

HUNGER

and

THIRST



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HOW TO USE THIS GUIDE

This prayer guide has been designed to be used in conjunction with the ***Hunger and Thirst sermon series at King's Harbor Church***. Each day is meant to lead you into intentional times of prayer during our fast.

This week's guide seeks to cultivate a deep hunger for the Lord in you. There will be material for Monday through Friday. Saturday is a grace day to allow you to catch up or go back and review a day that was especially impactful for you. Each day consists of two major sections- a devotional written specifically for this series, and a closing prayer section.

Before you dive in, special thanks to Melanie Anderson and Marie Constable for their dedication to develop the devotional content for the guides related to this series.

As we begin, pray this with us, "Lord, day by day, deepen our hunger for You. May our appetites only be fully satisfied by Your Presence."

WEEK 2: ETHNIC HARMONY and SANCTITY OF LIFE

SUNDAY, JANUARY 16- **IMAGE OF GOD: A MIRROR**

In the beginning... The bible describes humanity as “the image of God,” the images are a reflection of who God is, mirroring Him. While each human being, individually, is created in God’s image with inherent value, dignity, and worth, we also quickly recognize that His image is reflected in diversity as well, not because of any popular current trends, but as an original, foundational biblical characteristic, one of the whole image of God: “...in the image of God he created him: male and female he created them” (Genesis 1:27).

The story of humankind may be thought of as the story of a mirror- a mirror that is created, shattered and restored. After the garden, another early illustration we’re given of this diverse mirror shattering is found in Genesis 11: the tower of Babel. At that time there was one collective, unified humanity, like a giant mirror, only instead of reflecting God in cultural unity for His glorious purpose, they unified in selfish power by rejecting God, attempting to make a name for themselves apart from Him. The consequence of this rejection is not only the shattering of a global mirror but a scattering of it as well.

A myriad of cultures then cover the earth and sadly, their differences birth hostility, where sin opposes harmony. Restoring this multi-ethnic image to wholeness is a large part of the gospel, God’s plan to deal with our sin.

Restoration is evident in the event at Pentecost, where the Body of Christ, made up of many, is birthed. Stanley Inouye, a Japanese-American theologian, communicated this truth beautifully in his contribution to Christianity Today’s 1989 article, “Listening to America’s Ethnic Churches Important Message.” “Our Lord’s purpose for coming” Inouye expounds, “is best understood from his prayer in John 17:23, ‘Father,... may they be brought to complete unity to let the world know that you sent me and

have loved them even as you have loved me'. Jesus came to mend the mirror, to unify us so that we might once again reflect the total image of our Creator, who is Christ himself." Jesus would go on to pray "Father, you loved me before the creation of the world..."

Church, deeply think about this: "before he ever created, before he ever ruled the world, before anything else, God was a Father loving his Son". Michael Reeves delights in this truth, all the way through his book on the Trinity. You see, the image of God being diverse is not only foundational because of Adam and Eve, or the people of Babel, or any other vision we get in the bible- remember, those are meant to be reflections. It is God himself, who we mirror; that is and has always been a perfect loving family, existing in harmony at the core of His being.

How vital is the full mirror now? The mirror being mended involves individual fallen pieces being cleaned and restored to the Father as children, personal forgiveness of sin through the Son. But the mirror being mended also includes all those fallen pieces being brought back together, adhered to one another, a corporate, Spirit-led restoration of many children to one Father. The gospel accomplishes both. And a true reflection of God calls us to both.

Brothers and Sisters, don't your hearts long for that prayer to be fully realized, that the mirror is mended, cracks eliminated, and people from different ethnicities, cultures, and walks of life become children of one Father, working together in harmony? How humbling is it that Jesus prayed for this? Let's think about that: he didn't sit the disciples down in those last hours to teach them (and us) in harmony. He prayed for it. And by that, he actually does teach us something vital: to pray.

PRAYER POINTS

As we fast, prayerfully consider these points throughout the day:

- Praise God who is the perfect picture and reality of unity - it's who He is. Ask Him to lead us to think deeply and delight in the fact that He is, and always has been, Triune- 3 and yet One.
- Acknowledge to the Lord that we can't teach ourselves into Ethnic Harmony. We can't only read, debate, or think up all the right strategies to get ourselves there. We need Him.
- Let's beg Him to do in us what we're unable to do all on our own! That He would draw us, the fragmented mirror, together in wholeness as His beautiful, fully restored image.
- Ask God to help us to flourish in all our differences, reflecting Him completely, united... in harmony.

MONDAY, JANUARY 17- IMAGE OF GOD: HARM AND HOPE

Today is MLK day, coinciding with his January birthday. Our nation remembers and celebrates his heroic leadership and actions as a champion of civil rights. Any one of Rev. Dr. Martin Luther King, Jr.'s books would be a blessing to the Christian reader. His commitment to nonviolent resistance revealed his posture to confront injustice for the victory of Christ. King knew who wins the battle between good and evil, and he knew how Jesus did it: with truth, humble service, and sacrificial, self-giving love.

In a 1960 Meet the Press interview, while enduring some criticism for the conflict that nonviolent sit-in protests caused, Dr. King said, "...the non-violent resister does not go on with the idea that there will not be any violence inflicted upon him. In other words, he is always willing to be the recipient of violence but never to inflict it upon another. He goes on the idea that he must act now against injustice with moral means, and he feels that in acting against this injustice that he must never inflict injury upon the opponent. But he is always prepared to absorb the violence which emerges if such violence emerges in the process." And absorb the violence he did, repeatedly, and ultimately. On April 4, 1968, King was assassinated in Memphis while supporting a movement seeking better compensation for black sanitation workers. That anniversary is a much more somber remembrance, inviting us to consider whether we truly acknowledge the injustice and pain around his life and, ultimately, his death. At the time he had a 63 percent disapproval rate in the U.S.

When Bryan Stevenson, the author of Just Mercy and founder of EJI (Equal Justice Initiative), talks about the necessity for racial harmony in America he says, "I don't think we're free in America. I think we are burdened by our history of horrific mistreatment of people based on color." Stevenson notes that in other places where ethnic segregation, oppression, and tragedy occurred, remembering looks different.



Progress is celebrated but grief is also on display.

In Berlin, Germany, you can't go 100 meters without seeing markers, stones, or monuments placed near the homes of Jewish families abducted during the Holocaust.

In South Africa, there is a priority for everyone to hear and know about the damage done by apartheid.

But sadly, here in America talking about slavery, lynching, segregation, or violence against the Native people of the land is heavily avoided, or in some cases worse. It is shrugged off as "just the way things were." The word "race" can immediately cause walls to go up, which is tragic that we still give it the power to do so. It seems America is so uncomfortable with her horrific past she'd rather not talk about it, even at times when her pain echoes in our midst and Stevenson proposes, "the silence is condemning us".

What if the good celebration of progress is so loud that it's been a distraction from the righteous cries of Godly sorrow?

Can we hunger and thirst for both?

PRAYER POINTS

As we fast, prayerfully consider these points throughout the day:

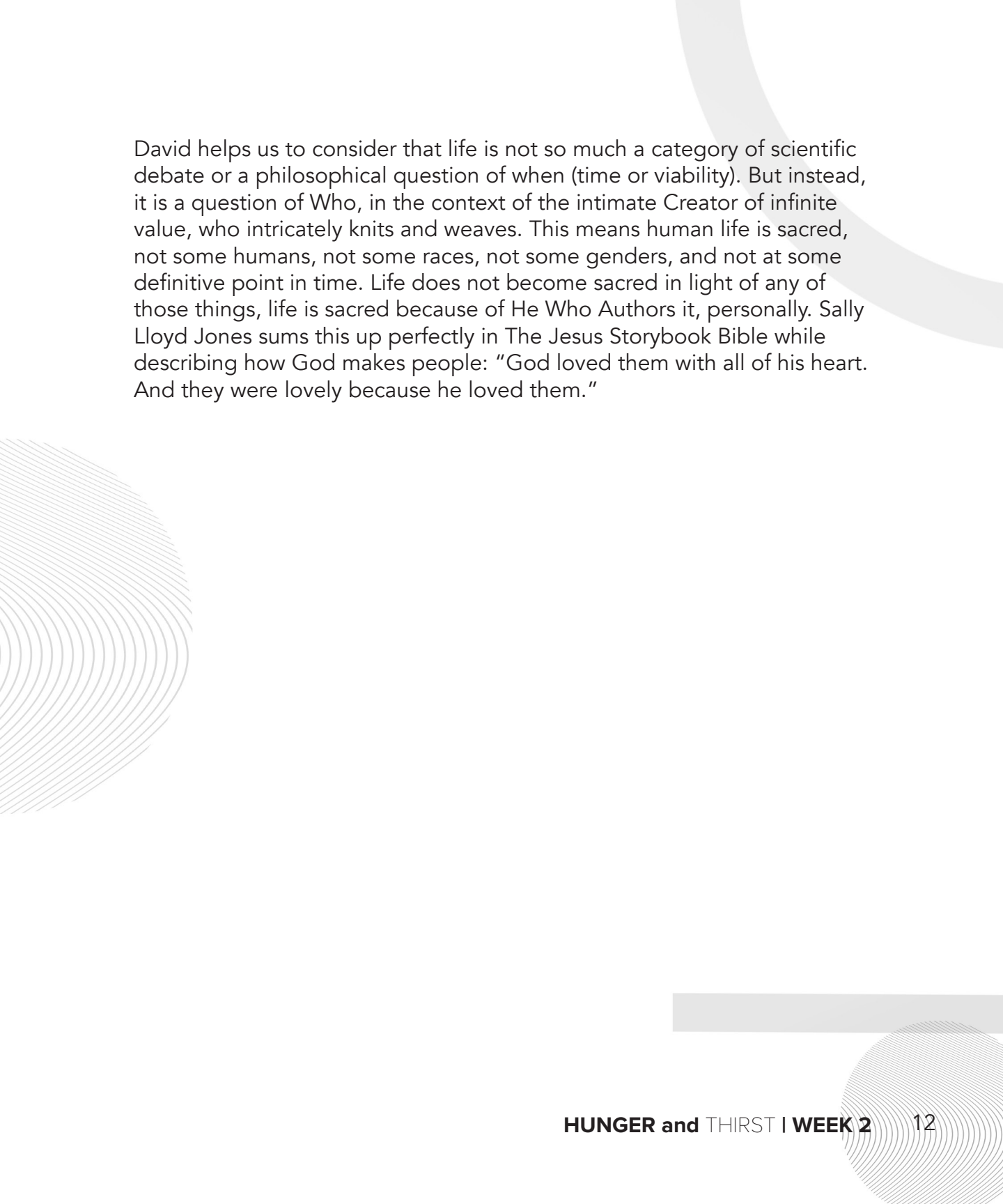
- Let's praise God for His way (Isaiah 55:8-9)
- We can take time to acknowledge that confronting injustice can be unpopular and that confronting it in the loving way of Jesus is also unpopular. Ask God to help us to think about how Jesus's way is often not embraced by the polarized masses; however, it is right and just.
- Pray that the Lord would help us rejoice when it's time to rejoice, individually, but also consider others.
- Pray that the Lord would help us mourn when it's time to mourn, individually, but also consider others.
- Ask the Lord to help us have uncomfortable conversations where necessary.
- Pray that God's Spirit would fill His Church to lead the way forward without looking away from the past.

TUESDAY, JANUARY 18- **IMAGE OF GOD: LOVELY BECAUSE HE LOVES US**

Like harmony, sanctity is best understood through humanity being made in the image of God. Before the creation of the world, God was a Father, loving his Son, through his Spirit. Giving life is therefore not just something God does; it is Someone He is.

In Psalm 139, David speaks poetically to our all-knowing, ever-present, life-giving God. David praises God with awe and wonder describing the truth about how He knows everything, He is everywhere, and He Creates. How David expresses these huge truths is unmistakably intimate and personal. When he speaks of God knowing everything David connects it at the closest, most personal level of God knowing him, his thoughts, and his ways- even before David realizes them himself. As David describes how God is everywhere, instead of conveying the feeling that ultimately God is so vast -existing everywhere, what he communicates is that God is so present, so close, that wherever David is, God is right there with him. And when David thinks of his life, his existence, how God made him, it isn't a testament to what he has become, but how it all began.

It isn't an analytical argument or principled doctrine he lays out; it is a pouring out of praise on David's lips, praise for God's hand, foundationally. His unmistakable, intimate involvement is described by David as knitting and weaving, not just in principle. "You knit me together in my mother's womb." (Psalm 139:13-16) This is not a stamp or appraisal of value and worth, only abstractly true because of its first edition. No, this is on an individual, personal level. God, the life-giver, loves humankind so deeply that David sees it started at his very beginning; in fact, it was his beginning.



David helps us to consider that life is not so much a category of scientific debate or a philosophical question of when (time or viability). But instead, it is a question of Who, in the context of the intimate Creator of infinite value, who intricately knits and weaves. This means human life is sacred, not some humans, not some races, not some genders, and not at some definitive point in time. Life does not become sacred in light of any of those things, life is sacred because of He Who Authors it, personally. Sally Lloyd Jones sums this up perfectly in The Jesus Storybook Bible while describing how God makes people: “God loved them with all of his heart. And they were lovely because he loved them.”

PRAYER POINTS

As we fast, prayerfully consider these points throughout the day:

- Let's praise God for His intimate, personal involvement in giving life.
- Ask God to help us to think about and truly see how much lives matter to Him. Change our sight to His.
- Praise God. He has no partiality. He's not compromised by sin as people can be. He doesn't pick and choose who is valuable based on a limited preference. He is love. He gives life and He rescues from death.
- Long for the world to be set right, considering with tender hearts the weakest in this world suffering.
- Yearn for God to author change like He authors life!
- Ask for change that happens in us first and then also into our communities and culture. Ask for the desire for righteousness that mirrors His, including every single life, seen and unseen, the marginalized and the most vulnerable.

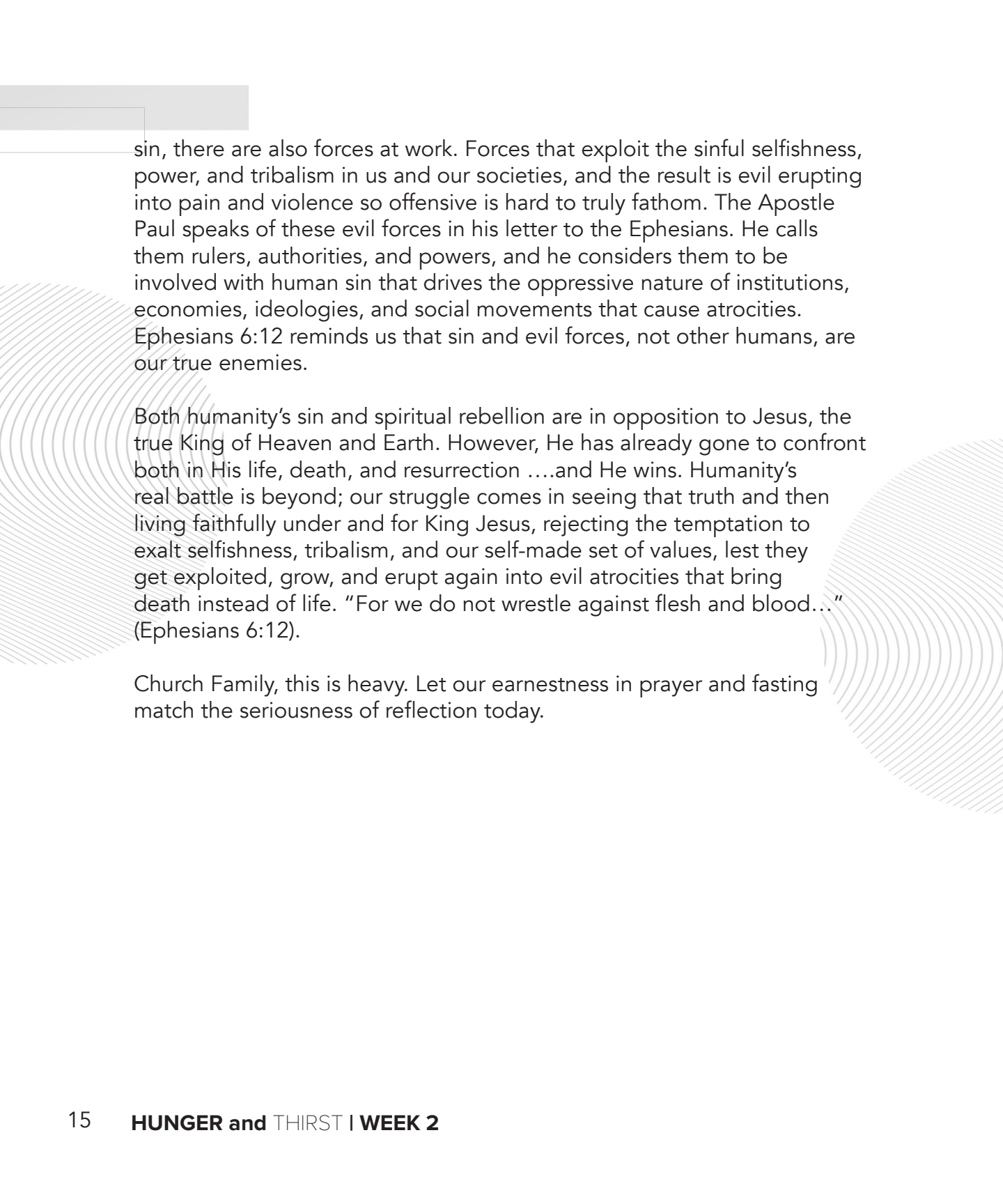
WEDNESDAY, JANUARY 19- IMAGE OF GOD: STAND FIRM

Can evil in our world be explained by human decisions alone? Beginning with a serpent in the garden and continuing throughout the Bible, we are given an account of the horrendous rebellion of humans. Beyond the emotional, there are insights into spiritual rebellion as well. At different times those inciting the rebellion are called by different names, but characteristically they all seem to serve the same purpose: to influence and speak lies to human beings with a desire to destroy us. They are an enemy to humanity because they've rebelled against God.

How does one explain something as overwhelmingly evil as the Holocaust: the systematic murder of more than 6 million image-bearers in just 4 years? Or what about the Rwandan genocide where over just 90 days in the summer of 1994, at least half a million human lives were ended violently by machetes and machine guns? Or consider centuries of the kidnapping and enslavement of an entire population of people created in God's image? How can we explain an entire system of race being constructed that would justify the subjugation of black as slaves and establish white as superior? Or racial terror that saw at least 4,000 violent lynchings of men and women in a public spectacle? What about the reality that more than half a million unborn lives are being ended every year in the U.S.?

Brothers and Sisters, do we recognize what is at the root, the ground level of these catastrophic events? Each of them started with humans seeing humans, not in God's image, but instead as property, or less than, or enemies. So can this scale of evil be the collective result of a bunch of bad human decisions?

The Bible would call us to acknowledge the imperfections of humanity, but also that we are more. In addition to the grievous result of mankind's



sin, there are also forces at work. Forces that exploit the sinful selfishness, power, and tribalism in us and our societies, and the result is evil erupting into pain and violence so offensive is hard to truly fathom. The Apostle Paul speaks of these evil forces in his letter to the Ephesians. He calls them rulers, authorities, and powers, and he considers them to be involved with human sin that drives the oppressive nature of institutions, economies, ideologies, and social movements that cause atrocities. Ephesians 6:12 reminds us that sin and evil forces, not other humans, are our true enemies.

Both humanity's sin and spiritual rebellion are in opposition to Jesus, the true King of Heaven and Earth. However, He has already gone to confront both in His life, death, and resurrectionand He wins. Humanity's real battle is beyond; our struggle comes in seeing that truth and then living faithfully under and for King Jesus, rejecting the temptation to exalt selfishness, tribalism, and our self-made set of values, lest they get exploited, grow, and erupt again into evil atrocities that bring death instead of life. "For we do not wrestle against flesh and blood..." (Ephesians 6:12).

Church Family, this is heavy. Let our earnestness in prayer and fasting match the seriousness of reflection today.

PRAYER POINTS

As we fast, prayerfully consider these points throughout the day:

- Ask God to sit with us in a personal way so we can feel and consider the soberness of how much pain and suffering has flooded this world. We can't bear the weight of it alone.
- Consider the horrific consequences of human deception. Lament the truth of what happens when, as humans, our allegiance is to our tribe or our own man-made value systems, to wealth and power of institutions, to structures that are not King Jesus. Be dissatisfied. Forgive us, Lord, forgive humanity, we're undone.
- Ask the Lord to help us understand that other humans are not our enemy. Let us beg Him to stop us from vilifying flesh and blood: people who think differently, people who vote differently, people who live differently. Let us see clearly what that leads to, to acknowledge the spiritual battle and forces that desire us to destroy ourselves.
- Pray that we would stand firm, sowing peace with the gospel.
- Pray for the people around us. There's a longing in our midst, the culture around us has some desire for things that sound similar to the kingdom. Pray that they would know Jesus, the King.
- Let's ask the Lord to keep our feet ready to herald the good news of the gospel, that Jesus brings a kingdom of true unity, love, and human flourishing without compromise, without oppressing or demeaning anyone. Let us share God's love for all races, the unborn, the immigrant, women, orphans, the vulnerable... us, every type of person, humanity.
- Ask God if "we're there yet" and tell Him how much you long for us to be.

THURSDAY, JANUARY 20- **IMAGE OF GOD: ONENESS**

In the 1960 interview with Meet the Press referenced on Monday, Rev. Dr. Martin Luther King, Jr. said, "I think it is one of the tragedies of our nation, one of the shameful tragedies, that 11 o'clock on Sunday morning is one of the most segregated hours, if not the most segregated hour in Christian America". He went on to say that churches who are against integration and have a segregated body are standing against the Spirit and the teachings of Jesus Christ. King shared that desegregating churches would not be done genuinely by legal processes, but by the Church itself, led by the Spirit.

He clarified that a church could be segregating (not allowing separate races to worship together), or segregated (not existing as multiple races, united, living, and worshipping together). One perspective was due to our laws and the other, due to our nature. One could be solved with new laws, but the other must be solved with a new nature. It's only natural to be drawn to sameness. That's our default, but it's heavenly to be together in oneness and that is His Spirit. While many churches were segregating back then, nearly all churches at that time were segregated, including King's. He said his church didn't enforce such a thing and would be welcoming to other races should they come.


More than 60 years later the formal laws have changed. Segregating may be a thing of the past, but just as MLK stated, the legal process alone has not held the power to unify the Body of Christ across racial, ethnic, and cultural boundaries. Today, studies show, less than 20% of Christian churches in America are considered multi-ethnic, and that's using the most generous categories: 80% of one ethnicity compared to 20% of any others. That means that 80% of churches experience sameness in ethnicity, race, and culture, but it's hard to see the oneness that unity in Christ brings with people who are different. How can it be possible

that the gospel, which has the power to reconcile the enemies of God to Himself, seemingly doesn't have the power to reconcile equal image-bearers to one another? What's holding us back?

True gospel reconciliation looks like harmony when a plethora of differences are interwoven, interdependent, and working together, needing God and each other to be fruitful, being one. Jesus's prayer in John 17 reveals this harmony is not only because of the gospel but is also a vital witness to it, "...so that the world may know that you sent me..." (John 17:23)

As the apostles planted churches and participated in the building of Christ's Body, they were compelled by the Spirit to cultivate and celebrate uncommon unity. In his letter to the Galatians, Paul encouraged the church to be heirs, mature children of God, not because the Law points them there but because Jesus does, rather Jesus has brought them there since through faith they are indeed one in Christ. Paul describes this oneness as no longer assigning status as Jew or Greek, slave or free, male and female, which were cultural markers at the time that served to separate in the world. Outside of the church, these markers would testify again and again that we're different, in a negative way. That one is superior to the other: rich or poor, powerful or weak, and it would segregate folks. But, as the family of God, each of these groups can, and more importantly, should, live together because that's the new life in Christ. Paul is telling them the freedom they have from sin is also the freedom to be mature children of God, together!

Can you imagine the beauty of that? Having oneness that doesn't erase your cultural identity, but instead draws a multitude of differences together as being a positive, needed characteristic of the Family of God?



It takes many different ethnicities, colors, and cultures to reflect who God is fully (their creator), and they are meant to do it in harmony, together. A mirror mended.

PRAYER POINTS

As we fast, prayerfully consider these points throughout the day:

- Ask the Lord to make King's Harbor a specifically reflective church, to do it in ways we haven't even dreamed up yet.
- Let's pray for Him to cultivate His church to be dynamic and diverse so that we can truly flourish.
- Ask the Lord, "Are we there yet?" Let's ask Him to please show us the places we prefer same-ness that is getting in the way of true oneness. Ask Him to help us lay those preferences down gladly that we might have oneness. Ask Him to mature us.
- Pray that He would give us uncommon unity that is not based on uniformity.
- Pray for a longing to be one, a hunger and a thirst, and a dependence on His Spirit to do it.

FRIDAY, JANUARY 21- **IMAGE OF GOD: WHEN THE GOSPEL IS MADE VISIBLE**

The beauty and truth of lives being precious and needed, no matter what a societal or legal structure proposes, is illustrated amazingly in a book about the life of Dietrich Bonhoeffer by Eric Metaxas, *Bonhoeffer: Pastor, Martyr, Prophet, Spy*. In it, we hear stories of risky yet courageous Christian protests during the mid-1900s amidst dark and grievous powers. One such story is about a place and the people within. This place is called Bethel (Hebrew for the House of God), and still stands today! Though Bonhoeffer had heard about this fabled place he was unprepared for what he saw upon his arrival. He described it as “the gospel made visible.”

What began as a Christian community for people with epilepsy had grown into an oasis of peace for 1,600 people with disabilities right in the middle of Nazi Germany. Friedrich von Bodelschwingh was the Bethel leader at the time and shared his namesake with his father, the founder. He rejected the idea that some people were an “economic drain on Germany,” which was an idea that sought to justify their systematic killings by dehumanizing them and denying their worth. Metaxas writes, “By the time of Bonhoeffer’s visit, [Bethel] was a whole town with schools, churches, farms, factories, shops, and housing for nurses. At the center were numerous hospital and care facilities, including orphanages.”

This community could only be described as the antithesis to the Nazi worldview in which power and strength were exalted and weakness was crushed and eliminated. “It was the gospel made visible, a fairytale landscape of grace where the weak and helpless, the physically and mentally disabled, were cared for in a palpably Christian atmosphere.”

Repeatedly the Nazis attempted to “help” this community “relinquish”

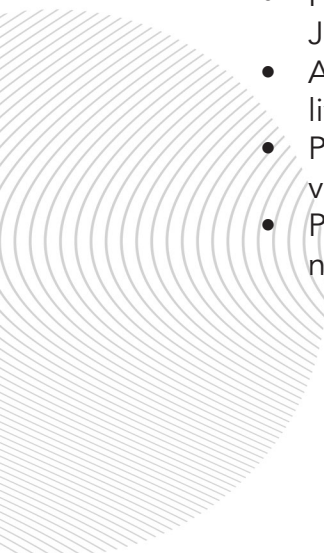

themselves of the “burden” of caring for “life unworthy of life,” a popular phrase at the time justifying the legal murder of vulnerable people. Repeatedly Bodelschwingh and the Christian community who valued and cared for the people, the created images of God, stood firm. They refused to give in to the pressure and demands to turn over their patients for “mercy killings”. Bodelschwingh was arrested more than once, his life was in danger, but he never backed down.

This type of living displayed who was Lord of Bodelschwingh’s life, he was not defined by the values and worldview of German political culture, he belonged to a kingdom, with a Good King. Today the Bethel Foundation is the largest Christian care network in all of central Europe, peppered across 14 cities in Germany with hospitals, clinics, and orphanages all dedicated to the care of the vulnerable in the name of Jesus. Sometimes we hear true stories like these and we feel extremely inspired. We think, “yes! I love that!” These are the types of stories that make us proud to be Christians. But this is what God loves doing, it’s not the kind of life for just some Christians. This is exactly what the gospel, the announcement of God’s love and Kingdom reign, invites us all into. This is how Jesus shows us and the Spirit empowers us to live. This is righteousness, the state of right relationships, and justice, the action that displays it, for the sanctity of life. Those who hunger and thirst for it shall be satisfied. ethnicity, race, and culture, but it’s hard to see the oneness that unity in Christ brings with people who are different. How can it be possible



PRAYER POINTS

As we fast, prayerfully consider these points throughout the day:

- Pray that God would bring a flooding knowledge and belief that Jesus gave his life for the lives of others.
 - Ask the Lord to empower us to walk in ways that give of our own lives for the lives of others.
 - Pray that God would give us a longing to see the gospel made visible.
 - Pray for the Spirit to fill us with the desire and strength to live now in the hope we have of heaven.
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SATURDAY, JANUARY 22- **GRACE DAY**

Today is meant to allow you to catch up or review a previous day. Please be sure to go to kingsharbor.org/hunger-and-thirst to download Week 2 of this prayer guide.

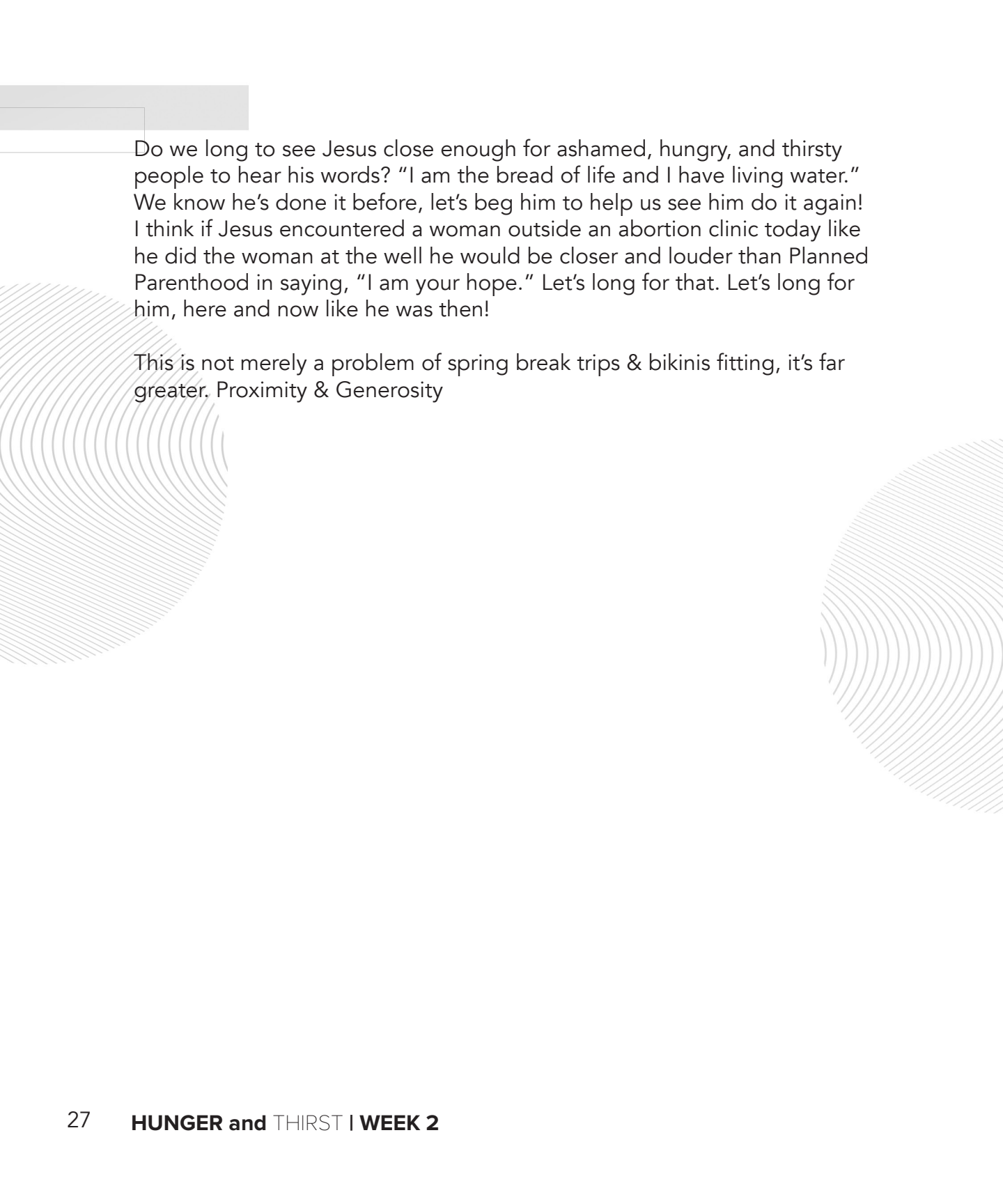
SUNDAY, JANUARY 23- **IMAGE OF GOD: TRADING SCARCITY AND SEPARATION FOR GENEROSITY AND PROXIMITY**

A popular devotional had an excerpt in it that aimed to encourage Christian parents that having a family made them expressively pro-life because the decision to have children was a visible testimony to the value of life and therefore flew in the face of a culture where abortion is sadly accepted. It seemed a reasonable thing to say, but the commentary that followed really stuck out. The writer described abortion as being due to selfish women desiring the fun of spring break and fitting into bikinis more than the responsibility of carrying out a pregnancy. We might wonder how many readers recognized the dissonance in such an assumption and, conversely, how many readers just accepted the statement as truth, a narrative that now helps shape and form their view on the subject- and on people. An age-old truth comes into play here: It's hard to describe something we can't truly see. Separation.

Abortion is a grievous tragedy, an injustice in our culture, we need not dance around that truth. Abortion is also a very troubling "solution" that a myriad of vulnerable people are offered when two lines on a pregnancy test evoke fear instead of joy. Including the young and scared, the ashamed, the pressured and rejected, and the poor. The overwhelming majority of abortions are chosen by the most insecure and under-resourced communities in our society. It's an offer of "relief" from shame, deepening burden, and poverty. And that is also a grievous tragedy, an injustice in our culture. What do we do with the hopelessness that many feel, the belief that there's no way forward in their situations? A biblical view of justice and righteousness causes God's people to consider that some living in desperate scarcity while others have the privilege of comfort or opulence is also unrighteous (not right). The Old Testament law pointed to this problem and thus, so did Jesus. Scarcity.

Brothers and Sisters, we should lament over the fact that a world system offers a “solution” that is yet another violation of humanity (God’s image, both mother and baby). God, we need You! There are women in the Bible that are familiar with shame...What if Jesus encountered a woman outside of an abortion clinic like he encountered the woman at the well? (John 4) The Samaritan woman is coming to collect water midday. This simple act alone is a sign of shame; as an outcast, she is not able to come with the other women early in the morning. And she’s been divorced 5 times signaling she’s destitute, in those days only men had the legal right to divorce, so she’s familiar with rejection. Electing to live with a man to whom she’s not married shows us the woman chooses even more shame, perhaps she thinks it’s the only “solution” to survive? None of these things keep Jesus from talking to her though. He reveals himself as the Messiah! He offers her Living Water for her thirsty soul. He knows everything about her and yet he wants her to know him. John notes that Jesus “had to go through Samaria” which was a route avoided by any other rabbi in those days. Jesus intentionally goes to the woman. Proximity.

In Matthew 14 a problem of scarcity arises; there is a crowd of people in a desolate place and Jesus is unwilling to send them away to find food. Instead, he tells his concerned disciples “you give them something to eat.” The disciples tell Jesus they only have five loaves and two fish. This is a problem; that is not even enough to feed the disciples, let alone the crowd of people. The Lord tells the disciples to bring it to him, and what happens next is key: he breaks the bread. Can you hear the foreshadowing of Jesus’s declaration at the last supper ringing in your ears? “This is my body, broken for you.” The food is multiplied beyond their needs. More than four thousand people eat and are satisfied that day. Jesus says bring me your scarcity that I might be generous. Generosity.



Do we long to see Jesus close enough for ashamed, hungry, and thirsty people to hear his words? "I am the bread of life and I have living water." We know he's done it before, let's beg him to help us see him do it again! I think if Jesus encountered a woman outside an abortion clinic today like he did the woman at the well he would be closer and louder than Planned Parenthood in saying, "I am your hope." Let's long for that. Let's long for him, here and now like he was then!

This is not merely a problem of spring break trips & bikinis fitting, it's far greater. Proximity & Generosity

PRAYER POINTS

As we fast, prayerfully consider these points throughout the day:

- Let's Praise God, thank Him for coming to set things right. Set us right and forgive us, giving us Living Water and His body as Bread.
- Ask the Lord to help us to grieve the reality of abortion. The lives ended, the reasons, the shame, all of it.
- Pray that today God would help those of us reading who have had one be reminded of His forgiveness. Let today be a day where it is not shame we're reminded of, but how he heals us from it.
- Describe our longing for humanity to be seen as inherently valuable. Ask God to satisfy.
- Pray for a holy shift in our midst, where instead of believing the lie of "unavoidable," abortion becomes unthinkable!
- Pray for an awakening, a spirit of repentance.
- Ask the Lord to help us bring Him our fish and loaves. To convince us that where we can give little He can make much. Pray against the fear of scarcity.
- Let's pray to be sent people, ask for us all at KHC to have the courage to be close enough to help.

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