

The Jewish Approach to Giving

Young Israel of West Hartford
Parent-Child Learning

A Time for Love and Giving

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אברהם שלום בן ניסן אריה ורייזע
גיטל חיה בת יוסף אברהם ועטיע
who dedicated their lives to
Jewish education, by their
family.*

User Guide:

This packet is geared towards children from the ages of four until 6th grade to learn with their parents or other family member. On each page, there will be a source for all to learn. On many pages, the sources will be accompanied by guiding questions in different colored boxes, based on age group, to discuss. For the youngest age group, feel free to just focus on the questions. The left-most boxes are for children 4-6, the middle boxes for children 7-9, and the right-most boxes for children 10-12. These are merely suggestions but feel free to try out the other boxes as well. Please note that there are many possible answers to the questions, and the goal is not to reach one "right" answer.

In this packet, we will explore the concept of giving. We will look at the general mitzvah of tzedakah as well as how this mitzvah is reflected during this time of year in particular- Purim, Parshat Shekalim, and Parshat Mishpatim (this week's parsha). We will then learn about other forms of giving, aside from giving money, and sources for these examples from the Chumash and Talmud. Some of the questions we will grapple with in this packet are- what is the difference between tzedakah and charity, what is Parshat Shekalim and how does it connect to the month of Adar, and how we can help others with our speech.

Enjoy the learning and feel free to contact me with any feedback or questions.

WHAT DO YOU
THINK OF WHEN
YOU HEAR THE
WORD "GIVING"?

HOW CAN WE
GIVE? WHAT
ARE A FEW
DIFFERENT
WAYS?

GIVING

WHO
SHOULD WE
GIVE TO?

WHAT CAN
WE GIVE?

MITZVAH OF TZEDAKAH

Devarim 15:7-8

If, however, there is a needy person among you, one of your kinsmen in any of your settlements in the land that the LORD your God is giving you, do not harden your heart and shut your hand against your needy kinsman.

Rather, you must open your hand and lend him sufficient for whatever he needs.

כִּי־יְהִיֶּה בְךָ אֲבִיּוֹן מֵאַחַד אַחֶיךָ בְּאַחַד
שְׁעָרֶיךָ בְּאַרְצֶךָ אֲשֶׁר־ה' אֱלֹקֶיךָ נָתַן לָךְ לֹא
תִאֲמָץ אֶת־לִבְּךָ וְלֹא תִקְפֹּץ אֶת־יָדְךָ
מֵאֲחִיךָ הָאֲבִיּוֹן:

כִּי־פָתַחְתָּ תִּפְתָּח אֶת־יָדְךָ לוֹ וְהַעֲבִט
תַּעֲבִיטֻנּוּ דֵּי מַחְסָרוֹ אֲשֶׁר יִחְסֹר לוֹ:

Try singing this song
about tzedakah.

Tzedakah, Tzedakah,
Tzedakah
That is what we give
To the poor people
To help them live
So they'll have food
and clothes
So they'll have food
and clothes
Even a penny a day
Before we start to play
~Song from Gan Israel

1. Do you have a tzedakah box at home?
2. Why should we give tzedakah?

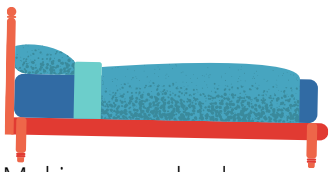
1. What form of tzedakah does the Torah mention here?
2. What is the difference between lending someone money and giving it to them as a gift? What are the pros and cons of each type of giving?
3. Do you think it's better to give one person \$100 or to give many people, every day, \$1? Why?

1. What form of tzedakah does the Torah mention here?
2. What is the difference between lending someone money and giving it to them as a gift? What are the pros and cons of each type of giving?
3. Why do you think the Torah uses double language of "patoach tiftach- you should surely open" your hand to help the poor?

TZEDAKAH V.S. CHARITY

Rabbi Mordechai Becher, Gateway to Judaism, p. 357 – “Tzedakah is rooted in the concept of Tzedek – justice and righteousness. The Hebrew word Tzedakah is usually translated as charity, but there is a crucial difference between the two concepts. When we understand the word Tzedakah, we learn a profound lesson about the Jewish attitude toward giving. The root of the word Tzedakah is Tzedek, which means justice or righteousness. The word charity, however, carries intimations of benevolence. When we give Tzedakah we do not believe that we have gone above and beyond the call of duty; rather, we have simply fulfilled the demands of justice; we’ve done the right thing. This belief is based on the concept that everything we possess is a gift from God, and He has specified that we should share it with others. Surely, if we share this gift we cannot claim to be doing anything extraordinary, merely that which is morally correct.” (quoted as found on <http://morashasyllabus.com/>)

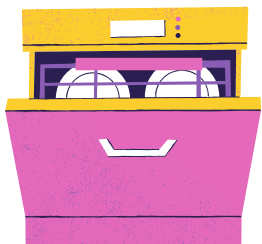
Is this something you are supposed to do or would you consider it going above and beyond?



Making your bed every morning



Brushing your teeth



Putting away the dishes/emptying the dishwasher without being asked/told



Raising your hand in class

1. What are some expectations your parents have of you? What do you have to do on a daily basis?
2. What are some examples of expectations/rules in your classroom?

1. What is the difference between doing what we are expected to do and going above and beyond?
2. Do you think giving tzedakah is something we are expected to do or is it going above and beyond? Why?

MATANOT L'EVYONIM



Matanot L'Evyonim translates as "gifts to the needy." It is one of the four mitzvot of Purim and entails giving gifts to two people in need. In many communities, the shul collects the funds and distributes it to people in need.



One should give Matanot L'Evyonim during the day of Purim. It is also permissible to give the funds before Purim, assuming they will be distributed on Purim.
<https://oukosher.org/>



One should give enough money for two people's needs. The minimum amount is subject to a debate (few pennies or dollars). However, "the Rambam (Megillah 2:17) writes that it is better to increase the amount one gives to matanot l'evyonim even more so than for the Purim seudah (meal) or mishloach manot. Additionally, there is a custom that on Purim anyone who puts out their hand for assistance should not be turned away empty handed."
(<https://oukosher.org/faqs/guidelines-matanot-levyonim>)



Both men and women are obligated to give Matanot L'Evyonim, and even a poor person is obligated in this mitzvah.

GIVING WHAT PEOPLE NEED

"There are no objective standards in the field of Tzedakah. Just as people differ in their personalities, so do their needs differ. Someone who wishes to be a true practitioner of lovingkindness must train himself to see and listen to what the other is lacking."

~Rav Shlomo Wolbe, Alei Shur, Volume II, p.198

Match the subject to what they need:



For each of these cases, discuss what you think the person needs and how you can help them:

Case One:

Your friend had a bad day at school. He just got back his test that he failed, and on top of that, he can't make it to his soccer game that night. How can you help this friend?

Case Two:

Your sister isn't feeling well. She's been in bed the whole day with a fever and headache. You really want to play a game with her but she's not feeling up to it. What do you think your sister needs right now? How can you help her?

Case Three:

Your friend tried out for the basketball team but didn't make it and is very upset. How can you help your friend? What do you think they need?

PARSHAT SHEKALIM



Parshat Shekalim is one of the four parshiyot that take place on/right before Rosh Chodesh Adar and Rosh Chodesh Nissan. Parshat Shekalim is the first of these special Shabbatot and is either the last Shabbat of Shevat or the first Shabbat of Adar.

In addition to the regular Torah reading, a special reading is added from Parshat Ki Tisa (Shemot 30:11-16). This portion describes the census that was taken of the Jewish men in the Wilderness, ages 20-60, as preparation for conquering and entering the land of Israel.

As the Torah mentions, it is forbidden to directly count Jews in the regular manner and therefore, they were counted by their contribution of a half shekel. (The shekel was the coin used at the time). The shekalim were collected to be used for the upkeep and construction of the Mishkan, the Tabernacle. (The Mishkan was the portable Temple in the Wilderness used until the Temple was built in Jerusalem). ~For more details, see <https://www.ou.org/holidays/shabbat-shekalim>.

Shemot 30:15

הָעָשִׂיר לֹא יִרְבֶּה וְהַדֹּלֵל לֹא יִמְעוּט מִמַּחֲצִית הַשֶּׁקֶל לַתַּת אֶת־תְּרוּמַת ה' לְכַפֵּר עַל־נַפְשֵׁיכֶם:

The rich shall not pay more and the poor shall not pay less than half a shekel when giving the LORD's offering as expiation for your persons.

1. The half-shekalim were used for tzedakah, to make sure the Mishkan could function. What do you give tzedakah for?
2. Giving even a small amount is important. After Shabbat, try saving your pennies and putting them in the tzedakah box. Check how many you have by the end of the week.

1. How does giving half a shekel relate to any mitzvot that we do on Purim?
2. What are two things we can learn from the census described above?
3. Why do you think everyone gave the same exact amount (a half a shekel)?

1. Why do you think we read this Torah portion before the month of Adar, soon before Purim?
2. What are two things we can learn from the census described above?
3. Why is it important to support our shuls and schools? How is that similar to the shekalim that were given for the construction and upkeep of the Mishkan?

OTHER WAYS TO GIVE PART I

This week's parsha is Mishpatim. In this parsha, God speaks to Moshe on Mount Sinai and tells him many laws relating to case law (Mishpatim) and ethical law (tzedakah). For example, the Torah discusses the laws surrounding one who steals from another person, if someone damages another's property, and multiple times, states that we should not mistreat the stranger, orphan, or widow. These laws reflect the important idea that the Matan Torah experience and the Torah itself is not just about our relationship with God, but about our relationship with others. How we treat others is a fundamental foundation in Judaism.

One law mentioned related to giving is found in Shemot 23:5:

(כִּי־תִרְאֶה חֲמֹר שֶׁנֶּאֱכָר רֵיבִיךָ תַּחַת מְשָׁאוֹ וְחִדַּלְתָּ מֵעֹזֵב לוֹ עֹזֵב תַּעֲזֹב עִמּוֹ: ס)

When you see the donkey of your enemy lying under its burden and would refrain from raising it [lifting the burden off the donkey], you must nevertheless raise it [take off the load] with him [your enemy].

What would you do?



Jack is walking home from school and you notice that his backpack is open and some papers and pens might fall out. How would you help him? What if you weren't friends with Jack?

How does the mitzvah brought above help us decide what to do in this case with Jack? Has anything similar happened to you or your friends? What did you do?

1. What is the case brought in the verse above? Can you think of a similar case that happened to you or that you saw?
2. Why does the pasuk speak about a person's enemy and not their friend?

1. Why do you think the pasuk uses the double language of "azov t'azov"- you should surely help him?
2. Look closely at the pasuk. Does the pasuk speak about a donkey who has a heavy load on it or whose load has fallen off? What's the difference?
3. How can you anticipate others' needs and help them before the situation gets really bad? Give an example.

HASHAVAT AVEIDAH

Found a pink
glove! Call ___ if
its yours!



Devarim 22:1-3

If you see your fellow's ox or sheep gone astray, do not ignore it; you must take it back to your fellow.

If your fellow does not live near you or you do not know who he is, you shall bring it home and it shall remain with you until your fellow claims it; then you shall give it back to him.

You shall do the same with his donkey; you shall do the same with his garment; and so too shall you do with anything that your fellow loses and you find: you must not remain indifferent.

לֹא־תִרְאֶה אֶת־שׁוֹר אֲחִיךָ אוֹ אֶת־שֵׂיוֹ נִדְחִים
וְהִתְעַלְמָתָּ מֵהֶם הֵשֵׁב תְּשִׁיבָם לְאֲחִיךָ:
וְאִם־לֹא קָרוב אֲחִיךָ אֵלֶיךָ וְלֹא יִדְעָתָּ וְאִסְפָּתָּ
אֶל־תֵּנוּךְ בֵּיתְךָ וְהָיָה עִמָּךְ עַד דִּרְשׁ אֲחִיךָ אֹתוֹ
וְהִשְׁבֹּתוּ לוֹ:

וְכֵן תַּעֲשֶׂה לְחִמּוֹר וְכֵן תַּעֲשֶׂה לְשִׁמְלָתוֹ וְכֵן
תַּעֲשֶׂה לְכָל־אֲבֹדֶת אֲחִיךָ אֲשֶׁר־תִּאֲבֹד מִמֶּנּוּ
(וּמִצָּאָתָהּ לֹא תוֹכֵל לְהִתְעַלֵּם: ס)

What would you do?

Case One:

You're taking a walk and along the way you see a lost dog. The dog has a collar but you don't know who the owner is. What do you do?

What is one way you could spread the word about the lost dog and try to find its owner?



Case Two:

You are taking a walk in New York City through Times Square. All of a sudden, you spot a \$100 dollar bill on the street. What do you do? Can you keep it or do you have to try to locate the owner?



Case in the News:

"A Connecticut rabbi returned \$98,000 in cash he found in a plastic bag hidden behind drawers of an ordinary office desk he bought on Craigslist in September. Rabbi Noah Muroff, a high school teacher at a private Jewish school in New Haven, discovered the money while dismantling the \$150 desk to move it through a narrow doorway.

....On the evening of September 2, just days before Rosh Hashanah, the Jewish New Year, Muroff and a friend picked up the desk from a woman, Patty, who lives just outside of New Haven..."I knew this was her money," he said. "She told me she bought the desk from Staples and put it together herself." Within 20 minutes of finding the money, around 11:30 p.m. that same evening, Muroff called Patty.

"I do not think there are too many people in this world that would have done what you did by calling me," Patty wrote in a thank you note to Muroff that CNN obtained."

<https://edition.cnn.com/2013/11/11/us/connecticut-rabbi-returns-money/index.html>

What does it mean "you should not turn a blind eye/you must not remain indifferent" if you see a lost item? How can this idea apply to other cases as well, outside of lost-and-found cases?

VISITING THE SICK AND WELCOMING GUESTS

Sotah 14a

He explains: Rather, the meaning is that one should follow the attributes of the Holy One, Blessed be He. He provides several examples. Just as He clothes the naked, as it is written: "And the Lord God made for Adam and for his wife garments of skin, and clothed them" (Genesis 3:21), so too, should you clothe the naked. Just as the Holy One, Blessed be He, visits the sick, as it is written with regard to God's appearing to Abraham following his circumcision: "And the Lord appeared unto him by the terebinths of Mamre" (Genesis 18:1), so too, should you visit the sick. Just as the Holy One, Blessed be He, consoles mourners, as it is written: "And it came to pass after the death of Abraham, that God blessed Isaac his son" (Genesis 25:11), so too, should you console mourners. Just as the Holy One, Blessed be He, buried the dead, as it is written: "And he was buried in the valley in the land of Moab" (Deuteronomy 34:6), so too, should you bury the dead.

אֵלָּא לְהֵלֵךְ אַחֵר מִדּוֹתָיו שֶׁל הַקֵּב"ה
מָה הוּא מַלְבִּישׁ עֲרוּמִּים דְּכֶתִיב
(בְּרֵאשִׁית ג, כא) וַיַּעַשׂ ה' אֱלֹקִים
לְאָדָם וּלְאִשְׁתּוֹ כִּתְנוֹת עוֹר וַיַּלְבִּשֵׁם
אֶף אֶתְּה הַלְבִּשׁ עֲרוּמִּים הַקֵּב"ה
בִּיקָר חוֹלִים דְּכֶתִיב (בְּרֵאשִׁית יח, א)
וַיֵּרָא אֵלָיו ה' בְּאֵלֵנִי מִמְּרָא אֶף אֶתְּה
בִּיקָר חוֹלִים הַקֵּב"ה נָחַם אֲבֵלִים
דְּכֶתִיב (בְּרֵאשִׁית כה, יא) וַיְהִי אַחֲרֵי
מוֹת אַבְרָהָם וַיְבָרֶךְ אֱלֹקִים אֶת יִצְחָק
בְּנוֹ אֶף אֶתְּה נָחַם אֲבֵלִים הַקֵּב"ה
קָבַר מֵתִים דְּכֶתִיב (דְּבָרִים לד, ו)
וַיִּקְבֹּר אוֹתוֹ בְּגִיא אֶף אֶתְּה קְבוּר
מֵתִים

Reb Aryeh Levin was well known for his visits to members of the Jewish underground imprisoned in the Central Prison of Jerusalem during the British Mandate and was also well known as the "Tzadik" (or Righteous One) of Jerusalem for his work on behalf of the poor and the sick. He was also well known for his meticulous observance of each of the ritual commandments. Two days before Sukkot, he went to a religious neighborhood in Jerusalem to choose his etrog, lulav and other items for the Four Species.

The crowd of people were amazed to see that Reb Aryeh quickly chose between two etrogs, and purchased it along with the other three species, taking less than five minutes for the entire transaction.

One person decided to follow Reb Aryeh and see where he was going, to see what could be more important than choosing an etrog for Sukkot. He followed him as he walked into a senior citizen residence and waited outside. The rabbi exited 90 minutes later, and the man approached him.

Rabbi Levin took his hand, smiled and explained, "There are two mitzvot which the Torah uses hiddur (beautify). One is the mitzvah of a beautiful etrog, pri etz hadar, and the second is beautifully honoring the face of the aged, hiddur pnai zaken. I know that the etrog is an object and the elderly individual is a subject, a human being. There is someone I know here who had asked my help to select dentures. He has been waiting to return to the familiar enjoyment of delicious foods, and it was more important that this not get delayed further. I chose to spend more time beautifying a commandment relating to a person over beautifying a commandment relating to a fruit."

(<https://www.jewishedproject.org/news/aspire-inspire-tale-dentures-etrogim-and-sukkot>)

1. Which of our Avot and Imahot were known for welcoming guests?
2. What is something you have learned from your grandparents or other relatives?
3. Aside from visiting the sick, what is another thing you can do to help someone who isn't feeling well?
4. If you have a friend over, how can you make them feel at home?

GIVING WITH OUR WORDS



When Yosef was in jail in Egypt, the Torah mentions that the butler and the baker of Pharaoh were also put in prison. It is during this episode that they tell Yosef their dreams and Yosef interprets them correctly. It is because of this moment that later, when Pharaoh has a bad, recurring dream of his own, Yosef is brought to him to solve his dreams. This leads to Yosef's position changing from a slave to the second-in-command in all of Egypt! What spurred this all? A few simple words that Yosef asked to the butler and baker. When Yosef was in jail, he was probably very sad and upset. And yet, when two new people came into his cell, he took the time to ask them how they were doing:

שָׁאַל אֶת־סֹרִיסָיו פְּרֹעָה אֲשֶׁר אִתּוֹ בַּמִּשְׁמֶר בֵּית אֲדֹנָיו לֵאמֹר מַדּוּעַ פְּנִיכֶם רָעִים הַיּוֹם: וַיֹּבֹא אֲלֵיהֶם יוֹסֵף בִּבְקָר וַיֵּרָא אֹתָם וְהֵנָּה זַעֲפִים

When Joseph came to them in the morning, he saw that they were distraught. He asked Pharaoh's courtiers, who were with him in custody in his master's house, saying, "Why do you appear downcast today?" (Bereshit 40:6-7)

1. What is something nice you can tell someone else?
2. How do you feel when you are sad or upset and someone asks if you are okay?
3. Try asking someone how they are feeling.

1. Give a compliment to someone in your family and one of your friends. Try to be specific.
2. Why were Yosef's words, "Why are you upset" so important?
3. How can you help someone with your words? How can we be more attuned to how people are feeling?

1. Give a compliment to someone in your family and one of your friends. Try to think of something special about that person.
2. How can you help someone with your words?
3. How can praying to God be a way of helping someone?

GIVING A SMILE



Avot D'Rabbi Natan, Chapter 13 –
Giving nothing but a smile is greater
than giving much with a frown.

TASK 1

Try to smile to everyone you pass. If you are wearing a mask, then wave instead.
How does it make you feel?
Did the other person smile or wave back?

TASK 2

Smile for 60 seconds straight while the person across from you has to look at you
and try not to smile.
Were they able to do it?
Smiling is contagious! See how many people you can get to smile from smiling at
them.

TASK 3

Try smiling even if you aren't feeling happy. Does it make you feel better at all? How
does it affect the people around you?

ANSWER GUIDE

p.3 The Torah mentions giving tzedakah in the form of money to someone else. Interestingly, however, it mentions lending as the key example. While giving money as a gift is great, the recipient might appreciate a loan more as it is more dignifying. Furthermore, the mindset of one who receives a loan is to work to pay it off, whereas a gift often does not induce this same drive. Nonetheless, it's important to note that the Torah continues to say that one who lends someone money should not insist on it being paid back if they know the person still cannot afford to do so (and they themselves don't need the money at the moment).

The Rambam writes, "There are eight degrees of tzedaka, each one superior to the other. The highest degree . . . is one who upholds the hand of a Jew reduced to poverty by handing him a gift or a loan, or entering into a partnership with him, or finding work for him, in order to strengthen his hand, so that he will have no need to beg from other people" (Maimonides, Mishneh Torah, "Laws Concerning Gifts to the Poor," 7:7).

For the giver, it is important that we give a little every day in order to habituate ourselves to giving. At the same time, it is important to think of the needs of the receiver and donate accordingly.

Repetitive language in the Torah is sometimes used for emphasis. In this case, the Torah is emphasizing the importance of giving, even when we might not want to.

p.7

The concept of giving half a shekel for the census, and for those coins to be used as tzedakah to help maintain the upkeep of the Mishkan, is very much related to the mitzvot of Purim that center around giving. On Purim, we have the mitzvah of Matan L'Evyonim, giving gifts to two poor people and Mishloach Manot, giving at least two foods to someone else. Giving is what holds us together as a people as it creates positive connections between people and makes us more empathetic and caring. Aside from the practical aspect- during the time of the Beit HaMikdash, the census and giving of the half-shekel would begin at the start of Adar- another reason Parshat Shekalim may be around Adar is to reawaken us to the importance of giving and to remind us that we are all obligated to give in some form.

A few things we can learn from the census are: 1) no one is exempt from giving. 2) the half-shekel teaches us that we are not complete on our own. We all need other people in our lives. 3) the importance of supporting our local institutions such as our shul and schools.

p.8

The pasuk speaks about a person's enemy to teach us that even when it is not easy to help, we still have an obligation to do so. There is a beautiful midrash that explains the reason we have to help an enemy's donkey. The reason is because then we will start engaging in conversation and will realize this is another person and we have more in common than we thought. Oftentimes, when we get to know other people, we can break down any assumptions we had about them and appreciate them more. The pasuk speaks of a donkey that is carrying a heavy burden but has not yet collapsed. The Torah is teaching us that not only do we need to help someone when they fall, but we should help them before so that they don't come to fall. We have to anticipate other's needs, not only help after the fact.

ANSWER GUIDE

CONTINUED

p.9

We have an obligation to return lost items, however, there are a few exceptions. If there is no sign that indicates who the owner could be and it is found in a public place, such that the owner has probably lost all hope in finding it, the finder can keep the item. In this case, because there is no indication whatsoever on the money as to the owner (it was not found in a wallet) and was found in a very public location, it would be near impossible to find the owner. Nonetheless, we can reflect on why God placed this in our way and how we can use the money appropriately and perhaps, give part of it to tzedakah.

p.10

Avraham and Sara were known for their chesed and for hachnasat orchim, welcoming guests, in particular.

p.11

Praying is an important medium through which we can help others, in addition to physically helping them in any way we could. Praying for others, and not only ourselves, is an important concept in Judaism and is reflected in the plural wording of every blessing in the Shemonah Esrai.



DOR L'DOR FAMILY LEARNING PROGRAM PRESENTS

GIVING DOR L'DOR

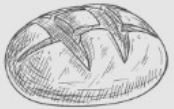


1

LEARNING OVER SHABBAT

Learn our enriching **Dor L'Dor Packet** with your families over Shabbat!
Geared for all ages!

FEB. 12-13



2

DOR L'DOR CHESED PROJECT

Join us in volunteering for **JFS' Project Quarantee** from the comfort of your home! See separate JFS Flyer for details on how to participate. Bring your donations to **Drive-in DLD** and we will deliver them for you.

**ALL WEEK
LONG**



3

DRIVE-IN DOR L'DOR

Join us Sunday evening for pizza, prizes, and more! Come prepared with your Tu B'shvat + Giving knowledge and don't forget your JFS donations!!
See separate flyer details.

**FEB. 14
6 PM**

To download the learning packet and for more info,
visit youngisraelwh.org/DorLDor
Email youthdirector@youngisraelwh.org with questions



YOUNG OF ISRAEL
OF
WEST HARTFORD

DRIVE-IN DOR L'DOR

BACK
& BETTER
THAN
EVER!!

Sunday, Feb. 14
6 PM

Join us in the Young Israel parking lot for pizza, prizes, and more! Come prepared to answer questions about our DLD learning - both about Tu B'shvat and this week's theme, giving! Don't forget to bring your donation bags so we can bring them to JFS!

Drive-in and Tune-in at 92.1 FM!

RSVP @ youthdirector@youngisraelwh.org

To download the learning packet and for more info,
visit youngisraelwh.org/DorLDor

****Drivers:** Please note we will be using a screen to play a game, so make sure to follow instructions about where to park to ensure the screen is visible from every car.





YOUNG ISRAEL OF WEST HARTFORD YOUTH CHESED INITIATIVE

Project Quarantee: Volunteer from Home

Since the start of the COVID-19 pandemic, The Anja Rosenberg Kosher Food Pantry has almost doubled in size. The majority of new clients are families with young children.



Top 3 benefits for children who volunteer



Teaches appreciation



Enhances world perspective



Inspires life-long giving



Why it matters in Greater Hartford



Hunger exists in every one of the 42 towns and cities in Hartford and Tolland Counties



1 in 9 People in Hartford and Tolland Counties are at risk of hunger



1 in 7 Children in Hartford and Tolland Counties are at risk of hunger

For questions, contact Cody at cdaigle@ifshartford.org

333 Bloomfield Avenue | West Hartford, CT 06117 | ifshartford.org



YOUNG ISRAEL OF WEST HARTFORD YOUTH CHESED INITIATIVE

Project Quarantee: Volunteer from Home

How to participate:

- 1** Purchase snack items from the list on the back
- 2** Set up assembly line in your own home to package them according to the instructions, bagging the items below in a brown shopping bag or large ziplock bag
- 3** Draw pictures or write cards to include in the snack bags in support of kids like you! (optional)
- 4** Drop off bags at JFS during work hours ****We are collecting bags at Drive-In DLD on Sunday night (2/14)****
- 5** We will give these bags to families in need with our food distribution

List of items in a snack pack (1-2 of each item in a bag):

- Bag of chip/pretzel type item
- Fruit snack
- Nutri grain bar
- Granola bar
- Peanut butter or cheese crackers

Notes, Tips and Resources

All items have to be certified **Kosher**, feel free to choose the items with your child (child's favorite snacks that they would like to share with other children). These items are also available through Instacart at Costco.

Below are some links to easily find items:

[Amazon - Ritz Cheese Cracker Sandwich Crackers](#)

[Amazon - Ritz Peanut Butter Sandwich Crackers](#)

[Amazon - Nature Valley Crunchy Granola Bars Oats 'N Honey](#)

[Amazon - Kellogg's Nutri-Grain Variety Pack](#)

[Amazon - Stretch Island Fruit Leather Snacks Variety](#)

[Amazon - Pirate's Booty Cheese Puffs](#)

For Young Israel-related questions: contact Leora at youngdirector@youngisraelwh.org

