

Module Two:



30
HOUR
FAMINE

The Un-Divided Kingdom

FULLER YOUTH INSTITUTE



Module Two: The Un-Divided Kingdom

During the height of the Civil Rights Movement in the 1960s, a minister picketed at the county courthouse. A white bystander yelled to him, “You shouldn’t be doing that! You should be preaching the gospel!”

One of the minister’s fellow picketers yelled back, “He is preaching the gospel!”¹

What do you think? Is picketing about race relations considered “preaching the gospel” or not?

Answers to this question generally fall into two—often extreme—camps:

1) Those likely to answer, “Not really,” tend to believe the gospel revolves around “spiritual needs.” These so-called conservative Christians believe our most urgent duty is to offer the gospel to those who haven’t received Christ’s invitation for forgiveness of individual sins.

2) So-called liberal believers would reply, “Absolutely.” Like the former group, they also believe in rescuing people from sin, but they would argue that often the most “spiritual” help we can offer others is overcoming sinful and unjust systems, structures, and relationships.

Given our personal and denominational histories, probably all of us have certain leanings. Some are more conservative; others are more liberal. Some are more likely to attend prayer meetings; others are more likely to serve as advocates in our community to eliminate hunger.

The reality? It’s not either-or. It’s both-and. The King cares BOTH about people’s souls AND their bodies. He cares about freedom in its broadest sense by offering freedom BOTH from sins AND from oppressive systems and situations.

“Although evangelism may never simply be equated with labor for justice, it may also never be divorced from it.”

– David Bosch, *Transforming Mission*

This couldn’t be truer when it comes to worldwide hunger.

As 30 Hour Famine and this module make clear, the reality is that we have to engage in both the spiritual and physical needs of others. People impacted by hunger desperately need to hear and embrace the freedom and hope that comes from Christ—and if these same people don’t get proper education, hygienic training, clean water, food, and medicine—they will die.

This module offers you and your students a chance to wrestle with what it means to offer BOTH salvation AND justice on a local and global level. May God show us the full (and often overwhelming) power of the kingdom, and may we extend God’s full gospel to those in need around us.

¹ Charles Marsh, *The Beloved Community* (New York: Basic Books, 2005), 3.

Some of the points we discussed with students in this lesson were:

- We tend to focus EITHER on social justice OR on individual salvation.
- The gospel invites us to focus on people holistically and expands our categories of “spiritual” needs.
- We can all play a part in kingdom work that focuses BOTH on people’s souls AND their bodies.

Some questions you might want to discuss as a family include:

- Which does our family talk about more often—righting the wrongs in our society or helping people come into relationship with Jesus?
- What have we done so far today that’s “spiritual”? How about things that aren’t “spiritual”?
- In God’s eyes, is there anything that isn’t “spiritual”? Why do you think that?
- According to Ronald J. Sider, “The church should consist of communities of loving defiance. Instead it consists largely of comfortable clubs of conformity.” What in our family makes us part of God’s loving defiance instead of a “comfortable club of conformity”?
- How can we play a part in kingdom work that focuses BOTH on people’s souls AND their bodies?

A Scripture passage to read together:

- Have someone read aloud Psalm 24:1:
The earth is the Lord’s, and everything in it, the world, and all who live in it.
- If everything about the earth belongs to God and is within his realm of influence, then how does that impact the way we think about “spiritual” versus “unspiritual”? Does that change the way we view others’ needs—both spiritual and physical?

If it feels right to schedule a day or night for your family to serve others, by all means, do it!

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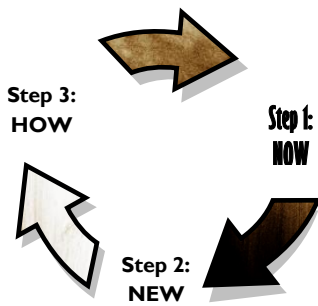
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NOW: What's going on now?

Falling Dominoes

Big Idea: We tend to focus EITHER on social justice OR on individual salvation.

You'll need:

- Some dominoes
- A table
- Whiteboard
- Pens

Ask students who arrive early to help you set up a chain of dominoes on a table. Depending on your domino expertise, you can either do straight lines or circles or any other geometric shape. (So go crazy, you domino gurus!) The only thing that matters is that when you tip the first domino, they all fall in order. You could also wait until your gathering actually starts and then enlist the help of all your students in forming one or more domino chains.

Welcome the group and then ask: **What problems do some of your friends at school face? How do those problems impact you? Would you describe most of your problems as simple or complex? Why do you think most problems feel so complicated?**

Continue: **Today we're going to talk about a problem affecting millions of people around the world: poverty. Like most of the problems you and your friends face, the reasons why poverty has become such a big problem are really complex.**

Q: How would you guess families end up in impoverished situations?

Typically, poverty surrounds an entire community to the point that most who live there are born into already impoverished situations. Most parents have not experienced life outside of being poor and do not have the resources to break the cycle with their children.

Continue: **Let's imagine the effects of poverty on an average family. The lack of funds leaves the family malnourished, which leads to health problems that affect the individuals' ability to work.² So not only are they poor, but they are unemployed.**

Some illnesses spread throughout the family so that family members are more and more exhausted and less and less able to care for themselves.

Those who are well enough to work typically have jobs that don't require much education. With these types of jobs, the pay is not high, and families are often forced to look for alternate forms of income. In places like Africa, this may mean that children a family cannot support are sold as slaves or pushed to prostitute themselves for extra income. This type of

² Adapted from www.viva.org; "The Issues: Poverty," 2007.

labor is very high risk, and any family members that come in contact with HIV or other diseases bring them back into the home and have the potential to spread them to others.

Many parents cannot afford to send their children to school for education because they need the children's help at home. Since education is one of the major ways out of poverty, once education is no longer available to the children, they're likely doomed to a lifetime of hunger without potential for improvement for themselves or their own future families.³

Q: As you can see, the causes and consequences of poverty and hunger behave like a chain of falling dominoes; A causes B, which causes C, which makes everything worse. As I read about all of these causes and consequences, how did you feel?

At some point in the discussion, hit the first domino and cause the rest to fall. Don't say anything as they fall. Simply watch them in silence with your students.

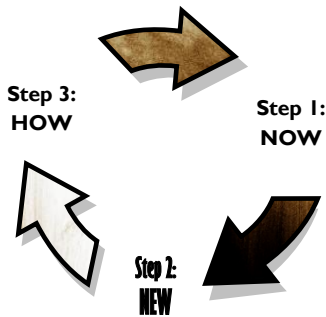
Q: Imagine we're sending you to another country affected by hunger to try to stop the domino chain—or at least slow it down—and we ask you to focus on the people's spiritual needs. What would you do? Write their responses on the left side of the whiteboard.

Q: What if we sent you to this same country and asked you to stop the dominoes by focusing on people's physical needs? What would you do then? Write responses on the right side of the whiteboard.

Q: What similarities do you see in these lists? How are these lists different? What does that tell you about how we view spiritual needs and physical needs? What's good about that? What might be problematic about that?

Q: How do these two lists work together? Why do we tend to keep them separate or in competition with one another? As you transition to the **NEW** step, try NOT to resolve the tension created in these two lists. Let students live in the ambiguity for a few more minutes until the Scripture you discuss gives some tangible clues about how the kingdom meets our needs deeply and holistically.

³ Adapted from 2002 *One Life Revolution Curriculum*, "Lesson 3 Intro: Like Falling Dominoes."



NEW: What's the Kingdom Perspective?

What Do They Need More?

Big Idea: The gospel invites us to focus on people holistically and expands our categories of spiritual needs.

You'll need:

- The video, “Kaisong’s Story”, located at www.30hourfamine.org. (Look for the Fuller Curriculum page in the Leaders area.)
- Computer and projector or some other way to show the video
- Whiteboards or poster paper
- Pens
- Bibles

Play the “Kaisong’s Story” video (you might want to make clear that it’s done by World Vision Australia so it talks about a 40 Hour Famine instead of a 30 Hour Famine like in the U.S.) and then lead the following discussion.

Q: What are some of Kaisong’s needs?

Q: How many of you think Kaisong’s biggest need is hearing about Jesus? How many of you think her biggest need is getting the medicine, food, and water that she and her family require?

It’s inevitable that some students will say Kaisong needs both, but don’t let them choose that middle ground. Ask them to choose which ONE they think was the more pressing need.

Divide students into groups based on their answers above and ask them to discuss the reasons for their answers.

After four or five minutes, bring the groups back together and ask them to share their ideas.

Q: Having heard these ideas, which seem especially powerful? Do any of you want to change your mind?

Continue: **Let’s see how Jesus handled a similar situation in Mark 2:1-12. He wasn’t dealing with hunger but with a paralyzed man.** For variety’s sake, you may want to ask for two volunteers to read the story—one student reads Jesus’ words while the other one reads everything else.

Continue: **Homes in first-century Palestine were different than most of our homes today. A typical peasant’s house was a small, one-room structure with a flat roof. In some homes there may have been an outside staircase that led to the roof.**

The roof itself was usually made of wooden beams covered with thatch and compacted earth to keep rain and moisture from entering the house. Sometimes tiles were laid between the beams and thatch for even greater protection.

In this passage the four men, upon seeing how crowded the one-room house was, probably carried the paralyzed man up the outside staircase, dug through the thatch and earth, and lowered him between the beams.

Q: Does Jesus choose to help this man's soul or his body? (The answer is both.)

There's been great debate about Mark 2:5 where Mark writes, "When Jesus saw *their* faith." Does that mean the faith of the four friends, or the faith of the four friends plus the paralytic's faith? The original Greek doesn't definitively say it for us. Given what you know about Scripture, what do you think?

Q: Do you think there's any significance to the fact that Jesus first forgave his sins before healing him? Why or why not?

If Jesus weren't really the Son of the King, then the teachers of the law in verse 7 were right—Jesus would have been blaspheming. In Jewish teaching, even the Messiah couldn't forgive sins; only God could. The teachers weren't just being mean to Jesus; they were trying to protect their people's understanding of God.

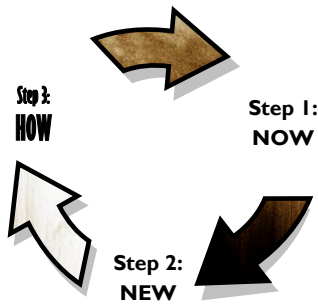
Draw a line on the whiteboard and explain: **We've been talking about two types of needs—physical and spiritual. Most people tend to think of them as two different ends of a continuum.** At this point, write **PHYSICAL NEEDS** on one end of your line and **SPIRITUAL NEEDS** on the other end. **As we see from Jesus' interaction with the paralytic, the two types of needs don't lie in opposition to each other. The reality is that God's kingdom helps meet both types of needs. Instead of a line, God's kingdom is**

more like a circle. Draw a circle and write **PHYSICAL NEEDS** on one side of the circle and **PHYSICAL NEEDS** on the other side. **Both types of needs are crucial to the kingdom, and both needs play off each other and reinforce each other.**

Q: As we consider this image of a circle, let's think about Jesus. If Jesus were to encounter Kaisong and her family, what do you think He'd do? What do you think He'd say? It's likely many of your students might still believe that Jesus would try to "convert" Kaisong by convincing her she needed eternal life. You might want to help them focus not only on Jesus' words about her salvation, but also on His hopes and dreams for her—and for others who live in poverty and hunger. Help your students think about how Jesus might want Kaisong to experience the kingdom—not just in eternity, but also in her life and in her relationships right here and now.

Q: Given your previous answers, what should we be doing as we try to be kingdom followers today? What should we be saying to those who, like Kaisong, are impacted by poverty and hunger? How is this different than what we do or say currently?

If your students are still feeling the both-and tension in this exercise, that's okay. In fact, it's probably a good thing. Living in the midst of that tension is the key to kingdom thinking that pulls both together. The next **HOW** step is geared to help bring about some integration and application.



HOW: How can we live this out?

Body AND Soul

Big Idea: We can all play a part in kingdom work that focuses BOTH on people's souls AND their bodies.

You'll need:

- Index cards
- Pens
- Tape
- A wall on which students can tape index cards. If that's not possible, use poster paper or a whiteboard to create a large area that will still work.

Begin with: **As we keep wrestling with this both-and kingdom concept, we can actually look back to the cross for a model. Jesus' death on the cross is the ultimate example of the gospel's power to meet all of our needs. His death rescued our souls and also impacts our relationships, our bodies, and our emotions.**

Now we are kingdom people who are called to follow Jesus' example. Using these index cards and pens, I want you to write down the ways you see our ministry and our church impacting people's souls or impacting the rest of their lives. Please write one item on each card. Give them a few minutes to complete this. You might want to have a few examples ready to prime the pump.

Continue—**Now I'm going to give you some tape. If you think the type of ministry you've written down mostly impacts people's souls, then I want you to tape that card to the right portion of the wall. If you think it mostly impacts the rest of their lives—such as their bodies, emotions, or relationships—please tape that card to the left portion of the wall.** You might want to label both sides so students don't have to remember which goes where. After students are finished, read aloud the cards on both sides.

Q: Which items appear most frequently on the left? Which items appear most frequently on the right?

Q: Looking at these cards, do you think we do a better job of focusing on people's souls or on their whole persons? Why do you think that is? How does that make you feel about yourself as someone who seeks to live out the kingdom?

Q: How are the ways we help people—both physically and spiritually—related, not just to how we bring about social justice, but also to the way we worship? How are the ways we help others connected to our salvation?

Q: As kingdom agents, what ideas do you have for what we can and should be doing differently? Getting even more specific, what can we do in the next two months about poverty and hunger?

Q: Who from this group would like to help develop these ideas so we actually do them and don't just talk about them?

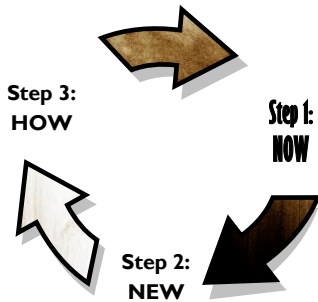
Depending on how specific you want to be, you could even use this time to plan particular prayer times, worship experiences, or outreach opportunities to help people in your own community or help those affected by hunger worldwide.

Close in prayer, asking for God's vision on being kingdom people in your community and in your interactions with those impacted by hunger. If you like, you could repeat the "Your Kingdom Come" exercise based on the Lord's Prayer (from the **HOW** option in Module 1). Encourage your students to translate what they've learned today into new prayers based on Jesus' words in Matthew 6:9-13. It would be interesting and encouraging, both for you and your students, to see how God continues to show you new ways that the kingdom Jesus prays about is becoming more vibrant in your students' prayers and desires.

Optional Closing: At the end of this session (and perhaps after every one), you might consider giving students 8½" x 11" pieces of paper and inviting them to draw, write, or depict what strikes them about being part of the King's response to hunger. You could then collect these every week and keep them in a three-ring binder for the students to peruse throughout the series. Then at the end of your 30 Hour Famine experience, you and your students will have a vivid and tangible reminder of how the kingdom has impacted you.



Module Two



NOW: What's going on now?

The Full Work of Christmas

You'll need:

- Christmas music
- Sidewalk chalk
- Selected and approved location. If no outside location is available or it's raining, then you could hang a sheet or drawing paper on a wall and use crayons, pastels, or paints instead of sidewalk chalk.

Play some Christmas music as students are entering your gathering. After you've greeted your students, ask: **What is your favorite Christmas memory?** After you've gotten just a few responses, distribute the sidewalk chalk and help your students find their own section in the midst of the space you've selected for your art exercise. Have students draw as big a square (or rectangle) as possible within their space. Ask them to take half of their space to draw or write their favorite Christmas experience. After students finish, they may walk around and look at others' Christmas experiences.

Gather together and debrief the art experience.

Q: What did you draw/write? Why did you choose that image?

Q: Let's compare our experiences to someone else's description of Christmas. Listen to this poem by Howard Thurman, a minister, educator and civil rights leader.

THE WORK OF CHRISTMAS

***When the song of the angels is stilled
 When the star in the sky is gone
 When the kings and princes are home
 When the shepherds are back with their flocks
 The work of Christmas begins:
 To find the lost
 To heal the broken
 To release the prisoner
 To rebuild the nations
 To bring peace among brothers and sisters
 To make music in the heart.***

Q: What are the similarities between this poem and our drawings? What are the differences?

At this point, explain that you're going to give students a chance to fill out the rest of their square by drawing or writing images of Christmas that reflect the poem. If you'd like, you can re-read the poem, or invite a student to do so.

After students have finished their second drawings, ask: **How are our second pictures different than our first pictures?**

Q: Which of the second batch of pictures most captured your interest? What about them was so noteworthy?

Point out: **Howard Thurman's poem is called "The Work of Christmas." Why do you think he chose the word "work"?**

Q: Christmas may seem like a long time ago or perhaps you feel like your celebrations just finished. Either way, the work of Christmas happens every day of the year. Do you think the work of Christmas is more about meeting people's physical needs or spiritual needs? If re-reading the poem (or reading Isaiah 61:1-4, a passage to which the poem alludes) would be helpful, feel free to do so.

Q: Which is easier: to focus on meeting people's spiritual or physical needs? Why?

I wish it wasn't this way, but we often live out only half of Christmas work around other people. We only show them half the kingdom. So many of us think the kingdom is about meeting people's spiritual needs, and we focus so much on talking about sin, salvation, and Jesus that we never get around to meeting their physical needs. The flip side is that other times we focus so much on people's physical needs for food, clothing, shelter, and health care that we never get around to their spiritual needs to follow the King and enter into the kingdom.

As a result, it's harder for the people around us to see or hear the full Christmas story of the King in action. That's true here in America, and it's true in other parts of the world also.

Today we're going to talk about poverty around the world. Something most Americans don't realize is that poverty hits young women the hardest. I want us to think about the young women around the world as a case study for what it means to offer the full Christmas story.

Because males are the children that will carry on the support of their families in adulthood, it is more desirable in many cultures worldwide to have a male than a female. Not only do parents need to worry less about dowries for marriage with male children, but they can have a sense of assurance that they will be taken care of in their old age. For this reason, cultures, as a whole, place a much higher value on the welfare of males.

Medical treatment, in particular, becomes prejudicial in some countries where twice as many male children are treated for their illnesses as females. If, for instance, two children get sick, medications and proper nourishment may be denied to the female child in favor of her brother's health.⁴

If a woman does grow up and get married, the financial pressures of the family may force her into finding alternate means of support, such as prostitution, or to abort children she cannot afford to keep. She is also at a higher risk for contracting HIV because it's usually the man who makes the decision about whether or not a condom is used; she often has little say.⁵

⁴ Adapted from www.yiva.org, "The Issues: Gender Specific Risk," 2007.

⁵ "The Feminization of AIDS," *New York Times*, December 13, 2004.

Q: Given what I've just told you about these young women, what are their physical needs?

Q: What are their spiritual needs?

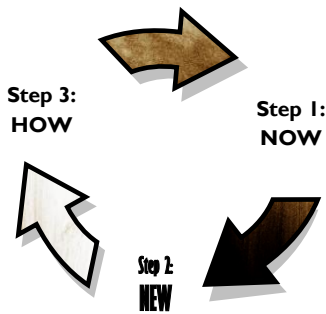
Q: If you had \$10,000 to help them, how much would you spend on their physical needs and how much would you spend on their spiritual needs? Why is that?

Q: What would your choices about that money have to do with the “work of Christmas”?

Q: How could you use that \$10,000 to show them the full work of Christmas—the kingdom work in which Jesus meets both their spiritual and their physical needs?

While probably few of us have an extra \$10,000 laying around to spend at Christmas anyway, most of us spend beyond what we “need” to spend, or perhaps we expect others to spend excessively on us (just think about what kind of list you gave your parents this year). Today we’re going to talk about how the money that IS available to us can be used in ways that honor God’s Christmas work—the work of the kingdom that Jesus came to announce—all year long.

Note: if you use this **NOW** option, you might want to continue to refer back to this case study of young women as you move forward into the **NEW** and **HOW** options.



NEW: What's the Kingdom Perspective?

Spiritual or Not-So-Spiritual

You'll need:

- Paper
- Pens
- Bibles

Begin with: **Let's take a little survey. I'm going to read you a list; for each item I read, if you think it's a "spiritual act," then stand up. If not, I want you to stay seated.** If anyone asks what you mean by a "spiritual act," respond by saying: **That's up to you. I want you to define it for yourselves.**

- **Being a part of church or youth group today.**
- **The type of music I've listened to in the last 24 hours.**
- **Showing up for my small group even when I have a lot of homework.**
- **Tossing a gum wrapper out my car window.**
- **Obedying the speed limit in my neighborhood.**
- **Giving food to a homeless person when I pass by.**
- **Praying for my friends who don't know Jesus yet.**
- **Reading my Bible before I go to school.**
- **Emptying the dishwasher.**
- **Emptying the dishwasher without being asked to.**
- **Helping my little brother or sister with homework.**
- **Letting my parents watch the lame movie they want to see on our big TV and going upstairs to watch my favorite show on the little TV in their bedroom.**
- **Saying grace over my lunch, even when I'm at school with my friends.**

Q: Which of these were the hardest for you to categorize? Which were the easiest? Why do you think that is?

Q: What makes something a "spiritual act"?

Q: If it's not "spiritual," then what word would you use to describe it?

Ask for a volunteer to read aloud Psalm 24:1 and 139:7.

Q: According to these verses, where is God's presence?

Psalm 24 proclaims God's glory, power, and rule over our lives. Psalm 139 reminds us of the intimately personal relationship God has with us.

Q: What does that tell you about spiritual acts? If the verses in the Psalms are true, is there such a thing as an unspiritual act? Why or why not?

Continue: **So what does all this mean for us today as agents of the King? I'm going to give you a piece of paper and pen, and I want you to write down everything you did today on the left side of the paper.** Note: if you're meeting early in the morning, you might want to have them do this exercise based on what they did the day before.

After giving them a few minutes, continue: **Now next to each item, I want you to write down how that item relates to the kingdom. For example, you took out the trash; that was a service to your family and to our environment. Or you did your algebra homework; that was a way for you to sharpen your mind so you can more creatively serve God and others, now and in the future.** Give them a few minutes to think about the relevance of the kingdom to their days.

Q: Were any of you stumped? Which items were hardest for you to think about kingdom relevance? What does that tell you about how we tend to think of the kingdom?

Q: Looking at the list of what you did and how it relates to the kingdom, what are you especially proud of? What's missing? Since you can't go back and re-do any of it, what can you adjust for today or tomorrow?

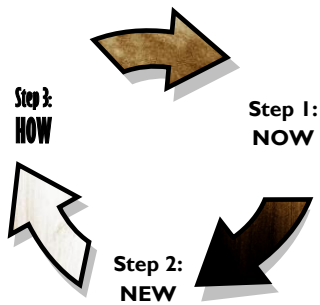
Continue: **In *The Secret Message of Jesus*, Brian McLaren comments on the pervasiveness of the gospel:**

I've become convinced that if the *good news* of Jesus were carried in a newspaper today, it wouldn't be hidden in the religion section (although it would no doubt cause a ruckus there). It would be a major story in every section, from world news (What is the path to peace and how are we responding to our neighbors in need?) to national and local news (How are we treating children, poor people, minorities, the last, the lost, the least? How are we treating our enemies?), in the lifestyle section (Are we loving our neighbors and throwing good parties to bring people together?), the food section (Do our diets reflect concern for God's planet and our poor neighbors, and have we invited any of them over for dinner lately?), the entertainment and sports sections (What is the point of our entertainment, and what values are we strengthening in sports?), and even the business section (Are we serving the wrong master: money rather than God?).⁶

Q: Given what you just wrote down, how are we doing at letting the good news shape every part of us? Given what you know about your students, you might wish to affirm some of the ways the kingdom is visible in their life choices, as well as suggest some gaps in their kingdom thinking and living.

Q: As you were writing, or as we discussed the ways God's good news can be lived out through our everyday lives, what feelings emerged in you?

⁶ Brian McLaren, *The Secret Message of Jesus* (Nashville: W Publishing Group, 2005), 10-11.



HOW: How can we live this out?

Bean Delicious

You'll need:

- Cooked beans
- Dry, uncooked beans
- Cooked rice
- Dry, uncooked rice
- Water
- Tables with tablecloths set with nice plates, glasses, and silverware (not the typical disposable kind that often are used at gatherings) with one seat for every student.
- Pleasant background music
- A few parents (or a team of parents) to help you pull off the special dinner. Enlist adult volunteers to bring card tables, plates, glasses, silverware, tablecloths, and other decorations to help make the dining experience elegant (unless your church already has these on hand). In addition, you'll need some folks to cook rice and beans the day of this meal, serve the meal of rice and beans at the actual meal, and keep all of this a surprise to students!
- Index cards
- Pens

(Additional option: If you'd like, you can give your students a few weeks of advance notice about this special dining event. Encourage students to dress up for the occasion as you share your enthusiasm for this special delicious meal that you will enjoy together.)

On the day of the meal, escort students to the tables that have already been set with nice plates, glasses, and silverware. Have pleasant background music playing. When all students are seated, pray for your meal and time together.

Explain: **Tonight we have gathered to share a special meal. It may not be what you were expecting or anticipating. We are eating a meal that some parts of our world eat twice a day, if there is enough.** You may desire to add additional introductory comments on current world events related to hunger by using statistics from www.worldvision.org, or even better yet, ahead of time ask some of your students to do the research and share what they've found. **As you dine, think about what it would mean for you to eat this twice a day every day.**

Adult volunteers may then begin serving students small portions of rice and beans and water. Some students may be upset but ask everyone to eat at least some of their rice and beans. Ask students to share their reactions to this meal around their table while they are eating.

After all your students finish their rice and beans, spend time hearing thoughts from each table.

Q: Is this a special meal? Why or why not?

Q: What thoughts come to your mind as you eat rice and beans?

Q: What does it feel like to participate in a meal that you likely don't have often but most of the world does? Why don't we eat rice and beans daily? Why does the rest of the world?

Q: Does it matter what and how we eat? Why or why not?

Q: What choices could we make in food or lifestyle that would help us simplify? Who might these choices impact? How? Plan to share a personal decision of simplicity to help students grasp real possibilities. Distribute index cards and pens so that students (as well as any parents who have stayed for the meal) can write down an idea that especially resonates with them. Instruct them to write down that one idea and take it home to post it somewhere they—and their whole family—can see for the next week or even the next month.

After your discussion, also give each student a dry bean and rice kernel as a visual reminder for students to try one new way to simplify their lives. When they see the bean and rice in the days and weeks to come, they can remember their call to action BOTH for spiritual AND physical needs of people around the world. Close in prayer with a special focus on praying for the people experiencing deep hunger in our world right now.

If you'd like, you could repeat the "Your Kingdom Come" exercise based on the Lord's Prayer (from the **HOW** option in Module 1). Encourage your students to translate what they've learned today into new prayers based on Jesus' words in Matthew 6:9-13. It would be interesting and encouraging, both for you and your students, to see how God continues to show you new ways that the kingdom Jesus prays about is becoming more vibrant in your students' prayers and desires.

Optional Closing: At the end of this session (and perhaps after every one), you might consider giving students 8½" x 11" pieces of paper and inviting them to draw, write, or depict what strikes them about being part of the King's response to hunger and poverty. You could then collect these every week and keep them in a three-ring binder for the students to peruse throughout the series. Then at the end of your 30 Hour Famine experience, you and your students will have a vivid and tangible reminder of how the kingdom has impacted you.

Quotes for PowerPoint/DVD Presentation

If you'd like, you can play the "Module 2 Quotes" PowerPoint during your time with students. This PowerPoint is available at www.30hourfamine.org. (Look for the Fuller Curriculum page in the Leaders area.)

"Although evangelism may never simply be equated with labor for justice, it may also never be divorced from it."

—David Bosch, *Transforming Mission* (New York: Orbis Books, 2005), 400-401.

"The gospel has been reduced to a message focused on the individual's salvation: the fundamental evangelistic question is assumed to be 'Are you saved?' The process of evangelization and 'discipling' has thus become the program of spiritual and religious exercises that deal with salvation."

—Darrell L. Guder, *The Continuing Conversion of the Church* (Grand Rapids, MI: Eerdmans, 2000), 120.

"When we examine the broad spectrum of Christian proclamation and practice, we see that the only thing made essential on the right wing of theology is forgiveness of the individual's sins. On the left it is removal of social or structural evils. The current gospel then becomes 'a gospel of sin management.'"

—Dallas Willard, *The Divine Conspiracy* (New York: HarperCollins, 1998), 40-41.

"For most of [Jesus'] ministry, He seems to have operated within the social and religious structures of His society...When Jesus said to the poor, 'The kingdom of God is yours,' He certainly did not intend them to cherish it as a heavenly mystery that they kept to themselves."

—James D. G. Dunn, *Jesus' Call to Discipleship* (New York: Cambridge University Press, 1992), 50.

"The good news of the kingdom is for the whole person—physically (healing), intellectually (teaching), and spiritually (preaching)."

—Mortimer Arias, *Announcing the Reign of God* (Lima, Ohio: Academic Renewal Press, 2001), 3.

"The powers of The Age to Come have penetrated This Age. While we still live in the present evil Age...we may taste the powers of The Coming Age. Now a taste is not a seven-course banquet. We still look forward to the glorious consummation and fulfillment of that which we have only tasted."

—George Eldon Ladd, *The Gospel of the Kingdom* (London: Paternoster Press, 1959), 41.

"The kingdom of God is both a future event and a present reality."

—Glen H. Stassen and David P. Gushee, *Kingdom Ethics* (Downers Grove, IL: InterVarsity Press, 2003), 20.

"We may therefore now experience its power; we may know its life; we may enter into a participation of its blessings. If we have entered into the enjoyment of the blessings of God's kingdom, our final question is...Are we passively to enjoy the life of the Kingdom while waiting for the consummation at the return of the Lord? Yes, we are to wait, but not passively."

—George Eldon Ladd, *The Gospel of the Kingdom* (London: Paternoster Press, 1959), 123.

"The church should consist of communities of loving defiance. Instead it consists largely of comfortable clubs of conformity."

—Ronald J. Sider, *Rich Christians in an Age of Hunger* (Downers Grove, IL: InterVarsity Press, 1984), 179.

"What if our only hope lies in this impossible paradox: the only way the kingdom of God can be strong in a truly liberating way is through a scandalous, noncoercive kind of weakness."

—Brian McLaren, *The Secret Message of Jesus* (Nashville: W Publishing Group, 2005), 69-70.

“We are God’s demonstration community of the rule of Christ in the city. On a tract of earth’s land purchased with the blood of Christ, Jesus the kingdom developer has begun building new housing. As a sample of what will be, he has erected a model home of what will eventually fill the urban neighborhood.”

—Harvie Conn, *Planting and Growing Urban Churches: From Dream to Reality* (Grand Rapids, MI: Baker, 1997), 202.

“The crisis of American church and theology becomes even more intensive when one reflects on two opposite patterns that can be witnessed in churches throughout the United States. The first pattern offers a *gospel without demands*...The second pattern lies at the other end of the spectrum: *demands without the gospel*.”

—Orlando Costas, *Christ Outside the Gate* (New York: Orbis Books, 1982), 79-80.

“Sin is structural as well as personal...This is why in the Bible there are examples of both personal sins and corporate sins. The Old Testament gives us not only the spiritual history of the Israelites, but also the history of Israel as a nation.”

—Orlando Costas, *Christ Outside the Gate* (New York: Orbis Books, 1982), 25-26.

“We need to care and give and be sure that we are not part of structures and organizations that trample the poor.”

—Donald B. Kraybill, *The Upside-Down Kingdom* (Scottsdale, PA: Herald Press, 1978), 144.