



# Together at the Table

## WELCOME.

**YOU'VE DECIDED TO GATHER** with fellow Christians to think about your calling — both personal and corporate — to live justly with regard to world hunger. “Two are better than one,” says Ecclesiastes 4:9-10, “because they have a good return for their labor: If either of them falls down, one can help the other up.” **We are praying for a good return from your time together.**

Whether you're doing this group work virtually or in person, **it's wise to plan ahead for fruitful conversation. Consider:**

- **Being clear about your intention.** Agreeing on a simple statement of intent — something like *“We're gathering together to think deeply and speak honestly about God's calling to live justly and what it means for us in the face of world hunger. We will think before we speak and listen without judgement.”* — and reading it at the beginning of each meeting is a powerful pledge of commitment to your time together.
- **Sharing leadership** with each meeting led by a different member of the group. The leader will read each week's study out loud to the group or call on people to do so; the leader will facilitate conversation during the time of discussion.
- **Spending a few moments on “check in,”** during which each member verbally shares — what their day has been like, what they're bringing to today's meeting, brief thoughts on how last week's meeting has stayed with them — weaves the interpersonal net. Each week's lesson will include such a moment.
- **Being clear about the kind of conversation various moments require:** sometimes a roving conversation facilitates reactions and gathering of new information; sometimes it's wiser to take turns, letting each person's thoughts be received with simple acceptance, rather than comments. Each lesson offers opportunities for both. Be attentive to what *your* meeting is calling for.

These practices can support a shift from informal socializing or opinionated discussion to the thoughtful speaking and deep listening that result in a “good return.”

## WELCOME TO Together at the Table





## Pull Up your Chair.

SEE WHAT GREAT LOVE THE FATHER HAS  
LAVISHED ON US, THAT WE SHOULD BE CALLED  
CHILDREN OF GOD! AND THAT IS WHAT WE ARE!

— 1 John 3:1

### WELCOME!

**Let's take a moment to check in.** We've made a commitment to study together for the next four weeks. **What are we bringing with us to this first meeting? Share.**

**S**ome of us may already know the hymn *Table of Plenty*. A meditation on the words of Isaiah 55, it sings of God's extravagant, welcoming table, calling "Come to the feast of heaven and earth! Come to the table of plenty! God will provide for all that we need here at the table of plenty!"

**Let's take a minute to settle into today's time together by reading the lyrics or listening to it** (there are lots of versions on YouTube). We'll allow for a moment to sit in silent meditation together when it's over. Simply be with each other. Notice where it takes your heart and mind. **Notice what you feel in your body.**

*Come to the feast of heaven and earth  
Come to the table of plenty  
God will provide for all that we need  
Here at the table of plenty  
O come and sit at my table  
Where saints and sinners are friends  
I wait to welcome the lost and lonely  
To share the cup of my love  
Come to the feast of heaven and earth  
Come to the table of plenty  
God will provide for all that we need  
Here at the table of plenty  
O come and eat without money  
Come to drink without price*

*My feast of gladness will feed your spirit  
With faith and fullness of life  
Come to the feast of heaven and earth  
Come to the table of plenty  
God will provide for all that we need  
Here at the table of plenty  
My bread will ever sustain you  
Through days of sorrow and war  
My wine will flow like a sea of gladness  
To flood the depths of your soul  
Come to the feast of heaven and earth  
Come to the table of plenty  
God will provide for all that we need  
Here at the table of plenty*

What an extravagant table God sets for us. Wine flowing like a sea of gladness. Bread that will ever sustain us. A feast of gladness to feed our spirits! God's table is lavish, open-handed, abundant.

When we think of God's table of plenty, we may think of spiritual things: grace, forgiveness, eternal life. These are God's abundant gifts, given to us as his children. Isaiah 55 refers to "what



*is not bread*” and Jesus, in 1 John 6:27, says to work *“not for food that spoils, but for food that endures to eternal life.”* The hymn itself speaks of the lost and lonely, saints and sinners.

But we are not just souls. We are human bodies, with human needs. God knows this because he made us this way. God knows this because he lived it as Christ on earth, as a human.

We can trust that God understands our dependence on actual food and drink. Jesus wisely and purposefully used bread and wine as symbols of his extravagant, soul-saving gift — referring to himself as “living water” and the “bread of life” — *precisely because* they showed his disciples how elemental his sacrifice would be. That’s why Isaiah referred to God’s love as a feast. So when we speak of God’s table, we can believe that God wants all of our needs — physical and spiritual — to be met.

## Let’s take some time to talk about this together:

- *Do you feel that you have a seat at God’s table today? Have you ever struggled to find your place at God’s table?*
- *What does plenty mean to you? Do you feel that you live in plenty? Can you name some of the things that allow you to live in plenty?*

Because God’s table is one of plenty — for the lost and lonely, for saints and sinners alike — we each have a seat at it. That includes the 1 billion people around the world who do not have enough to eat.

Today, and for the next three weeks, we’re going to talk about God’s table and how God’s call to live justly intersects with the actual hunger of people around the world. If we believe God’s table is truly one of plenty, what is our role in bringing his people to their seat there?

We’ll talk about the nuances of food security and the various factors that prevent people from becoming food secure: some fairly obvious, like agriculture, education, and climate change; others perhaps less so, like gender justice, financial access, and violence or conflict.

We’ll meet a few families who are working hard for their food security, and we’ll talk about how they’re meeting the various challenges with support from World Renew and people like us. As you hear their stories, you’ll see how different their lives may be from yours. As you listen, notice what you have in common as well.

**R**ow Shan struggles to provide a table of plenty for her two children in Bangladesh. She longed to attend school as a child, but instead became one of the 72% of girls in Bangladesh who drop out of school. With almost no education, Row feeds her children what she can grow, and, in Bangladesh, this becomes more challenging by the year. Extreme weather events like flooding, storm surges, cyclones and droughts — and their adjacent impacts like rising sea levels



and the intrusion of saltwater onto arable land — call for new agriculture techniques that meet climate change with more resilience than traditional farming.

World Renew promotes conservation agriculture around the world because it better meets climate change using less water, more resilient seeds, and techniques that nourish instead of deplete soil. Row's lessons in conservation agriculture with World Renew have helped her diversify and strengthen her crops. She's used composting and crop rotation for more abundant and reliable harvests — so abundant, in fact, that Row and her husband sell the extra and use that income for their daughters' school fees.

For Row, God's table means not just feeding her daughters' bellies, but their minds as well. For Row, plenty means giving them the opportunity she didn't have. Row's capacity to feed her children also allows her to stay with them in their home village, disrupting a not-uncommon cycle in which parents migrate for work out of desperation, leaving children to be raised by grandparents who are often less capable of feeding and caring for them.

Climate change will impact Row's daughters and gender justice may continue to affect them as well, but being sent to school gives them an advantage their mother never had. Their ability to feed themselves and possible future families of their own are entwined in these factors. Education, equal opportunity, and the ability to be resilient in the face of climate change are all like legs of a table. If one of them is wobbly or non-existent, the table cannot stand.

### **Let's take a few minutes to talk about the following:**

- *Did you notice anything you and Row have in common?*
- *Can you see the various challenges to Row's experience of plenty?*
- *As you consider the physical aspects of plenty, do you see ways that Row's physical and spiritual plenty intertwine?*

Next week, we'll talk more about the challenges hungry people face and start to talk about how we might pull up a chair at the table for them. **Before we depart each other, briefly share out loud what today's conversation brought up for you.**

*Did anything "stick" or bother you? Do you feel a particular desire or resistance? Is there something that you think you'll take into the week with you to ponder more? No need to discuss. Just notice.*

Let's read Table of Plenty again. As you listen, take a moment to sit quietly and let your heart speak to you: who are you longing to offer a seat at the table of God?

Now let us offer ourselves and one another compassion as we move back into a new week, bearing in our hearts the life of Row and other hungry people around the world.



WEEK  
-2-

## Reclaim your seat.

GOD RAISED US UP WITH CHRIST AND SEATED US WITH HIM IN THE HEAVENLY REALMS IN CHRIST JESUS, IN ORDER THAT IN THE COMING AGES HE MIGHT SHOW THE INCOMPARABLE RICHES OF HIS GRACE, EXPRESSED IN HIS KINDNESS TO US IN CHRIST JESUS. FOR IT IS BY GRACE YOU HAVE BEEN SAVED, THROUGH FAITH— AND THIS IS NOT FROM YOURSELVES, IT IS THE GIFT OF GOD — NOT BY WORKS, SO THAT NO ONE CAN BOAST. FOR WE ARE GOD’S HANDIWORK, CREATED IN CHRIST JESUS TO DO GOOD WORKS, WHICH GOD PREPARED IN ADVANCE FOR US TO DO.

— Ephesians 2:6-10

Last week we spent some time talking about our own seat at God’s table. We talked about plenty: do we feel we live in it and, if so, what allows us to do so? **Let’s take a moment at the beginning of our time together today to briefly say if and how the notion of plenty lived with us this week.** Did you see your life differently in any way? What are you bringing with you to today’s discussion? **Share.**

**F**or those of us who are food secure — who have a regular, reliable supply of nutritious food — it can be challenging to wrap our minds around the fact that over 1 billion people around the world do not. We may understand that the poor or vulnerable exist “out there,” but we can struggle to see these brothers and sisters as more than a monolithic “other.”

But a hungry person is a person, and God calls us to let them into our hearts the way he has let us into His. Cultivating a spiritual connection with people experiencing poverty allows us to focus beyond their *circumstances* — bad weather or good, disability or health, this country or that country, access or no access, educated or uneducated — and on our shared belovedness. Who among us doesn’t have doubt? Joy? Suffering? Longing? Who among us was not breathed into life by God? Who among us does not bear His image?

**Let’s take a moment to talk about actual tables. Think about an experience at a particular table or time at a table where you felt plenty. Bring as much detail to that memory as you can.**

- *What do you see? What do you hear? Can you smell anything? Do you feel that memory in your body?*
- *Notice what parts of plenty were physical and what weren’t. Was the plenty always about food or was it about something else?*

Now that we’ve spent some time talking about tables where we experienced plenty, let’s bring that with us as we meet someone who lost her seat at the table. In fact, she literally lost her table.



Renee and her 16-year-old daughter Nakia live in Princeville, North Carolina, on the southeastern coast of the United States. Established by freed slaves after the Civil War, Princeville is the oldest town incorporated by African Americans. Per capita income there is \$12,603 compared to an average per capita income of \$53,820 for Americans and \$47,590 for Canadians. Renee is an individual suffering systemic injustices along with many: in the state of North Carolina, 37 percent of Black single female householders live below the federal poverty level compared to 24 percent of white single female householders; the Black unemployment rate is double that of whites; and 23 percent of Black North Carolinians have no access to healthcare vs. 14 percent of white North Carolinians. At Renee's table, the idea of "plenty" was already shaky.

So in October 2016, when Hurricane Matthew thundered across the East Coast of the United States and destroyed 450 homes in Princeville and left the town 80 percent underwater, Renee's house was left uninhabitable. Think about the table you reflected on earlier. Now imagine it gone, submerged in water and muck.

Remember talking last week about God intimately knowing our spiritual and physical needs? Living as one of us, Jesus also knew the despair and agony of no home or table. In Matthew 8:20, he says poignantly, "Foxes have dens and birds have nests, but the Son of Man has no place to lay his head."

But Jesus never lost his place at his Father's table. We know that Jesus was in fact raised from the dead and seated at the right hand of God. Because, *even in suffering, our place at the table of God is assured.*

Renee knew it too. As she and Nakia waited for rescue, she prayed, trusting the words of the Psalmist: "*The Lord sits enthroned over the flood; the Lord sits enthroned as king forever.*" Mightier than the *flood*. World Renew Disaster Response Services arrived with the flood in Princeville and stayed long after. Now, four years later, Renee and her daughter live in a home with new floors, new walls, a new roof — a place where they can gather around the table. When we restore homes after disasters, we are restoring our brothers and sisters to their rightful place at God's table of plenty.

### Take a moment to reflect:

- *Can you see the emotional and spiritual implications of physical loss for Renee and Nakia? Can you see the spiritual implications of restoration for them as well?*

### Now let us spend some time sharing again:

- *Have you had the experience of getting to know an individual in need? How did that change the way you think about "the poor" or "the hungry?"*

As we come to know those experiencing hunger by name — as we bring our attention to them as fully human and beloved — we will remember we are more like them than we are not. We will



hail them as fellow citizens of God's household who also have a seat at the table.

Then as we do, the next question naturally arises: *do we believe that we are equipped to help people like Renee reclaim their seats at the table?* Do we believe that we can help address the systems and circumstances that allow entire communities to live in poverty? Do we believe that we are, as Ephesians 2 goes on to say "God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do?"

**Finally, before we depart each other, briefly share what today's conversation brought up for you.**

- *Did anything inspire or surprise you? Did anything console you? Frustrate you? Are you feeling any particular feelings in your body?*

Now let us offer ourselves and one another encouragement as you move back into your daily lives, holding in our hearts the belovedness of Renee and ourselves, all children of God.





## Tighten the Table Legs.

BLESSED ARE THE POOR IN SPIRIT, FOR THEIRS IS THE KINGDOM OF HEAVEN. BLESSED ARE THOSE WHO MOURN, FOR THEY WILL BE COMFORTED.

**Matthew 5:3-4**

Last week we talked about God's invitation to see those experiencing poverty and hunger not as a "monolithic other," but as individuals who are, like all of us, beloved of God and possessing souls that bear the Divine image. We also talked about the intersection between physical and spiritual plenty. **Let us take a moment at the beginning of our time together today to briefly say how that lived with us this week.** What are you bringing with you to today's discussion?

**R**emember Renee, who lost her place at the table because of disaster. Today, meet Nvou. Nvou fled her table in fear. Six years ago, her husband was killed by armed attackers, one more death in an unrelenting course of violence between farmers and herders in northeast Nigeria, where climate change threatens an already insufficient food supply, and health, sanitation, education, and shelter are painfully inadequate. Nvou now raises their four sons on her own, wrestling to provide for their basic needs in a country where almost half of the population lives in extreme poverty.

When Jesus spoke about the poor in spirit and those who mourn, surely he was speaking about Nvou. Maybe he was speaking about you too. **Take a moment to share.**

- *Without comparing your circumstances to Nvou's, can you recall a time of suffering in your life?*
- *Did you experience relief or restoration from that suffering? Did hope play a part in your relief or restoration? How?*

Hope is powerful. We think of it as emotion, but if we accept any sort of mind/body connection — or if we have experienced hope for ourselves and were paying attention — we know that it is more than just a feeling. In his book *The Anatomy of Hope*, physician Jerome Groopman writes, "belief and expectation — the key elements of hope — can block pain by releasing the brain's endorphins and enkephalins, mimicking the effects of morphine. In some cases, hope can also have important effects on fundamental physiological processes like respiration, circulation and motor function." Ponder that! The more we discover about God's creation, the more we have reason to marvel in the Divine!

God offers us hope throughout the Bible. The Psalmist declared, *"But God will never forget the*



*needy; the hope of the afflicted will never perish.” and “The Lord is near to the brokenhearted, and saves the crushed in spirit.” Revelation promises, “He will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away.” And in his Sermon on the Mount, Jesus promised comfort to those who mourn. Like Nvou.*

Nvou needed hope. Her husband’s death had traumatized her and her children. Food alone could not restore them. And yet, they needed to eat. World Renew supports trauma healing programs because unprocessed trauma like Nvou’s can cripple hope and prevent restoration. Nvou joined a group where she could talk about what she’d been through. She heard Bible stories about suffering, and she felt acknowledged. She was listened to and given a place to set her burdens before God.

As Nvou felt God tenderly draw near to her crushed spirit, she started to believe she might be strong enough to care for her children and she started to dream for their futures. Belief and expectation, right? *Hope.*

Hope is a really big leg on the table of plenty. World Renew helped Nvou tighten another leg on that table too, connecting her with other widows and mothers in a village savings and loan association that has allowed Nvou to start a small banana-selling business that provides for her sons’ school fees. For those experiencing extreme poverty, typical financial services are entirely out of reach; by gathering collectively with other women to save, earn interest, and take or offer loans, Nvou now has economic access — and the opportunities that come with it — that was otherwise unavailable to her.

**G**od calls us to make a place at His table for people like Nvou. In Luke 14:1-14, Jesus spoke to the honored guests at the table of a prominent Pharisee about offering people a seat at the table. **Let us read Luke 14:1-14 out loud. As you listen, pay attention to what you think, feel, and know in your mind, heart, and body.**

There’s that food language again — delivered at a table no less! Table of plenty, feast of gladness, a banquet for the poor, crippled, lame, and blind.

**Can you name three words that describe the reactions you noticed in your mind, heart, and body while listening? Share or just note them for yourself.**

The Pharisees must have been confused. Some were probably quite angry. Everyone there was surely uncomfortable. “All those who exalt themselves will be humbled, and those who humble themselves will be exalted?” That’s upside-down, inside-out, topsy-turvy talk! At the banquet and throughout his life, Jesus subverted expectations for righteous behavior and social norms because they weren’t nearly as important as — and often got in the way of — why he was here. “My food,” he says in John 4:34, “is to do the will of him who sent me and to finish his work.” More food talk! We know “finishing his work” meant being crucified which, in the *ultimate*



*inversion*, was followed by his resurrection. *And that is what gives us hope.* There it is again! Hope. Belief and expectation. Jesus died for us and, by humbling himself, bought us salvation. Freedom. The Kingdom of Heaven.

Jesus's banquet invitation to what is really important is for us too. God's table answers hungers of every kind: *when we feed others, then we are fed; where, when we make room for others at God's table, our hunger will be satisfied; where the mourning are comforted; where the poor in spirit are given the Kingdom of Heaven.*

At the beginning of our time together this week, we shared a time when we experienced suffering. **Now let's reflect and share again, this time about entering into the suffering of someone else.**

- *Can you think of a particular time when you helped someone who was suffering? Did it cost you something? What?*
- *Did carrying another's burden bless you? How?*

**Before we end, let us read aloud** Jesus's Sermon on the Mount as recorded in Matthew 5:1-10 and interpreted by Eugene Peterson in *The Message*:

*You're blessed when you're at the end of your rope.  
With less of you there is more of God and his rule.*

*You're blessed when you feel you've lost what is most dear to you.  
Only then can you be embraced by the One most dear to you.*

*You're blessed when you're content with just who you are—no more, no less.  
That's the moment you find yourselves proud owners of everything that can't be bought.*

*You're blessed when you've worked up a good appetite for God.  
He's food and drink in the best meal you'll ever eat.*

*You're blessed when you care.  
At the moment of being 'care-full,' you find yourselves cared for.*

*You're blessed when you get your inside world—your mind and heart—put right.  
Then you can see God in the outside world.*

*You're blessed when you can show people how to cooperate instead of compete or fight. That's when you discover who you really are, and your place in God's family.  
You're blessed when your commitment to God provokes persecution.  
The persecution drives you even deeper into God's kingdom.*



**Spend a minute or two sitting quietly and notice if anything from that reading or today's conversation feels "big" to you.** No need to share. Just notice. Maybe write it down.

Now let us offer ourselves and one another courage as we return to our daily lives, holding in our hearts Nvou and other hungry people like her, as well as this question: *how is God calling me to care for the hungry and do I believe His promise that, in doing so, I will be blessed by greater union with Him?*





## Pass the Plenty.

LET US HOLD UNSWERVINGLY TO THE HOPE WE PROFESS, FOR HE WHO PROMISED IS FAITHFUL. AND LET US CONSIDER HOW WE MAY SPUR ONE ANOTHER ON TOWARD LOVE AND GOOD DEEDS, NOT GIVING UP MEETING TOGETHER, AS SOME ARE IN THE HABIT OF DOING, BUT ENCOURAGING ONE ANOTHER—AND ALL THE MORE AS YOU SEE THE DAY APPROACHING.

**Hebrews 10:23-25**

Last week we talked about the revolutionary love and promises of Jesus, who said humbling ourselves would lead to exaltation, that when we care, “at the moment of being care-full,” we will find ourselves cared for. Today, we’re going to finish our time together by talking about our calling — and equipping — to welcome others to their place at the table of plenty. This is a time of commitment and recommitment to living justly with regard to world hunger. Let’s take a moment at the beginning of our time together to briefly share what we’re bringing into today’s discussion. Do we feel bothered? Consoled? Anxious? Excited? Just share.

**O**ur spiritual health is undeniably bound up in how we care for others. Last week’s readings couldn’t be more clear: *Blessed are those who hunger and thirst for righteousness, for they will be filled. Blessed are the merciful, for they will be shown mercy. All those who exalt themselves will be humbled, and those who humble themselves will be exalted.* We are tending to our deepest needs and primary calling — union with God — when we care for others.

If we accept that invitation, our next questions might be: *what? how?* Once again, Jesus has an answer for us if we are willing to hear it. He says it plainly in Matthew 25, verses 34-40:

*Then the King will say to those on his right, ‘Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me. Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.’*

Clothe the naked. Invite the stranger in. Offer water to the thirsty. Visit the sick and those in prison. *Feed the hungry.* And, when we do that, we are doing it for Jesus. We are doing it for God. That’s the *what*.

Now *how*. Where to begin?

This is where we can falter. 1 billion hungry people. HOW? Literacy. Financial access. Gender justice. HOW? Climate change. Disaster. Violence. War. HOW?



We need not worry. God's promises are, like his table, lavish, open-handed, abundant. Plenty. Think back to Ephesians 2:6-10 from our second week together:

*God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus. For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God — not by works, so that no one can boast. For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.*

God made us to do good work. *He prepared in advance for us to do so.*

**Think back to last week when we shared a time we had entered into the suffering of another.**

Did you think of that again this week? Reflect again now.

- *How did you feel equipped to help?*
- *In what ways did you feel helpless?*
- *Did you see God's provision in that relationship? How?*

**Take a moment to really think about this and share more.**

Remember Nvou from last week? She felt helpless. Displaced, impoverished, and traumatized. Not one of us would fault her for feeling unable to offer a cup of cold water to another. But just as our circumstances don't lessen our belovedness in Christ, neither do they diminish our place in the fellowship of saints. **God prepares each one of us.**

World Renew reminded Nvou that she has a seat at the table and, as she reclaimed it, she naturally did the same for her four sons. And, as they flourished, Nvou flourished further. The table of plenty. As we care, we are cared for. As we are cared for, we can care.

*Will Ayala needed reminding.* One of the 66% of Hondurans who lives in poverty, Will eats what he can grow and growing has been hard for him — not just because of the extreme and relentless climate challenges of the past decade, but because back problems made him unable to work for two years. Unable to provide for himself. Unable to contribute to his family's table. Without dignity in his farming community.

1 Corinthians 12 says *"Those parts of the body that seem to be weaker are indispensable, and the parts that we think are less honorable we treat with special honor,"* but Will did not feel indispensable or with special honor. Yet every member of God's household is essential — to God, to their communities, to us. Will needed to be reminded of his assured seat at the table of God, that — as 1 Corinthians 12 continues — If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.



Will needed a way to provide food for his family sustainably that acknowledged both his disability and his dignity. He needed a way to find his seat at the table. When World Renew helped Will install elevated aquaponic planter beds on his land, Will found a way to farm that not only addressed his physical needs, but also the pernicious belief that he was unable or dispensable. Now, Will's family food supply is more nutritious and secure, and he sells his excess harvest to pay for medical bills. Will contributes to his family's health and wellbeing and so his health and wellbeing grow. Plenty.

**N**ow is the time to confront the ways we tell ourselves we are helpless in the face of hunger. Let's spend a few minutes in silence to reflect:

- *What is stopping me from committing to my role in feeding others? Not enough money? Not enough time? Overwhelmed? Scared?*

Let us be honest with ourselves and maybe even write these inner scripts down. Then, if you're willing, **share. Now spend a few more minutes reflecting on this:**

- *Can I see how God has equipped me to help restore others? Do I know what gifts I bring to God's table? And where do I feel God's invitation to bring others to His table?*

Write your answers down and, if you're willing, **share again. If you're struggling to see how you have been equipped, ask for encouragement now. Let us take our time here, resting in the encouragement of today's reading from Hebrews.**

Now let us offer ourselves and one another Love. As we return to our lives with new or renewed commitment to help the hungry, as we bear away with us Row, Renee, Nvou, and Will, **hear God's glorious promise** to us and them from Isaiah 58:6-9:

*Is not this the kind of fasting I have chosen:  
to loose the chains of injustice and untie the cords of the yoke,  
to set the oppressed free and break every yoke?  
Is it not to share your food with the hungry  
and to provide the poor wanderer with shelter—  
when you see the naked, to clothe them,  
and not to turn away from your own flesh and blood?  
Then your light will break forth like the dawn,  
and your healing will quickly appear;  
then your righteousness will go before you,  
and the glory of the Lord will be your rear guard.  
Then you will call, and the Lord will answer;  
you will cry for help, and he will say: Here am I.*

**AMEN.**



Friends, World Renew celebrates your willingness to commit to this month of discussion and self-reflection. We hope that, by coming together to the table, you've been encouraged and inspired.

Yes, there are millions of hungry people around the world and the factors that keep them hungry are immense. But also **YES!**  
*God provides for all that we need at His table of plenty.*

So come to the feast of heaven and earth. Join World Renew to live justly and ensure others' seats at the table by giving online to end world hunger:

**[www.worldrenew.net/worldhunger](http://www.worldrenew.net/worldhunger)**