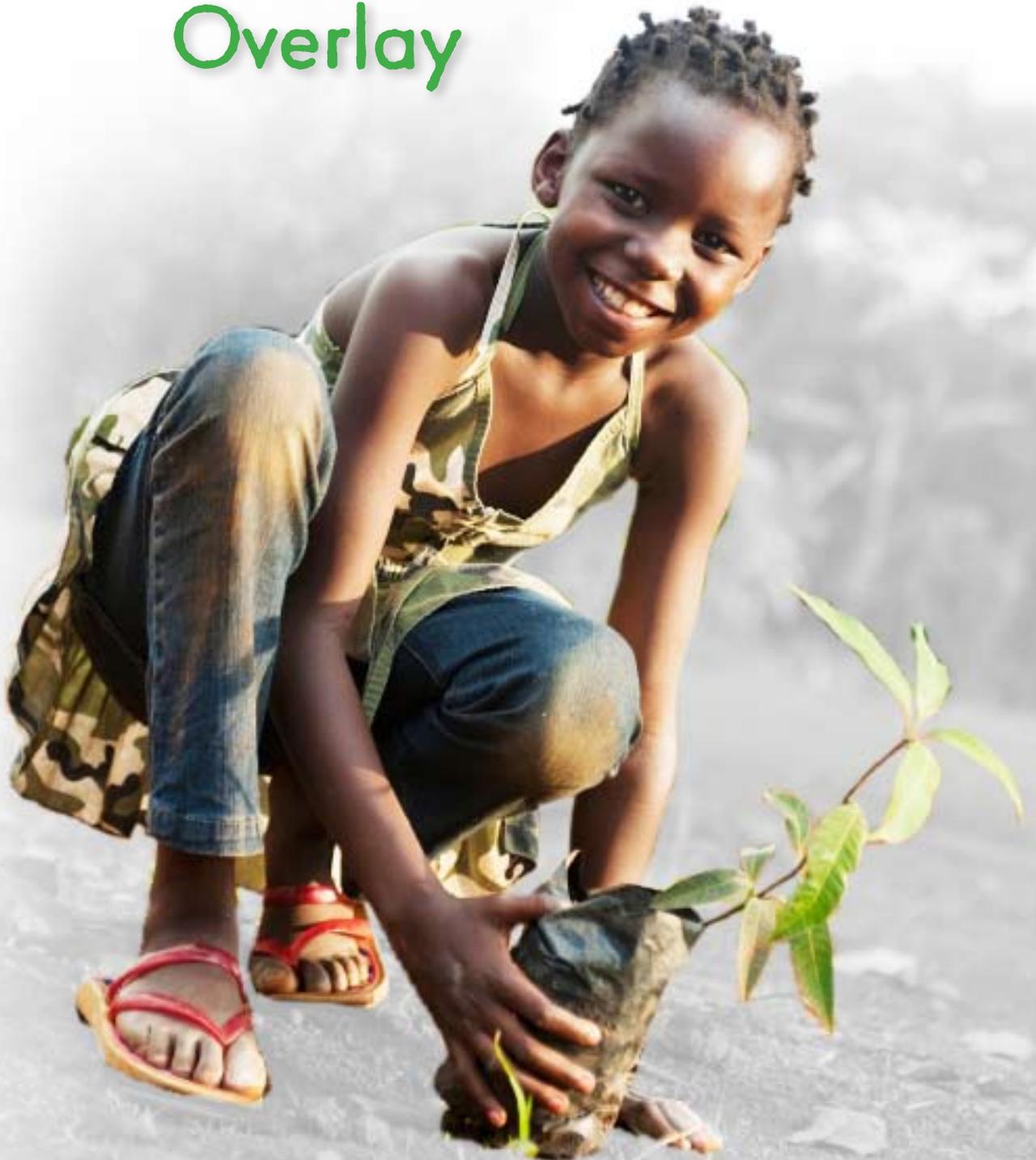




Adult Education Overlay



Taking Root Adult Education Overlay

The following overlay translates the Senior High version of *Taking Root: Hunger Causes, Hunger Hopes* into five one-hour hunger education forums. Any resources you may need for the curriculum are available at www.elca.org/resources. If you have any questions or concerns, please contact David Creech, director of Hunger Education for ELCA World Hunger at David.Creech@elca.org.

Overview of the Sessions

SESSION 1: Recognizing Hunger

In this session we will study Matthew 25:31-45 to help us recognize the realities and complexities of hunger. We will also learn about our church's response through ELCA World Hunger's commitments to relief, development, education and advocacy.

SESSION 2: Living Faithfully

In this session we will study Micah 6:1-8 and consider what it means to do justice and be faithful in the midst of tremendous hunger and need. We will also look at the structural realities that contribute to and perpetuate poverty, and learn about the Rakai Demonstration Farm in Uganda.

SESSION 3: Caring for Neighbors

In this session we will study Luke 10:25-37 to understand what it means to be neighbors and "go and do likewise" together with those who are poor and hungry. We will also explore appropriate, sustainable aid. We will learn more about advocacy and ELCA World Hunger's work through the Learning Center for Street Children in Peru.

SESSION 4: Turning Right Side Up

In this session we will study Luke 1:46-55 and consider God's intention for a righted world. We will examine domestic poverty and learn about the Brass City Harvest Community Gardens in Connecticut supported by ELCA World Hunger.

SESSION 5: Learning to Seed

In this session we will study Matthew 13:31-32 to help us think about the kingdom of God and how ending hunger requires seeing and living in new ways. We will take a close look at microcredit through the eyes of a Bengali woman named Mahamuda and the example of Rangpur Dinajpur Rural Service, a Microlending Project in Bangladesh.

SESSION 1: Recognizing Hunger

In this session we will study Matthew 25:31-45 to help us recognize the realities and complexities of hunger. We will also learn about our church's response through ELCA World Hunger's commitments to relief, education, advocacy and development, and by looking at the Women's Literacy Project in Kenya.

Outline

1. Matthew 25:31-45

- Study the biblical text to discover God's call to us to feed those who are hungry

2. Recognize Hunger

- Look at the realities of hunger to gain a better understanding of the scope of hunger
- Look at the complexities of hunger to better understand some of its causes

3. How Our Church Responds

- Learn about ELCA World Hunger's strategies of Relief, Development, Education and Advocacy
- Giving Root: Women's Literacy Project in Kenya

PREP: For this session you will need this lesson plan, the *Taking Root* Senior High Leaders' Guide, Bibles, paper and writing utensils for each participant. You may also want to have a computer, projector and screen to display some of the images from the Senior High Digests. Read through the lesson plan to get an idea of the material and direction of the session. Some of the sections invite advance preparation or research on the part of the leader. As the leader, you can use this lesson plan to guide your presentation to and engagement with the group. You may wish to read the material verbatim, to use what's written to inform your understanding and then present it to the group in your own words, or to do a combination of both. The questions in **bold** are for the group to discuss together.

Lesson Plan

MATTHEW 25:31-45

"...Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink...?"

Matthew 25 tells us that Jesus is part of the world. When we care for those in need, we care for Jesus. When we neglect those in need, we neglect Jesus. The church has a particular concern for all those who are hungry, thirsty, strangers, naked, sick, imprisoned, displaced, afraid, oppressed, poor and in need. The church's identity comes in being with, working with and caring for those who are hungry.

Together we will focus on recognizing the reality and scope of hunger and explore strategies that effectively address hunger and poverty.

Further biblical and theological background is available on page 12 of the Leaders' Guide. Invite the group to read Matthew 25:31-45 and consider the following questions together. These questions are intended to be open-ended, with no right answer. Allow for thoughtful silences and encourage friendly dialogue. Select those questions that seem most relevant to the group and feel free to add your own. If you think that the question may be too sensitive for your group to discuss out loud, use the paper and pens to jot down ideas individually.

**How do you feel when you read this passage?
What does it make you think about in your own life and in our life together?**

Who are “the least of these?” What does it mean to take care of those who are hungry, thirsty, strangers, naked, sick or in prison? What does Jesus mean when he says that when we do it to the “least of these” we do it to him?

How is this story about us as the church?

How was Jesus’ concern for those in need part of his ministry of drawing humanity into God’s love and God’s will?

How do you feel when you read this passage? What does it make you think about in your own life and in our life together?

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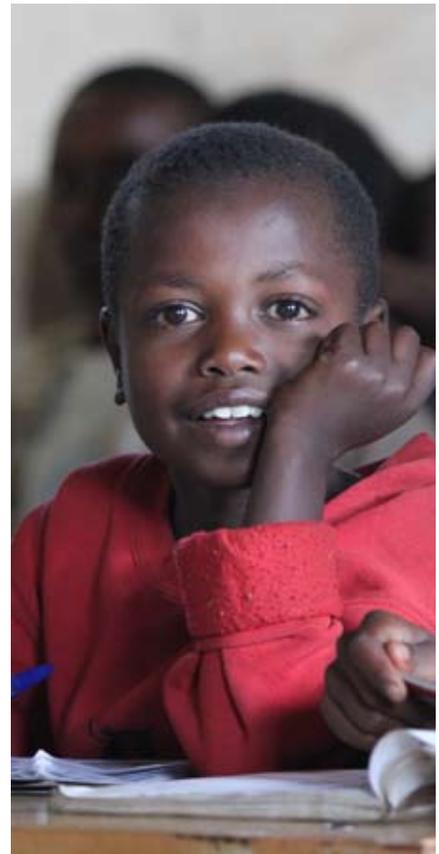
Recognize Hunger

REALITIES OF HUNGER:

925 million people in the developing world are undernourished. Fourteen percent of the U.S. population is food-insecure, meaning that they are at risk of hunger or they do not consistently have adequate nutrition to be healthy. In 2009, more than 1.4 billion people lived in extreme poverty (earning less than \$1.25 a day).

Refer the group to the drawing of a banquet table on page 6 of the Session 1 Senior High Digest or on the PowerPoint. This table is set according to the world’s food distribution pattern. Next, look at page 17 of *If the World Were a Village* by David J. Smith, shown on page 7 of the Digest or on the PowerPoint. Ask the following question:

The banquet table and food statistics tell a story. What is it?



COMPLEXITIES OF HUNGER:

Feeding the hungry is a much larger task than giving people food. People who are hungry lack education, health care and clean water. They may be caught up in cycles of violence. Pages 12 and 13 of the Leaders' Guide provide helpful hunger background for leaders that you may wish to share with the group.

The Millennium Development Goals (MDGs) are humanity's recognition that the problems facing the world are fundamentally intertwined and can only be addressed as part of a comprehensive strategy to combat poverty. They stem from a gathering of world leaders in September 2000, where every industrialized nation agreed to eight quantifiable targets to cut global poverty in half by 2015. The MDGs are:

1. Eradicate extreme poverty and hunger
2. Achieve universal primary education
3. Promote gender equality and empower women
4. Reduce child mortality
5. Improve maternal health
6. Combat HIV/AIDS, malaria and other diseases
7. Ensure environmental sustainability
8. Create a global partnership for development with targets for aid, trade and debt relief

Open up discussion of the MDGs. You may want to choose from some of the following questions:

Which goal or goals seem most important? Do any of them seem out of place? Why? Are there any that are troubling? How would the world look if it achieved the MDGs? Do you believe global poverty can be eradicated through a justice-based approach to long-term change? How can the MDGs be achieved? What can we do? How might those of us who live in prosperous countries be affected by failure to meet the MDGs? What do you think is the awareness of the issues the MDGs address in our congregation and wider community?

HOW THE WORLD RESPONDS:

The Millennium Development Goals show the complexity and interrelatedness of problems surrounding the issues of hunger and poverty. They also propose solutions and suggest strategic ways to fight hunger and poverty. The following quote from Jeffery Sachs can begin to shift the discussion to engaging with these solutions.

“Many of the core breakthroughs in long-term economic development have been new technologies: the Green Revolution for food production, vaccines and immunizations, anti-malarial bed nets, oral rehydration therapies, agroforestry to replenish soil nutrients, antiretroviral medicines. In almost all of these cases, the technologies were first developed for the rich-country markets, or were sponsored for the poor nations in a special donor-led process. It is very rare, alas, that technologies are developed by the private sector to meet specific challenges in the poor countries (for example, for tropical foods or diseases). The poorest of the poor simply do not provide enough of a market incentive for private-sector-led research and development.

Recognizing that the poor are therefore likely to be ignored by the international scientific community—unless special efforts are made—it is critical to identify the priority needs for scientific research in relation to the poor and then mobilize the requisite donor assistance to spur the research and development.”

—Jeffrey D. Sachs, *The End of Poverty* (New York: Penguin Press, 2005), page 282.

How might scientific insight in the areas of medicine and health care, agriculture, the climate, water management and sustainable management of ecosystems impact people in the developing world?

What do you believe is the role of international governments in addressing hunger and poverty? Why should the Global North care about the Global South?

How Our Church Responds

World hunger and poverty are extremely complex issues with many variables. The church is active in addressing the complex problems facing people who are hungry. ELCA World Hunger strives to be a comprehensive and sustainable program that addresses the causes of these situations from more than one angle. This is done through four main strategies of relief, development, education and advocacy. As you explain each of these areas, allow your participants the chance to discuss what they think these are before sharing the definitions presented here.

What do you think of when you hear the term “relief” as it could relate to the issue of world hunger?

Relief is how ELCA World Hunger responds to the immediate needs of people who are homeless, living in poverty or who otherwise do not have the means to provide adequate nutrition for themselves or their families. This includes access to food, clothing, shelter, medical supplies and care, and other basic needs. This also includes providing tools and seeds to help communities recover and rebuild after disasters.

What do you think of when you hear the term “development” as it could relate to the issue of world hunger?

Development is how ELCA World Hunger works hand-in-hand with people living in poverty to develop long-term and sustainable solutions to the root causes of hunger and poverty. They do this by connecting people with the resources and opportunities to overcome poverty, and helping them work toward their dreams for the future. Development leads to increased access to food and sustainable livelihoods through means such as sustainable agriculture, care for the environment, appropriate technology, adequate housing, jobs, primary health care and disease prevention, job training, child care, elder care, nutrition education, literacy training, sanitation, safe water supplies, below-market loans and just land use and distribution.



What do you think of when you hear the term “education” as it could relate to the issue of world hunger?

Education seeks to equip the members of the ELCA, congregations, synods, affiliated ministries and ecumenical partners in understanding the root causes of and solutions to hunger. ELCA World Hunger challenges us to reflect on our individual lifestyles and how our choices affect the planet and those most vulnerable and also organizes efforts in our own communities to make our world a better place for all.

What do you think of when you hear the term “advocacy” as it could relate to the issue of world hunger?

Advocacy is how the ELCA works to overcome the effects and root causes of hunger and poverty through administrative, legislative and judicial actions in the public sphere, as well as through corporate actions in the private sphere. Advocates speak with and on behalf of the poor and marginalized by advocating for fair and just laws and business practices, with elected officials, governments and corporations. They also speak up to promote peace, justice and the rights of all our neighbors.

**What do you think of these four strategies?
Does one seem more important than the others?
Which one are you most passionate about?
Where would you direct your energy?**

GIVING ROOT: WOMEN'S LITERACY PROJECT IN KENYA

The purpose of Giving Root is to learn about and contribute money to fund relief and development projects that help eliminate hunger in various parts of the world.

The Women's Literacy Project in Kenya is a partnership of the ELCA and other worldwide partners with the Kenya Evangelical Lutheran Church. Students in the Women's Literacy Project learn how to read, write and do basic math. These skills help them run small home-based businesses. Bible study and health education are also included. This project enables disempowered women the prospect of operating their own home businesses with greater efficiency, resulting in greater possibilities for increased income. More information can be found on page 21 of the Leaders' Guide and pages 8 and 9 of the student notebook.

Invite the group to consider these questions:

What role has education played in your life and the lives of your children?

How are literacy and hunger linked? How does the Women's Literacy Project show how education affects family life and hunger?

What connections can you make between this development program and the Millennium Development Goals?

Why do women receive special attention in development strategies?

Gifts to Giving Root help fund this project and others around the world that give the gift of literacy to women and girls, who in many places are prohibited from enrollment in schools or in programs that increase their capabilities to be self-reliant. You can support the Women's Literacy Project in Kenya and others like it by sending your gifts to ELCA World Hunger, P.O. Box 71764, Chicago, IL 60694-1764.

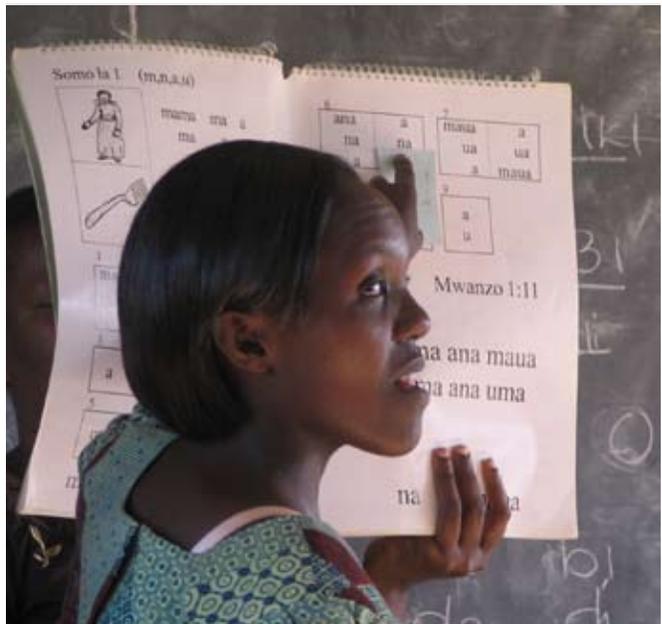
TRY THIS AT HOME:

Interpreters suggest that Matthew 25:34-40 might be loosely based on Isaiah 61. Read and discuss both passages with your family or friends.

Pick one of the Millennium Development Goals that is most interesting to you and do some research to learn more about it. "God's Mission in the World: An Ecumenical Christian Study Guide on Global Poverty and the Millennium Development Goals," prepared by The Episcopal Church Office of Government Relations and the ELCA Washington Office, is a good resource. You can order or download a copy on this Web page: <http://www.elca.org/Our-Faith-In-Action/Responding-to-the-World/ELCA-World-Hunger/Resources/For-Congregations/Generational-Materials/Adults.aspx>.

Do some brainstorming with your family to think about how your family can help someone who is hungry.

Look up the ELCA's social statements on hunger, poverty, women and children to see the church's position on these issues. www.elca.org/What-We-Believe/Social-Issues.



SESSION 2: Living Faithfully

In this session we will study Micah 6:1-8 and consider what it means to do justice and to be faithful in the midst of tremendous hunger and need. We will look at the structural realities that contribute to and perpetuate poverty, taking an in-depth look at consumption. We will also consider ELCA World Hunger's commitment to the strategy of relief and learn about the Rakai Demonstration Farm in Uganda.

Outline

1. Micah 6:1-8

- Study the biblical text to consider together what it means to do justice, love kindness and walk humbly with God
- Consider what it means to be faithful in the midst of tremendous hunger and need

2. Look at Structures of Hunger and Poverty

- View "The Story of Stuff" and consider the implications of the film

3. How Our Church Responds

- Explore ELCA World Hunger's commitment to the strategy of relief
- Giving Root: Rakai Demonstration Farm in Uganda

PREP: For this session you will need this lesson plan, the *Taking Root* Senior High Leaders' Guide, Bibles, paper and writing utensils for each participant. You may also want to have a computer, projector and screen to display some of the images from the Senior High Digests and to watch "The Story of Stuff" (available online at www.storyofstuff.com). Finally, be sure to gather the necessary materials for the Peanut Game (see page 32 of the Leaders' Guide). Read through the lesson plan to get an idea of the material and direction of the session. Some of the sections invite advance preparation or research on the part of the leader. As the leader, you can use this lesson plan to guide your presentation to and engagement with the group. You may wish to read the material verbatim, to use what's written to inform your understanding and then present it to the group in your own words, or to do a combination of both. The questions in bold are for the group to discuss together.

Lesson Plan

MICAH 6:1-8

"What does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?"

Micah 6:1-8 provides a clear vision for how God's people are to live: committed to justice, kindness and following the way of God. Together we will consider God's call as it comes to us through Micah's words. God has set before us a new way of life, marked by a commitment to the will of God. Doing justice encourages equity in all human relationships. To love kindness can mean to show mercy and care to other people, especially those who are vulnerable or have particular need. To walk humbly with your God can mean to walk and live faithfully in the way of God.

Further biblical and theological background is available on page 24 of the Leaders' Guide. Invite the group to read Micah 6:1-8 and consider the following together. The questions are intended to be open-ended, with no right answer. Allow for thoughtful silences and encourage friendly dialogue. Select those questions that seem most relevant to the group and feel free to add your own.

One place to start a discussion of this passage is with a deeper look at the topic of justice and how it compares to charity. Ask the group, **"What do you think is the difference between charity and justice?"** and use the following to guide your discussion:

The Bible calls us to both charity and justice, but sees the two in very different ways. Charity is an act that responds to brokenness by helping an individual or a group of people who are in need;

it is a temporary response to human need. Justice is an act that seeks to change the broken and sinful conditions that create human need in the first place; it is a permanent solution to human need. Justice is fundamental action because its purpose is to create a world where acts of charity are no longer necessary. Justice involves learning about the root causes of hunger and the need for changes in the way the world is ordered. It calls for careful listening, increased awareness and critical thinking about the attitudes and values that have brought us to this current crisis.¹

Have the group brainstorm some examples of charity and justice. You may try to name examples of things that congregations or individuals do each day, and discuss whether they are acts of charity or justice and why.

Why do Christians care about social justice? Do you believe that the call to social justice is part of the Christian identity in the world?

What does it mean to “do justice”? Is justice the same as equality?

What does it mean to “love kindness”? How can you love kindness?

What does it mean to “walk humbly with your God”?

If you had to identify one of these three “requirements” as a priority, which one would it be? Why?

What cultural values need to be challenged if we are to move from charity to justice issues? What theological assumptions or perceptions need to be challenged?

When might giving aid actually be doing more harm than good?

Do you think charity and justice require different attitudes on our part? How?

The next exercise, the Peanut Game, is an opportunity to look at societal distribution patterns. The Peanut Game illustrates a point similar to the ones brought up in Session 1 by the banquet table and *If the World Were a Village*, but it does not take much time, and is worth doing as a hands-on/visual activity that demonstrates injustice. See page 32 of the Leaders’ Guide for materials and directions.

After the game, follow up with these questions:

Look at the way the peanuts are distributed. How do you feel about what you see? Do all people have to have the same number of peanuts to be just?

Invite the group to read the passage from *All the Cats in the World* shown on page 7 of the Senior High Student Notebook or on the PowerPoint, replacing the word “cats” with “people” when it appears. Open up discussion about what it means to be faithful in the midst of tremendous need. All throughout human history some people have helped those in need. **What difference does it make? How would things be different if no one helped those who are poor? Why do people decide to help?**

Next read “God Make Plenty Chop,” found on page 12 of the Senior High Student Notebook or the PowerPoint. It is a retelling of Jesus’ miracle of the loaves and fishes, told in the words of an English dialect spoken along the coast of Liberia. **What do you hear in this familiar story told in a different way? Relate this to your discussion of *All the Cats in the World*. Who do you see demonstrating faith in the midst of tremendous need?**

¹ For more discussion on this distinction between charity and justice, see George S. Johnson, *Beyond Guilt: A Christian Response to Suffering*, 42-47.



LOOK AT STRUCTURES OF HUNGER AND POVERTY

Hunger is the result of many realities that come together to make and keep people and communities impoverished. Structural realities contribute to and perpetuate hunger; poverty is a structural problem. Structures are made up of policies, institutions and accepted ways of doing things (patterns of behavior, communal, national and international relationships, and power). They can be economic, political, social, geographic and religious. Structures are not inherently corrupt or evil, but sometimes societal structures become corrupt and continue without reform, and are beneficial to some at the expense of others. Refer to “Hunger Background for Leaders” on pages 24-26 of the Leaders’ Guide for an in-depth look at these structures:

- Infrastructure
- Birth Rates
- Education
- Water and Sanitation
- Disease
- Racial Disparity
- Economic Structures
- Low Wages
- Fuel
- Debt
- War and Conflict

To further explore one systemic issue, show the 20 minute video “The Story of Stuff,”

which takes a close look the underside of economic structures. The video is available online at www.storyofstuff.com. If there is no Internet access where your session is held, you can download the video to a computer beforehand. Or, to order a DVD of the film, visit www.storyofstuff.com/dvd. You may want to be upfront with your group and let them know that while the film has a liberal bent, it raises several important questions. “The Story of Stuff” explores the connections between a vast array of environmental and social issues and points the way toward a more sustainable and just world. The following questions are adapted from “The Story of Stuff” Discussion Guide:

What do we need to do to bring about systemic change regarding consumption?

Who are the people that are most affected by the loss of natural resources and pollution?

What options do you have to change the system to support sustainability and justice?

The narrator of the film, Annie, says, “Recycling doesn’t get to the core of the problem.” Why not?

Annie says that, back in the 1950s, President Eisenhower’s Council of Economic Advisers Chairman said “The American economy’s ultimate purpose is to create more consumer goods.” How does that statement make you feel?

Are people in the group currently involved in addressing ecological or social issues? What have they seen or done lately that inspired them, that gave them hope? Ask them to share their stories.

www.elca.org/caringforcreation is a great resource for learning more about environmental justice.

How Our Church Responds

RELIEF

ELCA World Hunger is committed to the strategy of relief, responding to the immediate needs of people who are homeless, living in poverty or who otherwise do not have the means to provide adequate nutrition for themselves or their families. This includes access to food, clothing, shelter, medical supplies and care and other basic needs. This part of our work is vital. There are times when people have pressing needs that must be addressed. We cannot neglect today's crisis while we work toward self-sufficiency. We must work to bring relief while we wait for the long-term development projects to unfold.

GIVING ROOT: RAKAI DEMONSTRATION FARM IN UGANDA

In Kabwoko village in southern Uganda, a Lutheran World Federation agricultural project helps people facing HIV and AIDS to grow their own food. The Rakai Demonstration Farm employs the talents of agronomists, livestock specialists and other staff who help train leaders in local community groups to take effective farming and food-production methods back to their own locations. The farm staff demonstrates proven farming methods like better irrigation that increase the amount of food a community can produce. The project also takes on special significance because this district in southern Uganda is seriously debilitated by the effects of HIV and AIDS. Using what they learn at the demonstration farm, community groups pass on to villagers more than farming methods. With HIV and AIDS in mind, the farm staff consider the nutritional value of the crops that are grown and the amount of work needed to bring the crops to harvest. Find more information on pages 34 and 35 of the Leaders' Guide and pages 8 and 9 of the Session 2 Senior High Digest.

Questions to consider:

What connections do you see between this project and the Micah passage?

What systemic issues does an educational farm address?

Gifts to Giving Root help fund this project and others around the world, programs that restore self-sufficiency to people living in rural areas. Because of its connection to HIV and AIDS, this project also represents the increasing commitment of the ELCA to combat the effects of this disease. Send your gifts to ELCA World Hunger, P.O. Box 71764, Chicago, IL 60694-1764.

Try This at Home

Visit and serve at a food pantry or homeless shelter this week. One of the ways to overcome structural problems, including prejudices, is to get to know people who are hungry and hear their stories.

Purchase locally grown, organic (whenever possible) fruits and vegetables. With every meal you eat you can support local farmers, strengthen your local economy and help the environment by reducing the amount of fossil fuels used to produce, package and transport your food. If you have space and a green thumb, try growing some of your own herbs and vegetables. As an added bonus, you'll eat better and may even improve your health!

Track your spending for one week by keeping your receipts. Where did you spend the most? The least? What surprised you? Make a gift to ELCA World Hunger as a sign of gratitude for all that God has entrusted to you.

Try to waste less. There are many opportunities each day to nurture a Zero Waste culture in your home, school, workplace, church and community. Use both sides of the paper, carry your own mugs and shopping bags, get printer cartridges refilled instead of replaced, compost food scraps, avoid bottled water and other over-packaged products, upgrade computers rather than buying new ones, repair and mend rather than replace... the list is endless!

SESSION 3: Caring for Neighbors

In this session we will study Luke 10:25-37 to understand what it means to be neighbors and to “go and do likewise” together with those who are poor and hungry. We will also explore appropriate, sustainable aid. We will learn more about development and ELCA World Hunger’s work through the Learning Center for Street Children in Peru.

Outline

1. Luke 10:25-37

- Study the biblical text to consider what the parable has to say to us about the church’s response to hunger and poverty
- Watch the video about Janice Anderson

2. Explore Appropriate, Sustainable Aid

- Consider the differences and connections between short-term relief and long-term development

3. How Our Church Responds

- Explore ELCA World Hunger’s commitment to the strategy of development
- Giving Root: Learning Center for Street Children in Peru

PREP: For this session you will need this lesson plan, the *Taking Root* Senior High Leaders’ Guide, Bibles, paper and writing utensils for each participant. You may also want to have a computer, projector and screen to display some of the images from the Senior High Digests. You will also need a DVD player and the Senior High DVD. Read through the lesson plan to get an idea of the material and direction of the session. Some of the sections invite advance preparation or research on the part of the leader. As the leader, you can use this lesson plan to guide your presentation to and engagement with the group. You may wish to read the material verbatim, to use what’s written to inform your understanding and then present it to the group in your own words, or to do a combination of both. The questions in **bold** are for the group to discuss together.

Lesson Plan

LUKE 10:25-37

“Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?” He said, “The one who showed him mercy.” Jesus said to him, “Go and do likewise.”

This familiar parable is a beautiful and surprising call to act on behalf of those who are in need, irrespective of race or creed. When the expert in the law asks, “Who is my neighbor?” Jesus completely changes the frame of reference. Rather than answering who, Jesus tells the expert how. The Samaritan exemplifies love of neighbor in his unfettered and extravagant care for a person in need. He transcends historic prejudices to bring healing, at no small expense to himself. The passage points out to us that no matter how compelling the reasons are that prevent us from being a neighbor to those who are hungry, the command, “Go and do likewise” confronts us, invites us and challenges us to care for God’s people.

Further biblical/theological background is available on page 40 of the Leaders’ Guide. Invite the group to read Luke 10:25-37 and consider the following questions together. These questions are intended to be open-ended, with no right answer. Allow for thoughtful silences and encourage friendly dialogue. Select those questions that seem most relevant to the group and feel free to add your own.

What do you think is the main message of the parable?

How do you answer the question, “What shall I do to inherit eternal life?”

How do we weigh the very real commitments of our lives against the needs of the world?

How does this parable speak to the reality of people who are hungry?

What does the parable invite us to change in the light of our Christian calling?

Show the Session 3 Senior High DVD “Janice Anderson.” After the group has watched the video, consider the following questions:

What parallels do you see between Janice’s life and the Parable of the Good Samaritan?

Reflect on the reality that Janice is poor herself. How might that impact her work with the elderly?

What do you think about how Janice thanks God, not for what God has done for her, but that she can help someone else?

What do you have that you can offer?

Explore Appropriate, Sustainable Aid

Now we will examine the differences between short-term relief and long-term development aid. The primary purpose behind emergency relief aid is to meet immediate needs; its goals include saving as many lives as possible, providing security, and ensuring food, clean water and shelter. This type of aid is reactive. Its aim is primarily to stop further damage rather than to prevent future disasters. It recognizes the truth that minimum requirements regarding food, water and shelter must be met in order to preserve life.

The goal of long-term development aid is self-sufficiency and sustainability. This aid is proactive. It is concerned with ending chronic hunger and poverty by addressing the realities that produce and perpetuate hunger. Short-term relief and long-term development aid are dependent on one another. Each brings a particular form of

effectiveness. Without long-term aid, short-term relief can get trapped in a cycle of desperate need that never goes away. A good question for people who give of their time and resources to fight hunger and poverty is this: How does this endeavor contribute to the goal of ending hunger once and for all? How does it relate to both the short-term and long-term needs of people and communities? One important component in ensuring that aid is effective is for aid agencies to have strong connections with local communities and agencies. The most successful programs are based upon sound relationships and respect for the cultural, religious, political and economic realities of people. The full Hunger Background for Leaders examining short-term relief and long-term development aid can be found on pages 41-43 of the Leaders’ Guide. Use these questions to help frame your discussion as you explore the topic with your participants:

Consider the differences between sustainable aid and emergency relief. How do you understand these differences? How are the two types of aid related?

ELCA World Hunger works with trusted partners in each community it serves. Why would this be important? What difference could this partnership mean?

What connections do you see between this discussion about short-term relief and long-term development and the discussion about charity and justice from the previous session?

If you were to work full-time for one year on a strategy to end hunger, what would it be?

If you had a year of your life to give to those who are hungry, how would you spend it?

Show the African Link photo found on the back page of the Session 3 Senior High student notebook and the PowerPoint. **Ask participants what they see in the drawing that facilitates long-term development to help end world hunger.**

For a list of things hidden in the picture and how they help see page 47 of the Leaders’ Guide.

SUSTAINABLE AID CASE STUDY: DEBT RELIEF

Each year, the burden on impoverished countries of repaying debts draws vast amounts of resources away from critical needs. One concept behind debt cancellation is the biblical idea of Jubilee. In the Jubilee Year, God's children are called to allow the land to lie untouched, to set slaves free, to return land to its original owners and to cancel debts. Debt Cancellation is essential to meeting the Millennium Development Goals. It is a critical tool because we know that debt cancellation works. It now has a ten year track record of freeing up resources to fight poverty. The Jubilee 2000 movement raised awareness of the worldwide debt crisis and influenced international organizations and governments to forgive the high debt accrued by developing countries. Jubilee USA Network is an alliance of more than 75 religious denominations and faith communities, human rights, environmental, labor and community groups advocating for the definitive cancellation of crushing debts to fight poverty and injustice in Asia, Africa and Latin America. We will learn more about advocacy in Session 4. Visit www.jubileeUSA.org to learn more about debt relief.

How would your budget be different if you needed to spend more on repaying debts than on housing, health care, education and food?

Do you see a relationship between debt and the Millennium Development Goals?

Discuss the language of First, Second, and Third Worlds.

Currently the terms First World, Second World and Third World are used to designate countries according to their economic vitality, level of industrialization and development characteristics. Inherent in these distinctions is the presumption that the "First World" is best and the "Third World" is worst. The categories may suggest a value judgment about the goals of development and the role of technology within human communities. The American/Western lifestyle is held up as a standard for all countries. Open a discussion about these terms with the following questions and suggestions:

Why might the terms "developed world," "underdeveloped world" and "developing world" be problematic? What about "First World," "Second World" and "Third World"?

What assumptions and presuppositions are implicit in these categories?

Brainstorm some other terms that could be used to more neutrally convey the different ways people live.

What are some other terms you've heard used? For example: "Global North" and "Global South" or "One-Third World" and "Two-Thirds World."

What do you think about the term "Majority World" in place of "Third World"? The majority of the world's population lives in countries that many term "Third World" or "Developing."



How Our Church Responds

DEVELOPMENT

ELCA World Hunger is committed to the strategy of development. Sustainable development is the critical element of work done during and after relief to ensure the long-term viability of a community that experiences hunger, poverty or widespread health issues. Development leads to increased access to food and sustainable livelihoods through means such as sustainable agriculture, care for the environment, appropriate technology, adequate housing, jobs, primary health care and disease prevention, job training, child care, elder care, nutrition education, literacy training, sanitation, safe water supplies, below-market loans and just land use and distribution.

Most of ELCA World Hunger's work is concentrated in one of these areas:

- Agriculture and Livestock
- Health Care, with particular emphasis on HIV and AIDS and the ELCA Malaria Campaign
- Hunger at Home
- Water
- Training and Education
- Women and Children

GIVING ROOT: LEARNING CENTER FOR STREET CHILDREN IN PERU

Huch'uy Runa (ooh-TSCHOO-eeh ROOH-nah), a project of the Iglesia Luterana Evangelica Peruana, is a learning center for children and youth ages 4 to 18 who live on the street. It serves as a particularly effective source of hope for the 200+ young people who come there each day. Huch'uy Runa provides basic education and skill training in auto mechanics, agriculture, indigenous artisanship, carpentry and baking. The facility accommodates 25-30 children overnight and its daytime programs offer safety, nutritional meals and self-improvement for those who participate. Along with women, children and youth are the

most vulnerable to the effects of hunger and poverty in the world. In every area of the world orphaned, discarded or runaway children and teenagers live precarious lives. They are often the victims of predatory adults, disease and violence. "Huch'uy runa" means "small, important person" in the Quechua language.

Why is education important for this particular population of young people?

How do children and teenagers end up living on the streets?

Consider the lives of homeless young people and what you and your congregation can do to care about these children of God.

Gifts to Giving Root help fund this project and others around the world, because they provide basic necessities—food, safety and health care—and offer skill training that can last a lifetime. As a project that offers sustainable living to its participants, Huch'uy Runa also fulfills their hope for self-sufficiency. Because the project targets children and youth, its effects will last for generations. Send your gifts to ELCA World Hunger, P.O. Box 71764, Chicago, IL 60694-1764.

Try This at Home

People who must flee their homes quickly often do not have time to pack essential items. Health kits can help refugees maintain personal hygiene while living in exile. Learn more about how your congregation can create health kits for refugees around the world through our trusted partner Lutheran World Relief at www.lwr.org/parish/healthkit. Offer a special prayer of protection and care for those who will receive the kits before you mail them.

Gather a group from your congregation or campus and volunteer with a local agency that provides healthy meals for those who are suffering from sickness or disease in your community. Many volunteers are needed to collect donations, prepare and deliver food, and visit with those who are unable to care for themselves.

SESSION 4: Turning Right Side Up

In this session we will study Luke 1:46-55 and consider God's intention for a righted world. We will examine domestic poverty, consider ELCA World Hunger's commitment to the strategy of advocacy and learn about the Brass City Harvest Community Gardens in Connecticut supported by ELCA World Hunger.

Outline

1. Luke 1:46-55

- Study this biblical text and others to consider and have conversations about God's intention for a righted world

2. Examine Domestic Poverty

- View the Catholic Campaign for Human Development's "Poverty Tour USA"
- Examine the poverty line
- Examine the mechanisms that cause and perpetuate domestic hunger

3. How Our Church Responds

- Consider ELCA World Hunger's commitment to the strategy of advocacy
- Giving Root: Brass City Harvest Community Gardens in Connecticut

PREP: For this session you will need this lesson plan, the *Taking Root* Senior High Leaders' Guide, Bibles, paper and writing utensils for each participant. You may also want to have a computer, projector and screen to display some of the images from the Senior High Digests. You may also need materials for a game (see the advocacy section of the lesson plan). Read through the lesson plan to get an idea of the material and direction of the session. Some of the sections invite advance preparation or research on the part of the leader. As the leader, you can use this lesson plan to guide your presentation to and engagement with the group. You may wish to read the material verbatim, to use what's written to inform your understanding and then present it to the group in your own words, or to do a combination of both. The questions in **bold** are for the group to discuss together.

Lesson Plan

LUKE 1:46-55

"He has brought down the powerful from their thrones, and lifted up the lowly; he has filled the hungry with good things..."

This text is part of the opening chapter of Luke's story of Jesus' life. With characteristic detail, Luke relays to us that God chose Mary to be the mother of God's Son. Mary responds in turn by singing a song. Her song, also known as the Magnificat, is a song of liberation. Mary sings "My soul magnifies the Lord and my spirit rejoices in God my Savior." She realizes that in choosing her, God has turned the world right side up. Mary was poor, young, unmarried and powerless. By choosing a peasant girl to be lifted up and blessed by future generations, God proclaimed greatness to be found in faithfulness rather than in possessions and privilege. As people of faith we are called to turn the ways of the world right side up so they are as God intends. Further biblical/theological background is available on page 54 of the Leaders' Guide.

As you engage in Bible study during this session, display the PowerPoint slide of Nigerian artist Paul Woelfel's watercolor painting of the angel Gabriel's announcement to Mary, "Annunciation."

Invite the group to read Luke 1:46-55. For discussion surrounding the biblical text during this session, it will be interesting to interact with some other passages as well. Also read Luke 6:17-49 (the Sermon on the Plain), Matthew 25:3-12 (the Sermon on the Mount), and Revelation 7:15-17.

Allow the group members to review the passages and encourage them to share their thoughts. Some questions to guide discussion could be:

What do these passages tell us about God's values?

Who is this good news for?

What is your response to the biblical texts?

Is there a tension between what we read in any of these passages?

Which passage(s) is (are) most familiar to you? Why do you think that is?

The discussion may also include interaction with the painting the group members have had an opportunity to view while studying the Bible. More information about the artist, his African ancestry, and the symbolism in the painting can be found on page 61 of the Leaders' Guide. Consider with the group:

Paintings tell stories. Tell the painting's story.

Consider that everything in this painting is symbolic. Interpret the symbols.

Does viewing and interpreting the painting affect the way you read the Magnificat?

Examine Poverty

The Bible says the ones who are poor will be blessed. So let's look at what it means to be poor. In this session we will look at hunger and poverty in the United States. In the United States, more than one in seven people live below the poverty line. In 2009, the poverty threshold for a family of four in the United States was \$21,756. Yet, a family of four in the United States needs to earn twice the poverty threshold to provide children with basic necessities (www.bread.org). The poverty line—the formal designation for determining poverty in the United States—is a controversial measure. Critics notes that it does not take into account housing costs, cost-of-living variations across the country, child care, transportation or health care.

Before you lead the session, view the Catholic Campaign for Human Development's "Poverty USA Tour" video: <http://www.usccb.org/cchd/povertyusa/tour.htm>. If Internet is available where you hold your session, show the video to the group as well. Do some research about the United States' poverty income line beforehand to bring some relevant ideas to the group. How does it measure poverty? What are its strengths? Challenges? Consider other ways of measuring poverty. Look up the Multidimensional Poverty Index (www.odhi.org) and research the U.S. Department of Commerce's plan to develop a Supplemental Poverty Measure for some ideas.

During the session, guide the group through this activity:

Find out the minimum wage for your community. If a single mom with two children were to work 40 hours per week at minimum wage, what would her income be? How does that measure against the poverty line?

Domestic hunger is caused and perpetuated by mechanisms that are consistent all around the world. **Ask the group to identify some of those mechanisms that we've already seen through the previous sessions.** The following information is taken from this session's Hunger Background for Leaders on pages 54-56 of the Leaders' Guide.

FOOD Most hungry people in the United States do not die of starvation as do many hungry people around the globe, but the absence of starvation does not necessarily mean the presence of even a minimally healthy diet. It is difficult for people who are poor to have access to an extensive selection of fresh, nutritious foods. A compounding problem is that a deficient diet is associated with obesity and disease. To find out more about the connection between obesity and hunger in the United States, see the 2010 Hunger Report at www.hungerreport.org/2010.

HEALTH CARE Lower-income people have high rates of chronic illness, disease and disability. Ninety percent of those without health insurance are poor—one third of whom live below the poverty line. Lingering illness and disability can render workers unable to keep employment, further reducing their income.

HOUSING The general guideline for defining affordable housing is that housing costs should be less than 30 percent of an individual's or family's income. Many people are faced with housing costs that are either unaffordable—hence homelessness—or so expensive that they cannot afford both housing and other basic necessities.

Figure out the weekly income for a family of four in your community who live at the poverty line. First, set aside one-third of the income for housing. How much is left for clothing, food, transportation, medical care, child care?

EDUCATIONAL DISPARITY According to the U.S. Census Bureau, each year of schooling likely increases earnings by more than 10 percent. Access to education beyond high school depends largely on an individual's ability to pay for that education. The inability to afford advanced education perpetuates the cycle of poverty.

RACIAL DISPARITY Some specific portions of the population in the United States experience hunger and poverty at rates that are disproportionately higher than other populations. Poverty in the United States is generally higher in minority populations, particularly among Black Americans and Latinos. Many within these racial communities encounter greater illness, disease, unintentional injuries and lack access to social mechanisms such as education, health care, housing and job opportunities.

Hundreds of non-governmental organizations, including churches, contribute to combating poverty in the country through food pantries, tutoring, shelters, low-income housing, community organizing and economic development programs. A mindset of justice demands effective responses that help change

the circumstances of the many adults and children in the United States who do not have access to basic human necessities.

How Our Church Responds

ADVOCACY

One reality of hunger and poverty is that within societies and systems, there are rules in place that limit people unfairly. If your group of adults is up for a high level of activity, **consider playing a game** that illustrates how rules can work to some people's advantage and keep others from succeeding. Check out "One Wild Game" on page 62 of the Leaders' Guide, and "Cornhole Meets Social Justice" and "Global Four Square" found at www.elca.org/hunger/education. Even if these games are not options for your group, the ideas they demonstrate are interesting to consider. Many times in order to help people we need to change the rules. One way to do that is through advocacy.

Being an advocate with and for those in need is in keeping with our faith. Speaking with and on behalf of those who suffer is one way that we can show love and commitment to our neighbors. It also sends a critically important message that injustice is not to be tolerated by anyone. Advocacy is an important way to address hunger, poverty and economic injustices in the United States and around the world.

ELCA World Hunger is committed to the strategy of advocacy. The social teaching statement, *The Church in Society: A Lutheran Perspective*, affirms that "As a prophetic presence, this church has the obligation to name and denounce the idols before which people bow, to identify the power of sin present in social structures and to advocate in hope with poor and powerless people."

Through advocacy, the ELCA works to overcome the effects and root causes of hunger and poverty through administrative, legislative and judicial actions in the public sphere, as well as through corporate actions in the private sphere. Through faith-based advocacy, we work for fair and just policies for people who are poor and

hungry. It is not enough to give food that simply sustains people while they continue to live mired in poverty. We work for laws and systems that will help people lift themselves out of poverty into self-sufficiency. ELCA World Hunger advocacy efforts coordinate advocacy that helps people who do not usually have a voice to represent themselves on issues important to their health and welfare. ELCA World Hunger dollars go to grants and to our hunger work in Washington, D.C., at the Lutheran Office for World Community in New York and in key states. Bread for the World (www.bread.org) is an important partner in the work of ELCA World Hunger. They are a Christian citizens' movement seeking justice for the world's hungry people by lobbying our nation's decision makers.

Our advocacy efforts are not limited to domestic issues. Global policy issues include the environment and energy, global poverty and development, health policy and global disease, peace and conflict, Israel and Palestine and human dignity and human rights. Consider with the group:

How is advocacy a kind of long-term development aid?

What role does government play in addressing hunger and poverty?

Should the church and the government work together? How?

Is there a biblical/theological grounding for advocacy work?

GIVING ROOT: BRASS CITY COMMUNITY GARDENS IN CONNECTICUT

The Brass City Harvest Community Gardens are "micro-farms," small plots of city land that grow significant quantities of nutritious produce. These gardens are a project of the Greater Waterbury Interfaith Ministries, supported by a grant from the ELCA Domestic Hunger Grants program, as well as local volunteers. "Urban farmers" decide together what to grow on the formerly vacant lots. They trade their hard work for a share of the

food they grow, as well as some of the profits from its sale. People learn about healthy lifestyles; some of the produce goes to soup kitchens that feed other people. More information about the benefits of urban gardens is available on page 63 of the Leaders' Guide. For more information about the Domestic Hunger Grants Program, see www.elca.org/grantinghope.

Ask the group members about their experiences with gardening.

Is your congregation involved with community gardens or soup kitchens? How difficult would it be for you to grow some of your own food? What produce would you grow? What would you do with the food you couldn't use? Who else could help with your micro-farm?

Gifts to Giving Root help fund this project and others in the country and around the world that offer the possibility of redemptive turn-arounds that come when people work together to grow their own food. Send your gifts to ELCA World Hunger, P.O. Box 71764, Chicago, IL 60694-1764.

Get Engaged/Try this at home

Visit www.elca.org/advocacy.

Sign up for the ELCA e-Advocacy network and receive action alerts on timely legislative issues that help to end hunger in the world. Visit http://www.capwiz.com/elca/mlm/signup/?ignore_cookie=1.

Write a letter to your elected officials about a topic you received from an e-Advocacy alert. Write a letter to the editor of your local newspaper to express concern for those most in need and to encourage others to support public policies that help end poverty.

Connect with your ELCA State Public Policy Office and learn about opportunities to act in your state on behalf of those who are most vulnerable. To see if your state has an ELCA Public Policy Office visit www.elca.org/advocacy/state.

Visit www.bread.org and www.feedingamerica.org and explore the "Faces of Hunger" links.

SESSION 5: Learning to Seed

In this session we will study Matthew 13:31-32 to help us think about the kingdom of God and how ending hunger requires seeing and living in new ways. We will take a close look at microcredit through the eyes of a Bengali woman named Mahamuda and the example of Rangpur Dinajpur Rural Service, a Microlending Project in Bangladesh. We will also consider ELCA World Hunger's commitment to hunger education.

Outline

1. Study Matthew 13:31-32

- Consider what the Parable of the Mustard Seed has to say about the kingdom of God
- Think about small sprouts of change that fight hunger and poverty
- Look at photos of small things to think about seeing in new ways

2. Discover Seeds that Grow to Help End Hunger

- Learn about microcredit as a strategy for ending hunger and poverty
- View the video "Mahamuda" to see an example of a community that has benefited from microlending

3. How Our Church Responds

- Giving Root: Microlending Project in Bangladesh
- Consider ELCA World Hunger's commitment to the strategy of education

PREP: For this session you will need this lesson plan, the *Taking Root* Senior High Leaders' Guide, Bibles, paper and writing utensils for each participant. You may also want to have a computer, projector and screen to display some of the images from the Senior High Digests. You will also need the Taking Root Videos for Senior High DVD. Read through the lesson plan to get an idea of the material and direction of the session. Some of the sections invite advance preparation or research on the part of the leader. As the leader, you can use this lesson plan to guide your presentation to and engagement with the group. You may wish to read the material verbatim, to use what's written to inform your understanding and then present it to the group in your own words, or to do a combination of both. The questions in **bold** are for the group to discuss together.

Lesson Plan

MATTHEW 13:31-32

"It is the smallest of seeds, but when it has grown it is the greatest of shrubs..."

Matthew 13:31-32 tells the Parable of the Mustard Seed. In the parable, Jesus suggests that the kingdom of God grows to great size from very small beginnings. The New Testament presents a picture of a kingdom that is here and not here, now and not yet. At the same time that the kingdom is a present reality that has taken root in this world, we are waiting for the kingdom to emerge. It is a vision of what things are like when they are as God intends. Part of this vision is that none suffer from hunger.

Sometimes the problem and scope of hunger can seem too big. Sometimes the work that God's doing and the work that we're doing to end hunger is not seen. But the Kingdom of God, and the church's work against hunger and poverty, will grow from small beginnings into something great. We can put our hope in things that aren't seen. In the parable, Jesus helps his listeners see in new ways. Jesus wants people to notice important realities that are around them. Small things grow to have large significance in God's kingdom. We are pushed to understand that greatness is defined in ways we do not necessarily expect. Ending hunger requires seeing and living in new ways.

Further biblical/theological background is available on page 68 of the Leaders' Guide. Invite the group to read Matthew 13:31-32 and consider the following questions together. These questions are intended to be open-ended, with no right answer. Allow for thoughtful silences and encourage friendly dialogue. Select those questions that seem most relevant to the group and feel free to add your own.

Through our discussions about world hunger, what have we seen that gives us an idea of what God's kingdom will look like?

What does that mean when we tie that to the Parable of the Mustard Seed? What do you think the parable says about the Kingdom of God?

Do you see sprouts of the Kingdom of God?

Can we hope for hunger to end?

What can we do in the midst of waiting?

The images on pages 2 and 3 of the Session 5 Senior High student notebook and the PowerPoint are designed to promote discussion. Each image suggests one or more biblical events or texts, all of which proclaim the theme that something small can become something significant. Page 71 of the Leaders' Guide connects each image to a biblical text, but the images are certainly not limited to those texts. Your group may think of other connections as well.

What biblical stories or passages come to mind when you look at these images?

Consider how the photos and biblical references relate to the Parable of the Mustard Seed and the idea of seeing in new ways.

Discover Seeds that Grow to Help End Hunger

Next we'll examine microcredit and consider how the small loans, or "seeds," grow to help end hunger.

Microcredit helps people escape poverty by providing small, collateral-free loans to establish or expand a self-sustaining business. Under usual circumstances it is very difficult for people who are poor to secure a loan because they are unable to provide collateral. Banks and banking systems like the Grameen Bank of Bangladesh that deal in microfinance give small loans without requiring collateral. The loans are usually between 5 and 200 U.S. dollars. The loans are repaid with interest. Interest rates are held as closely as possible to prevailing rates in the commercial sector. This enables the lending system to be sustainable without charging large, unaffordable interest rates to those who are struggling. The repaid money, grown through interest, is available to be lent to others within the borrowing community. About 95 percent of the people who take out microloans pay back the lender. Along with low interest rates, one of the major reasons for this low default rate is that loans are provided to a community of borrowers, which in turn extends loans to individual borrowers. This system fosters accountability and shared responsibility and is essentially rooted in trust. Microcredit is extended predominantly, but not exclusively, to women. Empowering women is a highly effective strategy for ending hunger. Imbedded within the microcredit strategy is the realization that financial capital is not the only kind of capital necessary to raise up people from the clutches of poverty. In conjunction with loans, borrowers receive financial training, advice, and applicable expertise. Such skills, along with the experiences of starting and managing a business, and being accountable to one's community, build leadership competence.

Show the Session 5 video, “Mahamuda,” on the Taking Root DVD for Senior High. After you watch, invite the group to discuss microcredit, and what you saw from the story of the Bengali women. These questions may guide your discussion:

Why is it important to charge interest from microloans?

Consider possible reasons for why across the globe, women receive a large percentage of microloans. Why are women important in the fight to end hunger?

What connections are there between this video and the Parable of the Mustard Seed?

Is it possible to make a difference in the world today if you are poor or powerless? Why or why not?

Give examples of small solutions to hunger that can have lasting benefits.

Does anyone in the group have experience with microfinance, either with lending or receiving microcredit? Share your experience.



How Our Church Responds

GIVING ROOT: MICROLENDING PROJECT IN BANGLADESH

Since 1972, Rangpur Dinajpur Rural Service (RDRS) has been working to relieve poverty and hunger in the districts (states) of Rangpur and Dinajpur in northwest Bangladesh. The program is sponsored by Lutheran World Federation, a primary international partner of the ELCA. At first, the assistance was mostly food relief; integrated development soon followed. Now RDRS helps Bangladeshis earn, save and invest money through microfinancing. Currently, RDRS intends to increase the number of its borrowers to 210,000 people, 70 percent of whom are women. RDRS has seen a decrease in rural poverty as a direct result of the microlending programs.

Your gifts support this microlending project and others like it. Send your gifts to: ELCA World Hunger, P.O. Box 71764, Chicago, IL 60694-1764.

EDUCATION

ELCA World Hunger is committed to education. Education is the tool ELCA World Hunger uses to help raise this church’s awareness of the root causes of and solutions to global hunger and poverty. Our education programs and resources engage ELCA members, congregations, synods, affiliated ministries and ecumenical partners and invite them to respond in concrete ways.

Throughout these sessions, we’ve spent time becoming aware of and engaging with the issues of global hunger and poverty. We encourage you to continue learning, to look for further resources and to get engaged in anti-hunger and anti-poverty work. Take what you’ve learned and share it! Talk about hunger and poverty with your family and friends. Visit www.elca.org/hunger/education for some great ideas and resources.

You'll find:

Hunger Education Toolkits to help you design, host and lead a learning experience on hunger or hunger-related topics.

A list of **Suggested Readings** in print and online in the following categories: Biblical and Theological Perspectives on Hunger and Poverty, Root Causes of and Solutions to Hunger and Poverty, Hunger Advocacy, Environmental Issues, Modern Food Production and Distribution, Health and Hunger, and Simple Living.

Discussion guides for hunger-and poverty-related films. Plan a movie night or use an adult forum to raise awareness about hunger and poverty and your congregation's response.

You can also connect with us on Facebook (www.facebook.com/elcaworldhunger), Twitter (www.twitter.com/hungerbites), and the Table (www.elcaworldhunger.ning.com), read regular postings from ELCA World Hunger staff on our blog, Hunger Rumblings (www.blogs.elca.org/hungerrumblings) and sign up for ELCA World Hunger E-news, a monthly e-mail filled with ideas, stories and new resources to help your group.

Get Engaged/Try this at home

Talk to a farmer or a person who grew up on a farm in your congregation. What are their experiences running a farm?

Learn more about a farmer, store or group with a vision for environmentally friendly food. Commit to buying their food or supporting their work. Visit www.localharvest.org to search for local food resources.

Research God's Global Barnyard at www.elca.org/goodgifts. How are these animals good gifts?

Connect with your synod's hunger team to learn what others in your area are doing and join them. To learn more, contact your synod office or ELCA World Hunger at hunger@elca.org.

Check out the ELCA World Hunger Top 40 Resource Catalog. These resources have been created to help you educate and activate yourself, family and congregation to help end hunger. Most are available at no cost to you. Find the catalog at www.elca.org/hunger/top40.





Evangelical Lutheran Church in America

God's work. Our hands.