

DISCOVERY

Class of 2010



“There is more in us than we know. If we can be made to see it, perhaps for the rest of our lives, we will be unwilling to settle for less.”

Kurt Hahn

**May 9-15, 2008 ~ False Cape
State Park**

Virginia Beach, Virginia

DISCOVERY

False Cape State Park, Virginia Beach, Virginia

In conjunction with CrossRoads: Sophomore Initiative, The Department of Recreational Sports: Outdoor Adventure Experience (OAE) presents Discovery, a week long excursion including kayaking, camping, and other adventure activities. The Discovery program will challenge sophomores to seek and discover their personal direction through experiential learning, adventure programming, and reflection. Students will gain competency in backcountry living, sea kayaking, and leadership skills. During this time, students will also explore their gifts and talents, discern their sources of joy and how they can give back to the community, and enhance their relationship with themselves and their peers.

CrossRoads : Sophomore Initiative Mission Statement

The sophomore year is often a time when students find themselves struggling to answer many questions. Who am I? Who do I want to become? Who are my friends? What should I major in? Should I go abroad? The sophomore year is replete with weighty decisions and is an appropriate platform for introducing the concept of Ignatian discernment -- a process of making choices involving prayer, reflection, and consultation with others*. Through a broad range of programs, CrossRoads challenges, mentors, and guides students in their developmental tasks and academic endeavors as they define their purpose, develop new relationships, and broaden their minds.

*Adapted from *Do you Speak Ignatian*, George Traub, S.J. (2002).

OAE Mission Statement

To provide the campus community with fun, adventurous experiences, which teach lifetime skills, foster ideals of teamwork, encourage personal growth, and provide an opportunity to appreciate the outdoors.

Program Philosophy:

The OAE program has two steering philosophies, Challenge by Choice, the OAE Full Value Contract, and a code of conduct. These philosophies and code of conduct have been created to provide the best possible wilderness programming and experiences for staff, and participants in accordance with the OAE mission.

Challenge By Choice:

All activities offered by OAE are voluntary and no participants or staff will be forced to do anything that they are uncomfortable with. Although much of our programming is designed to push ones limits all staff and participants must be aware of the dangers peer or group pressures can have when an individual is forced to do an activity.

Full Value Contract:

In order to achieve our mission on Discovery, we the participants have created the OAE/Discovery Full Value Contract and agree to abide by the OAE Code of Conduct. These documents help provide us with the guidance and direction we need to have a successful experience.

OAE Code of Conduct:

We, the participants of Discovery agree to adhere to the following standards, expectations, and guidelines during this OAE and Sophomore Initiative sponsored event.

I promise to / I will:

- Hold myself and others to the highest degree of respect.
- Promote diversity and will create an environment which supports and encourages individual differences regardless of race, sex, religious background, sexual orientation, or socioeconomic background.
- Adhere to the philosophies of Challenge by Choice and the Discovery Full Value Contract
- Promote physical, emotional, and mental well-being of all the group
- Uphold standards of safety
- Follow established protocols
- Abstain from the use of alcohol and mind altering drugs
- Abstain from sexual activity or other misconduct with participants or other staff members
- Consciously strive to maintain and expand skill level
- Utilize constructive feedback through open lines of communication
- Help create and maintain a Discovery community that is built on mutual accountability.

Discovery Learning Outcomes

At the conclusion of Discovery, participants will be able to:

- Define the word vocation.
- Differentiate between joy and happiness and identify what brings them joy in their life.
- Name two adult like people (mentor, teacher, relative) who can share with them what they believe are the student's gifts and talents.
- List at least three gifts and talents (or things that they are good at).
- Recognize how they can best use their passions, gifts and talents to serve the community.
- Develop relationships with other students.
- Incorporate discernment concepts into their decision making process regarding their vocation(s)/life callings(s).
- Demonstrate proficiency in basic kayaking skills.
- Demonstrate Leave No Trace outdoor ethic.
- Demonstrate expedition behavior characteristics (teamwork, respect, flexibility, tolerance of others, courtesy, politeness, sharing, self-awareness and selflessness).
- Demonstrate proper backcountry skills.
- Use a nautical chart.

Personal Gear Checklist

Equipment	#	Equipment	#
EQUIPMENT & CLOTHING		ACCESSORIES	
Backpack to store travel clothing	1	Bandanna	1-2
Sleeping bag	1	Additional Gear to Bring (LC will provide these items if you do not have them)	
Sleeping pad	1	Small flashlight/head lamp & batteries	1
Sandals - No flip flops (optional)		Synthetic sleeping bag rated at 20 degrees or lower	1
Sneakers/running shoes	1	Ensolite pad or Therm-a-rest	1
Heavy long sleeved shirt	1-2	1-Quart water bottle	2
Rain coat	1	Pen or pencil	
Rain pants	1	Toiletries	
Fleece or wool sweater	1	Toothbrush/paste/floss	
Wind jacket	1	Lip balm-15 spf or above	
Loose fitting pants (wind pants)	1	Sunscreen-30 spf or above	
Long pants (wool, pile, fleece)	1	Any prescription drugs	
Polypro top (mid-weight)	1	Glasses & contacts (contact solution)	
Long underwear	1	Feminine products (tampons)	
Swimsuits	1-2	Optional Gear to Bring	
Socks	2-4	Camera/film (optional)	
Shorts	1-2	Small Journal	
T-shirt	2-3	Compass	
Underwear (sport tops)		Sunglasses w/tether	
Gloves or mittens	1	Non-aerosol bug repellent	
Warm hat (wool, fleece)	1	\$50 for purchase of anything you need	
Clothing to go out to dinner		Foot powder (gold bond, etc.)	
Toiletries to shower in hotel		Whistle	

Discovery Curriculum

The Discovery program provides sophomores with the opportunity to seek and discover their personal direction through experiential learning, adventure programming, and reflection. Cape Lookout provides the classroom for a unique and dynamic learning environment. The Discovery program curriculum provides the opportunity for students to

- gain competency in backcountry living
- gain competency in sea kayaking
- develop and enhance their leadership skills
- explore their gifts and talents
- discern their sources of joy and how they can give back to the community
- cultivate an on-going relationship with self
- establish relationship with their peers
- develop a relationship with LC administrators

However, since our classroom is in a constantly changing backcountry environment, our curriculum must be flexible and adaptive to various conditions. We are sometimes unable to achieve all of our learning objectives, but having a curriculum in place allows us to track what we did and did not cover.

Skills Assessment

Use this assessment checklist to track the new skills you are learning and mastering

Sea Kayaking Skills Assessment

Strokes

FORWARD STROKE	_____
SWEEP	_____
DRAW	_____
REVERSE	_____
STERN RUTTER	_____

RESCUE SKILLS

WET EXIT	_____
ASSISTED RE-ENTRY	_____
T-BOAT RESCUE	_____
TOWING	_____
PADDLE FLOAT RE-ENTRY	_____

LEADER SKILLS/GROUP MANGMENT

CHART READING _____

VHF RADIO USE _____

TIDE ASSESSMENT _____

WEATHER ASSESSMENT _____

WHISTLE SIGNALS _____

PADDLE SIGNALS _____

GROUP COHESION ON WATER _____

EFFICIENT GROUP LAUNCH _____

FLARE USE _____

PROFICIENCY IN PACKING BOATS _____

PROPER CARE OF PADDELING GEAR _____

BACK COUNTRY SKILLS

HYDRATION/NUTRITION _____

LIGHTENING DRILL _____

MISSING PERSONS _____

HYPOTHERMIA _____

FOOT CARE _____

WATER TREATMENT _____

CAMPSITE SELECTION/MANAGEMENT. _____

TENT MANAGEMENT _____

BACKCOUNTRY BATHROOMS _____

CAMP KITCHENS/ FOOD DISPOSAL _____

STOVE USE _____

HYGIENE _____

WEATHER PATTERNS _____

MAPS/COMPASS _____

Discovery Curriculum

Pre-Trip	Lesson 1/Information	Lesson 2/Information	Lesson 3/Information
April 9	Trip Information	Packing List	Medical Forms & Waivers
April 23	Intro to Sea Kayaks	Wet Exit	---
TBA	Paddle School – Kayaking Skills	Kayaking Strokes	Proper Dress
May 9	Duffle Shuffle	How to Pack Boat	---
Discovery 2007	AM	Afternoon	PM
May 9	Depart LC at 7AM Travel Day Hopes and Fears 10-Minute Interview	Travel Day	Arrive at First Landing State Campground Camp Set Up Why are you here? Daily Debrief How to pack kayaks/dry bags
May 10	Tear Down Camp, Drive to Little Island Reflection Question – What brings you joy? Paddle School	Paddle to Barbour Hill (Sites 1-3)	Reflection Daily Debrief
May 11	Tear Down Camp Reflection Question – What are your gifts and talents? Rope Maze	Paddle to False Cape Landing (Sites 7-9)	Reflection Daily Debrief
May 12	Stay in False Cape Day of Reflection	Day of Reflection Get Supplies	Daily Debrief
May 13	Tear Down Camp Reflection Question – Does anyone need you to use these things?	Paddle to Barbour Hill Next Steps Wrap up/Reflection	Reflection Daily Debrief
May 14	Tear Down Camp Paddle Out to Little Island	Clean kayaks Cavaliere Hotel Virginia Beach, VA	Graduation Ceremony
May 15	Travel Day Back to LC	Travel Day	Return to LC Clean Gear

Expedition Behavior

There are lots of words to describe the interactions of people on an outdoor expedition: soft skills, people skills, group processes, etc. Paul Petzoldt, the founder of the National Outdoor Leadership School, coined the term “expedition behavior” to describe these interactions. Being in the backcountry allows for members of a group to experience each other in a very unique setting. On expedition people are forced to live and work in close quarters for extended periods of time. Unlike in the front country, you can not just go home at the end of the day and remove yourself from the group. On expedition groups must continue to work as a team to get them through the daily routines that are necessary to stay safe in the backcountry.

It is this experience that provides Outdoor Adventure Experience the “learnable moments” that it searches for in the backcountry. A group is made to deal with its problems or it will not be successful, and it is this process that creates great leadership opportunities for the staff and participants of OAE. According to Mark Harvey author of *National Outdoor Leadership School's Wilderness Guide*, “Expeditions with moderate talent but good expedition behavior can achieve greater things than bilious expeditions with all the talent in the world.”

The first tenant of good expedition behavior is that an individual must meet their personal needs before they can meet the needs of the group. After an individuals basic needs are met good expedition behavior springs from other human traits, respect, flexibility, tolerance of others, courtesy, politeness, teamwork, sharing, self-awareness, and selflessness.

As instructors and staff it is our responsibility to foster a community built on these traits to create an environment with good expedition behavior. The success, morale, and health of the group is so important to an expedition that putting the groups needs above your own and acting selflessly can help ensure the success of an expedition. As outdoor instructors we must observe the group on a big picture level to see what a group needs to be successful. This can be a hard skill to master but, as we get better at being selfless, we create stronger group dynamics. It is through this process of expedition behavior that we can create the environment of higher learning, and personal development that we strive toward in our mission.

During our sea kayaking adventure, we must establish operating norms and ethos that support the learning and teaching environment of this Wilderness Institute. In order to have strong expedition behavior (EB), each of us needs to evaluate how we will work with and relate to the group, the environment, and to other individuals that we encounter while on our expedition. Our first step is to identify what we need from the group to feel that we are part of the team—and then express that openly. The next step, is for each of us to identify the numerous relationships that we will be engaged with while on our expedition, and then assign our intentions to honor those relationships.

The final step in this process is to be intentional with our actions, and empathetic when working with others. We also need to hold one another accountable if we believe someone is not supporting the learning environment of the group experience. It is imperative that we speak up and address issues when they arise. If you believe that someone has not respected the agreements or the boundaries that have been established by the group, then you need to be willing to bring that to the group's attention. This is an invaluable professional skill to learn—to be able to speak up for the good of the group, in order to maintain the integrity of the process and the experience.

In the section below, we want you to identify and think about each relationship listed, and then write in the “responsibility to (rt)” that you, the group, or the staff must consider in order to support that relationship during the Wilderness Institute.

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- ❖ self *rt.* self _____
- ❖ self *rt.* tent group _____
- ❖ self *rt.* group _____
- ❖ self *rt.* environment _____
- ❖ self *rt.* staff _____
- ❖ group *rt.* the individuals _____
- ❖ group *rt.* program _____
- ❖ group *rt.* Cape L. _____
- ❖ group *rt.* environment _____
- ❖ staff *rt.* individuals _____
- ❖ staff *rt.* group _____



Notes:

Daily Responsibilities

To be a functioning unit in the backcountry each member of the team most play an active role. Students will have the opportunity each day to take on a different job. Each job plays a vital a role in the daily success of the group. Below are the descriptions and details of each Job.

Leaders of the Day

Each day, 2 students are identified as the Leaders of the Day (LOD). They are responsible for the logistics of roughly the next 24 hours. They will be responsible for evaluating group norms, ethics, and risk management practices. They must set the tone for the day's events from framing the logistics to carrying out the day. At the end of the day they hand the responsibility to the next LODs. By no means, should the LODs be able to relinquish their leadership or become the dictator of all decisions. However, the LODs judgment and decisions may be challenged by the other students or instructors if unsafe practices are apparent.

Plan the Day

As the LOD you get to plan the expedition for that day. This includes wake up time, launch time, planning the travel. Each night the new LOD will fill out a daily expedition sheet completely and review it with the professional staff and then use it to assist briefing the group at evening meeting.

Brief the Day

Inform the group of what your daily expedition plan is going to be. Set out the expectations for the day. What will the day look like? What are the major logistics? What time is sunset? Meeting times? What is the medical, health, environmental, or physical hazards to be aware of throughout the day?

Execute the Day

You are the "go-to" person for the day. If any issues arise, folks will come to you with questions. Watch for potentially dangerous situations and cut them off before they arise. How will you delegate responsibilities when the time comes? Anticipate potential problems before they occur. Exercise your best judgment.

Pro-Active Consultation

If you aren't sure of what to do or how to approach a situation, come to Hilary, Cameron, or Kate with questions. Be pro-active. Don't wait for Hilary, Cameron, or Kate to tell you what you need to do. If you're not sure how to handle a situation, formulate ideas and present your ideas to Hilary, Cameron, or Kate. The operative word here is to be pro-active in seeking counsel.

Chow Circle

This leader is responsible for running "chow circle" each evening and morning before we eat. They also must supply a quote or words of wisdom for each "chow circle". They are responsible for capturing the trip for that day in words and pictures with the use of the group journal and group camera.

Cooks

Three students will be responsible for preparing, packing, and distributing the food for the day. This includes monitoring that everybody is consuming enough food and water through out the day.

Scrub-A-Dub Dub

These 2 individuals are responsible for spearheading camp clean up and enforcing strict "Leave No Trace" camp principals. These individuals will also assist the cooks in cleaning up after dinner and other meals.

Job Chart

	5/9	5/10	5/11	5/12	5/13	5/14
LOD	Paige	Myra	Ernest	Kira	Meggie	Ernest
LOD	Ryan	Meggie	Shannon	Paige	Ryan	Kira
COOK	Ernest	Ryan	Kira	Ryan	Myra	Shannon
COOK	Meggie	Shannon	Meggie	Shannon	Kira	Paige
COOK	Kira	Paige	Myra	Ernest	Paige	Myra
SCRUB	Shannon	Kira	Paige	Myra	Shannon	Ryan
A-DUB	Myra	Ernest	Ryan	Meggie	Ernest	Paige

Expedition Behavior

The Finer Points

Howard Tomb

A good expedition team is like a powerful, well-oiled, finely tuned marriage. Members cook meals together, carry burdens together, face challenges together and finally go to bed together.

A bad expedition, on the other hand, is an awkward, ugly, embarrassing thing characterized by bickering, filth, frustration and crispy macaroni.

Nearly all bad expeditions have one thing in common: poor expedition behavior (EB). This is true even if team members follow the stated rules, such as Don't Step on the Rope, Kerosene and Food, No Soap in the River, No Raccoons in the Tent, Keep your Ice Axe Out of My Eye, etc.

Unfortunately, too many rules of expedition behavior remain unspoken. Some leaders seem to assume that their team members already have strong and generous characters like their own. But judging from a few of the campers we've encountered, more rules ought to be spelled out. Here are ten of them.

RULE #1 Get the hell out of bed.

Suppose your tent mates get up early to fetch water and fire up the stove while you lie comatose in your sleeping bag. As they run an extensive equipment check, coil ropes and fix your breakfast, they hear you start to snore. Last night you were their buddy; now they're drawing up list of things about you that make them want to spit. They will devise cruel punishments for you. You have earned them. The team concept is now defunct. Had you gotten out of bed, nobody would have had to suffer.

RULE #2 Do not be cheerful before breakfast.

Some people wake up perky and happy as fluffy bunny rabbits. They put stress on those who wake up mean as rabid wolverines. Exhortations such as "Rise and shine, sugar!" and "Greet the dawn, pumpkin!" have been known to provoke pungent expletives from rabid wolverine types. These curses, in turn, may offend fluffy bunny types. Indeed, they are issued with the sincere intent to offend. Thus, the day begins with flying fur and hurt feelings. The best early morning behavior is simple: Be quiet.

RULE #3 Do not complain.

About anything. Ever. It's ten below zero, visibility is four inches and wind driven hailstones are embedding themselves in your face like shotgun pellets. Must you mention it? Do you think your friends haven't noticed the weather? Make a suggestion. Tell a joke. Lead a prayer. Do NOT lodge a complaint! Your pack weighs 87 pounds and your cheap backpack straps are – surprise!, surprise!, - cutting into your flesh. Were you promised a personal sherpa? Did somebody cheat you out of a mule team? If you can't carry your weight, get a motor home.

RULE #4 Learn to cook at least one thing right.

One expedition trick is so old that it is no longer amusing: on the first cooking assignment, the clever cook prepares a dish that resembles, say, Burnt Socks in Toxic Waste Sauce. The cook hopes to be relieved permanently from cooking duties. This is the childish approach to a problem that's been with us since people first started throwing dead lizards on the fire. Tricks are not a part of a team spirit. If you don't like to cook, say so. Offer to wash dishes and prepare the one thing you do know how to cook. Even if it's only tea. Remember that talented camp cooks sometimes get invited to join major expeditions in Nepal, all expenses paid.

RULE #5 Either A) Shampoo, or B) Do not remove your hat for any reason.

After a week or so on the trail, without shampooing, hair forms angry little clumps and wads. These leave the person beneath looking like an escapee from a mental ward. Such an appearance could shake a team's confidence in your judgment. If you can't shampoo, pull a wool hat down over your ears and leave it there, night and day, for the entire expedition.

RULE #6 Do not ask if anybody's seen your stuff.

Experienced adventures have systems for organizing their gear. They very rarely leave it strewn around camp or lying back on the trail. One of the most damning things you can do is ask your teammate if they've seen the tent poles you thought you packed 20 miles ago. Even in the unlikely event you get home alive, you will not be invited on the next trip. Should you ever leave the tent poles 20 miles away, do not ask if anybody's seen them. Simply announce, with a good-natured chuckle, that you are about to set off in the dark on a 40 mile hike to retrieve them, and that you are sorry. It's unprofessional to lose your spoon or your toothbrush. If something like that happens, don't mention it to anyone.

RULE #7 Never ask where you are.

If you want to know where you are, look at the map. Try to figure it out yourself. If you're still confused, feel free to discuss the identity of landmarks around you and how they correspond to the cartography. If you A) suspect that a mistake has been made; and B) have experience in interpreting topographical maps, and C) are certain that your group leader is a novice or on drugs, speak up. Otherwise, follow the group like a sheep.

RULE #8 Always carry more than your fair share.

When the trip is over, would you rather be remembered as a rock or a sissy? Keep in mind that a pound or two of extra weight in your pack won't make your back hurt any more than it already does. In any given group of flatlanders, somebody is bound to bicker about your weight. When an argument begins, take the extra weight yourself. Then shake your head and gaze with pity upon the slothful one. This is the mature response to childish behavior. On the trail that day, during a break, load the tenderfoot's pack with 20 pounds of gravel.

RULE #9 Do not get sunburned.

Sunburn is not only painful and unattractive, it's also an obvious sign of inexperience. Most green horns wait too long before applying sunscreen. Once you've burned on an expedition, you may not have a chance to get out of the sun. Then the burn gets burned, skin peels away, blisters sprout on the already swollen lips. Anyway, you get the idea. Wear zinc oxide. You can see exactly where and how thickly it's applied and it gives you just about 100% protection. It does get on your sunglasses, all over your clothes and in your mouth. But that's OK. Unlike sunshine, zinc oxide is non-toxic.

RULE #10 Do not get killed.

Suppose you make the summit of K2 solo, chain-smoking Gitanes and carrying the complete works of Hemingway in hardcover. Pretty macho, huh? Suppose now that you take a vertical detour down a crevasse and never make it back to camp. Would you still qualify as a hero? And would it matter? Nobody's going to run any fingers through your new chest hair. The worst thing to have on your outdoor resume is the list of the possible locations of your body.

All expedition behavior really flows from this one principle: Think of your team, the beautiful machine, first. You are merely a cog in that machine. If you have something to prove, forget about joining an expedition. Your team will never have more than one member.

A Pocket Guide to Jesuit Education

Courtesy of Intersections Program

J.A. Appleyard, S.J.

Vice President for University Mission Ministry, Boston College

BEGINNINGS

The first Jesuit college opened at Messina in Sicily in 1548, but the roots of Jesuit education reach back to an earlier event. In 1521, a young man training for a career at the Spanish court was wounded in a military engagement with the French. Ignatius Loyola was the youngest child in a family of feudal lords in the Basque region of northern Spain. He returned to his family's home to recover from his wounds. There, he passed the time reading a life of Christ and a book about the saints, which led him to reflect deeply about his own life and to experience a calling to abandon his career at court and to follow Jesus instead.

Calling himself a "pilgrim," he traveled across Spain to the ancient monastery at Montserrat where he dedicated his sword to Mary as a symbol of his new life. In the nearby town of Manresa, he spent months alone in prayer, reflection, and service of the needy, trying to learn the rudiments of the spiritual life on his own. In spite of his mistakes, he slowly learned how to distinguish between what led him in a good direction and what did not. He later said of this part of his life that God was teaching him the way a schoolmaster deals with a child. He discovered he had a talent for helping others find the freedom to respond to God's invitation in their lives. He began to keep notes about his own spiritual experiences and his conversations with those who came to him. These became the basis for a small book he later put together for those helping others to grow spiritually, which he called *Spiritual Exercises*.

JESUITS

Ignatius decided that to serve God effectively he needed an education. This quest brought him to the University of Paris, where he became the center of a group of friends. Using his spiritual exercises, he challenged them to think about how they were going to use the unique gifts and personalities God had given them. After receiving their degrees, they decided they would stay together as a group and "help people" as Jesus and his disciples did. Gradually, they came to the decision to form a new kind of religious order. They were ordained Catholic priests and, in 1540, they received the approval of the Pope and called themselves "The Society of Jesus." Later, critics derisively called them "Jesuits" and this is the name that has stuck.

HOW DID JESUITS GET INVOLVED IN SCHOOLS?

At first, no single activity defined the new religious order. The early Jesuits preached in the streets, led men and women through the Spiritual Exercises, taught theology in universities, instructed children in the catechism, and cared for plague victims and prostitutes. Others went off to work in distant parts of the world, as Francis Xavier did in India. They were discovering their mission by doing it, adapting to change, taking risks, and learning by trial and error.

Nonetheless, the early companions were all graduates of the best university of Europe and they thought of themselves as specialists in "ministries of the word." Gradually, they came to realize that there was one emerging activity that connected their intellectual training, their world-affirming spirituality, their pastoral experience, and their goal of helping souls. When citizens of Messina asked Ignatius to open a school for their sons, he seems to have decided that schools could be a powerful means of forming the minds and hearts of those, who, because they would be important citizens in their communities, could influence many others. When the college in Messina proved a success, requests to open schools in other cities multiplied and soon education became the characteristic activity of Jesuits.

When Ignatius died in 1556 there were 35 Jesuit colleges across Europe. Two hundred years later, there were more than 800 in Europe, Asia, and Latin America. They constituted the largest system of education before the modern era of public schooling and the first truly international one.

WHY WERE JESUIT SCHOOLS SO SUCCESSFUL?

The simple answer is that they met a need. Europe entered the modern world almost overnight in the early 16th century. The voyages of exploration to the Americas and the Indies, the Protestant revolt, and Gutenberg's printing press changed people's understanding of the globe, redistributed wealth, and turned Europe into a battleground of ideas. A prosperous middle class wanted an education that would prepare their sons for the opportunities of this new world that was unfolding around them at a dizzying pace.

When Jesuits began their schools, two models were available. One was the medieval university, where students prepared for professions such as law, the clergy, and teaching by studying the sciences, mathematics, logic, philosophy, and theology. The other model was the Renaissance humanistic academy, which had a curriculum based

on Greek and Latin poetry, drama, oratory, and history. The goal of the university was the training of the mind through the pursuit of speculative truth; the goal of the humanists was character formation, making students better human beings and civic leaders. Jesuit schools were unique in combining these two educational ideals.

Perhaps the most important reason for the success of the early Jesuit schools was a set of qualities that Jesuits aspired to themselves and which they consciously set out to develop in their students:

- **Self-knowledge and discipline,**
- **Attentiveness to their own experience and to others',**
- **Trust in God's direction of their lives,**
- **Respect for intellect and reason as tools for discovering truth,**
- **Skill in discerning the right course of action,**
- **A conviction that talents and knowledge were gifts to be used to help others,**
- **Flexibility and pragmatism in problem solving,**
- **Large-hearted ambition, and**
- **A desire to find God working in all things.**

These qualities were the product of the distinctive spirituality that the early Jesuits had learned from Ignatius and that Ignatius had learned from his own experience. Jesuits hoped, in turn, to form their students in the same spiritual vision, so that their graduates would be prepared to live meaningful lives as leaders in government, the professions, and the Church.

JESUIT EDUCATION IS A PROCESS

How does this spiritual vision get translated into an educational vision? The early Jesuits struggled to describe what they called "our way of proceeding." Their accounts varied but it seems that they thought of their distinctive spirituality as a three-part process. It begins with paying attention to experience, moves to reflecting on its meaning, and ends in deciding how to act. Jesuit education, then, can be described in terms of three key movements:

1. Be Attentive

We learn by organizing our experience and appropriating it in the increasingly complex psychological structures by which we engage and make sense of our world. From infancy, learning is an active

process but in our early years it happens without our being aware of it. Once we become adolescents, though, whether we will continue to learn is largely a choice we make.

Conscious learning begins by choosing to pay attention to our experience -- our experience of our own inner lives and of the people and the world around us. When we do this, we notice a mixture of light and dark, ideas and feelings, things that give us joy and things that sadden us. It is a rich tapestry and it grows more complex the more we let it register on our awareness.

Ignatius was convinced that God deals directly with us in our experience. This conviction rested on his profound realization that God is "working" in every thing that exists. (This is why the spirit of Jesuit education is often described as "**finding God in all things**"). So, our intimate thoughts and feelings, our desires and our fears, our responses to the people and things around us are not just the accidental ebb and flow of our inner lives but rather the privileged moments through which God creates and sustains a unique relationship with each of us.

How do I pay attention? By observing, wondering, opening myself to what is new, allowing the reality of people and things to enter my consciousness on its own terms.

This is why Jesuit schools have traditionally emphasized liberal education, a core curriculum, and the arts and the humanities -- studies that can enlarge our understanding of what it means to be human and make us more sympathetic to experiences different from our own. This happens outside the classroom too -- for example, in service programs, when we enter into the lives of others. Referring to students engaged in working with the poor, Peter Hans Kolvenbach, the current leader of Jesuits across the world, has said "When the heart is touched by direct experience, the mind may be challenged to change." The key movement that begins this process of learning and change is paying attention.

2. Be Reflective

The outcome of paying attention to our experience may be a complex variety of images, unrelated insights, feelings that lead in contradictory directions. To connect the parts of our experience into a whole, we need to examine data, test evidence, clarify relationships, understand causes and implications, weigh options in light of their possible consequences. We need, that is, to see the patterns in our experience and grasp their significance. **Reflection is the way we discover and compose the meaning of our experience.**

Figuring out our experience can be an inward-looking activity -- identifying our gifts and the future they point us towards or confronting the prejudices, fears, and shortcomings that prevent us from being the kind of people we want to be -- but it can also mean looking outward -- at the questions that philosophy and theology pose to us, at subjects like biology and finance and economics and the different ways they organize and interpret the world and help us understand ourselves. In either direction, the goal is the freedom that comes from knowing ourselves, understanding the world, and finding the direction that God is disclosing for our lives in and through our experience.

Reflection is a kind of reality-testing. It takes time and care. Ultimately, it is the work of intelligence, which is why Jesuit education has always emphasized intellectual excellence. There is no substitute for using the minds God gave us, to understand our experience and discover its meaning.

3. Be Loving

Being attentive is largely about us and how God is working in us through our experience. *Being reflective* moves our gaze outward, measuring our experience against the accumulated wisdom of the world. *Being loving* requires that we look even more closely at the world around us. It asks the question: **How are we going to act in this world?**

In part, this is a question about what we are going to do with the knowledge and self-understanding and freedom that we have appropriated by reflection. How shall we act in ways that are consistent with this new self and what it knows and values?

But we can't move very far in the direction of answering this question without discovering that it is not only a question about how our lives can be authentic. It is also a question about our relationship to the world around us and **what the world needs us to do.** We are not solitary creatures. From the womb, we live in relationships with others, grow up in cultural, social, and political institutions that others have created for us. To be human is to find our place in these relationships and these institutions, to take responsibility for them, to contribute to nurturing and improving them, to give something back.

We can understand this in quite secular terms if we choose to, but through the eyes of faith there is an even more compelling reason for thinking and living this way. Ignatius ends his *Spiritual Exercises* with a consideration of love. For him growing in love is the whole point of the spiritual life. He suggests two principles to help us understand love. One is that **love shows itself more by deeds than**

by words. Action is what counts, not talk and promises. This is why Jesuit education is incomplete unless it produces men and women who will do something with their gifts.

More profoundly, Ignatius says that **love consists in communication.** One who loves communicates what he or she has with another. Thus, lovers desire each other's good, give what they have to one another, share themselves.

It is easy to see this communication in two people in love. For Ignatius, however, love was most dramatically evident in the relationship that God has with human beings. Two examples of this are central in the *Exercises*. First, God creates the world and gives life to everything in it. People and things come into existence because God communicates God's own self to them. And God continues *working* in each person and thing in its own specific reality and at every moment. God keeps wanting to be in relationship with us, even when we fail to respond. Second, surpassing even the gift of creation is the gift God has given us in the person of Jesus. God's taking on our human nature in order to heal our brokenness is the ultimate evidence of God's love for us. Jesus' life and death are, for Ignatius, the model of how to love in return.

If every human being is so loved by God, then our loving relationships do not stop with the special people we choose to love, or with our families, or with the social class or ethnic group we belong to. **We are potentially in love with the whole world.**

So, for Jesuit education, it is not enough to live authentically in the world. We have to participate in the transformation of the world (the Hebrew phrase *tikkun olam* conveys the same idea, of mending or repairing the world). For more than four hundred years, it has been said that Jesuit education educated "the whole person." Today, we live with an increasingly global sense of what it means to be human. A person can't be considered "whole" without an educated solidarity with other human beings in their hopes and fears and especially in their needs. We can't pay attention to our experience and reflect on it without realizing how our own lives are connected with the dreams of all those with whom we share the journey of human existence, and therefore with the economic, political, and social realities that support or frustrate their dreams. This is why Jesuit education is so often said to produce "**men and women for others.**"

THE HABIT OF DISCERNING

Jesuit education, we have said, is a *process* that has three key parts, *being attentive, being reflective, and being loving.* It results in the kind of good decision-making that Ignatius called "discernment."

The goal of Jesuit education is to produce men and women for whom discernment is a habit.

We can think of discernment as the lifelong project of exploring our experience, naming its meaning, and living in a way that translates this meaning into action. We can also think of this process as something we focus on with special intensity at particular moments in our lives -- during the four years of college, for example, or when we have to make important decisions and want to do so freely and with a sense of what God is calling us to. At these times, we might be especially conscious of using spiritual exercises to help us negotiate the process. But we can also think of these three movements as the intertwined dynamics of daily life, the moment-by-moment activity of becoming fully human.

Arguably, **it is the daily exercise of discernment that grounds the other kinds of spiritual growth** -- the regular practice of attentiveness, reflection, and choosing through which our lives take on a meaningful direction. In fact, Ignatius thought that the most useful kind of prayer is to spend a few minutes each day deepening our awareness of how God works in the events of the day and how we respond, a practice he called an *examen*. I begin by calling to mind that God is involved in shaping the direction of my life and I ask for light about this. Then, I review the events of the day, especially those where my feelings have been most engaged, positively or negatively. I notice the patterns and the emerging insights about which experiences lead me towards God and which lead away. And I end by looking ahead to tomorrow and asking to live with a growing sense of God's trust in my future.

For Ignatius, a key element of discerning is the exercise of imagination. In doing the *examen*, he suggests we use our imaginations to elicit the feelings that have pulled us one way or another during the day and to picture how we might live differently tomorrow. In the *Exercises*, when he is advising us how to pray, he urges us to take a passage from the Gospels and imagine ourselves present in the scene, listening to the words of the people there, experiencing their feelings, and he asks us to elicit our own feelings in response. And, in the account of his very earliest spiritual experiences, he tells us that, while he was recovering from his wounds, he used to lie on his bed by the open window of his room and contemplate the stars, lost in reveries about the great deeds he would accomplish, at first for the princess he was in love with, and then for Jesus. Even in old age, when he spent his days sitting at a desk in Rome administering the affairs of the Society, he would go to the roof of the Jesuit residence in the evening and look at the stars in order to see his life as God saw it. Finding images that embody our dreams can be a lifelong form of prayer.

In the practice of discerning, we grow in being able to imagine how we are going to live our lives. **We discover our vocations.** The novelist and theologian Frederick Buechner describes vocation as "the place where your deep gladness and the world's deep hunger meet." When we arrive at this place, and understand the fit between who we are and what the world needs of us, Ignatius urges us to be unafraid to live with the consequences of this realization, to respond with generosity and magnanimity because this is the way we can love as God loves. Jesuit tradition uses the Latin word *magis* or "more" to sum up this ideal, a life lived in response to the question: How can I be more, do more, give more? Jesuit education is complete when its graduates embody this vision of life and work.

JESUIT EDUCATION TODAY

In the United States, there are 28 Jesuit colleges and universities and 46 high schools. The first of these was Georgetown, established in 1789. Boston College was the eleventh when it was founded in 1863. Around the world, there are more than 200 Jesuit secondary schools - - including 93 in India alone -- and some 100 institutions of higher education, along with numerous centers of social and cultural analysis. Jesuit education is still growing. In recent years, U.S. Jesuits and lay men and women have created 14 inner-city middle schools, along with five high schools modeled on Chicago's Christo Rey School. Increasingly, all these institutions are staffed and administered by men and women who are not Jesuits and may not even be Catholic or Christian but who are animated by the vision of Jesuit education and the spirituality of Ignatius. Jesuit education continues to adapt old ideals to new times and new needs.

Day Two ~ May 10

What makes your light shine?

What gives you joy? Who are you? What are you passionate about? What excites you? To answer these questions, it might help to ask yourself what have been the “defining moments” in your life, the turning points that shaped who you are or the moments when you made decisions that, consciously or not, have made you the person you are today? Do these point to what gives you joy?

Note that we are talking about joy, not happiness. Feeling happy often depends on external things, your physical well being, the weather, whether you had a good night’s sleep or a good meal. Joy comes from within and has to do with a deep and abiding sense of the rightness, the goodness, the fruitfulness of what you do with your life. It results from the harmony between your ambitions and your achievements. It is a gift that comes from acceptance and patience, from being at peace with the reality that surrounds you, even when that reality calls for change or when it challenges you.

And we are not talking about satisfaction. To be satisfied means to be full, to want nothing more. Joy comes from a quest that challenges you to grow, to learn more, to become more, to give more. Maybe you are good at several things. Which choices will not only use your talents but also stretch them?

No one can answer these questions but you. You can get advice from others, learn a lot from them, but ultimately only you can say what really gives you joy or what makes your light shine?

Borrowed and adapted from *Three Key Questions* video
Presented by Michael Himes - Halftime, Boston College

Reflection Questions?

What are you passionate about?

What are those things you find yourself doing and losing track of time?

What are those things that you do that make you feel a deeper sense of peace?

Chances are these are the things that make your light shine!

History of Fort Story

Fort Story sits on a prominent piece of land. In 1607, colonists first landed here before moving on to settle at Jamestown. In 1781, at the end of the Revolutionary War, the French Fleet blockaded the bay just offshore from here and prevented the British forces at Yorktown from receiving reinforcements, forcing Lord Cornwallis to surrender to General Washington. One of the nation's first lighthouses was built here in 1791. In fact, that lighthouse was the first one authorized by our newly formed government. The community of Cape Henry was established in 1902, and it grew to about 300 residents. An electric train connected the town with Norfolk via what is now the Shore Drive corridor. Later the railway would connect instead to the Oceanfront area, which was in turn connected roughly via the Virginia Beach Blvd corridor. After Fort Story expanded in 1941, the civilian community faded away. And by 1954, the railroad would disappear

In the years prior to World War I, the Army began purchasing land at Cape Henry. They saw a need for protection against hostile shipping entering the Chesapeake Bay. In earlier times, the distance between Cape Henry and Cape Charles was too great for weapons to effectively protect the bay. Forts in inland areas like Norfolk, Hampton, Washington, and Baltimore were our way of protecting ourselves, leaving vast areas where enemies could easily penetrate. Originally known as Cape Henry Military Reservation until it was officially named on July 24, 1916 for Major General John P. Story. He was once an artillery commander at Fort Monroe. During the World Wars, Fort Story was commanded by Fort Monroe in Hampton. The headquarters moved to Fort Story during World War II. In addition to the 2nd Coast Artillery, the 246th Coast Artillery, a National Guard unit, served here.

Fort Story was once divided into parcels. Parcel A was the main part of the base between the East Gate and the Lighthouses. This contained Battery Pennington, the railroad artillery, the early temporary batteries, searchlights, and just about everything else. Parcel B was on the western end of 72nd St off of Atlantic Avenue and contained the Emerson fire control towers. Parcel C was just beyond that at 67th St and was the site for several fire control towers. Parcel D was towards the West Gate and is the site of a mine casemate and fire control tower. Parcel E was next to the West Gate and contained the Examination Battery, and the Granite fire control towers.

Cape Henry Lighthouse

The original Cape Henry Lighthouse has long been important for the large amount of ocean-going shipping traffic for the harbors, its rivers, and shipping headed to ports on the Chesapeake Bay.

It was the first lighthouse authorized by the U.S. government, dating from 1792. It was also the first federal construction project under the Constitution, for an original contract amount of \$15,200 (an additional \$2,500 was required to finish the lighthouse).

A newer structure stands nearby, so there are actually two lighthouses at Cape Henry. The older lighthouse was acquired in 1930 by the Association for the Preservation of Virginia Antiquities (Now APVA Preservation Virginia). A brick lining and an iron stairway have been added to the interior. The lighthouse is open to the public and a fine view can be enjoyed from its observation platform. It was designated a National Historic Landmark on January 29, 1964. In 2002 the American Society of Civil Engineers designated the lighthouse a National Historic Civil Engineering Landmark.

My Lighthouse

by Diane Blues

*Sometimes my life is dark, empty, and foreboding
Like a ship in the night out at sea
But you are there for me
You are the tower of strength that I rely on.*

*Sometimes I'm sad and alone
Like the captain at the wheel, wanting to be home
But you are there for me
You shine your bright light for me to reach out to*

*Sometimes I'm confused, not sure what to do
Like the seaman who loses his way in the fog
But you are there for me
Your voice tells me the right direction.*

*Sometimes life is as rough as the uncaring sea
It causes panic, frustration, and despair
But you are there for me
A quiet entity on the edge of a rugged cliff.*

You are my beacon, my lighthouse.

The Lighthouse

by Marjorie Wilson

*Burning upon some hidden shore
 Across the sea one night
(A little reef, the Captain said),
 We saw a shining light.
He said there was a lighthouse there
 Where lonely in the sea,
Men lived to guard that moving light,
 And trim the lamp for me.
For me, for him, for every ship
 That passes by the way.
I thought it must be strange and quiet
 To be there every day.
There have no shops, no fields, no streets;
 No whispering sound of trees,
But always shouting at their feet
 The great voice of the seas.
And when we sleep at night they wake
 And over every wave
They send that straight strong arm of light
 Stretched like a rope to save.*

Quotes

“Let your light shine. Shine within you so that it can shine on someone else. Let your light shine.”

Oprah Winfrey

“And as we let our own light shine, we unconsciously give other people permission to do the same.”

Nelson Mandela

“Life’s a ‘candle in the wind.’ Share the light with as many people as you can before it gets blown out.

Rosie Cash

“To be a star, you must shine your own light, follow your path, and don’t worry about the darkness, for that is when the stars shine brightest.”

Unknown

“God didn’t promise days without pain, laughter without sorrow, sun without rain, but He did promise strength for the day, comfort for the tears, and light for the way.”

Unknown

“The only way I can take a breath is by releasing my breath. In order to be more, I must be willing to be less.

Noah Benshea

“Now I know the secret of making the best persons; It is to grow in the open air and to eat and sleep with the earth.”

Walt Whitman

“The best remedy for those who are afraid, lonely or unhappy is to go outside, somewhere they can be quite alone with the heavens, nature and God. Because only then does one feel that all is as it should be and that God wishes to see people happy, amidst the simply beauty of nature. As long as this exists, and it certainly always will, I know that then there will always be comfort for every sorrow, whatever the circumstances may be.”

Anne Frank

The Alchemist

Making a decision was only the beginning of things. When someone makes a decision, he is really diving into a strong current that will carry him to places he had never dreamed of when he first made the decision.

...."whoever you are, or whatever it is that you do, when you really want something, it's because that desire originated in the soul of the universe. It's your mission on earth."

"When you want something, all the universe conspires to help you achieve it."

Tell your heart that the fear of suffering is worse than the suffering itself. And that no heart has ever suffered when it goes in search of its dreams, because every second of the search is a second's encounter with God and with eternity.

What is a personal calling? It is God's blessing, it is the path that God chose for you here on Earth. Whenever we do something that fills us with enthusiasm, we are following our legend.

It was my fear of failure that first kept me from attempting the master work. Now, I'm beginning what I could have started ten years ago. But I'm happy at least that I didn't wait twenty years.

Everyone on earth has a treasure that awaits him.

Wherever your heart is, there you will find your treasure.

Discovery Reflection Questions

What makes your light shine?

When does your light shine the brightest?

Where is your light needed

Day Three ~ May 11

When does your light shine the brightest?

Do you have the talents to pursue the things that you are passionate about or the things that make your light shine? Maybe it's clear to you that you do. But maybe you don't even recognize the talents that you have. Or maybe you do know some of the things you are good at but you don't think they're important. You don't see them as real strengths.

Unlike the question about what makes your light shine or what gives you joy, this question can't be answered by you alone. Your talents and skills have been nourished by significant people in your life and by communities you have belonged to, both before you came to Loyola and since. These relationships constitute a dialogue, a conversation about yourself with people who value you enough to challenge and support you. We seem to need these people and these communities to point out our talents to us, to give us a chance to try out our skills, and to confirm them as strengths when we succeed and even to tell us that we don't have certain talents when we fail.

So one way of answering this question is to ask yourself: Who have been the key people in your life—the relatives, teachers, coaches and mentors who have helped you know who you are and what you can do? Who have been your models? For whom are you grateful when you look at your life? What have you learned from them about yourself and about the talents that are special to you? If someone asked them to describe your strengths and weaknesses, what specific ones do you think they would mention? When are those times in your life when your light shines the brightest?

Borrowed and adapted from *Three Key Questions* video
Presented by Michael Himes - Halftime, Boston College

Reflection Exercise

Write down five accomplishments that you are proud of? Write down the skills you needed to achieve those accomplishments? Examine the skills that you wrote down. Of those skills, underline the skills that you are good at. Circle those things that make your light shine, those things that are life or energy giving. It is more than likely that the things that are underlined and circled are your God-given gifts and talents, the times when your light shines the brightest. Are you having difficulty answering these questions? If so, keep in mind that this question can't be answered by you alone. Often times, it's those important people around us (relatives, teachers, mentors,

Day Four~ May 12

THE SURRENDER

Begin by seeking silence.

For this, come home to yourself.

Come to the present.

Ask yourself: Where am I right now?

What am I doing?

What am I thinking?

What am I sensing in my body?

What is the quality of my breathing?

Silence cannot be induced or sought directly.

Just seek awareness – and silence will appear.

If you now wish to communicate with God

within this silence

imagine that you surrender, let go,

each time you breathe out

- that each exhalation

is your way of saying yes to God.

Yes to what you are today

- to the kind of person you have become.

Yes to the whole of your past.

Yes to what lies in store for you in future.

Let go each time you breathe out

with the awareness that all will be well.

Let all anxieties cease,

and let peace take over,

for in his hand, in his will,

is our peace.

*Wellsprings: A Book of Spiritual Exercises by
Anthony de Mello*

On Silence and Prayer.....

I Kings 19:11-13: The LORD said, "Go out and stand on the mountain in the presence of the LORD, for the LORD is about to pass by." Then a great and powerful wind tore the mountains apart and shattered the rocks before the LORD, but the LORD was not in the wind. After the wind there was an earthquake, but the LORD was not in the earthquake.¹² After the earthquake came a fire, but the LORD was not in the fire. And after the fire came a gentle whisper.¹³ When Elijah heard it, he pulled his cloak over his face and went out and stood at the mouth of the cave. Then a voice said to him, "What are you doing here, Elijah?"

Matthew 14:22-23: Immediately Jesus made the disciples get into the boat and go on ahead of him to the other side, while he dismissed the crowd.²³ After he had dismissed them, he went up on a mountainside by himself to pray.

Mark 1:35: Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed.

Luke 6:12: One of those days Jesus went out to a mountainside to pray, and spent the night praying to God.

Isaiah 40:31: Those who wait on the LORD will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint.

Proverbs 3:5-6: Trust in the LORD with all your heart and lean not on your own understanding;⁶ in all your ways acknowledge him, and he will direct your paths.

Jeremiah 29:11: For I know the plans I have for you," declares the LORD, "plans to prosper you and not to harm you, plans to give you hope and a future.¹² Then you will call upon me and come and pray to me, and I will listen to you.

Micah 6:8:⁸ He has showed you, O people, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God.

Prayer of Patient Trust

Above all trust in the slow work of God.

We are, quite naturally impatient

In everything to reach the end without delay.

We should like to skip the intermediate stages.

We are impatient of being on the way to something unknown

Something new:

And yet it is the law of all progress

That it is made by passing through

Some stages of instability-

And that it may take a very long time.

And so I think it is with you. Your ideas mature gradually.

Let them grow let them shape themselves,

Without undue haste.

Don't try to force them on, as though you could be today

What time (that is grace and circumstances

Acting on your own good will) will make you tomorrow.

Only God could say what this new spirit

Gradually forming with you will be.

Give Our Lord the benefit of believing

*That His hand is leading you and accept the anxiety of Feeling
yourself in suspense and incomplete.*

Pierre Teilhard de Chardin, S.J.

“Oh, the Places You’ll Go”

by Dr. Suess

Congratulations! Today is your day. You’re off to Great Places!
You’re off and away.

You have brains in your head. You have feet in your shoes. You can
steer yourself any direction you choose. You’re on your own. And
you know what you know. And YOU are the guy who’ll decide
where to go.

You’ll look up and down streets. Look ‘em over with care. About
some you will say, “I don’t choose to go there.” With your head full
of brains and your shoes full of feet, you’re too smart to go down any
not-so-good street.

And you may not find *any* you’ll want to go down. In that case, of
course, you’ll head straight out of town.

It’s opener there in the wide open air.

Out there things can happen and frequently do to people as brainy
and footsy as you.

And when things start to happen, don’t worry. Don’t stew. Just go
right along. *You’ll* start happening too.

OH! THE PLACES YOU’LL GO!

You’ll be on your way up! You’ll be seeing great sights! You’ll join
the high fliers who soar to high heights.

You won’t lag behind, because you’ll have the speed. You’ll pass the
whole gang and you’ll soon take the lead. Wherever you fly, you’ll
be the best of the best. Wherever you go, you will top all the rest.

Except when you *don’t*. Because, sometimes, you *won’t*.

I’m sorry to say so but, sadly, it’s true that Bang-ups and Hang-ups
can happen to you.

You can get all hung up in a pricke-ly perch. And your gang will fly
on. You’ll be left in a Lurch.

You’ll come down from the Lurch with an unpleasant bump. And
the chances are, then, that you’ll be in a Slump.

And when you’re in a Slump, you’re not in for much fun. Un-
slumping yourself is not easily done.

You will come to a place where the streets are not marked. Some windows are lighted. But mostly they're darked. A place you could sprain both your elbow and chin! Do you dare to stay out? Do you dare to go in? How much can you lose? How much can you win?

And *IF* you go in, should you turn left or right...or right-and-three quarters? Or, maybe, not quite? Or go around back and sneak in from behind? Simple its not, I'm afraid you will find, for a mind-maker-upper to make up his mind.

You can get so confused that you'll start in to race down long wiggled roads at a break-necking pace and grind on for miles across weirdish wild space, headed, I fear toward a most useless place.

The Waiting Place...

...for people just waiting. Waiting for a train to go or a bus to come, or a plane to go or the mail to come, or the rain to go or the phone to ring, or the snow to snow or waiting around for a Yes or No or waiting for their hair to grow. Everyone is just waiting.

Waiting for the fish to bite or waiting for wind to fly a kite or waiting around for Friday night or waiting, perhaps, for their Uncle Jake or a pot to boil, or a Better Break or a string of pearls, a pair of pants or a wig with curls, or Another Chance. Everyone is just waiting.

NO! That's not for you! Somehow you'll escape all that waiting and staying. You'll find the bright places where Boom Bands are playing.

With banner flip-flapping, once more you'll ride high! Ready for anything under the sky. Ready because you're that kind of a guy!

Oh, the places you'll go! There is fun to be done! There are points to be scored. There are games to be won. And the magical things you can do with that ball will make you the winning-est winner of all. *Fame!* You'll be famous as famous can be, with the whole wide world watching you win on TV.

Except when they don't. Because, sometimes, they won't. I'm afraid that *some* times you'll play lonely games too. Games you can't win 'cause you'll play against you.

All Alone! Whether you like it or not, Alone will be something you'll be quite a lot.

And when you're alone, there's a very good chance you'll meet things that scare you right out of your pants. There are some, down the road between hither and yon, that can scare you so much you won't want to go on.

But on you will go though the weather be foul. On you will go though your enemies prow. On you will go though the Hakken-Kraks howl. Onward up many a frightening creek, though your arms may get sore and your sneakers may leak.

On and on you will hike. And I know you'll hike far and face up to your problems whatever they are.

You'll get mixed up, of course, as you already know. You'll get mixed up with many strange birds as you go. So be sure when you step. Step with care and great tact and remember that Life's a Great Balancing Act. Just never forget to be dexterous and deft. And *never* mix up your right foot with your left.

And will you succeed? Yes! You will, indeed! (98 and $\frac{3}{4}$ percent guaranteed). *KID, YOU'LL MOVE MOUNTAINS!*

So...

be your name Buxbaum or Bixby or Bray or Mordecai Ali Van Allen O'Shea, you're off to Great Places! Today is your day! Your mountain is waiting. So...*get on your way!*

Reflection Questions ~ Oh, the Places You'll Go!

1. What "bang-ups" and "hang-ups" have you experienced this year? Did you find yourself in a "slump?"
2. How did you "un-slump" yourself?
3. When you come to a "place where the streets are not marked, some windows are lighted, but mostly they're darked" how do you decide where to go or what to do?
4. Are you waiting for something? If so, what are you waiting for? How are you waiting (patiently, anxiously, with great anticipation)? What do you do when you are waiting?
5. Where are some of the places you think you'll go? What will you take with you?

Letter to Self

Write a letter to yourself including your thoughts and answers to the following questions:

1. Where have you come from (the beginning point of this trip, the beginning of your sophomore year, and/or the beginning of your time college/Loyola)?
2. Where are you going (the remainder of this trip, next year, the remainder of you college career, and/or several years in life)?

Rules For Being Human

1. You will receive a body. You may like it or hate it, but it will be yours the entire period this time around.
2. You will learn lessons. You are enrolled in a full-time informal school called life. Each day in this school you will have the opportunity to learn lessons. You may like the lessons or think them irrelevant and stupid.
3. There are no mistakes, only lessons. Growth is a process of trial and error, experimentation. The “failed” experiments are as valuable and as much a part of the process as the experiment that ultimately “works.”
4. A lesson is repeated until learned. A lesson will be presented to you in various forms until you have learned it. When you have learned it, you can then go on to the next lesson.
5. Learning lessons does not end. There is no part of life that does not contain its lessons. If you are alive, there are lessons to be learned.
6. “There” is no better than “here.” When your “there” has become a “here” you will simply obtain another “there” that will, again, look better than “here.”
7. Others are merely mirrors of you. You cannot love or hate something about another person unless it reflects to you something you love or hate about yourself.
8. What you make of your life is up to you. You have all the tools and resources you need. What you do with them is up to you. The choice is yours.
9. Your answers lie inside you. The answers to life’s questions lie inside you. All you need to do is look, listen, and trust.
10. You will forget all this.

Anonymous

Journaling

<i>Who?</i>	Anyone and Everyone
<i>What?</i>	<i>Journaling IS:</i> A collection of thoughts and ideas taking many forms; including a sketch book, photographs, writing, a quote book, whatever you want it to be. A place to record events, recognize patterns, experience healing and help make decisions. <i>Journaling is NOT:</i> a diary. It is not writing to an imaginary friend (unless you want it to be!). It is not a structured format with restrictions and rules.
<i>Where?</i>	Anywhere you feel comfortable...in Primos, on the bus, in your room, under a tree, at a table in Starbucks, etc.
<i>When?</i>	At your convenience and when you feel moved to do so...after a great or difficult conversation with a friend, between classes, after showering, etc.
<i>Why?</i>	As you know, life as a college student is crazy. Using journaling as a way to get the moment of silence in your day. Use it as a chance to stop and think, sit and relax, or even let out your frustration. Take a break to re-energize and connect with yourself. Take time to reflect on your day and your life. After this retreat, use journaling as a chance to come back to this place, to be quiet and still for a moment.

Hints:

- There is no single or right way to journal. There are no “shield’s” in journaling.
- There are many “techniques” or “methods” for journaling that can be chosen from each time you journal.
- Choose the technique that feels most comfortable for you and fits with what you are feeling in the moment (see the back for ideas).
- Don’t be afraid to break your own rules as you journal.
- Explore the 3 key questions you have learned on Discovery.
- Find ways to be attentive, reflective and loving through your journal.
- Journaling is as much about reading as it is about writing-take time to look back and find patterns, reflect on moments of joy, challenge yourself in new ways.

Journaling Methods, Ideas, Techniques

Topic Method: Select a topic that is on your mind and write for as long as you want until you've expressed all of your thoughts on that topic.

*

Free Write: Put your pen to paper and just start writing—select a time limit and don't stop until time is out. Look back on what you've written and see what surprises you, pleases you, scares you. What would you like to write about more?

*

Unsent Letter: Write a letter to someone that expresses your innermost feelings about them as if they are there, but without having to talk to them face-to-face.

*

Idea Box: Keep a special box that you fill with questions or ideas from movies, television, books, classes or conversations that you want to explore "someday"—when you are stumped with nothing to write about—pull out one of these questions (What have I learned today? How do I feel about my life? If I could travel anywhere, where would I go and why? What personal beliefs have held me back from truly living a successful life? What contributions have I made to my family and community?)

*

Storyboard: Add pictures or sketches to your journal in a way that expresses your thoughts, ideas and feelings.

*

Lists: Write lists of things you want to do before you turn a certain age. Reflect on the more important ones or write lists of events that have happened that day, week or month as a way to catch up on your journaling.

*

Reflective Description: Step back and describe in vivid details your personal feelings, reactions and viewpoints to events in your life and the world.

Day Five ~ May 13

Where is your light needed?

The novelist and theologian Frederick Buechner describes vocation as “the place where your deep gladness and the world’s deep hunger meet.” We don’t live for ourselves alone. We don’t invent really big questions and worthy dreams by ourselves; the communities we belong to offer them to us. Only in relationships—and especially when we give ourselves in love to other people, to communities, and to significant ideals—do we really discover the full meaning of our lives. Because you have been shaped by your relationships and by the communities that mark your personal history—your family, your school friends, the people you have met in service programs—you have become part of an ever wider circle of belonging.

To belong is also to take responsibility for and to contribute to the group that has nurtured your ability to donate yourself, your talents, and your time to help other men and women. This can mean sacrifice, putting aside your immediate convenience or interests to be there for someone who needs you. True, you have an obligation to keep your self-donation truly free, something that you choose to give and not something others impose on you by coercion or guilt. But finding your true self in this life means matching your gifts with the world’s needs.

So a crucial third task is to define the horizons that give meaning to your life. Who are the people, what are the ideals, where are the needs that invite you to give yourself to them? Have you begun to identify these in your own life? Do they begin to suggest directions for your future? So, where is your light needed?

Borrowed and adapted from *Three Key Questions* video
Presented by Michael Himes – Halftime, Boston College

Reflection Questions

What are some of the headlines you read about in the newspaper or on-line?

What are some of the needs of the community (family, friends, church, Loyola, Baltimore, US, world)?

How can you use your passion or love for _____ to address the needs of the community?

How can you use your gifts and talents to impact or address the needs of the community?

If you are having difficulty answering these questions, ask yourself the following question – In what ways can I go about exploring how my gifts and talents intersect with the needs of the world?

Day Six ~ May 14

Having thought about these three questions...

What makes your light shine?

When does your light shine the brightest?

Where is your light needed?

Much of the focus so far in this process has been on examining your self-awareness and your relationships with other people. But God is also part of the picture. In a Jesuit and Catholic university with a strong ecumenical tradition, we believe that all of us from all kinds of religious traditions need to look at what God might be saying to us. What is happening in those quiet times when you seek meaning and guidance beyond your friends, family, and teachers—in prayer or listening to music that moves you deeply, in those encounters with mystery that catch you and make you stop in wonder, and in the challenging moments when you encounter death or terror or failure? Where do you turn to find support and meaning? How is God moving you towards life decisions?

Perhaps you now find yourself entertaining several life choices. That would not be surprising at all. Vocational discernment is an evolving process, a journey. Your goals may change several times as you try out some choices and learn more about the match between your passions and the world's needs. But do you feel that you are growing in possession of the kind of knowledge that will enable you eventually to narrow down these choices in the future or to figure out how to combine them?

Do any of the ideals and directions you have identified require you to change course? Are there previous choices that you don't want to pursue anymore? Are there new choices that lead in more promising directions?

What resources at Loyola (friends, groups, mentors, academic courses, service programs, retreats, etc.) do you need to make your new insights work in the months ahead?

And, especially, are you getting better at **noticing** what's going on in your life, **reflecting** about the things you notice, and turning these reflections into **decisions**?

Daily Expedition Plan

Date: _____

Destination: _____

Wake up time: _____

Launch time: _____

High Tide: _____

Low Tide: _____

Sunrise: _____

Sunset: _____

Total Mileage: _____

Estimated Arrival Time: _____

Group Considerations _____

Route Plan:

Chart Notes:

Weather Band Report notes:

AM

Clouds Type _____

Meaning _____

Wind Beaufort Scale _____

Direction _____

Meaning _____

Temperature _____

Precipitation _____

Prediction

PM

Clouds Type _____

Meaning _____

Wind Beaufort Scale _____

Direction _____

Meaning _____

Temperature _____

Precipitation _____

Prediction : _____

Sea Kayaking Manual

Sea Kayaking provides the unique experience of spending extended time out on the water for multiple days. For our Discovery expedition we will be traveling expedition style, self-supported, for multiple days. In this section of manual you find some resources to help improve your paddling skills and comfort on the water. No resource will ever take the place of practice. If there is a skill that you need to work on practice it.

Personal Flotation Device (PFD):

PFDs will be wore at all times when on the water or in the water. PFDs would be fit and put on properly before each time you get into your boat or the water. PFDs must be worn properly at all times to maximize their effectiveness.

Whistles:

Whistles must be secured to your PFD at all times. Your whistles can act as your voice when on the water. You can signal if a participant has capsized or if there is an emergency.

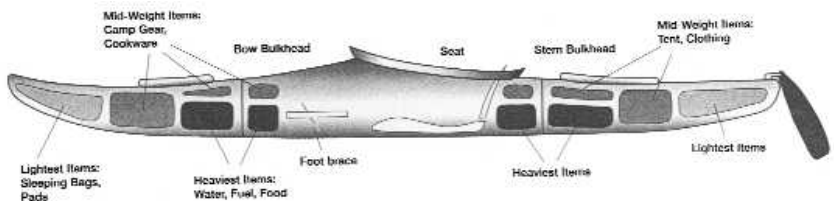
Three short blasts: Used to signal there is a major emergency and that somebody is in distress. Repeat this signal until help arrives

One long Blast: This signals that a boat has capsized or that somebody needs assistance.

How to pack your boat:

Packing your kayak can be a joy or total misery. At the end of a trip have you ever wondered why you brought so much junk! Repeatedly hauling all your equipment and "stuff" up and down a long, rocky beach can turn any kayak camper into a minimalist!

The diagram below shows the basic methodology for packing your kayak.



For the best trim keep light items in the bow and stern, next heaviest items as you move toward the cockpit and heaviest near the cockpit.

Now, first things first - make an equipment list, gather all your gear, lay it all out for inspection and then decide what will fit in your boat. Decide

which items are essential, good to have and luxury items. Start with essential items that need to stay dry. These items will probably go in dry bags. Remember that a bunch of small dry bags are good - one big dry bag is not! You also need to determine how dry your front and rear hatches stay - that will help you decide what needs to go in a dry bag or watertight container.

Also keep in mind what items you want to pull out first when you land. If you'll be paddling long hours and it's dark when you arrive, have your headlamp handy. A small first aid kit in your deck bag is good for easy access (store a more complete kit in the boat). Everyone keeps their water bottle handy, but also remember to keep spare water handy too. If you need to refill at the next rest area you don't want to unload your entire boat to get the water. If you will be stopping for lunch on your way to the next campsite, have your lunch easily accessible.

Your kayak will achieve some extra stability and tracking ability with the addition of properly packed weight. Make sure you are aware of the manufacturer's stated weight capacity. Pack heavy gear as low as possible to keep the center of gravity low and make sure your gear doesn't shift around in rough paddling conditions.

Remember, just because you CAN take the "kitchen sink" doesn't mean you should. Packing light and efficiently will make your trip much more enjoyable.

Front Deck

Anything on your deck will add wind age and raise your center of gravity. However, and especially on long trips, you may need some essential items assessable to you without having to pop your spray skirt.

Essentials may include water bottles, snacks, VHF radio, paddle float, sun screen and your chart. A deck bag is perfect for these and other small items. For extended voyages, you may want to strap on a small survival kit. Anything on your front or rear deck must be secured for foul conditions and surf launches or landings.

Rear Deck

Use the rear deck to store your spare paddle. This is an essential item for expedition or long distance trips. Store the paddle halves with the blades facing the back of the kayak under the deck lines and the shaft towards you so you can get to them easily.

One thing to remember - do not load your front or rear deck with bags that do not fit into your boat. Re-examine your equipment list and leave behind unnecessary items. Think like a backpacker - even if you do have much room!

Hints:

1. Use water bags or bottles that deflate or collapse when the water is used up.
2. Carry one or two large duffle bags to carry gear back and forth from the boat to the campsite. Select bags that will easily stow away when the boat is packed.
3. Don't carry your kayak when it is loaded with gear.
4. The new compression dry bags are great for sleeping bags and clothes.
5. Make equipment do double duty - sleeping pad/chair combos are good.
6. Keep your dry top handy in case of sudden storms.

Paddle Strokes

Solid strokes and paddling technique will greatly enhance your ability to control your boat and increase your level of fun while in the boat. Many experienced paddlers are constantly working and practicing to refine their forward stroke. Solid strokes will help keep you in your boat and help keep you out of hazards.

There are three types of strokes. **Propulsion**, strokes that move the kayak in the direction of travel. **Directional**, strokes that point the boat in the desired direction. **Braces**, these help maintain or restore stability. All strokes have a beginning, middle, and an end. In paddling terms these can be referred to as a catch or the plant, the propulsion, and the recovery. The catch describes the instant the blade hits the water. The propulsion is when you force the blade through the water. The recovery is when you return the blade to the ready position for the next stroke.

Forward Stroke

The forward stroke is the stroke that sea kayakers will use more than any other, so it is important to get the fundamentals down.

Position:

- Sit up straight, tailbone pushing against the seat back.
- Place balls of feet on foot pegs
- Knees relaxed 7 slightly bent outside the thigh braces

Grip:

- Equidistant and shoulder width apart, 90° angle check
- Knuckles aligns with top edge of blade
- Grip only enough for control, no white knuckles
- Release pressure of fingers on shaft while pushing

Rotation:

- PFD moves across sprayskirt
- Feel muscles flex in abdomen and back.

Extension:

- Reach for Grab loop as you push
- Straighten elbow as paddle enters water at your toes
- Hold paddle out from your chest

Breathing:

- Be relaxed and focus on breathing
- Take full breaths
- Synchronize breaths with stroke cycle

Other Strokes to Learn and Practice

The forward stroke will give you the fundamentals to help move your kayak through the water. However, there are a number of other strokes that you will need to learn and master for great kayak control. The Sweep family will help you turn your boat and can act as a correction stroke to enable to keep your boat tracking straight. The draw will allow you to move your boat sideways through the water. Braces allow to maintain or recover stability in the event of a loss of balance.

- Forward Sweep
- Reverse Sweep
- Draw Strokes
- High and Low Brace
- Stern Rudder

Wet Exit

This can be an area that is highly intimidating for all paddlers regardless of experience. The idea of being trapped with your head held under water can make it hard to relax and listen to instructions. The more comfort you have under the under in your boat the easier skills like wet exiting and eventually rolling your kayak will be. Always try to relax and get your composure.

1. Before capsizing:

- Check the three Ls: lifejacket, loop, and lines. PFD should be zipped and snug; the spray skirt grab loop should be accessible; and nothing under the deck lines should impede the exit.

2. After capsizing:

- Bend forward at the waist

- Pound on the hull 3 times
- Waive hands looking for bow rescue.
- Release and clear spray skirt
- Push the coaming off the hips
- Surface with hand on the boat
- Reenter the boat

Capsize Recovers

There are number of different ways that you can recover if your boat has capsized. There are ways to recover on your own or ways to use the assistance of somebody in your group.

Assisted Cross Cockpit Lunge

The cross-cockpit lunge is a technique designed to help a swimmer right their boat and the reenter the capsized boat

Assistant: Come up alongside the capsized kayak

Paddler: Right the kayak. This can be done by the paddler or rescuer, or use a T-rescue to drain the boat.

Assistant: Stow the paddles and stabilize the paddler's kayak.

Paddler: Reenter the cockpit. Hoist torso onto the deck using the coaming. The rescuer can assist by pulling the paddler by the collar of their PFD. Once the paddler is on the rear deck of the boat they can slide their feet into the cockpit. Once secure they can right themselves into proper paddling posture.

Paddle Float Rescue

This recovery is an example of unassisted recovery

- Bang on Hull three times and then wet exit
- Keep boat upside down with one leg in cockpit
Note: Prevents waves from entering kayak
- Keep hold of the paddle
- Remove tethered paddle float from storage and slightly inflate
- Slide blade into float and secure it then inflate until full.
- Position paddle under your arms
- Grab each side of coaming and quickly flip kayak
Note: Do not reach over kayak or more water will enter
Note: Bow lift or Stern Push is optional for less water
- Position yourself aft of the cockpit and paddle
Note: Being in front of the paddle may cause pfd to catch coaming it's difficult to maintain tight grasp on paddle and coaming
- Position paddle perpendicular to kayak against coaming and wrap hand around coaming and paddle
- Place closest ankle over paddle shaft

- With a strong kick pull the kayak under your body
Note: Stay low on the kayak at all times
- Put other leg onto paddle shaft then first leg into cockpit
Note: Always keep one limb on the paddle
- Grab paddle with closest hand
- Put second leg into cockpit
- Corkscrew into cockpit by turning toward paddle float
Note: Be careful not to collapse seatback under you as you enter cockpit
- Switch hands and keep leaning towards float
- Quickly bring paddle over head without the float leaving
- Secure spray skirt and start pumping water from side or tunnel
- Secure pump and optionally the float
Note: Leaving float on paddle may prevent another capsiz

Weather

As part of Discovery, we want you to be observant of the weather conditions. It is important that your sights are set on the winds, clouds, temperature from hour to hour to ensure that you are prepared for any storm system that may be approaching. Over these next seven days, we want you to record the weather scene around you twice a day, and make some general predictions based on what you see and feel at that moment. Each forecast should be recorded during breakfast and then again during dinner. Feel free to discuss your findings or thoughts with others.

AM Observations

Clouds Type _____

Meaning _____

Wind Beaufort Scale _____

Direction _____

Meaning _____

Temperature _____

Precipitation _____

Prediction

PM Observations

Clouds Type _____

Meaning _____

Wind Beaufort Scale _____

Direction _____

Meaning _____

Temperature _____

Precipitation _____

Prediction:

Tides for False Cape starting with May 9, 2008.

<i>Day</i>	<i>High /Low</i>	<i>Tide Time</i>	<i>Height Feet</i>	<i>Sunrise Sunset</i>	<i>Moon</i>	<i>Time</i>
F 9	Low	5:38 AM	-0.3	6:01 AM	Set	12:06 AM
9	High	11:31 AM	3.6	7:59 PM	Rise	9:42 AM
9	Low	5:34 PM	-0.1			
9	High	11:54 PM	4.5			
Sa 10	Low	6:36 AM	-0.1	6:00 AM	Set	12:55 AM
10	High	12:32 PM	3.5	8:00 PM	Rise	10:55 AM
10	Low	6:38 PM	0.2			
Su 11	High	12:55 AM	4.2	5:59 AM	Set	1:34 AM
11	Low	7:36 AM	0.1	8:01 PM	Rise	12:05 PM
11	High	1:39 PM	3.5			
11	Low	7:48 PM	0.3			
M 12	High	1:59 AM	3.8	5:58 AM	Set	2:06 AM
12	Low	8:36 AM	0.2	8:02 PM	Rise	1:11 PM
12	High	2:47 PM	3.6			
12	Low	9:01 PM	0.5			
Tu 13	High	3:04 AM	3.5	5:58 AM	Set	2:33 AM
13	Low	9:34 AM	0.2	8:02 PM	Rise	2:14 PM
13	High	3:52 PM	3.7			
13	Low	10:11 PM	0.6			
W 14	High	4:07 AM	3.4	5:57 AM	Set	2:57 AM
14	Low	10:27 AM	0.3	8:03 PM	Rise	3:14 PM
14	High	4:48 PM	3.8			
14	Low	11:13 PM	0.5			

BEAUFORT SCALE: Specifications and equivalent speeds for use at sea

FORCE	EQUIVALENT 10 m above ground miles/hour	SPEED knots	DESCRIPTION	SPECIFICATIONS
0	0-1	0-1	Calm	Sea like a mirror
1	1-3	1-3	Light air	Ripples with the appearance of scales are formed, but without foam crests.
2	4-7	4-6	Light Breeze	Small wavelets, still short, but more pronounced. Crests have a glassy appearance and do not break
3	8-12	7-10	Gentle Breeze	Large wavelets. Crests begin to break. Foam of glassy appearance. Perhaps scattered white horses.
4	13-18	11-16	Moderate Breeze	Small waves, becoming larger; fairly frequent white horses.
5	19-24	17-21	Fresh Breeze	Moderate waves, taking a more pronounced long form; many white horses are formed. Chance of some spray.
6	25-31	22-27	Strong Breeze	Large waves begin to form; the white foam crests are more extensive everywhere. Probably some spray.
7	32-38	28-33	Near Gale	Sea heaps up and white foam from breaking waves begins to be blown in streaks along the direction of the wind.
8	39-46	34-40	Gale	Moderately high waves of great length; edges of crests begin to break into spindrift. The foam is blown in well-marked streaks along the direction of the wind.
9	47-54	41-47	Severe Gale	High waves. Dense

				streaks of foam along the direction of the wind. Crests of waves begin to topple, tumble and roll over. Spray may affect visibility.
10	55-63	48-55	Storm	Very high waves with long over-hanging crests. The resulting foam in great patches, is blown in dense white streaks along the direction of the wind. On the whole the surface of the sea takes on a white appearance. The tumbling of the sea becomes heavy and shock-like Visibility affected.
11	64-72	56-63	Violent Storm	Exceptionally high waves (small and medium-size ships might be for a time lost to view behind the waves).The sea is completely covered with long white patches of foam lying along the direction of the wind. Everywhere the edges of the wave crests are blown into froth. Visibility affected.
12	73-83	64-71	Hurricane	The air is filled with foam and spray. Sea completely white with driving spray; visibility very seriously affected.



Lessons from Geese

Fact 1:

As each goose flaps its wings, it creates an "uplift" for the birds that follow. By flying in a "V" formation, the whole flock adds 71% greater flying range than if each bird flew alone.

Lesson:

People who share a common direction and sense of community can get where they are going quicker and easier because they are traveling on the thrust of one another.

Fact 2:

When a goose falls out of formation, it suddenly feels the drag and resistance of flying alone. It quickly moves back into formation to take advantage of the lifting power of the bird immediately in front of it.

Lesson:

If we have as much sense as a goose, we stay in formation with those headed where we want to go. We are willing to accept their help and give our help to others.

Fact 3:

When the lead goose tires, it rotates back into the formation, and another goose flies to the point position.

Lesson:

It pays to take turns doing the hard tasks and sharing leadership. As with geese, people are interdependent on each other's skills, capabilities and unique arrangements of gifts, talents or resources.

Fact 4:

The geese flying in formation honk to encourage those up front to keep up their speed.

Lesson:

We need to make sure our honking is encouraging. In groups where there is encouragement, the production is much greater. The power of encouragement (to stand by one's heart or core values and encourage the heart and core of others) is the quality of honking we seek.

Fact 5:

When a goose gets sick, wounded or shot down, two geese drop out of formation and follow it down to help and protect it. They stay with it until it dies or is able to fly again. Then, they launch out with another formation or catch up with the flock.

Lesson:

If we have as much sense as geese, we will stand by each other in difficult times as well as when we are strong.

from the work of Milton Olson

Acknowledgments

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Information on radio usage was take from www.uscgboating.org.

Information on Fort Story:
http://www.geocities.com/hrforts/Fort_Story/history.htm

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