



1992 SUMMER CAMPS & PROGRAMS IN ILLINOIS & EASTERN MISSOURI

resident youth camps • trip youth camps • senior citizens' day event • single adults' retreat • family camps • tent & trailer campground • church picnics

YEAR ROUND OPPORTUNITIES retreat programs & facilities for people of all ages

P.O. BOX 239 OREGON, ILLINOIS 61061 815-732-2220
EVANGELICAL LUTHERAN CHURCH IN AMERICA



Will the real Christopher Columbus please stand up? What does he look like? Are we sure where he lived? Is this even his right name? Did he truly "discover" America? Should he even be considered a celebrity? The questions and the doubts gather as Columbus' journey of 500 years ago is acknowledged.

The developments throughout the world that followed 1492 are called the "Columbian Exchange." The ethnic make-up of populations, the foods people eat, economies of nations, and the environments were altered in the "Old" and the "New Worlds."

There are some parallels between Columbus' crossing of the Atlantic and God's entrance into history as we know God in Jesus Christ.

In Christ a new day emerged for the world. Luther referred to it as the "Joyous Exchange." God became human so humanity could become divine. Jesus Christ gave His life in death so that humans could be given life.

Columbus' crossing was to open new trade routes for goods to the West; God's crossing in Christ was to open the world for goodness. The Columbian Exchange brought grief and despair to some and prosperity to others, but the cross of Christ brought hope and fulfillment to all. After Columbus' crossing, new foods were introduced throughout the world; in Christ we meet the "Bread of Life" for all the world.

This summer campers will look at and experience the influence of the "Columbian Exchange" on our lives as we observe the mixing together of plants, animals, people, and disease from Europe, Africa, and the Americas. Also, we will look at the influence of the "Joyous Exchange" in Jesus Christ on the world and note especially how Christians are called to risk bearing the cross and dare bringing goodness into the world.

About LOMC

Lutheran Outdoor Ministries Center is a ministry of the Central/Southern Illinois, Northern Illinois, Metropolitan Chicago, and Central States Synods of the Evangelical Lutheran Church in America (ELCA).

Throughout the year, LOMC conducts programs for and with people of all ages at its Oregon, Illinois site and other locations in central/southern Illinois and Missouri.

With its camp and retreat facilities, trained staff, and 650 acres of hills, prairie, pond, and forests, people find the LOMC site a beautiful place to learn and grow with others in their faith. LOMC facilities are available for groups to rent throughout the year.

The purpose of LOMC is to be the Church in outdoor settings, nurturing Christian faith and providing experiences connecting the Word of God with the World of God.

(LOMC Mission Statement)

"The Food Distribution Program is available to all eligible participants without regard to race, national origin, color, sex, or handicap. Any person who believes that he or she has been discriminated against in a USDA-related activity should write immediately to the Secretary of Agriculture, Washington, D.C."

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LOMC's Location

LOMC is located two miles south of Oregon, IL on Illinois Route 2. The town of Oregon is at the intersection of Illinois Routes 64 and 2, about 30 miles southwest of Rockford and 15 miles northeast of Dixon. Driving time to LOMC is about 1.5 hours from Chicago and the Quad-Cities, 2 hours from Peoria, 3 hours from Champaign, and 5 hours from St. Louis.

LOMC staff are also working with area pastors at East Bay Bible Camp (near Bloomington/Normal, IL), Little Egypt Lutheran Bible Camp (near Carbondale, IL), the St. Louis Area Confirmation Camp (near Troy, MO), and the Mid-MO camp in Lake of the Ozarks State Park, (near Kaiser, MO).

Camp Activities for Everyone

Each experience and activity of every youth camp is based on the program theme, "The Crossing That Changed the World." Activities are designed for the age level of the participants. Camps and programs are described on pages 4-7.

Each day a different Biblical idea is presented in Worship and Bible Study/Learning Experiences.

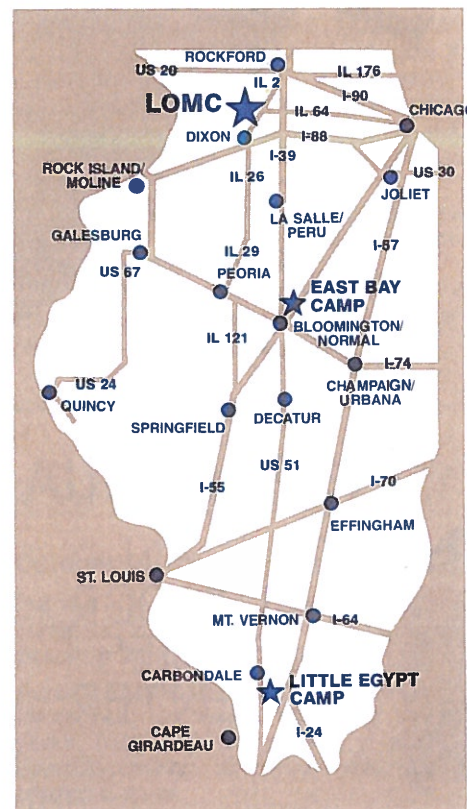
Your fees include nearly everything:

- Bible Studies**
- Worship**
- Arts & Crafts**
- Swimming**
- Outdoor Recreation**
- Specialized Activities or Instruction for the specific program**
- Campfires & Singing**
- Nature Experiences**
- 3 Meals a Day**
- Evening Snacks**
- Health Services**
- Lodging**
- Skilled & Trained Leaders**
- Transportation for designated off-site activities**

Youth campers may purchase clothing and novelty articles in the LOMC store when their parents/guardians are present at check-in and departure.



Printed on recycled paper



GENERAL INFORMATION

Youth Camp Programs based in Oregon, IL

1992 SUMMER CAMPS & PROGRAMS
IN ILLINOIS AND MISSOURI

Staff

The camp staff is composed of well-prepared college-age leaders, pastors, supervisory staff, support staff, and adult volunteers. They are under the leadership of Pr. John E. Swanson, Executive Director and American Camping Association Certified Camp Director. LOMC is accredited by the American Camping Association.



Meals & Lodging

Three well-rounded meals and an evening snack are provided daily. Campers and guests sit with others in their group and are served family style. Menus are approved by the LOMC Food Service Manager in conjunction with a certified dietitian.

Lodging for participants corresponds with the type of program for which they register: air-conditioned retreat houses, platform tents with bunks, or frame tents. LOMC staff sleep in the same facilities with youth campers. (See the descriptions on pages 4-6.)

Health & Safety

Medical services are available 24 hours a day. There is a camp nurse and most LOMC staff are certified in first aid.

You and/or your child can help maintain the healthy and safe environment at LOMC by following rules set for these purposes, such as those related to swimming and boating. Some programs require the campers to provide their own personal safety equipment (see footnote on page 6).

LOMC's health and accident supplementary insurance covers all campers and is intended to pay the expenses for short term treatment of illness and accident. More information is given with confirmation of your registration.

Financial Assistance Available

Do not let the lack of money prevent you and/or your child from attending LOMC this summer! Many congregations provide financial assistance through "camperships". Contact your pastor for details.

LOMC has a limited number of camperships. Inquiries are welcome. Please channel your request for assistance through your pastor before calling Pr. Swanson at LOMC.

The full deposit must accompany the registration form regardless of who provides the campership.

If you wish to help someone attend camp, donations for camperships can be made to your home congregation or to LOMC.

Friday Night Festival

Friday Night Festival is a great way for the resident youth campers to "show-off" to their parents what they have done during their week at LOMC. Parents and their guests are invited for supper at 6:00 p.m. and then join their campers for the Festival program at 7:00 p.m. Dinner reservations are necessary and are made and paid for on the day parents bring their child to camp. (There are no Festivals for Voyageur or Trip Camps)

Summer Camp for Youth With Disabilities

LOMC provides residential camping opportunities for grade 4-12 youth with disabilities in a mainstreamed situation.

If you are interested in the camp programs that can serve youth with disabilities, request an intake interview with Pr. Jack Swanson before registering. This interview will evaluate the opportunities available for your child.

LOMC serves youth who can be mainstreamed, dress and feed themselves, are toilet trained, and have an attention span which allows some group discussion. Blind, deaf, non-ambulatory, learning disabled, and EMH youth are potential campers.

Dates	RESIDENT YOUTH CAMPS	Grade Entering
June 14-19	Discoverer	4-6
June 14-16	Early Ventures (Hogans)	1-3
June 17-19	Early Ventures (Hogans)	1-3
June 21-26	Explorer	6-8
June 28-July 3	Sports I	4-6
	Discoverer	4-6
	Explorer	6-8
June 28-30	Early Ventures (Retreat House)	1-3
July 1-3	Early Ventures (Retreat House)	1-3
June 28-July 8	Voyageur	6-9
July 5-10	Sports I	4-6
	Swing Choir	6-9
	Venture I	4-6
	Visual Arts	6-10
	Early Ventures (Retreat House)	1-3
	Discoverer	4-6
	Explorer	6-8
July 12-17	Golf	6-9
	Sports II	6-8
	Swimming II	6-9
	Swing Choir	6-9
	Theater Arts	6-9
	Venture II	6-8
	Discoverer	4-6
	Explorer	6-8
	Sailing I	6-9
July 19-24	Junior Choir	4-7
	Sports III	9-12
	Swimming I	4-6
	Tennis I	6-8
	Venture I	4-6
	Early Ventures (Retreat House)	1-3
	Discoverer	4-6
	Explorer	6-8
	Fishing II	6-8
July 26-31	Visual Arts	6-10
	Discoverer	4-6
	Explorer	6-8
	Fishing I	5-7
July 26-28	Early Ventures (Retreat House)	1-3
July 29-31	Early Ventures (Retreat House)	1-3
August 2-7	Cycling	7-9
	Discoverer	4-6
	Explorer	6-8
August 2-12	Voyageur	6-9
August 9-14	Tennis II	8-11
	Theater Arts	6-9
	Venture I	4-6
	Venture II	6-8
	Explorer	6-8
	Junior High Outpost	6-8
	Senior High Challenge	9-12
August 9-11	Early Ventures (Retreat House)	1-3
August 12-14	Early Ventures (Retreat House)	1-3
TRIP YOUTH CAMPS		
June 14-20	Spelunking - Depart St. Louis	7-10
June 28-July 4	Spelunking - Depart LOMC	7-10
July 26-31	Zion Assent, Rockford	9-12
August 9-15	Bike Tour	9-12
RESIDENT YOUTH CAMPS IN MISSOURI & CENTRAL/SOUTHERN ILLINOIS		
June 15-19	St. Louis Confirmation Camp*	8-9
July 5-10	East Bay Bible Camp*	1-10
August 2-7	Little Egypt Lutheran Bible Camp*	4-8
	Little Egypt Adventure Camp*	9-12
August 2-5	Mid-Missouri Camp - Ozarks*	7-9
August 5-8	Mid-Missouri Camp - Ozarks*	4-6

*Register directly with the camp. See information on page 6.

Additional Information

If you need help deciding which is the best camp for your child, contact Joy Mason, Registrar. Please write LOMC or call 815/732-2220 between 10:00 a.m. and 4:00 p.m., Tuesday - Friday.

YOUTH CAMPS

Please use the Registration form on page 7.

FINE ARTS

Do you have a flair for the creative? Music? Art? Drama? If so, then consider one of the Fine Arts camps. You are involved in a variety of experiences that help you explore and express your talents, creativity and interests.

You live in an air-conditioned retreat house. Each day you receive instruction from a professional director.

Junior Choir



Gr. 4-7
July 19-24
\$198.00

If you enjoy singing in your youth choir at church, spend a week at LOMC under the guidance of a caring director and maybe even learn to play handbells. In addition to the usual daily camp activities, you'll have fun rehearsing for your concert at the Friday Night Festival.

Dan Leimberer directs your choir. He leads the Luther Memorial Church choirs in Chicago and will return to LOMC for his twelfth year.

Swing Choir



Gr. 6-9
July 5-10, July 12-17
\$225.00

If you enjoy combining upbeat "jazzy" songs with dance, then one of the popular Swing Choir camps is for you. Two daily rehearsals help you get the notes and moves down as your choir pulls together for a stimulating concert at Friday Night Festival. Choir members receive a personalized Swing Choir t-shirt.

Elaine Smiley of Madison, WI will return to LOMC to direct the July 5th session.

Ellen Schroll, Minister of Music at Shepherd of the Hill Lutheran Church in Lockport, IL, will return for her fourth year to direct the July 12th session.

Theater Arts



Gr. 6-9
July 12-17, August 9-14
\$196.00

You can be a star in Theater Arts camp! Set design, acting, dance, make-up, clowning, costuming, and pantomime are all part of your preparation for Friday Night Festival.

Mark Kretzmann of Moline, IL will return for his second year as drama instructor for both sessions.

Visual Arts



Gr. 6-10
July 5-10, July 26-31
\$190.00

Whether you are "into" drawing, painting, sculpting, or just plain doodling, Visual Arts

camp can provide you with an opportunity to refine your artistic abilities with the help of an experienced instructor. You will explore various art forms and increase your skills in preparation for your art show at Friday Night Festival.

Lynn Heth, an art teacher at Park Junior High School in LaGrange Park, IL, returns for her fourth year as the instructor for both sessions.

OUTDOOR LIVING

Canoe the scenic Rock River - Fish in country waters - Cycle on rural roads - Cook over an open fire - Hike to the backcountry of Castle Rock State Park and LOMC. All of these back-to-nature adventures are a part of learning outdoor living skills as you have fun cooperating with your fellow campers and God's creation.

You sleep amidst the beauties of nature in a screened "rainproof" tent. Some campers stay in platform tents with bunks, called "hogans", and others stay in frame tents with floors. Your group learns how to prepare at least one meal a day outdoors.

Discoverer



Gr. 4-6
June 14-19, June 28-July 3,
July 5-10, July 12-17,
July 19-24, July 26-31
August 2-7
\$182.00

Ever imagine what it must have been like to be a pioneer? You can find out at Discoverer Camp. From finding the nest of a red-tailed hawk to making your own blackberry jam from handpicked berries to controlling a canoe on a half-day trip down the Rock River, you'll discover what fun it is to live outdoors.

Fishing



Fishing I: Gr. 5-7,
July 26-31, \$182.00
*Fishing II: Gr. 6-8
July 19-24, \$196.00

You will live near Paul's Pond at LOMC so you can rise early to catch those big fish. Bring along your own fishing gear and your lucky hat.

Fishing I is for you if you are inexperienced and want to learn the basic "how-to's" of baits, casting, and lures.

Choose Fishing II if you already know the basics and want to advance to bottom fishing, filleting, cooking, and would enjoy a three-day trip to Morrison/Rockwood State Park near Morrison, IL.

Mike Kalls of Downers Grove, IL will return for a second year as instructor for Fishing II.

Carol Schoeck of Downers Grove, IL will return for her second year as instructor for Fishing I.

Explorer



Gr. 6-8
June 21-26, June 28-July 3,
July 5-10, July 12-17,
July 19-24, July 26-31,
August 2-7, August 9-14
\$182.00

Explorer takes you one step beyond Discoverer Camp. Your week of true exploration is in the ravines of LOMC, in the hills of Castle Rock State Park, and on the islands of the Rock River. You take the popular overnight river canoe trip and improve your outdoor living skills such as following a map and compass and cooking special meals over a fire.

Voyageur



Gr. 6-9
June 28-July 8, August 2-12
\$336.00

For a full ten days you put your camping skills to the test with the support of an outdoor leader. Much like the voyageurs of old, you journey into the backcountry stretches of LOMC and Castle Rock State Park. You live in tents and pack up for a three-day canoe trip on the Rock River.

Junior High Outpost



Gr. 6-8
August 9-14
\$182.00

If you are a junior high person, then Outpost is geared just for you. During this exhilarating week you learn new adventure skills in the out-of-doors while cross-country hiking and canoeing for two days. You share in the planning of your group's activities.

*Cycling



Gr. 7-9
August 2-7
\$188.00

If you'd like to travel this summer, then come cycle the quiet country roads around LOMC. You will learn bicycle care and safety while biking 10 to 20 miles a day. You'll also develop your camping skills for two overnight cycling trips. You need to bring your own ten-speed bike, saddle bags, and safety helmet.

*See page 6 for footnote.

Sailing I



Gr. 6-9
July 12-17
\$216.00

Have you ever watched sailboats gliding over the water and wished you could learn to sail? This camp is for you. You will learn the basics first on the LOMC pond and then during a three-day campout near Pierce Lake at Rock Cut State Park near Rockford, IL.

Ray Reddick will return for his third year as the sailing instructor.

Senior High Challenge



Gr. 9-12
August 9-14
\$198.00

Looking for a challenge with other teens? You will share in the selection of your week's activities, such as an extended canoe trip, rock climbing, fast-river canoeing, and/or an overnight backpack. This horizon-stretching adventure will enable you to explore group cooperation; build self-confidence; develop functional, outdoor adventure skills; and investigate natural communities.

Bob Piros will be the rock climbing instructor again for his fourth year.

SPECIALTY

Your week as a "specialty" camper is filled with an exciting variety of experiences and activities as you explore your interests in a safe, supportive setting. You get a taste of most everything LOMC has to offer in summer camp experiences so you'll know what programs you want to come back and try.

Venture I and II campers live in air-conditioned retreat houses. Early Ventures campers live in hogans for the first two sessions and retreat houses for the other sessions.

Early Ventures



Gr. 1-3
June 14-16, June 17-19
\$72.00 (Hogans)
June 28-30, July 1-3,
July 26-28, July 29-31
August 9-11, August 12-14
\$78.00 (Retreat House)
July 5-10, July 19-24
\$182.00 (Retreat House)

If you're young, curious, and ready-to-go, Early Ventures is a program just for early elementary-age children. You'll get special attention in a small group of campers as you do many exciting things like swimming, hiking, canoeing, crafts and games. You live in a hogan or retreat house with your leader.

Venture



Venture I
Gr. 4-6
July 5-10, July 19-24,
August 9-14
Venture II
Gr. 6-8
July 12-17, August 9-14
\$182.00

Are you having a little trouble deciding which camp to attend because this is your first time? Then you'll like a Venture Camp which introduces newcomers to a wide variety of camp activities such as hiking, swimming, crafts, recreation, and perhaps an overnight campout under starry LOMC skies. Venture I is especially for younger children and Venture II is for first-time older campers or campers who enjoyed Venture I and would like to return for another session of camp with a little bit of everything.

SPORTS & RECREATION

Expertise is not required - you need only possess a basic desire to have fun and to improve your athletic skills. As you live and play with fellow campers, enjoying a week filled with a wide range of experiences, you learn what it means to be a sports-minded Christian. Your home for the week is an air-conditioned retreat house.

Sports



Sports I: Gr. 4-6
June 28-July 3, July 5-10
Sports II: Gr. 6-8
July 12-17
Sports III: Gr. 9-12
July 19-24
\$185.00

Sports camps offer softball, soccer, basketball, swimming, volleyball and more. Look no further if you enjoy playing and learning familiar and new team and individual sports.

Swimming



Swimming I: Gr. 4-6
July 19-24
Swimming II: Gr. 6-9
July 12-17
\$186.00

If you don't know how to swim, you can learn how or improve your swimming skills with the help of the LOMC swimming instructors. You'll receive a proficiency card from the Red Cross, depending upon skills achieved.

Swimming I is for you if you are either a non-swimmer or beginner. Special games and activities make your swimming instruction fun.

Swimming II is geared for you if you can swim two different strokes 50 yards each, do a forward dive, are looking to improve your skills, and want some competition. There is also a swim meet at Friday Night Festival.

Tennis



Tennis I: Gr. 6-8,
July 19-24
Tennis II: Gr. 8-11
August 9-14
\$200.00

Bring your own racket, receive instruction, and enjoy friendly competition with others in your skill/ability level. You will practice on the local tennis courts where you'll also meet your parents for the Friday Night Festival

Tennis I is your game if you are just beginning to learn this sport and want to get basic instruction in how to play, grip and serve as well as getting in some playing time.

Choose **Tennis II** if you already possess basic tennis skills and desire more advanced instruction and competition.

Golf



Gr. 6-9
July 12-17
\$208.00

You can practice your drives and improve your skill at getting that little white ball in the hole. LOMC will provide you with excellent instruction and practice time. Bring your own clubs and balls and we'll take you to a local golf course.

The golf instructor this year is Anne Jones, Office Secretary at LOMC.

TRIPS

High adventure, unforgettable places, new skills, Christian growth, and special friends are all integral parts of these exciting trips. You need to be in good physical condition and willing to learn if you select a trip camp experience.

You cook your meals outdoors and sleep in a tent. LOMC provides the experienced guides, tents, food, and group equipment that sustain these outdoor excursions plus transportation between LOMC and the trip destination. You need to bring personal gear and money for on-the-road meals.

Spelunking



Gr. 7-10
June 28-July 4
\$222.00

In case you are wondering, "spelunking" means cave exploring. That is exactly what you do on this exciting caving adventure at

Continued on page 6

TRIPS

Continued from page 6

Meramec State Park, MO. You learn about caves and climb, crawl, or canoe into - and out of - several primitive and incredibly beautiful caves. You'll need to provide your own grubby clothes and several sources of light. See page 6 for a Spelunking Trip leaving St. Louis on June 14.

*Bike Tour



Gr. 9-12
August 9-15
\$198.00

Have bike, will travel! Come along on this tour into the picturesque hills and valleys of northwestern Illinois and southwestern Wisconsin. You'll travel 25-50 miles each day with stops at parks and an inn in historic Galena to camp, swim and unwind.

Zion Assent



Gr. 9-12
July 26-31
\$102.00

A unique opportunity in youth ministry in Rockford, IL. Includes housing rehabilitation, food pantries, homeless and runaway shelters, a soup kitchen, and other services in the community. There will be reflections on Biblical concepts of servanthood. Trips to the Rockford YMCA and Magic Waters will be a part of the recreation opportunities.

For more specific information and to make arrangements, please contact Pastor Jack Swanson at LOMC. Other dates may be scheduled by request.



*In order to help insure their safety, campers in certain programs must bring their own personal safety equipment or possess certain skills.

Cycling and Bike Tour campers should provide their own safety helmet, a ten-speed bicycle in good working order, rear bike rack, and panniers (saddlebags).

Sailing I and Fishing II campers must pass a swimming test that demonstrates they can swim 50 yards and tread water for 10 minutes without a flotation device.

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YOUTH REGISTRATION NOTES

Resident & Trip Camps based at LOMC

Registration and Payment

Summer camp registrations are accepted by mail only and the deposit must accompany the registration form on this page. Please do not send cash. Due to limited space for trip camps, please register early.

Send the balance of the fee with the health form at least ten days prior to the camp session. This will expedite check-in on the day of arrival.

Registration deposits cannot be refunded or transferred after June 1, 1992.

The grades for each camp are the grades that children are entering next fall.

Roommate Requests

Two campers who want to room may mutually submit each other's names provided they are the same sex and age/grade, in the same program, and that the request is made in advance, in writing, on a separate piece of paper and sent with the registration form below.

Confirmation of Registration

The confirmation of your registration is made by mail and includes:

- **Camper Health Form** — It is camp policy that all campers have on file at LOMC a health history and examination form. This form must have been completed and signed by a physician since September 1, 1990.
- **What to Bring** — A list of suggested clothing, bedding and other essentials helps the camper pack.
- **Parents' Information** — Concerns of the parents and campers are addressed in order to help them prepare for and enjoy the camper's time at LOMC.
- **Trip Itinerary** — Trip campers receive a proposed itinerary of times and places.

Two-Session Stays

It is recommended that campers return home between two consecutive sessions. Campers may be granted permission to stay between consecutive sessions if a request is made in writing well in advance. Only the Executive Director can grant requests. Circumstances may prevent the request from being granted.

The weekend rate is \$58.00/camper. Contact LOMC for further details.

Arrival and Departure

When campers check in on the first day, parents are asked to update their child's health history and sign up for the Friday Night Festival dinner if they plan to attend. They may visit the LOMC store and meet their camper's Small Group Leader.

If a child is to leave LOMC with someone other than the parent/guardian with whom s/he arrived, the parent/guardian is asked to sign a verification slip at check-in or send

a note in advance. Visitors are not permitted during camp sessions.

Campers are expected to depart from LOMC as indicated below. Exceptions will be granted to those who live great distances from LOMC, provided permission is requested in writing at least two weeks prior to the camp session and granted by the Executive Director.

Resident Camps —

Arrival & Check-in: 2:00-4:00 p.m., Sundays

Early Ventures: 2:00 p.m., June 17, July 1, July 29, August 12

Departure: After Friday Night Festival

Early Venture sessions for June 14, June 28, July 26 & August 9: after Tuesday Night Festival at 7:00 p.m.

Ten-Day Voyager: 10:00 a.m. on the Wednesdays of July 8 & August 12

Trip Camps —

Arrival & Check-In: 2:00 p.m. of the first day

Departure: late afternoon of the last day - the specific time will be noted in the itinerary.

Campers with Cars

Summer youth campers are not permitted cars at LOMC unless the following steps are taken:

1. There is a parent's or guardian's permission slip filed with the Executive Director which contains:
 - a. the times and dates of arrival and departure of the camper and
 - b. names and addresses of all riders with permission slips from rider's parents or guardian if under 21.
2. Keys for vehicles will be turned into the LOMC office upon arrival and returned to the camper immediately before departure.
3. Any changes in departure schedule must be approved by the Executive Director who will consult with the parent or guardian.

So. Illinois/St. Louis Van

Locations & Times -- The van serves the St. Louis and southern, central and western Illinois areas. The van departs from LOMC at 6:00 a.m. Sunday and leaves LOMC early the following Saturday. The exact route and schedule of each trip is determined by actual reservations. Parents usually need to bring their children to a pick-up location within 60 miles of home. Detailed information is provided van users prior to the camp week.

Campers need to provide their own meal in transit. An LOMC staff person supervises the campers in the van.

Dates -- Round trips are made on the weeks of July 12, 19 and 26. A one-way trip to LOMC is available on August 2.

Reservation and Payment -- Fill out the Van Reservation and send it to LOMC with the \$10.00 deposit and the Youth Registration. The deposit is applied to the total fare and cannot be refunded after June 1, 1992. The balance of the fare is due with the balance of the camp fee.

Fares -- Round-trip fare is \$41.00/person. One-way fare is \$26.00/person.



THE HISTORY OF THE UNITED STATES OF AMERICA

BY JAMES M. SMITH

The history of the United States of America is a story of growth and development. It begins with the first settlers who came to the New World in search of a better life. They found a land of opportunity, but also a land of challenges. The early years were marked by struggle and hardship, but the spirit of the pioneers was unyielding. They built a nation from scratch, one that was based on the principles of liberty and justice for all. The American Revolution was a turning point in the nation's history, as the colonies declared their independence from Britain. This was followed by a period of rapid growth and expansion, as the United States became a world power. The Civil War was a dark chapter in the nation's history, but it was also a time of great progress. The war ended slavery and paved the way for a more unified and powerful nation. The 20th century saw the United States become a global superpower, with its influence felt in every corner of the world. Today, the United States continues to grow and develop, and its history remains a source of inspiration for people around the world.

The early years of the United States were marked by a sense of adventure and exploration. The first settlers, who came from Europe, found a land of opportunity, but also a land of challenges. They built a nation from scratch, one that was based on the principles of liberty and justice for all. The American Revolution was a turning point in the nation's history, as the colonies declared their independence from Britain. This was followed by a period of rapid growth and expansion, as the United States became a world power. The Civil War was a dark chapter in the nation's history, but it was also a time of great progress. The war ended slavery and paved the way for a more unified and powerful nation. The 20th century saw the United States become a global superpower, with its influence felt in every corner of the world. Today, the United States continues to grow and develop, and its history remains a source of inspiration for people around the world.

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1992 YOUTH CAMP REGISTRATION

Please print or type. Use one form for each child and for each camp.

Camper's Name _____
Address _____
City _____ State _____ Zip _____
☐ Check here if LOMC may call you collect if there are questions about this registration.
Phone(A/C) _____ / _____ - _____
Congregation _____ City _____ State _____

Pastor's Signature _____
Our child has permission to take part in all camp activities under LOMC supervision, including off-site activities. Pictures of our child may be used by LOMC for promotional purposes. Our child will also comply with the conditions for specified camps, namely s/he will provide and wear his/her own safety helmet for Cycling and Bike Tour camps; and s/he will be able to demonstrate s/he can swim 50 yards and tread water for 10 minutes for Fishing II and Sailing I camps.

Parent's/Guardian's Signature _____
Please print Parent/Guardian name _____

Grade camper enters in fall _____ Age _____ Birthdate _____ / _____ / _____ Sex _____ M _____ F _____

Camp and dates desired: Camp Program _____ Dates _____
1st Choice _____
2nd Choice _____

Did the camper attend an LOMC camp last summer? _____ Yes _____ No _____

Will the camper be using the So. Illinois/St. Louis Van? _____ Yes _____ No _____

Does the camper have any disabilities needing special attention by the LOMC staff? If yes, please explain on a separate piece of paper. _____ Yes _____ No _____

Deposit amount enclosed:

_____ \$25.00 for all LOMC Resident Camps _____ Full camp fee Total Enclosed \$ _____

Please return and make deposit check payable to: Lutheran Outdoor Ministries Center, P.O. Box 239, Oregon, IL 61061. Deposits cannot be refunded after June 1, 1992. Your registration will be confirmed and include a what-to-bring list, health form, arrival and departure time, and parents'/guardians' information.

office use only

Camp Fee \$ _____
So. IL Van \$ _____
Camp Deposit \$ _____
Other Credits \$ _____
Balance Due \$ _____
Cong. # _____

So. Illinois/St. Louis Van Registration

Please type or print

Check camp week:

_____ July 12 _____ July 19
_____ July 26 _____ August 2*

Check type of trip:

_____ Round-trip
_____ One Way to LOMC
_____ One Way return home

Camper's Name _____

Address _____

City _____

State _____ Zip _____

Phone A/C _____ / _____ - _____

*One way to LOMC.

Enclose a separate \$10.00 deposit for the van and attach it to the Registration Form. Return to LOMC, P.O. Box 239, Oregon, IL 61061

YOUTH CAMPS IN MISSOURI & CENTRAL/SOUTHERN ILLINOIS

Pastors in the St. Louis and southern and central Illinois areas are working together with the LOMC staff to provide some great times! LOMC staff will be serving at these camps.

Each of these camp programs has Bible Study/Learning Experiences, swimming, boating, outdoor recreation, hiking, crafts, worship, and campfires.

In order to register, contact the people below. Please do not register with LOMC.



St. Louis Area Confirmation Camp (eastern MO)
Gr. 8-9, June 15-19

Confirmation classes in the St. Louis area can expect a great week of growth and recreation at Camp Sherwood in Cuivre River State Park near Troy, MO. Lodging is in cabins and all meals are provided.

Confirmation class groups and their pastor(s) or teacher(s) should register by May 1. To register contact *Pr. Robert Buschkemper, Christ the King Lutheran Church, 412 S. Church St., St. Peters, MO 63376 or call 314/279-1331.*



East Bay Bible Camp (central IL)
Gr. 1-10, July 5-10

Rustic cabins along the shores of Lake Bloomington are the backdrop of this event at East Bay Camp near Bloomington/Normal, IL

Individuals may register by contacting *Pr. Dane Meuschke, American Lutheran Church, P. O. Box 171, Gibson City, IL 60936 or call 217/784-4841.*



Little Egypt Lutheran Bible Camp (southern IL)
Gr. 4-8, August 2-7
Little Egypt Adventure Camp
Gr. 9-12, August 2-7

Spend a week at the United Methodist Camp at Little Grassy near Carbondale, IL. Youth share together with the personal contact of area pastors and lay leaders. A highlight of your week is spelunking (cave exploring).

The **Adventure Camp** for high school youth will be led by staff from LOMC.

Individuals may register with *Pr. Marlin Otte, Our Redeemer Lutheran Church, 1500 E. De Young, Marion, IL 62959; phone 618/993-5919 or -5247.*

AN ADDITIONAL SUMMER OPPORTUNITY FOR PEOPLE IN SOUTHERN ILLINOIS AND EASTERN MISSOURI

Register for this event through LOMC.

SPELUNKING



Gr. 7-10
June 14-20
\$148.00

Campers will assemble at Holy Trinity Lutheran Church, St. Louis on Sunday afternoon, 2:00 pm and depart immediately with LOMC trip staff for Meramec State Park. (Directions to Holy Trinity will accompany the confirmation.) Please note description for Spelunking under Trips on page 5.



Mid-Missouri Cluster Bible Camp
Grades 7-9 August 2-5
Grades 4-6 August 5-8

Lake of the Ozarks State Park, Kaisor, Missouri (Camp Red Bud in the park)
Contact *Pr. John Jones, Christ Lutheran Church, Box Q, Stover, MO 65078 or call 314/377-2819 for details.*

A Ministry of ELCA Congregations
in Illinois and Missouri
LUTHERAN OUTDOOR MINISTRIES CENTER
P.O. Box 239
Oregon, Illinois 61061

NON-PROFIT ORGANIZATION
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OREGON, IL 61061



Address Correction Requested

LOMC Campground

You are welcome to come and enjoy the Tent & Trailer Campground at LOMC's site in Oregon, IL. Your camping experience is enhanced by the beautiful location along Gale Creek, activity options, the facilities, nearby attractions, and the LOMC staff. Groups, families and individuals can be accommodated.

The campground is open from May through October and only on weekends from mid-June through mid-August. Parents may wish to spend the Saturday night before or the Friday night after their child is in a summer camp.

Sunday worship, canoeing, hiking, and sports are just some of the possible activities. The swimming pool is open from June through August and is included in your fee. Tent rental and electric hookup are also available.

Family Rates:	\$11.00 /night/unit (includes swimming and camper insurance)
	\$ 1.50 /night/person for more than five people per unit
	\$ 3.50 /unit/hour for pond canoeing
	\$ 3.00 /night/unit for electricity
Group Rates:	\$ 3.00 /night/person
	\$ 1.00 /person/night for electricity
	\$ 1.00 /person/hour for pond canoeing
Tent Rental:	\$12.00 /night (A-frame with floor; sleeps 3-4 people; 6.5'W x 7'L x 5.5'H)

Program Services: If LOMC leadership is requested for special activities such as Bible studies, outdoor games, campfires, etc., there is a service charge of \$1.25 per person per 3 hours (or any portion thereof).

Advance reservations are necessary. Contact LOMC to receive reservation forms and detailed information about available services.

Weekend Opportunities AT LOMC

Summer weekend opportunities for your group are great at LOMC! Here are just a few of the many possibilities:

- **Recreation, Swimming, Canoeing**
- **Air-Conditioned Retreat Facilities**
- **Rock River Canoe Trips**
- **Church Picnic Facilities**
- **Tent & Trailer Campground**

Overnight retreat accommodations are available in air-conditioned retreat houses and hogans (platform tents with bunks) with indoor bathrooms and hot showers.

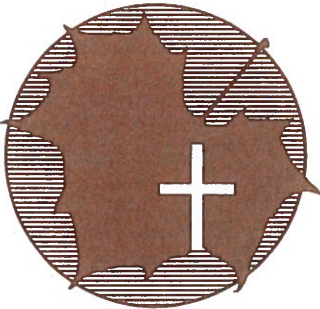
Three Picnic Pavilions are open to church groups on the weekends. There is ample room and tables for up to 200 guests.

The LOMC Campground provides a fine setting for your camping experience. (See page 8 for details.)

By advance arrangement, LOMC staff can lead activities such as hiking, river & pond canoeing, crafts, Bible studies, campfire songs, games & sports, and the Stress/Challenge Course. You are invited to Sunday worship at 11:00 am from mid-June through mid-August.

Contact LOMC for further details. Reservations are necessary and are honored on a first-come, first-served basis.

Watch for the announcements of a Senior Citizen One Day Event and a Single Adults' Retreat in the LOMC Newsletter.



AUTUMN FEST '92

October 11, 1992

Put this date on your calendar now and come for this all-day fall celebration for people of all ages.

Autumn Fest includes choir and drama performances, fun runs, canoeing, nature walks, horseback rides, tours of LOMC, pumpkin carving, special worship, and a bratwurst meal.

Watch for more details in the August LOMC Newsletter.

SMITHSONIAN INSTITUTION CELEBRATES THE ROOTS OF THE

POTATO

The four basic types of potatoes grown in the United States

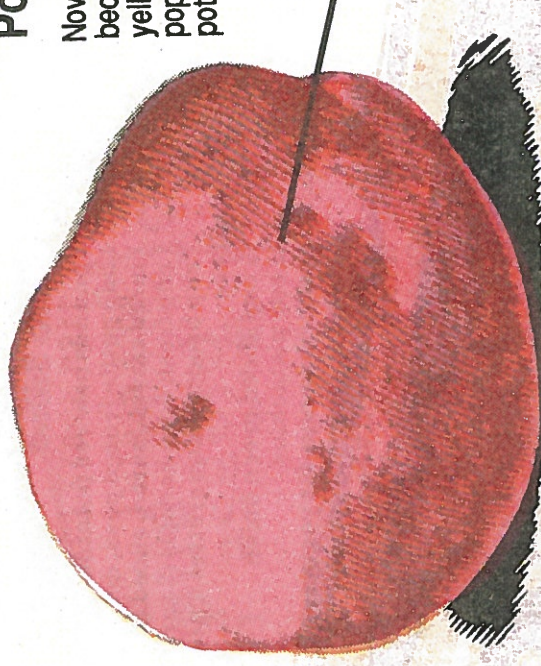
LONG WHITES

Long White, grown in California and Arizona, is the White Rose.



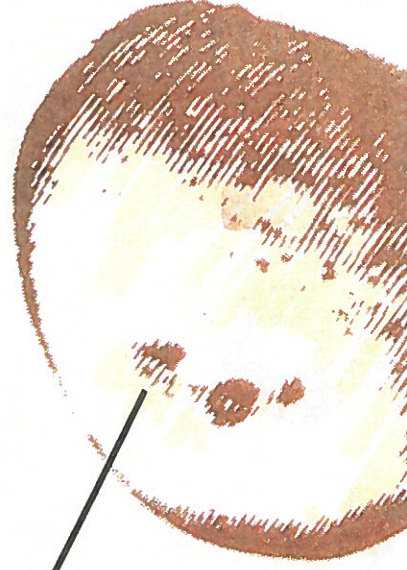
ROUND REDS

Round Red, grown in the Midwest, Southwest and East, are LaRouge, Norland, Red Lasoda, Red McClure and Red Pontiac.



ROUND WHITES

Round Whites grown in the Midwest and East include Chippewa, Irish Cobbler, Kennebec, Katahdin, Monona, Norchip, Ontario, Sebago, Shepody and Superior.



RUSSETS

Russet, which account for 75 percent of the potatoes grown in the U.S., include Burbank, Centennial, Lemhi, Norgold and Norkotah.



Potato trends

Novelty potatoes that are becoming more popular here are yellow flesh, which has been popular in Europe, and purple potatoes.

TIPS FROM THE NATIONAL POTATO COUNCIL

Potatoes should be fairly clean, firm and smooth.

Select regular shapes to avoid waste in peeling potato.

Avoid potatoes that are wrinkled or have wilted skins, soft dark areas, cut surfaces or a green appearance.

Choose potatoes that are uniform in size for even cooking.

Store in a cool, dark, well-ventilated place.

Long exposure to light will cause potatoes to turn green. Green potatoes are safe to eat, if the greening is pared away.

Do not refrigerate potatoes, because below 40 degrees they develop a sweet taste.

By CO LEBER
The Register Star

As Dan Quayle learned, the potato—especially if you misspell it—has mass appeal.

This year in particular is a good one for peeling away myths surrounding the Western Hemisphere native.

Potatoes are so entwined in history that this year in observation of the Columbus voyages, the Smithsonian Institution features the tuber as one of five seeds of change having had significant impact on the world. Other seeds are corn, sugar, the horse and disease.

And what an impact the potato has had. First cultivated about 200 B.C. by the Incas in Peru, potatoes were processed into a dried product, *chuno*, that was used throughout the year, according to the National Potato Board.

In 1537, the Spanish uncovered the potato in the Andean village of Sorocota and transported the vegetable to Europe, where it initially was shunned because it grew underground and was thought to be poisonous.

Prussia's King Frederick William stemmed resistance to eating potatoes by ordering peasants to plant and eat the exotic tuber. Peasants who refused would have their noses cut off.

Eyes also turned to the potato when it was

introduced in royal and noble dining rooms by King Louis XIV in France and St. Walter Raleigh in Ireland.

The potato returned to its native hemisphere in 1621 when Bermuda governor Capt. Nathaniel Butler sent the vegetable to his Virginia counterpart.

And, of course, the blight that affected Irish fields in 1845 can't be forgotten. It resulted in a six-year famine and 2.5 million deaths.

Quite a record for the vegetable that the Society for the Prevention of Unwholesome Diet tried to scrub from English menus.

Perhaps it's justice that the potato is known colloquially as spud—and people have been digging it for years making it one of the most popular vegetables regardless of form.

According to the U.S. departments of Agriculture and Commerce, 39 percent of potatoes are sold fresh for table use, 31 percent for frozen french fries, 13 percent for potato chips and sticks, nine percent for dehydrated, six percent as other frozen products, one percent each as canned or potato starch and flour and less than one percent for

canned products like stew, soup and hash.

And most ways you slice it, the potato stacks up as a nutritional plus. One medium potato contains a mere 110 calories, 3 grams of protein, 23 grams of carbohydrates, 0 grams of fat, 2.7 grams of dietary fiber, 10 milligrams of sodium and 750 milligrams of potassium.

Just don't slather it with heaps of butter and sour cream—the true calorie and fat culprits.

But the potato industry isn't content. Researchers have their eyes on the future. Some uses that have surfaced are:

■ Potato power takes on new meaning for drivers. Researchers have discovered that an acre of potatoes can produce 1,200 gallons of ethyl alcohol. Could this mean a new fuel source growing in the back yard?

■ Genetic engineers in Germany are playing with a new vine. They have whipped up a combination of tomato and potato—potatoes or topatoes. Watch out Mr. Quayle. The hybrids grow above and below ground sharing qualities of each of the botanical cousins.

■ To assist developing countries, researchers are trying to create concentrated potato seeds that would be significantly less expensive to transport and store.

Whatever comes in the future—what better way to make use of the noble spud in summer than salad.

**Recipes and potato salad tips,
Page 2E**

REVIEW —
COLUMBUS/SUGAR/SLAVES
WHAT IS SUGAR?
PHOTOSYNTHESIS
THE MONARCH BUTTERFLY
WHAT IS SIN?
WHAT HAS GOD DONE
ABOUT IT?

DAY 1
Page 1

THE WORLD
-11

INTR
W
W
H
BIBL

II COR - READ-REVIEW
INVENT AN ANIMAL
II COR - DEPT. MATH.

thod)

Materials

1. On a vertical piece of paper draw two lines vertically which will divide the paper into three columns. On the far left of the sheet, number four through eleven (the number of the verses to be studied) down the side. In the far left columns along side each verse number, write a word or short phrase depicting what you think is crucial in the author's message in that verse.
2. In groups of three share your list. Discuss briefly why you chose the word or phrase you did.
3. As individuals go back and look for the breaks or changes in the writer's thought pattern. Where does the writer shift from one major thought to another? Where are the introductory and summary statements? Draw a horizontal line through the two left hand columns only, between the breaks or changes. Take the words or phrases in each box and compose a phrase to express the meaning contained in these sentences or paragraphs. Write these phrases in the middle column.
4. In your group share these summaries. Cooperatively write one sentence in the final right hand column which for the group is an over-arching statement of the whole ("gestalt") passage.
5. Share with entire group. Discuss.

Bibles
Paper
Pencils

MESSAGE (What was it?)

In Jesus Christ, God crossed from eternity to time, entering history physically, and becoming one with humanity.

IDENTIFY OTHER METHODS BY WHICH TO LEARN THIS SAME CONTENT.

SHARE OTHER BIBLE STUDIES IN RESOURCE

ACTS & CREATIONS

POTATOES AND CORN FOR THE WORLD
Philippians 2:4-11

INTRODUCTION

- Who is an alien?
- What makes an alien an alien?
- Have you ever equated an alien with God?

BIBLE STUDY OF PHILIPPIANS 2:4-11 (Gestalt Method)

Materials

1. On a vertical piece of paper draw two lines vertically which will divide the paper into three columns. On the far left of the sheet, number four through eleven (the number of the verses to be studied) down the side. In the far left columns along side each verse number, write a word or short phrase depicting what you think is crucial in the author's message in that verse.
2. In groups of three share your list. Discuss briefly why you chose the word or phrase you did.
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5. Share with entire group. Discuss.

Bibles
Paper
Pencils

MESSAGE (What was it?)

In Jesus Christ, God crossed from eternity to time, entering history physically, and becoming one with humanity.

IDENTIFY OTHER METHODS BY WHICH TO LEARN THIS SAME CONTENT.

SHARE OTHER BIBLE STUDIES IN RESOURCE

AKTS & CRAFTS

100

1. The first part of the paper is devoted to a general discussion of the problem.

2. In the second part, we consider the case of a single particle.

3. The third part is devoted to the case of a system of particles.

4. In the fourth part, we consider the case of a system of particles with interactions.

5. In the fifth part, we consider the case of a system of particles with interactions and a magnetic field.

6. In the sixth part, we consider the case of a system of particles with interactions and a magnetic field, and a time-dependent perturbation.

7. In the seventh part, we consider the case of a system of particles with interactions and a magnetic field, and a time-dependent perturbation, and a time-dependent magnetic field.

8. In the eighth part, we consider the case of a system of particles with interactions and a magnetic field, and a time-dependent perturbation, and a time-dependent magnetic field, and a time-dependent electric field.

9. In the ninth part, we consider the case of a system of particles with interactions and a magnetic field, and a time-dependent perturbation, and a time-dependent magnetic field, and a time-dependent electric field, and a time-dependent magnetic field.

10. In the tenth part, we consider the case of a system of particles with interactions and a magnetic field, and a time-dependent perturbation, and a time-dependent magnetic field, and a time-dependent electric field, and a time-dependent magnetic field, and a time-dependent electric field.

SUGAR AND SLAVES
II Corinthians 5:16-21

INTRODUCTION

How would you describe sin?

BIBLE STUDY OF II CORINTHIANS 5:16-21 (Depth Method)

Materials

1. Create several small groups.
2. Read the passage
3. Answer the following questions:
 - a. What does this passage have to say to our world?
 - b. What does this passage have to say to our nation?
 - c. What does this passage have to say to our local communities?
 - d. What does this passage have to say to our local congregations?
 - e. What does this passage have to say to our LOMC community?
 - f. What does this passage have to say to each individual in the group, i.e. to me?
4. Share with large group and discuss.

Bibles

Sheet with
questions
Pencils

MESSAGE (What was it?)

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

IDENTIFY OTHER METHODS BY WHICH TO LEARN THIS SAME CONTENT.

SHARE OTHER BIBLE STUDIES IN RESOURCE

X

III C Page 2
Complete

- b. (Death
 - c. (Slaves to impurity and iniquity.)
 - 2. Something has happened so that we no longer are slaves of sin, but we are slaves of _____. (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. (Trespases (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. This is alien righteousness.
 - 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.

1. Stereotyping - Information

Stereotype means stereo - solid, type - impression. An entity is treated as though someone applies a die or a stamp to a piece of raw material. The individual who is stereotyped is unable to express individuality. They must live with a generalization of who they are. This word is usually used in a negative connotation related to groups. It can also be positive.

2. Stereotyping - an activity

- I. Description: A method of helping a group reflect on our methods of making judgments of others.
- II. Appropriate for: All ages (modified to meet the situation)
- III. Materials: Paper, pencil, magic marker, newsprint (anything for keeping notes so participants can remember what has been said)
- IV. Commentary:
 - A. Stereotyping is a means by which we make judgment on others. Someone has said that people are drastically overconfident about their judgements of others.
 - B. This process can be boring for younger people. However, the process can be memorized by the leader and brief discussions can be held periodically in a causal manner. At some time, the leader can assist participants to formally draw some conclusions.
- V. Process:
 - A. Participants compose a list of people who are different than they are.
 1. Use characteristic terms like hoodlum, Swede, catholic, etc. (For this exercise the more pejorative words, though they are not kind, would be better. People do understand street language, though on occasion it must be defined.)
 2. Select one type of person who is different for each person in the group.
 - B. List specific judgments that are made about each type of person mentioned. (The opinions may vary within the group, but that is not important.)
 - C. Discuss how these judgments were shaped.
 1. By each judgment put a mark that indicates how that judgment was shaped. There are four categories:
 - a. Direct/personal experience. (E.G., I had a run in with a Greek person in which I felt personally offended.)
 - b. Studied in a formal class structure (short term or long term). (E.G., a study of the Navajo culture.)
 - c. Learned from sources other than above. (E.G., "I heard it on the street." "My mother told me. And what she says I always believe." "I saw it in the movies." "I read it in the newspaper.")
 - d. Something made up by me without support from any of the sources above. (E.G., The story from the background paper about the Roman Catholic priest who said that since there were no grape vines in the Americas God did not intend the Native Americans to be Christians.)
 2. Review the marked judgments and combine together the judgments similarly marked.
 3. Look at the categories in detail.
 - a. Direct/personal experience
 - Describe the situation according to:
 - + The situation
 - + Who else was with you
 - + How you were disposed (feeling) at the time.
 - What conclusions did you draw? List them.
 - b. Studied formally
 - Where was the instruction given?

- + Were you in a classroom or elsewhere?
- + Were you comfortable in the setting?
- Who taught?
 - + What was the climate the instructor created?
 - + What was the attitude of the instructor?
- Who were your peers in the class/group?
 - + How did you feel about them?
 - + What influence did they have over the process and the content of the experience?
- What conclusions were drawn? List them.
- c. Learned from sources other than above.
 - What was the media? (Books, movies, etc.)
 - How must do you trust this media?
 - + Are you confident in it?
 - + Do you question it?
 - How were the characterized persons:
 - + Described?
 - + Treated by others in the presentation?
 - Were the descriptions positive or negative?
 - + Specify what was positive and what was negative.
 - What conclusions were drawn? List them.
- d. Something made up without support from any of the above sources.
 - Give the rationale.
 - How are the speculations related to location, appearance, your wants and desires?
 - What was the source of your speculation? What associations were made?
 - What conclusion were drawn? List them.
- 4. Of the four types of shaping processes which had the strongest influence for each person?
- D. Now that the exercise is completed have the judgments held earlier changed in any way?
 1. How?
 2. Why?

VI. Extension:

- A. Number 1:
 1. In the group there may be individuals who represent people who are "other."
 2. Review the process in V C above.
 3. What conclusions can be drawn?
- B. Number 2:
 1. Review the opinions that Europeans held about Native Americans at the time of Columbus.
 2. Review the process in V C above.
 3. What conclusions can be drawn?
- C. No.3
 1. The leader states, "We treat others by the judgments we make of them."
 2. Can participants give some examples of this?
 3. Can participants suggest ways in which to change this?

3. Stereotyping in Stories

- I. Description: Stories, which may seem innocent, can set people up about attitudes toward people "other" than we are.
- II. Appropriate for: Junior High youth and older
- III. Materials/Preparations: Story books, newspaper articles, etc.

IV. Process:

- A. Read a piece of some kind. Maybe a familiar story.
- B. Identify the characters in the story
- C. What types of people are described in the story?
- D. Does this tell you anything about certain groups of people?
- E. What kinds of roles does each of the characters play?
- F. Are there people left out? Does their omission mean anything?
- G. How would you rewrite the story? Why?

4. Stereotypes in the Columbian story

- I. Description: How did stereotypes affect the way Columbus and those who followed him affect the way Native Americans and Africans were treated?

II. Appropriate for: Older youth and adults

III. Process:

- A. Review some of the stories.
- B. Discuss

5. Stereotypes at Home

- I. Description: We live with stereotypes all the time.

II. Appropriate for: All ages

III. Process:

- A. Discuss what stereotypes are used in the back home situation.
 - B. What feelings are expressed about a variety of people?
 - C. Who perpetuates these ideas?
 - D. Has anything been done to change them?
-

Nature Game

Outdoors

THE WONDER OF NATURE

How Many? 4 or more people

How Old? 8 years and older

What Formation? Scatter formation

What Do We Need? Nothing

How Do We Play: THE WONDER OF NATURE?

The group assembles in an outdoor area with open fields and wooded edges. Players are asked to stay within outlined boundaries, set by the leader.

The leader calls out one of the instructions listed below, and players are given 2 minutes to run and do or find whatever is needed. Everyone gathers in the centre of the playing area to discuss each action or direction, before the next one is called. A great way to learn about the environment in a fun way!

INSTRUCTIONS

1. Count something so that you know more about it after you have counted it than you did before you counted it.
2. Find objects that are:

hard	big	high
soft	small	low
ugly	important	on
beautiful	unimportant	off
useful	happy	funny
wasteful	unhappy	sad
wise land use	threatening	living
poor land use	calming	dead
3. Find a place where water has washed away the soil.
4. Look for an object that has a geometric shape in its structure. Think about how that form is related to its function.

5. Find and bring back a sound that makes you feel: angry, sad, beautiful, afraid, happy, tough.
6. Find an unpleasant odour. Can you describe the smell? Find an odour that you like? Describe it. Can you think about why some things smell good and others don't smell so good?
7. See if there is anything you can do to change something that makes you sad.
8. Describe something of power.
9. Find the oldest thing and try to guess its age. What are ways of determining the age of something?
10. Find an object that has the texture of:

smooth
rough
slippery
shiny
11. Find a change that is predictable.
12. Find the highest thing and the lowest thing.
13. Look for a natural object that has five parts.
14. Find an object that has at least four colours showing.
15. Take a familiar object from the unnatural environment. Find and demonstrate a new use for it in the natural environment.

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)

THE INDIAN HOMELAND

The first Americans arrived from Asia perhaps 20,000 years ago. No one knows for sure whether they came by boat or, more likely, across a land bridge between Siberia and Alaska.

But this is clear: Long before Columbus set sail, America was a land of many different peoples.

1 FOLSOM

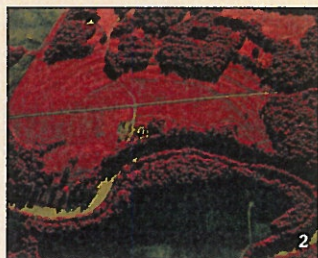
9000 B.C. Excavations in New Mexico in 1927 revealed the stone point of a spear beside a skeleton of the extinct long-horned bison—evidence that American hunters existed 11,000 years ago.



DENVER MUSEUM OF NATURAL HISTORY

2 POVERTY POINT

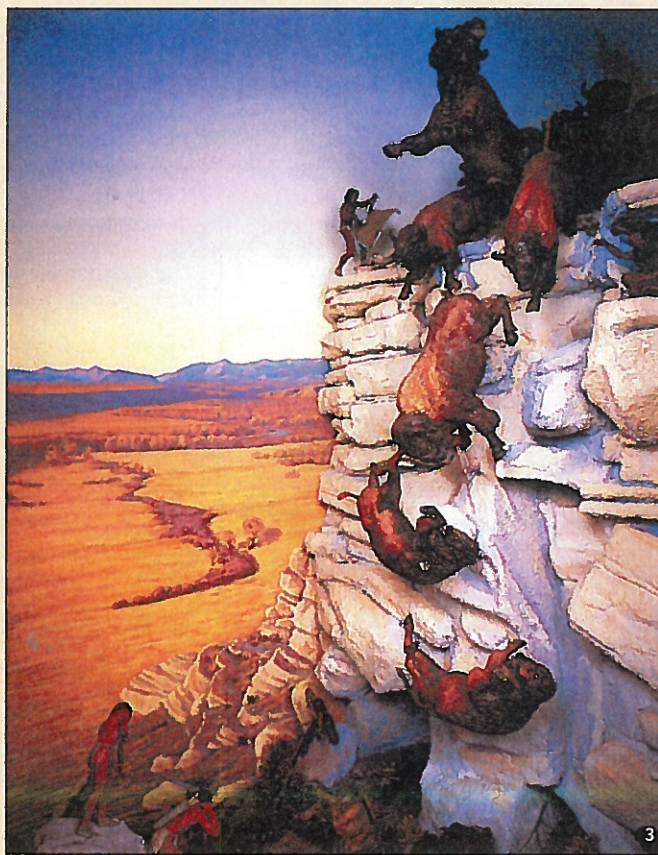
2000 B.C.-700 B.C. The biggest town above the Rio Grande 3,000 years ago was a Louisiana community with six giant earthen semicircles, evident now in infrared photographs from the air. Poverty Point's trade network extended 1,000 miles along the Mississippi and its tributaries.



JERRY LODRIGUSSI

3 TWO MEDICINE RIVER

1000 B.C.-A.D.1800. Western tribes hunted buffaloes by frightening herds into stampedes over cliffs. The practice ended only when Indians acquired horses and guns. This diorama envisions a jump staged by Blackfeet in Montana.



MONTANA HISTORICAL SOCIETY

pedes over cliffs. The practice ended only when Indians acquired horses and guns. This diorama envisions a jump staged by Blackfeet in Montana.

4 SANTA ROSA ISLAND

600 B.C.-A.D.1817. The Chumash moved along California's coast in boats made of brightly painted cedar planks. They ate fish and acorns, lived in domed houses and used sea-lion bristles as needles. An 1812 earthquake drove most of Santa Rosa's Chumash into Catholic missions on the mainland.

5 SERPENT MOUND

500 B.C.-A.D.300. In seven giant coils, the Great Serpent Mound stretches a quarter mile from tail to jaw along a creek



GEORG GERSTER-COMSTOCK

bluff near Cincinnati. Its builders were members of either the Adena or the Hopewell Culture.

6 BEDFORD MOUND

100 B.C.-A.D.200. Buried near a man who smoked tobacco in Illinois 2,000 years ago was a stone pipe shaped like a beaver, with freshwater pearls for eyes and bone for teeth.



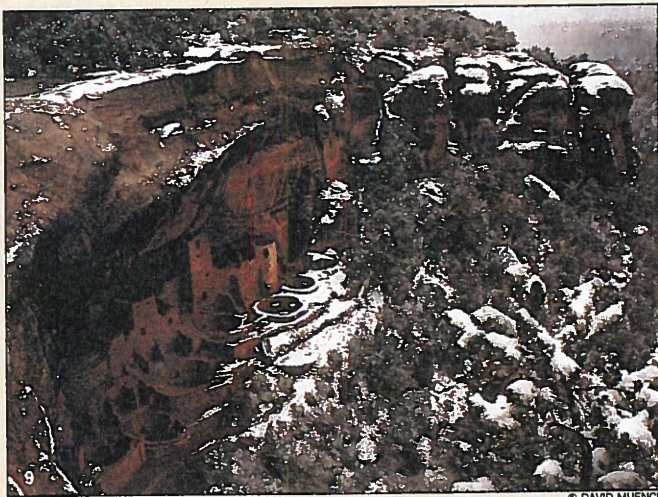
7 MOUND CITY

100 B.C.-A.D.300. Ohio was the home of the mound-building Hopewell people, hunters and fishers who traded with people from Montana to Florida. Many corpses buried in the mounds were bedecked from head to toe in pearls and surrounded with sculptures and pottery.



8 CAHOKIA

700-1500. In its 13th-century heyday, 30,000 people of the Mississippian Culture resided in this 6-square-mile city across the Mississippi from present-day St. Louis. Monk's Mound, the biggest of Cahokia's 120 mounds, stands 10 stories high with a base larger than that of the Great Pyramid of Egypt. Atop Monk's Mound lived the Great Sun, Cahokia's godlike leader.



© DAVID MUENCH

9 MESA VERDE

700-1300. The Anasazis, or "ancient ones," lived for centuries on mesa tops. Later they moved into cliff dwellings with protective overhangs, like Colorado's Cliff Palace.

10 CHACO CANYON

950-1200. Apartments were popular in the Southwest. Pueblo Bonito, Chaco Canyon's most impressive ruin, had 800 rooms. An ancient Chaco artisan made this turquoise-laden frog.



AMERICAN MUSEUM OF NATURAL HISTORY

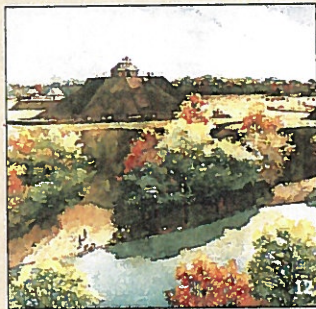


DIRK BARKER/GULCREASE MUSEUM, TULSA, OKLA.

12 MOUNDVILLE

1000-1500. On a bluff overlooking Alabama's Black Warrior River stood the South's largest town and 20 pyramidal

mounds. Moundville was the center of a chiefdom with perhaps 10,000 members of the Mississippian Culture.



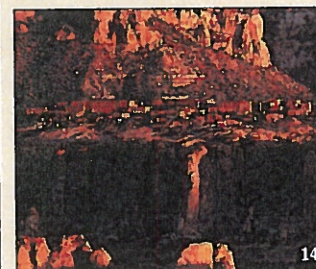
STANSBURY, RONSVILLE, WOOD INC.

13 NATCHEZ

1000-1729. The Natchez, the last Indians to use temple mounds, were described by the French as "the most civilized of the native tribes." Yet the 1725 death of the chief's brother, Tattooed Serpent, touched off a sacrificial orgy. To keep him company, several aides and servants plus his two wives joyously agreed to be strangled.

14 ACOMA

1100-present. Atop a 375-foot-high mesa stands one of the two oldest continuously inhabited towns in the United States.



© DAVID MUENCH

The other, Oraibi, is nearby. Acoma's residents gave Francisco Coronado's men corn, turkeys and deerskins in the 1540s.

15 OZETTE

1200-1400. The Makahs of the Olympic Peninsula used dugout canoes and 18-foot-long harpoons to hunt whales in the Pacific. A mudslide from a steep cliff buried the Makah settlement at Ozette more than 500 years ago, dooming the villagers but preserving their tools, baskets and sculptures.



ART WOLFE-ALLSTOCK

16 KEY MARCO

1400-1750. The Calusas, who made this wooden statue of a cougar god, traveled widely. With their dugout canoes, some even visited the Arawaks, the first Indians Columbus met in the Caribbean. The tribe disintegrated in the 18th century when the British took many members to the Carolinas as slaves.



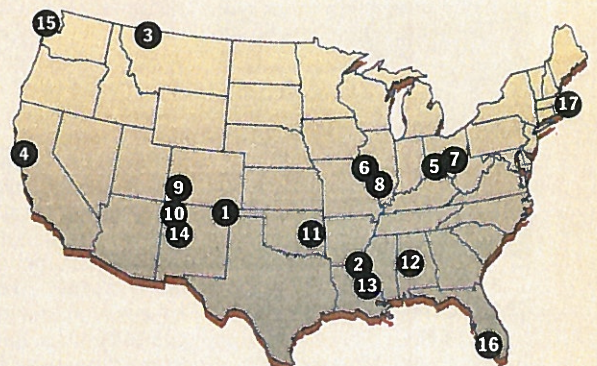
DIRK BARKER/ANTHROPOLOGY DEPT., SMITHSONIAN INSTITUTION

17 PLYMOUTH

1616. The Pilgrims, landing in Massachusetts in 1620, chose a cleared site that had been planted in corn. Only four years earlier, a Wampanoag village existed there. The community, like many on the New England coast, was wiped out by a European disease probably spread by visiting fishermen. Some of the surviving Wampanoags helped the Pilgrims get through their first year in America.



HANK MORGAN-RAINBOW



GARY VISCATIS-USNA/HR

The continental United States is rich in sites of cultures that existed from the Ice Age to the coming of the Europeans.

POTATO

With 4,000 years of experience, the Indians of the Andes knew their potatoes. When the Spanish arrived in Peru a few years after Columbus's landfall, Incan farmers were growing 3,000 varieties. The conquistadors, looking for gold and silver, were unimpressed, but a few tubers wound up on ships and sprouted in sailors' gardens on the Spanish coast. One 16th-century writer praised the potato as a love potion, but most Europeans greeted it with disdain. They didn't find roots particularly appetizing.



But the potato proved to be ideal for northern Europe's soil and climate. The vegetable saved the Irish from starvation after Oliver Cromwell's Roundheads pushed Ireland's natives into barren Connacht province. Packing more calories per acre than any European grain, the potato eventually became the dominant food of northern Europe's working class and facilitated Germany's rise to industrial power. Two results, says historian William McNeill, were World War I and World War II.

TOBACCO

Columbus provided the first account of what would become a global habit. The Indians, he reported, strolled along with "a firebrand in the hand, and herbs to drink the smoke thereof." What Columbus saw in the Caribbean were cigars. Indians on the mainland puffed pipes, a practice soon copied from England to Japan. During the 16th century, when snuff sniffing caught



on among the gentry, tobacco became more popular than tea.

King James I loathed tobacco as a "stinking weed ... harmful to the brain, dangerous to the Lungs," but his addicted subjects made it the No. 1 product of England's American colonies. George Washington grew the leaf, as did an unenthusiastic Thomas Jefferson, who called it

"a culture productive of infinite wretchedness." Tobacco, he noted, exhausted land as well as people. By 1800, tens of thousands of farmers were abandoning the sterile and gullied soil of Virginia and Maryland and heading across the Appalachians. A young nation's westward movement was underway.

QUININE

For thousands of years, malaria was as destructive as any plague. Blacks in West Africa had built an immunity, but Europeans who ventured into warm, swampy areas infested with mosquitoes courted death. Yet the New World remained malaria-free—until American mosquitoes tasted infected Europeans and became carriers.

The disease killed huge numbers of Americans—Indians and whites alike—before Indian medicine men found a cure in the 17th century. It was quinine, derived from the bark of the cinchona tree that dotted the slopes of the Peruvian Andes.

Quinine, says British author Henry Hobhouse, enabled

Europeans to colonize the tropics and develop empires in Asia and Africa in the 19th century. The Indians' cure even helped Abraham Lincoln win the Civil War. Union troops had plentiful supplies of quinine, but the Confederacy, deprived of the wonder drug by a Union blockade, lost divisions' worth of men to malarial fevers.



NEW WORLD TO OLD

OLD WORLD TO NEW

CORN

SWEET POTATO

TOMATO

BELL, CHILI PEPPER

PIMENTO

CACAO FOR CHOCOLATE

VANILLA

BE LIMA NAVY

COFFEE

WHEAT, RICE, BARLEY

HONEYBEE

CHICKEN

SHEEP

COW

HORSE

A SHIP FOR DISTANCE

The desire for empire created a new breed of ocean ships, making the 15th century the Age of Discovery. Until the mid-1400s, European ships sailed mainly in spring and summer and stayed close to shore. Columbus's caravels not only moved swiftly before a following wind but also were easily handled in foul weather.

NEW WORLD PORTRAIT

■ **Population:** Perhaps 40 million throughout the Western Hemisphere, including 10 million to 12 million in central Mexico, 9 million in Peru and 2 million in the U.S. and Canada.

■ **Work:** Men hunted and fished. Women made clothes and pottery, cooked and did much of the farming.

■ **Play:** Thirty-mile footraces were popular in the Southwest. Choctaws played lacrosse with a deerskin ball.

■ **Religion:** Belief in a personally acquirable magic power was common. Many Indians sought the help of spirits in the green corn ceremony of the forests and the buffalo dances of the plains.

■ **Language:** Most Indian languages had at least 20,000 words.

■ **Housing:** Adobe apartments were common in the Southwest. New York's Iroquois occupied elm-bark long houses, with up to 20 families

and their dogs in a single smoky room 50 to 100 feet long.

■ **Property:** Women owned the houses in many villages, but land was deemed the property of everyone in the tribe.

■ **Food:** In New England, corn and lima beans formed succotash. In the Carolinas, corn and squirrel meat became brunswick stew. Fattened bear cubs were a California delicacy, along with boiled caterpillars.

■ **Infant mortality:** High, like Europe's.

■ **Life expectancy:** Around 35, roughly the same as in Europe.

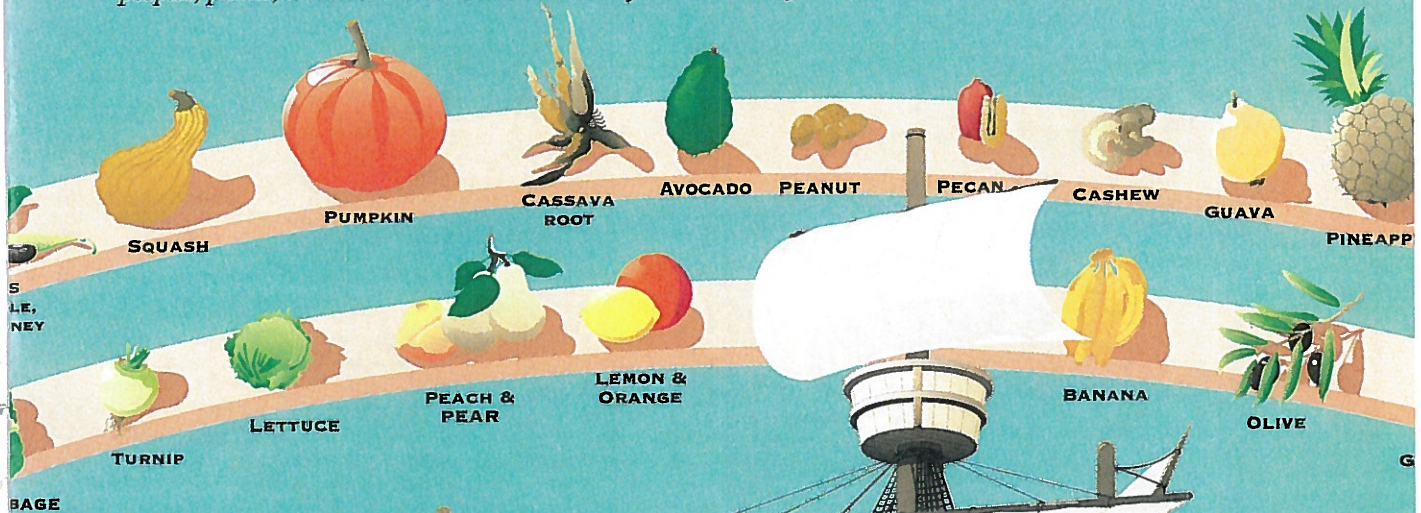
■ **Cures:** Herbal remedies included willow bark, which contains salicylic acid, now used in synthetic form aspirin.

■ **Power:** Dogs were the only burden. Windmills and water wheels were common in Europe, were still unknown.

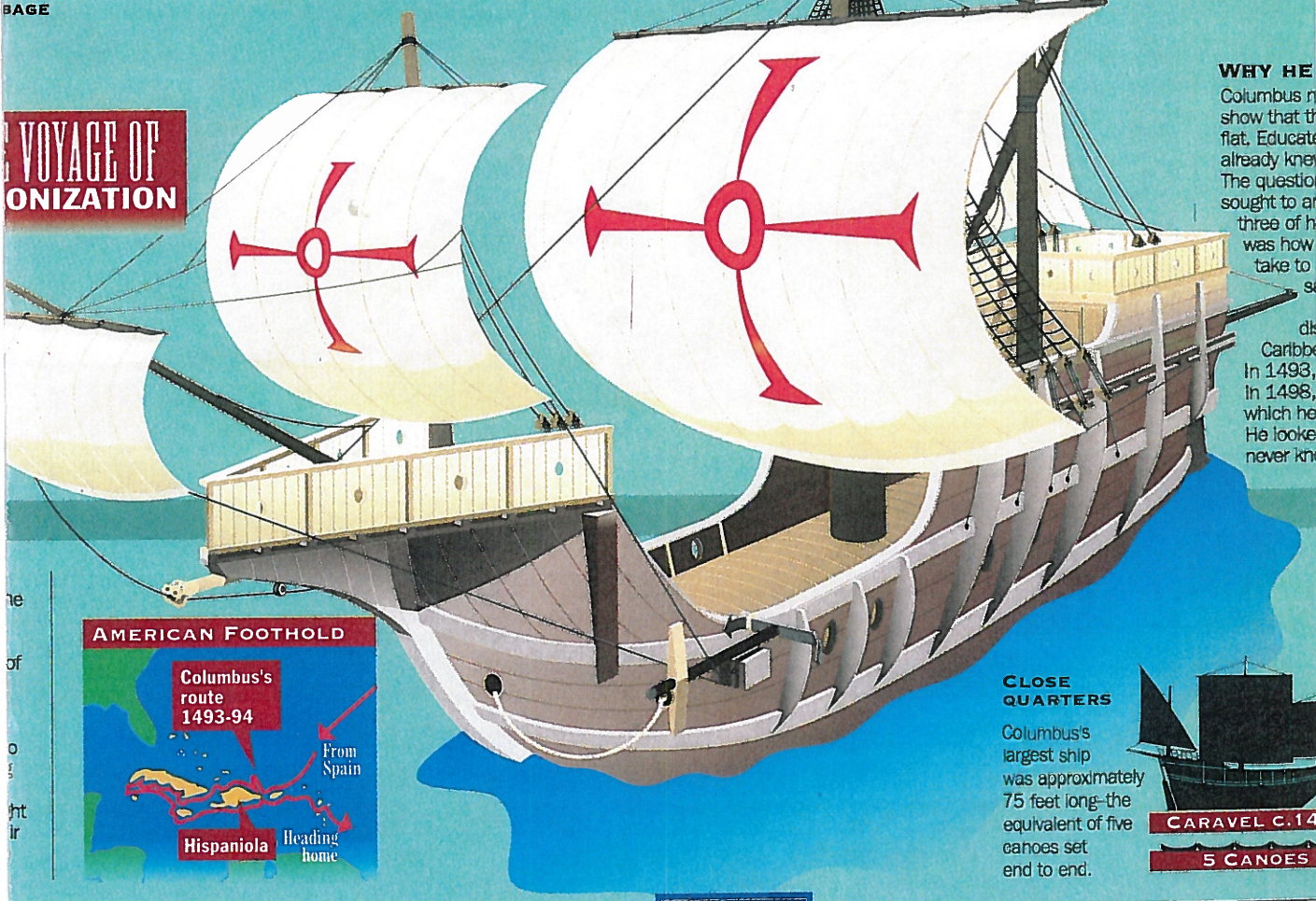
■ **Rivals:** The Arawaks were fiercer than Columbus but feared the man-eating Caribs. The Crows fought the Blackfeet, who fought the Sioux, who the Chippewas. The Apaches got their name from the oft-raided Zunis, called them "Apachu," or "enemy."

THE COLUMBIAN EXCHANGE

Forget 1492. The year that Columbus changed the world was 1493, when he took 17 ships to America, hauling 1,200 immigrants and such alien creatures as horses, cows, pigs and sheep. His voyage started the Columbian Exchange, a hemispherical swap of peoples, plants, animals and diseases that transformed not only the new world that he discovered but also the old one he left behind.



THE VOYAGE OF
COLONIZATION



AMERICAN FOOTHOLD

Columbus's route
1493-94

From Spain

Hispaniola

Heading home

CLOSE
QUARTERS

Columbus's largest ship was approximately 75 feet long—the equivalent of five canoes set end to end.

CARAVEL C.14

5 CANOES

WHY HE

Columbus may show that the flat-Earth theory was already known. The question sought to answer three of his was how take to se

dis-
Caribbe
In 1493,
In 1498,
which he
He looked
never kno

THE OLD WORLD

SUGAR CANE

Most of the first people who settled the New World didn't want to come. They were slaves from Africa, brought to America because Europeans wanted to sweeten their coffee and tea.

Before Columbus carried a few pieces of sugar cane to the Caribbean, sugar was a luxury. Most Europeans got it from their apothecaries to help make medicine taste better. But by the middle of the 16th century, tropical American forests were giving way to vast colonies of cane-growing plantations. Europe



was hooked on sugar. Scholars estimate that each ton of sugar cost the life of one worker in the New World. As Indians perished, African slaves were ferried in. Though many died, others took their place, soon outnumbering whites on some islands 20 to 1. The slave-based plantation system that sugar started spread to the Carolinas and Georgia to raise rice, indigo and cotton. Over nearly four centuries, almost 12 million Africans were enslaved. Nearly 10 million reached the New World. Most of the others died en route.

PIG

Columbus never kept track of the eight pigs he took to the Caribbean settlement of Hispaniola in 1493. But Diego Velázquez de Cuéllar saw what happened to the two dozen he unloaded on Cuba in 1498. Within 16 years, they had increased to 30,000. Hogs were "seeded" on nearly every island. Reproducing at an average rate of three big litters a year, they guaranteed a

steady supply of protein for Old World immigrants. They also fundamentally altered the ecology of the Caribbean.

Omnivorous swine gobbled roots, snakes, grasses, lizards, fruit and baby birds and probably contributed to the extinction of hundreds of plants and animals never even recorded. Much of the Caribbean's new flora, like the fauna, came from the Old World.



Hernando DeSoto brought pigs to what is now the United States. The 13 hogs that landed in Florida with him in 1539 multiplied to 700 in the three years he crisscrossed the South. Descendants of DeSoto's swine are still devouring wild plants and animals. In the Arkansas Ozarks, they are "razor-backs." In Georgia's Okefenokee Swamp, they are called "piney woods rooters."

DISEASE

Early Americans suffered their share of ailments before Columbus arrived, including tuberculosis, parasitism and dysentery. But the Indians had never known such Old World diseases as smallpox, measles and diphtheria. What had been childhood illnesses in Europe turned into mass killers in the Americas. Up and down the Western Hemisphere, native communities lost between 50 percent and 90 percent of their people. Most Indians died from the white man's germs without ever seeing a white man.

The exporting of infection was not completely one-sided. Syphilis showed up in Spain shortly after Columbus's men returned, and a lethal epidemic swept Europe within five years. Some scholars believe a mild form of syphilis had existed for centuries in the Old World and mutated into a virulent form with the arrival of the American strain. But whatever its pathology, syphilis wreaked what some called "the vengeance of the vanquished."



SMALLPOX

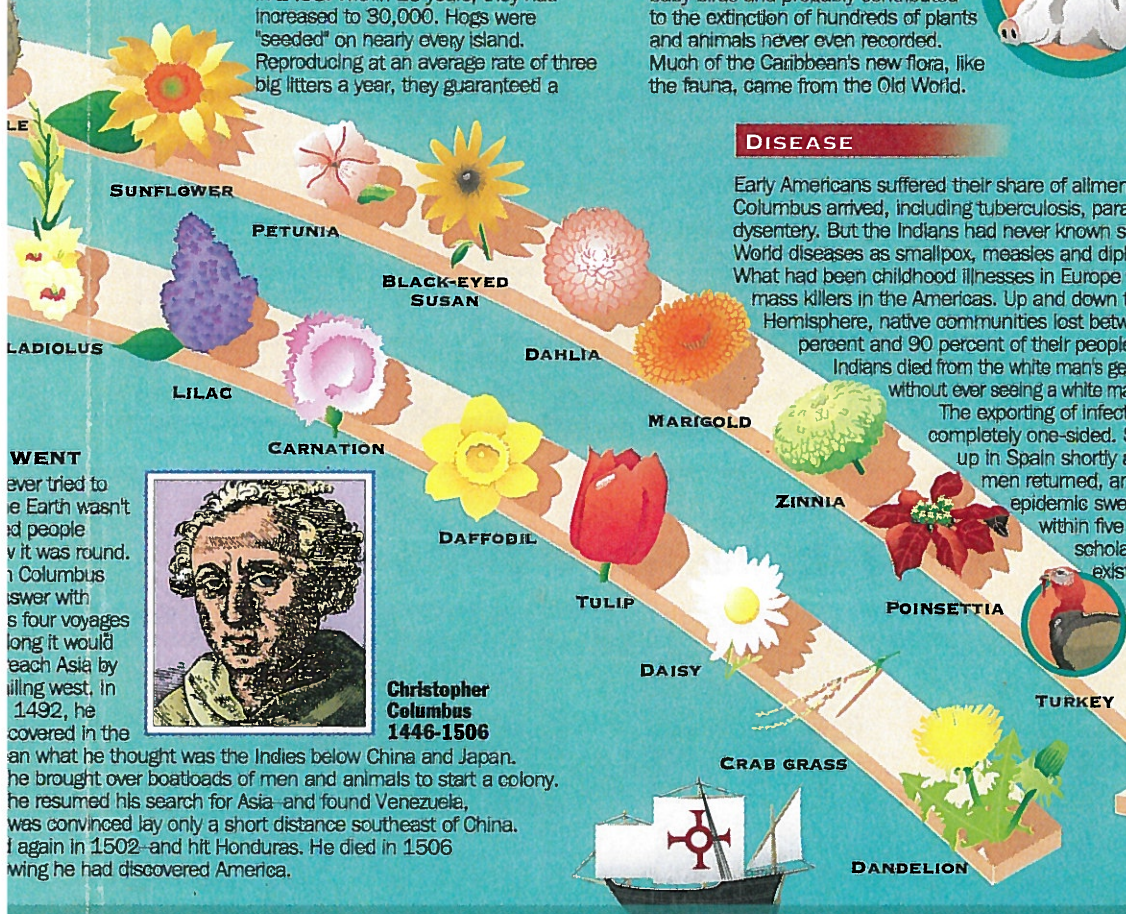
TYPHUS

MEASLES

MALARIA

DIPHTHERIA

WHOOPING COUGH



SUNFLOWER
PETUNIA
BLACK-EYED SUSAN
LADIOLUS
LILAC
CARNATION

DAHLIA

MARIGOLD

ZINNIA

DAFFODIL

TULIP

POINSETTIA

DAISY

TURKEY

CRAB GRASS

DANDELION



Christopher Columbus
1446-1506

WENT
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e Earth wasn't
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v it was round.
n Columbus
swer with
s four voyages
long it would
each Asia by
illing west. In
1492, he
covered in the
an what he thought was the Indies below China and Japan.
he brought over boatloads of men and animals to start a colony.
he resumed his search for Asia—and found Venezuela,
was convinced lay only a short distance southeast of China.
t again in 1502—and hit Honduras. He died in 1506
wing he had discovered America.

OLD WORLD PORTRAIT

- **Population:** Probably 60 million to 70 million. Roughly 9 of 10 were peasants.
- **Literacy:** Barely 1 person in 20 could read.
- **Health:** Poor grain harvests caused frequent famines. Rat-transmitted plagues were chronic. One in seven

persons died of smallpox. Half of the newborn never reached the age of 15.

■ **Medicine:** Barely changed from the Roman era. Bloodletting was a common treatment.

■ **Food:** Peasants ate bread, salt pork and a watery porridge called gruel. The rich feasted on mounds of beef, pork, mutton and poultry.

■ **Manners:** Rich and poor alike ate with their fingers.

■ **Housing:** A wooden hut with a thatched roof and one smoky room was the usual peasant's quarters.

Even in cities, most houses were made of wood.

■ **Possessions:** The average person had a few old clothes, a pot, a pan and a few sacks of straw. Some peasants owned a table and a straw-covered plank bed, but many ate and slept on the floor.

■ **Luxuries:** Some peasants had a bench or a stool, but chairs remained rare even among the well-to-do.

■ **Industry:** Agriculture ranked No. 1, but an interest in fashion among the nobility and the bourgeoisie created a boom in textiles.

■ **Buildings:** Cathedrals at Chartres, Winchester and Bourges had stood for centuries, but Seville Cathedral was new and King's College chapel in Cambridge was still under construction.

■ **Religion:** With Martin Luther only 8 years old, all of Western Europe remained Roman Catholic.

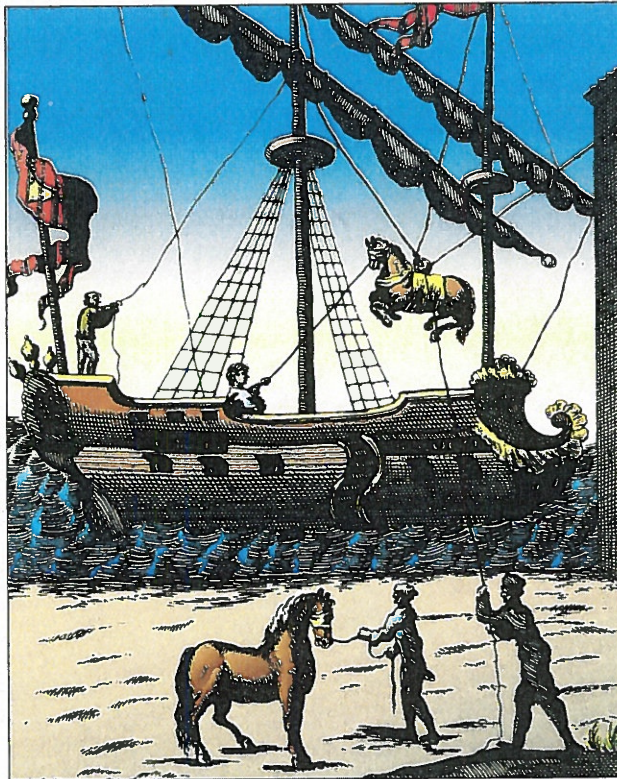
■ **Most significant trend:** The Renaissance, which stretched from 1300 to 1600. Leonardo da Vinci was 40 years old in 1492; Michelangelo, a teenager.

THE ANIMAL THAT CHANGED HISTORY

The Indians took one look at the strange creatures and decided they were the biggest dogs they had ever seen. Only dogs walked on four legs and got along with people, the islanders reasoned as Columbus unloaded his two dozen mares and stallions.

Actually, horses were not totally new to the Western Hemisphere. They had roamed America during the Pleistocene era but vanished along with mastodons and saber-toothed tigers. From the Spanish horses that Columbus 10,000 years later took to Hispaniola descended those that Hernando Cortés brought to Mexico in 1519. Cortés's animals terrified the Aztecs, who thought each rider and his steed were one gigantic god.

The "sky dogs," as the Aztecs called them, propagated swiftly. Within a century, herds ran wild from northern Mexico to the pampas of



BANCROFT LIBRARY, UNIVERSITY OF CALIFORNIA AT BERKELEY

Argentina. By 1690, Apaches and Comanches were breaking mustangs north of the Rio Grande. By 1750, herds reached Canada, and the Great Plains abounded with Indians on horseback.

Tribes that existed for centuries on small game and nuts in Missouri and Minnesota moved west to the plains to harvest buffaloes—a task the horse made easy. Diets and lifestyles improved, as did the Indians' ability to raid other Indians and, more important, to resist the steady westward advance of the white man.

The image of the warrior on horseback endures in popular culture and in the legends of the Indians themselves. Yet it represents merely a blink of Native American history. People inhabited the continent for millennia, but the plains horsemen rode unimpeded for little more than a century. Their era ended at the Battle of Wounded Knee.

NAMING THE HUNTING GROUNDS

Indiana is one of the more aptly named states. Settlers wanted to show that it had been "the land of the Indians." The names of 26 of the 49 other states are derived from Indian words.

Alabama. Choctaw for "clearers of the thicket"

Alaska. Aleut for "great land"

Arizona. Papago for "place of little springs"

Arkansas. Sioux for a small tribe known as "the people who live downstream"



C. M. RUSSELL MUSEUM, GREAT FALLS, MONT.

Connecticut. Pequot for "at the long tidal river"

Idaho. Shoshone for "the sun is coming up"

Illinois. For "superior men," what the Illinois Indians called themselves

Iowa. Sioux for "sleepy ones"

Kansas. Kansa for "people of the south wind"

Kentucky. Cherokee for "meadowland"

Massachusetts. Algonquian for

"people near the great hill," a spot outside Boston

Michigan. Algonquian for "big lake"

Minnesota. Sioux for "sky-tinted water"

Mississippi. Ojibwa for "big river"

Missouri. Sioux for a tribe known as "people with the dugout canoes"

Nebraska. Oto for "flat water"

New Mexico. From the Aztec "Mexico," followers of the war god Mexitli

North Dakota, South Dakota. Sioux for "friends"

Ohio. Wyandot for "beautiful river"

Oklahoma. Choctaw for "red people"

Tennessee. Cherokee for "area of traveling waters"

Texas. Caddo for "ally," a word for the Tejas Indians

Utah. Ute for "land of the sun"

Wisconsin. Chippewa for "gathering of the waters"

Wyoming. Algonquian for "upon the great plain"

Earth, Venus, Mars geologic sisters

Venus, with a surface like "the Biblical concept of hell," presents a cautionary lesson for the Earth. For if the greenhouse effect, with carbon dioxide and methane increasing in the atmosphere, continues over a long expanse of geologic time, one plausible scenario is that "the Earth may go the way of Venus," suggests Clarence Casella.

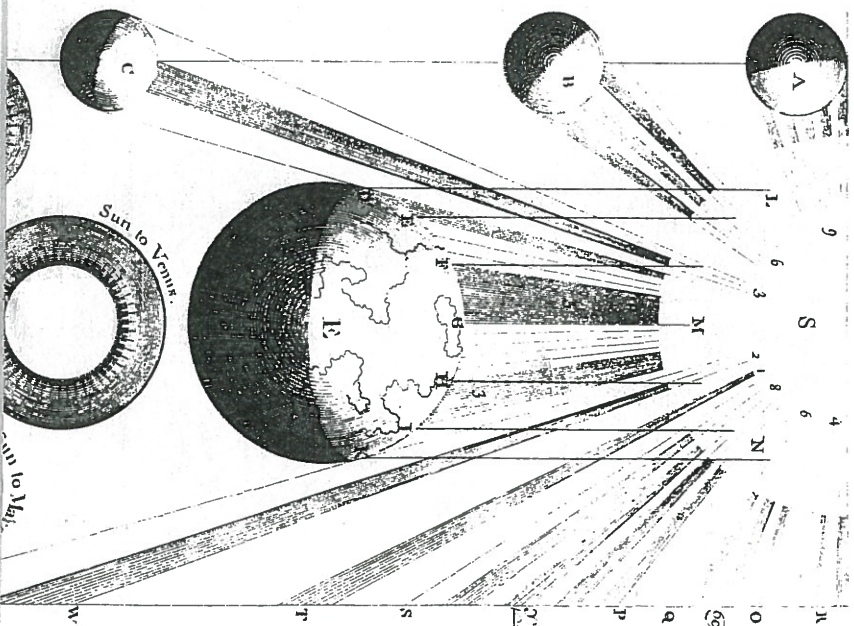
Looking at the two planets as being on a continuum is reasonable because they, along with Mars, Mercury, and the Earth's moon, share geological similarities, explains Casella, an associate professor of geology at NIU. "One of man's tools of reasoning is the projection of the known to the unknown, assessing the degree of similarity and difference."

The Earth's surface and its interior processes and their results are well known to scientists. They know that the Earth is a big rocky object and a heat engine. A complex interaction of interior and exterior heat occurs, with many internal processes driven by a build-up of radiological heat and external processes driven by the distance from the sun.

"Given the constancy of the sun—all planets have sunshine—we can start reasoning that if terrestrial planets are similar in being rocky—and density tells us this is so—they must be broadly similar in composition," he says. Their geologic evolution is governed by their size, since the smaller the size, the larger the surface area in relation to the volume so that internal heat is lost more quickly. Each planet is at a different state of geologic evolution, giving an insight into the Earth's past and perhaps its future.

OF LIGHT AND HEAT TO THE PLANETS FROM THE SUN &c.

II



est neighbor in space. While Mars' atmosphere is a fraction of the Earth's, the atmosphere on Venus is 100 times more dense. Its large interior heat is still a major factor in the evolution of its surface, and volcanoes are probably still active.

Some of Venus' surface features are very earth-like. Among the most-telling are the folded mountains that are evidence of plate tectonics at work. Casella has photographs of features on the surface of Venus from the recent Magellan space probe that are incredibly similar to photos of the Appalachian Mountains in the Eastern United States, an earthly example of folded mountains. Such features are the result of a definite set of processes, Casella says. Folded mountains occur where sediments collect at points where an ocean crust and a continental crust meet and are then compressed and uplifted into mountain ranges.

"If we find folded mountains on Venus, and they sure look like folded mountains on Earth, it surely implies a similar process—unless there's one we can't imagine," the geologist declares. Their presence implies that earlier in Venus' history there was the large amount of surface water needed for enough sedimentation to occur. Today, with a 900 degree surface temperature on Venus, it is impossible for surface water to exist, implying a major shift over geologic time. "Perhaps in the past, Venus was much more similar to the Earth, perhaps there were oceans. Then something happened to make it the way it is today," Casella says.

He speculates that that "something" might have been a version of our greenhouse effect. As volca-

Earth's moon is the smallest of the terrestrial bodies so that it's internal heat dissipated first. Long ago, it stopped evolving geologically and today resembles what the Earth may have been like 3.5 to 4 billion years ago. The planet Mercury, closest to the sun, is a bit bigger than the moon and looks a lot like it. Mercury evolved "very, very slightly more than the moon," Casella observes.

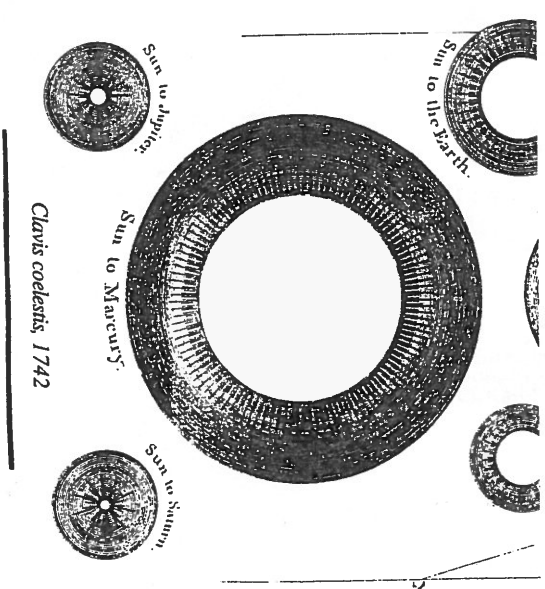
Early in the evolution of the terrestrial planets, the dominant process creating surface features was the impact of meteorites. They were responsible for as many as one million craters on the surface of the moon. About 3.5 million years ago, these meteoritic bombardments declined on all planets, allowing internal processes—earthquakes, volcanoes, plate tectonics—to be expressed on the surface.

Mars—The transitional planet

From an earthy point of view, Casella says, Mars, the next largest terrestrial planet, is a transitional planet, with parts looking like the moon as well as features that resemble those on Earth. Mars is the fourth planet out from the sun, after Mercury, Venus, and the Earth.

Mars has the largest volcanoes in the solar system, Casella reports, and their presence implies large sources of internal heat. There also are rift valleys many times larger than those on Earth, with one valley longer than the entire United States. These rift valleys are evidence of internal heat beginning to drive apart large segments of the crust, a process that is part of plate tectonics. Plate tectonics is based on the theory that a few large crustal masses (plates) float across the Earth's mantle, with seismic (earthquake) activity and volcanoes occurring where the plates meet.

In addition, Casella says, there is "excellent evidence" for large reserves of water on Mars. There is ice and permafrost (permanently frozen ground) similar to the frozen tundra regions on Earth. Some scientists estimate that if all the sub-surface and frozen water on Mars melted, its entire surface would be flooded with water.



Whatever conditons were on Earth (when life began), there's a fairly good chance the same conditions existed on Mars or Venus.

Clarence Casella, associate professor, geology

However, at some time in Mars' geologic history, "the internal heat engine stopped evolving. Volcanoes stopped spewing out carbon dioxide and water, chief sources of the atmosphere, so that now Mars has virtually no atmosphere. Its features change only because of such surface processes as wind erosion.

Venus—Our sister planet

Venus, the next largest terrestrial planet, is referred to as the Earth's sister because its mass is closest to that of the Earth and because it is the Earth's clos-

there were not sufficient ocean waters to chemically remove excess gas. The gases built up in the atmosphere, trapping solar radiation and creating a massive greenhouse effect.

Earth-The only life source?

While-only slightly larger than Venus, three-quarters of the Earth's surface is water. The oceans lock up carbon dioxide from the atmosphere, creating limestone, and plants absorb atmospheric carbon dioxide through photosynthesis.

"We don't know if life got started on Venus or Mars because we don't know *how* life got started on Earth," Casella says. "Whatever the conditions were on Earth, there's a fairly good chance that the same conditions existed on early Mars or Venus. . . . If Mars and Venus had large bodies of water and the temperatures were right, maybe life started."

He adds that scientists do know *when* life got started on Earth, about 3.5 to 3.7 million years ago, around the time there was a decrease in the meteoric bombardment. Meteorites picked up on Earth that are 4.5 billion years old, about the age of the solar system, contain the simple amino acids that may have been the building blocks of earthly life forms. "The ingredients are there. The question is, 'How do you stir the pot to get a really good chicken soup?'" Casella asks.

With a laugh, he suggests that "the first man on Mars should be a paleontologist (a scientist who studies fossils) so that we can find evidence of fossil life." Should such a discovery ever occur, he believes its impact would be profound.

Casella does not expect that a human will ever set foot on Venus. But then geologists have been wrong before. Casella recalls that when he took his first geology course in 1953, plate tectonics were unknown and the Earth was thought to be 2 billion rather than 4.5 billion years old. Nothing was known about the age of the ocean floor. In fact a noted scholar, who was one of Casella's teacher at Columbia University where Casella earned his Ph.D., thought that the ocean floor would prove to be the oldest part of the Earth rather than, as it turns out, the youngest. ●

Tallgrass prairie high as buffalo's eye

You could get lost in the tall, waving sea of grass that was the Illinois prairie. While the prairie was not unique to Illinois, it was here that many species reached their greatest development, justifying "the prairie state" slogan, explains Paul Sorensen from NIU's biological sciences department. However, that is really a historical description, since less than one-tenth of one percent of the prairie remains today.

A prairie is broadly defined as an area where trees and woody plants are not the dominant life forms. Grasses and grass-like plants predominate, Sorensen says, but grasslands is too restrictive a description since there are many other kinds of plants. Such ecosystems are found around the world, but the name *prairie* is only used in North America. In Argentina, prairies are called pampas and in South Africa the veldt. Asia has the steppes, a term sometimes also applied to the dry grasslands of Nebraska.

Early explorers, accustomed to the woodlands of Europe and Eastern North America, were surprised by the prairie. As they moved west through the forests, the species of trees changed, then, suddenly, with little transition, there were almost no trees. Forests and prairies fight a battle where they meet, with one constantly invading the other. "We've learned that if you protect a parcel of landscape in

Our rich prairie lands, which now rank among the most productive in the world, were, eighty years ago, little better than a beautiful wilderness, covered with a rank growth of waving grass and yellow blooming rosin weed, frequently taller than the head of a man sitting on horseback. . . .

History of Sangamon County, 1912

By the end of the growing season, the compass plant and prairie dock, two members of the sunflower family that were the tallest grass species, were routinely over six feet tall. Most grasses were at least waist high. In the fall, the foliage on the Big

pus, to "read" the difference between prairie and woodland trees. At that corner, both in front of the University Resources for Women building and across the street, there are hugh, pre-settlement Burr Oak and Shagbark Hickory trees. These also are the only varieties one sees looking to the west. Turn around and look at the Psychology Building and eastward and there are maples, elms, cherry, and basswood trees, the species found in earlier floodplain forests.

Sod—The roots of the matter

Much of the character of the prairie came from what was not seen, the root systems beneath the surface that created the famous, back-breaking prairie sod. A square of sod, about 20" on a side, could contain almost 13 miles of fine plant material and rootlets. That dense sod, unknown in the forests, was a barrier to woody plants taking root and broke many a settler's plow.

Each year the prairie plants produced new sets of feeder roots to take up nutrients from the soil. These roots, as well as penetrating the surface layer of ground to create sod, penetrated to great depths to get water and mineral nutrients, Sorensen explains. For most grassland plants, the depth of the roots exceeded the above ground height, with many sending roots five feet down. The wild indigo was 5½' tall but sent its roots 10' down.

These roots were responsible for "the immensely rich soil legacy left behind by the prairies. We are



development, since the late 1800s, "Sorensen asserts. Most roots died in place at the end of the growing season, so that each year there was a fresh contribution of organic material to the soil."

Water, wind & fire

Species flourished on the Illinois prairie because of a favorable climate, with temperatures more temperate than those in Nebraska. The aridity decreased as one moved from the base of the Rockies eastward. Somewhere near Iowa's western border, there was a point where the balance between evaporation and precipitation shifted in favor of precipitation to the east. More precipitation means taller grasses and increased productivity.

Much of the rain that did fall never reached the ground. It clung to the leaves and stems of the grasses, so that even in a heavy rain, only one-third of the water wet the earth. The water on the surface of the plants was more likely to evaporate.

Evaporation was speeded by the wind. Sorensen notes that today, as when the prairies flourished, "windstorms that originate at the base of the Rockies make it all the way to central Illinois and beyond for a significant part of the year."

These winds drove the fires, natural and human-induced, that played a crucial role in holding back the woodlands. When the fires were less frequent and severe, the woodlands would creep out of the river valleys, only to be driven back again and again by fire.

"The fires were frequent, though we don't know how frequent," Sorensen says. Fires produced by humans are not a recent phenomenon. Long before the "settlers" arrived, earlier inhabitants left campfires burning, had campfires get out of hand, and had sparks fly off from torches.

"There's nothing particularly negative about prairie fires," Sorensen points out, though they did have a negative effect on animals. Fires actually benefitted the prairie by burning up accumulations of decomposed organic matter, releasing nutrients to be recycled into the ecosystem. Fires also curtailed the growth of non-native species, including trees, that are not adapted to fires. Eventually, it was human developments, not trees, that pushed back the prairies. ●



Photo by Martin Roos; courtesy of Illinois State Museum

Blue Stem and Indian grass turned bronze and a deep tan, burnished with gun metal blue. In winter, many of the grasses, now tan except for the bronze Little Blue Stem, were tall enough to stick up through a blanket of snow.

Myriads of non-grass plants produced many of the flowers—yellow, purple, blue, and bronze—that made the prairie colorful and "aesthetically pleasing," Sorensen reports. There were flowers found in modern gardens, including asters, sunflowers, and the shooting stars that are Sorensen's favorite ("The one species you must know to pass my course!"). These were joined by members of the pea family, important because of their soil building properties, and varieties of mint and snapdragon, unlike those we know.

There were areas of trees around the border, with willows in wet areas near creeks, ponds and rivers. Occasional isolated islands of Burr Oaks stuck up above the grasses, but other varieties of oak were foreign to the prairie.

Sorensen takes his classes out to the corner of Lincoln Highway and Normal Road, on the NIU cam-

Illinois from natural events, in time it turns into forest," Sorensen says, concluding that the forest is therefore the original ecosystem.

But the prairie flourished in much of Illinois and lands to the west in part because of the level landscape that did not impede natural fires. "So, driven by the prevailing westerlies, fires were able to sweep across (the region) without anything to stop them," Sorensen observes. Since grassland plants are fire-adapted but most trees are not, grasses flourished, creating prairies.

The tallgrass prairie

These grasses were very different from Kentucky blue grass and other lawn grasses. Lawn grasses start growing in the cool season and then turn brown when warm weather comes and rainfall decreases. On the prairie, warm season grasses were the rule. These grasses started growing late in the season, after the cool weather was past, using most of the growing season to produce their green parts and waiting until late in the season to produce their fertile parts.

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I'm drawn deeper into remembering--my ancestors came from Sweden to America, and it is written in the "Immigrants" that Lutheran Swedes respectfully acknowledged the original inhabitants of their new home. Eugene Crawford, a Sisseton Sioux, National Indian Lutheran Board (NILB) Director, and Lutheran, used to say that unlike some denominations, Lutherans are fortunate to not have such an oppressive history of mission work on reservations.

Yet, Lutherans and Native Americans have close relationships. Up at Snoqualmie Falls, Ted and I represented NILB at a Native American Spiritual Gathering. We were welcomed into a tepee and were asked, "What did your grandparents hope for you?" An astounding question! I couldn't remember. Actually, I didn't know and rationalized that I hardly knew my grandparents. This was incomprehensible to our hosts. How could we not know of our immigrant ancestor's dreams for our future?

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Ira Frank, Haida, wrote this poem as a reflection on remembrance

I remember when the sky was always blue.
Now it is mostly amber and burns your eyes.
I remember when the water was pure enough to drink.
Now it froths and bubbles and is not fit for man or beast.
I remember when the land was covered with trees.
Now the hills are barren and the animals have no home.
I remember the rain, how refreshing it felt on the skin and how it made things grow.
Now it is filled with acid and other things that kill.
I remember how green the grass was and how plentiful it was, and how the animals had plenty to eat.
Now the animals starve because there is no more free range left for them.
I remember how many fish there were in the rivers and streams.
Now the people fight over who will catch the last one.
I remember that you were what I gave birth to by an act of the creator God.
I remember what poor stewards you are of my resources.
Perhaps it was not a wise decision to let you come to the North American shores.
But I remember that God does forgive our sins.
So remember, we must love what God has created.
Signed,
MOTHER EARTH

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A REFLECTION ON REPENTANCE

by the Rev. Gary J. Benedict, Abenaki

REPENT - As a human being, as a child of the Creator, I live in two worlds.
I am simultaneously saint and sinner.

What does that have to do with repentance? Martin Luther in his first of the 95 theses said, "When our Lord and Master Jesus Christ said, "Repent" (*Matt. 4:17*), he willed the entire life of the believers to be one of repentance." (*Luther's Works, Vol. 31 Career of the Reformer: I, Fortress Press, Philadelphia, 1957; p. 57*).

My life needs to be one of daily repentance precisely because I am not only saint but I am also sinner. There will never be a part of me that is totally sinless. I am forgiven and in need of forgiveness.

This is not only true of myself, but it is also true of the church in which I worship, the history which I inherited. Unless our church sees itself as both saint and sinner in its dealing with Native Peoples throughout our history, there is no need for a life of repentance. The church is not some Beneficent Giant ministering to those poor Indians, but the Church is a brother/sister ministering with Native Peoples. Repentance then takes on its original meaning, the action of turning around.

The Christians, especially some of the very early Jesuits, respected the Native Peoples they encountered. At the same time, however, they brought with them a cultural bias which worked against the Native peoples bringing about many hardships. The Jesuits did not understand themselves as saint and sinner, only as saint.

While we cannot repent of the sins of our ancestors, we can live in daily repentance today, building bridges of hope between Native Peoples and the dominant culture. We can celebrate the good gifts the Native peoples have given the world. We can celebrate together our brokenness and our need for the Creator and the Creator's son Jesus the Christ.

Recommended reading: Indian Givers: How the Indians of the Americas Transformed the World, Jack Weatherford, Ballantine Books, 1988. Available from LHRA, 2703 N. Sherman Blvd, Milwaukee, WI 53210; 414/871-7300.

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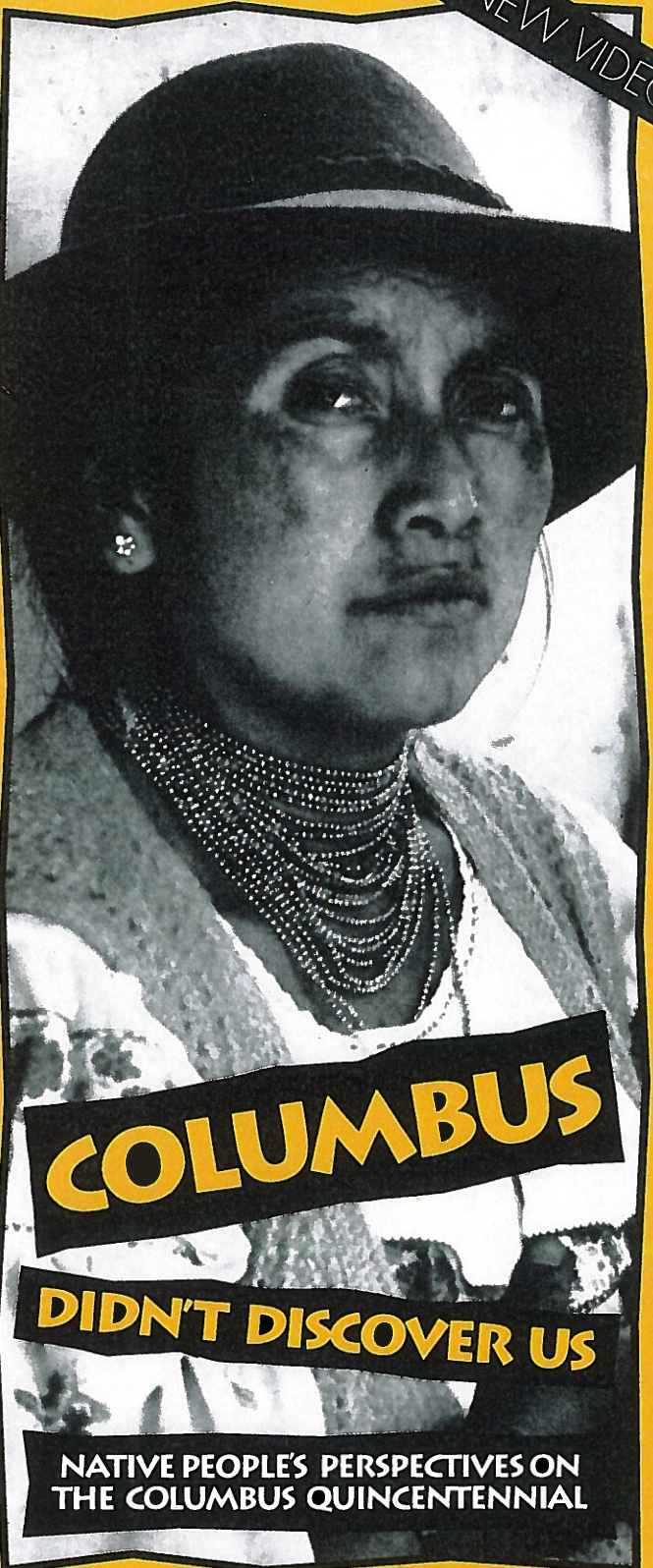
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A NEW VIDEO



COLUMBUS DIDN'T DISCOVER US

(A project of Media Network)
Turning Tide Productions
PO Box 864
Wendell, MA 01379 USA
(508) 544-8313

A NEW VIDEO AVAILABLE IN
ENGLISH AND SPANISH.

"We, the indigenous people will not celebrate. How can we celebrate the moment which began with the stealing of our lands—the massacres, kidnappings, and tortures of our people?"

MARIA TOI, (Quiche - Guatemala)
(from the video)

Pastor Swanson
Lutheran Outdoor Ministries Order
PO Box 239
Oregon, IL 61061

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COLUMBUS DIDN'T DISCOVER US

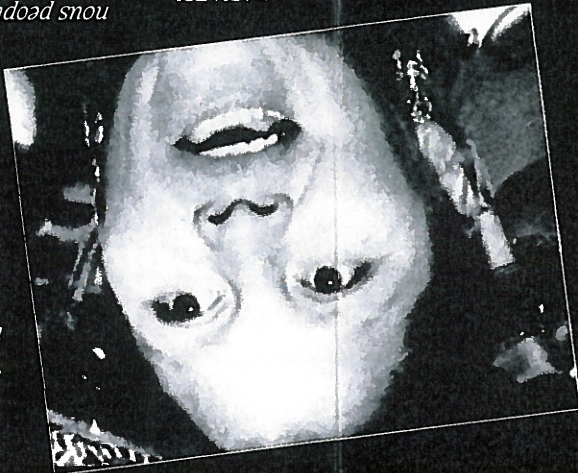
1992 marks the 500th anniversary of Christopher Columbus' historic voyage to America. It also marks 500 years of survival by indigenous people throughout the Americas, whose history has been fundamentally changed by the European landing.

In preparation for the Columbus Quincentennial, 300 native peoples came to the highlands of Ecuador, in July 1990, to participate in the First Continental Conference of Indigenous Peoples.

COLUMBUS DIDN'T DISCOVER US features interviews with indigenous activists, filmed at this historic gathering, representing a wide spectrum of Indian nations from North, South and Central America.

This documentary is a moving testimony of the impact of the Columbus legacy on the lives of indigenous peoples from across the hemisphere. Native people speak about the devastation of their cultures resulting from the "European invasion," contemporary struggles over land and human rights, the importance of reviving spiritual traditions, and the need to alert the world to the environmental crises threatening the survival of the planet.

Available in English and Spanish versions.



MARIA TOI
(Guiche - Guatemala)

"A visually and spiritually moving presentation. Through song, dance and testimony, representing many Indian nations share their views on the events set into motion by Columbus. This video is a celebration of our survival and an exploration of paths we must travel to ensure the survival of the Earth and it's indigenous people for the next 500 years. An excellent educational film for churches, activists, artists, educators, and people of all ages who want to help us ensure our survival."

Jan Elliott
(Cherokee)
Editor of *Indigenous Thought*

"The effectiveness of the documentary lies in it's passionate testimonials of resistance."

Marie Annette Jaimes
(Juaneno-Yaqui)
Northeast Indian Quarterly

"I hope teachers will use this in the context of studying about Native American cultures, from pre-Columbian times to the present."

Dr. Leslie Perfect Ricklin
Associate Professor of Education,
Eastern Connecticut State University



ELIAS MAMALLACTA
(Quichua - Ecuador)

"The naked truth of the Columbus legacy is revealed. A must for the classroom."

Stephanie Betancourt
(Seneca)
Native American Education Program
New York City

IRVING AUGUSTE
(Cantó - Dominica)



"This video allows the viewer to hear Indians speaking for themselves with passion and conviction. In this 500th year of the ongoing Native struggle for cultural survival, **COLUMBUS DIDNT DISCOVER US** affirms the continued existence of Indian peoples and their unshakable commitment to the Earth and all of its life forms. This is an important and valuable testimonial from voices too long suppressed."

Lisa Mitten
American Indian Library Association

"I watched this important video with my two elementary school-aged children. It led to a lively, honest discussion about Native Americans, colonialism, ecology and the future of our planet. The wisdom, pride and strength of the Native American speakers left a positive impression on both myself and my children. I recommend this video highly."

Philip Tajiatsu Nash
National Coalition of Education Activists

"**COLUMBUS DIDNT DISCOVER US** will certainly be useful to a broad range of educators. The differences and similarities between the diverse peoples represented in the video will help teachers confront popular myths and stereotypes of Native Americans. The voices presented in the video make it clear that Native American struggles are as alive today as they were in 1492."

Brian Goldfarb,
Rochester, NY
Teacher/Activist

ROSE AUGER
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"Listen to these indigenous voices from North, Central and South America. They testify with passion, reason and dignity why they will not join in honoring the Columbus legacy." **Arlene Hirschfelder**
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"Native speakers in the video make clear that their concern is for all people. Everybody should see this film—from the grassroots to Congress."

Marilou Awiakta
(Cherokee-Appalachian)
Poet and author of *Abriding Appalachia: Where Mountain and Atom Meet*



DIRECTED by Robbie Leppert.
PRODUCED by Will Echevarría, Erik van Lennep and Pedro Rivera.
EDITED by Félix Atencio-Gonzales (Quechua - Peru) and Robbie Leppert.
A Turning Tide Production in association with Confederation of Indian Nations of Ecuador, National Organization of Indian People of Colombia, and South and Meso American Indian Information Center.



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First draft of a social statement on

Race, Ethnicity, and Culture

This draft has been prepared by the Task Force on Race, Ethnicity, and Culture, under the auspices of the Division for Church in Society and the Commission for Multicultural Ministries of the Evangelical Lutheran Church in America. The draft has been authorized for printing and distribution by the board for the Division for Church in Society.

In 1990 the boards for the Commission for Multicultural Ministries and for the Commission for Church in Society called for the appointment of a task force to prepare a social statement on race, ethnicity, and culture for the 1993 Churchwide Assembly. In 1991, the study booklet **From All That Dwell Below the Skies** was made available for congregational discussion and participation. Now, responses to this first draft will further inform the development of the proposed social statement.

In 1992, Los Angeles was in flames, racial tension increased in some communities, and many voters were attracted to candidates who exploited fear and resentment. This church designated 1992 a year of remembrance, repentance, and renewal in the face of the past 500 years of injustices. It is a year for special attention to these matters in local, synodical, and churchwide settings.

Individuals and groups are urged to study this draft during the Fall of 1992, and provide their insights to the task force. In addition, hearings will be held in various locales.

In discussing the draft you might consider:

- ♦ whether it accurately and helpfully describes and analyzes situations you experience and observe;
- ♦ how the resources of our faith equip us to deal with the challenges confronting us;
- ♦ what specific commitments the Evangelical Lutheran Church in America should make in order to address these challenges more effectively, not only in our church but also in the wider society.

Through this deliberative process, it is hoped that we as a church will hear one another, appreciate our differences in new ways, and arrive at a stronger, more faithful witness to the gospel in our world today.

Send your comments and recommendations to the Office for Studies, Division for Church in Society, Evangelical Lutheran Church in America, 8765 West Higgins Road, Chicago, IL 60631-4190, by **January 1, 1993.**

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Copies of the study booklet, **From All That Dwell below the Skies** (67-1211) are available from the ELCA Distribution Service while supplies last.

This statement is also available in Spanish and Chinese from the Office for Studies, Division for Church in Society, Evangelical Lutheran Church in America, 8765 West Higgins Road, Chicago, IL 60631-4190, (312) 380-2719.



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67-1229

*Eternal God, whose image lies in the hearts of all,
we live among people who are different from us,
whose ways of life are strange to us,
whose languages are unknown to us.
Help us to remember that you love your people with a great love,
that we are of one faith, one Lord, one baptism,
that the yearnings of other hearts are much like our own,
and are known to you.
Help us to see you in one another, to hear you in words of truth.
We pray these things through Christ,
who is a stranger to no culture more than another,
who is with no culture less than another.
Amen.*

ONE HUMANITY

” ... for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist” (1 Cor 8:6).

Scripture tells of common origin, of humanity created by God. Scripture tells of common need for salvation, of humanity reconciled in Christ. Scripture tells of common calling, of humanity recreated in the Holy Spirit.

10 Living in sin, but also living by God's promise and into God's future, we of the Evangelical Lutheran Church in America address a matter of great urgency to church and society: race, ethnicity, and culture. Living at the foot of the cross, we face the realities of racial, ethnic, and cultural tension and strife. Living together in faith and in hope, we work for peace and justice.

Churches have spoken to this matter before. But God always speaks afresh, giving new light to current events. We pause now to name some of the joy and pain present in God's world and, in our present circumstances, to listen for God's word.

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I. A TIME OF CHALLENGE

A. The Changing Face of Society

1) Demographics

5 This is a world of rapid social change, including demographic change. The United States of America knows the affects of such change.

10 African Americans, Asians, Hispanics, and Native Americans¹ now make up one-fifth of the US population. Current projections indicate that these groups will make up more than one-third of the population by the year 2020. The number of people of these backgrounds will continue to grow at a faster rate than those of European background, and the US population will increase in cultural variety.

15 This demographic shift has affected the US in some positive ways. Festivals celebrating distinctive cultures have become commonplace, and have fostered contact between and among various groups.

20 The change is seen, to a certain extent, in government, businesses, and churches. Today's political leadership does reflect to a greater degree than before the diversity of the population. Business leadership does look for ways to respond to cultural diversity. Church leadership does seek new means to minister with and among all social groups.

2) Tensions and Hostilities

25 Reactions to the demographic shift, however, are not all positive. Perceptions of a changing society instill fear across the US, in neighborhoods, and even in churches.

30 Some white Americans fear their loss of majority status will cause the disintegration of the nation. Some African Americans, Asians, Hispanics, and Native Americans are convinced of increased hostility from the dwindling majority. They express outrage at continued treatment as "minorities," a position with built-in political, economic, and social disadvantages.

35 Current events highlight the racism of white America, a racism that is not only individual but also embedded in the assumptions, institutions, and practices of social structures. In the past,² and now again, churches must name the white American sin of racism.

40 As the make up of the US becomes more diverse, however, relations between social groups become more complex. The racism of white Americans – of *European* Americans – has helped to set the stage for confrontation between African Americans, Asians, Hispanics, and Native Americans. When these communities compete for the institutional power denied them, they can find themselves on collision courses with one another.

Prejudice and hostility on the part of African Americans, Asians, Hispanics, and Native Americans must be recognized as such. Again, churches must name the sin.

The US seems as far as ever from mirroring God’s promise, given utterance by Martin Luther King in 1964: children of slave owners and children of slaves sitting at a common table; white children joining hands with black children. The US seems far from the day when people of all nations and tongues live in harmony.

3) Different Views of Society

The demographic shift is interpreted in light of two long held views or assumptions. One view of the US finds its expression in the powerful symbol of the melting pot, where people of different cultural backgrounds eventually become an American people with guarantees of life, liberty, and the pursuit of happiness. From this vantage point, the US will continue basically as it is.

Quite different is the view of the US as a place of unequal distribution of power, of division, separation, and hatred. According to this view:

- ◆ population pressures will lead to more words and deeds of fear and fury, making real the national nightmare of violent confrontation;
- ◆ population pressures will heighten tension beyond the breaking point, not only between whites and blacks, but between all groups; and
- ◆ population pressures will combine with feelings of economic insecurity and frustration to enhance the appeal of extremists.

From the second vantage point can be seen the chasms between social groups in the US, and the unequal distribution of power across them. From this vantage point, the US *cannot* continue as it is.

In fact, present conflicts seem to preclude the cooperation urgently needed to resolve destructive realities such as: unemployment and underemployment; deterioration of neighborhoods; violent crime, gangs, and drugs; domestic violence and child abuse; decay of public education; inaccessibility of health care; and other frightening declines in the nation’s life.

B. Difficulties in Forging Political and Cultural Consensus

1) Equal Opportunity

Past political struggles over the definition of “American” illustrate that the culture of the US has actually been assumed to be of European background. Laws enacted in the 1790s allowed only free, white immigrants to apply for naturalization. Those laws reflected a desire to create and maintain a homogenous citizenry, and a white-dominated society.

It was only with the Walter-McCarran Act of 1952 that Japanese could become naturalized citizens. Not until the Civil Rights Act of 1964 did the US guarantee

NOTES

- 1) The designations African American, Asian, Hispanic, and Native American are those used by the Evangelical Lutheran Church in America, as is the phrase “people of color and/or primary language other than English.” This document occasionally uses the term “black” interchangeably with “African American;” it uses “white American” and “European American” to refer to US residents of European background.
- 2) One example is “Racism in the Church,” a 1974 statement of the American Lutheran Church. It said, in part: “the American Lutheran Church ... needs to repent of its complicity in the sin of white racism.”
- 3) Recent examinations of differing attitudes toward institutions and policies are: A. Hacker, *Two Nations: Black and White, Separate, Hostile, Unequal* (New York: Scribner’s, 1992); and S. Terkel, *Race: How Blacks and Whites Think and Feel about the American Obsession* (New York: New Press, 1992). For an analysis of voting trends, see: T.B. Edsall and M.D. Edsall, “Race,” in *Atlantic Monthly*, May, 1991, pp. 53-86.
- 4) *Toxic Waste and Race in the United States* (New York: United Church of Christ, 1987).
- 5) On problems with definitions, see: M. Omi and H. Winant, *Racial Formation in the United States from the 1960s to the 1980s* (New York: Routledge, 1986). Hacker, *op. cit.*, p. 4, says “little will be gained by asking for clear-cut definitions.”
- 6) Omi and Winant, *op. cit.*, pp. 75 ff., indicate fluctuations in racial designations.
- 7) On the use of ethnicity, see: R.D. Alba, *Ethnic Identity: The Transformation of White America* (New Haven: Yale University Press, 1990); also: A. Wolfe, “The Return of the Melting Pot: What the New Immigrants Can Learn from the Old,” in *The New Republic*, December 31, 1990, pp. 27-34.
- 8) The views of working-class residents of Detroit, Michigan, as reported in 1985 to Analysis Group; cited by Edsall and Edsall, *op. cit.*, p. 56.
- 9) In the words of the Church Council action of April 13-15, 1991: “Deafness has led to the creation of a unique language and culture, worthy of respect and affirmation within the Evangelical Lutheran Church in America.”
- 10) The 1991 Churchwide Assembly set aside 1992 as a year of remembrance, repentance, and renewal – as a year of deepening relationships with Native Americans and others who have suffered oppression.
- 11) The 1991 Churchwide Assembly adopted the Multicultural Mission Strategy as “a strategy for proclamation of the gospel.” See also: *Multicultural Mission Strategy: Congregational Study Guide* (Chicago: Evangelical Lutheran Church in America, 1992; order code: 69-6737).

3) **A Church Organized for Ministry**

This church will stand with and for those who struggle under the burdens of social injustice, in solidarity with people and cultures relegated to positions as “outsiders” and at a disadvantage in terms of economic power. This church will stand with and for those who struggle against their own complicity in injustice, and those who challenge the injustices present in their places of responsibility.

This church will sustain its commitment to economic justice; it will continue to work for local, state, and national laws safeguarding civil rights, and addressing and redressing inequality. This church will provide sufficient means for the task at hand.

This church will strive for just access to quality education, to employment with appropriate compensation, to business and housing opportunities, to transportation, to comprehensive health care, and to other services in areas such as law, banking, and insurance. It will promote respect of cultures in public presentations, in art, in advertising, and in other endeavors.

This church will seek appropriate legal redress of discriminatory practices that limit access to services. It will insist on fair distribution of the social costs of addressing and redressing past wrongs.

This church will also advocate for just immigration policies, including fairness in visa regulations and in admitting and protecting refugees. It will work for policies causing neither undue repercussions within immigrant communities nor discrimination against them.

Efforts against racism and on behalf of justice and community among all people will take place at the international level, as well. These efforts will recognize the multicultural nature of the world, and seek an international understanding of cultural diversity and civil rights. This church will support US participation in the international movement to eliminate all forms of racial discrimination.

In all this we will work with governments and non-governmental organizations, and in collaboration with ecumenical partners. We will know the courage and strength of the gospel, and will ever pray for guidance.

Your Holy Spirit offers us new life, O God.

To a world where there are need and oppression,

may we bring our lives and love, O God.

To a world where there are racism, hatred, and divisions,

may we bring our lives and love, O God.

Lead us forth, O God,

in joy and faith, in truth and freedom.

Amen.

what were seen as full rights to all women and men, including women and men of color and/or primary language other than English.

Public attention has now moved beyond what were viewed in the 1960s as civil rights. At issue now are the roles and responsibilities of public and private sectors in assuring equal opportunity for all citizens. But even if people of all backgrounds say they support equal opportunity, they can disagree on what equal opportunity means.

10 People of European background often contend that government should get out of their way and let everyone advance on his or her own.³ This would *allow* equal opportunity. Many European Americans deny any advantage to being white, and resent government's favoring of "those other people."

15 Some people of color and/or primary language other than English also hold that government should get out of the way and let everyone fend for himself or herself. But African American voters more frequently support candidates willing to address the problem of unequal power, and to *create* equal opportunity through government programs. They express the need for government action in redressing past and present inequality, and in assuring a sustainable future.

25 Such differences in opinion over equal opportunity influenced the presidential elections of 1980, 1984, and 1988. Many working class whites, opposed to government policies designed to create equal opportunity, changed their political alignment. And the significance of equal opportunity continues to be a heated political concern. A candidate's stand on affirmative action has, if anything, become more important to an electorate experiencing difficult economic times and dwindling opportunity.

30 **2) Other Conflicts over Equality and Justice**

Conflicts over equal opportunity take place whenever power is at stake.

European Americans tend to think the criminal justice system serves, protects, and defends. Members of other social groups might consider the criminal justice system far from just. European Americans tend to hold the individual criminal as solely responsible for his or her crime. Members of other groups often see an unjust, racist society mirrored in what the criminal has done, and in how he or she is treated by police, courts, and prisons.

40 Conflicts also center around schools and higher education. According to some people, educational institutions impart the shared values of democracy. According to others, they serve the interests of European Americans while keeping other people behind. At issue here are teaching in languages other than English, and the development of culturally appropriate educational materials and testing methods.

Questions are raised in still other areas:

- ◆ do people of color and/or primary language other than English really have access to the mass media?
- Many critics claim the media merely stereotype or render such people invisible.*
- ◆ do people of color and/or primary language other than English have equal access to a healthy environment?
- The farm workers most exposed to chemicals are Asians and Hispanics. Waste dumps are disproportionately located in places where African Americans and Native Americans live.*⁴
- ◆ do people of color and/or primary language other than English have opportunities for participation in all aspects of church life?
- Debate centers around strategies for achieving greater representation of previously under-represented groups.*

3) Working for Equality and Justice

Controversy over equal opportunity exposes a bitter past and betrays an unequal present. Equal opportunity requires attention to the unequal distribution of power among US social groups. Actions are needed; a "hands off" approach reinforces present injustice, and can lead to blaming oppressed people for their own situation.

Social injustice requires social address and redress. Unequal distribution of power is corrected, in part, through assured access to social structures and through the preferential treatment of those who have been denied institutional power.

But such proposals for creating equal opportunity are often condemned as unjust by those who benefit from the present situation. Attempts to create equal opportunity can also increase tension between African Americans, Asians, Hispanics, and Native Americans, and pit men against women.

For example, policies intended to correct the long term effects of sexism might result in preference to women of a particular social group, thereby compounding the frustration or even hopelessness of men in that group. On the other hand, within each social group, women are still victims of discrimination and abuse related to their sex.

C. Terms of the Discussion

1) Examining Race, Ethnicity, and Culture

The face of society is changing and tension builds, giving moral urgency to the examination of the terms race, ethnicity, and culture. These terms have been used in many ways in common parlance, and resist clear-cut definitions.⁵

Be that as it may, adequate understandings are essential to improved public discussion, and to efforts on behalf of social justice.

In other areas:

- ◆ churchwide units will review their administration of grants and support; they will examine staff relationships, personnel policies and practices, and leadership styles;
- ◆ synods will assess policies for placing pastors; they will develop continuing education programs for rostered persons, which respond to multicultural realities;
- ◆ congregations will examine the connections with their neighborhoods, and minister in those neighborhoods – particularly when they are in change or outright conflict; congregations will concern themselves with their hospitality to strangers; congregations will attend, in ministries of education and healing, to member's attitudes and behavior toward different cultures;
- ◆ educational institutions, seminaries among them, will take multicultural reality into account when designing educational programs and when recruiting students;
- ◆ members will reflect God's relationship to all people, demonstrating love for the neighbor, and respecting people of various cultural backgrounds.

2) Resources

This church will offer resources to assist members, forgiven sinners whose faith is active in love, in settings such as the family, the neighborhood, and the work place.

This church will also encourage the current development of a Lutheran theology indigenous to US and Caribbean contexts. This Lutheran theology will honor the rich variety of cultures present, and benefit from ongoing analysis of situations in which members live and work.

Other examples would be:

- ◆ resources to help congregations and members appreciate the gifts brought by one another's culture to mission;
- ◆ resources to help congregations and members understand the dynamics of race, ethnicity, and culture in society;
- ◆ opportunities for dialogue and understanding among African Americans, Asians, European Americans, Hispanics, and Native Americans;
- ◆ programs and processes for European Americans to combat their racism;
- ◆ programs and processes for African Americans, Asians, Hispanics, and Native Americans to examine their attitudes and actions toward persons of other social groups;
- ◆ materials for worship and education that recognize linguistic variety, or are themselves in languages other than English.

envisioned new possibilities for ministry and have contributed to the search for a common good that is, in fact, *a common* good.

This church will continue to seek a better environment for public discussion, encouraging and enabling moral deliberation when and where it can: in neighborhoods and in the nation, locally and globally. It will look for ways to enhance involvement in public life by people who have lacked power to participate fully, but who feel injustices most directly.

This church's call to a serving and liberating presence in the world will be shown, for example, in:

- ◆ modeling exchanges in which people of different cultures can find points of agreement while sometimes "agreeing to disagree";
- ◆ modeling honest ways of dealing with sore social issues;
- ◆ modeling healthy ways of dealing with change that inevitably comes from cultural contact;
- ◆ bringing together parties in conflict, and creating space for their deliberation;
- ◆ advocating and practicing social justice in this church and society;
- ◆ participating in identifying a common good, locally, nationally, and internationally, and in working toward it;
- ◆ cooperating and working with others who share the quest for a common good.

B. Moving in the Right Direction(s)

1) A Church Gathered and Dispersed

The challenge before the Evangelical Lutheran Church in America is to open itself to the renewing breath of the Holy Spirit. Let this church see, appreciate, and avow the rich variety of culture present among the people called, gathered, and enlightened by the Holy Spirit, and among all people east and west, north and south!

In this connection, the Evangelical Lutheran Church in America reaffirms efforts such as: its Multicultural Mission Strategy;¹¹ its provision for the representation of people of color and/or primary language other than English on boards and other decision-making bodies; its Commission for Multicultural Ministries; its development of resources in languages other than English; and its ministry starts in multicultural settings.

This church will sustain and expand these and other commitments in its response to the multicultural reality of society . It will be sensitive to the many ways its European American cultural biases continue to cause people to feel excluded.

This church will examine, on a continuing basis, its procedures, policies, and programs. It will assure adequate representation when they are discussed and adopted.

2) Culture

At the heart of the matter stands not *race* or *ethnicity*, but *culture* – the process through which all people as members of a social group cooperate in response to the physical, social, intellectual, or spiritual demands placed upon them. Through cooperation, shared patterns of thinking, feeling, and acting emerge to guide people through their everyday lives.

Culture harbors its members' dreams and distinctions, and orders their perceptions of reality. A culture's members transmit shared patterns of living to new members. Patterns change as they are transmitted, and are adapted to new times and places.

Culture is a process that both includes and excludes. The examination of a given culture can show how its members have survived in a variety of settings. It can also reveal an aloofness, an arrogance, or even an exploitation of those who are not members. Unconsciousness of culture blinds its members to forces controlling behavior and to attitudes toward people who are similar and people who are different.

Cultural arrogance purposely restricts cultural interaction. European Americans display cultural arrogance when they make their own culture the norm to which others must conform, and assume they have nothing to learn from others. While African Americans, Asians, Hispanics, and Native Americans do not belong to the dominant culture of the US, they can and do place their own restrictions on cultural interaction.

A multicultural approach, on the other hand, considers each of the world's cultures as limited yet valid. This approach allows members of one culture to learn from members of other cultures, and also to teach what they themselves have learned about being human.

3) Race and Ethnicity

Culture and not biology is primarily responsible for the term *race*. Despite efforts to assess skin pigmentation, shared gene pools, or even more absurdly, cranial capacity, race escapes biological definition.

The term *race* is not a neutral category. Race is a product of culture and of political struggle; its meaning changes over time and from one place to another.⁶ Race breaks the biological unity of the human species, for political, economic, and social purposes. Thus, race has been used to assert superiority and inferiority, or even to divide humanity into free and slave.

In the US, European Americans have had the institutionalized power to enforce their judgments as to superiority and inferiority. They have been able to relegate members of other cultures to separate races, to isolate them, and to exploit them.

They have used race in their colonization of the continent, their establishment of a southern plantation economy, and their exclusion of Asian immigrants.

The term *racism* refers to such combinations of cultural arrogance and institutionalized power. The racism of the US is an entire system of domination that enforces and reinforces European American attitudes and practices. This racism can be a matter of personal intent; it can also take the forms of complicity, self-serving skepticism, and indifference.

A dominant culture can also use the term *ethnicity* to its advantage, distinguishing from itself those esteemed to be biologically similar but dissimilar in linguistic and other cultural ways.⁷ So it was that the residents of early twentieth century America identified various ethnic groups, especially eastern and southern Europeans, and expressed concern about being overrun by them.

An assertion of racial and ethnic difference describes for a dominant culture not only "them" but also "us." Members of a dominant culture may have difficulty in identifying and taking pride in their own culture. Nevertheless, they can and do identify themselves over and against other cultures. As some European Americans have said, "not being black is what constitutes being middle class; not living with blacks is what makes a neighborhood a decent place to live."⁸

II. A TIME OF HOPE

A. Theological Vision

1) Common Origin

When the church speaks about race, ethnicity, and culture, it does so on the basis of Scripture. A strong assertion of the Bible is of humanity's common origin.

God creates humanity, male and female (Gen 1:27). The bond between Creator and creature provides the foundation of human dignity. Scripture further sees all humanity as related. Everyone belongs to the family of Adam (cf. Gen 5:1-2); Eve is the mother of all who live (Gen 3:20).

God made "all nations" on the face of the earth (Acts 17:26). After the covenant with humanity (Gen 9:8-11), the nations "spread abroad" (Gen 10:32). Even the special bond between God and Israel has meaning for all people. By Abraham, Sarah, and their descendants, shall the families of the earth be blessed (cf. Gen 12:3).

When the first heaven and the first earth pass away (Rev 21:1), the glory of God will light the new Jerusalem and all nations will walk by that light. The rulers of the earth will bring the glory and honor of the nations into the city (Rev 21:24-26).

Each patterned injustice must be assessed and redressed, and on its own terms. But some general principles emerge for this church as it seeks justice:

- ♦ patterned injustice necessitates patterned address and redress;
- ♦ unequal power and access to social structures are patterned injustices that preclude full partnership in political, economic, community, and church life;
- ♦ opportunities for full partnership must be assured;
- ♦ preference for members of some cultures may be needed, since bias against them is entrenched in laws and institutions, and since they yet bear attacks to dignity and status; and
- ♦ efforts to *create* equal opportunity are needed under present circumstances, since inaction reinforces patterned injustice.

3) Recovering Public Life

Human life is made up of relationships – a network of communication and community. Human life is, in large measure, public life. People forge political and cultural consensus *in public*. They negotiate their opposition to injustice *in public*.

Recovering public life is absolutely essential to achieving equal opportunity that is truly just. But widespread consensus on the state of public discussion in America has surfaced: virtually everyone agrees that it is in sorry shape, shallow, and fragmentary.

The raging debate about what the US is and what it might become has been ignored by many people who are increasingly bored, disenchanted, or frustrated with the political process. The debate has been virtually inaccessible to some people. Political campaigns, one context in which important issues could be raised, are portrayed as exercises in caricature and brief sound bites.

Technology has made rhetorical excess available to audiences, but has done little to promote authentic contact between people of different cultures. Critics have expressed the need to change the environment of public discourse and to increase the quality of public life. An improved, deliberative environment would allow people to face one another, to hear the give and take of argument, and to have a say in policies and public positions.

A deliberative environment would be one in which people – mindful of their differences and of the hopes they do hold in common – move from the status of bystander or spectator to participant. In such an environment, people of different cultures and from different sides of imposed racial and ethnic divisions would have a place from which to speak of painful realities.

4) Fostering Moral Deliberation

This church has committed itself to deliberation on challenges faced by society. In dealing openly and creatively with disagreement and controversy, members have

their own failure and to hope in God's future. So enlightened, God's people have a vision of where God is moving creation, and witness to the coming of God's reign in what they say and do.

5 This church recommits itself to its witness in society. As ever before, this witness includes doing justice, loving kindness, and walking humbly with God (Mic 6:8). We move toward the future, even as God's future moves toward us (Eph 1:9-10).

10 **III. A TIME OF COMMITMENT**

A. Church in Society

1) *Liberating and Serving Presence*

15 The church as a community gathered around word and sacrament is already a church in a broken society. Thus empowered, the church continues to become, to a world that knows fear and suffering, a liberating and serving presence.

20 Word and sacrament are the originating center for this church's service, through its baptized members, congregations, synods, churchwide structure, social ministry organizations, and educational institutions.

The US has reached yet another critical juncture concerning race, ethnicity, and culture. The year 1992 found Los Angeles in flames, voters attracted to candidates who exploited fear and resentment, and social tension an election year issue. For this church, 1992 had already occasioned remembrance and repentance;¹⁰ it now provides fresh incentive to tend to festering hurts in healing ways.

2) *Seeking Justice*

30 From the testimony of Scripture, the church knows that God intends social justice – right relationship or righteousness – among members of all social groups. Of concern are not just individual relationships, but relations between cultures as well.

35 The faithful will always ask "what is right or wrong with this picture?" in order to discern what is needed for right relationship. A particular injustice is usually but one piece of a whole, interlocking social web, a pattern of injustice.

40 Among the most evident and most severe of patterned injustice is the systematic domination – economic and otherwise – by European Americans of African Americans, Asians, Hispanics, and Native Americans.

• But the social web is complex, indeed. Victims of racial oppression can visit injustice upon their own numbers, or upon members of other cultures. The significance of these injustices becomes clearer as people of different cultures interact with one another, and tell their stories.

2) *Common Sin*

Scripture also knows the boundaries between cultures, and the restrictions placed upon them. At Babel, the language of the earth was confused (Gen 11:7, 9), and humanity was scattered. Israel fought members of Canaanite and Philistine cultures, and was challenged to maintain its own culture when enslaved by Egypt and Babylonia. Palestine later knew the cultural hegemony of the Romans.

For Israel, culture both included and excluded. The children of Israel were united in language and other cultural factors. They were at the same time united *against* the Samaritans (with whom Jesus associated in Jn 4). They were keenly aware of the differences between themselves and the Syrophoenicians (helped by Jesus in Mk 7:29).

15 In the Bible, humanity rejoiced in culture, but also protected itself behind the barriers of culture. Today, humanity still knows the gifts of culture. But people still indulge in the racism, ethnocentrism, and underlying cultural arrogance that construct barriers.

20 Cultural arrogance is idolatrous and self-justifying, trusting culture rather than trusting God. The Bible's word for misplaced trust is sin. "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 Jn 1:8).

25 Sin takes multiple forms: individual and corporate; what is done and what is left undone; the sin of the victimizer and the sin of the victim who would victimize. *All* have sinned, and fall short of the glory of God (Rom 3:23).

3) *Redemption*

30 Racism, ethnocentrism, and the cultural arrogance from whence they spring, fracture community, fragment society, and violate God's creation and will for humanity. They break the unity of humankind by imposing self-serving racial or ethnic barriers; they deny the truth that all humans are God's creatures and, therefore, persons of dignity.

35 But the God revealed by Scripture confronts us with a living word. The cross stands in stark contrast to human denial, idolatry, and self-justification. Because of the cross, people of faith can confess sin; walls of hostility have been broken down (Eph 2:14).

40 Christ gathers together in unity the scattered children of God (Jn 11:52). If the story of Babel is of a people scattered, Pentecost is the story of a people called and gathered. At Pentecost (Acts 2), a new community comes to life in the Holy Spirit. Every nation under heaven is represented. The cultural differences that so often raise barriers become blessings instead.

For the church of Christ, baptism matters more than race, ethnicity, and culture. By the same measure, however, the gospel is good news for people of all cultures (Mt 28:19). Moreover, the church of Christ knows that attitudes toward the stranger, toward all brothers and sisters, are crucial; one meets Christ in them (Mt 25:35-40; Lk 24:13ff.).

5

B. From Barrier to Blessing

1) *Lingering Barriers*

Living for and from the gospel, the church develops priorities, procedures, and expressions of church life in accordance with the gospel. Truly, the good news of the forgiveness of sin breaks down barriers and sets us free to love God and neighbor. Jesus breaks down walls of hostility between Jews and Greeks, between "us" and "them," between insiders and outsiders.

10

For the church, united in one Lord, one faith, one baptism (Eph 4:5), the discussion of culture *might* initially seem beside the point. But the church, a new creation from God (II Cor 5:17), shares the brokenness of the world in which it exists. The church mirrors in significant ways the division of society, and still reflects its racism, ethnocentricity, and cultural arrogance.

20

Since New Testament days, Christians have concerned themselves with scandalous barriers within the church. The church's confession of cultural arrogance has triggered both hostility and renewal. How the church challenges itself, and what it does to respond to the challenge, already says something about its witness to the broader society.

25

2) *The Evangelical Lutheran Church in America*

In the US, Lutheran churches have been places where religious and cultural identity reinforce each another. To nineteenth century immigrants, Lutheran churches offered help in geographic and cultural transitions. But they could, and did, exclude people of other backgrounds, most obviously through language.

30

Today, the Evangelical Lutheran Church in America is predominantly a white, middle-class church, most of whose members have distant European background.

35

This church is also a church whose membership is 1.8 percent African American, Asian, Hispanic, or Native American. It includes the non-geographic Slovak Zion Synod, and four special interest conferences: German, Hungarian, Finnish, and Danish. It has also recognized that deafness has led to the creation of a unique language and culture.⁹

40

This church has committed itself to the representation of African American, Asian, Hispanic, and Native American members on boards and other decision-making bodies. This church hopes that, by the year 1997, ten percent of its membership will come from the aforementioned communities.

Such a goal entails asking how the culture of more than ninety percent of this church's members, sometimes considered "generically American," affects its identity and mission. This church faces the task of examining the ways in which it is still exclusive – not only in language but also in patterns and preferences of church life.

5

This church will continue to examine such cultural biases, and how they hinder mission and ministry. In its investigation, this church will seek the active participation of members from communities of color and/or primary language other than English, and of recent European background. These members may be better placed to recognize power imbalances, cultural biases, and cultural gifts for what they are.

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As in times past, asking questions about culture can cause hostility and resentment. Raising such questions, however, can also catalyze renewal and invigorate ministries.

15

3) *Remembrance, Repentance, and Renewal*

Renewal emerges from processes of remembrance and repentance. The cross breaks down barriers and allows this church to find blessing in culture.

20

This church commits itself to recall past grievances and present hard-heartedness, and to repent of them. Members of no single culture – despite what they may think – can own the church, dividing Jews from Greeks, "us" from "them," insiders from outsiders. No social group can presume to decide who welcomes and who is welcomed, who is host and who is guest in the church.

25

If the church thrives, it is as a new people created by God, redeemed by Jesus Christ, and renewed by the Holy Spirit. God invites and welcomes people of many backgrounds, and the faithful grow in grace and wisdom through those who may appear at the outset as strangers. God is the host; a spiritually renewed church will make sure the words of welcome are heard by all.

30

For the church, cultural variety is not to be feared. It is a fact of life renewed in the Holy Spirit. When many and various voices proclaim the gospel and are heard in the church, and when people of many and various cultures contribute their gifts to the church, a deeper sense of the church catholic comes to the fore. Exciting possibilities for life together, for life in society, emerge.

35

4) *A Common Calling*

Through Christ all things are reconciled to God; peace has been made by the blood of the cross (Col 1:20). Reconciliation with God frees humans for reconciliation among themselves.

40

God has taken action, and has opened to humanity a new future. The Holy Spirit who calls and gathers a new humanity also enlightens God's people to see clearly