

# Camp Chanco

Diocese of Southern Virginia Surry, Virginia 23883

Business Office  
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To All Participants in the Senior High Conference, 1979:

It is with a sense of personal excitement and anticipation that I am writing to you in regards to our upcoming week together at the Senior High Conference. I can tell already from the names that appear on our list of registrants that it will be another fantastic conference this year! Well, perhaps "fantastic" is a little heavy. Would you take "pretty good"? Well then, how about "O.K."? No, actually that won't do at all because it's going to be a really good week. There will be lots of familiar faces from last year - staff and participants - and lots of new folk, too! We have a program designed to bring you a growing, sharing, enriching week that we think you'll really like! It will be a week of friendship and laughter, ferry boat rides and romance, community building and worship, swimming and singing, dancing and tears, and all the other things that the week has come to mean to those who care enough to invest themselves in a week like this one. Caring is the word; caring within the context of Christian spirit and community. With your help, we'll discover a little more about being contemporary Christians and having a good time in the process.

I am enclosing several bits of information that you will need. Don't overlook the standards contract. It's the same as has been used in the past, and seems to me to be a good one. Please seriously consider these requirements and come prepared to live by them. Other matters may surface as we are together. These will be dealt with as they appear.

Bring the usual camp clothing and equipment. Raincoats and flashlights are useful. It is suggested you have your name on your possessions. Remember your bathing suit. Don't forget pillow, pillow case, sheets, blankets and towels. Use your discretion about the amount of money you bring to camp. Be sure to bring your songs, poems, scripts, musical instruments, hobby items and material. Come prepared to teach as well as to learn.

Registration will begin at 2:00 p.m. on Monday, August 13. We ask you not come into camp before noon as the kitchen staff will not be prepared to serve lunch to early arrivers. We will close with lunch on Sunday, August 19.

Come with an open mind, a free heart and a willing spirit! I look forward to our life together at Chanco.

For the staff,

David W. Davenport  
Director

ASSIGNMENT SHEET AND FEE INFORMATION

This sheet acknowledges your 1979 registration for Camp Chanco. If for any reason your plans to attend are changed, please notify the business office promptly so that a camper on the waiting list may have the opportunity to take your place. We regret that in the event of cancellation, the \$15.00 registration fee cannot be refunded.

CAMPER IS REGISTERED FOR SESSION INDICATED BELOW:

- |  |  |
|--|--|
| <input type="checkbox"/> 1st (June 18-29)      | <input type="checkbox"/> 3B spelunking (July 16-27)              |
| <input type="checkbox"/> 1A canoe (June 18-29) | <input type="checkbox"/> 4th (July 30 - Aug. 10)                 |
| <input type="checkbox"/> 2nd (July 2-13)       | <input type="checkbox"/> 4A bike (July 30 - Aug. 10)             |
| <input type="checkbox"/> 2A bike (July 2-13)   | <input checked="" type="checkbox"/> 5th - Senior High Conference |
| <input type="checkbox"/> 3rd (July 16-27)      | (August 13-19)   |
| <input type="checkbox"/> 3A canoe (July 16-27) |  |

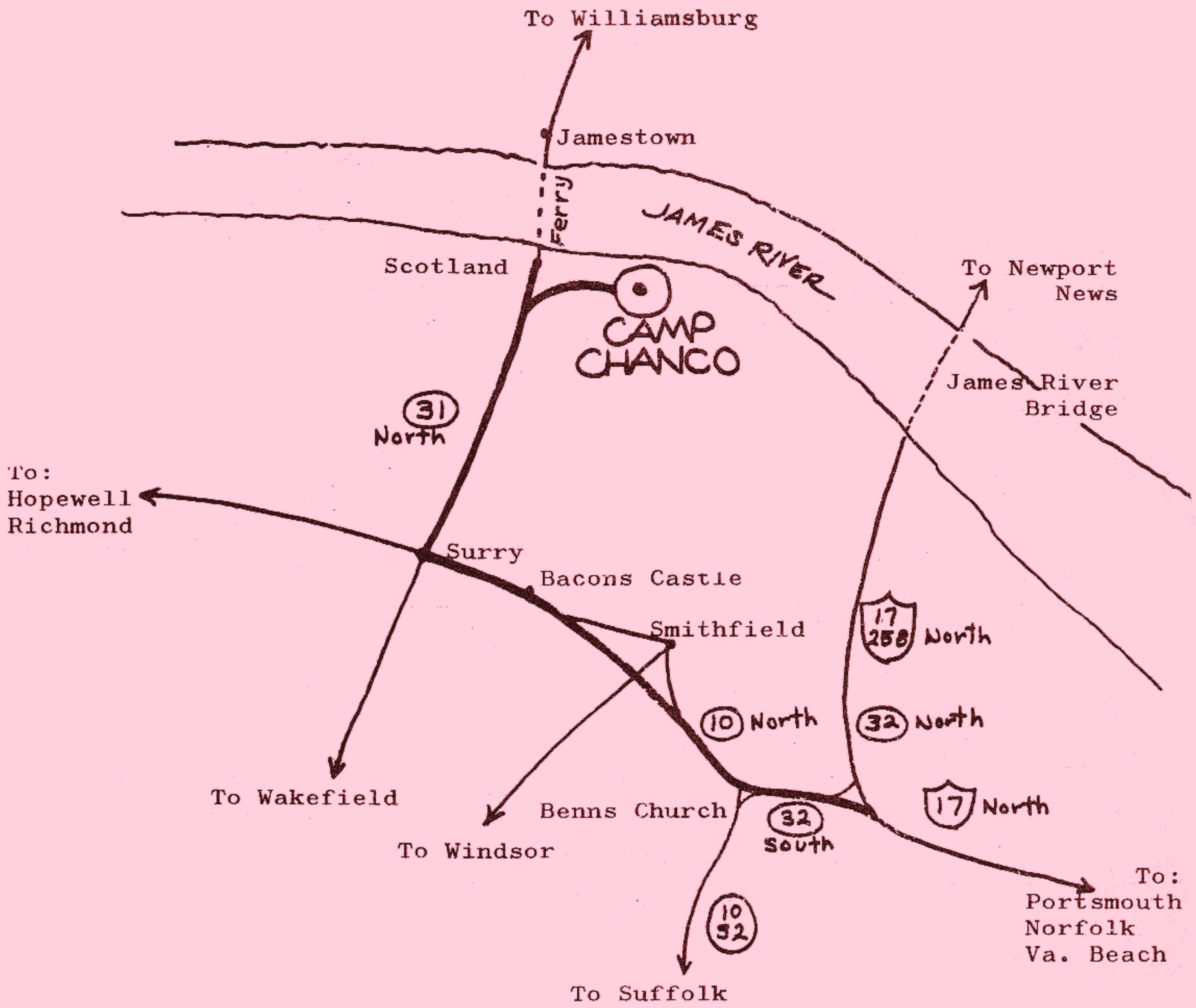
FEE INFORMATION:

TOTAL CAMP FEE	-	\$ 65.00
YOU HAVE PAID:		
Camp fee	-	\$ 15.00
Store card*	-	0
TOTAL PAID	-	<u>15.00</u>
BALANCE	-	\$ 50.00

Scholarship applicants, please note: If you have requested a scholarship, you will be notified before June 1 of the amount you may deduct from the balance due.

\*STORE CARDS: Please do not bring money to camp ("trippers" and Senior High conferees excepted.) Spending money added to your check to pay the camp fee will be deposited in the camper's store account. A record of purchases will be kept on a "store card" on file at the camp store and unspent money will be refunded at the close of the session. (See "GENERAL INFORMATION" for a list of items sold at the camp store.)

SCHOLARSHIP FUND: Many young people are dependent upon financial aid in order to attend camp. Since your child is attending camp, we feel you especially appreciate the value of a camping experience. Won't you please include a donation with your camper's payment to help another child? No gift is too small to help us assist these campers.



SCHEDULE  
SR. HIGH 1979

MONDAY

- 1:00 OPEN REGISTRATION
- 4:00 First Total Community Gathering
- 6:00 Dinner
- 7:30 Program Session
- 10:30 BREAK
- 11:00 Worship
- 11:30 - or end of Worship - Living area meetings followed by lights out.

TUESDAY - SATURDAY

- 8:00 Breakfast
- 8:30 - 9:00 Nurse in residence in Hurt Hut
- 9:30 Program
- 12:30 Lunch
- 1:30 Workshop
- 2:30 Free time
- 4:00 Movie "Jesus of Nazareth" (optional)
- 5:30 Conference Council
- 6:00 Dinner
- 6:30 - 7:00 Nurse in residence in Hurt Hut
- 7:00 Program Staff Meeting (when needed - porch)
- 7:30 Program
- 10:30 BREAK
- 11:00 Worship
- 11:30 Living area meetings followed by lights out

NOTE: WEDNESDAY - Ferry Boat Ride - 9:45 P.M.  
THURSDAY - Visitor's Day - 2:30 - 5:30  
SATURDAY - 3rd Annual Crummy, Rotten, Horrible Camp Chanco  
Talent Show!!, etc.

## CHILD OF VISION

Well, who do you think you're foolin'?  
You say you're havin' fun,  
But you're busy going nowhere,  
Just lying in the sun.  
You tried to be a hero,  
commit the perfect crime  
but the dollar got you dancing  
and you're running out of time.

You're messin' up the water  
You're rolling in the wine  
You're poisoning your body  
You're poisoning your mind  
You gave me coca-cola  
You said it tasted good  
You watch the television  
It tells you that you should.

How can you live in this way?  
- (Why do you think it's so strange?)  
You must have something to say.  
- (Tell me why I should change.)

There must be more to this life.  
It's time we did something right.  
Child of Vision, won't you listen?  
Find yourself a new ambition.

I've heard it all before  
You're saying nothing new  
I thought I saw a rainbow  
but I guess it wasn't true  
You cannot make me listen  
I cannot make you hear  
You find your way to heaven,  
I'll meet you when you're there.

How can you live in this way?  
- (Why do you think it's so strange?)  
You must have something to say.  
- (Tell me why I should change.)

We have no reason to fight  
cos we both know that we're right.  
Child of Vision, won't you listen?  
Find yourself a new ambition.

Sheet 6

1.

Each step in my life increases my self-confidence, my integrity, my courage, my conviction also increases my capacity to choose the desirable alternative, until eventually it becomes more difficult for me to choose the undesirable rather than the desirable action. On the other hand, each act of surrender and cowardice weakens me, opens the path for more acts of surrender, and eventually freedom is lost.

Erich Fromm, The Heart of Man, Its Genius for Good and Evil

2.

I do my thing, and you do your thing.  
I am not in this world to live up to your expectations  
And you are not in this world to live up to mine.  
You are you and I am I,  
And if by chance we find each other, it is beautiful.  
If not, it can't be helped.

Frederick S. Perls

3.

Conviction easily turns into self-defense and is seduced into rigidity, and this is inimical to life. The test of a firm conviction is its elasticity and flexibility; like every other exalted truth it thrives best on the admission of its errors.

Jung, Psych Ref. lecture

4.

The world is too dangerous for anything but truth and too small for anything but brotherhood. Adlai Stevenson

5.

Self-knowledge is always bad news. John Barth

6.

You cannot choose your battlefield,  
The gods do that for you.  
But you can plant a standard  
Where a standard never flew.

Crane

7.

Ye must leave righteous ways behind, not to speak of unrighteous ways.

Some Sayings of the Buddha, p. 317

Sheet D

One winter afternoon  
(at the magical hour  
when is becomes if)

a bespangled clown  
standing on eighth street  
handed me a flower.

Nobody, it's safe  
to say, observed him but

myself; and why? because

without any doubt he was whatever  
(first and last)

most people fear most:  
a mystery for which I've  
no word except alive

--that is, completely alert  
and miraculously whole;

with not merely a mind and a heart

but unquestionably a soul -  
by no means funereally hilarious

(or otherwise democratic)  
but essentially poetic  
or etherally serious:

a fine not a coarse clown  
(no mob, but a person)

and while never saying a word

who was anything but dumb;  
since the silence of him

self sang like a bird  
Most people have been heard  
screaming for international

measures that render hell rational  
--i thank heaven somebody's crazy

enough to give me a daisy

--ee cummings

"It is easy enough to praise men for the courage of their convictions. I wish I could teach the young of this generation the courage of their confusions.

"...We labor to teach the young rules of conduct that amount to convictions, yet which of us is really sure of the convictions we peddle to our cubs? May it not be that we have made too much of conviction as an ultimate goal? Show me a man who is not confused, and I will show you a man who has not been thinking. He will be a man who has not asked enough questions.

"He will, in fact, incline to think that the reason for asking questions is to answer them. Is it? May it not be the greater merit of questions that they lead not to answers but to new questions, and the new questions to others, and they to others yet?

"I, for one, do not know how to live without more questions than I shall ever have the answers for....How could I think it less than a human disaster to throw away my questions in order to come to rest in nothing more than answers?

"Yes, I am confused, but I will prefer the larger confusion to the smaller certainty. The true force of education is nothing if it does not drive a man into more and more meaningful confusion. What man of recent times has been better confused than, say, Einstein? His engagement of the confusing universe was his act of mind, positive and creative and of life. What sane man can let himself despair of his mind's life-force?

"Let that be my plea to the young. The chances are they have already been taught more convictions than they be able to live with unless they shut their minds. But let them be told at least once that the courage of one's convictions may in reality turn out to be the cowardice of one's mind, the retreat into easy and self-binding certainty. Where mind is the measure, there must be the courage to face one's confusions whole.

"...It takes courage to engage a confusion deeply. It is at least a ponderable proposition that the courage to engage it is better than is that order of conviction that can survive only by refusing to consider seriously those questions an inquiring mind must find unavoidable."

\* \* \* \* \*

"A good question is never answered. It is not a bolt to be tightened into place but a seed to be planted and to bear more seed toward the hope of greening the landscape of idea."

It's funny how you can give lip-service to something you don't really believe. I can say and "know" (with my head) that you just can't solve your problems by shaping up other people. I can say, "Sure, it's my response that I must deal with." But this is all only words (on paper) when I got into a living situation with someone who obviously needs shaping up. Yeah, it's my response that matters, but what about your response -- am I supposed to overlook that?

All this stuff about "accepting other people as they are" and "letting the other person be who he must be" -- why is it never me whose accepted as I am and whose let be who I must be? Whenever there's a head-on conflict somebody has to give, and that somebody always seems to be me. Leave us face it, we can't let the other be who he must be -- one of us has got to be what the other wants him to be or we'd just face a life-long stalemate. So, I accept you as you are, a person who's got some attitudes that are driving me crazy and which have damn well got to change if either of us are to live. So, then what? Do you accept me as who I am? -- as a person who is damn well going to try and change you? A very wise person once said, "We must accept full responsibility for our actions. If we do that we must also expect that others will accept full responsibility for their reactions. Those are the two halves that make the whole." But it seems to me that I usually have to be responsible for both sides.

On the other hand, I can't help remembering (although I wish I could) that someone else, also very wise, said, "You feel that you have done your best but that the other cannot or will not meet you on it. Then, if the point at issue is not so serious as to have killed love, comes the necessity for acceptance and good will. If some limitation interferes with rapport for a time, the one who sees further will be willing to take the other as he is."

Sometimes I don't know what I believe. I can hear beautiful words like that and know (with my heart) that they mean me --- but, --- but, knowing and believing are not the same things as living, are they?

## TRUE EDUCATION

(Excerpts from an address by Felix Greene)

"I saw in the paper the other day that a college in Texas was giving an MA degree in bee-keeping. There is nothing wrong at all with training people to look after bees, but because a man knows how to keep bees it doesn't for one minute imply that he is an educated man. And it is equally whimsical and erroneous to think that because a man has gone through the rather more intense training necessary to become a doctor, lawyer, physicist, or engineer that he is any more educated than the man who trained to keep bees. Our confusion comes in when we delude ourselves that the receiving of a technical training has anything whatever to do with becoming an educated man.

As soon as I have said this, I know many will jump to the conclusion that what I mean by being an educated person must have something to do with being 'cultured.' I am probably (they think) one of those who believes that only people who can read Dante in the original Italian or can decipher the symbols on a Greek plynth or know when Mozart was born or can tell the significance of the fall of Carthage... and so forth; that only people with this particular knowledge of our cultural background are really entitled to call themselves educated. If they jump to this conclusion, they are wrong. But do not misunderstand me - just as there is a place and a very important one for technical training, so there is a place and an equally valid place for cultural knowledge. But it too bears only a quite secondary relationship to real education.

What then do I mean by real education? If it isn't the development of technical skills or the gathering of cultural knowledge and if it has not anything to do with becoming intellectually clever - what is it? What then should education be concerned with? I think it should be concerned with one thing only - and that is the achieving of individual freedom; and I do not use the words 'individual freedom' in the way a politician might use them as a vague and rather meaningless phrase which everyone can agree to and no one can define. Nor do I mean by individual freedom just 'doing whatever I like.' Real freedom brings its own disciplines; for we are only truly free when we are acting in accordance with reality, with events and things and people as they really are; and we are bound and unfree to the extent to which we are incapable of seeing things as they really are. The freedom I am talking about has nothing to do with license, but it has everything to do with being sufficiently aware of ourselves and sufficiently real in our feeling and thinking to be able to see and respond to things as they really are. Or I could put all this in still other words and say that education should concern itself above everything else with the liberating of the individual from unreal fears. It is only the mind that is free of fear that can begin to see things as they really are and can enable a man to live and act in harmony with a reality principle rather than on principles of personal defensiveness or personal gain. The man who is free of psychological fear is a man free of pretentiousness and free of the need to succeed, and it is only this kind of man who has a capacity for a deep understanding of the significance of life."

SUZANNE

1. Suzanne takes you down  
To her place by the river,  
You can hear the boats go by  
You can spend the night beside her,  
And you know that she's half crazy,  
And that's why you want to be there;  
And she feeds you tea and oranges  
That come all the way from China;  
And just when you mean to tell her  
That you have no love to give her,  
She gets you on her wave length  
And lets the river answer  
That you've always been her lover,

Chorus:

And you want to travel with her,  
And you want to travel blind,  
And you know that you can trust her,  
For you've touched her perfect body  
With your mind.

2. And Jesus was a sailor  
When He walked upon the water,  
And He spent a long time watching  
From a lonely wooden tower,  
And when He knew for certain  
Only drowning men could see Him  
He said, "All men shall be brothers,  
then,  
Until the sea shall free them,"  
But He Himself was broken  
Long before the sky would open,  
Forsaken, almost human,  
He sank beneath your wisdom  
Like a stone.

Chorus:

And you want to travel with Him,  
And you want to travel blind,  
And you think you maybe trust Him,  
For He's touched your perfect body,  
With His mind.

3. Suzanne takes you down  
To her place by the river,  
You can hear the boats go by,  
You can spend the night forever,  
And the sun pours down like honey  
On our lady of the harbour;  
And she shows you where to look  
Amid the garbage and the flowers.  
There are heroes in the seaweed,  
There are children in the morning,  
They are leaning out for love,  
And they will lean that way forever,  
While Suzanne holds the mirror.

Chorus:

And you want to travel with her,  
And you want to travel blind,  
And you think maybe you'll trust her,  
For you've touched her perfect body,  
With your mind.