

Narrator: Of ourselves, our souls and bodies, our thoughts and our desires, our works, and our deeds to be out reasonable, holy and living sacrifice unto thee through Jesus Christ our Lord, amen.

- In the name of the father, and of the son and of the Holy Ghost, amen. Just a single sentence from the Lord's prayer. Give us this day, our daily bread. I don't suppose any of you have ever tried saying the Lord's Prayer, in the first person singular. My father which at in heaven, as though you were the only child of God. Forgive me, my trespasses, as though the sins of mankind were of no moment to you. Lead me not into temptation. As though the pitfalls of life did not met off other people. This is not my own idea. The great Moravian reformer Jan Hus, as long ago was 1410, preached a summon in which he accused his congregation of doing precisely this. I'm saying the Lord's Prayer in the first person singular. And when I read that accusation, I tried it myself just for the hell of it, and it sounded like a prayer out of hell. And as I said it, I began to get an awful sense of separating myself from my family, separating myself from my neighbors in community, and separating myself from the brotherhood of men. And perhaps the word's that appropriate enough, stuck most in my throat, was when I came to say, "Give me this day, my daily bread". With all its implications that I couldn't care less, if my children were properly fed. Let alone my neighbor's children and the children of men, you will recall that at his temptation, Jesus Christ refuse to turn stones into bread, because it was only she that was hungry. But later in his ministry, when he was told that thousands were hungry, his instructions to his disciples, the simple ones, "You will give them something to eat". I am a vet older generation. There is a members, the publication of The Atlantic Charter, and its definition of the four freedoms. The Charter, which I'm afraid is forgotten in the modern world, freedoms would don't seem to shine so brightly as they did in 1943, when we were fighting for them. Freedom of speech, freedom of religion, freedom from fear, and freedom from hunger. And because they mean so much to me, because also it's part my task to move around the world rather a lot. I'm always taking a spot check, to see if that war was worth fighting. If we really did win those freedoms. I wonder sometimes whether we have freedom of fear in the United States of America. I have good cause to wonder when I'm in East Berlin, if there is freedom of speech. Or to wonder when I'm in Hungary, if there is freedom of religion. And to wonder almost anywhere in the world, if there is freedom from hunger. And that's the freedom with which I am specific to concern this morning, the harsh facts of the life in which we live are two thirds, of our fellow men, go to bed hungry every night. The privileged one third, the fat and overfed, live in Western Europe and North America. And we produce 17% more food than we can eat. That's a lot than we need. The rest have 24% less food than they need. If I may put it in Volga fractions, here in America, each one of you on an average, eat four and a half pounds of food every day, and many of you look like it. In Asia, they eat one and a quarter pounds of food a day, and 85% of that is rice. One third of the world is worried about its diet. Two thirds of the world are starving. And one of the grimmest factors in the situation is that the hungry are multiplying the population far faster than the wise are increasing food production. During the course of this service, the population of the world would increased by 5,000. By this time tomorrow by 120,000, by this time next year by 48,000,000. I don't think you realize many of you, the extent to which the population explosion is occurring, even in the United States. You had in this country, that there is a birth every eight seconds.

There's a death every 21 seconds. An immigrant arrives every two minutes, and somebody leaves the country, you have your 17 minutes. The net population gain for you is one new plus in every 12 seconds. Actually your population has gone up by 33% in the last 20 years. But your food production has gone up by 50%. So you can, if you like use that unpleasant English phrase, "I'm all right, Jack." Whereas in Asia, the population increases slightly lower than yours because of infant and mortality. It's gone up by 30% and food production by 25%. The net result of two decades of technical assistance, and technocracy, an aid to underdeveloped countries is that the hungry have less to eat today, than they had 20 years ago. Their food consumption has gone down by 8%. One would think that this staggering problem is indivisible in its proportions, but it is not so in fact. While these scientists and United Nations, are bending every effort to increase food production. No realistic attitude has been taken up about the population explosion, or a family planning. No one is more backward than the leadership of our churches. And so in default, the attack on hunger is a one-way attack. In June of 1960, The Food and Agricultural Organization of United Nations, launched the Freedom From Hunger Campaign. Like anything else that comes out of the United Nations it had to start with a resolution. And the preamble to this resolution reads as follows. Considering the launch parts of the world's population, does not have enough to eat. And an even larger part does not get enough of the right kind of food. Now that wasn't a resolution adopted by a lot of pious church. It was an admission by cynical diplomats of a world situation that has to be tackled. The freedom from hunger campaign aims at creating a worldwide awareness of the problems of hunger, which apart from the human suffering and degradation that they involved are posing a very serious threat to peace and to orderly privileges. The campaign also aims to promote a climate of public opinion. In which solutions can be organized. We have now some 18 national committees in 18 countries. If you are in your country, you have the Food for Peace Council. We know it's a long term problem. In fact, when we met at the World Food Congress in Washington last June, about the only satisfactory conclusion we came to, was that people not really airable enough to two and a half years. And the five years was not long enough for the campaign we have in mind. It's long term, but it's charged with a sense of urgency and of immediacy. It's urgent first of all, because the hungry can't afford to wait. Most of them would be dead of starvation before we can act, unless we move faster. It's urgent also because the world can't afford to wait. Lord Boyd Orr, once said that hunger is a dangerous politician, and how right he is. If I want an apostle of communism, it is not to people like you, that I would preach my gospel. You can't digest called mocks on a full stomach. It's to the hungry I would turn, as people are to it. If I wanted to start a riot in the middle east, It's not to the oil shakes that I would go, but to the hungry of the streets of Amea, hunger is a dangerous politician. There are two other things that disturb me very much as a Christian. The first is that the mess of the hungry are the so-called colored people. The well fed are the so-called whites. God knows race relations are bad enough with that they're being exacerbated by hunger. The other thing is that most of the well fed are people who come from what they appease to call Christian countries. And most of the hungry are to be found in what we appease to call pagan countries. And I have found nothing in the gospel of Jesus Christ that relates obesity with faithfulness, or dieting, with divinity. Not anything that says that one of the penalties of either not hearing or not accepting the gospel should be starvish. It is not in the order of the world that Christians should eat, and the pagan should not. It was said once that every war is either a crime or a crusade. This is a crusade against want. I know that it's a world governmental and inter-governmental problem. We can't solve this problem by private societies, collecting subscriptions or through conventional fundraising efforts. The effort of every one of the rich nations of the world must be harnessed, if we are ever to achieve victory in a war on want. But don't run

away with the idea that I'm merely passing the buck to the governments or to the United Nations. My insistence that this is an inter-governmental, international problem in no way precludes or excuses the churches. God's purpose as revealed in Jesus Christ, is to redeem the whole of human life. And it's the judges to carry conviction that it's gospel is the only gospel. It must do so by showing the redemption is for the whole of life. And is offered by one who came. Not only that men might have life, but have it more abundantly. I am glad that I can report to you a remarkable Christian Association with this effort of United Nations. Churches to Western Germany in their campaign Bread for the World, are working miracles of development. In Latin America and Africa, in Britain, the hungry in the world, in Switzerland Bread For My Brother. And if you had in the United States, the great work of church will service and your one bread are of sharing. I repeat that only massive international action can solve this problem. But I say too this essentially depends for success on three things, public understanding, public compassion and public support. And I believe that if in the churches we have public understanding of this tragic problem, then surely we would have public compassion. And I know that when that is compassion in the hearts of Christians, they will seek action by their governments and other people's governments. You see, this is not just a handout. If there's a philosophy behind this campaign, it may be put in the words of the old Chinese proverb. "If you give a man a fish, you feed him for a day, if you teach a man how to fish, you feed him for a lifetime". And we are seeking to teach the hungry of the world, how to fish, or if you like how to plow deeper furrows. So better seed, rip better harvest and help themselves in their want and in their need. But we must remember one thing, and this is perhaps the role of the churches. You will find out in due course, that when you send your kids to school, you've got to feed them while they're there. One of the more emergent urgency tasks is feeding the people whom we are teaching how to fish. And that is why these surplus food that comes from America to Asia and elsewhere. Why the work of a body like UNICEF out of such vital importance is it bridges, in this long-term campaign that we have on the ticket. And the protestant churches are not alone in this concern. Shortly before he died, that Great Saint Pope John, the 23rd, said this, "Rightly and holily, the loving children must be repeated and exalt the principle of human solidarity and remember, and preach loudly, the duty of those who live in plenty, to reach out to those who live in want". The thing I like about Pope John's call is his use of the injunction to preach loudly. When I was an undergraduate many years ago, there was some cassette on the music halls. It was called "Jack Smith The Whispering Baritone" I'm afraid half our pull pit, it's now a field of the Reverend John Smith, the whispering preacher. It's the task of the church in these times to preach loudly. Any of my person friends in America telling me is that the pace of life in this country is so hectic. You all have tranquilizers for breakfast, but the main task of the ministry is comforting the disturbed. And I only thank God that that's not my job. Mine is disturbing the comfortable. And if any of you say to me off to this service that you've enjoyed my serve and not have wasted my time. But I was in India last November, just over 12 months ago. Some of us went out into one of the villages with a guide interpreter. And while we were there, I saw a little girl about 11, I suppose, sitting in the dust, sobbing her heart out. And I sent out a guide over to find out what her little trouble was. And he came back without any great show of concern mellish, "She's only crying, he said, because it isn't her day to eat". And that is not the way the world was meant to be ordered. We were taught to pray, not only for us, but for daily bread. The daily bread of hungry mankind. Nicholas Berdyaev, once said that, "Bread for oneself is a material preoccupation, bread for others is a spiritual preoccupation". And must become one of the major spiritual preoccupations of the modern church in the modern world. Will you remember again, the command of our Lord, his disciples, "Don't send them away. You'll give them something to eat". And you would remember to

the excuse the disciples gave, "We only have five small loaves, two fishes". And if I may say so in America, that's one excuse, you can't give. Now to God, the father, God the son and God the Holy Spirit, you all honor and glory, well without him, let us pray. All mighty God, our father grant me, pray thee a deeper understanding of the needs of our fellow men and greats have gifts to meet them and greater courage to go towards them. The didn't I name and the name of thy church. We may hear after be more faithfully and more truly thy servants. Lord, be with you. The Lord bless you and keep you. The Lord lift up the light of his countenance upon you and give you peace. So may of the grace of God, our father, the love of our Lord, Jesus Christ, the fellowship and communion of the holy spirit, rest and abide with you, now and evermore.