



Religious Action Center History & Influence Program Guide 60 minutes (or longer!)

Audience: Adaptable for all ages

Goals:

- Communicate the following messages about the purpose and function of the Religious Action Center of Reform Judaism:
 - The Reform Movement has been involved in the pursuit of social justice and engaged in public policy work for many decades
 - The Religious Action Center, on behalf of the Reform Movement, uses many different approaches to achieve its goal of *tikkun olam*
 - The Reform Movement works on a broad range of issues that affect us as Jews, as North Americans, and as global citizens
 - The Religious Action Center provides a Jewish voice on important public policy issues
 - The Religious Action Center can support and enhance an individual's personal social action work
- Inspire program participants to become involved in the work of the Religious Action Center

Timeline:

0:00-0:05	Set Induction- What is Social Justice?
0:05-0:10	Video Viewing
0:10-0:20	Conversation about what was seen on the PowerPoint
0:20-0:50	Digging Deeper: Going Through the PowerPoint (if you want the program to be longer, you can expand this section of the program)
0:50-0:60	Concluding Activity

Materials:

- Computer and projector (for displaying PowerPoint presentation)
- RAC History Video (available for download [here](#), or to stream on Youtube [here](#))
- RAC History PowerPoint Presentation (available for download [here](#))
- White board or butcher paper
- 4 posters, which read "Strongly Agree," "Agree," "Disagree," and "Strongly Disagree"

Program Details:

0:00-0:05 Set Induction: Advocacy, Education, & Direct Service

- 1) Place four posters in different corners of the room that say, "Strongly Agree," "Agree," "Disagree," and "Strongly Disagree." As you read the following statements, ask participants to move to the corner of the room that best reflects their relationship to the statement.

Teen and/or Adult Participants:

- a. I engage in the pursuit of social justice
- b. Social justice is a Jewish value
- c. My Jewish upbringing and/or education informs my social justice work

- d. I participate in community service projects on a regular basis
- e. I have served food at a homeless shelter
- f. I have helped to clean up a park
- g. I have written a letter to my Senators or Representative
- h. I have written a letter to my local elected officials
- i. I have voted (or, I plan to vote in the first election after I turn 18)
- j. I have lobbied an elected official in person
- k. I have done some form of advocacy around a piece of legislation
- l. I have taught someone else about a social justice issue that I care about
- m. I have given money to *tzedakah*
- n. I have donated to a charity that focuses on a cause that I care about
- o. I have read a book or a newspaper article about a social justice issue that I care about
- p. I have written a letter to the editor of a newspaper
- q. I can change the world
- r. My opinions can make a difference
- s. The choices I make each day impact people all around the world

Younger Participants:

- a. I can change the world
- b. My opinions can make a difference
- c. The choices I make each day impact people all around the world
- d. Caring about social justice is part of being Jewish
- e. I have served food at a homeless shelter
- f. I have helped to clean up a park
- g. I have given money to *tzedakah*
- h. I have donated to a charity that focuses on a cause that I care about
- i. I have written a letter to my Senators or Representative
- j. I have written a letter to my local elected officials
- k. I plan to vote in the first election after I turn 18
- l. I have taught someone else about a social justice issue that I care about
- m. I have read a book or a newspaper article about a social justice issue that I care about
- n. I have written a letter to the editor of a newspaper

2) Have a brief discussion about the activity, using the following questions:

- What did you notice about your answers in relation to others' answers?
- What types of social justice activities do people engage in most frequently?
- What is the difference between advocacy and direct action? Which is more effective?

3) Read (or summarize) the following passage to transition into the next piece of the program:

- Advocacy can be a difficult piece of the struggle for social justice when you don't feel like you have the knowledge or resources to learn about specific legislation or the tools to contact your members of Congress. Luckily, the Religious Action Center, the Reform Movement's Washington office, serves as a resource for Reform Jews and others across the country, tracking and providing resources on legislation related to the issues of importance to the Movement. The RAC brings the Reform Movement to Washington, D.C. and Washington, D.C. to the Reform Movement. Before the end of this program, you will know a lot more about what the RAC does and how you can get involved with our Movement's social justice work.

0:05-0:10 Video Viewing

1) Introduce the Video:

- You are about to see a representation of the Religious Action Center in pictures. As you are watching, think about the messages that the images convey and what they tell you about the work of the RAC. We will discuss your impressions when the presentation has concluded.
- 2) Show the video presentation of the RAC's history, available for download [here](#) to stream from Youtube [here](#). (If you are streaming the video, for optimal readability, select the HD option or '720p' on the toolbar below the picture.)

0:10-0:20 Conversation about what was seen on the PowerPoint

Direct a conversation about the PowerPoint presentation, using the following discussion questions (write the answers to these questions on a white board):

- Based on what you just saw, how would you describe the Religious Action Center?
- What issues does the Reform Jewish Movement care about? (*key answers: civil rights, separation of church and state / religious freedom, economic justice / poverty, Israel, health care, immigration, gun control, global health, disability rights, genocide*)
- How does the RAC work to accomplish its goals? What are the different forms of advocacy it uses? (*key answers: public speaking at rallies and other events, communication with Members of Congress, hosting conferences, raising funds, educating members and others, engaging in direct service work*)
- What role do Jewish texts and teachings play in the Religious Action Center's work?
- Does the Reform Jewish Movement focus about the same public policy issues that you care about?

0:20-0:50 Digging Deeper: Going Through the PowerPoint

Open the PowerPoint presentation ([available here](#)), which will allow you to view slide-by-slide the video presentation that you just watched.

Use the "teacher's manual" (Attachment II) to lead this discussion and educate about the RAC. You can pick and choose which slides you want to highlight and which discussion questions you want to use, based on your audience and time limitations. To prepare, read through the entire manual before the start of your program, noting the slides that you want to revisit and the questions that you want to ask. To appropriately frame the conversation, begin with "Slide 2: The Founding of the Religious Action Center" and conclude with "Slide 22: Find Us on the Web!"

Spend 20-30 minutes going back to specific slides in the PowerPoint and engaging in conversation with your participants before transitioning to the concluding activity. You can spend between 3 and 10 minutes on each slide that you choose to review. (See Attachment I for full table of contents for the PowerPoint and suggestions for 20 and 30 minute conversations).

0:50-0:60 Concluding Activity: Put Yourself in the Picture

- 1) Instruct each person to make a list of things that they can do to "put themselves into the picture." In other words, how can they be more active in fighting for the causes that they care about?
- 2) Ask a few individuals to share examples from their lists.
- 3) Encourage participants to post their lists somewhere else where they will see them frequently to and follow through with the tasks that they outlined. Remind them that the RAC is a resource as they engage in social justice work and encourage them to visit the RAC website (www.rac.org) and sign up for the Reform Movement's social action networks.

Attachment I
Table of Contents & Conversation Templates

Table of Contents:

- Slide 1: Title Page
- Slide 2: The Founding of the Religious Action Center (RAC)
- Slide 3: Civil Rights, Part 1
- Slide 4: Civil Rights, Part 2
- Slide 5: Rabbi David Saperstein, RAC Director and Counsel
- Slide 6: Interfaith Cooperation
- Slide 7: Separation of Church and State
- Slide 8: Economic Justice
- Slide 9: Gun Control
- Slide 10: Health Insurance Reform
- Slide 11: Genocide in Darfur
- Slide 12: Energy and the Environment
- Slide 13: Reproductive Freedom and Women's Issues
- Slide 14: LGBT Equality
- Slide 15: Israel
- Slide 16: Global Health: "Nothing but Nets"
- Slide 17: Building Relationships with Elected Officials
- Slide 18: Comprehensive Immigration Reform
- Slide 19: Disaster Relief
- Slide 20: Disability Rights
- Slide 21: RAC Training Programs
- Slide 22: Find Us on the Web!

Conversation Templates:

30-minute Conversations

Focus: Civil Rights, Past & Present

(5 minutes) Slide 2: The Founding of the RAC
(5 minutes) Slide 3: Civil Rights, Part 1
(5 minutes) Slide 4: Civil Rights, Part 2
(5 minutes) Slide 14: LGBT Equality
(5 minutes) Slide 20: Disability Rights
(3 minutes) Slide 17: Building Relationships with Elected Officials
(2 minutes) Slide 22: Find Us on the Web!

Focus: International Issues

(5 minutes) Slide 2: The Founding of the RAC
(5 minutes) Slide 11: Genocide in Darfur
(5 minutes) Slide 15: Israel
(5 minutes) Slide 16: Global Health
(5 minutes) Slide 19: Disaster Relief
(5 minutes) Slide 22: Find Us on the Web!

Focus: Hot-Button Issues

(3 minutes) Slide 2: The Founding of the RAC
(5 minutes) Slide 9: Gun Control
(5 minutes) Slide 12: Energy & Environment
(5 minutes) Slide 13: Reproductive Freedom
(5 minutes) Slide 14: LGBT Equality
(5 minutes) Slide 18: Comprehensive Immigration Reform
(2 minutes) Slide 22: Find Us on the Web!

Focus: Core Values of the Reform Movement

(5 minutes) Slide 2: The Founding of the RAC
(5 minutes) Slide 3: Civil Rights, Part 1
(3 minutes) Slide 4: Civil Rights, Part 2
(5 minutes) Slide 7: Separation of Church and State
(5 minutes) Slide 11: Genocide in Darfur
(5 minutes) Slide 15: Israel
(2 minutes) Slide 22: Find Us on the Web!

20-minute Conversations

Focus: Civil Rights, Past & Present

(3 minutes) Slide 2: The Founding of the RAC
(5 minutes) Slide 3: Civil Rights, Part 1
(5 minutes) Slide 14: LGBT Equality
(5 minutes) Slide 20: Disability Rights
(2 minutes) Slide 22: Find Us on the Web!

Focus: International Issues

(3 minutes) Slide 2: The Founding of the RAC
(5 minutes) Slide 11: Genocide in Darfur
(5 minutes) Slide 15: Israel
(5 minutes) Slide 16: Global Health
(2 minutes) Slide 22: Find Us on the Web!

Focus: Hot-Button Issues

(3 minutes) Slide 2: The Founding of the RAC
(5 minutes) Slide 12: Energy & Environment
(5 minutes) Slide 13: Reproductive Freedom
(5 minutes) Slide 14: LGBT Equality
(2 minutes) Slide 22: Find Us on the Web!

Focus: Religious Liberty and the Jewish Community

(3 minutes) Slide 2: The Founding of the RAC
(3 minutes) Slide 5: Rabbi David Saperstein
(4 minutes) Slide 6: Interfaith Cooperation
(4 minutes) Slide 7: Separation of Church and State
(4 minutes) Slide 15: Israel
(2 minutes) Slide 22: Find Us on the Web!

Attachment II PowerPoint Guide

Note: This guide for the [PowerPoint](#) is not meant to be used in its entirety every time you run this program. Instead, familiarize yourself with the information contained within and determine which slides and discussion questions you want to highlight, based on your audience and time limitations.

Slide 1: Title Page

Slide 2: The Founding of the Religious Action Center (RAC)

Background: In 1961, the Union for Reform Judaism voted at its Biennial conference to establish a center for social justice in Washington, D.C. The Resolution reads, "Social Action will succeed to the extent that in our synagogues, individually and collectively, we have the understanding and the daring to make Judaism relevant to the great issues of our time" (1961 Resolution on the Religious Action Center and its operation).

Pictures:

Top right: On November 13, 1961, the RAC was saluted in a special tribute at the White House Rose Garden. President John F. Kennedy was presented with a historic Torah once owned by Rabbi Isaac Mayer Wise, the founder of American Reform Judaism, symbolizing the lasting contribution of Jews to the moral fabric of American society. At this ceremony, President Kennedy noted: "I think this symbolizes the happy relations which exist between all religious groups and must continue to exist in this country if we are to be worthy of our heritage."

Bottom Row: This series of pictures celebrates the Religious Action Center's building at 2027 Massachusetts Ave. in Washington, D.C. Kivie Kaplan, President of the NAACP, Honorary Vice-Chair of the Union of American Hebrew Congregations (now the Union for Reform Judaism), and member of the Union's Commission on Social Action, and his wife Emily (pictured with photograph of JFK), provided the funds for the purchase of the Religious Action Center's building in 1959. This building has served as a center for social justice ever since. In 2003, after the building underwent major renovations, the section of 21st Street next to the RAC was formally named "Kivie Kaplan Way" (dedication ceremony pictured).

Discussion Questions:

- 1) What do you think of the quote on the slide? Do you agree with the sentiment? What does it mean to need "understanding and daring?" Has social action "succeeded"?
- 2) What messages were conveyed by the Reform Movement and the White House by having the dedication of the Religious Action Center in the White House Rose Garden?
- 3) Have you ever visited the Religious Action Center in D.C.? What is significant about having an office in Washington?

Slide 3: Civil Rights, Part 1

Background: The Religious Action Center opened at the pinnacle of the Civil Rights Movement. It is unsurprising that Jews responded powerfully to the fight against racial segregation and discrimination in America. After all, no group in history has been so frequently the victim of racial and ethnic hatred. As a result, few Americans have invested themselves as deeply as the Jewish

community in the struggle for civil rights. As a result of the demands of faith and of enlightened self-interest, Jews served at the forefront of the fight to end racial segregation in education, public accommodations and voting, by playing an active role in the equality struggles of the '50s and '60s, when a strong black/Jewish alliance was at the heart of the Civil Rights Movement.

Pictures:

Left: At its beginning, the RAC building housed many different organizations, all focused on pursuing social justice and civil rights. In fact, when Kivie Kaplan donated the funding for the building, he stipulated that the Leadership Conference on Civil Rights, a coalition of groups working together for equal rights, must also be housed there. The list in the photograph reveals the breadth of organizations working out of the Religious Action Center in 1964.

Right: Rabbis marched with Martin Luther King Jr., throughout the South, where some were beaten and many were jailed. Prominent among them was Rabbi Abraham Joshua Heschel, who was a spiritual partner to King in the struggle against racism. In this photo, Rabbi Maurice Eisendrath, President of the Union of American Hebrew Congregations (now the URJ), holds the Torah and marches alongside Rabbi Heschel and Dr. King in Montgomery, Alabama.

Discussion Questions:

- 1) What does the list of organizations tell you about the goals and interests of the RAC at its founding? How do you think these groups worked together to accomplish their goals?
- 2) What is your interpretation of Abraham Joshua Heschel's famous declaration, "When I marched in Selma, I felt like my legs were praying"? When are YOUR legs praying?
- 3) What else do you know about the involvement of the Jewish community in the Civil Rights Movement?

Slide 4: Civil Rights, Part 2

Background: Jewish political leverage contributed to passage of landmark civil rights laws, nationally and locally. Once civil rights and religious groups mobilized the conscience of America against racial evil, changes came at last. The Civil Rights Act of 1964 and the Voting Rights Act of 1965 were both drafted in the conference room of the Religious Action Center building, under the aegis of the Leadership Conference on Civil Rights. Over the next 30 years, the Jewish community continued to be an avid supporter of more than two dozen of the most far-reaching civil rights laws in the nation's history, and today continues to address persistent discrimination against women, racial minorities, and the disabled in voting, housing, and employment.

Pictures:

Left: At a Black-Jewish commemoration of *Kristallnacht* in the early 1990s, Rabbis David Saperstein, Lynne Landsberg and Murray Saltzman join civil rights leaders Rep. Walter Fauntroy, Ben Hooks, (Executive Director of the NAACP) and Rev. Jesse Jackson to light a *yahrzeit* candle.

Bottom Right: Members of Reform Jewish congregations throughout the United States were active in local struggles for civil rights. As individuals, and as representatives of their synagogues and the Reform Movement, they participated in rallies and demonstrations demanding civil rights in their communities.

Top Right: Rabbi Alexander Schindler, President of the Union for Reform Judaism from 1973 to 1996, advocates in the 1970s for affirmative action programs alongside Ben Hooks, Executive Director of the NAACP. The URJ holds that the continual denial of equal opportunity makes it morally obligatory that universities, labor unions, employers, and governmental institutions utilize goals and timetables (rather than quotas) in an effort to provide economic and educational opportunities for qualified Blacks, Latinos, women and economically disadvantaged persons and minorities.

Discussion Questions:

- 1) Did you know that Dr. Martin Luther King Jr spoke to the 1963 URJ Biennial? What is the significance of his words?
- 2) How does the biblical precept “Thou shalt love thy neighbor as thyself” (Leviticus 19:8) relate to the Reform Movement’s involvement in civil rights issues?

Slide 5: Rabbi David Saperstein, RAC Director and Counsel

Background: Rabbi David Saperstein has been the Director and Counsel for the Religious Action Center since 1974. Selected by *Newsweek* magazine as the most influential rabbi in the country in 2009 and described in a *Washington Post* profile as the “quintessential religious lobbyist on Capitol Hill,” Rabbi Saperstein represents the Reform Jewish Movement to Congress and the Administration. During his over three-decade tenure at the helm of the RAC, Rabbi Saperstein has headed several national religious coalitions, including the Coalition to Protect Religious Liberty. He serves on the boards of numerous national organizations including, People For the American Way, Coalition on the Environment and Jewish Life, the World Bank’s “World Faith Development Dialogue” and for 25 years, has served on the Board of the NAACP and the Leadership Conference on Civil and Human Rights.

Discussion questions:

- 1) What do the photographs on this page tell you about the various venues where Rabbi Saperstein speaks on behalf of the Reform Movement?
- 2) What does it mean to “Say words which will be heard” (Yevamot 65b)? How does this fit into the Religious Action Center’s mission to be the voice of the Reform Jewish Movement in Washington?

Slide 6: Interfaith Cooperation

Background: The Reform Movement is a leader within the religious community in promoting interfaith dialogue and cooperation. The URJ’s Commission on Interreligious Affairs spearheads the Movement’s work on these issues, creating dialogue guides and facilitating opportunities for collaboration between communities of faith.

Pictures:

Top Left: In 1997, the Religious Action Center, a long-time supporter of freedom for the Tibetan people, hosted a Passover Seder in honor of the Dalai Lama. Surrounded by prominent Jewish leaders and public officials, the Dalai Lama thanked the RAC for its hospitality and declared that the experience helped him to understand even more deeply the sources of strength that have allowed for Jewish survival.

Top Right: Mark Pelavin, Associate Director of the Religious Action Center and Director of the Commission on Interreligious Affairs, represents the Reform Movement at its first meeting with Pope Benedict XVI after his elevation in 2005.

Bottom Right: On August 31, 2007, Rabbi Eric Yoffie, President of the Union for Reform Judaism, delivered remarks at the Islamic Society of North America's (ISNA) 44th annual convention in Chicago, IL. In November 2007, Dr. Ingrid Mattson, President of ISNA, addressed the URJ's Biennial in San Diego, California. These speeches attracted national attention and were symbolic of the partnership between ISNA and the URJ, working together to combat stereotypes and biases and enhance dialogue and collaboration between the communities.

Discussion Questions:

- 1) Do you recognize the people in these photos? What do you learn about the Religious Action Center by looking at these photos?
- 2) How has the Union for Reform Judaism's commitment to interfaith work been reflected in your synagogue?
- 3) Why do you think the Reform Jewish Movement has taken such a leadership role in promoting dialogue between people of various faith traditions?

Slide 7: Separation of Church and State

Background: Through its various resolutions and past actions, the Union for Reform Judaism has made the protection of religion from government and the protection of government from religion a priority. Rabbi David Saperstein (who teaches First Amendment law at Georgetown University Law Center) is a leading religious expert on the separation of church and state. He is sought out by advocates, lobbyists, elected officials, and academics for his insights and legal analysis on complicated church/state questions.

Only in America have Jews been free to pursue our faith and to organize our communal lives, equal under law and in practice, without government interference. America — through its Constitution — created a system of religious liberty that has proved to be generally fair and effective, one that Jews wish to preserve for Americans of all faiths and no faith. In fact, there are many students of American Jewish life who believe that the struggle to ensure separation of church and state in America is one of the greatest contributions Jews have rendered to the protection of a core American freedom. Jews have learned through history that both religion and the state flourish best when they are separate.

Pictures:

Top right: RAC Legislative Assistant Elana Perry advocates against government-funded vouchers being used to fund student tuition at private, and particularly, parochial schools. Anti-voucher advocacy has been a centerpiece of the RAC's church/state agenda. Because vouchers allow for indirect government funding of religious institutions by the government and divert much-needed funds from public schools, the RAC has opposed voucher programs.

Top left: Members of Temple Sholom in Plainfield, New Jersey advocate to "Keep the State Out of Religion." Crucial social justice advocacy takes place at the state and local levels and our Rabbis, social action committees, and synagogues are often at the center of these efforts. As such, Reform congregations across the U.S. have been active on local church/state issues, such as keeping religious education out of public schools, preventing public funds from going to religious organizations, and ensuring that people of faith are free to practice their religions as they choose.

Discussion Questions:

- 1) What does it mean, as it states in the quote on this slide, that separation of church and state “is best for both church and state”? Do you agree?
- 2) Why do you think the Religious Action Center is so involved in this issue?
- 3) Where have you encountered situations that you believed to be violations of the separation of church and state? How did you address these concerns? Did you look to the Religious Action Center as a resource?
- 4) Do you know of legislative efforts on religious freedom or other social justice issues on which your synagogue or Rabbis have taken a stand?

Slide 8: Economic Justice

Background: The Reform Movement has always acted upon fundamental Jewish ideals by advocating for children, the poor, disenfranchised, the elderly, the sick, the disabled and the "stranger among us." In past resolutions we have called for full employment programs, affordable public housing, day care, family planning, and health and legal services.

Pictures:

Top left: RAC Legislative Assistants attend a rally opposing tax cuts that would place an undue burden on low-income Americans. Boosted by strong Union for Reform Judaism policy on responsible taxes and economic justice, the RAC is at the forefront of advocating for economic justice issues that protect the most financially vulnerable people.

Bottom left: Members of the Central Conference of American Rabbis attend a rally organized by Interfaith Worker Justice, a RAC coalition partner dedicated to the rights of low-wage workers. A core aspect of the work of the RAC is supporting Rabbis, Cantors and congregants involved in the issues about which our Movement cares. Rabbis can provide a unique moral voice on issues about which we have a strong biblical mandate, such as treating workers with respect and dignity.

Top right: RAC Program Director Rabbi Michael Namath, flanked by Congressional leaders, speaks at a rally in support of raising the minimum wage. The RAC was heavily involved in the fight to raise the minimum wage. Rabbi Saperstein was present at the signing of the bill by President Bush when an increase was finally passed.

Bottom right: Participants in the Reform Movement’s Urban Mitzvah Corps (UMC) program peel potatoes at a soup kitchen. UMC is an intense six week program which offers exciting social justice opportunities for Jewish teens in and around New Brunswick, NJ. Each participant volunteers at two service agencies throughout the program. Evenings are devoted to a curriculum involving guest speakers, social activities, and current social justice issues.

Discussion Questions:

- 1) How would you define “Economic Justice”? What smaller issues fall into this broad category?
- 2) What are the different ways that people work to achieve economic justice? What role does direct service play in the pursuit of economic justice?
- 3) What does it mean to “champion” the poor and the needy, as is written in Proverbs 31:9?

Slide 9: Gun Control

Background: Jewish tradition emphasizes the sanctity and primacy of human life. The Bible commands us, "Thou shalt not murder." The Talmud teaches us that "he who takes one life it is as though he has destroyed the universe and he who saves one life it is as though he has saved the universe." In an increasingly impersonal and alienating society, the dehumanizing of the human being and the carelessness with which human life is taken stand in direct violation of these affirmations of our tradition. The URJ has long recognized the need for legislation "that would limit and control the sale and use of firearms" and has called on the United States government to "eliminate the manufacture, importation, advertising, sale, transfer and possession of handguns except for limited instances." (URJ 1975). Over the years, the URJ has spoken out on gun control in general as well as on specific issues such as banning assault weapons and so-called "cop-killer bullets."

Pictures:

Top Right: The federal Assault Weapons Act (AWA) was passed and signed by President Clinton in 1994. The AWA banned 19 assault weapons, including UZIs, AK-47s, TEC-9 pistols and their copycats, and made it illegal to manufacture, transfer, or possess various types of semiautomatic rifles, shotguns and pistols. However, the AWA expired in 2004. Rabbi Saperstein and other religious leaders joined together to encourage Congress and the President to renew a ban on assault weapons, which, according to the Bureau of Alcohol, Tobacco, and Firearms, "were designed for rapid-fire, close-quarter shooting at human beings." Unfortunately, the assault weapons ban has not yet been reinstated, but the Religious Action Center continues to fight for its passage.

Left, Middle & Bottom Right: On May 14, 2000, Mother's Day, 750,000 people gathered on the National Mall for the "Million Mom March." The URJ and the RAC were among the first groups to sign on in support of the March and were instrumental in getting the word out among other religious groups. In total, over a million mothers and others marched in Washington and in local marches across the United States. The March was a tremendous demonstration of the vitality of the Reform Movement and our ability to organize for the sake of social justice and the safety of our children. One of the highlights was a stirring speech by Rabbi Eric Yoffie, President of the Union for Reform Judaism and former Director of the Commission on Social Action, who lifted up the moral obligation to enact sensible gun control laws.

Discussion Questions:

- 1) What messages do you see conveyed in the signs and posters? One poster declares, "Reform Jewish Movement Mobilizes for Common Sense Gun Control." What do you think the phrase "common sense" means in this context?
- 2) Do you agree with Rabbi Yoffie's assertion that our moral outrage on the issue of gun control "has been too feeble and our sense of injustice too timid?" Why is gun control a moral issue?
- 3) The Second Amendment declares, "A well regulated militia being necessary to the security of a free State, the right to keep and bear arms shall not be infringed." What do these words mean to you?

Slide 10: Health Insurance Reform

Background: The Union for Reform Judaism has consistently supported universal health insurance coverage. A 1975 URJ Resolution on "Health Care and Health Insurance" called for a "national comprehensive prepaid single benefit standard health insurance with no deductible, to cover prevention, treatment and rehabilitation in all fields of health care." In the most recent debate over health care reform, the Religious Action Center played a leadership role within the religious community, mobilizing grassroots and lobbying elected officials. On the website, "Jews for Health Care Reform" (www.jewsforhealthcarereform.org) the Reform Movement gathered interested activists and provided opportunities for engagement and advocacy.

Pictures:

Top Right: At the culmination of a week-long interfaith week of prayer for health care reform, Rabbi David Saperstein addresses an Interfaith Service of Witness and Prayer in Freedom Plaza in Washington, D.C. He declared, "Comprehensive, compassionate health care reform must make resources available based on need rather than ability to pay so that no one will be forced to live in fear that their coverage will be canceled due to illness or employment. And universal means universal: for the rich and the poor, for the old and the young, for the chronically ill and the disabled, and it must focus on preventative and primary care, saving lives while containing cost."

Bottom Right: A close friend and ally of the Religious Action Center, Senator Ted Kennedy (D-MA), was a stalwart and passionate advocate for health insurance reform. His leadership in pursuit of a more effective and just health insurance system drove and, after his death in August 2009, inspired the reforms that were passed into law in late 2009.

Left: Rabbi Michael Namath, Program Director at the Religious Action Center, speaks at a press conference with Majority Leader Harry Reid (D-NV) and Senator Ken Salazar (D-CO), advocating for the reauthorization of the State Children's Health Insurance Program (SCHIP), which provides affordable health insurance to children whose families are slightly above the poverty line.

Discussion Questions:

- 1) What do the quotes on the page teach us about the Reform Movement's approach to the issue of health care reform?
- 2) Why do you think health care reform is such a contentious issue?
- 3) What role did you play in the recent conversations/debates about health care reform? What role did your synagogue/community play?

Slide 11: Genocide in Darfur

Background: As a people intimately acquainted with the horrors of genocide, we are obligated to speak out and take action when other peoples are similarly threatened with ethnic cleansing or annihilation. Accordingly, the Reform Jewish Movement has been a leader in focusing national attention on the ongoing genocide in Darfur.

Pictures:

Left: In October of 2005, Rabbi Saperstein (along with Rabbi David Stern of Temple Emanu-El in Dallas, Rabbi Rick Jacobs of Westchester Reform Temple in New York, John Fishel, president of the Los Angeles Jewish Federation, and Ruth Messinger, president of the American Jewish World Service)

visited Chad to assess the needs of the Darfur refugee camps and the Sudanese people who occupy them after escaping the terror and persecution in Darfur. After the trip, Rabbi Saperstein wrote an op-ed calling for, among other things, stronger support for the organizations that are providing humanitarian aid, Congress and the Administration to enact the Darfur Peace and Accountability Act (which was signed into law in 2006), and the United Nations Security Council to expand the mandate of the African Union troops in Darfur to include protection of civilians.

Top right: On April 30, 2006 the Religious Action Center helped organize the Save Darfur: Rally to Stop Genocide in Washington, D.C. A high percentage of the participants were Jewish, many from Reform synagogues.

Bottom Right: On July 29, 2004, to draw attention to the crisis gripping the people of Darfur, Rabbi Saperstein, along with RAC Legislative Assistant Zach Rosenberg and Ben Cohen and Jerry Greenfield (of Ben and Jerry's Ice Cream) was arrested in an act of civil disobedience outside the Sudanese embassy. Rabbi Saperstein was arrested again on April 27, 2009, along with five members of Congress and other anti-genocide leaders. These acts of civil disobedience were in protest of the ongoing suffering in Darfur which, in 2009, was exacerbated by Sudanese President Bashir's expulsion of more than a dozen aid agencies from the region.

Discussion Questions:

- 1) Based on the photographs, what are the many different ways that the Reform Movement and the Religious Action Center have advocated for an end to the genocide in Darfur?
- 2) What has your congregation/community done to contribute to this effort?
- 3) What does it mean to not "stand idly by the blood of your neighbor" (Leviticus 19:16)? Are the Darfurians really our neighbors? Why or why not? To what other policy issues can we apply this same teaching?

Slide 12: Energy and the Environment

Background: Our Jewish values call us to be good caretakers of our natural environment, and to use our resources wisely and sustainably. In Genesis we read of our obligation "to till and to tend" our earth. The Reform Movement has been working to put this teaching into action by "greening" our synagogues and our communities, and advocating for comprehensive and progressive energy and environmental policies that protect our natural world and guarantee that all people and all species, for generations to come, will have access to a safe and healthy environment.

We see climate change as not just an environmental issue, but also a public health, economic, and national security challenge, and we and our partners throughout the faith community have worked for years to build broad consensus around the moral imperative to act on climate change.

Pictures:

Left: The Reform Movement has been outspoken in calling for policies that tackle climate change and build a clean energy future. Here, Rabbi Saperstein speaks at a 2007 press conference calling for strong national policies to address the looming threat of climate change and to begin building a clean energy future. He is backed by Senators John Kerry (D-MA), Ben Cardin (D-MD), and Olympia Snowe (R-ME), three long-time leaders in the fight for climate action, as well as people of all ages and backgrounds calling for Congress to respond to the climate and energy challenge.

Top right: Each fall, the RAC staff, coordinated by Program Director Rabbi Michael Namath constructs a *sukkah* on the front lawn of our building and invites colleagues, friends, and neighbors to join us for meals, celebrations, and discussion each day of *Sukkot*. The harvest festivals (*Pesach*, *Shavuot*, and *Sukkot*) are a wonderful time to put our teachings on environmental stewardship and sustainability into action; when we share meals outside, in the temporary shelter of the *sukkah*, we have a chance to reconnect with and think about our relationship with our environment, and truly enjoy the air, the food, and other natural resources we take for granted. Last year, we also celebrated the harvest festival of *Sukkot* by beginning to compost food waste at the RAC office, reducing our waste and teaching our visitors about how to build more environmentally sustainable food systems.

Middle right/bottom banner: In March 2009, the RAC and our partners at the URJ launched “Greening Reform Judaism,” a new web portal designed to be the central clearinghouse for all the green-related activities and resources of the Reform Movement. The web portal contains a wealth of information including Jewish texts and teachings on environmental issues, advocacy resources, energy/environment news updates, links to programs and events and much more. As we take our greening work into the 21st century, keeping our web resources up to date – and taking advantage of tools like blogs, social media, and RSS feeds to keep our websites current – is a central piece of our greening efforts. Plus, the transition to online media and resources is a tremendous paper saver!

Discussion Questions:

- 1) What does the quote “One generation goes and another generation comes; but the Earth remains forever.” (Kohelet 1:4) imply about how we should treat the environment? Based on the photographs, what are the many different ways that the Reform Movement and the Religious Action Center have advocated for a sustainable energy and environmental future?
- 2) What does it mean to “green” something? How have you worked to green your home, your school, your community, and your synagogue?
- 3) What does it mean to “till and to tend” our world, and how do we balance these two imperatives (Genesis 2:15)? Is “the environment” something apart from us as humans, or are we part of the “natural world”? How does our tradition view this relationship?

Slide 13: Reproductive Freedom and Women’s Issues

Background: All life is sacred in Judaism. Although an unborn fetus is precious and needs protection, Judaism views the life of the mother as paramount, placing a higher value on existing life than on potential life. Women are commanded to care for their own health and life above all else. When protecting the life or health of the mother is concerned, the rabbis conclude that abortion is a moral decision and can be required under some circumstances.

Pictures:

Top right: On April 25th, 2004, the Reform Movement participated in the largest-ever mobilization for reproductive freedom and other women’s rights, known as the March for Women’s Lives. The Reform Movement sponsored a *Havdalah* Service at the Jefferson Memorial the evening before the March and the next morning, 600 people came to a RAC breakfast in their highly visible gold t-shirts to listen to eight Members of Congress, who sent off the committed and enthusiastic group for the March.

Bottom left: In the 1970s, members of the Union of American Hebrew Congregations (now known as the URJ) marched in support of the Equal Rights Amendment, which would amend the Constitution to state that “Equality of rights under the law shall not be denied or abridged by the United States or by

any state on account of sex.” The Amendment passed the U.S. Senate and the House of Representatives in 1972, but was only ratified by 35 of the necessary 38 states and has therefore never been incorporated into the U.S. Constitution.

Bottom right: In 2007, then-Senator Hilary Clinton addressed Consultation on Conscience attendees. Now, as Secretary of State and the highest ranking woman in the federal government, Clinton plays a leading role in securing women’s rights around the world.

Discussion Questions:

- 1) 18th Century Rabbi Moses Sofer stated, “No woman is required to build up the world by destroying herself.” What does this text mean to you? What does it teach us about how to approach women’s issues today?
- 2) What do you believe falls under the heading of “women’s issues”?
- 3) The religious community is often at the forefront on both sides of the debate over reproductive freedom. What unique role can the Reform Jewish community play in debates about abortion?

Slide 14: LGBT Equality

Background: The struggle for LGBT equality is at the forefront of the modern-day civil rights movement. We see discrimination that is either condoned or approved by local and federal government on a range of topics from employment to marriage, from immigration to adoption. Just as acceptance of the LGBT community has moved from the fringe closer to the mainstream of American culture in recent years, the battle for equal rights for gays and lesbians has become a flourishing area of the law.

Continuing our commitment to civil rights and equal protection under the law, the Reform Movement has been an advocate of gay and lesbian rights since 1965, when the Women of Reform Judaism (WRJ) passed a resolution calling for the decriminalization of homosexuality. Since then, the URJ, CCAR, WRJ, CSA, and NFTY have passed resolutions dealing with issues specific to Reform Judaism, such as inclusion of gays and lesbians in the rabbinate and cantorate, as well as national issues, such as support for civil marriage, elimination of discrimination within the Armed Forces and the Boy Scouts, and support for explicit workplace non-discrimination and civil rights legislation.

Pictures:

Top left: Legislative Assistants Jessie Weiser and Micaela Hellman-Tincher join a delegation of Reform Jews marching in the Washington D.C. Pride Parade in June 2009.

Top right: As part of the “Clergy Against Hate” Campaign, Rabbi Saperstein and other religious leaders, supported by Senator Ted Kennedy, sign a letter to Senators encouraging them to pass the Matthew Shepard Local Law Enforcement Hate Crimes Prevention Act (S. 1105). This legislation, finally signed into law in 2010 after a decade-long campaign, added “real or perceived sexual orientation, gender, gender identity, and disability” as protected categories under federal hate crimes statutes.

Bottom left: Rabbi Lynne Landsberg, former Associate Director of the Religious Action Center, speaks at a major rally for gay rights at the Lincoln Memorial.

Discussion Questions:

- 1) Why do we cite the biblical precept that all people are created in the image of God to justify our work on LGBT equality? How can we respond to those who use other biblical passages to denounce homosexuality?
- 2) In what ways do LGBT individuals face discrimination or harassment in your community? How have you and your community worked to achieve equality for them?
- 3) Why is LGBT equality a civil rights issue?

Slide 15: Israel

Background: The Union for Reform Judaism and the Central Conference of American Rabbis (CCAR) have long been outspoken in their support of the Middle East peace process. Throughout the Reform Movement's history, in times of peace and in times of strife, we have spoken out in unequivocal and unconditional support of the State of Israel and her people. This support stems from a love of the land and an understanding that the destinies of the Jewish people and of Israel are intertwined in an unbreakable connection. The Reform Jewish Movement supports a two-state solution to the current conflict as the surest way to guarantee both the long-term security of Israel as a Jewish and democratic state and the rights of the Palestinians. It addresses, as well, a range of social justice issues, including Israel's growing rates of poverty and environmental challenge and the rights of Soviet and Ethiopian immigrants and Arab citizens.

Pictures:

Left: In the summer of 2006, participants in RAC's the Machon Kaplan Summer College Internship Program attend a rally in support of Israel after violence escalates in the region.

Top right & bottom middle: The Reform Movement is particularly active in promoting religious pluralism in Israel. In 2008, on a URJ/RAC social justice mission, Reform Jews learned about the impact of Israel's current legal system on the Progressive Jewish community there.

Discussion Questions:

- 1) Why is advocacy for Israel a social justice issue?
- 2) What is the American Jewish community's role in the ongoing debates within Israel about the status of non-Orthodox Jews?
- 3) How do you define "Support for Israel"? Is your definition the same as the Reform Movement's?

Slide 16: Global Health: "Nothing but Nets"

Background: Each year, malaria causes over one million deaths and infects 500 million people. The large-scale impact of this disease devastates society and the economy. Yet, the spread of malaria is preventable and the solution is simple and cost-effective. Studies show that using insecticide-treated bed nets can reduce transmission as much as 90%. So, in 2007 the Union for Reform Judaism, in partnership with the United Nation Foundation, launched a *Nothing But Nets* Campaign. With each \$10 donation, Reform Jews across the country funded the purchase, distribution, and education about the proper use of a family bed net. In only three years, the Reform Movement raised over \$650,000—that's 65,000 bed nets, distributed to Sudanese refugees who have crossed borders into Uganda, the Central African Republic and Chad. As had been the case with the global AIDS campaign a decade earlier, the RAC helped break new ground in the religious community, serving as a model for other faith groups and denominations who were interested in reducing the spread of malaria.

Pictures:

Top left: In February 2009, Commission on Social Action Director Rabbi Marla Feldman traveled with Commission members Nancy Solomon and Stephanie Garry to Kenya to take part in the delivery of insecticide-treated bed nets to help stem the tide of malaria that rages in refugee camps throughout Africa.

Bottom left: At the 2007 Union for Reform Judaism Biennial in San Diego, the Religious Action Center organized a “Nothing But Nets” basketball- shooting competition to raise funds for the “Nothing but Nets” Campaign, raising over \$3,000. Here, URJ President Rabbi Eric Yoffie, and then URJ Senior Vice President Rabbi Leonard Thal take their turn.

Bottom center: The 2007-08 Eisendrath Legislative Assistants don their Nothing but Nets “Buzzkill” t-shirts. Selling the t-shirts is another way that synagogues, URJ affiliates and the CCAR have raised money for the campaign.

Discussion Questions:

- 1) What is the role of the Jewish community in responding to the needs of non-Jewish communities across the world?
- 2) What makes an effective campaign?
- 3) What is your reaction to the quote, “Whoever saves a life, saves the world entire.” (Sanhedrin 4:9)? How do you think it applies to the ‘Nothing but Nets’ campaign? What other issues can we apply it to?

Slide 17: Building Relationships with Elected Officials

Background: After years of advocacy in Washington, D.C., the RAC, led by Rabbi Saperstein, Mark Pelavin, and RAC Legislative Director Barbara Weinstein, has developed strong relationships with many elected officials who are leaders on the issues of fundamental importance to our Movement. These relationships allow us to have a direct impact on the legislative process. But, the RAC’s success is rooted in the support from rabbis and lay leaders at the congregational level and the willingness of our leaders to come to D.C. to meet with elected officials in lobby visits or at gatherings like the RAC’s “Consultation on Conscience.”

Pictures:

Top Right: Jane Wishner, former Chair of the Commission on Social Action, meets with then-Senator Hilary Clinton (D-NY) and Speaker of the House Nancy Pelosi (D-CA) at the 2007 “Consultation on Conscience,” Reform Judaism’s flagship public policy conference.

Bottom Middle: Mark Pelavin visits with Vice President Joe Biden during the Vice President’s annual Rosh Hashanah party.

Bottom Right: Rabbi Saperstein waits with Senator Susan Collins (R-ME) as she is introduced as a speaker at the 2009 “Consultation on Conscience.”

Bottom Left: Rabbi Saperstein, then chairing the International Commission on Religious Freedom, talks with President Clinton, while Vice President Gore looks on, at a strategy gathering at the White House

Top Left: RAC and URJ Leadership meet with Rep. Nita Lowey (D-NY) during an advocacy day on Iran.

Discussion Questions:

- 1) (*for younger students*) What elected officials do you recognize in these photos?
- 2) Why is it important for the Religious Action Center staff and prominent lay leadership to have relationships with elected officials? What can come of these relationships?
- 3) How do elected officials “influence the masses to become meritorious” (Pirkei Avot 5:21)? What is our role in shaping elected officials’ actions?

Slide 18: Comprehensive Immigration Reform

Background: As a community of immigrants and refugees with a long history of sojourning in foreign lands, Reform Jews have a unique responsibility to ensure that the rights of immigrants are protected. Just as our ancestors sought opportunity in new lands and to be reunited with family, today’s immigrant communities come for similar reasons. For this reason, the Reform Movement has been a tireless advocate for comprehensive immigration reform in partnership with hundreds of faith organizations from around the country. Many of our synagogues have helped absorb immigrants in their communities, have advocated against restrictive state and local legislation and have run a range of social service programs for immigrants—all drawing on programs the RAC has disseminated throughout the Movement.

Pictures:

Left and top right: In the summer of 2007, the Religious Action Center staff joined thousands of supporters marching through Washington to demand a comprehensive solution to our broken immigration system. Among these advocates were RAC Legislative Director Barbara Weinstein, and Legislative Assistant Marc Katz, who lent their creativity to the cause. Rallying has been a cornerstone of immigration advocacy, uniting people of diverse faiths and cultures across the country to join in a chorus that demands we welcome the stranger and treat him with dignity and respect.

Bottom Right: On March 22, 2010, over 200,000 advocates descended on the National Mall to rally for comprehensive immigration reform. In partnership with the *We Were Strangers, Too: Jewish Campaign for Immigration Reform*, the RAC hosted a luncheon where participants studied Torah, made posters and shared personal histories. The participants pressed the Administration and Congress to take up comprehensive immigration reform that protects our families, our workers, and our communities.

Discussion Questions:

- 1) Based on the photographs and your own social action experience, what are the many different ways that the Reform Movement and the Religious Action Center have advocated on behalf of immigrants? What has your congregation/community done to contribute to this effort?
- 2) The sign in the photo asks for “Justice & Dignity for all U.S. Immigrants.” How do you define justice and dignity in this context?
- 3) What does it mean that the “strangers who sojourn with you shall be to you as the natives among you” (Leviticus 19:33)?

Slide 19: Disaster Relief

Background: The Reform Jewish community has a long history of generosity when natural disasters devastate communities, when houses of worship burn in the fires of racial prejudice, when terrorism

causes havoc, and when other disasters cause harm across the planet. Recent efforts have included aid after the earthquake in Haiti, terrorism in Israel, Hurricanes Katrina and Rita, the Tsunami in Asia and the genocide in Sudan. The Union for Reform Judaism is a member of the Jewish Coalition for Disaster Relief, a unified Jewish response to natural and man-made crises that occur outside of North America.

Pictures:

Top right & bottom: In addition to providing financial support, Reform Jews and congregations have traveled to devastated areas to aid in physical rebuilding. Most recently, congregations have sent delegations and the Reform Movement has coordinated trips to repair the extensive damage in New Orleans after Hurricane Katrina. Here, college students on a Reform Movement Alternative Spring Break trip help rebuild damaged neighborhoods.

Top left: Members of the Commission on Social Action of Reform Judaism help to restore a home destroyed by the floods after Hurricane Katrina during a Commission meeting in New Orleans in 2008.

Discussion Questions:

- 1) When we hear about natural or man-made disasters around the world, what can we do to help?
- 2) What have you done to help repair the world after recent disasters?
- 3) Does the text on the page apply to the Jewish community's work in disaster relief? At what point are people about to fall and when have they already fallen? Does our obligation to act change depending on the situation or location of the disaster?

Slide 20: Disability Rights

Background: Jewish tradition teaches us of our obligation to ensure equal access for all people and to help facilitate the full participation of individuals with disabilities in religious and public life. In Leviticus 19:14 we are commanded, "You shall not insult the deaf, or place a stumbling block before the blind." Stumbling blocks come in many forms, from less-than-accessible buildings, Shabbat services, prayer books and web pages to health care that is harder to access or isn't sufficient for people with disabilities. Even within our own Movement, the absence of technologies and support mechanisms can prevent full participation of people with disabilities in many of our programs. We are obligated to remove these stumbling blocks; this is why Reform Judaism cares so deeply for the rights of people with disabilities.

Pictures:

Top left: The RAC's Senior Advisor on Disability Issues, Rabbi Lynne Landsberg speaks with actor and activist Michael J. Fox after his presentation at the RAC's 2005 Consultation on Conscience. Mr. Fox discussed his struggle with Parkinson's disease and the need for more comprehensive support and legal protections for people with disabilities.

Bottom left: At a Reform Movement Disability Summit hosted by the RAC in 2007, leaders from the URJ, CCAR, and its affiliates gathered to discuss and reflect on the steps that the Reform Movement should take in order to make our synagogues, camps, and offices more accessible to those with physical and mental disabilities.

Top right: URJ Senior Vice Presidents Rabbi Daniel Frelander and Rabbi Lenny Thal with Senator Tom Harkin (D-IA), speaker at the 2005 Consultation on Conscience. As the author and lead proponent of the Americans with Disabilities Act, Senator Harkin is a leading advocate on issues related to people

with disabilities.

Discussion Questions:

- 1) Do you believe that your synagogue is accessible to people with disabilities? What about other institutions in your community (e.g. schools, JCC, community center, etc.)?
- 2) What does the text on this page teach us about how to treat people? If we see this text metaphorically, what are some stumbling blocks that have been placed before the blind in our society?
- 3) How is Michael J. Fox a model for leadership?

Slide 21: RAC Training Programs

Background: On top of all of its advocacy work, the RAC also runs various programs and conferences to train social justice leaders, who inspire, motivate and teach their communities to play active rolls in efforts for *tikkun olam*.

Programs:

The **Bernard and Audre Rapaport L'Taken Social Justice Seminars** are intensive four-day study *kallot* in Washington, D.C. for high school students, focusing on Jewish values and social justice. Every year approximately 2,000 students from Reform congregations across the U.S. participate in these exciting event, culminating in a lobby day on Capitol Hill.

The **Balfour Brickner Rabbinic Seminar and Richard and Lois England Rabbinic Student Seminar** are designed exclusively to help rabbis, cantors and rabbinic students with their social action and social justice work. These seminars offer participants intensive opportunities for text study and exposure to both the range of substantive issues that require our attention and to the skills that are required for dealing effectively with those issues.

The **Machon Kaplan Summer Internship Program** is a unique work/study internship program for undergraduate students interested in Judaism and social justice. Based in Washington, D.C., it provides students with a meaningful social justice internship, the opportunity to engage in academic study related to their internships, and a community of like-minded students with whom to share their experience.

(Not pictured)

The **Eisendrath Legislative Assistant Fellowship** provides recent college graduates the opportunity to advocate in Washington, D.C. for Jewish values and social justice on behalf of the Reform Jewish Movement. Legislative Assistants take part in a wide range of social action activities including monitoring legislative activity, developing synagogue social action programming, coordinating special events, creating educational materials, planning and running weekend conferences for teens, and mobilizing the grassroots of American Jewry. Some 250 young leaders have participated over the years and are now serving as rabbis, legislative aides in Congress, consultants to public officials, Supreme Court clerks, public interest lawyers, Temple Presidents, philanthropists, and social justice advocates nationwide.

The **Consultation on Conscience** is Reform Judaism's flagship social justice conference, a biennial gathering of Reform Jewish leaders and public policy decision makers. The Consultation provides lay social action leaders, Rabbis, cantors, and educators with the information and tools that they need to return to their congregations as social justice leaders.

Discussion Question:

- 1) Why is it important for the RAC to devote time and energy to conferences and programs?

Slide 22: Find us on the web!

Background: The RAC's website is used by social justice advocates around the world, in the Jewish community and beyond, who visit our site for resources, including:

- Guides for incorporating social justice themes into your personal and communal holiday celebrations
- Resource pages on policy issues including the environment, health care, Israel, immigration, church/state separation, and more
- RACblog, with daily postings on topics of interest to the Reform Movement
- Action alerts on pending legislative issues
- A direct link to send letters to your elected officials
- Information and registration sites for RAC programs and conferences

You can also:

- Follow us on Twitter (@TheRAC)
- Be our friend on Facebook (The Religious Action Center)
- Watch our YouTube channel (youtube.com/racrj)
- Add the RACBlog to your RSS feed

Discussion Questions:

- 1) How have the internet, email, and social media changed advocacy strategies for individuals and organizations pursuing social justice?