

Sermons – “Extending the Table: Enough for All”

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Sermon 1 – morning service – “Enough for All: Divine Abundance”

Scripture: Proverbs 9:1-6 & John 6:1-14

Yesterday evening, at end of the play, the scene of a community potluck turned into a celebration of that central practice of the Christian church, which goes by a few different names – Communion, the Lord’s Supper, the Eucharist. For many branches of the church, this ritual is known as a sacrament, which literally means “holy mystery.” These are understood as rituals through which we receive God’s grace, or even through which God is made present. In our Anabaptist-Mennonite tradition, it’s somewhat less mysterious. Like baptism and footwashing, Communion is an “ordinance,” a practice instituted by Jesus himself, by which we remember different events in Jesus’ life – in this case, the night on which he was betrayed.

I’ll never forget the way some of the mystery of Communion evaporated for me the year I was a deacon at my former congregation in Winnipeg. The practice there was for the deacons to prepare and serve communion, and so I learned how to cut up and cube the bread and about the special bottle we had for filling up all of those tiny Communion cups. One Sunday morning before the service, we discovered that we had no grape juice, and then I found myself at a scrappy little convenience store of all places (it was Sunday morning!), trying to pick out which brand of grape juice would be best to serve, and it felt pretty strange. It’s not every day you go shopping for the blood of Christ! Somewhat more poignantly, my uncle, the late Mennonite theologian Jim Reimer, remembers watching the adults in his congregation take communion when he

was a child and not yet participating in the practice. He says “the mystery was lessened by the knowledge that my father, as deacon of the church, was in charge of purchasing and storing the wine in our basement, and mother, together with other deacons’ wives, spent a good part of Saturday baking communion bread.”¹ Imagine, being tasked with baking the body of Christ! I can’t help but think that there was sacredness in these women’s work baking the bread which would bear such symbolic weight and evoke such a deep remembrance of Jesus’ life, ministry, death, and resurrection.

But is there more going on during Communion than just remembrance? That’s what we focus on in our Mennonite celebrations – Jesus’ invitation to “do this in remembrance of me” - it’s on this very table in front of the pulpit here. But I want to parse that out a bit more in our two worship services today. This morning, I will focus on the second part of that verse: on the “remembrance of me,” and this afternoon, I will turn to the “do this,” exploring *what* we are called to do in remembrance.

So, first, when we gather around the Communion table to share in the bread and the cup, whom are we remembering? Well, there are several layers of memory here. On one level, we are remembering Jesus, who gathered with his disciples in the upper room on the night he was betrayed. But they were gathering to celebrate the Passover – the Jewish festival commemorating the liberation of the Israelites from slavery in Egypt. So we are remembering a group who is remembering. And they are remembering not only an event, but an identity-defining event that reveals the character of their God – theirs is a God who heard the cries of their ancestors and led them out of Egypt into a land flowing with milk and honey; theirs is a God of abundance, who provides for them.

¹ A. James Reimer, *The Dogmatic Imagination: The Dynamics of Christian Belief* (Waterloo, ON: Herald, 2003), 54.

Theirs is a God of hospitality and welcome; a generous God who feeds God's people – the God who will later provide manna and quails from heaven on their journey through the wilderness (Exodus 16). So we remember who God is: a God of nourishment and abundance.

The theme of God's abundance comes up again and again in the Bible, and one of the most striking – albeit somewhat neglected – images of God's abundance is the banquet of Woman Wisdom in Proverbs 9. Woman Wisdom is the personified wisdom of God who is depicted as a woman in Job and Proverbs (a close parallel to the New Testament's Word of God). Among the many roles Wisdom takes on in Proverbs, one of them is as a generous host. So we read in **Proverbs 9:1-6**:

“Wisdom has built her house,
she has hewn her seven pillars.
² She has slaughtered her animals, she has mixed her wine,
she has also set her table.
³ She has sent out her servant-girls, she calls
from the highest places in the town,
⁴ “You that are simple, turn in here!”
To those without sense she says,
⁵ “Come, eat of my bread
and drink of the wine I have mixed.
⁶ Lay aside immaturity, and live,
and walk in the way of insight.”

This is not any old meal, but a banquet of bread, wine, and meat (a surprisingly Communion-like meal in the middle of the Hebrew Scriptures or Old Testament!) which has been carefully prepared from scratch – even the house is newly-built by Wisdom herself. One commentary I read pointed out that a house with pillars isn't really a house – it's a lavish “palace, a luxurious dwelling, a temple”!²

² Sylvia Schroer, *Wisdom Has Built Her House*, 19.

And interestingly, Wisdom's palatial house has seven pillars, which are a reference to the seven pillars which made up the foundation of the earth – so it's a reference to creation, perhaps even to the seven days of Genesis 1. Indeed, in the previous chapter in Proverbs, we're told that God made the earth through God's Wisdom, that she was with God in the beginning:

“when [God] marked out the foundations of the earth,
³⁰ then I was beside him, like a master worker; [or “little child”]
and I was daily his delight,
rejoicing before him always,
³¹ rejoicing in his inhabited world
and delighting in the human race.” [Prov. 8:29b-30]

Feasting is, of course, closely tied with creation – with planting and farming and gardening and harvest. So here we have a beautiful depiction of the Wisdom of God as the ultimate host, with all creation as an abundant banquet she has prepared – a banquet which nourishes us physically and spiritually, through which we can learn God's Wisdom and ways, and in which we're invited to delight and rejoice and celebrate. The word for “master worker” can also be translated as “little child,” so there's a beautiful interplay between the work and the delight of Wisdom in Creation.

But despite her feast being so lavish, it's interesting to notice that Wisdom isn't inviting those we'd expect her to invite: the powerful or the famous, those who are “somebodies” with high status. Instead, she calls people in off the street – parallel to Jesus' parable about inviting people from the highways and byways to the wedding feast (Luke 14). This is truly an open invitation, a wide hospitality! God's hospitality encompasses all creation.

And this divine generosity is of course something that Jesus demonstrated throughout his life and ministry, as well, and not only at the Last Supper. Jesus shared many meals with all kinds of people: from the wedding feast at Cana (John 2) to eating with Zacchaeus and others deemed “sinners” or outsiders, to eating with his disciples after the resurrection, not to mention the symbolism of the future marriage feast of the Lamb in Revelation. And of course, there are those well-known accounts of multiplying food to feed thousands of people who have gathered to hear Jesus teach. One of these – the feeding of the 5000 – is found in John 6, which we heard read this morning.

Interestingly, this is the only miracle story which is recounted in all four Gospels. In this version, Jesus assumes that he and his disciples will be providing a meal for the hungry crowd that’s been listening to him teach. He asks his disciple Philip, “Where are we to buy bread for these people to eat?” But Philip is skeptical, and protests, “Six months’ wages would not buy enough bread for each of them to get a little.” In other words, we can’t afford this, Jesus! What are you thinking? Another disciple, Andrew, speaks up, “There is a boy here who has five barley loaves and two fish. But what are they among so many people?” All we have is a child-sized lunch – again, it’s clearly not enough! But Jesus has the crowd sit down in the grass as he gives thanks for the food and the disciples distribute it. And as we know, all those thousands of people eat their fill, and then they gather up the leftovers – twelve baskets full, much more than what they started with.

This well-known story is full of interesting contrasts, of upended expectations. I like telling this story to young children, because it gives them a sense that they matter to God, that they’re important – that their small contributions make Jesus’ work possible.

Here, we have a child's humble lunch that becomes a "sign" of God's generous abundance. In a sense, the child is the host of this lavish meal in which all have more than enough, bringing to mind the prophet Isaiah's words that "A little child shall lead them...." (Isaiah 11:6). Despite the skepticism of the disciples, there is indeed more than enough for all those who gathered around Jesus that day.

The other thing to notice is that this meal is associated with Passover – we're told in verse 4 that "the Passover, the festival of the Jews, was near." As you might know, the Gospel of John does not have the disciples and Jesus celebrating Passover as the Last Supper in the upper room in Jerusalem. Instead, John has Jesus washing the disciples' feet, and so this feeding of the 5000 in Galilee becomes the celebration of the Passover in this Gospel. Just after this scene, Jesus declares himself "the bread of life," saying "Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty" (John 6:35), words that are quite similar to his injunction at the Last Supper to eat the bread that is his body and drink the wine that is his blood. This means that the feeding of the 5000 in John is actually depicted as a Communion meal. And this scene – abundance, feasting, leftovers – isn't quite how we Mennonites are accustomed to thinking about Communion.

So what are the implications of viewing Communion as a feast? What can we learn from this alternative understanding of it? It seems to change the tone of Communion, from a solemn ritual of remembrance of the night Jesus was betrayed – the night before he was killed – to a celebration, a joyful gathering around an abundant table, a party – or perhaps a potluck? As Doris Janzen Longacre, the author of the

popular *More-with-Less Cookbook* and its simple living companion book, *Living More with Less*, has said, Communion “takes place not only when we pass little glasses and bread trays. We say as much about how well we discern the Lord’s body by the way we conduct potlucks, dinners, and banquets, as by how reverently we bow through the Eucharist.”³ In other words, our other meals – potlucks and feasts and ordinary meals – are revealed to be just as sacred as Communion, just as Jesus’ multiplication of a child’s lunch that day in Galilee was just as sacred as his breaking of bread in the upper room with his disciples for the last time before his death. This is why we pray at mealtimes, after all – we recognize the sanctity of these ordinary moments of gathering around the table and breaking bread together, the way they are “echoes” of Communion. This is why it was so fitting that the scene of a potluck during the play yesterday blurred into Communion – as poet Jan Richardson puts it, “where there is bread and wine and friendship, there is holy ground.”⁴

Now this might sound like a very modern idea, but interestingly, it fits with early Anabaptist understandings of Communion. For them, the remembrance of Jesus’ life wasn’t merely an intellectual exercise. It had a transformative effect; it too made God present, just not in the bread and the cup, or the elements. Instead, God becomes present in the gathered people; the community of disciples, united around the table, becomes transformed into the Body of Christ, into the image of God as Trinity, that Community of three-in-one. In short, when we gather around the table, whether for Communion or our daily meals, God is there among us.

³ Doris Janzen Longacre, *Living More with Less* (Stottsdale/Waterloo: Herald Press, 1980), 248.

⁴ Jan L. Richardson, *In Wisdom’s Path*, 129.

A more recent experience of being transformed by Communion comes from **Sara Miles**, a formerly atheist writer living in San Francisco. In her memoir, *Eat This Bread* (pp. 57-60), she talks about simply walking into a local church and finding herself participating in Communion spontaneously – inexplicably, she found herself hungering to eat that bread again, to participate again in Communion, and to become part of the church. This experience led to her starting a food pantry for the hungry in her community, and for her, these two ways of sharing food are very much the same: God is present in both, wherever God’s abundance is shared:

“Eating Jesus cracked my world open and made me hunger to keep sharing food with other people. That desire took me to an altar, at St. Gregory of Nyssa Episcopal Church in San Francisco, where I helped break the bread for Holy Communion, then to a food pantry that I set up around the same altar, where we gave away free groceries to anyone who showed up. . . . Soon they began to feed and take care of each other, then run things, then start other pantries. It was my first experience in discovering that regular people could do Jesus’ work.”⁵

One can’t help but be reminded of Jesus’ feeding of the 5000 when hearing Miles’s story. How is it possible that the tiny cube of bread and the sip of wine or grape juice can become a table sagging with the abundance of food as God’s generous gift to us? How can a child’s lunch be enough to feed 5000 hungry people? Like the disciples, we don’t want to believe it. We cling to the illusion of scarcity until Jesus shows us how God’s abundance works, making sure all are nourished, physically and spiritually, providing more than enough for all.

So when Jesus invites us to remember, this is what we must keep in mind, and embody: that our God is generous and welcoming, always making more room at the table. That we are called to celebrate the ordinary, everyday sacrament of eating

⁵ Sara Miles, *Jesus Freak: Feeding, Healing, Raising the Dead* (San Francisco: Jossey-Bass, 2010), xi.

together, of participating in God's wide and wise abundance which encompasses all of creation. Like the disciples, we will always be able to come up with excuses: "But we don't have the resources," or we "don't have time." But in the words of Mennonite theologian Carol Penner, "That's when God provides the feast from only five loaves. Surprisingly, the more we share, the more there is to share. It may take a long time to pick up all the fragments."⁶ AMEN

Sermon 2 – afternoon service – “Extending the Table: Our Calling to Share”

Scripture: Exodus 16:2-3, 9-26 & Matt. 15:21-28

How does that saying go? "If you have more than you need, build a longer table, not a higher fence." Our theme for this weekend of exploring food and faith has been "Extending the Table" – a title you might recognize from the trilogy of Mennonite Central Committee "World Community Cookbooks," which includes the *More-with-Less Cookbook* and *Simply in Season*. Continuing our reflections on Jesus' words to "Do this in remembrance of me," at the Last Supper, I want to focus on the first part of that phrase – the "do this." I want to ask what it is that we are called to "do" in remembrance of Jesus and our abundant God, and wonder whether these cookbooks have something to do with our calling.

As the child of church workers, the *More-with-Less Cookbook* has very deep significance for me. When we lived in Chile during the early 1990s, there were no Anabaptist-Mennonite churches there yet, so our ties to the North American Mennonite community took other forms – one of the most tangible was the *More-with-Less Cookbook*. As my parents made "Whole Wheat Buttermilk Pancakes," "Curried Lentils,"

⁶ Carol Penner, "Fragments from the Feast" in *Living More with Less*, 30th Anniversary Ed. (Scottsdale/Waterloo: Herald Press, 2010), 69.

and “West African Groundnut Stew,” our family was in a sense in fellowship across the distance with our Mennonite faith-family as well.⁷ Fast forward a few years, and my parents gave me my own copy of the *More-with-Less* when I moved out to go to university. It was my main cookbook in those years of living with roommates, and remained central as I married and my spouse and we set up our own household and later became parents. So why has this book – Doris Janzen Longacre’s vision of living simply and sustainably, more with less – had such a lasting influence on me and others in and beyond the Mennonite church? What is the draw of this particular cookbook?

Well, recently, Malinda Berry, a professor at Anabaptist Mennonite Biblical Seminary, has suggested that we view Longacre’s two highly influential books – the *More-with Less Cookbook* and its simple living companion, *Living More with Less* – as a theology. Coining the term, “more-with-less theology,” she speaks about how our everyday, seemingly mundane decisions surrounding food and the running of our households are actually part of how we live out our faith, a kind of “Household Code.” She writes, “In this age of globalization, when our world is both a vibrant village marketplace and a groaning ecosystem, such a household code is more necessary than ever.” Speaking to our experiences of “dwell[ing] with and in God,” Berry concludes that “God gives us homes, and how we make them matters.”⁸

With these words, Berry puts her finger on why these books are identity-defining for so many Mennonites – they encapsulate our Mennonite theology of food, a theology which is about there being enough for all, about extending the table, about living more

⁷ Doris Janzen Longacre, *More-with-Less Cookbook* (Waterloo, ON: Herald, 1976), 73, 92, 72, 105, 172.

⁸ Malinda Elizabeth Berry, “The Five Life Standards: Theology and Household Code,” in Doris Janzen Longacre, *Living More with Less*, 30th Anniversary Ed., ed. Valerie Weaver-Zercher (Waterloo, ON: Herald, 2010), 36-37.

with less, about simply eating in tandem with the earth's seasons. And once we start to look for it, there is much evidence of this theology. In the opening pages of the cookbook, Longacre writes, "Mennonites are widely recognized as good cooks. But Mennonites are also a people who care about the world's hungry." She explores the "holy frustration" that results from holding these two together, reflecting on how Mennonites "are looking for ways to live more simply and joyfully, ways that grow out of our tradition but take their shape from living faith and the demands of our hungry world." Elsewhere, she speaks of holding together thriftiness and generosity.⁹

This "holy frustration" – this tension Longacre identifies – the tension between the more and less – is somewhat unexpected, isn't it? I mean, we're talking about simple living, so shouldn't it be simple, not involve frustration and tension and paradoxes? And yet it does. I would guess that the tension at the back of many of our minds is similar. Is it possible to be both thrifty and generous? Is it possible to feed ourselves, our loved ones, and the hungry of our community, and the world? We live in a world where, as folk singer Joni Mitchell so eloquently put it, "Some get the gravy and some get the gristle. Some get the marrow bone. And some get nothing, though there's plenty to spare."¹⁰ But is there actually enough for all? Can we actually resolve this inequality, or is that just a nice idea?

This morning, we looked at the story of Jesus feeding the 5000 from a child's lunch, and these questions were clearly at the centre of the story – the disciples (incidentally, sounding very modern and North American) immediately wondered, where are we going to get food? We can't afford this! There isn't enough! And yet Jesus is

⁹ Longacre, *More-with-Less Cookbook*, 5-7.

¹⁰ Joni Mitchell, "Banquet" from *For the Roses* (1972).

confident in God's abundance, and miraculously, the whole crowd is fed. Of course, to a Jewish audience, this kind of a miraculous feeding would not have sounded that unusual, being in line with the history of their people. The story in Exodus 16 of God providing quails and manna in the wilderness for the hungry Israelites fleeing slavery in Egypt is perhaps the most famous. When the people are despairing, wishing they had remained slaves because at least they were not starving then, God hears their "complaining," and tells Moses that God will provide enough food for all. Cue God's provision of manna, a sort of mysterious, otherworldly food, a "bread from heaven" – it's described as "a fine flaky substance, as fine as frost on the ground." A few verses later, we're told it's delicious, "like coriander seed, white, and the taste of it was like wafers made with honey" (31). Here again is that abundant, hospitable, nourishing God, providing for the hungry ex-slaves as they wander in the wilderness, perhaps giving them a taste of the milk and honey they will encounter in their new home.

But something is expected of the people of Israel. God's instructions are quite precise – "Gather as much of it as each of you needs" (v. 16), and "The Israelites did so, some gathering more, some less. But when they measured it with an omer, those who gathered much had nothing over, and those who gathered little had no shortage; they gathered as much as each of them needed" (v.18). This abundance of heavenly food is not to be stored up, or hoarded. Some try to keep extra manna overnight, only to have it rot and become infested with worms (v. 20). This manna, in other words, is not a gift to some and not others in the community – none of them "deserves" more than they need. It's an abundant gift God offers to all, so that all might have enough. Talk about more with less! This reveals to us that we are not simply passive consumers of the abundant

nourishment God provides, that there is something required of us. Our gratitude to God is not simply verbal or emotional, not simply prayed or felt, but is enacted and embodied in our sharing, in our ensuring that there is enough for all, not just enough for us.

Perhaps surprisingly, there is one biblical instance in which Jesus himself seems to forget this injunction, one story in which, as one commentator put it, Jesus is “caught with his compassion down”!¹¹ In Jesus’ encounter with the Syrophenician or Canaanite woman (Mark 7:24-30 and Matt. 15:21-28), the doubt about whether there will be enough to go around seem to be on his lips instead of on those of his disciples. A Gentile woman (one Gospel calls her Syrophenician, the other Canaanite) approaches him asking for healing for her daughter, and Jesus’ response is cold, even hostile! The first time she speaks to him, he simply ignores her – “he did not answer her at all” (Matt. 15:23). It’s true that a Gentile woman speaking to a Jewish man in public would have broken several social taboos of the time, but surely she deserves some kind of acknowledgment. The second time she addresses him, Jesus’ response is theological – “I was sent only to the lost sheep of the house of Israel.” But the woman persists, kneeling at Jesus’ feet and pleading for help for her daughter (vv. 24-25). And then he responds, to put it bluntly, with an insult. Jesus says, “It is not fair to take the children’s food and throw it to the dogs” (v. 26). No matter what time period you’re in, being called a dog is not exactly respectful! This is Jesus’ shocking, heartless response to a mother who is beside herself over her daughter’s illness! This is his refusal to pull another chair up to the table, his harsh privileging of his own ethnic group over hers, the Jewish

¹¹ Sharon Ringe quoted in: Frances Taylor Gench, *Back to the Well: Women’s Encounters with Jesus in the Gospels* (Louisville: WJK, 2004), 22.

people over the Gentiles. There is not enough, he implies, and you and your daughter are not worthy of being fed. Really, Jesus? And yet the woman doesn't skip a beat, doesn't even flinch (maybe she's been called worse). She responds, "Yet even the dogs eat the crumbs that fall from their master's table" (v. 27). She insists, even if they are just leftovers, just crumbs, there is enough for her and her daughter. And then Jesus softens, and praises her, "Woman, great is your faith!" And her daughter is healed after all.¹²

This is one of those stories that puzzles us, as we're not quite sure why the early church preserved and recorded this somewhat embarrassing story about Jesus, in which he turns away a sick child! What is going on with him here? He's prejudiced against a desperate mother who does not belong to his own ethnic-religious group. Is he simply testing her, playing devil's advocate? Or is he just having an "off" day in which he's "caught with his compassion down" – bordering on acting inhumanely? Whatever he's up to here, the story is clear on one thing: Jesus (eventually) listens to the Gentile woman, and he ends up changing his mind. Biblical scholar Sharon Ringe puts it this way: "Whatever provoked the initial response attributed to Jesus . . . it is the Gentile woman who is said to have called his bluff. In so doing, she enabled him to act in a way apparently blocked to him before. Her wit, her sharp retort, was indeed her gift to Jesus – a gift that enabled his gift of healing in turn, her ministry that opened up the possibility of his."¹³ In this way, Jesus models for us a very interesting understanding of sharing: he is able to overcome his initial reluctance to help this woman by listening to this woman, engaging her, and then taking her hunger for healing seriously enough to

¹² Gench, 4.

¹³ Gench, 22-23.

change his mind. He accepts her correction and ends up praising her for her “great faith” – a compliment he only uses one other time in Matthew (as it happens, also for a Gentile!).¹⁴

And indeed, she is the one to remind Jesus here that God does provide enough for all, that she is worthy of God’s abundance. Those who are lucky enough to have a seat at the table are called to pull up another chair, not turn people away. Her faith in the God of generous abundance is strong, even fierce. She refuses to back down after three rejections from Jesus. And I don’t think it’s a coincidence that she is a mother, someone who has literally fed someone with her own body and blood, whose daughter is now suffering and in need of the healing that Jesus has to share.

Interestingly, this story can be seen to illustrate one of Doris Janzen Longacre’s “life standards” from *Living More with Less* – “Learn from the World Community.” As North Americans who have more than we need, we often think of sharing with the hungry as our good deed, as something charitable we can do for others. But as the woman reminds Jesus, it’s not actually about us picking and choosing who gets to sit at the table. Rather, it’s about those with something to share listening to those in need - learning from people in so-called developing nations – about living more with less, about wasting less, about consuming less of the world’s precious resources, about trusting God’s abundance, about true hospitality. And then, in a real reversal, it becomes our responsibility to share when we have more than enough. As Josiah Neufeld, who grew up as the child of Mennonite missionaries to Burkina Faso, writes, “It means my resources are not entirely mine to give or withhold, that my gifts cannot be seen as acts

¹⁴ Gench, 13.

of pure generosity for which I deserve credit, but as the fulfillment of an obligation.”¹⁵

This is more in line with the biblical laws concerning gleaning. It’s the responsibility of those who have land to avoid harvesting to the edges of their fields, so the hungry – or in today’s terms, the food insecure – might also eat. Put differently, this means that God depends on our sharing when we have more than we need in order to provide enough for all. Like the little boy who shared his lunch, God invites us to participate in God’s generosity, which in turn makes it possible. Build a longer table, not a higher fence.

So when Jesus calls us to “do this in remembrance,” I would suggest that this both is and is not a reference to gathering around the Communion table. It overflows Communion alone, becoming a reference to every gathering around a table, a reminder that every circle in which bread is broken and shared is sacred, even sacramental. The God of abundance and generosity is present there, encouraging us to be good guests and hosts, to live out our gratitude by listening and paying attention to hunger and food injustice, to transform the world by extending the table further than we even think possible, sitting down together and sharing what we have. This is what we are called to “do” in remembrance of our generous, nourishing God. It is both simple and profoundly sacred; ordinary yet transformative; more with less.

I’ll close with a Jewish proverb that illuminates the radical difference that sharing can make:

“Rabbi Mendel wanted to know what heaven and hell looked like, so [the prophet] Elijah took him to show him. Elijah led him to a large room where a big fire was burning and where there was a large table with a huge pot of steaming soup on it. Around the table sat people with long spoons that were longer than their arms, and

¹⁵ Josiah Neufeld, *The Walrus Magazine* (Dec. 2013), <https://thewalrus.ca/the-way-we-give/>

because the people could not eat with these spoons, they sat around the table and starved. Rabbi Mendel found this room and what he saw there so terrible that he quickly ran outside.” . . . “Then Elijah took Rabbi Mendel to heaven and into another room where a big fire was burning and where there was a large table with a big pot of steaming soup on it. And around this table sat people with the same [long] spoons, but they did not have to starve because they were feeding each other.”¹⁶

AMEN

¹⁶ Retold in: Dorothee Soelle, *The Strength of Weak*, 159-60.