



2018

# UNITE: PRE-CHIC CURRICULUM



A RESOURCE FOR YOUTH WORKERS FROM THE EVANGELICAL COVENANT CHURCH

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# GREETINGS!

Thank you for using this curriculum to assist in the discipleship efforts with your high school youth! Our writing team and I consider it an honor to partner with you.

One of the greatest gifts CHIC provides our youth is an incredible sense of the vast beauty of the kingdom of God—that indeed thousands and thousands of teenagers across the Covenant Church are trying to grow in their relationships with Jesus. Every teenager who attends CHIC is part of this incredible journey with Christ. And yet even within that commonality, each youth brings his or her beautiful and unique cultural identity and value to that mosaic that makes up the kingdom of God. It is this uniqueness that this curriculum seeks to address.

## Why This Curriculum?

One of the strengths of an event like CHIC is this beautiful mosaic. At the same time, we have also seen our students wrestle with the challenge of that incredible diversity when they are not fully prepared to encounter it. Our hope is to partner with you as we help all of our students prepare to join together—valuing and caring for one another as members of the family of God.

Just imagine it—this summer CHIC 2018 will host students from urban San Francisco, rural Michigan, suburban Anchorage; from east to west, north to south, they will come! What an incredible opportunity to help our youth glimpse the kingdom that God is building.

It is our intention that this curriculum be used to help prepare students for CHIC, yet we believe that every high school teenager would benefit from the conversation. This discipleship initiative is much larger than even CHIC.

As you engage this material, please note the structure of each lesson:

- **Introduction**  
Each author has provided a brief letter of introduction to his or her lesson to encourage and support you as the leader as you help move the conversation forward with your own group.
- **Main Takeaway**  
We've provided a one-sentence summary of the main point of this lesson to help guide your planning.
- **Prayer**  
We've written out a prayer that your group may choose to memorize or read together.
- **Biblical Lesson**  
The Scripture text is included, with an exegetical lesson focusing on the

biblical call as well as the social impact of the text.

- **Experiential Component**  
Each lesson includes an experiential piece.
- **Small Group Questions**  
Questions to guide your small group discussion conclude each lesson.

As with every resource we publish from Make and Deepen Disciples, we fully expect you to adapt this material to fit the group you lead and care for—which means we hope you will adjust it to the needs of your students. The opportunity to pastor your group in this discipleship journey is incredible.

Our prayer is that each church that engages in this curriculum will grow in their Christian generosity toward people who may be beautifully different from those they encounter day in and day out. Our hope is that this preparation will foster a great sense of connectedness among our entire community at CHIC, as well as help us take significant steps in our relationship with Christ wherever we call “home.”

Finally, let me say thank you. The work of respecting others whom the Lord places in our lives requires each of us as leaders to also pay attention to our own areas of growth where the Lord is inspiring us. Responding to the voice of the Spirit in those moments is a great gift we give our youth. Thank you for serving, and thank you for caring for youth! You are a gift!

Sincerely,

Tim Ciccone  
Director of Youth Ministry  
The Evangelical Covenant Church

LESSON

01:

**THE  
WINDS OF  
CHANGE:  
SO WHAT  
NOW?**

**INTRODUCTION FROM REBEKAH**

Hello, Youth Leaders!

My name is Rebekah Strobel, and I'm honored to bring you this lesson. First of all, thank you for entering into this experience with your students and leaders. One of our Covenant ideals is that we are better together. As you go through this study, you are joining together with youth and leaders from all over North America to do the important work of preparing for CHIC! Ultimately our prayer is that this study will better prepare all of us for wherever God is leading us on the journey of faith.

The main focus of this lesson is Acts 2:1-12, 42-47. While Acts 2 is filled with a lot of incredible truth, there's just too much to get into in one lesson! We chose these particular verses because they reveal the major event of the Holy Spirit coming upon the followers of Jesus, and then show us the disciples' responses to the Spirit.

In this passage the presence of the Holy Spirit causes a major disruption in the lives of the disciples and in the way God's people were living. God has a tendency to shake people out of their comfort and complacency, and our prayer is that your students will be motivated to get out of theirs for the sake of God and the kingdom!

As we prepare our hearts and minds for all that we will experience at CHIC, a major piece that we need to anticipate is the experience of being with people from a variety of cultures. Whether we come from the rural valleys of Eastern Washington, the inner city of Chicago, or the suburbs of Nebraska, we each belong to a people and a culture. The blessing of CHIC is that bringing these different cultures and people together gives us a beautiful picture of the fullness of God. When we don't know how to address these differences, this passage in Acts encourages each of us to seek a greater awareness of other people, cultures, and ways of being. This isn't easy work, and we are invited to enter into it humbly, putting aside our assumptions and even our preferences.

If you live in an area with a more homogenous culture, I invite you to spend some time reading about things you anticipate encountering at CHIC from different perspectives that may be new to you. As you make your way through this study, I encourage you to check out some of the resources we have put together here.

I am praying for you and your youth as you make your way through these lessons. Be blessed, and then go be the blessing, my friends!

Rebekah Strobel

## MAIN TAKEAWAY

God calls us to open ourselves to the disruption of the Holy Spirit.

## PRAYER

*God of all people, languages, and cultures, we come before you with open hands and hearts. We ask you now to fill up our hearts with your truth, and to lead us forward in how we can hold the hands of people we don't know, don't understand, and don't feel understood by. Lord, there are so many things we don't know, and so many things we admit we get wrong. Thank you for being the God who always gets it right and who loves us even in our wrongness. Please forgive us for the ways we don't honor you, and help us to forgive others in the same way. Just like your disciples thousands of years ago, we gather together in this place, asking you to show us what we should do. Please give us spirits of courage, the willingness to take risks for your sake, and a desire to love outside of our comfort zones. We want to look more like you, Jesus. In the name of the God of creation, the Son of salvation, and the Spirit of life, amen.*

## THE HOLY SPIRIT COMES (ACTS 2:1–13, 42–47)

When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. When they heard this sound, a crowd came together in bewilderment, because each one heard their own language being spoken. Utterly amazed, they asked: "Aren't all these who are speaking Galileans? Then how is it that each of us hears them in our native language? Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome (both Jews and converts to Judaism); Cretans and Arabs—we hear them declaring the wonders of God in our own tongues!" Amazed and perplexed, they asked one another, "What does this mean?" Some, however, made fun of them and said, "They have had too much wine." ...

They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. Everyone was filled with awe at the many wonders and signs performed by the apostles. All the believers were together and had everything in common. They sold property and possessions to give to anyone who had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.

## **BIBLICAL EXEGESIS**

Another attack. Another makeshift bomb. Another mass shooting. Another Twitter war in the aftermath. Fingers pointing blame instead of mourning the losses and dismantling the evil.

Too often we turn our heads, we scroll through our newsfeed a little faster, we start unfriending people, and we take a side. We seem to be rapidly losing any sense that we actually belong to each other.

The book of Acts tells the story of what happened after Jesus. In his death and resurrection the world experienced upheaval—it was a life-changing, world-altering event. And then what? Jesus left to go be with God the Creator, and all the people who had been totally changed and had everything they ever knew about the world flipped upside down were left wondering, “So what now?”

That’s the story of the book of Acts—the “what now?” of the early church.

The answer: get rid of everything that divided them and kept them from belonging to one another.

## **History**

At the beginning the people who followed Jesus Christ were nothing like the church as we know it today. They didn’t have organized times of worship or professional pastors. They didn’t have any institutions. They were simply a people trying to figure out a new way of being. They called themselves “the Way,” because that’s what they were—people trying to live in a brand-new way.

Yet that new way was not free of conflict. In fact, it meant challenges, annoyance, and the need for change. In Acts 2 one major event occurs, which leads to a major response by the people.

## **Breaking it Down**

Jesus had just ascended to heaven, and the first thing the disciples did was to gather to ask God to direct them. In response, God sends God’s presence, the Holy Spirit, to each disciple. This presence shows up in a unique way in every person—each one starts speaking a new language.

Immediately the locals noticed and were amazed. Very soon 3,000 people committed to following the way of Jesus. There is a total shift of allegiance. The people responded to the presence of the Holy Spirit by living with a new sense of belonging—to God and to one another.

Some shifted their allegiance from their Jewish identity to being followers of the Way. Others shifted from following pagan gods to following the God of Israel. And others shifted from focusing on themselves to focusing on the needs and interests of others.

Notice: immediately after they experienced the Holy Spirit, the followers of Jesus began to gather daily and share not only meals but all of their resources! Experiencing the fullness of God demands a response

that makes our own lives whole and contributes to the wholeness of others. This is how God answered the “so what now?” of the disciples—by making their new witness accessible to everyone.

### **What does this tell us about God?**

What’s the first thing the presence of God does when it comes to earth as the Holy Spirit?

*Diversify.*

God’s first impression through the Holy Spirit was to do the last thing the believers expected! The people started speaking in every language imaginable, making it possible for everyone gathered to understand the truth of God. Hearing the good news in their language showed them that God wanted to meet them exactly where they were—and that this was the future for Christ followers.

The fact that all of these languages were spoken was entirely God’s intent—the Holy Spirit had a point to make, and it led to the biggest mass conversion the early church would see. The disciples gathered together to ask God “what now?” and God gave them access to the entire world.

In doing so, the entire world had access to the fullness of God. In one fell swoop God makes it obvious that what matters moving forward is that people belong to each other, and that God will stop at nothing to break down the barriers between them. You don’t speak the language? Great! God does. Now you’re out of excuses.

### **What does this tell us about ourselves?**

First of all, God meets us where we are. Whatever we think might prohibit us from fitting in, those things fit in with God. When the disciples spoke in different languages, God was showing people that their own cultural identity and unique life experience mattered. Those differences were not a problem to address but a uniqueness and identity to be celebrated. Those who had been faithful Jews were being shown once and for all that God speaks every language, is a part of every culture, and every human on earth is made in God’s image. The new way to live? Everyone belongs. To God and to each other.

God gives this same message to us today. Each and every thing that makes us who we are is of value to our Creator. And the things we don’t understand or value in other people? Those things matter to God too. That means we have to learn how to celebrate difference in others. If God didn’t give the disciples the option of exclusion, we don’t have that option either.

Remember, this wasn’t something the disciples wanted to do—they were just open to what God wanted to do. When we ask God what to do, we need to be prepared to go where God is taking us. Asking God to move is a risky thing. But it is so worth it!

## **SOCIAL EXEGESIS**

### **What does this tell us about how we should live in the world?**

For those who already followed God, this single event in Acts 2 showed them that to live like Jesus they had to seek out people and cultures and ways of being that were different from what they were used to. The lesson wasn't that they were supposed to go out and teach people about Jesus on their own terms. God showed them how to be with people in ways that were uncomfortable and unfamiliar to them.

This experience brought about a new reality. Now following God meant breaking down walls and reaching across barriers and listening and learning and doing things in a new way that made it possible for everyone to know, be known, and be loved. As we try to live like Jesus in this world, the question we have to answer is, are we open to God breaking up the way we have been in order to become what we could be?

It's not that the others couldn't understand the truth about God in the majority language. But hearing the truth in their own language showed them how God deeply desired them to experience the truth of God without making them adapt to the majority culture. In our world people are consistently asked to adapt who they are to fit in—in the way we dress or wear our hair, how we speak, in the way we express ourselves.

But God loves our differences! And God wants us to seek out and learn from the differences of others, to help us become more like Jesus. When the Holy Spirit came, it came upon everyone. For the first time in the history of the world, people who didn't grow up in the Jewish faith and didn't know all the rules or live by all the laws were actually given access to God.

This singular event leveled the playing field forever! Do we live like that? Being baptized in the Spirit means each one of us is brought into the family of God in all of its diversity—its multicultural, multi-gendered, vast socioeconomic messiness.

### **Final Point**

The book of Acts was originally written in ancient Greek. The word for Spirit (pneuma) was the same as the word for wind. God was first known as creator, then became human in Jesus (the God-Man). Through Jesus people experienced God for the first time as a friend and mentor, someone they could be in true relationship with.

Then God became present in the Spirit. Think of everything wind does. Look around at the devastation caused by the hurricanes across our nation and throughout the world. We see that wind can be a profoundly destructive force. On wind farms, fields of tall wind turbines, gather up the wind and use it to create clean energy. Sailboats let down their sails so the wind can propel them forward. Wind is a life-giving force. When the Holy Spirit came upon the Jesus followers, it came to destroy old ways and barriers between people and people, and between people and God. It came to bring life and to direct people in the way they ought to go.

Wind is powerful, uncontrollable, and unpredictable. It can also be really inconvenient! The Holy Spirit coming upon the disciples and empowering them to speak all the different languages and breaking down barriers was really disruptive. It was uncomfortable, and it wasn't what the disciples had asked for.

If we want to be authentic Jesus followers, we have to give up the idea that we can just stay comfortable or remain the same. In fact, we will have to be uncomfortable again and again, so that we can know Jesus better through the variety of people we encounter in this world. The good news is, the Spirit has always worked this way—the events of Acts 2 just show people finally joining in on what the Spirit has been doing all along. When we follow Jesus, we enter into a way of being that God has always intended and been working with humanity to bring about. Moving forward, the question God asks us to consider is, are we really ready to ask what God wants us to do? In his commentary on Acts, Willie Jennings writes, "The book of Acts speaks of revolution. We must never forget this. It depicts life in the disrupting presence of the Spirit of God."

## **EXPERIENTIAL LEARNING**

Preparation time: 30-45 minutes, depending on the size of your group

*Supplies: large paper, laminating machine, scissors*

Take a big piece of paper, laminate it, and cut it into large puzzle pieces. Make sure you have a piece for each person in your group. (Cut it up into pieces before you actually begin the lesson—this is a great way to use a volunteer during youth group.) As you go through the discussion, hand out a piece to every person. During small groups, ask each person to write down their name, age, and something that uniquely identifies them on their piece of paper.

After small groups have finished, ask people to come up and work together to put their puzzle pieces into place. Talk to your group about how this puzzle would look if even one piece was missing—all of the stories and experiences present in your group are necessary for each one of you to look like Jesus.

This is how we are called to live in the world—seeking out the voices and perspectives and unique things about others so that the puzzle of our life can be more complete.

## SMALL GROUP QUESTIONS

- 1** What differences still separate us from each other today?
- 2** If the Spirit's coming leveled the playing field, what barriers still exist between us in how we live our lives? In how other people live? In how we see and relate to one another?
- 3** In what ways do we expect other people to adapt to us and our ways? Do you ever feel like you have to adapt to the ways and expectations of others?
- 4** When the Spirit caused the disciples to speak in different languages, it broke apart their little crew and opened them up to all sorts of people from different places and backgrounds and ways of life. What might God be asking you to break out of?



LESSON

# 02:

## WHERE THEY'RE FROM, WHAT THEY'VE DONE

## INTRODUCTION FROM TARA

Dear Youth Leader,

I am the youth pastor at Sanctuary Covenant Church in Minneapolis, Minnesota, where I have served for the past two years. I am honored to be able to share some thoughts on the character of Jesus as we study John 4 together.

This lesson can be challenging. It addresses tough issues of race, gender, and culture. Yet when we notice how Jesus cared for marginalized people, we become more equipped to tear down walls of injustice and the biases in our own hearts and communities that keep us divided.

Please feel free to adapt and customize this lesson in ways that line up with your group's level of safety and vulnerability with each other. Although every group has its own ethos and culture, the message of compassion toward those who are looked down upon because of their race or gender is important for all of us. Christ has much to say about our ability to make others outcasts because of where they're from or what they've done.

It is with great prayer that I encourage you to hear this lesson with the ears of Christ and prayerfully teach and encourage your students to take on the character that Jesus has shown us.

Blessings,  
Tara Hollingsworth

## MAIN TAKEAWAY

Jesus demonstrates that the gospel may call us to defy cultural norms.

## PRAYER

*Jesus, thank you for displaying your character for us. Thank you that you are compassionate and loving and that you stand up for those whom others have put down. I pray that through this lesson you would open our hearts and our spiritual eyes and ears. Let us hear what you are saying to us in order that we may truly see how you see. Enable us to understand your character so that we may take on that character as well and show the world the love that you have consistently shown us. Be with us as we process and learn. Help us to see others the way that you see them and to let go of any stereotypes or attitudes that distract us from seeing people as you have chosen and created them. Help us to use our power for good and not for harm. We love you, for you first loved us. In Christ's name we pray, amen.*

## THE WOMAN AT THE WELL (JOHN 4:1-29)

Now Jesus learned that the Pharisees had heard that he was gaining and baptizing more disciples than John—although in fact it was not Jesus who baptized, but his disciples. So he left Judea and went back once more to Galilee.

Now he had to go through Samaria. So he came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about noon.

When a Samaritan woman came to draw water, Jesus said to her, "Will you give me a drink?" (His disciples had gone into the town to buy food.)

The Samaritan woman said to him, "You are a Jew and I am a Samaritan woman. How can you ask me for a drink?" (For Jews do not associate with Samaritans.)

Jesus answered her, "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water."

"Sir," the woman said, "you have nothing to draw with and the well is deep. Where can you get this living water? Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his livestock?"

Jesus answered, "Everyone who drinks this water will be thirsty again, but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life."

The woman said to him, "Sir, give me this water so that I won't get thirsty and have to keep coming here to draw water."

He told her, "Go, call your husband and come back."

"I have no husband," she replied.

Jesus said to her, "You are right when you say you have no husband. The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true."

"Sir," the woman said, "I can see that you are a prophet. Our ancestors worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem."

"Woman," Jesus replied, "believe me, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in the Spirit and in truth."

The woman said, "I know that Messiah" (called Christ) "is coming. When he comes, he will explain everything to us."

Then Jesus declared, "I, the one speaking to you—I am he."

## **BIBLICAL EXEGESIS—UNCLEAN**

When the Bible calls something or someone "unclean," that means they were unfit to function in the community or in corporate worship. Having an illness, eating certain foods, or coming into contact with certain things could cause a person to become unclean in Jewish culture, and that justified the community in casting such a person out. Unclean people had to wait a specific amount of time and perform certain rituals to become clean again and be invited back into the community. (See Numbers 12 for an example.)

## **SOCIAL EXEGESIS—JEWS, SAMARITANS, AND WOMEN**

### **Relationship Between Jews and Samaritans**

Samaritans and Jewish people avoided each other at all costs. If a Jewish person had to cross Samaria to get to another destination, they would make a detour all the way across the Jordan River rather than going through Samaria.

The Jews also proclaimed the Samaritans as unclean. If a Jewish person came into contact with anything touched by a Samaritan, they would become ceremonially unclean and have to go through many rituals in order to be made clean again.

The Jews felt justified in their hatred of Samaritans. For one thing, the Samaritans worshiped on Mount

Gerizim instead in the holy city of Jerusalem, which the Jews had been taught was the appropriate place to worship. Also, because the Samaritans were foreigners in their land, many of them had married Israelites who already occupied the land. As a result, they became a mixed race of people. Yet the Jews did not believe in mixed marriage—they viewed racial purity as God’s intention for humanity. (That attitude is similar to that of many Americans from the days of our founding all the way through the 1960s when Jim Crow laws were finally ended.)

### **Views of Women and Divorce**

In Jesus’ day society treated women as inferior to men. In texts such as this passage in John, the woman’s name is not even mentioned, indicating the lack of importance that they held in society. Jewish men believed that speaking to a woman in public could lead them astray. Daily, Jewish men would pray this prayer: “Blessed art Thou, O Lord our G-D, king of the universe, who hast not made me a woman.” Women did not have equal access to jobs and education. As a result, they were dependent upon men, be it their fathers or husbands.

That imbalance of power created a situation where it was easy for husbands to treat their wives with little respect. Only men could initiate a divorce. All a man had to do to divorce his wife was to make a public proclamation that his wife was unclean, unlovable, or unable to fulfill her wifely duties.

Being divorced was shameful for a woman. Once a man divorced a woman, she was vulnerable and open to being exploited. If a woman was divorced two or three times by her husband, she was often left homeless and uncared for.

Women traveled to the wells together to get water either in the morning or at night to avoid the heat of the day. Going to get water was a social activity. A woman who went to the well by herself was likely an outcast. In this passage we see a woman at the well getting water in the heat of the day by herself—behavior that indicated that she was an outcast in her community.

### **Jesus Upsets the Status Quo**

As a Jew, Jesus distinctly defied cultural norms in his society. Let’s pay attention to Jesus’s behavior in this story.

Encourage students to be curious during the reading of Scripture. Encourage them to ask questions to understand the context. Show them how Jesus demonstrates a countercultural witness in this passage. Show how through Jesus’s example, we see how the gospel calls us to go against cultural norms at times. As a group, make a list of the ways Jesus sought connection with the woman at the well, in spite of what his culture taught him was appropriate.

Write down a list of the cultural norms we have discussed here. Then re-read verses 1-10 with the students. Every time you see an example of Jesus defying a cultural norm, ask a student to place an “X” next to the one defied on the bullet list. A few examples would be:

- Jesus went through Samaria (v. 4).
- Jesus spoke to a Samaritan (v. 7).
- Jesus spoke to a woman (v. 7).
- Jesus asked to drink from a cup that a Samaritan drank from (v. 7).

Notice how the Samaritan woman says to Jesus, “How can you, a Jew, ask me, a Samaritan woman, for a drink?” Not only was the woman at the well shocked that a Jewish man was in her town, but he was speaking to her—not just a Samaritan, but a Samaritan woman!

The divisions between Jews and Samaritans and between men and women were so ingrained in the culture that most people went along with them. Many people just acted this way without truly thinking about it. Perhaps they believed that another way was not possible.

### **Contextualization for Youth**

Think about the people in your school or neighborhood who might be viewed as “other.” That means anyone who you cannot see yourself as connected to. It’s anyone you view or treat as fundamentally different from you. When we see people as “other,” we treat individuals and groups as “them” and not as one of us.

We see othering in this passage. The entire culture accepted that the woman at the well was other. She was someone it was socially acceptable to shun, to look down upon and treat as less valuable than everyone else.

But Jesus enters this story and demonstrates a distinctively different ethic. While othering denies the God-given value that each person has as being created in the image of God, we see Jesus affirm this woman’s value by defying the cultural norms that labeled her. Othering results in discrimination against people and groups. Jesus shows us that othering is something Christians cannot do, even when it is the norm within our culture. As followers of Christ, therefore, we cannot abide a status quo that says that it is okay to view any people as less significant, whether because of their ethnicity, race, gender, history, or life choices.

Who are the people that you or those around you think of as less than? Is it socially acceptable to act harshly toward them? Is it considered cool to use derogatory, hurtful, or racially charged language about them when they are not around? Have you felt encouraged by your surroundings to view another culture as dirty or even to feel uncomfortable around them? Is it considered funny in your community to make fun of those who identify as LGBT (lesbian, gay, bisexual, and transgender)?

As we consider those questions, let us revisit verses 16-27.

Reread verses 16-27.

Let’s look at this woman’s story. *(Write these details on the board so that students can have a visual*

depiction.)

1. She was out in the heat of the day. She was alone, so she was likely an outcast and vulnerable.
2. She had five husbands. That meant she had been publicly humiliated five times.
3. The man she was living with when she encountered Jesus was not her husband. She was therefore labeled as a sinner who was vulnerable and subject to open shaming by others.

Jesus chose to love this woman despite her sins. He did not cast her out, avoid her, or speak down to her. Instead he offered her grace, compassion, and the one thing that we all need: the Holy Spirit, that is the living water.

Think about all the people who have been looked down on in your community, the individuals and groups who never truly feel as if they are equals. Some people experience this shame and pain because racism and sexism normalize the bigotry and discrimination against them. Others feel like outcasts because of their past or mistakes they have made. Sometimes when we see people doing wrong or something that we think is wrong, we feel justified in judging and mistreating them.

For example, sometimes Christians criticize women for how they dress—sometimes to the point that they excuse any violation a woman experiences, saying she deserved it. Or some people look down on others because they are different or cannot speak English.

But in this passage Jesus demonstrates that we are not free to hate, discriminate against, or look down upon people because of their past, their mistakes, or decisions they have made. Nor are we free to justify abusive behavior when we do not agree with a person or group's actions and decisions. Regardless of where they're from or what they've done, no one is beyond the point of receiving the grace and love of Christ. Jesus calls us to stop making others feel like outcasts or aliens. Jesus has shown us his character in this passage, and we are called to follow his example:

- We do not get to hate someone because of their political views, but we do get to show grace.
- We do not get to look down on someone because of their sexual history or even their orientation.
- We do not get to avoid someone or use derogatory language about them because of the color of their skin.
- We do not get to use, abuse, or harass the opposite sex. Neither can we sexualize or objectify them.
- We must show the love of Christ and break through barriers and walls that separate us in order to be united in Christ.

May we live into Jesus's prayer of John 17: *"My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one."*

## EXPERIENTIAL LEARNING

*Gauge the safety level of your group and chose to either do this activity together as a group or as a silent, individual activity. If you trust that your group is a safe space, I encourage you to do this out loud and together.*

1. Identify who is the “them” in your community. Who are the Samaritans or the women in your culture? (Example: black students, LGBTQA+’s, Republicans, Democrats, “sluts,” undocumented students, etc.) If it is a safe and appropriate space, say it out loud, and write their answers on the board.
2. What comes to mind when you think of these groups of people? What stereotypes or biases are attached to them in your community?
3. Stop and listen to the thoughts and negative stereotypes that you think and believe.

*Note to leaders: This challenge invites the students to name and identify biases that we carry in our minds. It can help us notice the things that we allow ourselves to think and sometimes even say about other people. Remind students that we cannot crucify the sin we do not name or confront. This challenge can be tough, but it is necessary for us to get these negative and hateful thoughts out in front of us so we can acknowledge and change them. This challenge uncovers what is hidden in our hearts.*

## SMALL GROUP QUESTIONS

- 1 Who in your school is treated like the “other”?
- 2 What does vulnerability mean in your community?
- 3 How does viewing someone as “other” affect your interactions with them?
- 4 How does Christ treat those who are “other”?
- 5 How does Christ treat others who do wrong?

### TAKE-HOME CHALLENGE

- 1 Where else do we see Samaritans in the Bible? What else can we learn about them?
- 2 Look at the groups your group identified on the board—how do you think they view you?
- 3 Ask God for forgiveness for the ways that you have hated a person or group in your heart. Continuously notice your behaviors toward others and prayerfully ask God to help you change them.

LESSON

# 03:

## PUTTING ON OUR SPIRITUAL GOGGLES

### INTRODUCTION FROM EDGAR

Dear Youth Leader,

Thank you for investing in your community's youth. We find ourselves in a critical moment in the church today. As leaders, we must find ways to faithfully address issues that are dividing both our country and the body of Christ. We know that we are called as one body united in Christ to respond to the divisions of hostility that surround us.

Please know that I am praying for you and your students as you go through this curriculum. I pray that the Holy Spirit will move through it, guiding you and giving you clarity as you faithfully lead in this pivotal moment. I pray that God will give you a brave spirit and the wisdom to facilitate important and potentially challenging conversations with both your students and their parents.

Edgar Torres

## MAIN TAKEAWAY

Like Peter, we develop a brand-new perspective when we listen to the Spirit.

## PRAYER

*Father, we pray for guidance in our world full of uncertainty. May your Holy Spirit keep us and lead us toward a deeper relationship with you. We come before you with open hearts and minds, wanting to learn to see and love others as you have loved us. May we be able to speak truth in love, and let go of anything that hinders us from doing this in a Christ-centered manner. May we be reconcilers in the midst of a society full of walls that divide. In your name, we pray all of this, amen.*

## PETER'S VISION (ACTS 10:9–28)

About noon the following day as they were on their journey and approaching the city, Peter went up on the roof to pray. He became hungry and wanted something to eat, and while the meal was being prepared, he fell into a trance. He saw heaven opened and something like a large sheet being let down to earth by its four corners. It contained all kinds of four-footed animals, as well as reptiles and birds. Then a voice told him, "Get up, Peter. Kill and eat." "Surely not, Lord!" Peter replied. "I have never eaten anything impure or unclean." The voice spoke to him a second time, "Do not call anything impure that God has made clean." This happened three times, and immediately the sheet was taken back to heaven.

While Peter was wondering about the meaning of the vision, the men sent by Cornelius found out where Simon's house was and stopped at the gate. They called out, asking if Simon who was known as Peter was staying there. While Peter was still thinking about the vision, the Spirit said to him, "Simon, three men are looking for you. So get up and go downstairs. Do not hesitate to go with them, for I have sent them." Peter went down and said to the men, "I'm the one you're looking for. Why have you come?" The men replied, "We have come from Cornelius the centurion. He is a righteous and God-fearing man, who is respected by all the Jewish people. A holy angel told him to ask you to come to his house so that he could hear what you have to say." Then Peter invited the men into the house to be his guests. The next day Peter started out with them, and some of the believers from Joppa went along.

The following day he arrived in Caesarea. Cornelius was expecting them and had called together his relatives and close friends. As Peter entered the house, Cornelius met him and fell at his feet in reverence. But Peter made him get up. "Stand up," he said, "I am only a man myself." While talking with him, Peter went inside and found a large gathering of people. He said to them: "You are well aware that it is against our law for a Jew to associate with or visit a Gentile. But God has shown me that I should not call anyone impure or unclean."

## **BIBLICAL EXEGESIS**

In this passage God tells Peter to do the unthinkable. At the time, Jews like Peter believed that Gentiles were not worthy of salvation. Peter had lived his whole life thinking that Gentiles were “unclean” and therefore undeserving of God’s love. But in this passage God sends Peter a divine vision that upends his thinking. When God calls him to go to Cornelius’s home, he was calling him to deliver God’s message to a Gentile.

It is only through the power and work of the Holy Spirit that we can understand the heart of God. Three times God told Peter to get up and eat—even then, Peter still couldn’t understand what God was trying to tell him. Yet in the midst of his uncertainty, he opened himself up to God and allowed the Holy Spirit to lead him into faithfulness.

God’s instructions created a moral and spiritual quandary within Peter. Should he defy the purity laws that were part of his religion and his culture? At first, he refused to eat what he believed to be “impure and unclean,” because he was obedient to the dietary rules of Levitical law as his tradition taught him. As a good Jew, Peter believed that, even though in his vision God was clearly telling him to eat this food, the proper response was to stand strong and remain faithful to his religious and cultural tradition.

Peter wasn’t just being a cultural prude. He was following what he believed to be God’s law for religious purity. It’s hard to blame him for his initial resistance. Yet he begins to understand what it could mean to have faith that chooses kingdom values over cultural practices. This is a struggle we all face, whether we recognize it or not. When we are unaware of how our cultural practices and traditions can impede our efforts to live into the will of God, our discipleship suffers.

One of the gifts of diversity is the new perspective we develop when we are surrounded by people and customs that are unlike ours. A new perspective helps us to notice aspects of ourselves and our culture that we wouldn’t otherwise be able to see. In this passage God provides a path for Peter to deepen his discipleship by opening himself to ethnic diversity.

When the Spirit leads us into spaces where we encounter people who are ethnically, racially, and culturally different from us, let us enter in with the posture of a learner, ready to see what God will reveal to us. In such situations we have a choice: stick to what’s comfortable, or trust God in the unfamiliar and allow the Spirit to lead us into a deeper relationship with both God and our neighbor.

## **SOCIAL EXEGESIS**

A Gentile was anyone who was not a Jew, and Jewish people viewed Gentiles as pagans who did not know the true God. Most Jews took pride in their culture and religious heritage, and they believed their culture was superior to that of the Gentiles. In Scripture we see Jews referring to Gentiles as “unclean,” “dogs,” and “the uncircumcised.” So in part, Peter was conforming to cultural norms when he resisted God’s invitation to reach out to Cornelius.

It's important to understand that no culture is either inherently good or bad. We may find our identity in our culture in beautiful ways, but our culture can also determine how we unconsciously see, treat, and love others. In fact, every culture contains beliefs and practices that are not aligned with Scripture. It's easy to consider our behaviors normal or "right" when in fact they go against God's desire for us. In general, because cultures tend to become self-preserving, they can become unintentionally exclusionary. The stronger a cultural identity is, the more exclusive it becomes. Then it's hard to recognize when expressions of sin become normalized. For example, watching movies that promote misogyny, listening to music that elevate the machismo, dismissing racist jokes, or not seeing people outside of your ethnicity as your neighbor in a biblical sense—such behaviors become easy to accept when they are sanctioned by culture. Yet how can we nurture our discipleship and witness for Christ when we are blind to our own sin?

When we discover that a cultural practice or belief is preventing us from seeing and treating people in the way God calls us to, we must be willing to turn away from those norms, no matter how ingrained within our identity they are. To faithfully live into the will of God, we must always be willing to listen to the Holy Spirit. God called Peter to something revolutionary. Disobeying the food purity laws was an act that most other Jews would have refused. They would not have been willing to put aside their customs, beliefs, and traditions to follow the new thing that the Spirit was doing. For Peter to become a true disciple of God, he had to set aside his judgment of the Gentile people and submit to the Holy Spirit. By submitting his life and will to God, Peter declared that his life would no longer be governed and dictated by laws or religious norms of his culture.

Peter prophetically declares here that the Spirit of God will order his steps. This passage illustrates the call of Romans 12:1-2 not to conform to the pattern of this world but to be transformed by the renewing of our minds through the power of the Holy Spirit.

Peter could have resisted the Spirit, and stuck with his safe, historic view of the right way to fulfill the Law. Yet if he had made that choice, he would have never been able to carry God's love to the Gentiles. When we press into the things that divide us from others, we begin to see how God has already gone before us and how God is inviting us to partner in the work of reconciliation. Empowered by the Spirit, the church is called to be co-laborers with Jesus in the ministry of reconciliation where we care for marginalized people and become equipped to tear down the dividing walls of hostility and injustice that wreck and ravage our world.

This work begins when we take the time to have honest conversations about our own cultural biases and the prejudices we may secretly hold in hearts and communities. It starts when we confess and turn to repentance knowing that God will forgive and transform us if we are willing to submit to him.

### **Contextualization for Youth**

Many people use glasses or contacts to help them see more clearly. Similarly, we also need spiritual goggles to help us see the world through God's eyes. We need to continuously step out of our comfort zones to allow the Holy Spirit to do God's transforming work in our lives.

Regardless of our context, the place and location that we were born into informs how we think about and perceive others. How can we allow the Holy Spirit to guide us within our own context?

God is calling us to reconsider how we see others. In Galatians the Apostle Paul writes, “There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus” (3:28). The gospel is not about superiority of one’s nationality, gender, race, or socioeconomic status—it is about Christ. In his love Jesus died and rose again not only for Jews, but for every single one of us—yes, all of us!

In today’s world it can be so much easier to hate our neighbor than to accept our differences. Yet we are called to love our brothers and sisters who might not talk, worship, act, or look like us. Let us open our hearts in willingness to listen to the Holy Spirit, and ask God to foster within us a new desire to care for one another and stand together against the forces that create division.

## **EXPERIENTIAL LEARNING—TRUST MAZE**

*Preparation time: 5–10 minutes*

*Supplies: chairs, tables and other items to use as obstacles in a maze; blindfold*

Set up chairs, tables, and other items as obstacles in a maze pattern around the room. Blindfold a volunteer and ask them to attempt to navigate the maze by listening to the voice of another person who acts as a guide. Explain to the students that the Holy Spirit is a guide in our everyday lives. When we listen to what the Spirit tries to tell us through God’s word, we are less likely to stumble over life’s obstacles.

## SMALL GROUP QUESTIONS

- 1** As you consider the world around you, what needs in the world or what group of people do you think God is calling you to pray for and serve in some way?
- 2** How can we present the hope of the gospel to others even in the face of obstacles or opposition? Have you ever ignored God's calling?
- 3** How has your own cultural context influenced your perception of other people?
- 4** When have you been transformed by an experience where God stretched you or asked you to move beyond your comfort zone?
- 5** Where is God calling you to go?

LESSON

# 04:

## LESSONS IN LIVING IN UNITY

### INTRODUCTION FROM RUBY + BEN

Dear Leader,

As you prepare for CHIC, we have been praying for you. It is our hope that this curriculum will be a gift for you and your students.

We are also praying that for one week this summer our students will have the opportunity to see the world around them through a fresh lens. We pray that they will learn not to sugarcoat the conflict, hurt, and pain in the world we live in, nor overlook marginalized people nor explain away the injustices—but rather that they will begin to create a new paradigm for navigating these waters.

It is our unique call as followers of Christ to be empowered by the Holy Spirit to wrestle with critical issues and move toward reconciliation. Scripture guides us as we pursue life together in countercultural ways that bear witness to our faith in and devotion to Jesus Christ.

We are convinced that living in unity means Christ followers being willing to selflessly advocate for all to have access to power and influence. God calls each of us to take the posture of learners, recognizing that our own good intentions can sometimes cause pain and harm to the very people we want to serve and stand with.

We could not be more excited for what God has in store for our students this summer. As good youth workers know, the best way for your students to absorb all that God has for them, for them to be encouraged and challenged toward further maturity in Christ is for you their leader to model it for them. However you engage this curriculum, however you engage your dorm, MainStage, the worship, the breakout seminars—your students will follow your lead.

As people who love our students and want them to grow in their love and service to Christ, may we do the hard work together of pursuing unity and reconciliation in the body of Christ. May we take time to examine our hearts and minds, asking God for forgiveness for both the things we have done and the things we have left undone. May we set an example for our youth that fosters vulnerability, encourages authenticity, and produces true unity amid our diversity.

Sincerely,

Ruby Varghese and Ben Kerns

## MAIN TAKEAWAY

When we invite others to share our leadership and power, we learn empathy and humility.

## PRAYER

*Dear Lord, as we come to your word, we recognize that each of us sees you, Scripture, and his or herself through a unique lens. Help us to look outside of ourselves and have eyes to see. We ask you to give us a heart of empathy as we seek to understand and care for others both within and beyond our community. We ask you to grow our hearts for our sisters and brothers despite our assumptions, fears, anxieties, and differences. Examine our hearts, open our eyes, and give us the courage and boldness to love and serve those around us! May we individually and as a group grow in a way that will give us the opportunity to be a greater witness to the gospel and that gives you all the glory. Amen.*

## THE CHOOSING OF THE SEVEN (ACTS 6:1-7, EMPHASIS ADDED)

*In those days when the number of disciples was increasing, the Hellenistic Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food. So the Twelve gathered all the disciples together and said, "It would not be right for us to neglect the ministry of the word of God in order to wait on tables. Brothers and sisters, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word."*

*This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism. They presented these men to the apostles, who prayed and laid their hands on them.*

*So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith.*

## OPENING QUESTIONS

1. When was a time when you felt unseen?
2. How did that impact you and your connection to the group?
3. Why do you think that experience caused so much pain?

Today's study will focus on how we often unintentionally overlook one another. Such attitudes and behavior can cause deep and lasting pain to our friendships and community.

## BIBLICAL EXEGESIS

### The Good

Early in the ministry of the apostles, there was a high need and hunger for the good news of Jesus Christ. The fruit of this ministry was care for widows and people who were poor. The people of God were united in their love for Jesus and their desire to spread the good news of the gospel.

### The Problem

Sometimes our good intentions and God-honoring goals are hindered by our humanity and cultural blind spots. In this passage these human elements caused the church leadership council to neglect and marginalize a group of believers because of their ethnicity and class. Even though the church was growing, people on the margins were being left behind.

In this passage two different ethnic groups were trying to live together in healthy Christian community in spite of their cultural differences. The Hebraic Jews were the more powerful, majority culture. They were the core group of the church, the main clique, the insiders who lived within the holy city of Jerusalem and therefore had greater access to the temple. Over time the Hebraic Jews had established a way of doing life and ministry that ultimately excluded—even if unintentionally—other Jews.

The Hebraic Jews spoke Aramaic and the Hellenistic Jews spoke Greek. This cultural divide marginalized the Hellenistic Jews. As the smaller and less dominant group, the Hellenistic Jews did not have as much power or influence.

So when it came to deciding how church resources would be distributed, the traditional ways of the Hebraic Jews caused them to overlook, alienate, and discriminate against the vulnerable, elderly Hellenistic members of the church who were in need. As a result, the Hellenistic widows consistently received less food than others were receiving. In fact, the New Living Translation explicitly says that the “widows were being discriminated against in the daily distribution of food.” As they were doing good work and assuming there was unity in the ministry, the church council, led by Hebraic Jews, ended up neglecting those who were not like them.

In our opening questions we reflected on a time when we were marginalized. A more difficult question is to reflect on a time that we ignored or sidelined someone else or another group. Paying attention to our own blind spots is necessary as we work toward unity.

In this passage three main factors caused division, hurt, and injustice—and we still wrestle with these issues in the church today.

1. **Cultural division**—a way in which we create boundaries between us and others, whether it be around issues of race, gender, or socioeconomic status. These boundaries create walls that prevent us from coming together as Christ desires us to.
2. **Privilege**—when you have a special advantage, benefit, permission, or right given to you because of your race, gender, or class that intentionally or unintentionally excludes, harms, or causes disadvantage to others.

3. **Microaggressions**—when we consciously or unconsciously promote an attitude of prejudice toward a marginalized group. For example, “You are pretty smart for a woman.”

### **The Solution**

In this passage we see the unintentional marginalization of another group based on cultural differences, at best. At worst, blatant discrimination and injustice are taking place. But what is incredible is that there was a way forward for the apostles—which means there’s a way forward for us today as well.

The Hebraic Jews were going along in their life and ministry, blind to any problem. At the same time, the Hellenistic Jews saw the inequity and were hurt by it. At some point, a brave Hellenistic Jewish person spoke up and told the Hebraic Jews about the inequity. That encounter could have gone south quickly, but instead of ignoring the problem, denying that it existed, or even minimizing it, the Hebraic Jews worked to find a solution. The best part was that the solution involved elevating new leaders from the Hellenistic community, the minority group that had been experiencing less voice and power. These new members were vital to the reformed council’s ability to lead in a just way and to solve the problem that was dividing the community.

We see a couple of takeaways as we seek to do ministry and unite together in the body of Christ.

1. **Someone must stand up and identify the problem.**

What is the problem? Where might we have our own cultural blind spots? How do we experience privilege that might be causing us to discriminate, exclude, or even participate in microaggressions, such as subtle but offensive comments or actions directed at a minority or other nondominant group that reinforce a stereotype?

2. **We can’t be defensive when we are confronted about our role.**

In this passage the Hebraic Jews were willing to do the hard work of self-exploration. When the Hellenistic Jews raised their grievance, the Hebraic Jews were not defensive, dismissive, or minimizing. They acknowledged the problem, they were open to correction, and they immediately invited others to share their leadership and power to work toward a solution.

3. **We need to recognize when we need to be part of the solution.**

The Hebraic Jews chose Hellenistic leaders, based on their gifts and character, to help solve the problem. In the same way, how is God inviting you to use your gifts in the ministry of caring for the poor, the marginalized, and the discriminated against? This is what every Christian is called to as God’s ambassadors of reconciliation in a fractured world.

4. **What might God be inviting you to do?**

Each of us lives in our own unique context where we have influence. What would it look like to leverage your influence for the care and protection of others? What would it look like for you to give up your influence to someone who doesn’t have as much? How might God be calling you to leverage your access, influence, or privilege so that someone who is being marginalized, discriminated against, or overlooked could have the opportunity to use their unique perspectives and gifts to make the church healthier as we do ministry together?

**5. When we are unified in our call and in our lives, our ministries grow.**

We see growth taking place in the ministry of the apostles in this passage. Mercy, justice, and humility are the hallmarks of healthy ministry. As we work toward those things, our ministry will grow.

**SOCIAL EXEGESIS:**

*Why it mattered for them and why it still matters for us*

In this passage conflict arose because of cultural differences and power dynamics that the majority group was not fully aware of. We all have blind spots in how we live, and how we intentionally and unintentionally leverage our privilege matters to God. The fact is, we will make mistakes, we will offend others, and worse, we will marginalize and discriminate against others. What matters most, however, is how we respond once we hear the truth. Will we react in humility or with pride?

This passage raises a couple of additional issues that are important to wrestle with. Depending on the dynamics in your group, you can decide how far into this conversation you want to go.

1. What would have happened if the Hellenistic Jews had never brought their concerns forward? Do you think the Hebraic Jews would have figured it out?
2. How do you think the Hellenistic Jews felt being marginalized in the midst of an already marginalized community? How do you think they received the gospel message in that context?
3. In the same way that a fish would not know how to recognize the water it swims in, a majority culture is often unaware of how their practices and behavior affect those who are not part of their group. In this passage the Hellenistic Jews were able to speak into the lives and practices of the majority culture. Who in your life is able to speak into your practices and behavior or that of your group?

As we grow in our love for Jesus and develop a heart for the world, the more we are able to grow in our awareness of how we might be part of the problem—and part of the solution. We are compelled by Christ, as well as the example of the Hebraic Jews, to be teachable, humble, and to share our privilege and power. When we do so, we make space for those without influence to use their voices and their gifts to expand the church's vision and share God's love. As we unite to participate in the kingdom of God here on earth, we must take note of our cultural differences, existing power dynamics, and cultural biases. In the end, the solution involves the recognition of the problem, humility, empowerment, prayer, and unity amid the diversity, focused around faithfully serving God and loving our neighbor.

# EXPERIENTIAL LEARNING

Break up into groups and act out one of the scenarios below. Each skit will include one part of the group unintentionally hurting or offending another member of the group (scenario 1), or intentionally hurting or offending one of its members (scenarios 2 and 3).

## **Scenario 1 (choose one option)**

Pranking someone, claiming a seat, not inviting someone, or coarse joking

## **Scenario 2**

Using unkind language to talk about people outside your group, class, gender, political persuasion, team, etc.

## **Scenario 3**

Racism, sexism, objectification, dehumanization

Using the tools from this lesson, ask each group to demonstrate how you will:

1. Identify the problem
2. Invite help with a solution, and
3. Find a way for each person in the group to use their unique gifts and calling to move toward reconciliation.

## **Debrief the experiential learning**

Think about how this lesson, the biblical background of this text, and the experiential learning components relate to the unique context of CHIC. When your group arrives at CHIC with 5,000 other people from every region, ethnicity, and socioeconomic background, we will join together united in our love of Christ across a multitude of lines of difference.

Yet even with all the great ministry, teaching, worship, and service we will experience, we will still step on each other's toes. We are bound to have disagreements and misunderstandings, even if they are unintentional. Let us choose to be people who work through these conflicts, moving toward reconciliation in the face of harm and unity through shared ministry and humility. And if it should come to our attention that we have crushed another person or group, let us humbly move toward reconciliation by confessing, repenting, and addressing the grievance.

How can we become more aware of the ways we crush others, and how can we be part of the reconciling solution?

**Some basics to remember:**

1. Each of us comes from our own context with our own group of people to join other people and other groups from every sort of background.
2. When we are called out on ways we wound others, our initial response is often to be defensive. But that causes our ears to close and our hearts to race—which then causes us to shut down and disengage.
3. We are all united in Christ. We belong to each other and need to see each other through a lens of family, unconditional love, and compassion and grace.
4. Our heart is to be united as sisters and brothers in Christ with our distinctive gifts, backgrounds, and callings as we make up a beautiful mosaic that makes up the church.
5. If we can actually live in unity with all the potential for hurt and pain, then we will be living into the dream that Jesus had as he prayed that his people would be one as he and the Father were one in John 17.

## SMALL GROUP QUESTIONS

- 1** When was a time you felt marginalized or on the fringe? When was a time you and your friends may have intentionally or unintentionally marginalized or stepped over another person or group?
  
- 2** What ways do you see the issues raised in this passage work themselves out in your youth group and church in areas of cultural differences, privilege, and microaggressions?
  
- 3** How could you and your group prepare yourselves not to crush others?
  
- 4** In your church or youth group, you are called by God to be part of the solution. Share with the group how you personally can participate in:
  1. Identifying the problem
  2. Inviting others to help with the solution
  3. Recognizing our diverse gifts and callings and how each of us is needed
  
- 5** Spend some time in prayer for your youth group and your church. Ask God to reveal your privilege and how you might hurt or offend others. Recognize that each of us has the potential to hurt others—both unintentionally and intentionally. So when you do, be quick to ask for forgiveness and work toward reconciliation. Pray that God would use you and your unique identity, and that as a group we will be quick to work toward reconciliation and unity as we do the work of God.

LESSON

# 05:

## **IF ONE MEMBER SUFFERS, THE WHOLE BODY SUFFERS**

### **INTRODUCTION FROM TYLER**

Hello Youth Leader!

My name is Tyler Klatt, and I am the youth director at Community Covenant Church in North Minneapolis. I am so honored to share this lesson with you. Our writing team has been praying for you and the work that God is doing in your youth group in preparation for CHIC 2018. I pray that your students will hear the message that God wants them to hear and that God will use you to communicate that message. I can't wait to come together at CHIC and UNITE together to form a beautiful mosaic that is chasing after Christ!

At CHIC 5,000 kids from all over will UNITE for one cause: Jesus. That will be amazing! Yet we know that as we join together we also bring all of our complexities of life, beliefs, and points of view with us. Our prayer is that every person at CHIC will find the space to feel welcomed and safe.

Each one of us—students and leaders alike—is human and falls short of the glory of God. Our goal in this lesson is to invite students to reflect on their own lives in their own contexts and how they engage the world. I pray that this lesson will help make space for meaningful conversation that is life-giving to you and your ministry.

Sincerely,

Tyler Klatt

## MAIN TAKEAWAY

God's justice is loving and restorative.

## PRAYER

*Holy God, we thank you so much for joining us in this time. May you give us the ears to hear what you have to say to us. May we see others as you see them, may we love others as you love them, and may we pursue you as one body of Christ. May we find beauty in our brothers and sisters who are different from us. May we find beauty in our brothers and sisters who worship you differently and follow your path in a different way than we do. We ask you to bless this time and use this lesson to bring us closer to you and your call on our lives. Let what we do in here fill our streets, our communities, and our nation. Amen.*

## MIRIAM AND AARON JUDGE MOSES (NUMBERS 12)

Miriam and Aaron began to talk against Moses because of his Cushite wife, for he had married a Cushite. "Has the Lord spoken only through Moses?" they asked. "Hasn't he also spoken through us?" And the Lord heard this. (Now Moses was a very humble man, more humble than anyone else on the face of the earth.) At once the Lord said to Moses, Aaron and Miriam, "Come out to the tent of meeting, all three of you." So the three of them went out. Then the Lord came down in a pillar of cloud; he stood at the entrance to the tent and summoned Aaron and Miriam. When the two of them stepped forward, he said, "Listen to my words:

"When there is a prophet among you,  
I, the Lord, reveal myself to them in visions,  
I speak to them in dreams.  
But this is not true of my servant Moses;  
he is faithful in all my house.  
With him I speak face to face,  
clearly and not in riddles;  
he sees the form of the Lord.  
Why then were you not afraid  
to speak against my servant Moses?"

The anger of the Lord burned against them, and he left them. When the cloud lifted from above the tent, Miriam's skin was leprous—it became as white as snow. Aaron turned toward her and saw that she had a defiling skin disease, and he said to Moses, "Please, my lord, I ask you not to hold against us the sin we have so foolishly committed. Do not let her be like a stillborn infant coming from its mother's womb with its flesh half eaten away."

So Moses cried out to the Lord, "Please, God, heal her!" The Lord replied to Moses, "If her father had spit in her face, would she not have been in disgrace for seven days? Confine her outside the camp for seven days; after that she can be brought back." So Miriam was confined outside the camp for seven days, and the people did not move on till she was brought back. After that, the people left Hazeroth and encamped in the Desert of Paran.

## BIBLICAL EXEGESIS

In this chapter Moses' siblings judge his wife because she is a Cushite. Cushites were from a territory south of Israel in what constitutes Ethiopia today, and we see the text reference their dark skin. In *From Every People and Nation: A Biblical Theology of Race*, biblical scholar Daniel Hays writes that Cush was "where a Black African civilization flourished for over two thousand years. Thus, [Numbers 12:1] is quite clear that Moses marries a Black African woman" (p. 79). Similarly, in Jeremiah 13:23 the prophet asks, "Can the Ethiopian [Cushite] change his skin or the leopard its spots? Neither can you do good, who are accustomed to doing evil."

Aaron and Miriam may have justified their critiques of Moses' wife based on Levitical purity laws. In calling the Israelites to be a people set apart, God provided myriad instructions about how they were to be in the world. Yet God's purpose was always for the people of Israel be a blessing to the rest of the world—not to exclude or isolate themselves from others.

As Aaron and Miriam talk about Moses' wife, they start to judge Moses himself for marrying her. They start complaining about his leadership, and we see the poison of their prejudice and ethnocentrism—their attitude that other cultures were inferior to their own—begin to spread. And God sees it too. Aaron and Miriam were not just members of their community. They were leaders who held positions of power and influence. God does not allow their attitude to continue unhindered.

So God summoned the three siblings to the tent of meeting where he confronted Aaron and Miriam about their sin. He calls them to confess, repent, and make amends.

As God departed from them, Miriam's skin became "like a stillborn infant coming from its mother's womb, with its flesh half eaten away" (v. 12). There is some irony here. Miriam was afflicted with leprosy, a skin disease associated with the depletion of pigmentation, causing the skin to be discolored in a pale, albino-like way. So because of her bigotry, Miriam is rendered pigmentless. In response to her anti-black attitude, God leaves her with unnaturally white skin.

The fact that Miriam was cursed with leprosy is significant. In the Old Testament, leprosy is a symbolic representation of sin.

1. The disease may start with a rash or a spot and then spreads. Like sin, it can begin with something small and in secret.
2. If not treated, leprosy spreads rapidly until it affects the whole body.
3. The disease moves beyond the surface, affecting the nerves to the point where the person loses feeling in their extremities.
4. Leprosy was isolating. People with leprosy were outcast and forced into isolation for the rest of their lives.

If Miriam's story ended with her affliction, this could be a feel-good story of vindication against a perpetrator of prejudice or other wrongs. The violators were confronted, and a punishment was

administered.

But the story does not end here. When he sees Miriam's suffering, Aaron immediately turns to Moses. He confesses their sin and pleads to Moses for forgiveness.

Moses could have focused on the justice of the punishment. He could have said, "You got what you deserved." He could have allowed the hurt he experienced to keep him divided from his siblings. That would have been understandable. But in the midst of his pain, Moses heard Aaron's confession and cried out to God, saying, "Please, God, heal her" (v. 13).

Aaron's confession and repentance moved Moses from harm to healing. Moses shifted from being the victim to being an advocate for the people who had victimized him. That kind of transformation is only possible through the power and work of the Holy Spirit. The Spirit worked within the hearts of both the offender and the offended, and brought about restoration and unity.

It is important to note that despite Moses' plea, God did not erase the punishment for Miriam and Aaron's sin. Miriam still had to be excommunicated from the community for seven days. Sometimes we are tempted to believe there are no consequences for our sin. It can be easy to think that if we repent of our sin, nothing else will happen. In fact, there are consequences for sin.

Yet God's justice is loving and restorative, and the people of Israel did not move on until Miriam was healed and reintegrated into the community. God's people, a covenantal community, cannot truly move forward until everyone is welcomed back into community, even after they have sinned, wronged us, and caused us harm. Forgiveness is not easy, but as Matthew 6:14 reminds us, "For if you forgive other people when they sin against you, your heavenly Father will also forgive you."

## **SOCIAL EXEGESIS**

Miriam and Aaron were punished for judging someone based on the color of her skin. Have you ever made assumptions about someone because of the color of their skin or how they looked? It can start out small—a remark we make about someone else or a comment we hear.

When these comments are ignored or uncorrected, they can grow quickly into more sinister attitudes and actions. It is easy to judge others in conscious and unconscious ways. In time, such attitudes become so normalized that they don't even seem problematic anymore. You may even stop seeing that person or people group as individuals made in the image of God. Like the disease of leprosy, we need to halt our judgment as early as possible before it consumes us and affects how we experience the world around us.

When we start to judge others based on the color of their skin, we ultimately judge God. Scripture tells us that God is the only just judge. It is not our job to judge others. In this text, notice that it was not Moses who judged, even after he and his wife were wronged. It was God whose anger burned because of this sin—so much so that God came down in a pillar of cloud to confront Miriam and Aaron in an upfront and personal way, illustrating how serious an offense racism and bigotry are. God also

determines that in spite of Moses' grace, a punishment must still be issued.

Because they judged his wife, Miriam and Aaron started to judge Moses and his faith for marrying someone who was different from them. Sometimes we meet people or enter settings where people think, pray, and worship God differently than we do. In such situations God calls us to be one body of Christ, one united body. For we know that if one member suffers, the whole body suffers (1 Corinthians 12:26).

### **Contextualization for Youth**

At CHIC there will be a beautiful array of Christians, 5,000 students from different youth groups, different communities, and different states. Some will be just like you, and some will not. We cannot just love the students who are like us—who dress the same, look the same, and come from similar places as we do. We are called to unite together with all of our sisters and brothers as one mosaic. We are all intentionally, distinctively, and wonderfully made in God's image.

## **EXPERIENTIAL LEARNING**

Describe a vivid scene that your students can connect to. For example, "A woman is walking through a grocery store, with six children and a bunch of coupons. She is wearing dirty shoes." (Or alter the scenario to one that will have a strong impact on your group.) Ask your students how they would describe this person. Ask them, "Does she have a job? If so, what does she do?" "Is she rich?" "What is her race or ethnicity?" Ask them to explain their answers. Why do they think so?

The point of this activity is to start thinking about why we make assumptions and how our judgments may come from a negative place. In your illustration, you could tell the students that the woman is a well-off youth pastor (ha ha!) who just walked through the mud. Talk about how when we judge others, we make assumptions about them, which then affects how we interact with others. This activity should start to open up the minds of your youth as they start to think about what judging others looks like in their context and the implications it can have on others around them.

## SMALL GROUP QUESTIONS

- 1** Have you ever acted the way Miriam and Aaron did in this passage?
- 2** Have you ever judged someone based on the color of their skin? Why do you think you did?
- 3** Have you ever judged someone because they were worshiping God in a different way? Why do you think you responded that way?
- 4** If you were Moses and you learned your sister and brother were talking about you behind your back, how would you feel? Would you forgive them right away? At all?
- 5** How can we be like Moses and let God respond to others on our behalf?
- 6** How can we make sure we are one body of Christ at CHIC? How can we keep ourselves and each other accountable?

LESSON

# 06:

## INTRODUCTION FROM LOUIE

### FAVORITISM

Dear Youth Leader/Pastor,

Thank you for your openness in leading your youth ministry and church into these challenging conversations. We pray that the Holy Spirit will give you wisdom and guidance as you customize this teaching to make it relevant to your students and community.

The focus of this lesson is how God calls us to love everyone as ourselves. In the resource section you will find links to videos and documents to help you increase your knowledge of historical injustices that our fellow brothers and sisters in Christ have experienced. Those tools can help provide a framework for you to customize your message to your students. Based on the details and current issues in your ministry, you will know best how to lead them to where God desires all of us to be in our faith. We are excited for you to lovingly lead them and see how God is moving in your ministry and the lives of your students.

God bless you and your ministry,

Louie Praseuth

## MAIN TAKEAWAY

We are created to love God and to turn away from favoritism to love others as Christ first loved us.

## PRAYER

*Lord Jesus, we thank you for the ways you have designed and created each and every one of us according to your image. We thank you for all the different expressions of your glory displayed through each unique life and culture. Thank you for forgiving our sins and for loving us so that we can share your love with others who do not look or live as we do. May we continue to keep our hearts and minds open to how we hurt your children. Teach us to respect and value people from every culture and walk of life. May we be ambassadors of your peace and love. God, give us strength and wisdom to bring truth in love to those who may want to harm and disregard your children. Thank you for giving us eyes to see and ears to hear not according to this world but as you teach us in your word. We pray this in Jesus' name. Amen.*

## FAVORITISM FORBIDDEN: JAMES 2:1-13

My brothers and sisters, believers in our glorious Lord Jesus Christ must not show favoritism. Suppose a man comes into your meeting wearing a gold ring and fine clothes, and a poor man in filthy old clothes also comes in. If you show special attention to the man wearing fine clothes and say, "Here's a good seat for you," but say to the poor man, "You stand there" or "Sit on the floor by my feet," have you not discriminated among yourselves and become judges with evil thoughts?

Listen, my dear brothers and sisters: Has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit the kingdom he promised those who love him? But you have dishonored the poor. Is it not the rich who are exploiting you? Are they not the ones who are dragging you into court? Are they not the ones who are blaspheming the noble name of him to whom you belong?

If you really keep the royal law found in Scripture, "Love your neighbor as yourself," you are doing right. But if you show favoritism, you sin and are convicted by the law as lawbreakers. For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it. For he who said, "You shall not commit adultery," also said, "You shall not murder." If you do not commit adultery but do commit murder, you have become a lawbreaker.

Speak and act as those who are going to be judged by the law that gives freedom, because judgment without mercy will be shown to anyone who has not been merciful. Mercy triumphs over judgment.

## EXPERIENTIAL LEARNING EXERCISE: FISH BOWL

Fish bowl is an activity in which a subset of the group engages with a difficult topic, either through a guided discussion or through role playing, while the rest of the group watches and takes mental notes. After the activity the entire group processes what they have heard and observed together.

### Example:

Set up a role-playing situation in which a new student with an accent walks into a lunch room at a high school. The new student looks for a place to sit, but her classmates won't make space for her. They keep asking questions like, "Why does she talk like that? Why does her food smell so bad? Why doesn't she just act 'American'?"

After three to five minutes, take a break to process the interaction with the large group. Ask questions like, How do you think the new girl felt? Have you ever felt out of place? What was it like? Why do we tend to exclude people who are different? As Christians, how should we act when we observe other students excluding people?

*For an alternate activity with a similar theme visit: [pacnwc.org/wp-content/uploads/Labels-Activity.pdf](http://pacnwc.org/wp-content/uploads/Labels-Activity.pdf)*

## BIBLICAL EXEGESIS

In this passage James is talking about our hearts. At the outset he addresses the societal divisions in our communities. How we view people matters—and it has a direct impact on how we treat them.

The truth is that we are prone to treat other people based on their outward appearance alone. This happens at schools, in the mall, and even at church. As God's children we are called to treat everyone with respect and love, regardless of how they look or how much money they have. When we treat people differently or show favoritism because of the clothes they wear, how attractive we find them, their race or ethnicity or gender, it hurts the person made in God's image, and it hurts God.

Additionally, this passage challenges us to not change ourselves in order to obtain the approval of others. It is tempting to seek acceptance or affirmation from people whom we see as good looking, wealthy, or important. Changing our behavior to gain approval from others can lead to behavior such as bullying; physical, emotional, or verbal abuse; and gossip. As Christians, we must always remember who we are and whose we are. Our worth is found in Christ, and as ambassadors of reconciliation we are called to live in a way that demonstrates to others how their true value can only be found in Jesus too.

## **SOCIAL EXEGESIS**

Visit our website to find a two-and-a-half-minute video with a compelling illustration of how even animals can tell when things are unfair: [chicconference.org/curriculum/lesson6](http://chicconference.org/curriculum/lesson6)

Maybe you have been hurt by other people. At some point in your life perhaps you have felt judged, rejected, or disrespected. Maybe in that moment you questioned your purpose or your true identity. As you reflect on that moment now, think about how Scripture helps us to remember that our worth is not found in people's favor, affirmation, or in earthly things, but in Christ alone! This truth should be an encouragement for you as you deal with the toxic words others say to you or the offensive way they treat you. But it should also convict us and change how we see, treat, and interact with others. Since we know how it feels to be treated unfairly, James calls us in this passage not to do these hurtful things to anyone else.

In this text God is teaching us not to give in to favoritism. Not only does it make people feel rejected, but it also hinders us from sharing the love of Jesus. As we are called to share God's love with others, how we see, treat, and respond to people we encounter is critical to introducing those who do not yet know God to the lovingkindness of Jesus and the good news of the inbreaking kingdom of God.

In God's kingdom we are all created equal and have value. Favoritism can be subtle, such as treating someone better because we find them attractive or think they are important. Or it can be more overt, such as demonstrating classism, sexism, or racism. It can seem insignificant, like making a joke about someone's clothes, or it can be really harmful, such as physically bullying or abusing another person. But regardless of how we think of it, or how severe it appears, Scripture calls such behavior sin.

The world around us encourages us to fit in, to do what our peers do, and to assimilate into what is popular. We may be tempted to fall into behavior such as:

1. Trash talking (gossip/slander)
2. Locker room talk (objectifying people based on their bodies, or seeing people as sexual objects)
3. Making racist jokes and belittling others who are different from us, or who we don't like or understand
4. Assuming we know everything about people we have never met or talked to directly
5. Believing stereotypes or assuming that entire groups of people act the same way or have the same characteristics
6. Trying to fit in and going along with the crowd to be accepted
7. Ignoring or dismissing those who are poor, outcast, and less fortunate, or non-English speaking people

Yet we know that Christ did not live according to this world's ways. We are created to love God and to draw others into a saving knowledge of Jesus Christ—to share and live out the good news of the kingdom here on earth as it is in heaven. But in order to faithfully do this we must truly know and accept the love of Jesus. When we give into favoritism and conform to the patterns of this world, we are not

living according to God's will for our lives.

It is virtually impossible to take a stand for what is right and true when we are worried about being popular, accepted, or liked. When we see others being mistreated, we have a responsibility to speak up, even when it's unpopular. If our friends or family are gossiping, telling hurtful jokes, or being abusive, we cannot remain silent. In those moments we have the opportunity to point people toward Christ and to bear witness to our faith. When we succumb to favoritism or the desire to be accepted by the world, we continue to allow God's people to feel rejected, hurt, and dehumanized. We therefore cause division, instead of partnering with God to reconcile divisions.

**Here are some ways we can practice loving people:**

1. Ask Jesus for strength and wisdom to respond in difficult situations.
2. When you see others being mistreated, remember your own experience(s) of being mistreated and respond in ways that you hope others would respond to you.
3. Remember that we are all made in the image of God—that we are all intentionally, uniquely, and wonderfully made by God.
4. Learn about cultures and people who are different from you.
5. Ask authentic questions about what they like and don't like and why.
6. Make friends with people whether they share the same lifestyle as you or not.
7. As you make friends and share your lives together keep praying for them to come to know Jesus and for an open door to share your faith as you live life together.

**RETURN TO EXPERIENTIAL LEARNING EXERCISE (10 MINUTES)**

Revisit the fish bowl activity, this time practicing Christ-centered responses to illustrate the difference being rooted in Christ makes.

## SMALL GROUP QUESTIONS

- 1** When was a time you felt out of place or like you didn't belong?
- 2** When have you ever had negative thoughts or demonstrated hurtful actions toward another person?
- 3** Ask for God's forgiveness and pray that he will show you how to love others better. You might need to go to that person and ask forgiveness.

### PRAYER

*Jesus, thank you for taking us deeper tonight. Thank you for allowing us to have fun while also addressing some negative things in our lives. Help us to understand what it means to love others according to your ways, not our own. Help us to guard negative thoughts about others from entering our hearts. Thank you for loving us and giving us all that we need so that we can live that way toward others. In Jesus' name, amen.*

## AUTHOR BIOS

**Tara Hollingsworth** is an enthusiastic youth worker who is passionate about sharing a message of purpose and hope with the next generation. With a bachelor's degree in youth ministry from North Central University in Minneapolis, Minnesota, Tara became a devoted student of youth culture and eagerly continues her journey to being an effective youth worker. She currently works at Sanctuary Covenant Church in Minneapolis where she is the director of youth and family ministry. Her mission is to bring a message of hope to young people and help them understand the specific purposes that God has given them.

**Ben Kerns** is one of three lead pastors at Marin Covenant Church in San Rafael, California. His ministry focus is children, students, and their families. Ben has been doing vocational student ministry for twenty years and is passionate about creating space in the local church for young people to encounter, explore, and wrestle with their faith so they may understand their value as adopted daughters and sons in the family of God. He loves surfing, reading, writing, and eating.

**Tyler Klatt** has been serving the Covenant since 2012. He began his ministry at Covenant Pines Bible Camp in McGregor, Minnesota, and has been the youth, young adult, and family director at Community Covenant Church in North Minneapolis for the past two years. He also spends his time partnering with Young Life in South Minneapolis. Tyler is passionate about walking alongside youth and making sure they know and experience the love of Jesus Christ.

**Louie Praseuth** has been serving in community development, youth, and arts ministry for more than fifteen years, with a strong focus on cultural competency, racial equity, and social justice. He currently serves as youth pastor at Emerald City Bible Fellowship, a Covenant congregation in Seattle, Washington. Previously, Louie served with Youth With a Mission and was an international performer and choreographer, competing in high level breaking (hip hop) competitions worldwide. In 2005 he started a not-for-profit organization, the Good Foot Arts Collective, to provide safe space for youth to develop artistic expression for life skills and leadership development.

**Rebekah Strobel** has been serving in various ways across the Covenant since 2007—from camping ministry at Cascades Camp in Yelm, Washington, to leading youth at Northwest Covenant Church in Mount Prospect, Illinois, and Winnetka Covenant Church in Wilmette, Illinois, to her current position as associate pastor of youth and family at Selah Covenant Church in Selah, Washington. She is a member of the Covenant national speaker team for youth, and she loves traveling around the country and connecting with the beautiful mosaic of Covenant people. Rebekah is also a CHIC liaison and is excited to help the Pacific Northwest prepare for CHIC 2018.

**Edgar Torres** grew up on the Southeast Side of Chicago where his family attended Iglesia del Pacto Evangelico Peniel. At the age of 12, Edgar joined the worship team at church and he continues to serve there today. He recently earned his BA in Communication Studies from North Park University and works as video specialist for the Evangelical Covenant Church. He also serves as the youth pastor at his home church. He has a deep passion for helping young people find a place where they can belong, feel loved, and encounter God. His vision is to see young people not just “survive” their teenage years but thrive, through living out their full potential in God.

**Ruby Varghese** is the associate pastor of student and young adult ministries at Kent Covenant Church in Kent, Washington, where she has served on staff for more than ten years. When she’s not hanging out with her students, she loves traveling, listening to music, working on her master’s degree, exploring the great outdoors, and hanging out with friends. She is excited to be serving on the CHIC Council and helping make this epic event accessible to everyone. She has been part of several CHICs, where God always amazes her in the ways God works through students’ lives during the week. She would love to see every Covenant high school student attend CHIC!

# THE CHIC COVENANT



In attending CHIC 2018, we, the below signed youth group, commit to the following in our interactions with other CHIC participants:

We will act as if each person we encounter belongs to God and the collection of individuals in attendance are our sisters and brothers in Jesus Christ.

We will welcome and celebrate all teenagers and leaders, of every gender, ethnicity, and age, as well as those with different abilities.

We will welcome the diversity of regional representation at CHIC 2018, and we commit to celebrate our differences and to respect each other through our language and actions.

We commit to avoid any sexual misconduct at CHIC 2018, including verbal, physical, or sexual harassment.

We commit to recognize that we are entering a new context that is different from our own—and we commit to be learners in that setting.

We will keep in mind that coarse or insensitive joking/sarcasm can be very painful and that bullying will not be tolerated.

We commit to respect others' personal space, personal property, as well as community property at CHIC 2018.

We will remember that we will encounter different political affiliations and values, and we recognize that disrespecting such difference can be divisive and polarizing.

We commit to be listeners and learners.

We recognize that we represent our youth group as well as the Evangelical Covenant Church to the community of Knoxville, Tennessee, and we commit to being mindful to respect our neighbors.

We commit to gather together to UNITE around the beautiful mosaic of God's kingdom and follow the Holy Spirit's lead at CHIC 2018.

**SIGNED (CHURCH/ YOUTH GROUP NAME):** \_\_\_\_\_

**DATE:** \_\_\_\_/\_\_\_\_/\_\_\_\_

*Please use the space on the back for each individual student to sign.*

