

לא יִרעבוּ וִלא יִצְמָאוּ

They shall not hunger

Isaiah 49:10





Hunger No More

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Hunger No More is a uniquely cooperative effort of the churches and organizations listed on the back cover of the folder and on the handout titled "Follow the Lord Your God."

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Hunger No More can downloaded at *www.mazon.org* or *www.rac.org*.

¹Some people prefer "Adonai" or "Eternal" as a translation in lieu of "Lord."

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Introduction

What is this study about?

We live in a shrinking and ever-more-interdependent world. Whether we look at the labels on our clothes, the globalization of communication and markets, the role of transnational corporations, the threats of international terrorism, multi-national peacekeeping, surfing the world wide web, or hunger at home, our lives are touched by people, events and ideas that originate far from our homes and borders. And we, in turn, affect the lives of people far away.

For people of faith, this growing awareness brings a gift – knowledge of customs, traditions and lessons from many cultures – and an obligation to understand our world better and the myriad claims made on us. High among these claims are the biblical mandates, echoed throughout our tradition, to care for those who are hungry and poor and to explore ways in which we can improve ourselves and the world we live in, to do *Tikkun Olam*.

This new packet helps congregations facilitate discussions of issues related to hunger, poverty and powerlessness in the United States and the developing world; the causes, solutions and the roles that we might play. It is about the Jewish community struggling to clarify its identity and mission – committed Jews seeking to understand and respond to our tradition at home and abroad.

Who is it for?

These lessons are very basic and introductory. While social activists will find it useful, the material is designed for anyone interested in addressing these issues, even for the first time. The materials aim to open a discussion, not to push people to predetermined answers. At the end of the sessions, people may still disagree about issues and strategies, while remaining partners in the community.

This packet includes six sessions for adults and youth framed within the larger program of congregational life and education. Each session is supported by a unit in this guide, a separate handout with stories from our sacred texts and

life, references for further study and suggestions and materials for children that can be offered simultaneously with, or separately from, the youth/adult sessions. Many of the materials can be adapted for more than one age group or setting. Explore them all with an inquisitive mind and an open heart. Since the issues cross generations, the lessons can also be used to connect generations!

Here are some ideas for using the materials:

- Adult, youth or children's education during a special season of the Jewish calendar, such as Sukkot, or preparation for the High Holy Days, a time when we assess our life and what we do to make this world better, or as an on-going supplement to the regular curriculum
- Bar or Bat Mitzvah preparation or confirmation classes
- A meeting of different Jewish communities, perhaps convened by the Jewish Community Relations Council

 Synagogue based Social Action, *Tzedek* or *Bikkur Holim* committees to ground the work of their mission

 Retreats. For the bonding of synagogue staff, weekend programs for youth groups, adult education, or as a focal point for int

or as a focal point for interreligious gatherings. (There is a separate, but parallel, Christian version of *Hunger No More*.)

Be creative! Involve shut-ins by phone, computer, correspondence. Use the Internet to reach those temporarily away, like college students who may be studying these issues in other ways.

The six handouts included in the back pocket can be distributed for class or discussion sessions, bulletin inserts or in newsletter mailings to the congregation. Choose one, two or all six to help educate the whole congregation. They can also supplement an event or an outside speaker. In one form or another, this guide can be



used in the group sessions, incorporated into other education programs or events, or used for individual study and reflection.

Who might lead this study?

This study is not just about learning facts. It engages people in a conversation about their faith with opportunities for prayerful reflection, dialogue and response. The primary learning occurs in the group interactions as people share their own experiences, opinions and knowledge. Participation is key!

The leader *does not* need to be someone who is:

- An expert
- A member of the synagogue staff
- Someone already active in hunger or social justice issues

The leader *does* need to be someone who is:

- Comfortable leading group discussions, who will encourage everyone to participate and be accepting of a diversity of opinions
- Interested in learning more about the Jewish tradition and exploring the ways that God works in the world
- Willing to take on the tasks of preparation and follow up

What should the leader know before starting?

Session participants will have varying points of view on issues, approaches and interpretations, some of which may be strongly held. The leader will want to encourage an atmosphere of trust and openness rather than the promotion of an individual agenda. This requires sensitivity; starting out with basic ground rules will also help. On page 30, you will find "Helps to Guide Our Discussions." The leader should go over the "Helps" with participants at the beginning of the first session, and post a copy of them on newsprint or poster board so everyone will remember these guidelines during the sessions.

These materials are introductory. The group may seek additional materials or further guidance on questions between sessions. For those who are interested, we have provided additional resources and Web sites.

The leader should be able to address (and make the group comfortable with) the likelihood that consensus on solutions to hunger and poverty are not likely to arise in any one session, or even at the end of all the sessions. At the same time, people can and do change – both minds and hearts. This change may be apparent or it may take place in the quiet, private thoughts of an individual.

Getting Started

The person(s) initiating this group needs to:

- Get permission to hold the sessions from the appropriate people in the congregation.
 Discuss ways in which the religious leadership of the synagogue can support the program or related work or study.
- Decide on the timing and number of classes to be held, and whether the children's activities (www.hungernomore.org) will be used during the same hours as the youth/adult studies or independently.
- Give the materials to the appropriate people in plenty of time to prepare. Children's sessions may take longer to prepare. You may want to hold a preparatory session with just the leader(s).
- Hang the poster (included with this packet) in a prominent place to advertise the sessions. Include the dates, times, topics and contact information (person, phone number).
- Announce the sessions in the congregation's bulletin, newsletter and Web site (if available), and at the appropriate time when people are gathered for services.
- If possible, utilize a sign-up sheet to indicate of the number of participants in order to have adequate materials and space.



Introduction

Each session has:

- An opening prayer, referred to in this packet as a *kavanah* (spiritual intention). You may use the suggestions in each unit or develop your own. It is important that the discussion and atmosphere be shaped by prayer.
- God's Story, a brief study of selections from the Bible and other sacred texts.
- A story by or about people in different societies, countries, communities and cultures. The sessions suggest various ways of presenting these stories.
- Facts about facets of hunger, poverty, powerlessness and what we can do to improve these situations. Remind participants that behind each fact, there are many human stories.
- Our Story, which explores how we can connect our individual, family and congregational lives with the people in need and with the mandate from our sacred texts.
- A *Chatimah*, a closing reflection or prayer.

Each session can be done in approximately one hour. The timing and setting depends on the size of the group. If you have more materials than you can use, select according to your sense of the group's interests. To shorten a session, skip some of the discussion questions. To lengthen a session, e.g. for a retreat setting, allow more time for discussion and include supplementary games, discussion questions and other activities found at www.hungernomore.org.

As part of any session, the leader can invite guests from the congregation or community to share briefly their expertise or experiences with hunger policy or action. Make sure to encourage the group to look for and bring in news articles explicitly or implicitly related to hunger. Post these articles for others in the congregation to see. You can also share a quick summary from each session in the congregation's newsletter or bulletin. Be alert to articles, radio and television programs and Internet sites that you can suggest to the group as well.

Remember that the learning taking place *in* the group can be a catalyst for the whole congregation.

For each session you will need:

- ☐ This leader's guide
- ☐ The "Helps to Guide Our Discussions" poster or sheet, p. 30
- ☐ Photocopies of the appropriate handouts in the pocket of this guide, and other materials, for each participant
- ☐ Tanakh and other source materials for each participant, or enough to share
- ☐ Overhead projector or copies of selected pages; a VCR for videos
- ☐ Statements from your movement on world hunger, justice or poverty (see *www.hungernomore.org*)
- ☐ Pencils and markers
- ☐ Newsprint and easel
- ☐ Masking tape
- ☐ A rough outline of how you plan to divide the time of the session among activities even though
 - things might not go exactly as you plan
- ☐ Copies of any parts of the prayer, *kavanah* and *chatimah* materials that the whole group will use, or an overhead of the same

Hints for Leaders

- Begin to prepare by contemplating your partnership with God and how these lessons are part of that partnership.
- Be sure to read over the session well in advance so that you have a good idea of the materials and direction.
- Make the required copies or transparencies.
- Begin each session with the *kavanah* and text study to set a framework for the discussion and remind the participants of its purpose and grounding.



- Encourage everyone to participate in the discussion and be receptive to listening to all points of view. Be clear at the beginning of each session, and by your own actions throughout the session, that whether or not you agree with someone's opinion, each opinion and person is to be respected.
- If one participant tends to dominate the discussion, ask that no one speak a second time until everyone has had the opportunity to speak. If this is an opening ground rule, no one will feel singled out later.
- Expect that the discussion will bring out a variety of opinions. Encourage participants to speak with certainty only of their own experiences and to avoid making generalizations from them or about others.
- Keep track of the time so you will not have to rush or omit the closing meditation and prayer. You might ask for a volunteer timekeeper to tell you when you are halfway through, or at various benchmarks on your own timeline, and when there are 10 minutes left to go. It is helpful to keep a brief summary of each session, especially concerns that remain to be addressed in future sessions. You will save time and avoid being distracted if you can ask one of the participants to act as a volunteer recorder.
- At the end of each session add your own notes to the recorder's notes. Is any action required on your part before the next session? Has anyone else volunteered to look into something which you might need to remind them of? Are there issues arising out of the discussion which you might want to be particularly alert to before you meet again?

The Millennium Development Goals

Many of the handouts include one or more of the Millennium Development Goals (p. 31). You could hand out and post copies of the whole list at any point in the group discussion, e.g. during the discussion of globalization. Or, the Goals could become the focus of an entire session. For more information on the Goals, see links at *www.hungernomore.org*.

In 2002, President George W. Bush announced that the United States would significantly increase development assistance to poor countries that demonstrate a commitment to good governance, investment in people and sound economic policies. Citing and affirming the Millennium Development Goals, the president noted that the increased assistance would go to a new Millennium Challenge Account (MCA) to fund initiatives that improve the lives of people in developing countries around the world.

The Millennium Challenge Account should incorporate many of the lessons learned over the years about the effective delivery of development assistance. Governments that are tough on corruption, invest in improving the health and education of their people, and implement sensible economic policies are much more likely to have a good strategy for reducing poverty and to use development assistance effectively.

In order for the Millennium Challenge Account to meaningfully enhance the lives of hungry and poor people, Congress must adequately fund it. This amounts to an additional \$5 billion a year in poverty-focused development assistance by 2006, as the president promised in his announcement. Along with securing this funding, Bread for the World and other organizations will urge Congress to design the MCA in a way that maximizes its effectiveness in reducing hunger and poverty. Check www.bread.org to learn the current status of this initiative.

Adult, Youth and Children's Activities

A partial list of adult and children's activities, and many other materials to supplement *Hunger No More* can be found on page 32 or at *www.hungernomore.org.*



Session 1

In God's Image (Genesis 1:27, Leviticus 19:1-10)

Focus

To initiate a discussion about hunger in the United States and worldwide, and to begin to see the human face of hunger in new ways.



Preparation

- Refer to "For each session you will need" on page 4. Use the points as a checklist for this session.
- Prepare "Hunger and Poverty Definitions" (see "Useful Terms" at www.hungernomore.org) on newsprint, a transparency or as a handout.
- Make copies of the handout "In God's Image" so each participant will have one.
- Download the list of Millennium Development Goals at www.hungernomore.org or copy p. 31.
- Arrive early at the meeting place and make sure everything is set up and the copies/books/materials/lists are laid out in the order you need them.

Welcome

In your own words, briefly welcome the group and invite them to be seated and quiet for the opening *kavanah*.

Kavanah



Welcome everyone and introduce yourself. Then ask each participant to say his or her first name and a brief, two or three word reason for being present. If there are more than twelve people, ask each person to share their answer with a person next to her or him.

Bring everyone together and begin with either of these *kavanot* or one of your own:

Loving God, we have gathered together at this time and in this place to find the Divine in each of us. Open our eyes so that we can see Your spark reflected in the faces of those who are hungry and poor. May we see a vision of a world that knows no borders, no boundaries, no fear, but invites us to live together the promise of abundance. As we begin this journey together, we thank you God, Creator of all, who has given us life, for sustaining us and causing us to reach this day.

If some people tithe and others do not, some go hungry and others are satisfied; if all decide not to tithe, a general famine caused by both armed bands and drought ensues. – *Pirkei Avot* 5:10

God's Story

See that everyone has a Tanakh (Bible). Various translations are fine.

Introduce the text study by reading aloud the paragraph below or paraphrase it in your own words:

The book of Leviticus includes what is called "The Holiness Code," a way to live our lives in relationship with God. These laws span the gamut between how one acts toward other people and how rituals are to be performed. The Israelites are told that since God is holy, we must strive to be holy.

These commandments are in the plural form. They are directed to the Israelites as a community, rather than to each as individuals. Please keep this in mind as we read.

The lessons are all in the format of group discussions, but for this lesson and others, you can either read and discuss the texts together or in *hevrutah*, study partners of two or three. Make sure each *hevrutah* has a copy of the text and the questions. Let them first study and discuss the text on their own and then bring the group back together to discuss the main points. *Hevrutah*-study might help get the conversation flowing, as some might not feel comfortable initially speaking in a large group.

Ask all participants to read Leviticus 1-10, concentrating on verses 1-2, 9-10.

Also have them read Genesis 1:27 from the handout. When everyone has finished reading, invite a participant to read Leviticus 19:1-2, 9-10 and Genesis 1:27 from the handout.

Begin the discussion with these questions:

- What are the two *mitzvot* mentioned in verses 9 and 10?
- We have just read the beginning of the holiness code. Why are these Commandments among the
 first to inform how the people of Israel are to lead holy lives? What, if anything, do they have in
 common?
- Why does verse 10 end with, "I am Adonai your God"? How would the mitzvot in verses nine and ten be different if that phrase was not there?
- Does Genesis 1:27 shed any light on why these *mitzvot* in Leviticus are given?
- We are no longer living in a mostly agricultural community.
 How then, do these *mitzvot* pertain to us? In what ways can we fulfill these *mitzvot* in our current society?

If there is time, ask the following question:

• Would you expect these *mitzvot* (commandments) to be given in the plural? Could it have been addressed to individuals instead? Why do you think it is given in the plural? How does the plural format impact the commandment?



Personal Stories

Distribute the *In God's Image* handout (folder pocket) to the group. Ask different people each to read one of the personal stories. If the group is large enough, divide it into smaller groups first (but preferably not the same small groups from the previous activity). Divide the stories among the groups for them to discuss. Each time there are new groups, remind people to reintroduce themselves unless they already know one another.

Ask participants to use the following questions to guide the discussion. Provide paper for one person in each group to make notes of their conversation.

- What does "being invisible to others" mean? Has there ever been a time in your life when you felt this way? How did it make you feel or react? How do you think being invisible affects those who are poor?
- Ask each group to talk about the experience of the speaker in their story. What might a day look like for them? What would their fears and hopes be? How is their life different than or similar to your life?

Call the group back together for a very short summary of what was shared in the small groups.

The Hunger Story

The first hunger fact on the list is from the Millennium Development Goals (MDGs). The eight items of the MDGs are spread throughout the handouts.

Ask people to take turns reading one of the hunger facts. Ask participants for their **reactions** to these statements (no more than one or two sentences). Then ask for **opinions** – again, no more than a sentence, as to why people think hunger and poverty exist on this scale. If they have difficulty coming up with reasons, use this list for suggestions on what might be responsible:

- greed
- ignorance
- lack of connection to God
- racial/ethnic differences
- gender
- immigration
- destructive personal habits
- lack of work
- disabling conditions
- natural disasters
- inadequate socialization
- inadequate support systems

Go over the definitions of hungry, at risk of hunger, malnutrition and poverty found at "Useful Terms" *www.hungernomore.org*.

Ask for reactions to the statement: "Hunger could be cut in half if...."

Have the recording secretary **note down** what is said in summary or "bullet point" form.



Our Story

This study is not just about sharing information or opinions. It is about our striving to live in a relationship with God and lead holy lives.

Ask people silently to read "Our Story" in the handout.

Ask people to share what they are already doing as a volunteer or as advocates for the poor. Make a list so everyone can see how much is already being done. Affirm what has been/is and encourage what still can be.

Ask people to articulate some connections between the action possibilities and the study session. Invite comments or questions, including, "Can anyone think of any other actions we could do as individuals, families or as a group before our next meeting?"

Provide information on volunteer opportunities at food pantries, food banks and soup kitchens in your community.

Finally, ask for any questions or comments on the session. Then remind participants of the topic for the next session and suggest that they watch for articles about the topic for the next session.

Chatimah

Ask the group to be **quiet and centered** for the *chatimah*.

Beginning with the person on your left, **ask the participants to read**, from the handout, Genesis 1:27 and Leviticus 19:1-2, 9-10 aloud, each person taking one line. Take one more moment of silence at the end of the passage and then say this prayer, taken from Psalm 145.16, repeating it three times in English, Hebrew, or both, with the whole **group joining** on the second and third repetition.

Poteyach et Yadecha umasbiya lechol chai ratzon

You open Your hand, and You satisfy the needs of all the living.

After the Session

Collect the notes made by the recorder(s). Jot down any unanswered questions, suggestions or requests made by the group. Note anything you would particularly like to remember for the next session (a comment, an idea, an issue). List for yourself anything that needs to be communicated to the synagogue staff. Take a moment to pause and thank God for being with you in leading and serving this group.



Session 2

Defend the Cause of the Poor (Psalm 72)

Focus

To initiate a discussion about poverty and wealth, causes and possible solutions.

Preparation

- Send invitations and post announcements as needed.
- Refer to "For each session you will need" on page 4. Use the points as a checklist for this session. Arrive early at the meeting place and make sure everything is set up and laid out in the order you and the group will need the copies/books/materials/lists.
- If you held a previous session, make any needed adjustments and review the notes from that session. Are there any tasks outstanding? Any changes to the timelines or sequences? Some groups will want to spend more time discussing the Bible, the personal stories, facts or programs, so use the material selectively as it fits the interests of your group.
- Remember to invite the timekeeper and recorder(s) to do their tasks.
- If you select readers in advance, make sure that they have the opportunity to prepare the assigned selections.

Welcome

If this is a second session, when you welcome the group, briefly summarize, in two or three sentences, what happened at the previous session. Then invite the group to be seated and centered.



Kavanah

The leader invites people to greet one or two persons next to them, exchanging names and one thing they learned at the previous session.

Then bring them back together and begin with this prayer or one of your own:

Merciful God, Your essence is justice; Your essence is lovingkindness. Continue to strengthen us to grow in Your likeness. Make the cause of Your poor people our cause, and draw us more closely to You and to all whom You love. Help us to act with courage, with faithfulness and with compassion this day and every day.

God's Story

Double check to make sure that there are enough Bibles.

Then, **share the following information** about Psalm 72 in these or your own words:

Psalms, written as praises to God, focus our prayers. While some psalms are said for special occasions, others are used as part of the regular liturgy. There are also people who recite the psalms every day, often as part of their daily activities.

Psalm 72 is one of the hymns that was probably written for a royal coronation in the line of David, perhaps Solomon's, and may have been used for a number of royal coronations in Jerusalem.

A central theme of this psalm notes that the ruler is responsible to ensure justice for poor people and those unable to self-advocate. In this, the ruler is acting on God's behalf, and on behalf of the whole people, to do the will and purpose of God in the world.

Other nations are called to honor the ruler, not only for his military prowess, but because of his works of justice.

Let's close our eyes and listen to the psalm as a prayer for God's justice.

Read (or have a previously designated person read) the portions of the psalm in the "Defend the Cause of the Poor" handout (folder pocket). Pause for a moment after the reading.

Then invite the entire group to turn to their handouts and say the psalm out loud in unison. Keep your own voice strong and deliberate, but not overpowering, to help the group stay together (or ask the reader to do so).

After a brief pause for reflection, **ask individuals** to state in their own words what petitions were included in the psalm. Write (or ask the recorder to write) them on newsprint.

After you have done this, ask participants to note the commonalities they found among the restatements. Try to group the petitions broadly as stated by the group.

Encourage discussion with some of these questions:

- Who is referred to in the petitions?
- What is asked for them?
- We have heard of the "divine right of kings." In this psalm, what is the real role and "right" of the ruler, and from where does it come?
- What do you think the psalmist means when using the word "justice?"

Make sure that the **highlights** are noted down.

Then, invite the group to divide up into smaller size groups of four or five. Each group should have paper and a pencil or marker to write down a short prayer to God for justice and righteousness. Tell the group that this can be very simple and unpolished.

Ask them to think about what content they want to put into the notion of justice (what are they *really* asking for) and who are they asking to be empowered? Just the ones in high offices? Others? Who? And how? Let them know how much time they have (it should be fairly brief or they will get caught up in a big discussion).

After time is called, ask the individual groups to share their prayers with the whole group, and post the prayers where they can later be seen and collected. Are there any commonalities? Major differences? Have these noted down.

Personal Stories

Ask four readers to read the first four personal stories from the handout previously distributed, with a pause between each one. Before they begin, ask the group to listen, rather than read along. Then ask each person to read one sentence of the "Ethiopian Voices."

Ask the group to reflect together on the following questions:

- Why do they think that the tellers of these stories are in the situations they are?
- What would it take to change their conditions?
- What is the role of government/society/others to provide assistance and help people move to self-sufficiency?
- What business is it of *ours?* (Note that different members of the group may have different ideas as to just *who* the *we/us* is in this context.)

Make a written record jotting down the basic thoughts and phrases from the discussion.



Stories of Poverty and Wealth

Ask members of the group to read out loud each of the statements in "Stories of Poverty and Wealth." **Initiate a discussion:**

- Which statements stir up thoughts or feelings in you? Which ones surprise you? Why?
- Psalm 72 keeps referring to poor people. The ruler is bound to respond to poor people when they call. This is a God-given responsibility. Who would you say are the "poor people" in today's world? How would you describe these people? What are their needs? Are they different than your needs? How?
 - If we are true to the vision of the psalm, what would you say poor people's claims are on government and society?
 - What special claim do hungry and poor people have on us, a faith community that generally is among the economically and politically privileged?
- Some people say that the golden rule is "The one who has the gold makes the rules" instead of what Hillel taught, "Whatever is hateful to you, do not do to others." How are these two rules different? To what extent are they both true guides for action?

Ask the recorder to note the answers.



The major domestic and international anti-hunger programs are briefly described at *www.hungernomore.org*. A list of poverty policies might additionally include housing, education, transportation and health care programs. Since emphases change over time as federal and state programs and funding change, consult the sites listed at *www. hungernomore.org* for up-to-date policy information.

Copy the programs you would like the group to discuss and hand them out. **Ask whether** anyone has a personal experience or general knowledge about any program. How do these programs help prevent hunger and poverty, or not? Why are they successful, or not?

Our Story

Refer the group to "Our Story" in the handout. This is a good time to remind the group of (and introduce newcomers to) the purpose of this study – hearing, sharing and responding to our tradition's teachings. Refresh your memory by looking at both the introduction to this guide and the notes from the previous session.

As the group looks at the suggestions for action in the handout, read them out loud. Ask what other ideas the group might have for action.

Start with a "teaser" question. For example "what would happen if for every night for one week, our family...."

- Read and discussed one news story and how it relates to Jewish values
- Skipped meat in a meal and put the saved dollars aside to give to an organization working to end hunger or poverty
- Tried to imagine the poor at the top of the pyramid rather than the bottom
- Tried to influence one of our political leaders and talked about it during dinner

See how many ideas the group can come up with in a few minutes and then see if any of them seem to "click," and might lead to actual commitments by one or more participants. Write down items to which people have committed on a newsprint pad. Ask the group to support their efforts in prayer during the coming week.



Chatimah

Invite the group to center themselves in God for the closing reflection and prayer. After the group is settled, have two designated readers read parts of the following adaptations of Psalm 72 and the "Ethiopian" story from "Personal Stories" in the handout, as follows:

Reader I We are left tied like straw.

What is life when there is no friend or food?

Reader II May we defend the cause of the poor of the people,

Give deliverance to the needy and crush the oppressor.

Reader I We are above the dead and below the living,

We simply watch those who eat.

Reader II For we deliver the needy when they call,

The poor and those who have no helper.

Reader I It is like sitting and dying alive,

We have become empty like a hive.

Reader II Give to Your people Your justice, O God,

And to their children, Your righteousness.

After a moment of reflection, ask two participants at random to take the newsprint with the commitments on it to the center of the group and hold the sheet(s). Ask the participants to focus on the *chatimah*:

Our fount, our loving parent, caring one, be merciful with us, and place into our hearts the ability to understand, to see, to hear, to learn, to teach, to keep, to do, and to uphold with love all that we study in Your Torah.

From Ahavah Rabah in Kol HaNishamah: Shabbat Vehagim, Prayerbook for the Days of Awe.

Then, say this prayer from the *Ashrei*, repeating it three times in English, Hebrew, or both, with the whole group joining on the second and third repetition.

Poteyach et Yadecha umasbiya lechol chai ratzon

You open Your hand, and You satisfy the needs of all the living.

After the Session

Collect the notes. Jot down any unanswered questions, suggestions or requests made by the group. Note anything you would particularly like to remember for the next session. List for yourself anything that needs to be communicated to the larger congregation or the synagogue staff, including an announcement at services on one fact the group has learned. Make a quick note to remind yourself after a day or two to think carefully about the dynamics of the group and how they might be changed, improved or supported. Take a moment to pause and thank God for being with you in leading and serving this group, and giving you the gift of being, for these moments, attentive to poor people, who are God's children as are the members of the study group.



Session 3

And God Saw That It Was Good (Genesis 1)

Focus

To see issues of hunger and scarcity, health and illness, in the context of God's intended abundance and well-being.



Preparation

- Issue invitations and announcements as needed. Is there anyone whose presence could make a substantial difference within the group or congregation who should be encouraged to come?
- Refer to "For each session you will need" on page 4. Refer back to the "Preparation" in Sessions 1 and 2.
- Review the notes you made about the group dynamics after the last session. How might a different room arrangement encourage conversation among the participants? What additions to the space would make it more inviting?
- Bring seven (7) candles to light during the reading of "God's Story" below.
- When preparing to lead this session, notice that the opening parts have a little different "tone," with emphasis on "and it was good," than the previous two sessions. What change might you make in the space to invoke this positive tone?
- Read the definition of globalization on "Our Story" of the handout "And God Saw..." and check some of the links for further information.

Welcome

As you welcome the participants, provide a quick recap of what has happened so far. Then, remind the group of the prayerful context of this work, and invite them to be seated and centered on the *kavanah*.

Kavanah



Ask the participants to greet one other person by name and to name one gift from God's goodness and blessings that you wish for that person.

How precious is Your faithful care, O God Humankind takes shelter under the shadow of Your wings. They feast on the abundance of Your house, You let them drink from Your streams of delights. With You is the fountain of life, By Your light do we see light.

Psalm 36:8-10 (also said after wrapping ourselves in a *tallit*)

God's Story

Make sure that everyone has access to a Bible (Tanakh), and distribute the handout, "And God Saw That It Was Good."

Then, **comment on** Genesis 1:1-31 (as adapted):

When we open the Torah, what we learn first is that in the beginning was God. This is our beginning, and creation's. According to Yitzhak Husbands-Hankin, the *Birkat HaMazon*, the Blessings after Meals:

reminds us that The Creator of All is indeed providing a world that *has the capacity* to feed all of its inhabitants. The blessing [Blessed are You God the Sustainer of All] calls us to our duty to cultivate and protect God's creation and to distribute the abundance so that sustenance reaches all. The message is this: God provides for all. But only in partnership with God can we ensure that the Divine Will to sustain all of the world's inhabitants becomes realized by creating a sustainable global system of sustenance.

- Sh'ma, 33/301, May 2003, Iyar 5763, p. 12. www.shma.com

Read (or have a previously designated person read) the abridged version of Genesis 1 in the handout, remembering that it has a poetic form. If you are using candles, have someone light one each time the reader says "it was good."

Ask the group to reflect silently for a few moments. **Gently guide** the silent reflection with questions like these, leaving some "breathing space" in between each of them:

- What might it have been like to be God as creation unfolded?
- When in your own life did you recognize something as "very good" in a deep sense? What did that feel like?
- What does it feel like to be wanting: to be lacking; to feel insecure; to have a child, or parent or spouse in trouble and be unable to do anything to help?
- What might it feel like when God looks at a good creation, where there is more than enough, and sees powerlessness, want, hunger and scarcity?

After time to reflect, invite anyone who would like to share a thought to do so. Note the feelings and reactions. Move into the next portion of the session.

Personal Stories

Have different readers prepared to read the stories of "Baby Antonio and Maria" and "Marcelo and Silvina" from the handout.

Divide the group, if large, into several smaller groups, or work as a whole if the size is manageable. Discuss the stories with the following questions:

- What do these two stories have to do with the text we just read?
- How are the experiences of Baby Antonio and Maria, Marcelo and Silvina similar? Different? Separated by continents, what connects them, if anything?
- If you were one of the people telling their stories in these excerpts, how would you understand the Genesis text?



Session 3: And God Saw That It Was Good

• If there really is more than enough for all (and scientists, social scientists, economists and theologians all seem to agree on this), why are the people in these stories lacking? What is the cause of their despair and what can we do about it?

Make sure that there is a **note taker** in each group.

The Globalization Story

Bring the group back together.

Before turning to the "Globalization Story" in the handout, **ask the group** to define "globalization." Ask if anyone has a direct, personal experience of "globalization."

Then **turn to the handout**. Ask participants to read the globalization facts out loud, with a different volunteer reading each point. On newsprint paper, write down one word that summarizes each point. Then ask the group to discuss the following questions (Remember, there are no wrong answers.):

- What connects these facts?
- What do they have to do with the stories of Baby Antonio, Maria, Marcelo and Silvina?
- What do these stories have to do with globalization?
- How are these stories related to the idea of abundance present in the Genesis story and in today's world?
- Why does it seem as though, generally, women and children are the ones most often affected by poverty? Why do population rates decline when poverty is reduced among women?
- How do the Millennium Development Goals suggest that globalization may provide some solutions to the world's problems?
- In what ways do corporations contribute positively or negatively to the process of globalization?

Now, **summarize and record** the insights of the group. **Read** the definition of globalization found in "Our Story." **Ask** the group to discuss it, in light of the stories, previous discussion and the Scripture.



Remind the group about the need for committed words that lead to committed action. Remember that when God spoke words, they became light, water, living things, and even flesh! Go over the suggested actions from "Our Story" in the handout. Does the group feel that these are an adequate response from them at this time? Are there other suggestions for activities?

Ask whether, in addition to things that might be done individually, the group is ready to **undertake one activity** for one week together? The activity itself can be done separately, but would be the same activity that others are doing. What will it be?

Tell the group that you will have this action included in the Shabbat Shalom handout or announced at services. Ask if there is anything that the group wants to ask the congregation as a whole to think about.

Chatimah

Ask the group to be seated, quiet and to center themselves for the *Chatimah*.

O God, who loves all You have created, may we feel Your presence this week and always. Let us touch others and make tangible in their life, in some small way, the gift of knowing that there is enough, more than enough, because all that is, is from You.

Then, say this prayer from the *Ashrei*, repeating it three times in English, Hebrew, or both, with the whole group joining on the second and third repetition.

Poteyach et Yadecha umasbiya lechol chai ratzon

You open Your hand, and You satisfy the needs of all the living.

After the Session

Before everyone leaves, invite anyone who would like to **share suggestions** or ideas that respond to the beginning of the session. Let them know "I will be here for the next 10 minutes to hear any ideas or suggestions, or to collect any notes you might want to quickly jot down! You can also share your thoughts by emailing them to me at..."

Remember to list anything that needs to be communicated to the larger congregation or staff, including the bullet for the announcements or Shabbat Shalom bulletin. Review the suggestions under previous chapter "after the session" headings. And remember to take a moment to pause, and thank God for being with you in leading and serving this group, and for being "enough."



Session 4

The Children Beg for Food (Lamentations 4:1-9)

Focus

To confront the impact of hunger on the children of the world, that is, on our own children.

Preparation



Go over the list of suggestions and reminders under this heading in the previous session.

Consider how you might enhance the atmosphere of the room for this session. You might ask people to bring a picture of a child or grandchild to post on the wall, and take home at the end of the session. You could obtain a variety of pictures of children from around the world. A majority of the pictures should be of healthy and happy children. We're not trying to create pity but hope, and all children are a gift of God, including those who are suffering. You will need pins, tape, "sticky stuff" or other means of fastening the photos to the wall, or to newsprint paper, without damaging either the wall or the photos. Put up the photos or pictures you brought before the session begins.

For an alternative activity with children's pictures, see "Connecting Statistics with the Lives of Real Children" at *www.hungernomore.org*.

Bring paper and pencils.

Gather information about advocacy efforts within your religious movement or from the Jewish Community Relations Council. In most cities the Jewish Federation has a JCRC that deals with justice and social action issues.

Do some **web research** on the effects of armed conflict on children. Start with the links listed in the handout for this session.

Review the "Hunger Basics" section, as well as the "how to get involved" section of the Bread for the World website at *www.bread.org*.

Prepare a brief summary of the group's past experiences and the topics for future sessions.

Welcome

As you welcome participants, bring them up to speed on where the group has been. Ask if anyone has pictures of children to put up. If so, have them do it quickly and then invite them to be seated and quiet.



Kavanah

When the group has been assembled, invite them to be seated and open the session with this *kavanah*:

I have been young and now I am old, but never have I looked on at one righteous and forsaken, and allowed his children to go begging for bread.

– Translation of the *Birkat HaMazon*, *The Blessings after Meals*, reprinted with permission from *Siddur Sim Shalom for Shabbat and Festivals*, ©1998 by the Rabbinical Assembly, p. 343.



God's Story

Begin by sharing the following brief introduction to the text, in these or similar words:

We read *Eicha*, The Book of Lamentations, on Tisha B'av, the commemoration of the destruction of the Temple. The book was written in the aftermath of a devastating war that crushed the City of Jerusalem, left destruction and famine in its wake and saw the leadership of the nation largely sent into exile. Given what we know about the effects of war and conflict on the most vulnerable in society, we shouldn't be surprised to find that the prophet uses the images of women and children to bring home the plight of the whole people.

The destruction makes the people desperate. This desperation is physical – death in battle had been the fate of many of the men, and slow death by hunger and malnutrition was the worse fate of the children. The mothers who saw them starving could do nothing but die with them. Their desperation was also spiritual. Had God abandoned the people, forsaken the covenant? Were the fathers, mothers and children of so little value that not even God cared anymore? The prophet shares their story with us. As we listen, let us try to put ourselves in the shoes of the mothers of Jerusalem.

Then read (or have a designated person read) the passage from *Eicha* in the handout.

After a short **time of silence** to let the words sink in, ask the participants to name a **word, phrase or image** that stood out during the reading, and why. **List** the images on newsprint paper.

- What contemporary examples of such devastation come to mind?
- What spiritual dimensions, similar to those in the biblical account, are present in contemporary situations?
- This biblical selection is a very personal account told by the prophet, but the section title is not "the prophet's story" but "God's story." Why do you think that was done?



Personal Stories

Ask three people to read the personal stories in the handout and instruct them to wait for you or someone else to read "facts" in "The Children's Story" before the next reader begins. Use the same reader for each of the facts. **Begin a discussion** with questions like these:

- The *Eicha* story was written sometime after the sixth century B.C.E. How is it reflected in any of the stories we just heard?
- What do you think are the "causes" of the stories we heard? Why are the facts so bleak, despite the tremendous wealth and resources that we know exist? (In leading this portion of the discussion you can make reference to, or distribute relevant portions of material from "Hunger Basics" that you reviewed in preparation for the session.)
- What systemic issues cause these situations? We can probably see how individuals and governments should get involved in resolving these issues, but why and how should our synagogue or religious institutions get involved?

Our Story

Distribute pencils and small pieces of paper.

Refer the group to "The Children's Story" in the handout. Just as the prophet's story was God's story, we can say that "The Children's Story" is also our story. **Ask** the group "how" and "why" this is so. Then ask participants to take a moment to think about how "The Children's Story" might become part of their life stories. **Ask** them to write down one way in which they can concretely make this joining of stories begin to happen before the next session.

Check *www.hungernomore.org* or with your synagogue office to get a summary of, or a web link to, your denomination's hunger resources. Suggest that each family prepare a simple meal of soup and bread (not too fancy) in the next week and discuss the ways in which his or her family can respond to their movement's commitments.



Chatimah

Ask the group to be **quiet, centered and focused** on God for the closing reflection and prayer. Pass out pieces of paper each of which has one of the facts in "The Children's Story." After a moment begin:

I invite each of you who has received a "fact," a piece of the story of the children of the world, to come forward, read it out loud, and then tape or affix a fact to one of the pictures and leave them for others to see.

After the facts are read and the pictures gathered, the **leader prays**:

Merciful God, who loves all creation, we place before You this night the hopes and dreams of each of these children we love and cherish – those we know and those we do not; those we can name and those whose names are unknown to us. We promise You this night, that we will work toward *Tikkun Olam*, healing the world, so that there will come a day when no child again shall beg for food, weep for water, or cry out for a loving touch. May we be strengthened by Your presence and love and always be in partnership with You.

Session 5

They Shall Not Hunger (Isaiah 49:8-13)

Focus

To shape our vision of how the world might be, by contrasting how it is now with God's vision for the world and the vision of the world to come, as modeled by Shabbat. (Note: This does not need to be done on Shabbat.)



Preparation

Review the suggestions, observations and assignments in previous sessions.

Think about creative ways of setting up this session. Read the assigned text and the stories. Can your physical environment for the session model the vision in some way? Can the session take place on the *bimah* or another sacred space?

Change the table setting (without too much interruption) as you move through the session. Begin with a bare table with a white tablecloth for the *kavanah*; then set it with a pair of candlesticks for the stories; end with *challah*, wine and enough grape juice for all. (Include perhaps enough for "unseen guests" for whom chairs and places have been set throughout the session.) If you do this you will need to have people bring the provisions and also discreetly and quietly help place them as you move through the session.

You will also need to decide on the best way to **record comments** and thoughts without intruding on the environment. If the group is large, you can form concentric circles around the table.

Purchase the *challah*, wine and grape juice. Also provide a variety of colors of construction paper and cut them into many different shapes as there will be people in the group, so that each person will, by the end of the session, have received a different shape.

Prepare your summary of where the group has been and where you are now going.

Welcome

Welcome the participants and briefly remind them of what has been done so far. Welcome newcomers and invite them to enter the discussion without worrying about what has gone before.



Kavanah

Ask participants to turn to each other, introduce themselves with just their name, and wish each other the greeting, *Shalom Aleichem*, peace unto you, and the response, *Aleichem Shalom*.

Then ask the group for silence as they concentrate on this *kavanah* or one of your own:

[For Shabbat], We prepare to experience a day of joy and peace,

A day in which all are equal –

When there are no rich and no poor, no masters and no slaves,

A day when competition and striving cease,

When we live in harmony with God, with creation and with each other.

– By Reuven Hammer. Reprinted with permission from *Or Hadash*, ©2003 by the Rabbinical Assembly, p.22.

God's Story

Make sure that everyone has a Tanakh, or can share one, and distribute the handouts titled "They Shall Not Hunger."

Read the following information about Isaiah and the connection with Shabbat aloud or present it in your own words:



Isaiah prophesied to the people of Israel during the exile between the First and Second Temples. His prophesies contain exhortations to the people for the wrongs they had done that led to the destruction of the First Temple. Isaiah's prophecies both contain comfort from God – the promise of a future, for eternity, when all will experience God's salvation, a description of *Olam Ha'bah*, the World-to-Come.

Then read (or have a previously designated person read) the passage from Isaiah 49:10-11 found in the handout.

Ask the group to reflect on the passage for a few moments. Since the passage is short, ask someone else to read it again. After the passage is read the second time, **ask gently**: "Can this vision become reality?"

After a moment, **ask the participants to say aloud** a word or phrase that struck them as particularly poignant. On the newsprint pad record their words and phrases, and after everyone who wants to has spoken, explain that these words are part of that vision and ask again, "Can this vision become reality?"

Personal Stories

Ask two people to prepare to read the stories of Theogene and the Elderly Woman. If you are gathered at the table, remember to place candlesticks on it and light the candles before the stories are read. Use these questions as a basis for discussion:

- Shabbat is often referred to as *Me'ayn Olam Ha'bah*, a taste of the World-to-Come, when God's presence and redemption is felt by all. It is a time, every week, when we experience the peace, the freedom of spirit, the beauty and the holiness of eternity, here, in this world. How would you imagine the World-to-Come?
- What would your ideal Shabbat, filled with peace and holiness, look like?
- How do you think Theogene Rudasingwa would have imagined the World-to-Come at different stages along his way? How do you think the Elderly Woman would imagine the World-to-Come? Is it abstract, or can we sometimes touch it?
- What parts of the Isaiah text relate to your situation today?



Empowerment and Disempowerment Stories

Ask members of the group to **read aloud** the facts in the handout. Discuss the following questions:

- What factors empower or disempower people?
 - A strong spiritual life
 - Physical or mental conditions
 - Socialization
 - Money and other resources, e.g. land
 - Education
 - Participation in public life, e.g. voting, civil rights
 - Wars, civil conflict
 - Discrimination race/ ethnicity, gender, age, religion, nationality



- The text from Isaiah talks about satisfying what seem to be basic needs. The stories we have heard relate to people who are in need. How do the stories and texts address empowerment and disempowerment?
- How is or might the Jewish community be a part of the empowerment process?
- In the context of these stories of empowerment and disempowerment, can Isaiah's vision become a reality? How?

Ask someone to make three columns on the board or easel – reasons why the *Jewish community should be, should not be, or inevitably is* involved in politics. Since this is a controversial question, caution the whole group not to comment on other peoples' views, but just briefly to state their own opinions. If you feel that the discussion would not be too heated, ask the group to discuss the three columns.

Then ask someone to make a list on the board or on a newsprint pad. Ask people to give short answers to the ways in which wars contribute to hunger and poverty.

Our Story

Distribute small pieces of paper (each in a different color or shape) to each participant. Reread Isaiah 49:8-11 aloud.

Then **go over the questions and actions** on the handout that the group will be asked to reflect on between this session and the next. Get commitments for each of these in as specific terms as possible, jotting them down on the distributed pieces of paper.

Gather them in the center of the table. Set the challah, wine and grape juice on the pile of paper. Invite the participants to share the food and drink which is now brought out to the table. After they partake, place the commitments on the tray where the bread had previously been set.

Chatimah

Ask the group to be **quiet and centered** in God for the *Chatimah*.

Sovereign of the Universe, may we always be in partnership with You to carry the taste of eternity felt on Shabbat to all the days of the week. Help us to listen to the mandate from our tradition to work to take Isaiah's vision and make it a reality in our own time.

Then three times, in Hebrew or in English, or both, with the whole group joining on the second and third repetition:

Poteyach et Yadecha umasbiya lechol chai ratzon

You open Your hand, and You satisfy the needs of all the living.

(L) I invite you as you leave to take your commitment from this tray and make it part of your life.

After the Session

Review the "after the session" suggestions in the prior sections and adapt them as appropriate.



Session 6

Follow the Lord Your God (Talmud Bayli, Sotah 14a)¹

Focus

To learn to become a "neighbor" in a deeper sense, and to imagine and act on ways that we and our congregations can follow the biblical commandment to "follow God" together with hungry and poor people.



Preparation

Review the suggestions and reminders for invitations, announcements and preparations given in previous sessions.

Consider inviting several participants from prior sessions who have been touched by the work done in the sessions thus far, and prepare for this final session with prayer and reflection together. Give thanks for the changes you have seen in the hearts and minds of participants and concentrate both the issues that have been studied and the future possibilities that have been opened up for your local congregation.

Print copies of "Now What?" at www.hungernomore.org for participants.

Gather or make copies of materials that reflect various religions' approaches that support systemic change and ways that congregants can participate. Include materials about advocacy and community empowerment. A selection of appropriate materials from Bread for the World can be downloaded at *www.bread.org* or requested by calling 1-800-82-BREAD.

Watch for relevant stories in the **national and local press** (or on news Web sites) in the days preceding the session. Make copies of some headlines and paste them on a poster board. Hang it over the table on which the materials are placed.

Welcome

Welcome the participants and briefly remind them of what has been done so far. Invite newcomers to feel welcome. Point out that there are still lots of places at the table. Set the stage for the session by suggesting that this meeting is really the first session of what can happen in the future, rather than the last session of the group's study.

Kavanah



Either read the selected verses of Psalm 146 or have three people read one stanza each:

God keeps faith forever, Brings justice to the oppressed, And provides food for the hungry.

God frees the bound, God gives sight to the blind, God raises those bowed down and loves the just.

God protects the stranger And supports the orphan and widow.

– Verses 6-9

¹Some people prefer "Adonai" or "Eternal" as a translation in lieu of "Lord."

God's Story

After ensuring that all participants have or can share a Tanakh, **distribute the handout** titled "Follow the Lord Your God."

Introduce the text from the Talmud by noting that the rabbis often used verses from the Torah to teach about how to live one's life.

Read the Talmud text in the handout.

Then read the verse from Leviticus.

Have participants **list the actions** given in the Talmud and then ask for other ways we can follow God. Start the discussion by asking the group to think of other biblical stories in which God helps humans. Then move on to stories in which humans showed kindness to each other. List all these actions and put them into categories such as:

- Engaging directly
- Being pro-active not waiting until the problem has gotten too large to handle
- Doing whatever it takes as the situation, not our prior conceptions, demands
- Committing for the long haul we are not satisfied with the quick fix
- Willing to get out of our comfort zone if we stay in our synagogue, family or neighborhood fixed
 way of doing things, we might not ever see or hear the neighbor in need.

Then reflect on how we can "follow God" in our daily interactions.

Success Stories

Ask individuals to read each of the stories out loud while others follow along in the handout. Then break into several groups, one per story, each taking one of the situations. Ask each group to appoint a note taker and then to discuss the following questions:

- In this story, how is success defined?
- What kinds of caring do you find in the story?
- What is the underlying issue that is at the root of the personal situation that the story describes?
- What other things could be done to address the underlying issue?
- If you were the injured person in the story, what would you be asking this group to do? What actions would you ask us to undertake, and why?

Bring the group back together. Have the note takers share the conclusions.

Then take a look at the selection of materials you gathered. How do they open up ways of addressing the concerns and conclusions of the discussion?



Hunger No More Page 28 **Session 6: Follow the Lord Your God**

Our Story

Say the following, or put it in your own words, as a way to bring the session and the series to a conclusion:

"Our Story" for the final session of this group study is yet to be written. In each of the previous sessions, it has always flowed from the interaction of other sources: the stories from our sacred texts, the stories of those who are hungry and poor, the facts that have many faces, and the stories that participants bring from their own lives. What will it take to write today's version of "our story?" Can we begin to outline it by thinking about what we have heard, thought about and shared in these weeks; by looking at traditional approaches and interpreting how these approaches call us to action; and by looking at what is happening in the world today? Let's try.

Hand out the page headed "Now What?" at *www.hungernomore.org*. Ask the group to discuss what they can do as individuals and as a group to help end hunger at home and abroad.

Chatimah

Ask the group to be quiet and centered in God for the *chatimah*. Either read this prayer responsively or have one person read each line.

We see Your face, O God, in the face of hungry, poor and powerless people who are summoning us to work with them in *Tikkun Olam*.

We see You, God, along the streets of this land, where Your homeless ones look for shelter.

We see Your face, O God, in the corridors of power, where voices can be raised, hearts changed and healing policies initiated.

We see You, God, in the lives that are broken and lost in war, in violence, in needless suffering, in hunger and in hopelessness.

We see Your face, O God. You are freeing us from what holds us back and You are calling us to be Your partner.

Helps to Guide our Discussions

Since we have had different experiences, our opinions often differ. Everyone deserves to be heard and everyone's opinion deserves to be respected whether we agree with it or not.

Some things to keep in mind:

- No one knows everything. Our most important task is to listen respectfully and to learn from one another.
- We encourage everyone to contribute to the discussion.
- We listen not only to what people say, but to learn why they view things as they do. When we understand why they see things the way they do, we come to know them better even if we continue to hold a different opinion.
- It is okay to agree and to disagree so long as everyone's dignity is affirmed.
- When we do disagree, we are careful to disagree with the issue, or point being made, and not disparage the person who says it.
- It is not okay to dominate a conversation, to be judgmental, to interrupt or to overspeak someone else.

The common ground of our shared humanity is more profound than differences of opinion about specific ideas being discussed.

For additional ideas on "active listening" see www.iss.stthomas.edu/studyguides/listening.htm.

The Millennium Development Goals

In September, 2000, 189 nations, including the United States, affirmed a set of international development goals in the United Nations Millennium Declaration. These have come to be known as the Millennium Development Goals. They reflect an understanding of the devastation caused by global hunger and poverty, and aim for a world that is free of such misery. They are achievable. Most of them are very specific, and the UN has indicators by which progress can be monitored.

Many countries have made significant strides in fighting poverty despite major obstacles, such as scant resources. Few additional resources, however, have been contributed since the goals were adopted. If additional new funding is not put forth, at the current rate, none of the Millennium Development Goals will be met by their target dates.

By 2015, all UN member states pledged to:

1. Eradicate extreme poverty and hunger

- Reduce by half the proportion of people who live on less than one dollar a day.
- Reduce by half the proportion of people who suffer from hunger.

2. Achieve universal primary education

 Ensure that all boys and girls complete a full course of primary schooling.

3. Promote gender equality and empower women

 Eliminate the gender discrepancy in primary and secondary education by increasing opportunities for girls to attend school preferably by 2005, and at all levels by 2015.

4. Reduce child mortality

 Reduce by two-thirds the percentage of children who die before age five.

5. Improve maternal health

• Reduce by three-quarters the percentage of women who die in pregnancy and childbirth.

Combat HIV/AIDS, malaria and other diseases

 Halt and begin to reverse the spread of HIV/ AIDS. Halt and begin to reverse the incidence of malaria and other major diseases.

7. Ensure environmental sustainability

- Integrate the principles of sustainable development into country policies and programs and reverse the loss of environmental resources.
 Sustainable development means reducing hunger and poverty in environmentally sound ways, by: meeting basic human needs, expanding economic opportunities, protecting and enhancing the environment, and promoting democratic participation.
- Reduce by half the proportion of people without sustainable access to safe drinking water.
- Achieve significant improvement in the lives of at least 100 million slum dwellers, by 2020.

8. Develop a global partnership for development

- Reform the trading system (i.e., the World Trade Organization) and the financial system (e.g., private capital flows and international financial institutions like the International Monetary Fund) so that poor countries can more easily sell their products to developed countries at fair prices and obtain the financial resources needed to create stable, growing economies that lift people out of poverty.
- Focus special attention on how to help the poorest countries mobilize the resources needed to reduce hunger and poverty and become self-reliant.
- Focus special attention on how landlocked and small island developing countries can promote economic development and poverty reduction.
- Make an all-out effort to resolve the problem of unpayable debt for the world's poorest countries.
- Develop decent and productive work for youth.
- Provide access to affordable, essential drugs in developing countries.
- Make available the benefits of new technologies.

Activities, Games and Ideas for Children, Youth and Adults

On the Hunger No More Web site, www.hungernomore.org, you will find:

- Activities for children, youth and adults games and creative activities that can be downloaded
 to get people involved at age-appropriate levels.
- Web resources for children, youth and adults valuable links to Web sites with games, ideas and activities, both secular and religious, e.g., *babaganewz.com*.
- Stories and story links personal stories similar to those on the *Hunger No More* handouts.
 Click on links that lead to stories from the United States and abroad. True stories, whether of suffering or successful change efforts, help link our lives with those of other people.
- Policies of religious groups Web links to hunger and poverty policies of many Jewish and Christian groups. Compare the ways different groups address policy issues.
- Policy updates links to current domestic and international policy information and campaigns
 on hunger and poverty issues. They help you stay current, so you can get involved in the action in a
 timely manner.
- Data updates links to current data. Printed data quickly become outdated. These links will help you find up-to-date sources.
- Lists and links of *Hunger No More* sponsors and their Web sites.
- Definitions and explanations of terms.

The Web site helps you find materials and activities that can be used:

- To engage people in fun, interactive, learning games and activities.
- To expand a one-hour session to fit a longer period.
- To expand the number of sessions.
- For weekend retreats.
- For individual research, study and meditation.
- By families for study, prayer and shared activities at home.
- By schoolteachers for classroom materials and activities.





Hunger No More is a uniquely cooperative effort by:



African Methodist Episcopal Church Women's Missionary Society 1134 11th Street, NW Washington, DC 20001



American Baptist Churches USA ABC Hunger Program P.O. Box 851 Valley Forge, PA 19482-0851



America's Second Harvest 35 E. Wacker Dr., #2000 Chicago, IL 60601



Bread for the World Institute 50 F Street, NW, Suite 500 Washington, DC 20001



Christian Church (Disciples of Christ) Week of Compassion P.O. Box 1986 Indianapolis, IN 46206-1986



Christian Reformed ChurchOffice of Social Justice and Hunger Action 2850 Kalamazoo SE
Grand Rapids, MI 49560



Church World Service P.O. Box 968 Elkhart, IN 46515



Community of Christ 1001 W. Walnut Independence, MO 64050-3562



Cooperative Baptist Fellowship CBF Resource Center P.O. Box 450329 Atlanta, GA 31145-0329



The Episcopal Church The Episcopal Church Center 815 Second Avenue New York, NY 10017-4503



Evangelical Lutheran Church in America World Hunger Program 8765 W. Higgins Road Chicago, IL 60631



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Heifer International P.O. Box 8058 Little Rock, AR 72203



Maryland Province of the Jesuits 5704 Roland Avenue Baltimore, MD 21210



MAZON: A Jewish Response to Hunger 1990 S. Bundy Drive, Suite 260 Los Angeles, CA 90025



National Council of the Churches of Christ in the U.S.A. Poverty Mobilization, 8th Floor 475 Riverside Drive New York, NY 10115



Presbyterian Hunger Program Presbyterian Church (U.S.A.) 100 Witherspoon Street Louisville, KY 40202-1396



Reformed Church in America Reformed Church World Service 4500 60th St. SE Grand Rapids, MI 49512-9670



Texas Baptist Christian Life Commission 333 North Washington Dallas, TX 75246



United Church of Christ Hunger Action Fund 700 Prospect Avenue Cleveland, OH 44115-1100



United Methodist Committee on Relief General Board of Global Ministries The United Methodist Church 475 Riverside Dr., Room 330 New York, NY 10115



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