



WELCOMING THE STRANGER

A package of worship resources designed to help your congregation pray, give, learn, and advocate on conflict, migration, refugees, and food security.



The Primate's World Relief
and Development Fund

THE ANGLICAN CHURCH OF CANADA



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The Primate's World Relief and Development Fund PWRDF is the Canadian Anglican response for emergency relief, refugees, development and justice. And it's making a difference in the world..



Canadian Foodgrains Bank

A Christian Response to Hunger

Canadian Foodgrains Bank is a partnership of 15 Canadian churches and church-based agencies working together to end global hunger by:

- Supporting international programs to meet immediate food needs, reduce malnutrition, and achieve sustainable food security;
- Influencing improvements in national and international policies that contribute to ending global hunger; and
- Increasing and deepening the engagement of Canadians in efforts to end global hunger.

Visit foodgrainsbank.ca for more worship resources, videos, and educational activities on related topics.

Visit the United Nations Refugee Agency at unhcr.org for more information and resources on the issue of global refugees.



PRAY

PRAYERS & WORSHIP RESOURCES

Suggested Scripture Readings

Deuteronomy 24:17-22 - Leave the excess for the foreigners
Psalm 146 - The Lord protects the foreigners
Ruth 1-2 - Ruth and Boaz
Matthew 25:31-46 - Lord, when did we see you hungry and thirsty?
Hebrews 13:2 - Don't forget to show hospitality to strangers

Gathering Words

Here in this place, there are no foreigners,
for the love of God welcomes us all.
Here in this place, there are no outsiders,
for the love of God embraces us all.
Here in this place, there are no strangers,
for the love of God unites us all.
Come, let us worship God in unity and love.

Call to Worship Litany: Based on Psalm 146

Blessed are we who place our trust in God!
Our God is the Maker of the heavens, the earth, the sea, and everything that lives within them;
Our God keeps every promise,
and remains faithful forever.
Our God gives justice to those who are oppressed, and food to those who are starving.
Our God frees the prisoners,
opens the eyes of the blind,
and lifts the burdens of those who are overwhelmed.
Our God cherishes those who do what is right, protects the immigrants, cares for the orphans and widows, but frustrates the plans of the wicked.
Our God reigns—today, tomorrow and forever.
Praise God!

Opening Prayer

God, we come into Your presence
with praise and thanksgiving.
You have searched us,
known us,
cared for us,
and welcomed us as daughters and sons.
In You, we find our home.

Through the power of Your Holy Spirit,
and the inspiration of Your Word,

continue to work in us and through us.
Transform us into Your image.
Make us signs of grace and hospitality
to the world around us,
so that Your kingdom would come
and Your will would be done,
on earth, as it is in heaven. Amen.

Dramatic Reading: Matthew 25:31-46 NIV

Narrator:

When the Son of Man comes in his glory,
and all the angels with him,
he will sit on his glorious throne.
All the nations will be gathered before him,
and he will separate the people one from another
as a shepherd separates the sheep from the goats.
He will put the sheep on his right
and the goats on his left.
Then the King will say to those on his right:

King:

Come, you who are blessed by my Father;
take your inheritance,
the kingdom prepared for you
since the creation of the world.
For I was hungry and you gave me something to eat,
I was thirsty and you gave me something to drink,
I was a stranger and you invited me in,
I needed clothes and you clothed me,
I was sick and you looked after me,
I was in prison and you came to visit me.

Narrator:

Then the righteous will answer him:

Right side:

Lord, when did we see you hungry and feed you,
or thirsty and give you something to drink?

When did we see you a stranger and invite you in,
or needing clothes and clothe you?
When did we see you sick or in prison
and go to visit you?

King:

Truly I tell you,
whatever you did for one of the least
of these brothers and sisters of mine,
you did for me.

Narrator:

Then he will say to those on his left:

King:

Depart from me, you who are cursed,
into the eternal fire prepared for the devil and his
angels.
For I was hungry and you gave me nothing to eat,
I was thirsty and you gave me nothing to drink,
I was a stranger and you did not invite me in,
I needed clothes and you did not clothe me,
I was sick and in prison and you did not look after me.

Narrator:

They also will answer:

Left side:

Lord, when did we see you hungry or thirsty
or a stranger or needing clothes
or sick or in prison,
and did not help you?'

King:

Truly I tell you,
whatever you did not do for one of the least of these,
you did not do for me.

Narrator:

Then they will go away to eternal punishment,
but the righteous to eternal life.



Offering Prayer

God of the widows and orphans,
the immigrants and refugees,
You have promised justice for the oppressed
food for the hungry,
freedom for the prisoner,
and relief to all who are burdened.
In Christ, You offer life to all.

Open our hearts and minds
to see what You see,
to love as You love,
to give as You have given,
so that Your promised justice
would become reality
in our world. Amen.

Prayer of Confession

Knowing that our God walks with us in our confusion,
our doubts, our failings, our struggles,
we now come humbly before God to ask for mercy.

For the times we fail to offer hospitality
to those in our world who suffer injustice,
oppression, and poverty, we pray:

God, have mercy on us and your people

For the times we lack courage to address the causes
of injustice, oppression and poverty, we pray to our God:

God, have mercy on us and on your people.

For the times we give in to despair and resignation
when confronted with the injustice of our world,
we pray to our God:

God, have mercy on us and on your people.

For the times we allow our fears to triumph
over the call to solidarity, we pray to our God:

God, have mercy on us and on your people.

Merciful God, receive our petitions.

**Heal the brokenness in our hearts and in our world
caused by injustice, indifference, selfishness and fear.**

**Open our hearts to hear the cries of your suffering
people.**

**Support us as we seek to respond in solidarity
and with hospitality. Amen.¹**

Words of Assurance

The wideness of God's mercy,
the range of God's forgiveness,
the infinite love of God,
the Heart of hope which is never empty:
all these gifts are ours,
as God restores us
to the fullness of life meant for us.

**Grounded in love,
rooted in discipleship,
we offer ourselves in service to others,
recognizing the limitless grace
which is ours to share in Christ.
Thanks be to God. Amen.²**

Intergenerational Prayer of Confession: Hands

Invite worshipers to pray with their hands making the obvious motions as the leader prays the following prayers of confession and intercession. It helps if the leader also makes the hand motions in a very easy to see manner.

God you created our hands beautiful and capable but...

Too often we use them to grab what we want

We ball them up into fists to hit.

We use them to hug only ourselves.

We hide them behind our backs
pretending there is nothing we could do to help
when we know there is.

So, we turn our hands up to you asking for forgiveness.
Forgive all the bad we have done with our hands.
Wash our hands and make them clean.
Lead us to use our hands well.

Teach us to open our hands to share with others.

Give us the power to shake hands with our neighbours.

Show us how to join hands with our neighbours
to build your kingdom of love.

We pray in Jesus' name
and remembering his loving hands.
Amen.³

Prayer of Commitment

Your love, O God,
is an active love:
engaged,
involved,
immersed.

Your love, O God,
is seen in what you do, not just in what you say:
in the blessing of children,
in the meals with outcasts,
in the touching of the untouchable,
in your presence,
and your self-giving,
in your opening of the way to life
to all who will come;

And your love, O God,
is expressed through people like us:
as we share our wealth in simplicity and generosity;
as we share wholeness in care and healing
of the sick and broken;
as we share hospitality by being truly present
to the lonely, the imprisoned and the marginalized;
as we share peace in kindness, listening and acceptance
with those who challenge us, confront us and threaten
us.

As you have loved us in incarnate action, O God,
may we learn to be little incarnations
through whom your love is expressed
and experienced in action. Amen.⁴

Prayer of Intercession

This prayer includes optional symbols, which could be brought forward during the prayer and placed on a small table.

We remember before God
all those who have been uprooted
from their homes and communities –
people who are compelled to flee for their lives,
to leave their land and culture,
and live apart from their families.
With them, we mourn their loss of dignity,
community, resources, and employment.

*Symbol of uprooted persons –
a globe, map, or small bag with a few items of clothing*

We especially pray for the women
who are the majority of those displaced.
We remember the work that women do
to keep families together,
to nurture community

and end violence and injustice.

Symbol of women – a shawl or scarf

We remember the millions of children
whose lives are marked by danger and exploitation.

Symbol of children – a worn child's shoe or a small toy

We remember those who are persecuted
because of their gender, race, or creed.
We pray for the women, the men,
the children, and the elderly,
who seek safety and solace,
who yearn to begin new lives.

For all the uprooted,
sheltering God, in your mercy, **hear our prayer.**

We remember before God
those countries where people must leave their homes
because of war, injustice, and violence.

*Symbol of peace –
a figure of a dove, a paper crane, or a flower*

We remember those places
which have been made unsafe by land mines,
and all those who have been killed
or maimed by land mines.

We remember those in our own homeland
who live with violence and its brutal threat.

For all people terrified by violence,
Gentle God, in your mercy, **hear our prayer.**
We pray for those who leave their homes
for economic survival;
we remember that the gap
between rich and poor gets wider,
and the earth's resources are shared by fewer people.

*Symbol of economic survival –
pennies, recycling sign, or a food bank bag*

We pray for those who pay the cost
of international debt with their lives.
We remember the homeless and poorly housed
and the unemployed in our own communities.

For all people displaced by economic disparity,
God of justice, in your mercy **hear our prayer.**

We remember before God
those who leave their homes
because of earthquakes, storms, floods,
and other disasters.

We acknowledge the effects of deforestation,
degradation of farm land,
nuclear and weapons testing,
and the exploitation of resources
for the sake of consumers in other countries.

*Symbol of the environment –
a pot of earth or an unpotted plant*

We remember those in our own communities
who have been hurt by poor stewardship of creation.

For all people displaced by devastation of your world,
Creator God, in your mercy, **hear our prayer.**
We give thanks to you, God,
for the world's diversity of peoples and cultures.

*Symbol of diversity –
a multicolored braid of wool, kaleidoscope, or rainbow*

We pray that hostility and indifference
may give way to hospitality and justice.
Help us to be vigilant stewards and faithful partners,
and strengthen us to live as people of your creation,
committed and bold in deeds of justice.
God of all, you taught us through your Son
to seek the signs of your reign in the tiny mustard seed.
Plant your word deep in the soil of our hearts,
sow in us the seeds of compassion;
let your hospitality take root within us,
and your compassion grow in us,
so righteousness may spring forth in all the world,
and your holy will be done.

We ask this in Jesus' name. Amen.⁵

Affirmation of Faith

This we believe.

That it is central to the mission of Christ
to participate, by word and action,
in the struggles of the poor for justice,
to share justly the earth's land and resources,
to rejoice in the diversity of human culture,
to preserve human life in all its beauty and frailty,
to accompany the uprooted
and to welcome the stranger, and to witness
to the love of God for all people of the earth.

This we believe.

That we are called to become
the Church of the Stranger,
to open ourselves
to the transforming power of the Holy Spirit
which may come to us through the foreigner,
to take the risk of speaking out
on behalf of those who are different from us,
and to see that when we minister to the stranger,
the uprooted, we are serving our Lord and Saviour.

This we believe.

That Christ, fully aware of our differences,
prays that we might be one,
so that the world may believe.

This we believe,

**and to this we are committed
for the love of God in the way of Christ,
by the power of the Holy Spirit. Amen.⁶**



Closing Prayer

God, we are aliens and sojourners in this world,
but you invite us to be your guests.
You lavishly offer us your hospitality
and lovingly welcome us into your family,
You invite us to share in the abundance of your
kingdom.

God, you have shown us
that providing hospitality to strangers
opens a doorway into the Kingdom of God.
Remind us that when we offer hospitality to others,
we are receiving Christ into our midst
and so fulfilling the law of love.

**We open our hearts to embrace the stranger,
the friend, the rich, and the poor,
We open our lives
to offer a generous heart toward all.⁷**

Commission & Benediction

As you have been loved – love.
As you have been welcomed – welcome.
As you have been fed – feed.
As you have received – give.

And may the boundless love of God,
the grace of Jesus Christ,
and the presence of the Holy Spirit
be always with you. Amen.



SONG SUGGESTIONS:

Hymnody: traditional and contemporary

Travelers' Child Laid in a Manger

(Meter: 8.7.8.7.D. See below for tune suggestions)

Travelers' child laid in a manger,
refugee to Egypt bound,
pilgrim youth, yet not a stranger
when your Father's house you found:
Christ, who set aside your glory
to reclaim our wayward race,
help us read salvation's story
in each passing heart and face.

Guest who vintaged wine from water,
wand'ring healer brimmed with balm,
foreigner whose hearer brought her
heart-thirst to your well of calm:
Saviour, may we see our neighbour
as an emblem of your care;
in our leisure and our labour
give us grace to find you there.

Homeless squatter in a garden,
feaster in a rented room,
scapegoat for another's pardon,
sleeper in a borrowed tomb:
Jesus, outcast and offender
to those certain of God's will,
rend the veils of race and gender,
wealth and health, that shroud us still.

Strange wayfarer to Emmaus,
vague form on the distant shore,
fright to friends ("Does sense betray us?")
when you stood with them once more:
risen Lord, be there to meet us
when life dawns eternally;
may your promised blessing greet us,
"In all these you welcomed me."

~ Carl P. Daw, Jr. Words © 1994 Hope Publishing Company.

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Suggested Hymn Tunes:

NETTLETON (Come, Thou Fount of Ev'ry Blessing)
HOLY MANNA (Brethren, we have met to worship)
BEACH SPRING (Come, all Christians, be committed)
HARRIS (All that thrills my soul is Jesus)
or any other 8.7.8.7.D. tune (see tune index at the back of most hymnals)

Blended styles:

Break the Bread of Belonging

Traveling, traveling over the world,
people can be out of place,
dashing for freedom, looking for work,
needing a friendly face:

*Break the bread of belonging,
welcome the stranger in the land,
we have each been a stranger,
we can try to understand.
Break the bread of belonging,
fear of the foreigner still blows strong;
make a space for the strangers:
give them the right to belong.*

Some have fled from terror by night,
hiding from bullets by day,
weary and hungry, in fear of their life,
seeking a safe place to stay:

Break the bread ...

Some are far from the people they love,
driven by family need,
tired and exploited, doing their job,
thinking of children to feed.

Break the bread ...

Traveling, traveling over the world,
no one should be out of place.
What would we say, then, if we were alone,
needing a friendly face?

Break the bread ...

~ Brian Wren. Words and music copyright © 1986 Hope Publishing Company.

Interlined text and music available at http://www.hopepublishing.com/media/pdf/hset/hs_2623.pdf

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Into the Night

<http://wordtoworship.com/song/710>

<https://www.youtube.com/watch?v=IQaQpihOYhw>

We Are Called, David Haas

<https://www.youtube.com/watch?v=CDljPsRlryo>

Beauty for Brokenness, Graham Kendrick

<https://www.youtube.com/watch?v=O8utbDFP9AE>

Blessed are the Humble, Graham Kendrick

<https://www.youtube.com/watch?v=H9NBuOSAaFE>

By Our Love, Christy Nockels

<https://www.youtube.com/watch?v=ifQpZgtGHIk>

Contemporary P&W

God of Justice, Tim Hughes

<http://www.worshiptogether.com/songs/god-of-justice/>

You Have Shown Us, Martin Smith

<https://www.youtube.com/watch?v=6ua80e3BaMk>

<http://wordtoworship.com/song/12577>

Micah 6:8, Charlie Hall

<https://www.youtube.com/watch?v=n4xmPuMXnL4>

I Will Go, Starfield

<https://www.youtube.com/watch?v=X0ihxvCyrWM>

Your Love, O Lord, Third Day

<https://www.youtube.com/watch?v=0OBRvxrzhsq>

Spark, The City Harmonic

<http://www.worshiptogether.com/songs/spark>



Kindness Without Borders:

A Dramatic Sermonette For Five Readers based on the Book of Ruth

written by Connie Epp

Characters: Narrator, Naomi, Orpah, Ruth, Boaz

Running Time: Approximately 10 minutes

Staging Suggestions: Narrator on one side of the stage (perhaps at the pulpit) and character readers on the other side of the stage; sheaves of wheat, large pieces of draped cloth.

Narrator, Naomi, Orpah and Ruth take their places.

Narrator: They're easy to miss. Those moments . . . those interactions when we have an opportunity to grow something good. Maybe it's fear. Or self doubt. Maybe we don't think we can make a difference. What is one small gesture, after all? But small gestures have a way of accumulating, of becoming more than the sum of their parts. The story in the book of Ruth offers us a profound picture through a diverse collection of faithful people who lived love and offered hope. Here is their story.

Naomi: As you know, it's been ten years since my husband, two sons and I moved here to Moab because there wasn't enough food in Bethlehem. The famine was very severe. But we found hope here. And our boys grew up and married you, dear Orpah and Ruth. You and your customs were so new to me but my heart has grown in deep love and affection for you and your people. You have become my daughters. And even though our husbands have died, we have supported each other.

Orpah: We love you too, mother Naomi. But we also know that your heart aches for your hometown, Bethlehem. You miss your people and now there is word that the famine is over and food is plentiful again.

Ruth: We know that you would love to go back and so we have decided to go with you. The acceptance and devotion you have shown to us, we now offer to you. We will travel together to Bethlehem.

Naomi: Yes, I do miss my homeland. But I am torn. You are my family and I don't want to leave you, but asking you to come with me is too great a sacrifice for you. You must stay here. These are your people.

Narrator: But the two young women insisted. So they packed their belongings and the trio set out for

Bethlehem. On the way, as they looked back on the city, they shed tears for what they were leaving behind.

Naomi: This is too hard for both of you. There is so much you are giving up. You are still young and have a future if you stay. Please, please go back to your people. You can marry again and have children. I am still healthy and am able to travel. I will manage. God is with me.

Orpah: Naomi, you have been a gift to me. I will accept your wisdom and return home. May your God bless you and keep you and be gracious to you. (Orpah exits.)

Narrator: The women embraced and wept and Orpah returned to her home.

Ruth: Naomi, you are a wise and caring woman. I can't think of anyone I would rather be with than you. And you have shown me the love and the loyalty of God. Do not make me go back. I have made the decision to stay with you. *Where you go, I will go. Where you live, I will live. Your God will be my God. And where you die, I will die.*

Narrator: And so the two of them, Naomi and Ruth, made their way to Bethlehem.

But transitions aren't always easy. Coming back to her people reminded Naomi of the days when her husband and sons were still young and alive. It just wasn't the same. There were so many changes. Changes that overwhelmed her.

There were new and unfamiliar rituals and relationships. Old friends had passed on.

Merchants didn't offer her credit like they used to. And people weren't always accepting of Naomi and the foreigner she had brought home with her.

It was a difficult time. Naomi struggled with crumbling hope and faltering faith. How would they, two single widows, ever survive? Where was God now?

Ruth: Naomi, I know this is hard for you. It's hard for me too. But this is not the time to give up on God or each other. I have an idea. As you know, it is the beginning of the barley harvest and the crops are thick this year. I will go behind the reapers and gather the leftovers. At least that might give us enough to live on.

Naomi: Ruth, that is too much. You know there is danger in those fields when you are a woman alone.

Ruth: I will not take no for an answer, Naomi. It's our only hope.

Narrator: So Ruth went to gather what she could. (Boaz enters)

Now one of the fields belonged to Boaz, who happened to be a relative of Naomi's deceased husband. He noticed this foreign woman gleaning in his field and enquired about her. His servants filled him in.

Boaz: So this is the woman who came back with Naomi? Wow! She's very brave! You have to admit that. And you say she asked you for permission to gather the excess barley, and she works in the fields steadily from morning till evening to provide for her mother-in-law? She obviously has a lot of integrity and is a hard worker. I'll go talk to her.

Narrator: So Boaz went over to where Ruth was working.

Boaz: I see you are a hard worker and I deeply respect what you are doing for your mother-in-law. I will arrange it so that you can stay near the other women in my fields for protection. They will accept you. And I have ordered my men not to bother you in any way. You don't need to go to any other fields. I have plenty. Please help yourself to water from the large jugs when you are thirsty, and to all the grain you can collect behind the reapers.

Ruth: I can't believe that you are treating me, an outsider, so graciously. Thank you for your kindness.

Boaz: I have heard about the many ways you have comforted and cared for Naomi. You left your own homeland and brought her back here and are providing for her. That's a huge commitment and I greatly admire you for that. May you be rewarded for your faithfulness to Naomi and to God.

Ruth: I am honoured, sir. Thank you for your kindness.

Narrator: Later, at mealtime, Boaz invited Ruth to the table to eat and drink and then he told the reapers to intentionally leave more sheaves for her to collect. (Boaz exits.)

Ruth: (*wait for Boaz to exit*) Naomi, look! Come outside. You've got to see this!

Naomi: Oh my! How many baskets are there? How did you ever get all this barley home?

Ruth: Boaz! Boaz spoke to me today and let me collect as much as I could. He even told his servants to help me carry it home. Naomi, we have enough to sell and eat. And I can go back for more every day as long as the harvest lasts. We will be okay!!

Naomi: Thank you, God! And thank you, Boaz!

Ruth: He is a very kind man. And I think he likes me too.

Naomi: You are still young, Ruth, and I have been concerned about your future. This might just be the answer God has led us to.

(*Naomi exits*)

Narrator: And indeed it was. Boaz and Ruth were eventually married. And what's really interesting is that from them and their offspring came the lineage of Jesus. An intersection of these two diverse cultures brought forth the Messiah. What an incredible starting point! It reflects a God who is not exclusive, but inclusive. A God who cherishes and cares for the foreigner and the widow. A God who offers hope when life feels hopeless.

Ruth: And it all started with a wonderful woman who took her faith seriously and showed me unwavering kindness when it wasn't easy. Why did Naomi choose to love me when I was not the Israelite daughter-in-law she had hoped for? Why did she risk acceptance when fear could have easily overshadowed possibility? Naomi chose to leave fear behind and accepted Orpah and me and my people. And Naomi's unwavering kindness rubbed off on me, giving me a totally new perspective. The light of God that shone through her and then later through Boaz set us all on a path of hope.

Narrator: They're easy to miss. Those moments . . . those interactions when we have an opportunity to grow something good. What if all of us traded self-doubt and fear and, instead, risked love? Naomi, Ruth and Boaz all left a legacy of faith and possibility. What legacy do we want to leave?



Children's Feature: Conflict and Migration, Angeline's Story

Learning objective: To have children reflect on conflict and migration and relate to children around the world in these circumstances.

Recommended time: 5-10 minutes for story and wondering questions. Additional time needed for optional prayer and colouring activity.

Recommended age: Early childhood, preschool, school-age, ages 3-12. Activity suitable for a children's feature during a worship service or for Sunday school.

Materials: Print out four images for the story (included), and (optional) copies of the colouring page (included).

Activity:

1. Read the following story showing the associated images for each part
2. Recite the wondering statements provided below
3. Join in prayer for Syria or other countries in conflict
4. Hand out copies of this colouring picture of Angeline. In a church setting, these can be coloured during class. In a children's feature setting, have the children bring their page back to their seats.

Check out more resources on conflict, hunger and food assistance here: <http://foodgrainsbank.ca/resources/>

Angeline's Story



This is Angeline. Angeline is a ten-year-old girl who lives in a small tent with her family in Jordan. She cannot go to school and is often hungry. There is no plumbing for water or heating to help her stay warm.

Angeline's life wasn't always like this. She grew up living very much like you do! In a home with her family, in a peaceful city where she went to school and played with other children. But one day everything changed for Angeline. A number of people in her home country, Syria, were not getting enough to eat. Many became unhappy with the Syrian Government and started complaining about it. The Syrian Government did not like this, and responded in violence, killing some of the people. Then many people started arguing and fighting. Things became so bad in Angeline's country that every day bombs would fall on her city. Her school was destroyed and some of her friends and family were killed.

Angeline's family was afraid that they were not safe in their home anymore so they sold their belongings and fled to the neighbouring country, Jordan.



They found a camp where many other refugees like Angeline and her family were living in tents.

There were thousands of people in this camp who had fled Syria looking for somewhere safe to live.

Though Angeline and her family were safer at the

refugee camp, her parents felt that it was too crowded and was an unhealthy place for Angeline and her brothers and sisters to grow up. Once again Angeline's family packed up their few belongings and left.



They found a place where nobody else was living, outside of a big city, and set up their tent there. They laid out some mats to sleep on and someone gave them a TV to watch since Angeline and her family cannot go to school, and have no friends living nearby to play with.

Though it is overcrowded and uncomfortable, Angeline and her family receive food each month, provided by Canadian Foodgrains Bank and its member, World Renew. This helps ensure that Angeline and her family have enough to eat. Her parents can spend their money on other needs, such as a heater for their tents to keep them warm through the winter.

Angeline is grateful for the people that are helping her family. She hopes that the fighting will stop soon so that she may go home and return to the way her life used to be, in a peaceful city, going to school and playing with her friends.

Wonderings

Wondering statements are designed to stimulate contemplation and reflection for the children (and the congregation). Have the three photos visible to the children. Leave a brief space between each wondering comment, and allow children to respond (or not) spontaneously.

I wonder how it would feel if bombs were falling on your city and everybody was fighting...

I wonder what it would be like having to leave your home, your friends, and all of your things behind...

I wonder how it would feel to live in a tent with your entire family, like Angeline and many other refugees do, where there is no running water and no heater to keep you warm...

I wonder what we can do to help people like Angeline...
Let's Pray...

Prayer

God of love,
We give you thanks for our homes,
Our families and friends,
And all the things that make our lives good.
We pray for all those people who have lost their homes,
Who have lost their families and friends from wars and violence.
We pray for a world in which everyone has a place to call home,
Family and friends to be with,
And enough food to share each day.
Amen.



Angeline from Jordan



Zaatari Refugee Camp in Jordan



Angeline and her Family in their new home





Did you use this resource? We'd love to hear about it. [Click here to let us know.](#) or send an email to foodjustice@foodgrainsbank.ca.

SOURCES

Welcoming the Stranger was written and compiled by Christine Longhurst for the Canadian Foodgrains Bank. Our thanks to the following individuals or organizations who contributed prayers or readings:

(1) Prayer of Confession comes from "Offering Hospitality to Refugees," compiled by Loreto Conroy. It was posted on Christian Reformed Church in America website: http://www2.crcna.org/site/uploads/uploads/crwr/resources/refugee/crwr_RefugeeKitLiturgy.pdf

(2) Words of Assurance were written by Thom Shuman, and posted on the Lectionary Liturgies blog: <http://lectionaryliturgies.blogspot.ca/>

(3) Intergenerational Prayer of Confession: Hands was written by Carolyn Brown, and posted on Worshipping with Children website: <http://www.worshippingwithchildren.blogspot.com/>

(4) Prayer of Commitment was written by John van de Laar, and posted on Sacredise: <http://sacredise.com/>

(5) Prayer of Intercession comes from "In Solidarity with Uprooted Peoples," and posted on the World Council of Churches website.

(6) Affirmation of Faith was adapted from the "Worship Book of the Global Ecumenical Consultation on Forced Displacement of People," Addis Ababa, Ethiopia, 1995.

(7) Closing prayer was adapted from A Litany of Hospitality written by Christine Sine. It was posted on Word Made Flesh: <http://www.wordmadeflesh.org/argentina/2009/06/a-litany-of-hospitality/>



Photo Credit: Paul Jeffrey

GIVE

“Keep on loving each other as brothers and sisters. Don’t forget to show hospitality to strangers, for some who have done this have entertained angels without realizing it!” (Hebrews 13:2)

In 2014, when Rose Apol fled from her home in Malakal, South Sudan, she didn’t know what would happen. She trusted that she would be able to get her family to safety in Mundri, South Sudan. Here is her story:

When the fighting began in Malakal, people were dying all around. I was afraid for my children and me, so we decided to leave and try to come to Mundri, where my brother lives. It took us a month to get here, usually walking every day from sunrise to sunset. Often there was no food, and sometimes not even any water. Everyone was afraid. We walked and walked. Finally, we found a truck that took us to a river, where we rode a boat to the other side, and found a truck that brought us to Mundri.

I got food and some tools from the MRDA (Mundri Relief and Development Agency, a partner of PWRDF). The problem was finding land where I could plant crops. My brother gave me the use of some land, but it’s far away, you have to get up early and walk two hours to get there. I planted corn, peanuts, and beans. Some of the food we ate, and some I sold in order to buy things like soap and clothing for my children. There’s not enough food, but it has helped.

I want to thank the people in Canada who supported us through this crisis. It was a terrible time that we passed through, but the food helped us survive. I hope you can continue to support us.

Hospitality, in this case, came in the form of food assistance (seeds, tools, and food aid) provided by PWRDF, with support from the Government of Canada.

Please support the work of PWRDF. Visit us at www.pwrdf.org and click on the “Donate” button. PWRDF is a member of Canadian Foodgrains Bank.



ADVOCATE

Strengthening Support for Small-Scale Farmers

“True justice must be given to foreigners living among you.” Deuteronomy 24:17

Many of the people who are on the move as a result of conflict, disasters, or environmental factors depend on the land for their livelihood. Therefore, increasing support for small-scale farmers in developing countries is key to ending global hunger. Over 70% of those people in need of food assistance are small-scale farmers. Investments in their livelihoods can improve their own access to food and develop a more secure livelihood in agriculture.

Canada has long been a leader in supporting global food security. However, government support for agriculture in its aid budget has fallen – down 30% over the last three years.

You can help change this.

Sign and mail your Good Soil postcard today, urging the Canadian government to renew support to small-scale farmers. Add your voice to this message to show our government that you care about ending global hunger.

To learn more, and to order postcards for yourself, your congregation or group, visit <http://foodgrainsbank.ca/campaigns/good-soil/>. Don't forget to let us know you mailed your postcard(s)!



Canadian Foodgrains Bank
A Christian Response to Hunger

GOOD SOIL
Strengthening Support for Small-Scale Farmers

Small-scale farmers—and many are women—are as dropped by 30 percent in

support to reducing hunger and poverty, world for all.

through its international development work in developing countries.

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House of Commons
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