

Hunger News & Hope

...a Seeds of Hope publication

Relief Efforts for Kosovar Refugees: What You and I Can Do

by B. Michael Long

Our eyes are assaulted by disturbing television images: an aged woman taking the last, belabored, brutal steps to safety... a young woman on the march, nursing an infant. And by the tears—of disbelief...of pain...of fear: disbelief of what is happening, pain of the long journey to the border, fear of what is to come.

At this writing, the 19th day of the NATO campaign to punish Yugoslavia—or rather Serbia, more than 500,000 Albanian Kosovars have fled their homes, their land—the land their families settled generations ago.

Some, perhaps, fled the bombing. The overwhelming majority—their stories remarkably corroborative—were forced into refugee status by military or police units of their own government, the government of a country, in which they are—were—citizens.

It is difficult for some of us—North Americans, Europeans, the world beyond Kosovo—to understand. But for many around the world—the people of Kampuchea, Bosnians, Jews of all nations, Native Americans—it is an all-too-familiar sight.

We are compelled to act. We feel an overwhelming urge to do something—do something to relieve the suffering of innocents—the suffering of the victims of political excesses, national chauvinism, and extreme ethnocentrism. But only moments after the urge to act overtakes us, the despair of not knowing how to act stuns us into inaction.

Individuals and church groups can aid in relief efforts to the thousands of Kosovar refugees in a number of ways, ranging from

the practical and direct to the philosophical and spiritual. Below are just a few ways you and I can become involved:

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I met Jesus in the Park

by John Christopher Garland

I was sitting in the park talking “theology” when I met Jesus. I was talking about social justice in a tight circle when he came up to ask what we were doing.

“No,” he said, after our quick explanation. “That’s not theology. You’re worshipping trinkets. You’re worshipping a Jesus made up for you. That’s not Jesus. I’m Jesus.”

He was speaking profound truth. In the gospel of Matthew, Jesus says, “I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you welcomed me.” And here, in the downtown streets of Atlanta, Georgia, he stood before me: oppressed, disinherited, and strange.

As a young boy, when I read the stories of the betrayal and crucifixion of Jesus, I believed that if I had lived during that time I would have stood up for the Lord and faced death myself. And here Jesus comes to me and is crucified again before my own eyes in this Atlanta park.

I am compelled to relate to the oppressed—to Jesus. I am compelled to devote my abilities to healing the pain of my Lord. I am compelled to follow through on my boyhood dream.

A homeless man presented me with revelation today. What can I do but return my life? —John Garland is a graduating senior at Midway High School in Woodway, Texas. He wrote this while attending a theological formations school for youth in Atlanta.

Kosovo Relief

(continued from page 1)

How to Provide Humanitarian Aid

- The White House has established a hot-line for offering monetary donations to Kosovar refugees: 800/872-4373. (The web site is <http://www.info.usaid.gov>.)

- Your denomination has agencies who are set up to respond to crises like this one. Ask your church staff how to contact your denominational relief organization.



“We feel an overwhelming urge to do something. But only moments after the urge to act overtakes us, the despair of not knowing how to act stuns us into inaction.”

- Contribute to the American Friends Service Committee project, which is organizing Emergency Kits for Kosovars. Call Tim Moore, AFSC, (215) 241-7041, for information.

- Get in contact with Church World Service, Attn. Kosovo Crisis, 28606 Phillips Street, P.O. Box 968, Elkhart, IN 46515. Phone: 800/297-1516, x 222.

Make Your Opinion Known

- Call the White House Comment Desk: 202/456-1111. Ask President Clinton to ag-

gressively seek renewed multilateral negotiations for a peaceful settlement of the crisis.

- Let your Congressional Representatives and Senators know that you would like to see the conflict resolved through peaceful diplomatic and political means.

Finally, pray.

Pray for the comfort of those people who have had family members murdered or lost in the chaos. Pray that world leaders will

have good sense and exercise good judgement—the judgement to discern which bomb shall be the last bomb.

Pray that “our” leaders and “their” leaders will have the wisdom to sort out the aftermath of war and population displacement, and achieve a peace which will be fair and equitable to all people of Yugoslavia.

—Mike Long is the director of the Department of Slavic Studies at Baylor University.

Refugees from the Kosovo Crises Find Safety in Bosnia

By Amy Gopp

“We left out of fear,” Jasminka and Enisa told us. Two bold women. Five beautiful children. An elderly, disabled aunt. On the 27th of March, they packed a few bags and left their beloved Novi Pazar, a city in Sanjak, the predominately Muslim region of southern Serbia (Federal Republic of Yugoslavia). They were on one of the many buses pouring into Bosnia and Herzegovina from the Federal Republic of Yugoslavia. Now they are crammed into a modest two-room apartment with a retired uncle in Sarajevo.

“More and more people are leaving every single day, because we are deathly afraid. We have heard too many stories from Bosnia—it was time to get out.” Schools, factories, and businesses are no longer functioning in Sanjak. Jasminka and Enisa, colleagues and close friends, were let go from work along with most of their other colleagues.

Their husbands also lost their jobs but cannot leave the Federal Republic of Yugoslavia because they are of draft age. Very few men have been let past the Serbian border. Enisa said it is just a matter of time before her husband’s number is called.

The refugees have registered with the local Bosnian police but have received no information about receiving humanitarian aid. “Our biggest concern now is food,” Jasminka stated worriedly. “How will we continue to feed our children? There are nine mouths to feed in this apartment now, and Uncle Izet only receives a 150 DM salary per month.”

At the present time, there are 14,000 other refugees in Sarajevo from the Sanjak region alone, not including Kosovar Albanian refugees and others coming from FRY. In a country whose resources are already exhausted due to its own recent war, the question now is how to handle this new influx of refugees.

Most Muslims from Sanjak believe that their region will be what they call “icing on the cake” after Kosovo. Now they search for safety in a land that has not known much safety. Ironically, Bosnia has become a safe haven for many who now share a similar destiny.

Jasminka and Enisa fled their country in hopes of guaranteeing safety for their children but fearing for the safety of their husbands. If their husbands are sent to Kosovo, who knows how long or if they will ever be reunited with exiled families.

In the meantime, the bombs continue to fall on FRY, the war continues to be fought in Kosovo, and refugees continue to flood the streets of Bosnia.

—Amy Gopp is a Christian Church (Disciples of Christ) volunteer from Akron, Ohio working in the Bosnia Office of Church World Service.

Jubilee 2000: Setting the Captives Free

An Introduction to the Movement

by Kayla Collins

I rose from bed long before the sun. Today is my last day to work under an earthly master. Tonight the year of Jubilee begins, a year of rejoicing and freedom, a year to remember Yahweh, our true master who brings us freedom and provides for our needs. My time of human bondage will be over, and I will be responsible only to my God.

Twenty years ago, I was a young man. I foolishly gambled with an inheritance in hopes of making some easy money. To pay my debt, I sold my land and gave up my money and freedom. I was forced into bondage to pay the remaining balance. My master gave me a wife three years into my service. She was a blessing, but she wasn't mine. Neither were the children we had; a boy and a girl. We all belonged to my master, that is, until I worked off my debt. Then I had a choice. I was free to leave alone, without my family.

The decision was not a hard one for me to make. I loved my family dearly and knew that I wanted to spend the next years with them. So, I gave up my freedom for the time. My family was more

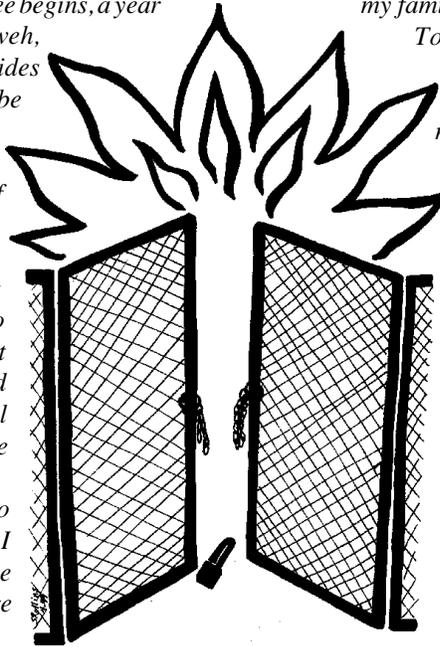
important. I knew that I would have to serve many extra years, but my family would all be free in the Year of Jubilee.

Tonight we will build a home. My children will experience freedom. They can make friends and play in the afternoons. My wife can cook meals for us instead of bringing home the leftovers she cooked for the master's family. Tonight the trumpet will sound and we will dance with joy through the streets to reclaim the inheritance I lost twenty years ago.

"Let the trumpet sound!" Christians all over the world are lobbying for a Jubilee of our own in the year 2000. The official name has become Jubilee 2000. The idea comes from the Hebrew law found in Leviticus 25. The biblical Year of Jubilee was to have been a time of thanksgiving where Hebrew slaves were released and given back their land and inheritance. When that year began, all debts were to be remitted and the people were commanded to let the land rest.

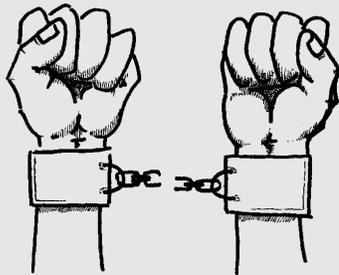
continued on page 4

art by Sharon Rollins



A Layperson's Response

by Sharon R. Rollins



"Give me something to do," I say to the editor, hoping to be of some help and to fill my evening. "Read Leviticus 25 and then respond to what is written there," she replies.

So, I begin to read, and I start to feel uneasy. I'm certainly no Bible scholar. And worse, I've only just become aware of social justice issues over the past eight years. I am confused by the passage—the legal and Biblical concepts, the numbers of years and weeks and days, the contradictions, the instructions on slavery. How

do I "respond" to this chapter?! I scratch my head as I read. Then I begin to chew on my nails. The best I can figure is that the writer is hoping to provide an opportunity for absolute freedom—freedom from debt, freedom from toil, freedom from the structures of human society. The concept seems to build upon our need for rest and release—or "sabbatical" and "jubilee"—which, in the Genesis accounts, God established in the very beginning with a seventh day of rest.

The idea is lovely! What more could our hectic—no, frantic—North American culture need but a year to cancel debts, to start over, to let time stop and then begin again? What more could our troubled world require, than a chance to survive together on equal footing?

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There is some debate as to whether or not the "year of jubilee" was ever really practiced. But *what if it were?* What would happen if the developing world were relieved of the crippling debt and economic hopelessness it often faces? What if the oppressed and the enslaved were freed? What if the poor and hungry were given a break? What if we just took a year off from our obsession with earning money and getting ahead? Wouldn't it feel sublime?

My pessimistic side says, "It'll never work." We are a people possessed with material ownership. We claim ownership of land and wealth as if we were the ones who created them from absolute nothing. We have no concept of leasing life and land and materials from God.

Even our Christian beliefs have been colored by capitalism and supported by ideas that, if we just love and trust God, we'll prosper financially. Our own selfishness and drive to move ahead in the world—to conquer, to build wealthy and powerful empires—cancels any hope of such a jubilee.

continued on page 4

art by Van Darden

Jubilee 2000: The Movement

(continued from page 3)

Even though biblical scholars generally agree that there is no evidence that this law was ever carried out, its existence in the scripture has held up a mirror to many generations—reflecting humanity's continued neglect of the vulnerable people within our societies.

Today many countries in the developing world are in bondage. They owe debts that can never be paid to wealthier countries such as the United States, Britain, Germany, Japan, and France. The World Bank defines forty-one countries—thirty-three of which are in Africa—as “Heavily Indebted Poor Countries.” Since 1982, these countries have been struggling to pay back foreign debts that have accumulated to over \$220 billion in some cases.

Jubilee 2000 is an international movement involving a number of ecumenical coalitions—including the Vatican. These groups are seeking a fresh start for indebted countries by the beginning of the new millennium. For years, blame has been placed on both the indebted countries (for “bad decisions”) and the lending countries (for “corrupt business practices.”)

Representatives from England, Scotland, Canada, the Philippines, Australia, Ireland, Austria, Germany, Sweden, South Africa, and the United States have pledged to stop blaming each other, take responsibility for their own actions, and take action to change the current situation.

Over the years, Honduras, Guatemala, and many countries in Africa have accrued devastating debts. They will never be able to repay these debts, and are therefore in perpetual bondage to the wealthier nations. Most of these countries have tried to pay back their debts, but have done so at the expense of their own people. What little income they do make is used as an attempt to balance foreign debts; meanwhile, the people living in the country suffer from increasing poverty. Money is stolen from programs the people desperately need to survive: medical care, food provisions, and education. As interest accumulates, their suffering increases.

The intention of Jubilee 2000 is to free these countries, to cancel their debts in a fair and uncorrupt way. As the Hebrew people were commanded long ago, many people today want to give indebted countries a new

beginning. Imagine a year when all countries and peoples can come together with fiscal equality to celebrate life on this planet. Is it possible to cancel all the debts? Is it fair?

A better question is how many lives can be saved. But yes, it is possible. It would mean change: a sacrifice for some, a new life for others, and economic modification for everyone. Opportunities to become a part of Jubilee 2000 abound. Concerned people can sign petitions, be educated and educate others, or communicate with local government agents and politicians. (See below for information on how to get involved.)

—Kayla Collins is a professional writing student at Baylor University.

Jubilee 2000 Websites:

<http://www.oneworld.org/jubilee2000/action.html>

<http://www.jubilee2000uk.org/index.html>

<http://www.jubilee2000uk/action.html>

(Contact them to join the movement or sign petitions)

Jubilee 2000 Organizations:

Jubilee 2000/USA

222 East Capitol Street, NE

Washington, DC 20003-1036

phone: 202/783-3566

fax: 202/546-4468

web: <http://www.j2000usa.org/j2000>

Jubilee Promotions Inc.

DBA ITC Tours

7231 S. Eastern Ave

Suite B177

Las Vegas, NV 89119

phone: 702/263-9540

fax: 702/263-9530

web: <http://www.jubileeitc.com>

Church World Service

P.O. Box 968

Elkhart, Indiana 46515

209/549-9054

web: <http://www.churchworldservice.org/cwsj2000.htm>

Bread for the World

1100 Wayne Ave.

Suite 1000

Silver Springs, MD 20910

phone: 301-606-2400

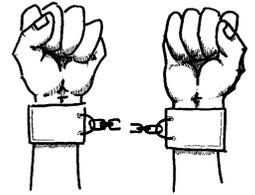
web: <http://www.bread.org>

(ask for the Offering of Letters kit)

Layperson's Response

(continued from page 3)

My more realistic side says “It’ll never work” because our market-driven economy has created a deadly cycle of debt and control. Who in our world would ever agree to cancel the debt of its poor and of struggling nations when it has an astronomical debt of its own?



Could we really trust others to follow suit and “forgive us our debts, as we forgive our debtors”? And if, say for instance, if our country were the only one to forgive debts, where would we draw the line on who gets released from debt? (Not to mention whether or not our leaders would do more than laugh at the very concept.)

And here's another thing: would anyone in our desperately human world actually pay their debts if they knew they'd be off the hook in fifty years? Our economy would never survive if the cut-throat, succeed-at-all-costs ideals were thrown out every fifty years. We'd have “deserving” executives throwing themselves out of skyscraper windows as if the stock market had crashed and all was lost. So I think to myself, “It’ll never work.”

And then there's my optimistic side that says, “But what if it did?” What if we really could cancel debts and release the captives? What if we forgave as Christ forgave and returned to our “families” to celebrate? What if?

Might we? Wouldn't it be lovely? I wonder, what if just one individual or church began the jubilee? What if *someone* said: “Do not pay me back, but give this privilege to another.” What if that person or church then gave that gift of freedom to another? And then another? And another? Would it work, over time, like a raindrop's tiny ripple makes waves across an entire lake?

I find myself smiling. I'm wondering if it is really possible. I'm looking for places in my own life where I can offer jubilee to another. “Okay,” I say to the editor, “here's my response.”

—Sharon Rollins—a writer, artist, and professional counselor—just returned to the US from a year in New Zealand as a Rotary Scholar.

Resources

Alternatives Introduces *Living More with Less Study/Action Guide*

The new Spring catalog from Alternatives for Simple Living (ASL) offers an updated edition of the "*Living More with Less Study/Action Guide*" by Delores Friesen. This book facilitates group study and action using the classic book, *Living More with Less* by Doris Janzen Longacre. The goal of this study guide is to integrate study and life. Instead of creating guilt about our lifestyles, it offers hope by separating concern into manageable steps toward change.

The Alternatives Spring catalog also contains many other new resources, as well as established works on simpler living for children and adults. Contact ASL at PO Box 2857, Sioux City, IA 51106; Fax: 712/274-1402; Email: Alternatives@SimpleLiving.org; Website: <http://www.SimpleLiving.org>. Call 800/821-6153 anytime for a free copy of the catalog.

Resources for Policy Analysis

The Center on Budget and Policy Priorities offers short publications on specialized topics. One can get a yearly subscription which includes reports on income and poverty trends, budget analysis, labor issues, hunger and welfare issues, health programs, and state policy issues. For more information, contact Publications Service, Center on Budget and Policy Priorities, 820 First Street NE, Suite 510, Washington, DC 20002; 202/408-1080.

Caution: Children at Work: Study/Action Guide

Caution: Children at Work is a fact sheet in the superb *Facts Have Faces* series from Church World Service. Several denominational partners collaborated in the production of this resource, which examines the tangled roots of child labor, listens to the voices of exploited children, and provides practical ideas and alternatives for supporting them in their struggle to be free. To order this and other educational materials, contact Church World Service, PO Box 968, Elkhart, IN 46515-0968. (See also the correction below about CWS locations.)

When Corporations Rule the World

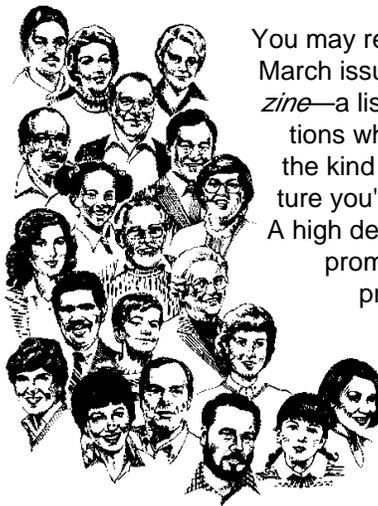
David C. Korten's book *When Corporations Rule the World* discusses the consequences of "globalization," "free trade," and rapid economic development in the Third World. Korten examines the gap between rich and poor, the gap between the developed nations and the Third World, the impact on the environment, and the price paid by developing countries. For more information or to place an order, contact Kumarian Press, Inc., 14 Oakwood Ave., West Hartford, CT 06119-2127; 1-800-289-2664.

Correction:

In Volume 1 Number 1 of *Hunger News & Hope*, we listed the fact sheet "Africa: In Bondage to Debt" with the address of the Church World Service Office of Global Education in Baltimore. That address is no longer accurate. For this and other resources that were formerly distributed from the OGE office, contact the CWS headquarters, P.O. Box 968, Elkhart, IN 46515, Phone: 800/297-1516, Website: www.churchworldservice.org.

Now Available!

Volunteer Opportunities '99



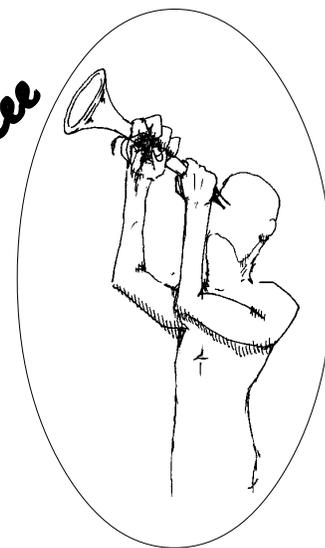
You may remember it from the March issues of *Seeds Magazine*—a listing of 39 organizations who can plug you into the kind of volunteer adventure you've been looking for. A high demand for an update prompted us this year to produce a new, redesigned version.

"Volunteer Opportunities '99" will be available in the Pentecost/Ordinary Time

worship packets (see ad below) or upon request at the Seeds of Hope offices, 602 James, Waco, TX 76706; Phone: 254/755-7745; Fax: 254/753-1909; Email: seedshope@aol.com

Worship tools for the church year, with a peace and justice emphasis, from Seeds of Hope.

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Toward Jubilee



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Four 20-page packets each year filled with prayers, litanies, sermons, activities, art, and more. \$50 per packet or \$120 for all four. To order, call 254/755-7745; fax 254/753-1909; write 602 James, Waco, TX 76706; or e-mail seedshope@aol.com.



compiled by Kayla Collins

art by John Richardson

Sudan Once Again Faces Widespread Famine

Over the past fifteen years, the Sudan civil war has killed more than 1.9 million people. Last summer, famine in Sudan was so devastating that hundreds of skeletal figures died each week. Although this year's toll isn't comparable yet, the potential to surpass it is a fear for many development workers.

Many Sudanese have been forced to leave the country or die. The number of people facing food shortages has reached 2.6 million. The country is suspended in its poverty, with the hopes that this year's harvested crop will be adequate to feed the people. But most are doubtful.

Sudan is in need of outside help. Many organizations are providing food and medical supplies, but more is still needed. Many regions of Sudan need help in reconstructing their communities after devastating war damages.

—from the *US Committee for Refugees*

Third Microcredit Summit Slated for June

Delegates from forty-three countries have registered to attend the Meetings of Councils of the Microcredit Summit to be held June 24-26 in Abidjan, Cote d'Ivoire. This meeting is the second follow-up to the 1997 Microcredit Summit.

The Microcredit Summit has four core themes: reaching the poorest families, reaching women, building financially sustainable institutions, and ensuring impact on the lives of clients. The campaign is based on the notion that with small loans and access to other financial and business services, extremely impoverished people can help themselves out of poverty by creating or expanding small businesses.

The 1999 Meeting of Councils of the Microcredit Summit is designed to be a working meeting of lead institutions in the global campaign to ensure that 100 million of the world's poorest families are receiving credit for self-employment and other financial and business services by the year 2005. For more information about the Summit, contact the Meeting of Council on their Website: <http://www.microcreditsummit.org/meetings/intro.htm>

—from the *Microcredit Summit Meeting of Councils*

US Income Gap Continues to Expand

The wealthiest one percent of US Americans received as much after-tax income in 1994 as the bottom thirty-five percent of the population combined—and the top twenty percent of the population had nearly as much income as the bottom eighty percent.

The analysis, prepared by the Center on Budget and Policy Priorities, is based on data that the Congressional Budget Office has compiled and issued in recent months for use by Congressional offices.

"Income has become much more concentrated among a relative handful of the wealthiest Americans," noted Isaac Shapiro, a senior fellow at the Center. Shapiro said the average after-tax income of the top one percent of families equaled \$374,000 in 1994, while the middle fifth of families averaged \$25,650.

A budget agreement was enacted asking high-income families to bear the preponderant share of the burden that deficit reduction measures imposed. The agreement also included substantial tax cuts to the working poor, as well as lower- and middle-income families.

However, Robert Greenstein, director of the Center, stated, "The tax cuts in the new budget agreement will not moderate the trend toward increasing income disparities. On the contrary, when fully in effect, the new tax cuts will exacerbate these trends and further intensify the concentration of after-tax income by providing the lion's share of their benefits to households at high income levels."

—from *Center on Budget and Policy Priorities*

Health Insurance: Job Benefit or Human Right?

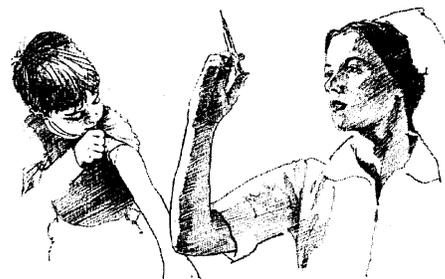
While sixty-one percent of US Americans get their health insurance on the job, private employers aren't picking up much of the tab, according to a study published in the *New England Journal of Medicine*.

The study found that thirty-four percent of US Americans are covered by government-paid insurance, including 22 million government workers and 69 million persons with Medicare, Medicaid, Veteran's Administration, or other government-paid insurance.

The percentage of residents with insurance paid for by a private employer ranged from 25.6 percent to 53.8 percent. The proportion of residents with government-paid insurance ranged from 28 percent to 51.7 percent.

Seven percent of the US work force pay for their own insurance, including 9.1 million workers who get insurance through work but pay the entire premiums themselves. Sixteen percent of US Americans are totally uninsured. Including insurance premiums and out-of-pocket costs for care, individuals fund over one-quarter of total health costs. The government pays for nearly half.

"Private employers' influence over health care is way out of proportion to how much coverage they pay for," said Dr. Olveen Carrasquillo, one of the study's co-authors. "We need a more democratic health policy debate."



Dr. David Himmelstein, another co-author, claims, "Most developed countries make health insurance a right, not a job benefit. We should too."

—from *Physicians for National Health Program*

ESA Launches Public Scholarships Initiative

A broad coalition of progressive policy, religious, minority, and conservative leaders recently met to urge Congress to launch a major test of public scholarships. The alliance argued that the testing of public scholarships is a "matter of justice and equal opportunity" for the poorest of US children.

Dr. Harold Dean Trulear, Director of Evangelicals for Social Action's new Public Scholarships Initiative, released a document entitled "Justice and Education: A Progressive Call for Public Scholarships." The declaration was signed by the luncheon attendees.

The Rev. George D. McKinney, a leading Bishop of the Church of God in Christ, offered a moving testimony. "Public scholarships would provide immediate relief," he McKinney said. "Students now falling through the cracks can't wait ten years for educational reform or other long-term solutions to the crisis in our public schools."

According to the Public Scholarships Initiative, public scholarships would serve as a safety net, providing funds for the most disadvantaged families to send their children to their school of choice. The signers of the Public Scholarships Initiative statement urge immediate and widespread testing of public scholarships.

—from *Evangelicals for Social Action*

Tarahumara Indians Suffer from Years of Drought

The Tarahumara Indians of North Central Mexico are universally acknowledged to be among the poorest people of Mexico. Hunger and malnutrition daily affect these indigenous mountain people.

The Rev. Ray Buchanan of Stop Hunger Now recently visited the Tarahumara village of Raramuchi. "Every child I saw during my time in the village was suffering from worms, malnutrition, and probably TB. It was not a pretty sight," Buchanan said.

The Tarahumara have long been at the bottom of Mexico's social order. Due to exploitation and lack of political power, they have consistently and relentlessly been pushed off of good lands and further into the arid and barren mountains.

Now, due to five years of drought, their situation is the worst it has been in recent history. Buchanan says that these people need immediate, direct relief, as well as an integrated agricultural development effort.

Stop Hunger Now is just one of many organizations that have begun to respond to the needs of the Raramuchi people. The North Texas Conference of the United Methodist Church has also taken action. Volunteers are committed to providing aid in the form of food, burros, blankets, and Bibles.

—from *Stop Hunger Now*



art courtesy of the Center for Global Education

Alternative Company Seeks Fair Trade for Coffee Farmers

In August 1998, Equal Exchange, Inc. launched a major capital campaign with the goal of raising \$275,000 for fair trade of small-scale coffee growers in the Third World.

The shareholders of Equal Exchange are committed to fair trade as a viable business model, but are also aware that a growing and successful fair trade business needs capital to further its mission. The company's president, Jonathan Rosenthal, sums up their overall approach to business: "By creating equitable relationships—between farmers and consumers—that are based on mutual benefits and respect, our lives, not just our bank accounts, become richer and fuller."

As one of the world's most widely traded commodities and a leading source of foreign exchange for Latin America, coffee sales could improve the lives of many people. Unfortunately, the farmers who grow the coffee are often cut out of the profit chain, with all the profits going to middle-level traders.

Distinct from conventional coffee companies who buy coffee from the commodities market, Equal Exchange buys directly from small scale coffee growers in Latin America and Africa, assuring them a fair price for their beans. With fair trade as an alternative, farmers gain access to markets and hope for a better future.

—from *Equal Exchange*



art courtesy of Equal Exchange

Tomorrow's Farmers: An Uncertain Future

'99 World Food Day Teleconference Slated

This year's World Food Day teleconference is to be held on October 15, 1999. The program will be broadcast live from George Washington University, noon to 3:00, Eastern Time.

This year's topic is titled "Tomorrow's Farmers: An Uncertain Future." It will explore critical food security issues in terms of their implications for young people considering farming, especially in the Third World. The program will also address career choices related to food security for youth in the developed world.

The Teleconference Study/Action Packet, prepared by the US National Committee for World Food Day, will be distributed to all participating teleconference sites. Single, reproducible copies of the packet, which provide background on the issues to be discussed, as well as community action ideas, will be available free of charge from the World Food Day office in early summer.

For more information, feel free to contact the US National Committee for World Food Day, 2175 K Street NW, Washington DC 20437; Phone: 202/653-2404; Fax: 202-653-5760.

JKR

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Statement of Purpose

Seeds of Hope is a private, independent group of believers responding to a common burden for the poor and hungry of God's world, and acting on the strong belief that biblical mandates to feed the poor were not intended to be optional. The group intends to seek out people of faith who feel called to care for the poor; and to affirm, enable, and empower a variety of responses to the problems of poverty.

Editorial Address

Seeds of Hope Publishers are housed by the community of faith at Seventh and James Baptist Church. The mailing address is 602 James, Waco, Texas 76706; Phone: 254/755-7745; Fax: 254/753-1909; E-mail: SeedsHope@aol.com. Copyright ©1999
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Seeds of Hope Publishers also produce quarterly packets of worship materials for the liturgical year—with an economic justice attitude.

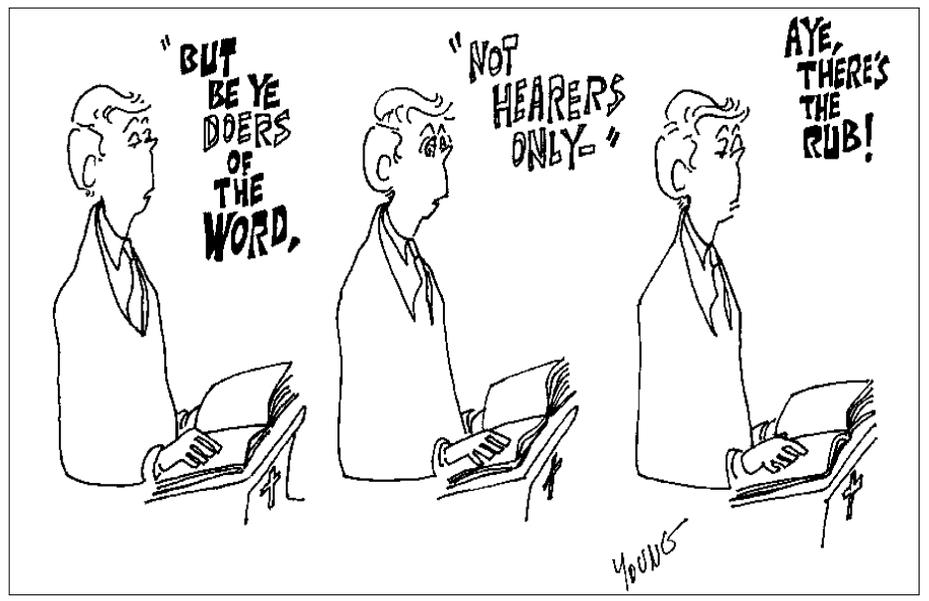
Et cetera...

When the Church of Jesus shuts its outer door,
 Lest the roar of traffic drown the voice of prayer:
 May our prayers, Lord, make us ten times more aware
 That the world we banish is our Christian care.

If our hearts are lifted where devotion soars
 High above this hungry, suffering world of ours:
 Lest our hymns should drug us to forget its needs,
 Forge our Christian worship into Christian deeds.
 —verses 1 and 2 of "When the Church of Jesus"
 (words by Fred Pratt Green)

Kindness has fallen on bad times with a bad rap.
 We're told to be tough, cold.
 Manipulation has emerged as a positive value.
 Oddly enough, it's kindness that seems
 far more memorable and remarkable...
 It's not expected, and it is, in fact, how we survive...
 To be kind isn't to be soft, but rather humane.
 Cold is simple...
 Kindness takes far more courage.
 —Wendy Wasserstein

I must plead guilty, for I am guilty
 not only of what I am charged;
 I am guilty of everything, for I could have known
 and I chose not to know.
 —Albert Speer, Nazi official tried at Nuremberg



These include litanies, sermons, children's and youth activities, bulletin art, and drama. Contact the address above for information.

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