

2016 meets 1880

(a campfire skit in four parts)

25th anniversary closing campfire – Nov. 4, 2016
Shepherd's Spring Outdoor Ministry Center

This skit is set at the pavilion, with **Audrey (A)** and **Tim (T)** Hollenberg-Duffey playing themselves, and **Britnee (B)** Harbaugh portraying Mary Alice “Allie” Mumma. The real Allie was born on Jan. 5, 1851 to Samuel and Elizabeth Mumma. She was 11 years old at the time of the battle of Antietam, when her family was, indeed, forced to flee. She lived to the age of 74, dying on August 21, 1925. She never married, and lived with her mother and sister in Sharpsburg until her mother died in 1886. Not much beyond that is known by this writer. The things she remembers in this skit did actually happen. Tim and Audrey “meet” her at camp when she is their age, as she might have been in, say, 1880. How this actually happens is left up to the imagination.

After some campfire songs (“Grab another hand,” “Yes, I am,” “Sing, Sing, Sing,” “Campfire Burning,” “The Hippo Song,” “Fred the Moose,” and “Rock, Sword, Shield”), the skit begins.

T – It’s hard to believe this place is 25 years old.

A – It’s almost older than me.

T – Yeah, that’s really old!

A – Ha, ha! ... No, really. I have no idea what this place looked like before I came here as a mini-camper in ‘96.

T – Me, neither. They say this pavilion was built in ’91, along with the cabins.

(B starts walking in nearby, looking around at the pavilion)

A – Who do you think that is? I’ve never seen her here before.

T – She must be one of those Old Older Brethren. Let’s find out.

(A & T head over to B)

A – Hello, my name is Audrey,

T – and I’m Tim, Audrey’s husband. *(all shake hands)*

B – Hi, my name is Mary Alice, but everyone just calls me Allie.

A – Good to meet you. Is this your first time here?

B – Why, yes it is.

T – Are you from around here?

B – I grew up over near Sharpsburg.

A – Really? And you’ve never been here before?

B – Well, no, I haven’t. What is this place?

T – Shepherd’s Spring Outdoor Ministry Center.

B – *(pondering)* A “center” for “ministry” “outdoors.” Don’t most things happen outdoors?

A – Well, not nowadays. We get stuck inside a lot. This place started as a camp to get young people out of the house and back into nature.

T – Learning about our Creator makes sense when you’re in the middle of what God created.

B – Well, I suppose so. I know I do a lot of thinking about God when I work outside, but don’t most people work outside?

A – Well, not so much today.

B – Most of the folks around my family’s farm do. By the way, have you ever met my father, Samuel Mumma?

T – Well, no, I haven’t. ... Wait a minute, “Mumma” – are you related to the folks who donated the land for the Dunker church near Sharpsburg?

B – Yes, that was my father. It was a beautiful little meetinghouse - that is, before...

A – Before the battle of Antietam.

B – Yes, I was only 11 years old at the time. I’ll not soon forget that September day.

T – You mean, you were... *(stuttering)*

A – And you are... *(stuttering)*

B – Well, yes, I’m Allie ... Mary Alice Mumma. And this place is called Shepherd’s Spring? I’m guessing there is a spring somewhere.

T – Um *(recovering from time shock)*, yes, it’s just down the hill.

B – And the “shepherd” in the name is Jesus?

A – *(also recovering from time shock)* Yes.

The Shepherd’s Spring

God's laugh-ter rip - ples on thru the hills from the
mea-dows up to the sky. The Shep-herd of the Spring
leads us here, say-ing, "Drink and be sa-tis-fied!" This
Spring of Life that we've come to share flows on thru all that we
do. On hikes, in ca - bins, or at the pool we
hear, "I make all things new!" For, God's

(D.S.) D Bm G A
D Bm G.. A D Bm
G A D A D A
G D C D G D
G D G D C D
G A (D.S. al Coda)

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(written by some of the Shepherd's sheep)

T – So, Allie, you were around when that terrible battle was fought.

B – Well, no. My family left our farm, and all our possessions, for the safety of the Manor meetinghouse. After the battle, we returned to find it all burned to the ground.

A – You lost everything?

B – All my clothes and toys, yes. I didn't fully know what it all meant, since I was only 11 then, but later I learned that the loss for my father was 10 thousand dollars, which is a lot when most men only make \$300 a year.

T - What did you do?

B – Well, we stayed with friends until we rebuilt the next Spring. But, I tell you, it was a rough Winter. Those soldiers destroyed all our crops, which we were just getting ready to harvest.

A – It's hard for me to imagine what it must have been like for you.

B – You get by, as people do. During the battle, we “camped” out at the Manor meetinghouse. Is that what you mean by “camp.”

T – Not really. You see those cabins over there.

B – Yes, they'd make a fine house for a family.

A - Well, we invite children to come here for a week, away from their families, and for six days we become a new family, sort of like what Jesus did with his disciples – inviting them to follow him.

T - Both Audrey and I grew up coming here as “campers” during the summer, learning about God and Jesus in a different setting.

B – Did you also live nearby?

A – No, we were both from Westminster.

B – Westminster? Whoa! That's a long way from here. A day's journey or more over the mountains.

T – Today it's less than an hour and a half by car.

B – An “hour and a half” (*stuttering*) by “car”?

A – Yes, the year for us is 2016.

T – Much has changed here at Shepherd's Spring in the last 25 years.

B – Indeed (*recovering from time shock*), much has changed in the last 140 years.

A – You said your family rebuilt the farm.

B – We did, just in time for the confederates to come by again on their way to Gettysburg. But this time there was no battle... Tell me more about the changes here.

T – From what I was told – I was too little at the time, myself – the Brethren bought this place in 1990, and started building these cabins the next year.

A – The first full summer was 1991. I heard that they did everything out in a field, camping in tents.

T – It must have been a very “in-tense” experience.

A – Ha, ha, you're soo funny! Seriously, they had to go elsewhere for showers.

B – Why not just heat water on a stove for a tub bath like we do every Saturday?

A – Wellllll, no – things have changed, Allie.

B – Apparently.

T – The next summer, 1992, these cabins were all up, along with this pavilion.

A – Though it took a few years for the stonework on this fireplace to be finished.

B – Is this where you ate?

T – No, there was a maintenance building down the hill, as the “old folks” (*grin at audience*) tell me. Everyone ate in the garage.

A – The food was cooked elsewhere and brought in.

T – Then there is the pool.

A – Who can forget the pool!

T – One of my favorite places at camp. I love to swim.

B – Like a pond?

A – Sort of. We’ll have to show you. It has a great bathhouse where people can change in and out of their clothes.

T – The pool is a great place to play together.

B – Are you saying boys and girls swim in this pool at the same time?

A – Yup.

B – My, things have changed since my day!

(pause to sing a few more songs, and open up time for folks to share Shepherd Spring memories)

A – Over there, down and up the hill through the woods is the Lodge.

T – This is where *we* remember eating. It was built in 1995.

A – It has a state-of-the-art kitchen and dining room, with places to meet as a group.

T – There are also two floors of rooms, each with their own bathroom, for people to stay.

B – What’s a bathroom?

A – It has a bathtub with a shower, and a sink, and a toilet.

B – A toilet?

T – Sort of like an indoor outhouse.

B – And every room has one?

A – Yes, it’s very nice.

T – “Old folks” (*grin again at audience*) kind-of like it better in the lodge than the cabins.

B – It does sound very fancy.

A – But it’s also simple. Unlike motels, there is no TV in the room.

B – What’s a “TV,” or a “motel.”

T – Long story. Tell you later.

A – The Lodge made it possible for people come here year-round, not just in the summer. Church groups can come for a weekend, just to get away, for instance.

T – There are many groups which use the lodge during the week. *Georgetown University* used to bring groups of first year students here.

B – Isn't Georgetown a long way away? ... Oh, yes, you said you have something called a “car” which make this possible.

A – Yes, our “cars” travel on roads. Around 20 years ago Shepherd's Spring started hosting an organization now called “Road Scholar,” but then it was called “Elderhostel.”

B – What? A bunch of angry old people?

T – No, no ... not “hostile.” A “hostel” is an inexpensive place to stay when you travel.

B – Oh...

A – And “Elders” are, indeed, older folks, but they aren't angry. They just want to keep learning and growing.

T – They explore all sorts of topics, even learning about what happened at the battle of Antietam.

B – You mean they've been to my family's farm.

A – Probably.

T – Road Scholar now uses our lodge 25 weeks every year. This organization has really helped us to continue financially.

A – A place like this needs to run year-round, not just during the summer. The bills have got to be paid.

B – That's what my father always said – “we need to pay our bills.” He was pretty frugal. That's how we rebuilt after the big battle.

T – Brethren still try to be frugal, to live as simply as possible. This place seeks to model that.

A – Almost ten years ago, Shepherd's Spring began a new arrangement with another organization, one that was started by Brethren to help poor people around the world.

B – That sounds like a good thing.

T – After another war, a world-wide war 70 years ago, a Dunker named Dan West convinced Brethren and other farmers to donate heifers to send overseas.

A – The goal of this Heifer project was to help people feed themselves, with a cow to provide milk.

T - The only condition was that they give away the first-born calf of this heifer to someone else.

A – Who was supposed to do the same.

B - Wow. A gift that keeps on giving!

T – You got it, sister!

A – *Heifer International* is now a big ministry. Bigger than Brethren.

T – But we now have a piece of it here.

A – On the other side of the lodge is what we call a “Heifer Global Village.”

T – In this village are eight homes showing how those who receive animals

A – Goats and pigs and cows and sheep...

T – from *Heifer International* might live. Small homes from all around the world:

A – Guatemala, Mozambique, Kenya, Thailand, and Tibet.

B – Never heard of them.

T – Even places not far from here -

A – how the poor might live in Appalachia.

B – I have heard of the Appalachian Mountains.

T – One home site shows how refugees today might live.

B – Refugees? ... Like my family was when we had to flee the big battle?

A – Yes! People are still trying to get away from war.

B – That’s terrible!

T – I agree.

A – The first step in trying to help is to become aware.

T – Children and adults now come here to experience a little bit of what it’s like to live on next to nothing around the world.

B – I know a little bit about that. We lost everything in the battle. But good Brethren around us helped out.

A – We still do!

*(pause to sing a few more songs:
“If I a hammer” and “Pass it on.”)*

T – Well, Allie, what do you think of Shepherd’s Spring so far?

B – I like it. Some things, however, seem kind of strange.

A – Really? Like what?

B – Indoor outhouses. Seems to me the odor would be a problem. That’s why you put it out back.

T – There is this thing called plumbing...

B – and a swimming pool. I’m not sure I’d want to share a pond with a boy. Just saying.

A – They can be rather annoying at times.

B – Still, I’m glad Brethren have a place like this. But you say it’s only 25 years old? Was there no ... what did you call it? ... “outdoor ministry” before then?

T – Our district of 61 churches actually had two camps before this: Camp Woodbrook and Camp Shiloh. The sale of those camps made Shepherd’s Spring possible.

A – It wasn't easy making that shift, however. From what I've been told, Shiloh and Woodbrook were beautiful places, each with devoted campers and volunteers.

B – I understand how hard it might be to leave a place you love behind, believe me.

T – I do... Beyond our district there are a lot of other Brethren camps. "Outdoor ministry" in the Church of the Brethren goes back 90 years.

A – We mentioned Dan West earlier. He was one of a team of four young Brethren who traveled from camp to camp by car to help provide leadership back in the 1930's.

T – They were known as the "four horsemen."

B – Traveling by "car," not by horse!

A – Yes, by "car." Today we have something similar. Each summer 3-5 young adults are chosen to be part of a "Peace Team" which travels to various camps to help lead.

T – Both Audrey and I worked here in the summer as counselors while we were in college, and we enjoyed having the Peace Team join us.

B – Oh, so you both worked here! You know, that sounds like something I might be interested in doing some day. Do you think they'd hire me?

A – You never know! ... Come what may, I'm sure the future of this place, like the past, will be quite memorable!

T – Agreed!

B – Amen!

(ends with "Count all the rings" below)

Count all the rings

D A G A

1. It's been twen - ty five years since we start - ed to dream of a
2. In some tents in a field the first sum - mer be - gan; by the
3. As the years have flow'd on more have joined in the dance, for we

Em F#m G A D

place near the banks of the An - tie - tam stream where the blood that was
next came a vil - lage much lar - ger than planned. But the vi - sion is
all are still learn - ing to give peace a chance to reach o - ver to

A G A Em F#m G

spilt on our an - ces - tors' land would give way to the peace that pro - ceeds from the
big - ger than ham - mer and nail, and the Spi - rit leads on as we fol - low the
strang - ers and make them our friends. But the po - wer to live out this vi - sion de -

A G A D G A D

hand of the Shep - herd of the Spring.
trail of the Shep - herd of the Spring.
ponds on the Shep - herd of the Spring.

Bm F#m G A

The rings of a tree tell a sto - ry if on - ly we have ears to hear
Where two or more ga - ther to - geth - er we can't help but grow in the Lord.
A stone in a pond sends out rip - ples. Its im - pact is felt far a - way.

Bm F#m G A

that dark val - ley times lead to glo - ry, and love from a - bove casts out fear.
God's can - o - py cov - ers us child - ren and ties us with one com - mon cord.
So dreams from the past shape our fu - ture. The Shep - herd a - lone knows the way.

refrain: G A D G A Bm

Count all the rings and you'll know what the camp - fi - re cir - cles do show,

G A D A

that the rip - ples con - ti - nue to flow to the edge.

A D

to the edge of the spring.

for the 25th anniversary
words by Peter L. Haynes
music by Peter L. Haynes and Laura Stone
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