



Off the Grid: **Just FOOD !**



The Primate's World Relief and Development Fund

THE ANGLICAN CHURCH OF CANADA



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justgeneration.ca

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<http://www.cafod.org.uk/>

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<http://usc-canada.org/>



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Welcome to Off the Grid: *Just Food!*



Or maybe it's better to say "Just Food?". Food is never just food—it's about relationships with each other (both just and unjust), it's about our bodies and our spirits, and it's about our relationship with our Creator and God's amazing creation.

This resource is designed to support your work for food justice as well as PWRDF's ongoing support for global and Indigenous partners. It's designed to be used by people who work with youth, and can include your whole parish.

Two of the most important things about this resource:

- It's meant to be adapted by you, for your parish and community context. Nothing in here is written in stone! These are ideas to help you get rolling.
- Food is contextual. It's never "one size fits all". Because this resource is meant to be adapted, it covers a wide range of options. Before you get started on planning, please read through the resource and see what suits your group, parish, and community best. Treat this resource as a toolbox. Take what you need, and put it all together in a way that suits your group.

Goals:

Overall

Create an interactive and fun, challenging space for youth to focus on hard questions about food and justice. Explore who has food in our communities and the world, and who doesn't, and why.

Working with interactive exercises, visits, and stories from PWRDF partners, we'll ask why some have food and some have none, and how we can be part of God's vision of good food for all.

Exploring

Where does our food come from? How does it grow? Who grows it, whether right here or around the world? How does our food have an impact on God's creation?

Questioning

Who gets enough food, who has more food than they need, who goes hungry, and why? What difference does any of this make? How do our choices affect others?

Spirit-ing

Why would Canadian Christians care about these questions, especially if a lot of Canadians have enough to eat? What would Jesus say and do about food? What does the Bible tell us about food?



Acting

How does our faith challenge us to take action on food justice? What are you already doing? What is the church already doing? (Locally and through PWRDF and its partners). What is one thing your group can do?

Supporting PWRDF

Raising awareness and funds are also a key part of *Just Food!* Partner stories are included, and we hope you'll use this resource to hold a parish fundraising meal. We've also included resources from PWRDF partners.

Who:

Primarily Anglican youth, ages 12-18, and facilitators/leadership. Information can be easily adapted for other groups.

What:

- A day and a half of programming designed for both a weekend event (including a sleepover) or between four and six evenings over four to six weeks.
- If possible, at least one community-based visit together.
- Preparation of at least one meal together, including (where possible) shopping, preparation, and reflection.

Format

The resource is divided into 5 sessions, followed by Bible study and activity sections, and ending with recommended resources and photocopiable PWRDF forms. The five sessions are guidelines only; adapt the content and timing as you wish.

The first and last sessions are less movable; as Session One starts with some food basics, and Five wraps up with action planning that assumes the group knows something about the complexities of food justice. While each could be adapted into a stand-alone session the goal is to build on each successive session.

Each session will be 2-3 hours long and will include:

- Prayers and a Bible study
- Community building
- A community visit focused on food (a grocery store, food bank, community garden, a farm and more)
- Cooking together
- At least one major interactive piece and debriefing/integration of that piece

Note: Some activities will require extra planning. Please see the event preparation schedule in the next section. Wherever possible, draw on resources in your own community and area, it is best to plan activities that will support your community as well as PWRDF partners near and far.



Table of Contents

Welcome to Off the Grid: <i>Just Food!</i>	3
Table of Contents	5
A <i>Just Food!</i> Event Preparation Schedule	6

Session outlines 9

1. Some have food and some have none	9
2. Finding our food	12
3. Our hungry neighbours grow our food.	14
4. Learning from our global neighbours	16
5. Making change	18

Prayers from many voices 20

Honouring traditional Indigenous territories	20
Prayers	21

Soul Food Bible studies 28

1. What kind of fast does God want, anyway? (Reading)	28
2. In tonight's news, Abraham and Sarah have God over for dinner	30
3. James asks us what's for dinner	34
4. Feeding the hungry—with food left over	38
5. Road to Emmaus	40

Activities 43

1. Field Visits	43
2. Cooking Challenge Corner	45
3. Food bank visit and meal preparation	47
4. Amazing Race.	49
5. God and St Francis skit	58
6. Stone Soup story and recipes (CFGFB).	59
7. Who is hungry?	60
8. Go Bananas-Banana Webs (USC Canada)	63
9. Video viewing	66

Recommended Resources 68

Evaluation Form.	71
Tax Receipt Form	73



A *Just Food!* Event Preparation Schedule



12 weeks before

- If you have regular youth meetings, introduce a *Just Food!* event as a possibility. Talk over the pros and cons, and how such an event might work in your parish and community.

- Brainstorm what you'd like to focus on and why. Look at your community's as well as your parish's connections to PWRDF. Where is food an issue?

8 weeks before

- Get a planning group together, including youth leaders and youth. If you're using this resource, review it carefully because there are a lot of options. You don't need to use them all, and most will need lots of preparation.

6-8 weeks before

- Now you're into the details! Look at this as your Who, What, When, Where, Why and How session. (Or sessions—you will probably need more than one planning session in this time frame).
- If you haven't already, let PWRDF know you're planning an event. Email youth@pwrdf.org.
- Organize a committee to plan, publicize and implement the event. Get some young leaders involved!



- Set a fundraising goal.
- Book a location for your event. Remember that it should have a kitchen.
- Advertise the event using announcements, posters around your church or school, a message in the church bulletin, presentations, media releases, diocesan newspaper, etc.
- Consider starting a Facebook group or blog. Either will be great for sharing reports and photos after the event, as well as promotion beforehand.
- Invite a guest speaker. PWRDF has suggestions and names, or speak to your priest or PWRDF Parish Representative.
- Research the traditional Indigenous territory and/or Treaty land on which you will be gathering. See if there is a local band office, Friendship Centre, or Indigenous parish, and invite them to send a resource person, elder, or leader, to welcome the group to the territory and talk about food and food justice in the territory.
- Review this kit, and see what options make the most sense for your parish and community. Look especially at the options for off-site visits. If you'd like to visit a grocery store, food bank, community garden, farm, etc, think through the options. Once you have your preferences, get in touch to ask permission and request speakers. In the case of the food bank or community garden, ask if you can make a donation to cover their time.
- Consider whether you're going to ask all your participants to bring a food bank donation.
- Arrange to have a special Eucharist in conjunction with your event at your parish.
- Put different members of the committee in charge of each aspect of the event (i.e. Food preparation, activity director, logistics, fundraising etc.) to ensure that it is well planned.
- Send home a permission form (for those under 18). Ensure that your church has an appropriate form for taking under 18 year old youth group members off-site.

A month before

- Photocopy and distribute pledge and liability forms to all participants.
- Set up registration. Have a cut-off date for new registrants so you can plan logistics better.
- Finalize your plans for off-site visits and be sure you've been in touch with your local food bank, farm, community garden, etc.
- Also consider whether you want to cook a meal for the parish or community as your fundraiser.

2 weeks before

- Send out media releases briefly describing your event to a local radio/TV station, newspaper or on-line source.

1 week before!

- Arrange for food and refreshments purchases. If you're doing the grocery store scavenger hunt, make lists for that and don't purchase the supplies on that list.
- Ask anyone who plays a musical instrument to bring it along.
- Make sure you have a couple of cameras or phones that are able to take photos and videos. It is a good idea to designate an official photographer for your group.
- Collect supplies for worship (Bibles, photocopies of reflections and readings, candles, etc.) and for activities. Follow up your media releases with a phone call.

After the event

- Promptly collect donations. Keep a list of all people who donated and would like a tax receipt on the included form (see the end of this resource).
- Send your total fundraising cheque (made payable to PWRDF, including the name of the event) or money order, as well as evaluation forms, to PWRDF, attention *justgeneration.ca* Facilitator.
- Say a big thank you to your volunteers and participants!

Two weeks to a month after the event

- Hold an evaluation meeting with planners and at least some participants. What went well? What could have gone better? Celebrate what you did!
- Are there actions from the final session that need follow up? What do you need to help these happen?

Ideas:

- Look at the action ideas the group came up with.
- Which sound like they match your energy and commitments your youth group, PWRDF group or parish have already made?
- WHO could help?
- HOW could they help?
- WHEN might your follow up happen?
- Map out a very rough timeline.
- Do you need to meet again? If so, with WHO, and WHEN?





Some have food and some have none

Focus: *Community building; introducing the food justice focus for the time together.*

5 minutes ⌚

Opening prayer or reading

Time needed ⌚

90 minutes to two hours, depending on which activities you do. If the group participates in preparing a meal and cleaning up (recommended), factor in at least 90 minutes more for that.

Preparation and supplies 📋🛒

- Up to ten flipchart pages taped together, or (preferably) a roll of table paper. Roll two lengths out to ten feet each then cut them and tape on the long edge. This will be your map- it will be used throughout the time together. You will likely need to add to it as you go through the other sessions.
- Three or more flipchart papers taped together and posted on the wall for an Action Wall, with coloured markers associated with different kinds of action. This will be posted for all the sessions.
- Supplies for creating the map and Action Wall: pens, crayons, old magazines, scissors, flipchart paper, and tape.
- Readers for the Isaiah scripture.
- Meal ready to go, or ingredients ready to cook.
- A camera for a group photo and other photos.
- **Optional:** One copy of the book *Hungry Planet: What the World Eats*, by Peter Menzel and Faith D'Aluisio (<http://www.menzelphoto.com/books/hp.php>).

5 minutes ⌚

Intros

Sharing names: Go around the circle, and say your name and a favourite food beginning with the first letter of your first name.

10-15 minutes ⌚

Community building: Chaotic Group Juggle

Starting with one ball, have the group develop a throwing pattern using these guidelines:

1. People cannot throw to someone on their immediate left or right.
2. Each person can only throw and catch one time.
3. Each person has to remember from whom they received the tossed object and to whom they threw so that the pattern can be re-created. (Saying the person's name that they are throwing the ball to is helpful in getting the pattern started).
4. The group practices the pattern a number of times.



5. Begin with one ball, using the pattern created. If you're really ambitious you could do it in silence, add more than one ball, try the pattern backwards...

5 minutes ⌚

Community norms

These are intended to help you be together as a caring and strong community. The group should contribute to the norms, but it's important to make sure some basics are included. Some examples to build on:

- No cutting people off—careful listening.
- Disagreeing with each other is okay, but talking and listening respectfully are extremely important.
- If people tell personal stories about themselves, those stories stay in the group and go no further.
- Everyone pitches in for basic chores, especially because food is central to the community and preparing food takes a lot of work.
- Taking care in the kitchen. Sharp tools, boiling water, etc, mean that everyone has to participate in basic safety.

5 minutes ⌚

Going over the plan for the evening or weekend, and the very general goals.

10 minutes ⌚

Yarn toss

Sit in a circle. Pose each of the questions below and invite two or three people to respond each time. When one has answered, another should signal if they want to respond too. Throw the yarn to that person after responding. Ensure each person keeps hold of the yarn!

- Is it easy for you to get food?
- What is your favourite food?

- At home, school or church are there special times when you will sit down together to share and celebrate with food? Share an example.
- Think about a time when you've been really hungry. What did it then feel like to have a meal?
- Imagine if you didn't know if you would eat today. How different would your day be?

20-30 minutes ⌚

Who has food and who has none?

An intro to global hunger. See the Activity section, page 60, *Who is Hungry?* (If you have more time, and think a more complex exercise would work well for the group, *Breaking the Cycle of Hunger*, another CFGB activity, takes 40 to 60 minutes). It can be found at <http://foodgrainsbank.ca/product/breaking-the-cycle-of-hunger-game/>

Optional: 15 minutes or more ⌚

Looking at the book Hungry Planet

This book is well worth purchasing (see Recommended Resources, page 68, for more information). It shows what families around the world eat in the course of one week. The differences between regions of the world are very striking. Throughout your time together, you could use the book just before or after breaks. You could focus on countries where PWRDF has partners as well as North America. Things to look for include:

- Who has the most food?
- Which families look like they grew the food themselves, and which don't? How can you tell?
- What are the differences in food? (Things to look for: Packaging, food that needs preparation, the presence or absence of meat and other proteins, food eaten instead of bread, the presence or absence of sugar-added foods).



20 minutes ⌚

Mapping our food

- Introduce the map. Explain that it will be used throughout our time together over the next few days/weeks. And we're going to create it together.
- First, imagine your community. How would you draw it? It needs to be large enough that we can keep adding detail but small enough to fit on the paper with room to spare. What are some key landmarks, both natural and human made?
- Add your home(s). Add your church. Add your schools/colleges, and your places of work.
- Then, brainstorm this together:
Where do you get your food?
 - First, write this down on a separate sheet. Think about the questions behind that question. For example, if you say “the corner store”, ask, “where do they get their food”? If you buy prepared chicken, where did it come from, and who cooks it, and where? Then start drawing these on the map.
 - How do you get to these places? Mark down routes and draw a symbol showing how you are going to get to these food sources—e.g., walking, bike, bus, car.
 - You could wrap up by explaining that when people study food they often use maps, because maps help us see our relationship to food, and to ask questions about it. For example, maps can show where there are “food sinks”—places where there is no place to get food unless you have a car. Or, they note “food swamps”—places where only fast food or processed food is available.

This is the beginning of our *Just Food!* map. Together we're going to keep drawing this map, adding our own experiences and other people's stories.

5 minutes ⌚

Action Wall intro

Part of the goal for this weekend/these sessions is to commit to action in our lives, faith community, and our community or school. PWRDF is all about action in support of its partners, and you are a really important part of the action PWRDF takes.

The Action Wall is for your personal ideas and group ideas. There are different colours for different kinds of action: for example, red for actions you personally want to take; blue for parish actions, green for community or family, etc. When you're writing you should use these colours, but you can also draw, paint, make collages, and more, to illustrate your ideas. Throughout your time together you will build on this, and you can add to it at any time. What you write together will help your group create personal and parish action plans. Please send photos to PWRDF (youth@pwrdf.org).

10 minutes ⌚

Soul Food Bible reading, Isaiah 58

(See the Soul Food Bible Studies, page 28)

Grace 🙏

Meal 🍴🍷

Make your own pizza or other.





Finding our food



Focus: *Our food comes from somewhere—but where? How far does our food travel, and why?*

Preparation needed

Know in advance what you're shopping for, so you can hand out the scavenger hunt list. E.g., are you shopping for tomorrow's lunch? For the parish meal? A 100 Mile meal? A meal based on the types and quantity of food given by a food bank? Or multiple options? (See the *Activities* section, page 43, for further options).

If you have an internet connection, ensure your device can access Google maps. An internet connection will also let you stream Fred Says videos. (www.fredsays.ca).

- Set aside some practice time in or before your agenda for the Soul Food Bible study and mini play.

Supplies:

- Grocery lists, divided for teams of five (each team should only need 20 minutes in the store)
- String
- Thumbtacks
- Masking tape (painter's tape)
- Permanent markers
- A world map
- Scissors
- Two balls of yarn
- Actor cards from the *Go Bananas—Banana Web* exercise (*Activities* section, page 63)

1.5 hours 

Off-site trip

(See the *Activities* section, page 43, under *Field Visits*).

10 minutes 

On your return

Gather with a song or prayer.

If you have an internet connection, play another Fred Says video. (www.fredsays.ca).

2015 videos: www.fredsays.ca

2014 videos:

<http://pwrdf.org/resources/fred-says-archive/have-you-eaten-today/>

<http://pwrdf.org/resources/fred-says-archive/its-good-to-be-full-of-beans/>

<http://pwrdf.org/resources/fred-says-archive/lets-jam/>

<http://pwrdf.org/resources/fred-says-archive/some-like-it-hot/>



20 minutes ⌚

Mapping part 2

- Add a big world map to the wall or the centre of the circle.
- Put the food from your shopping trip into the middle of the circle. Take turns reading the labels on the food.
- Taking your community map and adding in the world map, add markers for all the places your groceries came from.
 - Who grows some of our food? Is any of it from around here? Could any of it be from around here, given your climate and your community's ability to farm?
- Using Google maps or any other map app, calculate how many miles certain products travelled to get to our plates. Stretch a string from the parish location to the countries from which key products came. Use masking tape to note the number of miles.

Then add them up.

- Travel isn't cheap. How can we afford any food that has travelled this far to get to our plates? *(Large scale/industrial agriculture is one reason, but cheap labour is a big factor. Often agricultural workers are paid very little for their labour, and small farmers like the ones PWRDF supports get very low prices for their produce on the open market).*
- Mention that travel miles for food are a big part of our "carbon footprint": the amount of fossil fuels we use in our day-to-day lives. Canadians have among the largest carbon footprints in the world, which is a huge justice issue that has strong connections to food justice.
- Wrap up this part by asking if there are any ideas to add to the *Action Wall*.

30 minutes ⌚

Go Bananas-Banana Webs

This exercise is found in the Activities section, page 63, and used with permission from the Unitarian Service Committee of Canada (usc-canada.org). Like PWRDF, some of its work focuses on small farmers and sustainable agriculture. This exercise could fit equally well in other sessions, especially Session 4. It looks at the hurdles and complexities farmers face when getting their produce to market- especially global markets. Canadian farmers also face similar challenges. It explains in an interactive way some of the many steps a lot of your canned food or produce will have taken on its journey to the kitchen.

Before you move into the final part of the session, take photos of your maps, the Banana Web, and the group!

30 minutes ⌚

Soul Food Bible study

Abraham and Sarah have God over for dinner (Soul Food Bible study, page 30).

5-10 minutes ⌚

Closing prayers

Meal 🍴

At this point, cooking a meal together would be helpful if it's possible. *Options:* Cooking with your groceries or other options as outlined in Cooking Challenge Corner on page 45 in the Activities section, or better yet, ideas from you!





Our hungry neighbours grow our food

Focus: *Who is my neighbour? How do they feed me? Who grows our food here at home? And/or: Are people hungry here at home?*

For this session, you'll try to get to know food in your own community. Most of this session will be spent off-site and then cooking. Basic debriefing and mapping are built in. If possible, set up a hands-on visit that will involve some work together. See the *Activities* section, *Field Visits*, page 43, for more ideas.

Suggested activities

Visit a farm, Canadian Foodgrains Bank (CFGB) project, community garden, seed saver program, beekeepers, or another collective project in your area. If possible, help with digging, seeding, harvesting, or other work. Visit a food bank, noting that food bank hours of operation and confidentiality may mean you need to visit after hours. If possible, volunteer some time and ensure everyone brings a donation.

Whatever the site, try to ask these questions of your hosts:

- How do you connect with the wider community?
- Who do you rely on in the wider community?
- What are some struggles you are facing?
- Where do you find hope?
- Are there actions our group could take to support what you're doing? (These can be added to the Action Wall later).

If you need to gather before your visit, do an icebreaker and spend some time in prayer.

If you need another activity after your visit: The *Go Bananas-Banana Webs* activity (Activities section, page 63), would fit well here or in Session 2. Or, if you visited a farm, community garden, bee yard or seed saver project, the skit *God and St Francis* (Activities section, page 58) is a fun way to raise questions about that great southern Canadian tradition: lawns. People can take turns reading spontaneously or you can plan for it in advance.

See the video viewing section (page 66) for ideas for short videos. If you visited a beekeeper or local farm that relies on pollinators, both *Hong Kong Honey* and *What's Killing Canadian Bees?* would fit well.

After the visit

Gather with a song or icebreaker

10 minutes ⌚

Thinking back to the visit we just had:

- What surprised you?
- What was one important new learning for you?

15 minutes ⌚

Mapping together

Add the farms or projects you visited, and other work you learned about, to the community map. What are creative ways of drawing this work? (e.g., collage, key words and names, sticking seeds to the map).



Are there connections between your visit and other places on the map? (For example, between the food bank and your local grocery stores). How can we show those connections? Are there places that should have connections and might not? (For example, do local farmers sell their vegetables, honey or grain directly to the grocery store(s) in your community? If not, why not)?

5-10 minutes

Action Wall ⌚

Tailor your questions and discussions to the places you visited. Try to talk through some specific actions. This can also be a good way to continue the debrief. For example, if you visited a food bank, some participants may be sitting with difficult questions or reactions, especially if their family has ever had to rely on food assistance. Youth from farming families may have experienced how up and down farming can be. Talking through actions should also be a way to open space for them to share their feelings.

When the group is ready, go over any ideas for action that your visit site hosts offered and invite more from the group, drawing or writing them down using the colour codes you set up in the first session.

20-30 minutes ⌚

Soul Food Bible study: *James asks us what's for dinner* (Soul Food Bible Study, page 34)

(As always, chose the Soul Food option that best fits your group and needs at this point. Note that this Bible study ties strongly into food banks, and is also designed to be quieter and more reflective).

5-10 minutes ⌚

Closing prayer or reflection or song

Meal 🍴

Cook a meal together using as many local ingredients as possible, or using ingredients typical in quantity and quality to those found in a food bank hamper. This will take at least two hours total. Please see the *Cooking Challenge Corner* (page 45) and *Food Bank Visit* (page 47) outlines in the Activity section.





Session
4

Learning from our global neighbours



Focus: Who is my neighbour? Do they feed me? Do I feed them?

Exploring who grows our food around the world, and where our food comes from.

We all rely on the amazing diversity of God's creation for our "daily bread"; we rely on bees and clean water, seeds and hard work. We are all related and we all rely on each other. What does "just food" look like given our relationships to one another and God?

Notes: There are a lot of activities and options named in this session—enough that you could do two sessions, depending on what works best in your community context. As always, please look carefully at these in advance.

All these activity suggestions hold in common the reality that many people around the world feed us—and many struggle to be fed themselves.

Supplies and preparation

- If you're baking cookies, try to get fair trade ingredients in advance, working with Ten Thousand Villages or others. Fairly traded brown sugar, chocolate, dried fruit, and coconut are all good options. Have a recipe ready.
- If you're showing a video: Internet connection or a copy of the *Facing Hunger* DVD; good computer speakers or a microphone.
- If you're doing the Amazing Race activity, see its full outline in the Activities section (page 49) well in advance and get those supplies and stations ready.



Optional visit

If possible, consider visiting a Ten Thousand Villages or equivalent shop that sells fair trade products and can speak briefly about these. Or, invite a representative in to speak; please offer an honorarium. Ask them to bring the products with them—use these in baking cookies later. Leave an hour for an off-site visit or thirty minutes for your visitor to speak and take questions.

5 minutes 🕒

Opening prayer

30 – 90 minutes 🕒

Site visit focused on fair trade, or a visitor who can talk about fair trade

When you arrive back, or after the guest presents, identify where all the products named come from and note these on the global or local map.

60-90 minutes 🕒

Amazing Race

Please see the Activities section (page 49) for details on this option, which is a fun and possibly loud way to introduce some PWRDF partners and additional facts about food.

40 minutes 🕒

Facing Hunger video

You will need an internet connection to view the video, or a copy of the DVD. Please see the Video

Viewing page in the Activities section (page 66) for details and suggested discussion questions.

20 minutes 🕒

Mapping and Action Wall

- Start by updating your map. Where are PWRDF's partners? Where are the groups, creatures or seeds named in the Amazing Race? Add the families featured in Facing Hunger.
- Are there connections between any of these partners and us?
- Or between any of these seeds, bees, fair trade ingredients and us? What are they? How would you express these connections on the map?
- In any of the many stories we heard today, are there some action ideas that come to mind? Wrap up this portion of the session by writing these down.

20 minutes 🕒

Soul Food Bible study: Feeding the hungry- with food left over

See the Bible study section (page 38) of this resource.

5-10 minutes 🕒

Closing prayer or reflection

Meal or other 🍴🕒

Baking cookies together using fair trade ingredients wherever possible is one good option. See the Cooking Challenge Corner (page 45) or come up with your own great ideas.





Making change

Focus: *Now what do we do?*

Planning next steps.

Closing off this expression of community.

Time needed ⌚

At least 90 minutes, not counting meal preparation.

Note: If you are doing a meal for the parish, that will take most of your time. Use whatever parts of this section fit your needs the best. Try to identify even a couple of next steps, and try to make sure you close the community's time together.

If participants are gathered over a Friday and Saturday and will be present at Sunday worship, link this session to the Eucharist and the universal physical and spiritual meal it represents.

Supplies and preparation 🛒📋

- One or two large sheets or blankets; four stations with flip chart paper and markers (See *Action Stations* below for more details); the usual supplies for the map and Action Wall.

10-15 minutes ⌚

Turning Over a New Leaf exercise

Directions:

- In groups of 6-10, stand on top of a queen sized sheet or large blanket sheet (shoes off!).

- Once all are on the sheet, tell them that they must turn it over without stepping off of it. All participants must be standing on the sheet at all times. There can be no stacking or people on top of each other.

Option:

- If the group feels like a second round, mix up the teams, then tell everyone they must do the activity silently. Anyone who speaks must also close their eyes for the rest of the exercise.

Quick debrief:

- Did this feel ridiculously impossible at first?
- What was needed in order to make the exercise possible?
- Invite everyone to keep these answers in mind as we plan some follow up actions on food justice.

10 minutes ⌚

Starting to wrap up

- Circle back to the first and second sessions by looking at the map you created together.
- On this map, where are people hungry? Note these locations on the flip chart.
- From what we've learned, where in our community are there chances for us to get involved? List these too.

30 minutes ⌚

Action stations!

- Set up four stations: your parish; your community-including your school and other groups; Canada; one other country (leave this open for participants



to name the country of their choice). There should be one facilitator at each station and plenty of flip chart paper and markers at each. *(If you did an Action Wall during your time together/your weekly sessions, you can add those ideas to the flip charts in advance, to remind people of their ideas and get the discussion rolling).*

- Divide the group into four (or however many stations you have). Each group should pick a station; tell everyone they will visit all four stations and will have 5 minutes for each station.

- At each station, ask:

What is one action idea you can think of that's related to the focus of your station? (your parish, your community, Canada, or other named country). This should be one thing that will help us take a step towards food justice and equality, or one step that will help fewer people be hungry. You can write more if you like—you can even stay at just one station and write all your ideas about it. You can also put your name next to it if you like. *(If the group meets regularly through the year, action ideas could be rewritten and given back to the people who suggested them, as an invitation to personal commitment).*

10 minutes ⌚

Idea walk

- Staying in your group, move together from station to station, looking at the ideas. If there's one in particular at each station that grabs your attention, put an exclamation mark next to it.
- Explain that these will help the parish and youth group do some planning for the future.

20-30 minutes ⌚

Community closing

- Put the sheets from the action station in the centre of your circle, along with the maps you've created. Add some food and a jug of water.

- In advance, prepare the Emmaus Road reading and any prayers, additional scripture and reflections you wish to include. A number of the prayers included in this resource reference the Emmaus reading.
- In your prayers, include time for people to name situations and people. Please include in your prayers the countries, partners and groups named on your maps.

10 minutes ⌚

Emmaus Road reading with tableaux

(Note: Advance preparation needed).

See the *Soul Food Bible study* section (page 40) of this resource.

10-15 minutes ⌚

Closing commitments

If this feels appropriate for the group, repeat the exercise in Session 1. In a circle, throw a ball of yarn from one person to another. Ask people to offer one learning, one action, or one name that is especially important to them as they prepare to close off this time of focus on food and justice. Make sure the map and action pages stay in the centre of the circle. At the end, invite everyone to hold the web of yarn and thank God for the gifts of creation, for the connections that hold the human family together, and for all the gifts we can offer in the struggle for food justice.

Sing Amen together, then lay the web down on the maps and action commitments. Take a photo and send it to PWRDF (youth@pwrdf.org).

10 minutes ⌚

Closing song and prayer





Prayers from many voices

All resources here are cleared for non-profit group use, or permission has been sought. Please acknowledge source when you use them aloud or in print!

Honouring traditional Indigenous territories

The Anglican Church of Canada, PWRDF, and ecumenical partners encourage you to research and honour the traditional Indigenous territories on which we gather, wherever we are in what we now call Canada. Indigenous peoples (First People) continue their guardianship of their territories. It is important that we respect this, and practice naming this relationship with gratitude. Prayer is one very good way to respect this relationship, through giving thanks to our Creator for the presence and work of Indigenous peoples, and giving thanks for the land and waters.

Inviting an elder or leader to your event is the best way to offer respect and hear from our neighbours. Elders and leaders can be asked to welcome the group to the territory, offer prayers and ceremony, and talk about the territory- including traditional foods. Consider inviting resource people to spend time in a workshop too. As with all resource people, an honorarium should be offered. Often, ceremonial gifts such as tobacco are appropriate. Please talk to the elder or the national office about this.

Start by finding out what treaty or traditional territory you live in; there are more and more great resources and maps on-line, so start there. You may live in an

area where a “numbered treaty” is in effect. Or your area may not be covered by such treaties, in which case you may need to search by “traditional territory” or First Nation. Once you have narrowed down the numbered treaty and/or First Nation or Inuit territory near you, look for resources like the local Friendship Centre or band office and set up a meeting. If there is an Indigenous parish in your area, be sure to make contact.

If you cannot find a resource person, acknowledge the territory and Indigenous name in your prayers or welcome. For example, this resource was written in Saskatoon, so we might say something like:

God our Creator, we acknowledge that we are gathered here as part of Treaty Six. This is a sacred agreement between Canada, the Cree Nation, and all who live here today. We are all Treaty People, and we are all part of your creation. We give thanks to you for the continued presence and work of the Cree Nation, the Métis Nation, the Treaty Commission, and all other Indigenous peoples in these lands.

We confess that our church and our country have not always honoured the sacred relationship we agreed to in this treaty. We have not shared the land and water. We have not respected the cultures and identities of the First Nations and the Métis. Forgive us, and help us turn to you and commit to a new relationship of justice and peace. Help us hear the words and wisdom of Indigenous peoples of these territories, and help us honour their identities and their continuing care of these sacred lands and waters. May we walk with them as Treaty Peoples. Amen.



Looking to God in Hope

All creatures look to you in hope, O God,
and you give them food in due season.
Come now all who thirst
And drink the water of life.
Come now all who hunger
And be filled with good things.
Come now all who labour
And you shall find rest.

—From *A Liturgy for Food and Farming*,
Ecumenical Advocacy Alliance.

<http://www.e-alliance.ch/>

Call to Worship

Leader: Hear these words: “And God saw everything that God had made, and behold, it was very good”.

All: **Behold, our God is good.**

Leader: Hear these words: “You shall not wrong one another, but you shall fear your God. For I, your God, love justice; I hate robbery and wrong”.

All: **Behold, our God is a God of justice.**

Leader: Hear these words: “God has sent me to bind up the broken-hearted, to proclaim liberty to the captives, and release to the prisoners”.

All: **Behold, our God is a God of compassion and liberation.**

Leader: Hear these words: “And taking the five loaves and two fish he looked up to heaven, blessed and broke the loaves... and they all ate and were satisfied”.

All: **Behold, our God is a God who inspires generosity.**

Leader: Hear the words of Jesus: “Blessed are those who hear God’s word and keep it”!

All: **Let us hear God’s wisdom. Amen.**

(Source: TEN DAYS for Global Justice, Kairos Canada, and The Canadian Ecumenical Jubilee Initiative)

A prayer

Lord Jesus Christ,
Because you broke bread with the poor,
You were looked on with contempt.
Because you broke bread with the sinful and the outcast,
You were looked on as ungodly.
Because you broke bread with the joyful,
You were called a wine bibber and a glutton.
Because you broke bread in the upstairs room,
You sealed your acceptance of the way of the cross.
Because you broke bread on the way to Emmaus,
You made scales fall from the disciples’ eyes.
Because you broke bread and shared it,
We will do so too,
And ask your blessing.

—From daily worship at *Your Will Be Done – Mission in Christ’s Way*, San Antonel conference, 1990, from
“With All God’s People,” WCC 1990
(Source: Traidcraft)

Prayer of Confession

Forgive us, God,
that we have taken your creation for granted.
You have given us
the run of the land,
the pick of the crop
and we have squandered these resources;
distributed these unfairly,
vandalized their beauty,
violated their purity.
Forgive us, God,
that we have taken your kingdom for granted.
You have given us
the seeds of faith,
the fruits of the spirit,
and we have misused these resources;
displayed them rarely,
bestowed them grudgingly,
ignored them blithely.
Thank you, God,
that you are stronger than our destructiveness
and greater than our meanness,
that you give us a fresh start, a second chance.



Overwhelm us with the power of your resurrected love.
Compel us with the challenge you issue for change.
Lead us in the conquest of our own limits
and restrictions.
Drive us towards a new life
of peace, justice and integrity. Amen

(Source: reprinted from the Canadian Food
Grains Bank, originally by Janet Orchard,
Methodist Relief and Development)

<http://foodgrainsbank.ca/uploads/God%20saw%20that%20it%20was%20good%20WFD%20Text%20Only%202013.pdf>

Prayer of Confession

God, you placed me in the world to be its salt.
I have been afraid of committing myself,
afraid of being stained by the world.
I did not want to hear what “they” might have to say.
And my salt dissolved as if in water.
Forgive me, Jesus.
God, you placed me in the world to be its light.
I was afraid of the shadows, afraid of poverty.
I did not want to know other people’s struggles.
And my light slowly faded away.
Forgive me, Jesus.
God, you placed me in the world
to live in the community.
Thus you taught me to love, to share in life,
to struggle for bread and justice,
Your truth incarnate in my life.
So be it, Jesus.
Amen.

—Peggy M. De Cuehlo, Uruguay
(Source: CAFOD, *Celebrating One World*. Published by
CAFOD and the St Thomas Moore Centre, 1989.
Not for profit use only.)

Confession Prayer

Leader: We recall what food means in an unjust world.

Voice 1: We remember that one sixth of the world’s population goes hungry each day.

Voice 2: We remember the thousands of children who die each day for lack of access to clean water.

Voice 1: We remember the labourers, women and men, denied a living wage.

Voice 2: We remember the farmers in our own country forced, by the operations of ‘the market’, to sell their produce for less than the cost of production.

Voice 1: We remember that, whether we choose to or not, we live at their expense.

Voice 2: We acknowledge that we have demanded cheap food and forgotten the price paid in unsustainable ways of farming and fishing, threatening the welfare of others and the very future of coming generations.

Leader: We ask for God’s forgiveness and for the renewal of the Holy Spirit.

Silence

Leader: Before God, with the people of God,
I confess to my brokenness:
to the carelessness with which I buy and eat
and produce my food;
I confess to the ways I wound my life,
the lives of others,
and the life of the world.

ALL: **May God forgive you, Christ renew you,
and the Spirit enable you to grow in love.**

Leader: May it be so.

ALL: **Before God, with the people of God,
we confess to our brokenness:
to the carelessness with which we buy and
eat and produce our food
We confess to the ways we wound our lives,
the lives of others,
and the life of the world.**

Leader: May God forgive you, Christ renew you,
And the Spirit enable you to grow in love.

ALL: **Amen.**

(Source: Liturgy prepared by the
Iona Community for the Church’s Week
of Action on Food, Ecumenical Advocacy Alliance)



On the Emmaus Road

On the road to Emmaus they didn't recognise him,
Not until his telling what the prophets had foretold.
When he took bread and said the blessing,
Broke it and shared it, they knew him then.
So, let us recognise him in our sharing and our
blessing,
May the fruits of your creation feed us all.

(Source: Trevor Stockton/CAFOD)

Prayer

We pray for the rain,
the wind of the sky,
the fruit of the earth,
the fruit of the trees and of the vineyards.
Bring them up according to their measure
that they may grow and prosper through your grace.
Make the face of the earth to rejoice,
water her furrows,
let her grain be abundantly multiplied
and make ready her seed time and her harvest.
You are life for our souls.
You are the life of the world.

Let your hand rest upon your people,
widows and orphans, aged and children,
strangers and wanderers.
And join us also with them,
protect and strengthen us,
from all evil works keep us apart,
and in all good works unite us.
You are life for our souls.
You are the life of the world.

(Source: Canadian Foodgrains Bank,
from the Ethiopian Orthodox Church)

Prayer in the Kitchen

Voice 1: In the kitchen Jesus saw
how salt lost its savour
and yeast swelled the dough.
From the kitchen Jesus enjoyed food
in the company of Martha, Mary, Lazarus,
Simon, Matthew, Zaccheus,
Joanna, Susanna and with many
who were deemed unworthy to be served.

And because Jesus enjoyed eating and
drinking,
we pray that this may be true for all God's
children.

Voice 2: So, God bless this kitchen
and give those who live here joy in it.
May the cupboards never be empty
and waste never be excessive.
May it be for all
a place of nourishment and recreation,
a place in which to appreciate food
and to prepare it lovingly for others.
AMEN.

(Source: Iona Community, excerpted from Liturgy
for the Blessing of a House. Posted for public use.)

See more at: <http://iona.org.uk/resources/wild-goose-resource-group/liturgy-gander/#sthash.fw7sE0tE.dpuf>

Marcus's Grace

*(used at Credo Café, run by Urban Seed in Melbourne,
Australia)*

Take a moment to become aware of your body and
your senses.
The smell of the food prepared for you, your salivating
mouth, your growling stomach. Become aware of your
hunger.
The hunger we bring to this table is not for bread
alone but for a sharing with others and our Creator.
No matter who we are at this table, no matter our
difference, we are united by our hunger.
We give thanks for our bodies, this bread and that
some of what we long for will soon be satisfied.
We remember those whose hunger will not be satisfied
this day.
May this food give us the energy we need to work for a
world without hunger.
Amen

(Source: The Seeds Network, Australia. <http://seeds.org.au/seedy-stuff/seeds-mealtime-prayers-liturgy/>)



A prayer for courage

Jesus,
You turned over the traders' tables,
kicked up a fuss,
shouted and screamed,
suffered and died,
challenged injustice.
We repent of the times when we
have kept our heads down,
have shut our mouth,
have played it safe,
ignored injustice.
Forgive us and breathe your Spirit into us we pray.
Amen.

—Sarah Hagger

(Source: Methodist Relief and Development, UK)

A cry from the heart

O God of all youth we pray to you:
We are young people,
And we want to celebrate life!
We cry out against all that kills life:
Hunger, poverty
Unemployment, sickness,
Repression, individualism, injustice.
We want to announce fullness of life:
Work, education, health, housing,
bread for all.
We want communion, a world renewed.
We hope against hope.
With the Lord of history
we want to make all things new.
AMEN

—A group of Brazilian young people
(Source: 1998 Share Lent kit, CCODP)

Offertory prayer

Almighty God,
Your creation is big, with some people going every day
without that which is sufficient for them. We give this
little in remembrance of them. Multiply it, and give us
light and strength to give more in the future.
Also work with this little for your service in the world.
Through Jesus Christ our Lord let it benefit your
people in all nations. Amen.

—Solomon Siyakisa Mlambo,

Mt. Silinda High School, Zimbabwe

(Source: TEN DAYS for Global Justice via CAFOD)



Seeds Mealtime Prayers & Liturgy

The Seeds Network, Melbourne, Australia
<http://seeds.org.au/seedy-stuff/seeds-mealtime-prayers-liturgy/>

The Seeds Meal: Growing Home through Slow Food...

Introduction: Central to the emergence of the Seeds Covenant in Australia has been the spirituality of the table. It is the gathered meal that often unites our efforts in knowing the word, growing home and engaging the problems of our world. Some queries from our covenant point to the table.

- How regularly will we come together around a common meal?
- Who will be invited and made to feel welcome at the meal?
- How will our meal reflect the Eucharist as practiced through history?
- How will our meal reflect peace, justice and joy by making reconciling connections with God, others and the earth?
- What practical processes and symbolic rituals around production and consumption of our food will shape the spirit of the meal and build a sense of home? (Who's cooking and who's doing the dishes? How and why?)

...Our prayer is that, like the followers at Emmaus, it would be in the offer of hospitality to strangers, and at the breaking of bread that our eyes will be opened and that Christ may be made known among us.

A Listening Welcome

Hear the cry and promise of Jesus who said:

"Listen, I stand at the door and knock: if you hear my voice and open the door, I will come in and eat with you and you with me".

In the gift of Jesus and through the presence of his Spirit, we have tasted God's gracious hospitality to

us. And so we extend this grace to each other...(Each person names the person seated beside them saying....)

Setting Place for the Unseen Christ

Place cutlery and an empty plate and glass at the table.

Placing of Covenant Symbols

Holding up the packet of seeds

Holy community of gracious hospitality, in the midst of our homelessness you extend us an invitation to *Grow Home*.

We thank you for your invitation to join those who through the ages have vowed to grow new households of love.

Set us free to share our wealth and may the poor always be with us. May we live in fidelity with your wild creative power, respecting the sacred connections between your Spirit, our bodies, and all creation. May we be obedient to your way of sharing power. Grace this table with mutual submission and equality. Give us courage to give of ourselves with the same passion with which you lived and died.

Lord, hear us.

All: Lord hear our prayer

Holding up the Bible

May we Know the Word. Not ancient words on a page but the living Spirit of Christ among us. Guide us in our speech at this table, choosing our stories and storying our choices. May this table be rich in story, give us strength to raise our voices and the discipline to listen for yours.

Lord, hear us.

All: Lord hear our prayer



Holding up a bowl

May we *Eat Slow*. Make us mindful of all that has been given and received in the process of production and consumption. (At this point mention could be made about different elements of the meal and what is known of their process of production). May this meal reconcile us with God, creation and others. May our eyes be opened to your presence through the breaking of the bread and may our eating bear witness to the meal to come, to which all are invited and where there is enough for all.

Lord, hear us.

All: Lord hear our prayer

Holding up the bottle of oil

May we leave this table energised to Go and Engage our world. To speak truth to the powers and to each other; to name and cast out that which is evil in our world and within; and in the midst of our brokenness may we know and share your healing power; your gracious hospitality to us.

Lord hear us.

All: Lord hear our prayer
Amen.

Prayers of the People

Leader: For the rain and sun and insects to pollinate crops; for farmers who work with nature and preserve the beauty and diversity of God's Creation; and for wild creatures which enjoy the harvest of berries, nuts, grains and seeds.

All: We give thanks, O God.

Leader: For the soil, rich and precious, home to countless living creatures which maintain fertility and give us food and life.

All: We give thanks, O God.

Leader: For growing awareness that we all depend on the Earth for our daily food and fuel; and for

the increasing number of people who want to eat local food and have closer links with farmers.

All: We give thanks, O God.

Leader: For wisdom to live in ways that will slow down climate change and keep the rains falling in their due season.

All: O Lord, hear our prayer.

Leader: For caution in manipulating the building blocks of life in transferring genes between species.

All: O Lord, hear our prayer.

Leader: For grace to recognize we are part of God's Creation with responsibilities to care for God's earth and our fellow creatures, including farm animals during their lives and in their deaths.

All: O Lord, hear our prayer.

Leader: Bring peace to the killing fields of war. Turn scorched earth to green, so that people can sow their seeds and harvest their crops and live in harmony with their neighbours.

All: Lord, send forth your Spirit.

Leader: Bring justice to those crushed by debt, forced to grow cash crops for us to consume, tempted to waste fertile land growing drugs and tobacco, and denied access to land for growing their own food.

All: Lord, send forth your Spirit.

Leader: Send us out into the world, in service to God's creatures, as disciples of Jesus who blessed bread and wine at the Last Supper – bread which Earth has given and human hands have made and wine, fruit of the vine and work of human hands.

All: Lord, send forth your Spirit.

Farming Community Network, England.

http://fcn.ehclients.com/assets/Resources_for_the_Celebration_of_Harvest_Festival.pdf



Contemporary Hymn: Where Is Bread?

Suggested tune: *Abbot's Leigh*
8.7.8.7 D ("God Is Here!")

"Where is bread?" the great crowd murmured—
Thousands strong, yet all in need.
"Where is bread?" your people wondered,
Faced with such a crowd to feed.
Who, Lord Jesus, could have guessed it?
One small boy brought food to share.
Taking what he gave, you blessed it;
All were fed, with much to spare.

Where is bread? We know their yearning;
Every day, we wish for more.
God, in time, we're slowly learning:
All we own can make us poor.
Our possessions can possess us,
Leaving hunger deep inside.
Christ our Bread, come now and bless us;
At your feast, we're satisfied.

"Where is bread?" the call is rising;
Millions cry who must be fed.
God, your answer seems surprising:
"You, my Church, you give them bread."
Bread to fill each hungry spirit,
Bread for hungry stomachs, too!
Give us bread and help us share it.
Richly blest, may we serve you.

Scripture text: John 6:1-15, Matthew 14:13-21;
Mark 6:32-44; Luke 9:10-17

(Text: Copyright © 2000 by Carolyn Winfrey Gillette.

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bcgillette@comcast.net www.carolynshymns.com

Tune: Cyril Vincent Taylor, 1941.

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congregations that support the Canadian Foodgrains Bank).





What kind of fast does God want, anyway?

Isaiah 58: 1-14

This translation is from The Message because it uses simpler, more direct language that is easier for younger or ESL readers to read and understand. Use other translations if you prefer, keeping in mind the reading level of the group.

Identify one or two readers for the “Voice” part, and then divide the group in two. There should be one reader in each group to help lead things off. Don’t rush! Try to set a slow, steady rhythm. Don’t be afraid to shout or whisper and invite the group to do the same.

Voice: Shout!

Group A: A full-throated SHOUT!

Voice: Hold nothing back—

Group B: A trumpet-blast SHOUT!

Voice: Tell my people what’s wrong with their lives,
face my family Jacob with their sins!
They’re busy, busy, busy at worship,
and love studying all about me.
To all appearances they’re a nation of right-
living people—
law-abiding, God-honouring.
They ask me, ‘What’s the right thing to do?’
and love having me on their side.

But they also complain,

Group A: ‘Why do we fast and you don’t look our way?’

Group B: Why do we humble ourselves and you don’t even notice?’

Voice: Well, here’s why:
The bottom line on your ‘fast days’ is profit.
You drive your employees much too hard.
You fast, but at the same time you bicker
and fight.
You fast, but you swing a mean fist.
The kind of fasting you do
won’t get your prayers off the ground.
Do you think this is the kind of fast day I’m
after:
a day to show off humility?
To put on a pious long face
and parade around solemnly in black?
Do you call that fasting,
a fast day that I, GOD, would like?
This is the kind of fast day I’m after:

Group A: to break the chains of injustice,

Group B: get rid of exploitation in the workplace,

Group A: free the oppressed,

Group B: cancel debts.

Voice: What I’m interested in seeing you do is:

Group A: sharing your food with the hungry,

Group B: inviting the homeless poor into your homes.

Voice: What I’m interested in seeing you do is:

Group A: putting clothes on the shivering ill-clad,

Group B: being available to your own families.

Voice: Do this and the lights will turn on, and your lives will turn around at once.



Group A: Your righteousness will pave your way
The GOD of glory will secure your passage.

Group B: Then when you pray, GOD will answer.
You'll call out for help and I'll say, 'Here I am.'

Voice: if you get rid of unfair practices,

Group A: quit blaming victims,

Group B: quit gossiping about other people's sins,

Voice: If you are generous with the hungry

Group A: and start giving yourselves to the down-and-out,

Voice: your lives will begin to glow in the darkness,

Group B: your shadowed lives will be bathed in sunlight.

Voice: If you are generous with the hungry,

Group A: I will always show you where to go.

Group B: I'll give you a full life in the emptiest of places—firm muscles, strong bones.

Voice: You'll be like a well-watered garden,
a gurgling spring that never runs dry.
You'll use the old rubble of past lives to build anew,

Group A: rebuild the foundations from out of your past.

Voice: You'll be known as those who can fix anything, restore old ruins, rebuild and renovate,

Group B: make the community livable again.

Voice: If you watch your step on the Sabbath and don't use my holy day for personal advantage,

Group A: if you treat the Sabbath as a day of joy, GOD's holy day as a celebration,

Group B: if you honour it by refusing 'business as usual,' making money, running here and there—

ALL: then you'll be free to enjoy GOD!

Voice: Oh, I'll make you ride high and soar above it all. I'll make you feast on the inheritance of your ancestor Jacob.

ALL!: Yes! GOD says so!

(Scripture taken from The Message. Copyright © 1993, 1994, 1995, 1996, 2000, 2001, 2002.
Used by permission of NavPress Publishing Group).





In tonight's news, Abraham and Sarah have God over for dinner

Preparation

Rehearsal time. Ideally, use this Bible passage a little further into your weekend or study series and ask those playing a role to prepare ahead of time.

People

Reader for the Bible passage; a news anchor, at least one interviewer; Sarah, Abraham; and God disguised as an angel.

Supplies

Cardboard frame to represent a TV; microphones.

Time needed

30 minutes: 15 or 20 minutes for the reading and script, and 10 or so for reflection.

Genesis 18 (from "The Message")

¹⁻² GOD appeared to Abraham at the Oaks of Mamre while he was sitting at the entrance of his tent. It was the hottest part of the day. He looked up and saw three men standing. He ran from his tent to greet them and bowed before them.

³⁻⁵ He said, "Master, if it please you, stop for a while with your servant. I'll get some water so you can wash your feet. Rest under this tree. I'll get some food to refresh you on your way, since your travels have brought you across my path."

They said, "Certainly. Go ahead."

⁶ Abraham hurried into the tent to Sarah. He said, "Hurry. Get three cups of our best flour; knead it and make bread."

⁷⁻⁸ Then Abraham ran to the cattle pen and picked out a nice plump calf and gave it to the servant who lost no time getting it ready. Then he got curds and milk, brought them with the calf that had been roasted, set the meal before the men, and stood there under the tree while they ate.

⁹ The men said to him, "Where is Sarah your wife?" He said, "In the tent."

¹⁰ One of them said, "I'm coming back about this time next year. When I arrive, your wife Sarah will have a son." Sarah was listening at the tent opening, just behind the man.

¹¹⁻¹² Abraham and Sarah were old by this time, very old. Sarah was far past the age for having babies. Sarah laughed within herself, "An old woman like me? Get pregnant? With this old man of a husband?"

¹³⁻¹⁴ GOD said to Abraham, "Why did Sarah laugh saying, 'Me? Have a baby? An old woman like me?' Is anything too hard for GOD? I'll be back about this time next year and Sarah will have a baby."

¹⁵ Sarah lied. She said, "I didn't laugh," because she was afraid.

But he said, "Yes you did; you laughed."

¹⁶ When the men got up to leave, they set off for Sodom. Abraham walked with them to say good-bye.

(Scripture taken from The Message. Copyright © 1993, 1994, 1995, 1996, 2000, 2001, 2002. Used by permission of NavPress Publishing Group.)

Now move into the skit.



Script (feel free to change)

News Anchor: We have late breaking news! Local couple Sarah and Abraham had some unexpected visitors last night, and there's a rumour flying around that one of them was.... wait for it.... God. That's according to eyewitness sources who are probably more reliable than TM2. For more, we go to our reporter in the field. Ebenezer (or Deborah), I see you grabbed some shade and have some eyewitnesses standing by.

Reporter: Thank you. I'm here under a gorgeous old oak tree at Mamre and standing by are Abraham and Sarah, local people who moved here years ago from Ur, the New York of the Middle East. They have an unusual story for us tonight. Abraham, we'll start with you. What were you doing yesterday?

Abraham: I was in the tent. It was roasting hot out. Out of nowhere, three strange men appeared. I leaped up, begged them to come have a meal with us, and they very generously said yes. I then ran around in the extreme heat to fetch water from our very limited supply so they could wash their feet. Then, still sweating in the incredible heat, I ran to kill a calf from our herd, while Sarah stoked up the fire in the boiling hot tent to bake a big loaf of bread out of the very best flour from last year's harvest.

Reporter: Okay, I'll need to stop you there. I know you're quite wealthy by local standards, but it's not like anyone around here has lots of extra food lying around. And why all the running around? I mean, these people show up out of nowhere and you run around like a chicken with your head cut off, so to speak, all to get them a meal. You didn't even know whether they wanted to eat or not and you didn't know them from Adam, did you?

Sarah: Of course not—we'd never seen them before and maybe we'll never see them again, despite what they said about coming by again next year. But come on, Deborah, (or Ebenezer) you know the rules: if you welcome a stranger, there's a chance you're welcoming God. And the only way to welcome someone, as everyone knows, is to make a meal. No meal, no deal. And it needs to be a good meal, or you insult the guest. We know our manners in this house, I mean tent.

Reporter: Any comment, Abraham?

Abraham: What Sarah said.

Reporter: Okaaayyy... So, you kill a calf and bake bread ASAP. All of this takes hours, of course. You do the polite thing, Abraham, and stand by and eat nothing while they enjoy their meal. Meanwhile, Sarah is fainting of heat in the tent because women should stay out of sight when strangers appear. Then the story gets a little wacky.

Sarah: I had to stay out of sight but it's well known we women are at least allowed to listen. Tents are good that way. Suddenly one of the men says, "I'm coming back about this time next year. When I arrive, your wife Sarah will have a son."

Reporter: Whaaat???

Sarah: I know, eh. I'm like, "An old woman like me? Get pregnant? With this old man of a husband?" So naturally, I snickered a little.

Abraham: Excuse me. You laughed just a little loudly. At first I thought it was the donkey.

Sarah: No, it was a ladylike giggle no one could hear.

Reporter: Then what? (*Sarah stays silent and so does Abraham*). Well? (*Same*) What's wrong? Camel got your tongue?

Abraham: I don't blame her for laughing. I wanted to as well. But the one stranger suddenly looked different.

Reporter: What do you mean?

Sarah: I can't describe it. But after I laughed, the stranger changed.

Abraham: The other two were very quiet, and the third stranger said, "Why did Sarah laugh saying, 'Me? Have a baby? An old woman like me?' Is anything too hard for GOD? I'll be back about this time next year and Sarah will have a baby."

Reporter: Sounds very odd. Why did you pay any attention? No offense, but you're 90 years old. I know



they say life begins at 40 but 90 is pushing it just a little for a baby.

Sarah: Why do you think I laughed? And then I was afraid and denied it.

Abraham: Yes, there was something about that stranger that made us think very hard. I said goodbye and they headed down to Sodom.

Reporter: But you don't believe him, do you?

Abraham: Yes. Yes, I think I do.

Sarah: Time will tell. I'm going to be thinking about this for a long time.

Reporter: I find this all a little unbelievable, but hey, it's your story. And what if the stranger comes back next year and you have a baby by then?

Sarah: Then we will have named him Isaac. Which, as you know, means "laughter".

Abraham: And in the meantime we'll keep welcoming strangers with the very best food we have. Maybe this time the stranger really was God in disguise.

Reporter: Well, at least my job is never boring. Back to the news desk, and good night to our viewers.

Questions for discussion:

- Why was food so important to this story?
- If strangers appeared at your door, would you feed them and wait on them? If not, why not? Why were things different in Abraham and Sarah's time?
- If you had God as a guest, what would you do? How would you respond?



Extra background

Share this with the group if you wish:

Life was hard in the ancient Middle East. People lived in fear of famine, and in this dry land they needed steady access to water for their crops and livestock. Like Abraham and Sarah, many were nomadic, moving from one part of the land to the next to find grass for their animals. Sometimes there was violent competition over scarce water and grazing land. So strangers, people from outside the community, could be a real threat. They would have been few and far between and people would have been suspicious of their presence. Yet strangers also brought news, stories and trade goods from far away—and these were very welcome.

On the other hand, travelling was also very dangerous. Most people travelled very slowly by foot along unfamiliar trails, and risked being attacked. And travelers generally had no rights because they weren't part of the community. They needed not only protection but food and water too. And water in particular was limited; every well would have been owned by a community, and access for strangers limited.

Yet at some point, almost everyone needed to travel: for trade, for weddings and funerals, and to visit family.

The solution? Food, water, and welcome. Together, these formed a sacred agreement.

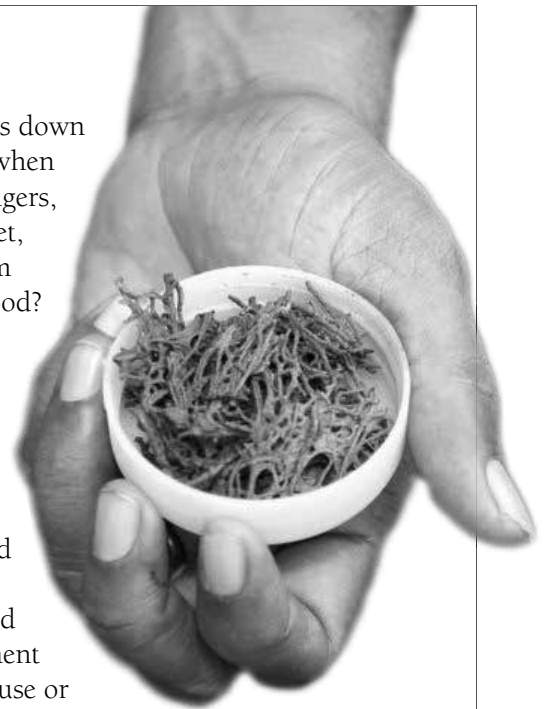
When we read Genesis 18 today, it can look to us like Abraham's welcome was over the top. Who

these days bows down to the ground when they meet strangers, washes their feet, and serves them the very best food?

But this was natural at the time, and even today visitors in the Middle East and elsewhere are offered food and coffee the moment they enter a house or Bedouin tent. By offering food, Abraham and Sarah were asking the strangers to respect their lands and rights, while also giving the strangers the food and water they needed before continuing their journey. By accepting this hospitality, the strangers (in this case, the angels and maybe even God) showed Abraham and Sarah respect. And they were promising not to rob or attack their household. A meal opened the way for a peaceful encounter instead of a violent one. And generally a meal also allowed strangers to bring news, share stories, offer trade goods from far away, and feel safe.

Food is that powerful.

(By Julie Graham, with thanks to Dennis Bratcher of the Christian Resource Institute for background.
<http://www.crivoice.org/index.html>)





James asks us what's for dinner

Time needed ⌚

30 minutes, especially if you include the longer food bank hamper reflection.

People 👥

Various readers for the information, the James reading, and possibly the reflection.

Supplies 🛒

- Mics and copies of Marian's reflection.
- Divide the group in two. Ask one group to share in reading the food bank intro below. Ask the other to follow with the James reading.

Reading 1: Food banks in a rich country

Churches all across Canada have supported food banks for a long time. When the first food banks opened in the early 1980s during an economic crisis, everyone thought this would be temporary—a short term emergency. But instead, they stayed and they grew. There are now thousands of food banks big and small across Canada. The organization Food Banks Canada tells us:

“Many people do not realize the extent of hunger's reach in this country. Each month, close to 850,000 Canadians are assisted by food banks, and 36.4% of those helped are children and youth”.

Who is turning to food banks? There is no single, typical profile. The people helped include families with children, employed people whose wages are not

enough to cover basic living essentials, individuals on social assistance, and Canadians living on a fixed income, including people with disabilities and seniors.

Consider these figures from our survey, HungerCount 2013:

- 36.4% of those turning to food banks are children and youth
- 4.3% of adults helped are over age 65
- Half of the households helped receive social assistance (welfare or other)
- 11.5% have income from current or recent employment (This means that even when some people work, they still can't put enough food on the table)
- 16.4% receive disability related income supports
- 8% of food banks ran out of food during the survey period
- Half of all of the food banks needed to cut back on the amount of food provided to each household (<http://www.foodbankscanada.ca/>)

A while back, Canadian author Mel Hertig wrote a book called “Pay the Rent or Feed the Kids”. The title sums up the reality many Canadians live with: they have enough money to pay for housing OR buy enough food. But they don't have enough to do both, let alone pay all the other expenses that are part of daily life.

Reading 2: James 2:1–17

¹My brothers and sisters, do you with your acts of favouritism really believe in our glorious Lord Jesus Christ? ²For if a person with gold rings and in fine



clothes comes into your assembly, and if a poor person in dirty clothes also comes in, ³and if you take notice of the one wearing the fine clothes and say, 'Have a seat here, please', while to the one who is poor you say, 'Stand there', or, 'Sit at my feet', ⁴have you not made distinctions among yourselves, and become judges with evil thoughts? ⁵Listen, my beloved brothers and sisters. Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him? ⁶But you have dishonoured the poor. Is it not the rich who oppress you? Is it not they who drag you into court? ⁷Is it not they who blaspheme the excellent name that was invoked over you? ¹⁴ What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? ¹⁵If a brother or sister is naked and lacks daily food, ¹⁶and one of you says to them, 'Go in peace; keep warm and eat your fill', and yet you do not supply their bodily needs, what is the good of that? ¹⁷So faith by itself, if it has no works, is dead.

Reflection: Photocopy the reflection from Marian Lucas-Jefferies and give everyone a copy after the James reading. Invite everyone to read it silently. Often, our churches don't allow much silence and stillness for reflecting, especially at larger events. So set aside a good amount of time for quiet and reflection.

James' words apply as much now as they did 2,000 years ago, and they apply to all of us. All of us, whether baptized or not, whether Christian or not, have faithful actions to contribute. We know hunger is a daily reality for millions around the world, including Canada.

Ask everyone to think about their faith and their actions, especially the question "So what are you going to do about it?"

Enough for ALL: James 2:15 – 17.

"If a brother or sister is naked and lacks daily food, and one of you says to them, 'Go in peace: keep warm and eat your fill,' and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead".

I recently baptized the daughter of a fisherman. The evening before, the parents, godparents and I gathered at the church to review the service: when to stand, how to reply to the questions and to discuss why we do what we do as Christians. I explained that the Baptismal vows included both 1) Do YOU believe in God, Jesus and the Holy Spirit? and 2) So what are you going to do about it?

As I spoke I could see the light go on in the mother's eyes. This wasn't simply about a transformation of her daughter, but an awakening, a deeper understanding of the way each of us is called to take part in transformation, to take responsibility for each other.

And this means, among other things: To ensure that all people are fed.

That point may in fact be easy for a fishing family like hers. Fishers have the most important job in the world. They feed people.

We should consider James' words and understand that our souls are fed as we act out our faith, as we move from "Do you believe?" to "What are you going to do about it?"

Through PWRDF, what we are going to do about it is to work with communities around the world. To work with fishers and farmers as they ensure they have enough to eat, just like fishers in Canada do.

James gives us direction, and moves us from apathy to awareness. We must act on our faith, ensuring that no one suffers from hunger, because as he says, faith by itself, if it has no works, is dead.

—By Marian Lucas-Jefferies.

Marian is an Anglican priest in Nova Scotia, Parish of Blandford. She is also PWRDF's representative on the Canadian Foodgrains Bank (CFGB) Board of Directors.



Additional reflection:

This reflection asks us to think through the difficulties of making your food bank hamper stretch. You could divide this up and share the reading amongst the group, especially if you are going to cook a meal together based on a food bank share.



What's in a Food Hamper?

Michael, our Bachelor of Social Work student, recently found himself thinking about how people might use the food we share each day. This is what he had to say:

“On a weekly basis the Emergency Food Hamper program will normally hand out hundreds of food hampers. The program relies on donations that go up and down and thus has to adjust the amount each family receives based on what is available and how busy they expect to be. This constant change can make it difficult to tailor to each program participant's food requests. Allergies, family food preferences and varying cooking skills often have to be balanced with what is on hand.

Putting myself in the shoes of someone receiving a food hamper for one person, and using my normal diet and food preferences, I wonder: how long could I make a food hamper last?

Today, if I got a hamper, breaking it down into three meals a day, and stretching it over three days would be difficult to accomplish.

Let's start at the beginning. This is what I have to work with:

- 1 frozen bag of 5 chicken nuggets
- Some sausages
- 5 lbs. of potatoes
- 8 oatmeal cereal pouches
- 1 can of mushroom soup
- 1 can of uncooked vegetables
- 1 small onion
- 1 Kraft Dinner box
- 1 small bag of raw mushrooms
- 1 can of tuna

- 1 fruit cup
- 1 can of pork and beans
- 1 stick bread
- 1 box of shortbread cookies
- 1 1.3 L bottle of Sunny D beverage
- 1 500 g Egg Creation carton
- 1 small bag of frozen vegetables
- 2 100g cups of yogurt
- 3-4 pepperettes
- 1 680g sour cream dip

Now, on to breakfast.

Normally I enjoy a bowl of cereal after I wake up. There are instant oatmeal pouches in the hamper but no milk to pour on it. The 1.3 litre Sunny D bottle would be good for breakfast but would not last me longer than three or four meals. A breakfast staple for me would be a cup of coffee, something that is frequently requested but that we rarely have to give out. I like scrambled eggs so the 500 grams of Egg Creation, which is a carton of egg whites, along with the onion and mushrooms I received, would last me about two breakfasts. I would also consume one of the two yogurt cups.

Moving on to lunch, I could try to eat my one box of Kraft Dinner or maybe warm up the can of soup. Hopefully, if I wasn't very thirsty from the morning, some Sunny D will be left over. Seeing as I am not terribly handy in the kitchen, warming up soup or making Kraft Dinner is maxing out my current cooking skills. But If I didn't have a stove, these foods, along with the can of vegetables, would be almost pointless.

Future lunches would probably involve having to eat a can of beans in sauce which is not a favourite of mine, along with a can of tuna. Good thing I have a reliable can opener!

Finally, suppertime would involve my cooking the five or six chicken nuggets and maybe half of the sausages I received. The crusty stick bread would also be on my dinner menu since it's already a little on the stale side, and I would round it out with steaming some of the five pounds of potatoes.



Examining what is left in my hamper, what would I do if a friend dropped by for a unexpected visit? I would offer him or her a pepperette or two and maybe some leftover sausage. Not exactly ideal stuff for entertaining casual visitors. Also, it wouldn't last very long and I really need to save it for the next few days. How about putting out some uncooked potatoes, mushrooms, and sour cream dip? Again, not really ideal.

In reality I would probably not offer them anything, as I would be too embarrassed to admit that I was having a food emergency. If my friend provided me with food the last time I visited them, it would be a very awkward time together.

So, I've made it a day. Not many leftovers remain. If I want to stretch it out for another 2 days I have to start making some big compromises. I would find it very challenging and stressful to limit myself to just three meals a day. There is not a lot of room for snacks and

I've polished off most of my hamper in just one day. I would have to carefully portion out the leftovers for lunch and supper and likely have to scrape by on day three with some of the frozen vegetables, a sausage if I have one left and maybe some pepperettes. Not really an inspiring menu and not great fuel for a full day of school or work.

And all of this is assuming that after a stressful day or two of trying to sort out what and how much I should eat, I wouldn't snack on something one day and have little left for the following day or two. It's not something I really want to think about too much, yet it's a daily struggle for more than a hundred families each day walking through our doors".

—From the House of Friendship,
Waterloo Region, Ontario: April 2012.

<https://hofemergencyfoodassistance.wordpress.com/tag/whats-in-a-food-hamper/>





Feeding the hungry—with food left over

This is a reflection on the food we share and the food we waste. It begins with the feeding of the 4,000 (Matthew 15), moves to a short video on food waste, and closes with a story from a PWRDF partner in the Philippines.

Time needed ⌚

20 minutes

What you'll need 🛒

- If you have an internet connection, cue up the video Taste the Waste. (See the Video Viewing page 66 in Activities.) Make sure its soundtrack can be heard by everyone.
- Ask for five volunteers in advance: Three to do the Bible reading, and two to share in the Philippines story.
- Three copies of the Matthew reading.

Matthew 15: Feeding the Four Thousand

Reader 1: ²⁹ After Jesus had left that place, he passed along the Sea of Galilee, and he went up the mountain, where he sat down. ³⁰ Great crowds came to him, bringing with them the lame, the maimed, the blind, the mute, and many others. They put them at his feet, and he cured them, ³¹ so that the crowd was amazed when they saw the mute speaking, the maimed whole, the lame walking, and the blind seeing. And they praised the God of Israel. ³² Then Jesus called his disciples to him and said,

Reader 2: 'I have compassion for the crowd, because they have been with me now for three days and have nothing to eat; and I do not want to send them away hungry, for they might faint on the way.'

Reader 1: ³³ The disciples said to him,

Reader 3: 'Where are we to get enough bread in the desert to feed so great a crowd?'

Reader 1: ³⁴ Jesus asked them,

Reader 2: 'How many loaves have you?'

Reader 1: They said,

Reader 3: 'Seven, and a few small fish.'

Reader 1: ³⁵ Then ordering the crowd to sit down on the ground, ³⁶ He took the seven loaves and the fish; and after giving thanks He broke them and gave them to the disciples, and the disciples gave them to the crowds. ³⁷ And all of them ate and were filled; and they took up the broken pieces left over, seven baskets full. ³⁸ Those who had eaten were four thousand men, besides women and children. ³⁹ After sending away the crowds, He got into the boat and went to the region of Magadan.

Questions for discussion:

- What do you think happened to the seven leftover baskets of bread? What would people have done with them?
- Would they have thrown them away?
- If you think no, why do you think this?



Here facilitators could suggest that:

- Jesus was not rich and neither were his disciples. So wasting food was never an option.
- Also, most of the people He was speaking to were members of farming and fishing families. They were not wealthy. Food was a precious thing, and they knew very well how much effort went into growing and catching their food.
- Palestine in Jesus' day was occupied by the Roman Empire. People had to pay taxes to the Empire, and sometimes they had to pay to rent their land as well. Often the taxes were paid in food. This made food all the more precious. Without it, you could lose your land -and could even be enslaved if you didn't pay your taxes.

Video: Keep your answers in mind as we watch this 3 minute video. <http://tastethewaste.com/info/film>.

After: How do you feel after watching this? What surprised you the most?

Food waste is a serious problem. While most of the video was shot in Europe, things are no different here in Canada. Most food waste here in North America involves fresh fruit and vegetables. Yet these are the very things that many people don't have access to, especially if they rely on food banks.

Nothing goes to waste

A story from PWRDF partners in the Philippines

Today, the first Sunday of Lent, was another day of eating here in the Philippines. A lot of eating! When you visit the Philippines, you will be fed very well. So of course, this got me thinking about food sources and security issues.

We left Tagbilaran by boat for Cebu, where we immediately journeyed to Naga to visit the Southern Partners and Fair Trade Organization (SPFTO).

The plant they run processes fruits, like mangoes and calamansi (a lemon/lime-like citrus fruit). It turns them into juices, purées, jams and dried fruit. Even the

seeds and skins are used to make pectin, which is used to make jam thick.

The workers also turn coconuts into dried fruit and coconut oil. They even make charcoal for cooking out of the coconut shells.

That's not all. The group is preparing spices such as turmeric and making herbal teas out of ginger and lemon grass.

Anything left over is fed to the worms. Yes, the worms. Vermiculture is a set up that uses worms to eat the leftovers. Their castings (also known as their poo) fertilizes the organic vegetable farm.

Nothing at all goes to waste.

—By Laura Marie Piotrowicz (edited for this resource), written during a 2012 visit to PWRDF partners in the Philippines.

Anglicans in Canada have supported fair trade work like this for 20 years through The Primate's World Relief and Development Fund (PWRDF). As a thank you, they are naming one of their mango trees after us!

Discussion (for now or later):

- Think of all three stories we've just seen and heard: Jesus feeding thousands with food left over; the waste of food that happens every day around the world; and the commitment of PWRDF's Philippines partners to ensure nothing goes to waste.

(Add the Philippines partners to the map.)

- What can we do in our homes and here at church to reduce food waste?

Note these down on the Action Wall.

(Composting and vermiculture are practical options for most situations and if you think this is doable for your parish, include this idea in the action section for Session 5).

Prayer or Song





Road to Emmaus

Supplies

Microphone

Space

Chairs in a circle and a space in the centre.

Time

20 to 30 minutes. 10 minutes to do the reading, but practice time of 30 minutes will be needed, to get the rhythm right and to allow the “actors” time to develop their movements. 10 to 15 minutes for discussion.

People

One or two readers; three people for the tableaux.

Summary of movement

At the end of each reading section, the reader claps their hands. Everyone closes their eyes. Five seconds later, the reader claps again and everyone opens their eyes. A “frozen” tableau is now in front of them, depicting the section just read. A long pause. Reader claps hands. Everyone closes their eyes. Reader reads next section, pauses, claps hands. Everyone opens their eyes to a new tableau.

Luke 24

The reader explains that when they clap, everyone should close their eyes. When the reader claps again, everyone should open their eyes. Practice this a couple of times. The three “actors” should be standing in the middle of the circle. Then begin:

¹³ Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, ¹⁴ and talking with each other about all these things that had happened.

(Clap—everyone closes their eyes. Actors arrange themselves into a tableau describing verse 13 above, in 5 seconds or so. Reader claps again. Everyone opens their eyes. Reader should leave 5 seconds or more for people to see the tableau. Then the reader claps again. Everyone closes their eyes and actors get ready to arrange themselves into the tableau described in the next verse):

¹⁵ While they were talking and discussing, Jesus himself came near and went with them, ¹⁶ but their eyes were kept from recognizing him.

(Reader reads this verse while everyone’s eyes are closed, waits until the new tableau is in place, then claps. After 5 seconds, the reader claps again, waits until everyone closes their eyes, reminding if needed, then reads the next verse):

¹⁷ And he said to them, ‘What are you discussing with each other while you walk along?’

(Tableau forms. Clap, and everyone opens their eyes. Hold for five seconds, then clap again. Everyone closes their eyes. Read the next verse):

They stood still, looking sad.



(Tableau forms. Clap, and everyone opens their eyes. Hold for five seconds, then clap again. Everyone closes their eyes. Read the next verse):

¹⁸Then one of them, whose name was Cleopas, answered him, 'Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?'

(Tableau forms. Clap, and everyone opens their eyes. Hold for five seconds, then clap again. Everyone closes their eyes. Read the next verse):

¹⁹He asked them, 'What things?'

(Tableau forms. Clap, and everyone opens their eyes. Hold for five seconds, then clap again. Everyone closes their eyes. Read the next verse):

They replied, 'The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, ²⁰and how our chief priests and leaders handed him over to be condemned to death and crucified him. ²¹But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place.

²²Moreover, some women of our group astounded us. They were at the tomb early this morning, ²³and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. ²⁴Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him.'

(Tableau forms. Clap, and everyone opens their eyes. Hold for five seconds, then clap again. Everyone closes their eyes. Read the next verse):

²⁵Then he said to them, 'Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! ²⁶Was it not necessary that the Messiah should suffer these things and then enter into his glory?' ²⁷Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.

(Tableau forms. Clap, and everyone opens their eyes. Hold for five seconds, then clap again. Everyone closes their eyes. Read the next verse):

²⁸As they came near the village to which they were going, he walked ahead as if he were going on.

(Tableau forms. Clap, and everyone opens their eyes. Hold for five seconds, then clap again. Everyone closes their eyes. Read the next verse):

²⁹But they urged him strongly, saying, 'Stay with us, because it is almost evening and the day is now nearly over.'

(Tableau forms. Clap, and everyone opens their eyes. Hold for five seconds, then clap again. Everyone closes their eyes. Read the next verse):

So he went in to stay with them.

(Tableau forms. Clap, and everyone opens their eyes. Hold for five seconds, then clap again. Everyone closes their eyes. Read the next verse):

³⁰When he was at the table with them, he took bread, blessed and broke it, and gave it to them.

(Tableau forms. Clap, and everyone opens their eyes. Hold for five seconds, then clap again. Everyone closes their eyes. Read the next verse):

³¹Then their eyes were opened, and they recognized him;

(Tableau forms. Clap, and everyone opens their eyes. Hold for five seconds, then clap again. Everyone closes their eyes. Read the next verse):

and he vanished from their sight.

(Tableau forms. Clap, and everyone opens their eyes. Hold for five seconds, then clap again. Everyone closes their eyes. Read the next verse):

³²They said to each other, 'Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?'

(Tableau forms. Clap, and everyone opens their eyes. Hold for five seconds, then clap again. Everyone closes their eyes. Read the next verse):



³³ That same hour they got up and returned to Jerusalem;

(Tableau forms. Clap, and everyone opens their eyes. Hold for five seconds, then clap again. Everyone closes their eyes. Read the next verse or have one of the participants read the verse):

and they found the Eleven and their companions gathered together. ³⁴ They were saying, 'The Lord has risen indeed, and he has appeared to Simon!'

(Tableau forms. Clap, and everyone opens their eyes. Hold for five seconds, then clap again. Everyone closes their eyes. Read the next verse):

³⁵ Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

(Clap the final time. Everyone should open their eyes. Hold the tableau five seconds. Then break the tableau and walk into the bigger group and sit down. If you wish, close with these words or others: "God has fed us with holy words. Thanks be to God!")

Discussion:

- What is the significance of bread in this story?
- What does it symbolize?
(**Note:** "Bread" often means food in general in the Bible, though bread has special meaning. Often, it's also a symbol for something sacred, or a symbol of life or God's abundance. To this day, devout Jews and Muslims consider bread sacred and will not throw it out).
- What sacred bread are you taking away from today/ from our time together? How has the bread you've eaten, whether in real life or symbolically, helped you see Jesus in new ways?
- What "bread" do you want to offer those who are hungry here in our community or around the world?





Field Visits

You know your community best, and you know how much time you have and what your needs might be. And in the process of planning this event, you'll need to unearth what sites are available for visits. These are suggestions only. Build on them and select them as needed. All will take advance planning and extra logistics, but will very likely introduce everyone to parts of your community that may not be well known.

Please ensure that you receive appropriate permission to take anyone under the age of 18 on one of these field visits.

Grocery store(s):

This is a hands-on way of exploring what is in our local store and, ultimately, a way to explore where our food comes from.

Let the store manager or owner know when you'll be in the store. Permission shouldn't be needed.

The visit will work best if you can give each group a list based on a meal the group will cook together. Options can include any or all of these:

- soup and sandwiches
- making your own pizza
- making chili
- pancakes and eggs for a post sleepover breakfast
- baking cookies

- Cooking with as many local or "100 Mile", provincial or Canadian ingredients as possible.

If you are planning a food bank visit and discussion, you could also base your combined shopping lists on the quantity and types of food that would typically be in a week's hamper.

Options for older teens in the group could include the local challenge: Find as many ingredients as possible that are products of Canada.

Explain to the group that you'll be visiting a grocery store (or stores) for the next hour and a half. Each group of five will be given a scavenger hunt/shopping list based on the menu for session 3. The group could also split into smaller groups and visit a wider range of stores or a farmer's market if the community has these options.

Remind the group that this is a public space; bouncing off the walls should be saved for later, not for the store.

Food Bank visit

Please see the food bank visit (page 47), which also includes information on a typical basket; you can use this to prepare a meal if you can't access information about a typical food bank basket in your own community.





Farm, seed savers or community garden visit

Who in your community is helping keep food local? What can you learn from them? What challenges do they face and why are they committed to local food?

Beekeeper visit

This option may not be available or may scare some participants. It should be optional only, or perhaps a follow up visit. You will need to check allergies

and make sure waivers are signed. But—it's a really worthwhile option. Even learning that honeybees are both gentle and threatened by modern insect-killing chemicals is an important learning. And who doesn't like honey? This could be one part of the 100 Mile food discussion too.

Fair trade visit

(For leads, see Ten Thousand Villages, <http://www.tenthousandvillages.ca/> See also Fair Trade Canada for ideas about products: <http://fairtrade.ca/>).

Some communities have a fair trade store handy, and the Mennonite Central Committee's chain of volunteer-staffed stores are also a great resource for fairly traded foods and products.

If you have a fair trade store or co-op, try to set up a visit, or invite a visitor to come speak. While it may not be practical to bring your massive food map, you could ask participants to explore what local and global fairly traded, sustainable foods and drinks are carried by the store, adding these to the map later. The Go Bananas-Banana Webs exercise (page 63) is another way of exploring why fair trade is important.

At Ten Thousand Villages you can also get fair trade ingredients for baking cookies.



Cooking Challenge Corner

Cooking sounds so obvious. It's something we can take for granted. But it's a lot of work, takes a lot of skill—and also takes a lot of energy.

Depending on your group, cooking a regular meal together might be challenge enough. Pancakes, pizza, chilli, bread-baking and more are all good group meals. Food preparation and clean up will likely take two hours in total if you're feeding only your group; three or more if you're feeding the whole parish for your PWRDF fundraiser.

But if you as the leaders and participants are up for more of a challenge, here are some ideas for meals that reflect food struggles confronting people around the world. Choose at least one of these ideas (or add your own!) and integrate it into your weekend or study sessions.

Stone Soup

This is a fundraising as well as cooking idea. Make the soup together and invite the parish for a fundraising lunch. (See the Canadian Foodgrains Bank resource, on page 59, in this resource.)

One option: Instead of using groceries, ask your parish in advance to contribute one ingredient per member. Don't tell them what you'll be cooking when you make the announcement. Then try to make a meal using only the ingredients you were given. On the one hand, you'll have the chance to be creative. On the other hand, you'll experience a little bit of the problem that faces anyone who has to rely on food banks—you have to take what you are given and work with it because you can't afford to make your own choices.

Or, you can tell the parish you're doing a soup and ask for soup ingredients only... but don't be any more specific than that! Don't lose your chance to be creative. Be sure to tell the parish if there are ingredients to which people have allergies, so that they don't contribute these foods.

Water

Water is needed for food preparation. But what if your water isn't safe to drink, or what if there isn't enough of it? Try preparing a meal AND cleaning up using only the 20 litres of water per day that the UN says is the absolute minimum needed for health, food and hygiene. If you want to add an extra challenge, calculate how much water you're allowed in total. Then use buckets to haul the water from at least a block away. (And no, you can't use a car to do this.)

If your group is interested in learning more about water issues, check out the National Youth Project resources located here <http://www.justgeneration.ca/resources/national-youth-project/>.

Relying on the food bank

See the separate activity in this section for this (page 47). Use the James Bible study if you choose this cooking option.

Heat

Try cooking without using fossil fuel (natural gas or propane) or electricity.



Why? Three big reasons are:

- Many people lack enough fuel for cooking, especially if they are living in a city and are poor, live in a refugee camp, have been displaced by armed conflict, or live in an area where traditional sources of heat, like firewood, charcoal, coal, or dried manure have been depleted. A lack of fuel contributes to hunger.
- Even in the wealthy parts of the world, paying for fuel can be a challenge. What happens if your electricity or natural gas get cut off? Some churches in the Maritimes have contributed to “fuel banks” to help community members who can’t pay heating or electricity bills.
- And in wealthy parts of the world, we contribute enormously to the problem of climate change because we burn a lot of fossil fuels like gasoline in vehicles and coal or natural gas for electricity. Heat and electricity aren’t something we should take for granted, and we need to find better ways of creating them and using them wisely.

After preparing your meal, discuss:

Cooking without heat is really challenging. So, what are the challenges you faced? How would not having fuel or electricity change how you cook?

100 Mile cooking

This one is really tough. You may have heard of the book *The 100 Mile Diet*, and similar reflections on eating locally. Less than a century ago, our communities ate locally because they had to, and this limited diets while creating the challenge of preserving summer’s abundance for use during winter scarcity. As you will have seen in your grocery store visit, it often seems like our food comes from everywhere but Canada. It’s easy to take this situation for granted, even though it’s relatively new.

You will need to do some research and careful shopping if you want to do a 100 Mile meal or if you want to include at least two or three local ingredients in each meal.

Fair trade cooking

Baking cookies may be the easiest option.

Chocolate and sugar are common ingredients that have a lot of exploitation and child labour associated with them. (So does coffee—consider making sure you use fair trade coffee only throughout your event, especially if you have a sleepover).

Choosing certified fairly traded goods is one way of supporting small farmers and farming communities, as they have a more stable market for their goods and get paid a fair trade and organic premium.





Food bank visit and meal preparation

If you have the chance, take the group or part of the group to visit your local food bank. Unfortunately, it's very likely your community will have one.

You will have to set this visit up well in advance. Consider asking all participants to bring at least one food item with them to donate.

Time needed 🕒

2 hours for the food bank visit, including travel time

30 minutes for the debrief

90 minutes for group preparation of a meal

Questions to ask of the presenters after the presentation

- How many people use the food bank in a week?
- How often can people come?
- What do they get, and how often do they get it?
- Why do people use the food bank?
- If you could change something that causes hunger here in our community, what would you change?

Back at your event site

Discussion 👥

- What surprised you? Bothered you?
- Why are people here in our community not able to afford enough food? Brainstorm answers to this and write them down. Post the paper next to the community map.
- What are some things that could help change these causes of hunger? List these on another flip chart and ask participants to identify who has the power to make these changes. Ask people to come forward

and add these to the map.

For example, if the problem is that people are working but aren't getting paid enough, think about who has the ability to change this. Then put this on the map:

Another example: If more donations to the food bank are needed, who is going to give these?

Optional

Post or read aloud Michael's reflection (in the James Bible study, page 34).

Question for reflection: how would your life change if you or your family had to constantly make sure you had enough food in the house?

Cooking with food bank supplies

Explain that for lunch or dinner, we're going to cook using ingredients and quantities that are the same as those offered by the food bank. (Note that you can make this simpler or more complex by either having the ingredients ready to go, or by asking the group to plan out a menu, then cook it the next day. If you don't visit a food bank but would still like to cook the meal, use the list of items on the next page).

Discussion after the meal:

- Was this meal different from what you might usually eat at home? If so, how?
- What was there a lot of, and why?
- What was missing?
- If you relied on what the food bank gave you, what would you miss? Are there any other difficulties you can see?





Typical food bank supplies


If you can't visit your local food bank or can't get information on a typical week's share of food, use this information. This comes from the campus food bank at the University of Alberta. It's important to note that this food is a supplement only; it's meant to last five days, and isn't enough to feed a single person for the week.

"Listed below are the contents of a typical food hamper, based on Canada's Food Guide. While we aim to always have these items in stock, many of these items are donated and we may need to make substitutions as necessary. We aim to provide all clients with an equitable, balanced diet. Campus Food Bank is here to provide those experiencing extenuating circumstances with the nutrition they require; if you are dealing with a consistent lack of funds, please consult with the Student Financial Aid Information Centre for more information and resources, such as budgeting workshops. We are also a depot for the Wecan Food Basket Society if you would like to buy healthy, affordable produce and/or meat."


One Person Food Hamper

2 cans each of:  

- Beans (kidney, brown, chickpeas, etc.)
- Meat/Fish (tuna, turkey, chicken)
- Soup (chicken noodle, vegetable, etc.)
- Vegetables (carrots, corn, potatoes)
- Fruit (peaches, apple sauce, pineapple)

1 can/jar of: 

- Pasta/Tomato sauce



1 package each of: 

- Instant Macaroni & Cheese
- Pasta, Rice, Rolled Oats (500g each)
- Juice (1L if available)
- 1L Milk Token redeemable at Lister Marina




Four Person Food Hamper:

5 cans each of:     


- Beans (kidney, brown, chickpeas etc.)
- Meat/Fish (tuna, turkey, chicken)
- Soup (chicken noodle, vegetable etc.)
- Vegetables (carrots, corn, potatoes)
- Fruit (peaches, apple sauce, pineapple)

2 cans/jars of:  

- Pasta/Tomato sauce

3 packages of:   

- Instant Macaroni & Cheese

1 package each of: 

- Rice (1.25kg), Pasta (1kg), Rolled Oats (1kg)
- Cereal
- Juice (2L if available)
- 1L Milk Tokens redeemable at Lister Marina
- Peanut Butter (clients with children only)

Bread and other items such as eggs, fresh fruits and vegetables will be included upon pick-up if available.





Amazing Race

With special thanks to Eric Traficante! The original PWRDF version of the *Amazing Race* is found in the original *Off the Grid* resource.

Here's an activity to get participants moving around! Use it in the afternoon when everyone is slowing down. Or, use the exercises one at a time when everyone is coming back from a break.

Similar in concept to the popular TV show *The Amazing Race*, this race gives participants a chance to learn about food justice and PWRDF partners by traveling to different regions and learning about a pressing food issue. At each stop, they will read a short case study related to food, and complete a fast-paced activity before they can move on to the next station.

Alternative:

If you aren't doing the Amazing Race as a stand-alone activity, these stories and exercises can be used individually at break times instead. If you're holding a fundraising meal and want to liven it up, use some of these with the entire parish. Some of these stories can also be read during the service or included in the bulletin, especially those focused on PWRDF partners.

Note: One partner story, focused on the Philippines, is included in a Bible study session instead. If you're sharing partner stories with the parish, be sure to include this story too!

Set up

You will need to set up a station for each focus. These should be a short walking distance from each other, but not so close that the race element is avoided. If weather permits, try mixing indoor and outdoor locations. You may set the stations up in any order you wish, but try to alternate active and passive stations so teams don't get too tired. To avoid line ups, please make sure there is enough space between teams.

Post a volunteer or group facilitator at each station. Make sure there are enough materials at each station for each team to do the task simultaneously.

Materials required

- 1 copy of the relevant Amazing Race story and the instructions for each station
- Buckets and water
- Cut outs of flowers with a circle drawn in the centre, and water based paint and brushes
- Empty jam jars, and water
- A selection of seeds
- A selection of foods or photos of foods for the "roots" section
- **Optional:** Internet connection to show two Fred Says videos ("Let's Jam" for the Cuba activity and "It's Good to be Full of Beans" for the Tanzania activity).

<http://pwrdf.org/resources/fred-says-archive/lets-jam/>

<http://pwrdf.org/resources/fred-says-archive/its-good-to-be-full-of-beans/>



People needed

One to read at each station; one to explain and then monitor each station. The group needs to be in six teams (or one team for each station).

Time needed

90 minutes

General rules

- All teams start and finish at a designated spot
- Teams must complete all the activities correctly to finish
- Case studies are to be read out loud at each station by one or all members of the team
- The winner is the first team to complete tasks at all stations and return to the finish line

Summary of stories and activities

- Tanzania: Seed support project—correctly identify the seeds
- Canada: Matching prices of food for Canada's North
- Canada: Indigenous gifts: IDing foods from Turtle Island
- Pikangikum First Nation: Access to clean water; carrying water
- Cuba: *Fred Says* story on canning: filling jars
- Canada: Where have all the bees gone? Painting flower centres at high speed
- **Optional:** Using the Peter Menzel book *Hungry Planet: What the World Eats* do a “spot the difference” between the food eaten by families in three countries (You can choose three countries featured in partner stories).

Just Food “Amazing Race” stories

A reminder to organizers: These stories and exercises can be used individually at break times or in one big session. If you're holding a fundraising meal and want to liven it up, use some of these with the entire parish. Some of these stories can also be read during the service or included in the bulletin, especially those focused on PWRDF partners.

Note: that one partner story, focused on the Philippines, is included in a Bible study session (page 39). If you're sharing partner stories with the parish, be sure to include this story too!



Station 1

Seeds of the Future–Tanzania



By Marian Lucas-Jefferies, edited for this resource

(To see what a typical family farm in Tanzania looks like, watch the CFGB video “Facing Hunger”. You can also show the Fred Says video “It’s Good to be Full of Beans”, which talks about Josephine Kabanga, who was finally able to leave a refugee camp in Tanzania, return to her native Burundi, and received training with PWRDF support that helped her establish her own garden and raise goats).

For many years PWRDF has worked with the church in Tanzania (Tan-zan-EE-ah). Tanzania is in eastern Africa. It’s a beautiful country. Over the years it has had to host millions of refugees from neighbouring countries who have had to flee fighting. Imagine what would happen if there were a war in the United States and millions of people came across our borders. It would create a major crisis- and Tanzania has dealt with this reality many times over the years.

Many of Tanzania’s 48 million people are farmers, so good seeds are often a matter of life and death. If you don’t have good seeds, land to grow them, and good tools and fertilizers, your family can easily go very hungry. Over seventy percent of the world’s food seeds are produced and often controlled by only ten big companies. So farmers keeping and sharing their seeds means that more people can afford seeds, and also makes special, local varieties of vegetables and rice available.

In 21 villages in southeastern Tanzania, PWRDF is working with the Diocese of Masasi to ensure that villagers can grow enough food for 10 months of the year.

The farmers grow crops under the oversight of the Tanzanian government’s Official Seed Certification Agency. This agency makes sure the seeds meet standards to be certified as foundation seeds. Then these can be sold to other farmers for future planting. Each farmer will donate 20% of their crop to their village’s seed banks, where they will be distributed

to other farmers in the community to use next year. When farmers get the seeds from the seed bank, they promise that 20% of their crops be given back to “pass it on” to their neighbours. The number of farmers benefited by this program will triple each year: from 1,155 farmers in the first year to over 90,000 farmers in the fifth year of the program!

And it’s all because of seeds.

Exercise

Farmers need to know a lot about seeds. And that’s not as easy as it sounds, especially when farmers work with dozens of kinds of seeds that each have to be planted at the right time. In this part of the race, you need to match the seed to the plant it produces.

Suggestions for organizers:

- Beans
- Rice
- Sunflower
- Mustard
- Apple
- Lettuce
- Carrot
- Or whatever you choose. Ensure that some plants are familiar, and that some seeds are less likely to be familiar. Make it harder if your group is older. Use actual seeds where possible. Use photos, drawings, and produce for the matching foods—such as a jar of mustard.
- Or: If you have connectivity and a computer for the station, use the online seed quiz offered by USC Canada at <http://www.usc-canada.org/name-that-seed/>.



Station 2

Feeding My Family in the Arctic



Welcome to Nunavut, Canada's youngest territory and oldest culture. We are in the far northeast of Canada. In the Anglican Church we're part of the Diocese of the Arctic, which is 4 million square kilometers in size.

The majority of people in the Northern regions of North America are carrying enormous burdens, and are trying our best with limited means and resources to feed our families and to build a more sustainable future. Not so long ago, we Inuit (EE-noo-it) fed ourselves. We hunted using sled dogs and travelled to follow the seal and caribou.

But when Canada started taking control of our lands we were moved into communities and told to stay put. Climate change is also making it a lot harder to hunt because the sea ice is now much less than it used to be. Besides, everything from feeding our dogs to getting fuel for the snowmobiles is really, really expensive.

We face complicated challenges that work together to affect all living costs. We are not able to use many of the usual fixes for food insecurity, such as greenhouses, due to extreme cold conditions, limited sunlight, remoteness of our fly-in communities, and mostly because of the hugely high construction and maintenance costs. You should see what we pay for everyday food items! Well, see for yourselves.

Exercise

Print out photos of the following items and on separate sheets, the cost of the items. Have the group try to match the food item to the price people pay for it in remote fly-in communities. Bonus points if they can correctly name a specific reason for a couple of these items being extra high in price:

- One cabbage: \$29 (Urban area of southern Canada: About \$4)

- 1 can of frozen concentrate juice: Between \$11.30 and \$51 (Urban area of southern Canada: About \$1-\$2)
- 1 box of cookies: \$12 (Urban area of southern Canada: About \$3)
- 5 kilos of flour: \$33 (Urban area of southern Canada: About \$10)
- 24 500mL bottles of water: \$105 (Urban area of southern Canada: About \$3-\$4)

Source: <http://www.feedingmyfamily.org/index.php/faqs/item/92-how-big-is-the-price-gap?>

Reasons for high prices

Government has removed or lowered subsidies to save money; costs of airplane transportation, which especially affects heavy items; costs of fuel to keep fridges running; lack of competition—if there's only one store to go to, it can choose to charge more or less what it wants.

After the exercise

Check out feedingmyfamily.org and the *Feeding My Family* Facebook group. They are run by Northerners, with support from people who live in the south of Canada.

"We've been working hard to bring awareness to the fact that the HIGH COST OF FOOD is preventing many Northerners from living healthy, happy and productive lives. From Northern Labrador in the east, to Northern Alaska in the west, we are using this group as a forum where Northerners can come together to work toward positive change, despite the distance that separates our communities".

Have your group look at some of the issues raised on their website and through their Facebook group. From this learning, are there any items your group wants to put on the Action Wall?



Station 3

What roots does your food have?



These days we enjoy foods and drinks from all over the world and don't think much about it. Did you know, for example, that regular old black pepper used to be worth more than gold and that only royalty were allowed to have it?

Exercise

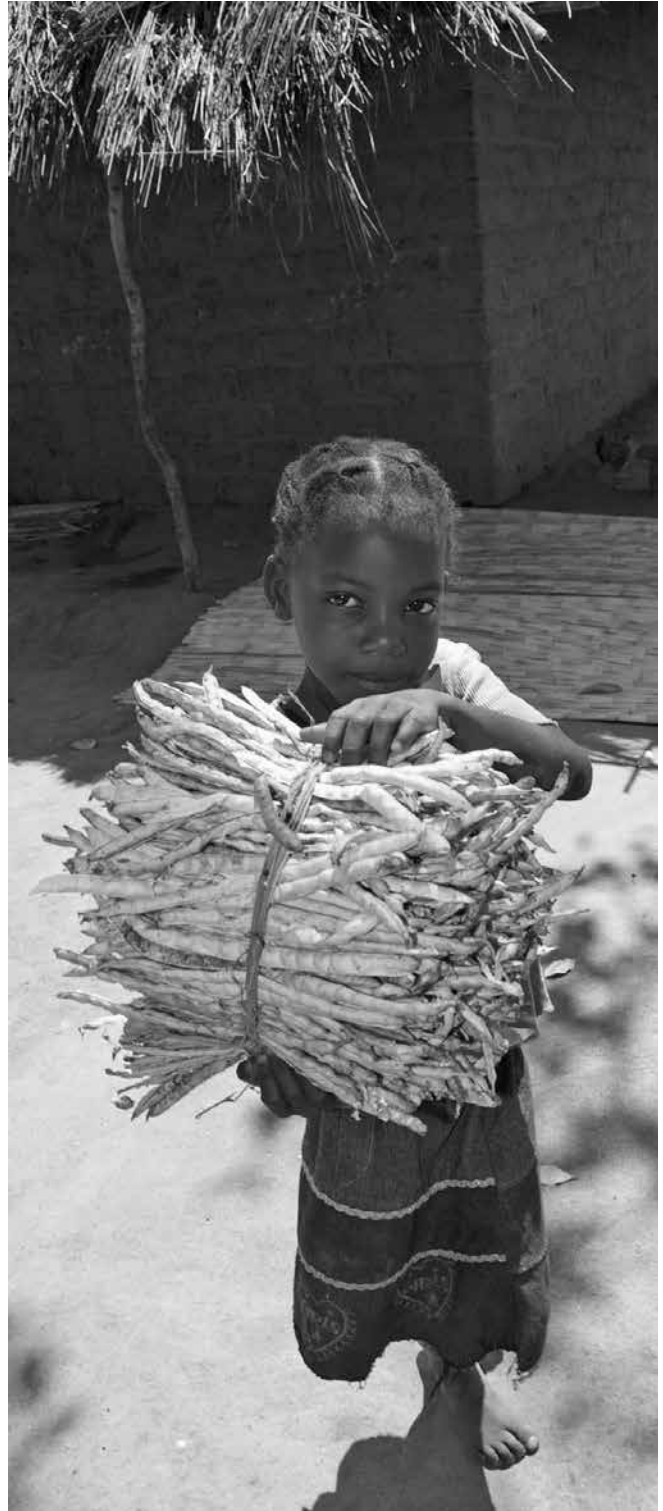
We're going to read out (or show) foods that are really popular—popular because they're tasty or because they feed millions of people around the world. You will have ten seconds to decide as a team where that food originated—meaning, where it was first cultivated before spreading out across the world. Decide as a team and answer as a team; individuals yelling out responses might be disqualified! You get one point for every correct answer.

Set out these foods, show pictures, or just read the names

- **Tomatoes** (Answer: Central America/Meso America or any of the countries in this area)
- **Turkey** (North America)
- **Peanuts** (Peru/the Andes)
- **Coffee** (Ethiopia/North or Northeast Africa)
- **Chocolate** (Mexico/Central America)
- **Wheat** (Iraq and Iran, or the Fertile Crescent, or the Middle East)
- **Potatoes** (Peru and Bolivia/the Andes)
- **Sugar cane** (New Guinea, also China, India/Southeast Asia)
- **Chickens** (Central Asia)

After the exercise

Thank God for all the diverse food God has given us!



Station 4

Where Are the Bees?



Who here likes fruit?
Yell out your favourite kind of fruit!

Almost every fruit we eat starts out as a flower. And for that flower to turn into, say, an apple or cherry or blueberry, it needs to be pollinated. This is also true of some vegetables, like tomatoes and squash.

And a lot of plants rely on pollinators to move their pollen from flower to flower, so that fruit can form and a new generation of seeds can be born.

Bees are really important pollinators. A lot of people think that bees like to sting, but this isn't true. Most bees are very gentle, and only sting if they feel really threatened.

Many people think there's only one kind of bee. That's not true either. Most of us are familiar with honey bees, which actually came over from Europe. They produce honey and beeswax and live together in hives. But there are also many other bees here in Canada— in fact, there are at least 800 different kinds here. Some are big and loud, like bumblebees. Others are tiny and colourful, like sweat bees and orchard bees.

Here in Canada we have the masked bee, the plasterer bee, the small mining bee, the dagger bee, the oil-collecting bee, the leaf-cutter bee, the mason bee, the dwarf carpenter bee, the cuckoo bee and the long-horned bee. If we list them all we'll BEE here all day.

All of them pollinate the plants we rely on for food.

BUT—bees are under serious threat here in Canada. Many are losing their habitat—the land and plants

they rely on for food. All are harmed by chemicals that are used to kill bugs that damage food crops. Bees have lots of hair that can trap both pollen and chemicals. They carry the chemicals home with the pollen, and the chemicals play a role in making the bees confused and weak. A beehive full of dead bees is a very sad sight, and some groups are demanding that the government make it illegal to use certain kinds of chemicals.

Imagine a Canada without fruit and a garden without the sound of bees. We're going to imitate bees in this next race as a reminder of how we need to protect bees.

Exercise

Across the room we have cut outs of flowers, and paint and brushes on a table. Each team member needs to run to the flower station and paint the inside of a flower. But since bees don't have hands, you will need to use your mouth to hold the paint brush. And when you're done, run once around the table, going BZZZZZZZZ as you run. Then return and tag the next person in line.

After the race is done

You can help bees by planting wild flowers in your yard or at the church. Talk to your family about not using chemicals in your back yard. On hot days you can fill a pie plate with marbles and water and watch how many insects come down for a drink. And finally, learn about the concerns about these new chemicals, which are called neonics for short.



Station 5

Let's Jam-Cuba



Cuba is a beautiful island in the Caribbean, just south of Florida. The Primate's World Relief and Development Fund has worked with the Cuban Council of Churches (CCC) for many, many years.

Like Canada, Cuba used to trade a lot with the United States. But many years ago, the US ended all trade with the island during a fight with the government that took power in Cuba. This caused a lot of hardship. Imagine what would happen if overnight the border between Canada and the US were closed, and all our trade stopped.

Cuba has had to work hard to find ways of feeding its people without relying too much on outside help. Cubans grow a lot of their own food, but sometimes keeping that food preserved for later has been difficult. Imagine if your home didn't have a fridge or freezer. What would you do to keep food from going bad? (Ask for some ideas here).

Canning or jarring food is one way to keep food fresh. But it's a lot of work and it takes special supplies. That's why PWRDF is helping the Cuban Council of Churches train what it calls Community Promoters—people who are trained to visit communities, learn about their different needs, and help train local people on how to grow food. Some of that training involves making preserves. Some of it has involved building gardens on people's roofs right in Havana, the capital city. Maybe our churches here should look at doing the same.

A lot of people here in Canada make jam and do home canning. Like our Cuban friends, they can tell you that

when the harvest comes in, you have to move fast to get it all safely stored in jars for those times when local food just isn't available. And you have to be careful at the same time—for example, the jars have to be heated to kill any bacteria and you can't touch the inside or rim of the jar once it's been sterilized. You can't heat them too much or too little, either—unless you want them to explode. No wonder community teachers have to give people a hand.

Exercise

Each team selects one member to make a jam sandwich for the whole team to enjoy. The selected member is blindfolded, turned around in a circle three times and is verbally instructed by the rest of his/her team on finding the ingredients to complete the task. When the sandwich is made the selected member will cut the sandwich into the number of portions as there are people in the group. Group members will keep their hands behind their backs as the selected member feeds them the sandwich. The task is complete when everyone has eaten their portion of the sandwich. (Adapt this exercise as needed to ensure the safety of your group).

After

PWRDF wants to work with the Cuban Council of Churches to train 150 Community Promoters. This will need our support. And maybe they can pay us a visit and teach us how to jam Cuban style.

Station 6

Clean water for everyone– Pikangikum First Nation



Our lives depend on water. Without access to water, none of us would survive. It is so easy for most of us to turn on our taps and receive clean water that we might assume that everyone is able to do the same. Unfortunately, this is not true for everyone.

First Nations communities have faced many challenges since non-Aboriginal people first arrived here hundreds of years ago. Many have lost access to their own lands, and many are now poor as a result.

Clean drinking water is a big problem in many Aboriginal communities. A lot of remote communities don't have the pipes and cleaning systems many of us take for granted. And in some cases, the communities face major pollution of their rivers and lakes. For example, the community of Grassy Narrows in northern Ontario has a huge problem with poisonous mercury in the nearby river and lakes, because of a pulp mill located upstream. They can't even eat the fish anymore.

Another Northern Ontario community, Pikangikum (Pee-CAN-jee-kum), faces similar problems. About 2,400 people live in Pikangikum, and half of them are youth. They have a lot of trouble with the expense of making sure people have access to water, in part because there are no roads into the community.

- Of the 450 homes in the community, 430 (95%) do not have drinking water or waste-water services.
- Surface water sources (lakes and rivers) can easily get contaminated or polluted. So can in-home water storage systems.
- Most residents must use wooden outhouses.

Imagine how hard it is to prepare your food when you have to haul the water. Imagine how long it takes

to make dinner when you have to boil all water five minutes before you can use it to prepare your meal.

We're going to get a little taste of this.

Exercise

Here's a bucket of water. It's not even enough for a family to cook a meal and wash up with because we're making it easier for you! Divide your team in half. One half is going to work individually. Each person in the first half of the team must pick up the full bucket, and carry it down to the empty bucket. Dump it in the empty bucket without spilling any. Then run back. The next person takes the now empty bucket, runs to the other end of the room, fills the bucket, and carries it back without spilling! The first half of the team will do this.

Then the second half of the team needs to pick up a full bucket of water and together carry it to the end of the room (without spilling!). Then they need to pour the water into the empty bucket and carry the now full bucket back to the starting line together.

After the race

- Which team had the easier job—the one where individuals carried the water, or the one which shared the bucket?
- What did you notice most about the water?

Water weighs a lot. And there's no way to make it lighter, since dehydrated water doesn't work too well. All over the world, including here in Canada, people do what you just did, day in and out. Dirty water



spreads serious diseases, so hauling clean water is a total necessity. But hauling water is back breaking work that keeps many kids, especially girls, out of school. Imagine carrying even that small bucket for five kilometers. Imagine what a difference a well and pipes would make in this situation.

A working group has started to tackle some of these struggles with the direction of people living in Pikangikum. National Indigenous Bishop Mark MacDonald has told Anglicans:

“We would like to suggest that you adopt one Pikangikum home as a target fundraising goal. Not

only does the provision of water to one home impact, on average, 7 people (including children) who live together, it also leads to skilled labour jobs in the community and stands as a sign of hope for new partnership between the peoples of Canada”.

You can learn more about this work by participating in the National Youth Project activities with other youth in your church. And you can take care to never waste water. For more information on the National Youth Project visit <http://www.justgeneration.ca/resources/national-youth-project/>.





Skit Script

God, St. Francis and Creation, or “Dumb and Dumber”

GOD: Frank, you know all about gardens and nature. What in the world is going on down there on the planet? What happened to the dandelions, violets, thistle and stuff I started eons ago? I had a perfect no-maintenance garden plan. Those plants grow in any type of soil, withstand drought and multiply with abandon. The nectar from the long-lasting blossoms attracts butterflies, honey bees and flocks of songbirds. I expected to see a vast garden of colours by now. But, all I see are these green rectangles.

ST. FRANCIS: It's some of the people—especially those in the North—that settled there, Lord. Some people started calling your flowers “weeds” and went to great lengths to kill them and replace them with grass.

GOD: Grass? But, it's so boring. It's not colourful. It doesn't attract butterflies, birds and bees; only grubs and sod worms. It's sensitive to temperatures. Do these people really want all that grass growing there?

ST. FRANCIS: Apparently so, Lord. They go to great pains to grow it and keep it green. They begin each spring by fertilizing grass and poisoning any other plant that crops up in the lawn.

GOD: The spring rains and warm weather probably make grass grow really fast. That must make them happy.

ST. FRANCIS: Apparently not, Lord. As soon as it grows a little, they cut it—sometimes twice a week.

GOD: They cut it? Do they then bale it like hay?

ST. FRANCIS: Not exactly, Lord. Most of them rake it up and put it in bags.

GOD: They bag it? Why? Is it a cash crop? Do they sell it?

ST. FRANCIS: No, Sir, just the opposite. They pay to throw it away.

GOD: Now, let me get this straight. They fertilize grass so it will grow. And, when it does grow, they cut it off and pay to throw it away?

ST. FRANCIS: Yes—that's right God.

GOD: These people must be relieved in the summer when we cut back on the rain and turn up the heat.

ST. FRANCIS: You aren't going to believe this, Lord. When the grass stops growing so fast, they drag out hoses and pay more money to water it so they can continue to mow it and pay to get rid of it.

GOD: What nonsense. At least they kept some of the trees. That was a sheer stroke of genius, if I do say so myself. The trees grow leaves in the spring to provide beauty and shade in the summer. In the autumn, they fall to the ground and form a natural blanket to keep moisture in the soil and protect the trees and bushes. It's a natural cycle of life.

ST. FRANCIS: You better sit down, Lord. The people have drawn a new circle. As soon as the leaves fall, they rake them into great piles and pay to have them hauled away.

GOD: No. What do they do to protect the shrub and tree roots in the winter to keep the soil moist and loose?

ST. FRANCIS: After throwing away the leaves, they go out and buy something which they call mulch. They haul it home and spread it around in place of the leaves.

GOD: And where do they get this mulch?

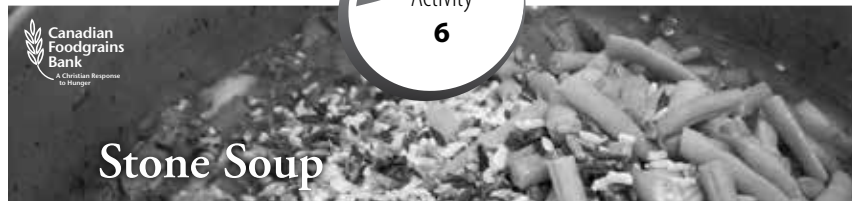
ST. FRANCIS: They cut down trees and grind them up to make the mulch.

GOD: OK! I don't want to think about this anymore. St. Catherine, you're in charge of the arts. What movie have you scheduled for us tonight?

ST. CATHERINE: “Dumb and Dumber”, Lord. It's a story about....

GOD: Never mind, I think I just heard the whole story from St. Francis.





Activity:

This activity is great for youth groups, Sunday school classes and entire congregations. It can easily be paired with our Taste and See activity, available at http://foodgrainsbank.ca/taste_and_see.aspx.

Some suggested discussion questions are listed below.

The following steps are simply a guideline.

Check to see if there are any food allergies or intolerances for which you must adapt the recipe.¹

With your group, read Stone Soup. For larger or older groups, this story can be easily adapted into a skit. It can also be read for Children's Story time during church.

Have each person bring a few vegetables. It can be fun to give no parameters and see what you end up with—in this case you may need to have a

¹Some common allergens such as dairy, soy or gluten may even be found in bullion cubes and packaged broth.

cookbook on hand (or an adept soup-maker!) so you can make soup with what is brought.

Prepare the soup together. While waiting for the soup to cook, you may want to do a short bible study or reflection. Resources available at foodgrainsbank.ca/worship.

You may wish to say/sing a table grace. Table graces can be found on the Canadian Foodgrains Bank website: www.foodgrainsbank.ca/table_graces.aspx. Serve the food and enjoy the fellowship!

Have children/students create posters to advertise for the Stone Soup meal.

After reading the story, highlight some stories from the Bible which talk about sharing with each other.

For smaller groups or youth groups, there are some suggested discussion questions below to provoke thought on the abundance of our gifts and what it means to share our food.

Find a nice smooth (and clean!) stone and actually use it in the soup. It will not change the soup, but it will be fun!

Use an old family recipe or a recipe from an elder member of your group or church.

If doing this activity with a large, varied group, have people from different stages of life preparing the meal, and the eating space, together. It is a great opportunity to build community cross-generationally.

Make extra! Bring jars or containers of your extra soup to community members who may not get visitors or may not be able to go out into the community (seniors, people who are ill, busy new parents, etc).



Who is hungry?

Many thanks to the Canadian Foodgrains Bank, of which PWRDF is a member. This exercise is edited slightly for this resource.

Time needed ⌚

10-20 minutes

Supplies 🛒

If you have an internet connection and a computer and projector, or even just the computer, start off with the World Food Programme's online quiz, in the right sidebar at <http://www.wfp.org/hunger/causes>

People 👤

Two or three sets of ten volunteers, depending on the size of your group, and a couple of people to read the questions and invite guesses/responses.

Ask for ten volunteers and ask them to stand up in front of the group.

Have two sit down, so there are 8 standing. Explain that these 8 people represent all the people on the planet.

What is the population of the world?

7 billion.

If these 8 people represented the entire population of the world, how many people of this 8 do you think would live with being hungry almost all of the time? 1 in 8 (ask 1 participant to step forward).

How many people do you think that is, if there are 7 billion people on the planet and 1 in 8 is hungry?

There are 842 million people on the planet who live with chronic hunger. This is about 26 times the population of Canada.

Have all 10 volunteers stand up or invite another 10 people forward. Explain that these 10 people now represent all the hungry people of the world.

How many hungry people was that again?

842 million.

How many of these people are children?

200 million.

Ask two people to step forward, stand for a few seconds, and step back again.

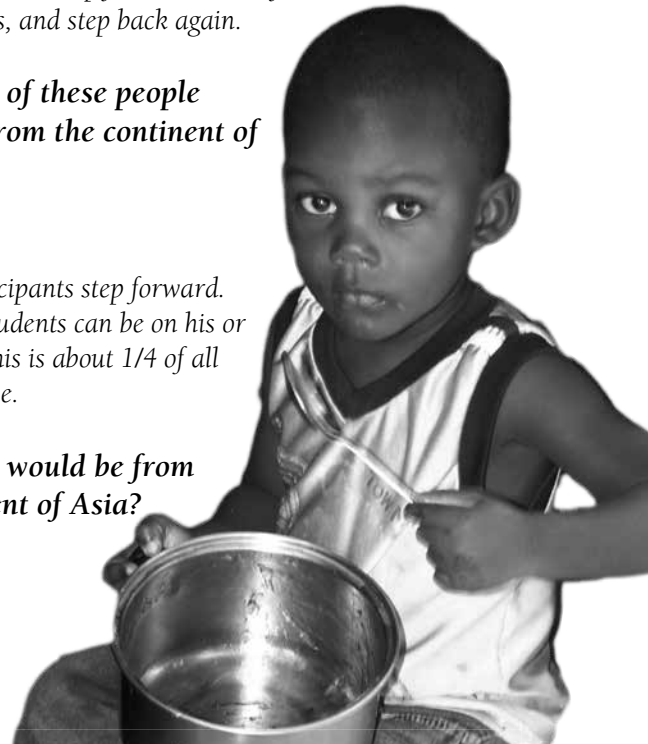
How many of these people would be from the continent of Africa?

2.5

Have 3 participants step forward. One of the students can be on his or her knees. This is about 1/4 of all hungry people.

How many would be from the continent of Asia?

6



Ask 6 participants to step forward.

Over half of all hungry people live in the continent of Asia! Anyone know why?

Two out of every three people in the world live in Asia.

Ask the remaining people to step forward.

They are from the Middle East and Latin America. While there are hungry people in Europe and North America, and good nutrition is a major issue, they are generally not constantly hungry.

Thank the participants and invite them to sit down; invite ten new people forward. Explain that these ten people still represent the hungry people of the world.

Given that about 50% of the population of the planet is women (a little more because women live longer than men), how many hungry people do you think would be women?

6 in 10, 60%

Ask 6 people to step forward.

What does this tell us? There are more women who are hungry than men.

What percentage of hungry people would be farmers?

7 in 10, 70%

Ask 7 people to step forward.

And finally, if our ten excellent volunteers represent all the food produced in the world every year, how much of that food winds up in the garbage?

Over 30 percent

Ask 3 people to lie down on the floor.

Producing this food also uses up precious natural resources that we need to feed the planet. Each year, food that is produced but not eaten guzzles up a volume of water equivalent to the annual flow of Russia's Volga River—and the Volga is a BIG river. Producing this food also adds 3.3 billion tonnes of greenhouse gases to the atmosphere, with consequences for the climate and, ultimately, for food production.

Thank the volunteers and invite them to sit down.

Ask the group:

- What do you think was the weirdest fact? What surprised you most?
- Why would farmers be hungry?

Many things contribute to farmers being hungry such as unfair market practices, damaged land, conflict, and climate change. Recently, climate change is one of the biggest issues facing farmers in developing countries. Climate change is making weather patterns unpredictable, and increasing the frequency and intensity of droughts and floods, as well as tropical storms. Since farming is so dependent upon the weather, these changes in the climate have big impacts on farmers.

- Why would there be more women who are hungry than men?

Lots of reasons. When there is not enough food, women will often go without in order to feed their children. In addition, women, especially pregnant or nursing mothers, require more nutrition, which sometimes they cannot access.

In many places women are still not treated as equals to men. Because of this inequality, women often do not have the same access to resources as men. For instance, many women are farmers, but female farmers do not have the same rights as male farmers. The UN estimates that if women farmers had the same access to resources as men, the number of hungry people in the world could be reduced by up to 150 million.



Why People are Hungry

Understanding WHY people are hungry is extremely important. Just by taking part in this exercise, you already know more about hunger than most people. Education and learning are a key part of ending hunger.

10 minutes ⌚

Summing up

You could ask for volunteers to read this, and/or project these “myths and realities”.

To close off, here are three myths, or wrong ideas about hunger, that you’ll often hear. For each, there’s also a “reality response”.

Myth: Disasters, like droughts or wars, are the reason why people go hungry.

Reality: Over 90 per cent of hungry people simply can’t grow or buy enough food to eat, day in, day out.

Myth: We don’t have enough food to feed everyone. We need to increase the amount we produce.

Reality: Right now, there’s enough food to feed everyone in the world. But, because it’s not shared fairly, not everyone has enough to eat.

Myth: Global hunger has always existed –there’s little we can do about it.

Reality: The number of people across the world who don’t have enough to eat is growing. But some countries have had remarkable success in freeing millions of people from hunger. With public pressure, political will, support for communities and action from people like us, this progress could be multiplied worldwide.

–CAFOD

Hunger is complicated, and there isn’t one easy fix. But there are many ways we can work together, and many creative ideas we can share in on the path to sharing God’s creation much more equally. We need ideas and action from all ages and all countries. That’s why we’re here together.





Activity
8

Go Bananas- Banana Webs

Grade 1 & Up

Introduction

This is a great introductory activity where, by creating two webs tracing the path of two bananas from field to plate, kids will explore the differences between conventional and organic/fair trade bananas.



25 + min



8 or more

Goals

To examine where food comes from and the path that it takes from field to plate.
To explore what food choices we have.

Materials

- 2 large balls of yarn, preferably of different colours
- Actors card cut out from page 3
- Scissors

Run the Activity

1. Print out the activity (p.1-3). Cut out the actors/locations on page 3.
2. Gather the group into a circle and distribute the cut-out actor cards to students. Students must pay attention and remember which card(s) they hold.
3. Give the ball of yarn to the student who has the **small producer** card. The yarn will represent the starting point of the story.
4. Start the game (you may also want to time how long it takes)! Start reading the Conventional Banana script (p.2), shouting/emphasizing words that are bolded (actors). Every time a word is shouted, the person holding the yarn must toss it to someone else while holding onto their part of the yarn. This will create the web. The yarn can be tossed to someone more than once.
5. Debrief (see questions below). Repeat, distributing the Fair Trade Organic cards and reading the script.

Debrief

Conventional Banana Web Debrief

1. Take a look at the entangled web of yarn. What does this say about our food system? Is it sustainable?
2. Let's recap what happened. Measure the yarn used. How many times was the ball of yarn dropped (poor banana)? How many steps were there (16)? Did some steps repeat (transportation)? How long was the banana journey (a few weeks)?
3. Who do you think makes the most money in this system? Who has the most power? Was anyone pulling on the web more than others?

Fair Trade Organic Banana Web Debrief

1. Take a look at this web. How different is it from the first one? Does it look more sustainable?
2. Let's recap. Measure the yarn used. Compare with what happened with the last web. How many times was the ball of yarn dropped? How many steps were there (8)? Did some steps repeat from the first web? How long was the banana journey (a few days)?
3. Did the farmer make more money?

Take Action

1. **Reduce your foodmiles and promote fair trade:**
 - Buy directly from farmers by shopping at farmers' markets
 - Buy fair trade products when you can, especially when buying luxury items (chocolate, coffee, etc.)
 - Ask your grocer to promote local products.
2. **Inspire others to take action:**
 - Share this activity with others.
 - Organize a film night - Check out our *Favorite Food Film List*: <http://usc-canada.org/resources/creative-campaigning/>

Visual Resources

- <http://www.youtube.com/watch?v=HqJlWSXgyl>
- <http://www.youtube.com/watch?v=NZpUwCfInH8>
- <http://www.youtube.com/watch?v=orDjyNBmkj4>
- **Cost of a Banana Diagram:** http://farm1.static.flickr.com/83/213512500_f38f9ee201.jpg
- **Fair Trade Banana Postcard:** http://www.fairtradere-source.org/uploads/2008/03/postcard_banana.jpg



Banana Webs: Instructions

- Start by reading the Conventional Banana Web.
- Once the Conventional Banana Web is done, read the Fair Trade Organic Web.

1. Conventional Banana Web

1. A **small producer in Honduras** grows bananas on a plantation.
2. When they are still green, before they are ripe, the small producers picks his bananas and sells them to the **plantation** owner at the price of *1 cent* per banana.
3. The owner of the plantation has the bananas packed and transported, and the shipment is taken onto an **airplane** at the local airport.
4. The merchandise arrives at an **airport** in North America.
5. The goods are delivered by truck to a **warehouse** where bananas are inspected and then chilled.
6. When the price of bananas is low on the market, a **negotiator** buys bananas, and the goods are shipped to him.
7. The negotiator sells his bananas to an **importer**.
8. The bananas are sent to the importer through a **delivery company**.
9. The importer sells the bananas to a **large distribution centre**.
10. A **transport company** delivers the bananas to the distribution centre.
11. At the distribution centre, **packers** pack and unpack the bananas a few times as they prepare orders and move them from one fridge to the next.
12. A **supermarket company** buys the bananas from the large distribution centre for a few of its stores.
13. The **large distribution centre** ships the bananas to another different distribution centre, closer to the supermarket stores that ordered them.
14. Once they arrive at the new location, the **distribution centre employees** store them in rooms where they are gassed to artificially ripen the bananas.
15. *A few weeks after they've been picked*, a **truck** finally delivers the bananas to your supermarket in _____ (name of your city).
16. You, the **consumer**, are hungry. Your parents drive you to the **supermarket**, you see a banana and you buy it for *50 cents*.

Conventional Banana: 16 steps*

** Keep in mind that this story was highly simplified. The actual path of a conventional banana is much more complex.*

Fair Trade Organic Web

1. A **small producer in Honduras** grows bananas on his farm.
2. When the bananas are almost ripe, he picks them and sells them to his **cooperative** at the price of *25 cents* per banana.
3. The cooperative sells the bananas to an **importer**.
4. The importer sells his bananas to a **small grocery store distributor** in North America.
5. The importer has the bananas packed and transported, and the shipment is taken onto an **airplane*** at the local airport. **Note: Sometimes, bananas are also shipped by boat which, on average, uses 1 000 times less energy than when they are transported by plane.*
6. A transport company delivers the goods to a **small distribution centre** where the bananas are inspected and then chilled.
7. *A few days after they've been picked*, a **truck** finally delivers the bananas to your **local grocery store** in _____ (name of your city).
8. You, the **consumer**, are hungry. You bike to your local grocery store, you see a banana and you buy it for *1 dollar*.

Fair Trade/Organic Banana: 8 steps*

** This story was only slightly simplified.*

Fair Trade in a Nutshell

Fair trade seeks to ensure that the farmers get a better wage for their products by reducing the amounts of middlemen. Fair trade also promotes fair and safe labour, more environmentally-sound practices, access to credit and long-term contracts for producers.

Fair trade products you can find: Chocolate, bananas, coffee, cocoa, sugar, tea, honey, cotton, flowers, soccer balls and handicrafts.

How to tell if a product is Fair Trade Certified: Look for the logos below on products wherever you shop.



BANANA WEB STORIES: Instructions

- Cut along the dotted lines of each actor card and see page 1 for how to run the game.

ACTORS (Conventional banana)	ACTORS (Fair trade organic banana)
<u>Small producer in Honduras</u>	<u>Small producer in Honduras</u>
<u>Plantation Owner</u>	<u>Cooperative</u>
<u>Airplane</u>	<u>Importer</u>
<u>Airport</u>	<u>Small Grocery Store Distributor</u>
<u>Warehouse</u>	<u>Airplane</u>
<u>Negotiator</u>	<u>Small Distribution Centre</u>
<u>Importer</u>	<u>Truck</u>
<u>Delivery Company</u>	<u>Local Grocery Store</u>
<u>Large Distribution Centre</u>	<u>Consumer</u>
<u>Packers</u>	
<u>Supermarket Company</u>	
<u>Distribution Center Employees</u>	
<u>Truck</u>	
<u>Supermarket</u>	
<u>Consumer</u>	



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Video viewing

Below is a list of videos that can be accessed free of charge or may be available in your library system. However, you need internet connectivity for many of them.

Many are short or are trailers for longer videos, and are designed to start off a session or to come back from a break. Others can be the focus of an entire session and a couple have discussion questions noted.

Questions for discussion have been added. Please note that PWRDF has a separate resource called *Hunger is not a game*. It's based on the movie *Hunger Games*.

Shorts and trailers:

La Cosecha/The Harvest: <http://vimeo.com/16668328> (Trailer)

The full version of this video appears to be hard to find. The trailer focuses on introducing the realities of teenaged, mostly Hispanic workers who harvest the majority of US crops.

A discussion focus could be:

- How old are these workers? Why are they working?
- Who is hiring them and why?
- You could also note that in Canadian families, kids are often involved with farming. The situation described here is different.

Taste the Waste: <http://tastethewaste.com/info/film> (Trailer)

This short piece introduces numbers and images about the amount of food that goes to waste worldwide.

Honey Hong Kong: <http://vimeo.com/21746934>

This 3 minute video looks at the impossible: keeping bees in one of the most densely populated cities in the world in order to make local honey available and connect people with their food.

What's Killing Canadian Honeybees?

<http://www.cbc.ca/news/canada/what-s-killing-canadian-honeybees-1.1312511>

This 15 minutes mini documentary focuses on a corn farmer and a nearby honey producer, and the use of chemicals designed to kill insects that damage the corn crop. The honey producer's bees are dying in huge numbers, and he and a number of scientists are concerned that the chemicals are killing the bees.

Longer movies:

The Hunger Games: Please see the separate PWRDF resource for this movie, "*Hunger is not a game*" found at justgeneration.ca/resources/hunger-is-not-a-game. It breaks the movie into shorter sections, so you can use the resource throughout a weekend or series of week-nights and combine it with material in this resource.

Facing Hunger: This Canadian Foodgrains Bank film is 27 minutes long and has faith-based content. It also lets participants see the farming process in Tanzania in more detail. It can be streamed online at <http://foodgrainsbank.ca/?news=facing.hunger-a-documentary-from-canadian-foodgains-bank>



Before starting, ask the group to watch for these things:

- What are the similarities and differences between the farm in Saskatchewan and the one in Tanzania? (This can include who is involved in farming, the size of the farm, the sorts of things grown).
- How is fuel used on each of the farms? What kind of fuel? How much, do you think?

After the movie:

- Open the discussion with the questions above.

Then:

- What was the Tanzanian family eating?
- What did the Canadian mom say when she was grocery shopping? Do you think that's true? (NOTE: She looked in her shopping cart and commented that "we probably don't need most of this").

- CFGB is supporting farmer training in Tanzania. This is important, as the farmers themselves say. Canadians learning from farmers in other parts of the world is also important. What could Canadian farmers and Canadians in general learn from Tanzanian farmers? (e.g., how can we "grow God's way"? How can we support small farmers)?

Food, Inc: This is a 90-minute video that may be available in your library. It looks at the increasingly large scale, corporate reality of food production in the US. Please screen it first; part of its goal is to raise awareness of the cruel treatment of factory-farmed animals.





Recommended Resources

For suggested videos, please see the separate video viewing guide, page 66.

For reading, reflection, and action:

Hunger is not a game resource from PWRDF: www.justgeneration.ca/resources/hunger-is-not-a-game.

Seven Days to Tend the Earth (Canadian Foodgrains Bank):

<http://foodgrainsbank.ca/product/seven-days-to-tend-the-earth/>

World Food Day/ Week to End Poverty: Canadian churches and the ecumenical group KAIROS participate in the United Nation's annual World Food Day (October 16) and the Week to End Poverty. Watch for resources every year! www.kairoscanada.org.

Hungry Planet: Peter Menzel and Faith D'Aluisio
This book is worth the purchase price and is a great resource for anyone in the parish. It focuses on the food families around the world will use and have access to over one week.

You can also order posters, or a kit of posters and slides cleared for educational use at <http://catalog.socialstudies.com/> (Type "Hungry Planet" into the site search bar).

Recommended from the same authors: *What I Eat*

Hunger Report 2014: A survey of Canadians who rely on food banks, and why:

http://www.foodbankscanada.ca/getmedia/76907192-263c-4022-8561-73a16c06dd2f/HungerCount_2014_EN_Hr.pdf.aspx

Groups

Canadian Foodgrains Bank:

<http://www.foodgrainsbank.ca/>
PWRDF is a member of CFGB. They have lots of great resources for Christian action and reflection on food justice. If you're in a farming area, consider getting involved with a CFGB crop and harvest!

Ecumenical Advocacy Alliance:

<http://www.e-alliance.ch/>
The Ecumenical Advocacy Alliance is an international network of churches and church-related organizations committed to campaigning together on common concerns. Current campaigns focus on HIV and AIDS, and food security.

ACT Alliance: <http://www.actalliance.org/>

PWRDF is a member of this global ecumenical relief and action organization. ACT Alliance is a coalition of more than 140 churches and affiliated organizations working together in over 140 countries to create positive and sustainable change in the lives of poor and marginalized people regardless of their religion, politics, gender, sexual orientation, race or nationality in keeping with the highest international codes and standards. Members are associated with the World Council of Churches or the Lutheran World Federation.



Ten Thousand Villages:

<http://www.tenthousandvillages.ca/>

This network of fair trade stores is found throughout North America and is run by the Mennonite Central Committee.

Unitarian Service Committee Canada:

<http://usc-canada.org/>

The USC has worked alongside small farmers and communities for years. They focus on sustainable farming, protecting seed diversity, and advocacy against hunger.







Evaluation Form

What were your three favourite activities in *Just Food!*?

1. _____
2. _____
3. _____

What else would you have liked to learn about in *Just Food!*?

1. _____
2. _____
3. _____

Would you recommend *Just Food!* to others? Why? Why not?



Do you plan on changing your lifestyle as a result of this program?

☐ Yes ☐ Maybe ☐ No

Do you plan on teaching others what you have taken away from this program?

☐ Yes ☐ Maybe ☐ No

Do you think you'll participate in other PWRDF events in the future?

☐ Yes ☐ Maybe ☐ No

What are some improvements you would suggest?

Comments:



TAX RECEIPT FORM

Charitable registration number: 886 434640 RR0001

Organizer's Name: _____

Email: _____

Phone Number: _____

Group/Parish/School: _____

Address: _____

City/Town/Province: _____

There are two ways to process Tax Receipts:

1. Through PWRDF

Simply mail this form to us with cheques/cash and we will issue a tax receipt directly to the donor. The donor will also be added to PWRDF's donor database. For this process, all cheques must be made out to PWRDF. Please note that PWRDF cannot be responsible for monies lost in the mail. Use the form on the next page if you wish to use this option.

2. Through your Parish (or other charitable organization)

You can collect and issue the receipts directly and then send PWRDF a lump sum donation cheque from your organization. With option 2, the form is not needed, as you will be issuing all tax receipts.

Please note that tax receipts can only be issued if the donor's name and address information is complete, including city, province and postal code.

(Please ensure that cheques that come from the parish are clearly marked as an Off the Grid: Just Food! fundraiser).



Name: _____
Address: _____
City: _____
Prov.: _____ Postal Code: _____
Phone Number: _____
Email: _____
Pledge Amount \$ _____

Name: _____
Address: _____
City: _____
Prov.: _____ Postal Code: _____
Phone Number: _____
Email: _____
Pledge Amount \$ _____

Name: _____
Address: _____
City: _____
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Name: _____
Address: _____
City: _____
Prov.: _____ Postal Code: _____
Phone Number: _____
Email: _____
Pledge Amount \$ _____





**THE PRIMATE'S WORLD RELIEF
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THE ANGLICAN CHURCH OF CANADA

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Phone: 416-924-9192 or 1-866-308-7973

Fax: 416-924-3483

Website: justgeneration.ca

Email: youth@pwrdf.org

Charitable registration number: 886 434640 RR0001