son, and to the Holy Spirit;
As it was in the beginning, is now, and will be forever.
Amen.

THE SCRIPTURE
THE HYMN
THE WORD: The "Nevertheless" of Faith
THE REFLECTION IN SILENCE
THE REFLECTION SHARED
THE SONG OF MARY (her "Nevertheless")

All: My soul magnifies the Lord, and my Spirit rejoices in God, my Savior. For He has regarded the low estate of His handmaiden.
Left: For He who is mighty has done great things for me, and Holy is His Name.
R.: And His mercy is on those who fear Him from generation to generation.
L.: He has shown strength with His arm; He has scattered the proud in the imagination of their hearts.
R.: He has put down the mighty from their thrones, and exalted those of low degree.
L.: He has filled the hungry with good things, and the rich He has sent empty away.
R.: He has helped His servant Israel in remembrance of His mercy,
L.: As he spoke to our fathers, to Abraham, and to His posterity forever.
All: Glory to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now, and will be forever. Amen.

THE RESPONSIVE READING

Going a little farther Jesus fell on His face and prayed, "My Father, if it be possible, let this cup pass from Me;
Nevertheless, not as I will, but as You will; "Master, we toiled all night and took nothing!
Nevertheless, at Your word I will let down the nets." Simon Peter said, "Depart from me, from I am a sinful man, O Lord,"
Nevertheless, Jesus said to Simon, "Do not be afraid; henceforth you will be catching men."
They were flawed men who did not know the implications of the call;
Nevertheless, "they left everything and followed Him.:
"Though the fig tree does not blossom, nor the fruit be on the vines, the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls,
Nevertheless, I will rejoice in the Lord, I will rejoice in the God of my

salvation."
Though ..... (complete silently, from your circumstances)
"Nevertheless, I will rejoice in the Lord, I will joy in the God of my salvation."

THE KYRIE
Lord, have mercy.
Christ have mercy.
Lord, have mercy.
THE PRAYERS AND THE LORD'S PRAYER
THE BENEDICTION
May the almighty and merciful Lord, the Father, the (+) Son, and the Holy Spirit, bless and keep you. Amen.

14. "Progressive Outdoor Worship"
I. Description: Groups design stations
II. Appropriate for: All ages
III. Source/Reference: Camp as a Worshiping Community, 30.

15. "Water as Media"
I. Description: Looking at the various aspects of baptism
II. Appropriate for: All ages
III. Source/Reference: Camp as a Worshiping Community, 33.

16. "Passed through the Waters"
I. Description: A devotional experience based on the meaning of baptism
II. Appropriate for: All ages
III. Biblical Texts: Exodus 14:5-31, Romans 6:3-11, and Acts 2:1-4
IV. Materials: bowl of water
V. Process:
A. Learn the song, "Passed through the Waters"
B. Ask the group to identify the three events described in the song.
C. Divide into three groups.
1. Give each group one of these passages of Scripture: Exodus 14:5-31 (note especially vs. 13), Romans 6:3-11, and Acts 2:1-4.
2. After reading and discussing the meaning of the passage they are to complete the following sentence as often as possible: "For God so loved the world . . ."
D. Gather the whole group together and each report on how they completed their sentences.
E. Introduce and pray together Luther's "Flood Prayer."
Almighty eternal God, who according to your righteous judgment did condemn the unbelieving world through the flood and in your great mercy did preserve believing Noah and his family, and who did drown hard-hearted Pharaoh with all his host in the Red Sea and did lead your people Israel through the same on dry ground, thereby prefiguring this bath of your baptism, and who through the baptism of your dear Child, our Lord Jesus Christ, has consecrated and set apart the Jordan and all water as a salutary flood and a rich and full washing away of sins: We pray through the same thy groundless mercy that you would graciously behold each of us and bless us with true faith in the spirit so that by means of this saving flood all that has been born in us from Adam and which we ourselves have added thereto may be drowned in us and engulfed, and that we may be sundered from the number of the unbelieving, pre-

served dry and secure in the holy art of Christendom, serve your name at all time fervent in spirit and joyful in hope, so that with all believers we may be made worthy to attain eternal life according to your promise; through Jesus Christ our Lord. Amen.

F. Sing the song once more.
G. Pour water into common bowl from juice glasses and say a benediction

17. "Rag-Tag Army"
I. Description: A focus on being baptized into leadership
II. Appropriate for: Older Youth
III. Biblical Text: Romans 6
IV. Process:
A. Learn the song, "Romans 6"
B. Introduce and read "Rag-Tag Army"
C. Offer prayer of the community.
D. Closing songs
E. Benediction
IX. Source/Reference: The Way of the Wolf, Bell

18. O RISEN CHRIST, MAY THE FULLNESS OF TIME BE NOW!
I. Description: A Service of Meditation on the Risen Christ
II. Appropriate for: Older youth and adults
III. Biblical Text: Ephesians 1:3-10
IV. Process:
A. Opening Hymn - 158 (LBW)
B. Reading from Ephesians 1:3-10
C. Ask participants to write down this sentence and meditate on it. Ask them to go off on their own. Allow 5 minutes.
O RISEN CHRIST, MAY THE FULLNESS OF TIME BE NOW!
D. Sing Hymn - 162 (LBW)
E. Prayer
F. Personal sharing

C. BIBLE STUDIES

1. Suffering with Christ and the World
   I. Description: Cross bearing means risking dis-ease
   II. Appropriate for: Junior High youth and older
   III. Biblical Texts: John 3:16-17, II Corinthians 11:21b-30, Philippians 3:2-11, and II Timothy 1:8-14
   IV. Materials: Paper and pencils
   V. Commentary:
      A. In life we are exposed to the potential of disease due to bacteria. However, humans have the capacity to control many of the diseases and infections.
      B. When the Christian dares to get involved with acting on God's behalf in the world by bearing the cross, to transform, restore, and build up the Christian is risking all kinds of discomfort - rejection, conflict with peers, parents, superiors, followers, physical peril.
      C. We must understand the suffering is both a experience with Christ and an experience with the world.
   VI. Process:
      A. Introductory Activities:
         1. Discuss bacteria (See IV E 5) and find fungi to demonstrate how bacteria works on the fungi roots (See IV E 4)
         2. Discuss bacteria as a problem when
            a. It is introduced where it has not bee before (See Columbus
            b. When a person enters a location where their body is unfamiliar with the bacteria (e.g. water in Mexico).
         3. Bacteria is not always apparent, how it is transmitted. Talk about AIDs.
         4. Bacteria is usually seen is a negative because of its relationship with disease.
         5. Discuss ways in which we combat disease
            a. Vaccines and antibiotics
            b. Building up natural immune systems (this is what HIV attacks).
            c. Prevention by disinfecting, heating, freezing.
            d. Can talk about how dangerous it is to freeze and thaw food, heat and cool. This is an opportunity for bacteria to enter food and cause staff infections, salmonella, etc.
      B. As cross-bearer into the world one risks dis-ease both in terms of discomfort and the chances of contracting a disorder. The terms would be "suffer."
         1. One does not always know what they are getting into.
         2. Sometimes a person chances death.
      C. Look at what Paul gave up and what he got into.
         1. Divide into two groups and assign each a passages: Philippians 3:2-11 and II Corinthians 11:21b-30.
         2. Ask each group to write down aspects of Paul's life that he could boast about and be confident in before he entered his missionary enterprise.

Philippians	II Corinthians
Circumcised	An Israelite (by circumcision)
An Israelite	Minister of Christ
Persecuted the Christians	Great laborer
Law abiding	

3. Bring two groups together and share information. The leader emphasize that Paul had several things "going for him."
4. Now ask the participants what happened after Paul became a missionary and list them.

Philippians	II Corinthians
Regarding everything as loss	Imprisonment
Suffered loss of all things	Flogging
Regarded things as rubbish	Stoning
No righteousness of his own	Shipwrecked
Gained Christ	Danger situations . . .
Righteousness through faith in Christ	Hunger and thirst
Power of resurrection/sharing of Christ's suffering	Anxious

5. Share information between groups and talk about how Paul experienced suffering.

D. The leader may want to note that when God entered human history God gave up a more comfortable life and entered into suffering.
E. Read II Timothy 1:8-14
   1. What does Paul say about suffering? (It is for the gospel.)
   2. Why does Paul suffer? (Because Paul was chosen and appointed a herald, apostle, and teacher of the gospel.)
F. When a Christian dares to bear the cross of Christ one enters into taking a risk of being involved with the world and suffering dis-ease.
G. The leader must make a note that the discomfort to which a cross bearer is exposed is because one is involved with Christ in Christ's suffering and united with the world in the world's suffering. (John 3:16-17 sets the model for the Christian - that the world might be saved. That involves suffering with the human suffering.)

2. The Community of the Resurrection
   I. Description: The characteristics of a resurrection community.
   II. Appropriate for: Older youth and adults
   III. Biblical Text: John 20:19-23
   IV. Commentary: When Jesus rose from the dead he appeared to his disciples and empowered them with the Holy Spirit and commissioned them to act as God's agents of forgiveness in the world. Thus, the church, those gathered together in the Name of Jesus Christ, is the community of the resurrected Christ, i.e. his very body in the world.
   V. Process:
      A. Read John 20:19-23
      B. Discuss the two things Jesus did upon his appearance
         1. Gave his disciples the Holy Spirit
         2. Empowered them to forgive and retain sins
   VI. Extensions: Discuss: how can we behave this way in our world?

3. Alien God - Alien Righteousness - Alien Community
   I. Description: A reading of Philippians to learn how Paul perceives the Church as an alien community
   II. Appropriate for: High School youth and adults
   III. Biblical Text: Philippians 1:1-4:23

IV. Commentary: Up to this time two passages have been used from Philippians to describe the alien God (2:4-11) and alien righteousness (3:7-11). Now the focus is on 3:20-21. Here Paul describes the Church as a community from elsewhere, an alien community.

V. Process:
   A. Review
      1. Philippians 2:4-11 - The alien God who becomes Jesus Christ.
      2. Philippians 3:7-11 - Righteousness (goodness) is from God, outside of ourselves. It is alien.
   B. Look at Philippians 3:20-21 and discuss Paul's understanding of the church as that community made up of citizens from heaven.
   C. Now read through the whole book (or portions of it) and underline other descriptive words of this alien community. Then discuss them. Several of the descriptions are:
      1. Live a life worthy of the gospel of Christ (1:27)
      2. One mind/one Spirit
      3. Not intimidated by opponents (1:28)
      4. Privilege of suffering (1:29)
      5. Nothing done selfishly (2:3)
      6. Working out own salvation (2:12)
      7. God at work in you (2:13)
      8. No anger or murmuring (2:14)

4. "Remember Your Baptism"

I. Description: The important of one's baptism in life.

II. Appropriate for: All ages

III. Biblical Text: Matthew 3:13-18

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

5. "To Be 'In Christ'"

I. Description: To be "in Christ" is to recognize the implications of the omnipresent Risen Christ on my actions.

II. Appropriate for: All ages

III. Biblical Text: II Corinthians 5:17-21

IV. Process
   A. Read II Corinthians 5:17-21
      1. What does "human point of view" mean?
      2. Recognize the four descriptions of a Christian
         a. A new creation
         b. A minister of reconciliation

c. An ambassador for Christ
d. The righteousness of God

B. Explore the above descriptions
1. New Creation
a. Watch butterflies. Catch one and then release. Observe characteristics.
b. Hunt for a cocoon or chrysalis
c. Do a cocoon exercise. Individuals tighten up in a ball very slowly. Hold self tightly for one minute. Release slowly and feel the freedom.
d. Discuss the meaning of "metamorphosis." Find the evidence of a butterfly's development: eggs, larva, chrysalis, winged animal. What is the life span of a butterfly from birth to death?
e. How does the metamorphosis take place for a person in Christ from old creation to new creation.
2. Ministers of Reconciliation
a. While searching for butterflies and their evidence, each participant creates an independent list of things people have done against the environment. Share this list at some time.
b. Generate a second list: what do people do against each other?
c. Is there any connection between the first two lists?
d. List what things participants have done against each other.
e. Finally, list wrongs the participants have done to the environment
f. The leader may want to reflect on Amos 1:3, 6-7, 9, 11, 13, 2:1, 4, 6-8.
g. How does one act as a minister of reconciliation?
3. Ambassadors for Christ
a. Discuss the role of an U. S. Ambassador in a foreign land.
b. Is the ambassador passive or active?
c. How does a Christian act as an ambassador?
4. The righteousness of God.
a. One way to demonstrate righteousness (which can also be translated right-wising) is that a person lay down, body rigid, and the group lift the person up at the neck, until the person stands up.
b. The group might think of many examples of how we "set people straight:" Give directions. Correct a behavior. Become an advocate for a just system, Etc.
c. To be made righteous is to be made good.
d. To be righteous is to do good.
5. How can you function as one or more of the above in your world to proclaim the Kingdom of God?

6. The Resurrection
I. Description: Understanding the resurrection
II. Appropriate for: Older youth and adults
III. Biblical Texts: John 20:19, Romans 8:9-11, and I Corinthians 15:3-8
IV. Commentary:
A. Participants must understand the omnipresence of Jesus Christ as one of the aspects of the resurrection. Easter, Ascension, and Pentecost are all wrapped into one event.
B. It is important that participants are able to focus attention upon this one facet of the mighty acts of God in Christ, i.e., that Jesus Christ NOW is our present and risen Lord.

C. By combining the burning of wood, the creating of steam, and the disciples' experience of the resurrected body of Christ, the omnipresence of Christ is put into a spatial dimension.
D. The Christian experience is more than "feeling" something. The Biblical report understands the religious experience as a lively encounter with the living God, the risen Christ.

V. Process
A. Play the "The Ol' Water Boiling Game" (See IV G 1)
B. Give Attention to the Resurrection?
1. Ask the participants, "What changes took place in Jesus' resurrection?" Answers should include: life from death, healing from brokenness, friend ship from alienation. If it is not mentioned the leader can raise the question, "What happened to Jesus' body?" What once was flesh and blood went through a transformation. What kind of transformation do the participants think it was?
2. Read John 20:19
3. Direct the participants to read John 20:19 and discuss what they think the text means. Can they make a connection with this verse and the exercise with the burning wood and the boiling water? (Jesus' body is not limited by his old form. There is a transformation so that He is able to be many places at the same time.)
C. What does Jesus' Resurrection Mean to You?
1. How do you imagine Jesus' resurrected form filling the earth? Discuss.
2. Ask several people to look up the next two passages and answer the questions:
a. I Corinthians 15:3-8. To whom does the resurrected Christ appear? (Peter, disciples, 500 faithful, James, Apostles, Paul)
b. Romans 8:9-11. How does Paul describe the relationship between Christ and the faithful? (The Spirit, the Spirit of Christ, the Spirit of God, and the risen Christ are interchangeable and dwell in the faithful.)
3. The resurrected Christ knows no boundaries in time or space.
4. Do you believe the risen Christ is present in and to you? Describe.
D. Summarize: Faith is the word we use for our relationship with Christ and faith is due to an encounter with and a presence of the risen Christ.

7. Cross Bearing (See IV C 8 and 9)
I. Description: Bearing the cross of Christ means planning and risking.
II. Appropriate for: Older youth and adults
III. Biblical Text: Matthew 28:18b-20, Luke 14:15-24, 25-33
IV. Commentary:
A. Jesus commissioned His disciples at the time of the resurrection to go into the world, make a difference, inform people of Him, and bring them into a relationship with Him.
B. When a person is commissioned he/she is identified as a leader. Thus, the Christian is endowed with leadership responsibilities.
C. Of course, we can devise excuses not to lead. Are these excuses well founded? They can appear to be. Copping out can be justified in many ways.
D. Leaders do not spend time and effort creating excuses. Leaders plan and study the risks involved and prepare to achieve the goals they have established.

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

V. Process:

A. In High Places

1. Take the group to a high place from which the countryside can be seen. Enjoy the panorama. Then ask them to listen to the words of the risen Savior to His disciples They are recorded in Matthew 28:18b-20. Read the words deliberately and clearly.
2. Ask, "How do you hear these words today and in this place?" Let the people talk freely. Be sure two things are mentioned:
   a. What Jesus asks His disciples to do.
   b. What Jesus offers to do.
3. These words of Jesus call us to be leaders in the world. Ask, "What type of leadership should Christians offer? . . . Where do we go? . . . What do we do?" Let the participants debate this for a while.
4. As the leader, mention that this experience is coming to a close and people will be returning home. Jesus tells his disciples to go into the world and do a specific task. When you go home will you do something differently because of our time together? Will you offer any leader ship? How?

B. When I Get Home I Will . . .

1. Prepare a list of one thing each person will do when arriving home. Return to the large group and share the lists.
2. Compile a group list and each person select from it.

C. Excuses, Excuses, Excuses

1. When the above task is completed ask the participants to select one of the items on the list and answer the question, "What are some of the excuses we make so this task will not be done?"
2. Write down all the excuses mentioned.
3. If time allows repeat this activity for as many items as possible. Share both lists briefly with the entire group.

D. Bible Study of Luke 14:15-24

1. Read the parable.
2. The leader can guide the discussion with these questions:
   a. Where does the parable take place?
   b. What excuses do the people give?
   c. Look at each excuse. Would you say they are authentic or invalid? Why?
   d. Do we use similar excuses? Look at the written excuses.

E. "Build a Tower"

1. Introduce this activity by saying, "You are now going to probe into an alternative to making excuses."
2. Construct a look out tower. Depending upon the ability of the group one of three methods can be used. Each method involves different dimensions.
   a. Logs and bailing twine using lashing techniques.
   b. Tinker Toys.
3. First, the participants spend a period of designated time planning. While planning they may not touch the materials for the tower. When the planning time is over they are then given another designated period of time to implement their plans.
4. When the activity is completed there can be a discussion of successes and failures.

a. If it worked, what made it possible?
b. If it failed, what could have been done differently?

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

F. Discuss Various Roles of Leadership

1. What leadership did each person in the exercise? Who led with ideas? Who led by guiding others? Instructing? Who led by giving encouragement? Who led by assembling the structure? (Make sure that each person in the group is recognized for offering some leadership.)

G. Study of Luke 14:25-33

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

8. "The Cost of Being a Disciple" (See IV C 7 and 9)

I. Description: Compare the builder's and king's planning in the parable with the plans one makes to be a disciple, begin to develop an understanding of "sacrifice," and given the free gift of being a disciples, distinguish between the cost of discipleship and cheap grace.

II. Appropriate for: All Ages (When done with younger children, the concepts given in this study will especially need to be simplified and made relevant to their own situations.)

III. Biblical Text: Luke 14:25-33, Romans 5:1-11, and II Corinthians 5:16-19

IV. Materials: Paper and pencils

V. Commentary:

A. This parable is buried within several notions regarding discipleship. Vss. 25-27 emphasize the necessity of self-denial as a criterion for discipleship. Vss. 28-32 contain the parables which deal with prudent calculations. Vs. 33 reenforces the theme of vss. 25-27 serving to tie the two notions of sacrifice and calculation together. Vss. 34-35 discuss the characteristics of saints as characteristics of the Christian.

B. There is a radical difference between denying oneself and calculating the cost. When one makes sacrifices one usually does not weigh all the consequences of the act. When one tallies up the proposed budget one usually

considers all the possible knowable contingencies.

C. The fact that these two notions are thrown together as a reality of discipleship says several things to us. First, the individual person must bear the weight of deciding how one is going to balance the two concepts in one's life. There is reason to be calculating, and there is reason to act with abandon. Second, when one does deny oneself it is not out of desperation, but due to planning. One wishes to achieve a goal. There is need to recognize the cost. Involved in that cost is giving up some things one may hold dear. Third, there is a strong emphasis on individual responsibility. A person makes a decision to follow Christ just like the builder must decide on constructing his tower and the king to enter into battle. Discipleship is not cheap.

D. The point of this parable is, as Dave Granskou has so aptly put it, "that work for the kingdom is aimed at the final score, not at the grandstand."

E. One must recognize that discipleship involves sacrifice and counting the cost because discipleship is a life-style response to, not just a verbal acknowledgement of, God. We participate in the Kingdom of God by a personal decision for which we alone are responsible to act out our lives in concert with God's plan for the world.

F. To some extent Lutherans suffer under the illusion that, because one is baptized, the decision is made and there is nothing further to do. Others who require an emotional experience suffer the same way. Yes, the decision has been made for us. But one also makes a decision to buy in with ones own life to the Kingdom tasks. This is a daily experience because God has said "yes."

G. Salt had two functions during Jesus' day: to preserve food and to add zest to meals. The Christian is the salt of the earth. His task is to prevent from perishing that which is worth saving, e.g. people, environment, etc. He gives flavor and meaning to the world in which He involves Himself.

V. Process

A. Preparatory Activities
   1. Construct a tower
   2. Discuss the importance of planning

B. Bible Study
   1. Read Luke 14:25-33
      a. Luke compares three things; what are they? (Being a disciple, buildings a tower, and waging a war.)
      b. What is necessary to be considered in all three? (Cost)
      c. What does it "cost" to be a disciple? (Note vss. 26-27)
         - Who is the disciple to love the most?
         - What does it mean to carry one's own cross?
   2. Discuss the meaning of Christ's cross.
      a. Read Romans 5:1-11
      b. What does Christ's death on the cross accomplish?
   3. What does it mean for people to carry their own cross?
      a. What is the clue from Jesus?
      b. Need some help? Read II Corinthians 5:16-19.
      c. To carry one's cross means to be about the business of restoring broken relationships, a profession of the Kingdom of God.
   4. Some decisions regarding carrying the cross.
      a. What are some things a person can do when returning home to carry one's own cross?
         - Below is a suggested process to make plans.

- Teach the process and help participants make some plans.

b. Cross bearing plans:
- Give participants pencil and paper and ask them to list things they see in their world that are evidence of hostility, conflict, injustice, hunger, inequity, etc.
- Maybe they can only list a few things.
- Ask that the lists be shared and participants describe situations they know. (e.g. an abused child, a drinking friends, a family conflict)
- As lists are shared the participants may think of other situations in their worlds. List them, too.
- Ask the participants to select one of the back home situations that they feel they could do something about.
- Each person write down what transformation, change, they would like to see in this situation.
- Ask that these be shared.
- Encourage people to respond to the ideas help the individual person to be realistic about what can be done or they can possibly do.
- After everyone has shared and the ideas have been critiqued ask the participants to write things they can do to accomplish the goal.
- Share these ideas.
- With the group each individual decide on one thing they will do when they get home.
- You may want to talk about how to hold each other accountable. Maybe each person selects a partner and they agree upon communicating with each other to encourage the task to be done and/or to report on what happened and what the next step will be.

C. Close the activity by reenforcing that:
1. The work they are involved in is the Kingdom of God and
2. One risks the resurrection when bearing the cross.

9. The Risk of Discipleship (See IV C 7 and 8)

I. Description: Using a risk management methodology

II. Appropriate for: High School youth and adults

III. Biblical Text: Matthew 28, Luke 14:25-33, Luke 22:33-34, 54-62, John 3:14-17, Romans 8:9-11, and I Corinthians 15:3-8

IV. Materials: Newsprint, magic marker, pencils, paper

V. Commentary: This Bible Study model forces the participants to learn about the basics of risk management and then apply this learning to the risks of bearing the cross.

VI. Process:

A. How to Run a Camp
1. Knowing what you know about a camp, what would you say are some of the risks in running one? (List on newsprint)
2. The leader shows outline of management process and explains: Whenever one considers risks they must be identified and dealt with in some way: Below are four separate methods. Depending upon the leadership and the risk one of these four are selected for handling each risk.

1. Avoidance
2. Transfer - Insurance
   Contract
3. Retention - Budget
   Maintenance
4. Reduction - Inspection
   Inventory
   Regulation & Enforcement
   Staff Development & Training
   Camper/Parent Information
   Lessee Information

3. Review each of the risks and ask what method of management participants would use.

B. Bible Study - Being a Disciple Bibles
   1. Read Luke 14:25-33
   2. What does building a tower or waging a war illustrate?
   3. Divide into several groups and ask each group to list all the risks involved in:
      a. Some Groups - Building a tower
      b. Some Groups - Waging a war
   4. Ask groups to exchange lists.
      a. Review the list
      b. Comment how they would see managing the risks
      c. Remember: avoidance, transfer, retention, reduction
   5. Return to the large group and report observations.
   6. Look at the text again and ask - What is the risk mentioned in the text? (Cross bearing)
   7. What does cross-bearing mean? (To take the risk of the cross, death, by sharing the promise of the cross, new life, with others.)
   8. What risks must one take according to Jesus. Write on newsprint.
      a. Work in small groups
      b. Report to large group/write on newsprint.
      c. Responses include: Rejection, discomfort, hate, and others.

C. Excuses, Excuses (Remember: Animals adapt when humans make excuses.) Newsprint
   1. Review the risks and list excuses. Write on newsprint.
   2. Instruct the group:
      a. What a value is:
         - Something we put first
         - Something we prize and cherish
         - Something upon which we act
      b. To review the excuses and list the values demonstrated by the excuses. Once there is a list of excuses prioritize them in some way in terms of what people feel to really be important. Form below

EXCUSES	WHAT VALUES ARE DEMONSTRATED BY THESE EXCUSES	PRIORITY

   3. Report back what groups discussed.

D. Managing the risks
   1. Review risks again
   2. Discuss: what should we do to manage these risks? May want to discuss in small groups if time/interest.

3. May need to remind the participants of the position we hold on the resurrection:
   a. I Corinthians 15:3-8
   b. Romans 8:9-11
   c. Matthew 28

E. Probably one of the issues that we face is the one thing we really fear/risk is death.
   1. How does this correspond to our understanding of resurrection?
   2. Is the risk of disciple the risk of death/the risk of resurrection/the risk of cross-bearing?

VIII. Extensions: The Risk of Love (What does God risk when He loves the world? What risks do we take?)
   A. Play "Meet a Tree" (See II E 4)
   B. Create a Reminder of a Tree (See II H 1)
   C. Discuss what we know about trees (See II E 5)
   D. Review John 3:14-17
   E. Demonstrate a hug (See II C 2 (VD))
   F. Read "A Story of Lenten Extremities" (See II H 2)
   G. Discuss Reasons for Withholding Love
      1. Can we do anything to cause Jesus to withdraw His love from us? Discuss.
      2. Do we withhold our love from each other? Develop a list of behaviors that cause such an action.
      3. Did Jesus ever withhold his love or might have had cause?
         a. Read Luke 22:33-34, 54-62 in small groups and ask the participants if there are any reasons listed for withholding love that might be presented in this passage.
         b. (The denial of friendship is a crisis for almost anyone at any age.)
         c. Report back to group.
         d. Ask, "Do you think Jesus stopped loving Peter because of what he did?
            - Did he have reasons to stop?
            - Why didn't he stop?
            - Does Jesus' love have conditions?
            - Does our love?
            - Are there times when we are justified in putting conditions on the love we give, or might there be a problem in how we define love?"
   H. Jesus' Instructions to Love (Post resurrection event)
      1. Gather in small groups and read John 21:15-19. Magic marker
      2. Answer: These questions
         a. What did Jesus ask Peter?
         b. What is Jesus asking Peter to do because Peter loves Jesus?
         c. How do you understand/interpret/implement these words of Jesus?
         d. List all the risks of loving.
      3. Return to large group and share. (The risk of loving is the risk of trusting the Christ who died and rose.)

10. The Characteristics of a Saint
   I. Description: An in-depth study
   II. Appropriate for: Grade 9 and up
   III. Biblical Text: Ephesians 1:1-14
   IV. Commentary:
      A. The in-depth method consists of studying a passage of Scripture a number of times, each time asking a different question of it. It is intended for small groups, an informal setting. This method starts at a point where

freer discussion is possible, and then in concentric circles narrows down to the crucial question at which to begin the discussion. For example: in the discussion of a particular passage it might be more desirable to begin with question three rather than one. Different persons suggest different questions for this method.

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

V. Process:

The following questions are often asked:

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

11. "Be a Firebug for God"

I. Description: A clever way to talk about the Christian's missionary enterprise.
II. Appropriate for: All ages
III. Biblical Text: Matthew 28:16-20
IV. Process
A. Talk about starting fires.
1. The crime of arson
2. The fun of seeing things burn
B. Is being a witness, a Christian, a fuelish person- what must be done to get the fires going and keep them going?
C. Read Matthew 28:16-20
1. What are the various tasks of the disciples?
2. Discuss a scheme for how this can be done in today's world.
D. Create some bumper stickers or slogans to describe what a Christian Witness should do, e.g., "Be a Firebug for God."

12. The Prodigal Humanity

I. Description: Using a familiar story to talk about attitudes that affect the environment.
II. Appropriate for: Older youth and adults
III. Biblical Texts: Luke 15:1-3, 11-32 and I Corinthians 1:18-31
IV. Commentary:
A. Characters of story used metaphorically
1. Prodigal son - humans
2. Father - Earth, the ecosystem
3. Elder Brother - other organisms
B. Humans are prone to take inheritance and squander it. Inheritance = the material possessions that belong to one (Father) are available to be used by another (son)
C. Problem: Consumer - user
D. How does one convert the process?
E. See the human as a [part of the natural system. Learn from Jesus - sacrificial - giving up self to others. (Prey determines the destiny of the predator.)
F. Learn from Jesus with the cross - foolishness (I Corinthians 1:18-31)

V. Process:
   A. Read the story in Luke 15
      1. Discuss how the prodigal son is like humans who take the inheritance of this world and squander it for themselves. Give examples.
      2. Consider the father in the story not as God (which is probably true anyway), but as the Earth. What wealth does the earth provide?
      3. Consider the elder brother as all the organisms who have remained faithful to their profession, done as they were to do. How do they feel about the people who have mistreated the land?
   B. How can this behavior be changed?
      1. Read I Corinthians 1:18-31
      2. What is the foolishness? (The act of sacrifice.)
   C. How do we convert from being a prodigal humanity to a faithful humanity?

13. A Baptism for the Militant Ministry
   I. Description: A story of how early Christians baptized.
   II. Appropriate for: All ages
   III. The Story:

It must have happened early on an Easter morning. Even before cockcrow a group of people had gathered on that hill;top on the island of Rhodes in the Mediterranean where today the Orthodox monastery Philerimos stands. It happened some centuries after the apostle Paul had visited that beautiful island on his adventurous journey to Jerusalem.

They were simple people, for the most part probably slaves, and they gathered at a place for baptism: a big cross lying flat, cut in the rock of the hilltop, some eight feet long and six feed wide and three feet deep, with a step going from the west down into the cross, which was then filled with water, and a step going up towards the east, in the direction of the rising sun where today you can still see the ruins of a very old chapel.

This handful of people of Rhodes had come to know Christ. The message of an evangelist or more likely the strange quality of life of the Christians who lived among them had caught their attention. They had been received as catechumens and had learned from their teacher the mighty acts of God. In the week before Easter they were introduced to the mysteries of faith. They were taught the Creed and the Ten Commandments, and in fasting and prayer they had prepared themselves for the decisive event of baptism. Now they had gathered at the baptistery which reminded them of the cross of Christ. Each on turned to the dark west and cried into this darkness: "I renounce you, Satan, and all your service and all your works." Let us not forget that Satan for them was not just a figure of speech but a frightening reality with great power, accusing every man, inflicting illness and plagues on the whole creation.

Some of these men and women must have trembled when making this act of rebellion., Yet, they knew what they did. Their teachers had told them how Christ had fought against these powers and principalities and how he had won the victory over them. At about that time those famous pictures of <u>Christus militans</u> were painted showing Christ as the triumphant victory - standing with one foot on the head of the dragon and the other on the head of a lion - and the sign of his struggle and victory, the cross.. This must have been the image of Christ in the minds of the converts of Rhodes when they renounced the devil and subsequently were anointed with the oil of exorcism.

After this first act in their baptism, which to them was the sign and seal of their conversion, each convert stepped into the cross. Three times he was in a dramatic way buried in the water of the cross-baptistery. A presbyter asked: "Do you believe in god the Father Almighty?" "I believe," said the convert; and to show that belief is not just an intellectual thing but something which threatens the whole of our old life as lived until that moment, the convert was totally immersed in the water. "Do you believe in Christ Jesus, the Son of God . . .?" "I believe," and again the one making the confession was buried in the water, becoming one with the cross and the Crucified. "Do you believe in the Holy Spirit, in the Holy Church, and the resurrection of the flesh?" "I believe," said each convert and was immersed for the third time. The teaching of the apostle Paul about baptism must have been tremendously meaningful for these early converts of Rhodes. Probably never during their life did they forget that in this baptism they were baptized into the death of Christ.

Therefore a third act followed immediately in the oldest baptismal liturgy known to us, which is at the basis of this description and which may very well have been used for that baptism at Rhodes: stepping out of the cross, the newly baptized were anointed with the oil of thanksgiving. They put on their clothes and were led into the church building where the congregation was gathered. There the act of chrismation took place. The bishop laid his hand on the converts and prayed the following significant prayer: "O Lord God, who didst count these Thy servants worthy of deserving the forgiveness of sins by the laver of regeneration, make them worthy to be filled with Thy Holy Spirit and send upon them Thy grace, that they may serve Thee according to Thy will. . ." Then the bishop anointed them and thus they were fully taken into God's people. The kiss of peace was exchanged as a symbol of this and the baptism service ended with the celebration of the eucharist, the feast of victory at the cross.

(From Militant Ministry by Hans-Ruedi Weber)

D. Group Life Experiences

1. Values Auction
   I. Description: The participants clarify values for various things or attitudes through an auctioning activity.
   II. Appropriate for: Grade 7 and up
   III. Preparations: Create an auction sheet as follows:

Auction Item	Budgeted Amount	My Bid	Top Bid
To be really pretty or handsome			
A week at Disneyland			
Clean, fresh air to breathe			
The last tree in the world			
Freedom to do whatever you want			
A new 15-speed bike or CD player			
To have friends you can really trust			
A camping trip to a mountain lake			
To get good grades in school			
A happy family			
To be able to end all sickness and death in the world			
Add your choices below:			

IV. Commentary: Talk about "values." What do they mean? What does our culture value? How are values determined?

V. Process
   A. Gather group where view is best and ask:
      1. What does it mean to value something?
      2. For what reasons do we value anything? (Avoid naming specific objects or ideals at this point.)
         a. Some will say, "It costs a lot of money." "I like it." Etc.
         b. Hopefully, a few will mention ideas such as, "It is important in our lives." "It makes us feel good or happy." "It is beautiful." Etc.
   B. Hand out the chart
      1. Read over items briefly. Do not discuss them yet.
      2. Allow participants a few minutes to observe the area around them and look for whatever they would like to add to their own list.
   C. Regroup and tell participants they have $500.00 in imaginary money to budget among the items on the list. (Allow ten minutes)
      1. They put down a zero if they do not value a particular item at all.
      2. All spaces in the budget column must be filled.
      3. You can ask, "How much do you estimate each item is worth to you?"
   D. Conduct the auction.
      1. Items will be sold to the highest bidder.
      2. Pretend this will be your only chance to buy these things.
      3. No one can spend more than a total of $500, but individual item amounts may be changed from the budgeted amount.
      4. Each person puts their own top bid (even if it is not the winning bid) in the "My Bid" column.
      5. Enter the top bid in the correct column and circle this amount of you won the bid.
   E. When all items have been "sold" each participant looks at his/her own sheet.
      1. Were budgeted items changed a lot?
      2. Did you change your mind about what you valued most as you went along?
      3. Were some decisions quite difficult? and others easy?
      4. What kind of things do you value most - material (those you could really buy) or things that may be beautiful or important to you but not worth money to someone else? (The leader must be careful not to pass judgment here.)
   F. Discuss reasons for value changes. Explore more carefully the reasons for American values.

2. The Sacred Circle

Black Elk says: You have noticed that everything an Indian does is in a circle, and that is because the power of the world always works in circles, and everything tries to be round. In the old days all our power came to us from the sacred hoop of the nation and so long as the hoop was unbroken the people flourished. The flowering tree was the living center of the hoop, and the circle of the four quarters nourished it. The east gave peace and light, the south gave warmth, the west gave rain and the north with its cold and mighty wind gave strength and endurance. This knowledge came to us from the outer world with our religion. Everything the power of the world does is done in a circle. The sky is round and I have heard that the earth is round like a ball and so are all the stars. The wind, in its greatest power, whirls. Birds make their nests in circles, for theirs is the same religion as ours. The sun comes forth and goes down again in a circle. The moon does the same and both are round. Even the reasons form a great circle in their changing and always come back again to where they were. (Rethinking, 51.)

3. Litany of Repentance and Reconciliation
   I. Description: A prayer that celebrate the Sacred Circle
   II. Appropriate for: All ages
   III. Commentary: Can be used as a prayer form or read simply to understand the meaning of the Sacred Circle
   IV. Order:

PEOPLE: SPIRIT OF GOD, MEND THE HOOP OF YOUR PEOPLE.

Leader: People of God, we have gathered to ask God's forgiveness for the hurt and brokenness we have done to each other through ignorance, fear and prejudice. In our contribution and by God's grace, we celebrate our oneness through reconciliation and healing.

PEOPLE: SPIRIT OF GOD, MEND THE HOOP OF YOUR PEOPLE.

Leader: The hoop, the circle, has been broken by hurt, war, massacre, discrimination, by stereotypes, mean words and suspicious stares. It is time to say, "Forgive me" to each other and to our Creator God.

PEOPLE: SPIRIT OF GOD, MEND THE HOOP OF YOUR PEOPLE.

PEOPLE OF COLOR: WE WERE NOT PRESENT WHEN A GREAT INJUSTICE WAS DONE TO OUR PEOPLE, BUT THE MEMORY IS PART OF THE PAIN OF OUR EXPERIENCE. IT IS PART OF OUR LIFE. SPIRIT OF GOD, REDEEM OUR PAIN.

EUROPEAN AMERICANS: WE WERE NOT PRESENT WHEN OUR PEOPLE PARTICIPATED IN THIS GREAT INJUSTICE, BUT THE MEMORY OF THE SHAME IS PART OF OUR EXPERIENCE. IT IS PART OF OUR LIFE. SPIRIT OF GOD, REDEEM OUR SHAME.

Leader: We seek to enrich our cultures, traditions, and spirituality through the insights and perspectives of one another.

ALL PEOPLE: SPIRIT OF GOD, MEND THE HOOP OF YOUR PEOPLE.

Leader: We desire to cast off destructive stereotypes of each other that some have sought to construct and in which we have sometimes participated.

ALL PEOPLE: SPIRIT OF GOD, MEND THE HOOP OF YOUR PEOPLE.

Leader: We commit ourselves to learning from the pain of our common past and transforming that pain by working together for our mutual benefit.

ALL PEOPLE: SPIRIT OF GOD, MEND THE HOOP OF YOUR PEOPLE.

Leader: Let us be like rays of light, like a great tree mighty in the roots, mighty in their tops. that reach the sky where the leaves catch the light and sing with the wind a song of the circle. Let our lives be like the rainbow whose colors teach us unity. Let us, Holy Spirit, follow the great circle, the roundness of power, and be one with the moon and the sun and the circling ripples of water.

ALL PEOPLE: SPIRIT OF GOD, MEND THE HOOP OF YOUR PEOPLE.
SPIRIT OF GOD, MEND THE HOOP OF YOUR PEOPLE.
SPIRIT OF GOD, MEND THE HOOP OF YOUR PEOPLE.
SPIRIT OF GOD, MEND THE HOOP OF YOUR PEOPLE.
AMEN. AMEN. AMEN. AMEN.

4. Prayer of Four Directions
   I. Description: A liturgy
   II. Appropriate for: All ages
   III. Commentary: Read for understanding or use as a liturgy
   IV. Order:

Invitation to Prayer
(Please turn to each of the four directions as appropriate)

Leader: Come, Great Spirit, as we gather in your Name.
We face EAST:
To your symbol color of the GOLD of the morning star.

To your animal symbol of the EAGLE which can soar ever upward in praise of GOD and calls us to the same.
To your lessons calling us to balance of MIND in the spirit of of HUMILITY.
To invoke your Spirit of ILLUMINATION and far-sighted vision.
Help us to love you and one another with our whole heart, our whole mind, our whole being, we pray:

PEOPLE: COME HOLY SPIRIT, COME.

Leader: We turn our face SOUTH:
To your symbol color of WHITE of clarity and brightness.
To your animal symbol of the CRANE which brings us in touch with earthliness and growing things.
To your lessons calling us to balance of our BODY in the spirit of a good sense of humor.
To invoke your Spirit of INNOCENCE, TRUST and LOVE.
Help us to open our eyes to the sacredness of every living things, we pray.

PEOPLE: COME HOLY SPIRIT, COME.

Leader: We turn to face WEST:
To your symbol color of BLACKness still and quiet.
To your symbol of the THUNDER mighty and purposeful.
To your lessons calling us to balance our EMOTIONS in the spirit of GENTLENESS and HONESTLY.
To invoke your Spirit of INTROSPECTION - seeing within.
Give us your strength and the courage to endure, we pray:

PEOPLE: COME HOLY SPIRIT, COME.

Leader: We turn to face NORTH:
To your symbol of RED - the hue of revelation.
To your animal symbol of the BUFFALO strong and nurturing.
To your lessons calling us to balance our SPIRIT in HARMONY with brothers and sisters
To invoke your Spirit of WISDOM and INTEGRITY:
Help us to grow in wisdom and grace and the goodness of the ages, we pray:

PEOPLE: COME HOLY SPIRIT, COME.

Leader: WE turn to complete the circle and to look
To GOD who cleanses our earth and us with snow, wind and rain.
To JESUS who fills us with the wideness of mercy and lovingly embraces us all.
And to the HOLY SPIRIT who inspires us.

PEOPLE: ONE GOD UNTO THE AGES OF AGES. AMEN.

5. Discuss of "healing" in other cultures

Process:

1. Talk about how healing is interpreted in our culture today:
   a. Medicine
   b. Psychiatry
   c. Spirituality
2. How do Native Americans understand healing?
3. How have other cultures practiced healing?

I. Description:
II. Appropriate for:
III. Source/Reference:
IV. Materials:
V. Preparation:
VI. Commentary:
VII. Process:
IV. Process

E. ENVIRONMENTAL LEARNING EXPERIENCES

1. Play "Nature Answers"
   I. Description: In this game the leader gives the answers and the group gives the questions. Here are a few suggestions to get started. The leader can create more that are indigenous to the local area.
   II. Appropriate for: All ages
   III. Process:

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

2. Making A Difference
   I. Description: An activity in which one can present he/she is another organism.
   II. Appropriate for: Grades 4-10
   III. Preparations: A removed and relatively quiet area is helpful
   IV. Commentary: This activity is good when campers are exposed to several interesting types of animals and plants. It is especially good if a leader hears a camper observe, "If I were that plant or animal, I would ..." This type of opening comment is great to lead into fanaticizing about the what-ifs. In order to lead into this activity, precede it with some animal and plant personification activities. (See other suggestions in ECO-ACTS, OBIS, Project Wild, and Humanizing Environmental Education.)
   IV. Process: This activity can be done in two ways:
      A. What if I were the plant or animal? The participants pretends to be that object ... even a mime would help! The participant thinks about what one would do that is the same and what one would do that is different. The participant then relates information to the group.
      B. What if the plant or animal was a person? Continue with the same process as above. The bottom line question is: What difference would it make?

3. Write a "Natural History" of an Area
   I. Description: A study of geology
   II. Appropriate for: Older youth and adults
   III. Materials: Binoculars, hand lenses, paper, and pencils
   IV. Process:
      A. Discuss in advance what participants know about rocks, land formations, effect of elements on rocks, etc., glaciers, erosion, and so on.
      B. Activity
         1. Climb to a high point for a good view of the area. Note the land formations. Ask participants to give an explanation as to how the land formed the way it did.
         2. Give participants geological data.

3. Look for evidence of glaciers and oceans.
4. Note what is happening in the present day.

4. Fungi - Information
   I. Commentary: Fungus is a type of decomposer; a plant without chlorophyll that gets its nourishment by breaking down the organic matter of other plants. Examples are molds, yeast, and mushrooms.
   II. Source/Reference: "Jekyll-Hyde Mushrooms" in Natural History, March, 1992 and Hands-On Nature, Information and Activities for Exploring the Environment with Children, Lingelbach, 78 and 98.

5. Bacteria - Information
   I. Commentary: Bacteria is a one-celled organism. Some transmit diseases. Most act as decomposers that break down dead organic matter into substances that dissolve in water and are used as nutrients by plants.
   II. Source/Reference: Hands-On Nature, Information and Activities for Exploring the Environment with Children, Lingelbach, 98.

6. Nitrogen Cycle - Information

   Organisms require nitrogen in various chemical forms to make proteins and genetically important nucleic acids such as DNA. Most green plants need nitrogen in the form of nitrate ions and ammonium ions. The nitrogen gas that makes up about 78% of the volume of the earth's atmosphere is useless to such plants, people, and most other organisms. Fortunately, nitrogen gas is converted into water-soluble ionic compounds containing nitrate ions and ammonium ions, which are taken up by plant roots as part of the nitrogen cycle.

   The conversion of atmospheric nitrogen gas into other chemical forms useful to plants is called nitrogen fixation. It is carried out mostly by cyanobacteria (once known as blue-green algae) and other kinds of bacteria in soil and water and by rhizobium bacteria living in small swellings called nodules on the roots of alfalfa, clover, peas, beans, and other legume plants. Also playing a role in nitrogen fixation, lightning converts nitrogen gas and oxygen gas in the atmosphere to nitric oxide and nitrogen dioxide gas. These gases react with water vapor in the atmosphere and are converted to nitrate ions that return to the earth as nitric acid dissolved in precipitation and as particles of solid nitrate compounds.

   Plants convert inorganic nitrate ions and ammonium ion obtained from soil water into proteins, DNA, and other large, nitrogen-containing organic compounds they require. Animals get most of their nitrogen-containing nutrients by eating plants or other animals that have eaten plants.

   Specialized decomposer bacteria convert the nitrogen-containing organic compounds found in detritus (wastes and dead bodies of organisms) into inorganic compounds such as ammonia gas and water-soluble salts containing ammonium ions. Other specialized groups of bacteria then convert these inorganic forms of nitrogen back into nitrate ions in the soil and into nitrogen gas, which is released to the atmosphere to begin the cycle again.

7. Predator Prey Activities (See I A 25)

8. Super Soil
   I. Description: Participants use a simple alum-profile test to compare local soils with a commercial garden mix for organic content.
   II. Appropriate for: Youth
   III. Source/Reference: OBIS

9. Roots and Shoots
   I. Description: Find plants with roots like those of two mystery plants.
   II. Appropriate for: Youth
   III. Source/Reference: OBIS

10. Litter Critters
   I. Description: Participants use the OBIS Litter Critter Wheel to become familiar with the body parts of the animals they find in natural ground litter.
   II. Appropriate for: Youth
   III. Source/Reference: OBIS

F. COLUMBIAN INFORMATION

1. The Introduction of Disease in the Americas
   I. To understand the introduction of disease in the Americas by Europeans and the disruption it caused one must understand the immigration of people from Asia to the Americas and the effect of microorganisms and parasites.
   II. Hard work and unhealthy climate contributed to illness. It is also believed intestinal parasites, venereal disease, and other diseases possibly contributed to sickness. (Deagan, 48)

2. Reasons Why Disease Impacted Native Americans
   These immigrants were not free of infections, of course. They brought some infections with them, but not those informally known as the "crowd diseases." The Proto-Indians were hunters and gatherers and traveled and lived in small bands, not crowds. The microorganisms of diseases like smallpox or measles disappear in small populations of hosts. These viruses have no animal hosts to circulate among while not circulating among humans; they quickly die outside living bodies; and they race through small populations either killing or producing permanent immunity as they go. That is, they swiftly burn up all their fuel and disappear like a forest fire that has run out of trees. As for the germs of long-lasting infections like tuberculosis or syphilis, the Proto-Indians could have and doubtlessly did bring some in that category with them, but perhaps not as many as you might think. The Proto-Indian came as nomads through the climatically hostile Arctic, where the chronically ill could not have lasted for long: they either died or were, for the sake of the band, left behind to perish. (Seeds, 84)

3. Quinine
   I. The Quechua word *quina* means "bark."

   II. A Sick Indian Discovers Quinine
      A. The origin of quinine is so clouded that it is difficult to separate legend from fact. According to a story widely accepted in Europe, the wife of the Viceroy of Peru, known as the Countess of Chinchon, was cured of malaria by taking an extract from the bark of a Peruvian tree; she was so impressed by her cure that she carried come of this bark back to Spain in 1638 and thus introduced the use of quinine to Europe. On the basis of this account the Swedish botanist Linnaeus in 1742 gave the name "Cinchona" to the genus of trees from which the medicinal bark was obtained. However, there were two mistakes in this designation. First, although Linnaeus intended to honor the Countess of Chinchon by the name, he misspelled it, leaving out the first h. Second, the Countess actually never had malaria and did not carry cinchona bark back to Spain, but died in Cartagena, Colombia, on her way back to Spain.
      B. The first firm record of the use of quinine to cure malaria is that of the Jesuit missionaries in Lima about 1630; hence the name "Jesuit bark" was given to the medicinal bark, about 100 years before Linnaeus. It probably can never be known for sure whether the Jesuits learned of the antimalarial properties of this bark from the Indians. However, an old legend supplies a plausible account of the accidental discovery of the curative properties of the bark of the cinchona tree.
      C. The legend concerns an Indian who, burning with fever, was lost in a high jungle of the Andes. Several species of the chinchona tree (called by the Indians the quina-quina) grow on the warm, moist slopes of the Andes mountains from Colombia to Bolivia at elevations above 5,000 feet. As he

stumbled through the trees, he found a stagnant pool of water and threw himself to the ground at the edge of the pool to drink the cool water. One taste of the bitter water told him that it was tainted with the bark of the neighboring quina-quina trees, which was though to be poisonous. Caring more for temporary relief of his burning thirst and fever than for the possible deadly aftereffects, he drank deeply.

D. To his surprise he did not die; in fact, his fever abated and he was able to find his way back to his native village with renewed strength. He told the story of his miraculous cure to his friends and relatives, and thereafter they used extracts from the bark of the quina-quina tree to cure the dreaded fever. The fever was caused by malaria and the chemical the bark contained was quinine. The news of this discovery traveled through the native population and may have reached the Jesuit missionaries in the early seventeenth century. This legend, if true, confirms that even in primitive societies "sagacity" can allow reasoning from an accident to produce a discovery of earth-shaking proportions.

E. Although the authenticity of this particular legend cannot be verified, something like this has happened often. Sometimes the result was fortuitous, as in this case, but often the result was death or injury to the person encountering a potent natural substance for the first time.

F. The treatment of malaria with quinine was the first successful use of a chemical compound against infectious disease. The active antimalarial substance in cinchona bark, quinine, was not isolated until 1820.

4. Discussion of Disease
   Source/Reference: Seeds of Change, 209 ff.

5. The Syphilis Debate

I. The horns of the debate

A. Syphilis has a special fascination for the historian because, of all mankind's most important maladies, it is the most uniquely "historical." The beginnings of most diseases lie beyond man's earliest remembering. Syphilis, on the other hand, has a beginning. Many men, since the last decade of the fifteenth century, have insisted that they knew almost exactly when syphilis appeared on the world stage, and even where it came from. "In the yere of Chryst 1493 or there about," wrote Ulrich von Hutten, one of Erasmus's correspondents, "this most foule and most grevous dysease beganne to sprede amonge the people." Another contemporary, Ruy Díaz de Isla, agreed that 1493 was the year and went on to say that "the disease had its origin and birth from always in the island which is nor named Española." Columbus brought it back, along with samples of maize and other American curiosities.

B. There is a second view, an antithesis, which stated that syphilis was present in the Old World long before 1493. Now the Unitarian theory has appeared, which postulates that venereal syphilis is but one syndrome of a multi-faceted world-wide disease, treponematosis. (Crosby, 123)

II. For further discussion read Seeds of Change, 217 ff and The Columbian Exchange, Crosby, 122 ff.

6. Columbus' Religion

I. Columbus spoke of the Holy Spirit comforting him with "Holy and Sacred Scriptures" which spoke strongly to him regarding the conversion of heathen, the reconciliation of Jerusalem, and the end of time. (Lyon, 33)

II. See also "Columbus: Hero, villain, missionary," in The Lutheran, May, 1992.

I. Description:
II. Appropriate for:
III. Source/Reference:
IV. Materials:
V. Preparations:
VI. Commentary:
V. Process:

file: 92RES\IVF
revised: 5/30/92

G. SPORTS AND GAMES

1. "The Ol' Water Boiling Game"
   I. Description: A race to bring water to a boil over an open fire
   II. Appropriate for: All ages
   III. Materials: #10 cans, water, wood, and matches.
   IV. Process:
      A. The leader instructs the group: "Your task is that each "family" build a fire, bring water to a boil, and cheer upon the small group's completion of the task."
      B. The total group must decide on the rules to make the activity fair. If participants ask the leader for help, the leader's only response is the restatement of the task above.
      C. When the activity is concluded the leader guides the group conversation.
         1. Help the group recall all the things that went on.
         2. Ask what types of feelings people had at various points in the exercise: frustration, competition, cooperation, etc.
         3. Encourage the group to share their learnings from the activity and the discussion.
         4. Include in the discussion how each person fits into each of the small groups.
            a. Was there a sense of belonging?
            b. Were others drawn into the group by some kind of action?
      D. What Else Happened in the Activity?
         1. Ask the participants what natural phenomena they noticed. "Was it only group work? What about the physical elements involved, the water and the wood?"
            a. Wood became ashes, smoke, energy.
            b. Water became steam, energy.
         2. Where did the steam and smoke go?
         3. Think about a piece of wood. Display a log and ask (beginning with the children):
            a. How could you fill a room with this log?
            b. Would the log need to be transformed in some way? How?
         4. Think about a pot of water. Hold one up. Begin again by asking the younger folk:
            a. In this form can water in this container fill a room?
            b. What is one thing that can be done to make this happen? (Children might be familiar with humidifiers, vaporizers, etc.)
         5. Summarize: Something physical must occur to cause change from one form to another.

2. Tie Foot
   I. Description: Another racing game
   II. Appropriate for: Grades 7-12; Adults
   III. Materials: Cloth stripes or cord for each pair of people and whistle for the leader
   IV. Preparations: Area should be relatively free of obstacles
   V. Process:
      A. Tie the one ankle each of two different people together.
      B. The object of the game is that for a give time (30-90 seconds) the pair must untie their rope and include someone else in the knot. If they do not by the time the leader blows the whistle, they are "out-siders." In this sense this game is similar to "Pyramids."
   VI. OPTION: "Outsiders" may non-violently interfere with those tied. However,

they can also be included in a knot again.

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

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

I. Description:
II. Appropriate for:
III. Source/Reference:
IV. Materials:
V. Preparation:
VI. Commentary:
VII. Process:

file: 92RES\IVG
revised: 5/30/92

H. ARTS AND CRAFTS

1. Design a Butterfly
   I. Appropriate for: All ages
   II. Commentary: Symbol of resurrection

2. Drawing Moss and Lichen
   I. Description: Use of making designs
   II. Appropriate for: All ages
   III. Source/Reference: Nature with Art, 17-18.

3. Sand Painting
   I. Description: Use of colored sand
   II. Appropriate for: All ages
   III. Source/Reference: Nature with Art, 132-133.

I. Description:
II. Appropriate for:
III. Source/Reference:
IV. Materials:
V. Preparation:
VI. Commentary:
VI. Process:

file: 92RES\IVH
revised: 5/30/92

DAY 5

INTRODUCTION

Title: "Discovering the Horse"

Religious Concepts: Discovery, Grace, Faith

Environmental Themes: Hoses, Democracy, Aborigines

Message: When I realize that the cross is "for me" that is grace, discovery, (i.e. it reveals itself to me).

Catechism: I believe that Jesus Christ . . . is my Lord . . . All this he has done that I may be his own.

Intentions:

(Columbian History)

I. Columbus' claim of ownership (to governor) after being judged unfit
II. What the founders of the United States learned from the Iroquois Indians (the democratic system of government)

(Biblical/Theological)

III. The meaning of grace
IV. Discovery as "disclosure" not as "finding first"
V. Luther's emphasis on "for me"
VI. The relationship of faith and ownership

(Environmental)

VII. The ancient history of the Americas
  A. People
  B. Horses
  C. Camels
VIII. Extinction as a reality of the natural process
IX. "Democracy" and "ecology"

(Multi-cultural/racial/gender)

X. Recognizing the contributions of various cultures to the national and world communities
XI. The practice of democracy

ELCA Emphasis: Renewal

Bible Passages:

Mark 13:32-37
John 20:24-29
Romans 5:12-21

I Corinthians 12:1-3
15:3-11
Ephesians 1:1-14
5:1-12
Colossians 1:27

II Thessalonians 2:13-15
I Peter 1:1-2
Revelation 21:1-8

file: 92RES\VA
revised: 5/13/92

B. WORSHIP AND DEVOTIONAL EXPERIENCES

The suggestions made in this section can be used in and/or adapted for other sessions.

1. Group Prayer - Day 5
   I. Description: Group participation in prayer
   II. Appropriate for: All ages, Families, Adults, Seniors
   III. Process:
   Let the Spirit guide the participants in prayer. Let the prayers flow freely from the group without prompting or any gimmicks. Be careful not to "over-kill" the directions in getting this community prayer going.

2. Symbols of the Crossing - Morning Watch - Horse Fossil
   I. Description: A sensory experience for individuals with instructions, small groups, or a large group.
   II. Appropriate for: All ages
   III. Biblical Text: Ephesians 1:4
   IV. Materials: Horse fossil (human made)
   V. Commentary: The fossil is a historic record of times past. True, it only shows the hard structures of the organism. The rest of the tissue often needs to be imagined. The fossil does give evidence of how the organism appeared. Carbon dating can also help date the earliest form of the fossil.
   VI. Process: (This information can be distributed to participants.)
   A. Hold a fossil of a horse in your hand. Think about what fossils are. They represent history telling of something that lived ages ago.
   B. Next reflect on the horse. After Columbus. the Spaniards brought horses to the Americas. However, fossil hunters have learned that horses were in the Americas long ago and for some reason died off, became extinct.
   C. Read the words of Paul in Ephesians (1:4) where he says that we belong to God because God chose us. When? When we were born? At baptism? No. Paul says, "God chose us in Christ before the foundation of the world."

3. The Alien, Who is the Alien? - Morning Devotions - Day 5 - A Chosen Alien
   I. Description: Remember that God has chosen us and put Christ's claim on us.
   II. Appropriate for: All ages
   III. Bible Passages: II Thessalonians 2:13-15 (especially vs. 14)
   IV. Commentary: Read Columbus' claim on his title. (See V F 1) The Christian is claimed by God. Any other claim pales in the light of this.
   V. Process:
   A. Introduce the theme for the day - You are called by God through the Gospel.
   B. Sing a song
   C. Tell a part of the Columbus Story
   D. Sing another song
   E. Read assigned Lessons
   F. Brief Message (Making the appropriate comparisons.)
   G. Prayer
   H. Benediction
   I. Closing song

4. "Fuel for the Fire of Faith"
   I. Description: Recreate the scene from <u>The Pilgrim's Progress</u> where Christian sees the Devil trying to water down the fire and Christ secretly pouring oil on the fire to make it burn. BE CAREFUL!
   II. Appropriate for: Older youth and adults

III. Biblical Text: Romans 5:12-21. The metaphoric use of Adam (Paul) and the devil (Bunyan) may need to be interpreted.

IV. Preparation: Become familiar with the story of "The Fire at the Wall" from Pilgrims Progress (See V H 1).

V Commentary:

A. The Christian is not confronted with a conflict between good and evil. The Christian is filled with the burning desire to be the person for Christ's sake in the world. There always seems another force at work to water down the fire of faith.

B. The Christian life is not an easy life. The conflict is built in naturally.

V. Process:

A. Tell the story of "The Fire at the Wall"

B. Relate the meaning of the Romans text.

C. Make contemporary the struggle in which the means of grace fires faith. Illustrate from Luther and other sources:

1. Kaj Munk
2. Evind Berggrad
3. Dietrich Bonhoeffer
4. Martin Luther King, Jr.

5. "Progressive Worship Service" (See IV B 14)

6. "Jesus Christ Died for Me" (See II B 21)

7. Eucharistic Models (See II B 7, 8, 9, 10)

C. BIBLE STUDIES

1. Discovering We Are Chosen
   I. Description: A study of the idea that God chose us before . . .
   II. Appropriate for: All ages
   III. Biblical Texts: Ephesians 1:3-6 and I Peter 1:1-2
   IV. Process:
      A. Learn the meaning of the word "discover" - the object discloses itself to us.
      B. There is the initial experience and the reflecting on the experience.
         1. When we find something there is excitement, and we feel we have come upon something for ourselves. We act as though it has never been seen before. We know that is not true; however, this is our emotional response. Ask the participants to give some examples of this.
         2. When reflecting on it we recognize that the experience was only ours and that what we find has been there all along and others have encountered it.
      C. In the Christian faith there are the same two components.
         1. First, when we suddenly discover what the faith is about - it is eye opening - sometimes very emotional - we feel the personal aspects of this experience.
         2. But in reflecting on it we recognize this experiences has been waiting on us.
      D. Read Ephesians 1:3-6 and I Peter 1:1-2
         1. What do you think these verses mean when they indicate that the choice was made before you it was made?
         2. Understand that this is in part what the church understands as God's grace.

2. Grace
   I. Description: The meaning of the word.
   II. Appropriate for: Junior High and older
   III. Biblical Text: I Corinthians 15:3-11, especially vs. 10
   IV. Commentary: The word "grace" comes from gratia which means favor and pleasure.
   V. Process:
      A. Define the word "grace"
         1. With what can God be pleased with humanity?
         2. Is there anyway humans be marked favorable by God?
      B. What seems to be the problem? (Sin)
      C. What does one do who finds pleasure in another?
         1. Dotes over them
         2. Pursue them
         3. Makes them welcome
         4. Encourages
      D. Are there any examples of God doing this with humanity? Discuss
      E. Review: like the word "discover" Paul realizes that his faith response is not of his doing but God's persistent grace.

3. "Who Is the Lord of Your Life?"
   I. Description: This study is to be reflective and a summary of the event's experience. The heart of this study is to raise the question: Who is the Lord of you life?
   II. Appropriate for: Grade 6 and up
   III. Biblical Texts: I Corinthians 12:1-3, Ephesians 1:3-14, Ephesians 5:1-12, and Revelation 21:1-8;

IV. Materials: 3 x 5 cards or scraps of paper and pencils

V. Process:

A. Give each person five 3 x 5 cards. Ask them to write down the five most important things in their lives, one on each card. This is done independently. When they have all done this ask them to put the cards in priority order. Now ask them to team up with one other person, share their cards, and together put the two sets of cards into priority. Next have the two participants team up with two others and share and prioritize their cards. (Top priority is given to the cards agreed to by the group.) Next have the entire group work together.

B. Next, have the participants read I Corinthians 12:1-3. Depending upon how they set up their cards what does this passage say to them, especially vs. 3.. There may be a discussion about the source of the decision if Jesus received top priority. If He did not what is this passage saying to them?

C. Next, read Ephesians 1:3-14. How does this passage affect the priorities the participants have selected? What does this passage say to them?

D. Read Revelation 21:1-8. Note vs. 5. What hope is offered here? Identify anything new that has happened to participants during the event. How can this go on? Are there some new ways of living and behaving they have learned during the week?

E. Finally, read Ephesians 5:1-12. In what way can the participants be imitators of Christ when they get home? Make a list of the possibilities. Each person choose three and on a separate piece of paper write a note to themselves reminding them of their decision. Optional: When completed each person give their note to another. On the note they write their name and address. Instruct them to mail the note to the person when they get home.

4. "Watching"

I. Description: What should we be looking forward in the future?

II. Appropriate for: All ages

III. Biblical Text: Mark 13:32-37

IV. Commentary:

A. Have you ever been surprised by news broadcasts of things happening in the world that suddenly come upon us all? Natural disasters, political upheavels, accidents of various types. Most times these events have a way of turning the tide of history.

B. Most often reported events of this nature are the negative ones. Yet, these are events of a positive nature, too. They tend to unfold more slowly and are often less dramatic.

C. Of great importance for the Christian is that one is perceptive to the unleashing of God's Kingdom in this world. There are times and places where it occurs, and we notice it. The key word is "watch." We are alert to something happening. To watch is to anticipate not to simply observe.

D. As one anticipates one is also prepared to respond to the situation.

V. Process

A. Preparatory Activities

1. Review various things persons in the group have developed skills in observing during their camp experience. The group leader should be paying attention to this all week. Need a help? <u>A Field Guide to the Familiar</u> by Gale Lawrence.

a. To get to this you may need to review the whole week.

b. Newly acquired observation skills can have to do with seeing things in other people, the natural world, a skill that has been developed or recognized in a specialty camp during the week.

2. Ask the participants if there is anything that has happened during this session that they will watch for when they go home.
3. It may be necessary to provide an experience to help the participants focus on watching.

B. Bible Study
1. Read Mark 13:32-37
2. For what are we to watch?
   a. For God working in the world.
   b. For God's Kingdom being unleashed in the world.
3. Talk the role of an ancient watchman.
   a. A person who stands guard as a sentry
   b. When something is happening the sentry alerts others
   c. Once they are alerted they respond
   d. Participants must be able to tell stories they have read in a book or seen on TV that have this plot
4. Concluding Activity
   a. What is our responsibility as Christians. How can we be watchmen?
   b. How should we prepare?
   c. For what do we watch for when at home?

5. "Christ in You"

I. Description: Christ is a present reality in our lives.
II. Appropriate for: All ages
III. Biblical Text: Colossians 1:27
IV. Process:

A. Play a variety of games
1. "I've God a Secret"
2. Create a mystery

B. Talk about God's mysteries and secrets.
1. Does God have any?
2. What are they?
3. The group can ponder how scientists "unlock" mysteries of the universe.
   a. Can the participants name any?
   b. Do they understand what scientific research is?
   c. The leader should have some examples
4. Are God's secrets confined to the physical world?
   a. Does God have secrets about God's plan for the world?
   b. What do you think God's plans are?
   c. Where do you find these secrets and plans?

C. What does Paul say is God's secret plan?
1. Read Colossians 1:27
2. Note: a secret or mystery for Paul is something that God has revealed, made known. It is not something hidden.
3. How do participants understand this passage?
   a. This is the meaning of faith.
   b. This is not simple historical faith. It is saving faith. Christ in me; I in Christ.

D. Participants brainstorm how they can share this secret with others creatively.

6. Doubting Thomas

I. Description: Thomas wanted to own his own faith in the risen Lord.
II. Appropriate for: Older youth and adults
III. Biblical Text: John 20:24-29
IV. Commentary: One way a person comes to faith is by questioning. This is how

we appropriate information that is an expression of faith.

V. Process:
   A. Read the passage
   B. What was Thomas doing? Doubting? Questioning?
   C. What does doubt demonstrate today in a scientific environment? (Questions the validity of the evidence.)
      1. Is this what Thomas was doing?
      2. Or does his questioning take a different format.
   D. What did Thomas want?
      1. Absolute proof - something to touch? (That is what it sounds like.)
      2. What he sought was his own personal encounter with Jesus Christ. (That is what happened.)
   E. The form of learning by questioning is called catechetics.

7. Characteristics of a Saint
   I. Description: An in-depth study
   II. Appropriate for: Grade 9 and up
   III. Biblical Text: Ephesians 1:1-14
   IV. Source/Reference: See IV C 10 (Complete)

D. GROUP LIFE EXPERIENCES

1. "Highlights with Punctuation"
   I. Description: A closing activity
   II. Appropriate for: All ages
   III. Process
      A. Instructions: Everyone sit in a tight circle. We are going to share some highlights of our time together this week. Anyone can begin. Tell us first your name and then share briefly the high lights for you. When you are finished, give us one of two punctuation marks. The first one is to put both fists under your chin, one under the other. That punctuation mark is the same as a period, and it means, "I am finished, and the person on my left should go next."
      B. The other punctuation mark is to put your thumbs together under your chin and wiggle the rest of your fingers. This punctuation mark means, "I'm finished, but before the next person goes let's all change places in the circle as quickly as possible and the person on my left will go."
      C. Now it may turn out that after we've all changed places the person on your left has already had a turn. So we need to make up a sign that means, "I've already had my turn, and the person on my left should go next." Who has a sign for that? . . . The game is over when we go all around the circle giving the "I've already had my turn" sign. (Playfair, p. 180)

2. Trust Games (See I G 16 (I and II))

I. Description:
II. Appropriate for:
III. Source/Reference:
IV. Materials:
V. Preparations:
VI. Commentary:
VII. Process

. ENVIRONMENTAL LEARNING EXPERIENCES

1. You Can't See Me
   I. Description: Participants pretend they are animals and try to hide from humans.
   II. Appropriate for: Youth
   III. Source/Reference: Clouds on the Clothesline, 17.

2. Invent an Animal (See III E 4)

3. Invent a Plant (See III E 11)

4. Extinction - Information
   I. The demise of North American horses and camels and over 200 kinds of animals during a period of 40,000 to 10,000 years ago has been a mystery. It is also odd that larger animals were not replaced by other larger animals. However, it is true that once the larger animals became extinct there was an explosion of small animals. (Crosby, 18-19)
   II. Crosby will not accept climactic change, the migration of larger animals to more comfortable surroundings, disease, or cosmic rays as explanations for the extinction of larger animals. Such causes would have affected smaller animals, too. He holds that the Pleistocene extinction resulted from human exploitation of these creatures. (Crosby, 19)

5. Grasses
   I. Description: Grasses are uniquely designed to withstand challenges of weather and animals. Most members of the grass family produce grains that are a vital food source.
   II. Appropriate for: All ages
   III. Source/Reference: Hand-On Nature, Information and Activities for Exploring the Environment with Children, 180-186.

6. Where Do Fossils Come From?
   I. Description: Information on fossils.
   II. Appropriate for: All ages
   III. Materials/Preparations: Nature with Art, 126-127.

7. Missing Passenger Hunt
   I. Description: When plants and animals die they are still contributing to the survival of other plants and animals.
   II. Appropriate for: Youth
   III. Source/Reference: ECO-ACTS, 104-105

'. COLUMBIAN INFORMATION

1. Columbus' claim on his title

Columbus was investigated by the King and Queen of Spain because he was accused of executing Spaniards who rebelled against him, did not give supplies to those he did not lie, and enslaved Native Americans.

He was taken to Spain in chains, but the royal couple released him. However, they did not allow him to return as the governor of the Indies (America).

He insisted that he had the God-given right to govern because he had discovered the land. "I presented (to Spain) the Indies. I say presented, because it is evident that by the will of God our Sovereign, I gave them, as a thing that was mine," said Columbus. (Deagen 52)

2. The contribution of the Iroquois to Democracy

It may have never passed through your mind that "primitive" people might have something to offer in the way of democratic government. Indian governments were described as representing an earlier stage of political development, of which we are the advanced form.

Many Indian nations around the world, especially the Indians of the Americas, practiced a very high form of participatory democracy for thousands of years; and many nations continue to do so today.

In face, there is a large and growing body of evidence among scholars of Indian-U.S. history that a pre-Columbian governmental form - the Great Binding Law of the Iroquois Confederacy - may have been the primary model and inspiration for the U.S. Articles of Confederation and for the constitution itself. This possibility was not even mentioned as part of the official celebration of the Constitution's bicentennial in 1987, which rep[resents a scandalous disregard for the role Indians played in the formation of our country, and our debt to them.

Of course not every Indian government was democratic, and no one description of a particular tribal government can apply to the many thousands of native governmental systems that have existed around the world.

What's most significant, perhaps, is that virtually all traditional tribal people share three primary political principles: 1) all land, water, and forest is communally owned by the tribe; private ownership of land or goods beyond those of the immediate household is unthinkable; 2) all tribal decisions are made by consensus, in which every tribal member participates; and 3) chiefs are not coercive, authoritarian rulers, as we tend to think of them; they are more like teachers or facilitators, and their duties are confined to specific realms (medicine, planting, war, relationships, ceremonies).

One of the greatest irritations for American Indians today is how American society refuses to acknowledge that the flow of influence between our societies over the centuries has not been entirely one-directional. That we had a major impact on Indians - mostly destructive - cannot be denied. But virtually no credit is given the Indian contribution to Westerners. The Indians taught the early arrivals to these shores what to eat, how to farm, and how to survive in the harsh, cold woods. They taught about medicinal plants.

However, their most important role has been ignored or hidden, that is, their influence on democratic government. It is surely one of the most closely guarded secrets of Americans history that the Iroquois Confederacy had a major role in helping such people as Benjamin Franklin, James Madison, and Thomas Jefferson as they attempted to confederate a new government under democratic principles.

Recent scholarship has shown that the Great Binding Law of the Iroquois Confederacy arguably became the single most important model for the 1754 Albany Plan of Union, and later the Articles of Confederation and the constitution.

The Indians and the founding fathers often met to discuss mutually important issues: safe passage, commercial trade, land agreements (treaties), and military alliances.

The colonists who negotiated with the Indians had significant knowledge of Indian decision-making and governance and went to considerable pain to accommodate the Indian processes.

No where in the experience of the Europeans was there a working model of a democratic confederation of states. All of Europe at that time was under the rule of monarchs who claimed their authority by Divine Right.

The Iroquois argue that the Great Law existed for hundreds of years before Columbus' arrival. It articulated the manner in which the confederated nations would thenceforth relate to one another in a single body. It also articulated the rights that would be reserved for the individual nations (states' rights).

If Indian influence upon American constitutional democracy is a tough pill for Americans to swallow, there is yet another minor aspect to the story that can only create still greater anxiety. There's a case to be made that the Iroquois model was also influential in Europe, particularly upon Frederick Engels and Karl Marx. (In the Absence of the Sacred, Mander, 225-245)

3. The Land Bridge

The intercontinental land bridge, which was probably under water for the longest time in the Cenozoic period, is the isthmus of Central America.

Far to the northwest of the Central American Isthmus is the most notoriously retractable land bridge of them all and one which had the greatest influence on evolution during the Cenozoic. It now lies beneath the Bering Sea, but it was once 1,500 kilometers of dry land from north to south, and thousands of species of plants and animals moved across it from world to world. (Crosby, 16)

Some tens of thousands of years ago, when the Bering straits were dry land, Asians began to cross into America. They were not Mongoloids, but probably of the pe people who were the common ancestors both of the present-day Chinese and Japanese, and of the American Indians. These immigrants and those who followed them were few in number. The climate of Siberia was such that few people lived near the Bering land bridge; hence relatively few people made the journey to America. The question of how the large Indian population of 1492 could have descended from only a few ancestors is easily answered. To give an

extreme example, only four hundred males and females, reproducing once every twenty years at an increase per generation of only 1.4 percent would have 10 million sons and daughters in 15,0000 years.

The ancestors of the Indians crossed into the isolation of America probably before agriculture had been invented, and certainly before the people of Siberia had taken it up. The first Americans entered the cul-de-sac of the New World before the major domestications of wild animals had been accomplished, or they came at a time when only the first domestications had taken place, such as that of the dog. They crossed over long before the foundation of the first Sumerian city had been laid, long before the Chinese began to write. The American Indians developed their ways of life in very nearly complete isolation. (Crosby, 23-31)

4. Camels and Horses
   A. Migration to Asia and Europe
      1. In relation to the cross-migrations between the Old and New Worlds over the Bering Isthmus America also made a contribution
      2. The modern camel and norse, for instance, are Norther American in origin. The camels migrated west to become the dromedaries and Bactrian camels of Asia and Africa, and south to become the llamas of Peru. The horses trotted along with them into Asia and thence to Africa and Europe. Both animals disappeared in their homeland, the last of them dying during the latter millennia of the last epoch of the Cenozoic, the Pleistocene.
      3. The demise of the horse and camel in North America is part of one of the most mysterious chapters of the last million years. In a period of about 40,000 to 10,000 years ago at least two hundred kinds of animals disappeared, leaving us to inherit, in the words of Alfred Russel Wallace, "a zoologically impoverished world, from which all the hugest, and fiercest, and strongest forms have recently disappeared . . ." (Crosby, 18)
   B. The impact of the arrival of horse and other animals
      1. The Spaniards arrival in the Americas included their whole world, as much as they could bring with them.
      2. They turned loose horses, cows, sheep, goats, hogs, and chickens.
      3. It changed the ecology of the land and the habits of farming.
      4. Horses alone revolutionized hunting, transportation, communication, and warfare.
      5. North American natives used dogs to pull small loads. Incas used llamas. The main source of meat was guinea pigs and game - fish, duck, turkey, and deer.
      6. When these European animals arrived they ate up much of the plant life that was not accustomed to such treatment, causing extinction of plants. The plants from Europe ("weeds") took their place.
      7. Spanish used horses in wars with Native Americans Bernal Díaz wrote in his diary, "After God, we owe the victory to the horses."
      8. Agrarian Native Americans, like the Cheyenne, became horsemen. Soon horses and guns made the Native proficient hunters and tribes flourished. (Jones, 76-77)

I. Description:
II. Appropriate for:
III. Source/Reference:
IV. Materials:
V. Preparation:
VI. Commentary:
VII. Process

file: 92RES\VF
revised: 5/30/92

G. SPORTS AND GAMES

I. Description:
II. Appropriate for:
III. Source/Reference:
IV. Materials:
V. Preparation:
VI. Commentary:
VII. Process:

file: 92RES\VG
revised: 5/30/92

H. ARTS AND CRAFTS

1. "The Fire at the Wall" from Pilgrims Progress
   I. Description: Story that focuses on fueling the faith.
   II. Appropriate for: Older youth and adults
   III. Story

Then I saw in my dream that Interpreter took Christian by the hand and led him to a place where a fire burned against the wall.

A man stood by the fire throwing water on it, trying to put it out. Despite his efforts, the fire burned higher and hotter.

"The meaning of this," said Interpreter, is that the fire is the work of grace in the heart and it is the Devil who tries to put it out. The reason he doesn't succeed lies beyond that wall."

Behind the wall they saw a man secretly pouring oil on the fire. "That is Christ," said Interpreter, "who with the oil of his grace maintains the work already begun in the heart. So he foils the devil. He is hidden behind a wall to show that it is very hard for the poor tempted soul to see how the work of grace is maintained in the soul."

2. Create a Symbol of Your Faith (See I H 6)

3. Fossil Making

I. Description:
II. Appropriate for:
III. Source/Reference:
IV. Materials:
V. Preparations:
VI. Commentary:
VII. Process:
VIII. Extensions:

BIBLIOGRAPHY

Auchinclos, Kenneth, "When Worlds Collide," Newsweek, Fall/Winter 1991

Bennet, Deb and Hoffmann, Robert S., "Ranching in the New World," in Seeds of Change, ed.Herman J. Viola and Carolyn Margolis, (Washington: Smithsonian Institution Press, 1991)

Bonhoeffer, Dietrich, The Cost of Discipleship, (New York: MacMillan, 1957)

Bunyan, John, The Pilgrim's Progress, retold by Gladys Larson, (Chicago: Covenant, 1978)

Capture, George P. Horse, "An American Indian Perspective," in Seeds of Change

Clements, Keith W., ed. Friedrich Schleiermacher, Pioneer of Modern Theology. London: Collins, 1987.

Crosby,Jr., Alfred W., The Columbian Exchange, (Westport: Greenwod Press, 1972)

_____ "Metamorphosis of the Americas, Seeds of Change.

Deagan, Kathleen A., "La Isabela, Foothold in the New World," National Geographic, January 1992

Hegel, G. W. F. Reason in History, a General Introduction to the Philosophy of History. Translated and edited, with an introduction by Robert S. Hartman. New York: Macmillan Publishing Company, 1988.

King, Steven and Dudley, Liliana Campos, "Nature's Future," Seeds of Change

~~Lienhard, Marc, Luther: Witness to Jesus Christ, (Minneapolis: Augsburg, 1982)~~

Luther, Martin, Three Treatises, (Philadelphia: The Muhlenberg Press, 1947)

Lyon, Eugene, "Search for Columbus," National Geographic, January 1992

McNeill, William H., "American Food Crops in the Old World," in Seeds of Change

Minta, Sidney W., "Pleasure, Profit, and Satiation," in Seeds of Change

Moltmann, Jörgen, The Crucified God, (New York: Harper and Row, 1973).

Morganthau, Tom, "Slavery: How It Built the New World," Newsweek, Fall/Winter 1991

Pulsipher, Lydia M., "Galways Plantation, Montserrat," in Seeds of Change,

Stepelevich, Lawrence S., ed. The Young Hegelians - an Anthology. New York: Cambridge University Press, 1987.

Troeltsch, Ernest. Protestantism and Progress, The Significance of Protestantism for the Rise of the Modern World. Philadelphia: Fortress Press, 1986.

Viola, Herman J., "Seeds of Change," in Seeds of Change

von Harnack, Adolf. What Is Christianity? Translated by Thomas Bailey Saunders. Introduction by Rudolf Bultmann. Philadelphia: Fortress Press, 1986.

Weatherford, Jack, Indian Giver: How the Indians of the Americas Transformed the World, (New York: Fawcett Columbine, 1988)

Welch, Claude. Protestant Thought in the Nineteenth Century. Vol. 1. New Haven: Yale University Press, 1972.

"We Have No Reason to Celebrate an Invasion," in Rethinking Columbus (Milwaukee: Rethinking Schools, Ltd., 1991)

file: RES92\BIBLIO

IF MC# = 1996 - 9, Enter 1
" " 2
" " 3

IF (RS=1, "1960", (IF (RS=2, "1961", (IF (RS=3, "1962", "1963")))))

IF (RS=1, "1960", (IF (RS=2, "1961", (IF (RS=3, 1962, (IF (RS=4, 1963, 1964)))))))

CASE (RS=1, 1960, RS=2, 1961, RS=3, 1962, R

1 [illegible]
2 [illegible]
3 [illegible]
4 [illegible]
5 [illegible]

OUTLINE FOR DAYCAMPING
1992

DAY 1 POTATOES AND CORN FOR THE WORLD

I. Devotional Experience
I B Page 1 #3 Symbols of the Crossing - Morning Watch - Kernel of Corn

II. Game
Captain May I Cross Your Ship? (crossing over lines)

III. Ant Race (Activity)
Everyone finds an ant and trains it for the race, then you try to race them.
Questions
- What happened?
- Did the ant listen to you?
- Could you communicate or talk to the ant?
- Did the ants communicate with each other?
- How do you know?
- What would you need to do to communicate or talk with the ants?
- How would the race be different if you to talk to the ants?
- What was the only way that God could talk to us and understand us.

IV. Bible Study
Luke 2 (all) The Christmas Story - the birth of Jesus
- Ask campers to explain the Christmas story
- Have campers act out the story.

Children must be asked to use their imagination. This is not just another person. Jesus is God. God is like we are in the person of Jesus.

V. Game
Sticky Popcorn - See appendix page 1

VI. Art Project
Potato Stamps

VII. Activity
Silent Appreciation - See appendix page 2

VIII. Game
Hot Potato - See appendix page 4.

file: 92RES$DAYCAMP$DAY1
revised: 7/ 3/92

DAY 2 THE JOYOUS EXCHANGE

I. Devotional Experience
Play Triangle Tag
Discuss the alienation (use words the children understand, ie. "outsider, him, her etc.) of the person on the outside.
Compare to the alienation of Jesus.- He was treated as an outsider, a "trouble-maker".
Conclude that Jesus was alienated for no fault of his own.
Read Luke 23:39-43. - The criminals deserved their punishment, but Jesus did not.

II. Game
Hug Tag (Freeze Tag with hugs)

III. Activity
Hug-A-Tree with partners
Use this tree for Adopt a Tree Activity - See Appendix page 5,6,7.

IV. Discussion
Hug Tag
- What did you do to deserve to get hugged?
- What expectations did the person who hugged you have of you?
- Did they expect anything in return?
- How did you feel after you were hugged?
- What did we do to deserve Jesus to die for us?

Hug-A-Tree
- Does a tree need us?
- Do we need the tree?
- What does the tree give us?

V . Game
Leaf Passing - See Appendix page 2 #3

VI. Bible Study
The Crucifiction Story - John 19:1-30
Kids act it out
- What happened to Jesus?
- How did he feel?
- Did he deserve to die?
- Why did he die?
- Who did he die for?

VII. Art Project
1. Dress a Tree - See Appendix page 8 #2

2. Stained Glass Window

VIII. Activity
Expanding Sensory Perception - See Apendix page 9

DAY 3 SUGAR AND SLAVES

I. Devotional Experience
Symbols of the Crossing - Morning Watch - Sugar
John 8:34 - See Resource III B page 1

II. Game
People to People

III. Activity
- Slave Activity
Choose partners and be "slaves" to each other for a short time. Discuss what it means to be a slave to something. (Controlled by it, becoming powerless.)

IV. Bible Study
Set up a hypothetical situation -
You had some of your favorite candy. You set it down, When you return, you notice that it is gone. Then, you see it in someone else's bag.
- What do you do?
- What do you think your parents would want you to do?
- What would God want you to do?
- Would this affect what you would do?
- What do you think sin is?
- Who do you think sins?
- Do you think that God likes it when we sin?
- Does God forgive us?
- Is it OK to keep doing bad things even thought we are forgiven?
- What does God want us to do?
- Does God want us to be slaves of sin or good? (refer to slave activity)

Good Samaritan Parable - Luke 10:30-37
Have campers act it out. Discuss different characters and decide which one God would want us to be.

V. Game
Spud

VI. Activity
Tree Cookies - See Appendix page 10
* Possible Hike

VII. Activity
Read the Giving Tree - See Appendix page 11
Tie this to the cross.

VIII. Art
Friendship Bracelets

IX. Activity
Natural Art - See Appendix page 12

DAY 4 RISKING DIS-EASE

I. Devotional Experience
Murder Game
- Who was the murderer?
- How did people die?
- What things spread like that? (disease)
- Is disease spreading positive or negative?
- What are positive things that spread? (love ect.)
- As God's children, what are some things we want to spread?

Read 1 Peter 2:9-12
Briefly discuss/overview passage
Explain - Leader will need to make a story of this for it to make sense to children.

Prayer

II. Game
Everybody's It
Captain May I Cross Your Ship

III. Activity
Plant Personification - See Appendix page 13.
- Talk about how they felt as each thing
- Also how things would change resulting from harm from people etc.
- Act out scenes of people coming to cut tree down.

Under the Blanket - See Appendix page 2 #1

Imaginary Journey - See Appendix page 3 #1
Focus on where they are going - transition into Bible Study.

IV. Bible Study
Discuss journey and the places that the campers went. Make a list of five most important things you'd bring. Then have them rip up the list.
- How would you feel if you couldn't take anything on the journey?

Read Mark 6:6-13
- How do you think the disciples felt?
- Were they scared?
- Did they feel safe?

Jesus asked disciples to follow him and trust him.
- Do you think that he asks that of us?
- Do you think that you would risk anything if you followed Jesus?
- What do you think he would ask you to do?
- What would you risk?/conclusion

V. Game
Parachute Games (if available)

Predator/Prey (like red light/green light substituting predator/prey)

VI. Activity
Fallen Log - See Appendix page 14

file: 92RES§DAYCAMP§DAY4
date: 7/ 1/92

DAY 5

I. Devotional Experience
Symbols of the Crossing - Morning Watch - Horse Fossil - See Resource V B page 1
Fossils represent history and give us an idea of how living things developed
- When did we as humans begin?
- When do we belong to God?

II. Game
Partner Tag

Octopus

III. Activity
Sounds Around - See Appendix page 15

IV. Activity
Monster Walk
All-connecting group must walk together while only using 6 legs and 4 arms cummulatively.
- Was everyone important in this game?
- Are we important to God as individuals?
Lead in to Bible Study

V. Bible Study
Read Psalm 139:1-10
If possible, act out passage.
- Do you feel like God knows you and understands you?
- Are you an important part of God's plan?
- For what plan of God are you important?

VI. Art Project
Make a personal cross. On the cross have the children write things (words, pictures, magazine clippings) that signify them.
Process by having children consider the cross that God knows you, and wants you to know more about him. (It's a personal relationship).

VII. Game
Pyramid Games

VIII. Activity
Another Way of Seeing - See Appendix page 16

IX. Games
Trust Games
Lap Sit, Trust Circle, etc.
- What does it mean to trust?

X. Activity
Long Range, Short Range - See Appendix page 17

XI. Conclusion Activity
Write a personal letter to God, or draw a picture for God. Tell the children to save it in a safe place and read it or look at it later.

XII. Game
Cross Hug Game
Make a cross with your body and hug your neighbor.
- What does this symbolize?

XIII. Summarize each day with
A. Games

B. Learnings

file: 92RES$DAYCAMP$DAY5
date: 7/ 1/92

Appendix 1

Action Games

1 • *Frozen Bean Bag (Help Your Friends).* This is an active game of helping. All the children begin by moving around the gym at their own pace, each balancing a bean bag on his or her head. The leader or teacher can change the action or pace by asking the children to try to skip, hop, go backwards, go slower, go faster, etc. If the bean bag falls off a child's head, he or she is frozen. Another child must then pick up the bean bag and place it back on the frozen player's head to free him, without losing his own bean bag. The object of the game is to help your friends by keeping them unfrozen. At the end of the game the children can be asked, how many people helped their friends, or how many times did you help your friends? If desired, a quick count of helping acts can be taken. This is a good game for six-, seven-, and eight-year-olds, and can be a lot of fun when played to music. Five-year-olds can hold on to their own bean bag while helping another, rather than balancing it on their heads.

2 • *Sticky Popcorn.* The children begin this game by "popping"—jumping or hopping—about the gym as individual pieces of sticky popcorn, searching for other pieces of popcorn. When one piece of popcorn comes into contact with another piece, they stick together. Once stuck, they continue to pop around together, sticking to other pieces, until they all end up in a big popcorn ball.

From our experience with five-year-olds, be forewarned that sticky popcorn balls will begin to pop up at the strangest times—on the way down to the gym or while children are in the process of getting their coats off after recess. They can also merely "pop corn" in a group by forming a tightly knit circle with their arms around each other (or hand in hand). Several popping balls (from three to twenty-three soccer-type balls) are placed inside the circle, and the children move around as a unit, trying to keep the balls inside.

3 • *Bridges.* Bridges, bridges, and more bridges. How many kinds of bridges can be built? You'll need a bean bag and a stick 2 to 3 inches wide for every two children. First the children link benches together to set up a series of bridges reaching across the gym. Next they pass the equipment down the line from one to another so that the first person to get to the equipment holder has the honor of being first passer and last to get his or her own equipment. When each child has a partner and each set of partners has a bean bag and a stick, they are ready to begin. Each child takes one end of the stick, and the two partners try to balance their bean bag in the middle of the stick between them while moving around the gym. Generally the children face each other and begin by following the lines on the

Appendix 2

1. UNDER THE BLANKET
Divide campers into two parallel lines facing each other. One line takes a small stone and passes it from person to person under a blanket. While this is going on, everyone sings a song and the other team observes. At the end of the song, the "blanket" team puts their fists above the blanket. The other team tries to guess which fist the pebble is in. If they guess on the first try, the other team gets to pass the pebble.

2. SILENT APPRECIATION
Go on a hike and no one can speak. Ask questions like what did you notice? Concept: we take advantage of things and don't take time to appreciate or notice things. (ie God)

3. LEAF PASSING
Divide into line of two teams of equal number and begin with one leaf at the start of each line. The first person takes the leaf and passes it over their head. The next person passes it under their legs. At the end of the line, the last person goes to the front. The game continues until the first person is at the front again.

Appendix 3

1. IMAGINARY JOURNEY
Children listen and imagine

You are going to your favorite place, using your favorite way to get their. (helicopter, horse, bike, etc.) taking any person you want with you, eating your favorite food. Now that you are there, what will you do first? What do you feel like now? This is one way to tell what peace is like.

2. 3-FOLD PEOPLE
Materials - paper and crayons for everyone
Divide into groups of three. Then fold paper into tree equal parts. The first person takes the folded paper and draws a head on the top part. After the top portion is concealed from view, the second person draws a body on the second folded part followed by the third person drawing legs and feet on the bottom portion.
Discuss: different types of people and how we're all the same in God's eyes.

Appendix 4

then says the message out loud and the children compare it to the original secret. The same phrase (or different phrases) can be started in both directions. The children can also pass friendly "signs," such as a happy face, a warm hug, a gentle squeeze, a handshake, a snuggle, or a wink.

This quiet game is a good "gearing down" activity. It's amazing how even five-year-olds are attentive, curious to hear how the message will "turn out."

Old Games, New Ways

You may find it easier to introduce the idea of cooperation through games that are already familiar to the children. Here are some nonelimination versions of three traditional favorites; you can see from them how simple it is to adapt standard competitive games for cooperative fun!

1 • *Hot Potato.* The children join hands and sit down to form a potato-passing circle. A hot potato (bean bag or ball) is passed around the circle from one person to the next until the potato caller (who is outside the circle facing the other way) yells, "Hot potato!" The person with the potato in his or her hands at this time joins a separate "potato-callers" circle and chooses a number, to which the callers count softly together before yelling "Hot potato!" in unison. The game continues in this manner until the last child has switched to the potato-callers circle and all the other children have had a chance to select a "hot potato" number to count to. It is interesting to note that the children have no sense of losing in this game. They enjoy being in either circle, as both circles are "in."

2 • *Nonelimination Simon Says.* Two games begin simultaneously, each with a leader, who performs various movements which the children mimic when given the command "Simon says do this." However, when the leader says, "Do this," without first having said, "Simon says," any child who follows merely transfers to the second game, joining in the next time "Simon Says" instead of being eliminated, as in the traditional game. In this way there is no exclusion, only movement back and forth between two parallel games. Nonelimination Simon Says can also be played in pairs. Why Simon never said, "No one will be left out" before now is beyond me.

• *Nonelimination Musical Chairs.* The object is to keep everyone in the game even though chairs are systematically removed. As in the competitive version,

Appendix 5

Note:
adopt a tree on site for the week
+ discuss how the tree isn't their's
to own ~ that it's God's tree.

Adopt-A-Tree

1

SUBJECTS
Language Arts and Humanities
Science

GRADES
K-6

PLT PRINCIPLES
1. Environmental Awareness
2. Diversity of Forest Roles
3. Cultural Contexts
6. Life-Support Systems
7. Lifestyles

CONCEPTS
1.1 Variety and Aesthetics Essential to Life Support
2.112 Forest as Resource Pool
3.42 Environmental Perspectives
6.2 Constancy of Biological Change
7.4 Creative Expression and the Environment

SKILLS
I. Gaining Information
II. Communication

OBJECTIVE

Students will be able to list the basic characteristics of a tree as determined by their own observations.

ACTIVITY

This activity may be conducted as a class project; with a class divided into groups of three or four students each; or with students working individually. Several related activities are included in the pages that follow. They are indicated by Adopt-A-Tree in the titles.

This activity begins with adopting a tree (or trees) near or on your school site. If there are no trees nearby you might bring a potted tree to your classroom or try to have a tree planted on the school grounds. "Adopting-a-tree" is a valuable way to initiate a unit of study on trees with any age group.

The first visit

Visit the adopted tree(s).
Describe the tree as it is right now, today.
Look at its physical characteristics (size, leaf shape, bark color, and other features).
Look to see whether it is alive. How can you tell?
Look to see whether it appears to be asleep (dormant) or awake. How can you tell?
Listen to find out whether it makes any sounds.
Smell to find out whether it has an odor. Do different parts of the tree smell different — like bark, old leaves, new leaves? Think about whether the tree and its parts might smell different to you at other times of the year.
Think about how the tree got where it is and how new trees might come to join it.
Think about what other living things might need this tree for survival.
Think about what things the tree might need for its own survival.
Think about how long the tree might live.

Warning: Do not taste any part of the tree.

Repeat the visits throughout the year and compare observations made each time.

Look to see how the tree has changed.
Look to see in what ways the tree has remained the same.
Think and talk about what the tree might look like the next time you visit it.

Appendix 6

1

(Continued)

After the first or more visits

Once back in the classroom and now that you and your students have adopted a tree, you might ask your students to tell you what they think a tree is. Accept all statements offered and be careful to record the students' exact words and phrases. List the statements on the chalkboard; discuss and make any changes suggested. When statements have been agreed upon, you and the students can put them together in the form of a poster, chart, or bulletin board.

Here are some sample statements:

A tree is a living thing.
A tree has many parts, just as people have many parts to their bodies.
There is the trunk (main torso), bark (skin), branches (arms, legs), leaves or needles (hair).
Trees have names. [*The children can mention some names of trees.*]
A tree has many uses. [*You and the students may wish to list some.*]
A tree interacts with and is dependent upon many other organisms, such as insects, mammals, and birds.

These initial activities can help you decide on follow-up projects by indicating what the students already know, what their interests are, and the kinds of additional information they might acquire.

EXTENSIONS

1. Brainstorm from 10 to 15 adjectives that could be used to describe a tree. These words can be used to write a poem (haiku or cinquain) or short paragraph about the tree.
   (See Bibliography, numbers 125, 127, 128 and 345.)

Appendix 7

(Continued)

1

2. Create and present a short story, puppet show, or play about the tree's parents and/or its offspring.

3. Imagine sounds you might hear near the tree. Can you hear leaves moving, animals, birds? Write a brief description of these sounds, inventing appropriate words, if necessary. Imagine you are looking at the tree. What colors and shapes do you see? Write a brief description, using your new words, of how the tree looks, smells, feels, and sounds.

4. Write a brief, imaginary conversation with your tree. What might your tree think, see, feel, hear, and smell? (You may wish to record the conversations on tape.)

5. Imagine you are a radio or television reporter interviewing a person, bird, or animal that lives in a forest or in a tree. Write down some questions you might ask, such as: How do you like your home? Who are your neighbors? What do you do for a living?

6. Take a tree to lunch. During lunch, consider these and other questions:

   What is it like under the tree?
   What animals visit the tree while you are there?
   What kind of help is the tree getting from people, if any (watering, feeding, pruning), and does it need that help?
   Why and when does it need help?
   What kinds of things, if any, are damaging the tree?
   Has the tree cast seeds? Have any seeds developed into seedlings?
   How does the tree take care of itself?
   How much of its history can you observe? Has it had any accidents (such as being hit by lightning)?
   Is the tree crowded by other trees or by buildings?

7. See whether your tree makes a shadow. Watch the changes in your tree's shadow at different times of the day and during different times of the year.

8. See whether you can use your tree, without hurting it, to make a sundial. Can it help you keep time?

9. Make paintings, drawings, or photographs of the shapes and shades of color you find when sunlight and shadows can be seen on and around your tree.

10. Describe your tree in enough detail so that someone else can recognize it. Share what you have learned by inviting someone else to visit your tree — and be sure to visit your friend's tree, too.

Appendix 8

2. DRESS A TREE

Objective: To review the parts of a tree and their roles.

Place a vertical stick in front of the children. Explain that this represents a skeleton tree that needs dressing. Give each child a card with a tree part written on it: roots, bark, twig, leaf, bud, flower, fruit, or nut (or for younger children, a picture of a tree part). The children should make their assigned tree parts, and when called upon, take them to the tree skeleton and help dress the tree. As they place their part on the tree, the should tell what function it serves.

Appendix 9

Expanding Sensory Perception

7

SUBJECTS
Health
Science
Language Arts and Humanities

GRADES
K-6

PLT PRINCIPLES
1. Environmental Awareness
3. Cultural Contexts

CONCEPTS
1.1 Variety and Aesthetics Essential to Life Support
1.13 Psychological Benefits from Nature
3.42 Environmental Perspectives
3.4 People and Biosphere

SKILL
I. Gaining Information

OBJECTIVE

Students will become aware of their senses and be able to describe how the use of one's senses may increase appreciation and understanding of the environment.

ACTIVITY

Blindfold students, a few at a time, and ask them to feel the bark of different trees. You may want to take the students for a walk in a park, leading them carefully to different trees that have different bark textures.

Ask the students to feel the textures of leaves and needles from different trees. This can be done either in the classroom with examples of different types or outside in a natural setting.

Repeat this exercise without blindfolds. See if the students can identify trees, leaves, and needles they felt while blindfolded.

Caution: Supervise this activity very closely while the students are blindfolded.

VARIATIONS

1. Take students to a place where there are several varieties of living things in close proximity. Ask all students, except one, to close their eyes. Then ask the student whose eyes are open to describe a living thing or part of a living thing using any or all of his or her senses. When the description is finished, ask the remainder of the students to open their eyes and attempt to identify the living thing described.

2. During a walk outside, ask your students to find a plant and to describe its color, how it feels, how it smells, and how it sounds. As added motivation, see who can find the fuzziest leaf, the greenest leaf, the biggest plant, the noisiest bush. You might remind them that trees are plants.

3. If a wooded area is nearby, take students on a walk through the woods during and/or immediately after a rainfall or snowfall. Ask them to describe the effects of the rain or snow on the entire forest as well as on individual plants and animals. Encourage the students to use as many of their senses as possible: How do the woods smell? How do they sound? Does it feel different to walk here now than it did before?

7

(Continued)

4. During a short walk outside, ask students to pick up a handful of soil. Ask the students to describe — either orally, in writing, or through dramatic interpretation — its smell, its feel, its colors, and what they can find in it, such as sand, stones, leaves, worms, and insects.

5. **Sight** - Take students on a walk in a local forest area or park. Ask them to record shapes, patterns, or designs they see, using a pencil or crayon.

   In the classroom, ask the students to cut various geometric shapes (such as triangles, squares, rectangles). Take these shapes on a walk and ask students to match them with similar patterns in nature.

   On a walk through a wooded area, ask students to create their own color names for each shade they observe.

   Sound - Take students on a walk. Ask them to record on cassette tape the sounds they like; the sounds they don't like; animal sounds they know; animal sounds they don't know; human-made sounds and natural sounds. Play the recordings in class and ask the students to identify the sounds.

   Ask the students to imitate forest sounds (rustling leaves, wind in trees, thunder, rushing water, bird calls).

   Smell - Collect small blocks of aromatic woods such as cedar, pine, and camphor. Ask students to smell each block as you tell them its name. When they can identify correctly each block by sight and smell, take the students to a wooded setting and blindfold them. Ask the students to try to identify the trees and other plants using only their sense of smell.

   Note: You can make some woods more aromatic by wetting them. As a general rule, coniferous woods (softwoods) are more aromatic than deciduous woods (hardwoods). You can often purchase small blocks of aromatic woods. If you can't or don't want to buy them and can't find them otherwise, take care not to damage trees and other living things in gathering wood samples from forest settings. Good sources for the blocks are local furniture makers, building contractors, lumberyards, or the high school woodworking shop.

Appendix 10

Tree Cookies

37

OBJECTIVE

Students will be able to perceive time from the perspective of tree growth.

ACTIVITY

Obtain a large cross section of a tree which has recently been cut. Using large map pins, mark the annual rings and connect by string to a bulletin board indicating important events in a particular year of the tree's growth. How large was the tree when the school was built? When the class entered school? When the last president of the United States was elected? When the students were born? Identify differences in sizes and spaces between tree rings. Discuss with the students various reasons for these differences (drought, lack of light, etc.).

Note: The more sophisticated the class, the greater the time span that might be dealt with in this lesson.

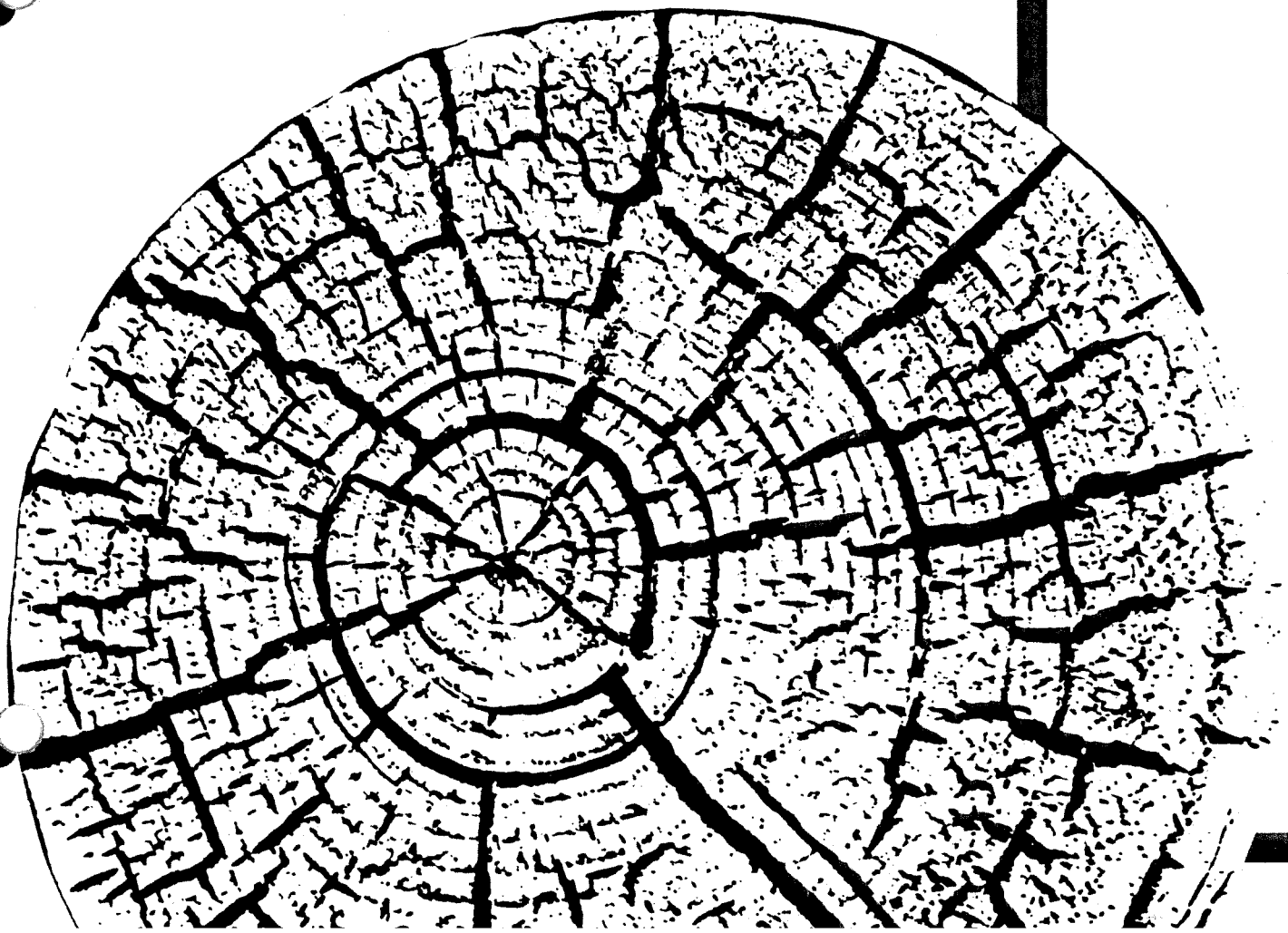
SUBJECTS
Social Studies
Mathematics
Science

GRADES
K-6

PLT PRINCIPLE
3. Cultural Contexts

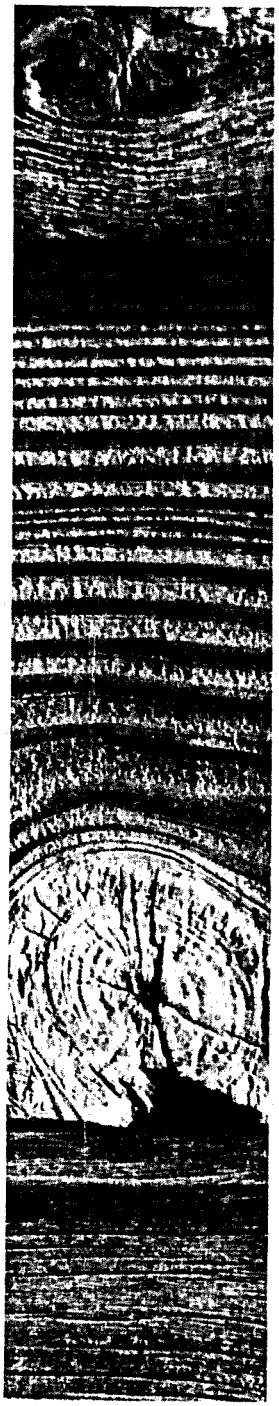
CONCEPTS
3.3 History and Environment
3.33 Forest Influence on U.S. History

SKILL
I. Gaining Information



37

(Continued)



VARIATION (Especially Appropriate for Younger Students)

Using 2 to 3 inch (5 to 8 centimeter) diameter tree limbs (cross section), ask students to count the rings. (Use polished pieces with no more than 10 rings.)

Explain that each ring equals approximately one year of growth for the tree or tree limb, depending on where your tree section was located on the tree. Ask:

- How old is the tree (or limb)?
- Do we have a tree (or limb) as old as you?
- How many rings would you have if you were a tree?
- Is the cross section you have "more than" or "less than" the number of rings you are old?

EXTENSION

Foresters often use a tool called an increment borer to extract a core of wood from standing trees, logs, poles, or timbers. Students could also take such cores for study. Using the technique of taking a core of wood, the age and condition of trees can be determined without destroying the tree. Students could also study such cores and analyze growth rate of trees or the penetration of wood preservative solutions on posts, pilings, or timbers. For information about the increment borer and suggestions for its use, write to: Forestry Suppliers, Inc., 205 W. Rankin St., Jackson, MS 39204.

RESOURCES

A tree (or limb) cross section can usually be obtained from a local tree-trimming service, forest industry, or utility company that is clearing or trimming trees for power or telephone lines.

See also PLT Resources section.

Appendix 11

The Giving Tree

by Shel Silverstein

Once there was a tree...

and she loved a little boy.

And every day the boy would come

and he would gather her leaves

and make them into crowns and play king of the forest.

He would climb up her trunk

and swing from her branches

and eat apples.

And they would play hide-and-go-seek.

And when he was tired, he would sleep in her shade.

And the boy loved the tree...

very much.

And the tree was happy.

But time went by.

And the boy the grew older.

And the tree was often alone.

Then one day the boy came to th tree and the tree said,"Come, Boy, come and climb from my branchesand eat apples and play in my shade and be happy."
"I am to big to climb and play," said the boy.
I want to buy things and have fun. Iwant some money. Can you give me some money?"
"I'm sorry'" said the tree, "but I have no money. I have only leaves and apples. Take my apples, boy, and sell them in the city. Then you will have money and you will be happy."

And so the boy climbed up the tree and gathered her apples and carried them away.

And the tree was happy.

But the boy stayed away for a long time...
and the tree was sad. And then one day the boy came back and the tree shook with joy and she said, "Come boy climb up my trunk and swing from my branches and be happy."

"I am too busy to climb trees," said the boy.
"I want a house to keep me warm," he said.
"I want a wife and I want children, and so I need a house.
Can you give me a house?"
"I have no house," said the tree.
"The forest is my house, but you may cut off my branches and build a house. Then you will be happy."

And so the boy cut off her branches and carried them away to build his house.

And the tree was happy.

But the boy stayed away for a long time.
And when he came back the tree was so happy she could hardly speak.
"Come boy,"she whispered,"come and play."
"Iam too old and sad to play," said the boy.
"I want a boat that will take me far away from here. Can you give me a boat?"

"Cut down my trunk and make a boat," said the tree.
"Then you can sail away...and be happy."

And so the boy cut down her trunk and made a boat and sailed away.

And the tree was happy...

but not really.

And after a long time the boy came back again.
"Iam sorry, boy," said the tree, "but I have nothing left to give you-

My apples are gone."
"My teeth are too weak for apples," said the boy.
"My branches are gone," said the tree. "You cannot swing on them-"
"I am too old to swing on branches," said the boy.

"My Trunk is gone," said the tree. "You cannot climb-"
"I am too tired to climb," said the boy.
"I am sorry," sighed the tree. "I wish that I could give you something... but I have nothing left I am just an old stump. I am sorry..."

"I don't need very much now," said the boy, "just a quiet place to sit and rest. I am very tired."
"Well," said the tree, straightening herself up as much as she could, "well an old stump *is* good for sitting and resting. Come, boy, sit down. Sit down and rest."

And the boy did.

And the tree was happy.

THE END

Appendix 12

Natural Art

Art Activity

28

SUBJECTS
Fine Arts
Language Arts and Humanities

GRADES
K-4

PLT PRINCIPLES
2. Diversity of Forest Roles
4. Societal Perspectives on Issues

CONCEPTS
2.112 Forest as Resource Pool
4.311 Influence of Artistic Expressions

SKILL
I. Gaining Information

OBJECTIVE

Students will be able to discuss nature as a source of art materials and inspiration for people.

ACTIVITY

Help your students make a large wheel of colors they think they can find outside in nature, including browns, tans, and grays. Then take the class on a short hike outside and ask the students to try to match objects in nature with sections of the color wheel. Discuss with the students the concept of nature as a source of art materials and inspiration for people. Also discuss with them such things as the potential impact of use of the environment for art materials including negative effects through misuse.

The following activities suggest the use of materials gathered from the natural world. Before participating in this activity, please talk with your students about the importance of taking care not to do damage to the environment in the process of gathering the materials to be used.

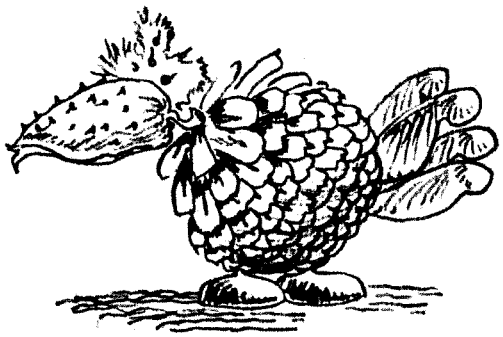
VARIATIONS

1. Find natural materials in a variety of colors and display them on a large bulletin board. If the students gather these during a class walk, use this opportunity to discuss conservation practices in collecting. Help students develop some classifications, classify the materials, and explain why they placed each material in a certain category.
2. Use natural materials to create a mobile, collage, or scene.
3 Make crayon rubbings or charcoal rubbings (with burnt wood) using various textured natural materials such as bark, leaves, seeds, rocks, and sand. Simply place a piece of paper on the object with the texture you find interesting and then rub the crayon or charcoal on top of the piece of paper, pressing firmly.

28

(Continued)

4. Use leaves, dried seeds, ferns, and other natural materials to create forest creatures (real or imaginary) and then name them. For example, glue acorns, nuts, cones, and similar materials together to make "seed" people or animals.



5. Use natural materials dipped in paint to make designs. For instance, roll paint-covered pine cones over paper to make prints.
6. Make a design on dark paper. First apply glue to paper, then shake on sand, soil, or crushed materials. Allow to dry completely before displaying.

EXTENSION

Using paints or other art materials, help your students make a second color wheel representing colors found *within the classroom.* Compare the two color wheels. If the class decides some colors from "outside" are missing from the classroom, you and they can invent some ways to bring the colors inside.

Appendix 13

17

Plant Personification

Acting ~ Pantomime

SUBJECTS
- Language Arts and Humanities
- Science
- Physical Education

GRADES
- K-6

PLT PRINCIPLES
1. Environmental Awareness
7. Lifestyles
3. Cultural Contexts
4. Societal Perspectives on Issues
6. Life-Support Systems

CONCEPTS
- 1.1 Variety and Aesthetics Essential to Life Support
- 7.4 Creative Expression and the Environment
- 3.4111 Forest Model for Creative Expression
- 4.311 Influence of Artistic Expressions
- 6.3 Interdependence of Living Things and Their Environment

SKILLS
- V. Problem Solving
- II. Communication

OBJECTIVE

Students will be able to portray their feelings about the forest environment through creative dramatics.

ACTIVITY

Ask your students to use both large- and small-muscle activity to move like the emotions trees might feel when there is a:

- Gentle breeze
- Violent windstorm
- Gentle rain
- Hard rainstorm with thunder and lightning
- Snowstorm
- Forest fire
- Squirrel running up their trunks
- Bird nesting in their branches
- Person climbing them
- Person carving on their bark
- Person planting them
- Person harvesting them

Your students may participate as one large group during each of these different activities; in small groups with the others observing; or singly with the other students observing and possibly guessing what activity is taking place.

(Continued)

17

VARIATIONS

1. Read to your students, or have them create, a short story in which trees experience events similar to those listed in the first activity. Then, the students may substitute the appropriate dramatic interpretive movements each time the word or event occurs in the story.
2. Students may wish to create a puppet show in which plant and animal characters portray their activities, impressions, and emotions related to their home in the forest during different seasons or during events like those listed in the first activity.
3. Play a recording of music which was composed to reflect events such as those mentioned and ask students to respond with large-muscle activities to the rhythms. Examples of musical selections are:

If someone plays the Piano. This section could be used.

Appalachian Spring by Aaron Copland
Peter and the Wolf by Prokofiev
A Walk in the Black Forest by Horst Jankowski
William Tell Overture by Rossini
Thunder and Lightning Polka by Johann Strauss
Nutcracker Suite by Tchaikowsky
Woodland Sketches by MacDowell
Finlandia by Sibelius
Grand Canyon Suite by Ferde Grofé
Beethoven's Sixth Symphony
Rocky Mountain Suite by John Denver

Appendix 14

The Fallen Log

62

SUBJECT
Science

GRADES
4-6 can be used for younger

PLT PRINCIPLES
6. Life-Support Systems
5. Management and Interdependence of Natural Resources
2. Diversity of Forest Roles

CONCEPTS
6.1 Dynamic Biological Systems
6.11 Dynamic Forest Community
6.111 Finite Matter
5.21 Plants as Renewable Resources
2.1223 Roots as Changers of Soil

SKILL
I. Gaining Information

OBJECTIVE

Students will be able to describe the interactions between rotting logs and nearby plant and animal populations.

ACTIVITY

With the students, locate a rotting log — at least eight inches (20 centimeters) in diameter, bigger if possible — and carefully observe plant growth on and around the log. Also look for animals or signs of animals around the log. Students may wish to describe or record the number of these plants and animals.

As you and the students examine the rotting log, consider the following and any other things which may become apparent as you proceed:

Condition of the bark on the log. It may be missing.

Evidence of plant growth on the log; for example, fungi (mushrooms), algae, mosses, young bushes, and trees.

Evidence of animal activity on or around the log. The log may have insect holes, ants, woodpecker holes, animal dens, and the like. Some of these may have caused the tree's death.

Examples of animals or plants inside the log. *Tear a portion of the log apart only as a last resort. Respect the animals' homes inside. They are there for a reason.*

Sawdust around the base of the log as an indication of its breakdown by insects and small mammals.

The kind (species) of tree, what its age might have been when its death occurred, and possible reasons it died.

Ask the students to describe the interactions they have observed between rotting logs and nearby plant and animal populations. Then discuss with your students the benefits of the rotting log to the forest community. Examples of its value include:

Nutrients in the log are returning to the soil to be used by living plants.

The log is providing homes for various mammals, insects, worms, and spiders. These small animals serve as food for larger predators (birds, fox, coyote, opposum, and snakes).

The rich, organic, loose material decaying from the log provides a unique habitat for certain plants — fungi, tree seedlings, wildflowers, mosses, and ferns.

62 (Continued)

Now find an area in the woods where there are not any rotting logs. Pick a small (3 feet by 10 feet, or 1 meter by 3 meters) area and observe and record or describe orally the kinds of plants and animal populations in this area. Discuss the apparent differences in plant and animal populations and their characteristics within each of these two areas, the area with the rotting log and the area without.

Appendix 15

12

Sounds Around

Imagination ~ Creativity

OBJECTIVE

Students will be able to describe orally the origin of sounds they hear.

ACTIVITY

Take your students outside and ask them to sit quietly under a tree. Speaking softly but so that the students can hear you, give them these instructions: *Close your eyes. Listen carefully to hear sounds that come from the tree . . . Listen to the rhythm of the sounds you hear . . . Move your body like the sounds you hear. Try to move in rhythm with the sounds you hear . . . Sing softly with the sounds you hear.*

With your students' eyes still closed, ask them to describe the sounds they hear. Ask a few students to try to imitate sounds they hear. Ask them to describe what they think is making each sound they hear. Try to help your students hear wind, insects buzzing, birds singing or flapping their wings, and leaves rustling.

EXTENSION

If you can, take along a portable tape recorder and record the sounds you and the students hear. Later, in class, play the recording and identify the different sounds. This identification can be done verbally or by creating pictures to describe the sounds and what might make them.

SUBJECTS
- Language Arts and Humanities
- Science

GRADES
- K-4

PLT PRINCIPLES
1. Environmental Awareness
3. Cultural Contexts
2. Diversity of Forest Roles

CONCEPTS
- 1.12 Need for Beauty and Quiet
- 1.13 Psychological Benefits from Nature
- 3.42 Environmental Perspectives
- 2.124 Aesthetic Benefits

SKILLS
- I. Gaining Information
- II. Communication

Appendix 16

Another Way of Seeing

88

SUBJECT
Social Studies

GRADES
K-6

PLT PRINCIPLES
3. Cultural Contexts
7. Lifestyles

CONCEPTS
3.2 Cultural Effects on Resources
3.4 People and Biosphere
3.42 Environmental Perspectives
7.1 Culture as Learned Behavior
7.12 Determination of Resources and Their Values

SKILLS
I. Gaining Information
VI. Valuing

OBJECTIVE

Students will be able to identify similarities and differences between their current lifestyles and those of some early Native Americans.

ACTIVITY

Take the students on an excursion in guided imagery.

Ask the students to relax and close their eyes.

The following phrases are suggestions; (. . . indicates a pause of a few moments).

Imagine yourself where you were when you first woke up this morning . . . Put yourself in that place and tune in your senses to that moment . . . the sights, sounds, smells, feelings of where you were . . . .

(camp)

Get up and begin your day, making your preparations for school . . . . Notice what running water, electricity, and other conveniences you use . . . again paying attention to all your sensations . . . .

the dining hall

Still in your imagination, set out on your way to school, traveling the way you usually do . . . As you go, pay attention to smells . . . sounds . . . feelings . . . and sights. At some point along the way where you feel comfortable, stop. Turn around once, slowly . . . .

(trees)

Now, let the scene around you change. Let the buildings, the road, or sidewalk, the whole community seem to melt away . . . to the way it may have been a long time ago . . . Imagine the day is just beginning once again . . . Imagine yourself now as a member of a Native American tribe who lived in the area at least 200 years ago . . . You are just waking up . . . Notice your surroundings . . . the sounds, smells, sights, and feelings which greet you . . . . Get up and begin your morning activities, paying attention to where you are and what you use to do each thing . . . .

(plants) (camp)

When you are ready, bring yourself back to the present . . . and open your eyes.

Invite the students to share their experiences.

Note: Guided imagery can be a relaxing and quieting activity. Many people feel like keeping quiet afterwards, while others are bursting with eagerness to share what happened with them. Encourage, but do not require, participants to talk about their personal journeys. An alternative mode for sharing nonverbally — for example, drawing or pantomime — might prove useful and enriching.

Appendix 17

Long Range–Short Range

Thinking about the Future Activity

47

SUBJECTS
Social Studies
Science

GRADES
K-3

PLT PRINCIPLES
4. Societal Perspectives on Issues
5. Management and Interdependence of Natural Resources

CONCEPTS
4.33 Necessity for Long-Range Planning
5.21 Plants as Renewable Resources

SKILLS
IV. Critical Thinking
I. Gaining Information

OBJECTIVE

Students will be able to describe the long-range effects resulting from an action.

ACTIVITY

Pose the following situation to your students:

We have six fully grown trees on our land. We have no other trees around our house or anywhere else on our land. We need firewood and are trying to decide whether to cut all the trees down during next winter to use them for firewood.

Given the information, try to decide what seems to be the best action to take.

Consider:
What will happen next summer when it gets hot? (No shade.)
What might happen the following winter when more firewood is needed to keep warm? (No fuel for cooking and heating.)
What problems might there be for animals? (Fewer places for some birds and squirrels to live.)
What might a person do to be sure that there are trees left for the future? (For example, each time a tree is cut two could be planted.)

Through discussion, emphasize to the students the differences between short-term and long-term results of actions they recommend. Ask the students to describe the long-range effects of any action they recommend.