

Caring for Those in Need

STUDY GUIDE

There is a Jewish imperative to care for those in need. Clearly, one purpose served through these mitzvot is to help those in need. Ignoring the needs of others – especially those that struggle for basic necessities – is in complete contradiction to the spirit of Jewish living. If Jewish law is so explicit about how we take care of those in need who we don't know, "kal v'chomer" we should be so caring of those who are family and friends.

(note: the concept "kal v'chomer" is used when deciphering Jewish text to translate best as "all the more so.")

In the current economy there are members of the Ramah community struggling more than ever before to make ends meet. Some parents have lost their jobs, savings and investments have dwindled and families are being forced to make tough decisions about which "extras" they can afford. There is an enormous sense of pride that often guards these families from asking for the help they may need. Consider what these sources teach us about the importance of providing these families with both the assistance they need, and the scaffolding to ask.

The beauty of these mitzvot is that both the giver and the recipient gain from these acts of kindness. Those in need receive the food, shelter, resources and kind treatment they require, while the giver learns important life lessons and develops an important sense of humility.

Your Mission

Using the sources provided (texts and divrei Torah), consider the full scope of the mitzvot mandating that we care for those in need. Specifically:

1. What is the modern application of these mitzvot? How can this be learned at camp?
2. What is Camp Ramah's obligation to members of our community that are struggling? While children are often guarded from economic strife, what weight might they be carrying to which we should be sensitive?
3. What do these mitzvot teach us about the way that Ramah'niks must work together to create a summer community where each individual receives the care they need?
4. How do these relationships naturally teach our chanichim and tzevet that "they are not the only ones?"
5. How can we be more explicit in teaching this lesson?

Design a 45'ish minute sicha/peulah to share your wisdom.

Contact Information

Maya = macohen86@gmail.com, (818) 203-8272

Justin = hellman.justin@gmail.com, (310) 367-3623

Tamar = tamarresnick@gmail.com, (818) 939-2456