

HIAS Mitzvah Learning and Project Toolkit



An Educator's Guide

A Note for Educators

This toolkit is designed as a complete educational experience for a typical mitzvah project on the Jewish commitment to welcoming the stranger. It includes values-based and intergenerational learning as well as practical volunteering and fundraising opportunities.

Each component of this toolkit can be done individually or as part of cohort learning. As an educator, you can find the complete curriculum and lesson plan resources for a cohort learning setting. However, depending on how your program is structured, you may wish to introduce students to some lesson plans collectively and then encourage students to complete the remainder of the requirements individually for their project. A non-educator version of this curriculum for individual use by parents and students is available online.

In addition to providing you with these resources, HIAS will provide certificates to all students who complete the elements of the project whether individually or as a group. In order to receive a certificate, students must have parent/guardian permission to submit the content to HIAS. The form for submission can be found on p. 14 with parents completing the first half and students completing the second.

Components of a HIAS Mitzvah Project

There are six components listed below for the HIAS Mitzvah project that require a total of 12-20 hours over the course of many months. There are options provided under each category to best meet the interests of your students and community.

1. **JEWISH TRADITION:** Study what Jewish tradition has to say about people forced to flee from their homes and seek refuge somewhere new. (1 hour)
2. **MIGRATION STORIES:** Learn about immigration stories within your family, friends, or community network. (1-2 hours)
3. **RECENT HISTORY AND CURRENT EVENTS:** Learn about the issue of forced migration today and how the Jewish community is responding (1 hour)
4. **VOLUNTEER PROJECT:** Create a volunteer project, supply drive or fundraiser to support people who have been forcibly displaced from their homes. (5-8 hours)
5. **SHARING WHAT YOU LEARNED:** Share about what you learned as part of your b mitzvah ceremony
6. **SUBMITTING COMPLETION FORM TO HIAS:** Fill out the mitzvah project certificate form starting on p.14 and submit student entries to sarah.bassin@hias.org to receive mitzvah project certificates for the students

Jewish Tradition Lesson Plan

Searching the Torah for “Welcoming the Stranger” (1 hour)

Goals:

- Students will understand the centrality of “welcoming the stranger” as the most prevalent commandment.
- Students will be able to reference 1-2 Jewish texts to support the value of welcoming the stranger
- Students will be able to translate the importance of these ancient concepts to real-life scenarios today.

As the most prevalent commandment in the Torah, students should use the decoder handout to find references to welcoming stranger throughout the Torah. Divided by torah portion, they can see if their assigned portion contains a reference and then study that reference directly. Since not all portions will contain a reference to welcoming the stranger, students can form small groups of 3-4 to study those that do.

Supplies and Preparation:

- In advance of the first class, make sure parents/guardians begin the certificate form on p.14. Their consent will be required for students to submit and receive a HIAS certificate.
- Have sufficient digital or hard-copy Torah commentaries with English translations for all students
- Individual print-outs or online access to the Torah portion citation finder (p. 4/5)
- Electronic devices or print-outs of the certificate completion form (p. 15)

Introduction (10 minutes)

Verbally introduce the text below for full group discussion:

According to the Talmud, Rabbi Eliezer the Great noted that "the Torah warns 36 times, and some say 46 times, not to oppress the stranger" (Babylonian Talmud, *Bava M'tzia* 59b)

- Why do you think Rabbi Eliezer emphasized how many times this commandment is mentioned?
- What do you think “welcoming the stranger” means?
- Are there stories in Jewish tradition or history that you can think of that show the importance of this value?

Torah Portion Citation Finder Small Group Work (15 minutes)

Provide attached handouts to the students and access to a Torah commentary with English translation (book form or online at sefaria.org). You may need to review the structure of how chapters and verses are cited (included in the handout)

- Who here knows the name of their Torah portion? Do you know if your torah portion says anything about “welcoming the stranger?” Let’s find out.
- This finder shows which torah portions have mentions of the stranger and where to find it. The column on the right shows the chapter and verses that refer to “welcoming the stranger” if it’s in your torah portion. Who here has a torah portion that has a reference to welcoming the stranger?

Gather the students into small groups around those who have a Torah portion with a stranger reference or randomly assign study. Have the students read the passage and be prepared to report back to the class:

- What do these verses say about the stranger?
- What’s interesting about it? What questions do you have?

Group Discussion (15 minutes)

Have students report back to the full group then have the following discussion:

- Do these texts have anything in common? Any differences?
- Why do you think the Torah felt the need to mention it so many times?
 - (answer- not just because it was important, but also because it's hard)
- Are these verses still relevant today? How so? In what ways do you think they apply.

Share this modern text from Rabbi Jonathan Sacks for discussion:

I used to think that the most important line in the Bible was "Love your neighbor as yourself". Then I realized that it is easy to love your neighbor because he or she is usually quite like yourself. What is hard is to love the stranger, one whose color, culture or creed is different from yours. That is why the command, "Love the stranger because you were once strangers", resonates so often throughout the Bible. It is summoning us now.

- What is Rabbi Sacks saying? Do you agree?
- Are there arguments against welcoming the stranger?
- How do you feel about Jewish tradition emphasizing this idea of welcoming the stranger so strongly?

Additional Commentary for Discussion (if there is time)

Yalkut Shimoni, Genesis 1:13 (medieval midrash)

God gathered the dust [of the first human] from the four corners of the world - red, black, white and green. Red is the blood, black is the innards, and green for the body. Why from the four corners of the earth? So that if one comes from the east to the west and arrives at the end of his life as he nears departing from the world, it will not be said to him, "This land is not the dust of your body, it's of mine. Go back to where you were created." Rather, every place that a person walks, from there she was created and from there she will return.

- This commentary seems to be responding to an argument about strangers. What's the argument and what's the response?
- Do you think that this text is supposed to be literal or symbolic and teaching a value?

Form Completion (10 minutes)

Provide students time to complete the form. Have them fill in their answers to the "JEWISH TRADITION" question.

Parashah Citation Finder Handout

We are told 36 times in the Torah to love those who are strangers. These charts tell you where in the Torah to look.

The Book of Genesis	Date Portion is Read					Reference to the Stranger
Parashah	2025	2026	2027	2028	2029	
Bereshet (1:1-6:8)	10/18	10/10	10/30	10/14	10/6	
Noach (6:9-11:32)	10/25	10/17	11/6	10/32	10/13	
Lech Lecha (12:1-17:27)	11/1	10/24	11/13	10/24	10/20	
Vayera (18:1-22:24)	11/8	10/31	11/20	11/4	10/27	18:1-5
Chayei Sarah (23:1-25:18)	11/15	11/7	11/27	11/11	11/3	24:12-14
Toldot (25:19-28:9)	11/22	11/14	12/4	11/18	11/10	
Vayetzei (28:10-32:3)	11/29	11/21	12/11	11/25	11/17	
Vayishlach (32:4-36:43)	12/6	11/28	12/18	12/2	11/24	
Vayeshev (37:1-40:23)	12/13	12/5	12/25	12/9	12/1	
Miketz (41:1-44:17)	12/20	12/12	1/1	12/16	12/8	
Vayigash (44:18-47:27)	12/27	12/19	1/8	12/23	12/15	
Vayechi (47:28-50:26)	1/11	1/3	1/15	12/30	12/22	

The Book of Exodus	Date Portion is Read					Reference to the Stranger
Shemot (1:1-6:1)	1/18	1/10	1/2	1/22	1/6	
Vaera (6:2-9:35)	1/25	1/17	1/9	1/29	1/13	
Bo (10:1-13:16)	2/1	1/24	1/16	2/5	1/20	
Beshalach (13:17-	2/8	1/31	1/23	2/12	1/27	
Yitro (18:1-20:23)	2/15	2/7	1/30	2/19	2/3	
Mishpatim (21:1-24:18)	2/22	2/14	2/6	2/26	2/20	22:20, 23:9
Terumah (25:1-27:19)	3/1	2/21	2/13	3/4	2/17	
Tetzaveh (27:20-30:10)	3/8	2/28	2/20	3/11	2/24	
Ki Tisa (30:11-34:35)	3/15	3/7	2/27	3/18	3/3	
Vayakhel (35:1-38:20)	3/22	3/14	3/6	3/25	3/10	
Pekudei (38:21-40:28)	3/29	3/21	3/13	4/1	3/20	

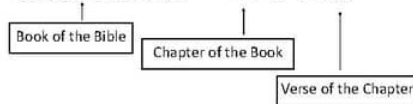
The Book of Leviticus	Date Portion is Read					Reference to the Stranger
Vayikra (1:1-5:26)	4/5	3/21	3/20	4/8	3/17	
Tzav (6:1-8:36)	4/12	3/28	3/27	4/15	3/24	
Shemini (9:1-11:47)	4/26	4/11	4/3	4/22	4/14	
Tazria (12:1-13:59)	5/3	4/18	4/10	4/29	4/21	
Achrei Mot (16:1-18:30)	5/10	4/25	5/1	5/6	4/28	19:9-10, 33-34
Emor (21:1-24:23)	5/17	5/2	5/15	5/13		
Behar (25:1-26:2)	5/24	5/9	5/22	5/20	5/12	

The Book of Numbers	Date Portion is Read					Reference to the Stranger
Bamidbar (1:1-4:20)	5/31	5/16	6/5	5/27	5/19	
Naso (4:21-7:89)	6/7	5/20	6/19	6/3	5/26	
Beha'alotekha (8:1-12:16)	6/14	6/6	6/27	6/10	6/2	9:14
Shelach (13:1-15:41)	6/21	6/13	7/3	6/17	6/9	
Korach (16:1-18:32)	6/28	6/20	7/10	6/24	6/16	
Chukat (19:1-22:1)	7/5	6/27	7/17	7/1	6/23	
Balak (22:2-25:9)	7/12	6/27	7/17	7/8	6/30	
Pinchas (25:10-30:1)	7/19	7/4	7/24	7/15	7/7	
Matot (30:2-32:42)	7/26	7/11	7/31	7/22	7/25	

The Book of Deuteronomy	Date Portion is Read					Reference to the Stranger
Devarim (1:1-3:22)	8/2	7/18	8/7	7/29	7/21	
Vaetchanan (3:23-7:11)	8/9	7/25	8/14	8/5	7/28	
Eikev (7:12-11:25)	8/16	8/1	8/21	8/12	8/4	10:19
Re'eh (11:26-16:17)	8/23	8/8	8/28	8/19	8/11	
Shoftim (16:18-21:9)	8/30	8/15	9/4	8/26	8/18	
Ki Teitzei (21:10-25:19)	9/6	8/22	9/11	9/2	8/25	24:19-22
Ki Tavo (26:1-29:8)	9/13	8/29	9/18	9/9	9/1	26:5-10; 27:18-19
Nitzavim (29:9-30:20)	9/20	9/3	9/25	-	-	
Vayeilech (31:1-31:30)	9/27	9/10	10/2	9/16	9/15	
Ha'azinu (32:1-32:52)	10/4	9/19	10/9	9/23	9/22	
V'Zot HaBerachah (33:1-34:12)	10/11	9/26	10/16	9/30	9/29	

How to Look-Up a Bible Verse

Genesis 1 : 10



What section did we choose to study?

What does it say about welcoming the stranger?

Does this still make sense for today? What feels relevant and what feels ancient?

Migration Stories in My Life Lesson Plan

Real Stories of Fleeing Danger Connected to Students (1-2 hours)

Goals:

- Students will deepen connections with family or community members by learning their stories
- Students will understand connections of ancient concepts to contemporary scenarios

Supplies/Preparation:

- Speaker with a story of forced displacement
- My family migration story handout p. 8
- Individual electronic devices or print-outs to continue filling out the HIAS mitzvah completion form

You will want to arrange a speaker who either has a direct story of forcible displacement or is only one generation removed but who is deeply knowledgeable of the story and is able to articulate its impact. Having a connection to your community (and ideally even the class) may help the students connect with the story though it does not matter whether the speaker is Jewish. Consider, Holocaust survivors, Persian Jews refugees from Iran, refugees from the former Soviet Union, recipients of DACA, etc. Such speakers can be sourced with the help of clergy or through requests of the students in the class for family who may be interested in sharing. Because reliving these stories can be emotionally difficult for guests, you should prepare the students so that they can create a respectful environment and have a sense of appropriate engagement. If you cannot find someone to interview, you can source a story from a website like [Many Roads to Here](#).

Introduction: (5-15 minutes)

Before the interview starts, set expectations for both the speaker and the students. It is structured as an interview rather than open-sharing to keep the conversation on track for both students and speaker. Set the emotional tone that sometimes retelling these stories can bring up difficult or painful memories and we want to be respectful of the person sharing. It is encouraged to distribute questions in advance to students for them to ask and feel included. If there is time before the speaker arrives, additional questions could be generated by the students. Please refrain from having students write down or take notes while the speaker is sharing. While they will be asked to recall their learnings, it is most important that they pay attention to the person in the room.

Interview (30-40minutes)

Script: Class, it is our honor to welcome _____ who has come to share their story of migration. _____, we are grateful to have you here and we have prepared some questions for you. If there is anything you do not feel comfortable answering, please feel free to decline. We want to be respectful that these stories may be difficult to share. After our speaker shares, we'll thank them and then give them back their evening and we'll be able to process what we've heard just as our class.

- What is your name and do you know the story behind your name (are you named for someone or does it have special meaning in your culture)?
- What would you like to share about your own story of migration or of your family history of migration?
- What drove the decision for migration (if it was a decision they made)?
- What do you think was hardest for you (or for your family to leave behind)?
- What was the experience like of first coming to a new home? What was good, bad, new, exciting, hard?

- Did anyone help you or your family come to the U.S. or build a new life? Did anyone try to cause them harm?
- Did you or your family feel welcomed and valued? Did you experience any discrimination because of your identity or where you came from?
- How does this history shape who you are today? What do you carry with you from these stories?
- How do you feel about political conversations around refugees and immigrants today?
- What do you want us to know that we haven't asked you?

Post Interview Discussion (10 minutes)

After the interview, thank and excuse the speaker for students to have a follow-up discussion:

- What was something you learned that was surprising?
- What emotions did you feel hearing the story?
- How does this relate to the Jewish texts about "welcoming the stranger"?

Form Completion (5-10 minutes)

If you are encouraging students to obtain the certificate as a class or individually, have the students access the certificate completion form in progress and complete the question for MIGRATION STORIES.

Homework (5 minutes for explanation)

Encourage students to ask the following questions of their families and share the attached handout. You may want to send an email to parents so they can expect the mini-project.

- Who came to the U.S. from our family?
- Do we know where they came from and why they left?
- What else do we know about them?
- How did they get here?
- Are there any pictures or documents about their history that we have access to?

Students should record and report back on what they've learned in one of the following formats:

- a family tree
- artwork or poetry representing what you learned
- a paragraph on the story of one particularly interesting person in the history you learned.

HIAS' Archives may be able to help as we have been welcoming Jews to the U.S. for more than a century. In more recent decades, HIAS has helped people from all backgrounds. Visit hias.org/who/records-search-requests/ if you think HIAS may have records of your family and are interested in obtaining them.

My Family Migration Story Homework Handout

Make 30 minutes for a conversation with someone in your family who knows about family history. If you are an immigrant yourself, you can share your own story.

- Who came to the U.S. from our family?
- Do we know where they came from and why they left?
- What else do we know about them?
- How did they get here?
- Are there any pictures or documents about their history that we have access to?

Come to the next session ready to share 2 minutes with your fellow classmates about what you learned with one of the following options:

- a family tree
- artwork or poetry representing what you learned
- a paragraph on the story of one particularly interesting person in the history you learned.

A Note for Families:

HIAS' Archives may be able to help as we have been welcoming Jews to the U.S. for more than a century. In more recent decades, HIAS has helped people from all backgrounds. Visit hias.org/who/records-search-requests/ if you think HIAS may have records of your family and are interested in obtaining them.

Recent History and Current Events Lesson Plan

Understanding the connection between migration stories in recent history and today (1 hour)

Goals:

- Students will connect experiences of Jewish stories of migration with experiences of other communities and people forced to migrate

Supplies/Preparation:

- Set-up for students to watch 3-minute video together
- “How HIAS Has Helped” handout p.10
- “Refugee Today” handout p.11-12
- Individual access to electronic devices or print outs to fill out “Recent History and Current Events” in the completion form

Introduction (10 minutes)

Begin by [watching this 3-minute video](#) about the history of HIAS as a class and discuss reactions. Consider the following question:

- What image from the video sticks with them the most? Why?

Group Discussion on HIAS’ Evolution (15-20 minutes)

Have students study and answer the questions to the handout “How HIAS has helped” as a class and answer the questions together.

Small Group Activity (20 minutes)

Pass out the handout “Refugees Today” with the four stories of contemporary refugees. Have students read the stories and discuss the prompt questions on the page in small groups.

Form Completion (10 minutes)

If you are encouraging students to obtain the certificate as a class or individually, have the complete the question for RECENT HISTORY AND CURRENT EVENTS in the form.

How HIAS Has Helped

1870-1914

Jews organized to create HIAS

HIAS is the world's oldest refugee agency. Though the organization was formally incorporated as the Hebrew Immigrant Aid Society in 1903, that founding moment represented a continuation of several predecessor organizations that had worked through the 1880s and 1890s to assist Jews fleeing pogroms in **Russia** and **Eastern Europe**. By the time Ellis Island became the official immigration inspection and processing station in New York City in 1892, HIAS predecessor organizations had already begun providing meals, transportation, and jobs to members of the fast-growing Russian Jewish population.

1914-1959

The Holocaust and its Aftermath

Because of American restrictions on immigration, few refugees were resettled to the U.S. from that time through WWII, but HIAS was able to work through its European arm HICEM to help 250,000 men, women, and children to escape Nazi persecution, and provided refugee services to those who were saved. After the war, HIAS helped evacuate the Displaced Persons camps in **Europe** and aid in the resettlement of some 150,000 people to 330 communities in the U.S., as well as Canada, Australia, and South America, and, eventually, to Israel following its founding in 1948.

1950s & 60s

The Right to Seek and Enjoy Asylum

After WWII, the 1951 Refugee Convention became the basis for international refugee law, providing the foundation for HIAS' future work to assist refugees no matter where they were. HIAS assisted Jews fleeing such countries as **Hungary, Egypt, Cuba, Algeria, Libya, Morocco, Czechoslovakia and Poland**.

1970s, 80s, & 90s

Ethiopia, Iran and the Soviet Union

In 1977, HIAS helped evacuate the Jews of **Ethiopia**, which culminated in several dramatic airlifts to Israel. Two years later, internal conflict in **Iran** led to a slow but steady emigration of Jews escaping an increasingly oppressive theocracy, and HIAS facilitated the resettlement of thousands of Persian Jews with close family in the U.S. The Jews of the **former Soviet Union** found their way to freedom with the help of HIAS in two modern waves, with over 400,000 migrating with HIAS assistance through Vienna and Rome to the United States, Canada, Australia, New Zealand, and elsewhere.

2000s and Beyond

HIAS Across the World

We used to help refugees because they were Jewish; now we help refugees because we are Jewish. HIAS still helps Jews fleeing danger in countries – we have simply expanded our century of experience to help people regardless of their background. We support asylum seekers throughout Latin America, refugees from Darfur in Chad and countless other places around the world. We also help refugees and other forcibly displaced people arriving to the United States resettle into their new homes. With the support and volunteering of Jewish communities across the U.S., HIAS helped resettle many Afghans, Ukrainians and others.

Questions:

- Are there moments of history listed here that you recognize?
- Was anyone you know impacted by any of these events?
- Why do you think that HIAS helps not only Jews but all people seeking safety today?
- Does it matter to you that HIAS is a Jewish organization doing this work? Why or why not?

Refugees Today Handout

Today, there are more than 120 million people who have been forcibly displaced from their homes – or about 1% of the global population. That’s the largest displacement crisis in human history. Here are four recent stories.

- What do these stories have in common?
- How are they different?
- What do you find most interesting or surprising?
- What do you imagine they are feeling?



Kamal **Escaped Afghanistan.**

I left Afghanistan with my family when I was just a small child. My father was targeted by the Taliban because of his service in the Afghan army, which put our whole family in danger.

We passed through many countries—Turkey, Kazakhstan, Pakistan, Iran. Finally, we landed in Russia, but we found little welcome there.

People don’t like you if you say you’re Muslim. I remember that twice they beat me because ... I don’t know why.

It took 17 years, many difficult security screenings, and a long vetting process before my brother and I were finally resettled in the United States. We found refuge in the most unexpected place: San Damiano Friary, a Franciscan retreat center.

Who met us at the airport and found us this place to stay? The Jewish Family Service of the East Bay.

It’s really amazing—Muslims, Jews, and Christians all coming together.

Rawan **Escaped Qamishli, Syria.**

Rawan is my 4-year-old son. His father, older brother, and I fled our hometown in Qamishli, Syria over three years ago. Because Rawan does not remember our homeland, I tell him stories about it every night so he will have a connection like the rest of us. My husband fled to Germany last year, leaving the rest of our family behind. Here in Akre, I work on the Castle Art Project, a program through the Rise Foundation that empowers the youth who live here to paint murals on the walls of our new home, which is a former Saddam Hussein prison. This project helps keep our children engaged and gives them hope for a life of dignity and possibility. Somehow, despite the difficulties we face, Rawan is just like any other boy his age. He is incredibly mischievous, loves to be flipped upside down, and takes giant bites out of your food when you are not looking.



Carlos **Escaped Sapuyes, Colombia.**

Here in Ecuador, if you are from Colombia, they assume you are a drug dealer. When the economy is not doing well, we become the scapegoats.

Even though I own my own Chinese food business, it took over 7 years to gain the trust of the community here. Since I fled Colombia in 2009, I have struggled to make my business successful, but now everyone knows I am honest and hardworking.

Still, the landlord who rents space to me overcharges me for the space because I am Colombian.

In Colombia, I worked as a farmer in Túquerres, where it was common to see the guerrilla fighters. One day, there was a massacre on the farm. The paramilitary self-defense group of the farmers killed the workers after accusing them of being part of the guerilla fighting group. My friend and I were saved only because we were hidden by the cattle we were tending, but, because we witnessed the attack, we knew we must flee to stay alive.



Asad **Escaped Aleppo, Syria.**

My life in Syria was a really good life with my family and friends. When the revolution began, my family fled Syria, but I decided to stay. My friends and I wanted to be able to speak what was on our minds without having to be afraid. The Assad regime made that impossible. We organized protests and demonstrations, immediately putting our lives in danger.

Even though I worked as an accountant and had no medical background, I went to volunteer at a hospital. Eventually, the hospital was bombed to the ground. A friend in America asked me if I wanted to come to the U.S. to meet government officials and speak about my experiences in Syria. I said yes, and she arranged for a visa in November 2015. Just a week before I was supposed to fly to the U.S., my car exploded, probably because of my activism.

Thankfully, I was not harmed.

I want people to know that Syrian refugees are not criminals. We are victims of the Assad regime and ISIS, and we have paid the highest price.

Class Volunteer Project and Sharing with the Community Lesson Plan

Create a volunteer project, supply drive or fundraiser to support people who have been forcibly displaced from their homes. (2-3 one-hour sessions and outside support from students individually)

Opportunities to help refugees, immigrants and asylum seekers will vary based on your location. We have provided recommendations below for what a volunteer project could look like. We encourage you to do research in advance of this session with students to have a good sense of what is possible given the resources available so that you can steer the students appropriately. There may also be types of projects that are more or less appropriate for your synagogue's culture. Consultation with clergy and volunteer leadership can be helpful!

Options:

- Ask your clergy person if the congregation has a committee that works to help refugees. If so, they may have ideas about how they could volunteer 5-8 hours of time to support them.
- People who care about you will care about what you care about. Have the students launch a class fundraiser for HIAS using hias.org/start-fundraiser.
- Reach out to a local organization serving refugees and asylum seekers to see what help they need that may also be feasible for you and your family. There may be a pre-existing community event to volunteer at or a supplies drive/wish list you can help gather items for. We strongly recommend asking and coordinating with an agency BEFORE you start a collection to make sure your items will be of use. Check [here](#) to see if HIAS has an affiliate in your city. If not- you can google "refugee agency or immigration organization in (your city)" and reach out to them.
- Be advocates for refugees, asylum seekers and other forcibly displaced people. The class could do a campaign for friends and family. HIAS has up-to-date advocacy opportunities at hias.org/take-action. They could do a campaign to encourage family and friends to sign on to a HIAS letter or engage in more direct advocacy with elected officials using guidance provided by HIAS.

Sharing What They Learned

At the conclusion of the group project, have students consider how they want to communicate about the project. Provide time for them to craft the paragraph that they will include in their sermon and consider additional ways they may want to share including a note/link to the project in their invitations along with a request for participation, incorporating the project into their decorations, etc.

Form Completion

Make sure that students complete the final sections of VOLUNTEER PROJECT and SHARING WHAT YOU LEARNED in order to receive the certificate from HIAS. **Students must have parental consent in order to submit the form.**

HIAS MITZVAH PROJECT CERTIFICATE FORM

Congrats on all the hard work you are doing for your mitzvah project. In order to receive a certificate from HIAS, students must complete this form and submit with the input and consent of a parent or guardian. All emails provided will receive a copy of the certificate to confirm that the form has been completed.

For Parents to Complete:

Name of Student (as you want it to appear on the certificate):

Student Email: Click or tap here to enter text.

Name of Parent/Guardian: Click or tap here to enter text.

Parent/Guardian email if different from log-in email: Click or tap here to enter text.

Name of Teacher/Tutor/Clergy supporting this mitzvah project (if applicable): Click or tap here to enter text.

Email of Teacher/Tutor/Clergy supporting this mitzvah project (if applicable): Click or tap here to enter text.

City of Residence: Click or tap here to enter text.

State of Residence: Click or tap here to enter text.

Synagogue/Community and City/State in which you are celebrating your bat/bar/b mitzvah (if applicable): Click or tap here to enter text.

Bar/Bat/B Mitzvah Date: Click or tap here to enter text.

Torah Portion: Click or tap here to enter text.

For Parents to Confirm:

☐ I consent for my child to fill out this form. They have permission to share this information with HIAS in pursuit of a certificate from HIAS affirming they have completed the work for a HIAS mitzvah project.

HIAS' permission to share about student's mitzvah project including excerpts of what has been submitted on its website or on social media can be (choose one below).

- ☐ With attribution (using first name and first letter of last name and city, state)
- ☐ Anonymously (using content from the submission with no identifying information)
- ☐ I prefer that no information is made public (default option unless otherwise checked)

Parent Signature and Date (by typing my name above, I confirm the information and choices indicated)

Educators will submit the completed forms to sarah.bassin@hias.org to receive HIAS certificates for all students

For Students to Complete:

JEWISH TRADITION

What text did you study and what does it have to say about welcoming the stranger? What did you find most interesting or surprising?

MIGRATION STORIES

Here's what I learned and felt from studying my own family's story of migration or from interviewing someone with a family story of forcible displacement:

RECENT HISTORY AND CURRENT EVENTS

Answer the most appropriate question(s) depending on what you studied:

What was something new you learned about refugees and migration in history? Or what from the stories of today's refugees stays with you?

VOLUNTEER PROJECT

Describe what you did for your volunteer project. Include relevant links or content you created for it. Who did you help, what did you accomplish and how did it feel?

SHARING WHAT YOU LEARNED

How did you share this mitzvah project with others? If you wrote about it in your sermon, please include that section of your sermon here.