

Setting the Table



in Remembrance & Hope

Worship Resources for the Creative Church • Hunger Emphasis 2016

Sacred Seasons, a series of worship packets with a peace and justice emphasis,
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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).

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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 optional.

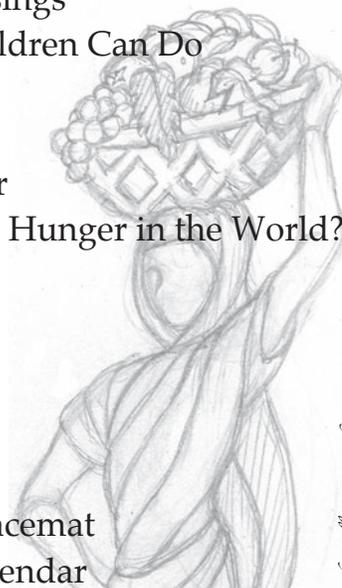
Setting the Table in Remembrance & Hope

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The 2016 Hunger Emphasis placemat
The 2016 Hunger Emphasis calendar



art by Sally Lynn Askins

For 23 years, 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 © 2016.

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A Word about This Packet

The theme for this, the 19th Hunger Emphasis packet published by Seeds of Hope, is “Setting the Table in Remembrance & Hope.” A team of brainstormers—including writers, artists, liturgists and biblical scholars—come up with the themes and titles for all of our Sacred Seasons worship resource packets.

The leader for this year’s HE brainstorming team was Derek Dodson, who wrote the beautiful theme interpretation that you will find on page 4.

In pulling together these resources, we have followed Derek’s lead, using the Messianic banquet theme in Isaiah 25, with its echoes in Jesus’ Parable of the Great Dinner in Luke 14. We talked about how the early Church emphasized, in the Eucharist, both the remembrance of Christ’s gift to us and a looking forward to the banquet to come.

With these things in mind, our team wrote new liturgies and created new art. Also, because we are celebrating 25 years of the Seeds ministry’s work in Waco, we drew some material from some of the oldest Seeds publications—both from the Waco group and from the original Seeds folks in Decatur, GA. We hope you will find a good balance of the old, timeless truths and a new perspective and hope.

We are deeply indebted to our creative team: Derek Dodson, for his patient work with us as we fine-tuned the theme for several months; Guilherme Almeida, for his diligent work during the theme process and his work on the liturgy; our beloved copyreader, Deborah Harris (aka The Slogan Queen), who has continued to give us brainstorming input and careful copyreading in the midst of serious illness; and Sally Lynn Askins, who created original cover art for this packet. All of these people are members of our Council of Stewards.

We are also indebted to those folks who keep sending us their writings and art, knowing they will receive no monetary reward. We are grateful for the congregation at Seventh & James Baptist Church, which has housed the Seeds ministry for 25 years, and for all of the people at Oakhurst Baptist Church who birthed the ministry in Decatur almost 40 years ago.

We are also deeply grateful for all of you who subscribe to *Sacred Seasons*, and

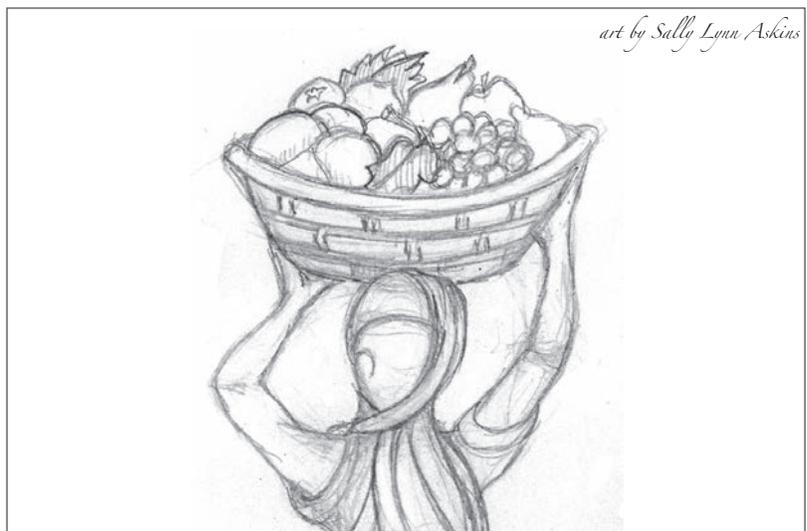
who make use of these gifts in your worship and work.

As always, we want you to feel free to play around with these liturgies and services, and adapt them to your congregation’s needs and resources. If you come up with something creative and different, we would love to hear about it.

The contents of this packet are your congregation’s to use freely and share with others as the need arises. We really do pray that our materials, and this packet in particular, will help you and your congregation find new and meaningful ways to bring the issues of hunger and poverty to the forefront of your worship and work.

—Gratefully,

The Seeds Staff and Council of Stewards



On this mountain

the Lord of hosts will make for all peoples a feast of rich food, a feast of well-aged wines, of rich food filled with marrow, of well-aged wines strained clear. And God will destroy on this mountain the shroud that is cast over all peoples, the sheet that is spread over all nations; God will swallow up death forever. Then the Lord God will wipe away the tears from all faces, and the disgrace of God’s people will be taken away from all the earth, for the Lord has spoken.

—Isaiah 25:6-8

Setting the Table in Remembrance & Hope:

A Theme Interpretation

by Derek Dodson

The Christian Scriptures contain a variety of images and symbols that convey the reality of God's ultimate salvation for all creation. The more familiar ones include the peaceable kingdom, where the wolf and lamb will live together (Isa. 11:6-9); liberation from malignant forces (Rom. 8:18-25); and the New Jerusalem with its streets of gold and open gates (Rev. 21:9-27).

These images are intended to communicate and evoke an aspect of God's end-time *shalom*—the perfect well-being of all things.

Another biblical image of this end-time *shalom* is an inclusive, celebrative banquet. Isaiah 25:6-10 describes God's salvation in terms of a feast fit for a king. And yet, in this case, the king is host, welcoming "all peoples" to the life-giving banquet. Having known suffering and tears, God provides sustenance, safety and joy. The banquet is their salvation.

This image of the inclusive, life-giving banquet, however, is not just a future wish. It is also a mandate for our present-day Christian missions. In Luke 14, Jesus has been invited to share a Sabbath meal with other guests.

This meal becomes a context for Jesus to teach about the values of the kingdom of God. Allusions to the end-time banquet and God's end-time action abound (vss. 11, 14, 15 and 24), but Jesus rigorously connects that future vision of salvation with present-day actions.

So Jesus exhorts: "When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors.... But when you give a banquet, invite the poor, the crippled, the lame and the

blind.... Go out into the roads and lanes, and compel people to come in, so that my house may be filled" (vss. 12-13, 23). Jesus shows us that the future messianic banquet should inform the politics and ethics of messiah-people here and now.

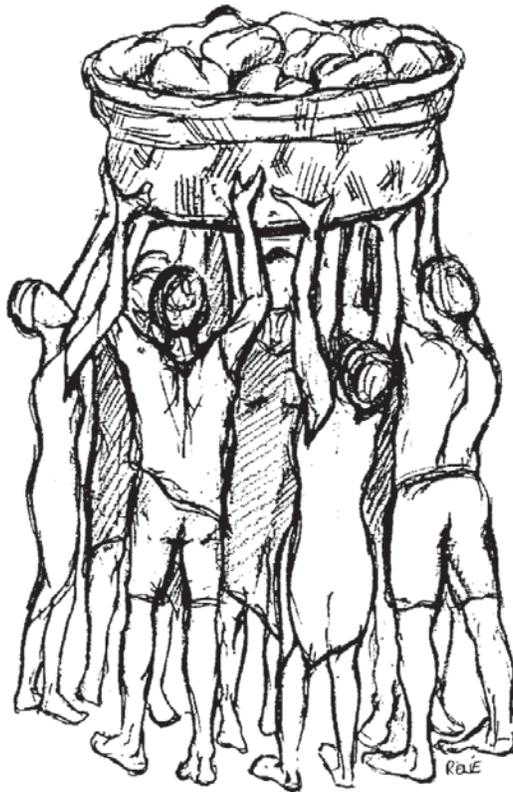
As Christians we are to rehearse in our world today what God will do in the end-time. In a small but significant way, this rehearsal happens when Christian communities gather for the Lord's Supper or Communion. This reenactment of Jesus's last supper with his disciples is certainly a remembrance of the death of Jesus as an act of salvation on our behalf. But the Lord's Supper also has an element of anticipation (Luke 22:16); it anticipates God's end-time banquet.

Communion not only provides an act whereby we can express our gratitude for our own experience of salvation,

but it also provides a blueprint for our Christian mission. Our liturgy and our mission should possess an integrity that reflects the teaching of Jesus in Luke 14. Our compassionate work and support for those who are hungry and have physical needs is not just a humanitarian effort; it is part of God's will being done on earth as it is in heaven.

—Derek Dodson, a native of Alabama, teaches in the Department of Religion at Baylor University in Waco, TX. His research area is New Testament studies and early Christian literature. He is a deacon and college Sunday-school teacher at Seventh & James Baptist Church, and serves on the Seeds Council of Stewards.

—The art to the left was created by René Boldt for the cover of the November 1992 issue of Seeds Magazine.



Setting the Table in Remembrance & Hope

A Liturgy

by Guilherme Almeida & Katie Cook

"Let all who are hungry come in and eat," says the Talmud. We are prepared as if for a momentous meal, and we set a place at the table for the stranger who may come to the door, the stranger who just might be Elijah.

We extend the table and the circle of our family to include all of the human family—the Zimbabwean mother who watches helplessly as crops fail and inflation spirals ever higher, the coffee farmer in Guatemala who is forced to sell his beans at a loss, the children of the Palestinian West Bank who long for a meal eaten in peace, the man sleeping under the interstate bridge by the university, the elderly woman living alone in the old farmhouse on that distant hill. They are all our brothers and sisters, and we want to open the door to them.

We want to set a place at the table for them.

—Katie Cook, from *"Bread for All,"* a special worship resource issue of *Hunger News & Hope*, summer 2007.

Prelude

Call to Worship

ONE: Holy Spirit, Creator, at the beginning you hovered over the waters; You breathe life into all creatures; without you every living creature dies and returns to nothingness,

MANY: *Come into us, Holy Spirit.*

ONE: Holy Spirit, Comforter, by you we are born again as children of God; You make us living temples of your presence, you pray within us with prayers too deep for words,

MANY: *Come into us, Holy Spirit.*

ONE: Holy Spirit, Lord and Giver of Life, you are light, you bring us light; You are goodness and the source of all goodness,

MANY: *Come into us, Holy Spirit.*

ONE: Holy Spirit, Breath of life, you sanctify and breathe life into the whole body of the Church; You dwell in each one of its members, and will one day give new life to our mortal bodies,

MANY: *Come into us, Holy Spirit.*

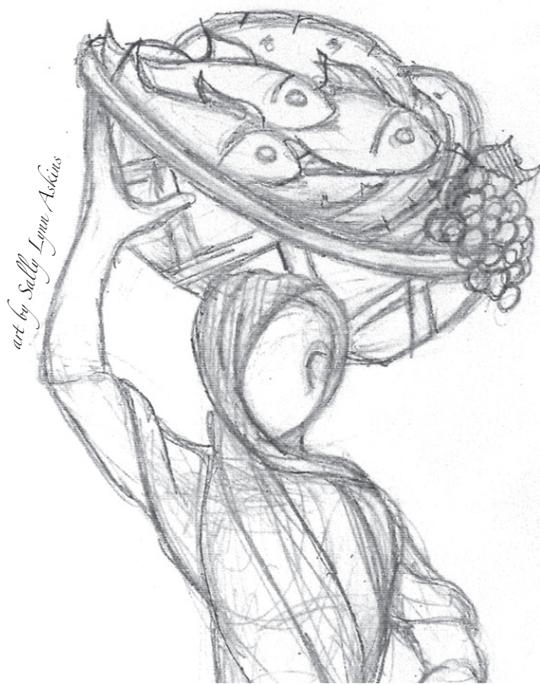
—From the Taizé Community near Cluny, France

Meditation of Preparation

The element of a foretaste of things to come is the key dynamic of Christian ritual. One cannot understand the yearly reenactment of advent expectation, leading

to the messianic birth, the Lenten preparation for the final passion and resurrection of Christ, and the feats of Christ's ascension into heaven and the outpouring of the Holy Spirit "in the last days," unless one understands that





art by Sally Lynn Askins

these are not simply remembrances of events completed in the past. Rather, they look back to experience which themselves point forward to that final time when the bondage of evil and mortality is lifted from humanity and from all creation and the fullness of God's reign is established.

—Rosemary Radford Ruethner, *Women-Church*

Hymn of Praise

"Jesus Shall Reign"

WORDS: Isaac Watts, 1719 (Psalm 72)

MUSIC: John Hatton, 1793 [DUKE STREET]

Celebrating Grace No. 158 / CCLI Song No. 1510

Pastoral Prayer

(See page 10.)

Reading from the Hebrew Scriptures

Isaiah 25:6-8

Song of Purpose

"I'm Gonna Eat at the Welcome Table"

WORDS and MUSIC: African American Spiritual, arr.

Carl Ditton, 1980, alt.

Glory to God No. 770

© 1930 Music arr. Ren. G. Schirmer, Inc.

Reading from the Psalms

Psalm 107:1-9

Hymn of Assurance

"For Everyone Born"

WORDS: Shirley Erena Murray, 1998

MUSIC: Brian Mann, 2006 [FOR EVERYONE BORN]

Glory to God No. 769 / CCLI Song No. 4065414

© Words: 1998 Hope Publishing Co.

Music: 2006 Brian Mann (admin. General Board of Global Ministries t/a GBGMusik)

Reading from the Book of Revelation

Revelation 7:9-17

Meditation of Preparation

The Lord's Supper is our celebration

of hope for a world of bounty,

and when we break bread together

we proclaim that God's eternal peace is here.

One in the altar we are,

one in the world we will be.

Spurring each other, we live out the Kingdom here.

United in this bread and wine we will, joyfully,

carry out God's calling.

Unsatisfied with this world's bondage,

we will imagine a brighter new world.

—*The above is an exhortation found in Brazilian liberation theology tradition, adapted by Guilherme Almeida.*

Song of Preparation

"Table of Plenty"

WORDS and MUSIC: Daniel L. Schutte (1992), acc. Randall DeBruyn

© Words and Music: 1992 Daniel L. Schutte, published by OCP Publications 5536 NE Hassalo, Portland, OR 97213

Gospel Reading

Luke 14:15-24

Sermon

"Guess Who Should Be Coming to Dinner" (See page 8.)

Invitation to the Table

Come to the table and see beyond what there is here to see. Know there is so much more than just small chunks of bread and sips of grape juice. Know that what is set before you today will fulfill and fill full your hunger and quench your thirst, or come to this table to know just how deeply hungry you are—to know how profoundly thirsty you are.

This table is a sign: Drink! You're thirsty even if you don't know it! Tell yourself this is more than just ritual. This is comfort and assurance. This is challenge to the status quo. Come because you're weird that way, knowing the world does not, cannot, satisfy.

Come to the table knowing that it's a prelude to a symphony into which all creation is waiting with bated breath to burst forth. Come to the table and see what you

cannot afford that is here and now freely given.

—John Ballenger

Hymn of Response

Look Who Gathers at Christ's Table

WORDS: Thomas H. Troeger, 2000 [Meter 8.7.8.7 D]

MUSIC: I suggest using a tune that is more familiar to your community. BEACH SPRING or BEECHER work well.

CCLI Song No. 7052010

© Words: 2010 Oxford University Press

Distribution of the Elements

Benediction

As we go from this place, let us remember what we have shared in this bread and this fruit of the vine. As we go from this place, let us listen carefully to the echoes of the elements we have shared today, resounding a meal shared long ago, reverberating 2,000 years of meals shared in communities of faith around the world, anticipating the fullness of the banquet to come. Amen.

—John Ballenger

Postlude

Additional Suggestions for Music

compiled by Guilherme Almeida

HOSANNA! Ecumenical Songs for Justice and Peace
Hymnal edited by Andrew Donaldson,
2016 WCC Publications
(<http://publications.oikoumene.org>)

"When the Lord in Glory Comes"

WORDS: Timothy Dudley-Smith, 1967

MUSIC: Michael Baughen, 1967;

arr. David G. Wilson, 1967 [GLORIOUS COMING]

The Worshiping Church No. 280 / CCLI Song No. 220982

© Words: 1967 Hope Publishing Company

© Music: 1982 David Wilson, *The Jubilate Group*

(Admin. by Hope Publishing Company)

Michael Baughen, *The Jubilate Group*

(Admin. by Hope Publishing Company)

"How Great Our God's Majestic Name"

WORDS: Timothy Dudley-Smith, 1989 (Psalm 8)

MUSIC: John Hatton, 1793 [DUKE STREET]

Celebrating Grace No. 22 / CCLI Song No.

1188621

© Words: 1991 Hope Publishing Company

© Music: Public Domain



"My House Is Full"

WORDS and MUSIC: Lanny Wolfe, 1977

CCLI Song No. 7576

© 1977 Lanny Wolfe Music

"Come to the Table"

WORDS and MUSIC: Michael Card and Niles Borop

CCLI Song No. 134779

© 1982 Word Music, LLC / Mole End Music

—Guilherme Almeida is a lecturer in Musical Theatre at Baylor University and is a member of the Seeds Council of Stewards. A native of Brazil, he has a strong background in liberation theology and has degrees in both music and ministry. Katie Cook is the Seeds of Hope editor.

*Come to the Feast of Heaven and earth!
Come to the table of plenty!
God will provide for all that we need,
Here at the table of plenty!*

—Daniel L. Schutte, the chorus of "Table of Plenty"

Guess Who Should Be Coming to Dinner

a sermon by Brett Younger

Luke 14:1-14

When it comes to dinner parties, Jesus is not Miss Manners, but it is not because he did not get enough practice. Jesus and his disciples eat their way through the Gospels. They go from place to place, house to house, one meal after another—always looking for the next invitation. Most of us cannot imagine not knowing where we will eat our next meal.

*Jesus asks no one in particular,
"Should I heal him or not?"*

Yes or no?"

*No one says anything, but the host
is thinking, "No, not at my dinner
party and not on the Sabbath."*

It can be discomfoting to notice that the Bible never mentions Jesus doing any work. There is a tradition that Jesus worked with Joseph in the carpenter shop before he began his ministry, but after his baptism, he does not appear to have worked at all.

Jesus' disciples had jobs like fishing and tax collecting before he called them, but once they started following, there is no record of them working any more. Jesus and the twelve depended on invitations to other people's homes.

That may be hard for us to hear. We live in a society where asking for help is seen as a sign of weakness.

People who need the kindness of others are usually considered lazy or inept.

We like to think we are independent. We are big on looking after ourselves. One of the worst possibilities is to be reduced to the level of needing help, but Jesus and his followers were dependent on others.

My city has an ordinance against "loitering for the purpose of begging," against strangers asking for help. The merchants worked to push this through, and it is hard to blame them. It can be depressing when we encounter someone who appears to have nothing while we are on our way to buy something.

In that moment, when we see someone who is poor, we might wonder if we ought to be spending money on the things we spend money on. We may question why we have so much and others have so little. People who need help can be a real nuisance.

The best public welfare programs are the ones that give people the housing and skills they need to be "self-sufficient." Yet Jesus does not have a home or a job.

Even at that, it is surprising that Jesus would eat at a Pharisee's house. The Pharisees criticized Jesus for blasphemy (because he forgave sins), for uncleanness (because he ate with sinners), and for working on the Sabbath (because his disciples plucked grain from a field).



art by Helen Siegl

As dinner begins in today's story, the Pharisees are watching Jesus carefully. Put in Jesus' place, we would be on our best behavior—do not talk with food in your mouth, do not put your elbows on the table.

Dinner at a wealthy Pharisee's house—and wealthy Pharisee is redundant, is more than two-forks ostentatious. You know the rules. RSVP within a reasonable amount of time. Bring a suitable gift. Do not unfold your napkin until your host does. Use your napkin only to gently blot your mouth when needed.

At this point in the story, the disciples want to pull Jesus off to the side and say, "You might want to back off a little."

Use your utensils from the outside in. Do not push a plate away when you are finished. Place your knife and fork at ten- and four-o'clock angles to indicate that you are done. Once you have used a piece of silverware, never place it back on the tablecloth. Do not leave a used spoon in a cup. Place it on the saucer. Never lay a napkin on the table until the dinner is over. The host signals the end of the meal by placing his napkin on the table. And don't refold it or wad it up!

The table is magnificent, the crystal chandelier shining, the servants attentive, the centerpiece impressive, and the champagne chilled. All the "right people" are there—bankers, doctors, lawyers, preachers.

Jesus is invited, not because he is considered an equal, but because he is a curiosity who has been in the news. The esteemed guests are watching closely to see how Jesus fits in. The table talk is polite, as expected, centering on the new director of the symphony and the buy-out of a local factory producing matzo balls.

Then a man wanders into the party looking for Jesus. He shows him his swollen ankles. His joints are painfully hunched. He says that he is always thirsty.

Jesus asks no one in particular, "Should I heal him or not? Yes or no?"

No one says anything, but the host is thinking, "No, not at my dinner party and not on the Sabbath. This isn't a public health clinic."

Jesus has the man lie down on the table, carefully avoiding the creamed asparagus. People roll their eyes. Jesus prays, heals the man and sends him home.

The party is not going to recover from the long list of rules that Jesus has broken. The mood is gone. The ambiance is ruined. The company is shocked.

Jesus decides to make things worse by offending the guests. This scene becomes a lesson in how to lose friends

and alienate people. Jesus has noticed how the Pharisees look for ways to move up the social ladder—or up the table on this occasion. He has seen how they try to sit at the places of honor.

We have been in those awkward situations when we were a guest in someone's home, standing before the dinner table, not sure where to sit. Most would not take a place at the end of the table, the seat of honor, unless, of course, the host invites us to do so. This kind of common sense would seem to be what Jesus is suggesting, but it is more than that.

Jesus criticizes the guests for striving for status. "When someone invites you to dinner, you take the place of honor. Then when somebody more important than you shows up, you are red-faced as you make your way to the last table and the only place left. You might as well go and sit at the last place in the first place. Then the host might say, 'Come, sit with me.' If you walk around with your nose in the air, you are going to end up flat on your face. But if you are content to simply be yourself, you will become more than yourself."

The addiction to status that we see in pecking orders and countless versions of climbing the ladder may be as difficult to treat as dropsy. Jesus can diagnose and prescribe, but patients need to become active participants in the healing process. Lots of us are afflicted with the desire to be invited to the head table.

We still live in a classed society. Ethnic groups, immigrants, the poor, the homeless, the addicted and the mentally ill face uphill battles. Lower class, middle class, upper class—we know the different classes in which we reside.

When Jesus finishes insulting the guests, he begins to insult the host for whom he invited and who did not make the list.

"The next time you put on a dinner, don't just invite your friends, family and those you are trying to impress, the kind of people who will return the favor. Invite people who do not have similar interests, blood lines or anything to offer, who never get invited out, the misfits from the wrong side of the tracks, the least of our sisters and brothers, the poorest of the poor. They will not be able to return the favor, but God will know."

At this point in the story, the disciples want to pull Jesus off to the side and say, "You might want to back off a little. First you went after the seating protocol and, as if that was not rude enough, now you have gone after the guest list. Our host is an influential person. He could have done some good things for us. All you had to do was act friendly and keep your elbows off the table. We are going to run out of dinner invitations if you cannot get through the appetizers without infuriating the person who invited us."

Why does Jesus have to stir up trouble? Why does he criticize people who invited him into their home? Why can't Jesus leave a pleasant-enough dinner party well-enough alone?

It is because Jesus understands what is at stake. We desperately need to find ways to share food with those who don't have enough. It is not just about being nice, or kind, or fair to those who cannot repay us—it is about our own survival from a disease that can be terminal.

We have to learn that at God's table there is no need to jockey for position, because all are equally welcome.

We are one family, where the healing of suffering takes precedence over mere decorum. Jesus offers his host, the other guests and us a better understanding of what it means to be successful.

Ralph Waldo Emerson said, "Success is discerning and appreciating beauty, seeing the best in others and leaving the world a better place."

That is not far from what Jesus is trying to make clear. There are no throwaways when it comes to human beings. Christians are to honor the least among us—the poor, crippled, lame and blind.

While the Pharisees were striving to move toward the head of a rectangular table, Jesus' table is a circle where no person is better than another. The character of our guest list—who is on it and who is not—has everything to do with whether or not we are being Christ's church.

Jesus ate with sinners and invited outcasts to the table, but for centuries it was considered inappropriate to even imagine such people at the table with Jesus.

In 1573, a painter named Paolo Veronese finished a large canvas entitled "The Feast at the House of Levi." It is now in Venice. He tried to capture the true meaning of Jesus' invitation to the table.

In the center of the painting Veronese shows the more traditional Last Supper with Jesus surrounded by the twelve. Around this central panel he painted numerous others, from all walks of life, present at communion.

The combination of the two groups led to the painter being brought to trial. The inquisitor accused him of heresy for including at the Last Supper "buffoons, drunkards, dwarves, Germans (meaning Protestant followers of Martin Luther) and other such scurrilities."

That story makes the 16th century seem backwards, but we have all known moments when some were not truly welcome in the church.

Jesus' message is radical and countercultural. The Kingdom of God turns over the social basket. The followers of Christ have to learn that any table where Jesus is present is a table where everyone is welcome, a foretaste of the heavenly banquet, a foreshadowing of the kingdom where God cares for all and all we can do is give thanks.

From Christ's perspective, if there is anyone with whom you will

not break bread and share what you have, then you have not fully realized what God has in mind for the church.

It is hard to imagine throwing a party and inviting the poorest people in the world, but here is how we can do this. When we give what we have to the hungry around the world, we invite those who don't normally get invited to share what we've been given.

In India, the Banjara community is treated as outcasts, so they suffer from poverty and lack of opportunity.

The character of our guest list — who is on it and who is not — has everything to do with whether or not we are being Christ's church.

Widows and orphans are subject to forced labor and prostitution. We can invite them to the table by giving for small loans to establish businesses, vegetable stands and sewing collaboratives. These businesses will provide food and shelter.

In Indonesia, agricultural methods in Sumatra have depleted the land and left communities starving. We can invite them to the table by helping with what is called "sloping land" agricultural technology. This system uses legume trees to stop erosion and build up the soil by spreading clippings from the same trees.

The hill country of northern Thailand is home to tribal communities that do not have Thai citizenship and thus what we think of as basic human rights. One of the most horrifying problems they face is human trafficking. We can invite them to the table by giving for sustainable farming, livestock, water, sanitation, and a Christian witness.

In a thousand different places, we can make a difference for our sisters and brothers.

Jesus said, "When you give a party, don't just invite people who already have enough, share what you have with the poor." When we share our money with the hungry, we take Jesus seriously.

—Brett Younger is pastor of Plymouth Church in Brooklyn, NY. His sermons and writings have appeared many times in *Seeds of Hope* publications. This one made its debut in the 2010 *Hunger Emphasis* packet, "Feasting Together So That None Shall Go Hungry."



art by Helen Siegl

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. Feed us, love us, remember us this night, as we remember you. Let us Bless the Lord.
MANY: *There was enough for all.*

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.



The art above was created by Rebecca S. Ward for the 2001 Sacred Seasons Hunger Emphasis packet, "God's Banquet."

Timeless Meditations

Editor's note: These meditations were printed in 1979, in some of the earliest publications of the Seeds ministry in Decatur, GA. Some are from Roots of Hope, a volume of 52 "miss-a-meal" meditations, designed to be used weekly, and some are from the very first issues of Seeds Magazine, in 1979. The art on this page was created by former Seeds editor Tom Peterson in 1983.

Come to the Table, Free

by Gene Bolin

Ho, every one who thirsts, come to the waters; and he who has no money, come, buy and eat! Come, buy wine and milk without money and without price. (Isaiah 55:1)

The idea of free food is appealing to almost everyone. In my work as a campus minister, I have found that a free meal is an irresistible inducement to get students to attend a meeting. When one encounters the poetic language of Isaiah: "Ho, everyone who thirsts, come to the waters; and he who has no money, come, buy and eat!" we are overcome by the extravagance of the invitation.

Indeed, everyone is invited to the banquet table. Such extravagance is possible only if the host is Jehovah and the banquet table is bounteously laden with the bread and water of life! Indeed, spiritual hunger and thirst are realities, which plague all of humankind. Our Lord walked through "the dry and thirsty land" so that he could offer the water that springs up to life everlasting.

There is, however, little consolation in having a full and overflowing spirit if the stomach is empty. To be sure, our Lord invites all of humankind to feast at the table of God's bounteous grace. The desire of God's heart is that all of humankind will eat and drink to their fill of the spiritual blessings He has made available to all. At the same time, God's gracious love is not limited to our spiritual well

being. It also encompasses our material and physical well being. God wants all of humankind to be happy and filled.

Those who feast at the Lord's table are told to go out and compel folk to come to the table so they may be filled as well. Is there a parallel there to the physical world? Those of us who are well provided for physically are to participate in the provision of food and drink for those who have not? I think so! And in so doing we minister to the Lord himself.

—At this writing, Gene Bolin was the director of Campus Ministries for the Baptist Convention of Maryland.

If You Change Your Ways...

by Tom Graves

Thus says the Lord of hosts, the God of Israel: Amend your ways and your doings, and let me dwell with you in this place. Do not

trust in these deceptive words: 'This is the temple of the Lord, the temple of the Lord, the temple of the Lord.' For if you truly amend your ways and your doings, if you truly act justly one with another, if you do not oppress the alien, the orphan, and the widow, or shed innocent blood in this place, and if you do not go after other gods to your own hurt, then I will dwell with you in this place, in the land that I gave of old to your ancestors for ever and ever. (Jeremiah 7:3-7)

This Temple Sermon, delivered by Jeremiah, falls like a sledgehammer upon commonly accepted practices of worship. The prophet's audience mistakenly believed that if only the "right" words were said in the "proper" holy places, then God would be pleased. However, Jeremiah insists that true worship is not a matter of pious words in a beautiful temple. Rather, true worship concerns one's entire lifestyle, a life committed to caring for those in spiritual and physical need.

How much Jeremiah's words need to be spoken in our own day!



T. R. Peterson '83

We can become so content with our religious activity, when we think of our church attendance, our Bible study or our devotional life, that we neglect the other facets of complete worship, which include healing the hurt of a wounded humanity.

I remember on a few occasions seeding birds trapped inside the large sanctuary of my childhood church. Flying

Where is the temple of the Lord truly located? It is on that spot where the hungry are fed, the sick are healed, the grieving are comforted and the lost brought home into the fellowship of Christ's family.

from one stained glass window to another, the birds would struggle to escape into the outside world. Is that not a lesson for us? If we would be just as eager to break out of our stained-glass sanctuaries and take our religion into the world, then we will discover for the first time what worship is really meant to be.

Our worship is not complete until we can say with another Old Testament prophet, Isaiah, "Here am I, send me." Is not our Lord's parable of the Good Samaritan a commentary on Jeremiah's words? The priest and the Levite who refused to dirty their ceremonial garb in the bloodstained troubles of their world represent those in all ages who restrict their faith to the "right" words in the "proper" holy places.

Where is the temple of the Lord truly located? It is on that spot where the hungry are fed, the sick are healed, the grieving are comforted and the lost brought home into the fellowship of Christ's family.

—At this writing, Tom Graves was pastor of First Baptist Church, Lake Park, FL.

The Shadow of Futility

by Gary Gunderson

I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning

in labor pains until now.... (Romans 8:18-22, see also 23-39)

All of my life I skipped over the mysterious part of Romans 8 to hurry to good news at the end of the chapter. Recently, I have discovered in the earlier verses an insight that has helped me deal with the reality of hunger surrounding us. Paul saw all creation caught in a bondage to decay, trapped in futility. This bondage, this "caughtness," is abnormal and unexpected. It offends what we know ought to be.

All of created life is frustrated and caught, unable to fulfill its purpose. As we meditate on this truth in the shadow of hunger, we know too well what Paul is struggling to express. The terrible reality of hunger dwarfs our petty optimism and simple answers. We know with Paul what it is to feel caught in futility.

Among the important things for us to see here is Paul's understanding of how the Holy Spirit works in us as we come to sense this caughtness. We normally think of the Spirit as giving us the gifts of peace, joy, grace and love. But here one of the functions of the Spirit is precisely to make us aware of the sufferings of creation and help us pray for them.

The Spirit itself helps us to know the longings and pain caused by the brokenness of the world around us. The sensitivity to the brutal reality of hunger is not the fruit of unbelief, doubt or fear. It is one of the fruits of the Spirit.

In our own time, we should see that it is the hand of God that has ripped away from us our comfortable ideas and forced our eyes open to the reality of hunger. As we look to the end of the passage we also know that such a God is larger than our fears and brighter than the shadow of the reality we now can see.

—Gary Gunderson is one of the Seeds founders.

Becoming a Servant

by Walker Knight

Therefore if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind.

Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your own interests but each of you to the interests of the others. In your relationships with one another, have the same mindset as Christ Jesus: Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. (Philippians 2:1-7, NIV)

World hunger provides the context in which a Christian lifestyle of simplicity, sharing and unity makes more than just common sense to me. If

my "manner of life be worthy of the gospel of Christ," it means I am willing to put others first, ahead of my interests and advantage.

Jesus' life was lived as a servant. That challenges me as few things do, and if I and my Christian brothers and sisters have this mind among us and live as obedient servants, there is hope in the face of hunger.

That's not easy. I want the pleasures of our affluent, technological society. I'm also at the place in life where

I think more about security than I once did. The hope for anything different, however, has its roots in the encouragement from my life in Christ, with its promise of freedom—from selfishness, from conceit, from over-concern for my interests.

I am free actually to love others. That is, to do what is best for them regardless of the cost to me. I realize that is extremely difficult all of the time, but maybe in my better moments—in those times when the mind which governed Christ governs me—then I live this way, Christ once again becomes my example. Emptying himself of all privilege, he became servant.

His was no act. No grandstand play. No teaching one thing and doing another. His life was lived as a servant. That challenges me as few things do, and if I and my Christian brothers and sisters have this mind among us and live as obedient servants, there is hope in the face of hunger.

—Walker Knight was the editor of *Home Missions Magazine* (later *Missions USA*) and the founder of the *Baptists Today* newspaper. Still a member of *Oakhurst Baptist Church*, he was instrumental in bringing the *Seeds* ministry to life in Decatur.



When we meet together to break and share bread,
where all kneel side by side and receive—
as it were—of the same loaf,
then we are acting out in miniature
what God desires for God's creation.
It is, in its own small and local way,
a fleeting but true foretaste
of the longed-for universality of the Kingdom. Moreover, we
are taking the products of the earth and doing with them what
is intended: offering them back to the Creator thankfully,
and sharing them equally.
Each Eucharist, whatever else it may be,
is a sign of our desire to redress the balance.
—Michael Mayne, *The Enduring Melody*

art by Sally Lynn Askins

Quotes, Poems & Pithy Sayings

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.

—from *Gravity and Grace*
Linda-Marie Delloff

Those who labor this earth of bounty have learned that if you sow, that if you plant, the earth will be a source of life.

Those who labor this earth of bounty have known that the earth's bounty is often restricted by politics, wealth, and domain.

Woe to those who enlarge their property, in the fields and in the cities, those who control the land.

Woe to them who ignore the Gospel simplicity: amid poverty, Christ brings salvation.

Woe to them who ignore the Gospel simplicity: amid poverty, Christ brings liberation.

—*The above is an exhortation found in Brazilian liberation theology tradition, adapted by Guilherme Almeida.*

For on that last night of his earthly life he gives them the shared meal of the Eucharist. And in it he spells out the four actions of taking, giving thanks, breaking and blessing which have been the four marks of his life, a *cantus firmus* for all who follow him and are prepared for their lives to be shaped in this same pattern. It has been called “the body-

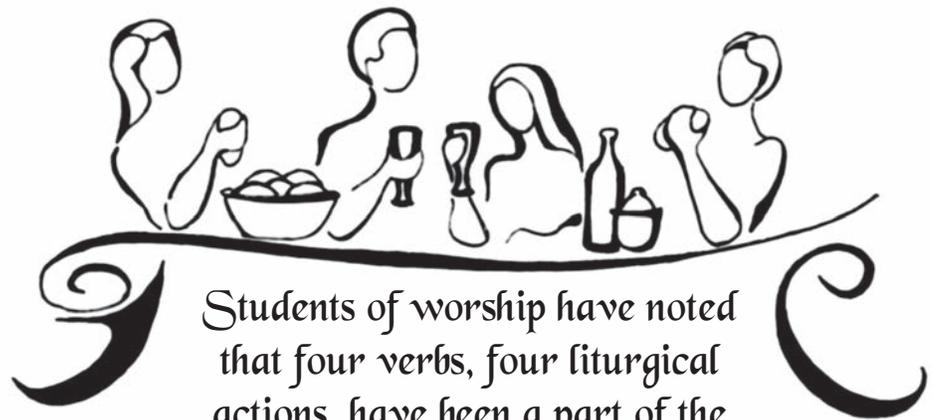
language of God come into our midst.” Here is the pattern of self-giving love in a life taken and offered back to God, a life lived thankfully, a life broken and shared in the costly service of others. This is how we constantly touch base. “Do this in remembrance of me.”

—Michael Mayne, *“The Enduring Melody”*

In recent years, God has given me new eyes to see the millions of poor and powerless people near and far, most of whom are hungry. Now, with increasing urgency, I hear God calling me—and all Christians, I think, not only to give to the poor, but to take up a cross and follow Him into the economic and political arenas to change structures and policies which keep people poor and powerless. He is calling us to claim the “new heaven and new earth” of Jesus Christ.

—H. Eugene McLeod, *Roots of Hope, Volume I (a 1979 Seeds publication)*

At that time they will say, “Look, here is our God! We waited for him and he delivered us. Here is the Lord! We waited for him. Let’s rejoice and celebrate his deliverance!” —*Isaiah 25:9*



Students of worship have noted that four verbs, four liturgical actions, have been a part of the holy meal ever since the beginning of Christian worship:

taking bread,
blessing bread,
breaking bread,
and giving bread.

—John Ballenger, from a sermon in the 2008 *Hunger Emphasis* packet, “Table Talk.”
The art was created by Sally Lynn Askins for the same packet.

A Collection of Table Blessings

Creating, Redeeming, and Sustaining God,
In the sacrament of communion, we remember the
body broken for us and the cup of blessing poured out
for us.

In this meal, may we recognize and give thanks for
the gifts of the land, the sacrifice of plant and animal
life, and the work of the hands that brought the feast
from the field to the table.

May it strengthen us to love and serve all of
creation, in the name of Jesus, and in the spirit of
Francis and Clare.

Amen.

—Nancy Menning, *Order of Ecumenical Franciscans*

Bless us, O Lord,
and these thy gifts which
we are about to receive from thy bounty,
through Christ, Our Lord.
Amen.

—traditional Christian mealtime blessing

For food that stays our
hunger,
For rest that brings us ease,
For homes where memories
linger,
We give our thanks for
these.
—traditional US
mealtime blessing

For each new morning with
its light,
For rest and shelter
of the night,
For health and food,
For love and friends,
For everything Thy
goodness sends.
—Ralph Waldo Emerson

O Lord, we thank you for
the gifts of your bounty
which we enjoy at this table.



As you have provided for us in the past,
so may you sustain us throughout our lives.
While we enjoy your gifts, may we never forget
the needy and those in want.

—Methodist table blessing

Come Lord Jesus,
Be our guest,
And let thy gifts
To us be blessed.

—attributed to Martin Luther

Through your goodness, we have this bread to offer
which earth has given and human hands have made.
It will become for us the bread of life.

—liturgical blessing from *Nothing Sacred*

Baruch atah Adonai Eloheinu Melech
ha-olam hamotzi lechem min ha-aretz.
(Blessed art Thou, L-rd our G-d, Master of the universe
who brings forth bread from the earth.)

—Jewish blessing over bread

God, food of the poor;
Christ, our bread,
give us a taste of the
tender bread
from your creation's
table;
Bread newly taken from
your heart's oven,
food that comforts and
nourishes us.
A loaf of community that
makes us human,
joined hand in hand,
working and sharing.
A warm loaf that makes us
a family;
sacrament of your
body,
your wounded people.
—Workers in community soup
kitchens in Lima, Peru

*This collection of table blessings comes from the 2006 Hunger Emphasis packet, "Enough at the Table."
The art was created by Sally Lynn Askins for the 2001 Hunger Emphasis packet, "God's Banquet."*

36 Things You & Your Children Can Do to End Hunger

Activities for Children, Parents & Leaders

by Emily Benton Ryan

art by Audrey Cary Lange

12 things a child can do

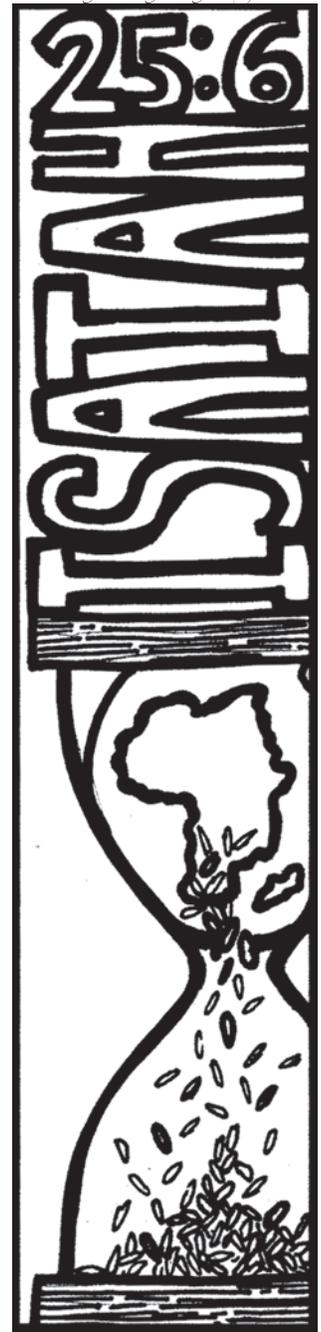
1. Whenever your stomach growls, pray for the 870 million people in the world who have to go to bed hungry.
2. Give one of your favorite garments to a thrift store or a clothing closet for low-income people.
3. At each meal, offer thanks for the food that you have (even if it's not your favorite) and pray that God will help you do things for people who don't have enough.
4. Try not to eat junk food.
5. Find out if there is a weekend backpack program in your community for kids who don't have food at home. If there is, ask if you can help fill the backpacks. If there isn't, write a letter to your local newspaper and ask why there isn't one.
6. Ask your parents, teacher, or Sunday school leaders where the food you eat comes from. Why do so many people go hungry in countries that export food products to other countries?
7. Make a list of things you have and a list of things you would like to have. Talk to your parents about which of these are necessities and which are luxuries.
8. Don't eat between meals for a week.
9. Ask your parents or pastor about hunger organizations and donate some of your allowance to your favorite one.
10. Ask your children's minister what the Bible says about hungry people. Encourage him or her to spend some time teaching you and the other children about this.
11. Ask your Sunday school teacher about the country of Syria in the Bible. Find it on a map of Bible lands. Then pray for the millions of refugees who

are trying to escape the violence in Syria, and who need food and shelter.

12. Read the story of the Good Samaritan in Luke 10:25-37. Why do you think the first two people didn't help the man who was in trouble? What do you think you would do? Talk to your parents about this.

12 things parents can do

1. Take your children grocery shopping with you. Buy extra canned foods, peanut butter, or other staples for your local food pantry. Have your children pick out their favorites, so that a hungry person can enjoy the foods that they enjoy.
2. Take your children to a farmer's market and talk to them about eating healthy food grown by local farmers.
3. Have a meal that is just soup and bread or

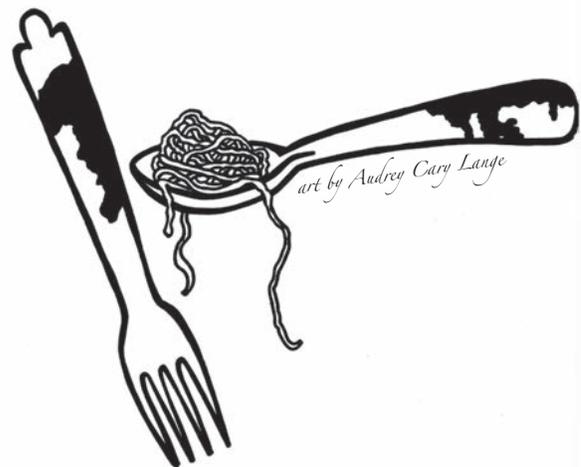


- beans and tortillas. Get your kids to help you plan it.
4. Take your children with you to volunteer at a soup kitchen or deliver Meals on Wheels.
 5. Work with your children to organize a canned food drive at your church. Kids can motivate a congregation better than anyone.
 6. Find a copy of the *Simply in Season Children's Cookbook* by Mark Beach and Julie Kauffman. Help your children learn where their food comes from.
 7. Teach your children about the importance of recycling.
 8. Get your children to help you put toiletries or fruit and granola bars in baggies, and give them to people who stand on street corners with signs.
 9. Encourage your children to collect some of their blankets and warm clothing. Then take the kids to deliver the items at a local shelter.
 10. Help your kids write a letter of concern to Congress or the President about hungry people. Let them write or draw on a paper plate, and then fold it and put it in an envelope to mail. (Go to www.bread.org for help in wording the letter. A salad-size paper plate will go, folded once, in a small standard envelope.)
 11. Talk with your children about those guys who stand on busy street corners holding signs.
 12. Talk with your children about all the luxuries you have compared to the necessities that some lack.
6. Conduct a Bible drill with the children using verses about taking care of poor people. Tell them that these verses have a theme, and get them to guess what it is. (You can use the 40-day calendar that comes with this packet to get the references; each day includes a scripture about what God thinks of poor and marginalized people and what believers are commanded to do.)
 7. During a time when your children usually have a meal together, pass out one piece of bread and a cup of water to each of them and talk with them about how hunger feels.
 8. Help your children assemble relief kits for people in war zones or disaster areas. Either the Mennonite Central Committee (www.mcc.org/respond/kits) or Church World Service (www.churchworldservice.org) will tell you how.
 9. Set up a church-wide recycling center and get the children to promote it with announcements and skits.
 10. See if there is a CROP Hunger Walk in your community. If there is, get your children involved in walking. For more information, go to www.churchworldservice.org and click the "CROP" button. If there isn't, organize your own walk.
 11. Give each child one-fourth cup (two ounces) of rice in a baggie and tell them to take it home and think about the fact that 870 million people only have this much to eat on most days.
 12. Before it gets cold this winter, encourage the children to donate blankets, coats, gloves and scarves to a homeless shelter.

12 things a children's minister can do

1. Find out what materials your denomination produces for children about hunger. If you need help, contact Seeds (254-755-7745 or seedseditor1@gmail.com) and we'll help you find materials that are appropriate for your church.
2. Ask your church to collect canned food for a local food pantry, and get the children to promote it.
3. Encourage your children to be involved with a UNICEF collection for Halloween.
4. Talk with the children about what it must be like to be homeless. Ask someone to dress up like a homeless person and come in and talk to the kids.
5. Get a list of homebound church members and ask the kids to write and decorate cards to them. Or ask them to write and decorate cards for Meals on Wheels recipients.

—These activities are updated from a list compiled by Emily Benton Ryan in 2008, when she was an intern at Seeds as a University Scholar at Baylor University. She returned to Seeds as a professional writing intern several semesters later. The art on pages 17-19 and page 21 were created by Audrey Cary Lange for the 2010 Sacred Seasons Hunger Emphasis packet, "Feasting Together So That None Shall Go Hungry."



2016 Hunger Fact Sheet

updated by LeAnne Kerr

Hunger Around the World

- The vast majority of hungry people (98 percent) live in developing countries, where almost 15 percent of the population is undernourished. Around three-quarters of these undernourished people live in low-income rural areas, principally in higher-risk farming areas.

—World Food Programme (WFP)

- Of the 7.3 billion people in the world, 795 million suffer from chronic undernourishment. In this group, 780 million of the undernourished population lives in developing countries, which is about one in eight.

—United Nations Food and Agriculture Organization (FAO)

- Hunger kills more people each year than AIDS, malaria and tuberculosis combined.

—FAO

- About half of all stunted children from 2013 lived in Asia and over a third lived in Africa.

—United Nations International Children's Emergency Fund (UNICEF)

- The 1996 World Food Summit targeted to halve the number of undernourished people (991 million) by 2015, and that number has decreased by 200 million. Although this goal was not met in 2015, incredible strides have been made in countries such as East Asia, South East Asia, Latin America, and the Caribbean regions.

—FAO

- If women in rural areas had the same access to land, technology, financial services, education and markets as men, the number of hungry people could be reduced by up to 150 million.

—FAO

- In 2012, the World Food Programme estimated that it would cost US\$3.5 billion to feed every hungry schoolchild in the world. That's around two times the takings from the movie *Titanic*, which grossed US\$1.8 billion worldwide.

—WFP

- India has the highest number of hungry people in the world, at 194 million, surpassing China.

—United Nations annual Hunger Report

- One out of six children in developing countries is underweight.

—WFP

- 66 million primary-school-age children across the

developing world are hungry when they attend classes, with 23 million in Africa alone. US\$3.2 billion would feed all of the hungry school-age children in the world for one year.

—WFP

- Undernutrition among pregnant women in developing countries leads to one in six infants born with low birth weight. This is a risk factor for neonatal deaths, learning disabilities, mental retardation, poor health, blindness and premature death.

—World Hunger Education Service (WHES)

- Around half of the world's hungry people are from smallholder farming communities, surviving off marginal lands prone to natural disasters like drought and flood. Another 20 percent are landless families and another 10 percent live in communities that depend on herding, fishing or foresting.

—FAO

- As of 2008, the World Bank has estimated that 1,345 million poor people in developing countries lived on \$1.25 a day or less.

—WHES



art by Audrey Cary Lange

• By causing poor health, low levels of energy and even mental impairment, hunger can lead to even greater poverty by reducing people's ability to work and learn, thus leading to even greater hunger.

—WHES

• One out of three people in developing countries are affected by vitamin and mineral deficiencies.

—World Health Organization (WHO)

• In 2014, 16,000 children under the age of 5 died every day, and nearly half of those deaths were tied to hunger. That's about one child every 10 seconds.

—30 Hour Famine

Hunger in America

• In 2015, about 14 percent of American households were food insecure during the year. Food insecurity means these families lacked access to enough food for an active, healthy life.

—United States Department of Agriculture (USDA)

• More than one in five children is at risk of hunger. Among African-Americans and Latinos, it is one in three.

—Do Something

• 48 million Americans are at risk of hunger

—Feeding America

• One in seven people are enrolled in Supplemental Nutrition Assistance Program (SNAP). Nearly half of them are children.

—Do Something

• The average cost of a meal in the US is \$2.89.

—Feeding America

• Ninety percent of all counties in the US have a majority of food-insecure children living in households with incomes at or below the federal poverty line.

—Feeding America

• One in six people in America face hunger.

—Do Something

• Forty percent of food is thrown out in the US every year. All of that uneaten food is worth around \$165 million and could feed 25 million Americans.

—Do Something

• The national average of food insecurity is 14.6 percent. Eight states have higher food insecurity rates than this average: Arkansas, Mississippi, Texas, Tennessee, North Carolina, Missouri, Georgia and Ohio.

—Do Something

• For every 100 school lunch programs, there

are only 87 breakfast sites and 36 summer food meal programs.

—Do Something

• More than 20 million children receive free or reduced-price lunch each school day. Fewer than half of them get breakfast, and only 10 percent have access to summer meal sites.

—Do Something

• In the US, hunger is not caused by a lack of food, but rather the continued prevalence of poverty.

—Do Something

—LeAnne Kerr hails from Shreveport, LA. She is a Professional Writing student at Baylor University and a Seeds of Hope intern. She compiled the fact sheet, hunger quiz and crossword on pages 18-21 of this packet.

A Guided Season of Prayer

by David Delacroix, OEF

The following is adapted from a guide for a season of communal intercession written as part of a prayer service for an annual Chapter meeting of the Order of Ecumenical Franciscans. The leader will invite participants to name, with a word or a few words, a person or situation in each of these areas. Some may want to follow along silently.

Pray for the faith communities we represent around the world.

Pray for the members of this local faith community, those who are present and those who are absent.

Pray for all who are seeking God, whether they know it or not.

Pray for all of our families and friends.

Pray for people who are hungry and thirsty.

Pray for people who are sick and suffering.

Pray for people who are in prison.

Pray for those who are oppressed, in this country and abroad.

Pray for peace and a renewed commitment to peacemaking.

Pray for other things that weigh upon our hearts.

—David Delacroix works in Altoona, PA, with people suffering from addictions. Active in the Episcopalian tradition, he is a longtime member of the Order of Ecumenical Franciscans.

art by Jesse Manning

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

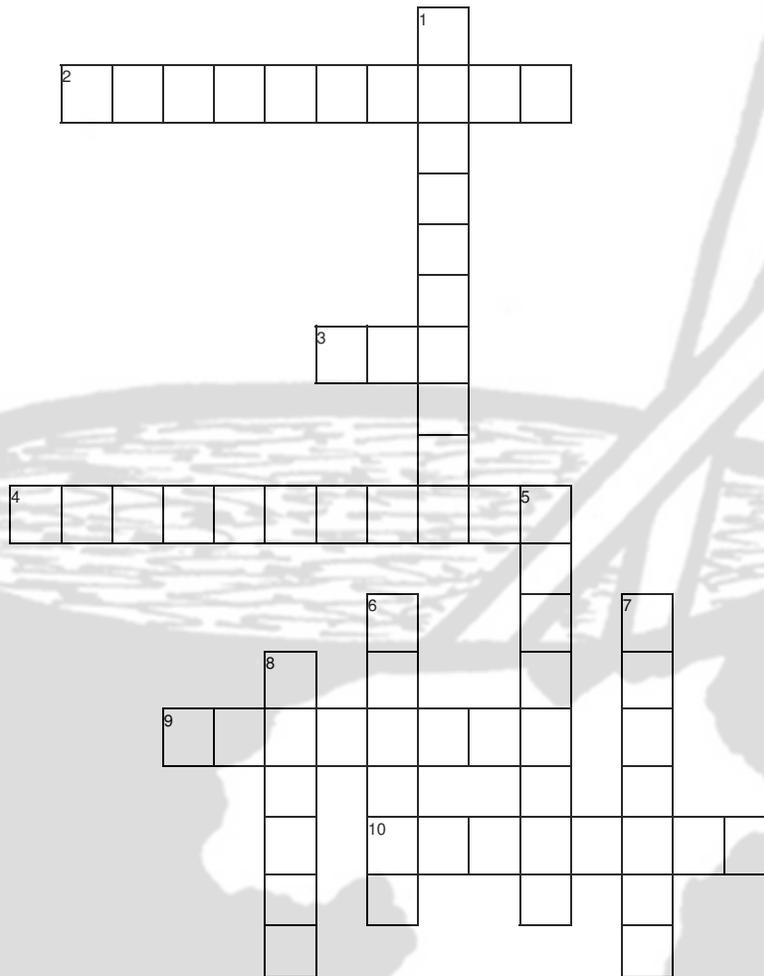


art by Aubrey Cary Lange

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. underweight 5. thousand 6. access 7. million 8. hunger 9. churches 10. stunting

Coming On

by David Sparenberg

When the one who is awaited comes
and you find your face
within his face
and your heartbeat
living inside his heartbeat
as entwined as lovers' breath;

when the angel that he brings
bears your name as
clearly inscribed as his own
and the animal at his side
walks peacefully
in the shadow of your footsteps;
then will the Earth Revolution being
like a child
awakening at the onset of morning
(a Dawn Child)
and green will be as red as gold.

And that which starts
prayerful in a whispered word
swift as lightning
or as wildfire consumes
not but bitterness
and the lusts of exploitation and war.

And it shall end in this:
The never ending fertility
of the dream of God
and the promise filling the fields
of holy prophecy. For we
in the companionship
of the awaited—of one coming on—
shall eat at the banquet of our preparations.
And the one will be invited
to sit here
and be among us.

That day shall be called
Abundance. And that night
Deliverance from the Apocalypse
of manmade evils. And the world
with the one at the center of
the everywhere from
now until always will dance.

Dance as people dance
around a tree of fire
that does not burn but
shines with joy. With life.

—This poem by David Sparenberg appeared, along with the art by Sharon Rollins, in the 2008 Hunger Emphasis packet, "Table Talk." David is a writer in many genres living in Seattle, WA. Sharon is a therapist in Waco, TX, and a longtime Seeds supporter and artist.

Benediction



So let us live in hope

and begin to make the victory celebration happen
on earth as it is in heaven.

Let us grieve, with hope that a day is coming
when these tears will be wiped away
and there will be an end to the pain and suffering.
Let us live in hope that one day we will indeed learn
to live and party together
in ways that build up and don't tear down.

We will trust each other completely
because we will know even as we are fully known.
We will stand in awe of something far greater than any of us.
We will feast fully as brothers and sisters at God's table
and, as we break bread together on this side of the celebration,
we claim its presence on the mountain of God
and right here on God's earth among us.

This is our mountain.

May we learn to live and grieve and love
like those who are on their way to an amazing party.

The table is set, the wine is poured.

Let us continue on the journey together.

Amen.

—Erin Conaway

—Erin Conaway is pastor of Seventh & James Baptist Church in Waco, TX, where the Seeds offices are hosted.

Besides being generous with his writings, he supports Seeds fundraising efforts —
which sometimes includes staying up all night smoking barbeque. The art on this page is by Andy Loving, one of the original
Seeds editors, and appeared on the cover of Seeds Magazine during its inaugural year.