



**Judaism Values
Providing Food for All**
Hazan et Hakol



**Judaism Values
Providing Peaceful
Shelter**
Sukkat Shalom



**Judaism Values
Being Present**
Hineni



**Judaism Values
Caring for the
Environment**
Shomrei Adama

Judaism Values Providing Peaceful Shelter

All people have a need for shelter to promote peace, safety, privacy, modesty, stability and wholeness. We must actively look out for others, and we honor G-d when we honor others.

"Share your bread with the hungry, and take the poor into your home; when you see the naked, clothe him and do not ignore your own kin."

—Isaiah 58:7

Application: The celebration of *Sukkot* gives us an annual reminder to appreciate permanent shelter following 40 years wandering. We can help others find permanent homes and a safety net by supporting shelters. We must also give protection from domestic violence. We can "pay it forward" through hospitality, *hachnasat orchim*.

The value of hospitality, *hachnasat orchim*, became a practical way to help the temporarily homeless.

How can we act to provide shelter and protection from violence?

What physical projects and which legal projects can help more people gain access to stable housing?



The Jewish Federation
OF GREATER WASHINGTON

Jewish Life &
Learning

Jconnect.org/pjlibrary

Judaism Values Providing Food for All

"Providing food for all" is a value linked to deeds of kindness (*hessed*) by feeding the hungry and the value of justice (*tzedek*) when we help give people access to nutritious food.

In the grace after meals, we demonstrate gratitude by recognizing G-d as "*Hazan et hakol*," the Provider of food for all. We aspire to that divine image by becoming G-d's partners and providing/distributing food to those in need.

"The well-off are but divine instruments for alleviating human suffering."

—Rabbi Ismar Schorsch

Our possessions are not really ours—they are gifts from G-d. We should show gratitude by paying it forward to others. We share our blessings by providing for those who are hungry.

Application: Volunteer in a soup kitchen; work at a food bank or community pantry; add supplies to donate to your shopping list; glean in local fields and orchards. Focus on the dignity of the recipient rather than on the donor.

How can your family help the hungry while preserving their dignity? There is enough food in the world; the issue is fair distribution. How can we make a more just system of food production/distribution?



The Jewish Federation
OF GREATER WASHINGTON

Jewish Life &
Learning

Jconnect.org/pjlibrary

Judaism Values Caring for the Environment

We are partners with the Creator when we preserve the earth and ensure the health of the ecosystem. Greenfaith.org offers in a literal notion of *tikkun olam*: the fixing of the physical world is in our hands.

When G-d created the first human beings, G-d led them around the Garden of Eden and said: "Look at my works! See how beautiful they are—how excellent! For your sake I created them all. See to it that you do not spoil and destroy My world; for if you do, there will be no one else to repair it."

—Midrash Kohelet Rabbah, 1 on Ecclesiastes 7:13

Application: Rather than the notion that animals and the earth have "rights," Judaism focuses on human beings as having responsibilities, including *bal tashchit*, not wasting resources in nature, even in wartime.

We have an ethical imperative not to waste natural resources, and we are asked to pause, recite a blessing and appreciate the beauty and bounty of creation.

Generate a list of ways to cut down on waste at home and at work. Create new blessings to show gratitude and appreciation of G-d's gifts in nature and when and where they may be recited.



The Jewish Federation
OF GREATER WASHINGTON

Jewish Life &
Learning

Jconnect.org/pjlibrary

Judaism Values Being Present

We live up to our potential when we answer the call to serve with a willingness to be "present" and when we are concerned with people's need for personal growth, human comfort and human interaction.

Vayomer: "Moshe, Moshe." Vayomer: "Hineni!" God called to Moses, and he responded with "I am present and ready to serve!"

—Exodus 3:4

In Exodus and Deuteronomy, the Torah asks us to be vigilant towards the needs of others. "Lo tuchal lehitaleim. You must not remain indifferent!"

—Deuteronomy 22:3

Application: Being there for people could include the practice of *bikur cholim* (visiting the sick) and *nichum avaylim* (comforting the mourner). Being present to respond to a need is a divine attribute; we must transcend human tendencies of hiding our eyes and being indifferent and instead step up and rise to the occasion with action (example: Queen Esther).

We know that, when visited, the sick thrive and those that grieve find comfort. How can you set aside time to visit those in need of comfort and support?



The Jewish Federation
OF GREATER WASHINGTON

Jewish Life &
Learning

Jconnect.org/pjlibrary