



# Mount Zion B'nei Mitzvah

## Gemilut Chasadim Project

### *Instructions, Texts, and Assignments*

נִשְׁמָעוֹן הַצַּדִּיק הָיָה מִשְׁיָרֵי כְּנֶסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר, עַל נְשִׁלָּה דְּבָרִים הָעוֹלָם  
עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוּת חֲסָדִים:

Shimon the Righteous was one of the last of the great assembly. He used to say: the world stands upon three things: *Torah, Avodah, and Gemilut Chasadim*

Pirkei Avot (Ethics of our Ancestors – from the Talmud) 1:2

## Keeping the **Mitzvah** in B'nei Mitzvah:

### 7<sup>th</sup> Grade Mitzvah Exploration and Project



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# Big Picture Part I: What is a Mitzvah?

מצוה (mitzvah) is commonly used to mean “good deed.” A literal translation of mitzvah is “commandment” or “sacred obligation.” Many of the things we are commanded to do help make the world a better place.

When you become בֶּרֶךְ מִצְוָה (Bar Mitzvah), בַּת מִצְוָה (Bat Mitzvah), or בְּנֵי מִצְוָה (B’nei Mitzvah) you are becoming literally a “child of the commandment” or “member of the community who are trying to figure out what God demands of us (mitzvot).” This means that you take on the responsibility of fulfilling the מִצְוֹת (mitzvot). That’s why you are learning about mitzvot this year and why you are choosing one mitzvah you will learn more about and fulfill through volunteering your time.

According to the great medieval Jewish scholar and philosopher Maimonides, there are 613 mitzvot in the Torah. As Reform Jews, we do not view the commandments as law, rather as guidance for living our best lives. This means that we may not feel obligated to do every mitzvah in the Torah. For example, some people may not wear tefillin while they pray or others may not keep kosher. It is important that we learn about all the mitzvot and engage with them even as we wrestle with whether they take on the weight of “commandedness” in our lives. This is about informed choice.

## A Reform Approach to Mitzvot

We are called by Torah to lifelong study in the home, in the synagogue and in every place where Jews gather to learn and teach. Through Torah study we are called to *mitzvot*, the means by which we make our lives holy.

We are committed to the ongoing study of the whole array of mitzvot and to the fulfillment of those that address us as individuals and as a community. Some of these mitzvot, sacred obligations, have long been observed by Reform Jews; others, both ancient and modern, demand renewed attention as the result of the unique context of our own times.

Pittsburgh Principles CCAR 1999

Mitzvot can be organized into three categories, which are the foundation of Mount Zion Temple’s vision: *Torah (life-long learning)*, *Avodah (worship)*, and *Gemilut Chasadim (acts of loving kindness.)*

# Big Picture Part 2: The Three Pillars

## 1. Torah – Life-Long Learning

Mitzvot in this category are about our responsibility as Jews to study and engage with Torah. The blessing over the mitzvah of studying Torah:

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לַעֲסוֹק בְּדִבְרֵי תוֹרָה:

Blessed are You, Adonai, our God, Ruler of the Universe, who has sanctified us with commandments (mitzvot) and commanded us to engage with words of Torah.

When you write your D'var Torah, you will be fulfilling the mitzvah of studying Torah. In addition, you can also fulfill this mitzvah by coming to Torah study at Mount Zion, attending food for thought classes, or learning about rabbinic texts like the Talmud.

## 2. Avodah - Worship

Mitzvot in this category are about our responsibility to perform certain rituals. Avodah is sometimes translated as “service,” or “worship.” Before the second temple was destroyed in 70 CE, Avodah referred to the sacrifices and other rituals done within the temple. Today, Avodah is used to mean our spiritual or ritual obligations such as prayer services, lighting shabbat candles, or wearing a tallit. Each mitzvah in this category has its own blessings.

By leading services on the day of your bar/bat/b'nei mitzvah you will be fulfilling a mitzvah from this category. You are encouraged to continue to try new ritual/spiritual mitzvot as you prepare for bar/bat/bnei mitzvah.

## 3. Gemilut Chasadim – Acts of Loving-Kindness

Mitzvot in this category are about our responsibility to make the world a better place. Gemilut Chasadim is translated as “acts of loving kindness.” Traditionally acts of Gemilut Chasadim do not have a blessing. However, two modern rabbis wrote a blessing for community work that can encompass most, if not all, acts of Gemilut Chasadim.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לַעֲסוֹק בְּצָרְכֵי צִבּוֹר

How full of blessing you are, ETERNAL ONE, our God, majesty of the Universe, who has consecrated us with Your commands, and commanded us to occupy ourselves with the needs of the community. *(By Rabbi Jeremy Schwartz and Rabbi Margot Stein)*

By completing a Gemilut Chasadim project before your bar/bat/b'nei mitzvah you will be fulfilling a mitzvah from this category.

# What is a Gemilut Chasadim Project?

As seventh graders, you are expected to begin taking on the responsibility of mitzvot by completing **THIRTEEN HOURS** of volunteer work with an agency whose goals align with the mitzvah of your choice.

**Requirements:** *To help you reflect and find meaning in your work, you will:*

1. Complete 13 hours of volunteer work.
2. Complete 4 Journal entries on the forms provided.
  - Journal Entry #1: After 3 volunteer hours
  - Journal Entry #2: After 6 volunteer hours
  - Journal Entry #3: After 9 volunteer hours
  - Journal Entry #4: After **all** 13 volunteer hours
3. Take photographs of your work at your site and print for your presentation (see below).
4. Interview a staff person from the organization.

Set up a time to spend 20-30 minutes interviewing a staff person at your volunteer site to learn more about the work of the organization, how it fulfills the mitzvah you chose, and the impact of the organization's work in creating a better world.

5. Create and deliver a short presentation for the community including a presentation board outlining your Gemilut Chasadim Project.

## **Important Dates during the 7<sup>th</sup> grade year:**

**November 13:** The Gemilut Chasadim Project Choice form is DUE to the 7<sup>th</sup> grade teacher or ONLINE via the Google Form.

**January 8:** The Gemilut Chasadim Project Update form is DUE.

**April 22:** In-Class Presentations. Your Gemilut Chasadim Project Trifold and Journal Entries are DUE, and to prepare for your community presentations at the Chai School Graduation and Send-Off, we will work on our presentations and then you will present your project in class as practice.

**May 15:** Chai School Graduation Shabbat Dinner and Service: You will participate in the service and before the service you will present your Gemilut Chasadim Projects to our congregation during dinner and at the Oneg Shabbat! We expect and look forward to your participation in this service and your presentation



# Gemilut Chasadim Project Selection Form

Student's Name: \_\_\_\_\_

Organization I am going to volunteer with: \_\_\_\_\_.

Organization Contact Information:

Contact Name: \_\_\_\_\_

Email: \_\_\_\_\_

Phone Number: \_\_\_\_\_

Website: \_\_\_\_\_

The Mitzvah I chose is: \_\_\_\_\_.

I chose this Mitzvah because:  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

I will be starting my first volunteer hours on \_\_\_\_\_.

My parent(s)/guardian(s) and I have read the Gemilut Chasadim instruction manual and understand that before the Chai School Graduation Shabbat Service I will have:

- Completed my 13 hours.
- Completed my 4 journal entries and my project update form.
- Completed my interview.
- Completed a presentation about my experience.
- Practiced my presentation in class.

By signing below, I acknowledge that I understand the above Gemilut Chasadim expectations and plan to attend the Chai School Graduation Shabbat Service.

Student Signature: \_\_\_\_\_

Parent/Guardian Signature: \_\_\_\_\_



# Gemilut Chasadim Project

## Update Form

Student Name: \_\_\_\_\_

Organization Name: \_\_\_\_\_

Organization Contact Information:

Contact Name: \_\_\_\_\_

Email: \_\_\_\_\_

Phone Number: \_\_\_\_\_

Website: \_\_\_\_\_

The Mitzvah I chose is:

\_\_\_\_\_

So far I have:

- Completed \_\_\_\_\_ hours
- Completed \_\_\_\_\_ journal entries
- Made my presentation (circle one)    Yes                      Not Yet
- Completed my interview (circle one) Yes                      Not Yet

Choose one:

- ☐ I have questions and would like to be contacted by the 7<sup>th</sup> grade teacher
- The best way to contact me is \_\_\_\_\_
- ☐ Everything is going well and I don't need to be contacted at this time.





# Gemilut Chasadim Project

## Journal Entry Form #1

To be filled out after completing (approx.) 3 volunteer hours.

Student Name: \_\_\_\_\_

Gemilut Chasadim Project Site \_\_\_\_\_

Hours completed \_\_\_\_\_

3 things I have done as part of my volunteering so far:

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

My Project fulfills the Mitzvah of \_\_\_\_\_ because \_\_\_\_\_

\_\_\_\_\_

Pick a Jewish text (Torah, rabbinic text, etc) that relates to the Mitzvah you chose and answer the following questions:

1. Which text did you pick?
2. How does this text relate to the mitzvah you chose?
3. What can you learn from this text?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_



# Gemilut Chasadim Project

## Journal Entry Form #2

To be filled out after completing (approx.) 6 volunteer hours.

Student Name: \_\_\_\_\_

Gemilut Chasadim Project Site \_\_\_\_\_

Hours completed \_\_\_\_\_

My Project fulfills the Mitzvah of \_\_\_\_\_.

This Mitzvah is meaningful to me because \_\_\_\_\_

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Something I learned about my Mitzvah is:

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Something that surprised me about my Mitzvah is:

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One thing I want to teach others about my Mitzvah is:

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# Gemilut Chasadim Project

## Journal Entry Form #3

To be filled out after completing (approx.) 9 volunteer hours.

Student Name: \_\_\_\_\_

Gemilut Chasadim Project Site \_\_\_\_\_

Hours completed \_\_\_\_\_

My Project fulfills the Mitzvah of \_\_\_\_\_.

Other Mitzvot that might relate to my Gemilut Chasadim project are:

\_\_\_\_\_

Pick a different Jewish text (Torah, rabbinic text, etc.) that relates to the Mitzvah you chose and answer the following questions:

1. Which text did you pick?
2. How does this text relate to the mitzvah you chose?
3. What can you learn from this text?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

What misconceptions might people have about the Mitzvah you chose and how can you correct them?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_



# Gemilut Chasadim Project

## Journal Entry Form #4

To be filled out after completing all 13 hours of volunteering

Student Name: \_\_\_\_\_

Gemilut Chasadim Project Site \_\_\_\_\_

Hours completed \_\_\_\_\_

Having completed 13 hours of volunteering I feel \_\_\_\_\_

My project fulfills the mitzvah of \_\_\_\_\_ because \_\_\_\_\_

\_\_\_\_\_

The most challenging part of volunteering was: \_\_\_\_\_

My favorite part of my volunteering was: \_\_\_\_\_

Something I have learned about mitzvot in general is:

\_\_\_\_\_

One way I can continue fulfilling mitzvot after I become Bar/Bat/B'nei Mitzvah is:

\_\_\_\_\_

# Gemilut Chasadim Mitzvot!

1. Bal Tashchit	בַּל תִּשְׁחִית	Care for the environment
2. Bikkur Cholim	בִּיקוּר חוֹלִים	Visit the sick
3. Hachnasat Orchim	חֻכְנַסַּת אוֹרְחִים	Hospitality
4. V'shinantam L'vanecha	וְשִׁנַּנְתָּם לְבִנְיָךְ	Education
5. Ma'achil R'eivim	מֵאֲכִיל רְעִיבִים	Feed the hungry
6. Tza'ar Ba'alei Chayim	צַעַר בְּעָלֵי חַיִּים	Care for animals
7. Hiddur P'nei Zakein	הִדּוּר פְּנֵי זָקֵן	Honor the elderly
8. Al Tifros Min Hatsibur	אַל תִּפְרֹשׁ מִן הַצִּבּוּר	Engage with community
9. Ahavat Habriyot	אַהֲבַת הַבְּרִיּוֹת	Love all of creation
10. Shmirat Haguf	שְׁמִירַת הַגּוּף	Respect your body
11. Ahavat Tziyon	אַהֲבַת צִיּוֹן	Love Israel (land, people)
12. Pidyon Sh'vuyim	פִּדְיוֹן שְׁבוּיִים	Redeem the captive
13. Hiddur Mitzvah	הִדּוּר מִצְוָה	Beautify mitzvot
14. Lo Titein Michshol	לֹא תִתֵּן מִכְשָׁל	Inclusion
15. Ahavat HaGeir	אַהֲבַת הַגֵּר	Accepting/Loving the Other
16. Lo Taamod	לֹא תֵעָמָד	Do not stand idly by
17. Pikuach Nefesh	פִּקּוּחַ נֶפֶשׁ	Save a life
18. Rodeif Shalom	רוֹדֵף שָׁלוֹם	Pursue peace
19. Kol Yisrael Areivim Zeh Bazeh	כָּל יִשְׂרָאֵל עֲרִיבִים זֶה בָּזֶה	Jewish Communal Responsibility

# בל תשחית Bal Tashchit

Literally “Do Not Destroy” – This is the mitzvah of environmental justice.

## In Torah:



דברים כ':י"ט

(יט) כִּי־תָצוּר אֶל־עִיר יָמִים רַבִּים לְהִלָּחֵם עָלֶיהָ לְתַפְשָׁהּ לֹא־תִשְׁחִית אֶת־עֵצֶיהָ לְנֹדֶם עָלֶיךָ גִּרְזֹן כִּי מִמֶּנּוּ תֵאָכֵל וְאַתָּה לֹא תִכְרֹת כִּי הָאָדָם יֵעַז הַשָּׂדֶה לְבָא מִפְּגִיד בַּמָּצוֹר:

## Deuteronomy 20:19

(19) When you besiege a city a long time, in making war against it to take it, you shall not destroy the trees thereof by wielding an axe against them; for you may eat of them, but you shall not cut them down; man is the tree of the field, that it should be besieged of you.



## In Rabbinic Texts:

### Taanit 23a:15-16

One day, [Honi] was walking along the way and he saw a man who was going to plant a carob tree. He said to him, how many years until it will bear fruit? He answered: 70 years. He asked, is it so clear to you that you will be alive in 70 years? He answered: I found this world complete with carob trees that my ancestors planted. So too I will plant some for my children. [Honi] sat to rest and slept for 70 years. He saw the same man collecting carobs. he said, "Are you the one who planted this?" He answered: I am his son's son. [Honi] said "I must have slept for 70 years!...

### Kohelet Rabbah 7:13:1

(13) Look at God's work - for who can straighten what God has twisted? (Ecclesiastes 7:13). When the Blessed Holy One created the first human, God took him and led him round all the trees of the Garden of Eden and said to him: “Look at My works, how beautiful and praiseworthy they are! And all that I have created, it was for you that I created it. Pay attention that you do not corrupt and destroy My world: if you corrupt it, there is no one to repair it after you.

# ביקור חולים Bikkur Cholim

Literally “Visiting the Sick” – This is the mitzvah of caring for those who are ill.



## In Torah:

בראשית י"ז:כ"ו-י"ח:א'

(כו) בַּעֲצֵם הַיּוֹם הַזֶּה נִמּוֹל אֶבְרָהָם וְיִשְׁמָעֵאל בְּנוֹ: (כז) וְכָל־אֲנָשֵׁי בֵּיתוֹ יָלִיד בָּיִת וּמִקְנֵת־כְּסָף מֵאֵת פֶּן־נִכָּר נִמְלוּ אִתּוֹ: (פ) (א) וַיֵּרָא אֵלָיו יי בְּאַלְנֵי מִמְרָא וְהוּא יֹשֵׁב פֶּתַח־הָאֵהָל כִּתּוּם הַיּוֹם:

Genesis 17:26-18:1

(26) Thus Abraham and his son Ishmael were circumcised on that very day; (27) and all his household, his homeborn slaves and those that had been bought from outsiders, were circumcised with him. (1) Adonai appeared to him (Abrham) by the terebinths of Mamre; he (Abraham) was sitting at the entrance of the tent as the day grew hot...

Rashi on Genesis 18:1:1

(1) AND ADONAI APPEARED UNTO HIM to visit the sick man. R. Hama the son of Hanina said: it was the third day after his circumcision and the Holy One, blessed be He, came and enquired after the state of his health (Bava Metzia 86b)



## In Rabbinic Texts:

Shulchan Aruch, Yoreh De'ah Siman 335:2

A person of high status should visit even a person of modest status, even several times a day, and [one should also visit] one's peer. Anyone who exceeds this standard is worthy of praise, but one should take care not to burden the patient.

# חֲכֻנַּסַּת אֹרְחִים Hachnasat Orchim

Literally “Welcoming Guests” – This is the mitzvah of hospitality.



## In Torah:

בראשית י"ח:ב'

(ב) וַיֵּשָׂא עֵינָיו וַיִּרְא וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים נֹצְבִים עָלָיו וַיִּרְא וַיָּרָץ לִקְרָאתָם מִפֶּתַח הָאֵהָל וַיִּשְׁתָּחוּ אֲרָצָה:

Genesis 18:2

(2) and [Abraham] lifted up his eyes and looked, and, lo, three men stood over against him; and when he saw them, he ran to meet them from the tent door, and bowed down to the earth...



## In Rabbinic Text:

Talmud Bavli, Tractate Shabbat 127a

רב יהודה אמר רב גדולה הכנסת אורחין מהקבלת פני שכינה דכתיב ויאמר (ה') אם נא מצאתי חן בעיניך אל נא תעבר וגו'

Rav Yehuda said that Rav said on a related note: Hospitality toward guests is greater than receiving the Divine Presence, as when Abraham invited his guests it is written: “And he said: Adonai, if now I have found favor in Your sight, please pass not from Your servant” (Genesis 18:3). Abraham requested that God, the Divine Presence, wait for him while he tended to his guests appropriately.



# וְשִׁנַּנְתָּם לְבָנֶיךָ V'shinantam L'vanecha

Literally "Teach them to your Children" – This is the mitzvah of education.



**In Torah:**

דברים ו:ה-ט

וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֶנִּי מְצַוְךָ הַיּוֹם עַל-לִבְּךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקָשַׁרְתָּם לְאָזְנוֹת עַל-יָדְךָ וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-מְזוּזַת בֵּיתְךָ וּבִשְׁעָרֶיךָ:

Deuteronomy 6:5-9

You shall love Adonai your God with all your heart, with all your soul, and with all your might. Take to heart these instructions which I charge you this day. Impress them upon your children. Recite them when you stay at home and when you are away, when you lie down and when you get up. Bind them as a sign on your hand and let them serve as a symbol on your forehead; inscribe them on the doorposts of your house and on your gates.

משלי כ"ב:ו'

(ו) חֲנֹךְ לְנַעַר עַל פִּי דְרָכּוֹ גַם כִּי יִזְקִין לֹא יִסּוּר מִמֶּנּוּ.

Proverbs 22:6

(6) Educate a child according to their own path, and even when they grow old they will not depart from it.



**In Rabbinic Text:**

משנה אבות א':ו'

(ו) יְהוֹשֻׁעַ בֶּן פְּרַחְיָה וְנִטַּי הָאֶרְבֵּלִי קִבְּלוּ מֵהֶם. יְהוֹשֻׁעַ בֶּן פְּרַחְיָה אוֹמֵר, עֲשֵׂה לְךָ רַב, וּקְנֶה לְךָ חֵבֵר, וְהָיוּ דָן אֶת כָּל הָאָדָם לְכַף זְכוּת:

Pirkei Avot 1:6

(6) Yehoshua ben Perachiah and Nitai of Arbel received from them. Yehoshua ben Perachiah says: Make for yourself a Rabbi, acquire for yourself a friend, and judge every person as meritorious

# מֵאֲכִיל רְעִיבִים Ma'achil R'eivim

Literally "Feeding the Hungry"- This is the mitzvah of food justice.



## In Torah:

ישעיהו ב"ח:

הָלוֹא פָּרַס לָרֹעֵב לֶחְמֹךָ וְעַנְיִים מְרוֹדִים תְּבִיא בֵּית כִּי־תִרְאֶה עָרֶם וְכִסִּיתוֹ וּמִבְשָׁרְךָ לֹא תִתְעַלֵּם:

Isaiah 58:7

It is to share your bread with the hungry, And to take the wretched poor into your home;  
When you see the naked, to clothe him, And not to ignore your own kin.

ויקרא י"ט:י"ז

(ט) וּבְקִצְרְכֶם אֶת־קִצִּיר אֲרֻצְכֶם לֹא תִכְלֶה פֶּאֶת שְׂדֶךָ לְקַצֹּר וּלְקַט קִצִּירְךָ לֹא תִלְקֹט: (י) וְכִרְמֶךָ לֹא תַעֲזֹלֵל וּפְרֹט כִּרְמֶךָ לֹא תִלְקֹט לְעֹגִי וְלִגֵּר תַּעֲזֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם:

Leviticus 19:9-10

When you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest. You shall not pick your vineyard bare, or gather the fallen fruit of your vineyard; you shall leave them for the poor and the stranger: I am Adonai your God.

דברים כ"ד:י"ט

כִּי תִקְצֹר קִצִּירְךָ בְּשָׂדֶךָ וְשִׁכַּחַת עֹמֵר בְּשָׂדֶךָ לֹא תָשׁוּב לְקַחְתּוֹ לִגֵּר לִיתוֹם וְלֹא־לְמִגֵּן יְהוָה לִמְעַן יְבָרְכְךָ יְהוָה אֱלֹהֶיךָ בְּכֹל מַעֲשֶׂה יָדֶיךָ:

Deuteronomy 24:19

(19) When you reap the harvest in your field and overlook a sheaf in the field, do not turn back to get it; it shall go to the stranger, the fatherless, and the widow—in order that Adonai your God may bless you in all your undertakings.



## In Rabbinic Text:

Mishneh Torah: Laws of Gifts for the Poor

If a poor person who is unknown [in the area] has said, "I am hungry; please feed me," They do not check into the person's background lest he be an impostor, but rather they feed them immediately.

# צֵעַר בַּעֲלֵי חַיִּים Tza'ar Ba'alei Chayim

Literally “Caring for Animals” – This is the mitzvah of animal care.



## In Torah:

בראשית ב':י"ט

(יט) וַיֵּצֵר ה' אֱלֹהִים מִן־הָאָדָמָה כָּל־חַיַּת הַשָּׂדֶה וְכָל־עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם לִרְאוֹת מִה־יִּקְרָא־לּוֹ וְכָל־אֲשֶׁר יִקְרָא־לּוֹ הָאָדָם גִּפְשׁ חַיָּה הוּא שְׁמוֹ:

Genesis 2:19

(19) And God formed out of the earth all the wild beasts and all the birds of the sky, and brought them to the human to see what he would call them; and whatever the human called each living creature, that would be its name.

שמות כ"ג:ה'

(ה) כִּי־תִרְאֶה חֲמֹר שֹׂנְאֶךָ רֹבֵץ תַּחַת מְשָׁאוֹ וְחִדַּלְתָּ מֵעֲזֹב לוֹ עֲזֹב תַּעֲזֹב עִמּוֹ:

Exodus 23:5

(5) When you see the donkey of your enemy lying under its burden and would refrain from raising it, you must nevertheless raise it with them.



## In Rabbinic Text:

Berakhot 40a:1

Rav Yehuda said that Rav said: One is prohibited from eating before feeding their animals, as it is stated: “And I will give grass in your fields for your animals” first and only then: “And you shall eat and be satisfied” (Deuteronomy 11:15). In the verse, preparation of food for one’s cattle precedes preparation of his own food. Consequently, it is considered part of the preparation for one’s own meal.

# הדור פני זקן Hiddur P'nei Zakein

Literally “Honoring the Elderly” – This is the mitzvah of celebrating the elderly.



## In Torah:

ויקרא י"ט:ל"ב

(לב) מִפְּנֵי שִׂיבָה תִּקְוִים וְהִדַּרְתָּ פָנָי זָקֵן וִירָאתָ מֵאֱלֹהֶיךָ אֲנִי ה' (פ)

## Leviticus 19:32

(32) You shall rise before the aged and show deference to the old; you shall fear your God: I am Adonai.



## In Rabbinic Text:

משנה אבות ד':כ'

אֵלִישָׁע בֶּן אֲבוּיָה אוֹמֵר, הַלּוֹמֵד יְלָד לְמָה הוּא דוֹמֶה, לְדִּיּוֹ כְּתוּבָה עַל גִּיר חֲדָשׁ. וְהַלּוֹמֵד זָקֵן לְמָה הוּא דוֹמֶה, לְדִּיּוֹ כְּתוּבָה עַל גִּיר מְחֻיָּק. רַבִּי יוֹסִי בֶר יְהוּדָה אִישׁ כָּפַר הַבְּבֵלִי אוֹמֵר, הַלּוֹמֵד מִן הַקְּטָנִים לְמָה הוּא דוֹמֶה, לְאֹכֵל עֲנָבִים קְדוֹת וְשׁוֹתֶה יַיִן מִגִּתּוֹ. וְהַלּוֹמֵד מִן הַזְּקֵנִים לְמָה הוּא דוֹמֶה, לְאֹכֵל עֲנָבִים בְּשָׁלוֹת וְשׁוֹתֶה יַיִן יָשָׁן. רַבִּי אוֹמֵר, אֵל תִּסְתַּכֵּל בַּקֶּנֶן, אֲלֵא בְּמָה שֵׁשׁ בּוֹ. יֵשׁ קֶנֶן חֲדָשׁ מְלֵא יָשָׁן, וְיָשָׁן שֶׁאֵפֵלּוּ חֲדָשׁ אֵין בּוֹ:

## Pirkei Avot 4:20

Elisha ben Abuya says: One who learns as a child is compared to what? To ink written on new parchment. And one who learns as an elder is compared to what? To ink written on scraped parchment. Rabbi Yose bar Yehuda, man of Kfar HaBavli, says: One who learns from young ones is compared to what? To one who eats unripe grapes and drinks wine from its press. And one who learns from elders is compared to what? To one who eats ripe grapes and drinks aged wine. Rabbi says: Do not look at the jug but rather at what is in it. For there are new jugs full of old, and old that do not have even new within them.

# אל תפרש מן הצבור **Al Tifros Min Hatsibur**

Literally “Do Not Separate Yourself from the Community” –  
This is the mitzvah of community engagement.



## **In Torah:**

בראשית ב':ח

וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא-טוֹב הָיְתָה הָאָדָם לְבֶדּוֹ

Genesis 2:18

God said, “It is not good for a human to be alone;”



## **In Rabbinic Text:**

Pirkei Avot 2:4

Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge not your fellow man until you have reached his place.

Bartenura on Pirkei Avot 2:4:3-4

(4) "Do not separate yourself from the congregation": but rather share in their troubles. As anyone who separates from the congregation will not see the congregation consoled (Taanit 11a).

Taanit 11a:5-6

"At the time that Israel is encompassed by trouble and one of them separates [from the community], two ministering angels that accompany a person come and place their hands upon their head and say, 'This is Ploni, who separated from the community, shall not see in the comforting of the community.'"

# אהבת הבריות Ahavat Habriyot

Literally “Loving God’s Creations” – This is the mitzvah of respecting all people.



## In Torah:

ויקרא י"ט:י"ח

(יח) לֹא־תִקֶּם וְלֹא־תִטּוֹר אֶת־בְּנֵי עַמְּךָ וְאֶהְבֶּתָּ לְרֵעֶךָ כָּמוֹךָ אֲנִי יְהוָה:

Leviticus 19:18

You shall not take vengeance or bear a grudge against your countryfolk. Love your fellow as yourself: I am Adonai.

Rashi on Leviticus 19:18:2

(2) And you shall love your fellow as yourself: Rabbi Akiva said: "This is a fundamental principle in the Torah.

בראשית א':כ"ז

(כז) וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:

Genesis 1:27

(27) And God created the Earthling [Adam] in God's own image, in the image of God. God created humankind; male and female created God them.



## In Rabbinic Text:

משנה אבות א':ב

(יב) הֵלֵל אָמַר, הָגִי מִתְלַמְּדֶיךָ שְׁלֹא־תִהְיֶה, אֹהֵב שְׁלוֹם וְרוֹדֵף שְׁלוֹם, אֹהֵב אֶת הַבְּרִיּוֹת וּמִקְרָבָן לַתּוֹרָה:

Pirkei Avot 1:12

(12) Hillel says: Be of the disciples of Aharon, loving peace and pursuing peace, loving the creatures and bringing them closer to Torah.

# שמירת הגוף Shmirat Haguf

Literally “Guarding the body” –

This is the mitzvah of respecting the body by making healthy life choices.



## In Torah:

דברים ד':ט'

רַק הִשְׁמַר לְךָ וְשָׁמַר בְּפִשְׁךָ מֵאֵד פֶּן־תִּשְׁכַּח...

Deuteronomy 4:9

But take utmost care and watch yourselves scrupulously...

בראשית א':כ"ז

(כז) וַיִּבְרָא אֱלֹהִים | אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וְנִקְבָּה בָרָא אֹתָם:

Genesis 1:27

(27) And God created man in God's image, in the image of God, Adonai created humankind; male and female, God created them.



## In Rabbinic Text:

אֲשֶׁר יֵצַר

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר יֵצַר אֶת הָאָדָם בְּחִכְמָה, וַיִּבְרָא בּוֹ נִקְבִּים וְנִקְבִּים חֲלוּלִים חֲלוּלִים. גָּלוּי וְיָדוּעַ לִפְנֵי כִסֵּא כְבוֹדְךָ, שְׂאֵם יִפְתָּח אֶחָד מֵהֶם, אוֹ יִסְתָּם אֶחָד מֵהֶם, אִי אֶפְשָׁר לְהִתְקַיֵּם: "וְלַעֲמוֹד לִפְנֵיךָ אֶפְלוּ שְׁעָה אַחַת. בְּרוּךְ אַתָּה יי, רוֹפֵא כָּל בֶּשָׂר וּמַפְלִיא לַעֲשׂוֹת

Asher Yatzar (From the Morning Liturgy)

Blessed are You, Adonai, our God, King of the universe, who formed human with wisdom and created within them many openings and many hollow spaces. It is obvious and known before Your Seat of Honor that if even one of them would be opened, or if even one of them would be sealed, it would be impossible to survive and to stand before You even for one hour. Blessed are You, Adonai, who heals all flesh and acts wondrously.

# אהבת ציון Ahavat Tziyon

Literally “Loving Israel” – This is the mitzvah of engaging with Israel (loving people and land, and supporting and critiquing the state).



## In Torah:

ישעיהו ל"ג:כ'

(כ) תִּזְנֶה צִיּוֹן קִרְיַת מוֹעֲדֵנוּ עֵינֶיךָ תִּרְאֶינָה יְרוּשָׁלַם נֹנָה שְׁאֵזֶן אֶהָל בְּלִי־צֶעַן בְּלִי־סַע יִתְדֹתֶיהָ לִנְצַח וְכָל־חֲבָלֶיהָ בְּלִי־נִתְקוֹ:

Isaiah 33:20

(20) When you gaze upon Zion, our city of assembly, Your eyes shall behold Jerusalem As a secure homestead, A tent not to be transported, Whose pegs shall never be pulled up, And none of whose ropes shall break.



## In Rabbinic Text:

My heart is in the East – Yehudah HaLevi

My heart is in the East

But the rest of me far in the West –

How can I savor this life, even taste what I eat?

How, in the bonds of the Moor,

Zion chained to the Cross,

Can I do what I've vowed to and must?

Gladly I'd leave

All the best of grand Spain

For one glimpse of the ruined Shrine's dust.

(translated by Hillel Halkin)



# פְּדִיּוֹן שְׁבוּיִים Pidyon Sh'vuyim

Literally “Redeeming the captive” – This is the mitzvah of human rights.



## In Torah

בראשית י"ד:י"ד-ט"ז

(יד) וישמע אברהם כי נשבה אחיו ויבק אֶת־חֲנִיכָיו וְלִידָיו בֵּיתוֹ שְׁמֹנֶה עָשָׂר וּשְׁלֹשׁ מֵאוֹת וַיִּרְדֹּף עַד־  
דָּן: (טו) וַיִּחַלֵּק עֲלֵיהֶם לַיְלָה הוּא וְעַבְדָּיו וַיִּכּוּ וַיִּרְדֹּפֶם עַד־חֹבָה אֲשֶׁר מִשְׁמָאל לְדַמְשֶׁק: (טז) וַיָּשָׁב אֶת־  
כָּל־הָרָכָשׁ וְגַם אֶת־לוֹט אָחִיו וְרַכְשׁוֹ הַנָּשִׁיב וְגַם אֶת־הַנָּשִׁים וְאֶת־הָעָם:

Genesis 14:14-16

(14) And when Abram heard that his brother was taken captive, he led forth his trained men, born in his house, three hundred and eighteen, and pursued as far as Dan. (15) And he divided himself against them by night, he and his servants, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. (16) And he brought back all the goods, and also brought back his brother Lot, and his goods, and the women also, and the people.



## In Rabbinic Text

משנה תורה, הלכות מתנות עניים ח':י'

פְּדִיּוֹן שְׁבוּיִים קוֹדֵם לַפְּרִנָּסַת עֲנִיִּים וְלַכְּסוּתָן. וְאִין לָהּ מִצְוָה גְּדוּלָּה כְּפְדִיּוֹן שְׁבוּיִים שֶׁהַשְּׁבוּי הָרִי הוּא  
בְּכָלֵל הָרָעִיבִים וְהַצָּמְאִים וְהָעֲרוּמִּים וְעוֹמֵד בְּסִכְּנַת נַפְשׁוֹת

Mishneh Torah, Gifts to the Poor 8:10-12

(10) The redemption of captives receives priority over sustaining the poor and providing them with clothing. [Indeed,] there is no greater *mitzvah* than the redemption of captives. For a captive is among those who are hungry, thirsty, and unclothed and is in mortal peril.

# הדור מצנה Hiddur Mitzvah

Literally “Beautifying Mitzvot” –

This is the mitzvah of being intentional and joyous in our observance of mitzvot.

## In Torah:

שמות כ"ה:ב'

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ־לִי תְרוּמָה מֵאֵת כָּל־אִישׁ יִדְבְּנֻ לְבֹו תִקְחוּ אֶת־תְּרוּמָתִי:

Exodus 25:2

Tell the Israelite people to bring Me gifts; you shall accept gifts for Me from every person whose heart so moves them.

## In Rabbinic Text:

שבת קל"ג ב:ה'

דתניא זה אלי ואנוהו התנאה לפניו במצות עשה לפניו סוכה נאה ולולב נאה ושופר נאה ציצית נאה ספר תורה נאה וכתוב בו לשמו בדיו נאה בקולמוס נאה בלבלר אומן וכורכו בשיראין נאין

Shabbat 133b:5

What is the source for the requirement of: “This is my God and I will glorify God”? As it was taught “This is my God and I will glorify God [*anveihu*], the God of my father and I will raise God up.” The Sages interpreted “*anveihu*” homiletically as linguistically related to *naeh*, beauty, and interpreted the verse: Beautify yourself before God in mitzvot. Even if one fulfills the mitzvah by performing it simply, it is nonetheless proper to perform the mitzvah as beautifully as possible. Make before God a beautiful *sukka*, a beautiful *lulav*, a beautiful *shofar*, beautiful ritual fringes, beautiful parchment for a Torah scroll, and write in it in God’s name in beautiful ink, with a beautiful quill by an expert scribe, and wrap the scroll in beautiful silk fabric.

# לא תתן מכשול Lo Titein Michshol

Literally “Do not place a stumbling block” – This is the mitzvah of Inclusion.



## In Torah:

ויקרא י"ט:י"ד

לא־תקלל חרש ולפגעי עור לא תתן מכשול ונראה מאליהיך אָגִי יְהוָה:

### Leviticus 19:14

You shall not insult the deaf, or place a stumbling block before the blind. You shall fear your God: I am Adonai.

שמות ד':י'

וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה בְּנִי אֲדֹנָי לֹא אִישׁ דְּבָרִים אֲנֹכִי גַם מִתְמוּל גַּם מִשְׁלֵשׁ גַּם מֵאֵז דְּבָרֶיךָ אֶל־עַבְדְּךָ בְּנִי  
כְּבֹד־פֶּה וְכְבֹד לְשׁוֹן אֲנֹכִי:

### Exodus 4:10

But Moses said to Adonai, “Please, Adonai, I have never been a man of words, either in times past or now that You have spoken to Your servant; I am slow of speech and slow of tongue.”



## In Rabbinic Text:

משנה אבות ד':ג'

(ג) הוּא הֵיךְ אוֹמֵר, אֵל תְּהִי בִּז לְכָל אָדָם, וְאֵל תְּהִי מִפְּלִיג לְכָל דְּבָר, שְׂאִין לָךְ אָדָם שְׂאִין לוֹ שְׂעָה וְאִין לָךְ דְּבָר שְׂאִין לוֹ מְקוֹם:

### Pirkei Avot 4:3

(3) [Ben Azzai] used to say: do not despise any man, and do not discriminate against anything, for there is no man that has not his hour, and there is no thing that has not its place.

# אהבת הגר Ahavat HaGeir

Literally “Loving the stranger” – This is the mitzvah of acceptance of the Other.



## In Torah:

ויקרא י"ט:י"ח

לֹא־תִקֶּחַם וְלֹא־תִטּוֹר אֶת־בְּנֵי עַמּוֹךְ וְאַהֲבַתְךָ לְרֵעֶךָ כְּמֹדֶךָ אֲנִי יְהוָה:

## Leviticus 19:18

You shall not take vengeance or bear a grudge against your countrymen. Love your fellow as yourself: I am Adonai.

דברים י':י"ט

וְאַהֲבַתְּם אֶת־הַגֵּר כִּי־גֵרִים הֵיִיתֶם בְּאֶרֶץ מִצְרָיִם:

## Deuteronomy 10:19

You too must befriend the stranger, for you were strangers in the land of Egypt.



## In Rabbinic Text:

### *Ramban on Leviticus 19:18*

The phrase “Love your neighbor as yourself” cannot be meant literally, since man cannot be expected to love his neighbor as himself. Moreover, Rabbi Akiva has ruled that “Your life comes first.” The Torah here enjoins us that we should wish upon our neighbor the same benefits that we wish upon ourselves. Perhaps, this is the reason for the dative instead of the accusative form of the verb phrase; we find the same in “And you shall love him as yourself” (19:34). Indeed, sometimes a person may wish upon his neighbor certain benefits, but only wealth, not wisdom and the like. But even if he wishes his cherished friend well in everything, i.e. wealth, honor, learning, and wisdom, he will not do so unstintingly; he will still insist on a larger share of the benefits. It is this shortcoming that the Torah condemned. Rather, a man should wish his fellow well in everything, just as he does in his own case, and he should place no limitations on his love.

# לא תעמד (Lo Ta'amod)

Literally “Don’t stand idly by” – This is the mitzvah of activism.

## In Torah:

וַיִּקְרָא יי"ט:ט"ז לֹא-תִגְדֹּל רֵכִיל בְּעַמֶּיךָ לֹא תַעֲמֹד עַל-דַּם רֵעֶךָ אֲנִי יְהוָה

### Leviticus 19:16

Do not deal basely with your countryfolk. Do not stand idly by the blood of your fellow: I am Adonai.

תהילים קי"ח:ט"ז-כ'

פְּתַחוּ-לִי שַׁעַר צְדָקָה אֲבֹא-בָם אֲדַגֶּה יְהוָה: יְהוָה-שֹׁעֵר לִיהוָה צְדִיקִים יָבֹאוּ בּוֹ:

### Psalms 118:19-20

Open the gates of justice for me that I may enter them and praise God. This is the gateway to God -- the just shall enter through it. [American Jewish World Service translation]

## In Rabbinic Text:

### Rashi on Leviticus 19:16:2

Do not stand idly by the blood of your neighbor - This means: You may not simply stand there and watch a person die if there is a possibility that you might be able to save his or her life. For example, if you see a person drowning in a river or being chased by a wild animal or bandits.

### Mishneh Torah, Murderer and the Preservation of Life 1:14

Whenever a person can save another person's life but fails to do so, they transgress a negative commandment, as Leviticus 19:16 states: “Do not stand idly by the blood of your neighbor.” Similarly, [this commandment applies] when a person sees a colleague drowning at sea or being attacked by robbers or a wild animal, and they can save them or can hire others to save them and does not. Similarly, [it applies] when they hear [others] conspiring to harm a colleague or planning a snare for them, and they does not inform the colleague and notify them [of the danger]. And similarly this is true if they know of others scheming to harm a friend and can appease the conspirator and prevent them from carrying out the plot and does not, and all things in this vein, the one who does these things transgresses the commandment of "Do not stand idly by the blood of your neighbor."

# פקיח נפש Pikuach Nefesh

Literally “Saving a life” – This is the mitzvah of keeping others safe and healthy.

## In Torah:

ויקרא י"ח:ה'

וּשְׁמַרְתֶּם אֶת-חֻקֹּתַי וְאֶת-מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אִתְּם הָאֲדָמָה וְנָתַי בֵּינֵם אֲנִי יְהוָה: (ס)

### Leviticus 18:5

(5) You shall keep My laws and My rules, by the pursuit of which mankind shall live: I am Adonai.

## In Rabbinic Text:

### Yoma 84b

That was also taught in a *baraita*: One heats water for an ill person on Shabbat, whether to give him to drink or to wash him, since it might help him recover. And they did not say it is permitted to desecrate only the current Shabbat for him, but even a different, future Shabbat. And one must not say: Let us wait and perform this labor for him after Shabbat, perhaps he will get well in the meantime. Rather, one heats it for him immediately because any case of uncertainty concerning a life-threatening situation overrides Shabbat. And this is so not only with regard to uncertainty whether his life is in danger on the current Shabbat, but even in a case of uncertainty with regard to danger on a different Shabbat.

### Sanhedrin 74a

The verse states: “You shall keep My statutes and My judgments, which a person shall do, and he shall live by them” (Leviticus 18:5), thereby teaching that the mitzvot were given to provide life, but they were not given so that one will die due to their observance.

# רודף שלום Rodeif Shalom

Literally “Pursuer of peace” – This is the mitzvah of pursuing peace.

## In Torah:

תהילים ל"ד:ט"ו

סור מרע ועשה טוב בקש שלום ורדפהו:

Psalms 34:15

Depart from evil, and do good; Seek peace, and pursue it.

## In Rabbinic Text:

Bamidbar Rabbah 19:32

And it states (in Ps. 34:15), “Depart from evil and do good; seek peace and pursue it.” The Torah did not command [them] to go in pursuit of the commandments. Rather [it states] (in Deut. 22:6), “When you come on a bird's nest”; (in Exod. 23:4) “When you encounter [the ox of one who hates you]”; (in Exod. 23:5) “When you see the donkey [of one who hates you]”; (in Deut. 24:20) “when you beat your olive tree”; (in Deut. 24:21), “When you gather the grapes of your vineyard”; and (in Deut. 23:25) “When you go into your neighbor's vineyard.” If [these situations] present themselves to you, you are given a command concerning them; but [you are] not to go in pursuit of them. In the case of peace, however, (according to Ps. 34:15), “seek peace,” wherever you are; “and pursue it,” wherever else it may be. And this is what Israel did.

משנה אבות א'י"ב

(יב) הלל אומר, הוי מתלמידיו שלאהרן, אוהב שלום ורודף שלום, אוהב את הבריות ומקרין לתורה:

Pirkei Avot 1:12

(12) Hillel says: Be of the disciples of Aharon, loving peace and pursuing peace, loving the creatures and bringing them closer to Torah.

# Kol Yisrael Areivim Zeh Bazeh

## כָּל יִשְׂרָאֵל עֲרִיבִים זֶה בָּזֶה

Literally “All of Israel is responsible for one another” –  
This is the mitzvah of Jewish communal engagement.



### In Torah:

ויקרא י"ט:ב'

(ב) דַּבֵּר אֶל כָּל עֵדֻת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדוּשִׁים תִּהְיוּ כִּי קְדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם.

### Leviticus 19:2

(2) Speak unto all the congregation of the children of Israel, and say unto them: You shall be holy; for I, Adonai, your God am holy.



### In Rabbinic Text:

### Eruvin 13b:10-11

Rabbi Abba said in the name of Shmuel: For three years, the House of Hillel and the House of Shammai argued. One said, 'The halakha is like us,' and the other said, 'The halakha is like us.' A heavenly voice spoke: These and these are the words of the living God, and the halakha is like the House of Hillel. A question was raised: Since the heavenly voice declared: "Both these and those are the words of the Living God," why was the halacha established to follow the opinion of Hillel? It is because the students of Hillel were kind and gracious. They taught their own ideas as well as the ideas from the students of Shammai. Not only for this reason, but they went so far as to teach Shammai's opinions first.

### Shevuot 39a:22

All of Israel is accountable for each other

### Baal Shem Tov Hakodosh:

Our rabbis have taught us that Jews are responsible for each other, we are all entwined because we have the same root.



# Volunteer Site Ideas

Mount Zion has compiled a list of possible volunteer sites. However, you are not limited to just these organizations. If none of the below sources looks like what you want to do, feel free to use various online resources, like VolunteerMatch.org and HandsOnTwinCities.org, to search for agencies that perform work you really care about – just plug in your interests, list your age and location, and they'll do all the work for you!

<b>Organization</b>	<b>Website</b>	<b>Organization</b>	<b>Website</b>
<b>Thomas Irvine Dodge Nature Center</b>	<a href="http://www.dodgenaturecenter.org/">http://www.dodgenaturecenter.org/</a>	<b>Neighbors MN</b>	<a href="https://www.neighborsmn.org">https://www.neighborsmn.org</a>
<b>Jewish Community Center – St. Paul</b>	<a href="https://www.stpauljcc.org/">https://www.stpauljcc.org/</a>	<b>Secondhand Hounds</b>	<a href="http://secondhandhounds.org">http://secondhandhounds.org</a>
<b>Sholom Home - St.Paul</b>	<a href="https://www.sholom.com/">https://www.sholom.com/</a>	<b>Sanneh Foundation</b>	<a href="http://www.thesannehfoundation.org">http://www.thesannehfoundation.org</a>
<b>Neighborhood House – St. Paul</b>	<a href="http://www.neighb.org/">www.neighb.org/</a>	<b>Feed My Starving Children</b>	<a href="https://www.fmhc.org/">https://www.fmhc.org/</a>
<b>Feeding Children International</b> (Kids Against Hunger)	<a href="http://www.feedingchildren.org/">http://www.feedingchildren.org/</a>	<b>Project home</b>	<a href="https://interfaithaction.org/programs/projecthome/">https://interfaithaction.org/programs/projecthome/</a>
<b>St. Paul Public Library</b>	<a href="https://sppl.org/">https://sppl.org/</a>	<b>Girls on the Run</b>	<a href="https://www.gotrtwincities.org/">https://www.gotrtwincities.org/</a>
<b>Humane Society for Companion Animals</b>	<a href="https://www.animalhumanesociety.org/">https://www.animalhumanesociety.org/</a>	<b>Special Olympics</b>	<a href="http://www.specialolympicsminnesota.org">www.specialolympicsminnesota.org</a>
<b>Greater Minneapolis Crisis Nursery</b>	<a href="https://www.crisisnursery.org/volunteer/">https://www.crisisnursery.org/volunteer/</a>	<b>Bundles of Love</b>	<a href="http://www.bundlesoflove.org">www.bundlesoflove.org</a>
<b>People Serving People</b>	<a href="https://www.peopleservingpeople.org/">https://www.peopleservingpeople.org/</a>	<b>Ronald McDonald House</b>	<a href="http://www.rmhtwincities.org">www.rmhtwincities.org</a>
<b>Arc's Value Village</b>	<a href="https://www.arcsvaluevillage.org">https://www.arcsvaluevillage.org</a>	<b>Open Arms Minnesota</b>	<a href="https://www.openarmsmn.org">https://www.openarmsmn.org</a>
<b>The Food Group</b>	<a href="https://thefoodgroupmn.org">https://thefoodgroupmn.org</a>	<b>Como Zoo</b>	<a href="http://www.comozooconservatory.org">www.comozooconservatory.org</a>
<b>Second Harvest Heartland</b>	<a href="https://www.2harvest.org">https://www.2harvest.org</a>	<b>Mount Zion Caring Community</b>	Contact Shai Avny <a href="mailto:Savny@mzion.org">Savny@mzion.org</a>
<b>Little Brothers: Friends of the Elderly</b>	<a href="https://www.littlebrothersmn.org">https://www.littlebrothersmn.org</a>	<b>Mitzvah Clowns</b>	Contact Sue Lund <a href="mailto:sue@thelundfamily.net">sue@thelundfamily.net</a>
<b>My Very Own Bed</b>	<a href="https://www.myveryownbed.org">https://www.myveryownbed.org</a>		
<b>Open Arms of Minnesota</b>	<a href="https://www.openarmsmn.org">https://www.openarmsmn.org</a>		
<b>Senior Community</b>	<a href="https://seniorcommunity.org/volunteer/">https://seniorcommunity.org/volunteer/</a>		