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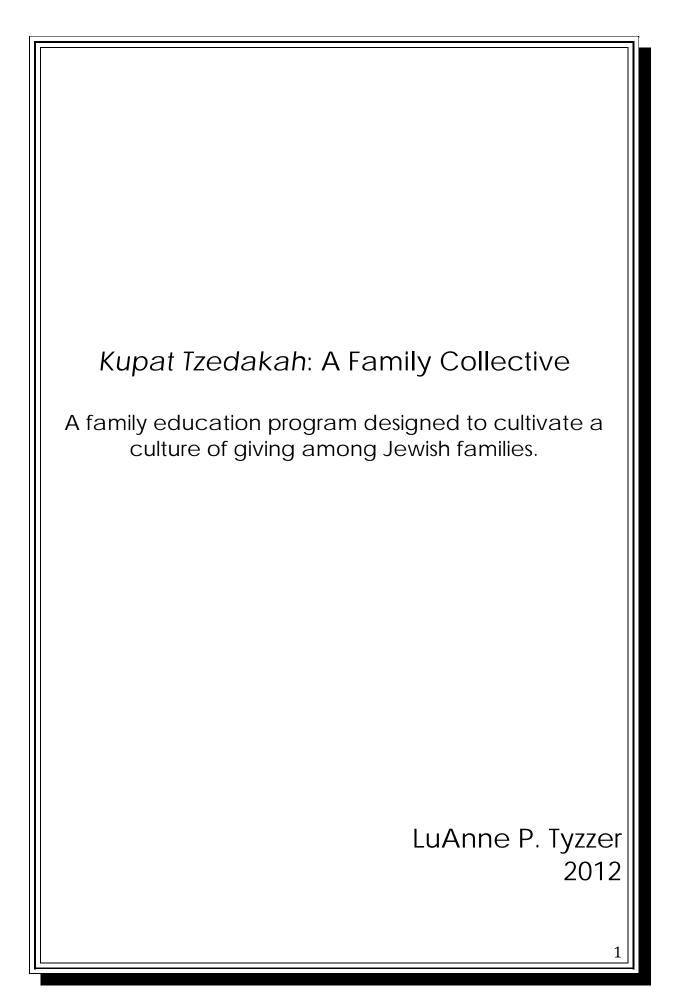


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Note:

* Indicates scripted lesson

** Indicates scripted lesson designed with a "memorable moment"

Kupat Tzedakah: A Family Collective

Rationale

"Giving of one's self and one's resources generates a story, a narrative of who I am, what kind of Jew I wish to be, what my community values are, and what image of self or of God I would like to make visible in the world by my actions."¹ – Noam Zion

Rooted in Jewish tradition, *tzedakah* is an obligation – a command – to support those in need. Literally translated as righteousness, scholar Gary Tobin observes:

The command of *tzedakah* was codified within a set of societal laws that wove a system of communal order. How one was to perform righteous acts was laid out in an elaborate set of instructions- first the written law (Torah), and then in the oral law (Talmud). These acts of giving became interwoven into the basic foundation of Jewish society.²

As Jewish communal structures developed, *tzedakah* became normative for Jews. It operated, as it does for many American Jews today, on a subconscious level. Tobin asserts, "These feelings and actions are now "hard-wired" into the Jewish subconscious and communal psyche, guiding and directing Jewish behavior."³ This climate echoes another conception of giving: philanthropy as civic responsibility.⁴

Regarding youth and teens, we make great efforts to rear life-long Jewish learners who espouse and enact Jewish values to help those in need. Examples of these approaches include, *tzedakah* collections during religious school's opening announcements, various class or school-wide fundraisers ranging from local agency

3 Ibid.

¹ See Noam Zion, The Guide for the Perplexed Donor: Tzedakah as Jewish Identity. Shma.com. Posted October 2, 2011.

² Tobin, Gary A. *The Transition of Communal Values and Behavior in Jewish Philanthropy*. Institute for Jewish and Community Research. 2001.

⁴ The notion of "civic responsibility," comes up quite frequently in literature regarding Jewish philanthropy in America. See Karp, Alexander C. Tobin, Gary A. Weinberg, Aryeh K. *An Exceptional Nation: American Philanthropy is Different Because America is Different.* Philanthropy Roundtable. 1 November 2004.

support to global natural disaster relief, and the now common *B'nei Mitzvah* Project. Building on these successful practices would solidify the practice of *tzedakah* for learners of all ages.

Adolescents and teens, for instance, are very much in a state of becoming. Developmentally, they are experimenting with questions of self and purpose. As "millennials," they are filled with a sense of duty, agency, and at times, entitlement. For the most part, they are confident and want to make the world a better place. Given these characteristics and many of their parents' attitudes and behaviors surrounding *tzedakah*, they *will* make the world a better place, but the question is whether they will do so Jewishly.

Jews of all generations deserve the opportunity to tap into the Jewish concepts and praxis of *tzedakah*. The gap between adult understanding of Jewish giving and youths' impressionable, formative years makes family education about *tzedakah* a natural and significant bridge. Recently, the organized Jewish community has made multiple programmatic attempts to strengthen the awareness and practice of Jewish philanthropy. There are initiatives to engage youth; initiatives to garner multigenerational involvement and leadership of family foundations; and the democratization of Jewish philanthropy. Despite theses multifaceted steps to inculcate a strong philanthropic sense of purpose, and meaning for their target demographics, an important group remains untouched: the Jewish family.

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To instill vigor in American Jews' understanding of tzedakah and

philanthropic deeds, then, this curriculum guide provides learners the wherewithal

to accomplish the following:

- 1. Understand the ancient principles of *tzedakah* as taught in the Torah, Talmud, and contemporary texts.
- 2. Research Jewish communal organizations that do *tzedakah* on behalf of Jews and non-Jews.
- 3. Connect to Jewish communal organizations that do *tzedakah*.
- 4. Assess values and interests to guide family contribution to selected organization(s).

Enduring understandings that underscore this curriculum guide:

- 1. *Tzedakah* obliges Jews to support those in need so as to create a consciously passionate Jewish community.
- 2. The value and practice of *tzedakah* is rooted in traditional and experiential Jewish educational models.
- 3. *Tzedakah* is an essential life-long practice that transmits *l'dor v'dor*, from one generation to the next.
- 4. The intention behind financial contributions differentiates *tzedakah* from philanthropy/charity.
- 5. Jewish communal organizations model the traditional *kupah* (communal pot of funds), which preserves the dignity of both giver and receiver of financial aid.

Over an academic year, families in a congregational school setting will be

equipped to give thoughtfully as a lifelong practice. Families will create a kupat

tzedakah: a family collective⁵ whereby they assess their values, research

organizations, and ultimately collect funds to allocate to organization(s) of choice.

This curriculum guide aspires to institute a culture of Jewish giving. By providing

⁵ *Kupah* literally means community fund. Traditionally, it is held that a communal pot of funds creates anonymity, which preserves the dignity of both giver and receiver of financial aid.

Jewish families the opportunity to learn about tzedakah together, they will emulate *tzedekim*. Once families have the knowledge to give Jewishly, they can, as Noam Zion states, make visible to the world what kind of Jews they are and what their communal values are vise vie their actions. The envisioned outcome is a vibrant Jewish community that esteems *tzedakah*, and continues to model it as an important Jewish practice, *l'dor v'dor*.

NOTE TO THE EDUCATOR

Dear Educator:

Thank you for your interest in engaging with family education on *Tzedakah*! This curriculum guide is part two of a two-part integrative project between the Rhea Hirsch School of Education and the School of Jewish Non-profit Management at the Hebrew Union College-Jewish Institute of Religion. The capstone project titled, "Jewish Philanthropy: A Family Affair?" seeks to better understand the extent to which parents transmit Jewish values and practice of *tzedakah* to their children. Supported by scholarly articles and opinion pieces, the case study consisted of extensive interviews with ten religious school parents of a large and historic Los Angeles Reform congregation. Study findings reveal the following realities prevalent amongst religious school parents: (1) Religious school parents engage with philanthropy, but lack connection to the Jewish values and sense of responsibility that makes for *tzedakah*. (2) On average, these Jewish parents do not have established plans for giving nor do they have a rationale for their gifts. (3) Family education about *tzedakah* would effectively inform Jews of all ages about Jewish giving and, if given the opportunity to engage in *tzedakah*, they would do so.

Based on current trends in Jewish philanthropy and religious school parents' interview responses, which largely reflect those trends, a family education program on *tzedakah* is recommended.

This curriculum guide is a direct reflection of the recommendations made in the case study. Designed with the whole family in mind, parents and children learn with and from one another. The ideal age to introduce learners to this content is 10 years of age because it is at this stage that children begin to acquire a greater sense of accomplishment in addition to a desire to test values and beliefs. This starting point also allows plenty of time to integrate pre-*b'nei mitzvah* learners into the practice of *tzedakah*. At the same time, it taps into adult learning needs.

A unique feature of this curriculum guide is that most lessons suggest families learn in "family pods" together. There are opportunities for adults to learn with adults and children with children, however, the goal is to root the understanding and practice of *tzedakah* in the home. That is why each lesson concludes with a "Take Home Value." These home components aim to ensure the conversation continues into the home- be it on the sofa or at the dinging room table. "Take Home Value" exercises are moments for family sharing and bonding around *tzedakah*.

Supplementary school communal bonding is structured in the suggested 15minute breaks built into each lesson. As each lesson is designed to be two hours, this break encourages a brief schmooze and nosh. And though, designed for a congregational school setting, this curriculum guide aims to educate as many contemporary, liberal Jews as possible. Therefore, it also transfers to other Jewish settings with ease. Non-profits, for example, may choose to incorporate this guide in to a family education program so donors may pass their legacy of giving on to their progeny. This curriculum guide fosters *tzedakah* literacy as it grooms learners to create a *Kupat Tzedakah*: A Family Collective. If you see the need to introduce a culture of giving to your learners, then you chose the correct curriculum to meet that pressing need!

Some curricula on *tzedakah* already exist though none work to bond family and strengthen the Jewish community, overall like this one does. Thank you for investing the time and resources in supporting this family education curriculum.

Wishing you much *mazel* along your journey!

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Unit One Tzedakah: Its Roots and What it Means to us Today

Enduring Understandings:

Students will understand that...

- The command of *tzedakah* is embedded in Judaism.
- The values rooted in the ancient categories of *tzedakah* guide Jews to lead just lives.
- There are multiple opportunities to give *tzedakah*.
- How one gives *tzedakah* is as important as the gift.

Unit Goals:

- To differentiate *tzedakah* from other forms of financial donations.
- To indicate those elements which make *tzedakah* a uniquely Jewish value and practice.
- To use Biblical, Rabbinic, and Contemporary texts as a way to convey *tzedakah's* enduring and relevancy in the Jewish community.
- To translate ancient categories of *tzedakah* (peah, etc....) to modernity.

Unit Objectives: (SShBAT)

- Compare and contrast *tzedakah*, charity, and philanthropy.
- Question ancient categories of *tzedakah* and their relevance today.
- Differentiate between different categories of *tzedakah*.
- Determine whether it is feasible to translate ancient categories of *tzedakah* to contemporary life, and if so how.
- Rank modes of giving *tzedakah* just as Maimonides' ladder model does and explain ranking process.

Memorable Moment:

• Role Play Simulation: the impact of *Tzedakah* on the giver, the receiver, and the community.

Evidence of Understanding

Learners will...

- Match terms *tzedakah*, charity, and philanthropy to the correlating definition.
- Discuss factors that make *tzedakah* unique to Judaism.
- Interpret and analyze what Jewish textual tradition says about righteousness.
- Integrate the ancient categories of *tzedakah* in a *tzedakah* box design.
- Relate to the rabbinic
- Rank Maimonides' ladder and compare it to Maslow's Hierarchy of Needs.

Lesson 1: What exactly is Tzedakah and what are its Roots in Judaism?

Enduring Understanding:

The command of *tzedakah* is embedded in Judaism.

Objectives:

- Compare and contrast *tzedakah*, charity, and philanthropy.
- · Interpret the rabbinic understanding of "righteousness"

Materials Needed:

Definition of Giving Handout *Copies of:*

- TALMUD SUKKAH 49B
- MIDRASH TANNAIM-DEUTERONOMY 16:20 B

Memorable Moment:

"Righteous Masterpieces" (See Take Home Value)

Set Induction: *Tzedakah*: It Means More Than You Might Think (20 min)

The teacher will instruct learners to match the terms below with their corresponding definitions. Answers might not be so obvious and that is exactly the point. In this first exercise of the entire unit, the goal is to frame and perhaps even reshape learner's understanding of *tzedakah*.

Definitions of Financial Giving

Charity: Derived from the Latin root "*caritas*" meaning love, dearness, and fondness. **Philanthropy:** comes from a combination of two Greek roots, *philia*, meaning love, and *anthropos*, meaning man.

Tzedakah: צדקה is derived from the from the Hebrew root *tzedek*. Meaning justice, that which is right, and is related to the word *tzadik*, a person who lives according to *tzedakah* and *tzedek* an upright, giving life.

Implications of the terms:

Charity and philanthropy, originally indicated acts of love, actions motivated by an inner caring for others.

Tzedakah includes this feeling, but goes further, superseding the immediate moods of the individual and demanding that – even if you are not in a particularly loving mood – the obligation, the Mitzvah, still requires us to give.

"Being a mensch and integrating *tzedakah* into our lives means aggressively seeking out situations and people and times and places where we may best apply our powers to provide a measure of *tikun olam* – fixing-up the world. We must be on the lookout at all times." (Siegel, p. 120).

Other terms needed to know when studying tzedakah:

Kavod: honor, dignity, respect. The Talmud says the *kavod* due to God's creatures is extremely great. We are to treat every person with the sense of dignity he or she deserves.

Bushah: Shame, humiliation, embarrassment, the opposite of *kavod*. We are similarly expected to avoid causing a sense of *bushah* in another person.

Discussion:

The teacher should guide learners in a conversation about observations they can draw from the set induction.

Suggested guestions:

- 1. In addition to the definition, what makes *tzedakah* different from other forms of giving?
- 2. Why do you think Judaism obligates Jews to give tzedakah?
- 3. How does this obligation shape the way we give and the thought process behind our giving?

Possible answers:

- 1. While charity and philanthropy have "optional" connotations, tzedakah is required. It implies one gives in the pursuit of righteousness.
- 2. The obligation to give *tzedakah* is embedded in Jewish tradition because it reflects the tenet to support the vulnerable of community- Jew and non-Jew.
- 3. To know *tzedakah* is obligatory allows one to give with intention. Furthermore, this intention directs one to give in the most thoughtful and careful way.

Activity 1: Righteousness: A Deeper Look

(1 hr) The teacher will introduce textual sources to illuminate the rabbis' understanding of tzedakah. Pursuant to the study of each text, see suggested discussion questions.

SUGGESTED 15 min. BREAK

Closure: Applying Righteousness

For the following closing activity, learners will be grouped by age so there are 3 or 4 learners per group. Adults will work with other adults and children will be grouped according to grade level.

In groups, learners will synthesize what they learned about tzedakah and the meaning of righteousness innate to the principle and practice of this core Jewish tenet. They will come up with key impressions that they would like to share with

others. Together, they will devise a way to share their newfound knowledge. Sample methods include writing a letter to the editor of a Jewish news source, creating a "rap," posting a "status update" on Facebook, tweeting about it, or any combination of these.

Take Home Value: "Righteous Masterpieces"

Families will create "Righteous Masterpieces." These works of art can be done on a number of mediums, including graphic art, paper tear, markers, paints, etc. The important part is that all members of the families work together. Families will present their pieces at the start of lesson 2 of unit 1. See page 13 for instructions.

(25 min)



Textual Sources on "righteousness"

TALMUD SUKKAH 49B

Original Text:

כאילו מילא כל העולם כולו חסד-כל העושה צדקה ומשפט

Translation:

Whoever does charity and justice is regarded as if they filled the whole world with kindness. [Soncino translation. Edited for gender neutrality]

Suggested Discussion Questions:

1. What is charity? What is justice? Why are both necessary to fill the whole world with kindness?

2. How can we help fill the world with kindness?

MIDRASH TANNAIM-DEUTERONOMY 16:20 - B

Original Text:

ד״א צדק צדק תר׳ יכול לא יתן אדם צדקה אלא אם יבואו ויאמרו לו תן ומנ׳ שאם לא יבואו ויאמרו לו [תן] צדקה מנ׳ שילך אחריהם ויתן ת״ל צדק צדק תר׳ מה כת׳ אחריו למען תחיה וירשת את הארץ: הרי שלא בא לידו לעשות צדקה אלא שתבעוהו לילך ולבקש (על) [מן] לעשות צדקה והלך עמהן מעלין עליו כאלו נתן משלו שנ׳ צדק צדק תר׳ רדוף אחר אחרים צדקה ואחר גמילות חסדים מה שכר נוטל על כך (משלי כא כא) רודף צדקה וחסד ימצא חיים צדקה וכבוד:

Translation:

Another teaching: Justice, justice you shall pursue - one might think one is not to give charity unless (people) were to come and ask you to give; But this is incorrect. From where do we know that if (people) were not to come and ask you to give charity that you should go after them and give? Talmud teaches us Justice, justice you shall pursue. What is written after that (i.e. in Scripture, Deut. 16:20) is, "that you may thrive and inherit the land"; This does not say that the [tzedakah] must come from your own hand, rather when one comes to you [seeking tzedakah]; if you [tell the person] to go and to request from others to do tzedakah and accompany them, it is considered as if you yourself gave, as it says, Justice, justice you shall pursue, pursue tzedakah and after good deeds. What reward do you get for this? "One that pursues after justice and mercy finds life, prosperity, and honor." (Proverbs 21:21) [Translation by Rabbi Rachael Bregman and Henry Resnick. Edited for gender neutrality and clarity]

Suggested Discussion Questions:

1. According to this text, what is justice? How do we fulfill the commandment of "Justice, justice you shall pursue?"

- 2. If you are unable to give, what are you still obligated to do? Why?
- 3. What does this text teach us about our true tzedakah obligation?

Creating a "Righteous Masterpiece" Instructions

Step 1: Based on the textual sources of righteousness introduced in activity 1, brainstorm examples of how the rabbinic principles may apply today. Examples may come from real world headlines, personal experience, or ideal scenarios.

Step 2: As a family, depict the example of righteousness you chose in some form of artistic rendering. This may be a collage, watercolor, pastel, etc. The options are endless!

Step 3: Explain your "righteous masterpiece" in writing. This written description should accompany your family-created artwork as a caption or pasted on the back of your piece.

Step 4: Plan a two-minute presentation for next class session.

Lesson 2: Origins of the Tzedakah Requirement

Enduring Understandings:

- The command of *tzedakah* is embedded in Judaism.
- *Tzedakah* is a holy act indicated in Biblical, rabbinic, and contemporary sources.

Objectives: (SShBAT)

- Examine the Biblical citations of *tzedakah* and their surrounding context.
- Analyze the early Biblical meaning of *tzedakah*.

Materials Needed:

Tanachim/or computers with Internet access to look up these verses:

- Genesis 14:19-20
- Leviticus 19:9-10
- Leviticus 25:35-37
- Deuteronomy 14:28-29
- Deuteronomy 15:7-8
- Isaiah 58:6-7

Set Induction: "Righteous Masterpiece" Presentations (20 min)

Given about 2 minutes, families will present their righteous masterpieces to the class. Presentation protocol should align with the steps of the instructions. Families will first discuss the design process and continue on to explain the behind their artistic creations.

Activity 1: Extracting the *Tzedakah* concept from the *Tanach* (1 hr)

The teacher will distribute Tanachim and guiding question sheets to the learners. Each learner receives 1 of each. Groups will be broken up into family pods. For the most part, this is an independent activity where teacher(s) will guide the process. Learners will be instructed to not only read the verses in focus, but also the surrounding context. At the outset, the teacher will model the process for the whole group.

<u>Questions:</u>

- 1. Who commands to the giver to give?
- 2. Who gives?
- 3. Who receives?
- 4. What's given?
- 5. How much is given?
- 6. Under what circumstances is it given?

Answers:

Genesis 14:19-20

- 1. There does not appear to be a command to give here. Perhaps Abram sets a precedent by giving a tenth of everything.
- 2. Abram
- 3. Melchizedek king of Salem ("A priest of God Most High")
- 4. "A tenth"
- 5. "Of Everything."
- 6. After Melchizedek king of Salem blesses Abram for rescuing Lot and defeating the enemies.

Leviticus 19:9-10

- 1. God commands.
- 2. Moses (though Moses is to relay God's message to all the Israelites).
- 3. The poor.
- 4. The produce in the corners of the field and the fallen fruit.
- 5. However much constitutes the above produce.
- 6. At the harvest.

Leviticus 25:35-37

- 1. God commands
- 2. Moses (though Moses is to relay God's message to all the Israelites).
- 3. One's brother (kinsman).
- 4. Shelter and accommodations; essentially an "interest free loan" so the poor relative may save enough to regain economic independence.
- 5. As much as needed.
- 6. The poor relative is trying to redeem property or liberty. Here, the land of Canaan is God's estate, and the command for the tenants to behave charitably toward one another derives from this.⁶

Deuteronomy 14:28-29

- 1. God.
- 2. The Israelites.
- 3. Tithe.
- 4. Produce.
- 5. "The Levite, because he has no portion or inheritance with you, and the sojourner, the fatherless, and the widow, who are within your towns, shall come and eat and be filled."
- 6. The end of every three years, that year's produce is to be brought to town.

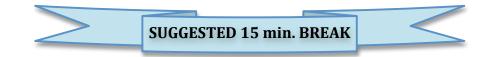
⁶ Jewish Studies Bible, p. 272.

Deuteronomy 15:7-8

- 1. God.
- 2. The Israelites.
- 3. One's brother.
- 4. Whatever suffices his needs.
- 5. However much it takes.
- 6. If one's brother becomes poor, one should not shall not harden their heart or shut their hand against their poor brother, but they shall open their hand to him.

Isaiah 58:6-7 True and False Fasting

- 1. Isaiah
- 2. Israelites
- 3. The hungry, homeless, naked- all those in need.
- 4. Hungry receives bread; homeless receives shelter, naked receives clothing.
- 5. As much as is needed.
- 6. The verses that follow reveal the result of true righteousness. Isaiah's prophecy is contingent upon the Judeans' behavior warranting the Divine presence.⁷



Closure: Reviewing Findings

(25 min)

The educator will invite the groups to reconvene and s/he will facilitate a conversation around striking findings.

Guiding Questions

- 1. What are the big ideas of these Biblical excerpts?
- 2. Do any of the cases seem more relevant in today's world?
- 3. Which of these commands do you already engage in individually or as a family?
- 4. Did any of these excerpts add to your understanding of tzedakah?
- 5. Other striking findings?

Take Home Value:

Families will be invited to go over their findings to look for patterns in terms of who gives, when and how much, and to whom.

⁷ The Jewish Studies Bible, p. 900.

Biblical Sources of the Tzedakah Requirement⁸

Genesis 14:19-20

19 And he blessed him, and said: 'Blessed be Abram of God Most High, Maker of heaven and earth; **20** and blessed be God the Most High, who hath delivered thine enemies into thy hand.' And he gave him a tenth of all.

Leviticus 19:9-10

9 And when ye reap the harvest of your land, thou shalt not wholly reap the corner of thy field, neither shalt thou gather the gleaning of thy harvest. **10** And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor and for the stranger: I am the LORD your God.

Leviticus 25:35-37

35 And if thy brother be waxen poor, and his means fail with thee; then thou shalt uphold him: as a stranger and a settler shall he live with thee. **36** Take thou no interest of him or increase; but fear thy God; that thy brother may live with thee. **37** Thou shalt not give him thy money upon interest, nor give him thy victuals for increase.

Deuteronomy 15:7-8

7 If there be among you a needy man, one of thy brethren, within any of thy gates, in thy land which the LORD thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy needy brother; **8** but thou shalt surely open thy hand unto him, and shalt surely lend him sufficient for his need in that which he wanteth.

Deuteronomy 14:28-29

28 At the end of every three years, even in the same year, thou shalt bring forth all the tithe of thine increase, and shall lay it up within thy gates. **29** And the Levite, because he hath no portion nor inheritance with thee, and the stranger, and the fatherless, and the widow, that are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thy hand which thou doest.

Isaiah 58:6-7

6 Is not this the fast that I have chosen? to loose the fetters of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? **7** Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?

⁸ These translations reflect the Jewish Publication Society's 1917 edition. Found at machon-mamre.org

Lesson 3: Ancient Categories of Tzedakah Reclaimed

Enduring Understanding:

• The values rooted in the ancient categories of *tzedakah* guide Jews to lead just lives.

Objectives:

- Question ancient categories of *tzedakah* and their relevance today.
- Differentiate between different categories of tzedakah.
- Determine whether it is feasible to translate ancient categories of *tzedakah* to contemporary life, and if so how.

Materials Needed:

Copies of:

- MISHNA, PE'AH 1:1
- MISHNA, PE'AH 1:2
- MISHNA, PE'AH 8:8
- BABYLONIAN TALMUD, BABA BATRA 9A
- MIDRASH TANNAIM, DEUTERONOMY 15:8

Memorable Moments:

- Families will create *Tzedakah* boxes reflective of how ancient categories of *tzedakah* translate to contemporary Jewish life and circumstances.
- Families will compare Maimonides' Degrees of *Tzedakah* to Maslow's Hierarchy of Needs.

Set Induction:

(15 min)

Teacher will pose a hypothetical situation to group. The prompt below is based on one for the ancient categories and will place learners in the life experience of our sages when they developed their codes for *tzedakah*. One such prompt is:

Imagine you are a farmer with a nice square plot of land. Even at its edges, it is bountiful with crops. When it comes time to harvest your crops, do you treat them all equal? What do you do with your crops? Do you sell everything or give anything away? Explain your answers.

Next, the group will reconvene to share their response. Interesting ideas will be highlighted.

After, the teacher will introduce this scenario as *Peah* and guide the class to wonder about this concept's application in contemporary times. We no longer farm (most of us, anyway), but we do have other greenery; we have money! How could we think about our annual salaries as a farm whereby we need to give a portion to the poor? This question leads into Activity 1, all about the ancient categories.

Activity 1: Translating Four Ancient Categories of *Tzedakah to Today*

The teacher will read aloud the following quote by Daniel S. Nevins to the class. S/he will then introduce the four ancient categories of *tzedakah*. S/he will allow time for any questions that surface.

"[It is necessary to] define and project a countercultural ideal of tzedakah not as charity, but as the responsible and righteous use of resources. One way to do this is to reclaim the ancient categories that align with a broad set of Jewish obligations. This is not a list of charities, but of sacred spending that is mandatory for a religious Jew." (Daniel Nevins, 2012)9

Peah, shikhecha v'leket

Emergency food relief for the local, regional, and global poor.

This is a mitzvah that the rabbis say has no limit, yet they advise that at least 1.5 percent to 2.5 percent of income from field crops be surrendered to the poor. So, too, should contemporary wage earners give a tangible amount to support the hungry and vulnerable in their community and around the world. From the behavior of Boaz toward the Moabite woman, Ruth, we see that such gifts are not limited to the Jewish poor.

<u>Terumah u'ma'asr</u>

A tithe (10%) for religious services.

In ancient times, this supported the landless priests and Levites who ran the Temple, taught Torah, and represented the community. Today, we could apply these funds to religious organizations needed by the Jewish community: synagogues, day schools, seminaries, and summer camps, which sustain and deepen Jewish identity.

Ma'aser Sheni

A second tithe amounting to 9 percent, most of which was reversed for a family pilgrimage fund, while the rest was distributed to the local poor. In our day, such money could be allocated to a family's own ritual expenses (sukkah, seder, Israel travel, synagogues dues, etc.) and to increase donations to ameliorate the poverty of elderly, ill, disabled, and isolated individuals.

<u>Machazit Ha-Shekel</u>

A final flat poll tax who purpose is truly communal in that it supports welfare organizations that serve the entire Jewish people.

⁹ The quote and category descriptions are direct adaptations from Nevins' article: Rebranding *Tzedakah*: From Charity to Sacred Spending.

Activity 2a

(30 min)

Envisioning A Rabbinic Mindset and Timeless Core Jewish Values

Based on the four categories, the teacher will facilitate a conversation around the following questions. This will root learners in the rabbinic mindset so they can start to imagine Jewish life then, and how the realities discussed relevant today.

Suggested Questions

- 1. What do you think it felt like/looked like to live in ancient Israel?
- 2. There was and continues to be a divide between the classes. Today, the middle class is shrinking and the gap between rich and poor, widening. How does this imagery/reality shape your thoughts about *tzedakah*?
- 3. What do these rabbinic *tzedakah* principles tell us about what Judaism values? How about what it says about the Jewish people and our commitments?

Possible Answers

- 1. Just like there are different societal class today, there must have been those with more and less financial capital. Therefore, the rabbis applied the principle of *tzedakah*.
- 2. This reality reinforces for me *tzedakah* is an essential mechanism to ensure the needy of society receive necessary aid.
- 3. The rabbinic *tzedakah* principles tell us the rabbis looked to tradition while they related *tzedakah* to the realities of their times. This tells us that as inheritors of the tradition, we too have a responsibility to understand and practice *tzedakah*.

Activity 2b:

(20 - 30 min)

Envisioning the Rabbinic Mindset and Timeless Core Jewish Values Learners will break up in to family pods and begin to sketch ideas for *tzedakah* box around the 4 categories of *tzedakah*. Each side will represent a different category and families will be invited to think about each category as they put change into their *pushke*.

Take Home Value:

Making the four categories for giving personal Categories for Giving Based on the sketch they put together in class, families will decorate their *tzedakah* box. They will also contemplate ways the categories are relevant and applicable today. They will bring their *tzedakah* boxes to the next class session to share with the group their process and experience.

Resource Texts

MISHNA, PE'AH 1:1 Original Text:

אלו דברים שאין להם שיעור הפאה והבכורים והראיון וגמילות חסדים ותלמוד תורה אלו דברים שאדם אוכל פירותיהן בעולם הזה והקרן קיימת לו לעולם הבא כיבוד אב ואם וגמילות חסדים והבאת שלום בין אדם לחבירו ותלמוד תורה כנגד כולם:

Translation:

These are the things for which there is no measure: the corner of the field [which is left for the poor], the first-fruits offering, the pilgrimage, acts of loving kindness, and Torah learning. These are the things for which a person reaps the fruits in this world, and gets a reward in the world to come: honoring one's father and mother, acts of loving kindness, and bringing peace between people. And the study of Torah is equal to them all.

[AJWS translation]

Suggested Discussion Questions:

1. In what ways are these five things not measurable? What do they all have in common?

2. What do the second of actions have in common? How is the study of Torah equal to them all?

3. What does this text teach us about what is expected of us? How can we incorporate these values into our deeds?

MISHNA, PE'AH 1:2

Original Text:

אין פוחתין לפאה מששים ואע״פ שאמרו אין לפאה שיעור הכל לפי גודל השדה ולפי רוב העניים ולפי רוב הענוה:

Translation:

One is prohibited from designating less than a sixtieth for pe'ah. Even though it says that there is no measure for pe'ah, all is according to the size of the field and the number of poor people and the yield.

[AJWS translation]

Suggested Discussion Questions:

1. How might we fulfill the laws of pe'ah today?

2. In what ways is this text seeking not only to alleviate hunger, but also to prevent it?

MISHNA, PE'AH 8:8 Original Text:

[ח] מי שיש לו מאתים זוז לא יטול לקט שכחה ופאה ומעשר עני היו לו מאתים חסר דינר אפילו אלף נותנין לו כאחת הרי זה יטול היו ממושכנים לבעל חובו או לכתובת אשתו הרי זה יטול אין מחייבין אותו למכור את ביתו ואת כלי תשמישו

Translation:

One who has 200 zuzim should not take leket (gleanings), shikhaha (forgotten sheaves), pe'ah (corners of the field) and ma'aser oni (tithe for the poor). If one has one dinar (equal to two zuzim) less than 200 zuzim, even if 1000 people give to her, she may take from all of them. [One whose 200 zuzim] are owed to a creditor or to his wife's ketubah may take. We do not obligate one to sell their house or vessels (in order to acquire the 200 zuzim that would disqualify one from taking from the leket, etc.) [Translation by Rabbi Jill Jacobs. Edited for gender neutrality]

Suggested Discussion Questions:

1. What is the significance of 200 zuzim? Why do the rabbis establish this standard of need?

2. What regulations are associated with having 200 zuzim?

3. Should we take a similar approach to assessing needs today? How can we incorporate these ideas into our tzedakah work?

BABYLONIAN TALMUD, BABA BATRA 9A

למוד בבלי מסכת בבא בתרא דף ט עמוד א Original Text:

אמר רב אסי: לעולם אל ימנע אדם עצמו [מלתת] שלישית השקל בשנה, שנא׳: +נחמיה י׳+

והעמדנו עלינו מצות לתת עלינו שלישית השקל בשנה לעבודת בית אלהינו

Translation:

R. Assi said a person should never give less than 1/3 of a shekel each year for it is written, "we assumed upon us the obligation to give 1/3 a shekel each year towards the temple worship." (Nehemia 10:33) [Translation by Josh Yuter] **Suggested Discussion Questions:**

1. Should there be a minimal requirement of everyone to donate to a communal fund? Should the poor be included in this obligation?

2. Are you committed to any causes due to a historical connection or obligation? Does this change your relationship to your work?

MIDRASH TANNAIM, DEUTERONOMY 15:8

מדרש תנאים, דברים טו:ח Original Text:

> הרי שפגע בעני חייב להשלים לו חסרונו שנ׳ ״ די מחסרו״ לא היתה יד הנותן -די מחסרו מצוה מן המובחר, ואחד מעשרה -משגת נותן לו כפי השגת ידו וכמה? עד חומש נכסיו עין רעה:- בינוני, פחות מיכן-בנכסיו

Translation:

"Sufficient" - If one encounters a poor person, one is obligated to fulfill that person's needs, as it says: "sufficient." If the giver doesn't have enough, they should give according to their ability. How much? Up to one-fifth of one's property, the choicest form of the commandment; one-tenth of one's property, average; less than that, selfish.

[Aaron Levy translation]

Suggested Discussion Questions:

1. Is this text a feasible lifestyle?

2. How much money would you need to give in order to be considered average? How much do you actually give?

Lesson 4: Why Jews Give the Way We Give

Enduring Understandings:

• Anonymous *tzedakah* gifts save face of the giver and receiver.

Objectives: (SShBAT)

- Rank Maimonides' eight degrees of giving for themselves personally.
- Differentiate between Maimonides' eight degrees of giving tzedakah.
- Interpret Maimonides' eight degrees of giving *tzedakah* in real world terms.
- Compare Maslow's Hierarchy of Needs to Maimonides' ladder.

Materials Needed:

For In-Class Activities

- Cut out strips:
 - o Maimonides' Ladder
 - o Maslow's Hierarchy of Needs
- Handouts:
 - o Maimonides' Ladder
 - o Maslow's Hierarchy of Needs
- Writing utensils
- Paper

Set Induction

(5 min)

Rabbi Yannai Once saw someone giving a zuz coin to a poor person in public. Rabbi Yannai told the giver, "Better not to have given it to the poor person at all then to have given in a way that embarrassed the person." (Hagigah 5a)

Judaism establishes a protocol or best practices for giving in order to maintain the integrity of both giver and receiver.

To prepare learners for the lesson ahead, students will reflect on this and share their thoughts on this rationale.

Activity 1: Maimonides' Ladder Scramble¹⁰ (30 min)

First, the educator will briefly introduce Maimonides and his Ladder of *Tzedakah*. Then, students will receive the degrees of Maimonides' ladder slips and will individually rank each step in a way that makes sense to them. Next, learners will come together as age assigned *chevruta* to share their orderings. After, the educator will read the degrees in the correct order.

¹⁰ This version of Maimonides' Ladder derives from an 8th grade social action course at Congregation Shir HaMa'a lot in Irvine, CA.

MAIMONIDES' LADDER OF TZEDAKAH

When we help those in need, we are actually helping God do God's work, for we are caring for God's people. This is how important the Mitzvah of Tzedakah is. Maimonides thought a great deal about this Mitzvah and how it could be best carried out. He was very concerned that we help others in a way that would not embarrass them or give us a chance to show off. Maimonides, also known as the Rambam outlined the Eight Degrees of Charity. These are eight ways to give Tzedakah, like eight rungs on a ladder, from top to bottom, from the best way to the least generous way. When we give charity, we should do our best to give in the best way.

THE EIGHT DEGREES

First Degree: "Help a person Help Himself"

Prevent poverty by giving someone a gift or a loan or finding work for him so that he will not need to appeal for help. This is the top rung of *Tzedakah's* golden ladder.

Second Degree: "The Giver and Receiver Unknown to Each Other" One who gives charity to the poor without knowing to whom he gives and without the poor knowing from whom they take. This is how it was done in the *Lishkat Hashaim* (Chamber of Charity) in the Temple of Jerusalem.

Third Degree: "Receiver Known, Giver Unknown"

One who knows to whom he gives, without the poor knowing from whom they receive. For example, in olden days, our ancestors brought gifts into poor people's homes and left without being seen.

Fourth Degree: "Giver Does Not Know Receiver"

The poor man knows from whom he takes but the giver does not know the receiver. For example, there were men who tied money in the corners of the cloaks they wore, so that the poor might take it without being seen.

Fifth Degree: "Gives Before He is Asked"

The man who gives before he has been asked, but who puts it into the poor man's hand, embarrassing him.

Sixth Degree: "Gives After He is Asked"

The man who gives cheerfully, and as much as he can, but only after being asked.

Seventh Degree: "Gives Less Than He Should, But Cheerfully" The man who gives less than he ought to, but with a smile.

Eighth Degree: "Gives Unwillingly"

Lowest on the ladder is the man who gives only because he is forced to do so. This is the gift of the hand but not of the heart.

Activity 2a: Maslow's Hierarchy of Needs Applied to the Ladder¹¹ (15 min)

The educator will provide a brief biography of Maslow and his famous "Hierarchy of Needs." This exercise works to identify the connection between self-

actualization and giving anonymously. It also sets the precedent families will be encouraged to set in the creation of a *Kupat Tzedakah*.

Next, the educator will review the levels on the Hierarchy with the class. Following the same instructions as the previous activity, learners will order the levels.

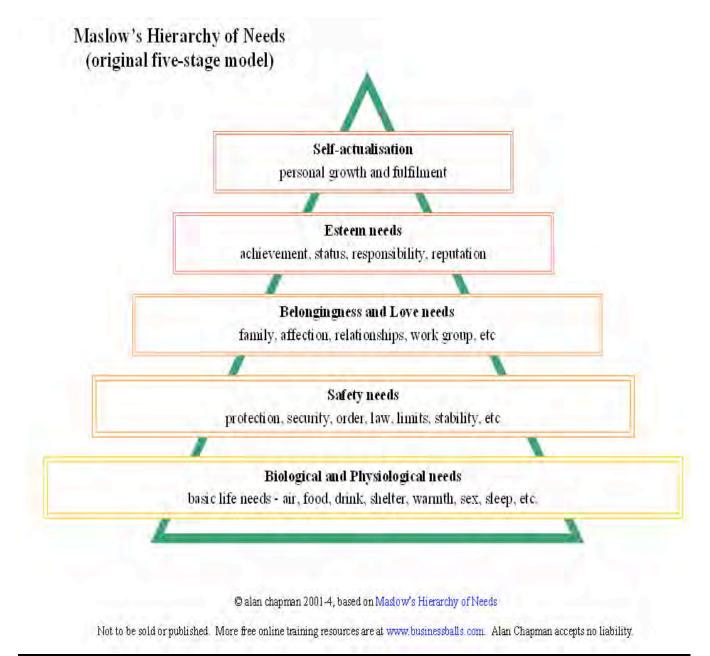
Learners will be asked:

Do you dis/agree with Maslow's order of human needs? Why, why not?

Activity 2b: Maslow's Hierarchy & The Ladder of Tzedakah(20 min)See page 27 for handout.

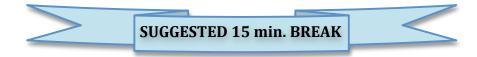
¹¹ This activity is adapted from The Ramah Philanthropy Initiative (RPI) Summer 2012 Curriculum.

Maslow's Hierarchy of Needs



Discussion Questions:

- 1. How do Maslow's needs fit with the Rambam's Ladder?
- 2. How is Rambam's highest level, self-sufficiency, like Maslow's highest level, self-actualization? How are the two related? How are they different?
- 3. What are your needs when it comes to giving? As one committed to learning about and engaging with *tzedakah*, do you have a hierarchy of needs? What would your hierarchy look like?



Activity 3:

(30 min)

Personal Hierarchy of Tzedakah knowledge needs.

While learners come in to this course with varied backgrounds, all have needs when it comes to *tzedakah*. This activity synthesizes that which came before it, but it also allows learners to really think about their own learning needs and what they hope to get out of this course.

Learners will create their own personal hierarchies of *tzedakah* knowledge needs. This should reflect personal inquiry and should take the form of a visual aid. For example, if the lowest rung on the ladder is learning about organizations, but the highest is learning about the textual sources of *tzedakah*, they would be graphically designed as such.

Next, they will work break into chevruta. Learners should be grouped by age.

Take Home Value: Best Ways to Give Tzedakah¹²

Learners will receive the below handout and taking everything they learned in class, rank choices 1 - 8 with 1 being the best way to give *tzedakah* and 8 being the less favorable way to give *tzedakah*. Family members will do this independently and then come together as a whole to discuss answers.

¹² This activity was originally designed for an 8th grade social justice curriculum taught at Congregation Shir HaMa'a lot in Irvine, CA.

Please rank these choices from 1-8, with 1 being the best way to give tzedakah, and 8 being the least good way to give tzedakah.

____Giving the 10 dollars you have in your pocket to the man on the corner who is holding a sign asking for money.

____Donating clothes to an organization that has a free "store" for people who can't afford to pay.

____Giving money anonymously to an organization.

____Teaching a free class on job skills to the unemployed.

____Making sandwiches to donate to a food pantry and leaving a big sign with them saying who they're from.

____Giving money to a person you pass on the street who looks hungry.

____Offering a few chips from your bag to a person on the street who looks hungry.

____Volunteering to help at a homeless shelter because you need volunteer hours to graduate high school.

Lesson 5:

The impact of Tzedakah: The giver, the Receiver, and the Community

Enduring Understanding(s):

• *Tzedakah* impacts the giver, receiver, and the entire community.

Objectives (SShBAT):

- Identify with the position of givers and receivers of *tzedakah*.
- Articulate the fragile connection between the giver, receiver, and the community when it comes to *tzedakah*.

Materials Needed:

- For Activity 1- Copies of Mishnah, Pirkei Avot 5:13
- For Activity 2 Copies of:
 - PIRKE AVOT 5:16
 - o TOSEFTA PEAH 4:17
 - o BABYLONIAN TALMUD, BABA BATRA 9A 2
 - SIFRE DEUTERONOMY 116:7 (HIERARCHIES OF GIVING)
 - o LEVITICUS RABBAH 34:5
 - o BABYLONIAN TALMUD, BABA BATRA 8B
 - SHULCAN ARUCH YOREH DEAH 249:5
 - o BABYLONIAN TALMUD, BABA BATRA 11A

Activity 1:

(20 min)

In *chevruta*, learners will discuss the below text and analyze it based on the provided discussion questions.

MISHNA, PIRKEI AVOT 5:13

משנה אבות פרק ה משנה יג

Original Text:

ארבע מדות בנותני צדקה הרוצה שיתן ולא יתנו אחרים עינו רעה בשל אחרים יתנו אחרים

והוא לא יתן עינו רעה בשלו יתן ויתנו אחרים חסיד לא יתן ולא יתנו אחרים רשע:

Translation:

There are four types of charity givers. One who wishes to give, but that others should not give: their eye is evil towards that which belongs to others; One who wishes that others should give, but that they themselves should not give: their eye is evil towards that which is their own; One who desires that they themselves should give, and that others should give: they are pious; One who desires that they themselves should not give and that others too should not give: they are wicked.

[translation by USCJ, edited for gender neutrality]

Suggested Discussion Questions:

1. What do you feel about the connection between your giving of tzedakah and others' giving of tzedakah?

2. Why might this Mishna have chosen a person's attitude towards their own and others' giving as the central axes for describing the goodness of charity-givers?

3. How could one work to move towards being righteous, as defined by this Mishna?

Activity 2: Role Play simulation

(45 min – 1 hr)

Parents and children split up into two groups and each do parallel activities. Participants mingle as if they are at a *tzedakah* stakeholders' conference. They get to network and learn about one another's varying relations to *tzedakah*. The goal is to strengthen the groups' collective understanding of *tzedakah*'s layered impact.

Roles are distributed at random for the following relations to tzedakah:

- Donors
- Recipients of *tzedakah*
- Community members
- Advisors/Fundraisers

Each participant will receive a slip with a rabbinic teaching or statement relevant to his or her specific role. Learners will read their assigned texts and answer guiding questions specific to their texts. The answers to these questions will prompt learners to gather insights to their role and how they might converse with others at the "conference."

Related texts:

<u>Donors</u>

פרקי אבות ה:טז
אַרְבַּע מִדּוֹת בְּנוֹתְנֵי צְדָקָו הָרוֹצֶה שֶׁיִּתֵּן וְלֹא יִתְּנוּ אֲ אֵינוֹ רָעָה בְּשֶׁל אֲחֵרִים, יִו אֲחֵרִים וְהוּא לא יִתֵּן עֵינ בְּשֶׁלוֹ, יִתֵּן וְיִתְּנוּ אֲחֵרִים לא יִתֵּן וְלֹא יִתְּנוּ אֲחֵרִים
(

Questions related to this teaching

- Why might someone not want others to give tzedakah?
- Why is a person who restrains others from giving tzedakah viewed negatively, even if the person restraining others is giving tzedakah him/herself?
- Why is it negative for someone to desire for others to give, if he or she does not give him/herself?
- Which type of person would you consider yourself to be? If you are not the type that you think is ideal, what might you do to change your type?

TOSEFTA PEAH 4:17 Original Text:

אמ׳ ליתן ונתן נותנין לו שכר אמירה ושכר מעשה

Translation:

If someone says they will give charity and they do so, they get a reward for speech and reward for action. [Translation by Areyvut. Edited for gender neutrality]

Suggested Discussion Questions:

1. Why does one who says they will give charity get a reward for both speech and action? Does it matter if they actually give the charity?

2. Do you think the reward for speech is as great as that for action? Why?

3. What role does intent play in tzedakah work? Do you ever have intentions to give tzedakah but then not actually give it?

Recipients of Tzedakah

BABYLONIAN TALMUD, BABA BATRA 9A - 2 Original Text:

אין נזקקין לו. ההוא עניא דהוה מחזיר על הפתחים דאתא -אם היה מחזיר על הפתחים לקמיה דרב פפא, לא מזדקיק ליה. א״ל רב סמא בריה דרב ייבא לרב פפא: אי מר לא מזדקיק ני המחזיר על הפתחים ליה, אינש אחרינא לא מזדקיק ליה, לימות ליה? והא תניא: אם היה ע

-אין נזקקין לו! א״ל: אין נזקקין לו למתנה מרובה, אבל נזקקין לו למתנה מועטת

Translation:

It was taught: If there is a begger who goes from door to door, we pay no attention to him. A certain poor person who used to beg door to door came to Rav Pappa [asking for money]' but he ignored her. Rav Samma the son of Rabbi Yeiva said to Rav Pappa: If you do not pay attention to him, other people will not pay attention to him!Is she then to die?! But, [replied Rav Pappa] has it not been taught, "If there is a beggar who goes from door to door, we pay no attention to him?" Rav Samma answered: We do not pay attention to [the beggar's request for a large donation] but we do listen [to his request for] a small donation. [Translation Rabbi Elizabeth Richman]

Suggested Discussion Questions:

1. Why do you think the Rabbis object to beggars going door to door?

2. Why, according to Rav Samma, is it impossible to totally ignore beggars?

3. How do you respond to beggars on the street? What do you think is the ideal way to respond?

The Community

SIFRE DEUTERONOMY 116:7 (HIERARCHIES OF GIVING) Translation:

"If, however, there is among you" - and not among others. "A needy person" when one is starving, the one who is starving takes precedence. "One of your kinspeople" - this is your kin from your father's side...your kin from your father's side precedes your kind from your mother's side. "In any of your settlements" the poor of your city take precedence over the poor of another city. "In your land" - the residents of your land precede those outside your land. When the text says "in any of your settlements" - if the needy person resided in one place, you are commanded to support that person. If, however, that individual moved between places, you are not obligated to provide everything. "That the Lord is giving you" in every place. [Translation by AJWS]

Suggested Discussion Questions:

1. This text is an interpretation of Deuteronomy 15:7. How does the Sifre understand this verse?

2. What do you think of the hierarchy presented? Is it just?

3. How can you incorporate this Sifre into our tzedakah work today?

LEVITICUS RABBAH 34:5

ויקרא רבה (וילנא) פרשת בהר פרשה לד:ה Original Text:

עשה הקב״ה עניים ועשירים כדי שיהו זכין אלו לאלו

Translation:

God made rich people and poor people so that they should benefit each other. [Translation by Areyvut]

Suggested Discussion Questions:

1. How do rich people and poor people benefit each other? Do you usually think of this relationship as mutually beneficial?

2. How does the notion that God created poverty affect our understand of tzedakah and social justice work?

Advisors/Fundraisers

Bava Batra 8b	בבא בתרא דף ח עמוד ב
"Those who lead the many to righteousness will be like the stars forever and ever" (<i>Daniel</i> 12:3). This refers to tzedakah collectors [who cause others to be charitable].	ײוּמַצְדָּיקֵי הָרַבִּים כַּכּוֹכָבִים לְעוֹלָם וָעֶד״ (דניאל יב :ג). אֵלּוּ גַבָּאֵי צְדָקָה.

Questions related to this teaching:

- What quality do stars in the sky possess that makes them an appropriate comparison for a person who leads others to righteousness?
- Why do you think the Amoraim, rabbis in the Talmud, explained this verse from Daniel as referring to tzedakah collectors?
- How does a tzedakah collector lead others to righteousness?

Shulhan Arukh, Yoreh Deah 249:5	שלחן ערוד, יורה דעה רמט ה
One who can cause others to give has a greater reward than the giver.	אָם יָכוֹל לַעֲשׂוֹת לַאֲחֵרִים שֶׁיּתְּנוּ שְׁכָרוֹ גָדוֹל מִשְׂכַר הַנּוֹתֵן :

Questions related to this teaching:

- Why do you think that this is the case? Why do you think that our tradition considers it greater to inspire others to give?
- Suggest some things that you could do that would successfully cause someone else to give charity.

BABYLONIAN TALMUD, BABA BATRA 11A

Translation:

A story is told of Binyamin HaTzaddik, who was the supervisor of his community's Tzedakah fund. Once, when there was a shortage of food, a woman came to him and said, "Rabbi, feed me!" He replied, "I swear that there is no more money left in the Tzedakah fund." She said, "If you do not feed me, a woman and her seven children will die." So he fed her from his own money. [Translation by Danny Siegel]

Suggested Discussion Questions:

1. What does this text imply about the responsibilities of the administrator of a Tzedakah fund? What does it imply about any other individual's responsibilities? Where are the limits of these responsibilities?

2. How do you think Binyamin HaTzaddik would have reacted had the petitioner asked for money for something other than food? If the petitioner had been only one person? If the petitioner had been male?



Closure: Reflecting on the Experience

(15 min)

Educators (and *madrichim* if applicable) will facilitate small group discussions about the *Tzedakah* stakeholders' conference.

Each facilitator will receive a list of questions such as:

- 1. Why do you think the rabbis went to such great lengths to touch upon the impact of *tzedakah* for the one who raises funds, the one who gives, the one who receives, and the whole community?
- 2. What new insights do you have from this experience?
- 3. Has your perception of any of these roles associated with *tzedakah* changed as an outcome of this experience?
- 4. Other thoughts or takeaways?

Take Home Value: A Closer Look at Tzedakah's Impact

Each Family will get a packet of the resource texts used for the day's lesson. Families will review the texts together. Each family member will come up with two interesting, fresh understandings of *tzedakah* unfamiliar to them prior to this lesson. Next, the families will submit these family insights to the lead educator. The collective impressions may be then posted to the school newsletter, website, blog, or even a class booklet.

Unit 2: Which Jewish Organizations and Causes do Tzedakah Today?

Enduring Understandings:

- Jewish communal institutions provide essential aid and resources to Jews and non-Jews.
- Jewish communal institutions enact the Jewish imperative of *tzedakah*.
- Jewish communal organizations rely on *tzedakah* in order to make financial allocations.
- Jews who consciously give *tzedakah* engage in *tikun olam*.

Unit Goals:

- To overview the emergence of Jewish communal institutions in the United States and their development over time.
- To feature Jewish communal institutions that serve Jews, Jews & non-Jews, and strictly non-Jews.
- To introduce divergent organizational models and those missions, visions, and values which drive the featured Jewish communal institutions.
- To invoke discussion and reflection about different Jewish communal institutions and programs with regard to their overall structure, initiatives, professional leaders and lay volunteers, along with fundraising efforts, and allocation types.
- To promote thought about those organizations that most align with families' values.

Unit Objectives: (SShBAT)

- Examine the development of Jewish communal institutions in America.
- Distinguish the missions, visions, and values of various Jewish communal institutions.
- Determine those organizations that most identify with their own values and explain why.

Evidence of Understanding

Learners will...

- Identify how Jewish organizations that cater to both Jews and non-Jews do *tzedakah*.
- Chart their learning experiences and impressions of each organization or organizational leader they encounter.
- Analyze their own values juxtaposed to those held by organizations for alignment.
- Complete "Jewish organization charts" that visually compare organizations' similarities and differences.
- Interview one another about their values and which organizations most reflect those values.

Lesson 1: The Early American Jewish Experience: Background and Roles of Jewish Communal Institutions

Enduring Understandings:

- Jewish communal institutions enact the Jewish imperative of *tzedakah*.
- *Tzedakah* strengthens the Jewish community and beyond.

Objectives: (SShBaT)

- Place their family's American Jewish experience within the larger American Jewish narrative.
- Understand and restate the historical and sociological factors that shaped Jewish communal institutions.
- Determine the factors that set the stage of Jewish communal institutions in America.

Materials Needed:

Related Articles of Interest to Parents

- Maslow <u>Structure & Function of the Jewish Community</u>
- Chanes-A Primer on the American Jewish Community

For In-class Activities

- The Golden Land (America 1654-1930s)
 - VIDEO SUBCHAPTERS: Mass Immigration & A New Generation
- Large screen and Projector
- DVD player
- Internet access
- Computer(s)
- Timeline: American Jewish Life and Establishment of Jewish Communal Institutions.

For Take Home Value

Family Member ID Card

Activity 1: Personal Narratives of Early Jewish American Life (1 hr)

- A. The educator will play a clip from PBS titled, "Assimilation: Making America Home" found here-<u>http://www.pbs.org/jewishamericans/watch/clip 2-1.html</u>. This clip of Justice Ruth Bader Ginsburg points out many of us are not that far removed from the first generation of immigrants. It models the type of oral history families can and should share with one another.
- **B.** Next, Families will split up into several small groups. In each group, educators will facilitate a discussion about striking memories learners may recall of their family's immigration narrative and how their family has been impacted or involved with Jewish communal institutions. As learners become rooted in their own family stories, hopefully, this will invite initial thought and excitement about the development of Jewish communal

institutions in the USA and their roles then to now. Both parents and children will begin to understand how they are shaped by and shape Jewish communal institutions today.

C. Learners will reconvene for a group discussion about striking similarities and difference that emerge. Starting on a personal level will help learners to contextualize their experience within the constructs of the "American Jewish Experience." Meanwhile, the educator will facilitate the conversation and take note of striking comments.



Activity 2: PBS Video "Heritage Civilization and the Jews" (1 hr)

Learners will view the video subchapter sections: Mass Immigration and A New Generation. This will set the stage for the conditions that spawned the development of Jewish communal organizations. Learners will receive a companion document that highlights essential realities of early American Jewish Experience as depicted in the following categories:

- Building Community
- Yiddish Culture
- Who is an American?
- Trade Union (Jewish Labor Unions)
- Communal Activism: Hadassah; American Jewish Congress; the Joint Distribution Committee.

This will reinforce and gauge learners' understanding of the factors that necessitated the development of Jewish communal institutions in America.

Companion Page

Building Community

- The very freedom of America that benefitted individuals was dangerous to the preservation of the Jewish community.
- The Jews who came to America left behind them all the institutions that had daily reinforced their identity as Jews.
- They lack resources such as:
 - o Rabbis
 - o Jewish teachers
 - Religious schools
- In America, Jews were on their own without the leadership and structure of the separate Jewish community. They were free to set aside their Jewishness if they wished, and many of them did. And even if they wanted to remain Jews, but with whom could they pray? Or socialize? Or most importantly marry?
- There were so few Jews that it was nearly impossible to live a Jewish life in Colonial America.
- What kept Jewish life alive during these few years was a small trickling of new Jewish immigrants from abroad.
- By the 18th century the bustling ports of the New world were a vital line to the British Empire. British rule and British taxes became resented.
- July 4, 1776: 5 year War
- 1787 Contract that would bind states together.
- Bill of Rights: Classic Statement of religious freedom George Washington
- There were a few thousand Jews and they were fully integrated into American life.
- 1840s
 - There were German Jews in the American West. On frontier, Jews had to pioneer among other pioneers
- Civil War: 1861-18655
 - o 1,000 Jewish Union Soldiers
 - o 3,000 Jewish Confederate Soldiers
- 1870s
 - German Jews had left behind Jewish communal life to live fully integrated American lives, but they wished to preserve their religious heritage. Rabbis all trained in Europe struggled to help them find an American expression of Jewishness.
 - Throughout America, German Jews built grand synagogues.
 - They were unsure of the content.
 - There were no central authorities to define American ways of Jewish life and practices varied widely from congregation to congregation.
 - Jewish community engaged in debate.
- 1885 Isaac M. Wise and Reform Judaism.
 - Distinctly American Jewishness.
- 1880s A torrent of Jewish immigration.
- 1880 1924 25 million people arrived in the USA.
- 1892 Ellis Island.
- Setting the Stage for Organized Jewish Life:
 - From their arrival, they looked to one another for aid; there were fraternal lodges, free loan societies, burial societies, makeshift quarters with 100s of Orthodox Jews.

Yiddish Culture¹³

The Jewish Daily Forward

The Jewish Daily Forward was the most popular Yiddish-language newspaper in America. One Popular feature was "Bintel Brief" (Letters to the Editor). The letter, written in 1908, shows how insecure many Jewish workers felt about their jobs. If you were the editor, how would you answer "A.P."?

Esteemed Editor,

We were sitting in the shop and working when the boss came over to one of us and said, "you ruined the work: you'll have to pay for it." The worker answered that it wasn't his fault [...] the boss got mad and began to shout, "I pay your wages and you answer back, you dog! I should have thrown you out of my shop long ago..." The work said no more. Tired, and overcome with shame, he turned back to his work and later he exclaimed [...] "I wanted to pick up an iron and smash his head in, but saw before me my wife and five children who want to eat!"

[...] Did this unfortunate man act correctly in remaining silent under insults of the boss?

A.P.

For more information about *The Jewish Daily Forward* see PBS clips:

 Historian Joyce Mendelsohn and current editor of the Jewish Daily Forward, J. J. Goldberg, describe the importance of the The Jewish Daily Forward to Jewish immigrants:

o http://www.pbs.org/jewishamericans/watch/clip_2-2.html

- Current editor of the *Forward* J. J. Goldberg, "Dear Abby" columnist Jeanne Phillips, and historian Deborah Dash Moore capture the influential reach of Abraham Cahan's 'Bintel Brief.'
 - o http://www.pbs.org/jewishamericans/watch/clip_2-3.html

¹³ Qtd. in Heritage: Civilization and the Jews Student Worksheet. Metzker, Isaac, ed. *The Bintel Brief: Sixty Years of Letters from the Lower East Side to the Jewish Daily Forward. New York: Schocken Books, 1990.*

Yiddish Theater

Author/film critic J. Hoberman, music director of the San Francisco Symphony Michael Tilson Thomas, actor Fyvush Finkel, and playwright Tony Kushner discuss the importance of the Yiddish Theater. Mr. Thomas is the grandson of Boris Thomashefsky, the premiere star of the Yiddish Theater in its heyday. http://www.pbs.org/jewishamericans/watch/clip_6-2.html

Who is an American?

Jewish immigrants lived and worked in crowded city slums like New York City's Lower East Side. They played their part in the transformation of American society, and, in turn, were transformed by it. For them and for other minority immigrant groups, America was a true haven, free of the persecution they had known in Europe and offering hitherto unknown economic and educational opportunities. Still, America was not perfect: The Declaration of Independence's promise of the inalienable right to "life, liberty, and the pursuit of happiness" was yet incomplete. American Jews, drawing on both their ancient prophetic heritage and their new, democratic one, would play a prominent role in the effort to realize the American ideals of freedom and justice.¹⁴

Trade Union (Jewish Labor Unions)

<u>Communal Activism: Hadassah; American Jewish Congress; the Joint</u> <u>Distribution Committee</u>

¹⁴ This passage derives from Heritage civilization and the Jews Teacher Resource document. For more information and other ways to present this material, see pages 31 – 33 accessed here: <u>http://www.pbs.org/wnet/heritage/HeritageGuide.pdf</u>

Take Home Value: Major Waves of Jewish Immigration

Families are encouraged to review and discuss the major waves of Jewish immigration to the United States of America. The included chart shows the dates, populations, and statistics relating to the three major waves of immigration that spanned over 350+ years. Families will again, place themselves in the evolving narrative of American Jewry.

For the next class session, families should note when their Jewish American timeline begins and write down significant dates in their family story on the "Family Member ID Card" provided (see resource section). Because families get to prepare at home, they will have access to greater information and resources than they might have in class. This will frame in-depth conversation about family history in the home. As Jewish communal institutions initially sought to provide welfare and infrastructure to new Jewish immigrants, the learners' findings and personal timelines will serve as the set induction lesson two: Jewish Organizations That Serve Jews. They will be asked to hand in their "Ancestor ID Card" at the next session so the educator may put together a booklet of learner family histories.

Major Waves of Jewish Immigration: A Timeline¹⁵

1492: Expulsion of Jews from Spain
1654: First community of Jewish settlers arrive in New Amsterdam
(New York)
1600s-1700s: Wave of Sephardic Jewish immigrants to America.
(In 1776 there were approximately 2,500 Jews living in America)
1820-1880: Wave of German Jews to America
(In 1820s there were approximately 6,000 American Jews; by
1880 there were approximately 280,000)
1880-1929: Wave of Eastern European Jewish immigrants
(By 1925 there were approx. 4,500,000 Jews in the U.S.)
2005: Estimate of current U.S. Jewish population is between 5 and 6
million.

¹⁵ This timeline originates at the Jewish Women's Archive. For more see: jwa.org.

Family Immigration ID Badge
Relative 1
Name:
Relation to you (e.g., maternal grandmother):
Date Entered US:
Country of Origin:
Port of Entry:
American City/Cities s/he settled in:
Stories:
Experience with Jewish communal institutions, either as a donor, volunteer, or recipient of aid
(name the organization and role):

Family Immigration ID Badge
Relative 2
Name:
Relation to you (e.g., maternal grandmother):
Date Entered US:
Country of Origin:
Port of Entry:
American City/Cities s/he settled in:
Stories:
Experience with Jewish communal institutions, either as a donor, volunteer, or recipient of aid (name the organization and role):

Lesson 2: Jewish Organizations That Serve Jews

Enduring Understandings:

- Wherever Jews exist, Jewish institutions operate to support their needs.
- Jewish Communal institutions evolve with the needs of the community.

Objectives (SSHBAT)

- Explain the mission, vision, and value of each organization mentioned.
- Assess those organizations that serve Jews today.
- Evaluate the roles most Jewish organizations that serve Jews fill today.

Materials Needed:

- Timeline from Mass Immigration to Community Building.
- Chart- Jewish Communal Organization: Continuity & Change
- Jewish Organization List
- Jewish organization observation worksheet
- Writing utensils

Set Induction: Timeline Review

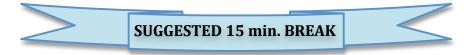
(30 min)

The "Family Member ID Card" families created together at home are introduced to the group to show the transition of American life from immigration to assimilation. The educator collects these to make a collection of learning community American Jewish narratives.

Activity 1: Jewish Organizations that Serve Jews: Change & Continuity (1 hr) In individual family groups, learners will assess the following organizations mentioned in the *Heritage: Civilization and The Jews* video for continuity and change:

- Hadassah
- American Jewish Congress
- The Joint Distribution Committee
- The Jewish Federation

Jewish Communal Organizations: Continuity and Change					
Organization	Year Organization Established	Mission: Then	Mission: Now	Demographic it Aims to Reach: Then	Demographic it Aim to Reach: Now
Hadassah					
American Jewish Congress					
The Joint Distribution Committee					
The Jewish Federation					



Closure: Group Observations- What's the Same? What's Different? (15 min)

The educator will review the continuity and change groups discovered with the larger group and guide he learners in a brief conversation about those factors that led to the shifts. The educator also explains the "Take Home Value here"

Take Home Value: American Jewish Needs Assessment *Contemporary needs and concerns in the Jewish community:* some carry over from the past; some new need.

Surely, the Jewish community has some intrinsic needs. Among these are synagogues, Jewish educational programs and institutions, Israel advocacy groups, and cultural organizations, etc. While these are necessary to ensure Judaism transmits from one generation to the next, American Jewry has a different set of needs now than it did when it first got to this country. This activity, then, will invite learners to analyze the provided (non-exhaustive) list of organizations to see how those organizations serving Jews differ in scope and approach to the others.

- A. Learners will recall information from lesson 1 in order to note the great comfort with which American Jews, for the most part, now experience in America.
- B. They will share their insights and observations from activity 1.
- C. Families will assess to what extent they engage with or benefit from Jewish organizations serving Jews. Perhaps they receive a generous scholarship to attend the religious school; perhaps they always make a significant financial pledge to the synagogue during the High Holiday appeal; perhaps they have never heard of organization X or Y, and want to know more.

Lesson 3: Jewish Organizations That Serve Jews and Non-Jews

Enduring Understandings:

 Jewish organizations fulfill the imperative to serve the vulnerable in their community.

Objectives: (SShBAT)

- Articulate the shifts in Jewish communal service and the source of those shifts.
- Distinguish between the terms mission, vision, and value.
- Recognize the mission, vision, and value of each organization mentioned.
- Discover the Jewish value that motivates Jewish organizations that serve both Jews and non-Jews.
- Comment on the present American Jewish experience and how Jews are now in a position to help others.

Materials Needed:

In-Class Activities

- Mission, Vision, and Values handout
- Jewish communal organization list
- Computers
- Internet access
- Organizational Elements Chart
- Writing utensils

Activity 1: Mission, Vision, & Values- What are They, Anyway? (25 min.)

The educator will present these three core elements of organizational direction and purpose. The educator will also share why it is important to know what they mean and how to find them on an organization's website if they are not overly stated.

Mission, Vision, and Values

Mission Statement

Describes the purpose of the organization; It is what the organization actually does.

Vision Statement

Describes the ideal(s) the organization seeks to emulate; It is what the organization wants to be or how it wants the world in which it operates to be.

<u>Values</u>

Commonly held beliefs of organization stakeholders. Values help direct both the mission and vision statement. Activity 2: Jewish Communal Organizations Online: A Scavenger Hunt (35 min) Families will break into teams and each team will be assigned a particular organization to research online (see Jewish communal organization list). With their "Organizational Elements" chart in hand, they will fill out these sections: mission, vision, values, programs, questions, and other interesting facts.

Jewish Communal Organizations								
Organization	Year Est.	Mission	Vision	Values	Target Demographic	Programs or Projects	Source of Funding	Notes
								l
								1
								L
								l
								l
								1



Activity 3: Student as Teacher: Sharing Findings with One Another (1 hr) Groups will spend 5 – 10 minutes discussing how to best present their findings to the class. Then, one member from each group will break off and join one member from each of the other groups. Each group member will act as the "teacher" in this activity whereby s/he teaches his/her group mates (students) what s/he learned in activity 1. By the end of class, each learner should have a completely filled out chart.

Take-Home Value: Jewish and non-Jews- How Can One Organization Serve Both?

As family members split up during activity 2, together they will review each organization's information. Families will also assess to what extent may become involved. Families will come to the next session prepared to share any striking insights related to mission or approach to work or patterns observed across organizations.

Lesson 4: Jewish Organizations That Serve Non-Jews

Enduring Understandings:

- Jews are obliged to protect the "other" among them.
- Jewish organizations that serve non-Jews work to better the world (*tikkun olam*).

Objectives:

• Evaluate the Jewish imperative to give *tzedakah* to non-Jews.

Materials Needed:

- Organizational Elements Chart
- Computer
- Projector or Television
- DVD Player
- Internet Access
- Rabbinic texts

Memorable Moment: Panel Presentation

Activity 1: Panel Presentation

(1.5 hrs)

Getting to know those Jewish organizations that serve the needs of others. Learners will hear from organization representatives ranging from CEO, Chair of the Board, fundraiser, etc.

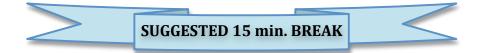
The panel will present facets of their organizations not so readily available online. This will also add a nice personal touch, as learners will soon determine where they want to give *tzedakah* - get to know the organizations from the inside out. Panel members may opt to bring in presentation materials, such as brochures, videos, brief power point presentations that may engage all ages.

Sample Questions for Presenters (to be sent in advance of presentations):¹⁶

- What are the mission, vision, and values of your foundation/organization?
 a. Have they changed in recent years?
- 2. What are the current priorities?
 - a. Are there any discussions about changing them?
 - b. What is the process for changing priorities?
- 3. What is the process of grant-making?
- 4. How do you evaluate the programs you fund?
- 5. What happens when a program does not work out as expected? a. What have you learned from these experiences?
- 6. What challenges have you encountered?

¹⁶ These questions are based on those sent to presenters by the HUC-JIR School of Jewish Nonprofit Management for its summer "Lunch and Learn" sessions.

- 7. What mistakes have you made or what things have gone wrong?
 - a. What have you learned from these things?
- B. Do you cooperate or coordinate grant-making with other foundations?
 a. How often and on what basis?
- 9. How do you stay abreast of trends in the Jewish community and in the philanthropic world?
 - a. Networks, journals, periodicals, websites?



Activity 2: Panel Presentation Evaluation

(15 min)

After the presenters leave, this is an opportunity to debrief on the presentation. Questions should seek to address both the quality of content and manner with which that content was presented.

Questions to consider:

- 1. Were the presenters prepared?
- 2. Did they deliver useful information?
- 3. Did they use presentation aids such as Power Point, videos, brochers, etc.? Were these helpful?
- 4. Do you have a better feel for those Jewish organizations that serve non-Jews based on today's panel?
- 5. Are you left with any lingering questions? If so, how will you seek answers?
- 6. What are some of your general observations?

Take Home Value: Text Study (Add to the Appendix?)

American Jewish World Services utilizes Text study. Learners will analyze these two texts below both for clear understanding, but also to see how AJWS uses the Rabbinic tradition to its advantage. They will decide whether AJWS' interpretation justifies the work they do worldwide.

BABYLONIAN TALMUD, GITTIN 61A

Translation	Original
Our Rabbis taught: We sustain the non- Jewish poor with the Jewish poor, visit the non-Jewish sick with the Jewish sick, and bury the non-Jewish dead with the Jewish dead, for the sake of peace. [AJWS translation]	ת"ר: מפרנסים עניי נכרים עם עניי ישראל, ומבקרין חולי נכרים עם חולי ישראל, וקוברין מתי נכרים עם מתי ישראל, מפני דרכי שלום.

Discussion Questions:

- What does "for the sake of peace mean?"
- Why do you think our rabbis developed this teaching?
- What does this principle teach us?

BABYLONIAN TALMUD, BABA METZIA 71A

Translation	Original
R. Joseph learnt: If you lend money to any of my people that are poor with you: [this teaches, if the choice lies between] a Jew and a non-Jew, a Jew has preference; the poor or the rich the poor takes precedence; your poor [i.e. your relatives] and the [general] poor of your town, your poor come first; the poor of your city and the poor of another town the poor of your own town have prior rights. [Soncino translation]	דתני רב יוסף (שמות כ"ב) אם כסף תלוה את עמי את העני עמך, עמי ונכרי - עמי קודם, עני ועשיר - עני קודם, ענייך ועניי עירך - ענייך קודמין, עניי עירך ועניי עיר אחרת - עניי עירך קודמין.

Discussion Questions

- 1. What giving priorities does each text suggest?
- 2. Which text is more reflective of your own approach to giving? Why?
- 3. How might you reconcile these texts?

Created By

Sarah Mulhem American Jewish World Service

Lesson 5: Synthesis & Application

In this values assessment, families will reflect how these various Jewish organizations align with their own values. As parents and children alike begin to think about Jewish organizations in terms of mission, vision, and values juxtaposed with their own, this lesson will transition to the unit that follows: How to Incorporate *Tzedakah in our Jewish Lives?* Families will imagine their ideal organization and which of those that already exist relate.

Enduring Understandings

- Jewish organizations strengthen the Jewish community locally, nationally, globally.
- Jewish organizations that do *tzedakah* embody a wide variety of core Jewish values.

Objectives (SShBAT)

- Assess personal and family values.
- Analyze how the various Jewish organizations align with their personal and family values.
- Investigate possible ways to incorporate *tzedakah* into their Jewish lives.

Materials Needed

- Values List (see Resources section)
- A (Partial) List of Jewish Values

Memorable Moment:

Assessing personal values activity

Activity 1: Assessing Personal Values

(1 hr 15 min)

Step 1 What I value most..."

From the Values Card provided, learners will select individually the 10 values that are most important to them. Learners may add any values of their own to this list.

Step 2 Elimination

Learners will imagine they are only permitted to have five values. Ask them which of the five they are willing to give up. Have them cross the rejected values off their list. Then have them cross off one more, bringing the list of values to four; then have them cross off another one, bringing the list to three.

Step 3 Articulation

Split learners up by age in to *chevrutot*. Then have each person take a turn asking the following questions:

- 1. What are your top three values, and why are these important to you?
- 2. Would your life be different if these values were prominent and practiced (or are they already)?
- 3. Are these values reflected in how and to whom you give *tzedakah*.

Then ask each learner to answer the following question: If there is one value out of the top three that I would want articulated in how I give *tzedakah*, which one is it?

<u>Step 4</u> Creating the list of family values

Regroup families. After each family member has identified the one values s/he would like articulated in the *Kupat tzedakah*, list the choices on big paper

Ask each family to think: If you look at this list, which values could you agree upon as a group? Are there other values (that are not on the current list) that we could agree to uphold? Each family adds these additional values to the big paper.

Step 5 Prioritizing five values for the current time

Give learners five dots and ask them to vote for the values that they most want to see articulated in their *Kupat tzedakah*. Learners may put all their dots on one value or spread them out.



Activity 2: What Values Underlie What Organizations?

(30 min)

With their Jewish organization charts in hand, learners will fill in the last column on the chart: Values Embodied.

In nuclear groups, families will apply values to of the Jewish organizations studied.

Take Home Value: Aligning Personal Values and Organizational Values

Family members will begin to explore what organizations speak most to their inner core of values. If, for example, one's top personal value is "Tolerance," s/he may find the Simon Weisenthal Center most aligns with their core belief. If, for example, a wealthy mother values "recognition," she may choose the Jewish Federation for its "Lion of Judah" recognition system. After each family member has brainstormed and reflected on this alignment, the family will come together to discuss those organizations that most align with their value system. If family members share any organizations in common, this should be noted.

Alternative Activity: Another Layer: Jewish Values

If time permits and to add a layer of Jewish meaning, use the (partial) list of Jewish values provided to encourage families to do a similar exercise as done in activity 1.

Values Card

OBLIGATION: committing to fulfill a duty or promise TRADITION: representing an established way of how things have been done JUSTICE: pursuing what is fair and morally right EQUALITY: respecting everyone's right to parity SPRITUAL GROWTH: seeking connection to a higher purpose FAMILY: taking care of and spending time with loved ones LEADERSHIP: guiding people and projects/setting the place **RECOGNITON:** getting noticed for your efforts COMPETENCE: being effective at what you do FREEDOM: embracing liberty/exercising choice and free will COMMUNITY: feeling a meaningful connection to a group of people PLEASURE: seeking personal enjoyment and fun POWER: having the ability to influence others BELONGING: feeling connected to and liked by others OPPORTUNITY: having the chance to experience progress and advancement FRIENDSHIP: experiencing close, ongoing relationships COURAGE: standing up for your beliefs TOLERANCE: being open to different ideas COMPASSION: feeling sympathy, care and concern for others INTEGRITY: adhering to a moral or ethical code HELPING: taking care of others and meeting their needs INNOVATION: finding new and creative ways of doing things RESPONSBILITY: voluntarily doing what is expected of you PERSONAL GROWTH: pursuing new skills and self-awareness

A (Partial) List of Jewish Values17

Ahavat Yisrael	Love of Israel. Love of the Jews
Anavah	Humility
Atzma'ut	Independence
B'tzelem Elohim	Created in the Image of God
Bal Tashkeit	Thrift, Not Destroying
Brint	Health
Bru	Covenant
Chesed	Kindness
Chochmah	Wisdom
Derech Ereiz	Common Decency, Custom of the Land
Dibbuk Chaverim	Loyalty, Cleaving to a Friend
Din	Law
Emunah	Faith
Histophut	Contentedness
Hoda ah	Gratitude
Kavod	Dignity, Respect
Kedushah	Holiness
Mishpochah	Family
Rachmanut	Compassion
Shalom Bayir	Peace in the Home
Shalom	Peace
Shem Tov	A Good Name
Shleinnat	Integrity
Talmud Torah	Torah Study
Tikvah	Hope
Tzedek	Justice
Tzibur	Community
Traint	Modesty
Zikaron	Memory

¹⁷ Adar, Ruth V. Money and Menschlikeit: A Jewish Perspective of Money and Finance. Rabbinic Thesis. The Hebrew Union College - Jewish Institute of Religion, Los Angeles, CA. 2008.

A (Partial) List of Jewish Organizations:

Jewish Organizations Serving Jews

Jewish Women's Archive (JWA) About: <u>http://jwa.org/aboutjwa</u>

Jewish Identity and Education

Link to list of Jewish camp organizations: http://www.jewishfederations.org/IR/communitydirectory.aspx?category=628&templateType=2

Link to list of Jewish Educational Organizations: <u>http://www.jewishfederations.org/IR/community-</u> <u>directory.aspx?category=194&templateType=2</u>

PJE LIBRARY About: <u>http://www.pjlibrary.org/</u>

Union for Reform Judaism About: <u>http://urj.org/about/</u>

Jewish Cultural organizations:

http://www.jewishfederations.org/IR/communitydirectory.aspx?category=381&templateType=2

Jewish Historical organizations:

http://www.jewishfederations.org/IR/communitydirectory.aspx?category=612&templateType=2

Jewish Holiday related organizations:

http://www.jewishfederations.org/IR/communitydirectory.aspx?category=611&templateType=2

(Israel based/Israel Advocacy)

Hadassah: The Women's Zionist Organization of America

- Mission: <u>http://www.hadassah.org/site/c.keJNIWOvEIH/b.5572905/k.A1D7/Our_Mission.htm</u>
- About: <u>http://www.hadassah.org/site/c.keJNIWOvEIH/b.5571109/k.2700/What_we_do.htm</u>

The American Israel Public Affairs Committee (AIPAC)

About: http://action.aipac.org/welcome/home/

Friends of the Israel Defense Forces (FIDF)

About: <u>http://www.fidf.org/Page.aspx?pid=285</u>
Miklat

- About: <u>http://www.miklat.org/</u>
 <u>Volunteers For Israel (VFI)</u>
 About: <u>http://www.vfi-usa.org/AboutVFI/Index.php</u>

Jewish Organizations Serving Jews and Non-Jews

American Joint Distribution Committee (JDC)

- About: <u>http://jdc.org/about-jdc.aspx?s=header</u>
- American Jewish Committee (ACJ)
 - o About:
 - http://www.ajc.org/site/c.ijITI2PHKoG/b.789089/k.D39C/About_Us.htm

Anti-Defamation League (ADL)

- About: <u>http://www.adl.org/about.asp?s=topmenu</u>
- Beit T'shuvah
 - About: http://www.beittshuvah.org/Our-Philosophy
 - History: <u>http://www.beittshuvah.org/Our-History</u>

Jewish Vocational Service (JVS)

- About: <u>http://www.jvs.org/about.shtml</u>
- History and Values: <u>http://www.jvs.org/history.shtml</u>
- How is JVS Jewish? <u>http://www.jvs.org/jewish_community.shtml</u>

<u>HAZON</u>

- About: <u>http://www.hazon.org/about/vision-and-mission/</u>
- Programs: <u>http://www.hazon.org/programs/</u>

National Council of Jewish Women

- About: <u>http://www.ncjw.org/content_1.cfm?navID=2</u>
- Mission and Resolutions: http://www.ncjw.org/content_76.cfm?navID=26
- History: <u>http://www.ncjw.org/content_85.cfm?navID=27</u>

Repair The World

- About: <u>http://werepair.org/cms/wp-content/uploads/2009/12/00-</u> <u>REPAIR-THE-WORLD-at-a-glance-for-email1.pdf</u>
- Issues: http://werepair.org/knowledgebase/issues

Simon Weisenthal Center

 About: <u>http://www.wiesenthal.com/site/pp.asp?c=lsKWLbPJLnF&b=4441257</u>

Jewish Organizations Serving Non-Jews

American Jewish World Service (AJWS)

- About: <u>http://ajws.org/</u>
- AJWS Financial Information: http://ajws.org/who_we_are/financial.html

Organization dedicated to alleviating hunger, poverty, and disease among all people, Jews and non-Jews alike.

Jewish World Watch (JWW)

- About: http://www.jewishworldwatch.org/about/our-mission
- Guiding Prinicples: <u>http://www.jewishworldwatch.org/about/guiding-principles</u>
- Financial Information: <u>http://www.jewishworldwatch.org/about/financial-information</u>
- Accomplishments: <u>http://www.jewishworldwatch.org/projects/accomplishments</u>

MAZON: A Global Response to Hunger

About: <u>http://mazon.org/about/</u>

Unit 3: How to Incorporate Tzedakah in Our Jewish Lives?

Enduring Understandings:

- Relationships with/to money influence how resources get directed.
- *Tzedakah* requires intentionality and forethought about gifts.
- The missions, visions, and initiatives of recipient organizations should align with donors' personal values.
- *Tzedakah* is a core life-long Jewish practice that transmits generation to generation through education and practice.

Unit Goals:

- To tap into the stigmas or assumptions learners associate with money.
- To establish the rabbinic principle that everyone even the poor is required to *tzedakah*.
- To suggest a "three-point *tzedakah* plan" that will integrate *tzedakah* into families' Jewish lives and occasions to give *tzedakah*.
- To provide organizational assessment tools
- To facilitate learners' decision process about where and how to make financial contribution to organization(s) of choice.

Unit Objectives (SShBAT)

- Recognize and discuss attitudes about money in order to establish healthy relationships to the giving process.
- Integrate those applicable parts of the "the-point *tzedakah* plan" and other occasions for giving in to their family life.
- Assess various organizational elements, such as mission, vision, etc.
- Present *Kupat Tzedakah:* A Family Collective giving plan with one another.
- Reflect on the process of learning about *tzedakah* and engaging with it.

Evidence of Learning

Learning will...

- Debate the rabbinic principles of who is required to give *tzedakah*.
- Report how *tzedakah* is experienced in their Jewish lives.
- Create a *Kupat tzedakah*: a family collective.
- Distribute funds to organization(s) of choice.
- Participate with organization(s) beyond the financial contribution, either by arranging meetings with staff, volunteering, or fundraising on behalf of organization(s), etc.

Memorable Moments:

- The "Money Is..." activity will tap into learners' subconscious perceptions about money and what influences their relationship to money (lesson 1).
- Plan for giving & Organization(s) selection

Lesson 1: Money Is...

Enduring Understandings:

- Relationships with/to money influence how it gets directed.
- Everyone, no matter his or her degree of need, is required to do *tzedakah*.

Objectives: (SShBAT)

- Recognize and discuss attitudes about money in order to establish healthy relationships to the giving process.
- Determine the validity of the rabbinic principles related to who gives *tzedakah*.

Materials Needed:

For In-Class Activities

- Money Is... (Handout)
- <u>Gym Shoes and Irises</u> Excerpt (pp. 76 79)
- 19 Occasions for Giving Tzedakah sheet

Activity 1: Money Is...

(30 - 40 min)

As learners just assessed how their personal values align with Jewish organizations that speak to them, it is also essential they understand how they relate to money. Many parents are squeamish about discussing money with their children and therefore do not engage them in their chartable giving process. Underlying this is reluctance is a negative connotation that money is bad, that children are "too young" to know about finances, etc. The capstone associated with this curriculum guide refutes this.

A key step leading up to the creation of a *family kupah*, then, is that learners understand their own perception or thoughts about money.

Pass out the "*Money Is…*" handout and instruct learners to take a few minutes to complete each of the sentences. Encourage learners to jot down the first thing that comes to mind with the promise they will have time to reflect on their responses. Next, allow learners to review their responses and take note of any surprising revelations. Perhaps a certain perception of money takes someone off guard? Then, divide the learners into *chevruta* by similar age level.

This first discussion round will give learners a safe space to share and learn from one another.

After, families will come back to share their thoughts with one another. In both rounds, similarities and differences should be observed.

Name: Date:

Money Is ...

Take a few minutes to complete these sentences. You will have time for reflection last, so just write the first thing that comes to mind.

People with a lot of money...

People without much money...

Money makes people ...

I particularly think about money when...

My father thinks money is...

My mother thinks money is...

If I had money, I would...

I worry about money when...

I really when wish I had more money when ...

If I could afford it, I would...

I feel deprived when...

I feel envious when....

I feel grateful when...

Having money means...

Not having money means...

When you've completed all the sentences, close your eyes. Sit for a couple moments and see what thoughts, feelings, or reactions arise in you.



Activity 2: Money Matters

(1 hr)

- A. Senior educator (clergy) will split up parents to discuss how to broach the concept of money and *tzedakah* with their children. This will tie them back to unit 2 and their own parents' degree of engagement and transparency with them growing up. The educator will also lead them in a conversation that parallels the children's discussion about the use of money.
- B. The children (all ages) will meet the "Money Musketeer" Idea adapted from <u>Gym Shoes and Irises</u> (pp. 55 – 56)
- 1. Educator (or *madrich/a*) will dress in a cape and broad brimmed hat. You sweep into the classroom and say, "let's talk about money and *tzedakah!*"
- 2. <u>Read the following script:</u>

I am the "Money Musketeer!" My friends give me money to give away. I had \$1,800 to distribute after my Bar/Bat Mitzvah. Does this amount scare you? It's **so** many dollars! Have you ever seen this much money? Have you ever given away this much money?

- 3. Take a \$10 bill from your pocket and announce, "Who would be willing to take this \$10 and buy flowers some Friday afternoon...to take flowers to people at hospitals or the local Jewish old-age home, to wish people a Shabbat shalom?
- 4. See who responds. The discussion that follows will tap into learners' own sense of money and its use. This will set the stage for the take-home value, which is to do the *mitzvah* of tzedakah.
- 5. Next, lead the group of adolescent teenage learners in a discussion about the virtue attached to *tzedakah* when the giver feels connected to the money s/he gives.

Sample questions:

- How do you earn money- through allowance, we part time job, etc?
- How do you spend your money- on candy bars at the local convenience store, new sneakers, technology, fashion, or games?
- Do you buy things you want or *need* with your money?
- How much, if any, goes into savings or better yet, directed to *tzedakah?*
- When they give *tzedakah*, where does the money come from? Their own pockets or their parents'?

Answers will vary, but the goal is to get them to think deeper about how they use their money. Impress upon them that it is fine to indulge every now and again, but according to the imperative of *tzedakah*, a portion must also go toward helping those in need.

Closure: Parents, Children, and Money

(15 min)

Families reunite to discuss their experiences. Learners are guided to share within one another their newfound revelations and ways to be more thoughtful with money. They are provided this prompt:

- How can we as a family be more thoughtful about our spending?
- How can we give in a more meaningful way?

Educator will then open the floor to a couple responses.

Take Home Value:

Families will come up with a "*tzedakah* plan" and decide how to make just one thoughtful act of *tzedakah* before the next meeting. Families will present these ideas at the start of the next session.

Lesson 2: Toward Becoming a Kupat Tzedakah: A Family Collective

Enduring Understanding:

• *Tzedakah* requires intentionality and forethought about gifts.

Objectives: (SShBAT)

• Integrate those applicable parts of the "the-point *tzedakah* plan" and other occasions for giving in to their family life.

Materials Needed:

For the educator's own background knowledge:

Excerpt from <u>Gym Shoes and Irises</u> (pp. 71 – 73)

For in-class activities:

• 19 Occasions for Giving *Tzedakah* sheet

Set Induction:

(15 min)

Review Take-Home Value experiences with families. Ask:

- How did you determine where to give and how much to give there?
- Describe the experience.

Commonalities and differences are discussed.

Activity 1: Jewish Life Cycle- Occasions for Giving

(45 min)

Note to the educator:

them to this session.

In advance of this session.

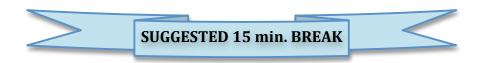
please request families to

bring their calendars with

There are many events with inherent opportunities to *l'chvod (to honor)* and mark the moment with a financial contribution.

Around personal rites of passage and those occasions concerning others, families will review the "19 Occasions for Giving *Tzedakah*" sheet and reframe important events around how to incorporate *tzedakah*, perhaps in place of gifts for certain *simchas* (celebrations).

Reference Maimonides ladder for the best method to make these contributions. Pose the question: Is the best way to give according to Maimonides to donate a named plaque on a chair back at the Temple, for example, or are there other ways to *l'chvod* the moment?



Activity 2: Establishing a Thoughtful & Enduring Giving Practice (45 min) A central component of this activity is to begin to synthesize personal values that align with a plethora of Jewish organizations that exist along with ways to integrate *tzedakah* in the fabric of everyday life.

It is one thing to just give when asked, but as Maimonides ladder describes, there are more righteous ways to give; there are ways to preserve anonymity of both giver and receiver. In the latter part of this activity, learners should be reminded of this principle.

Pass out the "three-point *tzedakah* plan" to families. Introduce each point and discuss them. The questions below are a guide, so feel free to modify them as needed.

The Three-point Tzedakah Plan (According to Danny Siegel):

- 1. Every home must install an unmarked *tzedakah* box (meaning it is not affiliated with an organization such as JNF). When it is full, the family as a unit must sit down and decide to which places the money must be sent.
- 2. Every bar/bat mitzvah child should be encouraged to give away 10-20% of his or her money acquired from the "Great Event" to give it away to any *tzedakah* he or she chooses. This should be a thoughtful exercise in giving *tzedakah*, and therefore should not be done sloppily.
- 3. Let every parent of a bar/bat mitzvah go to the caterer for a quote. Let us say it is \$2,500. Let them deduct 10-20% from that figure, ask the caterer to have a party for the lowered price- perhaps with less hors d'oeuvers and less expensive food options and let the parents give the difference to *tzedakah*.

Related Questions

Point 1:

Reminder to teacher: By this point, families will already have *tzedakah* boxes of their own design at home.

- Since designing a family *tzedakah* box for your own homes, do you have a stronger connection to doing *tzedakah*?
- What are some obstacles to filling the tzedakah box?
- Is anyone's tzedakah box almost full?
- Can you establish a realistic goal for filling your family *tzedakah* box so you can sit together to decide where to send the money? When do you think you can reach your goal?

Point 2:

- What do you think about this? Is this a fair percentage to give away?
- Does this practice, on its own, cancel the need for the "b'nei mitzvah project"? why or why not?

Point 3:

- Does this seem like a realistic practice?
- Why might a caterer, especially a non-Jewish caterer agree to lower their quote?
- If you have a budget for events such as bar/bat mitzvahs, then what does it say if you choose more costly food and make a smaller gift to *tzedakah* versus a less expensive, but equally delicious menu, and make a greater gift to *tzedakah*?

About all plan generally:

- What does this plan attempt to achieve?
- Are there things you would add to the plan?
- Would you reframe any of the points? For example, instead of catering for an event, perhaps one could reevaluate their individual spending habits on things like entertainment and clothing.

Discuss the following:

According to Danny Siegel if we follow this three-point plan we will have reinstilled in our children (and in ourselves) a sense of the continuity of this *mitzvah* throughout the years of a Jew's life...The Talmud reminds us that each Jew is required to write a Sefer Torah during his our her lifetime. Some commentators state that by living our lives full-Jewishly, we are writing these scrolls. Proverbs calls the Torah a tree of life, and the Zohar uses the same image for *tzedakah*. The metaphors merge well: Torah: *tzedakah*, life. As parents have given their children their very physical lives through the mystery of love, so, too, they should pass on to them a life that makes breath and heartbeats and flexing muscles a sublime journey of glorious and sweeping significance.

Take Home Value: Kupat Tzedakah happens in the home

Families are instructed to take the occasions for giving discussed today home with them and put them in to practice. Additionally, families should reference their *tzedakah* boxes designed earlier in the year. Is their box full or are there but a few coins? This is an opportunity for the whole family to assess whose putting in change and when or who is not putting in change and why not. Is it forgetfulness? Is it lack of time? Families will sit down together and devise a *tzedakah* box plan. Next, they will determine where to give their collected *tzedakah*.

Lesson 3: Assessing Organizations to Decide Where to Give

Enduring Understandings:

- Thoughtful acts of *tzedakah* reflect keen assessment of recipient organizations.
- The missions, visions, and initiatives of recipient organizations should align with donors' personal values.

Objectives (SShBAT)

• Assess various organizational elements, such as mission, vision, etc.

Materials Needed:

For In-class Activities

- Values list
- Organization charts
- Organizational Assessment Tool
- Computers with internet access

Activity 1: Checking for understanding

(45 min – 1 hr)

Each family member will select the one organization that speaks most to them and analyze it according to its mission, vision, and planning. Younger students should receive help from *madrichim/faciliator* so parents may focus on their task. The tool presented here is designed to guide learners in the *tzedakah* process beyond their experience in this family education course. The questions will serve as a guidepost for learners' future giving opportunities.

Learners will use the handout below to guide their assessment:

A Donor's Organizational Assessment Tool (A sample)

Name:_____

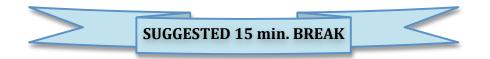
Organization:_____

Accountability

- 1. Does the organization have an IRS 990 Form published on Guidestar.org? (If it's a synagogue, it is exempt from filling out 990s)
- 2. Does the organization provide annual reports and other financial documents?
- 3. Has the organization received any awards for its work? If so from who and when?

Mission, Vision, and Planning

- 1. What is your understanding of the organization's mission?
- 2. What is your understanding of the organization's core values?
- 3. Does it appear the organization's programs are in line with the mission, and work to fulfill it?
- 4. Is there a commonly held vision for the organization?
- 5. How does the organizational mission, vision, and planning align with your own core values?



Activity 2: Results

(45 min)

In their family pods, each learner will share their results and points of interest.

Take-Home Value:

Determining Recipients of *Kupat Tzedakah*: A Family Collective.

Given some sum of money determined by each family, families will collectively decide where to give *tzedakah*. This can range from one or several organizations. There is a caveat, however. Before arriving at the final decision, each family member must "make the case" for their cause. Acting as lay-led fundraisers, individuals must articulate both the significance of the work their choice organization does and the import it has to them personally to their "board" of family members.

Families will then create a presentation to show at the next session.

Lesson 4: Kupat Tzedakah: A Family Collective

Enduring Understandings:

• *Tzedakah* is a core life-long Jewish practice that transmits generation to generation through education and practice.

Objectives (SShBAT):

• Explain their Kupat Tzedakah: A Family Collective giving plan.

Materials Needed:

- Computers
- Microphone(s)
- Poster Boards
- Markers/Pens/Pencils
- Projector

Siyum Activity: Family Presentations

(Time Varies)

Families take on role of donor and lay leader in their presentations of where they ultimately decided to give. Each family will be responsible for providing handouts to the class. These can be e-mailed to the educator in advance and put into a presentation keepsake booklet.

Presenter Guidelines

(These guidelines are adaptable to your unique learning setting and time constraints.)

While families may get creative with how they present their selected organization(s) and process, presentations should address the questions below.

Guiding Questions:

- 1. What is/are your Kupat tzedakah's organization(s) of choice?
- 2. How did you come to choose this/these organization(s)?
- 3. How do their mission, vision, and values reflect those of your family *kupah?*
- 4. How was the process? Did everyone initially see eye to eye?
- 5. How did you come to make your decision?

Class Guidelines

There should be 5 - 10 minutes allotted to each family for Q & A. Questions and feedback from the class should be polite and come from a place of inquiry wonder.

Take-Home Value

Families will give *tzedakah* to organization(s) of choice and reflect on the experience. Families will begin to reflect on the experience and how it feels to get confirmation for the deep thought, introspection, and learning that endured over the course of the year.

For the school newsletter, website, news publication, blog, etc., the educator will ask families to write a brief entry, and include pictures if relevant, of their *Kupat tzedakah* experience.

Annotated Bibliography

Arnow, D. (1993, November) Reflections on the Family, Tzedakah and Transmitting Jewish Values. Sh'ma: A Journal of Jewish Responsibility. CLAL: the National Jewish Center for Learning and Leadership, 3 – 6.

Several of Arnow's insights directed and supported this family education program on *tzedakah*. Among these points include Steven Cohen's research about the disparity between parents' positive associations to *tzedakah* and their discomfort discussing *tzedakah* with their children because of a negative connotation attached to money. It surfaces that this discomfort is a stumbling block to transmitting the value and practice of *tzedakah*.

Nevins, Daniel S. *Rebranding Tzedakah: From Charity to Sacred* Spending. <u>Sh'ma: A Journal of Jewish Responsibility.</u> Josh Rolnick, The Sh'ma Institute. October 2011: 1-2.

Nevins is to thank for introducing the concept of "rebranding *tzedakah*" by reclaiming its ancient categories.

"On1Foot." *On1Foot: Jewish Texts for Social Justice*. American Jewish World Service. Web. May 2012. http://on1foot.org/>.

On1foot.org features many rabbinic texts related to *tzedakah*. Unless otherwise noted, those used in this curriculum guide originate there.

Siegel, D. (1986). *Gym shoes and irises: (personalized tzedakah)*. Spring Valley, N.Y: Town House Press.

Siegel is referenced throughout this curriculum guide. His personal accounts influenced many of the learning activities developed for this purpose. See Unit 3 for several examples.

Siegel, R. (2010). CS 510B. Lunch and Learn Encounter Seminar: Trends in (Jewish) Philanthropy. Course Syllabus. LA, CA: The Hebrew Union College-Jewish Institute of Religion.

This course was the impetus for the "panel presentation" exercise in unit 2, lesson 4 of this curriculum guide. The sample presenter questions derive directly from those outlined in the course syllabus.

Tyzzer, L. (2012). *Jewish Philanthropy: A Family Affair?* Capstone project. LA, CA: The School of Jewish Nonprofit Management, The Hebrew Union College, Jewish Institute of Religion.

This curriculum guide is deeply rooted in research and outcomes of research that surfaced in my capstone project. For more information, please see the capstone bibliography.

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