

HEBREW UNION COLLEGE-JEWISH INSITUTE OF RELIGION
CALIFORNIA SCHOOL

SUBMISSION AND RECEIPT OF COMPLETED PROJECT

I, Rachel Tucker
Name of Student (Print Clearly)

hereby submit two (2) copies of our completed project in final form entitled:

TIKKUN OLAM RESOURCE MANUAL

5/17/04
Date

Rachel Tucker
Student Signature

RECEIPT BY REGISTRAR

The above named thesis was received by the Registrar's Office on May 17, 2004.
Date

Carol Sofer
Registrar

By

HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION
CALIFORNIA SCHOOL

In co-operation with

UNIVERSITY OF SOUTHERN CALIFORNIA
SCHOOL OF PUBLIC ADMINISTRATION

TIKKUN OLAM RESOURCE MANUAL

Approved By

A handwritten signature in black ink, appearing to be "S. F. C.", written over a horizontal line.

Introduction:

Each year students in day schools and private and public secular schools all are required to complete a required number of hours on a community service project as part of their well rounded high school education. Some students may volunteer at homeless shelters; others visit homes for the aged and some might tutor younger students. While these activities might seem manageable, the idea of having to complete a community service project for many high school students is perceived as a burden, a requirement, or merely a way to improve their college applications. It became apparent to me that there was a huge disconnect between the goals of Tikkun Olam projects and the aversion the students were feeling towards them. The idea for this project stemmed from a specific conversation about reaching high school aged students in speaking with them about the value and significance of Tikkun Olam. The idea was to demonstrate to the students how Tikkun Olam has been a part of every day life since the biblical period and that taking part in social action is linking them to the long chain of social activists. Just as Abraham and Sarah welcomed strangers into their tent, these students can welcome the hungry into a shelter and feed them as well. It is our hope that this project will serve as a way for students to learn about the social action, its role in Judaism and in their own every day lives.

This Tikkun Olam Resource Manual is for high school age students, educators and youth group advisors/directors across the span of all denominations of Judaism. It contains two components: a brief history of the Jews (which was authored by Dr. Gil Graff, the Executive Director of the Bureau of Jewish Education of Los Angeles) and a source book for Jewish values. The purpose of the manual is to educate and provide users with textual references that demonstrate how various types of social action have been "advocated" through Biblical, Rabbinic, Medieval, and Modern times. The categories covered in this text are:

- Responsibility to Community
- Poverty
- Responsibility to those with disabilities
- Responsibility to the Elderly
- Responsibility to the Environment
- Treatment of Animals
- Hunger
- Responsibility to Family
- Business Ethics
- Visiting the Sick

Some of the quotes are followed by study questions, which educators and advisors can use in a variety of settings.

In addition, there is a source section, which contains publications and websites for all users of this manual.

RESPONSIBILITY TO THE COMMUNITY:

Biblical Period (Pre 1st Century C.E.)

Love your neighbor as yourself
Leviticus 19:18

Rabbinic Period (1st – 6th Centuries)

All Israel is responsible for the other.
Shavuot 39a

When the community is in trouble, a person should not say, "I will go into my house and eat and drink and be at peace with myself".
Massechet Ta'anit 11a

If I am not for myself, who is for me? And if I am only for myself, what am I?
Pirke Avot 1:14

Do not separate yourself from the community.
Pirke Avot 2:4

Whoever can stop...the people of his city from sinning, but does not...is held responsible for the sins of the people of his city. If he can stop the whole world from sinning, and does not, he is held responsible for the sins of the whole world.
Shabbat 54b

Some people were sitting in a ship when one of them took a drill and began to bore a hole under his seat. The other passengers protested "What are you doing?"

He said to them, "What has it got to do with you? Am I not boring the hole under my own seat?"

They answered him, "But the water will come in and drown us all".

Such is the fate of the Jews: one sins and all suffer.
Vayikra Raba 4:6

What is our responsibility to ourselves? What is our responsibility to the community in which we live? How do we balance the two?

If a person resides in a town 30 days, he becomes responsible for contributing to the soup kitchen; three months, to the charity box; six months, to the clothing fund; and nine months, to the burial fund; and twelve months, for contributing to the repair of the town walls.

Bava Batra, 8a

What is the meaning of the verse, "He donned victory like a coat of mail"? (Isaiah 59:17).

It tells us that just as in a coat of mail every small scale joins with the others to form a piece of armor, so every little sum of money given to charity combines with the rest to form a large sum.

Bava Batra, 9b

Modern Period (18th – 21st Centuries)

Jews alone are vulnerable...But Jews must not be alone.

Elie Wiesel

When are we alone? What makes us vulnerable? Why and how does being with another alleviate this problem? What are some ways we can support others around us?

Hasidic rebbe Shlomo of Karlin taught: A man once saw a precious object very high up. Wanting to fetch it down he asked a number of people to make a "tower" so that the topmost person could reach for the object. Supposing one of them, the lowest, for instance, had said, "What's the point of my being here? After all, I'll never reach up so high in any case!" and, so saying, had jumped aside, his action would have been extremely foolish and would have endangered the lives of others. We are all equally necessary—the highest and the lowest. If so much as one person fails, the whole will not reach the desired goal.

Jiri Langer, Nine Gates to the Chassidic Mysteries, page 99

How does this relate to being a part of a community?

POVERTY:

Biblical Period (Pre 1st Century C.E.)

If, however, there is a needy person among you...do not harden your heart and shut your hand against your needy kinsman. Rather you must open your hand and lend him sufficient for whatever he needs.

Deuteronomy 15:7-8

When we give money do we usually give what is "sufficient"? Is that our responsibility?

If thy brother be waxen poor, and his hand fail with thee, then thou shalt strengthen him; that he may live with thee.

Leviticus 25:35

Do not rob the poor because he is poor.

Proverbs 22:22

How could you rob a poor person?

The one who oppresses the poor blasphemes one's maker; the one who is gracious to the needy honors G-d.

Proverbs 14:31

G-d lends to the one who graciously gives to the poor; G-d shall repay that person in return.

Proverbs 19:17

The one who gives to the poor will not lack (anything), and the one who hides one's eyes will have many curses.

Proverbs 28:27

No, this is the fast I desire: To unlock the fetters of wickedness, And untie the cords of the yoke. To let the oppressed go free; To break off every yoke. It is to share your bread with the hungry, and to take the wretched poor into your home; When you see the naked, to clothe him, and not to ignore you own kin.

Isaiah 58:6-7

This is recited on Yom Kippur as part of the Haftarah. Why do you think it is read on this high holyday?

Rabbinic Period (1st – 6th Centuries)

Yose ben Yochanan of Jerusalem said: Let your house be opened wide, and let the poor be members of your household.

Pirke D'Rabbi Natan

What does it mean to have our house open wide? To what extent can the poor be members of our household? What can we do today to help the poor in our community?

R. Abun said: The poor man stands at your door, and the Holy One, blessed be He, stands at his right hand. If you give unto him, He who stands at his right hand will bless you, but if not, He will exact punishment from you, as it is said, "Because He standeth at the right hand of the needy." (Psalm 109:31)

Midrash Ruth V:9

R. Isaac said, "He who gives a coin to a poor man is rewarded with six blessings. but he who encourages him with friendly words is rewarded with eleven."

Baba Bathra 9a

Is it enough to give a poor man money? Which is more important—the amount you give or how you give?

R. Joshua b. Korkha said, "Anyone who shuts his eye against charity is like one who worships idols."

Ketubot 68a also Jerusalem Talmud, Peah 4:20

What point are the rabbis trying to make about helping the poor? Do you feel this is meaningful?

Rabbi Chana bar Chanila'i . . . would leave his hand in his pocket so that (by the immediacy and naturalness of handing him money) a poor person who came to ask would not feel humiliated.

Brachot 58b

Medieval Period (7th – 17th Centuries)

If one noticed a poor man asking for something and ignored him, and failed to give tzedakah, he has broken a prohibitive command, as it is written: Do not harden your heart and shut your hand against your needy brother. (Deut. 17:7)

Rambam, Mishneh Torah "Gifts to the Poor" 7:2

You are commanded to give the poor person according to (the poor person's) needs. If (the poor) has no clothing, (the poor) should be clothed. If (the poor) has no household furnishing, there should be bought for (the poor). If the (poor) man has no wife, he should be helped to marry. If (the poor person) is a woman, she should be given in marriage. Even if (the poor person) had been accustomed to a ride a horse, with a servant running before, and (that person) has no become poor and lost (these) possessions, one must buy (that person) a horse to ride and a servant to run before as it is stated (in Scripture), *Sufficient for (that person's) need in that which (the person) wants* (Deuteronomy, 15:8). You are thus obligated to support (the person's) needs, you are not, however, obligated to make (the person) wealthy.

Mishneh Torah, 8:3

Modern Period (18th -21st Centuries)

It's always so much easier to save the world. It's easier to sign a petition for a nuclear freeze than it is to quit smoking cigarettes, though both are matters of survival. It's easier to demand justice for all than it is to deal justly with those who stand near. It's easier to vote for a resolution on Ethiopia than it is to give succor to a neighbor who is out of work and out of hop and who despairs that there is anyone who gives a damn for him.

Thus the Mishnah reminds us: Save the single soul, and you will save the universe.

Alexander M. Schindler, Report to the UAHC Board of Trustees, Bal Harbor, Florida, November 30, 1984

If you want to raise a man from mud and filth, do not think it is enough to keep standing on top and reaching down to him a helping hand. You must go all the way down yourself, down into the mud and filth. Then take hold of him with strong hands and pull him and yourself out into the light.

Hasidic Rabbi Solomon ben Meir ha-Levi of Karlin (1738-1798)

A Hassidic rebbe, known as the Leover, taught, "If a person comes to you for assistance, and you tell him, 'G-d will help you,' you are acting disloyally to G-d. For you should understand that G-d has sent you to aid the needy person, not to refer him back to the Almighty."

Based on Lionel Blue with Jonathan Magonet, The Blue Guide to the here and Hereafter, page 168.

The concern for the inherent value and equality of each person led to the requirement that, whenever possible, help must be given to the needy in such a way as to enhance the dignity of the recipient. Better no giving at all than the giving that humiliates, the Talmud says. The concern resulted in policies that distinguish the Jewish tradition from some of the more demeaning aspects of our own social welfare system today. For example, those who claim that they were poor were given relief immediately and investigation for the claim was done afterwards. The reverse is done in our society. It can often be a very humbling and humiliating process. Now, the Rabbis knew that some freeloaders would sneak into such a system, but with a sense of frustration and irony, the Talmud found a use even for the freeloaders, nothing, "Be good to the impostors. Without them our stinginess would lack its chief excuse." More importantly, since Tzedakah is an individual as well as communal obligation, the communal authorities taxed every person in the community. Even the poor who are the recipients of welfare funds were taxed. This helped each person fulfill the mitzvah of Tzedakah and prevented the stratification of society into two classes. Every person was a giver. Each person helped the poor...

David Saperstein, "Economic Justice and the Jewish Community, A Response." CCAR Yearbook 96 (1986): 71

Walking one day in Jerusalem, Rabbi Aharon Kotler turned around, ran after a beggar, and gave him some coins. Rabbi Kotler explained that several years previously, the same beggar had approached him for alms, but he was carrying no money. Spotting that beggar now, he hastened to make up for lost opportunity, and gave him a double amount.

R. Shaul Kagan, Jewish Observer, 5/73

A certain pious man had inherited great wealth. On the Sabbath eve, he would begin preparing for the Sabbath hours before sundown. One time he had to leave his home shortly before the Sabbath because of urgent business. On the way back, a poor man begged him for money and to help buy provisions for the Sabbath. The pious man angrily scolded the poor man, "How could you have waited until the last minute to buy your Sabbath fare?" Nobody waits so long. You must be trying to trick me into giving you money!" When he came home, he told his wife the story of the poor man he had met.

"I must tell you that you are wrong." His wife answered. "In your whole life you never tasted poverty and have no idea what it is like to be poor. I grew up in a poor home. I remember many times when it was almost dark an time for the Sabbath, and my father would still be looking for even a piece of dry bread to bring home to his family. You have sinned towards that poor man!"

When the pious man heard this, he ran about the neighborhood to find the pauper, who was still seeking Sabbath food. The rich man gave the poor man bread and fish and meat and wine for the Sabbath. Then he begged his forgiveness.

Folktale

RESPONSIBILITIES TO THOSE WITH DISABILITIES:

Biblical Period (Pre 1st Century C.E.)

Do not curse a person who is deaf and do not place a stumbling block in front of a blind man: You shall fear G-d.

Leviticus 19:14

Open your mouth on behalf of the mute.

Proverbs 31:8

What does it mean to open our mouths on behalf of the mute? How can we advocate for those who are disabled? To what extent should we be advocates?

Rabbinic Period (1st – 6th Centuries)

Rabbi Eliezer says: Let other people's dignity be as precious to you as your own.

Pirke Avot 2:15

Do not despise any person and do not disparage any object. For there is no one who does not have his/her hour and there is no object that does not have its place.

Pirke Avot 4:3

How does this relate to those with disabilities? What does this teach us about how we should treat someone with disabilities?

Do not look at the container but what is in it.

Pirke Avot 4:27

A favorite saying of the rabbis of Jabneh was:

I am a creature of G-d and my neighbor is also a creature of G-d.

I work in the city and he works in the country.

I rise early for my work and he rises early for his work.

Just as he cannot excel in my work, I cannot excel in his work.

Will you say that I do great things and he does small things?

We have learned that it does not matter whether a person does much or little, as long as he directs his heart to heaven.

Berakhot, 17a

Modern Period (18th -21st Centuries)

Living G-d,
Help me always to feel
Like the blind, to see
Like the deaf, to hear
Like the mute, and to love
Like the dying.

Isaac Mozeson

Let us bless the Source of life in its infinite variety, that creates all of us whole, none of us perfect.

Judith Glass, "Afterbirth"

Something to think about: Moses had a speech impediment and still was able to lead the entire Israelite community out of Egypt, receive the Torah from G-d at Sinai, and explain the laws to the Israelites. Can leaders be imperfect today? What examples can you think of? Name someone you know who is an example of a leader with a disability (athletes, actors, politicians). To what extent are each of us disabled? Are any of us perfect? What "disability" do you have? Does it hold you back?

RESPONSIBILITY TO THE ELDERLY:

Biblical Period (Pre 1st Century C.E.)

You shall rise before the aged and show deference to the old.

Leviticus 19:32

Does being responsible to the elderly mean showing deference to the elderly? How do we show deference to the elderly? What are other ways you can think of to show deference to the old?

Old age is a crown of glory if it is discovered in the way of righteousness.

Proverbs 16:31

Does being old deserve respect by itself? What does this text teach us about being old and being righteous? Does responsibility equal respect? Does being responsible to the elderly equal being respectful to the elderly? Do the elderly need to earn respect through their actions or does being old deserve respect by itself?

Rabbinic Period (1st –6th Centuries)

Show respect to an old man who has forgotten his learning through no fault of his own, for we have learned that the fragments of the old tablets (of the Ten Commandments which Moses shattered) were kept alongside the new tablets in the Art of the Covenant.

Berakhot 8b

Do you think that respect for the elderly has changed over the years? Why or why not?

Do not treat a man with disrespect when he is old,
For some of us are growing old...
Do not neglect the discourse of wise men,
But busy yourself with their proverbs,
For from them you will gain instruction.
And learn to serve great men.
Do not miss the discourse of old men,
For they learnt it from their fathers.
From them you will gain understanding,
And learn to return an answer in your time of need...
How beautiful is the wisdom of old men...
Rich experience is the crown of old men
And their boast is the fear of the Lord.

Ben Sira 8:6-9; 25:5-6

Rabbi Yosei the Galilean said, "To honor the aged means that one should not sit in the seat of an elderly person, nor speak before he has spoken, nor contradict him."

Kiddushin 32b

As regards scholars, the older they become the more wisdom they acquire. But as regards the ignorant, the older they become, the more foolish they become.

Shabbat 152a

Among the storks, the old birds stay in their nests when they can no longer fly, while the young ones fly over sea and land, gathering from everywhere provisions for the needs of their elders...

With this example before them, may not human beings who take no thought for their parents deservedly hide their faces for shame?

Philo Judaeus, On the Decalogue, sec. 115-118

What can we do to gather provisions for the needs of our elders?

Medieval Period (7th – 17th Centuries)

It is natural for old people to be despised by the general population when they can no longer function as they once did, but sit idle, and have no purpose. The commandment "Honor your father and your mother" was given specifically for this situation."

Gur Aryeh ha-Levi, Malehket Mashevet, commentary on the fifth commandment

Modern (18th – 21st Centuries)

According to all the standards we employ...the aged person is condemned as inferior...Conditioned to operating as a machine for making and spending money, with all other relationships dependent upon its efficiency, the moment the machine is out of order and beyond repair, one begins to feel like a ghost without a sense of reality...Regarding himself as a person who has outlived his usefulness, he feels as if he has to apologize for being alive.

May I suggest that man's potential for change and growth is much greater than we are willing to admit, and that old age be regarded not as the age of stagnation, but *as the age of opportunities for inner growth.*

The years of old age...are indeed formative years, rich in possibilities to unlearn the follies of a lifetime, to see through inbred self-deceptions, to deepen understanding and compassion, to widen the horizons of honesty, to refine the sense of fairness.

Abraham Joshua Heschel, "To Grow in Wisdom," Judaism (Spring 1977).

Question:

RESPONSIBILITY TO THE ENVIRONMENT:

Biblical Period (Pre 1st Century C.E.)

And replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.

Genesis 1: 28

How do we subdue, have dominion and yet replenish the earth at the same time? What are ways you can replenish the earth?

"Six years you shall plant your field...but in the seventh year the land shall have a Sabbath of complete rest, a Sabbath of the Lord." You shall neither sow your field nor prune your vineyard.

Leviticus 25:3-5

How is resting for the 7th year good for the environment?

When you besiege a city...you shall not destroy its (fruit) trees. You eat of them, do not cut them down; for man's life depends on the trees of the field.

Deuteronomy 20:19

How do we rely on trees? What do trees provide for us? How many different examples of things that come from trees can you think of?

Rabbinic Period (1st -6th Centuries)

Rabbi Shimon Bar Yochai said, three things are of equal importance, earth, humans, and rain. Rabbi Levi ben Hiyyata said: ... to teach that without earth, there is no rain, and without rain, the earth cannot endure, and without either, humans cannot exist.

Genesis Rabbah, 13:3

Rabbi Yohanan ben Zakkai ... used to say: if you have a sapling in your hand, and someone should say to you that the Messiah has come, stay and complete the planting, and then go to greet the Messiah.

Avot de Rabbi Nathan, 31b

How can a person of flesh and blood follow God? ... God, from the very beginning of creation, was occupied before all else with planting, as it is written, "And first of all [*mi-kedem*, usually translated as "in the East"], the Eternal God planted a Garden in Eden [Genesis 2:8] Therefore ... occupy yourselves first and foremost with planting

Leviticus Rabbah 25:3

Whoever destroys anything that could be useful to another person breaks the law of bal tashchit.

Kodashim 32a

The law of bal tashchit literally means "do not destroy" or "do not be wasteful". What are specific examples of ways people could avoid destroying the resources around them? How might we change our habits to be less wasteful?

Threshing floors must be kept far enough away from a town to prevent the husks of grain and grasses from polluting the air of the town when the wind blows.

Mishnah Bava Batra 2:8

Furnaces and other causes of smoke, odor, and air pollution are not permitted inside a city.

Bava Kama 82b

When G-d created Adam, He led him around the Garden of Eden and said to him: "Behold my works! See how beautiful they are, how excellent! All that I have created, for your sake did I create it. See to it that you do not spoil and destroy my world; for if you do, there will be no one to repair it after you.

Ecclesiastes Rabbah, 7:13

Medieval Period (7th – 17th Centuries)

Do not dump waste in any place from which it could be scattered by the wind or spread by flooding.

Mishneh Torah, Tamid and Musaf Offerings 2:15

Our trash demonstrates to what degree we are a wasteful society. How can we put the breaks on our "throw away" society and live more consistently by the mitzvah of bal taschit?

It should not be believed that all the beings exist for the sake of the existence of humanity. On the contrary, all the other beings too have been intended for their own sakes, and not for the sake of something else.

Maimonides, Guide for the Perplexed, 456

It is not only forbidden to destroy fruit-bearing trees but whoever breaks vessels, tears clothes, demolishes a building, stops up a fountain or wastes food, in a destructive way, offends against the law of 'thou shalt not destroy.'

Maimonides

Nature is of the very essence of Deity.

Israel Baal Shem Tov, *Shivkhe Ha-Besht*, 329

Modern Period (18th -21st Centuries)

If a person kills a tree before its time, it is as though a soul has been murdered.

Nachman of Bratzlav

What is the relationship between humans and trees? How do we depend on each other? How are humans like trees?

And when you, O human, will return to Nature, that day your eyes will open, you will stare straight into the eyes of Nature and in its mirror you will see your image. You will know .. that when you hid from Nature, you hid from yourself.... We who have been turned away from Nature -- if we desire life, we must establish a new relationship with Nature.

A.D. Gordon, *Mivhar Ketavim*, 57-58

A Jewish ecology...(is) not based on the assumption that we are no different from other living creatures. It (begins) with the opposite idea: We have a special responsibility precisely because we are different, because we know what we are doing.

Rabbi Harold Kushner, *To Life!* Page 59

Are humans solely responsible for the environment?

TREATMENT OF ANIMALS:

Biblical Period (Pre 1st Century C.E.)

...the seventh day is a Sabbath unto the Lord your G-d: you shall not do any work, you, your son or daughter, your male or female servant, or your cattle...

Exodus 20:10

"I will provide grass in your fields for your cattle, and you will eat and be satisfied."

Deuteronomy 11:15

What do you notice about the order of the feeding in this quote?

If upon the road, you chance upon a bird's nest, in any tree or on the ground, with fledglings or eggs and the mother sitting over the fledglings or on the eggs, do not take the mother together with her young. Let the mother go, and only take the young, in order that you may fare well and have a long life.

Deuteronomy 22: 6-7

Why should one take the young but let the mother go?

You shall not plow with an ox and mule harnessed together (since both animals, being of unequal size and strength, will suffer.

Deuteronomy 22:10

What are some examples of ways in which animals are treated today that you consider cruel?

Thou shalt not muzzle the ox when he treadeth out [the corn].

Deuteronomy 25:4

What about the way animals are treated today in factories where they are kept in poor conditions? Should Jews not eat meat that is known to come from animals who suffer (such as veal)? To what extent should we be aware of the animals' needs as opposed to the needs of people?

If you see the donkey of one who hates you lying under its burden , you shall refrain from leaving him with it, you shall help him to lift it up.

Exodus 23:5

If you see your neighbor's animal wandering, you must return it to him. If you don't know who the owner is, you must care for the animal until the owner claims it.

Exodus

Do not cook a kid in its mother's milk.

Exodus 23:19

What do you think the reason behind this is?

When an ox, sheep, or goat is born, it should stay with its mother for seven days. From the eighth day on, it is acceptable as an offering by fire to G-d. However, no animal from the herd or flock can be slaughtered on the same day with its young.

Leviticus 22:26-28

Rabbinic Period (1st –6th Centuries)

"Do not take the mother together with her young"

Scripture will not permit a destructive act that will cause the extinction of a species even though it has permitted the ritual slaughtering of that species. And he who kills mother and children in one say, or takes them while they are free to fly away, is considered as if he destroys the species.

Nahamides, commentary on Deuteronomy 22:6

Even those things that you may hold superfluous in the world, such as fleas, gnats, and flies, even they are part of the creation of the world. G-d carries out His purpose through everything, even though a snake, even through a gnat, even through a frog.

Genesis Rabbah, 10:7

If an animal falls into a ditch on the Sabbath, place pillows and bedding under it (since it cannot be moved until the end of the Sabbath).

Shabbat 128b

No person may buy a beast, an animal or a bird until that person has provided food for it.

Jerusalem Talmud, Y'vamot 15:3

What are our obligations to all animals? What do we demonstrate by providing food for an animal?

Medieval Period (7th – 17th Centuries)

If one encounters two animals, one crouching under its burden and the other unburdened because the owner needs someone to help him load, he is obligated to first unload the burdened animal because of the commandments to prevent suffering to animals.

Maimonides, Mishneh Torah, "Laws of Murder and Preservation of Life," 13:13.

Jewish people must avoid plucking feathers from live geese, because it is cruel to do so.

Shulchan Aruch, Even HaEzer 5:14

When animals lose their young, they suffer great pain. There is no difference between human pain and the pain of other living creatures.

Maimonides, Guide for the Perplexed 3:48

Do you believe animals experience emotions and pain in the ways humans do? Why or why not?

In the world to come, G-d will punish riders who wound their horses with spurs.

Sefer Chasidim, paragraph 44

Something to think about:

One day Rabbi Velvel, a Hassidic leader who lived in the Polish town of Zabriz, was riding in a wagon. The driver started to whip the horses to make them run faster. Rabbi Velvel pitied the unfortunate animals. He said to the driver, "Don't hit the horses! It causes them pain!" The driver replied that he was only using the whip to chase away the flies who were bothering the horses. Rabbi Velvel told him, "So take my handkerchief and use it to chase away the flies, but don't use the whip." The driver, outsmarted by the rabbi, had no choice but to stop hitting the horses.

Rabbi Shneur Zalman of Ladi, who lived in the 18th century, used to like to take walks with his grandson. He would frequently stop to listen to the songs of the many different birds. His grandson expressed surprise that a famous and important rabbi would spend his time listening to birds. Zalman said to the boy: "You should know, my son, that if every person whose hearing is working properly listens, he can hear in the voice of every bird and beast the voice of God."

It was Rosh Hashanah, the New Year, and Rabbi Naftali Zvi Berlin, head of the famous Yeshiva (Talmudic Academy) of Volozhin came home from the synagogue. His household was waiting for him so they could all sit down to the festival dinner. Before he said the Kiddish (blessing on the wine starting the meal), Rabbi Berlin asked if the chickens had been fed. When he found out they hadn't, he insisted it be done immediately. The key to the barn was missing, however. After the members of the household searched in vain for the key, Rabbi Berlin instructed them to call in a non-Jewish neighbor to break the lock. Only after the barn door was opened and the fowl fed did the Rabbi sit down with his family to the holiday meal.

Rabbi Israel Salanter, one of the most distinguished Orthodox Rabbis of the nineteenth century, failed to appear one Yom Kippur eve to chant the Kol Nidre Prayer. His congregation became concerned, for it was inconceivable that their saintly rabbi would be late or absent on this very holy day. They sent out a search party to look for him. After much time, the rabbi was found in the barn of a Christian neighbor. On his way to the synagogue, Rabbi Salanter had come upon one of his neighbor's calves, lost and tangled in the brush. Seeing that the animal was in distress, he freed it and led it home through many fields and over many hills. His act of mercy represented the rabbi's prayers on that Yom Kippur.

HUNGER:

Biblical Period (Pre 1st Century C.E.)

When you reap the harvest of your land, you shall not reap your field to its very border, neither shall you gather the gleanings after your harvest. And you shall not strip your vineyard bare, neither shall you gather the fallen grapes of your vineyard; you shall leave them for the poor and for the stranger: I am Adonai your God.

Leviticus 19:9-10

What kind of "giving" is prescribed in this passage and how does it compare to the notion of charity with which you are familiar?

Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked to cover him, and not to hide yourself from your own flesh? Then shall your light break forth like the dawn, and your healing shall spring up speedily, your righteousness shall go before you, the glory of the Eternal shall be your rear guard. If you shall pour yourself out for the hungry and satisfy the desire of the afflicted, then shall your light rise in the darkness and your gloom be as the noonday. And the eternal will guide you continually, and satisfy your desire with good things, and make your bones strong, and you shall be like a watered garden, like a spring of water, whose waters fail not.

Isaiah 58:7-8, 10-11

Rabbinic Period (1st –6th Centuries)

When Rav Huna would eat a meal, he would open his door and say, "Whoever is in need, let that person come and eat."

Ta'anit 20b

A small bit of bread may be life to the poor; one who deprives them of it sheds blood.

Ben Sira

What does this quote suggest about our obligation to those who are hungry?

God says to Israel, "My children whenever you give sustenance to the poor, I impute it to you as though you gave sustenance to Me." Does God then eat and drink? No, but whenever you give food to the poor, God accounts it to you as if you gave food to God.

Midrash Tannaim on Numbers 28:2

When you are asked in the world to come, "What was your work?" and you answer, "I fed the hungry." You will be told, "This is the gate of the Lord, enter into it, you who have fed the hungry."

Midrash Psalms 118:17

What are different ways we can feed the hungry?

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

Do you think the specific needs of the needy are met? Why or why not?

HaLachma Anya, di achalu avahatana b'ar'a d'mitzrayim. This is the bread of affliction our ancestors ate in the land of Egypt. Let all who are hungry come and eat; let all who are in need come share our Passover

Passover Haggadah

Who do you invite to your Passover seders? Do you invite those "who are in need"?

Medieval Period (7th – 17th Centuries)

1. Every city with even a few Jewish people must appoint tzedakah collectors, people who are well-known and trustworthy, who will go door to door each week before Shabbat and take from everyone what they are expected to give. And they distribute the money before each Shabbat and give to each poor person enough food for 7 days – this is called the kupah.
2. Collectors are also appointed to travel through public places to gather the bread and foodstuffs and fruits and money from whomever volunteers it, and they distribute it in the evening among the poor, giving each poor person enough to get through the day.
3. We have never seen or heard of a community of Israel without a kupah for tzedakah; however, not all communities have had a tamchui. Today the custom is for the kupah collectors to collect each day and distribute before Shabbat.

Mishneh Torah, Laws of Contributions to the Poor, ch. 9:1-3

If a stranger comes and says, "I am hungry. Please give me food." We are not allowed to check to see if he is honest or not, we must immediately give him food.

Mishneh Torah, Section?, 6:6

Do you trust one who asks for money? Do you believe he/she will use the money for food? Why or why not? How is a person's level of need determined? Do shelters and soup kitchens help all of those individuals who ask for food?

Pe'ah (corners) should be left at the very end of the field so that the poor may gather (the crops left in the corner) in anonymity; so that the poor should know exactly where and when to obtain the pe'ah due to them, without wasting their time waiting for the farmer to designate part of the field so that passersby can see that the farmer has fulfilled this obligation, so that the farmer cannot claim falsely that another part of the field was already designated, in order to evade fulfilling the obligation.

Mishnah Pe'ah, Maimonides on Leviticus 19:9-10

When you give food to a hungry person, give him your best and sweetest food.

Mishneh Torah, Hilchot Isurai Mizbaych 7:11

When you donate food, do you give your best of the items in your home that you no longer use or want? Why is it important to give the "best" to others?

Modern Period (18th - 21st Centuries)

When a poor man knocks at your door and says, "I'm hungry," and your first thought is, "Why can't you get a job?", you've invaded his privacy. Why would you need to know why he can't get a job? He didn't come to discuss his inabilities or bad habits; he came to discuss his hunger. If you want to do something about it, feed him.

Rabbi Manis Friedman, rabbi and dean of Bais Chana Institute in St. Paul in Minn.,

Do you think being homeless or hungry is a question of fault or blame? Is feeding a person the best thing we can do to help? What is the important idea to keep in mind according to this passage?

Something to think about:

A teacher in Minnesota asked his class: "How many of you ate breakfast this morning?" As he expected, only a few children raised their hands. So he continued, "How many of you skipped breakfast this morning because you don't like breakfast?" Lots of hands went up. "And how many of you skipped breakfast because you didn't have time for it?" Many other hands went up. He was fairly sure by then why the remaining children hadn't eaten, but he didn't want to ask them about being poor, so he asked, "How many of you skipped breakfast because your family doesn't usually eat breakfast?" A few more hands were raised. Finally, he noticed a small boy in the middle of the classroom, whose hand had not gone up. Thinking the boy hadn't understood, he asked, "And why didn't you eat breakfast this morning?" The boy replied, his face serious, "It wasn't my turn."

Are you aware of what is going on in the lives of your own classmates?

A Story to Consider: Challot in the Holy Ark

In the year 1502, a man named Jacobo, and his wife Esperanza, came to settle in the city of Tzfat, high on a mountain, in the holy land of Israel. Jacobo and Esperanza had been born in Spain, but in 1492, Spain expelled all her Jews. Jacobo and Esperanza, then young and strong, traveled from Spain to Salonika in Greece, where they lived for several years. There they heard of the great rabbi, Isaac Luria, who was known as the Ari, who led the Jews of Tzfat, a community steeped in kabbalah, the mystical teachings. Rabbi Luria taught that God is hidden and mysterious, but can be seen in the actions of those on earth who acknowledge God's creative power and seek to obey God's will. And so, in Salonika, Esperanza and Jacobo boarded a ship and sailed for Eretz Yisrael.

In Tzfat, they found a community of Jews dedicated to serving God, but struggling to feed themselves. One Shabbat, the rabbi, an elderly man, taught the congregation that when the Holy Temple stood in Jerusalem, before it was destroyed by the Romans, God was offered 12 loaves of bread each week just prior to Shabbat. Jacobo was a simple man, whose honesty, integrity, and kindness far exceeded his learning. He did not understand much of what the rabbi had said, but did remember about the loaves, so when he arrived home, he told Esperanza, "Next Friday morning, let us bake 12 loaves of challah. The rabbi taught this morning that God loves challah for Shabbat. I will bring them to the synagogue and give them to God."

Now Esperanza was a wonderful baker, and Jacobo was filled with joy at the thought that he and his wife would be able to please God in this manner. That week, they baked the finest 12 loaves of challah they had ever made. They kneaded the dough with love, expressing their awe of God and their love of mitzvot through their efforts.

When the loaves came out of the oven and had cooled, Jacobo carefully packed them in a burlap sack, hoisted them onto his shoulder, and headed for the synagogue. When he arrived in the synagogue, he looked around to be certain that no one saw him, then tiptoed to the Holy Ark. Opening the Ark doors and placing the loaves of challah in the Holy Ark, Jacobo whispered, "Senor Dios, I have brought You the challah You love so much. My Esperanza and I made it just for You. Tomorrow, on Shabbat morning, when they open the Ark to take out the Sefer Torah, I am going to look to see if they are gone -- every crumb -- so we will know that You like our gift." With

that, Jacobo closed the Ark, drew the curtain closed across it, and tiptoed out of the synagogue.

No sooner had he left, than the shammes entered the room to sweep the floor and prepare the synagogue for Shabbat. When his eye caught sight of the Holy Ark, he put down his broom and approached it. "Lord," he prayed, "I don't ask for much. You know I am not paid for being the shammes of the synagogue. I do this job out of love for You and the Holy Torah. But my children are hungry. I need food for them. Even if the people of Tzfat cannot pay me, perhaps You can feed my children, Lord." It was then that the shammas noticed the enticing aroma of warm bread emanating from the Ark. Impulsively, he took a step forward and opened it. Gasping, he exclaimed, "My Lord, a miracle! I knew You would feed my children, just as we pray *ha-maycheen mazon le-chol b'riotav*. Oh, thank you, Lord, thank you so much!"

The shammes gathered the challot and ran home to his wife, who was overjoyed to see the food for their children. They decided to eat two challot that evening for their Erev Shabbat meal, two challot for lunch after they davened the next morning, two more for later in the afternoon at *Se'udah Shlishi*, and save one for each day of the coming week. "Next week, we shall see what happens," the shammes's wife told him, for her faith was strong.

The next morning, the congregation assembled in the synagogue to celebrate Shabbat. Jacobo waited eagerly for the Ark to be opened. He grew more and more anxious. Would the challot still be there? Had God accepted their gift? Had God enjoyed the challot? When Rabbi Luria opened the Ark, Jacobo's prayer was answered. There was not a crumb in the Ark! "*Baruch hashem!* Thank God!" he prayed, and smiled at Esperanza.

As soon as three stars appeared in the sky, Esperanza and Jacobo made Havdalah to end Shabbat and set about discussing their plans to bake challot for God every Friday morning. The following Friday, they removed 12 beautiful challot from their oven, wrapped them in burlap, and took them quietly to the synagogue. Jacobo checked that no one was about before placing them lovingly in the Holy Ark. A short time later, the shammes came to clean the synagogue and, approaching the Ark, found his challah waiting for him, still warm from the oven.

This scene repeated itself each week, just before Shabbat, for thirty years.

One Friday morning, as Jacobo was placing the challah in the Ark, as he had done every week for three decades, he felt a hand on his shoulder. He turned to see the rabbi, now a very old man. "What are you doing?" the rabbi shouted at him angrily. "What do you mean by putting bread in the Holy Ark?"

"I bring these challot to God every week," Jacobo stammered. "I have been doing this for 30 years."

"You have been bringing bread to God each week for 30 years?" the rabbi asked in amazement. "Whatever for?"

"Because of what you taught," replied Jacobo, and he recounted what he remembered of the rabbi's sermon about the loaves of bread in the Holy Temple in Jerusalem.

"You fool! God doesn't eat food like people!" said the rabbi.

"Ah, you are learned and wise," said Jacobo, "but you don't know everything. You see, every week God accepts our gift of challah. For 30 years, there hasn't been a crumb left in the Ark come Shabbat morning."

Now the rabbi was curious, so he said, "Jacobo, let us hide in the back of the synagogue and see just what happens to your challot." So the two men hid behind the last row of benches and waited patiently. They didn't have long to wait.

Several minutes later, the shammes entered the room and immediately approached the ark. Opening the door, he prayer, "Lord, for 30 years you have feed my family and sustained us in good times and bad. We give you thanks."

The rabbi jumped up and screamed, "You, too, are a fool! Do you think that God bakes bread and leaves the loaves in the Ark?"

The shammes hung his head in shame and began sobbing. "I don't get paid for cleaning the synagogue, Rabbi. I thought this was God's way of repaying me for my work."

At just that moment, Rabbi Isaac Luria, the Ari, walked into the synagogue and, hearing the loud and angry voice of the rabbi and the sobbing of the shammes, asked what was happening. The shammes was miserable because he knew he would never find challah in the ark

again. Jacobo was miserable because he had simply wanted to please God and now he could no longer do this. When the entire story had been explained to him, Rabbi Luria smiled and turned first to the rabbi. "Rabbi, never since the Destruction of the Temple, has God had such pleasure as from watching what has gone on in your synagogue each week. Thirty years ago, you were an old, sick man and God had decreed that you would soon die. But since your teaching resulted in so much righteousness on the part of these people, God wanted you to live." Then the Ari turned to Jacobo and the shammas. "Now that you know who is eating the challot, it will be more difficult to continue as you have for 30 years. But I want you to continue as you have, and believe with perfect faith that if you, Jacobo, bring your challot directly to the shammas, God will be pleased no less than before, for it is through acts of love and kindness that we serve God and repair the world. And you" the great Ari turned to the shammas, "know that these challot were baked by Jacobo and Esperanza, but they come from God, as well, because Jews are commanded to do the work of God in this world, feeding the hungry and binding the wounds of those who suffer."

From that day on, Esperanza and Jacobo baked a dozen loaves of challah each Friday, as they had for three decades, and brought it to the home of the shammas, who gratefully accepted the loaves.

What does this story teach you about your own motivations for giving? Do you give to those in need to be in G-d's good favor, to feel good about yourself, or for other reasons?

RESPONSIBILITY TO FAMILY:

Home and Family:

Shalom Bayit

"He who loves his wife as himself, who honors her more than himself, who rears his children in the right path, and who marries them off at the proper time, concerning him it is written: "and you shall know that your home is at peace."

Job 5:24 (Yevamot 62b?)

Anger in a home is like a worm in a fruit.

Sotah 3b

Do you like a worm in your fruit? We can't always prevent worms from getting in, but what can we do to get the worm out? How is this like managing anger in our home?

(A man should) honor his wife and children with even more than he can afford.

Chullin 84b

Children's Obligations to their parents:

Honor your mother and your father, so that your days may be long on the land that G-d gives you.

Deuteronomy 5:16 (Exodus 20:12)

What is special about your parents? How do you honor your parents?

What responsibilities do you have toward them?

How is honoring your parents similar to honoring G-d?

A person should revere his (or her) mother and father.

Leviticus 19:3

What does it mean to revere your mother and father? In Hebrew, revere, Yarey, also means fear, respect, and to show awe. How are these definitions similar? How are they different?

Children, listen to a parent's teaching; pay attention to gain understanding.

Proverbs 4:1

It happened that R. Tarphon's mother went forth on the Sabbath for a walk in her courtyard. When her sandal split, R. Tarphon held his hands under the soles of her feet and she walked on his hands until she came to her couch... Whenever she wished to go up to her couch, he would bend down to let her get up [by stepping on him]...

Kiddushin 31b

According to the Mishnah, honoring parents is one of the mitzvot for which one is rewarded in this world and the world-to-come.

Peah 1:1

To revere one's parents means that a child should not sit in their chair, speak in their place, or contradict what they say.

Kiddushin 31b

To honor parents is more important even than to honor G-d.

Jerusalem Talmud, Peah, 1:1

It was asked of Rabbi Ulla: 'How far must a child go in respecting one's parents?' Rabbi Ulla replied: 'Consider what a certain pagan named Dama, the son of Nathina, did in the city of Ashkelon. The sages once desired merchandise from him from which he would make a 600,000 gold dinarim profit. But the key to the room in which they merchandise was kept was lying under Dama's sleeping father. Dama would not trouble his father in order to complete the transaction.'

Kiddushin 31b

To what length should the duty of honoring parents go? Even were they (the parents) to take a purse of his child (the child), full of gold, and cast it in his presence into the sea, he must not shame them, manifest grief in their presence, or display any anger, but accept the divine decree without dispute.

Mishneh Torah, Book of Judges, Mamrim 6:1

What if you know your parent has a problem such as alcoholism or gambling? Should you speak up against your parent to help him/her or be silent so as not to shame him/her?

If a child's parents became mentally ill, he should try his best to help them according to their needs until improvement is vouchsafed. If their condition becomes impossible to him, he should place them in the hands of those who can properly care for them.

Shulchan Aruch, Yoreh Deah, Chapter 240

How do we honor our parents today? How can we reclaim that tradition? In this age of psychological sophistication, it is often tempting to attribute to our parents a multitude of flaws—if not accuse them of a multitude of sins—that served to mold our lives and our character. The Torah does not make the law requiring us to honor our parents conditional, however. It does not say, “If your parents are worthy, then honor them.” Rather, just as parents are called upon to offer their children unconditional love, so children are called upon to offer their parents unconditional honor. All households, all children, must create opportunities and traditions to honor their parents.

Rabbi Nina Beth Cardin, *The Tapestry of Jewish Time*, page 171

Parents' obligations to their children:

Train up a child in the way he should go, and even when he is old, he will not depart from it.

Proverbs 22:6

A father is obligated to do the following for his son: to circumcise him, to redeem him if he is a first born, to teach him Torah, to teach him to swim, to find him a wife, and to teach him a trade.

Kiddushin 29a

Which of these obligations still apply today? Why? What are other obligations a father has to his children?

The parent who does not rebuke his child leads him into delinquency.

Midrash, Sh'mot Rabbah 1:1

Rabbah said that a parent should never show favoritism among his children.

Shabbat 10b

A person should not promise to give a child something and then not give it, because in that way the child learns to lie.

Sukkah 46b

He who teaches his son is as if he had taught his son, his son's son, and so on to the end of generations.

Kiddushin 36a

A man should never single out one son among his others, for on account of (the ornamented tunic) that Jacob gave Joseph...his brothers became jealous of him.

Shabbat 10b

Rabbi Y'hudah said: "Anyone who does not teach his child a craft may be regarded as if he is teaching him to steal."

Kiddushin 29a

The father is responsible to marry off his sons and his daughters, and to clothe his daughter as befits her, and to provide her with a dowry.

Otzar Dinim U'minhagim

BUSINESS ETHICS:

Biblical Period (Pre 1st Century C.E.)

You shall not steal; you shall not deal deceitfully or falsely with one another.

Leviticus 19:11

You shall not falsify measures of length, weight or capacity. You have an honest balance, an honest weight, an honest *ephah* (a dry measure corresponding to about two pecks), and an honest *hin* (a liquid measure corresponding to about one gallon and 3 pints).

Leviticus 19:35-36

When you sell anything to your neighbor or buy anything from your neighbor, you shall not deceive one another.

Leviticus 25:14

Rabbinic Period (1st – 6th Centuries)

To illustrate the ideal of business conduct, the Talmud tells the story of Rabbi Safra who was once praying when a buyer made an offer to purchase some items. Rabbi Safra ignored him, not wanting to interrupt his prayer, so the buyer, thinking that he did not like the price, increased it. When Rabbi Safra finished praying, he accepted the original offer because had he not been praying, he would have accepted it.

Makkot 24a

What does this passage teach us about honesty and our ethical behaviors in business?

Character is tested through business.

Avot de Rabbi Natan

Let your fellow man's property be as dear to you as your own.

Pirke Avot 2:17

If one is honest in his business dealings and people esteem him, it is accounted to him as though he had fulfilled the whole Torah.

Mekhilta, Vayeesa Chapter 1

A vendor may not combine different grades of produce in one bin...a vendor whose wine has become diluted with water may not sell it unless he makes full disclosure to the customer, and in any event he may not sell it to another retailer, even if he makes disclosure, for fear that the second retailer will deceive his customers.

Mishna Bava Mezia 4:11

Whoever wants to be saintly should live according to the tractates of the Talmud dealing with commerce and finance.

Baba Kama 30a

Rava, fourth century Babylonian teacher, said that on Judgment Day the first question that G-d will ask a person is: "Were you reliable in your business dealings?"

Shabbat 31a

In rabbinic law, an overcharge or an undercharge of more than one-sixth of the value of a commodity invalidated the sale

Baba Metzia 30b

The disciples of Shimon b. Shatach bought him a donkey from a Saracen and found a pearl on the donkey, which the Saracen had overlooked. Since the Saracen was a heathen the law would have permitted Simeon to keep the pearl, but when the disciples suggested that he do this he refused and returned the pearl to the Saracen. The Talmud comments that Simeon ben Shatach was no barbarian that he should act dishonestly with the law. Simeon ben Shatach would rather hear the heathen say "Blessed be the G-d of the Jews" than have any reward the world has to offer.

The Jerusalem Talmud (Talmud, Baba Metzia, Mishnah 2:5)

Modern Period (18th - 21st Centuries)

Coloring of merchandise to give it an artificial appearance of freshness or better quality is forbidden. It is similarly forbidden to cover fruit of an inferior grade with a top layer of fruit of a higher quality. This is true even if the price is not raised as a result of the deception, which is used merely to attract the attention of buyers.

A.P. Bloch, A Book of Jewish Ethical Concepts (Ktav, 1984), p. 121

Rabbi Avraham Yeshayahu Karelitz, known as the Chazon Ish, moved with his family to a new town. His wife opened a fabric store, which meant that the Rabbi could now spend all of his time studying torah. The Chazon Ish would come to the store on market days since it would be very crowded and busy on those days. He was concerned that in all the hustle and bustle, mistakes might be made and the customers might be cheated. So, the rabbi himself would carefully measure each piece of cloth that was sold.

Adapted from *Love Your Neighbor* by Zelig Pushkin, p. 316

Why did the Chazon Ish choose to come in on market days? What made those days different from the rest of the week? Do you think the Rabbi did not trust his wife? What did the Rabbi want to be sure happened in the store on those busy market days?

"The Jewish passion for social justice is perhaps best expressed in the complex teachings that touch upon our conduct in the marketplace. The relationship between buyer and seller and between worker and employer are subjects of Judaism's extraordinary moral concern."

Rabbi Mark Washofsky, *Jewish Living*, p. 305

Obligations of the Employee:

A worker is not permitted to labor at night and to hire himself out during the day, to plow with his cow in the evenings and hire her out in the mornings, nor should he go hungry and afflict himself in order to feed his children—for this is tantamount to stealing from the labor of the employer.

Tosefta, Talmud Baba Metzia, Chapter 8

What do you think about this statement? What if a worker needs to have a second job to provide for his/her family?

Just as the employer is enjoined not to deprive the poor worker of his wages, or withhold it from him when it is due, so is the worker enjoined not to deprive the employer of the benefit of his work by idling away his time, a little here and a little there, thus wasting the whole day deceitfully. The worker must be very punctual in the matter of time.

Mishneh Torah, Laws of Hiring Chapter 13, Section 7

Obligations of the Employer:

You shall not oppress a hired servant who is poor and needy...In the same day you shall give him his wages...

Deuteronomy 24:14-15

Jeremiah castigated employers who "build their houses with unfairness and who make their fellow human being work without pay."

Jeremiah 22:13

False scales are an abomination to G-d. But a just weight is G-d's delight.

Proverbs 11:1

You shall not abuse a needy and destitute laborer, whether a fellow countryman (a Jew) or a stranger (a non-Jew)...You must pay him his wages on the same day, before the sun sets, for he is needy and urgently depends on it; or else he will cry to the Lord against you and you will incur guilt.

Deuteronomy 24:14-15

Some porters carelessly dropped a barrel of wine they were carrying for Rabbah bar Chana. As a penalty he took their coats away from them. Then men went to Rav and complained and he ordered their coats be returned.

"Is that the law?" Rabbah asked (knowing he had the law on his side).

"It is," answered Rav, "because the bible says: 'That you may walk in the way of good people.'" (Proverbs 2:20).

After their coats were returned, the workmen said, "We are poor people who worked all day, and we are hungry. Are we not entitled to get paid?"

"Pay them," Rav ordered.

"Is that the law?" asked Rabbah (surprised that he should be ordered to pay such careless people)

"It is," came the answer, "for it is written: 'And keep the paths of the righteous.'"

Do you agree with Rav's decision? Why or why not?

When the Chafetz Chayyim was a young man, he opened a small store with his wife. He refused to keep in the store any goods that were not fresh or perfect. To make sure he was giving good value he would always add a little to whatever was bought. Fearful that too many customers were buying at his store, thus depriving others of revenue, he would close his store at midday. Once, a non-Jewish customer left behind a herring he had bought and the Chafetz Chayyim was unable to discover his identity. To make sure that he was not guilty of theft, he distributed a fresh herring to each one of his non-Jewish customers on the next market day when they came to buy.

Whoever withholds an employee's wages, it is as though he has taken the person's life from him.

Baba Metzia 112a

Rashi, commenting upon the verse in Leviticus 19:35 ("you shall have honest balances") notes that a person who deals dishonestly in weights and measures is likened to a judge who renders unjust judgments and thus profanes G-d's name. Rashi says: "The person who measures is called a judge, for if he deals falsely in measuring, he is as one who corrupts justice, and is called unrighteous, hated and abominable, accursed and a detestation..."

A person's drive for profit should be prompted by the desire to give tzedakah.

Rabbi Nachman of Bratslav

What motivates you to work?

Obligations of the Customer:

"Just as there is deception in buying and selling, there is deception in words. A person should not say to a merchant: 'How much does this cost?' if he has no intention of buying it."

Mishnah Bava Metzia 4:10

What about comparison shopping? Do you think this would violate this injunction against pricing an item but not buying it?

VISITING THE SICK:

Rabbinic Period (1st –6th Centuries)

In the Talmud, the rabbis use the following Biblical verse to teach us that God visited the sick, as it is written, "Thus Abraham and his son Ishmael were circumcised on that very day; and all his household, his homeborn, slaves, and those who had been brought from outsiders, were circumcised with him. And Adonai appeared to him by the terebinths of Mamre." (Genesis 17:26-18:1). Since God visited Abraham while he was ill, so must you visit the sick."

Sota 14a

How are we imitating God when we visit the sick?

Rabbi Acha son of Chanina said: "One who visits the sick takes away one sixtieth of his pain."

N'darim 39b

How does visiting a sick individual take away his/her pain?

Relatives and close friends visit as soon as a person becomes ill. Others should wait until after the first three days of illness.

Jerusalem Talmud, Pei-ah 3:7

What do you think is the motivation behind this visitation schedule? How does too many visitors become a burden to the patient? Do you think this plan by the rabbis is a good plan? Why or why not?

It was once taught: There is no measure for visiting the sick. What does "no measure" mean? Rabbi Yosef explained: "It means that the rewards for doing so are unlimited."

N'darim 39b

Whoever visits a sick person helps that person to recover. Thus the purpose of visiting the sick is to cheer the patients by pleasant conversation and good advice and by rendering them any service and inspiring them with hope.

N'darim 40a

What should you talk about with a person who is sick? What are topics you feel you should avoid?

Rabbi Akiva taught: One who does not visit the sick is like a shedder of blood.

N'darim 40a

Why do the rabbis feel it is so important to visit the sick? How could our actions of visiting the ill help the sick? Could our actions be like saving a life?

One who visits the sick will be spared the punishments of the next world.

Babylonian Talmud, N'darim 40a

Medieval Period (7th – 17th Centuries)

Be zealous in visiting the sick, for sympathy lightens the pain. Pray for him and depart! Do not fatigue him by staying too long, for his malady is heavy enough already. Enter cheerfully, for his heart and eyes are on those who come in.

Ethical will of Rabbi Eliezer, eleventh-century scholar

When you visit a sick person who is without means, do not go to him with empty hands. When he awakens, be quick to offer refreshments to him and he will esteem it as though you did uphold and restore his soul.

Rabbi Eliezer of Worms

What do you think is an appropriate gift for someone who is ill? Why?

Modern Period (18th – 21st Centuries)

Where (our sages asked) shall we look for the Messiah? Shall the Messiah come to us on clouds of glory, robed in majesty, and crowned with light?" The (Babylonian) Talmud (Sanhedrin 98a) reports that Rabbi Joshua ben Levi put this question to no less an authority than the prophet Elijah himself.

"Where," Rabbi Joshua asked, "shall I find the Messiah?"

"At the gate of the city," Elijah replied.

"How shall I recognize him?"

"He sits among the lepers?"

"Among the lepers?" cried Rabbi Joshua. "What is he doing there?"

"He changes their bandages," Elijah answered. "He changes them one by one."

That may not seem like much for a Messiah to be doing. But, apparently, in the eyes of G-d, it is a mighty thing indeed.

Rabbi Robert Kirschner, sermon on AIDS, quoted in Albert Vorspan and David Saperstein, Tough Choices: Jewish Perspectives on Social Justice, pages 236-237

LIST OF RESOURCES:

General:

Artson, Bradley Shavit and Gervitz, Gila. Making a Difference.

Bradley Shavit. *It's a Mitzvah - Step-by-Step Guide to Jewish Living*. West Orange, NJ: Behrman House, Inc. and The Rabbinical Assembly, 1995.

Bayar, Steven, [et al]. ***The Ziv Giraffe Program: A Curriculum for Tikun Olam***. Millburn, NJ: Ziv Tzedakah & Giraffe Project, Steven Bayar, 1998.

Bayar, Steven et, al. *To Fix the World - Stick Your Neck Out: "A Curriculum for Tikun Olam Based Upon the Work of Danny Siegel's Ziv Tzedakah Fund and the Giraffe Project."* Millburn, NJ: Ziv Tzedakah Fund and the Giraffe Project, 1998, 1998.

Bayar, Steven. *Tikkun Olam: To Speak on Behalf of the World*. New York: KTAV Publishing House, 2002.

Bayer. Tikkun Olam Teacher's Guide: Repairing the World Through Mitzvot.

Bikkurim: Tzedakah Programs That Work. Edited by the Coalition for the Advancement of Jewish Education. New York, NY: Coalition for the Advancement of Jewish Education, 1987.

DiSalvo-Ryan, Dyanne. *Uncle Willie and the Soup Kitchen*. New York, NY: William Morrow & Co., 1991.

Fenton, Anne Lobock. *Tikun Olam: Fixing the World*. Cambridge, Mass: Brookline Books, 1997.

Fox, Marci. *Making the World Better*. Los Angeles, CA: Torah Aura, 1990.

----- . *What Can \$5 Do?* Los Angeles, CA: Torah Aura, 1990.

----- . *Tikkun Olam*. Los Angeles, CA: Torah Aura, 1996.

Gittlesohn, Roland B. *How Do I Decide: A Contemporary Jewish Approach to What's Right and Wrong*. West Orange, New Jersey: Behrman House, Inc., Publishers, 1989.

Glasser, Joanne, Beth Huppin, and Bill Kunn. *Feed the World*. New York, NY: Coalition for the Advancement of Jewish Education, 1986.

Gopin, Marc, Levine, Mark H., and Schwarz, Sid. *Jewish Civics: a Tikkun Olam, World Repair Manual*. New York Coalition for the Advancement of Jewish Education, 1994

Grishaver, Joel Lurie, & Beth Huppin. *Tzedakah, Gemilut Chasidim and Ahavah: A Manual for World Repair*. Denver, CO: Alternatives in Religious Education, 1983.

Halper, Sharon D. *TO LEARN IS TO DO: A Tikkun Olam Roadmap*. New York: UAHC Press, 2000.

Isaacs, Ronald H. & Kerry M. Olitzky. ***Doing Mitzvot: Mitzvah Projects for Bar/Bat Mitzvah***. Hoboken, NJ: KTAV Publishing House, Inc., 1994.

How Much Should I Give? Edited by Torah Aura. Los Angeles, CA: Torah Aura, 1990.

The Jewish Customs: Tzedkakah - The Jewish Custom of Charity. Boulder, CO: Centre Communications, 1996.

Jewish Schools Division, Federation Allied Jewish Appeal, Teacher Resource Materials, and Packets for Ages 5 - 7, 8 - 10, 11 - 13, and 14 - 17. Edited by Gratz College. Melrose Park, PA: Gratz College, 1983.

Karten, Esther. *Tzedakah and Gemilut Hasadim*. Chestnut Hill, MA: Esther Karten, 1982.

Kaunfer, Alvin and, Marcia. *Dilemma*. New York, NY: Behrman House, 1973.

Lewis, Barbara A. *THE KID'S GUIDE TO SOCIAL ACTION: How to solve the social problems you choose -- and turn creative thinking into positive action*. Minneapolis, MN: Free Spirit Publishing, 1998.

Lirdof Tzedek: A Guide to Synagogue Social Action. Religious Action Center. <http://rac.org/pubs/manual.pdf>.

Olidort, Baila. *Quarters & Dimes & Nickels & Pennies*. Brooklyn, NY: Merkos L'inyonei Chinuch, 1993, 1993.

Olitsky, Kerry M. *My Jewish Year*. Denver, Co: Alternatives in Religious Education, 1981.

Rabinowich, Jan. *The Tzedakah Workbook*. Los Angeles, CA: Torah Aura Productions, 1986.

Rabinowitch, Jan. *Tzedakah Curriculum Kit*. Los Angeles: Torah Aura. 1985.

Rosenberg, Amye. *Mitzvot*. New York, NY: Behrman House, 1984.

----- *Tzedakah: Jewish Awareness Worksheet*. New York, NY: Behrman House, 1979.

Shatz, David. *Tikkun Olam: Social Responsibility in Jewish Thought and Law*. Northvale, NJ: Jason Aronson Inc., 1997.

Siegel, Danny. *Gym Shoes and Irises*. Spring Valley, NY: Town House Press, 1982.

----- *1 & 1 = 3 and 37 Other Mitzvah Principles to Live By*. Pittsboro, NC: The Town House Press, 2000.

----- *The Book of Mitzvah Power for Adults and Teens*. Pittsboro, NC: Town House Press, June 1993.

----- *Mitzvahs*. Pittsboro, N.C.: Town House Press, 1990.

----- *Tell Me a Mitzvah: Little and Big Ways to Repair the World*. Rockville, MD: Kar-Ben Copies, 1993.

----- *Tzedakah: Jewish Giving, A Privilege*. New York, NY: Tikun Olam Program of United Synagogue Youth, 1977.

----- "Tzedakah in a Brown Envelope." *Pedagogic Reporter*, December 1981.

----- *Where Heaven and Earth Touch (v.1, 2, 3, & Sourcebook)*, an Anthology of Midrash and Halacha. Spring Valley, N.Y. Town House Press, 1984.

Summers, Barbara Fortgang. *Community and Responsibility in the Jewish Tradition*. New York, NY: United Synagogue of America, Department of Youth Activities, 1978.

Sharing. Edited by The Board of Jewish Education. New York, NY: Board of Jewish Education, 1982.

Tzedakah: A Way of Life. Edited by Azriel Eisenberg. New York, NY: Behrman House, 1963.

Classic collection of stories about *tzedakah* from Biblical times to the recent past. (Ages 9 - 13) BM 723 T9 1963

United American Hebrew Congregations. *Keeping Posted: The Jewish Poor in America*, Volume 18, Issue # 4 (January 1973).

Vorspan, Albert and David Saperstein. *Jewish Dimensions of Social Justice: Tough Moral Choice of Our Time*. New York: UAHC Press, 1999.

Zwern, Raymond A. *For One Another: Jewish Organizations That Help Us All*. New York, NY: Union of American Hebrew Congregations, 1975.

Environment:

Artson, Bradley Shavit. *It's a Mitzvah! Step-by-Step to Jewish Living*, by New York: Rabbinical Assembly, 1995.

Bernstein, Ellen ed. *Ecology & The Jewish Spirit: Where Nature & The Sacred Meet*. Woodstock, VT: Jewish Lights Publishing, 1997.

Bernstein, Ellen and Fink, Dan. *Let the Earth Teach you Torah*. Philadelphia, PA: Shomrei Adamah, 1992.

Bush, Lawrence and Dekro, Jeffrey. *Jews, Money, and Social Responsibility: Developing a "Torah of Money" for Contemporary Life*. Philadelphia: The Shefa Fund, 1993

Carmell, Aryeh and Domb, Cyril, eds. *Challenge: Torah Views on Science and Its Problems*. New York: Feldheim, 1976.

Elon, Ari, Hyman, Naomi, and Waskow, Arthur. Eds. *Trees, Earth and Torah: A Tu B'Shvat Anthology*. Philadelphia: The Jewish Publication Society, 1999.

Feliks, Yehuda. *Nature & Man in the Bible: Chapters in Biblical Ecology*. New York: The Soncino Press, 1981.

Gottlieb, Roger. Ed. *This Sacred Earth: Religion, Nature, Environment*. New York: Routledge, 1995.

Isaacs, Ronald H. *The Jewish Sourcebook on the Environment and Ecology*. Northvale, NJ: Jason Aronson, 1998.

Judaism and Ecology, a study guide produced by Hadassah and Shomrei Adamah.

Rabinowitz, Louis I. *Torah and Flora*. Sanhedrin Press, 1979.

Rockefeller, Steven C. and Elder, John N. eds. *Spirit and Nature: Why the Environment is a Religious Issue*. Boston: Beacon Press, 1992.

Stein, David E. ed. *A Garden of Choice Fruit: 200 Classic Jewish Quotes on Human Beings and the Environment*. Philadelphia: Shomrei Adamah, 1991.

Tamari, Meir. *"With all Your Possessions": Jewish Ethics and Economic Life*. New York: Free Press, 1987.

Texts and Commentaries on Biological Diversity and Human Responsibility: A Study Guide (1996). Available from COEJL.

To Till and To Tend: A Guide to Jewish Environmental Study and Action (1994). Available from COEJL.

Waskow, Arthur. *Down to Earth Judaism: Food, Money, Sex, and the Rest of Life*. New Jersey: William Morrow, 1995.

Treatment of Animals

Berman, Louis A. *Vegetarianism and the Jewish Tradition*. KTAV Publishing House, 1975.

Cohen, Noah J. *Tsa'ar Ba'ale Hayim (The Prevention of Cruelty to Animals): Its Bases, Development, and Legislation in Hebrew Literature*. New York: Feldheim Publishers, 1976.

Eisenberg, Yehuda. *Tsar Baalei Haylm*. Jerusalem: Ministry of Education and Culture/Bar-Ilan University, 1974-1977.

Isaacs, Ronald. *Animals in Jewish Thought and Tradition*. Jason Aronson, 2000.

Kalechofsky, Roberta. Ed. *Judaism and Animal Rights: Classical and Contemporary Responses*. Micah Pubns; 1992.

Patterson, Charles. *Eternal Treblinka: Our Treatment of Animals and the Holocaust*. Lantern Books, 2002.

Schoceht, Elijah Judah. *Animal Life in Jewish Traditions: Attitudes and Relationships*. New York: Ktav Publishing House, Inc., 1984.

Schwartz, Richard. *Judaism and Vegetarianism*. Lantern Books, 2001.

Toperoff, Shlomo Pesach. *The Animal Kingdom in Jewish Thought*. Jason Aronson, 1995.

Disabled

Dorff, Marlynn, Markovic, Deborah, Roshal, Margit and Walk, Amy. *Justice, Justice For All: Promoting Disability Awareness in the Jewish Community*. Los Angeles: Bureau of Jewish Education of Greater Los Angeles, 1991.

Poverty

Dorff, Rabbi Elliott. *And You Shall Strengthen Them: A Rabbinic Letter on the Poor.* United Synagogue Book Service.

Kroloff, Charles A. ***54 Ways You Can Help the Homeless.*** Southport, CT/ West Orange, NJ: Hugh Lauter Levin Associates, Inc./Behrman House Inc., 1993.

Kroloff, Charles A. When Elijah Knocks: A Religious Response to Homelessness. West Orange, NJ: Behrman House, Inc., 1992.

Kurzweil, Arthur. *Brother Can you Spare a Dime.*

Ethics

Amsel, Nahum. *The Jewish Encyclopedia of Moral and Ethical Issues.* Northvale, NJ: Jason Aronson, 1995.

Campbell, Gaye. *Jewish Ethics and Values.* New York: Ktav Publishing House, 1967.

Freund, Richard A. *Understanding Jewish Ethics.* San Francisco: EM Text, 1990.

Herring, Basil, F. *Jewish Ethics and Halakah for Our Time: Sources and Commentary.* New York: KTAV Publishing House, 1984.

Kaye, Joan S. & Joan Rabinowitch. *Why Be Good: Sensitivities and Ethics in Rabbinic Literature.* Boston, MA: Bureau of Jewish Education of Greater Boston, 1984.

Kravitz, Leonard and Olitzky, Kerry M. eds. *Pirke Avot: a Modern Commentary on Jewish Ethics.* New York: UAHC Press, 1993.

Lamm, Norman. Ed. *The Good Society: Jewish Ethics in Action.* New York: The Viking Press, 1974.

Levine, Aaron. *Case Studies in Jewish Business Ethics.* KTAV Publishing House, 1999.

Levine, Aaron and Moses Pava. *Jewish Business Ethics: The Firm and Its Stakeholders.*

Lowin, Joseph. *Jewish Ethics, a Study Guide*. New York City: Women's Zionist Organization of America – Hadassah, 1986.

Olitzky, Kerry M. *Striving Toward Virtue: A Contemporary Guide for Jewish Ethical Behavior*. Hoboken, NJ KTAV Publishing House, Inc., 1996.

Pava, Moses L. *Business Ethics: A Jewish Perspective*. KTAV Publishing House, 1997.

Rittner, Stephen. *Jewish Ethics for the 21st Century*. Boston: Rittner, 1977.

Sherwin, Byron & Seymour J. Cohen. *How to Be A Jew: Ethical Teachings of Judaism*. Northvale, NJ: Jason Aronson, Inc., 1992.

Steinberg, Paul. *Study Guide to Jewish Ethics*. Jewish Publication Society, 2003.

Suggarman, Morris. *Ethical Literature*.

Tamari, Meir. *"With All Your Possessions": Jewish Ethics and Economic Life*. New York: The Free Press, 1987.

Elderly

Kosovske, Howard. *Jewish Ethics and the Aged*. New York: Union of American Hebrew Congregations, 1983.

Treatment of the Sick

Address, Richard F. ed. *Caring for the Soul R'fuat HaNefesh: A Mental Health Resource and Study Guide*. New York: UAHF Press, 2003.

Goldstein, Rabbi Harris R. *Being a Blessing: 54 Ways You Can Help People Living with AIDS*. Los Angeles: Alef Design Group, 1995.

EDUCATIONAL RESOURCES:

- **The Amos lesson plan** uses this prophet's teachings to facilitate a discussion on social justice. It was designed for middle school students and is useful when there is limited time. This lesson was created by Aaron Rittmaster and is available at <http://ajritz.com/ew/Prophets/amos.htm>.
- **The Dynamics of Tzedakah: From Dependence to Dignity** is a curriculum for adults or advanced high school students. The first part contains an essay discussing how to give tzedakah without promoting dependency or injuring the pride of the recipient. The second part includes text excerpts addressing the question that arise when giving tzedakah. This curriculum is produced by the Shalom Hartman Institute (<http://www.hartmaninstitute.com>) and can be ordered by calling 212-772-9711.
- **Faith-Based Community Organizing: A Unique Social Justice Approach to Revitalizing Synagogue Life**, a resource from *Jewish Fund for Justice* in 2003, was created to stimulate awareness and discussion within the American Jewish community. JFJ is committed to fighting the injustice of poverty on a grassroots level. The booklet can be ordered from <http://www.jfjustice.org/>.
- **Gathering the People Training and Education in Congregational Community Organizing** offers a variety of perspectives, suggestions and lessons on community organizing in synagogues. The following is a selection of the resources most relevant to leadership training in congregations available on this site. The index page can be found at <http://www.gatherthepeople.org/Pages/GTPcontents.htm>.
 - Congregational Organizing
http://www.gatherthepeople.org/Downloads/RELATIONS_LDRDEV.pdf
 - On Leadership
http://www.gatherthepeople.org/Downloads/ON_LEADERSHIP.pdf
 - Congregational Organizing Guides
<http://www.gatherthepeople.org/Pages/GTPdocuments.html>
- **Jewish Civics: A Tikkun Olam/World Repair Manual** provides an in-depth history of Jewish communal activism in the arena of public affairs, and introduces a very helpful Jewish values matrix as a tool to analyze this engagement. This text is designed for high school students in supplementary schools. It is produced by the Washington Institute on Jewish Leadership and Values and can be ordered by calling 301-770-5070 or at <http://panim.org>.
- **JSJN Passover Social Justice Resources** *Jewish Social Justice Network's* Haggadah supplement contains teachings, poems, and writings that link Passover and modern perspectives on social justice. The pieces collected within this pamphlet are submission from various JSJN member groups and offer reading that can be easily integrated into a traditional

seder or used to create an alternative seder. This booklet can be ordered by contacting info@jsjn.org or calling 212-213-2113 x23.

- **Jewish Text Analyses** uses Jewish methods of textual examination to tackle justice relate ethical questions. This resource was produced by **Just-Tzedekah**; the texts can be found under the heading: "*What Our Sages Say About...*" The *Just-Tzedekah* website can be found at <http://just-tzedakah.org>.
- **Judaism and Urban Poverty Curriculum; *An exploration of Urban Poverty in the Light of Jewish Tradition*** was produced to raise awareness of life in poverty and encourage middle school students to personalize this understanding. It is designed for use in religious schools. Students discuss difficult choices, such as whether a family should use its remaining money for medicine or food. This curriculum engages students with Jewish scholars and texts, teaches them how to affect the system to eliminate the causes of poverty. The curriculum is divided into six lessons and a field trip. It is produced by the **Jewish Council on Urban Affairs** and can be ordered by calling 312-663-0960 x319.
- **Hillel's Tzedek How-to Guide** This document, produced by Hillel, provides a collection of articles, case studies, and suggestions on how create innovative social justice programming. This piece is targeted specifically towards campus leaders, but the sections on advocacy and the Jewish content can be used in any adult setting. This guide is available as a PDF and can be downloaded off the Hillel website at <http://www.hillel.org/> under social justice resources.
- **Relations with the Hungry, Tzedakah & Welfare Reform** is a short compilation of texts and accompanying study questions. It was written by Avi Weinstein and is posted on the Jewish Virtual Library. The texts can be found at <http://www.us-israel.org/jsource/Judaism/tzedaka1.html>.
- **To Till and to Tend: A Guide to Jewish Environmental Study and Action** is produced by the **Coalition on the Environment and Jewish Life**, which aims to promote environmental education, scholarship, advocacy, and action. The guide can be found at <http://www.coejl.org/>.
- **"Torah and Justice- from Text to Social Activism"** involves participants in considering how Jewish values influence their own beliefs about justice in American society. This text is produced by the **Washington Institute on Jewish Leadership and Values**, and can be ordered by calling (301) 770-5070 or found at <http://panim.org>.
- **The Tzedakah Fellowship Curriculum: Giving and Organizing for Positive Social Change** teaches middle school students about the causes and effects of poverty, Jewish responses throughout history, and mandates of Jewish texts. The topics of the six lesson plans include community organizing and the structural roots of poverty. Study questions, work sheets and a teachers' guide are also included. This curriculum, designed for use in day schools, is produced by the **Jewish Fund for Justice** and can be ordered by calling 212-213-2113.

- **1995 National Observance of Children's Sabbaths: Resource Materials for Jewish Congregations** aims to raise awareness about the plight of children in poverty. This packet includes prayers that congregations can add to their religious services, activities for youth groups, and ways that adults can advocate for affordable housing. There are separate lessons plans geared for K-3, 4-6, middle school, and high school students. These materials are produced by the *Children's Defense Fund* and can be ordered by calling 202-662-3652.

USY Handbooks & Manuals

- **Chapter SATO Handbook**
 - An informational piece with programmatic and resource materials which explains the structure and history of the Tikun Olam Program and provides a basic guide to SATO programming.
- **Environmental Handbook**
 - A resource book for individuals and chapters, with facts about the dangers our environment faces, Jewish sources, program and action ideas, and lists of organizations and publications for additional information.
- **Managing Disability Handbook**
 - A disability handbook, including a simulation program based upon activities at the 1984 International USY Convention. These simulation activities and other materials help people to understand the problems and needs of the disabled members of the Jewish Community.
- **Phonathon Manual**
 - USY Chapters throughout North America have raised thousands of dollars for Tikun Olam with this easy method. Try it. You'll be helping Jews all over the world.
- **Social Action Idea Handbook**
 - Published in 1994, this Handbook contains a wide variety of "how-to" information for the chapter and region including phone numbers and addresses of many organizations as well a calendar of events.
- **Tikun Olam Fund Raising Manual**
 - USY Chapters throughout North America are always looking for new ideas to raise funds for Tikun Olam. Here are some of the best ideas collected in one booklet. (Updated March 1997)

Magazines:

<http://www.tikkunnews.org/>

General Websites:

www.socialaction.com

SocialAction.com is an online Jewish magazine "dedicated to pursuing justice, building community, and repairing the world." The website offers resources including articles related to different social justice areas, Jewish holidays, and secular holiday. There are also themed d'verei Torah for each weekly parsha, and other related education opportunities

<http://www.jrf.org/>

Jewish Reconstructionist Federation

<http://www.jcrcboston.org>

Jewish Community Relations Committee of Greater Boston. This site seeks to "promote an American society that is democratic, pluralistic and just." This website has information about synagogue social justice, young adult and youth opportunities.

<http://www.jfjustice.org/index.html>

The **Jewish Fund for Justice** is the only national Jewish organization solely committed to fighting the injustice of poverty in America. By assisting grassroots organizations of low-income people from all backgrounds and faiths struggling for decent housing, schools, healthcare and jobs and by educating Jews about poverty issues and the importance of developing community-based, social justice partnerships, the Jewish Fund for Justice brings to life the core Jewish values of *tikkun olam* (repair of the world) and *tzedakah* (righteous giving).

<http://www.servicelearning.org>

Nation Service-Learning Clearinghouse. The national site for service learning information. The Learn and Serve America National Service-Learning Clearinghouse (NSLC) supports the service-learning community in higher education, kindergarten through grade twelve, community-based initiatives and tribal programs, as well as all others interested in strengthening schools and communities using service-learning techniques and methodologies.

<http://www.clal.org>

CLAL - The National Jewish Center for Learning and Leadership.

CLAL stimulates volunteer, professional and rabbinic leadership to build responsive Jewish communities across North America.

<http://www.avodah.net/>

AVODAH is a young adult Jewish service organization based in New York City. The website has extensive resources for social justice education related to parshiot and Jewish holidays.

<http://www.ziv.org>

The Ziv Tzedakah Fund has many articles and listing, including practical mitzvah opportunities, sources of inspiration, tzedakah ideas, books and curricula

Poverty:

<http://www.wclp.org/>

Western Center on Law & Poverty advances and enforces the rights of low-income Californians in health, housing and public assistance by working statewide for systemic change.

<http://www.careusa.org>

CARE is one of the world's largest private international humanitarian organizations, committed to helping families in poor communities improve their lives and achieve lasting victories over poverty

Treatment of Animals:

<http://www.chai-online.org/index.htm>

CHAI is a 501(c)(3) nonprofit organization formed in the U.S. in 1984 to improve the condition and treatment of Israel's animals

<http://www.jewishveg.com/index.html>

Jewish Veg provides textual information and why to be a vegetarian.

<http://www.theanimalrescuesite.com/>

Simply clicking on this site donates tzedakah to animals in need.

<http://www.ivu.org/jvs/>

The Jewish Vegetarian and Ecological Society.

Environment:

<http://www.coejl.org>

The Coalition on the Environment and Jewish Life was founded in 1993 to promote environmental education, scholarship, advocacy, and action in the American Jewish community

<http://www.nwjep.org/>

The Northwest Jewish Environmental project (NJEP), was started in the spring of 1997 by Mark and Sharon Bloome. Since then NJEP has established itself as an innovative leader in the Northwest Jewish community by providing hands-on educational programs for students; offering new communal experiences for individuals and families; and serving as a resource and agent of change for Jewish institutions.

<http://www.therainforestsite.com/>

Simply clicking on this site donates tzedakah to help maintain the rain forest.

Hunger:

Local and State:

<http://www.ifsla.org/sova/>

SOVA is the Hebrew word for "eat and be satisfied". The three community pantries in Los Angeles feed over 2,500 needy people each month.

<http://www.lacehh.org/>

The Los Angeles Coalition to End Hunger and Homelessness (LACEH&H) was established in 1985. In 2003 we have grown to hundreds of organizational members and individuals who are organizing, educating, advocating and lobbying through the following six key projects.

<http://www.orangecountyfoodbank.com/>

Community Action Partnership of Orange County Food Bank

<http://www.targethunger.com/>

Sacramento Hunger Commission

<http://www.cafoodbanks.org/>

The California Association of Food Banks (CAFB) was founded in 1995 to promote collaboration in response to emerging social, economic and legislative challenges impacting hungry people throughout California.

<http://www.cbp.org/>

California Budget Project

<http://www.cfpa.net/>

California Food Policy Advocates is a statewide public policy and advocacy organization dedicated to improving the health and well being of low-income Californians by increasing their access to nutritious and affordable food.

<http://www.hungeraction.net/>

The California Hunger Action Coalition (CHAC) is a broad-based membership organization of food program providers, consumers, and anti-hunger advocates from throughout the state. United in their belief that access to adequate, nutritious and safe food is a fundamental human right, the coalition advocates for freedom from hunger for all Californians.

National:

<http://www.mazon.org/>

Founded in 1985, **MAZON: A Jewish Response to Hunger** is a national, nonprofit agency which allocates donations from the Jewish community to nonprofit organizations providing food, help and hope to hungry people of all faiths and backgrounds.

<http://www.secondharvest.org/>

America's Second Harvest America's Second Harvest distributes food and grocery products through a nationwide network of certified affiliates, increase public awareness of domestic hunger, and advocate for policies that benefit America's hungry.

<http://www.foodsecurity.org/>

The Community Food Security Coalition (CFSC) is a non-profit 501(c)(3), North American organization dedicated to building strong, sustainable, local and regional food systems that ensure access to affordable, nutritious, and culturally appropriate food for all people at all times

<http://www.foodfirst.org/>

The Institute for Food and Development Policy better known as Food First--is a member-supported, nonprofit 'peoples' think tank and education-for-action center. Our work highlights root causes and value-based solutions to hunger and poverty around the world, with a commitment to establishing food as a fundamental human right.

<http://www.frac.org/>

Food Research and Action Center (FRAC) was founded in 1970 as a public interest law firm. FRAC is a nonprofit and nonpartisan research and public policy center that serves as the hub of an anti-hunger network of thousands of individuals and agencies across the country

<http://www.centeronhunger.org/>

The Center on Hunger and Poverty promotes policies that improve the lives of low-income children and families.

<http://www.results.org/website/article.asp?id=19>

RESULTS is a nonprofit grassroots advocacy organization, committed to creating the political will to end hunger and the worst aspects of poverty.

<http://www.strength.org/>

Share Our Strength mobilizes individuals and industries to lend their talents to raise funds and awareness for the fight against hunger and poverty.

<http://www.worldhungeryear.org/>

World Hunger Year (WHY) was founded in 1975 and is a leader in the fight against hunger and poverty in the United States and around the world.

<http://www.thehungersite.com/>

Simply clicking on this site donates tzedakah to those who are hungry.

Social Justice:

<http://www.ou.org/public/Publib/>

Institute for Public Affairs, Union of Orthodox Jewish Congregations of America, hosts a Public Policy Library and links to Jewish law sites.

<http://www.jewishalliance.org/home.htm>

The Jewish Alliance for Law and Social Action is dedicated to being a strong, progressive, inter-generational voice, inspired by Jewish teachings and values, for social justice, civil rights, and civil liberties. They provide informational programming and working committees on these issues in Massachusetts.

Youth Organizations:

<http://www.usy.org/>

United Synagogue Youth

<http://www.nfty.org/>

North American Federation of Temple Youth

<http://www.bbyo.org/>

B'nai B'rith Youth Organization

www.betar.org

Betar

<http://www.hillel.org/>

Hillel

<http://www.youngjudaea.com/>

Young Judea

<http://www.jsu.org/>

Jewish Student Union

<http://www.noarhadash.org/>

No'ar Hadash

Volunteer Opportunities:

<http://www.wzo.org.il/en/>

The Hagshama Department of the World Zionist Organization encourages young people to embark on a journey designed to empower participants in an ongoing process, in which the individual develops a sense of belonging and responsibility to the broader community. Hence, we envision the expansion of the person's growing commitment from the personal to the Jewish communal and to the State of Israel.

<http://www.vfi-usa.org/>

Volunteers for Israel (VFI) is a non-political, non-profit, volunteer organization.

<http://volunteermatch.org/>

VolunteerMatch is the nonprofit, online service that helps interested volunteers get involved with community service organizations throughout the United States.

http://www.ujc.org/ir_home.html

United Jewish Communities represents 156 Jewish federations, 400 independent communities and 700,000 people across North America.

<http://www.serviceleader.org/new/>

ServiceLeader.org, a project of the RGK Center for Philanthropy and Community Service at the Lyndon B. Johnson School of Public Affairs of the University of Texas at Austin, provides information on all aspects of volunteerism.

<http://www.mentoring.org/index.adp>

National Mentoring Partnership offers solutions that are both cost-effective and easy to access: from online training and recruitment to e-mentoring standards and tool kits to counsel from experts.

<http://www.njcl.net>

National Jewish Coalition for Literacy

<http://www.jafi.org.il/>

The Jewish Agency for Israel is committed to assuring the future of the Jewish people with a strong Israel at its center.

<http://www.sparkpfs.org/entryPage.cfm>

spark: Partnership for Service aims to inspire a commitment to service as an ongoing part of each person's life and an important expression of Jewish identity. **spark** is committed to expanding the Jewish community's engagement in service to the elderly and/or ill and works collaboratively with other Jewish organizations in developing resources, curricular materials, trainings and workshops, and programs to enhance and expand high quality Jewish community service. **spark's Heart Action** program is an intergenerational learning discovery program; participants commit to making weekly nursing home visits, during which time they engage senior citizen residents in various levels from group projects to individual visiting.

<http://www.kedma.org/>

KEDMA is a non-profit student organization with branches in Israel and the US. We work with overseas students on one-year programs, aiming to provide underprivileged Israeli communities with the educational and material resources necessary for development.

<http://ajws.org/avolunteer.html>

American Jewish World Service [AJWS] is an independent not-for-profit organization founded in 1985 to help alleviate poverty, hunger and disease among the people of the world regardless of race, religion or nationality

Disabled:

<http://www.jbd.org/>

Jewish Blind & Disabled provides caring sheltered housing for visually and physically disabled people, to help them improve their quality of life, maximise their freedom of choice, and achieve independent living.

<http://www.jfsia.org/disabilities.htm>

Jewish Family Services

Educational Resources:

<http://www.caje.org/>

The Coalition for the Advancement of Jewish Education

<http://www.urj.org/>

Union for Reform Judaism

<http://www.uscj.org/index1.html>

The United Synagogue for Conservative Judaism

<http://www.bjesf.org>

Bureau of Jewish Education of San Francisco

<http://www.ort.org/asp/page.asp?id=1>

World ORT is one of the largest non-governmental education and training organisations in the world, with past and present activities in over 100 countries. A non-profit, non-political organisation, ORT's objective is to meet the educational and vocational requirements of diverse students throughout the world.

<http://www.nmmc.net/Guide/Links.html>

Jewish Educational Resources on the Internet

http://www.lookstein.org/edu_resources.htm

The Lookstein Center was established to promote the advancement of Jewish education in the Diaspora.

<http://www.jewishnet.net/obs/>

Observatory of Jewish Educational Resources on the Internet

<http://www.peje.org/index.htm>

The Partnership for Excellence in Jewish Education (PEJE) is a collaborative initiative of major philanthropic partners, whose goal is to strengthen the Jewish day school movement by increasing enrollment in Jewish day schools in North America.

<http://www.jesna.org/>

Created in 1981, **JESNA** is the Jewish Federation system's educational coordinating, planning, and development agency. Dedicated to vibrant Jewish life through Jewish learning, JESNA works to promote excellence in Jewish education by focusing on six key areas: improving day school quality and affordability; revitalizing congregational and communal education; engaging and empowering Jewish youth; recruiting and developing Jewish educators; using media and technology to enhance Jewish learning and teaching; and utilizing research and evaluation to promote continuous improvement

<http://www.jecc.org/edres/medtech/bested.htm>

The Jewish Education Center of Cleveland