

**The G20 Interfaith Forum, 2025:
Supporting South Africa's G20 Presidency**

**Working to Address Hunger:
Religious Communities
in Action Across the World:
Profiles of Diverse
Communities in Action**

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Hunger and Poverty: Core Human Challenges

The ancient scourge of hunger today poses urgent and widespread challenges across the world. Recent decades have seen exciting strides toward ending hunger, but recently progress has flagged, and many local and global programs are now off track to achieving the goal set by UN member states of zero hunger by 2030. A bold Global Alliance Against Hunger and Poverty was launched at last year’s G20 Summit in Brazil, and this year, 2025, hunger and its many interlinked issues, including poverty, are a central focus for the G20 Summit in South Africa.

Religious communities and faith-inspired organizations are key players in the effort to address hunger, food insecurity, and malnutrition. Feeding the hungry is a central tenet of many faiths, and teachings and traditions around the sharing of food are common. Faith communities are at the frontlines of the issue, whether in running soup kitchens and child feeding programs, promoting sustainable agriculture and healthy diets, or advocating for policies that assist food insecure populations. Especially in areas affected by conflict and acute hunger and famine, religious leaders give voice to the moral imperative to protect the most vulnerable, including the poor, children, forced migrants, and those adversely impacted by climate change.

Yet the contributions of religious actors and communities in fighting hunger are often overlooked or not well understood. At a time when there is a broad consensus surrounding the need for multi-stakeholder engagement and collaboration, policymakers and development actors need to recognize past and present efforts by faith communities and build on these efforts with meaningful, sustainable collaboration. Now more than ever, religious actors need a seat at the table in policymaking discussions. The G20 Interfaith Forum’s broad network of religiously linked partners can thus contribute in diverse ways to global and local action.

This document provides several case studies that highlight the work of religious institutions and communities in specific contexts. The case studies illustrate a variety of approaches to fighting hunger around the world. Case studies fall into four categories, focusing in turn on: (1) hunger-related challenges in particular locations, and how local faith-linked initiatives are meeting these challenges; (2) religious practices and institutional approaches that raise awareness and address hunger in religious communities; (3) faith-linked projects addressing hunger at the local, national, and global levels; and (4) advocacy work to build awareness hunger and shape policy solutions.

The goal is to build a collection of case studies modelled on these examples and to share them with G20 policymakers. Suggestions of further case studies to include in this booklet are warmly welcomed.

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1. Places and Communities

Faith-Based Responses to Food Insecurity in London

Food insecurity, hunger, and malnutrition pose global challenges; they affect wealthy and poor countries and communities, albeit in different ways. While most international efforts to address these issues have focused on poorer countries, many people in wealthier nations likewise struggle with different dimensions of hunger and inadequate nutrition. Likewise, efforts to address a broad range of food security challenges can be found in countless places.

As part of a review focused on religious responses to challenges of hunger and malnutrition, we focused on London, a city associated with wealth, power, and high living standards. London, however, is experiencing rising levels of food insecurity. Here, as in many places, religious communities and faith-inspired organizations play critical roles both in the immediate challenges of meeting the needs of people who are hungry and in advocating for long-term solutions to food insecurity.

The Challenge

In 2022/23, 6.6% of people in London (nearly 600,000 people) were classified as food insecure, meaning they have had to reduce or disrupt food intake, or reduce the quality of their diets, due to lack of money or resources.¹ Rates of food insecurity have risen in recent years. The Trussell Trust, a leading operator of food banks across the UK, reported a 171% increase in food packages delivered to communities in need in London between 2018/19 to 2022/23, compared to a 94% increase in the UK as a whole.²

Rising food insecurity is linked to several factors, including loss of income during the COVID-19 pandemic and resulting economic downturn, as well as stagnant wages. Rising food prices have been another significant cause, fueled by higher energy costs following Russia’s invasion of Ukraine, disruptions to the global supply chain, Brexit-related labor shortages in the UK’s agrifood sector, and extreme weather disrupting domestic food production.³ Food price inflation hit a 45-year high of 19.2% in March 2023. Benefit cuts announced by the government in March 2025 are likely to worsen this already concerning picture.⁴

Food insecurity impacts different groups of people in different ways. Already vulnerable populations are at greater risk for food insecurity, including low-income people, the homeless, the unemployed or those in precarious work situations, the elderly, people with disabilities and chronic health conditions, and people who use drugs. Larger households are also more likely to experience food insecurity.⁵

Responses from Faith Actors

While the national and local government runs programs that provide direct relief to food insecure households, non-governmental organizations are the primary providers of food assistance in London. One estimate puts the number of food banks alone in London at 300, though the number may be higher.⁶ Activists and policymakers have cautioned against a “new normal” under which the government’s responsibility to care for its citizens is outsourced to the non-profit sector.⁷

Many providers of food assistance have a religious affiliation. Over 300 churches, mosques,



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synagogues, temples, and faith-inspired organizations are involved in feeding the hungry in London. These actors fall into three broad categories:

- **Religious congregations:** Churches, mosques, and other houses of worship that provide regular food assistance services, such as food banks, on their own premises. These efforts are typically run by volunteers from the religious congregation and/or the community.
- **Faith-inspired non-profit organizations:** Faith-inspired organizations that are independent from a religious body but often have close links to faith communities via donations, volunteers, or access to facilities. Some of these organizations were founded by a religious body before developing into an independent organization.
- **Religious facilities hosting outside initiatives:** Houses of worship and other facilities operated by religious communities (e.g. parish halls) that host food assistance programs run outside groups, both religious and secular. These can range from grassroots neighborhood food banks to national organizations such as the Trussell Trust (an organization with Christian roots) and FoodCycle (a secular organization).

Although some organizations receive grants from the London Assembly and local councils, community donations are a primary source of **funding and other resources**, particularly for local efforts.⁸

Food assistance provided by faith actors comes in **numerous forms**. Individual congregations and organizations may focus on one kind of assistance or offer a combination of several.

Food banks are the most common form of food assistance in London. They supply food and household items donated by community members to individuals and families in need. Some food banks only provide non-perishable items, while others also give out fresh produce. Some source donations from organizations that redistribute surplus groceries, including City Harvest, The Felix Project, and FareShare. Many food banks belong to larger networks overseen by national organizations such as the Trussell Trust or Pecan, but these are still independently operated on the local level, often relying entirely on volunteer support.

Sit-down meals are another common form of faith-based food assistance, especially because of the values of hospitality and friendship they embody. Volunteers cook and serve meals to seated guests, often using the opportunity to get to know them and their needs. At some venues, recipients can access other social services, such as clothing donations or support for those seeking employment or housing.

Food stations provide food on the go. These stations are often set up outside the house of worship or the building of the organization running the service, or in a central location easily accessible to recipients. They are common in central London, where the homeless population is particularly high.

Food runs: Mobile food distribution, typically to areas with high numbers of homeless people, such as main streets or close to transit stations.

Food stores (or food clubs) provide groceries at a heavily discounted rate. Their supply is typically sourced from food redistribution organizations. Religious congregations that run food stores often focus on serving members of their community who are in need, though they may also open up the food store to the wider public. Some food stores operate on a subscription basis, meaning members pay a recurring amount and are guaranteed a certain number of food items every week or month.

Package deliveries: Deliveries of packages containing groceries, typically to members of a religious congregation and/or the community who cannot access a food bank directly due to mobility issues.

Cooking facilities: Some faith organizations, such as the Quakers, provide cooking facilities for people to prepare their own food.

Food collection points: Many houses of worship serve as collection points for donations for local food banks.

Referrals: Some food assistance services require recipients to receive a referral in order to access their services. In many instances, faith leaders and faith-inspired organizations can make such referrals.

Faith Actors Focused on Food Insecurity: Notable Examples

Name	Affiliation	Area of London	Type
American International Church	Christian (Reformed)	Central	Sit-down lunch six days a week; serves over 1,000 meals a week
AMURT	Hindu	Central, East	Hot meals given out weekly at four indoor and outdoor locations
The Chicken Soup Shelter	Jewish	East	Sit-down kosher meals six days a week; food delivery services
Christ Church, Brondesbury	Christian (Anglican)	West	Host of Laurence’s Larder, a community organization that provides a weekly sit-down meal and gives out groceries
Go Dharmie	Hindu	Central, East, West	Outdoor food stations across London four days a week
ISKCON South London	ISKCON	South	Outdoor food station in south London twice a month
Kingsley Hall	Christian	East	“Social supermarket” with discount groceries open once a week
Quaker Social Action	Quaker	East	Provides access to fully equipped kitchens through its Cook Up Initiative
The Manna Society	Christian	Central	Serves 100-200 hot breakfast and lunch meals seven days a week
Muslim Hands	Muslim	West	Runs the Open Kitchen, providing hot meals seven days a week
RMUK Wellbeing	Rastafari	Central	Discount groceries for qualifying recipients
RCCG Living Spring Centre	Christian (Pentecostal)	North	Runs Haringey Foodbank, open three days a week
Rumi’s Kitchen	Muslim	West	Sit-down weekend lunches at two Muslim community centers
Salvation Army	Christian	All Areas	Operates food banks and food stores, provides sit-down meals and food delivery services at 20+ locations
Sant’Egidio UK	Christian (Catholic)	Central	Weekly food run and monthly sit-down meal in central London
Sikh Empowerment Voluntary Association	Sikh	East	Weekly food run serving up to 100 people in need
Sufra NW London	Muslim	West	Coordinates a network of food banks, sit-down meal services, food deliveries, and a community garden
Triumphant Church International	Christian (Pentecostal)	North, South	Runs a food bank and weekly sit-down meal at two church locations
Trussell Trust	Christian	All Areas	National network of over 1,400 food banks



Photo: IRUSA



Photo: IRUSA

The Church of England has used its prominent platform to call on government leaders to strengthen social welfare programs. In 2024, the General Synod of the Church of England voted for the bishops to urge the government to review existing social security measures.¹² Archbishop of Canterbury Justin Welby has also called on policymakers to revise policies that “keep families in poverty.”¹³

Case Study: The Community of Sant'Egidio

The **Community of Sant'Egidio**, a lay Catholic movement dedicated to fostering peace and befriending poor and vulnerable people around the world, was founded by a group of high school students in Rome in 1968. Sant'Egidio has since expanded across Europe and the world and become a significant voice in international diplomacy, most famously for its role in mediating peace negotiations to end Mozambique’s civil war. Sant'Egidio is present in over 70 countries, where it is run by grassroots communities of volunteers who minister to the needs of marginalized groups, including homeless people, vulnerable children, the elderly, migrants and refugees, and people in prisons.

In London, Sant'Egidio addresses food insecurity through two services: a weekly food run to people on the streets of central London, and a monthly sit-down lunch open to all. Members of Sant'Egidio see their work as not just a matter of feeding people, but also of tackling loneliness and social isolation. The Sant'Egidio approach emphasizes befriending the homeless, learning their names and listening to their stories, and providing a warm, welcoming atmosphere grounded in friendship. This is also reflected in terminology: Sant'Egidio members refer to the people whom they serve as friends and guests rather than users and beneficiaries.

The spiritual identity of Sant'Egidio is woven into its services: while there is no requirement for members to be Catholic, Sant'Egidio hosts an ecumenical Christian prayer in conjunction with its weekly and monthly services. On Wednesday evenings, this prayer takes place after food has been prepared but before its distribution. At the monthly meals, the prayer takes place afterwards, and meal guests are welcome to join.

Sant'Egidio is run entirely by volunteers. It is funded primarily through donations by individuals and companies. It receives donations from City Harvest, a food redistribution non-profit, which it uses to prepare its monthly meal and provide food parcels to guests. Like many small faith-based non-profits, Sant'Egidio does not have its own facilities; instead, it is hosted by two religious institutions: the London Jesuit Centre (Catholic) for its weekly food run and St. Cuthbert’s, Earls Court (Anglican) for its monthly meals.

Advocacy

Religious leaders and organizations use their public platforms to call on government leaders to address the underlying causes of food insecurity and support those in need. Most recently, Anglican, Catholic, Baptist, Methodist, and Presbyterian leaders in the UK spoke out against benefits cuts proposed by the government in March 2025.⁹

Church Action on Poverty, a UK-based ecumenical Christian organization, works at the intersection of poverty and other issues, including food insecurity. From 2016 to 2019, the organization ran the End Hunger Campaign, which secured government funding to address “holiday hunger,” food insecurity resulting from a lack of access to free school meals during school breaks. The campaign also lobbied the government to reverse course on benefit cuts and to improve methods for measuring food insecurity.¹⁰ In 2021, **Church Action on Poverty** and **Christians Against Poverty** wrote a letter calling on the government not to scrap vital benefits. The letter was signed by over 1,100 Christian leaders.¹¹



Photo: IRUSA

Faith-Based Responses to Food Insecurity in Eastern Cape Province, South Africa

The Challenge

South Africa is one of the most unequal countries in the world. Disparities in access to education, employment, and land, all deeply shaped by the racial legacy of apartheid, are major contributors to inequality. ¹⁴ Poverty is widespread and closely linked to hunger and food insecurity. A quarter of South Africans live below the national food poverty line, defined by the government as amount of money needed to afford the “minimum required daily energy intake.”¹⁵

Further statistics lay bare the extent of the problem, though statistical variations are notable. The 2023 National Food and Nutrition Security Survey found that 63.5% of South African households were food insecure, including 17.5% who were severely insecure. In comparison, the 2023 General Household Survey found that 19.7% of households were moderately food insecure and 8% severely food insecure. ¹⁶ This difference is likely due to different definitions of food insecurity, which can range from worrying about not having enough food to reducing caloric intake to running out of food completely. ¹⁷

Severe inequality, widespread unemployment, high food prices, infrastructure issues, and adverse environmental impacts on agriculture fuel food insecurity. ¹⁸ Rural areas are especially hard hit due to lower incomes and higher unemployment rates. ¹⁹ Many South Africans are forced to decide between food and other costs, including energy, transport, and debt repayments. ²⁰ As a result, people skip meals or reduce dietary diversity, opting for meals high in protein and fat but low in vitamin-rich fruits and vegetables. ²¹ In 2023, nearly a quarter of households reported cutting down on the variety of foods they eat in order to save money. ²²

General Household Survey (GHS) (2023)

	Moderate food insecurity	Severe food insecurity
In South Africa	19.7%	8.0%
In Eastern Cape	20.0%	6.3%

National Food and Nutrition Security Survey (HFIAS) (2023)

	Mildly food insecure	Moderately food insecure	Severely food insecure
In South Africa	19.3%	26.7%	17.5%
In Eastern Cape	22.0%	31.0%	20.0%

Food Poverty Line (FPL) (2023)

	Above FPL	Below FPL
In South Africa	35.3%	64.7%
In Eastern Cape	31.0%	69.0%

The Eastern Cape, a predominantly rural province that is home to the coastal cities of Gqeberha (also known as Port Elizabeth) and East London, mirrors many national trends on hunger and nutrition.

Food insecurity rates here are similar to or slightly above the national average. In 2021, 69% of Eastern Cape households living below the food poverty line (compared to 65% nationally). ²³ The National Food and Nutrition Security Survey found that 53% of Eastern Cape households were mildly or moderately insecure, and 20% were severely insecure (compared to 46% and 17.5% nationally). ²⁴ Young children are especially hard hit by a lack of nutritious food: among children under five in the Eastern Cape, 15.4% were moderately stunted (low height for age) and 17.9% were severely stunted (compared to 14.0% and 14.8% in South Africa, respectively) ²⁵ Between April 2021 and October 2024, 323 children died in hospitals in the province from conditions linked to malnutrition and hunger. ²⁶

The Eastern Cape is one of South Africa’s most agricultural provinces, with one third of households working in agricultural production, and two-thirds of households with access to land. ²⁷ Most residents rely on agriculture for food, 10.6% as their main source of food, and 79% as an additional source of food. ²⁸ While household access to land bolsters food security, it also makes the province vulnerable to adverse environmental impacts. In 2022, 54% of Eastern Cape households reported crop failure impacting their agricultural output. Agricultural yields were also impacted by crop disease (reported by 53% of Eastern Cape households), severe water shortages (25%), drought (9%), and floods (8%). ²⁹

Responses from Faith Actors

Faith-inspired organizations play a vital role in combatting food insecurity in the Eastern Cape. Whether ending hunger directly through soup kitchens and food parcel deliveries or addressing long-term food insecurity by assisting farmers and community gardens, these organizations are at the front lines of reducing hunger and promoting nutrition in the most vulnerable communities. Food assistance comes in numerous approaches. These include:

Soup kitchens provide hot meals for people to eat on-site or to take with them. Food is prepared by staff and/or volunteers, with ingredients often donated from supermarkets, farmers, and surplus food distributors. Soup kitchens are typically stationary and located in urban or semi-urban areas.

Food parcels and **meal deliveries** provide food to people who cannot access soup kitchens, including the elderly, housebound, and those living in rural and less accessible areas. Some organizations operate both a stationary soup kitchen and a meal delivery service.

Surplus food distribution is another way in which organizations combat food insecurity. They source surplus food from supermarkets, farms, manufacturers, and restaurants and deliver it to schools, orphanages, shelters, and old age homes. Some organizations that prepare their own meals also provide ingredients to smaller scale feeding projects in their area.

Support for agriculture is another way in which organizations promote food security. **Gardening initiatives** encourage people to grow their own food. Numerous soup kitchens have their own gardens, which they harvest for ingredients. Other initiatives establish community gardens and instruct people in gardening, using methods such as Farming God’s Way to promote sustainable agriculture. Some organizations **support farmers** by providing farming equipment, animal feed, and financial assistance. Some organizations **provide access to water** by supplying water tanks, drilling

Photo: IRUSA



boreholes, and building desalination treatment plants.

Organizations also engage in **advocacy, education, and networking**. The Nelson Mandela Bay Church Leaders Network published a manual for coordinating action against hunger among churches in and around Port Elizabeth.³⁰ The Southern African Faith Communities’ Institute runs the Food and Climate Justice program, which educates faith communities on issues related to food security and climate justice, including agricultural sustainability.³¹

The table below provides examples of faith-inspired organizations operating in the Eastern Cape. Some operate in a particular village or metropolitan area (e.g. Port Elizabeth) while others are active throughout the Eastern Cape. There are also several national organizations with branches in the province.

Name	Affiliation	Type
Al Fidna Foundation ³²	Muslim	Runs feeding campaigns and supports community gardens throughout the Eastern Cape; headquartered in Port Elizabeth, where it also runs a soup kitchen
Food for Life South Africa ³³	ISKCON	Branch of Food Yoga International; runs soup kitchens providing homemade vegetarian meals in Port Elizabeth and East London
Gift of the Givers ³⁴	Muslim	National organization providing food parcels and hot meals , as well as supporting existing feeding programs, agricultural projects, and subsistence farmers; also supplies water tanks and drills boreholes
Love Story ³⁵	Christian	Runs a soup kitchen in Port Elizabeth five times a week for homeless people; also provides ingredients to townships and sandwiches to early childhood centers around Port Elizabeth
Nelson Mandela Bay Church Leaders Network ³⁶	Christian	Promotes coordination among churches in combatting hunger in the Port Elizabeth metropolitan area
Phakamisani Abantwana (Uplift the Children) ³⁷	Christian (Anglican)	Food delivery service started during COVID; food is prepared at an Anglican Church in Port Elizabeth and distributed to local schools, early childhood centers, care homes, and community organizations
Place of Mercy and Hope ³⁸	Christian (Catholic)	Organization run by the Marists (a Catholic order); runs soup kitchens and provide food parcels in four formal and informal settlements
Port Alfred Soup Kitchen ³⁹	Christian	Interdenominational Christian soup kitchen and food delivery service in Port Alfred; also provides food to local food distribution efforts and promotes Farming God’s Way
Soul Food ⁴⁰	Christian	Surplus food distribution organization that collects food from farms, supermarkets, and other sources and delivers it to schools, orphanages, shelters, care homes and other groups; based in Port Elizabeth and operating in the surrounding area

Case Study: Friends of Goboti

The village of Goboti provides a compelling example of grassroots efforts to address food insecurity. The village, which is approximately 110 kilometers (68 miles) north of East London, has around 3,500 inhabitants (700 households). As in many rural parts of the province, Goboti’s residents faced an array of interlinked challenges, including food insecurity, poverty, and unemployment.

To address these challenges, villagers drafted a development plan in 1995 and formed a non-profit organization, the Friends of Goboti, to implement the plan. Several years later, Reverend Gcobani Vika, a Methodist minister who had earned a master’s degree at the University of Edinburgh, chose to invest the funds he had raised to for a Ph.D. program into the village’s development. Initial projects included rebuilding the local Methodist church, building classrooms, and improving infrastructure such as roads, the water system, and a bridge.

As the cost of living increased and poverty became a greater problem in the village, Friends of Goboti shifted their focus to bolstering food security. In what it termed the “green revolution,” the group developed a plan for growing food on village land. Under the plan, all arable village land would be developed to grow vegetables. These vegetables would be sold, with 20% of the profit going to the landowners and the remaining 80% going to those who work the land. As of 2024, the village is planting maize, sweet potatoes, and other vegetables. As a next step, the villagers of Goboti plan to build processing facilities for their vegetables in order to take greater control of the production process and “keep every cent inside the village.”⁴¹

The Friends of Goboti also provide immediate hunger relief to residents via food parcels. The focus of the green revolution, however, is to promote long-term food security and independence by empowering villagers to grow their own food. This includes encouraging and instructing households to plant food in their own gardens.

The success of Goboti’s green revolution has made waves in the surrounding region, with representatives from nearby towns and villages visiting to learn about the project. In 2024, the Eastern Cape Provincial Government gifted a tractor and farming implements to Goboti; villagers have contributed to a communal fund to pay for equipment upkeep. South Africa’s Department of Social Development is also in talks with representatives of Goboti about an initiative to raise awareness of healthy living around the country.

Goboti’s green revolution highlights several important factors for the success of food security interventions on the grassroots level. These include a clear development plan, drafted and agreed upon villagers such that there is a shared sense of ownership. The investment of funds from Vika was also crucial for the initial implementation of the plan. Crucially, Goboti also has plentiful arable land. In the words of Vika, “God has blessed us with beautiful soil. You can bring anything here for us and we will grow it.”⁴²



2. Institutional Approaches

Example 1: The Sikh Tradition of Langar: A Meal for All Humankind

Every day, Sikhs around the world prepare and serve over six million meals through a tradition known as langar. The term langar denotes the kitchen of a gurdwara (Sikh temple) as well as a communal meal that is regularly served after Sikh religious services. Many Sikhs view langar as a central aspect of their religious practice that reflects the values of hospitality, generosity, inclusiveness, and a belief in the unity of all people.

Langar meals are open to all members of the community, regardless of creed, class, race, gender, or other distinguishing factors. The meal is served in a purposefully egalitarian manner: attendees sit on rows on the floor with no seating arrangement, such that people of different socioeconomic backgrounds, ages, genders, and religion sit side by side. The intention is to emphasize the equality of all people and the unity of humankind. This emphasis on inclusiveness is also reflected in the food that is served; all langar meals are lacto-vegetarian, not necessarily because all Sikhs follow this diet but because it makes the meal more accessible across religious lines, as many other faiths place restrictions on meat consumption.

The tradition of langar originated with Guru Nanak, the founder of Sikhism, in early 16th-century India. The concept of serving a communal meal to all, regardless of caste or creed, was revolutionary in a context where Hindu taboos dominated about the sharing of meals among people of different castes or religions. The practice was subsequently institutionalized and today remains central to the life of the gurdwara, most of which serve a meal on a daily basis and, in some cases, multiple times a day. At the Golden Temple in Amritsar, India – one of the holiest sites in Sikhism – 40,000 people are served on a typical day, and up to 100,000 people on religious holidays.

Langar is funded by tithes and donations from the Sikh community. In many gurdwaras, the meal is prepared by volunteers from the community as an act of seva (selfless service). At the beginning of the meal, a portion is laid in front of the Guru Granth Sahib (the Sikh book of scripture) and prayed over. Afterwards, the portion is returned to the communal pot so that the blessing bestowed upon it may be passed on to all who partake in the meal.

Langar is a vital source of food for food insecure people, including those who are homeless in many places. Sikh organizations such as Langar Aid serve langar to people in places affected by natural disasters and humanitarian crises, embodying the tradition's emphasis on serving all those in need.



Example 2: Sharing Meat from Ritual Sacrifice in Islam

Caring for the poor is a central principle in Islam, reflected in the pillar of zakat, an annual charitable donation of 2.5% of believers' excess wealth. The Hadith (teachings of the prophet Muhammad) contain numerous examples in which the prophet Muhammad instructs his followers to feed the hungry, including the statement that "the person who sleeps full while his neighbor sleeps hungry is not a true believer." The Qur'an also prescribes feeding the hungry as a method of atoning for sins; for example, a believer who breaks an oath must feed ten poor people (Qur'an 5:89).

Teachings about the sharing of meat from ritual sacrifice (qurbani) likewise reflect the Islamic value of feeding the hungry. At the annual festival of Eid al-Adha, Muslims around the world commemorate the Prophet Ibrahim (Abraham)'s willingness to sacrifice his son, Ismail at Allah's command. Assured of Ibrahim's obedience, Allah sends him a ram to sacrifice instead. During Eid al-Adha, Muslims ritually slaughter an animal – whether a goat, sheep, cow, or camel – to demonstrate their submission to Allah. While there is some debate as to whether qurbani is compulsory, most believers agree that Muslim adults who are financially able should sacrifice qurbani.

According to tradition, one third of the meat from a qurbani sacrifice must be given to the poor during Eid al-Adha, although many Muslims choose to donate the entire animal. In many instances, Muslims do not participate in the ritual sacrifice themselves but rather donate money for qurbani to be performed on their behalf. Numerous Muslim aid organizations, including Islamic Relief, the Ummah Welfare Trust, and Muslim Aid, facilitate the slaughter of the animal and subsequent distribution of the meat to the needy. Donors typically can choose the country or region of their qurbani donation.

Pilgrims to Mecca are also expected to complete ritual animal sacrifice, known as hady, during the hajj and umrah pilgrimages. These sacrifices take place in a designated locations in Mecca or nearby Mina. As with qurbani, pilgrims can carry out the sacrifice themselves or arrange for someone to do so on their behalf. Over a million animals are sacrificed during the hajj, leading to a vast surplus in meat. To address this issue, the Saudi government established Adahi, which facilitates hady and the distribution of meat to the needy. Recipients include fellow pilgrims as well as Muslims in over 27 countries. The Islamic Development Bank and Muslim aid organizations and banks cooperate in the organizing the food distribution.

Other examples of ritual sacrifice include aqiqah, a recommended sacrifice of an animal to celebrate the birth of a child. Muslims who miss or break mandatory fasting during Ramadan are also expected to make donations (known as fidyah and kaffarah) to feed people in need.

Example 3: Hunger in Catholic Social Teaching

Feeding the hungry is a central focus of Catholic social teaching. In the 2020 papal encyclical Fratelli Tutti, Pope Francis states that “hunger is criminal; food is an inalienable right” and that “world politics needs to make the effective elimination of hunger one of its foremost and imperative goals.”⁴³ The importance of feeding the needy and sharing meals with others can be traced to scripture; the Gospel includes many instances of Jesus presiding over meals, including when he turns water into wine at the wedding at Cana (John 2); feeds thousands by multiplying loaves and fishes (Matthew 14), and fills his disciples’ nets with fish (John 21).

Catholic social teaching emphasizes the importance of protecting the most vulnerable members of society, including the poor and hungry. Catholic tradition recognizes seven specific actions, known as the corporal works of mercy, that are especially meritorious. These works, derived from Jesus’s words to his disciples in Matthew 25, include feeding the hungry, giving drink to the thirsty, welcoming the stranger, clothing the naked, caring for the sick, and visiting the imprisoned. While these teachings do not translate into specific rituals or practices followed by all Catholics, many churches, schools, non-profit organizations, and other Catholic institutions, engage in social initiatives inspired by them. These include running soup kitchens, distributing food to those in need, running school and after-school feeding programs, and providing humanitarian food and nutrition assistance on the local and global levels.⁴⁴

Example 4: Jewish Traditions of Feeding the Hungry

Feeding the hungry is a central value in Judaism. Jewish law features numerous injunctions to provide food for poor and vulnerable members of the community. This includes rules for agricultural practices set out in the Books of Leviticus and Deutoronomy. For example, gleanings of grain (leket) and clusters of grapes (peret) that fall to the ground during the harvest must be left for the poor. Similarly, if a farmer accidentally leaves several sheaves of grain (shikhhah) unharvested, he must leave them for the poor. Another teaching, pe’ah, requires farmers to leave a corner of their fields unharvested so that the poor can harvest it for themselves. Jewish law also mandates a “poor man’s tithe” (ma’sar ani) of one-tenth of a farmer’s produce, to be made every three years. While these rules are by and large not interpreted literally anymore, many Jews contribute to charitable causes that address food insecurity as a way of meeting these obligations.

Several Jewish holiday traditions emphasize the obligation to feed the hungry. The 12 th century rabbi and scholar Maimonides wrote: “When a person eats and drinks in celebration of a festival, he is obligated to feed converts, orphans, widows, and others who are destitute and poor.”⁴⁵ During the festival of Purim, for example, Jews are obligated to complete four mitzvahs, or good deeds, two of which involve giving to others: giving gifts of food or drink and donating money to those in need (matanot l’evnyonim). During Passover, many Jews donate money and food for seder meals in a tradition known as Maot Chitim (“wheat money”). On other important holidays, including Rosh Hashanah (Jewish New Year) and Yom Kippur (Day of Atonement), many Jews volunteer in their community and donate to charity (tzedakah) to provide food for those in need.

Example 5: The Fast Offering Program of The Church of Jesus Christ of Latter-day Saints: Combating Hunger Through Compassion

In a world where nearly 800 million people suffer from hunger and over two billion experience food insecurity, faith-based initiatives often serve as lifelines for the most vulnerable. One such effort is the

Fast Offering Program of The Church of Jesus Christ of Latter-day Saints, a member-funded and locally administered program designed to provide direct relief to those in need. Grounded in the principles of sacrifice, charity, and service taught by Jesus Christ, the Fast Offering Program plays a meaningful role in fighting hunger on a global scale.

The program is based on a simple practice that has had a profound impact. On the first Sunday of each month, millions of Church members around the world fast for two consecutive meals and donate the value of those meals—or more, as their means allow—as fast offerings. These donations are used to fund a network of farms, orchards, canneries and mills that produce food and other essential goods, and also maintain storehouses that stock these items and are used by the ecclesiastical leaders of local congregations to care for members in need. In areas where storehouses are not present, local leaders use fast offering funds to purchase food from local markets, supporting both recipients and the local economy. This decentralized model – relying on local leaders who understand the circumstances of individuals and families in their congregations -- ensures that aid is tailored, timely, and administered with compassion and discretion.

The scope and scale of this program are notable. As of 2024, the Church is established in more than 160 countries and territories and organized into more than 31,000 congregations – each led by a bishop or branch president. Beyond providing immediate hunger relief, local bishops and branch presidents also use fast offering funds in ways that contribute to long-term stability. They can be used to pay rent, utilities and medical expenses, preventing situations that often lead to food insecurity. The Church complements this short-term assistance with long-term solutions through its self-reliance programs, helping individuals and families gain education, find employment, and manage finances effectively.

The Church’s Fast Offering program is also notable for its efficiency. One hundred percent of fast offering donations are used to help those in need—there is no overhead or administrative deduction, and storehouses, canneries, farms, etc. are generally staffed by volunteers. Local administration allows the Church to respond quickly to emergencies such as job loss, illness, or food scarcity.

The Church’s use of fast offering funds also extends beyond the needs of its 17.5 million members. For example, in 2024, more than 32 million pounds of food from bishops’ storehouses (enough to provide around 32 million meals) were donated for distribution by food banks and other humanitarian organizations.

The spiritual component of fasting adds depth to the program. By choosing to go without food for a brief time, Church members are reminded of the needs of others and are spiritually motivated to give generously. This practice fosters empathy, builds stronger communities, and demonstrates how faith, when paired with action, can help lift burdens and feed the hungry—both physically and spiritually.

Photo: IRUSA



Example 6: Sharing Food in Hinduism: The Importance of Anna-Daan

The sharing of food is a central feature of spiritual life for many Hindus. As the source of life, food is seen as a form of the divine. Hindu scriptures describe anna-daan, the act of giving food to the hungry, is highly virtuous. Conversely, the Bhagavad Gita states that cooking and eating for oneself without sharing with others is a sin.⁴⁶

Hindus practice numerous forms of anna-daan. Many Hindu temples offer food to pilgrims and underprivileged people in the community on a daily basis. Known as nitya anna-daan, the food is typically prepared in temple kitchens and served to the community up to three times a day. Many Hindu families also set aside food they cook to share with a person in need or an unexpected guest.⁴⁷

At the same time, many temple rituals feature a feeding component. The most regular of these is prasada, an offering of food to deities in a temple or home. The food is sanctified by the deities and subsequently distributed to all the devotees present, including those in need.⁴⁸ Another ritual is shraaddh, in which food is offered to the deity in memory of a deceased relative; the food is subsequently shared with the temple community.⁴⁹

Hindu festivities are another occasion at which community members are fed. During the Hindu festival of Govardhan Puja (also known as Annakut), celebrated on the fourth day of Diwali, believers offer a large display of food to Krishna; the food is subsequently shared among devotees and community members, often including the needy.⁵⁰

Photo: IRUSA



3. Projects

The Adventist Development and Relief Agency provides a community-based approach to food aid in both the short and long term.⁵¹ The Adventist Development and Relief Agency (ADRA) responds to around 70 crises (including natural disasters, wars, etc.) every year with short and long-term food assistance. The ADRA approach emphasizes local farmers and businesses; they procure food aid locally whenever possible in order to stimulate the economy and ensure that food reflects local dietary preferences. ADRA also assists farmers with resources and training and help to expand farmers’ access to markets. In 2020, ADRA reached over 80,000 farmers.

The Aga Khan Foundation promotes sustainability, climate resilience, and market accessibility for farmers.⁵² Agriculture and food security are a key focus area for the Aga Khan Foundation (AKF), which supports projects in developing sustainable, climate-resilient agriculture in 13 countries. AKF educates farmers in sustainable agriculture, aquaculture, and livestock production; helps farmers with crop diversification; and builds climate smart greenhouses and irrigation systems. AKF also restores and builds infrastructure to give farmers better access to water, energy, and markets. In 2024, AKF programs assisted over 470,000 farmers, nearly two-thirds of which were women.

The Akshaya Patra Foundation provides free nutritious school lunches to millions of Indian children every day.⁵³ Akshaya Patra means “pot full of food.” It was founded in 2000, in Bengaluru, by followers of ISKCON. Today, Akshaya Patra partners with the Indian government to implement the Mid-Day Meal Programme, providing hot lunch to more than 2 million children in over 23,000 primary schools across the country. Through its Anganwadi Feeding campaign, Akshaya Patra serves meals to over 2,000 child and mother care development centers, reaching over 55,000 children. Akshaya Patra’s extensive network of kitchens – 78 locations across India – enables the foundation to provide immediate food relief following natural disasters or during disease outbreaks. The foundation receives government grants and financial help from charities and individual donors to support these efforts. Akshaya Patra also operates a kitchen outside of London, providing food relief to the local community.

Photo: IRUSA





Photo: IRUSA

The Al-Khair Foundation provides emergency food packs to humanitarian zones. Al-Khair Foundation, a Muslim charity based in south London, provides humanitarian support to disaster zones, including nutritious food packs. Following the Israeli offensive in Gaza that began in October 2023, Al-Khair launched “One Million Meals for Gaza,” a campaign that encouraged people to fast for one meal a month and donate the saved money to the foundation’s Gaza food distribution efforts. Al-Khair has provided food aid to vulnerable populations in numerous countries, including Lebanon, Somaliland, Pakistan, Afghanistan, and Bangladesh. Al-Khair also operates a food bank at its head office in London.

The American Jewish World Service aids vulnerable and marginalized communities in disaster zones. ⁵⁴ The American Jewish World

Service (AJWS) provides disaster and emergency relief, prioritizing minority and marginalized groups who may not receive otherwise support. During a crisis, AJWS disburses funds to partner organizations on the ground to provide immediate relief. AJWS also provides long-term support to communities, including by building climate-resilient farming. During the 2019-2024 economic crisis in Sri Lanka, AJWS partnered with a local humanitarian organization to supply food aid to marginalized Tamil communities in the country’s north; they subsequently introduced a training program for local farmers in sustainable agricultural practices and supplied equipment to fishing communities.

Baitulmaal Munzulan Indonesia works to end hunger and empower communities across a network of mosques in Indonesia. ⁵⁵ Baitulmaal Munzulan Indonesia (BMI) provides food staples such as rice, as well as ritually sacrificed meat, to orphans, boarding school students at Islamic schools, people working in Islamic institutions, and vulnerable groups. BMI also sends food packages abroad to communities facing natural disasters, disease outbreaks, and other humanitarian crises. BMI is licensed by Indonesia’s zakat board to collect and distribute zakat and other forms of Muslim charity.

Buddhist Global Relief provides food support to vulnerable groups, including orphans, schoolchildren, displaced people, hospital patients, and indigenous communities. ⁵⁶ Since its founding in 2008, Buddhist Global Relief has sponsored over 30 projects in 16 countries aimed at alleviating hunger and promoting food sovereignty. Interventions include providing free lunches and after-school meals to children in preschool through secondary school, distributing emergency nutritional supplements to malnourished children under five, promoting urban gardens and farms in food insecure neighborhoods, distributing seeds, and training farmers in low-impact indigenous agricultural methods. Buddhist Global Relief partners with local organizations in implementing these projects.

The Canadian Foodgrains Bank supports emergency food assistance and sustainability. ⁵⁷ The Canadian Foodgrains Bank (CFB) comprises 15 member churches and agencies, representing over 12,000 individual congregations across Canada. CFB members can draw funds from the bank to fund food emergency food assistance, or a combination of both. CFB also helps design and evaluate

programs implemented by members. As of May 2025, there were over 170 active projects by CFB members around the world. CFB is one of two primary channels for food assistance funded by the Canadian government. Through the Nature+ program, funded by the Canadian government, CFB has introduced conservation agriculture and improved water management in four sub-Saharan African countries with the goal of restoring degraded land and building more resilient food systems. CFB also raises awareness among the Canadian public of hunger issues and advocates for government policy to address global hunger.

Catholic Relief Services runs CRS Rice Bowl, an annual fundraising campaign to end hunger in the U.S. and around the world. ⁵⁸ During the Christian season of Lent, traditionally a time for fasting and almsgiving, Catholic Relief Services (CRS) provides over 12,000 participating Catholic parishes and schools in the U.S. with cardboard collection boxes, or “rice bowls.” Parishioners are encouraged to take a bowl home and use it to collect donations; CRS also provides a Lenten calendar with daily suggestions on praying, fasting, and giving. Since its beginnings in 1975, CRS Rice Bowl has raised over \$350 million. Twenty-five percent of funds collected goes to the local diocese’s hunger and poverty alleviation efforts, while the remaining 75% goes to CRS initiatives combatting hunger around the world, supporting more than 200 million people in 120 countries.

Christian Action for Relief and Development fights hunger in South Sudan. Christian Action for Relief and Development (CARD) is a development agency of the Episcopal Church of South Sudan. Founded in 2011 to provide humanitarian relief to refugees returning from Sudan, CARD sponsors projects focused on food security, livelihoods, peacebuilding, gender-based violence, and water, sanitation, and hygiene. Working with farmers and communities in two districts of South Sudan, CARD trained communities on crop diversification and ways to increase yields, in parallel with nutrition education.

The Community of Sant’Egidio runs grassroots projects addressing hunger and food insecurity among marginalized groups. Sant’Egidio, an international Catholic lay movement founded in Rome in 1968, has chapters in over 70 countries, where it runs projects focused on inclusion and friendship with marginalized members of society, including those living in the streets, the poor, the elderly, the incarcerated, migrants, and vulnerable children, and people with disabilities. Feeding the hungry is a central focus of Sant’Egidio’s work; around the world, Sant’Egidio volunteers meet regularly to prepare and distribute meals to people living in the streets. Sant’Egidio also runs soup kitchens that provide hot food alongside other services, including clothing banks, laundry, and showers. Every year at Christmas, Sant’Egidio branches around the world host a free sit-down Christmas meal for all, including the elderly, people living in the streets, and migrants; in 2018, meals were hosted in 600 cities in 78 countries, reaching around 240,000 people. ⁵⁹

CROP Hunger Walks raise funds to fight hunger. Church World Services (CWS) has sponsored CROP Hunger Walks since 1969. CROP walks are organized on the grassroots level to raise funds to fight

Photo: IRUSA



hunger in the United States and internationally. CROP – a partnership between CWS, Lutheran World Relief, and the National Catholic Welfare Program – initially stood for Christian Rural Overseas Program and linked farming families in the Midwestern United States with those who needed food in Europe and Asia. Over the past 20 years, more than 36,000 CROP hunger walks have taken place across the U.S., with over five million people participating. Funds go to food provisions for families, communities, food banks, homeless shelters; farming tools, including seeds; infrastructure, such as wells; technical training; and micro-enterprise loans.

Farming God’s Way is an approach to small-scale farming that is grounded in biblical principles.

⁶⁰ First pioneered in South Africa in the 1980s, Farming God’s Way has since been applied by smallholder farmers in over 20 countries in Africa and beyond. It is a non-hierarchical, grassroots movement run by volunteers around the world with the aim of equipping the poor with the knowledge and tools to overcome food insecurity and poverty. The method incorporates three sets of “keys” for how to cultivate land: biblical keys, which promote an understanding of God as “master farmer” whose nurturing of the land should be emulate; management keys, which advocate for a timely, high-quality, and low-waste approach; and technology keys, which instruct farmers on specific agricultural methods. These methods include a 2.5-centimeter coverage of all crops (known as “God’s Blanket,” avoidance of plowing, and crop rotation to ensure biodiversity. Farming God’s Way provides free instructional resources to farmers on its website, as well as in-person training and mentoring sessions for farmers, including in South Africa, the United States, Uganda, and Kenya.

Food Yoga International serves over a million vegetarian meals every day in more than 60 countries. ⁶¹ Food Yoga International, formerly known as Food for Life Global, is a food relief organization with spiritual roots in the International Society for Krishna Consciousness (ISKCON). The organization’s flagship program is Food for Life, which serves free vegetarian and vegan food to all those in need in 65 countries, including in conflict and disaster zones. Started in West Bengal in 1974, the effort served over 8 billion meals by 2024. Food Yoga International also publishes materials for members to advocate for better food policy.

Islamic Relief country offices assist millions of food insecure people through crisis interventions and long-term solutions. In crisis situations, Islamic Relief sets up emergency feeding centers and distributes food packages and vouchers. Islamic Relief Yemen is one of the WFP’s biggest implementing partners, providing food packages of essential supplies to families. Islamic Relief also runs campaigns to help hungry families during Muslim holidays, delivering food parcels for Ramadan and distributing Qurbani (ritually sacrificed) meat to families to celebrate Eid al-Adha. In 2024, Islamic Relief USA provided Qurbani meat to over 3 million people in 39 countries, including in Gaza, Sudan, and Yemen. Islamic Relief also counters hunger in the long term by distributing seeds, training farmers in sustainable agricultural practices, introducing small-scale fish farming, establishing community-run food banks, supporting school gardens, and setting up or improving irrigation systems to enhance



Photo: IRUSA

agricultural output. IR South Africa supports vulnerable communities through long-term development initiatives – including climate-smart agriculture, youth empowerment, women’s business incubation and community gardens – helping to build food security and resilience. To date, the Islamic Relief family has assisted 5.4 million people in 13 countries through its food assistance and nutrition projects.

Khalsa Aid provides immediate and long-term food support in crisis zones. ⁶³ Founded in 1999 to assist refugees of the Kosovo War, Khalsa Aid has since served in humanitarian crises in 40 countries. Khalsa Aid provides immediate crisis relief in the form of food kits, water, and medical support, as well as long-term projects to strengthen food security. In the wake of famine in Malawi, Khalsa Aid converted an immediate food relief project into a long-term development project by providing farmers with fertilizer and seeds. In its home country of the UK, Khalsa Aid runs Langar Aid, a project focused on feeding homeless people and those living in poverty.

Lutheran World Relief promotes sustainable agriculture to support livelihoods and reduce food insecurity in rural areas. ⁶⁴ Lutheran World Relief (LWR) assists farmers by providing access to funding, farming tools, and training in order to boost their crop yield and market access. In West Africa, LWR sponsors a program teaching over 50,000 cocoa farmers climate-resilient farming techniques, while in Nepal, LWR supported citrus cultivation in rural areas by training farmers, promoting safe product storage, and boosting market growth. In addition, LWR provides humanitarian relief in crises and helps communities rebuild after disasters.

Pastoral da Criança promotes healthy nutrition among pregnant women, infants, and young children. ⁶⁵ Established in Brazil by Catholic pediatrician Zilda Arns Neumann and Bishop Geraldo Majella Agnelo, Pastoral da Criança is a global movement focused on promoting the full development of the child, from conception to the age of six. Pastoral da Criança educates individuals and families in poor communities about proper nutrition for pregnant women, infants, and children and supports projects to bolster healthy diets, such as community gardens. Pastoral da Criança is active in all of Brazil’s provinces and in 20 countries, primarily in Latin America and Lusophone Africa.

Rissho Kosei-kai supports feeding projects and other development efforts through its Donate-a-Meal Movement. ⁶⁶ Since 1975, followers of the Rissho Kosei-kai Buddhist movement fast from a meal twice a month and donate the money saved to the Donate-a-Meal Fund for Peace. The money raised goes toward development initiatives focused on eradicating poverty and hunger, providing emergency relief, supporting education and healthcare, and more. Between 1975 and 2024, over \$100 million was raised by the Donate-a-Meal Movement.

The Tzu Chi Foundation provides immediate food relief in disaster zones and promotes long-term food security and nutrition. ⁶⁷ Tzu Chi is a Buddhist humanitarian organization founded in Taiwan that has delivered disaster relief, medical interventions, and educational programming to over 130 countries. In Sierra Leone and South Sudan, Tzu Chi has been combatting child hunger and boosting learning outcomes by providing nutritional meals to young children in orphanages and schools. Tzu Chi also has national chapters in many countries, which operate local food relief projects as well as supporting Tzu Chi’s international projects.



4. Advocacy

ACT Alliance advocates for communities facing humanitarian crises and faith-based organizations providing relief. ⁶⁸ ACT Alliance, a worldwide coalition of more than 140 Christian churches and organizations across 120 countries, works on a variety of humanitarian and development issues, including disaster relief, migration, climate change, and gender justice. ACT Alliance’s advocacy focuses on promoting recognition and support for faith-based organizations responding to humanitarian crises, as well as amplifying the voices of those living in humanitarian crisis zones. ACT promotes its policy positions and engages in advocacy with intergovernmental organizations, including the Inter-Agency Standing Committee, ECOSOC, Humanitarian Assistance Segment, and the Steering Committee for Humanitarian Response. ACT also runs offices, known as advocacy hubs, in New York, Geneva, and Brussels; these hubs promote the Alliance’s advocacy agenda and build partnerships at the United Nations, European Union, and other regional intergovernmental organizations.

Bread for the World educates and advocates for far-reaching solutions to hunger in the U.S. and around the world. ⁶⁹ Bread for the World is an ecumenical Christian advocacy organization focused on raising awareness of and promoting solutions to global hunger. Since its founding in 1974, Bread for the World has successfully lobbied for legislation that supports food insecure households and communities, both in the U.S. (the Supplemental Nutrition Assistance Program, or SNAP, and the Child Tax Credit) and around the world (the Global Malnutrition Prevention and Treatment Act, as well as the Global Food Security Act). Bread for the World partners with over 40 faith-based organizations, as well as secular organizations, in its work. Through its Bread Institute, Bread for the World supports nonpartisan research into root causes of hunger and malnutrition and puts forward policy solutions in its biennial hunger report.

Christian Aid calls on leaders to address the root causes of problems related to food insecurity and food aid. ⁷⁰ Christian Aid works across a variety of issues, including humanitarian aid, peacebuilding, gender justice, climate adaptation, and good governance, and runs programs that focus on humanitarian needs, development, and advocacy. In its advocacy work, Christian Aid educates, trains, and empowers local communities to lobby policymakers and claim a seat at the table in decision-making forums. Christian Aid also directly lobbies policymakers to address underlying causes of issues, such as sustainable agriculture and just food systems. In the UK, Christian Aid provides resources for individuals and churches to engage with their elected representatives.

Caritas Internationalis advocates for the right to food for all people. ⁷¹ Caritas lobbies governments and international organizations for financial and technical support for poor communities to expand sustainable agriculture and climate change resilience and adaptation projects. Caritas also advocates for changes to global food governance to ensure that the poorest and most vulnerable communities have access to food at a fair price. Caritas representatives regularly attend high-profile international gatherings, such as COP and the Bonn Climate Talks, to highlight the voices of food insecure communities and to advocate for sustainable agricultural practices. Caritas has also called on international leaders to provide greater access for food aid in conflict zones.

The Ecumenical Advocacy Alliance promotes education and action on food justice and agricultural sustainability across its network of churches and Christian organizations. ⁷² The Ecumenical Advocacy Alliance, an initiative of the World Council of Churches, is a network of more than 90 churches and Christian organizations worldwide. Through its Food for Life Campaign, the

Alliance educates and mobilizes local faith communities to call on local and national policymakers to ensure food security and sustainable agriculture. The campaign puts out “Ten Food Commandments” that promote environmental sustainability and food justice; the commandments include not wasting food, eating locally grown food, sharing food with all, and supporting farmers and food workers. During its annual Churches’ Week of Action on Food, the Alliance provides daily reflections, sermon materials, and action steps for member churches and community organizations to act collectively for food justice. The Alliance also lobbies the United Nations to enhance food security, protect livelihoods of smallholder farmers, and respect land rights.

Lutheran World Federation engages in advocacy for climate and food justice at the local, national, and regional levels. ⁷³ Lutheran World Federation (LWF), a global communion of Lutheran churches, works closely with the UN and regional governance bodies, including the European Union and African Union, to shape decision-making on an array of issues, including humanitarian aid and food security. LWF places an emphasis on including local perspectives – including those of leaders and representative of churches and communities – in regional and global decision-making forums. Its 2025-2031 Advocacy Framework focuses on addressing the needs of communities vulnerable to climate change, advocating for unrestricted humanitarian access in crisis zones, and elevating the voices of marginalized groups. LWF also builds member churches’ capacity to contribute to advocacy and decision-making processes at the local and regional levels.

Photo: IRUSA



MAZON: A Jewish Response to Hunger advocates for systemic change to end hunger in the United States and Israel. ⁷⁴ Founded in 1985, MAZON began as a grant-making organization supporting local hunger responses in the U.S., subsequently developing into an advocacy organization focused on addressing the root causes of hunger. In the U.S., MAZON lobbies at the national, state and local levels to implement for comprehensive legislation to address food insecurity, including child nutrition programs, free and reduced-cost school meals, improvements to government food assistance, and special support for at-risk groups, including single-parent households, military families, and Native Americans. MAZON also raises awareness of hunger issues in local communities, providing educational materials and promoting local fundraising opportunities to its network of nearly 1,000 synagogues, as well as schools and community partners. In March 2023, MAZON launched a virtual Hunger Museum, covering the history and present status of hunger issues in the United States.

The Southern African Faith Communities’ Environment Institute trains and empowers community and faith leaders to take action on environmental sustainability. ⁷⁵ The Southern African Faith Communities’ Environment Institute (SAFCEI) works with faith representatives and communities across southern Africa to raise awareness of environmental and sustainability issues and to spur action to address climate change. Through its Food and Climate Justice program, SAFCEI equips faith communities with tools to advocate for sustainable and climate resilient agricultural systems. In South Africa, SAFCEI runs the Faith Leaders Environmental Advocacy Training, a five-month program that educates faith and community leaders in agroecological principles and advocacy skills to promote action on climate change and food systems.

Trócaire advocates for more sustainable and just global food systems. ⁷⁶ As the overseas development agency of the Irish Catholic Bishops’ Conference, Trócaire assists and advocates on a range of issues, including climate change, women’s empowerment, peacebuilding, and food systems. Agricultural sustainability and climate justice are major focus of Trócaire’s advocacy efforts. Trócaire works with leaders and elected representatives in Ireland and the UK to take steps toward phasing out fossil fuels, meet emission targets set out in international agreements, and render global food systems more sustainable and just. Trócaire also publishes research, analysis, reports, and policy briefs on key policy issues, including climate change and food systems, to inform advocacy efforts.

World Vision engages policymakers at all levels to support emergency food and nutrition assistance and long-term solutions to child hunger. ⁷⁷ In addition to being the World Food Programme’s largest distribution partner, World Vision advocates for an end to child poverty, hunger, and malnutrition. World Vision advocates on the local, national, regional, and global scale to address policies, structures, and practices that hinder vulnerable children and communities from accessing nutritious food. In the U.S., World Vision appeals to elected officials in congress, the majority of whom are Christian, through in-person meetings, calls, emails, local media, and social media. In the face of deep cuts to U.S. foreign assistance announced in 2025, World Vision has ramped up advocacy efforts to protect live-saving aid. World Vision also empowers everyday citizens to get involved in its advocacy initiatives.

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