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LET US SPEAK OF WALLS

YOUTH II COURSE BOOK

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THIS COURSE BOOK is to be used in conjunction with the Youth II Camping Unit Students' Book LET US SPEAK OF WALLS.

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THIS BOOK is one of the resources in the Christian Life Curriculum for use in Methodist, Presbyterian, Churches of Christ, and Congregational Churches in Australia and New Zealand, and the Anglican Church in New Zealand.

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"LET US SPEAK OF WALLS"

by Mary-Ruth Marshall

YOUTH II COURSE BOOK

CAMPING UNIT

CHRISTIAN LIFE CURRICULUM

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1 INTRODUCTION TO THE STUDIES

If you are like most teachers and leaders, this is not the section you looked to first; or perhaps you opened to this introduction by accident. Many teachers want to look quickly at the material they will be using with their class while at camp. Important as that is, the campers' book, too, begins with an introduction. It tells the young people what the studies for this camp will be about. *This* part is for you: to tell you what your role as teacher, leader, fellow camper may be.

These studies deal with persons and personality and self. The ability to lead others in this type of discussion means dealing with yourself as a person first. Therefore, at least part of your preparation for this camp will involve coming to understand and accept yourself. The "essay" part of the campers' book can be a guide for you as you seek to discover for yourself the walls which exist in your own life.

The purpose of these studies is to discover the walls which are separating or dividing us from wholeness in different parts of our lives and to endeavour to tear down these walls so that we may become whole, sharing persons. Three particular kinds of walls will be looked at:

- the walls which separate us from true knowledge of ourselves (walls of indifference, self-sufficiency, inadequacy, pride)
- the walls which separate us from our fellow man (walls of selfishness, fear, deception)
- the walls which separate us from God (walls of piety, religiousness, pride).

In addition, you and your class will be encouraged to discover for yourselves the walls which are real and important in your lives. This will call for some real honesty on your part. But this is good, for honesty is one of the very best tools to use in destroying walls.

The campers' resource book contains a number of sections: an introductory note, the prayer-meditation on "Walls", a suggested way of approaching the study, resources for the three areas and a general presentation of some kinds of walls. There are also a few suggested concluding questions. Your use of

these will vary, depending on the size, interest and maturity of your group; you will also be influenced by their willingness, or lack of it, to be honest about the divisions and differences which exist in their lives.

It may prove helpful to introduce the theme of the camp at the Sunday meeting of your class which precedes camp. A guide for such an introductory session is given on page 8. If an extra session ahead of time is not possible, you may be able to incorporate the ideas suggested into your Friday night session or at another time during the week-end.

In the course of your time together thinking about walls, divisions, partitions and things that separate us, you will no doubt find out a great deal about yourselves and one another that is new. This will be terrific. This new understanding and meeting of personalities is one of the best possible outcomes of camping together as a class. You will also want to remember the aims of the study for your campers: to discover the walls which separate us from wholeness of self, from our fellow man and from God; to discover ways of removing these walls.



2 WHAT HAPPENS IN A GROUP?

The purpose, and challenge, of a group is to provide a place and an atmosphere in which each member can find acceptance and fulfilment. He finds these not only in the acceptance offered to him, but also in the contributions he is able to make to the group. The positive approach is a two-way one. As each individual is accepted for what he is, the group helps him become the person he ought to be. Within the group there are some levels of activity in which what one is and does and says is quite well known to oneself and to the group. There is

another level in which others in the group become aware of actions and causes but the individual group member is unable to see them in himself. (And each member will have some feelings which he is afraid to bring out into the open and so therefore must try to hide.) Finally, there are levels in which neither the individual nor the group are aware of certain behaviour and motives; when these become known, it may be obvious that they have influenced the group greatly.

A new group, or one whose members are not used to talking to one another very much, doesn't share very easily. Their interaction is not free or particularly honest. As they grow together as a group, they begin to trust one another more and see that their feelings are accepted and respected; the group members find it less necessary to pretend or hide. Your class will have several consecutive hours of time to follow this pattern; not only will it help the class as a group, it will help each individual as a person and as a group member.

It is not easy to be a member of a group and at the same time, to feel the need to hide, deny or be blind to various things. The person who feels threatened in this way is likely to become less and less aware of others; conversely, the person who feels acceptance is likely to become more open, aware and sensitive to others. A sort of mutual trust grows. It is never good to force persons to become aware (i.e., by exposure) and such an effort will probably be unsuccessful. In this kind of a relationship, an individual finds a dimension of relationship which cannot be found in the isolation either of aloneness or being one in a crowd. If the camper is to feel free to reveal the walls which exist in his own life, he must feel free to be his real self, without any masks on. This kind of honesty, if achieved, can do more for the student than almost anything else in the camp situation.

3 A PLANNING GROUP

You will find you gain enormous benefit from the use of a pre-camp planning group. This could be made up of yourself plus several class members, perhaps one or two parents, any other teachers involved, and your cook, if you have one. Chapter 10 of the *Youth Manual* and Chapter 9 of the *Plan-*

ners' Manual give suggestions for plans and decisions which this group might be responsible for. These include:

publicity	supplies
transport	worship
menus	rules
finance	activities

Some of these simply require decisions and the assignment of responsibility; others are policy decisions. In this latter case, you will find the opinions of the class members very helpful. But don't simply ask their opinions and then make your decisions accordingly; give them the principal responsibility for as much of the planning as is feasible. When they have made the decisions, they will stick to them. Once you have given this responsibility to them, you should accept their decisions unless they are totally impractical. Of course, the best possible way is to plan *together*. If you have a very small class (say, 6-10) the entire class may act as the planning group.

For further help in this area, you might consider using Teachers' Training Kit, No. 3, "Camping", which is one of the resources of the Christian Life Curriculum. One section of the Kit deals with group planning.



4 A POSSIBLE INTRODUCTORY SESSION

The purpose of this session is, quite plainly, to introduce. Since this area of study, dealing as it does with persons and feelings, is one that may bring out feelings of reserve, it may prove helpful to have an earlier session which allows the class to begin to express ideas and emotions about themselves and also utilizes the medium of creative activities. These various activities allow a person to talk about himself without pressing him too much for personal comment; he may even express himself without realizing that he has. The session is not a required part of the study plan but, if not used ahead of time, its suggestions may be incorporated in the Friday night activities or at a later time during the camp. (For instance, in the event of rainy weather, or during free time, or Saturday night.) For this session, you might include two or more of the following activities: (The letters which follow each activity refer to the materials needed—see below.)

- | | | | |
|---------------------------|-----------|---------------------|-----------|
| 1. creative dance | E F K | 5. montage | A F J L O |
| 2. finger painting | A I | | P Q R |
| 3. sketching and painting | A B C D G | 6. mobiles | J L M N |
| 4. collage | A F J L O | 7. models | H R S |
| | P Q R | 8. creative writing | A G |
| | | 9. mosaics | A O P |

Key to materials needed for activities:

- | | | |
|-----------|----------------|-------------------|
| A paper | H clay | O foil, gummed |
| B paints | I finger paint | paper |
| C crayons | J cardboard | P paste, glue |
| D pastels | K scarves | Q buttons, |
| E records | L scissors | jewellery |
| F pins | M wire | R scraps of paper |
| G pencils | N cotton | or cloth |
| | | S pipe cleaners |

Directions for many of these activities may be found on pages 41-60 of the *Youth Manual* and pages 51-66 of the *Junior-Intermediate Manual*. There are other books featured in denominational bookshops which give step-by-step instructions for less familiar activities.

STEP 1. Introduce the theme to your class. Point out that the existence of walls in our lives causes two things to happen: we begin to have a feeling of separateness or broken relationships in part or all of our lives, and the walls begin to get bigger and higher. Reinhold Niebuhr has said that one of the strong biblical ideas is that of the individual person needing constantly to be related to himself, to his neighbours and to God. Give out the campers' books. Read aloud the prayer-meditation as class members follow along with their own copies. Suggest that members think about walls which exist in their lives and interpret these in the various creative media available.

STEP 2. Explain briefly what the various activities involve. (For instance, montage is a collection of pictures which convey a particular thought or idea; some forms of creative writing are prayers, litanies, poems, folk songs, etc.) Give the young people an idea of what they might do and what materials are available. You may divide the class into pairs or threes and simply let them work out which media to use, or you may select two or three activities and ask for volunteers.

STEP 3. Suggest that each workgroup talks together about walls which exist in the lives of average young people of this age group. They can probably do this most easily by asking themselves the question:

What are the walls in our lives today?

After about five minutes discussion time, suggest that the group move on to decide which method they will use in interpreting the walls or, if you have asked for volunteers for specific methods, how they will use the media.

STEP 4. Move around from workgroup to workgroup as they plan their activities. Some may prefer to move to another room, if available. It could prove helpful to have a record player available and to use as background music some modern records which deal with some of these walls and curtains. Many of the Beatles' records deal with man's separation from man; those of Simon and Garfunkle frequently deal with man's separation from God and the walls which man erects in his own life. If you don't own these records, someone in your class

is almost certain to; perhaps one or more of the class members might be responsible for bringing appropriate and relevant records for this session and for use at camp. Members of the class may prefer to work individually on these projects, for this is matter of a personal nature. If they are to think deeply and personally about the walls in their own lives, they may prefer to do this alone. This same principle holds in relation to sharing the work at the end of the session. Some media (creative dance or movement, for instance) would *need* to be shared in order to have meaning. But others may prefer to keep their results private. This is personal, so there is no need to push for sharing. Some results could serve usefully during the Friday night introductory session at camp. Pictures, collages, finger paintings, etc., could be put up on the walls; mobiles might be hung; poems, litanies and other creative writing could be read or used during worship.

If you do use this introductory session at a meeting prior to the opening of the camp, you will be able to begin with some shared experiences, some created works, some common ground. All of these will help you to go more deeply into the study of the walls which separate us from wholeness of life and the ways these walls may be torn down.

STEP 5. If you have decided to share at least some of the results of your work, do so at this time. Let the group members explain their work to the rest of the class. Summarize briefly by reminding the class that the walls in our lives fall into three main categories: walls which divide us from true knowledge of ourselves, walls which keep us apart from our fellow man, and walls which separate us from full commitment to God.

5 FRIDAY NIGHT: SETTLING IN

1. Arrival at camp

While some of you may arrive at your camp in one large group (say, in a bus or cars travelling together), it is likely that most will have staggered arrivals. If this is the case (and perhaps in any case):

You, the leader, **MUST** be the first to arrive.

All organizational arrangements (who is to sleep where, who is to do what, etc.) should be completed and appropriate lists of sleeping, work and chore groups posted. Be ready for the first arrivals. They'll want to know:

- where to go
- where to put their gear
- what they do next
- when they eat.

Have suitable activities ready as soon as the first arrivals are settled in. If there is non-stop activity, they won't get bored. They could:

- help with kitchen arrangements
- copy and put up lists
- select records
- prepare worship
- set up and decorate meeting place.

As others arrive, move them into the get-settled, get-weaving pattern.



There are really only two important things to remember, and if you follow them, you'll save yourself a lot of agony over discipline and all-night frivolity!

Don't let anyone (especially early arrivers) sit around with nothing to do. Boredom = trouble.

Discipline yourself—and the group—by insisting upon a brief introduction to the study theme (see 3, below).

2. Arrangements

As soon as the group, or most of it, have gathered, you should begin. If they do not already know, they'll want information about:

Sleeping quarters. Since facilities will vary from tents to holiday cottages to established camp sites, only the most general suggestions can be made. However, you may find it helps to get to know one another better if:

Sub-groupings for work, study or chores also sleep in the same quarters.

You keep an eye on "cliques" and gangs and try to break them up a bit by introducing new blood.

This age-group enjoys spending the night together as a group, perhaps around a campfire or in the main hall or lounge of your camp site.

Schedule. See page 83 of the *Youth Manual* for a suggested programme outline. Adapt as you see fit; hours for bed and getting up, meals, and three periods for study are your only fixed times. While a great deal of flexibility is desirable, young people still need and want the security of knowing the general outline for the week-end.

Chores. The group will need to be divided into task groups to perform various duties during the camp. These may include:

- worship
- setting and clearing tables
- washing dishes
- food preparation.

All will need to participate in the close of camp clean-up. Rather than giving the same jobs to one group for the whole time, alternate as needed. Don't rely on volunteers, for you will end up with the same few people in the soapsuds after every meal! This is human nature. If your situation permits, have people in the same task group with those in their study sub-group and sleeping quarters. This provides for the best possible use of the small group in camping.



3. Introduction of the theme

- (a) Give out the campers' books.
- (b) Direct campers to the inside front cover of their book. Allow time for everyone to read the introductory letter.
- (c) Point out the prayer-poem on page 2 of the book. While campers follow along in their books, read it, or have it read aloud. You might use two or three alternating voices for contrast.
- (d) Now ask the campers to complete questions 1 and 2. (Question 2 involves the meditation being re-read silently.) Early finishers should move quietly on to questions 3 and 4; those less speedy may finish theirs at a later time, perhaps before bed.
- (e) If you wish, and if you have time, share the answers to questions 2 and 3. However, this is not necessary. The important thing is that the campers understand the poem and are aware of the three general areas of study.
- (f) Conversation might continue on over supper. Don't push it, though.

4. Supper

This may have been prepared by the early arrivers or perhaps it was arranged by the planning group (see page 6). At any rate, two good pieces of advice are:

Make it bountiful. (Teenagers *do* eat.)

Make it attractive. (No rushed platesful of inexpensive packaged biscuits, please! Cheese and biscuits, pop corn, home-made anything—it makes a difference!)

5. Worship

Again, this may have been prepared by early arrivers or arranged by a planning group. The simplest forms are best:

A folk song or hymn.

Scripture from a modern translation.

A contemporary prayer.

Worship, to be meaningful, should arise out of the life of your group. Since your only group life, up until now, is from your class time, you might wish somehow to incorporate that. (See chapter 9 in the *Youth Manual* for Worship suggestions and resources.) If the young people are to be responsible for worship, you will need to bring along a few books of prayers, meditations, etc. If your camp site has no hymnals or song books (and perhaps even if it does) you'll need to bring song books or prepared song sheets for singing. *Songs of Faith* is recommended as a handy dual-purpose book. You will find the following songs from this source suitable and helpful:

SESSION 1.	Lord, I Want To Be a Christian	No. 68
	Come Down, O Love Divine	75
	Father in Heaven	91
SESSION 2.	Standing in the Rain	16
	Judas and Mary	21
	The Shepherd	54
	Bread in the Wilderness	69
	Let Us Break Bread	78
SESSION 3.	From Thee All Skill	41
	Almighty Father	51
	Awake, Awake	57

6 AND NOW, TO SLEEP

You know, and *I* know, and chances are that the campers know that everyone needs some sleep in order to enjoy the camp fully. However, the Australian and New Zealand youth camp pattern sometimes holds the tradition of non-stop night-time frivolity. Since you are the leader, you must deal with the situation. However, here are some suggestions which should prove helpful:

- (a) Utilize your planning group to help set standards (see p. 6).
- (b) Bring the problem out into the open. Ask the group why they feel this is necessary. Is it a needed part of camp? What compromises are possible?
- (c) Provide lots of things for people to do every single minute up until bedtime. (Busy people have little time to plan mischief—and usually don't want to.)
- (d) A small group is preferable in many ways. A class of 10-12 will provide few discipline problems whereas a group of 20-30 has enormous potential for leader insomnia. Single class camps are preferable to one involving a number of classes. If a large group is unavoidable, maintain small (class) groups at all times.
- (e) Set a reasonable hour for bed time (not too early nor too late) and *stick to it*.
- (f) Remind the group of the hour for breakfast and make it quite plain that everyone is expected to be bright-eyed, bushy-tailed and **PROMPT**.
- (g) Consider bringing all sleeping bags into one room for a big spend-the-night party. In the long run, it may provide a better rest for everyone.
- (h) Don't allow two or three to go on talking when others really want to sleep.

7 ACTIVITIES

1. Indoor

For times when it is more suitable to be indoors (at night or in cold or rainy weather), you will need to provide material for indoor games and activities, such as:

- (a) table games (chess, draughts, Monopoly, cards, etc.)
- (b) radiogram and records. Class members are usually quite happy to bring along some records. These can be used both for listening and for dancing. Do not make the fatal mistake of imposing *your* musical tastes upon the group—or even your idea of *their* preferences!
- (c) group games
 - pen and pencil games (quizzes, Beetles, drawing)
 - informal (charades, competitions)
 - relays
 - active games (British Bulldog, Farmer Brown and his cow)
- (d) books, collections of cartoons, magazines
- (e) audio-visuals
 - films, film strips and slides, for example:
 - “Boundary Lines”, 16 mm colour film, 12 minutes long, on the walls which separate us.
 - “Members One of Another”, 59 frame colour film strip on the masks we wear.
 - “Parable”, 16 mm colour film, 20 minutes long, on showing love of God as we love others.
 - Slides of trips, scenic spots for sheer entertainment.
 - records and tapes of general interest.



2. Outdoor

The fact that you are away at a camp means that you should utilize its special facilities and enjoy the out-of-doors together. This can include:

- (a) walks on the beach, in the bush, beside a river, tramping across paddocks, climbing hills, exploring
- (b) boating and swimming, other suitable water sports
- (c) picnics and cook-outs (such as one-pot stews; spaghetti; rice dishes; kebabs — cubes of meat, cheese, onion, fruit, tomato alternated on sticks; damper; meat patties with vegetables, apples, corn, fish, cooked in foil on coals)
- (d) trips to points of scenic or historic interest
- (e) outdoor games such as football, baseball, cricket, volleyball, tennis, badminton
- (f) star gazes, camp fires, night walks

8 HOW TO PLAN EACH STUDY

- STEP 1. Define for yourself the area to be explored. Read all the material in the campers' book and in this guide.
- STEP 2. Set goals for your group which include both the opportunity to discover the meaning of the walls and to apply personally what has been discovered. Think of ways the walls might be removed.
- STEP 3. Make plans for your specific activities.
- STEP 4. Gather the resources and materials you will need.
- STEP 5. Carry the plans through, always alert to necessary changes of plan.
- STEP 6. Evaluate for the next session.

SESSION 1

THAT WALL BETWEEN ME AND MYSELF

(See suggestions for planning procedure on page 19.)

MATERIALS AND RESOURCES NEEDED

BIBLES

PAPER AND PENCIL

BLANK NEWSPRINT, MASKING TAPE, FELT-TIPPED PENS OR
CRAYONS

CAMPERS' BOOKS

STEP 1. Divide the class into work groups of 4-5. Ask each group to read the material from pp. 4-7 of the campers' book. They probably will prefer to read it silently, but one might read it aloud to the work group, especially if the groups have regular, scattered meeting places. The groups are then to answer the questions which follow the material on p. 8. Allow about fifteen minutes for this step.

STEP 2. Ask for group reports. If you have given each group a large sheet of paper, they may have their report ready to put up before the group. Otherwise, ask for oral reports and summarize them on a sheet. Ask the group:

What harm does this kind of wall do?

What will happen to a person who retains these walls?

STEP 3. Read, or have read, aloud the prayer on page 8. Ask the group:

How can we help this person?

Look at the cartoon on page 4. Ask the class what is needed to break down these walls.

STEP 4. Remind the class that you've thought about the walls that keep us from understanding ourselves fully. Another form of this is in the various ways we cover up what is really just a fear of failing. Look together at Matthew 25:14-30. While everyone reads it silently, put up a flip sheet on which you have written the following questions:

Do we always recognize failure? Can success sometimes turn out to be failure and vice versa? Give examples of this.

Which is the greater failure: to fail or not to try?

Why are we so afraid of failure?

What can we do about our fear of failure? (See Psalm 46:1-3, 10, 11.)

Ask for a brief summary of the Matthew passage. Discuss the questions you have put up in the light of the biblical message. Ask one work group to volunteer to put this passage into contemporary language. They may go to another room at this point and prepare the paraphrase to use at the end of the session. Spend about 30 minutes on this step.

STEP 5. Ask if anyone in the class knows what ataraxia is. Point out the definition on page 8 of the campers' book. Ataraxia is freedom from disturbing emotions. It is a virtue at which the Stoics aimed. Ataraxia is what we desire when we hide from commitment, from involvement, from what we really care about, because of our fears.

Ask one half of the group to describe a modern young person who would be this kind of calm, uninvolved person.

Ask the other half of the group to describe a modern young person who is the opposite.

Compare descriptions.

STEP 6. Use the following choral reading to close your study. It should follow a reading of the paraphrase prepared in Step 4. Since the choral reading will also need to be prepared ahead of time, you might ask two of Friday night's early arrivers to do it. Otherwise, ask two people at breakfast. They will only need this one copy and it might rest on the table between them. It would not be appropriate to have the readers standing before the group. Introduce the reading by

telling the class that this is the poet Louis Untermeyer's description of a non-ataraxic person:

READER 1: God, though this life is but a wraith,
Although we know not what we use,
Although we grope with little faith,
READER 2: Give me the heart to fight—and lose.
READER 1: Ever insurgent let me be,
Make me more daring than devout;
READER 2: From sleek contentment keep me free,
And fill me with a buoyant doubt.
READER 1: Open my eyes to visions girt
With beauty, and with wonder lit—
READER 2: But let me always see the dirt,
And all that spawn and die in it.
READER 1: Open my ears to music, let
Me thrill with Spring's first flutes and drums—
READER 2: But never let me dare forget
The bitter ballads of the slums.
READER 1: From compromise and things half-done,
Keep me, with stern and stubborn pride.
READER 2: And when, at last, the fight is won,
God, keep me still unsatisfied.

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A BRIEF OUTLINE OF THIS SESSION

- STEP 1. Work groups to consider general material in campers' book and discussion of questions related to it.
- STEP 2. Reports and discussion on walls within one's own self.
- STEP 3. Consideration of helping others remove walls inside themselves.
- STEP 4. Bible study to consider the wall caused by our fear of failure and help in dealing with it.
- STEP 5. Study of wall caused by lack of desire to get involved.
- STEP 6. Paraphrase and choral reading emphasizing realistic and visionary approach to life.

SESSION 2

BETWEEN ME AND MY BROTHER

MATERIALS AND RESOURCES

THE SAME AS FOR SESSION 1

STEP 1. Look together at the cartoon on page 9. Ask the class what might be done to knock down the wall shown here. Point out that some walls between people are high ones; some are low, and easy to jump over.

STEP 2. Divide the class into the same workgroups of 4-5 used in Session 1. Ask them to read the material on pages 10-13 of the campers' book and to answer the questions which follow. After about fifteen minutes, call the groups back together and share answers. Put a summary up on a flip sheet.

STEP 3. Point out that these barriers have lots of causes. A wall is almost always erected as the result of broken relationships between people. Broken relationships are a part of our common life today. We find broken relationships between friends, between husband and wife, between parents and children, between people of different colours, race, religion, politics, morals. And all of these broken relationships find their expression in millions of personal experiences which produce the most bitter feelings and the deepest suffering of men and women, youth and children. Look together at the list on page 14 of the campers' book.

- Ask each camper to underline or tick the three or four most common causes of walls or broken relationships between young people.
- Get a general reaction by asking members to say which ones they chose; or asking for a show of hands for each one.

- Ask the class how many of these are caused by self concern.

Use about fifteen minutes for this step.

STEP 4. Divide the class quickly into three groups. Assign each one a scripture passage (see below) and ask the groups to answer the following question

- What does this passage say about the way we love and worship God?

The three passages to use are Matthew 5:23-24; Isaiah 58:6-7, 10; I John 4:20. All three passages underline the biblical message that our love for God should be expressed through our love for one another. These passages also tell us that this is the kind of worship God desires: not forms or empty rituals, but a worship that is a serving love. Ask for a one or two sentence summary from each group and write these up on a sheet of paper. Use about ten to fifteen minutes for this step.

STEP 5. Ask the class to suggest other biblical passages which emphasize this idea that our love and worship of God is seen through our love for one another. Someone will probably mention I Corinthians 13. If not, remind the class of this classic passage on the right forms for love to take. Divide the class into pairs or threes to work on some form of creative writing based on this chapter. While a contemporary paraphrase will be the easiest form, the groups might also consider writing a poem, litany, choral reading or folk song based on this passage. (See p. 58 of the *Youth Manual* for help in creative writing.)

Two very good examples of contemporary paraphrasing of I Corinthians 13 are:

"But the Last Word Is Love", pages 54-55 of *Interrobang* by Norman C. Habel, Fortress Press, available in paper back.

"I Corinthians 13", pages 20-21 of *Going It—With God* by Ian Shevill, A. H. and A. W. Reed, available in paper back.

Suggest that the following procedure be used:

Groups read the chapter in as many modern translations as they have available

Recorders write down the main thoughts

The groups decide what form their creative writing will take

Fill out the general outline in the group's own words (don't try to translate every phrase or even every verse)

Include some sort of statement about breaking down walls between people or treating them so that no walls will be built.

Use about thirty minutes for the procedure to this point. Then call the groups together and ask them to read their paraphrases or other forms of creative work aloud. If this is not desirable, ask them to pass the writings around or post them for others to read. (Some groups may not wish to share.) One or more of the paraphrases might be used in the day's worship.

A BRIEF OUTLINE OF THE SESSION

STEP 1. Study of cartoon about barriers between people.

STEP 2. Work groups to consider material in campers' book on walls between people with discussion question to follow.

STEP 3. Evaluating causes of broken relationships.

STEP 4. Bible study on the form God wishes our love and worship of him to take.

STEP 5. Contemporary paraphrasing of Paul's chapter on love.

SESSION 3

GO AWAY, GOD

MATERIALS AND RESOURCES

SAME AS FOR SESSIONS 1 AND 2

STEP 1. Divide the class into the same workgroups of 4-5 as were used in Sessions 1 and 2. Ask them to read the material on pages 15-18 of the campers' book and to answer the questions which follow it. Call the groups back together after about fifteen minutes and share the answers. Write a brief summary on a flip sheet.

STEP 2. Read, or have read, the fable about the mice. Before beginning, tell the campers that you will ask each of them to write a short sentence summarizing what this fable says about the wall of doubt in God's existence. This will help them to listen to the fable with a particular question in mind. It will probably help to have the question written up on a sheet of paper before the group as the fable is being read. (It would be quite possible to use a tape recording of the fable; while it would need to be prepared ahead of time, it would allow your minister or some other interested person to participate in the camp programme.)

THE MICE IN THE PIANO

Once upon a time a small colony of mice lived at the base of a very large grand piano. All of them had been born in the piano, as had their parents before them. They had never known any life except that of the piano. It was a snug and warm place and had the additional advantage that from time to time the sound of music came floating down to them. The mice loved it. They knew that somewhere there was a Great Player who provided them with such wonderful sounds, such rapture in music, such tender and thrilling chords.



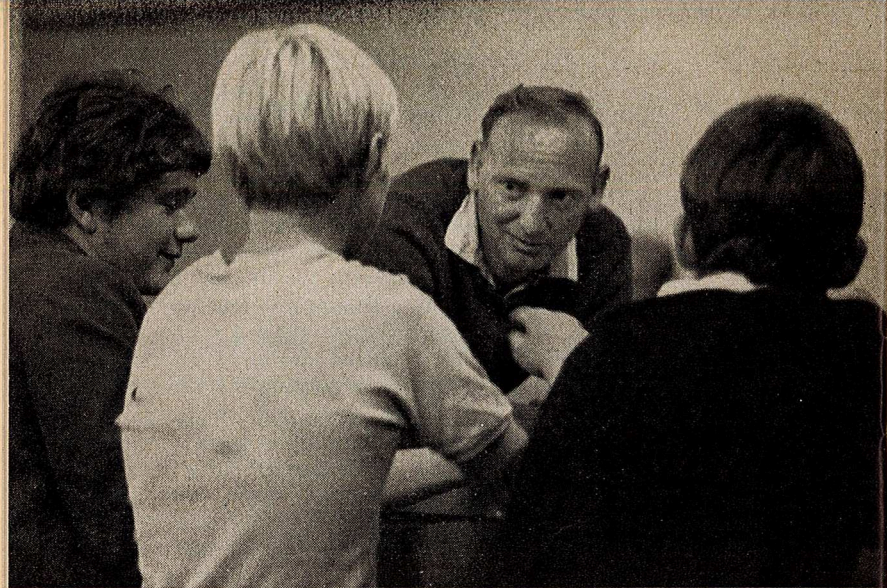
One day an heretical mouse interjected an element of doubt. He pointed out that they were not sure who (if anyone) made the sounds. The mice had never seen the Player; they had only heard the music. So the Doubting Mouse was sent up to find out who made the music. He climbed up the leg of the piano and crawled inside. There he found an enormous cavity. He himself was perched on a narrow wooden ledge which had strings attached to it and to the other end of the piano. Cautiously, he slid one paw onto the strings. It made a note of music. With more courage, he jumped onto the strings. It made another note of music, tiny, but still music. The mouse raced back down the leg to the colony at the bottom and informed the other mice that no one had been playing, that it was all a matter of strings and that the notion of a Great Player was just a fairy tale.

But later on, the Doubting Mouse himself (probably because he'd been asked so many questions) began to wonder *how* the strings gave out the music. So back he went up the leg, into the body of the piano. This time he climbed even higher and there he found a row of little hammers which hit the wires and, sure enough, made music. He returned to the other mice to tell of the mechanical, mathematical world they lived in, a world with no need of a Great Player. But some of the mice still wondered, especially when they heard the music.

Give the group about three minutes to write down their answers to the question: What does this fable say about the wall we build when we doubt God's existence? Share the answers by writing the sentences on your flip sheet.

It is very important that doubt in God's existence not be condemned. It is likely to be reasonably common among the campers of this age group. If this wall of doubt does exist for many of the class, you may wish to consider the following questions:

- Is doubt in God's existence really a wall? If it is, how?
- What can be done about this wall?



If there is some interest in the subject, but it does not seem a crucial one, move on to Step 3. Further reference will be made to this wall in Step 3.

STEP 3. Point out the open-ended story about Bill on page 19ff. of the campers' book. Ask each person to study the story carefully as suggested on page 22. Each camper should do this step on his own. You will need about twenty minutes for the entire procedure.

Call the class together and share briefly the endings which the campers have written. Ask if anyone has any questions about the points made in Nick's talk. Then ask the class:

- What builds the wall, a small or shallow faith in God or a strong feeling of self-sufficiency?

Point out that God can only speak to us as we are, not as we pretend to be. It is our actions, our real beliefs which count, not what we say we believe. For this reason we may be able to enter more realistically into dialogue with God through an honest expression of doubts and hostilities than through a superficial piety which pretends that these questions don't exist.

STEP 4. Divide the class into their regular work groups. After each group has read Philippians 2:1-11, ask them to complete the two unfinished statements on page 22 of the campers' book, trying to include some of the thoughts from this passage (such as, a life without walls is one without selfishness, God wants us to use Jesus as our image of real love-in-action, etc.). Call the groups together and share the statements.

STEP 5. Conclude this session with the choral reading on page 23 of the campers' book. Point out to the class that we sometimes feel separated from Christ because we are aware of the fact of his divinity. But, as we see in the Bible passage used in Step 4, because of the fact that he became like us, just as human as we are, knowing and feeling all that we do, there are no walls between us. Rather than build walls, his life tears them down.

A BRIEF OUTLINE OF THE SESSION

- STEP 1.** Study and discussion of material on walls which separate us from God.
- STEP 2.** Listening and reacting to a fable about doubt in God's existence.
- STEP 3.** Completion of an open-ended story about walling God away from the real part of our lives.
- STEP 4.** Bible study of a passage describing life with God without walls.
- STEP 5.** Choral reading about life with Jesus without walls.

SUNDAY WORSHIP

You may decide to include a visit to a nearby church as a part of your Sunday morning at camp. This is by no means necessary but in fact depends upon your group and your location. It would be much more significant, in terms of time available and the stated purpose of building up fellowship, to share together in a meaningful closing worship which has grown up out of the life the class has shared together over the week-end.

CLOSING WORSHIP

This certainly should be both the climax to and the conclusion of your studies. To have real meaning, it must arise out of the life of your camp. Perhaps a particular group might be asked, early in the camp, to be responsible for this worship service. It will be helpful to suggest that they utilize the various creative work done during the camp (i.e., results of the introductory session, contemporary paraphrasing of I Corinthians 13, etc.) Choral readings and litanies from the sessions may be re-used.

A useful form for closing worship is:

One person suggests that the group remember together some of the funny and interesting things they will recall about this camp.

The group shares a few of these thoughts.

The original speaker prays briefly, thanking God for the good times and happy memories of camp, mentioning some of the things suggested.

Another person asks the group to suggest things for which they are thankful here at camp. After every three or four items, the leader sings:



THANK YOU GOD FOR THESE

and the group replies:



THANK YOU GOD FOR EVE-RY-THING.

Another person asks the group to mention things and people and groups for which they would like to ask God's loving care. The group sings "He's Got the Whole World in His Hands", substituting the suggested concerns for the verses.

The group sings Kum-Ba-Yah together and hums the song one or two times quietly at the end.



EVALUATION

At some time late in the camp, but definitely before departure time, ask the campers to help you evaluate the camp by filling in a brief form anonymously. (See p. 39 of the *Youth Manual* for a suggested evaluation form.) While it is helpful to have these forms typed, written, or duplicated ahead of time and ready to distribute, you could print a master copy on a sheet of newsprint and have the campers copy it. Summarize the evaluations at your convenience, but fairly promptly. Let the class know the results at an early meeting. Use what you learn from this evaluation to help in planning your next camp.



TIME TO GO

There are two questions following Session 3 in the campers' book. If you have time to do these together at camp, the group may discuss them there. However, you might suggest that campers look at these two questions when they have returned home, perhaps before they go to bed on Sunday night. This is a personal response to the study.

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