

But What Are These Among So Many?

Worship Resources for the Creative Church - Hunger Emphasis 2018

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Sacred Seasons



Worship Tools for the Creative Church

These unique resource packets are available for the liturgical year, three packets a year for \$100 (\$125 for non-US subscriptions), one packet for \$50 (\$65 outside of the US).

Staff and Volunteers

Editor: L. Katherine Cook, OEF

Copy Editor: Ellen Kuniyuki Brown

Social Media Editor: Chelle Samaniego

Liturgist: Guilherme Almeida

Editorial Assistant: Sarah Westbrook

Library Assistant: Bill Hughes

Artists: Robert Askins, Sally Askins,

Peter Yuichi Clark, Erin Conaway,

Robert Darden, Van Darden,

Jesse Manning, Erin Kennedy Mayer,

Lenora Mathis, Kate Moore,

Sharon Rollins, Susan Smith,

Rebecca Ward

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Seeds of Hope, Inc., 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

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optional. Since 1991, the group has sought 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 hunger and poverty.

Editorial Address

The Seeds of Hope ministry is housed by the community of faith at Seventh & James Baptist Church. The mailing address is: 602 James; Waco, TX 76706; Phone: 254/755-7745; Fax: 254/753-1909; E-mail: seedseditor1@gmail.com. Web address: www.seedspublishers.org. Copyright © 2018.

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A Word about This Packet

As always, we are indebted to a number of people for their contributions to this packet. These people all freely contributed their thoughts, writings and art because they believe in our mission, and because they want to equip you to lead your congregations as we all search for new ways to respond to hungry people in our world.

Our liturgical team (composed of myself, Guilherme Almeida and Erin Conaway) began planning last summer. What stood out for us was the pervasive feeling that we often get when we say, as Andrew said in John 6, “We have a boy here with five barley loaves and two fish. But what are these among so many?” We decided to concentrate on John 6:1-14 for the liturgy and sermon.

Another thing that occurred to us was that this is the 20th Seeds Hunger Emphasis packet. So we decided to pull some of our favorite pieces from the last 20 years, particularly ones that related to the story of the feeding of the multitude in John 6.

You will see writings by John Ballenger, who for many years was the Seeds drama and poetry editor, and from Mark McClintock, who has shared many children’s resources with us over the years. You will see the work of John Garland, who wrote for *Sacred Seasons* and *Hunger News & Hope* when he was a member of the Seventh & James youth group and later as a student at Baylor University.

We picked out some of the best hunger quizzes and word searches created by interns over the past few years. We put those together with new statistics and some writings from new friends.

The art on these pages is mostly “vintage,” chosen for its ability to illuminate the writings. Some of the pieces are more than 20 years old, but are still quite powerful. Sally Lynn Askins, our resident artist, has created the cover art

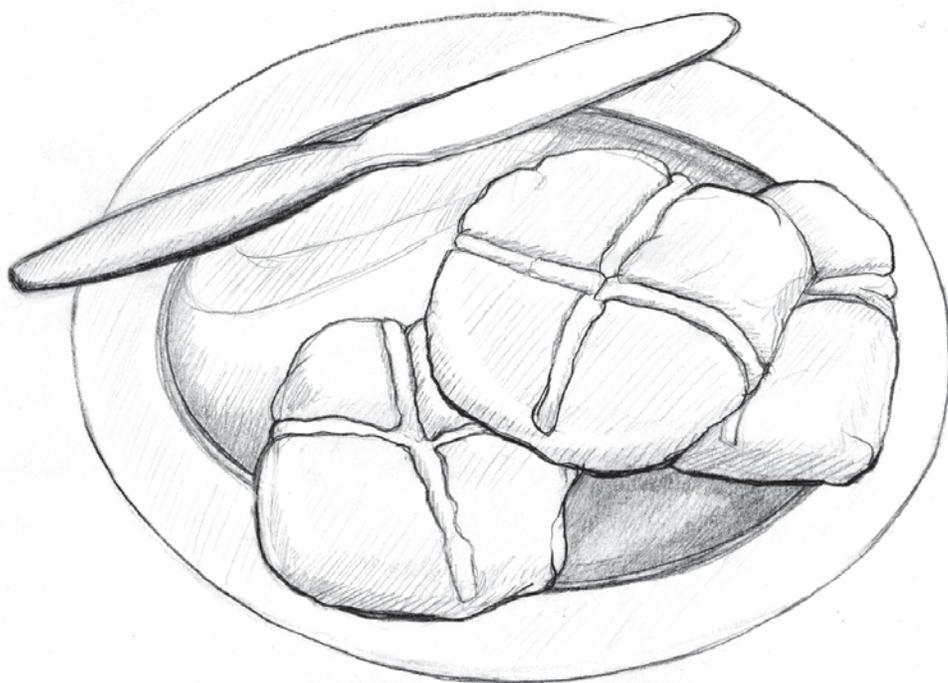
(see the benediction on page 26 for the complete drawing).

We hope that what you hold in your hands is a cohesive representation of some of the great themes from the last 20 years of Sacred Seasons packets—miracles of abundance, encouragement for this long journey, true hope for the healing of hunger and poverty.

We are, as always, deeply grateful for all of you who subscribe to *Sacred Seasons*, and who make use of these gifts in your worship and work. We want you to feel free to play around with these materials, and adapt them to your congregation’s needs and resources. We would love to hear about how you used them. The *Sacred Seasons* readers are some of the most creative people we know.

As always the contents of this packet are your congregation’s to use freely, and we want you to share them with others. May we continue our journey toward that time when all of God’s children have plenty to eat.

—Gratefully,
Katie Cook, on behalf of the Seeds staff
and Council of Stewards



The above drawing by Sally Lynn Askins was on the cover of the 2011 Hunger Emphasis packet, “A Hunger Beyond Food.”

But What Are These Among So Many?

Some Thoughts about Communion & Sharing Food

by Katie Cook

My dictionary defines the word *communion* in two ways. Capitalized, it means “a Christian sacrament that commemorates Jesus Christ’s Last Supper, with the priest or minister consecrating bread and wine that is consumed by the congregation (also called *Eucharist*).” Not capitalized, it is defined as “a feeling of emotional or spiritual closeness.”

I often teasingly say that I consider coffee and tea to be sacraments, and I’m only half joking.

In the early 1980s, I wrote a dramatic scene called *Eucharist* for a Christian theatre group in Missouri. I haven’t seen the script in something like 35 years, but what happens in the scene still informs my idea of what I think communion is all about.

It takes place in a college apartment and the interaction is mostly between two young women. Both are normal students, with ordinary human insecurities and the need for meaningful interaction with other people. Each of them thinks that the other “has her act together,” so both are hesitant to talk about their fears and loneliness.

Finally, one of them, full of frustrations and weariness, breaks down in tears. The other one discovers her weeping, and they both begin to talk about their feelings for the first time. Meanwhile, while discovering the real women behind the “perfect” students they thought they knew, they are laying a table for tea and cakes.

By the time they are ready to serve the tea, they have both revealed their true selves, and each is comforted and strengthened by the honesty of the other. The scene ends with them sharing the tea and cakes in companionable silence.

There is something about eating with people—especially in each other’s homes—that causes us to relate to each other more deeply. As Erin Conaway so beautifully points out in the sermon beginning on page 9, it is more difficult to feel an “other” feeling about someone who has sat across the table from us. Some of the best moments of bonding happen over a sandwich and soft drink, or even over a cup of coffee.

I often teasingly say that I consider coffee and tea to be sacraments, and I’m only half joking. The act of preparing a good, strong, fresh cup of coffee for someone and serving it, and the act of receiving it—somehow those things cause our hearts to be more open toward each other. In this way, sharing a drink or a meal with this kind of companionship is a lot like observing communion.



art by Sharon R. Rollins

Sister Margaret Basso, a Benedictine spiritual director, once said, “When the bread is broken open for us, that is Eucharist. When we break ourselves open to each other, that is also Eucharist.” Although it had not occurred to me to articulate it in this way, I think this is what I was trying to discover in writing the scene *Eucharist*, mentioned earlier. The students were breaking themselves open to each other, and that was profoundly sacred.

And it seems all the more true when we're facing and touching people, who are truly, physically hungry—hungry for food and so much more than food.

I remember the first time I caught hold of a deeper meaning to the distribution of bread and wine. I was at a meeting of clergy women in Seattle years—decades—ago, and we had spent several days talking about heavy topics. We had spent time becoming vulnerable to each other. At the very end, we observed a communion service in which the leaders stood at the front of the hall with the elements, and the participants went forward in lines to receive them.

As I reached the now legendary writer and church historian Nancy Hardesty, who held the bread for my line and tore off my piece, I looked up at her, and she looked deep into my eyes as she said whatever words she said. I didn't hear them; what I heard was, “Do you understand the sacredness of this moment? Do you know how important this is?”

Ever since that time, I have taken communion very seriously. I can't articulate very well why I feel this way, or what it is that causes this moment to be so sacred.

I am a representative of what is sometimes known as the “free church,” and our view of communion is very different from the “high church” traditions. (I get into trouble with my Franciscan siblings over this sometimes.) But it is still very, very important. And what seems to be important to me is that we serve each other.

Perhaps that's where the mystery comes in. But there are moments when we come out from behind those masks behind which we hide, when we really look at each other, when we really know each other—when we *love* each other.

And it seems all the more true when we're facing and touching people, who are truly, physically

hungry—hungry for food and so much more than food. When we share even a morsel, even a cup of Kool-aid, with someone like that—well, I think it's the most sacred thing we could ever do.

It was in the act of reaching out with his modest lunch that the little boy made room for a miracle in John 6. It is in reaching out with what we have that we make room for a miracle today. “Here's what I have. But what is this in the midst of so much need?” we ask. It can be more than we dare to think.

Maybe that's what Jesus wants us to remember. Maybe that's what he meant when he broke the bread at the Last Supper. “This is my body. You are to be my body. This is the blood of the new covenant—that you care for each other, that you trust each other. This is the hope of the reign of God—that you love each other. That you feed each other. Do this in remembrance of me.”

—Katie Cook is the *Seeds of Hope* editor. Part of this reflection is adapted from a Sunday school lesson written for Smyth & Helwys Publishing in 2003.

Communion Prayer

by John Ballenger

Our God,

Make of our living
a habit of giving.

May the basic needs of others

Be a priority

in our culture of magnified personal wants.

And may we be uneasy
eating the Lord's supper
as long as there are those that hunger—
as long as there are the least of these
whose needs are not yet met—
as long as Jesus is not fully present.

All this we pray in the name of the one
whose voice disturbs us
from the very back of where we're
comfortable.

Amen.

—John Ballenger, a pastor in Towson, MD, was the *Seeds* poetry and drama editor for at least the first ten years of the ministry's incarnation in Texas. This prayer is from “Table of the Lord,” a drama printed in the 2001 *Hunger Emphasis* packet, “God's Banquet.”

What Are These Among So Many?

A Hunger Emphasis Liturgy

by Guilherme Almeida

Call to Worship

ONE: O Savior Christ, in whose way of life lies the secret of all life, and the hopes of all the people, we pray for quiet courage to meet this hour.

MANY: We did not choose to be born or to live in such an age.

ONE: But let its problems challenge us,

MANY: its discoveries exhilarate us,

ONE: its injustice anger us,

MANY: its possibilities inspire us,

ONE: and its vigor renew us,

MANY: for your Kingdom's sake.

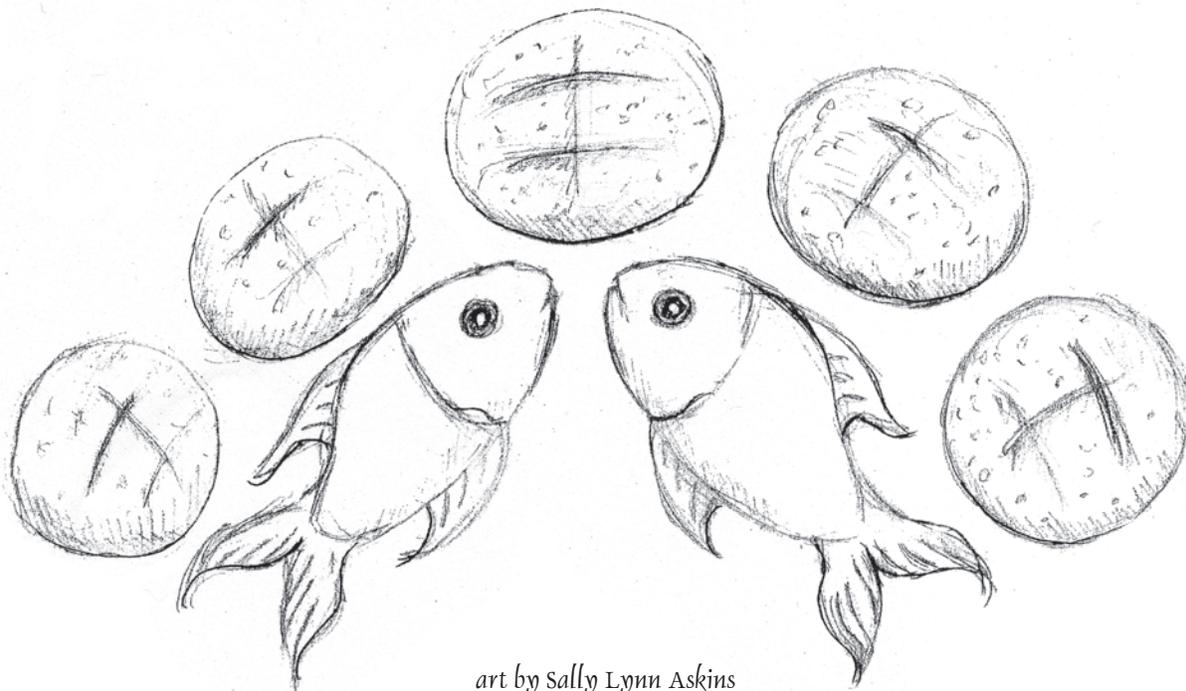
ALL: Amen.

—Adapted from *A Procession of Prayers: Meditations and Prayers from around the World (Bangladesh)*, World Council of Churches

Food Update from Asia

There are 940 million people still suffering from chronic hunger in this region. Asia and the Pacific are home to almost 62 percent of the world's undernourished people. Besides the calorie consumption deficit, the problem of undernutrition is manifested in high rates of stunting in children below five years of age, while various micronutrient deficiencies prevail among people of all ages. At the same time, the number of people who are overweight or obese is rapidly increasing in the region, especially in Southwest Pacific Island countries and middle-income countries of Asia.

—From the *Food and Agriculture Organisation of the United Nations (FAO)*



art by Sally Lynn Askins

Reading from the Psalms

Psalm 14

Please consider paraphrasing verse 6 in this way:
“The Lord is the refuge of the poor.”

Гимн

“Let Us Talents and Tongues Employ”

WORDS: Fred Kaan (1970)

MUSIC: Jamaican Folk Tune,

adapt. Doreen Potter (1925-1980)

TUNE: LINSTEAD 8.8.8.8. refrain 5.5.5.3.

Lift Up Your Hearts No. 830

or *Glory to God* No. 526

Food Update from Europe

Citing World Hunger Organisation (WHO) data, a 2017 FAO report points to a 30 percent increase in the number of obese adults in Europe between 2000 and 2014. The highest prevalence of obesity was observed in South Eastern Europe, where 26.9 percent of all adults were classified as obese. Obesity is a form of malnutrition, often the result of changing dietary habits. It is also caused by low incomes associated with the consumption of cheaper foods with high levels of total fat, sugar and other refined carbohydrates. A lack of awareness about healthy diets also contributes to the increasing prevalence of obesity across the various income groups in this region.

—From the FAO

Meditation

We look at our resources in terms of their scarcity, not their abundance. In other words, we look at what we have like it's a blueberry pie to be apportioned out, and carefully so, for when it's gone, it's gone. We're always looking at our resources—our money, our talents, our time, our energy, our very persons—and wondering, fretting, worrying about whether we have enough.

I know this tendency exists. I get caught up in this scarcity business. I constantly worry about time. I worry that I don't have enough of it. So I grasp it close to me, guard it vociferously, only seeing the potential lack, never the possible overflow. And I truly believe this is one of my weaknesses, failings, sins.

Perhaps you get caught up in the scarcity business as well. Perhaps you feel stretched almost beyond capacity as you meet life's demands. Perhaps you think whatever it is you

have is simply not enough.

—From a sermon by Nancy R. Easton, minister at Trinity Evangelical Lutheran Church, Camp Hill, PA

Гимн

“Gift of Finest Wheat”

WORDS: Omer Westendorf (1977)

MUSIC: Robert E. Kreutz (1977)

TUNE: FINEST WHEAT, CM with refrain

Celebrating Grace Hymnal No. 468

Food Update from Latin America & the Caribbean

Between 1990 and 2014, this region, as a whole, reduced by 60 percent its proportion of undernourished populations, making it the only region in the world to achieve the Millennium Development Goal of “halving the percentage of people suffering from hunger.” Family farming accounts for a fundamental share of food production consumed internally in Latin America and the Caribbean. On average, holdings run by small farmers represent more than 80 percent of the total food production and provide between 30 and 40 percent of the region's agricultural Gross National Product.

—From the FAO Regional Office for Latin America and the Caribbean

Reading from the Epistles

Ephesians 3:14-21

Please consider paraphrasing verses 20 and 21 in this way: “Ours is a glorious God who birthed us with power to act in abundance and generosity.”

Гимн

“Take Us as We Are, O God”

WORDS: Carl P. Daw, Jr (b. 1944)

MUSIC: Alfred V. Fedak (b. 1953)

TUNE: ENDLESS FEAST 7.6.8.6.8.6.

Sing! A New Creation No. 125

or *Lift Up Your Hearts* No. 862

Food Update from Africa

In sub-Saharan Africa, a majority of the population who were undernourished in 2016 lived in countries affected by conflict. The prevalence of undernourishment is about twice as high in conflict-affected countries with a protracted crisis than in countries not affected by conflict. In addition, nutrition outcomes are generally worse in these countries. More than

one-third of the world's violent conflicts took place in sub-Saharan Africa. The region harbors nearly 70 percent of all conflict-affected countries in protracted crises.

—From the FAO

Gospel Reading

John 6:1-14

Sermon & Invitation to the Table

See “Eating into Eternity” by Erin Conaway on page 9.

Food Update from the United States

In 2017, 40 million people lived in food-insecure households. That's one in eight US Americans, and it includes 12 million children. US national numbers are improving, with fewer US Americans experiencing food insecurity in 2017 than did in 2016.

—From the United States Department of Agriculture

Meditation

When trusting only in ourselves, the things we consider ours—our possessions, our energy, our strength, our capacity to forgive, our patience and love—will never be enough.

We will always be afraid, so certain we're going to run out. But suppose that, beginning today, we truly bring all these “things” of ours to Jesus. Let HIS hands daily bless our words and our deeds, our money and our time, our very beings, so that these “things” we consider ours will be made abundant, and bring to ALL peoples the life and love of God.

—From a sermon by Nancy R. Easton, minister at Trinity Evangelical Lutheran Church, Camp Hill, PA

Hymn of Commitment

“How Clear Is Our Vocation, Lord”

WORDS: Fred Pratt Green (1981)

MUSIC: B. F. White (1844)

TUNE: REPTON 8.6.8.6.6.6.

Lift Up Your Hearts No. 856

or *Glory to God* No. 432

Benediction

Go now from this place, remembering that the God who calls us to mission is able to do more than we can ask or imagine.

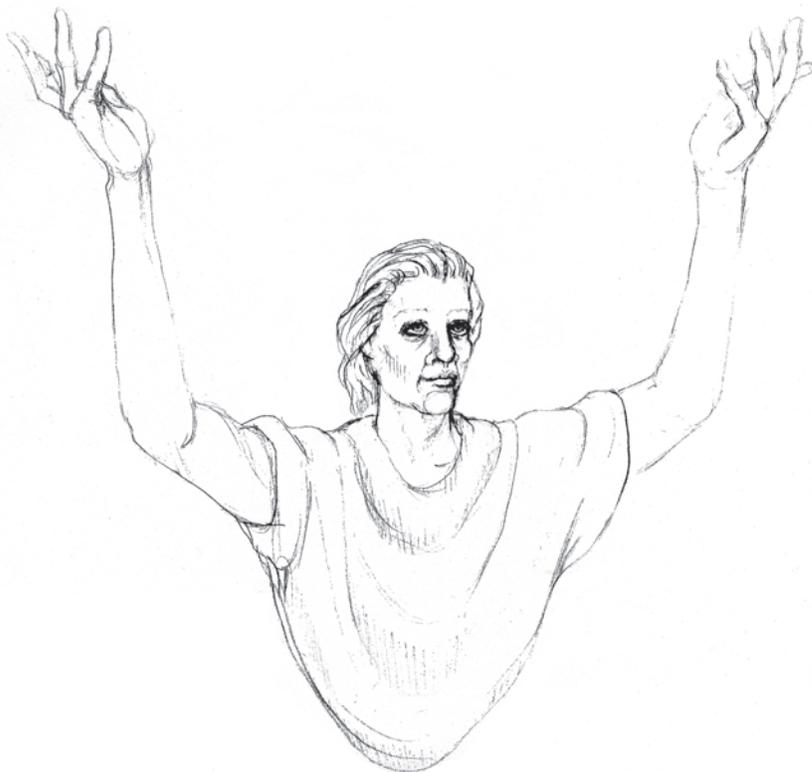
Go now from this place, and may our hearts burn with love for hungry people around the world and across our cities. As we go, may we be borne up by the joy of sharing and not laden with the paralysis of guilt. As we go, let us not be daunted by the enormity of our task. May the God of miracles multiply our loaves and fishes so that all of God's children will eat and be filled.

Go now from this place, and may impossible, wonderful things come to pass.

Go now from this place, and may God grant us the strength, wisdom and grace that we will need for this journey. Amen.

—Katie Cook, from *Developing a Heart for the Hungry: A Hunger Emphasis Primer for Beginning Churches*.

Editor's note: The food updates in this liturgy were compiled by Erin Conaway, and the Nancy Easton meditations are from the liturgy in the 2009 Hunger Emphasis packet, “Twelve Baskets Full: Sharing with a Hungry World.”



art by Sally Lynn Askins

Eating into Eternity

a sermon by Erin Conaway

Text: John 6:1-14

“Dinner is ready!” Those words were magic and universally understood when I was a child. Before we wore watches, our play area as children was only restricted by the sound of our mothers’ voices. We were allowed to go anywhere we wanted as long as we could hear mom call us in for dinner. When my brother was born, Meme told my parents that all children needed to have a name with two syllables so you could call them in for dinner: Er-in is easier to say loudly than Tim.

It was strange advice coming from a woman from Paris, TX, who makes all words have at least

I put myself in this story and feel the anxiety of Andrew as he says, “There is a boy here who has five barley loaves and two fish. But what are they among so many people?”

two syllables, but it made sense. When we heard our names and the words about dinner (or supper, depending on what your family called it), we all dropped what we were doing and came running home. We didn’t finish one last thing on our sand castle. We didn’t do one last round in our game. We dropped everything and ran home. Everyone knew the rules, so no one complained when a kid heard his mom and just got up and ran off. It was what we all did.

I’ve heard the same kind of thing happens on a farm or a ranch. A bell is rung when dinner is ready and everyone stops what they are doing and starts heading towards the house. If there is still more to do, you can get it done after dinner, but right now, you’re going to eat. And that’s just the routine part of life. That’s what happens on a normal day.

Think about all of the special occasions you’ve marked with food. Birthday dinners, holiday dinners, wedding banquets, funeral meals. Sharing a meal together is what we do. It’s one of the things that sets humanity apart from all of the animals in the world. We are the only species who will wait

to eat our food until the whole group is gathered. Other species share food, but they don’t wait to eat it. Throughout our history, we have been a people who have meals together. We eat with one another. It’s what we do.

The routine meals we share build our relationships with one another. They bond us in ways far deeper than our conscious recognition. So many of the conversations we have as families happen when we are sharing a meal together. We gather around the table in our various places and we share life as we are sharing food. I don’t remember all of the meals we shared around our dinner table as a child, but they are a part of me, they are what shaped me into the person I am today.

I do remember some of them—different foods and traditions, some warm, tender moments and a few raucous explosions. I remember many of my sacred meals. My mom died on a Sunday night around 8:00. We left the hospital around 10:00 and,



on our way home, went through the drive-through at Whataburger.

I remember feeling so many emotions in the back seat as we pulled up to get the food. I felt ashamed for some reason—like the person would be able to see my grief and for some reason I was supposed to hide it. I felt guilty for getting our favorite food after our mom just lost her life. We got home and sat down at the table. We all stared at our food. My Meme said we all needed to eat. My brother said it felt wrong, that we shouldn't be doing this. My dad said, "Mom wouldn't want our lives to stop...she would want us to eat." And we did.

When my brother and I would get into a fight that required more than an apology to repair, we would go to Whataburger and we wouldn't even have to say the words. When my wife Carmen and I spent our first day together, just the two of us talking through the afternoon, we didn't want the conversation or the connection to end, so we decided to eat dinner together and then go see a movie. We went to Whataburger and talked about our families and we shared some of our struggles. Thankfully, our connection and our conversation are still going. I still sneak off to Whataburger when I need a sacred space that has fries.

When we share meals together, we share more than just food; we feed more than just our bodies. We are formed and shaped by the meals we share together: the routine as well as the sacred.

And that's part of the miracle that occurred on the mountain that day with Jesus and his disciples and more than 5,000 followers. They shared a meal together. I've missed the significance of that fact all the times I've read and studied this passage. I get hooked by Phillip's despair when he does the math and realizes it would take six months' wages to feed a crowd this size.

We were in a meeting planning a first-ever dinner for the homeless at our church in Houston that would occur the day before Christmas Eve. We had no idea how many people would come; we worshipped with 50 or so every Sunday morning at a park near the church, but we knew there would be more. We knew there was no way to ask for reservations from people who lived on the streets and we knew we didn't want to turn anyone away.

I put my head in my hands at what felt like the impending doom of this great idea and said, "What if we run out of food? It could start a fight. It might make things worse rather than better." My friend Joseph, who had been living on the streets just a

year before, looked at me with his big brown eyes and said, "Man, where's your faith? God's got this. We'll have enough."

I put myself in this story and feel the anxiety of Andrew as he says, "There is a boy here who has five barley loaves and two fish. But what are they among so many people?"

When we eat with one another, it shapes our identities one bite at a time. Every shared piece of bread fashions our character and draws us closer to the person at the other end of the loaf.

A tornado came through Eagle Pass, TX, several years ago—and, as tornadoes are wont to do, it destroyed some houses down to their foundations and left others untouched. My first youth mission trip here at Seventh and James was to Eagle Pass to help in the rebuilding efforts.

We put a floor in a house and textured the walls and caulked the bathroom and kitchen areas. We worked hard and were sweaty and dirty, but when we left there were still people living with friends or family members. There were still people who were homeless in what was already one of our nation's poorest counties. What was tile and paint and caulk among so many needs?

I put myself in this story and I am overwhelmed by the magnitude of the demand—both then and now—that makes the miracle of multiplication so powerful in so many different ways. The story makes clear the divinity of Jesus, who feeds the people on the mountain the way God fed the Israelites with manna. The story makes clear the way our small offerings can have large effect when we place them in God's hands.

The story also reveals how abundant this miracle was, because everyone ate until they were filled—and there were still more left over than what they started with. The story shows us how God even cares for the leftovers—which is good news to those of us who can feel like leftovers and broken pieces at any given time in our lives. There are so many wonderful insights to glean from this story, but the one I've missed all these years is the beautiful revelation that these people shared a meal together. They ate together with Jesus and his disciples.

On that mountainside, during that meal, there was no rich or poor. They all ate the same meal.

There were no seats of honor or dishonor at this meal. The mountain had room enough for everyone. No one was served the scraps; they all ate from the hand of Jesus. This meal they shared together had to be one they would remember for the rest of their lives. Looking into the eyes of Christ as he handed them bread and fish, and then looking into the eyes of the people around them...that had to stay with them for their entire lives.

By ourselves, we absolutely cannot stop world hunger, we cannot bring walls down, we cannot make wars cease, we cannot protect our sisters from harm, we cannot stop the long goodbye. But we can break bread with someone who is hungry.

What did they talk about over dinner that evening? Where did their conversations go as they shared this meal together? In what ways were they formed and shaped and molded as they put a piece of barley loaf into their mouths and tasted its plain richness? How did they feel as they chewed the fish and listened to the person next to them? They shared a meal together, and I suspect that meal taught them as much as all of the healings they witnessed and the stories they heard.

Sharing meals together forms us. When we eat with one another, it shapes our identities one bite at a time. Every shared piece of bread fashions our character and draws us closer to the person at the other end of the loaf. On the mountainside that day, there were many miraculous occurrences, and we are empowered to repeat one of them all the time—eating together.

Every meal shared with another person is a part of this miracle—they all have the same potential to knead together our hearts and minds and lives and to continue to feed our souls. Every meal, regardless of the contents or the location, can bring about the miracle of this feeding by the grace of God who is present when we break bread together.

But there are wars raging all across the globe. There are millions of people who are displaced and needing refuge in a safe place. Children are malnourished around the world and right here in Waco. Violence against women is still occurring every single day. We continue to divide ourselves based on the color of our skin and the baggage

we associate with our wildly beautiful hues. Our parents and partners are disappearing into the mist of dementia. We are still ravaged and torn apart by diseases of the body and mind. What is a meal among so many problems and struggles in our world?

It is enough. Sharing a meal with another person is enough to continue God's good work of growing us into the people God created us to be and bonding us to one another as sisters and brothers—children of God. By ourselves, we absolutely cannot stop world hunger, we cannot bring walls down, we cannot make wars cease, we cannot protect our sisters from harm, we cannot stop the long goodbye. But we can break bread with someone who is hungry.

We can share a meal with someone who is different—someone who comes from a different place or was born in a different era or who practices a different way to love God or who doesn't love God at all. We can eat with our enemies and pray for them with every bite, so that our enmity might slowly melt like the ice in our glasses. We can share our bread with those who have been hurt and walk with them as they journey on. We can share a meal with our friend or our loved one. Even when they cannot remember our name, they will know we are there.

In the hands of God, it is enough. Amen.

Invitation to the Table

That is why we routinely share this sacred meal together as a part of our worship. It bonds us to one another as we receive and we give. We are all equal at God's table—all of us are sinners who are finding and still needing God's grace and forgiveness. There are no seats of honor at this table; we are one with one another and we are made one with God.

This sacred meal we share together shapes and forms and fashions us into the people God created us to be and it molds and kneads us into the family of God in this place. All are invited to share this meal with us as we remember that on the night he was betrayed, just as he did on the mountainside that day, Jesus took the bread and blessed it and broke it and said, "This is my body...for you." In the same way he took the cup and gave thanks saying, "This is the cup of the new covenant, in my blood. As often as you drink of it, remember me."

—Erin Conaway, a native of Midland, TX, is the pastor of Seventh & James Baptist Church, where the Seeds offices are housed. He is also a valued member of the Sacred Seasons liturgical team.

Quotes, Poems & Pithy Sayings

Christ is shown in mercy when his people break bread to them; he is shown in judgment when we do not. Never did Lazarus press closer to the rich man's door than does the hungry world that presses its claim upon us in Jesus' name right now. God's people ought to break bread to them in sacrificial giving, in political action, and in economic sharing of our abundant resources. The challenge is to find the way rather than bemoan our helplessness.
—W. Clyde Tilley

The human is created for transcendence. It is the Jewish and Christian belief that we are meant for a selfhood that is more than our own selves—that we are by nature created to envision more than we can accomplish, to long for that which is beyond our possibilities.
—Linda-Marie Delloff, ed., *Gravity and Grace*

Start by doing what's necessary; then do what's possible; and suddenly you are doing the impossible.
—St. Francis of Assisi

However much concerned I was at the problem of misery in the world, I never let myself get lost in brooding over it; I always held firmly to the thought that each one of us can do a little to bring some portion of it to an end. Thus I came gradually to rest content in the knowledge that there is only one thing we can understand about the problem, and that is that each of us has to go his or her own way, but as one who means to help to bring about deliverance.
—Albert Schweitzer

Whatever your life situation might be, find some way to be in immediate contact with the little ones, the nobodies. Get in touch with the people who are of no account, who haven't made it into the great American midstream. Maybe they don't talk 'right' and smell 'right.' They may not seem to be part of the 'in' group. ...There is a reason we push all these people far away and far apart: They represent everything we fear and everything we deny about ourselves. Yet to be touched by these people is to discover the deepest recesses of our life.
—Richard Rohr

So my final comment is this: the church is the only community in the world that has as its central symbolic act, an act that is called, "Thanks." The Eucharist. You know Eucharist is Greek for "Thanks." And participation in the Eucharist is an act of gratitude for the abundance that the creator God gives to the world.

And I think that the neighborly economy can only be funded by gratitude. It is all a gift! I did not make any of it, produce any of it, it is a gift! But the extraction economy wants to think, "It's mine!" "I made it, I own it, I can do what I want, I don't have to be grateful to anybody."

Which leads me to think that participation in the Eucharist is the most subversive thing we can do.

But notice what the long history of the church has done to the Eucharist. It has siphoned off its danger into something about sin and salvation and getting right with God, rather than a meal for the neighborhood. The African Americans in the United Church of Christ call the Eucharist "The Welcome Table." All are welcome, no restrictions. All are welcome because there is more than enough.

—Walter Brueggemann

*There is inside of me
an unknown quantity
left unexplored —
and waiting
for the dawn.
But will the day
reveal the
hidden
treasure?
Only if
I overcome
the deep suspicion
that I'm overrated
and have less to offer
an impoverished world.
—Daniel G. Bagby*



Proximity

A Reflection

by Amy M. Brown

How many times have I heard people say “I want to help, but I don’t know how?”

I’ve come to realize *how* is not the problem, *who* is. I don’t know who, is the problem. Proximity is the crucial issue. People generally muster good responsiveness to needs directly before them. But the need not before them becomes too elusive to be practical.

Proximity.

- *Am I incarnate in people’s lives?*
- *Do I know the “who’s” who should be in my life?*
- *Am I known by them?*

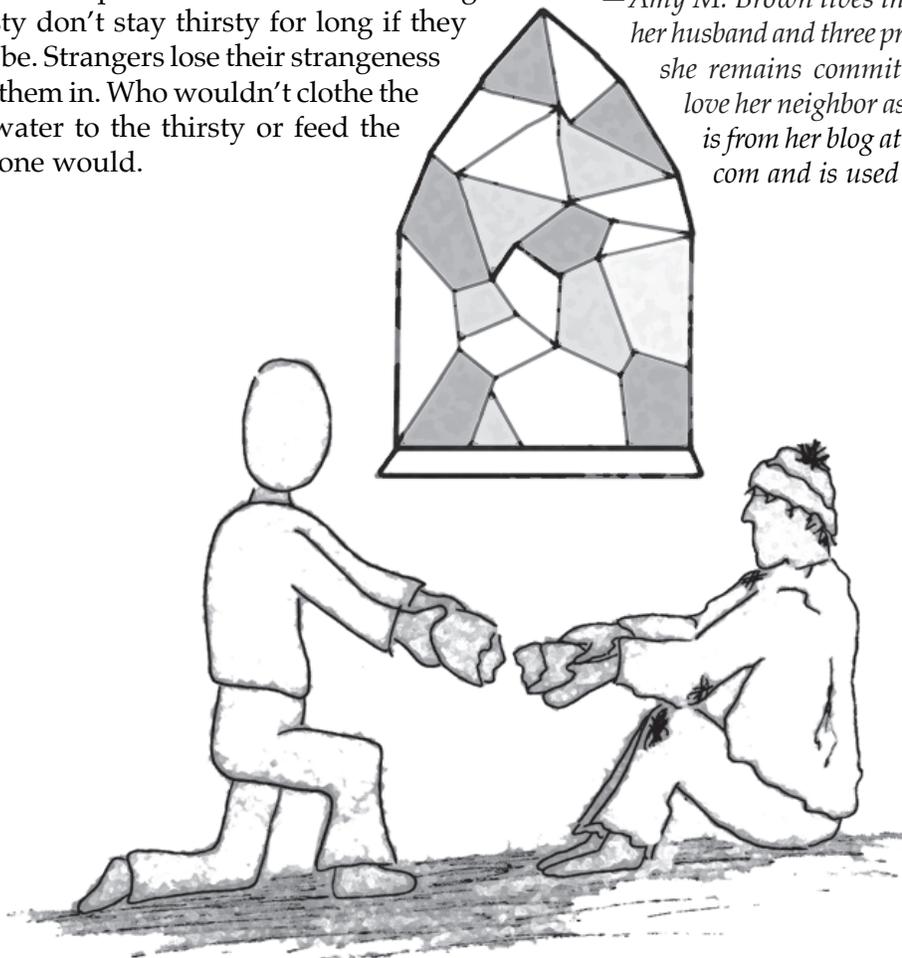
When I walk with the hungry I naturally feed them. Those in the spheres I choose to be among who are thirsty don’t stay thirsty for long if they don’t want to be. Strangers lose their strangeness when I invite them in. Who wouldn’t clothe the naked, give water to the thirsty or feed the hungry? Anyone would.

The question is, where are those with such extreme needs? When’s the last time I had dealings with a naked person? Mentally ill people might be naked, infants or young children, severe illness that cripples one’s independence, extreme and sudden impoverishment, trauma or disaster might leave someone without the ability to clothe themselves either functionally or financially. Some released from prison have no clothes to change into.

Am I in close enough proximity to the sick, to the imprisoned, to any of those with such needs as our Lord discusses here? Because if I am not, it stands to reason...

I will not know *how* to help because I will not know *who* to help.

— Amy M. Brown lives in Alexandria, VA, with her husband and three preschool children, where she remains committed to the struggle to love her neighbor as herself. This reflection is from her blog at amymbrown.blogspot.com and is used with permission.



art by Sharon R. Rollins

Bread, Rest, and Strength for the Journey

A Youth-led Communion Service for a Weary Congregation

by Katie Cook & John Garland

Note: This service is designed to be led by youth, but it could actually be led by any group within the congregation. You will need baskets or trays (preferably of wicker or wood), different kinds of bread (for instance, baguettes, tortillas, pita, round sourdough loaves, or pumpernickel—but you need to make sure it is all easy to tear into pieces), and bunches of red grapes.

At one point in the service, your leaders will ask the congregants to form two lines facing each other (perhaps down the aisles of the sanctuary). If you have a large group, you may want to have two or more sets of these lines. Your worship leaders will send the trays down from both ends of these lines, so you will need two baskets or trays per set of lines. Get the youth to arrange an assortment of breads with grapes on each basket or tray.

You will need six readers, a reading chorus (with a leader), and a person for both the invocation and benediction. (The youth may prefer to voice their own prayers. Please encourage them to do so if this is the case.)

We have suggested hymns here, but please feel free to be creative and improvise according to your congregation's personality and needs. Your youth might be also interested in adding their own touches with homemade banners, interpretive dance, or their own choices for music. They might want to insert some kind of special music in the form of a solo or choral anthem.

Invocation

God, you are our Creator, who shaped the earth and all its creatures, who invented the wheat and the grape. You are the source of our life, the one who nurtures us as if we were small children. We are thirsty and hungry, without resources, and we are exhausted. We call unto you today because, as usual, we have pushed ourselves to the limit. We have tried to accomplish things on our own. We need your nourishment. We need your comfort. We need to gain strength from being with you. Come to us, come into our midst. Feed us.



art by Rebecca S. Ward

Reading from the Hebrew Scriptures I Kings 19:1-8

Хуни

“Help Us Accept Each Other”
—particularly the last verse:

Lord, for today's encounters
with all who are in need,
who hunger for acceptance,
for righteousness and bread,
we need new eyes for seeing,
new hands for holding on,
renew us with your spirit, Lord,
free us, make us one!

WORDS: Fred Kaan, 1975;
MUSIC: John Ness Beck, 1977,
TUNE: Beck
The Worshiping Church No. 437

Reading from the Prophets Isaiah 55:1-3a

Note: At this point, instruct the worship leaders to help the congregation to form into facing lines. Don't tell them yet what is in store. (You might want to have someone playing guitar or organ while the lines are forming. Songs like “Let Us Break Bread Together” or “In Remembrance of Me” would be appropriate here.)

After the lines are formed, have one of the worship leaders explain that bread and grapes will be coming

down the lines, and that each congregant is asked not to feed himself/herself, but to feed the person across the aisle. Each person should tear off a piece of bread and feed it to his/her partner, and then tear off a grape and do the same. As s/he does this, s/he should say, "Bread for the journey. May the Peace of Christ go with you."

As the congregants are doing this, the reading chorus should begin:

Choral Reading

CHORUS LEADER: Come, every one of you who is thirsty

CHORUS: *Come to the waters.*

CHORUS LEADER: And all of you who are hungry and have no money for food,

CHORUS: *Come on! You can buy all the food you need!*

CHORUS LEADER: The angel said to Elijah,

CHORUS: *"Get up and eat! Get up and eat, or the journey will be too much for you."*

CHORUS LEADER: Jesus said,

CHORUS: *"Eat and remember who I am, so that you will remember who you are."*

Note: The following readings are also for reading while the people partake of the food. We suggest that you assign them to the reading chorus, since they will already be in place.

FIRST READER: The Lord spoke to Moses and said, "I have heard the complaining of the Israelites; say to them, 'At twilight you shall eat meat, and in the morning you shall have your fill of bread.'" (Exodus 16:11-12a)

SECOND READER: Seek the Lord while God may be found. Call upon God while God is near; let the wicked forsake their way, and the unrighteous their thoughts; let them return to the Lord, that the Lord may have mercy on them, and to our God, for God will abundantly pardon. For my thoughts are not your thoughts, nor are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. (Isaiah 55:6-9)

THIRD READER: Then Jesus took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." And

he did the same with the cup after supper, saying, "This cup that is poured out for you is the new covenant in my blood." (Luke 22:19-20)

Note: At this point, ask the people to be seated again.

Нуми

"Lord, Whose Love in Humble Service"

—particularly the first two verses:

Lord, whose love in humble service bore the weight of human need, who upon the cross, forsaken, worked your mercy's perfect deed: we, your servants, bring the worship not of voice alone, but heart, consecrating to your purpose, every gift which you impart.

Still your children wander homeless, still the hungry cry for bread; still the captives long for freedom, still in grief we mourn our dead. As you, Lord, in deep compassion healed the sick and freed the soul, By your Spirit send your power to our world to make it whole.

WORDS: Albert F. Bayly, 1961;

MUSIC: Traditional American melody

TUNE: BEACH SPRING 8.7.8.7.D

The Worshiping Church No. 426

Note: Ask the congregation to stand at this point.

Benedictory Petition

Holy God, Feed us with the bread we need for this day. Infuse us with the strength and passion for the days to come. Walk with us, sing your song into our hearts, stay with us to the end of the journey. For we cannot make it without you. Amen.

Benedictory Reading

Isaiah 55:10-13

—John Garland is pastor of San Antonio Mennonite Church in San Antonio, TX. The church works with San Antonio's Interfaith Welcome Coalition, which provides direct assistance daily to more than 100 Central American asylum seekers. Katie Cook is the Seeds of Hope editor. This piece, printed in the 2000 Hunger Emphasis packet, "There Was No One Needy Among Them," was written when John was a student at Baylor University.

Feast from a Snack

A Monologue for a Child

by Mark McClintock

based on John 6:1-14

Editor's Note: The following is a monologue meant to be delivered by a young boy or girl. He or she could be costumed as a peasant child from the first century. He or she could be carrying a lunch basket.

You should've seen it! It was a miracle! And it was me who helped Jesus do it. I mean, it was I who helped Jesus do it. I mean...it was Jesus who helped me.

But then he stopped and told these men to find food for everybody. They looked at him like he was crazy. To tell the truth, I thought so, too.

We'd heard of him and the things he done...I mean, did...on the other side of the sea. But we never thought he'd pass through our little fishing village! When he did, it was like a holiday. A crowd of people was following him. Some of the men stopped working to see him. My father wanted to go, but he and my older brothers had to repair our boat.

Mama said, "Send Joel," (that's me) "he's no help to you anyway." To tell the truth, I am a little clumsy, and Papa easily loses his patience with me.

"But Mama," I said, "I have to go to shul."

"What for?" she said. "You think the rabbi will care?"

I don't think he would. He scolds me for asking too much...I mean, too many questions and tells me I should work harder on my Hebrew.

Still, I didn't want to go. I knew this new teacher would think I was stupid, too. And besides, I hadn't eaten breakfast yet. Papa and my brothers took up all the space at our small table. Every morning, I waited until they were finished, and now I wouldn't get anything.

Mama rolled her eyes and said one of her little blessings over me...the kind where she pulls me by my ear. She took some fish out of the salt and some loaves of bread and rolled them all up in a cloth and stuffed them in my arms and blessed me out the door.

So that's why I followed Jesus. It was a long walk up the mountain where I once got in trouble for playing when I should have been in shul. I was starving, and I ate half the food Mama had given me along the way. Some of the other boys had skipped



shul, too, but their parents were with them, so they didn't get in trouble.

When we finally reached the mountaintop, it was amazing! All these sick people had come, or people had brought them for Jesus to heal. He made Obed, the lame beggar, stand up and walk. I saw it with my own eyes! He made blind people see, and deaf people hear, and crooked people stand up straight.

After awhile, I got tired of watching. Some of the other boys started a game of tag, but they didn't ask me to play. They hardly ever did. Later, they

I know I looked stupid standing there, staring at them. But Jesus put his arm around me and said, "Don't ever think what you have to give is unimportant. God can make a feast out of a snack."



started complaining to their parents that they were hungry. I stuffed my bundle of food in my tunic. If they weren't going to invite me to play, I sure wasn't going to share my lunch with them.

Finally, Jesus stopped healing and started teaching. The things he said were different from the rabbi in my village. He talked about the meek and loving your enemy. And the stories he told! A shepherd who went after a lost sheep. And a son who was a bigger fool than me, but his father loved him anyway. I could have listened to him tell stories all day.

But then he stopped and told these men to find food for everybody. They looked at him like he was crazy. To tell the truth, I thought so, too. There were millions of people standing around Jesus. Or at least thousands. Nobody seemed to think of bringing any food except me. To tell the truth, I would've shared my food, but I knew my Mama wouldn't like it. Well, I knew she would've scolded me for being foolish. There was only a little left, and everybody would've

laughed at me if I'd offered to share it. To tell the truth, I wanted to keep the rest for myself.

But then one of the little children near me started crying. I knew she was hungry. And I thought, maybe she needed the food more than me. So when the men came back to Jesus, I showed one what I had. I meant for him to take it to Jesus, but instead he took me with him. Now I knew everyone would laugh at me.

But Jesus just said, "Sit everyone down and bring some baskets." Then he took my food and said a prayer—a short one, not like the ones our rabbi says that make your back ache. And he started breaking the bread and the fish into little pieces. Somehow, he filled up a whole basket and handed it to me. Me! He asked ME to help!

"You wanted to share it?" he said.

I went straight to that little girl and gave her some. Then I passed the basket around until it was empty. When I took it back to Jesus, I couldn't believe it! There were five more baskets full of fish and bread! It took forever to give the food all out.

And when we were done, there were twelve basketfuls of leftovers! I know I looked stupid standing there, staring at them. But Jesus put his arm around me and said, "Don't ever think what you have to give is unimportant. God can make a feast out of a snack."

Some things haven't changed much. The rabbi still says I ask too many questions. A few of the other boys still make fun of me, but most of the children invite me to play with them now. My Mama says my head has grown bigger, but my cap still fits, so I think she's just teasing me. And I still have to wait for my father and big brothers to go fishing before I can have breakfast at the table.

But to tell the truth, after that day with Jesus, nothing is the same. No matter what anybody else thinks, I know I'm important to Jesus and I can serve God. And you know what? At Jesus' table, there will always be a place for me.

—Mark McClintock spent a number of years as a children's minister, including at Seventh & James Baptist Church in Waco, TX, where the Seeds office is housed. During that time, he generously shared children's sermons and activities, even writing a few new ones, for Seeds publications. He also directed PassportKids, a summer children's camping program in Birmingham, AL. He is now pastor of Speedway Baptist Church in the Indianapolis, IN, area. This monologue was printed in the 2003 Hunger Emphasis packet, "Let All Who Are Hungry Come in and Eat."

A Guided Meditation for Children

by Katie Cook

Text: John 6:1-14

You're going to be skeptical when you hear this idea, but I assure you that I tried it at my church, and it worked out quite nicely. The children were first-, second-, and third-graders, and it was a small group. It should work for older children (and youth and adults) as well.

We met in a Sunday school room (not one of theirs) after the children's sermon in "Big Church." Ashley, our children's minister, started by talking about different kinds of prayer. Then she turned the program over to me. I asked the children to lie down (we had couches, but a carpeted floor would work) and get comfortable. Then I asked them to close their eyes and listen as I read a story about Jesus and a little boy. I told them that this was a way of meditating that adults sometimes used, and that I thought they could do it, too.

I told them that I would read the story through once, and that they would recognize it. Then I would read it again, and I wanted them to imagine that they were there, with Jesus and the others, on that day. They seemed to feel free to ask questions when they didn't understand something, which was good.

I had chosen the story of the Feeding of the Multitude from John 6:1-14, because it included the small boy who had given his lunch. I paraphrased in places, hopefully making it easier for them to follow. I stressed the importance of children in the story.

We read through the story the first time, and they listened, with their eyes closed. Then I asked them to close their eyes again and pretend that they were there in Galilee on that day. I talked about what the weather might be like, and the Palestinian terrain, and the crowds. One of them asked, "Who should we be in this story?" I told him he should decide who he wanted to be.

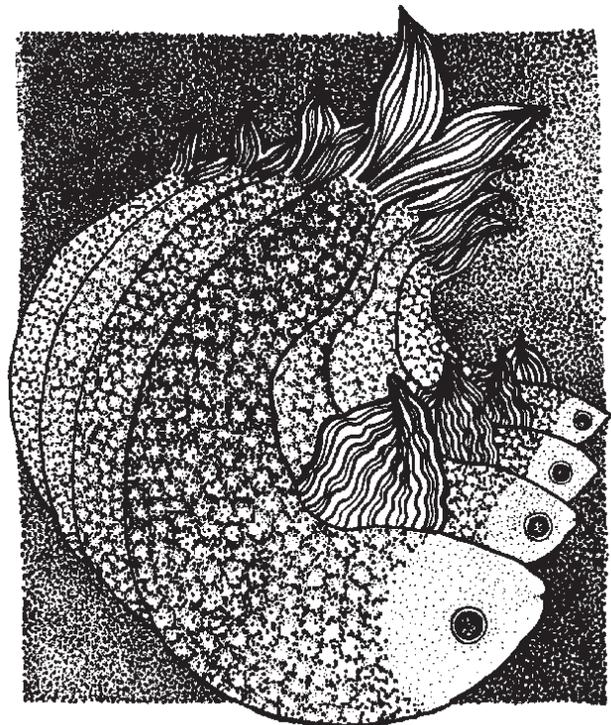
Then I read through the story again, prompting them in places to imagine what it was like. "Imagine that you can feel the sun on your face. What does that feel like? What kind of clothes are people wearing? What are you wearing? What sounds do you hear? Can you feel the breeze on your face? Is it hot?" I stressed that everyone in the crowd had all they wanted to eat. One of the children asked how large I thought the twelve baskets were. I said, "I don't

know; what do you think?" He said he imagined they were pretty big.

After that, they sat up and I asked them a few questions about what had gone on in their minds. One of them had decided to be the small boy. Another said she was a little girl in the crowd. A third child said that he was everybody at the same time. One said he was a fish—not one of the fish that got eaten, but one in the lake, listening to what was going on. All of them seemed to have understood the story and enjoyed imagining that they were there.

I didn't mention any morals to the story. My hope, and Ashley's hope, is that they will pick this up on their own. What they were supposed to be doing was learning about meditation. Hopefully they learned something about miracles of abundance as well.

—Katie Cook is the *Seeds of Hope* editor. This meditation was printed in the 2005 *Hunger Emphasis* packet, "You Have Heard the Cries of the Poor." The art below was created by Kate Thomason, one of the earliest *Seeds of Hope* interns. Her internship was in connection with the Baylor University Interdisciplinary Core.



Enough for All

A Litany of Thanksgiving

by John Michael Longworth, OEF

ONE: With wonder and awe we remember:

MANY: *God is here!*

ONE: As the Spirit moves among us:

MANY: *God is here!*

ONE: We are fed by the abundance of creation:

MANY: *God is here!*

ONE: God is here and so we are happy to give thanks, to receive love, to become one in the Spirit God has given us. God feeds us and blesses us with the gift of enough.

MANY: *There was enough for all.*

ONE: At the dawn of creation, when the world was bare, God planted a garden for all to share. The goodness of this place still shines through the cracks of a hurting world.

MANY: *There was enough for all.*

ONE: In the challenging wilderness, God heard the people groan and told Moses to prepare for a feast of manna and quail.

MANY: *There was enough for all.*

ONE: When Elijah met the widow of Zarapheth and her pantry was nearly empty, God's spirit stretched that supply, making pancakes for days on end.

MANY: *There was enough for all.*

ONE: When Jesus turned to his disciples, saying, "You give them something to eat," and all they had was a little boy's lunch, Jesus unleashed the generosity of God.

MANY: *There was enough for all.*

ONE: When Jesus dined with sinners and saints, when the hour of his death was coming, he filled the house with blessing and showed them how the gifts of earth were also the gifts of heaven.

MANY: *There was enough for all.*

ONE: Merciful God, we thank you for this food, for this company of sisters and brothers, for all who are gathered at the table, for those who gather at tables far away, for those who gather at your own table.

MANY: *There was enough for all.*

ONE: Feed us, love us, remember us this night, as we remember you. Let us Bless the Lord.

ALL: *Thanks be to God. Amen*

—John Michael Longworth is pastor of the Good Shepherd Lutheran Church in Burlington, VT and is a professed member of the Order of Ecumenical Franciscans. He is involved with a large food-sharing program in his community. This litany was printed in the 2016 Hunger Emphasis packet, "Setting the Table in Remembrance and Hope." The art below was created by Rebecca S. Ward, now an internationally acclaimed artist, when she was an art student at the University of Texas. It was created for the 2001 Hunger Emphasis packet, "God's Banquet."



Facts about Hunger

compiled by Rachel Boyle

Hunger Around the World

At least 17 million children suffer from malnutrition's most extreme form—severe acute malnutrition. Severe acute malnutrition is the direct cause of death for about one million children every year.

—*Action Against Hunger*

One in eight people worldwide don't get enough food to eat.

—*Action Against Hunger*

Sixty percent of the world's hungry are women and girls.

—*Mercy Corps*

Sixty-five percent of the world's hungry live in only seven countries: India, China, the Democratic Republic of Congo, Bangladesh, Indonesia, Pakistan and Ethiopia.

—*Oxfam Canada*

Although there has been a 41-percent reduction in the world's stunting rate since 1990, rural children today are twice as likely to be stunted as urban children.

—*UNICEF*

The proportion of all stunted children that live in low- and lower-middle-income countries has gone from seven in 10 in 1990 to nine in 10 in 2015. That's a 20 percent increase.

—*UNICEF*

Malnourished mothers are more likely to give birth to underweight babies, who are then 20 percent more likely to die before the age of five.

—*World Food Programme*

Women make up 43 percent of farmers in developing countries. Closing the gender gap by giving women more resources could increase agricultural production by 2.5 to 4 percent and reduce the number of hungry people by 12-17 percent.

—*The Hunger Project*

Yields for women farmers are 20 to 30 percent lower than for men, due to a lack of access to improved seeds and equipment. Giving women farmers more resources could decrease the number of hungry people in the world by 100-150 million.

—*World Food Programme*

By 2015, the 1990 global mortality rate for children under five was reduced by 53 percent. Despite this, 16,000 children under the age of five died every day; 11 children under five died every minute.

—*UNICEF*

The under-five mortality risk is 1.9 times higher for the poor than for the rich, and 1.7 times higher for rural children than for urban children.

—*UNICEF*



art by Audrey Cary Lange

Half of all deaths of children under the age of five are attributable to undernutrition.

—*The Hunger Project*

Around half of all pregnant women in developing countries are anemic. This causes around 110,000 deaths during childbirth each year.

—*World Food Programme*

Iron deficiency is the most common form of anemia.

—*Healthline*

Heme iron is the most bioavailable form of iron and is only found in meat. Non-heme iron is found in plant-based foods and is not as easily absorbed.

—*Medical News Today*

In 2015, the food consumption of meat per capita in developing countries was 31.6 kilograms. In industrial countries, it was 95.7 kilograms.

—*Food and Agriculture Organization of the United Nations*

Research has shown that educating women has helped cause a 43 percent of the reduction in child malnutrition over time, while food availability accounted for 26 percent.

—*World Food Programme*

When mothers are educated, they are better able to provide better nutrition and secure access to better healthcare for their children. If all mothers achieved secondary education, there would be 2.8 million fewer deaths of children under the age of five in Sub-Saharan Africa and Southeast Asia.

—*The Hunger Project*

Research confirms that, in the hands of women, an increase in family income improves children's health and nutrition.

—*World Food Programme*

Evidence shows that school meal programs significantly improve girls' school enrollment and attendance rates. In India, girls involved in the School Meals Programme have a 30 percent higher chance of completing primary school.

—*World Food Programme*

Hunger in the US

In the United States, more than 13 million children face hunger.

—*Feeding America*

Twenty percent of children in households at risk of hunger rely exclusively on charitable organizations to make ends meet.

—*Feeding America*

In 2014, the US threw away 141 trillion calories' worth of food, which translates to 1,249 calories per person per day.

—*National Public Radio*

Used properly, a cash gift to a food pantry can have five to 10 times the impact of a food donation of equal value.

—*End Hunger in America*

In 2015, 42.2 million people lived in food-insecure households.

—*United States Department of Agriculture (USDA) Economic Research Service*

In 2015, the average food insecurity rate in the US was 12.7 percent. For households with children, the average rate was 16.6 percent.

—*USDA Economic Research Service*

One in five households with children cannot buy enough food for their families.

—*Food Research and Action Center*

In the US, hunger isn't caused by food scarcity, but by poverty. Some 51.4 percent of Americans will live in poverty at some point before age 65.

—*Farmers and Hunters Feeding the Hungry*

According to the Root Cause Coalition, the annual cost of hunger to the US health care system are \$130.5 billion.

—*Food Research and Action Center*

Recent census data shows that SNAP (Supplemental Nutrition Assistance Program) lifted 4.6 million people out of poverty in 2015.

—*Food Research and Action Center*

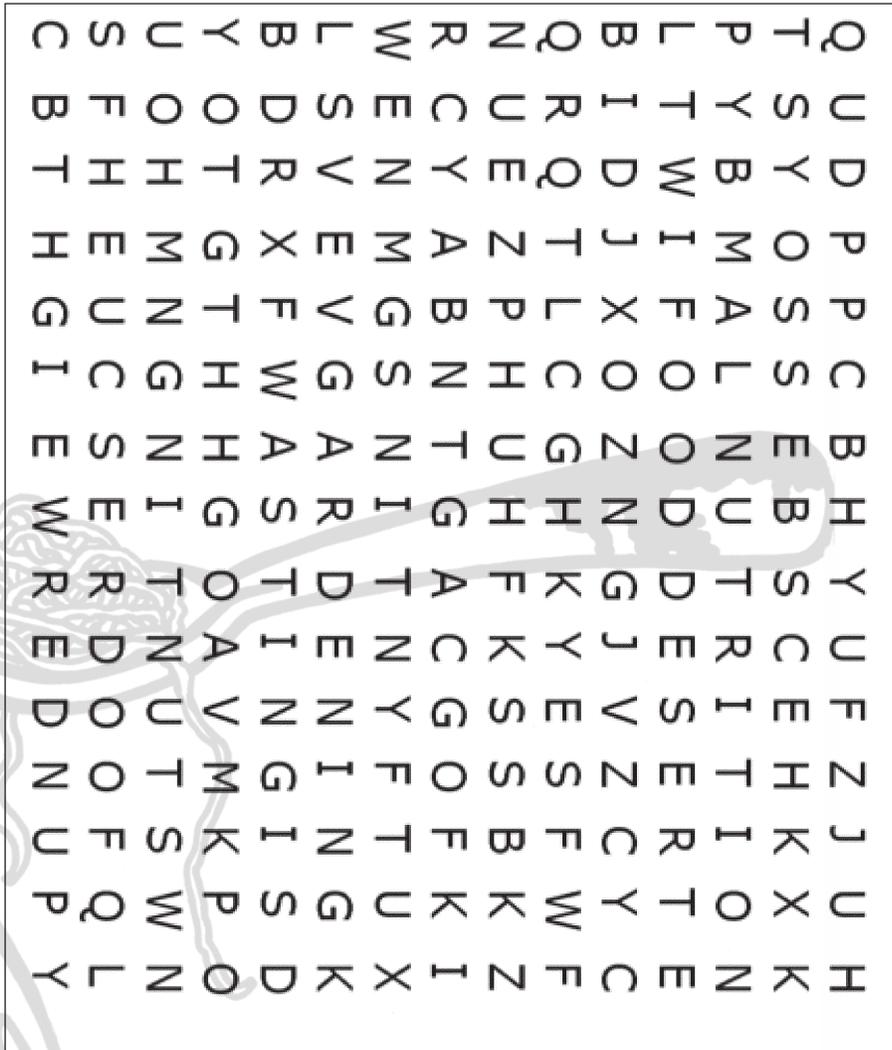
USDA research shows that each \$5 of SNAP benefits generates nearly twice that in economic activity.

—*Food Research and Action Center*

Hunger Word Search

by Kristin Waites

Kristin's instructions: Circle the terms from the list in the word search to the right. They may be forwards or backwards, as well as up, down, or diagonal. Once you've found all of the words, look up the ones you don't know in the hunger glossary online at seedspublishers.org.



Editor's note: The statistics, quizzes and art on pages 20-24 were all compiled and created by Seeds Professional Writing interns for Hunger Emphasis packets. The statistics on pages 20-21 were compiled by Rachel Boyle. The hunger quiz on page 23 and the crossword on page 24 were created by LeAnne Kerr for the 2016 packet, "Setting the Table in Remembrance & Hope." The word search on page 22 was created by Kristin Waites for the 2014 packet, "Garden of Hope." Audrey Carey Lange produced the art on pages 20-24 for the 2010 packet, "Feasting Together So that No One Shall Go Hungry."

FOOD DESERT
FOOD RESCUE
FOOD SECURITY
GARDENING
HUNGER
MALNUTRITION
SNAP
STUNTING
UNDERWEIGHT
WASTING

What Do You Know about Hunger in the World?

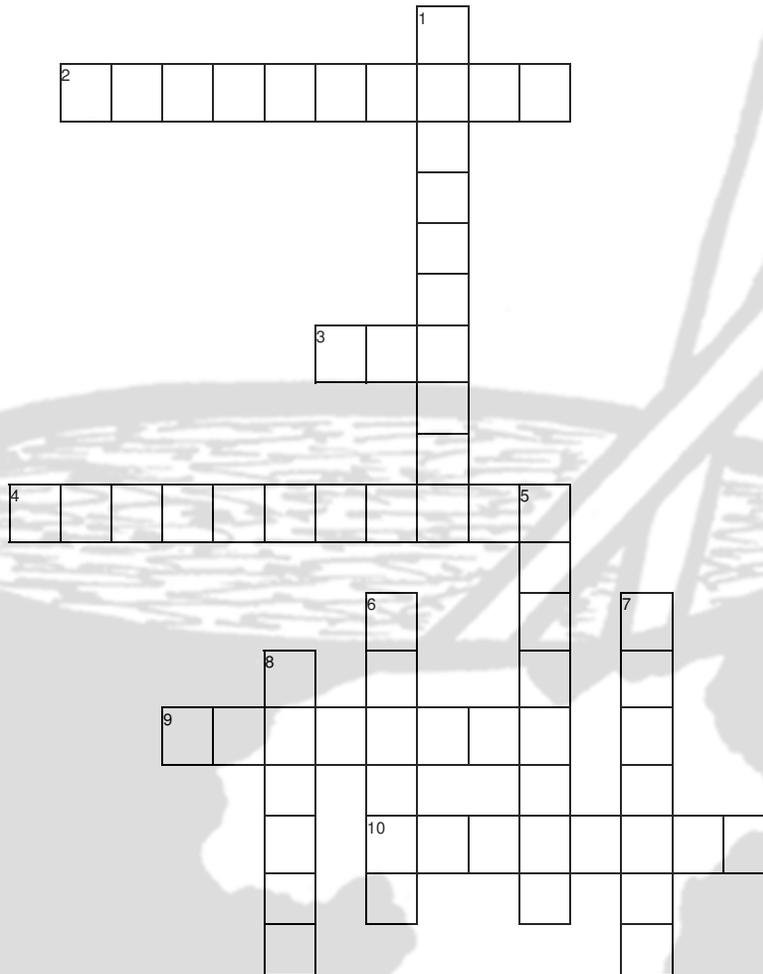
compiled by LeAnne Kerr

1. What country has the highest number of hungry people in the world?
A. China B. India C. Venezuela D. Africa
2. As of 2013, what percentage of stunted children lived in Asia and Africa?
A. 20 percent B. 30 percent C. 40 percent D. 50 percent
3. How much would it cost in US dollars to feed every hungry child in the world?
A. \$2 billion B. \$4 million C. \$3.5 billion D. \$3.5 million
4. How many people are enrolled in the Supplemental Nutrition Assistance Program (SNAP)?
A. one in four B. one in seven C. one in nine D. one in five
5. What percentage of all the food in the US is thrown out each year?
A. 40 percent B. 20 percent C. 60 percent D. 35 percent
6. Malnourishment in developing countries leads to one in six infants born with low birth weight. What other risks come with this?
A. Blindness B. Mental retardation C. Learning disabilities
D. All of these
7. How many millions of people suffer in chronic undernourishment in the world?
A. 700 B. 795 C. 755 D. 730
8. In 2014, one child died every _____ seconds due to preventable causes related to hunger.
A. 10 B. 20 C. 15 D. 25
9. Food _____ means having enough food to lead an active, healthy life.
A. Desert B. Rescue C. Security D. Sovereignty
10. One in three people in developing countries are affected by what kind of deficiencies?
A. Water B. Vitamin C. Mineral D. B & C

Answer Key: 1. B 2. D 3. C 4. B 5. A 6. D 7. B 8. A 9. C 10. D

A Hunger Crossword

created by LeAnne Kerr



Across

2. Where are people hungry?
3. World Food Programme
4. One in four children in developing countries is _____.
9. These establishments have resources like food pantries, community gardens, and outreach programs to help the homeless and hungry.
10. Before a child turns 2, malnutrition can cause _____.

Down

1. A vast majority of the undernourished population live in _____ countries.
5. The first _____ days of a child's life are critical to target a child's nutrition.
6. This is what many suffering from hunger do not have due to their physical well-being, geographical location, or financial standing.
7. 795 _____ - the number of people who do not have enough food to live a healthy, active life.
8. One in nine people suffer from _____.

1. developing 2. everywhere 3. WFP 4. WFP 4. underweight 5. thousand 6. access 7. million 8. hunger 9. churches 10. stunting

The Other Side of the Door

A Prayer for Courage

by Katie Cook

"God? Is that you?"
I know you're there, on the other side of that door. I know I could open it and let you in, but I'm not quite ready. Sometimes I need to lock

What if you expect me to feed 5,000 people—not counting women and children—with somebody's lunch?

everyone out of my life—including you. I often pass people in need on the street without stopping, because I conveniently forget that it is you in those smelly clothes, sleeping on the grate to keep warm.

But sometimes you're not even in disguise, and I still pass you without stopping. It's frightening, the thought of letting you into my little orbit—disguised or not.

I have managed to squeeze the mystery of my faith into formulas I feel comfortable with. I have watered it down so that it is easier to swallow. I have retreated into a safe corner of intellectual debate. I have moved my spiritual self out of my heart and into my brain. I have decorated my worship areas; I have them looking just right, and I don't want anybody messing with them.

I dare not let you in. Who knows what whirlwinds and raging fires you might unleash? Who knows on what horrific quest your still, small voice might send me? How do I dare to listen to the voice in the Temple? How do I dare to listen to the voice that calls me by name in the night? What if you tell me to leave my comfort zone? What if you expect me to feed 5,000 people—not counting women and children—with

somebody's lunch? What if you ask me to love my enemies? *What if you ask me to be real?*

I feel much safer putting a peephole in that door and peeking out at you from time to time.

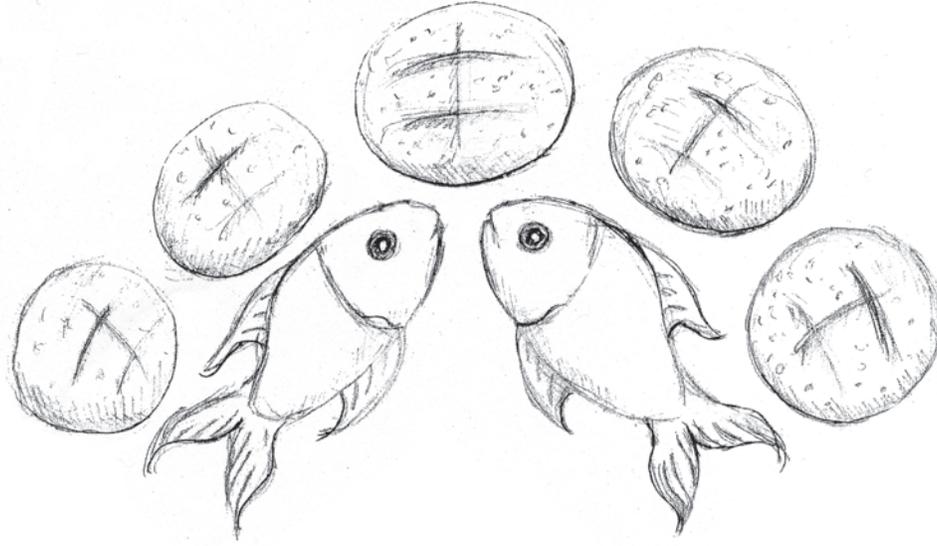
I would love to just fling open the door, to say to the voice in the Temple, "Hey! Over here! I'll go!" I'm standing just inside the door, with the key in my hand, but I am frightened.

"God," I say, taking a deep breath, "Please, give me the courage to open the door."

—This prayer was inspired by the art below, by Emily Sadler, then a senior at Midway High School in Woodway, TX. The prayer and the art were printed in the 2004 Hunger Emphasis packet, "Practicing Hospitality."



Benediction



The Next New Thing

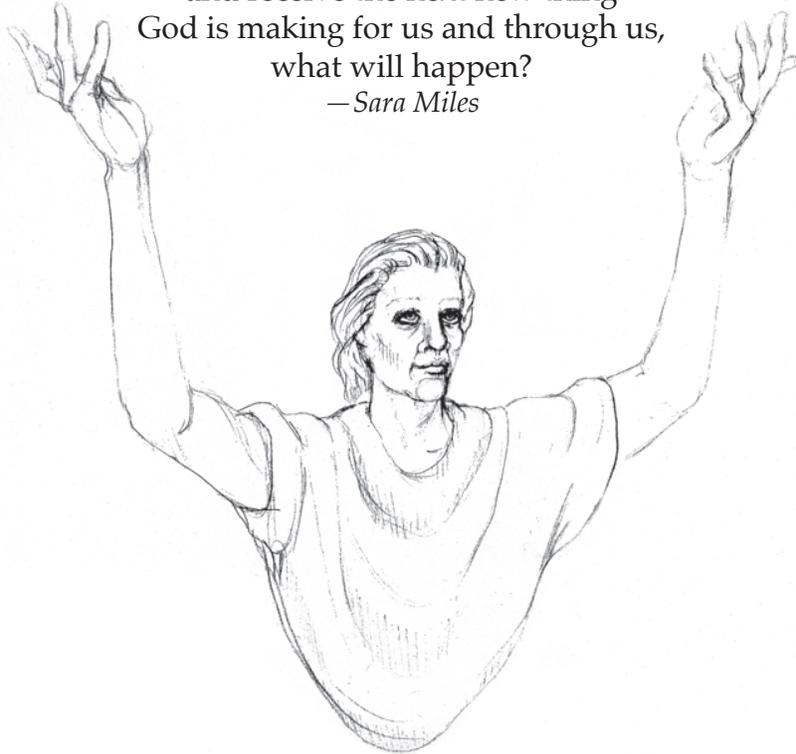
The food pantry has always been communion:
a Great Thanksgiving for a great love.

It's embodied the glorious, disturbing reality
at the very center of our church:

Jesus' Table, where all are welcomed
without exception.

If we stand together at that Table
and receive the next new thing
God is making for us and through us,
what will happen?

—Sara Miles



art by Sally Lynn Askins

—Sara Miles, in her book *Take This Bread*, relates how she and others
founded a food pantry at St. Gregory's Episcopal Church in San Francisco, CA,
literally distributing food from the altar table.