

2007  
Reunion  
Worship  
Resources

Share Christ's Peace:  
Going Deeper

## **Introduction**

“The phrase ‘the peace of Jesus Christ’ contains all of the promises, hopes, and blessings of the gospel as revealed by Christ and as affirmed by the Holy Spirit, his promised presence with us. In all of the places in our lives where we are afraid, anxious, discouraged, guilt-ridden, or alienated, Jesus Christ speaks ‘peace’ and opens the way to peace, not just for individuals, but for the whole of creation” (from “Share the Peace of Jesus Christ,” by Stephen M. Veazey, World Conference 2005 Sermon). These words from President Veazey’s 2005 World Conference address are as compelling as they are confounding. If Jesus speaks peace and opens ways to peace, why is peace a personal as well as communal struggle? While a resource can’t completely answer this question, it can facilitate the community’s search for such answers.

For many, peace is the absence of violence or perhaps a state of calm and the possibility of living in harmony with others. Understanding Jesus as the Prince of Peace may be helpful in expanding this definition. Peace is the attempt or objective of living in community that is faithful “to Christ’s mission to restore God’s peace to every dimension of creation that is alienated, misdirected, wounded, and lost” (from the reunion text). This may seem like an unobtainable goal, yet it is what we are called to do: to live out the expression of Christ’s peace in our daily lives. This call is a call to go deeper. It involves a great deal of self-exploration, paradigm shifting, and radical change.

It can be as radical as Paul’s experience with the Divine on the road to Damascus. The scriptures share that Saul was threatening to slaughter Jesus’ disciples. But on the road to Damascus, he had an encounter with the Divine. Saul asked who was speaking to him. The voice answered, “I am Jesus and you are persecuting me.” Saul was given further instructions and was blinded for three days. As Saul’s name was changed to Paul, he went on to become a missionary disciple and, ultimately, a martyr for the cause of Christ. Saul was transformed into Paul by Christ and did a great deal of self-exploration and paradigm shifting, making radical changes. The impress of living “Christ’s peace” was so strong for Paul that he could not deny the call. This is our challenge as well. How do we live out this mystery called Christ’s peace? It is indeed a call to go deeper. In Paul’s letter to the Ephesians he states, “But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us” (Ephesians 2:13–14).

It is a call to be faithful “to Christ’s mission to restore God’s peace to every dimension of creation that is alienated, misdirected, wounded, and lost.” Hopefully, these worship resources will encourage participants to explore the radical call to “share Christ’s peace.”

## Share Christ's Peace: Going Deeper Worship Planning

Themes:

1. Going Deeper
2. Seek the Kingdom
3. Break Down Walls
4. A Willing Yes
5. Be Peace

This section of the resource provides assistance in planning worship activities for the theme "Share Christ's Peace." These materials include suggestions for the following:

- 1) An opening community worship
- 2) Theme-based worship services
- 3) A baptismal service
- 4) A commitment service
- 5) Sharing services and vignettes
- 6) Campfire resources

Each of these sections is self-contained and can be distributed to the person responsible for that part of the program. For gatherings that desire to include a Daily Prayer for Peace in the schedule, a page containing information on the form and purpose of the daily ten-minute Temple service and copies of the exact services being presented on the days of the gathering are available on the World Church Web page two weeks in advance. This can be found on the Internet at [www.CofChrist.org/worship](http://www.CofChrist.org/worship).

### General Suggestions

The worship services are planned to be multigenerational. Children and young people are vital to our worship and opportunities to involve them in giving ministry during the services are encouraged. While there are challenges to including children in worship, there are also blessings. The presence of children in worship is an expression of the living out of scripture found in Matthew:

*Then children were brought to Jesus so that he may lay his hands on them and pray. However, the disciples rebuked them. But Jesus said, "Let the children come to me, for the kingdom of heaven belongs to such as these." And after laying his hands on them and praying for them, he departed.—Matthew 19:13–15 adapted*

The worship service is an opportunity to bring children to Jesus Christ. Consider incorporating ideas from the education resources into the worship services. Children and adults who participate in the service should know exactly what they are to do, and rehearse if necessary.

Hymn selections have been included from *Hymns of the Saints (HS)*, *Sing for Peace (SP)*, *Sing a New Song (NS)*, and *By Request: Songs for the Community of Christ (R-n)*. Make

arrangements to have copies of these books available for the gathering. If necessary, ask congregations to loan copies.

At the beginning of each worship service, have about fifteen minutes of singing encompassing different genres of religious music. Select songs from the church hymnals and other Christian music that would appeal to all generations. When selecting music, make certain that words reflect current theological understandings. A diversity of instrumentation is advised. Many people in the mission (or congregations) play musical instruments. Encourage participants to bring those instruments with them, and schedule their use when possible. The use of overhead projection or other technologies to display the music can make it easy for all to participate. In the event the music is copied or projected, please make sure that the music has been used with permission. For additional styles of songs appropriate for the gathering music, the song titles in the box below are offered as suggestions. They are available in a variety of formats.

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#### Additional Songs

##### Session 1

“Let the Walls Fall Down” by Bill Batstone, John Barbour, and Anne Barbour

“We Are Free” by Morris Chapman

“We’ve Come Here to Praise” by Chris Falson

##### Session 2

“Does Anybody Here Need Jesus?” by Milton Carroll

“Spirit Song” by John Wimber

##### Session 3

“Change My Heart, Oh God” by Eddie Espinosa

“Revive Us Again” by William P. MacKay and John J. Husband

“Christ in Us Be Glorified” by Morris Chapman

##### Session 4

“Be Bold, Be Strong” by Morris Chapman

“You Are My Song” by Denise Graves

##### Session 5

“Shine Down on Me” by Chris O’Brien, Maria Abraham, Margaret Davis,  
Carrie Ann Petrillo

“I Will Not Be Shaken” by Rick Founds

“Let It Be Said of Us” by Steve Fry

## Share Christ's Peace: Going Deeper Opening Community Worship

### **Worship Setting**

*Before the start of activities, arrange the pews or chairs for people to be seated, taking into account the space requirements for group activities and mixers. Have flip charts available to use during this session. Questions will be asked and responses will be used to develop the worship setting for the week.*

### **Songs for Praise and Gathering**

Use songs that will appeal to all ages. A mix that is mindful of the generations that are present will assist in creating a community atmosphere. Have someone, or a group of people, familiar with the music, passionately lead the singing.

### **Suggested Songs**

"Peace of Jesus"	<i>Share Christ's Peace</i>	(Reunion Text)
"Lord, Thou Hast Brought Us to This Place"		HS 6
"All Things Bright and Beautiful"		HS 18
"Come, Rejoice Before Your Maker"		HS 44
"Yesu, Yesu, Fill Us with Your Love"		HS 407
"I Love to Tell the Story"		HS 473
"Gather Us In"		SP 4
"We Are People of God's Peace"		SP 6
"For Beauty of Meadows"		SP 14
"Holy Ground"		NS 13
"How Majestic Is Your Name"		NS 16
"I Will Sing, I Will Sing"		NS 19
"Jesus Is the Rock"		NS 24
"Listen"		NS 30
"Meet Me in a Holy Place"		NS 36
"Shine, Jesus, Shine"		NS 45
"Kum ba yah"		R-7
"Christ Leads!"		R-12/13

### **Welcome/Sharing Christ's Peace**

"Share Christ's peace" is a phrase that carries with it mystery and challenge. What exactly is Christ's peace? Wearing the letters "WWJD?" was a recent popular fad. These four simple letters were a call to inquiry: What would Jesus do if confronted with contemporary challenges? The question could be dismissed as one that had no answer, because in the absence of Jesus, how could one respond? But the challenge is in exploring the plausibility and potential of Jesus' responses to situations and then incorporating the underlying principles into our lives. Perhaps the challenge of the theme "Share Christ's Peace" is

similar. We could dismiss it as impossible to pin down, because there are too many variables in contemporary culture and too few examples of Christ explaining the concepts of peace from his unique kingdom perspective. However, the more practical approach is to explore the illustrations and observations that Jesus provided, and begin a faith journey that includes Jesus as the prince and teacher of peace.

As Jesus was preparing the disciples for his death, he shared words that spoke of peace: “Peace I leave with you, my peace I give to you; but the kind of peace I give you is not like the world’s peace. Don’t let your hearts be distressed” (John 14:27 The Inclusive New Testament). Jesus still calls us, assuring us that his peace is for this time and times to come. We will explore Christ’s peace through worship, classes, and relationships. This material is organized around these themes: 1) Going Deeper, 2) Seek the Kingdom, 3) Break Down Walls, 4) A Willing Yes, and 5) Be Peace.

**Hymn:** “Instruments of Your Peace”

NS 21

### **Prayer—Sharing Christ’s Peace**

#### **Reading**

“The phrase ‘the peace of Jesus Christ’ contains all of the promises, hopes, and blessings of the gospel as revealed by Christ and as affirmed by the Holy Spirit, his promised presence with us. In all of the places in our lives where we are afraid, anxious, discouraged, guilt-ridden, or alienated, Jesus Christ speaks ‘peace’ and opens the way to peace, not just for individuals, but for the whole of creation” (Stephen M. Veazey, World Conference 2005 Sermon).

### **We Come Together to Explore Peace—Group Activities**

*These activities are intended to be intergenerational and assist in amplifying the theme. Supplies needed are noted. Review these rules before you begin:*

1. *Remember safety.*
2. *Have fun.*
3. *Build relationships; get to know one another.*
4. *When someone is alone, don’t hesitate to get him or her involved in the activity.*

#### **Activity 1—World “Peas” and Christ’s Peace**

Materials needed: jelly beans, markers, tape, and flip charts

This activity involves mixing the congregation by the color of jelly bean they receive. Have an equal number of jelly beans (peas) of each color so that each group will have an equal number of people. In front, on flip-chart paper or projected on a screen, list these questions: What is peace? Who is Jesus? What is Jesus’ peace? Each color group records their answers on a flip chart and allows several minutes of sharing. Then, have each small group share their answers with

the entire group. Some of the responses may be used as central word thoughts for the worship setting.

#### Activity 2—Peace and My Part

Materials needed: large, blank, white jigsaw puzzle; markers or crayons  
Distribute a piece of the puzzle to each person along with a marker or crayon. In expressing Christ's peace, we all have gifts, talents, and desires that we can share. For this activity, write or draw on your puzzle piece what you do to make Christ's peace possible. When each person completes his/her piece, assemble the puzzle and place it at the front of the worship area as part of the worship setting.

### **Introduce the Camp Staff**

### **Present Camp Expectations/Rules**

#### Activity 3—Paths to Peace

Materials needed: tempera paint, sponges, rollers, ribbons, and poster board  
Peace is often experienced in different ways. Sometimes working through a conflict may bring peace, while at other times avoiding conflict may be effective in pursuing peace. As a closing activity, create a variety of "paths to peace" by painting paths on the floor (or use some other method). Make each path end at the worship setting that has a picture of Jesus as a focal point.

### **Our Journey of Peace**

In a brief talk, affirm the importance of each person and the contributions they can make in sharing Christ's peace. Through our experience together we will explore different expressions of what it means to live Christ's peace.

**Hymn of Peace:** "Make Me a Channel of Your Peace"

*NS 34*

### **Prayer for Our Time Together**

### **Ending**

Before leaving the worship space, walk along the different paths to peace, meeting and greeting those along the way.

## Session 1 Going Deeper

### **Worship Setting**

*Set up the front of the sanctuary using materials created during the opening session. Drape nets with either paper fish cutouts or other fish representations. Incorporate plants and greenery that create the setting of an ocean. Pass out red paper and cut out irregular shapes (resembling red algae) to be written on later in the service.*

### **Centering Thoughts**

The fifth chapter of the Gospel of Luke records the story of Jesus calling the first disciples. After an uneventful day of fishing, Peter and his companions were ready to call it a day. Jesus instructed Peter to “launch out into the deep and let down the nets for a catch.” Peter in his stubbornness informed Jesus that they had toiled all day with little success, but eventually Peter complied and a catch so large that the nets were about to break was the result. Jesus informed them that from now on the disciples would be fishers of people. In the story, going deeper not only involved hard work, it also involved some mystery, because the deep waters weren’t as secure as the shallow. As we explore the peace of Christ, we will also be challenged to go deeper to explore and discover things and ideas that press us, stretch us, and at times confound us. But the call is to go deeper, to seek what the peace of Christ means to us individually and as a faith community.

### **Praise Singing**

“Jesus Is Calling”	HS 391
“As the Deer”	NS 2
“Rain Down”	R-8

### **Call ToWorship**

*If you lack wisdom, ask for it from God, who gives generously and ungrudgingly to all, and it will be given to you. But you must ask in faith, never doubting, for the doubter is like the surf tossed and driven by the wind. People like this must not expect to receive anything from God, for they are devious and erratic in all they do*

—James 1: 5–7 The Inclusive New Testament

**Song of Invitation:** “Pour Down Thy Spirit from Above”

HS 165

### **Prayer of Invitation**

### **Focus Moment**

Share the book *Rainbow Fish and the Sea Monsters’ Cave* by Marcus Pfister (North-South Books, 2001), ISBN 0735815372.

Focus on the theme of exploration and discovery that Rainbow Fish encounters on his search for red algae for his friend the bumpy-backed fish. On the journey

Rainbow Fish goes to deep waters and discovers that the things that were “scary” actually aren’t.

**Song of Peace:** “O Christ, My Lord, Create in Me”

*HS 174*

**Words of Affirmation/Spoken Word**

See Centering Thoughts at the beginning of this service. Focus on the concept of going deeper into discipleship and exploring Christ’s peace (Luke 5:1–11).

**Community Exploration**

On the shapes (red algae) provided, write down brief statements of personal commitment exploring more deeply what the peace of Christ means to you. Collect these with the offering, and place them in the nets at the conclusion of the service to add to the worship setting.

**Disciples’ Generous Response**

Scripture: Doctrine and Covenants 162:7

Thanks-living

Ask someone to share a personal testimony of a time when generosity caused him/her to go deeper into discipleship.

Prayer of Thanksgiving

**Song of Reflection:** “Let Us Breathe One Fervent Prayer”

*HS 482*

**Benediction**

## Session 2 Seek the Kingdom

### **Worship Setting**

*Continue to create an “ocean” setting. The red algae from Session 1 should now be part of the worship setting.*

### **Centering Thoughts**

*The cause of Zion summons us to engage this world with great vigor and faith, living and acting honestly and honorably before God and in the sight of all people, using the things of this world in the manner designed of God, that the places where they occupy may shine as Zion, the redeemed of the Lord.*

—Doctrine and Covenants 128:8 adapted

This revelation received by Joseph Smith in 1909 had as a central theme, gathering and caring for the poor. Over the years the issues associated with the location of Zion and caring for the poor may have evolved, but the underlying principles still resonate as a cornerstone of the Restoration movement. In later revelation penned in 1947, the promise of Zion was related to the spiritual condition of the people.

*Zionic conditions are no further away nor any closer than the spiritual condition of my people justifies.*

—Doctrine and Covenants 140: 5c

Zionic conditions and seeking the kingdom are closely associated with following the model of life and ministry found in Christ. Thus, to seek the kingdom necessitates seeking examples of Christ’s ministry and teaching from the scriptures in order for us to address the needs of a world groaning for peace.

### **Praise Singing**

“Bring Forth the Kingdom”

SP 9

“Takwaba Uwabanga Yesu!”

NS 49

“In Christ There Is No East or West”

HS 448/449

### **Call to Worship**

*Adonai, you are gracious and compassionate, slow to anger and rich in love. Adonai, you are good to all and compassion toward all your creatures. All your creatures will praise you, Adonai, and your holy people will bless you. They will tell of the glory of your reign and speak of your strength. You make known to all humankind your mighty acts and the glorious splendor of your reign.*

—Psalms 145:8–12 The Inclusive Psalms

**Song of Invitation:** “This Is God’s Wondrous World”

R-1/HS 52

**Focus Moment**

Share the book *Russell and the Lost Treasure* by Rob Scotton (Harper Collins, 2006), ISBN 0060598514.

In this story Russell looks for and finds a treasure that he feels is worthless—a camera and some old clothes. He proceeds to take pictures of family and friends and puts the pictures in an album. Russell then figures out that the real treasure is his family and friends. Maybe the kingdom of God is that close and we miss it.

**Hymn of Challenge:** “Teach Me, God, to Wonder”

HS 176

**Monologue/An Illustration of Seeking:** “Lost Ring” *see below*

**Words of Affirmation/Spoken Word**

See Centering Thoughts at the beginning of this service. Focus on searching and the practicality that elements of Zion may be in our midst. There is also the necessity to seek and understand the dimension of seeking the kingdom as it relates to sharing Christ’s peace. Scripture helps include Luke 4:18–19 and Doctrine and Covenants 36:2h–i.

**Disciples’ Generous Response**

Scripture

*What householder who has ten silver pieces and loses one, doesn’t light a lamp and sweep the house in a diligent search until she finds what she has lost? And when it is found, the householder calls in her friends and neighbors and says, “Rejoice with me! I’ve found the silver piece I lost!” I tell you, there will be the same kind of joy before the angels of God over one repentant sinner.*

—Luke 15: 8–10 The Inclusive New Testament

Reflection

Often times this scripture is used to speak of the value we have in God’s eyes. Equally as important is seeking and finding the thing of value to give to God. The individual lost one coin, but knew the value and searched until it was found. Stewardship is our response to God using the giftedness we have discovered and developed in our lives. As we seek to build the kingdom, our responses to God are examples of our commitment to the cause of Zion and the Prince of Peace.

Prayer of Commitment

**Song of Reflection:** “The Cause of Zion Summons Us”

HS 314

**Benediction****Community Exploration**

Using the Russell story as a connector, take pictures of the people attending, and place them in the net(s) at the front in the worship setting. These pictures are symbolic of a community gathered and are an expression of the larger zionic community.

**Monologue/An Illustration of Seeking**  
“Lost Ring”

While I was eating lunch with my friends the other day, I looked down at my hand... (*demonstrates, gasps, pats pockets, looks frantically at surroundings*) I noticed that my ring...my wedding ring was missing!

Someone at the table asked calmly, “Where were you when you last saw it on your finger?” (*pauses, tilts head*)

“I...I don’t know. At home I think.” (*pumps arms as if walking quickly*)

And with that I got up from the table and hurried home. (*moves left and right, ducking and snooping*)

Now where was I when I last saw it? Well, there’s only one place in the house where I ever remove my ring. That’s the bathroom. So, I hurried to the bathroom and looked on the sink and the surrounding counters. Nothing.

The drawers. Nothing.

The floors, the tub. Nothing. (*fingers to forehead*)

Wait. Stop and think. (*walking motion*)

The kitchen. Maybe my ring fell off my hand when I was scrubbing pots or something. Nothing.

Well, maybe it fell into the garbage disposal. (*reaches down, grimaces*) Egg shells. Apple cores. (*pastes on fake smile*) Well, the garbage is still in there. At least I didn’t grind my ring into small pieces.

So, one by one, I removed each piece of garbage... (*demonstrates*) checking each piece to see if my wedding ring was hidden in it. Nothing. And when the disposal was empty, I felt around the bottom. Nothing.

It HAS to be there! (*shines imaginary flashlight down the hole*)

So, I found a flashlight and I moved aside enough of those little rubber flaps to shine the light into the disposal. Nothing.

The drawers. Nothing.  
The floors. Nothing. (*walking motion*)

Back to the bathroom. Maybe I took my ring off, but it fell down the drain. I shined the flash light down the drain. Hopeless.

So I found a wrench...(*demonstrates*)...and took off the drain trap. Then... (*grimaces*) I carefully poured the smelly contents into a bowl. Nothing. (*snaps fingers*)

There's a waste basket next to the sink. Maybe I accidentally swept my ring off the counter into the trash! (*bends, picks up imaginary trash, points*)

Oh oh! I just emptied the trash this morning! (*walking motion*)

Out to the garage. (*gasps*)

Oh, oh! Trash day! (*walking motion*)

Out to the curb. Oh, oh! The trash cans are empty. The trash haulers were already here!

To the phone! (*imaginary phone to ear*)

Hi, I lost my wedding ring, and I think it may have ended up in the trash truck. Can you tell me where I might intercept the truck? Thanks! (*hangs up, steers imaginary car*)  
Into the car and down the street to the next neighborhood. Here comes the truck just like she said. (*waves arms over head, shouts*)

Stop. Stop. Please stop.

Yeah, hi. I think my wedding ring ended up in the trash in your truck.

You're kidding. You just emptied the truck? Where? At the landfill. How do I get there?  
(*steers car*)

Into the car and down the highway to the landfill.

Yeah, hi. My trash-truck driver said he just emptied his truck. Truck number 332.  
(*points*)

That bulldozer over there? Thanks. (*pumps arms, shouts up to driver while walking alongside*)

I'm sorry to bother you, but could you tell me where truck 332 just emptied its load?  
(*sighs*)

You're kidding! (*points over shoulder*) You mean that whole mound of garbage came out of one truck?! Well, thanks. A ring. I lost my wedding ring. It's probably in a small, white plastic bag. (*turns, normal voice, mock enthusiasm*)

Well! There can't be more than four or five HUNDRED white plastic bags in there! I waded into knee-deep garbage, picking through and tearing open all the white plastic bags I could find. After an hour the bulldozer driver came by.

(*shouts*) "You still at it?"

(*sighs*) Yeah. Still at it.

(*shouts*) "You say you're looking for a ring?"

(*shouts*) Yeah. My wedding ring.

"How many carats?"

Excuse me?

(*shouts*) "How big is the diamond? Must be a big rock if you're going to all that trouble."

There's no diamond in it. Just a plain gold band.

(*shouts*) "You're wading through all this garbage and going to all this trouble for a plain gold band?!"

I have an emotional attachment to it.

Well, to make a long story shorter, I never did find the ring at the landfill, but low and behold when I returned home I found it in the bathroom way under the vanity. It had been there all the time. So next time I'm looking for something I won't venture too far from the house because sometimes losing something and struggling to find it just stinks!

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Based on a play by Bob Snook <http://www.fea.net/bobsnook> e-mail: [bobsnook@fea.net](mailto:bobsnook@fea.net)

### Session 3 Break Down Walls

#### **Worship Setting**

*The photos taken during the prior service should be added to the worship setting. This service is well suited for the sacrament of the Lord's Supper. As part of the worship setting, the Communion should be placed on a table along with a graphic representation of walls surrounding it. Prior to the prayers being offered on the bread and wine, the "walls" will be taken down.*

#### **Centering Thoughts**

*But now in Christ Jesus, you who were once far off have been brought near by the blood of Christ. For Christ is our peace, who made both groups into one and broke down the barrier of hostility that kept us apart.*

—Ephesians 2:13–14 The Inclusive New Testament

These words provide a very distinct message. Christ's sacrifice created a way for the dividing wall between Jew and Gentile to be torn down. The walls are of our own human making. Walls are constructed based on our view of society, our own learning, and the realization that we live in a global community. This global community of diversity creates dilemmas that perpetuate walls rather than tearing them down. Coming together in unity provides an opportunity to acknowledge shortcomings, make amends, and create new relationships. The very act of Communion acknowledges that corrective measures are needed to recommit to living Christ's peace out in our everyday lives. In the second chapter of Ephesians the author writes:

*Christ came and "announced the Good News of peace to you who were far away, and to those who were near"; for through Christ, we all have access in one Spirit to our God. This means that you are strangers and aliens no longer. No, you are included in God's holy people, and are members of the household of God, which is built on the foundation of the apostles and the prophets, with Christ Jesus as the capstone. In Christ the whole building is joined together and rises to become a holy temple in Our God; in Christ you are being built into this temple, to become a dwelling-place of God in the Spirit.*

—Ephesians 2:17–22 The Inclusive New Testament

It is interesting to note that while we tear down walls by being in communion and fellowship, we are also growing into a holy temple. Thus the challenge of understanding Christ's peace may be the recognition that while we tear down we also build up.

**Praise Singing**

“The City Is Alive, O God”	<i>HS 375</i>
“Let Your Heart Be Broken”	<i>HS 377</i>
“Canto de Esperanza”	<i>SP 25</i>
“We Are Called to Be Peacemakers”	<i>SP 23</i>

**Call to Worship:** Doctrine and Covenants 162:4b, 6b

**Song of Invitation:** “This Is My Song”

*HS 315*

**Prayer of Invitation****Focus Moment**

Share the book *The Coconut Monk* by Thich Nhat Hanh (Plum Blossom Books, 2006), ISBN 1-888375-53-1. In a war-torn world filled with images of violence, this story offers reassurance and a reminder that peace can be found through empathy. This book uses the image of a cat and a mouse and their smiling friend the Coconut Monk as metaphors for overcoming seemingly unconquerable divides of nature, nation, and belief.

**Hymn:** “O Jesus, Master, When Today”

*HS 422*

**Words of Affirmation/Communion Remarks**

See Centering Thoughts at the beginning of this service. Focus on the concepts of diversity, unity, and communion. The Ephesians 2 scripture provides a good starting point to discuss tearing down walls and coming together in unity.

**Song of Preparation:** “Eat This Bread”

*NS 8*

*Take down the wall surrounding the bread and wine in the worship setting.*

**Communion Prayers and Serving of Communion**

**Vignette:** “Builders”—An Observation of Building

*see below*

**Disciples’ Generous Response**

Scripture: Mosiah 2:32

Prayer

Sung Response: “Seek Ye First”

*NS 44*

**Song of Reflection:** “Lord of All Nations”

*HS 467*

**Benediction**

**Vignette: “Builders”—An Observation of Building**

ED: *(enters with armful of lumber)*

FRED: *(overconfident, enters with armful of lumber)* Hi, neighbor. *(turns)*

ED: Hi. *(turns)* Oh, you must be the new guy in town that everyone is talking about.

FRED: Sure am.

ED: My name is Ed Flanders. Welcome to Pleasanton. *(extends hand)*

FRED: *(drops lumber, grabs Ed's hand)* Hi... *(lumber falls on foot, dances around in pain)* Ah! Oh, I hate it when I do that.

ED: You do that often?

FRED: Only since I started building my house. Everybody wants to shake my hand when I'm carrying lumber.

ED: This is a very friendly town. Let's start again. My name is Ed Flanders.

FRED: *(bends down picks up two pieces of lumber, notices Ed's hand, drops lumber on toe again, extends hand)* Ah! Now that was nearly stupid.

ED: Listen, let's just dispense with the hand shaking.

FRED: Good idea. My name is Fred Nillman. *(crouches, picks up lumber)* So, everybody is talking about me, huh?

ED: They sure are.

FRED: What are they saying about me? Are they saying what a fast worker I am?

ED: Well, actually....

FRED: I'm sure everybody noticed that I started building my house when you were half way through building yours, and I'm going to finish my house first.

ED: Some of them did mention that you were hurrying.

FRED: I knew it. I'm a good builder.

ED: Well, actually,...

FRED: See part of the strategy to building a house quickly is choosing the right land to build on.

ED: Yes, I noticed that you're building your house in Thunder Acres.

FRED: You know, that's an odd name for a real estate development. But the land was real cheap.

ED: Yes, that was one of the things the townspeople mentioned. You're building your house on sand.

FRED: Easy as pie to level the ground when the soil is all sand.

ED: Yes, but...

FRED: See, you, on the other hand, chose to build up on the hill there.

ED: Yes.

FRED: Bad choice.

ED: How so?

FRED: Well, it's solid rock up there. You can't level your land at all. You have to do a whole lot more construction if you build on solid rock.

ED: Yes, I do, but...

FRED: I suppose you built up on the hill so you could have a nice view of the valley from your front window.

ED: Well, actually, no I didn't. I...

FRED: See, there's another mistake.

ED: A mistake?

FRED: Because the land is so cheap down here in the valley, I could buy three acres for the cost of just one acre up on the rocky old hill. To me, the view is just not worth the extra cost.

ED: But I didn't buy the lot for the view.

FRED: You didn't?

ED: No. I bought it for the foundation.

FRED: The foundation.

ED: Yes, building a house on solid rock means the house won't suffer any damage from wind or rain... or flood.

FRED: A lot you know. See, I figure that with all the lumber I used on the floors and the walls and the ceilings and the roof, my house will be too heavy to be blown around by the wind and the rain.

ED: But not the flood.

FRED: The flood. Now, that's the second time you said the word FLOOD.

ED: Yes, you see this area has really severe rain storms. If a house is not built on a foundation of rock, the wind and rain will virtually destroy it.

FRED: See, that's where you're wrong. When I build a house, it stays built.

ED: And how many houses have you built?

FRED: (*sheepishly*) Actually, this is the first house I've ever built.

ED: Obviously.

FRED: Obviously? What do you mean obviously?

ED: You asked me what the townspeople were saying about you?

FRED: Yes?

ED: They said that you were foolish.

FRED: Foolish?!

ED: Well, actually, some of them said you were stupid.

FRED: Stupid?!

ED: Yes. Anybody with any building experience at all knows that even the sturdiest house will fall apart sooner or later if it has a foundation on sand.

FRED: Well, I'm not going to live in my house forever, you know.

ED: Actually, you may not get a chance to live in your house at all.

FRED: What do you mean?

ED: There's a storm coming.  
(*cue: lightning and thunder*)

FRED: Yeah, so there's a storm coming, so what? My roof is completely finished. I'm just building on the inside of my house.

ED: I'm afraid your roof won't help you now.

FRED: What do you mean?

ED: Did you ever wonder where your real estate development got its name?

FRED: Thunder Acres? Yes, where did the name come from?

ED: Your house is not only built on sand, but it's built smack dab in the middle of a dry wash.

FRED: A dry wash? What's a dry wash?  
(*cue: lightning and thunder*)

ED: During the rain storms, Thunder Acres turns into the Thunder River.  
(*cue: lightning and thunder*)

FRED: (*looks toward his house behind him*) Oh, no. What's that shadow coming down the canyon there?  
(*cue: lightning and thunder*)

ED: That's not a shadow. That's a wall of water.  
(*cue: lightning and thunder*)

BOTH: Thunder River.

FRED: And it's headed right toward my brand new house.  
(*cue: lightning and thunder*)

ED: (*exiting*) You'd better head for shelter.

FRED: Well, I'm not going into my house. It's built on sand. (*drops lumber on toe, hops off stage on one foot*) Ah! Hey, wait for me!

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## Session 4 A Willing Yes

### **Worship Setting**

*Continue adding to the worship setting. Leave portions of the “walls” from the Communion service in the worship setting. Place brown “lunch bags” with candies, crackers, and snacks in the worship setting. These will be used in the closing melodrama.*

### **Centering Thoughts**

Saying yes to generosity and service may challenge us to become as little children—to unconditionally and without a second thought share like the boy who offered his entire meal to feed five thousand people. His small gift blessed by Jesus fed the masses who experienced the miracle. This is referred to as reckless generosity. While the story may seem as if the child was reckless, perhaps he knew the value of the gift and giving. It may have been a representation of the child’s faith in Jesus and his willingness to offer all he had. Oh, that we could all be so reckless!

Acts of generosity are a response, a willing yes, to offer ourselves to the Prince of Peace as living sacrifices, as well as our time, talent, and treasure. This is a manifestation of the principles of a Disciple’s Generous Response. Generosity is a spiritual practice in response to God’s grace. A disciple shares generously so that others may experience God’s generosity. A disciple spends responsibly as a commitment to live in health and harmony with God and the world. Generous living also calls us to view all people as worthy fellow travelers on the journey. It is a call to community. It is to live a willing yes.

### **Praise Singing**

“Standing on the Promises” R-2  
“Of All the Spirit’s Gifts to Me” SP 12  
“Light Dawns on a Weary World” R-3

**Call to Worship:** Psalm 90:1–2, 14–17

**Song of Invitation:** “Song of Shalom” SP 40

### **Prayer of Invitation**

**Song of Presence:** “Lord, Help Me to Know Your Presence” NS 31

### **Disciples’ Generous Response**

An Illustration: “TOO Big” *see below*  
Prayer

**Song of Service:** “O Jesus, I Have Promised” HS 463

**Focus Moment**

Share the book *Incredible You!* by Wayne Dyer (Hay House, 2005), ISBN 1401907822. This story affirms and encourages us to imagine, explore, and expect beauty in all its forms. It uses simple, uplifting rhymes to give us tools for creating happiness.

**Words of Affirmation/Spoken Word**

See Centering Thoughts at the beginning of this service. Focus on the stewardship of life as well as generous living. Refer to the Focus Moment story about personal discovery as a way of getting to “Yes!” Also important are the scripture stories of the workers and the vineyard (Matthew 20:1–15 IV) and the feeding of the five thousand (John 6:1–13). In these illustrations, people said yes to following the master. In the first illustration it was the workers in the vineyard who said yes, and in the other a small lad.

**Community Experience**

Create a spontaneous melodrama using the scripture story found in John 6:1–13. First assign people as the primary characters (Jesus, Philip, Andrew, the boy), and ask the congregation to play the part of the large crowd. As the scripture is read, have the actors act out the story using the lunch bags containing the snacks as “meals” for everyone. This is a wonderful way to get everyone involved.

**Sending Forth Song:** “You Shall Go Out with Joy”

*SP 45*

**Benediction**

**Disciples' Generous Response**  
An Illustration: "TOO Big"  
"I Am the Vine"

*(scene: a large appliance box marked MINISTRY)*

ONE: *(enters opposite, making notes on clipboard, circles appliance box, making notes, looks to heaven, deep breath)*

TWO: *(enters carrying shoe box marked MINISTRY, notices larger box, gasps)* Wow! Look at the size of that ministry! Who does that belong to?

ONE: It's mine.

TWO: Wow! I thought my ministry was big! There's no way you can handle a ministry that big all by yourself!

ONE: You're right.

TWO: So, where is everybody?

ONE: Everybody.

TWO: You know, where's all the people in your ministry team?

ONE: I'm it, for now.

TWO: You're not serious!

ONE: Why wouldn't I be serious?

TWO: You took on a ministry that big without anybody on your team?

ONE: That's right.

TWO: You're crazy!

ONE: Why am I crazy?

TWO: You can't start a ministry that big without anybody on your team! It's too big for one person.

ONE: Well, you're right about that.

TWO: But you don't seem terribly worried.

ONE: I'm not.

TWO: You should be. That ministry is so big it will bury you.

ONE: I doubt it.

TWO: How can you be so calm? There's no way you can do that ministry by yourself!

ONE: I'm not doing it by myself.

TWO: But you said....

ONE: I said I didn't have anybody else. But that doesn't mean I'm alone. Every ministry starts out with two people.

TWO: Two people.

ONE: Well, if this ministry is from God, then God's my partner.

TWO: That sounds pretty arrogant.

ONE: I'm just claiming promises from scripture.

TWO: What promises?

ONE: Second Corinthians 3:5 "Not that we are competent in ourselves to claim anything for ourselves, but our competence comes from God."

TWO: Oh. So, you think that holds true even for a small ministry like mine? (*offers shoe box*)

ONE: It HAS to.

TWO: What do you mean, it HAS to?

ONE: Well, even if I'm doing the ministry and people refer to it as MY ministry, it's not really mine.

TWO: Whose is it?

ONE: According to Jesus, it belongs to him.

TWO: How can you say that?

ONE: He said in John 15:5 "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing."

TWO: Oh. So, what you're saying is, if I'm doing my ministry without relying on Jesus, I'm making a mistake?

ONE: A big mistake.

TWO: But if I do my ministry relying on Jesus, doesn't he get all the credit?

ONE: Well, you get SOME credit.

TWO: What credit do I get?

ONE: You get credit for trusting him.

TWO: Oh. Well, I still don't know how this works. You have a huge ministry. How are you going to get it moving?

ONE: I ASK for help.

TWO: From who?

ONE: From the vine.

TWO: You mean, you pray.

ONE: That's right. I was just writing down my prayer list and praying for my needs when you came along.

TWO: Then what?

ONE: Then nothing.

TWO: Nothing.

ONE: "Be still and know that I am God."

TWO: I don't buy it. I have a small ministry but I feel like I have to DO something. But you....

ONE: "Be still and know that I am God."

TWO: And that works?

ONE: If it's God's ministry it works.

TWO: I doubt it.

THREE: (*enters with Four*) Wow! You've sure got a big ministry there.

FOUR: (*enters with Three*) We were just talking about getting involved in a ministry.

THREE: Yes. We were.

FOUR: Can we help you with this ministry?

ONE: (*smiles to Two*) Sure! Thank God you're here!  
(*Four and Three lift box, carry it offstage*)

ONE: (*follows*)

TWO: Excuse me?

ONE: (*stops, turns*) Yes.

TWO: What was that Bible verse again?

ONE: John 15:5 "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing." (*exits*)

TWO: (*follows*) Boy. Ain't that the truth!

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## Session 5 Be Peace

### *Worship Setting*

*Continue adding to the worship setting. Place leftovers, including the sacks from the prior service, in the worship setting. Display water and basins for a hand-washing ministry.*

### **Centering Thoughts**

The reunion text provides a three-step model of how to “be peace”:

“Christ’s view of evangelism is a matter of meeting people where they are and offering shalom, extending God’s kingdom by inviting others to join us in living according to God’s peace...Jesus first emphasized a few details to set the right stage, spirit, and self-image. He pointed out that there was lots of work, but few workers, that mission originates with the Lord, and that workers go out as lambs among wolves. By telling them not to take extra materials, he created a sense of dependency and vulnerability. Their message was embodied in one word—Shalom. He outlined a three step program wherever their shalom was accepted—eat, heal, speak.”

—James E. Metzler, “Shalom Is the Mission of Peace,” ed. Robert Ramseyer, *Mission and the Peace Witness: The Gospel of Christian Discipleship* (Scottsdale, Arizona: Herald Press, 1979), 36.

Using these three concepts as a guide, create a service with three sections: eat, heal, and speak.

### **Praise Singing**

“Peace of Jesus”	<i>Reunion Text</i>
“We’re Singing a Peace Song”	<i>SP 19</i>
“God! When Human Bonds Are Broken”	<i>SP 18</i>

**Call to Worship:** Luke 10:1–9

**Song of Invitation:** “Christ Has Called Us to New Visions” *SP 38*

### **Prayer of Invitation**

### **Focus Moment**

Share the story *Jerusalem Sky* by Mark Podwal (Doubleday Books for Young Readers, 2005), ISBN 038574689X. This poem presents the meaning Jerusalem holds for Judaism (stars), Christianity (crosses), and Islam (crescents). The three religions are portrayed in a balanced way, demonstrating the possibility that they could peacefully coexist within the walls of Jerusalem.

## **Eat**

### **Words of Affirmation/Spoken Word**

Use the story of Zacchaeus found in Luke 19 as an example of being transformed and being peace. Eating and table fellowship may be used as an example of sharing in relationship—a way of being peace. The use of Communion or an Agape meal at this point in the service may be appropriate.

**A Hymn on Being Peace:** “Put Peace into Each Other’s Hands”

*SP 15/R-15*

## **Heal**

### **Words of Affirmation/Spoken Word**

Use the story found in Luke 5:17–20 as an example of being peace. In this story, friends lower the paralytic man through a roof in order for him to be healed by Jesus. This is an example of a tangible way of being peace, of seeking healing or restoration for others. A service of hand washing may be appropriate using the John 13:14 as the scripture lesson for the importance of being peace through healing.

**Hymn of Healing:** “Heal Me, Hands of Jesus”

*SP 33*

## **Speak**

### **Words of Affirmation/Spoken Word**

The words found in Matthew 28:16–20 create a wonderful framework to discuss speaking peace in the world. We are not only hearers of the word, but also commissioned to teach people about the peaceable kingdom.

**An Illustration/ Disciples’ Generous Response:** Vignette: “Purpose” *see below*

**Hymn of Commitment:** “Go, My Children”

*SP 44*

## **Benediction**

**An Illustration/ Disciples' Generous Response**  
Vignette: "Purpose"

ONE: *(enters, paging through Bible, begins crossing area)*

TWO: *(follows, reading magazine, looks up)* Hey, One, have you read the latest issue of *Christian Magazine?* *(holds up magazine cover)*

ONE: *(turns)* Huh? Oh, yeah, that came out a couple weeks ago. Why?

TWO: I just wanted to make sure everybody took the test.

ONE: Oh, you mean that test to find your spiritual gifts?

TWO: Yeah, did you take it?

ONE: I looked at it. But I didn't take the test. I already know what my spiritual gifts are.

TWO: You do?

ONE: Yes.

TWO: Oh.

ONE: *(turns, resumes reading, steps toward opposite exit)*

TWO: Aren't you going to ask me what my spiritual gifts are?

ONE: *(turns)* Huh? Oh, I'm sorry. I'm a little preoccupied. A lady in the hospital asked me a question about the Bible, and I had no idea how to answer. *(points to Bible)* What was the question again?

TWO: My spiritual gifts.

ONE: Oh, yes. So, what are your spiritual gifts?

TWO: *(swaggers)* Actually, according to the test, I have THREE spiritual gifts. I have the gift of teaching, and the gift of helps, and the gift of leadership.

ONE: Three gifts! That's nice.

TWO: I thought you'd be impressed.

ONE: So, what ministries are you in?

TWO: Ministries?

ONE: Yes. You know, serving? How are you serving?

TWO: We were talking about my spiritual gifts. Why are you asking me about serving?

ONE: You're kidding, right?

TWO: No. I don't see the connection.

ONE: Don't tell me that with all those gifts you're not in any ministries.

TWO: No. So what?

ONE: This is a put-on, right? What's the punch line?

TWO: There's no punch line. Spiritual gifts show how spiritually mature a person is. What does that have to do with serving?

ONE: You're serious. You really believe that?

TWO: Well, sure. I'm sure I read that somewhere.

ONE: Well, it wasn't in the Bible.

TWO: It wasn't?

ONE: No. And spiritual gifts have nothing whatsoever to do with your Christian maturity. (*offers Bible*) Can you show me where it says that the closer you get to the Lord, the more gifts you get?

TWO: (*pulls hands away as if the Bible is infected*) Well, actually, no I can't.

ONE: So, let me get this right. You have a gift for teaching, but you're not teaching anyone?

TWO: Well, no.

ONE: And you have a gift for helping people, but you're not helping anyone?

TWO: Well, no, but....

ONE: And you have a gift for leadership but you're not leading anyone?

TWO: No! When would I possibly have time for any of that?

ONE: There are seven days and seven nights per week. Are you saying you don't have even one night per week to use your gifts to serve the Lord?

TWO: Well, no. Monday night is bowling night. Wednesday night I have midweek service at church. Friday night I go out. Saturday is house-cleaning day and Saturday night I play racquet-ball. And Sunday night, if I don't go to church, I catch up on my thank-you notes and letter writing.

ONE: What about Tuesday and Thursday nights?

TWO: Tuesday and Thursday I have adult education.

ONE: What courses are you taking?

TWO: I'm taking a pottery class. I just made this darling little trivet...

ONE: *(turns to audience, bows head and closes eyes)*

TWO: ...with a beautiful floral design and filigree around the... You're not listening to me. What are you doing?

ONE: I'm praying.

TWO: You're praying... for me?

ONE: No, I'm praying for all the people who will not have their needs met because you're too busy.

TWO: Oh, don't lay that guilt trip on me.

ONE: I'm not laying a guilt trip on you. I have the gift of prayer. I am praying that the Lord will find someone else to do the work that he set aside for YOU to do.

TWO: People aren't just standing around waiting for me to serve them.

ONE: Just a moment, let me finish. *(pauses, looks up)* Thank you, Lord. *(to Two)* Now, where were we?

TWO: You were laying a guilt trip on me.

ONE: Oh, yes, I was about to tell you that if your ministries are anything like mine, only the Lord knows if the work set aside for you isn't getting done.

TWO: So, all it'll cost me to be too busy is a few rewards in heaven.

ONE: All it will cost you is your purpose for living.

TWO: There you go with the guilt trip again.

ONE: Do you think the Lord went to all the trouble to save you so that you could go bowling and play with clay?

TWO: You make it sound so petty.

ONE: Compared to the work the Lord has for you to do, it IS petty! Look, the Lord has uniquely equipped you with life experiences, inborn talents, and spiritual gifts to do a unique job that only YOU can do. If you don't use your spiritual gifts to serve him,

YOUR work may not get done at all.

TWO: Alright, you shamed me into it. But how do I know where the Lord wants me to serve?

ONE: When the Lord gave you your spiritual gifts, he also gave you a sense of excitement to use those gifts. I'll bet that the moment you realized that you have the gift of teaching, you immediately got a mental image of teaching a specific subject to a specific class, didn't you?

TWO: Well, yeah, I guess....

ONE: But that mental image was immediately covered over with self-talk, like, "Naw, I could never do that, I'm too busy."

TWO: Have you been reading my mail?

ONE: No, I went through the same things you're going through right now. When the Lord gave me the gifts of prayer and mercy, immediately, the image appeared in my head of me visiting people in the hospital. But I was too busy. In order to make a real difference in this world, the first thing I had to do was give up some of my activities that don't make a difference, so that I could make room for activities that DO make a difference.

*(both move toward far exit)*

TWO: I suppose you're going to tell me to give up my pottery class.

ONE: I'm sorry, but I don't have the gift of counseling. You'll have to make that decision on your own.

TWO: You know, it's a real shame to give up my classes. In our next pottery class, we were going to make the prettiest little ash tray, with...

ONE: An ash tray!? You don't smoke.

TWO: Oh, that's right! You know, you're very observant. Are you sure you don't have the gift of counseling?

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**Commitment Service  
Sent Forth to Share Christ's Peace**

**Prelude**

**Gathering Hymn:** "Peace of Jesus"

*Reunion Text*

**Opening Prayer**

**Call to Worship:** Ephesians 2:13–22

**Hymn of Daily Living:** "My Life Flows on in Endless Song"

*HS 157*

**Prayers of Commitment**

**Hymn of Sharing:** "Jesus' Hands Were Kind Hands"

*HS 443*

**Statements of Commitment to Share Christ's Peace**

During the time we have been together, we've explored the challenge of learning, experiencing, and practicing Christ's peace. We have been confronted with the reality that there is a need to examine in deeper ways the concepts of Christ's peace. An outcome of this deeper exploration may be a more intense commitment to seek the kingdom and break down barriers that are obstructions to building God's kingdom. May we choose to experience and be the peace that Christ teaches. As we leave from this gathering, how will you express a willing yes and "share Christ's peace"?

**Hymn of Witness:** "Called by Christ to Love Each Other"

*SP 36*

**Prayer of Blessing**

**Response:** "Lord, Let Thy Blessing Rest"

*HS 490*

## Baptismal Service

### Centering Thoughts

For many the exploration and adventure of lifelong discipleship is identified with the sacrament of baptism. In preparing this service, be sensitive to the individual needs of the candidate(s). The foundational scripture for this service is found in Matthew 3:13–17, Jesus' baptism by John the Baptist. Provide cut-out doves with markers/pens for everyone in the congregation to write down words of affirmation to the candidates.

**Call to Worship:** Matthew 3:13–17

**Song of Invitation:** “Come, Holy Spirit, Come”

NS 6

### Invocation

### Scripture Reading

*It was then that Jesus came from Nazareth in Galilee and was baptized in the Jordan River by John. Immediately upon coming out of the water, Jesus saw the heavens opening and the Spirit descending on him like a dove. Then a voice came from the heavens: “You are my Beloved, my Own. On you my favor rests.”*

—Mark 1:9–12 The Inclusive New Testament

### An Invitation to Discover the Peace of Christ and Build the Kingdom

**Scripture Reading:** Ephesians 2:13–22

### Affirmations

In Christ we are joined together and are able to grow into a holy temple for God. On this day we celebrate another person (more persons) joining the body of Christ. As members of this body, please write down your affirmations to the candidate(s) on the paper doves.

**Song of Commitment:** “Make Us, O God, a Church That Shares”

HS 484

### The Sacrament of Baptism

**Meditation Music:** “I Have Decided to Follow Jesus” *campfire song*

**A Scripture of Discipleship:** Doctrine and Covenants 161:7

**Sending Forth Hymn:** “Take the Path of the Disciple”

R-19

## Sharing Services and Vignettes

### Introduction

Sharing the peace of Christ is an invitation for us to explore how we have experienced Christ's peace and also how we have shared that peace with others. The theme suggestions for this material involve an exploration of the multiple dimensions of what is involved in sharing Christ's peace. Sharing Christ's peace is important for the community and can be explored by coming together in a time of prayer and testimony. All persons should be encouraged to participate regardless of age. Sharing services can be a blessing to the community. A suggested order of worship for the service follows:

1. Gathering and meditative music
2. Short vignette to introduce the theme
3. Welcome and opening hymn
4. Opening prayer
5. Theme talk
6. Seasons of prayer/testimony (hymns interspersed)
7. Closing hymn
8. Sending forth/prayer

### Session 1: Going Deeper

Going out deeper into the waters did not seem like something Peter wanted to do. But when challenged by Jesus, he put out into deep waters. His catch was so large it was almost too hard to secure. When we explore what the peace of Christ means for us as disciples, we will be challenged to recast our nets, go out deeper, and be prepared for the unknown. The challenge today is to not only explore where we have been, but also where we need to go. We explore in order to obtain a deeper understanding of the peace of Christ.

Scriptures: Luke 5:1–11

Matthew 7:24–25

Matthew, chapters 5 through 7

Psalms 46:10

Doctrine and Covenants 158:11c

### Questions to Consider

What thoughts come to mind when you hear the phrase “Peace of Christ”?

How have you experienced this peace?

What actions will help you go deeper and explore the peace of Christ?

How can we as community share the peace of Christ?

### Hymn Suggestions

*HS* 48, 56, 62

*SP* 3, 31

*NS* 3, 40, 47

*R*-19

## **Session 2: Seek the Kingdom**

Do you remember a time when you lost something and desperately tried to find it? In the fifteenth chapter of Luke such a story is shared about an individual with ten coins who loses one. The joy that is exhibited when the lost coin is found is equated with God's rejoicing when one sinner repents. As we explore the peace of Christ, our search will inevitably lead to seeking the peaceable kingdom. Perhaps our kingdom building would take on a different energy if we were "desperately" seeking it. In Luke 4:18–22, Jesus was announcing his purpose. It included teaching us about building God's kingdom. Perhaps kingdom building is foundational to understanding the concept of Christ's peace.

Scriptures: Luke 4:18–19

Luke 15:8–10

John 3:16

Doctrine and Covenants 36:2h–i, 128:8

Psalm 145:8–12

### Questions to Consider

What images or ideas do you think of when confronted with the words "seek the kingdom"?

In our daily living we are promised the Spirit's presence. How does this promise support your kingdom-building efforts?

How have you experienced seeking the kingdom?

What are some important tasks that need to be addressed when attempting to help build the kingdom?

What can you do?

### Hymn Suggestions

*HS* 64, 312, 316, 317, 319

*SP* 22

*NS* 11, 26, 44, 51

## **Session 3: Break Down Walls**

The second chapter of Ephesians (Ephesians 2:17–22) presents imagery of Christ as a deconstructor of walls or barriers between people. Christ's sacrifice on the cross is suggested as the gift that broke down the dividing walls. In following the Prince of Peace, we are challenged to model the life and ministry of Christ. We are urged to address issues of injustice—ways and means that people are marginalized and treated of lesser value. Our challenge is to reach out, to break down walls, real or perceived, and share the peace of Christ—a peace that is available in everyone's life journey.

Scriptures: Mark 15:37–38

Acts 2:42–47

II Corinthians 5:18–20

Ephesians 2:17–22

Galatians 3:27–28

Doctrine and Covenants 162:4b, 6b

Mosiah 2:32

### Questions to Consider

- What are some of the walls you have constructed? How can Jesus Christ help you tear down these walls?
- How do we as a community overcome fears and obstacles that divide us?
- What is your individual commitment to breaking down walls?
- When the walls are torn down, how does the peace of Christ feel?
- How have you experienced the peace of Christ?

### Hymn Suggestions

*HS* 66, 74, 77, 143, 497  
*SP* 11  
*NS* 35, 38

### Session 4: A Willing Yes

It was a simple act—a small child sharing his fish and bread with the disciples and Jesus. The multitude is fed. It went from a small lunch and a willing yes to the miracle of 5,000 people being fed. As community, a willing yes to following the Prince of Peace and building the kingdom are important. How we respond in our weariness, uncertainty, and fear is a big factor in how discipleship and stewardship are lived out. There are times when we need to say no, but most of the time the response of a disciple is a willing yes. How will you respond?

### Scriptures: Matthew 6:33

Matthew 20:1–16  
John 6:1–13  
Psalm 90:1–2, 14–17

### Questions to Consider

- When has your willing yes helped to “feed” the masses?
- Why are we hesitant sometimes in sharing our willing yes and sharing generously?
- What keeps us from expressing a willing yes?
- When have you felt particularly blessed by saying yes and following Christ?

### Hymn Suggestions

*HS* 49, 75, 421  
*NS* 17, 25, 32, 33  
*R*-10, *R*-16

### Session 5: Be Peace

The sending of the seventy found in Luke 10:1–9 is a wonderful example of “being” the peace of Christ. They were sent without purse or bag or sandals. Their ministry focused on being with the people. This included eating with them, healing them, and telling them about the kingdom of God. Their ministry could be reduced to the words: eat, heal, and speak. Being peace is a practical

engagement of making oneself available to share the good news, and heal and feed those who have needs. The challenge to be peace is another aspect of sharing Christ's peace. How will you be peace?

Scriptures: Mark 1:4–44  
Luke 10:1–9

#### Questions to Consider

- How will you be peace in relationships with others?
- How will you be peace in serving the needs of others?
- How will you be peace in proclaiming the gospel to others?
- When have others done this for you?
- What people have been models of being peace in your life?

#### Hymn Suggestions

“Peace of Jesus”      *Reunion Text*  
*HS* 72, 129, 373  
*SP* 1  
*NS* 7, 12, 18, 22, 43  
*R*-11, *R*-18

### **Vignette: Taking the Plunge...Going Deeper (Day 1)**

*Setting: Dock area, swim fins, masks, and replicas of scuba tanks*

*Characters: Two*

ONE: So what's this about? You bring me out here for what you say is a little swim, and now you're telling me I'm going to have to put on all this equipment.

TWO: What do you mean? I told you we were going swimming. What's the problem?

ONE: Well. This seems like our camping adventure all over again. You remember that don't you? I wanted to camp at the Ramada, but NO, you wanted to get outdoors and experience “nature.”

TWO: Yes, but you had fun and learned a lot. So why should this be any different?

ONE: I'll tell you why this should be different. Swimming is a swimsuit and a little water; that's it. It's not all this equipment. I mean, look at that! Is that an oxygen tank? I mean it sort of resembles the propane tank on my barbeque grill. You know, as a matter of fact, a barbeque sounds a lot better than swimming right now. What do you say?

TWO: I don't think so. We're here and we're going diving. And, yes, it is an oxygen tank. You'll need that when we go out to the deep water.

ONE: Whoa sailor—who said anything about deep water? I'm staying up here by the shore so I can touch the bottom. I'm not going way out there. There could be sharks.

TWO: (*Mimics the Jaws movie theme music*) You have got to be kidding me. What do you expect to see or experience this close to shore? I guess you could collect seashells and sand dollars, and throw starfish back into the ocean. But won't that get boring?

ONE: No, I like picking up seashells, sand dollars, and making a difference in the lives of starfish.

TWO: OK, suit yourself. I'm going, so I will see you later.

ONE: What, you're leaving me here? You can't do that.

TWO: I can't do what?

ONE: Leave me here while you go swimming or whatever you call it.

TWO: But I have to. I just can't stay here and collect seashells, and be content doing that. I need to go out there into the deeper water to see the animals that live in the shells, to see live sand dollars, and touch and feel what this undersea world is about. I need to go deeper so I can understand more about the seashells that wind up here on the shore.

ONE: (*Interrupts*) and the sand dollars and the starfish. OK, I get it. But how long are you going to be gone?

TWO: Oh, about an hour.

ONE: So how far out are you going?

TWO: Three or four hundred feet. Why are you so curious?

ONE: Oh, I don't want to know. I guess I don't want to be alone. But the deep water scares me.

TWO: The deeper water is pretty cool to experience, but I guess it can be a little scary.

ONE: Yeah, a little like junior high swim class.

TWO: What do you mean?

ONE: Well, in junior high swim class, once we learned our swim strokes, we had to go to the deep water. Only I couldn't because it was scary to me. So I was called names like Mud Puppy and Shallow Hal because I wouldn't go to the deep water. So when you

asked me to come with you, I was hesitant in the first place, because swimming doesn't exactly bring up fond memories.

TWO: I'm really sorry you went through all that. How about if we just start slow and not go deep to start with, but prepare you for going deep? Would that be OK?

ONE: I guess, but you know they have a pool at the Ramada?

TWO: Yeah right. Say, let's get this stuff on OK?

ONE: OK.

TWO: Now, where did I put that shark repellent?

ONE: Oh you are funny, aren't you?

*Both exit.*

### **Vignette: Where's the Treasure? (Day 2)**

*Setting: Dock area, swim fins, masks, replicas of scuba tanks, and a treasure map*

*Characters: Two*

TWO: You really did well yesterday. I can't believe you were scared. You acted like an old pro.

ONE: (*Hiding treasure map behind back*) Having the oxygen was a big part of it. It's different going out into the deep water when you know you're going to be able to breathe.

TWO: Certainly is. Hey, what's that you have behind your back?

ONE: Oh nothing.

TWO: Oh, come on. What is it? You can show me.

ONE: Well OK, but don't make too much noise. I don't want anyone else to see this.  
(*shows map*)

TWO: A treasure map. Well, well. Trying to hide the map from me? I guess you were going to keep the treasure for yourself.

ONE: No, I was cutting you in, say 20 percent?

TWO: Gee thanks. Have you looked at this map closely?

ONE: Not yet, I just bought it.

TWO: Let me guess, you bought it from a guy by the name of Paulo, right?

ONE: Yeah, how'd you know?

TWO: Paulo's always selling maps to the tourists. You see he never has to look for treasure because the tourists *are* his treasure. So did you buy a bridge too?

ONE: No, I didn't buy a bridge. So you're saying there is no treasure?

TWO: No, not at all. There is treasure, but you won't find it on that map.

ONE: You're losing me. You'd better explain.

TWO: Sure, I'll try not to go too fast so you can understand.

ONE: Awfully kind of you.

TWO: I figure it's the least I can do. Remember how you said you like the shore where you can walk along and pick up shells, sand dollars, and the occasional starfish?

ONE: Yeah, so what's that got to do with treasure?

TWO: Well, for you those things were treasure. But for me, I thought I had to go out to deeper water to find the things that I really like—my treasure, if you get what I mean.

ONE: I think I do. Treasure isn't always about riches and valuable things, but more about the things that interest us. So it might be the shells and the starfish. But for you, it's going out to the deep. Is that what you mean?

TWO: Exactly. Sometimes the treasure is just appreciating where we are and experiencing it. It can be on the shore or out in the deep. Where is it for you?

ONE: I guess it's changed a little since yesterday. I understand that there is some pretty neat stuff out there, and I'd like seeing that. But I also like the shore. So I guess where I am, the treasure is. Does that make sense?

TWO: Sure. So you want to go out deeper?

ONE: Can we tomorrow? I'm still treasuring the shallows an awful lot.

TWO: I guess. By the way, do you want to buy a bridge?

ONE: What?

TWO: Well, the first time you met Paulo, you bought the map. I bought the bridge.

ONE: You didn't?

TWO: Yup.

ONE: I don't feel so bad now.

*Both exit*

**Vignette: "Something There Is That Doesn't Love" a Reef (Day 3)**

*Setting: Dock area, swim fins, masks, replicas of scuba tanks, and a hammer.*

*Characters: Two*

TWO: Yesterday a treasure map; today a hammer. This ought to be good.

ONE: I thought I'd go diving and knock some of that stuff off the rocks and take it home.

TWO: Are you nuts? You can't do that.

ONE: And why not?

TWO: Do you know what that stuff is that you want to knock off the rocks?

ONE: Well, no, but listen, there's tons of it, so no one will miss a little of it.

TWO: That's not the point. Oh gees. Let me see if I can explain.

ONE: OK, but make it quick. I've got places to go, people to see, and stuff to hammer.

TWO: I think I've created a monster.

ONE: Listen, you were the one that told me to go deeper. So I did. I saw some things I liked. So now I'm going to take some back with me.

TWO: Oh my, this could take a while. OK. To start with, that stuff you want to hammer away at is a coral reef. It's part of the ocean ecosystem. It's a living, organic, dynamic thing. If people start going in and chipping away a piece here and a piece there, before you know it, no reef.

ONE: Oh come on, I don't think there is much risk of that happening.

TWO: Let me give it another shot. A coral reef exists because there is gentle tidal movement that allows a certain environment to be created. If there was more tidal movement, the reef wouldn't exist. Think of it sort of as a wall. On one side of the reef

the tide movement is a little gentler allowing fish and other creatures to thrive and exist in a specific ecosystem. On the other side of the reef, there's more tidal movement, and the water is deeper and the coral reef can't exist. So if you start chipping away at the reef, you will start affecting the whole entire ocean ecosystem. Can you live with that guilt?

ONE: I guess not. Thanks for explaining it to me. Anyway, I guess it would have been a little hard to hammer away in the ocean.

TWO: Yeah, if it hadn't been for you destroying the ecosystem, it would have been pretty entertaining to watch.

ONE: Real funny.

TWO: Thanks, but you have made me think about the reef a little differently.

ONE: How so?

TWO: The reef is a wall, and we certainly don't want to destroy it. But there are some walls that *aren't* good, and we need to hammer away at them.

ONE: Oh man, you're getting deep, but go ahead.

TWO: It's sort of like when you were learning to swim and your so-called friends or classmates made fun of you. We often construct walls to protect ourselves from getting hurt. But we really should try to tear these walls down, because they separate us.

ONE: Yeah, I guess you're right. But sometimes we hurt so much or have hurt others so much that the walls are hard to break down.

TWO: Yeah, but that certainly doesn't mean we shouldn't try.

ONE: You're right. So what do you say we go diving?

TWO: Sure.

ONE: Oh and by the way, thanks for the environmental lesson today. You sure did hammer that home.

TWO: Ouch.

*Both exit*

**Vignette: What Am I Getting Roped Into? (Day 4)**

*Setting: Dock area, swim fins, masks, replicas of scuba tanks, and some sailcloth*

*Characters: Two*

ONE: Hey, I really have enjoyed this diving thing, but I really would like to try something different today.

TWO: What would that be?

ONE: That parasailing thing looks pretty cool. I think I'd like to do that.

TWO: You're nuts. Let me get this straight—the first day we were here you wanted to swim in the shallows, and now you want to fly way up there. I can't believe you.

ONE: I know it is the strangest thing, but it just looks fun. I think I'm gonna do that.

TWO: Well, you go ahead. I'm staying here.

ONE: What do you mean?

TWO: I'm not going. I don't want to.

ONE: You're scared aren't you?

TWO: Am not. I just don't want to go.

ONE: Suit yourself. I'm out of here.

TWO: What, you're leaving me here? You can't do that.

ONE: I can't do what?

TWO: Leave me here while you go off parasailing.

ONE: Listen, earlier in the week you challenged me to go deeper and I did. So now I want to go higher. I guess for me that's sort of deeper in reverse. Does that make sense?

TWO: Yeah it does, and it scares me that you make so much sense.

ONE: So, let's go.

TWO: I can't.

ONE: Why not?

TWO: Well, if you really must know, I'm scared. And the silly thing is it involves a junior high story.

ONE: Well, go ahead; tell me what happened.

TWO: Promise you won't laugh?

ONE: Sure.

TWO: Well, in junior high gym class we had to see how fast we could climb the rope. They quit timing me, because I couldn't climb; I was scared of heights. So I was called names like Slug and Groundhog, because I couldn't climb the rope.

ONE: I'm really sorry you went through all that. How about if we can see if we can parasail and not go so high? You know, just like going deep lets you see different things, so does flying. The perspective is different. So what do you say? Yes?

TWO: It's more of a hesitant yes, not a willing yes.

ONE: Great, let's go.

TWO: OK. You know, I can't believe how you have helped me today.

ONE: I know, sometimes I surprise myself. Care for a Dramamine?

ONE: Thanks.

*Both exit*

### **Vignette: To Be...or Not to Be (Day 5)**

*Setting: Two Chairs*

*Characters: Two*

ONE: I don't believe I've ever seen anyone get that pale or that air sick so fast. You gave a whole new meaning to the term motion sickness.

TWO: Thanks a lot! I sure didn't feel good to start off, but once I got the hang of it (no pun intended), parasailing was OK.

ONE: Yeah, it was a great experience. We'll have to come back and try it again next time we're here.

TWO: But right now we need to pack up and go back to the real world.

ONE: What do you mean, the real world?

TWO: Oh, come on, it's not everyday you go scuba diving or parasailing. This is sort of an artificial experience.

ONE: Oh no. I feel a lesson coming on. This is either going to be real deep or real high. I don't know which.

TWO: OK, listen. The past week we learned about going deeper, about searching, about breaking down walls, and about saying yes. Those things aren't just things we do here. We do them everywhere. That is the real world, and we are challenged to participate and engage with others.

ONE: Can you tell me the point of your soliloquy? I really would like to get out of here and start for home.

TWO: Let me see if I can make it easier. We need to be.

ONE: What?

TWO: We need to be.

ONE: Wait a second, I don't have to be, I already am. So what's the point?

TWO: The point is that we can exist and ignore the fact that we have to be—to be sensitive to others and the things that separate us, to be builders.

ONE: Builders of what?

TWO: A peaceable kingdom.

ONE: And how do we do that?

TWO: By going deeper and exploring the peace of Christ. That's the point. We have to be peace.

ONE: I was right; that was deep. But it was wide, too.

TWO: What do you mean?

ONE: Wide, you know, broad. It took you a long, long, long time to get to the focus for the week.

TWO: I know, but it was worth it, wasn't it?

ONE: I guess, but we better get packing now.

TWO: Yeah, I guess you're right. By the way, I'm still trying to sell a bridge. Is that something I can "rope you into", or would you rather I "let it be"?

ONE: Have you been saving that up all week?

TWO: Yeah, pretty impressive, huh?

ONE: Impressive, yes—deep, no. Let's go.

*Both exit*

## Campfire Resources

Fire is a recurring element in scripture. During the Exodus journey of Israel, a pillar of fire provided light so the sojourners could travel by night (Exodus 13:21). In the Gospel of John, Jesus visited the disciples after his resurrection. Jesus instructed the disciples to cast their nets on the other side of the boat. The disciples complied and were not able to pull the net in because of the multitude of fish. Peter finally realized that this was indeed Jesus, and became so excited he jumped into the sea and swam to meet him. Jesus had prepared a fire so they could eat and share in fellowship (John 21:1–10).

Perhaps these events suggest the purpose and importance of a campfire—often the last activity before we make an exodus to our separate quarters. It is an important place where fellowship is shared and meaningful relationships may be enhanced. Above all, it may be a place where spiritual encounters are encouraged and occur.

A successful campfire is made up of a variety of items: songs, skits, and stories that enable us to share the peace of Jesus Christ with each other. Here are some brief suggestions that might be helpful. There are numerous resources on campfire specifics available through national or regional camping associations.

- 1) Make the fire big and memorable (well built). Plan ahead and assign the task of fire building early so it isn't rushed at campfire time.
- 2) In publicity and announcements, suggest that campfire time will focus on exploring and talking about sharing Christ's peace. Everyone needs to be present. Work creatively to get everyone there. Encourage the Christian education classes to promote and participate in providing elements for the campfire. People will be more likely to come if it is well planned and engaging.
- 3) Twenty-five to forty minutes of actual "campfire time" is plenty.
- 4) Closing remarks and prayers need to be short and focus on the theme or story for the day.
- 5) Give attention to the needs of those with wheelchairs, walkers, and canes, and provide some benches or chairs for those who need to sit off the ground.
- 6) The best campfires are well planned, yet look spontaneous. A campfire leader is a minister, pastor, emcee, and entertainer all rolled into one. Prepare for the future; create an atmosphere where others can be trained to carry on the campfire tradition.
- 7) Share and teach new songs during the week. To teach in a captivating way, the leader should be enthusiastic and have the songs memorized. Do not teach new songs at the close of campfire; make it early in the experience. If the campfire leader isn't familiar with a new song, or can't sing it, then it should not be taught. Some excellent campfire song resources include *Sing a New Song* (Herald House, 1999); *Songs for Camps and Reunions* (Herald House, 1986); *Rise Up Singing* by Peter Blood and Annie Peterson (Legacy Books, Bethlehem, PA, 2004); *Joyful Noise*, Ann E. Turner, ed. (United Church Publishing House, 1999); and *Chants de Taizé* (Ateliers et Presses de Taizé, 2001).
- 8) The leader doesn't need to be up front all the time; this allows for the fire itself to be the focal point and is very meditative and worshipful.

- 9) Get skits in place quickly; otherwise all the momentum gained in the evening is disrupted. Several common-sense rules should be used when providing skits:
  - a) No inappropriate, sexist, or ethnic humor is allowed.
  - b) Be respectful and affirming of everyone.
  - c) Remind participants to bring whatever props they need.
  - d) Skits should be previewed by the campfire leader and rehearsed prior to the campfire.
  - e) Everyone needs to speak loudly, so all can hear.
- 10) There are four time-tested parts to a typical campfire. Let creativity inspire the planner; almost anything can work if the planner works hard.
  - Part 1: Opening—fun, light, wild, silly, fun skits (ten minutes)
  - Part 2: Transition—shift from light to serious (ten minutes)
  - Part 3: Serious—tender, introspective, closing thoughts or testimony (twelve to fifteen minutes)
  - Part 4: Closing—prayer, sending forth, announcements

# Campfire Planning Guide

## Opening

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## Transition

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## Serious

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## Closing

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## **Campfire Songs**

### **FUN SONGS**

Make New Friends  
Gray Squirrel  
Alice the Camel  
Ants Go Marching  
Two Elephants Went Out to Play  
Bingo  
Father Abraham  
Flea  
Grand Old Duke of York  
I Want to Be a Friend of Yours  
I've Been Working on the Railroad  
John Jacob Jingleheimer Schmidt  
Keep on the Sunnyside  
The More We Get Together  
One Bottle Pop  
Quarter Master's Store  
Sarasponda  
She Threw It out the Window  
Poor Little Bug on the Wall  
If I Were Not upon the Stage  
Kookaburra  
Grab Another Hand  
Do Re Mi  
Day-O (The Banana Boat Song)  
Home on the Range  
Be Kind to Your Web-Footed Friends  
Clementine  
I'm My Own Grandpa  
Vive l'Amour  
Boom Boom (Ain't It Great to Be Crazy)  
Green Grass Grows All Around  
I Know an Old Lady  
If You're Happy and You Know It  
Peanut Butter  
She'll Be Comin' 'Round the Mountain  
Waltzing Matilda (Australian)  
A Ram Sam, Sam  
Kookaburra

## TRANSITION

Five Hundred Miles  
My Grandfather's Clock  
Allelu—Praise Ye the Lord  
Do Lord  
I've Been Redeemed  
Rocka My Soul  
Bubblin' Over  
Ain't No Rock  
Rise and Shine  
Give Me Oil in My Lamp  
I Love the Flowers  
Peace Like a River  
He's Got the Whole World in His Hands  
Michael Row the Boat Ashore  
Standin' in the Need of Prayer  
When the Spirit Says Move...  
Study War No More  
Jesus in the Morning  
Lean on Me  
I've Got the Joy, Joy, Joy, Joy  
This Train (Round: Swing Low and I'm  
Gonna Sing)  
May There Always Be Sunshine  
Shenandoah  
Ezekiel Saw the Wheel  
Old Time Religion

## SERIOUS

Father, I Adore You  
Sanctuary  
Love, Love, Love, Love (Peace Song)  
Sing Alleluia to the Lord  
Freely, Freely  
I Have Decided to Follow Jesus  
Jacob's Ladder  
Lord I Want to Be a Christian  
Seek Ye First  
Spirit of the Living God  
Vine and Fig Tree  
Where He Leads Me I Will Follow  
Swing Low, Sweet Chariot  
We Are "One in the Spirit  
Pass It On  
King of Kings  
Kumbaya  
If I Had a Hammer  
Dona Nobis Pacem  
Lord, Be Glorified (in My Life...)  
Let There Be Peace on Earth  
Be Thou My Vision  
Fairest Lord Jesus  
Holy Ground  
How Can I Keep from Singing?  
Lonesome Valley  
Simple Gifts  
Wondrous Love  
Wade in the Water  
Amazing Grace  
Blowing in the Wind  
For the Beauty of the Earth  
Balm in Gilead