

1998 RESOURCE  
FOLLOWING JESUS - Using Our Sense(s)  
Daily Intentions

Day	One	Two	Three	Four	Five
Theme	Jesus, the Lamb of God	Called and Sent Out	Going Where Christ Calls	The Risk of Discipleship	Witnessing
Themes	The One Who Calls	Communicate and Recruit	Care for Needs and Healing	Cross Carrying	Interpret and Proclaim
Message	Jesus is the person for others (lamb) that others may have life (salvation).	Jesus invites us to act on his behalf (bringing salvation to others).	Jesus is present in the midst of human need drawing his followers to those in need to touch them and heal them.	Following Jesus means making a choice, risking death and chancing resurrection.	In proclaiming Jesus and interpreting him we reflect Jesus' light to the world.
Theological/ Biblical Intentions	<ol style="list-style-type: none"> <li>1. Become aware of Jesus, the Messiah</li> <li>2. Learn the meaning of               <ol style="list-style-type: none"> <li>a. Sin</li> <li>b. Atonement</li> <li>c. Salvation</li> </ol> </li> <li>3. Taste the goodness of God</li> <li>4. Understand Holy Communion</li> </ol>	<ol style="list-style-type: none"> <li>1. Discover the meaning of "calling" (vocation)</li> <li>2. Understand baptism</li> <li>3. Reflect on Jesus giving hearing to the deaf.</li> <li>4. Define the Church</li> </ol>	<ol style="list-style-type: none"> <li>1. Learn the art of discipleship and discipline</li> <li>2. Reflect on Jesus giving sight to the blind.</li> <li>3. Recognize Christ in the midst of human needs</li> <li>4. Review the responsibility of bringing healing.</li> </ol>	<ol style="list-style-type: none"> <li>1. Learn the meaning of trust (faith)</li> <li>2. Discover risking death and resurrection.</li> <li>3. Examine risk taking from the perspective of the resurrection</li> <li>4. Reflect on rejection</li> </ol>	<ol style="list-style-type: none"> <li>1. Identify Jesus as the Light of the World</li> <li>2. Learn witnessing as reflecting Jesus</li> <li>3. Look at the foolishness of the gospel and the cross</li> <li>4. Acknowledge using all of our senses to know Christ.</li> </ol>
Human Use of Sense(s)	<ol style="list-style-type: none"> <li>5. Examine how people use taste</li> </ol>	<ol style="list-style-type: none"> <li>5. The role of hearing</li> </ol>	<ol style="list-style-type: none"> <li>5. Learn the meaning of discovery</li> <li>6. Observe the role of smell, sight, and touch.</li> </ol>	<ol style="list-style-type: none"> <li>5. The place of intelligence</li> </ol>	<ol style="list-style-type: none"> <li>5. Responding to what the senses have received</li> <li>6. Communication -verbal and non-verbal</li> </ol>
Animals Use of Sense(s)	<ol style="list-style-type: none"> <li>6. Animals use of taste</li> </ol>	<ol style="list-style-type: none"> <li>6. Examine the various methods animals use for "listening."</li> </ol>	<ol style="list-style-type: none"> <li>7. Study how animals use pheromones</li> <li>8. Animal sensitivity</li> </ol>	<ol style="list-style-type: none"> <li>6. Animal intelligence</li> </ol>	<ol style="list-style-type: none"> <li>7. Communication -verbal and non-verbal</li> </ol>
Multi Cultural, - Racial, Gender, and Religious Intentions	<ol style="list-style-type: none"> <li>7. Recognize differences in taste due to culture, race, and gender.</li> <li>8. Identifying who we are</li> <li>9. Respect the uniqueness of others</li> </ol>	<ol style="list-style-type: none"> <li>7. Develop listening skills</li> </ol>	<ol style="list-style-type: none"> <li>9. Peace and justice issues</li> <li>10. The place of touch (good and bad)</li> </ol>	<ol style="list-style-type: none"> <li>7. Assess chances taken in relationships</li> <li>8. The place of risk and trust in relationships.</li> </ol>	<ol style="list-style-type: none"> <li>8. What humans communicate non-verbally to one another.</li> </ol>
Behavioral Learnings	<ol style="list-style-type: none"> <li>10. Practicing discernment</li> </ol>	<ol style="list-style-type: none"> <li>8. Giving attention to others</li> </ol>	<ol style="list-style-type: none"> <li>11. Recognizing needs outside of self - both individually and socially.</li> <li>12. Love, peace, kindness.</li> </ol>	<ol style="list-style-type: none"> <li>9. How to use the mind</li> </ol>	<ol style="list-style-type: none"> <li>9. Clarity of communication - verbally and non-verbally.</li> </ol>



Following Jesus - Using Our Senses  
John E. (Jack) Swanson

Introduction

Human beings have five senses: hearing, seeing, feeling, tasting, and smelling. In one way or another all other animals have the same or similar senses. These senses are called receptors, a way for information to be received by an entity. For the most part, humans rely on seeing and hearing at the exclusion of the others. When studying other animals it is learned that the other three senses are used to a greater extent than hearing and seeing.

Through a complex process the senses relay data to the mind which interprets what is received. "Most people think of the mind as being located in the head, but the latest findings in physiology suggest that *the mind* doesn't really dwell in the brain but travels the whole body on caravans of hormone and enzyme, busily making sense of the compound wonders we catalogue as touch, taste, smell, hearing, vision."<sup>1</sup> When information is received it is interpreted, and then there is action

Being receptors the senses are used in communication. One entity releases sound, sight, scent, flavor, movement, and impulse,<sup>2</sup> and it is received by at least one other entity. This communication has three functions. First, it is defined as "the process by which some quality or information is made common to two or more objects or individuals."<sup>3</sup> Second, one entity conveys a message to another entity to affect behavior.<sup>4</sup> Third, communication exists so that one entity can be in community with at least one other entity.

The theme of this resource is "Following Jesus." Its intention is to enable Christians to understand more deeply what Jesus' invitation connotes. We are going to explore the senses and how they can serve as receptors of Christ's invitation and Christ himself.

What triggered my thinking and caused me to connect a study of the senses with "Following Jesus" was learning how animals use various means in addition to sight and sound to communicate and to say "follow me."<sup>5</sup> Humans have developed keen use of the senses of hearing and seeing. Though we do use the others,

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<sup>1</sup>Diane Ackerman, A Natural History of the Senses. New York: Random House, 1990. xvii.

<sup>2</sup>Scent and taste are receptors of chemical communication.

<sup>3</sup>Robert Fromen, The Great Reaching Out: How Living Beings Communicate. New York: The World Publishing Company, 1968. 13.

<sup>4</sup>Ibid, 16.

<sup>5</sup>Beside "follow me" the senses are used by animals to warn another entity of danger and attackers and to ask one of the same species to "come hither." (Ibid. 34.)



they are not as equally honed.

A human being who did develop her senses and relied upon them was Helen Keller. Diane Ackerman says of her:

One of the greatest sensuists<sup>6</sup> of our time . . . was blind, deaf, and mute Helen Keller. She could put her hand on the radio and enjoy the music, telling the difference between cornets and strings. . . . She wrote at length about the whelm of life's aromas, tastes, touches, feelings, which she explored with the voluptuousness of a courtesan.<sup>7</sup>

This resource is intended to reflect upon and delve into the person of Christ and Christ's call to join him in his enterprise through understanding our senses. What do they tell us about Jesus Christ?

There are other reasons for focusing on this theme.

First, Christians need a clear vision of who Jesus is. This is probably more true today than ever before in history because of the pluralistic society in which we live, religiously, ethnically, and racially. Diversity is closer than we realize.

Second, there are, in my opinion, confusing ideas and distortions of the Jesus of Nazareth. People have subjected Jesus to reflect themselves and to meet their personal needs. He is a friend, a model, a supernatural creature, and an ideal. However, unless we know Jesus as the Crucified Savior of the world we will miss the whole point of the Christian story.

Third, we are to proclaim Christ to the world. The reason for this is to bring Christ, Christ's very presence, into the situations in which we find ourselves. For some, "evangelism" means to get people to believe the way we do and ultimately be a part of a particular religious community. The truth is that we are ambassadors for Christ, bringing Christ into the world in which we live so that Christ can bring the needed change in life. Witnessing is for the sake of healing the community so there is full life of the community. It is in this context people come to trust in Jesus Christ and join others of common faith to affect change.

This may seem paradoxical and contradictory. Is Christ not truly present in all of life? If so, why do we need to infuse or interpret or intervene with his name, announcing his presence? Cannot we just sit back under the fig tree like Jonah and say that what we are called to do is done?

The responsibility of announcing Christ in the world and bringing healing is simply a part of Christ's agenda of presence. It is not an additional effort. It is one in the same. Does that mean that Jesus is depending upon us? Yes! You betcha! Jesus Christ has called his followers to act with him. Chris-

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<sup>6</sup>Someone who rejoices in sensory experience. A sensualist is someone concerned with gratifying one's sexual appetites.

<sup>7</sup>Ackerman, xvi.



tians are a part of the salvation story, the saving event.

Following Jesus is not a pious notion. It is not playing "follow the leader." To follow Jesus means to personally go where he already is. As we shall see, this is risky business for the disciples. He wants us to be about what he is about: healing, redeeming, making well, and restoring. We might use other words today such as justice, equality, peace, and wellness.

This resource has five parts:

1. Jesus is the Lamb of God who takes away the sin of the world. Taste is the sense.
2. Jesus calls people to follow him. Hearing is the sense.
3. Jesus calls us from the midst of human need and asks us to enter into the situations to bring healing. Scent, sight, and touch are the senses.
4. Carrying the cross means taking risks. Intelligence is explored.
5. The cross needs witnesses and interpreters. Communication is dealing with the information received and transmitting it to others.

So turn on your sense and senses. Let us go exploring. Meet the Savior of the world with all the receptors you have. See him, hear him, taste him, smell him, touch him. And discern your role in Christ's salvation plan: see it, hear it, taste it, smell it, and touch it.

My hopes are that we can become Christian sensuists about our Christ, our calling, and our tasks.

## Chapter 1

### Jesus, the Lamb of God

When someone asks you to follow him or her, you check out that person's credentials. You might want to know that person's intentions, directions, expectations of you, what the trade offs are, and so on.

Who is this Jesus who invites people to follow him? The answer to this question has filled many, many books. The New Testament itself is to a great extent a description of him. The reader can find many interpretations.

In this resource Jesus will be defined in two ways: the Messiah (i.e., the anointed one by God) and the Lamb of God who takes away the sin of the world (i.e., the sacrifice).

In the Gospel of Luke there is an interesting sequence of events: the baptism of Jesus, Jesus' temptations in the wilderness, and Jesus' appearance in the synagogue where he says he is the one Isaiah anticipated. All three of these events deal with Jesus being the Messiah.

In his baptism Jesus is acknowledged as the beloved Son of God. With this event Jesus is commissioned. It was not a baptism of repentance for him as it was for the Jewish community who participated in John the Baptist's baptism.





His solidarity with the rest of humanity is affirmed. At the same time his mission as the Messiah is inaugurated.

Jesus is then led by the Spirit into the wilderness, there to be tempted by Satan. Here Jesus experiences what it is to be a sinful human being.<sup>8</sup> Jesus is vulnerable; he is hungry. He wants to be the Lord of all people. He could put on a dazzling display of testing the force of gravity and not be hurt. He has the power. He has the desire for Lordship. He has authority even over the elements of nature. But this event in the wilderness is not simply a human experience of temptation, though Jesus' responses are helpful for humans in those situations. Satan is tempting Jesus to succeed and get what he wants by Jesus acknowledging Satan, giving credibility and knowledge to the power of evil. However, Jesus is not willing to engage Satan at a superficial level. Jesus wishes to take him on in a situation where he could overcome evil, be victorious over Satan, and conquer sin. And the only way to do that is to go to the mat, to wrestle on the ground, and totally diminish any semblance of power and might Satan may have. Jesus would test Satan, and Satan would lose. By defeating Satan, Jesus would be using his power appropriately, laying claim on humanity while at the same time thwarting Satan's domain, and drawing people to himself. He would not demonstrate feats of defying the natural order. He would overcome the power of evil and draw people to himself by going to the cross.

The third story in Luke is stunning and tragic. Jesus enters the synagogue and reads a portion of Isaiah:

"The Spirit of the Lord is upon me,  
because he has anointed me  
to bring good news to the poor.  
He has sent me to proclaim release to the captives  
and recovery of sight to the blind,  
to let the oppressed go free,  
to proclaim the year of the Lord's favor." (Luke 4:18-19)

Jesus then rolls up the scroll and speaks out so everyone hears him, "Today this scripture has been fulfilled in your hearing." (Luke 4:21)

This set people to question him, and they become angry. There is absolute rejection of him, and they want to destroy him. But he is able to escape (but only for a time).

It is important that Jesus who calls us to follow him is not the popular choice of the people. Jesus challenges the way things are especially because they are outside of God's intentions. As the role of being a follower unfolds, one notes that the experience of Jesus can also be the experience of his disciples.

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<sup>8</sup>The three temptations for humans can be described as messianism, mypocism, and mastery. Messianism - we seek someone or something to bail us out of situations. Mypocism - we make decision as though we know the ultimate consequences of our deeds, but we are short sighted. Mastery - we feel we can control the universe and bring all things under our submission.



I want to make as much of a case as I can for Jesus, the anointed one of God, the Messiah. Jesus calls us to follow him. Our discipleship begins at our baptism. The story for us continues through all the temptations that occur in our lives. Rather than these times of temptation being times of testing in which we could fail, the temptations we experience can become a means of growing in our understanding of who we are and the reasons for why we are here.

The second description of Jesus is given by John the Baptist in the Gospel of John. John the Baptist had his own fellow disciples. Some of them stayed with him after Jesus came (and created some problems for the church), but John's intentions were to pass his disciples on to Jesus, like a relay runner passes the baton.

In the Gospel of John we read (John 1:19-29):

This is the testimony given by John when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" He confessed and did not deny it, but confessed, "I am not the Messiah." And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the prophet?" He answered, "No." Then they said to him, "Who are you? Let us have an answer for those who sent us. What do you say about yourself?" 23 He said,

"I am the voice of one crying out in the wilderness,  
'Make straight the way of the Lord,'"  
as the prophet Isaiah said.

Now they had been sent from the Pharisees. They asked him, "Why then are you baptizing if you are neither the Messiah, nor Elijah, nor the prophet?" John answered them, "I baptize with water. Among you stands one whom you do not know, the one who is coming after me; I am not worthy to untie the thong of his sandal." This took place in Bethany across the Jordan where John was baptizing.

29 The next day he saw Jesus coming toward him and declared, "Here is the Lamb of God who takes away the sin of the world!"

The Gospel continues:

The next day Jesus decided to go to Galilee. He found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, "We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." When Jesus saw Nathanael coming toward him, he said of him, "Here is truly an Israelite in whom there is no deceit!" Nathanael asked him, "Where did you get to know me?" Jesus answered, "I saw you under the fig tree before Philip called you." Nathanael replied, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered, "Do you believe because I told you that I saw you under the fig tree? You will see greater things than these." And he said to him, "Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man." (John 1:43-51)



For John the Baptist (and probably for the Gospel of John) Jesus is the Lamb of God who takes away the sin of the world. What is key for Christians is to have a rich understanding of this title.

When describing Jesus as the Lamb of God Jesus is identified as the sacrifice. He is the one who gives of himself. Jesus dies on the cross. Jesus rises from the dead. Jesus gives his life so that others can live. Jesus overcomes the power of sin. With this act come redemption, forgiveness, and new life.

The word the church uses to speak of this event of Christ's death on the cross and resurrection is "atonement." (You can split up the word to get its basic meaning - "at-one-ment.") This is how God restores the relationship between God and humanity, humanity with God, humanity with humanity, and humanity with all of creation. The cross bridges the gap which God intends to hold together.

There are several theories of atonement. One is the Subjective Theory which focuses upon the love God has for humanity to the degree that God's only son dies for humanity. Jesus is the supreme example of unselfish love. If God loves like this should we not act in the same way? This is also called the Moral Theory.

A second theory is the Objective Theory. It states that Christ has paid for the sins of humanity for which humans deserve punishment. Humans are brought into the courtroom to be judged. Instead of receiving the punishment, Christ, who is sitting in the role of judge, steps from the bench taking the place of humans receiving the punishment himself. No longer is payment for sin necessary. God has worked it out. Humans are forgiven freely for all their sinful deeds. God in Christ on the cross built up an account (such as one would deposit in a bank account) that continually and forever pays off the debt for our sins. This theory dramatizes the forgiveness of God, the debt God pays for humankind freely, and the way God substitutes for humans.

A third theory is called the Classical Theory, Christus Victor. It holds that the cross of Christ is a cosmic, eternal, catholic event in which God in Christ overcame once and for all the powers of destruction, i.e., sin, death, and the powers of evil. Humanity lives on the victorious side of the cross. The winning play of the game has been executed. It is only a matter of completing the contest.

The fourth theory is a mix of the previous two. It expresses that one must understand with all earnestness that we also live within the challenge and discomfort of the cross even though Christ has been victorious. The cross experience prevails in the restoration of the world. If there is no death, there is no resurrection. No cross, no crown. The story must be retold and reexperienced in order for the destruction to be overcome. And then there is the joy of resurrection.

What causes the separation, the brokenness, the alienation, for which atonement is necessary? The answer is sin. What is sin? If there is any word that can be so small and yet so complex with meaning, this is the word.



There are many definitions: 1) Sin is being human. Being human means we are not God. Yet, we may want to be God (cf. Genesis 2). 2) Sin is rebellion, turning against God and God's teachings, acting contrary to the will of God. 3) Sin is limitation, intellectually and physically. 4) Sin is the mess we live in that we must manage. Humans are myopic. We seek being the masters over everything. We put our hopes in messiahs that are self-serving rather than the Messiah God anoints.

The circumstances are: Christ, the Lamb of God, is always restoring the brokenness of the world. This is his business. The cross is imposed on all things for the sake of making evil into good.

What is "salvation?" The word really means "wholeness" and "health." Salvation is bringing all things into a right relationship with God and all things. It is the action of God.

For whom does Jesus come? Some would like to limit Jesus' powerful presence to a select group of people. However, Jesus is the world's Savior. The whole of creation is the arena of God's redeeming work. In him all things are made new.

The Psalmist says when talking about the redeeming power of God:

O taste and see that the LORD is good;  
happy are those who take refuge in him. (34:8)

What does it signify that the Lord is "good?" It is not referring to God as a moral person or a pleasant person. The Psalmist perceives God as the one who makes things right. Goodness is like righteousness. Goodness is an action word.

And how are we to receive this? The Psalmist uses the word "taste." How interesting!

"Throughout history, in many cultures, *taste* has always had a double meaning. The word comes from the Middle English *tasten*, to examine by touch, test, or sample, and continues back to the Latin *taxare*, to touch sharply. So a taste was always a trial or test. People who have taste are those who have appraised life in an intensely personal way and found some of it sublime, the rest of it lacking."<sup>9</sup>

The Psalmist is inviting us to taste, i.e., test by touching and being discerning the goodness of God, the righteousness of God.

Overlay this with what Hebrews says about Jesus. "...we do see Jesus . . . now crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone." (3:9)

On the one hand, death has been experienced by Jesus Christ on our behalf. In his tasting we are saved. Look more closely at Hebrews 3:5-18. The

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<sup>9</sup>Ackerman, 128.





description is very exciting.

On the other hand, we do taste the death of Christ. What is it that we receive in the sacrament of Holy Communion? Is it not the broken body and shed blood? Is this not what we hold in our hands and take in our mouths? And are we not to continue doing this until he comes again?

With our taste buds<sup>10</sup> we experience the Lamb of God who takes away the sin of the world. He is no idle thought. We savor the Savior.

This is where we begin: we lift up the person who calls us to be his disciples and be where he is. The script for Christ's being also becomes the script for each of his followers. So we must first learn it well. Who calls us? The Messiah, the anointed one of God, the Lamb of God who takes our sins away.

## Chapter 2

### Called and Sent Out

When a person recruits another person for a specific purpose, there are many steps to the process: materials are distributed, there are several personal contacts, and then there is the "ask," or the "invitation."

When the Gospels report Jesus' methods for recruiting his followers there appears to be only one step: Jesus directly asks the person and expects that person to follow. The operative word for Matthew is "immediately" when Matthew describes how people respond to Jesus' invitation to follow him.

In the Gospel of Luke Jesus instructs the fishers to return to the sea and put down the nets after an unsuccessful day. The nets are filled with fish. Peter's response is a recognition of being a sinful, inadequate person. Yet, directly Jesus calls him to be a follower. (Luke 5:1 ff)

In the Gospel of John Jesus uses others to assist in recruiting. They, too, drop what they are doing to follow him.

What is happening in all of these instances is that Jesus "calls." He claims the followers and directs them to act. Jesus names his followers for himself.

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<sup>10</sup>Taste buds are exceedingly small. Adults have about 10,000, grouped by theme (salt, sour, sweet, bitter), at various sites in the mouth. Inside each one, about fifty taste cells busily relay information to a neuron, which will alert the brain. (Ibid., 138.)

Taste buds got their name from the nineteenth-century German scientists Georg Meissner and Rudolf Wagner, who discovered mounds made up of taste cells that overlap like petals. Taste buds wear out every week to ten days, and we replace them, although not as frequently over the age of forty-five - our palates really do become jaded as we get older. (Ibid., 139-140)



The idea of "calling" is not a casual notion. It is rooted in Isaiah and Jeremiah, prophets God claimed to speak on God's behalf. They are prophets by God's initiative.

Baptism, though a passive experience for an infant, is a time in one's life when God calls. It happens in the naming (Christening) and the burying (drowning in the water) and the new life (rising from the dead). God's claim and Christ's cross are put upon the infant.

When a person is confirmed, there is an opportunity for the baptized person to "own" for oneself God's claim. What does it mean that I am a child of God? It means I am a follower.

Hearing the call from God is not a natural ability we have. One's ears must be opened by God. Think of how Jesus brings healing to the deaf?

What is peculiar about Jesus' call to us is that it is not simply an individual event. It is not an act in isolation. Some people try to privatize this experience. But this is not the nature nor the intent of baptism. God's call is within and into community with others who believe, i.e., the church. This church is the "communion of saints."

What does it mean to be called? Faith, Paul says, comes by hearing. Thus, calling is tied to faith in Jesus and to the capacity to ingest, "hear," something into our lives.

In hearing, as was stated in the introduction of this paper, information is shared, behavior is changed, and we are drawn into community. This is significant because we believe in a God who speaks, and God's speaking gets results. The reason for God's communication is to convey the God-self, cause repentance, and bring people into community with God and with others of faith.

Diane Ackerman says,

In Arabic, absurdity isn't being able to hear. A "surd" is a mathematical impossibility, the core of the word "absurdity," which we get from the Latin *surdus*, "deaf or mute," which in turn is a translation from the Greek *alogos*, "speechless or irrational." The assumption hidden in this etymological nest of spiders is that the world will still make sense to someone who is blind or armless or minus a nose. But if you lose your sense of hearing, a crucial thread dissolves and you lose track of life's logic. You become cut off from the daily commerce of the world, as if you were a root buried beneath the soil.<sup>11</sup>

Absurdity is what happens when one does not hear God and/or turns off listening to God.

It is significant that the sense with which we begin in this resource is hearing. Hearing is the ability to be perceptive to what another says. Hearing is necessary for understanding. (What do we say today instead of "I

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<sup>11</sup>Ackerman, 175.



understand you?" We say, "I hear you.")

The ability and willingness to hear begins the story of faith. Hearing is knowing who Christ is, where Christ is, and obeying what Christ commands.

### Chapter 3

#### Going Where Christ Calls

When Jesus calls people to follow him he expects them to proclaim the Kingdom of God and to heal. He gives them authority, empowering them to perform these tasks.

Proclaiming the Kingdom of God is proclaiming freedom. For freedom, Christ has set us free, according to the Gospel of John. Freedom is fulfillment and completeness. It exists within the limitations of time and space. Nonetheless, it is the gift of wholeness in the midst of incompleteness.

Healing means to bring wellness, health, and freedom into a situation. It makes wholeness possible.

What makes freedom and healing happen is Christ himself. He is present as the healer. Jesus is the Word that makes us whole. When the Word is proclaimed, there is Christ. When healing occurs, there is Jesus, the risen Lord.

How do we know where to go and when to go to proclaim and to heal? The way scripture reads, Jesus instructs and sends out his disciples to deal with all the conditions of humanity. I want to suggest that Jesus' call to us is right from the midst of the situations. He is leading us or is already there in the midst of the conditions of life that require the proclamation of the Kingdom and the healing of Christ. He beckons us to come to him and participate in his work where he is.

The senses of sight, smell, and touch can give some insight into this idea.

First, our sight must be given us by the risen Lord. There is the story of the blind man in Luke 18:35ff. When his sight is restored Jesus says that his faith has made him well.

Sight reveals the condition and the circumstances to which Christ calls us.

The word "discovery" is interesting. We use it to refer to finding something on one's own. The word, however, really means that something reveals itself to us. It makes itself known.

We "discover" the circumstances and Christ in the midst of them when we have been given sight. By faith we see both the circumstances to be addressed and Jesus Christ himself.



The second is scent.<sup>12</sup> It is like taste and feeling in that it is a sense that is more acute in the non-human world than in the human world.

The sense of smell is used in a variety of ways in the non-human world. There are two to be lifted up here. First, it is used to give direction to other members of the species. Ants lay down pheromones so that other ants can find a source of food. It is a scented path. Second, scent is used, like the aroma that emerges from the kitchen during the holiday season, to draw us to its source. It is used, for example, in pollination. What this means is that the odor conveys information between two different types of species.

Smell can be stench. It is something we want to avoid.

Touch<sup>13</sup> is the third sense. It is both a receptor and a communicator. We do not sense as well as other animals. But we are able to touch "something and decide if it's heavy, light, gaseous, soft, hard, liquid, solid."<sup>14</sup>

As a communicator touch has a spectrum of applications from being harsh in a beating to soft in a gentle pat. Of importance, however, is that touch is one of the means by which we can heal. Touching brings peace both emotionally and physically.

Jesus calls us to respond to his call where he is. He invites us to proclaim his Kingdom and to bring healing.

In some instances the place from which Jesus beckons us is not pleasant to the eye, the nose, and the touch. The circumstances can be ugly, smelly, prickly. There are usually conditions of pain. To them and from the midst of them Christ calls us.

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<sup>12</sup>We can detect over ten thousand different odors, so many, in fact, that our memories would fail us if we tried to jot down everything they represent. (Ackerman, 5.)

We see only when there is light enough, taste only when we put things into our mouths, touch only when we make contact with someone or something, hear only sounds that are loud enough. But we smell always and with every breath. Cover your eyes and you will stop seeing, cover your ears and you will stop hearing, but if you cover your nose and try to stop smelling, you will die. Etymologically speaking, a breath is not neutral or bland - it's *cooked air*; we live in a constant simmering. There is a furnace in our cells, and when we breathe we pass the world through our bodies, brew it lightly, and turn it loose again, gently altered for having known us. (Ibid., 6.)

<sup>13</sup>The hairiest parts of the body are generally the most sensitive to pressure, because there are many sense receptors at the base of each hair. . . . The skin is also thinnest where there's hair. (Ibid., 68.)

<sup>14</sup>Ibid., 94.





What is being presupposed here is that Christ is risen from the dead. One aspect of the nature of Christ's resurrection is that physically Jesus has been released from a physical form that takes up time and space to a form that penetrates and spreads throughout all of time and space.

One can compare this to smoke that emerges from the burning wood. The form has been changed, and the wood that once was a solid is now in the form of gas.

The word "perfume" comes from Latin words meaning "smoke through."<sup>15</sup>

Thus, following Christ is following the risen Lord. We go where he calls and where he is.

## Chapter 4

### The Risk of Discipleship

Essential to our understanding of following Jesus is that there is a cost involved.

In Luke 14:25 we are told that discipleship means hating father and mother, wife and children, brothers and sisters, and even the self. Does this sound tough? We may like to soften it. But if we do we lose sight of what Jesus means. Following Jesus should be the only focus of our lives. Everyone else, even those that are naturally the dearest, must be forsaken for the cross.

To follow Jesus means to limit one's own personal possessions. To the twelve (Luke 9) and the seventy (10) Jesus says to carry only what they need when they go out into the world.

To follow Jesus means to put oneself at the mercy of the host and hostess. One's home is found in the abode of others. However, if a disciple is not welcome, one moves on.

What is central to the cost of following Jesus is taking up the cross. This means that one is willing to give up one's life for the sake of others. As Christ did this on the cross, so we risk death.

There are many risks to be taken when a disciple goes into the arena of human need. These risks include one's name being taken in vain, losing one's respect in the eyes of others, making vulnerable one's physical well-being, chancing one's continued employment, and losing one's life.

We should remind ourselves that in our calling in baptism we are buried with Christ in his death (Romans 6). The calling begins there.

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<sup>15</sup>Perfume began in Mesopotamia as incense offered to the gods to sweeten the smell of animal flesh burned as offerings, and it was used in exorcisms, to heal the sick . . . (Ibid, 56)



The Christian looks upon this risk from the perspective of the resurrection. In a way we take a chance on that, too. For the Christian, all is in vain if the resurrection is not so (I Corinthians 15:12-20). So we believe that the resurrection is true, and we chance carrying the cross. Thus, the beginning of discipleship is faith in Jesus Christ. Faith is entrusting ourselves to Christ, putting ourselves into God's hands.

Following Jesus means to use one's mind. There are decisions involved. The mind sorts out what has been received and acts on how the mind interprets the information.

One could say that risking death and chancing the resurrection is an act of the will.

At the outset, understanding Jesus Christ as the Messiah and Lamb of God gives us an understanding of this person who calls us to follow him. In this instance, this understanding of Jesus gives us the filter by which we interpret the information received through our senses.

Thus, we connect taking a chance on death and resurrection in following Jesus with the knowledge that this is the same way Christ acts in the world.

## Chapter 5

### Witnessing

When we follow Jesus Christ we witness him in the world. By this is meant we reflect him, proclaim him, and interpret him.

How are people to understand Jesus as the Lamb of God who takes away the sin of the world? This can be acted out in every way human needs are touched. But it is necessary that the testimony be given as well. It is an oral presentation.

In I Corinthians 1:18-30 we read:

For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written,

"I will destroy the wisdom of the wise,  
and the discernment of the discerning I will thwart."

Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength. Consider your own call, brothers and sisters: not many of you were wise by human standards, not many were powerful, not many were of noble



birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, so that no one might boast in the presence of God. He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, in order that, as it is written, "Let the one who boasts, boast in the Lord."

There may not be comfort in these words because who wants to look dumb and stupid? We avoid it at any cost. Yet, the story the church tells is out of sync with what the world teaches. The motive, the medium, and the message do not appeal to reason. They are caught up in the story, the story of God's love.

Thus, by words and action we reflect the Light of the World, Jesus Christ.

Witnessing is what we do when our senses have received and our minds interpreted Christ's actions in the world. Our words are caught up in the very presence of Christ in our lives. These are not the words of another. They are ours words.

#### Conclusion

Is it possible to think that Jesus communicates himself through our senses? Why should he be limited to our hearing? Maybe he is not. Maybe he comes to us through all of our receptors.

Thus, it is time we sharpen our senses and our sense (intelligence). What is received may be more than sound, scent, flavor, light, sensations. Maybe our senses should be honed to receive Christ.

I repeat again what I said in the introduction: My hopes are that we can become Christian sensuists about our Christ, our calling, and our tasks.



Quotes from

A Natural History of the Senses

by Diane Ackerman<sup>1</sup>

Our senses define the edge of consciousness.<sup>2</sup>

Smell

"Smell is a potent wizard that transports us across thousands of miles and all the years we have lived. The odors of fruits waft me to my southern home, to my childhood frolics in the peach orchard. Other odors, instantaneous and fleeting, cause my heart to dilate joyously or contract with remembered grief. Even as I think of smells, my nose is full of scents that start awake sweet memories of summers gone and ripening fields far away. Helen Keller.<sup>3</sup>

Nothing is more memorable than a smell. . . . Hit a tripwire of smell, and memories explode all at once.<sup>4</sup>

Breaths come in pairs, except at two times in our lives - the beginning and the end. . . . Each day, we breathe about 23,040 times and move around 438 cubic feet of air. It takes us about five seconds to breathe - two seconds to inhale and three seconds to exhale - and, in that time, molecules of odor flood through our systems.<sup>5</sup>

Neurons in the nose are replaced about every thirty days.<sup>6</sup>

Found in the upper end of each nostril, the olfactory regions are yellow, richly moist, and full of fatty substances. We think of heredity as ordaining how tall one will be, the shape of the face, and the color of hair. Heredity also determines the shade of yellow of the olfactory area. The deeper the shade, the keener the more acute the sense of smell.<sup>7</sup> (Look this up in the book on pheromones.)

All smells fall into a few basic categories, almost like primary colors: minty (peppermint), floral (roses), ethereal (pears), musky (musk), resinous (camphor), foul (rotten eggs), and acrid (vinegar).<sup>8</sup>

As to why floral smells should excite us, well, flowers have robust and energetic sex life. A flower's fragrance declares to all the world that it is fertile, available, and desirable, its sex organs oozing with nectar.<sup>9</sup>

We need only eight molecules of a substance to trigger an impulse in a nerve

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<sup>1</sup>New York: Random House, 1990.

<sup>2</sup>xv.

<sup>3</sup>3.

<sup>4</sup>5.

<sup>5</sup>6-7.

<sup>6</sup>10.

<sup>7</sup>10.

<sup>8</sup>11.

<sup>9</sup>13.





ending, but forty nerve endings must be aroused before we smell something.<sup>10</sup>

Before something can be tasted, it has to be dissolved in liquid (for example, hard candy has to melt in saliva); and before something can be smelled, it has to be airborne. We taste only four flavors: sweet, sour, salt, and bitter. That means that everything else we call "flavor" is really "odor." And many of the foods we think we can smell we can only taste. Sugar isn't volatile, so we don't smell it, even though we taste it intensely. If we have a mouthful of something delicious, which we want to savor and contemplate, we exhale; this drives the air in our mouths across our olfactory receptors, so we can smell it better.<sup>11</sup>

Smell was the first of our senses, and it was so successful that in time this small lump of olfactory tissue atop the nerve cord grew into a brain. Our cerebral hemispheres were originally buds from the olfactory stalks. We *think* because we *smelled*.<sup>12</sup>

An odor must first dissolve into a watery solution our mucous membranes can absorb before we can smell.<sup>13</sup>

In general, humans have a strong body odor.<sup>14</sup>

Body odor comes from the apocrine glands, which are small when we're born and develop substantially during puberty; there are many of the scattered around our armpits, face, chest, genitals, and anus. Some researchers conclude that a large part of our joy in kissing is really a joy in smelling and caressing each other's face, where one's personal scent glows. Among far-flung tribes in a number of countries - Borneo, on the Gambia River in West Africa, in Burma, in Siberia, in India - the word for "kiss" means "smell"; a kiss is really a prolonged smelling of one's beloved, relative, or friend.<sup>15</sup>

As Roy Bedichek observe in *The Sense of Smell*: "The body odor of his prey excites the predator so that his mouth waters and every fiber of his being becomes taut and every sense alerted. At the same time in the nostrils of the prey, fear and hate become associated with the body odor of the predator."<sup>16</sup>

Helen Keller swore that by simply smelling people she could decipher "the work they are engaged in. The odors of the wood, iron, paint, and drugs cling to the garments of those who work in them. . . . When a person passes quickly from one place to another, I get a scent impression of where he has been - the kitchen, the garden, or the sickroom."<sup>17</sup>

Now we have whole industries devoted to removing our natural odors and

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<sup>10</sup>13.

<sup>11</sup>13.

<sup>12</sup>20.

<sup>13</sup>20.

<sup>14</sup>21.

<sup>15</sup>22-23.

<sup>16</sup>23.

<sup>17</sup>23.



replacing them with artificial ones. Why do we prefer our breath to smell of peppermint instead of rotting bacteria, our "natural" smell?<sup>18</sup>

Pheromones comes from the Greek *pherein*, to carry, and *horman*, excite.<sup>19</sup>

Sometimes messages can't be merely immediate; they need to last over time, and yet be a constant signal, like a lighthouse guiding animals through the breakwaters of their uncertainty.<sup>20</sup>

Animals would not be able to live long without pheromones because they couldn't mark their territories or choose receptive, fertile mates.<sup>21</sup>

Salmon can smell the distant waters of their birth, toward which they must swim to spawn. A male butterfly can home in on the scent of a female that is miles away.<sup>22</sup>

Researchers at the University of Rochester have found that a sneeze expels the air at eighty-five percent the speed of sound, fast enough to scour bacteria and other detritus from the body, the sneeze's goal.<sup>23</sup>

Over time, smell has become the least necessary of our senses, "the fallen angel," as Helen Keller dramatically calls it.<sup>24</sup>

Only 20 percent of the perfume industry's income comes from making perfumes to wear; the other 80 percent comes from perfuming the objects in our lives.<sup>25</sup>

We may not need to smell to survive, but without it we feel lost and disconnected.<sup>26</sup>

### Taste

The other senses may be enjoyed in all their beauty when one is alone, but taste is largely social.<sup>27</sup>

Every culture uses food as a sign of approval or commemoration, and some foods are even credited with supernatural powers, others eaten symbolically, still others eaten ritualistically, with ill fortune befalling dullards or skeptics who forget the recipe or get the order of events wrong.<sup>28</sup>

. . . "earn our bread" or be "worth our salt" where the word *salary* comes

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<sup>18</sup>24.

<sup>19</sup>26.

<sup>20</sup>27.

<sup>21</sup>28.

<sup>22</sup>31.

<sup>23</sup>31.

<sup>24</sup>37.

<sup>25</sup>39.

<sup>26</sup>40.

<sup>27</sup>127.

<sup>28</sup>127.



from.<sup>29</sup>

Food is created by the sex of plants or of animals; and we find it sexy. When we eat an apple or peach, we are eating the fruit's placenta.<sup>30</sup>

Just as we can smell something only when it begins to evaporate, we can taste something only when it begins to dissolve, and we cannot do that without saliva.<sup>31</sup>

Smell contributes grandly to taste.<sup>32</sup>

The mouth is more than just the beginning of the long pipeline to the anus: It's the door to the body, the place where we greet the world, the parlor of great risk.<sup>33</sup>

The word "vicarious" hinges on "vicar," God's counsel in the outlands, who lived like an island in life's racy current, delicate, exempt and unflappable, while babies grew out of wedlock and bulls died, crops shriveled up like pokers or were flooded, and local duennas held musicales for vicar, matrons, and spicy young women (riper than the saintliest mettle could bear).<sup>34</sup>

### Hearing

What we call "sound" is really an onrushing, cresting, and withdrawing wave of air molecules that begins with the movement of any object, however large or small, and ripples out in all directions.<sup>35</sup>

### Vision

Most of our body's sense receptors cluster in the eyes, and it is mainly through seeing the world that we appraise and understand it.<sup>36</sup>

Pupil comes from the Latin *pupilla*, "a little doll." When the Romans looked into one another's eyes they saw a doll-like reflection of themselves. The old Hebrew expression for pupil is similar: *eshon ayin*, which means "little man of the eye."<sup>37</sup>

Seeing, as we think of it, doesn't happen in the eyes but in the brain.<sup>38</sup>

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<sup>29</sup>129.

<sup>30</sup>132.

<sup>31</sup>140.

<sup>32</sup>141.

<sup>33</sup>143.

<sup>34</sup>145.

<sup>35</sup>177.

<sup>36</sup>230.

<sup>37</sup>232.

<sup>38</sup>233.



DAY ONE

- I. Theme: Jesus, the Lamb of God
- II. Concept: The One Who Calls
- III. Catechism: Jesus is the person for others (lamb) that others may have life (salvation).
- IV. Intentions
  - A. Theological/Biblical
    - 1. Become aware of Jesus, the Messiah
    - 2. Learn the meaning of
      - a. Sin
      - b. Atonement
      - c. Salvation
    - 3. Taste the goodness of God
    - 4. Understand Holy Communion
  - B. Human Use of Senses
    - 1. Examine how people use taste
  - C. Animal Use of Senses
    - 1. Animals use of taste
  - D. Multi-Cultural/Racial/Gender/Religious
    - 1. Recognize differences in taste due to culture, race, and gender.
    - 2. Identifying who we are
    - 3. Respect the uniqueness of others
- V. Behavioral Learnings
  - 1. Practicing discernment
- VI. General Comments:
- VII. Bible Passages





## B. WORSHIP AND DEVOTIONAL EXPERIENCES

1. Group Prayer - Day 1
  - I. Description: This is the first of a day by day process to engage participants in corporate prayer. A different suggestion is given for each day.
  - II. Appropriate for: All Ages
  - III. Materials: Paper and pencils
  - IV. Process:
    - A. Participants write their hopes and expectations for the week.
    - B. Participants read aloud what they have written.
    - C. Leader closes with a prayer (called a "collect") that includes - or collects - all the hopes and expectations mentioned. The leader could also begin each section of the prayer using the name of the person who expressed the idea(s), "Jean prays that . . ."
2. Special Spots
  - I. Description: Participants find a special space for devotion and meditation.
  - II. Appropriate for: All Ages
  - III. Materials: 12" of surveyor's tape for each participant.
  - IV. Process:
    - A. Find a natural area that will not be disturbed by other individuals and groups. (The area can be used several times during the week for devotional purposes and for environmental awareness activities.)
    - B. Begin this activity by telling the participants that they are going to a spot that will become very special to them.
    - C. Upon arriving at the area instruct the participants to find a place within sight of the leader that they like and sit down. The closest person should be 30 feet away. There is to be no talking. They are to stay in the spot for 10 minutes observing what they see in the area. Tell the participants to use their eyes, ears, and sense of touch to become familiar with the place.
    - D. Near the end of the quiet time the leader distributes surveyor's tape and instructs the participants to put their names on it and tie it in their area.
    - E. Gather the participants after the 10 minutes and ask them to describe their areas.
    - F. BE SURE TO PICK UP THE TAPE AT THE END OF THE SESSION.
3. Daily Table Graces
 

Write a table grace using the themes for each day. These can be used while in camp and taken home.
4. Paid with His Life - Morning Watch - Locust Tree Seed
  - I. Description: A sensory experience for individuals with instructions, small groups, or a large group.
  - II. Appropriate for: All ages
  - III. Biblical Text: Matthew 2:11
  - IV. Materials: Locust Tree Seed (not the pod)
  - V. Commentary: Regarding this symbol - This seed was used as the standard for measuring carat, the weight of gems. It is not peculiar that a standard for measurement be based on something non-scientific, non-mathematical.
  - VI. Process: (This information can be distributed to participants.)
    - A. Hold a locust seed in the palm of your hand. Feel its weight. It is very light. This seed was used to determine the unit of weight called "carat," the measurement used for gold and gems.
    - B. Think for a minute about where gold is mentioned in the life of Jesus. The wise men brought gifts to Jesus when he was very young: gold, frankincense, and myrrh (Matthew 2:11). Gold is for a king, frankincense is for the worship of God, and myrrh is a spice to put on a dead body.
    - C. Jesus died for us. He paid with what? Gold? No! His life!

5. "The Tree" - A Fantasy

- I. Description: A comparison of the tree and the cross.
- II. Appropriate for: Junior High and Older
- III. Biblical Text: Acts 5:27-32
- IV. Commentary
  - A. This fantasy is based on the death and resurrection of Jesus (Acts 5:27-32). Adapt the outline as you see fit. The leader should tell the story, using creative and descriptive words and inflections, pausing between each step.
  - B. Participants sit in a circle on the ground in a relaxed fashion with hands on the ground behind them and eyes closed.
- IV. Process
  - A. The fantasy guide (an outline):
    1. Pretend you are a tree.
    2. Root your fingers slowly into the ground.
    3. Feel the temperature and the moisture.
    4. Notice yourself as a tree. What species of tree are you?
    5. What does your trunk look like? How about your limbs? Are they long or short, straight or crooked? What shape are your leaves?
    6. Feel the wind, the sun, or lack of it.
    7. Go through the seasons of the year. What do you notice about winter? Are there any internal sensations in the spring? What is summer like? When fall comes do you feel something different inside? Do your leaves remain or do they fall off?
    8. Who are the creatures around you? What kind animals run beneath your limbs? Do any burrow into your wood or lay eggs in your leaves? Are there birds on your limbs? Do they sing? Are they building nests? What small plants grow at the base of your trunk? Are there other trees? Are they cooperating with you or are they competing for the same wind and sun and moisture?
    9. Feel yourself grow sturdy. Feel yourself as a powerful part of the creation.
    10. You have grown mature enough to be harvested. Someone approaches you with a cutting tool. Is it an ax? A chain saw?
    11. You feel yourself being cut. You fall to the ground. One by one your limbs are removed. You are dragged away.
    12. You are taken to a saw mill?
    13. You are cut into a beam, and then you are cut in two, one piece longer than the other.
    14. They carry you off to a hill, and your two parts are nailed together in the shape of a cross.
    15. While down on the ground you feel a human body being placed upon you. Nails are being driven into you, but first they go through the hands and the feet of the person. How does the body feel?
    16. You are lifted up so you stand erect. Is the body heavy? Do you hear any noises from the person? Is the person able to breath? Is the person gasping for breath?
    17. How long do you stand there? How do the observers behave?
    18. You sense a ladder being leaned against you, and the body is removed. Do you have a sense of relief? What are people saying? Are they paying attention to you?
    19. Feel yourself standing there. Sense the wind, the temperature. Are you alone?
    20. Do you know what you just experienced?
    21. You are now all by yourself. The hill is deserted. There is no one else to share this moment. You stand as a witness. The wind blows on you. What is the temperature? How do you feel? What do you know?
  - B. The participants open their eyes and share whatever thoughts they have with the persons next to them.
  - C. When the conversation has settled down the leader can ask such questions as:

1. What kind of tree were you?
  2. Where were you located?
  3. What kind of creatures and plants were around you?
  4. What was the low point of the experience for you?
  5. Was there a high point?
  6. To what do you feel you were a witness?
  7. Did you think there would be people in the world that would remember you forever?
  8. What did you sense with your eyes, ears, nose, mouth, and touch?
  - D. Close with prayer. Be sure to include in it the idea that this tree was a determining factor in world history and in God's saving history.
  - E. At the conclusion of the prayer ask the participants if they would like to sing something familiar to them. Let them choose. Sing all the songs that come to mind. Let the moment be a celebration.
6. Remembering Christ's Death on the Cross
- I. Description: We know we celebrate Easter every Sunday. In some traditions Good Friday is celebrated every Friday.
  - II. Appropriate for: Older youth and adults
  - III. Process: Invite the participants to think about ways in which each week Christ's death on the cross could be remembered. Remember: it would not be a rule but a reminder, a mnemonic action.
7. Worship Ideas Using Metaphors of the Cross (See Bible Studies)
8. Worship Ideas from ideas Camp as a Worshipping Community
- A. "Stations in the Life of Christ," p. 29.
  - B. "Crucifixion Simulation," p. 29.
  - C. "Crucifixion Reenactment," p. 39
9. Crucifixion from God's Trombones, James Weldon Johnson
- I. Description: A black sermon in verse
  - II. Appropriate for: All ages
10. "Christ Died for Me"
- I. Description: A process for a small group
  - II. Appropriate for: Junior High and older
  - III. Process: The group sits in a circle. Going around the group in order beginning with the group leader complete these sentences (one sentence each time around the group):  
Round 1 - Jesus Christ died for me and I feel . . .  
Round 2 - Jesus Christ died for me and I can . . .  
Round 3 - Jesus Christ died for me and I will . . .
  - IV. Extensions: Each round can be kept up as long as the participants can come up with ideas.
11. Prayer/Litany based on Luther's Explanation to the Second Article
- I. Description: Develop a way to constantly repeat this explanation so participants can commit this to memory during the event.
  - II. Appropriate for: All ages
12. A Time for Remembering
- I. Description: A worship experience that recalls God's creative and redemptive love.
  - II. Appropriate for: Older youth and adults
  - III. Biblical Texts: Exodus 20:8-11, Deuteronomy 5:12-15, Psalm 25:1-22, and II Timothy 2:4-15
  - IV. Commentary: Each of these texts call the worshipers to remember. Intersperse lessons with homilies, prayers, and hymns.

13. Bondage to Sin - Morning Watch - Sugar

I. Description: A sensory experience for individuals with instructions, small groups, or a large group.

II. Appropriate for: All ages

III. Biblical Text: John 8:34

IV. Materials: A few grains of sugar

V. Process: (This information can be distributed to participants.)

- A. Put a few grains of sugar on your lips. Let them melt. How important is sugar to you? Do you require your food to be sweet? Could you do without sweetness? How dependent are you on sweets? Is it possible that you are "hooked" on sugar?
- B. Jesus says, "Everyone who commits sin is a slave to sin." Think about these words. Is this the same being a slave to sweetness.

C. BIBLE STUDIES

1. Jesus, the Lamb of God
  - I. Description: A study of Jesus' sacrifice, a model for the Christian life.
  - II. Appropriate for: All ages
  - III. Biblical Texts: Exodus 12:1-13, Leviticus 9:1-7, Isaiah 52:13-53:12 John 1:29-37, 3:16, Romans 5:8
  - IV. Materials: Newsprint, magic marker
  - V. Commentary: See the background paper regarding theories of atonement
  - VI. Process:
    - A. Ask participants what they know about Jesus.
      1. Write all of the items down so participants can see them. Use newsprint.
      2. Ask them to review the list and select what they think is the most important event on the list. Give reasons.
    - B. Regardless what the participants choose direct them to read John 3:16 and Romans 5:8.
      1. Ask the participants to put in their own words what these two passages mean to them.
      2. Review the list and ask the participants what they think which event(s) the writers of John and Romans would select as major in the life of Jesus.
    - C. Food Chain Study
      1. Visit a habitat and identify the food chain that is found there.
      2. Try to find all the physical evidence that is there.
      3. The leader may need to have several containers, nets, and field guide on hand.
    - D. Habitat Lap Sit - The group might play this game to experience the need for the food chain to be maintained.
    - E. Predator/Prey Games (Select from a variety of games)
      1. Play games
      2. Ask participants to describe how the food chain works.
        - a. What happens to the prey?
        - b. How does the predator fulfill the predator's role?
        - c. Let the participants struggle with answers.
        - d. Encourage the participants to understand that the prey dies and predators consume the prey with their mouths. (The subject of taste can be introduced here.)
    - F. Read John 1:29-37
      1. Ask participants how Jesus is described in this passage. (Lamb of God who takes away the sins of the world.)
      2. How do the participants understand this description of Jesus?
    - G. If the participants are older or in catechetical programs read and discuss the following passages:
      1. Exodus 12:1-13
        - a. Give the background of this event. The Israelites were in Egypt. God had sent other plagues to discourage the Egyptians who had enslaved the Hebrews and to encourage the freedom of the Hebrews. Finally, God sends a plague that is intended to slay the first born in each family. The Israelites are protected. This practice is where the Passover is instituted.
        - b. Note what animals are sacrificed and the role of the lamb's blood.
      2. Leviticus 9:1-7
        - a. Animal sacrifices were common in the Israelite community. These sacrifices were used for a variety of reasons. What is discussed in this passages it that sin is taken away and a broken relationship with God created by sin is restored. The act of sacrifice of animals and plants was a repeated event both weekly and for special events and circumstances. It is assumed that sin is a fact of life, disrupting the God and human relationship, and requiring atonement. There are sins of omission and commission.

- b. Participants have read John 1:29-37 where Jesus is described as the Lamb of God that takes away the sins of the world. How do the participants see this idea being played out in this Leviticus passage?
    3. Isaiah 52:13-53:12
      - a. The Hebrew people developed how they thought about this topic of sacrifice. This passage anticipates that a person will come to be the Messiah. Traditionally, this person is called the Suffering Servant.
      - b. Read this passage several time and underline all the infirmities this person experiences.
    4. Ask the participants how they understand what it means to call Jesus, the Lamb of God, in the light of these passages. Ask them to list three ways this description could be defined.
  - H. Cross Making
    1. Each participant creates a cross from natural materials. Discuss various shapes of crosses and materials used.
    2. Ask participants what the cross symbolizes to them.
    3. Ask them what a cross should be made of and why.
  - I. Closing Song - Select a song to summarize this study. One possibility is "Lift High the Cross."
  - J. In Anticipation of the Next Day - To anticipate the next few sessions tell the participants they need to remember this image of Christ.
2. The Giving Tree
  - I. Description:
    - A. Identify the many gifts a tree gives: shade; limbs; humus; roots; fruits; wood; wind break; oxygen.
    - B. Learn that the cross is called a "tree".
    - C. Identify the many gifts of the cross of Jesus Christ: new life; resurrection; crucifixion of the old self; forgiveness; life with Christ; death to sin; being alive to God in Christ.
  - II. Appropriate for: All ages
  - III. Biblical Text: Acts 5:27-32 and Romans 6:1-11
  - IV. Materials: Bibles, Blindfolds, News Print/Felt Marker
  - V. Preparation:
    - A. Find an area with a stand with a variety of trees, an area where people can sit on the ground comfortably, and where the soil is loose enough so participants can dig their fingers into it.
    - B. You may want to provide sit-upons so peoples' clothes can be protected.
  - VI. Commentary:
    - A. It is simple to be awed by a tree, especially one which is very big. However, the tree is more awesome when one considers the variety of things it gives, and how critical it is to the ecosystem.
    - B. The benefits of a tree are listed above under the description. Maybe the reader can think of a few more.
    - C. An illustration of how trees can continue giving when it would appear they have lived out their usefulness is a process called coppicing. It cannot be done with all species of trees. But it is done with white oak, aspen, basswood, black locust, chestnut, maple, and tulip trees. Coppicing means to cut down a tree, usually using the wood for firewood, and leaving the stump standing. Shoots will emerge from the stump and given, enough time, 60 to 100 years, the new trunk will resemble an ordinary tree.
    - D. One tree that will coppice its whole life is the sequoia. They are known to be several hundreds of years old.
    - E. Coppicing dates back 3000 years in Europe to the Neolithic Age.
    - F. The advantage to coppicing is that a new seedling does not need to be planted. The tree produces a new crop of wood for firewood during a time the life in the tree is most rapid. Third, the wood is small and convenient for burning.

- G. The parallel to the tree, obviously, is the cross, the tree upon which Christ was crucified. This tree gives, too. Even when it is cut down it continues to give.
- H. One cannot but be awed by the fact that God so loved the world He gave His only Son. We can be amazed because we do not deserve such love. We can be amazed because it comes freely. And to some extent the giving does not come until the tree is cut down, and there does not seem like there is anything left to give. Yet, there is everything.
- V. Process
  - A. Opening Activities
    - 1. Play "Meet a Tree"
    - 2. What do participants know about trees?
    - 3. Do "The Tree" A Fantasy
    - 4. Create a Reminder of a Tree
  - B. Bible Study
    - 1. Read Acts 5:27-32 (NRSV recommended).
      - a. Note what Peter is saying to the Council.
      - b. What word does he use for the cross?
    - 2. Read Romans 6:1-11.
      - a. What are all the benefits of Christ's death on the cross? List on news print.
      - b. Do these benefits continue? How?
  - C. Related Activities
    - 1. Ask the youth to describe the many roles a tree plays in their lives.
    - 2. Then ask them to outline the things Jesus Christ does in their lives.
  - D. Demonstrating a Hug
    - 1. Ask for three volunteers to demonstrate per forming a hug. One person gives the directions, and the other two obey the directions exactly. Begin with children.
    - 2. Let several volunteers try to do this.
    - 3. Review with the group what movements are made performing the hug. Note that one of these movements is the stretching out of arms, the symbol of the cross. The leader can point out that a hug is the embracing of a cross. God loves the world and hugs it with a cross.
  - E. Read "The Story of Lenten Extremities" and reflect

### Metaphors of the Cross

The following Bible Studies are based on various Biblical metaphors of the cross. There are many ways to describe what the cross event is about.

- 3. Metaphor      Imagery: Rescuing      God's Action: Saving
  - I. Description: God's son entered human history so that all will be saved.
  - II. Appropriate for: All ages
  - III. Biblical Texts: John 3:16-17 and Colossians 1:13-14
  - IV. Process:
    - A. Introductory Activities
      - 1. Play "Smaug's Jewels"
        - a. What was the purpose of the game? To guard the object or to grab the object?
        - b. Which position did you prefer playing?
      - 2. Ask the Pool Leader or Lifeguard to teach some basic skills in life- saving.
        - a. What are the procedures for rescuing?
        - b. How important is it to know how to rescue someone in water?
      - 3. Play "Electric Fence"
        - a. Did a person need to make a sacrifice?
        - b. Who was chosen to take the risk? How? Why?

4. Create a skit or role play where a ship is in distress because of a hurricane. (If it is O.K. with the Pool Leader, this may be done in the swimming pool. If the participants are good swimmers, this may be enacted on the pond. River canoe trips may find their actual experience may parallel this story-line.) This ship radios an S.O.S. A second ship is nearby, and the radio operator hears the distress call. However, his captain has ordered their ship to "heave to," that is, ride out the storm with engines down. The radio operator has several options:
  - a. Ignore the call for help; how does this make him feel?
  - b. Answer the call; what does he say?
  - c. Discuss the problem with his captain; what does he say?
  - d. Other possibilities?
5. Generate a list of all the things from which a person can be saved; e.g. a burning house, buried under debris in an earthquake, caught in a snowstorm on a mountain, etc.

B. Bible Study

1. Read John 3:16-17
  - a. Try to commit this to memory.
  - b. Why did God send Jesus?
  - c. From what does Jesus save the world?
    - + Sin
    - + Self
    - + Power of evil
  - d. For what does Jesus save the world?
2. Note TEV translation of Colossians 1:13-14
  - a. What do these verses mean?
  - b. What is "darkness?"
  - c. What is the "Kingdom?"

C. Discuss what participants understand it means to be saved.

4. Metaphor Imagery: Slavery God's Action: Redemption

- I. Description: The slave is purchased for a price. This is called redemption.
- II. Appropriate for: Older youth and adults
- III. Biblical Texts: John 8:31-36, Galatians 3:26-4:7 and Ephesians 1:7-8
- IV. Process:

A. Introductory Activity: Play "Slave Master"

B. Bible Study

1. Read Galatians 3:26-4:7
  - a. Note what Paul is comparing. In a household there exists both slaves and children. At one age they are treated alike, but when they get older there is a change. What is the change?
  - b. How did Jesus change this scenario?
  - c. According to vs. 3: to what is a person a slave?
  - d. How does Paul see what happens in the cross? Who does Jesus take on when He goes to the cross?
  - e. What does it mean to you that you are a daughter or son of God? Would you rather be a slave? What is the difference? Generate a list for both. Here are some possible answers.

<u>Slave</u>	<u>Child</u>
Don't need to believe.	Must believe.
Pay for what you do.	Forgiveness is free.
Don't want to be good.	You are good.
Not accountable, but still judged	Accountable, but judged good.
Etc.	Etc.

2. Read Ephesians 1:7-8
  - a. Talk about what passages means.
  - b. Play "Slave/Master" again with the master acting in a way Christ would act.
3. Note John 8:31-36. How do participants understand these words?



4. How would you describe what happened on the cross? (Once a slave to sin, now a child.)

5. Metaphor Imagery: Imprisonment God's Action: Freedom

- I. Description: The Truth is Jesus Christ who sets us free.  
 II. Appropriate for: Older youth and adults  
 III. Biblical Texts: John 8:31-36 and 14:6  
 IV. Process:
- A. Introductory Activities
    - 1. Play "Capture the Flag"
    - 2. Play "All Tied Up"
    - 3. Play "Siamese Soccer"
  - B. Bible Study
    - 1. Read John 8:31-36
    - 2. Discuss: What makes a person free?
    - 3. What is the truth? (This is not the correct question. It should be "who?" Note John 14:6.)
    - 4. What imprisons people?
      - a. You may want to talk about sin.
      - b. How can sin be a thing that causes people to be imprisoned?
      - c. Sin is rebellion against God, a desire to live for self, missing the mark, etc.
      - d. Sin could be like a creature that takes hold of people and does not let them go.
    - 5. What does it mean to be free?
      - a. What does it mean you can do anything you want to do?
      - b. Does freedom mean irresponsibility?
      - c. How does Jesus describe a person who is set free? (a daughter, a son)
      - d. A child acts differently than one who is not, right? Well, a child should. What does this have to say about freedom?
  - C. How is the "Joyous Exchange" described here? (Once imprisoned to sin, now free from sin.)

6. Metaphor Imagery: Alien/Enemy God's Action: Reconciliation

- I. Description: Changing from enemies to friends  
 II. Appropriate for: All ages  
 III. Biblical Texts: II Corinthians 5:18-19, Ephesians 2:14-16, and Colossians 1:21-23  
 IV. Commentary: Can use the introductory activities to talk about the strain between enemies and friends.  
 V. Process:
- A. Introductory Activities
    - 1. Play a Predator/Prey Activities
    - 2. One speculative observation: What would happen if the Predator/Prey activity in nature ceased? What effect upon the food chain would there be?
    - 3. Ask the participants to generate two lists. First, a list of their enemies. Who are they? Second a list of their friends. Are there times when a person's name appears in both lists? What happens to make a friend an enemy? An enemy a friend?
    - 4. Talk about "E.T." He's an enemy? a friend?
  - B. Bible Study
    - 1. Read II Corinthians 5:18-19
      - a. Put verse into own words.
      - b. Does God keep score of peoples' sins?
      - c. What is the task He has given to His friends?
    - 2. Read Ephesians 2:14-16
      - a. To what two alienated nations has Christ brought peace?
      - b. How did Jesus bring peace?
      - c. There continues to be war, what then does Paul mean by this passage? People living together in harmony?
    - 3. Read Colossians 1:21-23
      - a. Paul talks about friendship between whom?

- b. How does one continue in this friendship?  
C. How is the cross of Christ described? (Friendship is created or restored between God and one another.)

7. Metaphor Imagery: Lost God's Action: Found

- I. Description: Being in the found community.
- II. Appropriate for: All ages
- III. Biblical Text: Luke 15:3-10
- IV. Process:
  - A. Introductory Activities
    - 1. Play "Sardine"
    - 2. Do participants know anything about being lost? Tell stories.
  - B. Bible Study
    - 1. Read Luke 15:3-10
    - 2. Discuss
      - a. How does the death of Jesus make "finding" possible?
      - b. What does it mean for a person to be "lost?"

8. Time Line of Life of Jesus

- I. Description: Get a sense of the history of the life of Jesus
- II. Appropriate for: Junior High and older
- III. Biblical Texts: See below
- IV. Materials: Magic marker, newsprint, and natural symbols.
- V. Process:
  - A. Draw a time line and ask participants to fill in all the events in Jesus' life in the "proper" sequence that they remember. If help is necessary the participants can be directed to the passages below. The leader may want to divide the participants into several small groups and assign passages to them.

Birth	Luke 2:1-20
Presentation in Temple	Luke 2:21-40
Age of one or two	Matthew 2:1-12
Flight into Egypt and Return	Matthew 2:13-23
Visit to Temple, Age 12	Luke 2:41-52
Jesus' Baptism	Matthew 3:13-17
Temptations	Matthew 4:1-11 and Luke 4:1-13
Beginning of Ministry	Luke 4:16-30
Calling of Disciples	John 1:35-51
Last Supper	Matthew 26:20-29
Gethsemane	Mark 14:32-42
Trial	Mark 14:53-65
Crucifixion	Matthew 27:33-50
Resurrection	Matthew 28:1-10
  - B. When completed, ask the participants to find objects to symbolize each of the events on the time line. Place them on the time line. Discuss why choices were made. (The selecting of symbols can be assigned to individuals or a group. Obviously, there are no right and wrong answers.)
  - C. Which of the events in Jesus' life are (is) the most important to the participants? Why?
  - D. Read the following passages.
    - 1. What events on the time line are important to these writers?
      - a. I Corinthians 2:1-5
      - b. Ephesians 1:3-14
      - c. Hebrews 2:5-18
    - 2. Why do these writers select this event? This is the high point. Which of these events are "for" everyone else?

## D. GROUP LIFE EXPERIENCES

### 1. Inclusion/Control/Affection

The leader must keep in mind that there are three questions a person raises when entering into a group.

1. Do I belong?
2. Who is in charge?
3. Will they love (appreciate, respect) me?

These questions need to be answered with attitudes not words.

### 2. Get Acquainted Activities

#### I. One to Ten

- A. Description: A game for meeting people and doing silly and physical activities.
- B. Appropriate for: 10 years and older
- C. Source/Reference: Clouds on the Clothesline, 138.

#### II. Fact or Fiction

- A. Description: Sorting out fact and fiction in a person's autobiographic story.
- B. Appropriate for: All ages
- C. Materials: Pencil and paper for each participant
- D. Process: Each person tells a story about him/herself. In the story include factual information and fictional ideas. The participants may need write stories down. The stories are told to the whole group. The group must sort out the facts and the fictions.

#### III. Pet Rock

- A. Description: Using a rock as a symbol of self
- B. Appropriate for: All ages
- C. Process: Each person find a rock that symbolizes who he/she is. Ask each person to tell own story. The rock should be small enough to carry around in the pocket throughout the week.

#### IV. Self Metaphors

- A. Description: A way for participants to describe themselves.
- B. Appropriate for: All ages
- C. Source/Reference: Humanizing Environmental Education, 121.

#### V. Meeting of Metaphors

- A. Description: A way for participants to validate each other.
- B. Appropriate for: All ages
- C. Source/Reference: Humanizing Environmental Education, 122.

#### VI. Validation Tag

- A. Description: Another way to validate each other.
- B. Appropriate for: All ages
- C. Source/Reference: Humanizing Environmental Education, 124.

#### VII. Caricatures

- A. Description: Participants draw pictures of each other.
- B. Appropriate for: All ages
- C. Materials: Paper and crayons/pencils
- D. Process: Share the pictures. Play a guessing game with them.

### 3. Team/Community Building

#### I. Trust Games

- A. Commentary: Trust exercises involve three things:
  1. They help building community, sometimes very quickly.

2. They are to be treated as age appropriate. Some things work with younger children, but not much. A degree of maturity is necessary for these experiences to be beneficial for individuals and groups.
  3. These trust activities can be used to introduce the theme of "Crossing." The act of entrusting oneself to another or others requires one to give up oneself. Essentially when God crosses into human history as we know God in Jesus Christ, God entrusts the God-self to the world. When we give of our lives for the sake of the world as cross-bearers or Christ-bearers we entrust ourselves to both God and the world.
- B. For specific activities see "Nonverbal Techniques" - a separate paper.
- II. Trust Exercises (See Cowstails and Cobras II, 51-57)
- III. Commando Crawl (See Cowstails and Cobras II, 97)
- IV. Hickory Jump (See Cowstails and Cobras II, 99-101)
- V. Disc Jockeys (See Cowstails and Cobras II, 105)
- VI. Spider's Web (See Cowstails and Cobras II, 106-108)
- VII. Tension Traverse (See Cowstails and Cobras II, 109)
- VIII. Wild Woosey (See Cowstails and Cobras II, 110-111)
- IX. T P Shuffle (See Cowstails and Cobras II, 112)
- X. Obstacle Course (See Games, Games, Games, 27-29)
- XI. Red Rover (See Games, Games, Games, 30-31)
- XII. Monster Walk (See Games, Games, Games, 45)
- XIII. Red Light - Green Light (See Games, Games, Games, 49)
- XIV. British Bulldog (See Games, Games, Games, 57)
- XV. Dho-Dho-Dho (See Games, Games, Games, 59-60)
- XVI. Hagoo (See Games, Games, Games, 112-113)
- XVII. Stress/Challenge Activities:
- A. Swing Tires
  - B. Wall
  - C. Swinging Beam
  - D. Flea Hop
4. Contracting
- I. First Model
    - A. Description: A process to build participants' hopes and dreams into the program.
    - B. Appropriate for: Youth
    - C. Materials: Paper and pencils
    - D. Process:
      1. Give each participant eight pieces of paper.
        - a. Post along a path these eight signs with a receptacle to receive the pieces of paper:
          - The most unfun thing I've done.
          - The next most unfun thing I've done.

- Another unfun thing I've done.
- Another unfun thing I've done.
- A fun thing I've done.
- Another fun thing I've done.
- The next most fun thing I've done.
- The most fun thing I've done.
- b. Collect the slips and let the participants go through them.  
Look for agreement.
- 2. Ask the participants to answer the following seven questions:
  - a. What's the funnest place you've been?
  - b. What's the funnest game to play?
  - c. What's the funnest thing you've done today?
  - d. Who's the funnest person you know?
  - e. What's the funnest place to eat?
  - f. What's the funnest thing to watch?
  - g. What's the funnest month of the year?
- 3. Ask the participants to compile a list of things they would like to do. Don't criticize the list until complete. There are things participants cannot do for one reason or another. Give good reasons.
- 4. Ask the participants to make judgments about the remaining items by placing them into a particular time of the event. Put up a chart with the days at the top. This may be a good time to review specific activities for the event that have already been designated and the schedule.

## II. Second Model

- A. Description: Involve the participants in planning event and setting rules.
- B. Appropriate for: All age
- C. Materials: news print and magic marker
- D. Process:
  - 1. Learn everyone's names
  - 2. Organize into small groups
  - 3. Ask groups to write down ten expectations for this event.
  - 4. Have groups report and write on newsprint.
  - 5. Review the items one by one:
    - a. There may be things that cannot nor should not be done. (Be sure to explain the reasons why or why not.)
    - b. There will be some things that are already included in the event. (Give details.)
    - c. There may be suggestions of things that can be included. (Look into ways they can be.)
  - 6. Ask the participants to state rules about how life together should be practiced.
    - a. List rules on news print.
    - b. Make sure everyone agrees with what is said.
    - c. Items that are peculiarly LOMC's should be added by the leader with an adequate explanation of each item.
  - 7. Review the schedule for the event.
  - 8. It may be helpful to indicate to the group that there may be reasons for talking about this contract from time to time. (This will happen when behavior warrants it.)

## 5. 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.

6. 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?

