

GENESIS

October 17, 2009

Parashat Bereshit, Genesis 1:1-6:8

And God said, "Let us make man in our image, after our likeness, and they shall rule over the fish of the sea and over the fowl of the heaven and over the animals and over all the earth and over all the creeping things that creep upon the earth." And God created man in His image; in the image of God He created him; male and female He created them. Genesis 1:26-27

...and when they were in the field, Cain rose up against his brother Abel and killed him. God said to Cain, "Where is your brother Abel?" And he said, "I do not know. Am I my brother's keeper?" Then (God) said, "What have you done? Listen! Your brother's blood cries out to me from the ground!" Genesis 4:8-10

[Where are You? What are You Doing to Change the World?](#) Rabbi Elliot Rose Kukla

[Am I My Brother's Keeper?](#) Rabbi David Rosenn

[AJWS D'var Tzedek](#), Rachel Farbiarz

[Parasha Bereshit](#), Mazon: A Jewish Response to Hunger

October 24, 2009

Parashat Noach, Genesis 6:9-11:32

Parashat Noach does not make explicit references to poverty. However, Genesis 11:4 can be read charitably as follows: "Let us build a city and a tower whose consciousness is heavenly, so we can make a good name for ourselves and not be decimated and expelled like our ancestors." Yosef Abramowitz's D'var Torah explicates this text and its connection to poverty.

[Noah, Jerusalem and Renewed Action in Heshvan](#) Yosef I. Abramowitz

[Parshat Noach](#) Mazon: A Jewish Response to Hunger

October 31, 2009

Parashat Lech Lecha, Genesis 12:1-17:27

There was a famine in the land, and Abram went down to Egypt to sojourn there, for the famine was severe in the land. Genesis 12:10

And King Melchizedek of Salem brought out bread and wine; he was a priest of God Most High. God blessed him, saying, "Blessed be Abram of God Most High, Creator of heaven and earth. and blessed be God the Most High, who hath delivered thine enemies into thy hand." And he gave him a tenth of all. And the king of Sodom said unto Abram: 'Give me the persons, and take the goods to thyself.' And Abram said to the king of Sodom: 'I have lifted up my hand unto the LORD, God Most High, Maker of heaven and earth, that I will not take a thread nor a shoe-latchet nor aught that is thine, lest thou shouldest say: I have made Abram rich; save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre, let them take their portion.' Genesis 14:18-24

[Getting Out, Hanging In](#), Rabbi David Rosenn

[Protecting Hagar](#), Carol Towarnicky

[Social Action Within Our Walls: Smashing Jewish Idols](#), Rabbi Andy Bachman

[Parashat Lech Lecha](#) Mazon: A Jewish Response to Hunger

November 7, 2009

Parashat Vayera Genesis 18:1 - 22:24

He said, "My lords, if it please you, do not go on past your servant. Let a little water be brought; bathe your feet and recline under the tree. And let me fetch a morsel of bread that you may refresh yourselves; then go on – seeing that you have come your servant's way." They replied, "Do as you have said." Abraham hastened into the tent to Sarah, and said, "Quick, three seahs of choice flour! Knead and make cakes!" Genesis 18:3-6

[Service And Community, In The Desert, Among Strangers](#), By Rabbi Jonathan Spira-Savett

[Share the Blessing and the Bounty](#), By Evan Wolkenstein

[Parashat Vayera](#) Mazon: A Jewish Response to Hunger

November 14, 2009

Parashat Chayai Sarah Genesis 23:1 - 25:18

I came today to the spring, and I said: O Lord, God of my master Abraham, if You would indeed grant success to the errand on which I am engaged! As I stand by the spring of water, let the young woman who comes out to draw and to whom I say, "Please, let me drink a little water from your jar," and who answers, "You may drink, and I will also draw for your camels" – let her be the wife whom the Lord has decreed for my master's son. Genesis 24:42-44

[Valuing Kindness](#) - Bernie Kimberg

[Parashat Chayei Sarah](#) Mazon: A Jewish Response to Hunger

November 21, 2009

Parashat Toldot Genesis 25:19 - 28:9

Isaac favored Esau because he had a taste for game. Once when Jacob was cooking a stew, Esau came in from the open, famished. And Esau said to Jacob, "Give me some of that red stuff to gulp down, for I am famished" – which is why he was named Edom. Jacob said, "First sell me your birthright." And Esau said, "I am at the point of death, so of what use if my birthright to me?" But Jacob said, "Swear to me first." So he swore to him, and sold his birthright to Jacob. Jacob then gave Esau bread and lentil stew; he ate and drank, and he rose and went away. Thus did Esau spurn the birthright. Genesis 25:28-34

And the shepherds of Gerar quarreled with Isaac's shepherds, saying, "The water is ours"; so he named the well Esek, because they had contended with him. Genesis 26:20

Rebekah said to her son Jacob, "I overheard your father speaking to your brother Esau, saying, 'Bring me some game and prepare a dish for me to eat, that I may bless you, with the Lord's approval, before I die.' Now, my son, listen carefully as I instruct you. Go to the flock and fetch me two choice kids, and I will make of them a dish for your father, such as he likes. Then take it to your father to eat, in order that he may bless you before he dies." Genesis 27:6-10

[AJWS D'var Tzedek](#), Rachel Farbiarz

[The Shame of Hunger](#), Rabbi David Rosenn

[Undermining the Established Order](#), Rabbi James Jacobson-Maisels

[Digging the Wells: The Importance of Protecting Our Natural Resources](#), Rabbi Yuval Cherlow

November 28, 2009

Parashat Vayetzei Genesis 28:10 - 32:3

He had a dream; a stairway was set on the ground and its top reached to the sky, and angels of God were going up and down on it. And the Lord was standing beside him and He said, "I am the Lord, the God of your father Abraham and the God of Isaac: the ground on which you are lying I will assign to you and to your offspring. Genesis 28:12-13

"Remember, I am with you: I will protect you wherever you go and will bring you back to this land. I will not leave you until I have done what I have promised you." Genesis 28:15

Jacob then made a vow, saying, "If God remains with me, if He protects me on this journey that I am making, and gives me bread to eat and clothing to wear, and if I return safe to my father's house – the Lord shall be my God." Genesis 28:20

[Laban's Excuse: Labor Ethics and "Community Standards"](#), Jeremy Burton

[Jacob the Migrant Worker](#), Sam Berrin Shonkoff

[Awaken to Activism](#), Rabbi Elliot Rose Kukla

[Parashat Vayetzei](#) Mazon: A Jewish Response to Hunger

December 5, 2009

Parashat Vayishlach Genesis 32:4 - 36:43

Vayishlach does not contain overt references to poverty but the Divrei Torah for this week expound on the following verse:

"Jacob was left alone. And a figure wrestled with him until the break of dawn. When he saw that he had not prevailed against him, he wrenched Jacob's hip at its socket, so that the socket of his hip was strained as he wrestled with him." Genesis 32:25

[Transformative Encounters](#) Alana Alpert

[Small Vessels](#) Jonathan Neril

[Parashat Vayishlach](#) MAZON: A Jewish Response to Hunger

December 12, 2009

Parashat Vayeshev Genesis 37:1 - 40:23

When Joseph came up to his brothers, they stripped Joseph of his tunic, the ornamented tunic that he was wearing, and took him and cast him into the pit. The pit was empty; there was no water in it. Then they sat down to a meal. Looking up, they saw a caravan of Ishmaelites coming from Gilead, their camels bearing gum, balm and ladanum to be taken to Egypt. Genesis 37:23-25

Then the chief cupbearer told him dream to Joseph. He said to him, "In my dream, there was a vine in front of me. On the vine were three branches. It had barely budded, when out came its blossoms and its clusters ripened into grapes. Pharaoh's cup was in my hand, and I took the grapes, pressed them into Pharaoh's cup and placed the cup in Pharaoh's hand." Joseph said to him, "This is its interpretation: The three branches are three days. In three days Pharaoh will pardon you and restore you to your post; you will place Pharaoh's cup in his hand, as was your custom formerly when you were his cupbearer." Genesis 40:9-13

[Before the Law: Creating Real Systems of Justice](#) Aliza Mazor
[Courage to Speak Out](#) Rabbi David Rosenn
[From Pride Comes Loneliness](#) Rabbi Bradley Shavit Artson
[Parashat Vayeshev](#) Mazon: A Jewish Response to Hunger

December 19, 2009

Parashat Miketz Genesis 41:1 - 44:17

And Joseph said to Pharaoh, "Pharaoh's dreams are one and the same: God has told Pharaoh what God is about to do. The seven healthy cows are seven years, and the seven healthy ears are seven years; it is the same dream. The seven lean and ugly cows that followed are seven years, as are also the seven empty ears scorched by the east wind; they are seven years of famine." Genesis 41:25-27

Immediately ahead are seven years of great abundance in all the land of Egypt. After them will come seven years of famine, and all the abundance in the land of Egypt will be forgotten. As the land is ravaged by famine, no trace of the abundance will be left in the land because of the famine thereafter, for it will be very severe." Genesis 41:29-31

When Jacob saw that there were food rations to be had in Egypt, he said to his sons, "Why do you keep looking at one another? Now I hear," he went on, "that there are rations to be had in Egypt. Go down and procure rations for us there, that we may live and not die." Genesis 42:1-2

"Now Joseph was the vizier over the land--it was he who dispensed rations to all the people of the land. And Joseph's brothers came and bowed down to him with their faces to the ground." Genesis 42:6

Then he instructed his house steward as follows, "Fill the men's bags with food, as much as they can carry, and put each one's money in the mouth of his bag." Genesis 44:1

[Sharing Abundance](#) Rabbi Dorothy A. Richman
[Meeting the Faces of Need](#) Jennifer Rosenberg
[Parashat Miketz](#) MAZON: A Jewish Response to Hunger

Parashat Vayigash Genesis 44:18 - 47:27

December 26, 2009

"I am your brother Joseph, he whom you sold into Egypt." Genesis 45:4

"Joseph sustained his father, and his brothers, and all his father's household with bread, down to the little ones. Now there was no bread in all the world, for the famine was very severe; both the land of Egypt and the land of Canaan languished because of the famine." Genesis 47:12-13

[Achievement And Action](#) Rabbi Andy Bachman
[Transformative Testimony](#) Rachel Farbiarz
[Parashat Vayigash](#) MAZON: A Jewish Response to Hunger

Parashat Vayechi Genesis 47:28 - 50:26

January 2, 2010

There are no texts with overt poverty references in this portion. However, Rabbi Julian Sinclair explains

Rashi's interpretation of Jacob's blessings for his sons, giving relevance to ONE Campaign issues. Rabbi Jacobson-Maisels articulates AJWS' mission to end slavery and help others escape narrow straights, mirroring the redemption of the Israelites from Egypt.

[Eating Holy Food in a Holy Way](#) Rabbi Julian Sinclair

[AJWS D'var Tzedek: Two Sufferings that are One](#) Rabbi James Jacobson-Maisels

[Parashat Vayechi](#) MAZON: A Jewish Response to Hunger

EXODUS

Parashat Shemot Exodus 1:1 - 6:1 **January 9, 2010**

Look, the Israelite people are much too numerous for us. Let us deal shrewdly with them, so that they may not increase; otherwise in the even of war they may join our enemies in fighting against us and rise from the ground. So they set taskmasters over them to oppress them with forced labor... Exodus 1:9-11

The Egyptians ruthlessly imposed upon the Israelites the various labors that they made them perform. Ruthlessly they made life bitter for them with harsh labor at mortar and bricks and with all sorts of tasks in the field. Exodus 1:13-14

He (Moses) saw an Egyptian beating a Hebrew, one of his own kinsmen. He turned this way and that and, seeing no one about, he struck down the Egyptian and hid him in the sand. Exodus 2: 12

[A Burning Within](#) Sam Berrin Shonkoff

Parashat Va'era Exodus 6:2 - 9:35 **January 16, 2010**

Say, therefore, to the Israelite people: I am the Lord. I will free you from the labors of the Egyptians and deliver you from their bondage. Exodus 6:6

Thus says the Lord, "By this you shall know that I am the Lord." See, I shall strike the water in the Nile with the rod that is in my hand, and it will be turned into blood; and the fish in the Nile will die. The Nile will stink so that the Egyptians will find it impossible to drink the water of the Nile. And the Lord said to Moses, "Say to Aaron: Take your rod and hold out your arm over the waters of Egypt – its rivers, its canals, its ponds, all its bodies of water – that they may turn to blood; there shall be blood throughout the land of Egypt, even in vessels of wood and stone." Exodus 7:18-19

[The Earth is the Lord's](#) Dr. David Goldblatt

[The Stick that Exacerbates the Plagues](#) Evan Wolkenstein

Parashat Bo Exodus 10:1 - 13:16 **January 23, 2010**

There shall be one law for the citizen and for the stranger who dwells among you. Exodus 12:48-49

Seven days you shall eat unleavened bread, and on the seventh day there shall be a festival of the Lord. Throughout the seven days unleavened bread shall be eaten; no leavened bread shall be found with you, and no leaven shall be found in all your territory. And you shall explain to your son on that day, 'It is because of what the Lord did for me when I went free from Egypt. Exodus 13:6-8

[Words Matter: Tikkun Olam](#) Rabbi Art Green
[The Morning After: Sustaining Social Change](#) Leonard Fein

Parashat B'shalach (Shirah) Exodus 13:17 - 17:16 **January 30, 2010**

And the Lord said to Moses, "I will rain down bread for you from the sky, and the people shall go out and gather each day that day's portion – that I may thus test them, to see whether they will follow My instructions or not. But on the sixth day, when they apportion what they have brought in, it shall prove to be double the amount they gather each day." Exodus 16:4-5

Then the Lord said to Moses, "Pass before the people; take with you some of the elders of Israel, and take along the rod with which you struck the Nile, and set out. I will be standing there before you on the rock at Horeb. Strike the rock and water will issue from it, and the people will drink." And Moses did so in the sight of the elders of Israel.
Exodus 17:5-6

[Where the Wood Meets Water](#) Rabbi Shmuel Simenowitz
[Acts of Justice, Shouts of Joy](#) Rabbi Elliot Rose Kukla

Parashat Yitro Exodus 18:1 - 20:23 **February 6, 2010**

And Jethro rejoiced over all the kindness that the Lord had shown Israel when He delivered them from the Egyptians. "Blessed be the Lord," Jethro said, "who delivered you from the Egyptians and from Pharaoh, and who delivered the people from under the hand of the Egyptians." Exodus 18:9-11

[Redeem Those Enslaved](#) Rabbi James Jacobson-Maisels
[Yitro's Advice for the 21st Century](#) Rabbi Joshua Levine Grater

Parashat Mishpatim (Sh'kalim) Exodus 21:1 - 24:18 **February 13, 2010**

You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt. Exodus 22:20

You shall not ill-treat any widow or orphan. If you do mistreat them, I will heed their out-cry as soon as they cry out to Me, and My anger shall blaze forth... Exodus 22:21-22

If you lend money to My people, to the poor among you, do not act toward them as creditor; exact no interest from them. If you take your neighbor's garment in pledge, you must return it to him before the sunsets; it is his only clothing, the sole covering for his skin. In what else shall he sleep? Exodus 22:24-26

Six years you shall sow your land and gather in its yield; but in the seventh you shall let it rest and lie fallow.

Let the needy among your people eat of it, and what they leave let the wild beasts eat. You shall do the same with your vineyards and your olive groves. Exodus 23:10-11

[Mishpatim: Having Yourselves Been Slaves in Egypt](#) Rabbi Lewis Eron
[Exodus Morality](#) Carol Towarnicky

Parashat Terumah Exodus 25:1 - 27:19 **February 20, 2010**

And on the table you shall set the bread of display (panim), to be before Me Always. Exodus 25:30

[Is God Present in Our Consumption?](#) Ariel Shalem
[AJWS D'var Tzedek](#) Rabbi Ezra Weinberg

Parashat T'tzaveh (Zachor) Exodus 27:20 - 30:10 **February 27, 2010**

This is what you shall do to them in consecrating them to serve Me as priests: Take a young bull of the herd and two rams without blemish; also unleavened bread, unleavened cakes with oil mixed in and unleavened wafers spread with oil – make these of choice wheat flour. Exodus 29:1-2

You shall take the ram of ordination and boil its flesh in the sacred precinct; and Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, at the entrance of the Tent of Meeting. These things shall be eaten only by those for whom expiation was made with them when they were ordained and consecrated; they may not be eaten by a layman, for they are holy. Exodus 29:31-33

[Responsible Clothing](#), Rabbi Dorothy A. Richman
[All That's Gold Doesn't Glitter](#) Shimshon Stuart Siegel
[The Holy Art of Sacrifice](#) Aliza Mazor

Parashat Ki Tisa (Parah) Exodus 30:11 - 34:35 **March 6, 2010**

Everyone who is entered in the records, from the age of twenty years up, shall give the Lord's offering: the rich shall not pay more and the poor shall not pay less than half a shekel when giving the Lord's offering... Exodus 30:14

You shall observe the Feast of Unleavened Bread – eating unleavened bread for seven days, as I have commanded you – at the time set of the month of Abib, for in the month of Abib you went forth from Egypt. Exodus 34:18

The choice first fruits of your soil you shall bring to the house of the Lord your God.
You shall not boil a kid in its mother's milk. Exodus 34:26

And he was there with the Lord forty days and forty nights; he ate no bread and drank no water; and he wrote down on the tablets the terms of the covenant, the Ten Commandments. Exodus 34:28

[Tzedakah And Jewish Education](#) Rabbi Bradley Shavit Artson

[Positive Communal Action](#) Laura Safran
[Responsible Spending](#) Rabbi Erica Seager Asch

Parashat Vayak'heil/P'kudei (Hachodesh) Exodus 35:1 - 40:38 **March 13, 2010**

Though there are no overt references to poverty in this double Torah portion, please enjoy the Divrei Torah which connect to ONE campaign issues.

[Table for Two](#) Rabbi Phil Miller
[Planting the Seeds for Self-Sufficiency](#) Rabbi Ahud Sela

LEVITICUS

Parashat Vayikra Leviticus 1:1 - 5:26 **March 20, 2010**

When a person presents an offering of meal to the Lord, his offering shall be of choice flour; he shall pour oil upon it, lay frankincense on it and present it to Aaron's sons, the priests. The priest shall scoop out of it a handful of its choice flour and oil, as well as all of its frankincense; and this token portion he shall turn into smoke on the altar, as an offering by fire, of pleasing odor to the Lord. And the remainder of the meal offering shall be for Aaron and his sons, a most holy portion from the Lord's offerings by fire.

Leviticus 2:1-3

You shall season your every offering of meal with salt; you shall not omit from your meal offering the salt of your covenant with God; with all your offerings you must offer salt.

Leviticus 2:13

The priest shall turn these into smoke on the altar as food, an offering by fire, of pleasing odor. All fat is the Lord's. It is a law for all time throughout the ages, in all your settlements: you must not eat any fat or any blood. Leviticus 3:16-17

[The Pending Guilt Offering and the Global Climate](#) Rabbi Shlomo Levin and Jonathan Neril

Parashat Tzav (Hagadol) Leviticus 6:1 - 8:36 **March 27, 2010**

Further, any meal offering that is baked in an oven, and any that is prepared in a pan or on a griddle, shall belong to the priest who offers it. But every other meal offering, with oil mixed in or dry, shall go to the sons of Aaron all alike. Leviticus 7:9-10

And the flesh of his thanksgiving sacrifice of well-being shall be eaten on the day that it is offered; none of it shall be set aside until morning. Leviticus 7:15

If, however, the sacrifice he offers is a votive or a freewill offering, it shall be eaten on the day that he offers his sacrifice, and what is left of it shall be eaten on the morrow. What is then left of the flesh of the sacrifice shall

be consumed in fire on the third day.
Leviticus 7:16-17

[From Guilt to Action](#) Rabbi Dorothy Richman

Parashat Sh'mini Leviticus 9:1 - 11:47 **April 10, 2010**

And the Lord spoke to Aaron, saying: Drink no wine or other intoxicant, you or your sons, when you enter the Tent of Meeting, that you may not die. This is a law for all time throughout the ages, for you must distinguish between the sacred and the profane, and between the unclean and the clean. Leviticus 10:8

Speak to the Israelite people thus: These are the creatures that you may eat from among all the land animals: any animal that has true hoofs, with clefts through the hoofs, and that chews the cud – such you may eat. Leviticus 11:2-3

These you may eat of all that live in water: anything in water, whether in the seas or in the streams, that has fins and scales – these you may eat. Leviticus 11:9

[Considering Our Food Choices](#) Rabbi Elliot Rose Kukla
[Bestowing Gifts in a Meaningful Way](#) Rabbi Beth Kalisch

Parashat Tazria/M'tzora (Rosh Chodesh) Torah Portion: Leviticus 12:1 - 15:33 **April 17, 2010**

You shall put the Israelites on guard against their uncleanness, lest they die through their uncleanness by defiling My Tabernacle which is among them. Leviticus 15:31

[Leper as "Other"](#) Lydia Bloom
[Water for Life](#) Carol Towarnicky
[Unclean](#) David Segal

Parashat Achrei Mot-Kedoshim Leviticus 16:1 - 20:27 **April 24, 2010**

The Lord spoke to Moses, saying: Speak to the whole Israelite community and say to them: "You shall be holy, for I, the Lord your God, am holy." Leviticus 19:1-2

When you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest. You shall not pick your vineyard bare, or gather the fallen fruit of your vineyard; you shall leave them for the poor and the strangers: I the Lord am your God. Leviticus 19:9-10

"You shall not stand by the blood of your neighbor!" Leviticus 19:16

When you enter the land and plant any tree for food, you shall regard its fruit as forbidden. Three years it shall be forbidden for you, not to be eaten. In the fourth year all its fruit shall be set aside for jubilation before the Lord, and only in the fifth year may you use its fruit – that its yield to you may be increased: I the Lord am your God. Leviticus 19:23-25

[AJWS D'var Tzedek](#) Rabbi Dorothy A. Richman
[Parashat Kedoshim](#) MAZON: A Jewish Response to Hunger

Parashat Emor Leviticus 21:1 - 24:23 **May 1, 2010**

No layperson shall eat of the sacred donations. No bound or hired laborer of a priest shall eat of the sacred donations; but a person who is a priest's property by purchase may eat of them; and those that are born into his household may eat of his food. Leviticus 22:10-11

And when a man offers, from the herd or the flock, a sacrifice of well-being to the Lord for an explicit vow or as a freewill offering, it must, to be acceptable, be without blemish; there must be no defect in it. Leviticus 22:21

When you enter the land that I am giving to you and you reap its harvest, you shall bring the first sheaf of your harvest to the priest. He shall elevate the sheaf before the Lord for acceptance in your behalf; the priest shall elevate it on the day after the Sabbath. On the day that you elevate the sheaf, you shall offer as a burnt offering to the Lord a lamb of the first year without blemish. Leviticus 23:10-12

[Gleanings](#) Rabbi Ismar Schorsch
[AJWS D'var Tzedek](#) Alana Alpert
[Parashat Emor](#) MAZON: A Jewish Response to Hunger

Parashat Behar-Behukotai Leviticus 25:1 - 27:34 **May 8, 2010**

Behar

Six years you may sow your field and six years you may prune your vineyard and gather in the yield. But in the seventh year the land shall have a Sabbath of complete rest, a Sabbath of the Lord: you shall not sow your field or prune your vineyard. Leviticus 25:3-4

But you may eat whatever the land during its Sabbath will produce – you, your male and female slaves, the hired and bound laborers who live with you and your cattle and the beasts in your land may eat all its yield. Leviticus 25:6

That fiftieth year shall be a jubilee for you: you shall not sow, neither shall you reap the aftergrowth or harvest the untrimmed vines, for it is a jubilee. It shall be holy to you: you may only eat the growth direct from the field. Leviticus 25:11-12

And should you ask, "What are we to eat in the seventh year, if we may neither sow nor gather in our crops?" I will ordain My blessing for you in the sixth year, so that it shall yield a crop sufficient for three years. When you sow in the eighth year, you will still be eating old grain of that crop; you will be eating the old until the ninth year, until its crops come in. Leviticus 25:20

If your kinsman, being in straits, comes under your authority, and you hold him as though a resident alien, let him live by your side. Leviticus 25:35

[Responding Swiftly To Need](#) Rabbi Shimon Felix
[Parashat Behar](#) MAZON: A Jewish Response to Hunger

Behukotai

If you follow my laws and faithfully observe My commandments, I will grant your rains in their season, so that the earth shall yield its produce and the trees of the field their fruit. Your threshing shall overtake the vintage, and your vintage shall overtake the sowing; you shall eat your fill of bread and dwell securely in your land.

Leviticus 26:3-5

And if, for all that, you do not obey Me, I will go on to discipline you sevenfold for your sins, and I will break your proud glory. I will make your skies like iron and your earth like copper, so that your strength shall be spent to no purpose. Your land shall not yield its produce, nor shall the trees of the land yield their fruit.

Leviticus 26:18-20

[Parashat Behukotai](#) MAZON: A Jewish Response to Hunger

NUMBERS

Parashat Bamidbar Numbers 1:1-4:20

May 15, 2010

For every first born is Mine: at the time that I smote every first-born in the land of Egypt, I consecrated every first-born in Israel, man and beast, to Myself to be Mine, the Lord's. Numbers 3:13

[On Child Soldiering](#) Noam Katz

Parashat Nasso Numbers 4:21 - 7:89

May 22, 2010

"God spoke to Moshe, saying: Speak to Aharon and his sons, saying: 'This is how you will bless the Israelites, saying to them: May Adonai bless you and keep you; may Adonai cause the Face of the Divine to shine upon you; may Adonai lift the Face of the Divine to you, and give you peace. Let them place My name upon the Israelites, and I will bless them'" Numbers 6:22-27

[A Blessing for An Activity Community](#) Alyson Solomin

[AJWS D'var Tzedek](#) Evan Wolkenstein

Parashat Beha'alotcha Numbers 8:1 - 12:16

May 29, 2010

And the mixed multitude that was among them fell a lusting; and the children of Israel also wept on their part, and said: 'Would that we were given flesh to eat! We remember the fish, which we were wont to eat in Egypt for nought; the cucumbers, and the melons, and the leeks, and the onions, and the garlic; but now our soul is dried away; there is nothing at all; we have nought save this manna to look to. Numbers 11:5-6

[Internal & External Change](#) Rabbi Elliot Rose Kukla

[Parashat Beha'alotcha](#) Nina Wouk

[AJWS D'var Tzedek](#) Rabbi Devorah Marcus

Parashat Sh'lach Numbers 13:1 - 15:41 June 5, 2010

When Moses sent them to scout the land of Canaan, he said to them, "Go up there into the Negev and on into the hill country, and see what kind of country it is. Are the people who dwell in it strong or weak, few or many? Is the country in which they dwell good or bad? Are the towns they live in open or fortified? Is the soil rich or poor? Is it wooded or not? And take pains to bring back some of the fruit of the land." – Now it happened to be the season of the first ripe grapes. Numbers 13:17

At the end of 40 days they returned from scouting the land. They went straight to Moses and Aaron and the whole Israelite community at Kadesh in the wilderness of Paran, and they made their report to them and to the whole community, as they showed them the fruit of the land. This is what they told him: "We came to the land you sent us to; it does indeed flow with milk and honey, and this is its fruit." Numbers 13:25-27

The Lord spoke to Moses, saying: Speak to the Israelite people and say to them: When you enter the land to which I am taking you and you eat of the bread of the land, you shall set some aside as a gift to the Lord: as the first yield of your baking, you shall set aside a loaf as a gift; you shall set it aside as a gift like the gift from the threshing floor. You shall make a gift to the Lord from the first yield of your baking, throughout the ages. Numbers 15:17-21

[Slowly Healing the World](#) Rabbi James Jacobson-Maisels
[Parashat Sh'lach](#): MAZON: A Jewish Response to Hunger

Parashat Korach Numbers 16:1 - 18:32 June 12, 2010

The Lord spoke further to Aaron: I hereby give you charge of My gifts, all the sacred donations of the Israelites; I grant them to you and to your sons as a perquisite, a due for all time. This shall be yours from the most holy sacrifices, the offerings by fire: every such offering that they render to Me as most holy sacrifices, namely, every meal offering, sin offering and guilt offering of theirs, shall belong to you and your sons. Numbers 18:8-9

The Lord spoke to Moses, saying: Speak to the Levites and say to them: When you receive from the Israelites their tithes, which I have assigned to you as your share, you shall set aside from them one-tenth of the tithe as a gift to the Lord. This shall be accounted to you as your gift. As with the new grain from the threshing floor or the flow from the vat, so shall you on your part set aside a gift for the Lord from all the tithes that you receive from the Israelites; and from them you shall bring the gift for the Lord to Aaron the priest. Numbers 18:25-28

[Oppression and Action](#) Evan Wolkenstein
[Consumption & Kedushah](#) Rabbi Yehuda Levi
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Parashat Chukat Numbers 19:1 - 22:1 June 19, 2010

The community was without water, and they joined against Moses and Aaron. The people quarreled with Moses, saying, "If only we had perished when our brothers perished at the instance of the Lord! Why have you brought the Lord's congregation into this wilderness for us and our beasts to die there? Why did you make us leave Egypt to bring us to this wretched place, a place with no grain or figs or vines or pomegranates? There is not even water to drink!" Numbers 20:2-5

Moses took the rod from before the Lord, as God had commanded him. Moses and Aaron assembled the congregation in front of the rock; and he said to them, "Listen, you rebels, shall we get water for you out of this rock?" And Moses raised his hand and struck the rock twice with his rod. Out came copious water, and the community and their beasts drank. Numbers 20:9-11

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Parashat Balak Numbers 22:2 - 25:9 **June 26, 2010**

"How fair are your tents, O Jacob, Your dwellings, O Israel!" Numbers 24:5

[Seeing Their Faces But Not Their Doors](#) Rabbi Alana Suskin

Parashat Pinchas Numbers 25:10 - 30:1 **July 3, 2010**

"Among these shall the land be apportioned as shares, according to the listed names: with larger groups increase the share, with smaller groups reduce the share. Each is to be assigned its share according to its enrollment" Numbers 26:53-54

[Land Distribution--Then and Now](#) Sarah Margles

[The Daughters Of Zelophchad And The Divine Right Of Ownership](#) Kevin Haworth and Abigail Weinberg

[AJWS D'var Tzedek](#) Rachel Farbiarz

Parashat Matot-Masei Numbers 30:2 - 36:13 **July 10, 2010**

"Then the LORD said to Moses: Speak to the Israelites and say to them: 'When you cross the Jordan into Canaan, designate some towns to be your cities of refuge, to which a person who has killed someone accidentally may flee. They will be places of refuge from the avenger, so that a person accused of murder may not die before he stands trial before the assembly'" Numbers 35:9-12

[The Wandering People](#) Rabbi Elliot Rose Kukla

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DEUTERONOMY

Parashat Devarim Deuteronomy 1:1 - 3:22 July 17, 2010

I charged your magistrates at that time as follows, "Hear out your fellow Israelites, and decide justly between anyone and a fellow Israelite or a stranger. You shall not be partial in judgment: hear out low and high alike. Fear no one, for judgment is God's." Deuteronomy 1:16-17

We marched back into the wilderness by the way of the Sea of Reeds, as the Lord had spoken to me, and skirted the hill country of Seir a long time. Then the Lord said to me: You have been skirting this hill country long enough; now turn north. And charge the people as follows: You will be passing through the territory of your kinsmen, the descendants of Esau, who live in Seir. Though they will be afraid of you, be very careful not to provoke them. For I will not give you of their land so much as a foot can tread on; I have given the hill country of Seir as a possession to Esau. What food you eat you shall obtain from them for money; even the water you drink you shall procure from them for money. Deuteronomy 2:2-6

[Tzedek vs. Tzedakah: Justice vs. Charity](#) Adina Gerver
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Parashat Ve'et'chanan Deuteronomy 3:23 - 7:11 July 24, 2010

Here O Israel... Deuteronomy 6:4

When you Eternal God brings you into the land that was sworn to your fathers Abraham, Isaac and Jacob, to be assigned to you—great and flourishing cities that you did not build, houses full of all good things that you did not fill, hewn cisterns that you did not hew, vineyards and olive groves that you did not plant—and you eat your fill, take heed that you do not forget The Eternal who freed you from the land of Egypt, the house of bondage. Deuteronomy 6:10-12

[Hear & Act](#) Rabbi Dorothy A. Richman
[AJWS D'var Tzedek](#) Rchel Farbiarz

Parashat Eikev Deuteronomy 7:12 – 11:25 July 31, 2010

Remember the long way that the Lord your God has made you travel in the wilderness these pasty forty years, that God might test you by hardships to learn what was in your hearts: whether you would keep God's commandments or not. God subjected you to the hardship of hunger and then gave you manna to eat, which neither you nor your fathers had ever known, in order to teach you that man does not live on bread alone, but that man may live on anything that the Lord decrees. Deuteronomy 8:2-3

For the Lord your God is bringing you into a good land, a land with streams and springs and fountains issuing from plain and hill; a land of wheat and barley, of vines, figs and pomegranates, a land of olive trees and honey; a land where you may eat food without stint, where you will lack nothing; a land whose rocks are iron and from whose hills you can mine copper. When you have eaten your fill, give thanks to the Lord your God for the good land which God has given you. Deuteronomy 8:7-10

For the Lord your God is God supreme and Lord supreme, the great, the mighty and the awesome God, who shows no favor and takes no bribe, but upholds the cause of the fatherless and the widow, and befriends the stranger, providing them with food and clothing. You too must befriend the stranger, for you were strangers in the land of Egypt. Deuteronomy 10:17-19

[AJWS D'var Tzedek](#) Alana Alpert
[Helping a Stranger](#) Rabbi Salomon Gruenwald
[Parashat Eikev](#) MAZON: A Jewish Response to Hunger

Parashat Re'eh Deuteronomy 11:26 - 16:17 **August 7, 2010**

But do not neglect the Levite in your community, for he has no hereditary portion as you have. Every third year you shall bring out the full tithe of your yield of that year, but leave it within your settlements. Then the Levite, who has no hereditary portion as you have, and the stranger, the fatherless and the widow in your settlements shall come and eat their fill, so that the Lord your God may bless you in all the enterprises you undertake. Deuteronomy 14:27-29

If there is among you a poor person, one of your kin, in any of your towns within your land which God gives you, you shall not harden your heart or shut your hand against them, but you shall open your hand to them, and lend them sufficient for their needs, whatever they may be. Deuteronomy 15: 7-8

Give to the needy readily and have no regrets when you do so, for in return the Eternal your God will bless you in all your efforts and in all your undertakings. For there will never cease to be needy ones in your land; therefore I command you: open your hand to the poor and needy kin in your land. Deuteronomy 15:10-11

To one for whom bread is suitable, give bread; to the one who needs dough, give dough; to one for whom money is required, give money; to one for whom it is fitting to put the food in that one's mouth, put it in. Sifre on Parshat Re'eh

[Dealing With Poverty](#) Alon Ferency
[AJWS D'var Tzedek](#) Rabbi Dorothy A. Richman
[Parashat Re'eh](#) MAZON: A Jewish Response to Hunger

August 14, 2010 **Parashat Shoftim, Deuteronomy 16:18-21:9**

You shall not judge unfairly: you shall show no partiality; you shall not take bribes, for bribes blind the eyes of the discerning and upset the plea of the just. Deuteronomy 16:19

Justice, justice shall you pursue. Deuteronomy 16:20

You shall not move your countryman's landmarks, set up by previous generations, in the property that will be allotted to you in the land that the Lord your God is giving you to possess. 19:14

[Four Views Of Justice](#) Lawrence Jackofsky and David Toomim
[Justice, Justice You Shall Pursue](#) Rabbi Bradley Shavit Artson
[A Home Of Our Own: From Soweto To The Suburbs](#) By Rabbi Phil Miller
[Parashat Shoftim](#) Mazon: A Jewish Response to Hunger Commentary

August 21, 2010

Parashat Ki Teitzei, Deuteronomy 21:10-25:19

You shall not turn over to the master a slave who seeks refuge with you from that master. Such individuals shall live with you in any place they may choose among the settlements in your midst, wherever they please; you must not ill-treat them. Deuteronomy 23:16-17

You shall not abuse a needy and destitute laborer, whether a fellow Israelite or a stranger in one of the communities of your land. You must pay out the wages due on the same day, before the sun sets, for the worker is needy and urgently depends on it; else a cry to the Eternal will be issued against you and you will incur guilt. Deuteronomy 24:14-15

You shall not subvert the rights of the stranger or the fatherless; you shall not take a widow's garment in pawn. Remember you were a slave in Egypt and that the Lord your God redeemed you from there, therefore do I enjoin you to observe this commandment. Deuteronomy 24:17-18

When you reap the harvest in your field and overlook a sheaf in the field, do not turn back to get it; it shall go to the stranger, the fatherless and the widow – in order that the Lord your God may bless you in all the work of your hands. When you beat your olive tree, you shall not go over the boughs again; it shall be for the stranger, the fatherless, and the widow. When you gather the grapes of your vineyard, you shall not glean it afterward; it shall be for the stranger, the fatherless, and the widow. You shall remember that you were a slave in the land of Egypt; therefore I command you to do this. Deuteronomy 24:19-22

You shall not have in your pouch alternate weights, larger and smaller. You shall not have in your house alternate measures, a larger and a smaller. You must have completely honest weights and completely honest measures, if you are to endure long on the soil that the Eternal your G-d is giving you. For everyone who...deals dishonestly is abhorrent to the Eternal your G-d. Deuteronomy 25:13-15

Related Text:

Whoever withholds an employee's wages, it is as though he had taken the person's life from him. Talmud, Baba Mezia 112A

[Fair Day's Pay for Fair Day's Work](#) By Rabbi Cheryl Peretz
[Parshat Ki Teitzei](#) MAZON: A Jewish Response to Hunger

August 28, 2010

Parashat Ki Tavo, Deuteronomy 26:1-29:8

When you have set aside in full the tenth part of your yield – in the third year, the year of the tithe- and have given it to the Levite, the stranger, the fatherless, and the widow, that they may eat their fill in your settlements, you shall declare before the Lord your God: "I have cleared out the consecrated portion from the house; and I have given it to the Levite, the stranger, the fatherless, and the widow, just as You commanded me." Deuteronomy 26: 12-13

Cursed be anyone who subverts the rights of the stranger, the fatherless, and the widow. Deuteronomy 27:19

[Our Deeds, Acted Upon with Holiness, Are What Matter](#) Rabbi Jessica Marshall
[The Double-Edged Sword of Debt](#) Brent Chaim Spodek
[Parashat Ki Tavo](#) MAZON: A Jewish Response to Hunger

September 4, 2010

Parashat Nitzavim-Vayeilech, Deuteronomy 29:9-31:30

Parashat Nitzavim does not contain a direct reference to poverty, however, in the opening line of the portion we read:

You stand this day, all of you, before the Eternal One your God—your tribal heads, your elders and your officials, all the people of Israel, your children, your wives, even the stranger within your camp from woodchopper to water drawer—to enter into the covenant with the Eternal One Your God. Deuteronomy 29:9-10

This idea of standing as one community speaks to our mission as Jews to collectively pursue justice around the world. Rabbi Kukla's D'var Tzedek further articulates this idea.

Parashat Vayeilech does not contain direct references to poverty.

[AJWS D'var Tzedek Nitzavim](#) Rabbi Elliot Rose Kukla

[Like the Israelites, We Stand at the Edge of the Promised Land](#) Cookie Lea Olshein

[AJWS D'var Tzedek Vayeilech](#) Rabbi James Jacobson-Maisels

September 11, 2010

Parashat Ha'Azinu, Deuteronomy 32:1-32:52

"Remember the days of old, Consider the years of ages past; Ask your father, he will inform you, Your elders, they will tell you: When the Most High gave nations their homes And set the divisions of humanity, Fixing the boundaries of peoples In relation to Israel's number." Deuteronomy 32:7-8

[Seeing the Land From Afar](#) Rabbi David Rosenn

[Remember the Days of Old](#) Rabbi Adam Rosenthal

[AJWS D'var Tzedek](#) Rabbi Elliot Rose Kukla