

"The pursuit of knowledge for its own sake and an almost fanatical love of justice . . . these are the features of the Jewish tradition which make me thank my lucky stars that I belong to it."

~Albert Einstein

Whether you volunteer in a soup kitchen, tutor a child, visit the sick, organize others, or write a letter to congress these actions all stem from our Jewish tradition. From the prophets to Albert Einstein, social justice is a part of who we are as Jews. The goal of CASE It! Tzedek and the Holidays: Part II is to integrate social activism on campus with the Jewish holidays. Use this guide to help connect the familiar themes of the Jewish holidays (e.g., nature, women, freedom, etc.) with a variety of social justice initiatives.

This guide provides ideas for Tzedek (justice)-oriented programs for the following Jewish holidays: Tu B'Shevat (New Year of the Trees), Purim, Passover, and Yom Ha'atzmaut (Israel's Independence Day). Guided by the CASE Methodology (Community Partners, Advocacy/Awareness, Service, and Education), we help you ask the right questions about the different components of successful Tzedek programming. These questions include:

- What is my issue?
- Who can be my community partners?
- What advocacy/awareness can I add to the program?
- What meaningful service components can I include?
- How can I incorporate Jewish content?

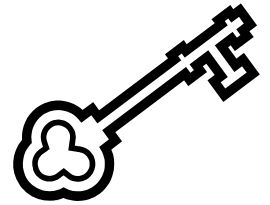
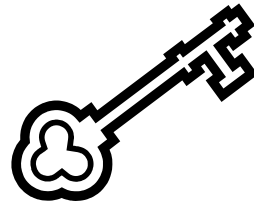
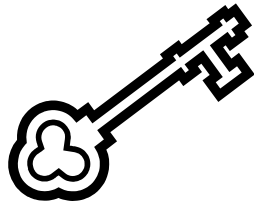
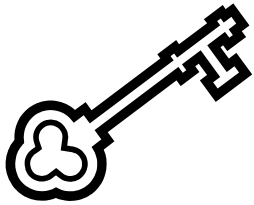
This guide is meant to be used as a resource; within each program, choose the pieces that would best fit your campus. Please remember to look at your community's needs before planning a project. The material in this guide can serve as a springboard for your own creative, "out-of-the-box" Tzedek holiday initiative. Many of these programs or variations can be found in the program exchange.

We would like to thank Suzanne Borden, Rabbi Avi Weinstein, and everyone in the Department of Jewish Student Life for their help. In addition, we extend gratitude to Shira Hutt, Bittker Fellow, for her ideas, support, and resources contained in the back of this guide. Please refer to the purple section at the end of the guide for information on programming resources and grant opportunities.

Please feel free to contact either of us if you have any questions, suggestions, or just want to chat! Good luck with your programming this year!

Hannah Graham
Iyyun Fellow, 2001-2002

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KEYS TO SUCCESSFUL TZEDEK

PROGRAMMING – CASE

Tzedek Hillel seeks to pursue justice and transform communities. In the process of bringing about meaningful social change, participants grow intellectually and spiritually. Successful Tzedek programming on your campus incorporates 4 key components, known as CASE:

Community Partners:

By creating effective partnerships with other Jewish and non-Jewish organizations on campus, locally, nationally, and internationally you are able to create networks of resources. Many of these organizations offer funding resources, direct service opportunities, educational materials, and expertise in training.

Advocacy/Awareness:

Advocacy/awareness enables activists to go beyond the short-term answers to bring about meaningful change. Students explore the root causes of issues through being aware and educating themselves and others about the problem.

Service:

Participation in effective, direct-service activities benefits communities and provides powerful experiences for students. Service is a catalyst for self-reflection and personal growth.

Education:

Meaningful Jewish experiences allow students to make the connection between being a responsible citizen and being a responsible Jew. Hillels have been experimenting with both formal and informal learning techniques to connect direct service and advocacy with Jewish values.

PURSING JUSTICE. TRANSFORMING COMMUNITIES

Tu B'Shevat

Trees have their very own Rosh Hashana during Tu B'shevat; for that reason, this holiday is also known as the New Year of Trees. Marking the end of one "tree year" and the beginning of the next, this holiday is used to calculate a tree's age. This date also played an important fiscal role during the time of the Temple, when a tithe law mandated that ten percent of produce be given to aid the poor and the priests. At Tu B'Shevat, the tithing year started all over again. Today, the tithing system no longer exists, but Tu B'Shevat remains a festival reminding the Jewish people of their connection to the earth.

Developed by Jewish mystics in Safed in the seventeenth century, the Tu B'Shevat seder is a tradition many contemporary Jews have adapted to celebrate the earth's bounty. The Tu B'Shevat seder is based on the Passover seder and involves readings on fruit and trees. Like the fruits that we may eat at a Tu B'Shevat seder, this holiday is ripe with opportunities to affirm our dedication to nature.



What is my issue?

General environmental awareness, although you might want to direct your efforts at one cause through petitions. For the most part, this program encourages campuses to be aware of the many environmental problems facing our world.

Program: The Green Room

Adapted from SUNY College at Buffalo

In a central area on your campus set up a “Green Room” (if there is a room with green walls, you are all set...if not, either hang green paper or pretend). In the room have a variety of activities, information, and food (even green food) regarding Tu B'Shevat and the environment:

- Make bird feeders
- Paint flower pots
- Plant seeds
- Try new fruits
- Sign a petition/write letters to Congress about pertinent environmental issues (look at www.coejl.org for more information about issues)
- Hand out information on Tu B'shevat as well as environmental issues and environmental organizations
- Participate in a Jewish National Fund Tree Drive (www.jnf.org)

Who can be my community partners?

- Different campus environmental groups
- Contact Coalition on the Environment and Jewish Life (COEJL), www.coejl.org, to receive materials about relating Tu B'Shevat and the environment
- Department of Environmental Studies
- Sierra Club (www.sierraclub.org)
- Student Environmental Action Coalition (www.seac.org)

What advocacy/awareness can I add to the program?

- Create fact sheets about environmental issues ranging from forest protections and global warming to preservation of wilderness and waterways. Please refer to the Student Sierra Club (www.ssc.org) for further information.
- Have petitions available at your Green Room Program regarding upcoming legislation in your county, state, or country. To find out about current legislation go to: www.epa.gov/epahome/rules.html
- Invite local activists to participate in your Green Room and have them on hand as “experts” if students have any questions.

What meaningful service components can I include?

- Contact your campus's grounds crew and inquire how your campus Hillel can help improve your campus community.
- Take an idea from above and do the activity with local children. (E.g. plant parsley with a local Hebrew school so that it can be used for Passover.)

- Contact your local park service and inquire what improvements need to be made in the greater community. *Have a date for two weeks following the program for people to volunteer, have a sign up sheet available.*

How can I incorporate Jewish content?

- Decorate the Green Room with posters containing the following quotes:
 - And God said, “Let the earth sprout vegetation: seed-bearing plants, fruit trees of every kind on earth that bear fruit with the seed in it.” And it was so. The earth brought forth vegetation: seed-bearing plants of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that this was good.
-Genesis 1:11-12
 - Rabbi Yohanan ben Zakkai used to say: If you have a sapling in your hand and are told, “Look, the Messiah is here,” you should first plant the sapling, and then go out to welcome the Messiah -Avot de Rabbi Nathan, 31b
 - But ask the beasts, and they will teach you;
The birds of the sky, they will tell you,
Or speak to the earth, it will teach you;
The fish of the sea, they will inform you. -Job 12:7-8
 - For as the days of a tree shall be the days of my people. –Isaiah 65:22
- Have the following prayer on hand for people to say when they are trying new fruits:

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּימוֹ וְקִימוֹנוֹ וְהַגִּיעָנוּ לְזֶמַן הַזֶּה:

Baruch atah adonai, elokeinu melech ha'olam, shehechianu v'kimanu v'higianu lazman hazeh.

Blessed are you, Hashem, our God, King of the Universe, who has kept us alive, sustained us, and brought us to this season.

What is my issue?

Your university's commitment to the environment on and surrounding your campus community.

Program: One Tree, Two Tree, Red Tree, Blue Tree

Adapted from University of Washington

There are many possible components to this program; feel free to select the elements that will be most appropriate for your campus.

On campus initiate a tree planting on Tu B'shevat; remember to speak with your university's groundskeepers to see if there is an area on campus you can plant a tree. While planting the tree, have a ceremony including readings from Dr. Seuss's "The Lorax," Shel Silverstein's "The Giving Tree," and a Jewish reading (see below). Following the tree planting, lead the students in a Tu B'shevat seder where they can learn about the holiday of Tu B'shevat and taste new fruits from Israel. A wonderful way to end your Tu B'shevat day is to have a showing of "The Lorax." Following the movie, have a discussion of your university's commitment to the land surrounding your campus. Invite professors, university officials, religious organizations, and campus environmental groups to facilitate a discussion on the preservation of your campus grounds.

Who can be my community partners?

- Different campus environmental groups
- Contact Coalition on the Environment and Jewish Life (COEJL), www.coejl.org, to receive materials relating Tu B'Shevat and the environment
- Department on Environmental Studies
- Sierra Student Coalition (www.ssc.org)
- Center for Environmental Citizenship (www.envirocitizen.org)

What advocacy/awareness can I add to the program?

- The discussion you hold on campus can be used as an awareness piece for campus environmental issues. One option is to write a follow-up article about the event in your campus newspaper. Another option is to use this program as the starting point for a petition to indicate student concern about a specific issue.

What meaningful service components can I include?

- This would also be a perfect time to visit elderly care facilities around campus and bring plants/flowers with you for the facility. In recent studies, elderly people have been shown to live longer if they have plants to take care of; this would be a great option for your campus community. (Danny Siegel, Ziv Tzedakah Fund, www.ziv.org)

How can I incorporate Jewish content?

- Include the following ancient and modern readings in your tree-planting ceremony; have one student read each quote.
 - It is a tree of life for those who grasp it, and its supporters are praiseworthy. Its ways are ways of pleasantness and all its paths are peace. –Proverbs 3:18
 - From the very beginning of creation, the Holy One was occupied first with the planting of trees, as is shown by the verse “The Lord God first planted a garden in Eden” (Gen. 2:8). You, too, when you enter the Land, must occupy yourselves with nothing else but planting trees, as is said, “When you come into the Land, ye shall plant...trees” (Lev. 19:23). –Leviticus Rabbah 25:3
 - He would say: When our wisdom is greater than our deeds—what are we like? A tree with many branches but few roots. The wind will blow and uproot it and throw it down, as it is said (Jeremiah 17:6), He will be like a bush in the desert and not see when good comes, dwelling in the scorched places of the desert, in a barren, unpeopled land. But when our deeds are greater than our wisdom—what are we like? A tree with few branches but many roots. Were all the world’s winds to come and whip it, they could not budge it, as it is said (Jeremiah 17:8), He shall be like a tree planted near water, that spreads out its roots near a stream; he shall not be afraid when heat comes; his leaves will be green; in the year of drought he shall have no care, and shall not cease to yield fruit. –Pirkei Avot 3:17
 - I can contemplate a tree. I can accept it as a picture.... I can feel it as a movement.... I can assign it to a species and observe it as an instance.... I can overcome its uniqueness and form so rigorously that I can recognize it only as an expression of law.... I can dissolve it into a number, into a pure relation between numbers, and externalize it. Throughout all of this the tree, the tree remains my object and has its time span, its kind and condition. But it can also happen, if will and grace are joined, that as I contemplate the tree I am drawn into a relation, and the tree ceases to be an It. -Martin Buber, *I and Thou*, 1923
 - Trees grow upward: so should men. Trees, with their green leaves and tenderly tinted blossoms, seek the light: so should men. –Joel Blau (American rabbi), *The Wonder of Life*, 1925
- *What different roles does the tree play in each of these texts?*
- *Why do you think that Jewish writers through the ages have viewed trees as a powerful symbol for talking about human beings and their growth?*

What is my issue?

Environmental connection between business, life, and religion

Program: Green Dreams: Exploring Environmental Commitments in the Real World

Adapted from the University of Toronto (recipient of the Burns Endowment and Ethics Grant)

Faith, ecology, and business – how do these interplay in your lives? This program brings together multi-faith perspectives and interdisciplinary approaches into a symposium for your campus community. Examples of different professionals you can invite include:

- Corporate realm: high-ranking professionals from large companies who can speak on how their company deals with environmental problems within their industry (e.g. foresting, fishing, energy)
- Academic realm: a professor from a department of environmental engineering who can speak about the issues facing environmental engineers and the choices they must make
- Design realm: an architect who can discuss issues of landscape architecture
- Religious realm: a professor who focuses on how religion interplays with the environment.

Consider having breaks between speakers, consider showing a movie clip from “Baraka,” a documentary film containing stunning images of the world, environment, religion, and urbanization. After all of the speakers, gather a panel of student respondents, each speaking from their own perspective about the environment. Following the respondents, finish with a short question-and-answer period from the audience.

FRAME SESSION**Who can be my community partners?**

- Focus on university departments: environmental studies, engineering, architecture
- Large campus organizations: student government, law school clubs, environmental groups, etc.
- Companies near your campus; access www.hoovers.com, click companies and industries and then company directory to find a company near you.

What advocacy/awareness can I add to the program?

- While people are leaving the program, hand out basic awareness material as well as next steps they can take on campus. Check out www.epa.org for up-to-date info!

What meaningful service components can I include?

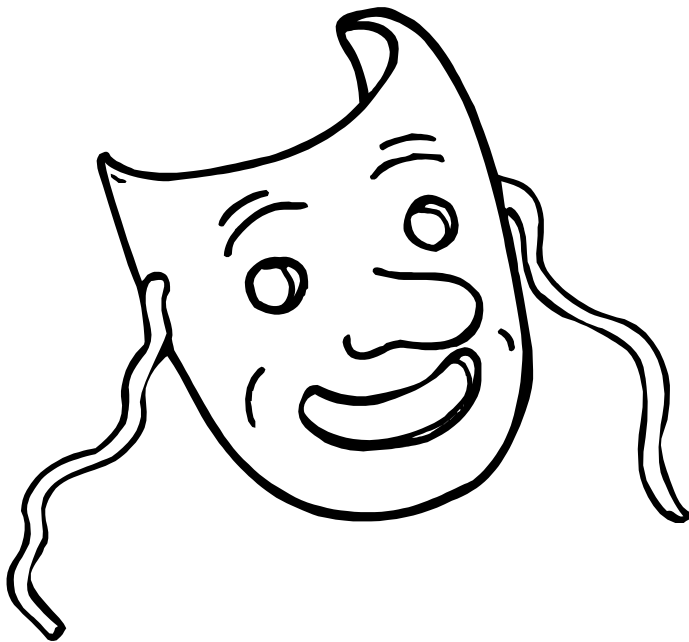
- A service project would be great follow-up tool; have sign-up sheets at the program for students to get involved with a particular project following the symposium.

How can I incorporate Jewish content?

- Create palm cards for the symposium as an effective way to publicize the event; these cards can be distributed through tabling and can also be placed on the chairs at the symposium. On the palm card, include the title of the symposium, the date, and a provocative quote. To further integrate all of your materials, ask each panel member to respond to the quote. Here is an example of a quote and follow-up question:
 - The Holy Blessed One took the first human, and passing before all the trees of the Garden of Eden, said, ‘See my works, how fine and excellent they are! All that I created, I created for you. Reflect on this, and do not corrupt or desolate my world; for if you do, there will be no one to repair it after you.’ -Midrash Ecclesiastes Rabbah 7:13
 - Question: *This quote seems to place the responsibility for saving the environment on our shoulders, saying we can’t rely on our children to do the repairs. Do you think the burden of environmental conservation is upon us in the here and now, or should we focus on educating our children to protect the environment? Where should the emphasis be?*

PURIM

Purim takes place on the 14th of Adar; in some Israeli cities that had walls in ancient times, the holiday occurs on the 15th of Adar. We celebrate the festival of Purim by listening to a story set in the Persian Empire over two thousand years ago. Munching on tasty three-cornered hamentashen, we listen as the Megilla (“scroll”) of Esther unravels a complicated tale of political schemes, power struggles, and beauty. The Megillah describes a time when a villain named Haman nearly succeeded in his plan to destroy the Jews of Persia; that he failed is cause for feasts and celebration. Toward the end of the Megilla, four mitzvot are listed as the proper ways to celebrate the holiday. First, we are supposed to hear the story of Esther; this tale reveals the complex power relationships between men and women. Secondly, we are commanded to have a festive meal with an abundance of wine; this leads to a debate in Jewish tradition about the boundaries of drinking. Thirdly, there is the mitzvah of *mishloach manot*, literally “sending portions.” We wrap up hamentashen, raisins, fruit, and other goodies into a basket and deliver them to our family and friends. The final obligation is to deliver *matanot la’evyonim*, “gifts to the poor.” Together, these four mitzvot make Purim time to listen not only to the Megillah, but also to the voices of those in need in our community.



What is my issue?

Hunger

Program: Pennies for Purim

Adapted from America's Second Harvest (www.secondharvest.org)

Pennies for Purim is an innovative program that can get the entire campus community involved in the special Purim mitzvah of *matanot la'evyonim*. The basic idea is to raise funds by covering an area of campus – whether it is the floor of the student union, the gymnasium, or a classroom – in pennies, nickles, dimes, and quarters. In the weeks leading up to Purim spread the news that you are collecting coins for this incredible drive. Choose a local organization where the money will go; one way to tap into the theme of helping the poor on Purim is to choose a nonprofit that combats the issue of hunger. Hold your big event on Purim, and have all of the organizations involved bring their coins and spread them out on the space. Provide hamentashen for everyone! End your successful program by inviting all of the participants to a large costume party the next night, and encourage everyone to come and bring canned goods.

Who can be my community partners?

- Local nonprofits dealing with the issue of hunger
- Local elementary schools
- Campus student groups
- Oxfam America (www.oxfamamerican.org)
- Mazon: A Jewish Response to Hunger (www.mazon.org)
- National Student Campaign Against Hunger and Homelessness (www.nscanh.org)

What advocacy/awareness can I add to the program?

- In the publicity for the event (tabling or other mechanisms) create awareness about hunger in your campus community, through statistics on table tents, flyers, or ads in your campus newspaper. To find hunger statistics in the United States, access www.frac.org.
- On the day of the event, have material about hunger to distribute, petitions to sign about an issue in your community, or a poster about ways to get involved in your community. To find current legislation in the United States, access www.frac.org.

What meaningful service components can I include?

- Go to the local elementary schools and explain your project. Conduct a contest for the class that brings in the most jars of coins. Offer a pizza party as a reward; you can ask a local pizza parlor to donate the pizzas! Remember to get your community at large involved!
- At your campus Megillah reading/Purim party, have students bring canned goods for the local shelters. Following Purim, have students help distribute the cans.

How can I incorporate Jewish content?

- Take a moment at the beginning of the program to explain the concept of *matanot la'evyonim*, gifts to the poor. Some consider this to be the most important mitzvah of Purim, since it helps everyone to enjoy the celebration of Purim.

What is my issue?

Relationship abuse

Program: Defend Yourself

Adapted from the University of Miami

Beginning with a negative interaction between Queen Vashti and King Ahasuerus, the story of Purim provides an opportunity to look more closely at relationship abuse and ways to combat it emotionally and physically. This program CAN integrate a speaker/interactive discussion with a mini self-defense class and a debriefing. This program is important for college women because they or their friends might encounter relationship abuse and might not know what to do, or even what it is. With the right community partners, this program can equip participants with the tools to do something if an abusive situation arises.

Who can be my community partners?

- University health center
- Sororities
- Women's groups on campus
- Local police
- Jewish Women's International (www.jwi.org)
- National Council of Jewish Women (www.ncjw.org)
- Hadassah (www.hadassah.org)

What advocacy/awareness can I add to the program?

- Have information available as the women leave the program about relationship abuse; this may include: *physical, emotional, verbal, sexual, or economic* abuse and typically includes *threats, intimidation, intense criticism, forced isolation, and/or physical violence*. Access the National Coalition Against Domestic Violence's homepage at www.ncadv.org.
- Find out about current domestic violence laws in your state as well as on the national level – see how you can help (www.ncadv.org)

What meaningful service components can I include?

- At the program have local nonprofit organizations that deal with women's issues on hand to answer questions about what their organization is doing and how they can help get involved.
- Have a cell phone drive for old cell phones that can be used for victims of domestic violence. Many communities collect cell phones for women who have suffered domestic violence and program the phones to directly contact local police.

How can I incorporate Jewish content?

- Frame the opening discussion with a brief retelling of the incident between Queen Vashti and King Ahasuerus. Discuss what the issue is and how the relationship progresses.
 - *The setting:* After a period of 180 days, wherein he has “displayed the vast riches of his kingdom and the splendid glory of his majesty” (Esther 1:4), King Ahasuerus caps off his celebration with a festive seven-day banquet in the city of Shushan.
 - *The incident:* The King decides that his wife should be included in the display of riches. He orders his eunuchs “to bring Queen Vashti before the king wearing a royal diadem, to display her beauty to the peoples and the officials; for she was a beautiful woman. But Queen Vashti refused to come at the king’s command conveyed by the eunuchs. The king was greatly incensed, and his fury burned within him” (Esther 1:11-12).
 - *The aftermath:* Ahasuerus consults with his sages, who declare that Vashti’s defiance of the king’s orders has offended all of the king’s subjects. The king issues a royal edict that Vashti will never again be able to enter his presence, and he will commence a search for a new queen. The sages hope that this treatment will ensure that “all wives will treat their husbands with respect, high and low alike” (Esther 1:20).

What is my issue?

Awareness of mercury's harmful impact on the environment

Program: Mercury Thermometer Roundup!

Adapted from Jews United for Justice (www.jufj.org)

One of Purim's themes is the idea of being hidden. The Festival is traditionally called the holiday of hidden miracles. There is a Talmudic concept connecting Esther's name with the Hebrew words *hester*, or 'hidden.' Within the Purim story, Mordecai asks Esther to hide her Jewish identity; the Book of Esther relates, "Esther did not reveal her people or her kindred, for Mordecai had told her not to reveal it" (2:10) Build a Purim program around the idea of being hidden, and choose a hidden danger on which to focus your program. Mercury is an example of a harmful substance that often goes unnoticed, but which may be lurking in household products such as thermometers. What can college students do about the issue of mercury and its harmful impact on the environment? How can you educate your campus community and encourage the proper disposal of these materials? There are a variety of different programs that you can do from educational forums for local families to drives for the collection of mercury thermometers.

Mercury Facts:

Why does using a non-mercury thermometer protect the environment and promote health in your own home and our community?

*There are only 1.5 grams—less than one-tenth of an ounce—of mercury in one little thermometer. Doesn't seem like such a big deal, right? But even **as little as one gram is enough to affect a whole 20-acre lake** to such a degree that warnings are required to limit consumption of the fish in it. Now consider that an estimated **17 tons of mercury** are discarded every year in thermometers.*

Mercury thermometers are easily broken, and the liquid mercury that spills out upon breakage is hard to control. It soaks into rugs and slithers into cracks in the floor, making it difficult to find and unsafe to clean up. In particular, **mercury forms a vapor that can cause a variety of serious, permanent health effects**, particularly in children.

Even if a broken thermometer reaches the trash without contaminating the home, **municipal trash brings the mercury into the larger environment**. From the landfill, it can leach into groundwater and surface water—such as rivers and lakes—as a liquid; from either the landfill or from trash incinerators, it can escape into the atmosphere as a vapor. From the atmosphere, mercury falls with rain and snow and finds its way into surface water. Once in the water, mercury is converted into a highly toxic form that is hard to break down but that is easily absorbed by plants and animals.

It is very difficult to control the release of mercury into the environment once it is in the waste stream. **The best way to keep our homes and environment safe from mercury are to limit the use of mercury-containing products* such as thermometers, and to make sure they are disposed responsibly.**

Now you know the dangers of items with mercury...do something about it! Hold a drive to collect mercury based products, specifically thermometers. Also, hold educational seminars for parents to warn them of the dangers.

Who can be my community partners?

- Health Care Without Harm: <http://www.noharm.org/index.cfm>
- Local hospitals, clinics, health care facilities
- Health studies department
- Community organizations that outreach to families
- Parent-Teacher Association (PTA)

What advocacy/awareness can I add to the program?

- By educating your community you are increasing awareness of the issue.
- Check local and national legislation about the general issue of mercury at Health Care Without Harm's Web site: <http://www.noharm.org/index.cfm>

What meaningful service components can I include?

- Organize a drive to collect the mercury thermometers. Partner with a local pharmacy to offer an exchange program; when individuals turn in mercury thermometers, they would then receive a mercury-free thermometer at cost or for free. Make sure to contact the appropriate organization for proper disposal.
- Create special forums in schools that parents can attend about the dangers of mercury and encourage them to make their homes mercury-free.

How can I incorporate Jewish content?

- Examine the ethical angle of this issue using these provocative ideas from Jewish sources, care of the Jews United for Justice Web site (www.jufj.org). Create small slips of paper to leave on tables during the program, or incorporate these texts into eye-catching posters for your Hillel building or around campus. Have a conversation about the rights and wrongs of protecting each other from hidden harm.
 - ***The mitzvah of pikuach nefesh, saving a life, takes precedence over most any other commandment.*** The field of health care is inherently engaged in this *mitzvah*—yet when it is not carried out "without harm," it may fall short in this regard. This is particularly true when safer alternatives exist, as they do for mercury thermometers.
 - ***Judaism teaches that "[humans and the earth] are bound up with one another for better and for worse, but in such a way that it is man who determines the fate of the earth by his conduct, the fate which in turn becomes his own."*** This is evident in the very language of Torah: a human (*adam*) and our lifeblood (*dam*) is of the earth (*adamah*).

- ***Judaism also teaches that our responsibilities extend to other creatures and all of nature as well.*** “The Lord God took Adam and put him into the garden of Eden to work [or to tend, *l’avdah*, root is *avodah*, work] and to keep [or to guard, *l’shamrah*, root is *shomer*] it (Genesis 2:15).”
- ***According to Maimonides:*** “It should not be believed that all beings exist for the sake of humanity’s existence . . . rather, all the other beings too have been intended for their own sakes.”
- ***Further, we are not permitted to force someone else to bear the dangerous consequences of our actions:*** Rabbi Yitzchak bar Sheshet, a 14th century great halachic authority, ruled that “Whatever the cost, a person is not permitted to save himself from injury by causing injury to his neighbor.”²
- ***The impact of something as seemingly small as our mercury thermometer goes against the notion of dignity enshrined in the basic teaching that we are all created b'tzelem Elohim, in the Divine image (Genesis 1:27).*** Medical waste incinerators, which concentrate toxins such as mercury, tend to be placed in low-income and minority neighborhoods.

¹Buber [*On Zionism*, 11-12]

²Aryeh Carmell, [*Challenge: Torah Views on Science and its Problems*, p. 503]

PASSOVER

During Passover we join friends and family around the seder table to celebrate the Exodus from Egypt. Recalling the generations of slavery leading up to the Exodus, we call this holiday “Z’man Cherutenu,” meaning “the season of our freedom.” We are each supposed to include ourselves among the generations of Israelite slaves; according to Mishna Pesahim 10:5, “In every generation, we are obligated to see ourselves as though we personally had gone out of Egypt.” At Pesach we recognize that injustice happened to us in the not-too-distant past; this helps us see that contemporary enslavement and injustice happen around us all the time.



Program: Responding to our Modern-Day Plagues

Adapted from the University of Southern California

The plague of darkness is one ancient plague that still affects our world; that is, the darkness of ignorance about the most important issues facing our generation. As you celebrate your people's liberation, encouraging your community to liberate their minds and think more deeply about modern plagues.

- Identify ten modern “plagues:” AIDS, breast cancer, domestic violence, environmental destruction, homelessness, homophobia, hunger, illiteracy, racism, and xenophobia (these are just examples)
- Contact one organization from the community that deals with these social problems; for example, the Anti-Defamation League regarding racism, and the campus Gay and Lesbian Center regarding homophobia
- Invite each organization to send two representatives and any pertinent literature to the program
- To make participation in the event open to everybody on campus, reserve space, tables, and chairs along a walkway in the center of campus; the organizations will set up shop there, enabling all passersby to stop at any of the booths to pick up information and ask questions of the representatives
- Order T-shirts, buttons, and bumper stickers ahead of time with slogans calling for action against the issues that the program deals with; selling these at the program will help pay for everything.
- Hand out sheets explaining the link between the Passover story and the Modern Plagues of Today event (see below)

What are my issues?

- AIDS: American Foundation for AIDS Research (www.amfar.org)
- Breast cancer: National Alliance of Breast Cancer Organizations (www.nabco.org)
- Children's Issues: Children's Defense Fund (www.childrensdefense.org)
- Domestic violence: National Coalition Against Domestic Violence (www.ncadv.org)
- Environmental destruction: Student Environmental Action Coalition (www.seac.org)
- Homelessness: National Coalition for the Homeless (www.nationalhomeless.org)
- Homophobia: National Gay and Lesbian Taskforce (www.nglftf.org)
- Hunger: Mazon: A Jewish Response to Hunger (www.mazon.org)
- Illiteracy: Student Coalition for Action in Literacy Education (www.unc.edu/depts/scale)
- Racism: Anti-Defamation League (www.adl.org)

Who can be my community partners?

- All campus organizations that deal with these issues
- University Health System
- The national organizations listed on previous page

What advocacy/awareness can I add to the program?

- The entire program is an awareness-based program.
- At the program have opportunities for students to sign petitions and write letters to Congress about specific legislation dealing with the many issues at hand.

What meaningful service components can I include?

- Have a community service project during the event, whether it is painting a mural for the children's hospital, making packages for the homeless, or having some type of collection drive – remember to always think of your community and their needs!
- Encourage organizations to have sign-up sheets so students that walk by can also get involved following the program.
- Invite local high school seniors; these issues are also relevant in their lives.

How can I incorporate Jewish content?

- At the booths provide a sheet explaining the concept of the Ten Plagues as it relates to the Passover story. Refer to Exodus chapters 7-12 to get a sense of the narrative. Include a listing of the original plagues: Blood, Frogs, Lice, Pestilence, Wild Animals, Boils, Hail, Locusts, Darkness, Slaying of the First-Born.
- You can order t-shirts, buttons, and/or bumper stickers ahead of time and imprinted with Jewish quotes about a call to action.
 - If I am not for myself, who will be for me? And if I am [only] for myself, what am I? And if not now, when? – Pirkei Avot 1:14
 - Do not stand idly by the blood of your brother. –Leviticus 19:16

What is my issue?

Poverty

Program: “Let My People Grow”

Adapted from the University of Maryland

This is a great program to do in the weeks leading up to Passover. It involves a diverse student body and is a wonderful opportunity to work with numerous community partners. To begin your program, work with your partners to create an introductory presentation framing the program. This can take the form of a humorous skit, song, or a short discussion emphasizing the religious times of the year (Ramadan, Passover, and Lent) that involve restrictions on food. Use this introduction to make the point that while many people may go without food for a short amount of time during certain holidays, some people experience hunger 365 days a year.

At your program serve a variety of kosher for Passover food for people to eat and to also demonstrate that what we want for ourselves (in this case, a variety and choice in the food we eat) we should want for everyone. This program directly relates to the story of Passover because the Jews in Egypt faced the same issue of people in poverty – what it means to be free.

Question One: What is poverty and where is it found?

This question can lead to a general discussion on poverty.

Questions Two: What causes poverty?

You can split the group into smaller discussion groups and answer this question by creating their own list of the 10 Plagues of Poverty. Some examples of plagues are: lack of dignity, mental illness, language barrier, political jargon, lack of transportation, lack of education due to malnutrition and inequality, and the hidden nature of poverty. After 10 minutes of brainstorming, each group can then present each of their 10 plagues and then as a group you can compile a group consensus of the 10 plagues.

Questions Three: What major things need to change within our society?

Share with the participants current legislation that Congress is discussing and then write letters to Congresspersons about a current issue, such as federal food stamp regulations.

Question Four: What can I do individually?

Have some type of collection drive either prior to the event (remember to call the local shelters and ask what their needs are) and then at the program create put together the materials that you collect to be donated. Then coordinate a time that the group could go and drop off the contribution.

Who can be my community partners?

- Christian campus groups
- Muslim campus groups
- Mazon (www.mazon.org)
- National Student Campaign Against Hunger and Homelessness (www.nscanh.org)

What advocacy/awareness can I add to the program?

- The entire program is an advocacy/awareness-based program.
- Following the program have the participants work together to create an ongoing campaign aimed at one of the issues of poverty discussed in your program.

What meaningful service components can I include?

- Create a long-term direct service opportunity dealing with the issue of poverty in your community (e.g., going to local shelter).

How can I incorporate Jewish content?

- At the conclusion of the event, you can make matzoh sandwiches building upon the sage Hillel's idea of combining the bitter and the sweet. For your program, give the Hillel sandwich a social justice twist! Although the reality of poverty and social injustice is bitter like the maror and solutions are difficult to implement, the constructive work is sweet, like charoset. The matzot symbolize a coming together of people for a common cause.

What is my issue?

The connection between the Civil Rights movement and the Exodus

Program: *At the River I Stand*

Adapted from Jews United for Justice (www.jufj.org)

On the secular calendar, it is customary to honor great leaders and teachers on the anniversary of their birth. But in the Jewish community, it is tradition to honor those who have passed on the anniversary of their death. This year, we invite you to honor the legacy of Martin Luther King, Jr. on the anniversary of his assassination April 4th, which usually falls near or around Passover.

At the River I Stand is a powerful film that documents the work of Martin Luther King, Jr. in Memphis during the final days before his assassination. In the following pages you will find: a supplementary video discussion guide, and a haggadah insert for use at your Passover seder (you can find the video at a local video store or by calling (202) 884-7635). We encourage you to host a viewing and dialogue with members of your campus community to discuss the parallels between the Civil Rights movement and the Exodus story.

In March of 1968, just ten days before he was shot down in Memphis, Dr. Martin Luther King, Jr. spoke before the annual meeting of the Rabbinical Assembly of the Conservative movement. While introducing Dr. King, Rabbi Abraham Joshua Heschel—who had walked arm and arm with King in Selma—said to his colleagues: "Where in America do we hear a voice like the voice of the prophets of Israel? Martin Luther King is a sign that God has not forsaken the United States of America...I call upon every Jew to hearken to his voice, to share his vision, to follow his way."

Passover reminds us of our ancestors struggles for liberation. This video reminds us that in modern times we need to stand with people in their struggles for a just world. We hope this will help deepen your understanding of and commitment to social justice!

To access more information about *At the River I Stand* and Martin Luther King, Jr.'s speech from Dr. Martin Luther King, Jr. delivered this speech in support of the striking sanitation workers at Mason Temple in Memphis, TN on April 3, 1968 go to <http://www.afscme.org/about/kingspch.htm>.

To access more information about the program plus discussion materials, please contact Jews United for Justice, Javera Temsky at (202) 88-7635.

Thank you to Jews United for Justice and Laura McSpedon of the Student Labor Action Project. This program was composed by Liz Richman and Andy Shugerman of Jews United for Justice.

AT THE RIVER I STAND **VIDEO DISCUSSION GUIDE**

To prepare for discussion:

- ♦ *View video so that you gain familiarity with the subject matter ahead of time.*
- ♦ *Have flip chart paper available to record answers during the discussion.*
- ♦ *Jewish tradition is to honor life by commemorating yahrzeits rather than birthdays; remembering MLK around Pesach is a fitting Jewish response. You may want to light a memorial candle to open or close your event*

PRE – VIDEO: GROUP BRAINSTORM

1. What issues do we associate with the legacy of Martin Luther King, Jr.?
possible answers: equality before the law, diversity, civil rights, rallying people through religion, strength in numbers
2. What issues do we associate with the Passover celebration?
possible answers: freedom from Egypt, getting into the Promised Land, plagues, Pharaoh, God, Moses, Red Sea, strength in numbers

VIEW VIDEO

POST – VIDEO: IMMEDIATE REACTIONS

The purpose of this section is to elicit initial reactions to the video.

- ♦ If group is 15 people or less, stay together as a group and ask each person in turn to give a brief reaction to the video.
- ♦ If group has more than 15 people, break into pairs and have individuals speak for 3-5 minutes on their initial reactions to the video.

POST – VIDEO: FACILITATED DISCUSSION

1. What parallels do you see between the video and the Passover story?
possible answers: workers freeing themselves from oppressive conditions, a pharaoh-like leader
2. What do you think King meant by “the Promised Land?”
possible answers: racial harmony, fair wages, good working conditions
3. What were the plagues in 1968 as seen in the video?
possible answers: racism, unsafe working conditions, intimidation
4. What plagues do you see around you today? What plagues exist today for low-wage workers?
5. What plagues today are like the plagues during 1968? What plagues today are unlike the plagues during 1968? Why have these either persisted or changed, (i.e. attitudes, legislation, world events)?
6. What is your vision of a Promised Land today? What would it look like? What do we need to do to get there?
7. How can we as Jews serve as partners in this work?
possible answers: join in social justice campaigns with other groups on your campus or community, gather with friends to discuss an issue of concern and develop an action plan, educate the Jewish community through letters to editors, community forums, etc. on social justice issues

Jews United for Justice, 1424 16th St., NW, Suite 700, Washington, DC 20036
phone: 202-884-7635 fax: 202-483-1945 jufj@earthlink.net, www.jufj.org

Read during Seder before or after Maggid, the telling of the Passover Story

**DELIVERANCE FROM EGYPT AND
THE LEGACY OF DR. MARTIN LUTHER KING, JR.**

As we see the broken *matzah* before us, we call to mind our ancestors' exodus from enslavement and suffering in Egypt. We also remember that the *haggadah* teaches us of our obligation to see ourselves as having personally taken part in the bitterness of bondage and the sweetness of liberation. But it is not enough simply to remember, for the *seder* is, and has always been, a call to action against injustice and oppression.

Indeed, the biblical Exodus narrative inspired one of this past century's most significant struggles for social and economic justice, the Civil Rights movement of the 1950s and 1960s. April 4, 2001, three days before Passover, will mark the 33rd anniversary of the death of our country's brave and beloved hero in that cause, Dr. Martin Luther King, Jr. Because Jewish tradition honors the lives of our great teachers by commemorating the anniversary of their deaths, it is especially fitting to think about the parallels between the Exodus story and the history of the Civil Rights Movement.

When he was assassinated, Dr. King was supporting the 1300 mostly African-American sanitation workers in Memphis, Tennessee, who had gone on strike in February 1968 to protest the dangerous working conditions and dismal pay that kept most of them on welfare. Leaders in the Civil Rights movement quickly realized that the strike reflected a broader struggle for respect and economic justice for working people across the country. The focus of the Poor People's Campaign led by Dr. King quickly expanded to include economic issues in the Civil Rights agenda.

Dr. King and many others died fighting for the right of all people to respect, fair treatment, dignity, and a voice in the workplace and in the community. Today these goals are not yet fulfilled as the gap between the rich and the poor continues to grow. To honor Dr. King's legacy and to continue his still-unfinished crusade for social and economic justice, this Passover *seder* tonight offers us the opportunity to ask ourselves how we will make the coming year – and not just tonight – different from all others.

DISCUSSION QUESTIONS/READINGS

1. How do Jewish perspectives on liberation from Egypt compare to Dr. King's struggle for social and economic freedom?

"It's all right to talk about streets flowing with milk and honey, but God has commanded us to be concerned about the slums down here and His children who can't eat three square meals a day. It's all right to talk about the new Jerusalem, but one day God's preacher must talk about the new New York, the new Atlanta, the new Philadelphia, the new Los Angeles, the new Memphis, Tennessee. This is what we have to do."

From "I've Been to the Mountaintop" - Dr. King's last speech; in Memphis, TN, April 3, 1968

2. What lessons do we learn about our Jewish and human obligations to others from the story of the biblical Exodus, the seder, and Dr. King's leadership?

"Again and again we must rise to the majestic heights of meeting physical force with soul force...many of our white brothers, as evidenced by their presence here today have come to realize that their destiny is tied up with our destiny. And, they have come to realize that their freedom is inextricably bound to our freedom. We cannot walk alone."

From "I Have a Dream" - Dr. King's address at the March on Washington for Jobs and Freedom, August 28, 1963

3. What types of specific/concrete actions and storytelling can we do now to advance King's legacy and the themes of Passover?

"We are all Pharaohs or slaves of Pharaohs. It is sad to be a slave of a Pharaoh. It is horrible to be a Pharaoh. Daily we should take account and ask: What have I done today to alleviate the anguish, to mitigate the evil, to prevent humiliation? Let there be a grain of prophet in every man!"

From Rabbi Abraham Joshua Heschel's The Insecurity of Peace (pp. 97-98); Heschel marched with King from Selma to Montgomery, Alabama, in the 1965 Voting Rights campaign.

YOM HA-ATZMAUT

Israeli Independence Day is celebrated on the 5th of Iyar. The establishment of the modern State of Israel is marked with festivities, fireworks, fun, and falafel. Whether or not they have visited Israel, Jewish students can express their joy that the State of Israel exists as a haven for Jewish people around the world. Any Jew has an unalienable right to make aliyah and settle in Israel. The phenomenon of immigration to Israel is well-documented, yet this is not an event of the past; rather, immigration is on going, with Jews from the former Soviet Union, Ethiopia, and other countries still coming to Israel in great numbers. In order to successfully integrate into Israeli society, these immigrants need support not just from the Israeli infrastructure, but also from Jews around the world. During Yom Ha-Atzmaut, we can celebrate not only the successes of Israel's past, but also the potential of Israel's future. At the same time, along with our celebration comes our recognition that there are still issues within Israeli society that need to be examined and addressed.



Program: A Helping Hand

This Yom Ha-Atzmaut, celebrate Israel by celebrating one of its most valuable resources: its children. Through an arts and crafts party, you can begin to create toys, educational materials, and activities for the immigrant communities that do not have the essential resources. Create flashcards with Hebrew letters, or have a school supply drive. At the same time, you can facilitate a discussion about the positives and negatives of immigration in Israel.

What is my issue?

- Ethiopian children in Israel

Who can be my community partners?

- Struggle to Save Ethiopian Jewry (www.studentstruggle.org)
- North American Conference on Ethiopian Jewry (www.nacoej.org)
- Faculty in Middle Eastern Studies, History

What advocacy/awareness can I add to the program?

- Video of immigration process
- Have a speaker about the positives and negatives of immigration in Israel
- Invite immigrants who have gone through the process to speak on campus

What meaningful service components can I include?

- Many Ethiopian immigrant children cannot afford three meals a day; coordinate a fundraiser and send the donations
- Make black dolls for the Ethiopian community

How can I incorporate Jewish content?

- Have a teach-in involving these quotes pertaining to children and education.
 - “And teach them to your children . . . to the end that you and your children may endure, in the land that the Lord swore to your fathers to assign to them, as long as there is a heaven over the earth.” -Deuteronomy 11:19-21
 - “Educate a child according to his nature; when he grows old he will not abandon it.” -Proverbs 22:6
 - “Not the absorption capacity of the land, but the creative ability of a people, is the true yardstick with which we can measure the immigration potentialities of the land.” -David Ben Gurion
 - “Each child carries his own blessing into the world.” -Yiddish proverb

Program: The Land of Milk and Honey

Since Biblical times, Jews were promised “a land flowing with milk and honey” (Exodus 3:8). This phrase connotes the extent to which Israel can nurture anyone who seeks refuge in the land. However, the land itself lacks its natural resources to provide the essential nourishment to its inhabitants. Milk and honey aside, the land of Israel often faces a severe water crisis, which poses a threat to the land’s ability to sustain its agriculture as well as its people. Education about the geographic realities about the area, the environmental issues that arise as a result, and the economic impact is a way for students to better grasp the current dilemmas of the state that is celebrated on Yom Ha’atzmaut. In this program bring the issue of water scarcity and conservation to the local level. Begin with a discussion of the water crisis in Israel and then reflect on the way this issue comes into play within your daily life. Talk about simple steps you do or do not take to preserve water. Ask yourselves if you take water for granted and how you would alter your water usage if you lived in a country affected by a water shortage. As a group, come up with an action plan to make students on your campus more aware of the impact small actions can have on the larger water supply.

What is my issue?

- Water conservation

Who can be my community partners?

- Environmental Studies Department
- Student environmental groups
- Jewish National Fund (www.jnf.org)
- Coalition on the Environment and Jewish Life (www.coejl.org)

What advocacy/awareness can I add to the program?

- Campaign around campus to put reminders around faucets and showers to turn off faucets all the way, take quicker showers, etc.
- Look at the Society for the Protection of Nature in Israel’s Web site to learn about the problems and legislation facing Israelis, www.spni.org.

What meaningful service components can I include?

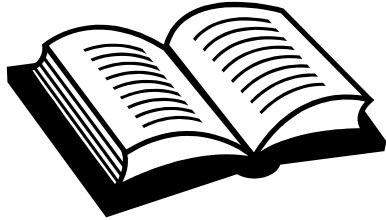
- Clean up a local river or creek.
- Do a drive for jugs of clean drinking water to do be donated to the Red Cross or other relief agencies for emergency purposes.

How can I incorporate Jewish learning?

- Begin your program by asking participants to come up with ways to compare the Torah with water. Then, pass around small pieces of paper with this quote:
 - Words of Torah are likened to waters: “Ho, everyone that thirsteth, come ye to the waters” (Isaiah 55:1). As waters reach from one end of the world to the other, so Torah reaches from one end of the world to the other. As waters give life to the world, so Torah gives life to the world. –Song of Songs Rabbah 1:2
- Include these texts in your flier campaign to remind students about the importance of conserving water:
 - Pour not out the water which others may need. –Judah HaNasi, Babylonian Talmud, Yevamot 11b
 - The world may live without wine, but the world cannot live without water. The world can live without pepper, but the world cannot live without salt. –Palestinian Talmud, Horayot 3:6

RESOURCES

1. Programming Resources



2. Grant Opportunities



3. Tzedek Partner Agencies

A complete list of partner agencies is available at www.hillel.org.



PROGRAMMING RESOURCES

There are a number of ways to tap into Hillel Program resources, as well as other Jewish and Partner Agency organizations. By exploring different resources you can modify programs, combine ideas, and find ways to appeal to different students.

Hillel Resources:

- **The PROGRAM EXCHANGE:** Just log onto [www. Hillel.org](http://www.Hillel.org) and link over to the Program Exchange. The Exchange will allow you to learn about programs that were implemented by students and Jewish Campus Service Corps Fellows around the world.
- **The Department of Jewish Student Life:** In partnership with students, professionals and lay leaders, the Department of Jewish Student Life seeks to stimulate vibrant Jewish life during and after the college experience. We are committed to understanding the dynamics of each campus in order to become advocates, allies and resources for programming excellence. We provide forums for the exchange of knowledge and expertise, linking living and learning Jewish communities.

Department of Jewish Student Life

Andrea Hoffman, Director, Department of Jewish Student Life

(202) 449-6586; ahoffman@hillel.org

Shawn Laing, Director, Soref Initiative for Emerging Campuses

(202) 449-6593; slaing@hillel.org

Tzedek Hillel Director

(202) 449-6595;

Rachel Hochheiser, Student Leadership Development Associate

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Shira Hutt, Arline and David L. Bittker Fellow

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Brianne Nadeau, Tzedek Fellow

(202) 449-6596; bnadeau@hillel.org; tzedek-fellow@hillel.org

Abby Kornfeld, Samuel and Helene Soref Fellow

(202) 449-6594; akornfeld@hillel.org; soref@hillel.org

Joseph Meyerhoff Center for Jewish Learning: contact the Meyerhoff Center for Jewish resources, educational pieces, and ideas for adding Jewish content to your programs

Rabbi Avi Weinstein, Director, Joseph Meyerhoff Center for Jewish Learning

(202)449-6592; aweinstein@hillel.org

Elliot Kaplowitz, Iyyun Fellow

(202)449-6591; ekaplowitz@hillel.org

Other Resources:

Check out Hillel's new Partner Agency Guide and contact any organization that might be able to connect you with the appropriate programming ideas or contact a local organization to see what they have to offer!

✓ GRANT OPPORTUNITIES

Hillel's Department of Jewish Student Life offers a variety of program grants for your students and campus. To learn more or apply online, please visit www.hillel.org. Besides Hillel's grants, you can find several grant opportunities through organizations listed in our *Partner Agency Guide*.

STUDENT INITIATIVES COMMITTEE GRANTS:

Contact Shira Hutt, Bittker Fellow, 202-449-6589, bittker-fellow@hillel.org

Encouragement Grants and Irving and Sarah Pitt Campus Creativity Grants help provide funding for innovative campus-based Jewish programming. Grants are awarded by the Student Initiatives Committee, which is composed of about 10 student leaders and volunteers from around North America. Grant allocations are only awarded for student initiated and student planned programs. Allocations are decided based on the quality of the projects, while taking into consideration the specific factors that exist on each campus. The Student Initiatives Committee encourages students to design creative and unique projects that extend beyond the confines of traditional Jewish programming. All grant proposals must be written by students.

1. **Encouragement Grants** must be initiated, written, developed, and implemented by students, have creative and interactive elements, contain strong Jewish substance, impact a substantial group of Jewish students by adding something new and exciting to Jewish life on campus. **Maximum Grant: up to \$1000**

2. **Irving and Sarah Pitt Campus Creativity Grants** In addition to fulfilling the guidelines for the Encouragement Grants, applicants should aspire to create imaginative, extensive, and experimental program that explore new avenues of promoting Jewish activity on their campus. Irving and Sarah Pitt Campus Creativity Grants are projects that have an additional creative element to them. Applications are challenged to defy the norm. Pitt Grants are an award as well as a grant and it is an honor to receive one. **Maximum Grant: up to \$2000**

GRINSPOON QUICK TURN-AROUND GRANTS

*Contact Shira Hutt, Bittker Fellow, 202-449-6589
grinspoon-grant@hillel.org*

These grants were established by the **Harold Grinspoon Foundation** to help fund student-driven and organized programs related to either a late-breaking issue on campus or a student-initiated program idea.

Maximum Grant: Funding up to \$400 is available per grant for student written proposals. The first \$200 is available without matching funds. Amounts greater than \$200 require the applying group to secure at least one third of the matching funds from another source (e.g: \$67 for an additional \$200). Programs may be partially funded.

SOREF INITIATIVE FOR EMERGING CAMPUSES

Contact Shawn Laing, Director, Soref Initiative. 202-449-6593, soref@hillel.org

The **Soref Initiative for Emerging Campuses** seeks to develop Jewish life on campuses with small Jewish populations, through scholarships to conferences, regional event programming and subsidies, reference materials, program incentive grants, program resources, and other opportunities.

1. **Soref Program Initiative Grants** are available for a wide variety of programs including Shabbat dinners, Israel education, and community service projects.

Maximum Grant: \$500 per grant, \$1200 maximum for the year.

2. **Soref Regional Programming Grant** are available for any Hillel program which includes multiple schools served by the Soref Initiative for Emerging Campuses. Hillel Regional Centers, Foundations, and Program Center are eligible to apply.

Maximum Grant: \$2000 per grant, \$2500 maximum for the year

3. **Soref Specific Initiatives Grants** are available four times throughout the academic year. The Soref Initiative releases a request for proposals related to a specific theme or topic for each of the four rounds.

Maximum Grant: subject to specific round

TZEDEK HILLEL GRANTS

Contact **Brianne Nadeau, Tzedek Fellow, 202-449-6596, Tzedek-Fellow@hillel.org**
OR visit www.tzedekhillel.org

1. Tzedek Hillel – MAZON Hunger Grants

MAZON: A Jewish Response to Hunger has provided funding for campus grants, administered by Tzedek Hillel, for hunger-related programs. Programs that address the issue of hunger; demonstrate Jewish content; include co-sponsorship with other campus groups, university departments, or community organizations; and are new or a variation of an existing program are eligible.

Maximum Grant: up to \$500

2. Hillel - ADL Joint Venture Diversity Grants

The Perry and Martin Granoff Foundation has provided funding for Hillel: The Foundation for Jewish Campus Life/Anti-Defamation League Joint Venture Diversity Grants to enhance inter-group relations on campus. Campuses can apply for one of four programming grants, including hosting a diversity training session, speakers forum, or the showing of a film. In addition, campuses may apply for grants up to \$1,000 to create their own inter-group relations program.

3. National Student Campaign Against Hunger and Homelessness Campus Training Grants. **The National Student Campaign Against Hunger and Homelessness (NSCAHH)** has worked with thousands of students at campuses nationwide to develop effective programs that address the issues of hunger and homelessness. Through trainings, planning meetings, workshops and motivating speeches, the national staff can help you develop a semester of programs and inspire student activism. Tzedek Hillel and MAZON: A Jewish Response to Hunger have grants available for Hillels to host a NSCAHH training on campus. *For more information, visit www.nscanh.org.*

Maximum Grant: \$500