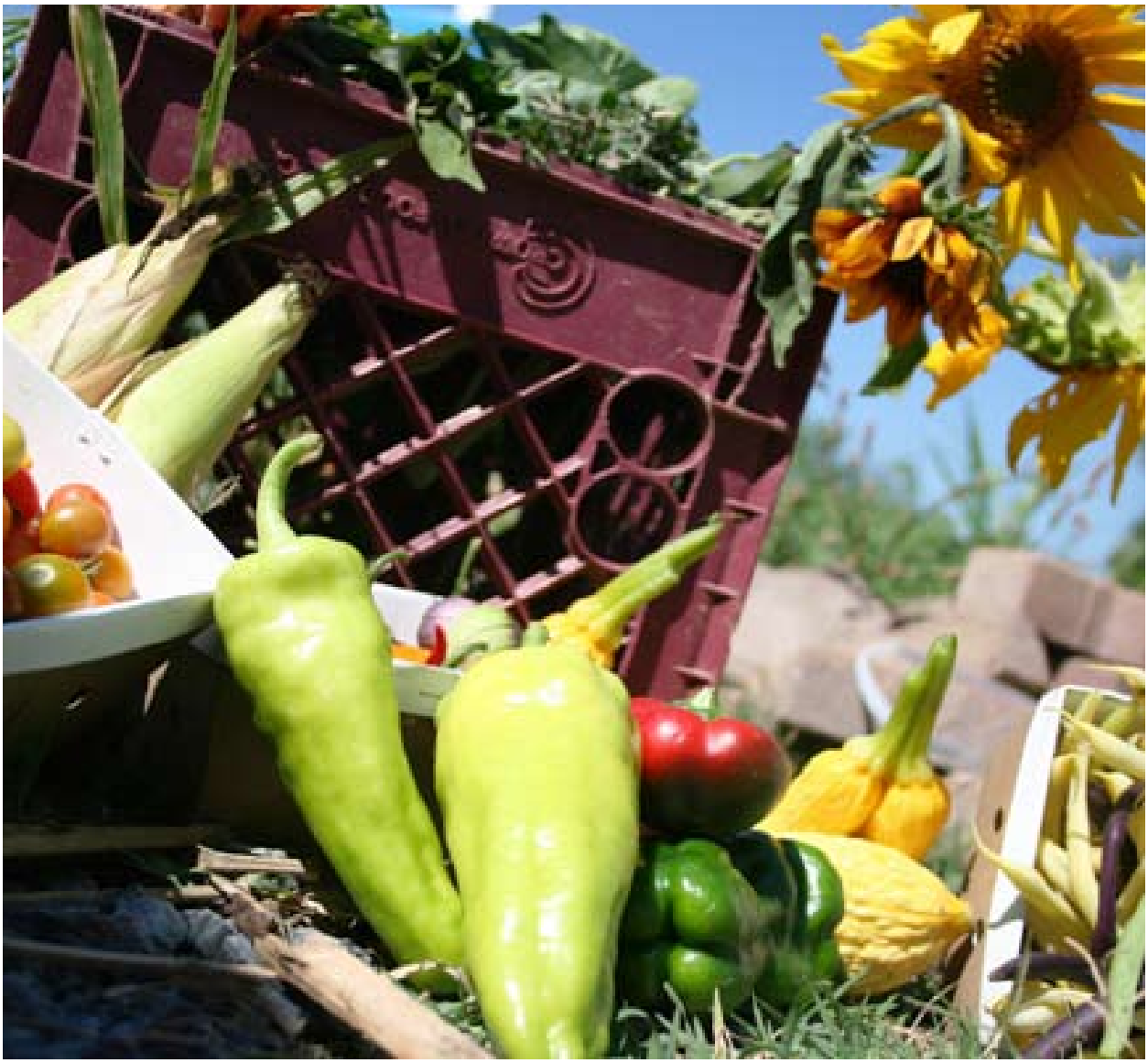

hazon

2010 Hazon Food Guide

This first draft of the Hazon Food Guide is the result of many hardworking hands. Huge thanks to the following people who have brought this project to life!

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What changes are you making at your institution? We'd love to hear about them and include them in our next edition of the Food Guide! Send your stories to foodguide@hazon.org.

"Being part of a religious community that includes composting as part of its regular habits is deeply meaningful. It integrates one set of values into another, as my environmentalism finds new expression as a Jewish act, and my Jewish community encompasses a behavior that aligns with my personal commitment to environmental stewardship. This seemingly small practice of composting enables me to feel more full whole in my Judaism and more spiritually rooted in my work to connect with and care for the earth."

— Shuli Passow

2010 Hazon Food Guide

New York, NY

August, 2010

Contents

Pss! There's even more online! Follow this symbol for links, resources and more:

➡ **MORE LNKS at hazon.org/foodguide/ch1**

Introduction

Why should my Jewish institution use this Guide?

"V'Achalta, V'Savata, u'Verachata"
You shall eat, you shall be satisfied and you shall bless G-d.

—Birkat hamazon, the traditional Jewish blessing after the meal.

Jewish meals unite us—whether it's a Passover seder at home, a communal lunch in a JCC senior center or a Jewish summer camp, or a Shabbat dinner in your congregation. Food, rituals around food, distinctions about what's "kosher" whether defined according to Jewish law or to other ethical standards, is a defining feature of our religion, tradition and culture. So, when a group of Jews sits down to eat in a JCC, a synagogue, a hospice program or a summer camp, what we serve and how we serve it matters.

Hazon's Food Guide seeks to help us to approach the daily act of feeding ourselves and our communities with the kind of sanctity, satisfaction and gratitude our tradition celebrates. And believe me, in the age of industrial agriculture and in our increasingly "flat world," this is not as easy as it seems. We do our best to provide nutritious meals to our children, our families, and our seniors. And yet, when we hand over a Styrofoam plate heaped with steaming industrial processed red meat , slaughtered by underpaid laborers and stewed in tomatoes imported from who- knows- where , we can't help but be nagged

by the uncomfortable question, is this really "kosher?" If we determine that who grows our food, where it comes from, what it's fed, what's sprayed on it and what it's served on matters to us, to our health, to the earth, to our neighbors, our children and our grandchildren, then it's time to begin asking ourselves a few tricky but answerable questions right now: Where does my agency get its food? How many "food miles" did it take to get from the farm to my mouth and how much petroleum does that represent? Who are the people growing my food and are they being paid enough to feed their families? Are there farmers nearby who are struggling to sell their crops who might supply our agency? As a Jewish communal agency, how might we supply our constituents and neighbors with healthy, locally grown food within our building and beyond?

Jewish agencies have begun to answer these questions in all kinds of exciting and innovative ways, from planting their own gardens to sponsoring local farm stands for their communities. As the gathering places of our people, the places where we convene to learn, to pray to socialize, to heal, and yes, to eat—Jewish institutions have the opportunity to address these questions in meaningful and perhaps even game-changing ways. We represent formidable purchasing power and we can vote for a more sustainable and healthy world with our daily purchases. So use this guide to help you take the first steps, to ask yourselves the very real and very Jewish questions about where your agency is sourcing its food. Together we can work to sustain ourselves, our communities and our world.

Rachel Jacoby Rosenfeld is the Director of the Jewish Greening Fellowship, an innovative program of the Isabella Freedman Jewish Retreat Center that supports JCCs and Jewish camps in greening their facilities, operations and programs.

Hazon And The New Jewish Food Movement

As Jews, we've been thinking about kashrut - about what is "fit" to eat - for nearly 3,000 years. And a growing number of people today realize that our food choices have significant ramifications—for ourselves, our families and the world around us.

Hazon stands at the forefront of a new Jewish Food Movement, leading Jews to think more broadly and deeply about our own food choices. We're using food as a platform to create innovative Jewish educational programs; to touch people's lives directly; to strengthen Jewish institutions; and in the broadest sense to create healthier, richer and more sustainable Jewish communities.

The majority of today's agriculture system relies primarily on chemical pesticides and fertilizers, large amounts of water usage, and concentrated livestock facilities. These practices, along with a multitude of others, pollute the environment, cause health problems for workers and consumers, and suffering for animals. Hazon's Food Guide is a way for your Jewish institution to adopt more sustainable practices when it comes to its food choices and to understand why making these changes is so critical to the Jewish community and world at large.

This guide is a comprehensive, go-to resource for any Jewish institution looking to change their food programs to be more sustainable. There are different sections within this guide that pertain to specific topics on how to alter your institution's food programs and policies to be more environmentally, socially, and spiritually conscious. Do not feel overwhelmed by the many different sections you see here; you do no have to do everything all at once! It is important to realize what your goals are for your specific institution and then take this greening food process step-by-step. Even a small change is better than no change at all.

Don't forget to let us know as you make changes within your institution. We want this guide to be a forum for all Jewish instituions to share their sustainable food practices. If you want to learn more about Hazon's work, visit www.hazon.org. If you have questions, email foodguide@hazon.org. We look forward to hearing from you.

Nigel Savage and the Hazon Food Team

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Food fit to eat: Kosher, and beyond

The word "kosher" means "fit" – and Jews have been evaluating what food is "fit" for them to eat for thousands of years. Jewish institutions generally have policies around kashrut observance; you'll want to find out what the policy is at your institution if you don't already know. These policies set the standard for what food may be served to the community at that institution.

While kosher is important, we see an opportunity to expand your consideration of what food is 'fit' to eat based on how it was grown, where it was grown, and the effects of its production on the people who do the work and the land where it is produced. Just as there are a range of *hechshers* (kosher labels) indicating different levels of kosher supervision, there are a number of different 'eco-labels' and terms used today to tell you about how a certain food was made.

We explain these terms and labels here, to guide you in your food choices. And we remind you that, in working with your institution to incorporate more sustainable food into their practices, you will have a lot of choices. Our food system is imperfect, and we don't suggest that you set out hoping to serve exclusively local, sustainable, fair-trade, kosher, handmade, ethical recycled everything on your first go. While you may always strive to bring your institution to greater heights of sustainability, be satisfied by incremental steps towards your goal.

Farming Practices – what "organic" means, and what it doesn't

"Organic" refers to a set of farming practices regulated by the United States Department of Agriculture. To be certified organic, farmers must use only approved fertilizers and pesticides on their crops, and ensure that there is no potential for contamination from neighboring, non-organic fields.

The USDA regulates a few different uses of the word "organic" on packaged goods:

- 100% organic - must contain (excluding water and salt) only organically produced ingredients and processing aids. The USDA seal may appear on the packaging.
- Organic - must consist of at least 95% organically produced ingredients (excluding water and salt). Any remaining product ingredients must consist of nonagricultural substances approved on the National List including specific non-organically produced agricultural products that are not commercially available in organic form. The USDA seal may appear on the packaging.
- Made with organic ingredients - must contain at least 70% organic ingredients and list up to three of the organic ingredients or food groups on the principal display panel. The USDA seal cannot be used anywhere on the package.

Organic labels tell you that chemical fertilizers and pesticides were not used on your crops; a great step in the right direction, as these substances damage soil structure, poison farm workers, and may potentially cause damage to consumers as well.

There are a whole host of other considerations around how vegetables are produced that fall under the "sustainably-grown" category—a name that is not regulated by the USDA. To really understand how your food is grown, it's best to ask the people who grow it. Farmers at farm stands or farmer's markets will tell you about how they grow their vegetables: they may not choose to be certified organic (for economic or logistical reasons) but may in fact follow practices that are even stricter than USDA organic guidelines. Some of these farmers make a voluntary, non-regulated pledge to follow certain farming practices: for example, the Northeast Organic Farming Association Farmer's Pledge includes the following commitments, among others:

- Reject the use of synthetic insecticides, herbicides, fungicides & fertilizers.
- Reject the use of GMO's, chemically treated seeds, synthetic toxic materials, irradiation & sewage sludge.
- Treat livestock humanely by providing pasture for ruminants, access to outdoors & fresh air for all livestock, banning cruel alterations, & using no hormones or antibiotics in feed.
- Support markets and infrastructures that enable small farms to thrive.
- Maintain & build healthy soils by farming practices that include rotating crops annually, using compost, cover crops, green manures & reducing tillage.

Food for Thought

A typical carrot has to travel 1,838 miles to reach your dinner table.

Farmers' markets enable farmers to keep 80 to 90 cents of each dollar spent by the consumer.

Globally, an estimated 1/3 of all human-caused greenhouse gases emissions (GHGs) are from our food system and land use changes, which include GHGs emitted to grow, process, package, transport, store and dispose of our food

Local: Buying food grown nearby

Being able to talk to the people who grow your food is just one reason to buy your food from people who grow it or produce it nearby. Here are a few others:

Taste the freshness! Local food is more likely to be picked when it is ripe, as it does not need to travel over several days to arrive at the market. Additionally, producers who sell locally can choose to grow varieties of vegetables that are known for their flavor and health qualities, rather than just their ability to hold up over long-distance shipping ("heirloom tomatoes" are one such crop; the standard 'beefsteak' tomato common in supermarkets was actually bred to be able to travel long distances, sacrificing flavor for convenience. Heirloom tomatoes bruise easily and do not keep for long—but their flavor is out of this world!)

Cut down on the carbon. Nearly one third of all greenhouse gasses emited come from the production and transportation of food. When a farmer can drive a few hours to deliver their food—rather than ship it thousands of miles across the country or even across continents—the carbon footprint of your food shrinks dramatically.

Eat your view. Buying local produce means you're creating a market for people who farm in areas near your city to make a living. If you don't buy their products—they can't continue to do what they do. Family farms all over the country are giving way to subdivisions and abandonment, as farmers can get higher prices for selling their land for houses than for vegetables. This means that food has to travel even farther to get to cities, and those rolling green hills you love to drive through on your way out of town are quickly disappearing.

Enjoy the seasons. The Jewish calendar gives us at least one or two holidays each season that call for a feast, and several are in fact tied to agricultural cycles. Using local foods to celebrate means that you'll have different foods for the holidays, because different crops ripen at different times. Eating with the seasons is a great way to notice the passing of the year. When people complain about not having strawberries on the Kiddush fruit platter in the winter, tell them that they'll really appreciate them when they're available locally in June!

HOW YOUR INSTITUTION CAN PROMOTE LOCAL FOOD:

- Shop for ingredients at a farmer's market
- Make a connection between the food and your region (ie, "New York State is the second largest apple-producer in the country, and we're serving apples grown just a few hours away...."
- Invite a farmer or local food producer to come speak at your institution (then organize a trip to go visit their farm!)

GE or GMO

Genetic engineering (GE) is the process of transferring specific traits, or genes, from one organism into a different plant or animal. The resulting organism is called transgenic or a GMO (genetically modified organism). 70% of processed foods in American supermarkets now contain genetically modified ingredients—mostly soybeans or corn.

Accrding to Sustainable Table, a consumer education group, "many concerns have been raised over the inadequate testing of the effects of genetic engineering on humans and the environment. Genetic engineering is still an emerging field, and scientists do not know exactly what can result from putting the DNA of one species into another. In addition, researchers do not know if there are any long-term or unintended side effects from eating GE foods."

From a Jewish perspective, a few concepts help to shed light on questions about GMOs:

- Might the laws of *shatnes* and *kilayim* (prohibitions against mixing species, say, by planting flax and linen in the same field) apply to GE crops, where mixing occurs on a molecular level?
- What about concept of *'shmirat haguf'* (taking care of one's body)? When the health effects of new technologies haven't been fully tested, what is our obligation as Jews to take precautions with our health?
- Are we playing God? While farmers have been breeding plants and animals for thousands of years, selecting for desirable traits (i.e., chickens who lay eggs frequently, or wheat that doesn't drop its seed when it is ripe), the process of actually combining different species that can't mate on their own (spider genes and tomatoes, for example) seems dangerously close to tampering with the wisdom of the natural world. There is a fine line between *letaken ha'olam b'malchut shadai* (perfecting the world for the sake of heaven), and playing with the biological building blocks of life in ways that may have unforeseen and dramatic consequences.

We're not sure about the answer to these questions, but we do strongly caution against GMO crops for the unknown health risks to people and other species, as well as the dangerous interplay between corporations and the public good. GMO seeds are patented, copyrighted intellectual property. However, seeds are designed to spread with the wind, and mingle with other seeds. When this happens with GMO seeds, the owners of their patents can sue unwitting farmers for 'stealing' their property. In case after case, large seed companies have intimidated farmers, patented seeds which were once common property, and consolidated their power. We see this as an affront to local food security and democracy, and as such recommend that you avoid GMO crops whenever you can.

HOW YOUR INSTITUTION CAN AVOID GE/ GMO FOOD:

- Look for foods that are labeled "GMO-free".
- Avoid foods that contain high-fructose corn syrup, other corn products or soy products; nearly all of the conventional soy and corn crops grown in the US are from GE seeds.
- Eat organic foods. Genetically-modified fruits and vegetables cannot be certified organic by the USDA, and organic meats cannot come from animals that were fed genetically-modified crops.

Labor Issues - Keeping In Mind the people who make our food

It is also important to support the workers who are picking, packing, and serving our food. Part of what makes food so cheap is that the people who actually do the work to produce it are paid very little for their hard work. Additionally, many who work with the toxic pesticides used in commercial agriculture develop cancers and other health problems. Even if studies show that agricultural chemicals don't linger in the food—they linger in the air and the soil of the fields where people are working, and can make them very sick.

Buying food from a farmer you trust is one way to ensure that the people producing your food are treated fairly and paid adequately. But for crops that are produced in other climates —notably coffee, bananas and chocolate—

Buy Fairtrade Products

Since embarking on my current role as the Jewish Social Action Forum Campaigns Coordinator I have come to realize how fundamental the concept of fairtrade is to build and sustain a just world. Buying Fairtrade is a practical way of expressing an opinion on trade justice and is concurrent with Jewish values.

When we purchase something in the United States that carries the Fairtrade mark it guarantees that farmers in the developing world are paid a fair price for their product. Furthermore, a premium is given back to the farmers and their communities by being part of a Fairtrade co-operative. This premium is often spent on building schools, hospitals and better road systems. For those living in extreme poverty, powerless in the global economy, Fairtrade has come to mean an education for their children, clean water supplies, electricity and a level of health care they could never have dreamed of. It is the difference between being stuck in a permanent cycle of poverty and having the chance to build a better future.

You may be asking why should I purchase Fairtrade products for my Jewish institution? Is it really necessary for our community to be involved in a campaign about these things?

The root of the word Tzedaka is 'Tzedek', meaning justice or righteousness. So when we are obliged to give Tzedeka we must do more than put loose change in a charity box. In our act of Tzedeka we must seek justice to create a fairer world. As Jews we should be buying fairtrade produce and dedicate time and resources to ensuring this happens.

There are more and more fairtrade products that are certified kosher, so whether it is at home, at a simcha or in your synagogue, it is easy to change to fairtrade. It is not just food—clothing can also be fair-trade. It is now even possible to purchase Fairtrade Kippot, made in India from Fairtrade cotton.

We have a chance to change the lives of the world's poorest people through what we choose from the shelves of our supermarkets. So next time you go shopping, choose fairtrade. As consumer, we do not need to accept trade injustice. By making the simple decision to switch to Fairtrade products we can, while shopping, help create a more just society for those who produce our goods.

Adapted from "Why Buy Fairtrade" by Poppy Berelowitz, on The Big Jewish Green Website—a fantasitc resource that includes of facts, Jewish texts, and Jewish programming ideas, based in the United Kingdom.

there are a few different certifying agencies who can do your homework for you.

"Fair Trade" labels, such as "Fair Trade Certified", "Fairtrade" (UK) ensure that farmers are paid an adequate price for their products. Fair Trade also helps farmers organize into collectives to increase their bargaining power and make capital improvements to their community, including building schools and hospitals.

Look for the Fair Trade label on the following products: Bananas, Chocolate, Tea, Rice, Coffee, Cocoa (chocolate), Fresh fruit, Honey, Juices, Sugar, Spices/ Herbs, Wine

FAIRTRADE Guarantees a better deal for Third World Producers

FAIR TRADE CERTIFIED

HOW YOUR INSTITUTION CAN PROMOTE FAIR TRADE PRODUCTS:

- Promote Fair Trade for your kiddish such as fruits and wine
- Hanging Fair Trade fruit in your institution's Sukkah
- Switch to using Fair Trade tea and coffee in your institution
- Use Fair Trade as a theme when fundraising for your organization
- Produce a Fairtrade cookbook
- Hold a Fair Trade tasting event so people can see the range of Fair Trade products and decide which Fair Trade tea, coffee, or chocolate is their favorite
- Ask caterers to use Fair Trade ingredients (be sure to tell the guests on the invitation that you will be serving Fair Trade Products)
- Hold a film showing or educational program on the issues surrounding Fair Trade
- Hold a Fairtrade bagel brunch and serve Fairtrade tea, coffee, sugar, and fruit

You can also buy food with the United Farm worker's Label, which indicates that workers were paid fair wages.

Look for Eco-kosher Heckhshers
These encourage consumers to buy from kosher food producers who care for the environment, animals and their workers.

- **Earth Kosher** certifies a range of food, clothing, and health products
- Natural Food Certifiers offers an **Apple K Kosher** label for kosher food that is also healthy
- **Wholesome kosher (WK)** certifies healthy and kosher food in the U.S.

Organizations working on fair labor issues in the Jewish community

In recent years, a number of different projects have launched in the Jewish community around fair labor practices. We list these organizations here so you can familiarize yourself with their work and to show the breadth of the Jewish sustainable food movement: Jews from all walks of life are starting to pay attention, and make a

difference:

- **Uri L'tzedek**, an orthodox social justice organization, has created an ethical seal for kosher restaurants called Tav HaYosher. This seal is a local, grassroots initiative to bring workers, restaurant owners and community members together to create just workplaces in kosher restaurants.
- **Ma'aglei Tzedek** is an Israel-based certification for businesses and restaurants that indicates workers are fairly treated and the facility is accessible to people with disabilities.
- **The Hekhsher Tzedek Commission** is working to bring the Jewish commitment to ethics and social justice directly into the marketplace and the home. The Commission's seal of approval, the **Magen Tzedek**, will help assure consumers that kosher food products were produced in keeping with the highest possible Jewish ethical values and ideals for social justice in the area of labor concerns, animal welfare, environmental impact, consumer issues and corporate integrity.

Animal welfare

Customer demand for cheap food doesn't stop with vegetables, and in fact, meat, dairy and eggs are one of the largest components of the commercial agricultural system. As with "organics" there are a lot of terms used to describe feeding and handling practices used. It's important to understand these terms when you're considering what eggs to use for your egg salad, cream to use in your coffee, and meat to serve (or not serve) at a special event.

Chicken & Eggs: Chickens are originally from the jungle. They like to scratch in the dirt for bugs, and "dustbathe" which is how they stay cool and clean. Chickens are omnivores, and need a significant amount of protein in their diet (whether they are being grown for meat or eggs). Poultry products that are labeled "pastured" or "raised on pasture" mean that the animals had a chance to run around outside, eat grass and bugs (and likely a supplemental feed as well, which may or may not be organic or GMO-free).

Poultry products labeled "free-range," "cage-free," or "free roaming" are all raised indoors in a factory, albeit with somewhat more room than those products that carry none of these labels.

Chicken are never given hormones or antibiotics in the US.

Dairy products: Cows are routinely fed growth hormones to increase their milk production. The effects of these hormones on people are not fully known, but many people seek to avoid them. The dairy industry has also seen massive consolidation, with low milk prices causing the near collapse of a once-thriving family farm sector in the Northeast. Buying milk from 'grass-fed' or 'pasture-raised' cows "never treated with rBST' means that you're avoiding extra hormones, and supporting farmers who are taking good care of their animals.

Beef: As with dairy cows, conventionally-raised meat cows are routinely fed hormones to increase their growth rates. They are raised in feedlots with thousands of other cows, in conditions that promote disease; to combat this, preventative antibiotics are added to their food. Antibiotics fed to livestock can cause resistance to these antibiotics in people, reducing their effectiveness in treating human illness.

Cows are ruminants, and their series of four stomachs are meant to digest grass and other forage crops. However, they put on more weight (and fat) when fed grain, and commercial meat ccows are fed mostly corn and soybeans. This can cause acid to build up in their stomachs, which aren't designed to

digest these foods. Interestingly, outbreaks of E.coli that have been fatal to people can be linked to this acid build up in cows: People have naturally high-acid stomachs, and bacteria that develop in a low-acid environment (such as the stomach of a grass-fed cow) can't survive. However, when cow's stomachs become highly acidic, bacteria strains that develop there can also live in human stomachs.

Another reason that grain-fed cows pose health problems for people is the high fat content of the meat they produce. Americans love "marbled" meat -- this is achieved by feeding cows grain. Meat from cows raised on pasture is much leaner overall.

The environmental effects of large-scale animal agriculture are huge. Where cow manure can fertilize a well-managed pasture, creating a balanced closed-loop ecosystem, manure from cows raised in feedlots has nowhere to go. Giant sewage lagoons of animal waste pollute waterways and cause unpleasant odors for miles around.

Finally, the conglomeration of commercial animal facilities mean that outbreaks of E.coli, salmonella or other harmful bacterias can spread to millions of people across the country, and be very hard to trace back to their source. Buying meat, chicken, eggs and dairy from producers that you know—on farms you could, in theory, actually visit—is one way to ensure that your food is safe to eat.

➡ **MORE LNKS at hazon.org/foodguide/ch1**

HOW YOUR INSTITUTION CAN SOURCE SUSTAINABLE MEAT, DAIRY AND EGGS:

- Switch to organic milk & cream
- Buy milk in recyclable glass jars
- Use local eggs for egg salad
- Source your meat from one of the new sustainable kosher meat companies that have launched in the past few years
- Serve meat less often

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Kosher Sustainable Meat

As you look for ways to make the food at your Jewish institution more sustainable, meat is an essential component of the conversation. Conventionally-raised meat is responsible for environmental pollution, health problems, and animal and worker suffering. Some institutions choose to cut out meat altogether in order to promote healthy eating and ethical treatment of workers and animals. "Going vegetarian" is a great way to make a statement that your institution does not support conventional meat-raising practices. However, it's not the only way—and to some degree it lets you sidestep the issue altogether. Rather than avoiding meat all of the time, consider cutting back the total amount of meat served—and upping the sustainability quotient of the meat you do serve.

You may also wish to organize educational programming related to meat production, including a "Meet your Meat" on-farm slaughter event. The *shechting* (kosher slaughter) events at Hazon's annual Food Conferences have been extremeley powerful experiences for participants. We also have a number of educational resources to support a conversation aroudn the issues related to sustainable meat production. Understanding where our meat comes from—whether by reading a book, watching a movie, or participating in the process first-hand—can be a powerful first step towards making more sustainable choices in our own lives, and supporting these changes at our institutions.

What is kosher meat?

This section by Naf Hanau, founder of Grow and Behold Foods

Kosher slaughter is both extremely simple and extremely complicated. This section will give you a good foundation for understanding what kosher means (and what it doesn't) and how the ancient rules of kashrut enter today's conversation around meat.

Kosher Animals
The first step in kosher meat is the actual species of meat. Chicken, turkey, duck and geese are all kosher species; there are varying varying traditions regarding the kashrut of other fowls, such as quail, pheasant, squib and pigeons. Birds of prey are generally not kosher.

For larger animals, kosher laws permit the consumption of species that both chew their cud and have split hooves. This includes, cows, sheep, goats, bison, deer, elk and even giraffe, though beef and lamb are generally the most common meat in the kosher marketplace.

Kosher Slaughter *(Shechitah)*
Having a kosher species of animal is only the first step to making kosher meat. The animal must be slaughtered in a very specific manner, according to the laws of *shechitah* (kosher slaughter) which Jews have followed for generations. The *shochet* (slaughterer) is highly trained in both the act of the slaughter and all the specific laws that must be followed. Additionally, the *shochet* must be of high moral character and have a high level of yira'at shamayim (awe of heaven). These requirements ensure that the act of slaughter occurs with the utmost level of respect for the animal and for the laws of kashrut. The training process for shochtim is long and arduous, and ensures that only individuals with the skills and temperament can perform this holy task.

The shochet uses a perfectly sharp knife that is at least twice the length of the animals neck (~6 inches for poultry, ~18 inches for beef) and checked against the shochet's fingernail for nicks. Any nick at all would tear the flesh of the animal, causing great pain and rendering the slaughter invalid. After making a blessing, the shochet uses a very fast, continuous cutting motion to quickly sever the trachea, esophagus and major blood vessels in the neck. This causes the animal a minimum amount of pain and ensures a quick drop of blood pressure to the brain and nearly immediate loss of sensibility.

Kosher inspection
The lungs and innards of kosher slaughtered animals must be inspected by a trained *bodek* (inspector) for imperfections that might render the animal *traif* (non-kosher, literally "torn") and unfit for kosher consumption. During the processing, the lungs are inspected by the *bodek* for adhesions, both between the lobes of the lungs, and between the lobes and the ribcage. After the internal inspection, the lungs are removed and inspected again by the *bodek*.

Small and superficial adhesions are investigated and removed to make sure they are not masking any perforation of the lungs. The lungs are inflated with air and submerged in water to check for any bubbles that would indicate a perforation. Animals with lungs that are free of perforations and major adhesions can be ruled "glatt" kosher, literally, smooth.

Butt wait, there's more

As if it wasn't complicated enough, inspection of the organs is just one step in the process of making meat kosher. In North America, only the front half of the red meat animals are used for kosher consumption, due to the presence of forbidden fats and nerves in the rear of the animal that are very difficult to remove. After separation of the hind from the fore, there are a number of major blood vessels that must be removed from the meat in a process known as *nikkur* or *traiboring* (deveining) that is performed under close rabbinical supervision by highly skilled butchers.

Soaking, Salting, and Labeling

Jewish law prohibits the consumption of the lifeblood of the animal. All kosher meat and poultry must undergo a special process to remove it. The meat or poultry is soaked in clean water for thirty minutes, then removed to drip dry. After a few minutes of dripping, the meat is salted and left to hang for sixty minutes to further draw out any remaining blood. After sixty minutes of salting, the meat is washed three times in cold, clean water to remove any remaining salt. The result: clean, fresh, and kosher meat. After the final washing, the meat is dried, further butchered into retail cuts, and packaged and sealed for safety and kashrut.

What kosher doesn't necessarily mean

With the exception of the processes noted above, the kosher meat industry generally resembles the conventional meat industry. Animals come from a range of different kinds of farms, but generally the farms are large, animals have limited room to move around and eat mostly corn and soybeans. Meat factories are so expensive to run that they operate at a furious pace; even a one minute delay on the line could cost thousands of dollars. As a result, conditions for workers are at best unpleasant and very often unsafe. And although the soaking and salting process is in fact an excellent sanitizer as well, the sheer volume of production in large-scale factories creates the potential for the spread of pathogens that can make people sick.

The Raid on Agriprocessors

An immigration raid in 2009 on the Agriprocessors Kosher slaughterhouses, operated by the Rubashkin family in Postville, Iowa spurred a boycott of Kosher meat and a broader conversation in the Jewish community about worker rights, industrial meat production and the definition of kosher (fit-to-eat) meat.

Uri L'Tzedek is an Orthodox social justice organization guided by Torah values and dedicated to combating suffering and oppression. They took a lead role in the Agriprocessors boycott. For more information on their defense of workers rights in the slaughterhouse in Postville, Iowa see this link.

Magen Tzedek is the new ethical certification seal that will be introduced to the kosher food industry in the coming months by Hekhsher Tzedek a project of the Conservative movement to bringing Jewish values of fairness, compassion and justice in food production front and center to any consumer of kosher products. The beginnings of the Hekhsher Tzedek originated with Allen's first trip to the Agriprocessors kosher meat plant in Postville, IA.

Sustainable Kosher Meat

In response to concerns about the conventional kosher meat industry, and growing awareness of the benefits of ecologically sustainble local food systems, a number of different companies have begun to make kosher, sustainable meat available.

Raising animals on pasture, the old fashioned way, produces meat that is delicious and sustainable, but is also complex and expensive. Adding on the layers of kosher production makes it even more complicated! Nevertheless, as more and more people are looking for meat that meets their standards of kashrut, as well as environmental sustainability, worker treatmen and animal welfare, these companies are in the right place at the right time.

- **Green Pastures Poultry:** Founded by Ariella Reback in Cleveland, Ohio, this company offers chicken, duck, turkey, and free-range eggs. Green Pastures Poultry can also help you organize an on-farm slaughter with your community.
- **Grow and Behold Foods:** Founded by Naf and Anna Hanau, Grow and Behold Foods currently offers pasture-raised chicken under the product line Sara's Spring Chicken, delivered fresh in the New York, Boston and Philadelphia areas.
- **KOL Foods:** Founded by Devora Kimmelman-Block in the Washington, DC area, KOL Foods (which stands for "Kosher Organic Local" offers grass-fed beef, lamb and poultry, shipped frozen nation-wide.
- **Red Heifer Farm:** A new farm in New York State that provides kosher, grass-fed beef; currently available at farmer's markets in New York City.

Meet your Meat: Organizing an on-farm *shechita* (slaughter)

The do-it-yourself food movement is growing: people are braiding challah and making pickles in numbers not seen for at least three generations. Learning these new-old skills is a way to connect to older generations—and also a way to take back some control over the food we eat, which is increasingly grown, produced and packaged behind closed doors or in places too far away for us to ever see.

Learning about how Jewish tradtion prescribes the transition from live-animal to meat is a something that few people ever imagine to see, but more and more people are yearning for. "If I'm going to eat meat, I ought to be able to look the animal in the eye before it dies on my behalf," said one participant at the chicken slaughter before the 2009 Hazon Food Conference. This is a feeling shared by many, and an educational schechia, which actually gives people access to see the process, from the cut of the knife through the plucking of feathers and soaking and salting (part of the process of making

kosher meat) can be a very powerful experience for participants.

For logistical reasons, we recommend

Download a 2-page pdf of section 3.4 "Kosher Slaughter" at www.hazon.org/foodguide, or order the whole sourcebook at www.hazon.org/food

organizing a poultry shechita, rather than a larger animal. Cows, lamb and goats must have their lungs checked after slaughter, and there is a 30-70% chance that this will reveal that animal is unfit for kosher consumption. Even if the animal is kosher, only the front half is used for kosher meat in the United States, so you will have at least half an animal (if not the whole thing) that will need to go to non-Jews. The infrastructure requirements for butchering a cow or lamb are very complex as well. For these reasons, we suggest you stick with chickens!

There are several organizations that can help you organize a chicken *shechita*:

- **Green Pastures Poultry** (Cleveland area) www.greepasturespoultry.com
- **Grow and Behold Foods** (New York area) www.growandbehold.com
- **Loko** ("Local Kosher") (Boston area) www.lokomeat.com

Hazon may also be able to connect you with individuals in your area with some experience in this kind of project, who can help you. Contact foodguide @hazon.org for more information.

More resources

Use the following books, movies and curriculum materials to start a conversation about ethical and sustainable meat eating in your community.

Food For Thought: Hazon's Sourcebook on Jews, Food and Contemporary Life pairs traditional Jewish texts with contemporary writers to provide a basis for conversation and exploration of issues related to how and what we eat. Food for Thought contains a whole chapter on "Food & Ehtics: The implications of our food choices" as well as a chapter on Kashrut.

Fast Food Nation: The Dark Side of the All-American Meal by Eric Schlosser (Harper Perennial, 2002)

The Omnivore's Dilema: A natural history of four meals by Michael Pollan (2006). If you haven't read this yet, you should! Pollan explores different aspects of our food system, including conventional meat production, in this provocative and informative book

The Meatrix: an animated short film available online at www.themeatrix.com about factory farming practices

Food, Inc (2009) an extension of The Omnivore's Dilemma that offers behind-the-scenes footage of larger meat factories and sustainable family-farm alternatives

➡ **MORE LNKS at hazon.org/foodguide/ch2**

3

Producer Guide

We've collected information on a number of companies who make sustainable, kosher food products. Not all products may be available in your area; if not, consider organizing a bulk order to share the cost of shipping, and ask the company whether they have plans to expand to your area. If they perceive there is a demand, they will generally work to meet it.

Kosher Sustainable Meat

Recent scandals in the kosher meat world have led many to reconsider what kosher meat really means. While we might have at one time assumed that kosher meat was healthier and more sustainable, in fact most kosher meat is raised the same as conventional non-kosher meat.

However, a small number of crusaders have launched companies to make sustainably-raised kosher meat available. Raising animals on pasture, the old fashioned way, produces meat that is delicious and sustainable, but is also complex and expensive. Adding on the layers of kosher production makes it even more complicated! Nevertheless, as more and more people are looking for meat that meets their standards of kashrut, as well as environmental sustainability, worker treatmen and animal welfare, these companies are in the right place at the right time.

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Red Heifer Farm: A new farm in New York State that provides kosher, grass-fed beef; currently available at farmer's markets in New York City.

Kosher Sustainable Cheese

Until recently, the world of kosher cheese was pretty bleak. On the one hand you had shrink-wrapped, industrial produced (but kosher certified) brands like Miller's. On the other, you had artisanal, raw-milk and hand-crafted (but not kosher certified) cheeses. These days the tide is turning. While not all certified-organic, the cheese companies below allow you to have your kosher cheese and eat ethically too!

5-Spoke Creamery: Cheesemakers Alan and Barbara Glustoff start with raw milk from grassfed cows that are free of hormones and antibiotics, and produce delicious, hand-crafted artisanal cheses, including Cheddar, Herbal Jack, Colby, Tumbleweed, Talcott, and Browning Gold aged cheddar. Kof-K certified.

Mainland Grass-fed Organic: This New Zealand-based company now offers a grass-fed organic cheddar that is OK-certified. Check out The Kosher Blog's Mainland endorsement.

Organic Meadow Cottage Cheese - This Canadian company produces organic cottage cheeses that feature kosher certification as well as a mild, creamy taste.

Organic Valley Cottage Cheese – The cottage cheese from Organic Valley is hand-crafted without preservatives or additives, free of animal byproducts, hormones or antibiotics and comes from humanely-treated cows.

Redwood Hill Farm – These artisanally crafted goat cheeses are delicious and kosher-certified. They offer creamy chevres, goat feta, and several other varieties of goat-milk cheeses. While Redwood Hill Farm is not certified organic, they use almost exclusively organic practices.

Sugar River Cheese Company – This Wisconsin-based cheese company produces a wide variety of cheeses (everything from White Cheddar Chipoltle to Prairie Jack with

Parsely and Chive) all certified by the Chicago Rabbinical Council and the OK. All of their products are free of growth-hormones (and some of the milk comes from nearby Amish farms). The company also has a charitable giving program.

Tillamook Kosher Cheddar – This Oregon-based company is actually a 98-year old farmer cooperative. Like all of their cheeses, the milk used to make their kosher-certified cheddar is free of growth hormones. (For folks living in or visiting the Pacific Northwest, a visit to their factory is also a lot of fun!)

Bonus!

The biggest difficulty with making kosher cheese is finding a rennet (the milk coagulant) that does not come from an animal – traditionally a cow stomach. Here are some traditional vegetable rennets that are animal-free: fig leaf sap, melon, thistle flowers, safflower, lemon juice, and bay leaves.

Kosher Sustainable Wine

Organic wine can be hard to find, but there is more and more of it available on the shelves. Additionally, many wines from Europe are completely or almost completely organic, even if they're not certified. Ask your sommelier! Kosher Organic wine is even more difficult to find – but it does exist! Here are several wineries that make kosher organic wine.

Four Gates Winery – California-based, Organic, Kosher and Kosher for Pesach, not Mevushal, several varieties

Yarden Chardonnay Odem Organic – Israel-based, Organic, Kosher, Kosher for Pesach, not Mevushal

Hafner Winery – Austria-based, bottled under the name "Queen Esther," Organically-grown grapes, Kosher for Pesach, Mevushal, several varieites

Baron Herzog – California based, Not certified organic, but many of Baron Herzog's wines come from "sustainably grown/low spray" grapes. Mevushal and many varieties. Ask your supplier or contact the company for more details.

Kosher Sustainable Chocolate

CHOCOLATE. Need we say more? Actually yes – because a run-of-the mill bar of Hershey's pales in comparison to the sweet cocoa ambrosia listed below. All of the chocolate snacks included on the list are kosher-cerfitied and some combination of organic, fair trade, cane-sugar sweetened, and vegan.

Chocolove - Made in Colorado, these chocolate bars are organic, kosher (Scroll K, Denver), and come in a variety of different flavors from ginger to orange peel, to toffee and almonds. They are also some of the most beautifully wrapped chocolate bars we've ever seen.

Dagoba – Dagoba chocolates are made by an Oregon-based company with organic, certified fair-trade and KSA kosher, and the bars come either plain (milk or dark chocolate) or infused with dried cherry, hazelnut, coffee, hot chili, or mint. Dagoba also makes amazing hot chocolate mix.

Equal Exchange – This Massachussetts-based fair trade organization doesn't just sell coffee anymore. Their chocolate bars and hot chocolate are made with organic ingredients and are certified by the Kashrut Council of Canada.

Lake Champlain – This Vermont-based

company makes both convential and organic chocolates, all of which are certified kosher.

Late July Dark Chocolate Sandwich Cookies – The cocoa flavor in these cookies stands up to any bar of chocolate – and there's even more chocolaty-goodness (in creme form) inside! These cookies are certified by the OU and are also organic.

Seeds of Change - These chocolate bars look and taste like treasure from a far-off country. Their Santa Caterina bar is filled with exotic bites of mango, toasted coconut, and cashews and, like all their chocolate bars, is certified kosher and made with organic ingredients.

Sunspire - These chocolate bars (and baking chips and candies) have it all. They are certified organic and kosher (OU), come in a variety of yummy flavors like raspberry, peanut, and peppermint pattie, are sweetened with natural cane juice and organic sugars, offer vegan-friendly options.

Terra Nostra - These chocolate bars are organic, certified kosher and sinfully rich. Terra Nostra is also founding member of Equitable Trade, which gives farmers fair trade benefits with organic chocolate production, and offers several vegan bars. Terra Nostra will soon introduce a line of truffles to go with their bars, specializing in pomegranate and ancho chili flavors.

Prices: Can we afford to do this?

You can't afford not to! Buying sustainable products may be a little more expensive, but once you know what you are (or aren't) paying for, the benefits of sustainable foods on the health of your community and the environment outweigh the slight price increase. It may mean that you will have to adjust your institution's budget to spend more on food, but it is an important adjustment.

Tips for buying sustainable foods with price in mind:

- **Beware of the markup.** Many grocery stores add 150%-200% markup on organic products. A coop or farmers market will likely have lower markups, or none at all. When you buy closer to the source, less of your money goes to middlemen (the costs of running the supermarket, for example) and more goes right to the farmer.
- **Buy in Bulk.** Buying in bulk will keep costs down. Look for pantry staples often available in bulk, such as beans, legumes, rice, flour, nuts, chocolate chips, and much more. Many local co-ops have extensive organic bulk sections. At a farmers market, you may get a good price for a whole case of fruit for your Kiddush fruit tray.
- **Buy in season.** When foods are locally abundant, they may be lower in price (although premium products may always be more expensive, even when they are in season, especially if the season is short, as it is for strawberries or sour cherries). Again, when you're buying local foods, your money is going all to the local farmer, rather than the shipping and packaging companies.
- **Be selective.** You may wish to pick a few foods to focus on at first. Make the switch to fair trade coffee, or locally-produced milk, or fruit from a local farmer. Big change starts with small steps.

4

Eating together: planning for meals, kiddush and holidays

When we eat together, we can connect on many different levels. We connect to the food, and if you have the chance to serve food from a local farm or a producer you know, then the stories of the people and the land that grew the food can be just as nourishing as the food itself. We connect to each other around a table, too; food gives us the chance to have longer conversations with folks we may regularly just see in passing. And we have the chance to learn and celebrate together, in a long chain of Jewish tradition.

Planning communal meals can be complicated by people's busy schedules, institutional kashrut polices, space and time challenges, and so on. The tips in this section will help you navigate some of these challenges and help you create a memorable feast—whether the occasion is simply bringing your community together, giving your weekly kiddush table a sustainable-upgrade, or planning for big holidays like Rosh Hashana and Passover.

Advance Planning

There are a number of different questions you want to ask when you're contemplating a communal meal:

- How many people am I expecting? What is the ideal number for achieving my goals (intimate conversation, bringing the whole community together, etc.). Will this be kid-friendly or geared more towards adults (hint: a 40-min speech by a guest speaker, not so kid-friendly). Be clear about your expectations to your guests.
- Should we use the institution kitchen/social hall? (You may wish to explore this option if kashrut is an issue, if you're expecting a lot of guests, or if you don't wish to open up your home. Other advantages include guests feeling comfortable in a familiar space, access to large-scale kitchen equipment, janitorial staff (though you should confirm that they will be available to help you)
- Or maybe a picnic in a park? The obvious challenge to this option is weather; a park with a covered picnic location is a great way to ensure success regardless of the elements. If you do plan an outdoor event, consider: can everyone find the location? do you need a permit for a large gathering? Will other activities in the park contribute to or hinder the atmosphere you're trying to create?
- Hosting at home? Great for smaller gatherings and building community. Navigating kashrut concerns can be a challenge. See the note below with some suggestions for helping to make all your guests feel comfortable.

Sourcing your food

Use the tips in Chapter 1 to help you decide what food to serve. Remember, you may not be able to serve a 100% kosher sustainable meal. Rather, aim for choosing elements that really stand out, and making sure that people notice them. Signs on tables or an announcement to point out the local flower centerpieces, the donated chocolate from a sustainable chocolate company, or the seasonal fruits on the fruit platter will start to educate your community about the available options.

Planning moments for connection

A good meal has a good start and a good ending. People should feel welcomed and included. They should understand that there is a focus to your meal, and know what that focus is. Here are some suggestions for bringing

So we can all eat together

Communal meals pose some challenge for folks with strict dietary concerns, whether this is kashrut, allergies or other food choices. Here are some suggestions to help guests navigate the options with grace:

- Have labels and pens available, and encourage guests to write out ingredient lists to label their dishes. You may wish to have them indicate the kind of kitchen where the food was prepared (kosher, vegetarian, prepared on Shabat, etc.)
- Set aside one table for kosher food, one table for vegetarian food, one table for everything else.
- Have a conversation with your guests ahead of time to find out about special dietary needs. Let them know what you expect to be able to accomodate, and where they may wish to simply bring their own food.

mindfulness to your meal:

- **Food Blessings** - Jews have been saying blessings over food for over 2000 years. The very fact of pausing before a meal to offer thanks can be a profound moment of connection--with the people that grew and produced and cooked the food, with the people around your table, with God and with creation. Jewish food blessings offer an accessible entry point into Jewish tradition, but if the traditional wordings are a challenge, consider inviting people to articulate their own blessings, or offer a kavanah (intention) before the meal in addition to saying traditional blessings.

Setting a *Kavanah*

In the Jewish tradition, intention or kavanah is an essential part of meaningful action. The term *kavanah* comes from the Hebrew root meaning to direct, intend, focus. The Rabbis were very clear that living a meaningful Jewish life involves combining both the actions we do and the intention we bring to those actions.

For example, the Rabbis stressed that prayer was not just about the act of reading or saying the words of a prayer. If you do not pray with *kavanah*, actively thinking about the words you were saying, you have not fulfilled your obligation to pray.

Applying this idea to eating will allow us to be much more aware of what we are putting in our mouths. It is important that we eat with intention and appreciate all the work that went into the meal–from nature, farmers, the farm workers, and whoever was responsible for cooking the meal.

Adapted from "Intention (Kavanah) and Time" by Rabbi Jeffery Summit, Tufts Hillel

- **Opening Circle:** An opening circle lets people get a sense of who they are going to be eating with. It lets them share a piece of themselves that may not come up in ordinary dinner chit-chat, which helps deepen relationships. It helps to focus the group on a particular question that will be discussed during the evening learning. And it lets everyone be heard. People might already be chatting in small groups, so gently ask for everyone to quiet down, introduce yourself and explain what is going to happen first, then pose the question, then indicate a person to start.
- **Learn some texts together:** On the next page, we've included some of the texts from Food For Thought: Hazon's Sourcebook on Jews, Food and Contemporary Life to help you think about your relationship to food and Jewish tradition. You may want to use these texts as a conversation starter at a communal meal.

TIPS FOR HOSTING A SUSTAINABLE MEAL AT YOUR INSTITUTION:

- Pick one part of your meal to source from local food producers, and tell your guests about it (ie, your desert course could be all local berries or fruit, or Fair Trade chocolate).
- Buy from companies listed in the Producers Guide, and highlight their company values on menu cards or in a program.
- Serve grass-fed meat. If sustainably-produced meat isn't available, make your meal vegetarian, and tell your guests why.
- Plan for thoughtfulness: hold an opening circle, set a kavanah, have discussion questions prepared for every table, hold a guided food meditation and/or say a grace after meals together.
- Use reusable, recycled or compostable plates and silverware.

Texts on Food and Mindfulness

Seeing again, for the first time
Because we eat two, three or four times every day, it's easy to forget how wondrous that is. It's like the sunrise or the sunset. The sun rises and sets every day. If it's an especially beautiful sunrise, we may notice it. But if it's not "special" we may not even see it.

But if we can see it as if for the first time, each sunrise becomes very special and very beautiful. And so with each meal we create.

– Bernard Glassman, Instructions to the Cook

Radical Amazement
As civilization advances, the sense of wonder declines. Such decline is an alarming symptom of our state of mind. Mankind will not perish for want of information; but only for want of appreciation. The beginning of our happiness lies in the understanding that life without wonder is not worth living. What we lack is not a will to believe but a will to wonder.

Radical amazement has a wider scope than any other act of man. While any act of perception or cognition has as its object a selected segment of reality, radical amazement refers to all of reality; not only to what we see, but also to the very act of seeing as well as to our own selves, to the selves that see and are amazed at their ability to see.

– Abraham Joshua Heschel, God in Search of Man

Eating a Tangerine
I remember a number of years ago, when Jim and I were first traveling together in the United States, we sat under a tree and shared a tangerine. He began to talk about what we would be doing in the future. Whenever we thought about a project that seemed attractive or inspiring, Jim became so immersed in it that he literally forgot about what he was doing in the present. He popped a section of tangerine in his mouth and, before he had begun chewing it, had another slice ready to pop into his mouth again. He was hardly aware he was eating a tangerine. All I had to say was, "You ought to eat the tangerine section you've already taken." Jim was startled into realizing what he was doing.

It was as if he hadn't been eating the tangerine at all. If he had been eating anything, he was "eating" his future plans.

A tangerine has sections. If you can eat just one section, you can probably eat the entire tangerine. But if you can't eat a single section, you cannot eat the tangerine. Jim understood. He slowly put his hand down and focused on the presence of the slice already in his mouth. He chewed it thoughtfully before reaching down and taking another section.

– Thich Nhat Hanh, Miracle of Mindfulness

Gratitude means noticing
Why is eating a vegetable one of the steps to freedom? Because gratitude is liberating. And how do we get there? We focus on the details.

Close your eyes: You are holding a piece of parsley, which you are about to dip into salt water. But before that – what things needed to happen to get this parsley into our hands? Who placed the parsley seeds into the ground? What sort of conditions did it grow in? Was it a hot summer? What did the soil feel like? How was the parsley harvested? What did it look like at that perfect moment when it was mature and ready to be picked? Who picked it? Where did the parsley travel next? Was it packed into cardboard boxes? How did it travel to the store or farmer's market? Who unloaded and unpacked it? Who placed it on a scale and weighed it so it could be purchased? Think for a moment about the number of hands that played a part in getting the parsley to this table and into our hands.

Now open your eyes: Look a little more closely at the parsley in your hand – what does it look like? How many leaves does it have? What does that specific color green remind you of? What does the stem feel like? Imagine what it tastes like…

Take a piece of parsley and dip it in salt water. Then we say the blessing together, and then we eat. Blessed are You, Adonai our God, Sovereign of the universe, who brings forth fruit from the earth.

– Leah Koenig (Pesach 2006)

Hosting a Sustainable Kiddush

The weekly Shabbat Kiddush table is a place of blessing, schmoozing, and simcha (happiness). But it also has the tendency to generate a lot of waste, and unhealthy eating habits. The list below offers a few resources and ideas for making your kiddush table healthy and sustainable. The same ideas can easily be transferred to your next synagogue social event, Hadassah meeting, book club, or canned food drive.

- **Start a kiddush committee at your synagogue.** Get together a group of people who like to cook and give your usual caterer a break. Try offering a "homemade Kiddush" once/month where everything is cooked by the volunteers and is mostly locally-sourced and organic.
- **Go free range.** Egg salad is a staple of the Kiddush table. Try making egg salad from cage-free eggs.
- **Veggie cholent.** Serve vegetarian cholent at your Kiddush. Try featuring a new grain like brown rice, barley, or millet.
- **Feature seasonal fruits.** Fresh fruit platters are commonly found at Kiddush tables, and are both beautiful and healthy. But if you live outside of California, it can be next to impossible to source these fruits locally during the winter months. Focus on fresh fruits when they're in season in your area, and when they're not, consider dried or canned.
- **Can the soda.** Avoid sugary sodas and fruit punches – instead, serve seltzers, 100% real fruit juices (and scotch, of course!). A grape juice to try: If you live in the Northeaset, try serving the kosher grape juice from Glendale Farms.
- **Family style.** Try serving Kiddush family style – with the food on small platters on tables, rather than vast quantities at a long buffet. This allows people to see what's available and encourages them to take healthy portions.
- **Hummus!** Hummus is relatively simple to make fresh in large batches, and tastes amazing. Here's a great and easy hummus recipe from Epicurious.com
- **The salatim.** Try serving pickles, dilly beans, or other value-added products from local farms. Invite the farmers to speak to the congregation about their farm during Shabbat lunch.
- **Leftovers.** "If you run out of food, or there is none left by the end of Kiddush, then the amounts were perfect," Edith Stevenson comments. "The idea that we must have LOTS of food at a Kiddush is a Jewish tradition that I think is just plain wrong!" If you do have leftovers, consider donating them to a local Food Bank or other food recovery organization.

Suggestions for a Healthy and Sustainable Rosh Hashanah

The holiday of Rosh Hashana is the perfect time to open up to new possibilities and be grateful for everything you have. It's a time to let the blasts of the shofar shake you awake to the world around you. And more than anything, Rosh Hashana offers the opportunity for *tshuva* (returning/repentance) – to return to our best, most full versions of ourselves. As we turn inward, we have the chance to ask, "what impact do our actions have on our friends and family, our communities, and on the earth?" Here are some suggestions for a healhty and sustainable Rosh Hashana:

- **Go apple picking!** (Find a Pick-your-own farm at pickyourown.org.)
- **Avoid the honey bear.** Apples and honey are two of the most recognizable Jewish holiday foods. Meanwhile, the emergence "colony collapse disorder" (the mass disappearance of bees from hives) indicates that something is awry in the bee community. Meanwhile, the ubiquitous honey bear that sits in most of our cabinets tends to be filled with industrially-produced (and not particularly flavorful) honey. This year, dip your apples in delicious, raw honey produced by a small-scale apiary. Try Bee Raw Honey, Marshall's Honey (raw, kosher) or Tropical Traditions (raw, kosher).
- **Make it Maple.** Hazon's favorite Orthodox maple syrup farmer, Rabbi Shmuel Simenowitz, celebrates the New Year with his family by dipping apples into maple syrup from his own trees. Join him in this sweet twist on traditional apples and honey by switching to maple syrup.
- **Seasonal centerpieces.** Instead of fresh-cut flowers that will wilt after a few days, create a sustainable centerpiece that will impress your guests. Place 12 heirloom apples or pomegranates in a glass bowl, or place potted fall flowers (chrysanthemums, zinnias, marigolds etc.) around the table to add seasonal color.
- **Highlight local flavors.** Rosh Hashana comes at a time of abundant harvest in most parts of the world. Celebrate your local harvest by offering dishes made from your CSA vegetables or from a farmer's market.
- **Celebrate the non-local food.** Pomegranates are an important symbolic food on Rosh Hashana, but are not necessarily local to most regions in America. Instead of eschewing them entirely, take the moment to recognize why you are including this food and how it fits into your celebration. Ask someone at your dinner table to prepare a few words (a poem or fact sheet) about pomegranates, or whatever other food you'd like to highlight.
- **Cast away cleanup.** Tashlich is one of the most beautiful moments of Rosh Hashana

where we head towards a flowing body of water and toss in bread to symbolically cast away our sins. As part of your Rosh Hashana preparation, take a day in the week leading up to the holiday (and bring your friends and kids) to "clean up" the river or watershed where you will perform the tashlich ritual. Collect any garbage or bottles lying about and walk around to get a lay of the land. When you come back the next week, note if you feel a different connection to the space.

Healthy, Sustainable Passover Resources

Also known as "*Chag Ha-Matzot*" (possibly a holiday celebrating the new barley harvest) and *Chag Ha-Aviv* ("holiday of spring"), Passover is a time to notice and celebrate the coming of spring. The seder plate abounds with seasonal symbols: the roasted lamb bone celebrates lambs born in spring; karpas symbolizes the first green sprouts peaking out of the thawed ground; and a roasted egg recalls fertility and rebirth.

Pesach offers a perfect opportunity to combine the wisdom of a traditional Jewish holiday with our contemporary desire to live healthily and sustainable in our world. For example, some families put an orange or olive on their seder plate to recognize women's rights and solidarity with Middle East peace. In the same spirit, we offer these suggestions to help you celebrate the holiday in sustainable style.

BEFORE PASSOVER

- **Get rid of your Chametz – sustainably.** You don't have to douse your house in poisonous chemicals—noxious to both you and the people who work in the factories that produce them—to get rid of your chametz (bread products and crumbs which are literally, and ritually, cleared before Pesach). Try using natural, non-toxic cleaning products such as Seventh Generation and Ecover.

SUSTAINABLE SEDER PLATE

- **Every Charoset tells a story.** Charoset's mixture of apples and nuts is already healthy and delicious and, when made with local apples, sustainable. Charoset also offers you the chance to explore other cultures within the Jewish Diaspora. Google the word "Charoset" to find recipes from Russia, Spain, Holland, Yemen, Turkey, Surinam… – or ask your guests to bring their own favorite charoset recipe and have a taste-test.
- **Fairly Traded Pecans.** Equal Exchange recently launched a new line of fairly-traded pecans grown by an agricultural co-operative in Southwest Georgia. Infuse your charoset with the taste of justice, or offer as a pre-dinner nibble for hungry seder guests.
- **Sprout your own Karpas.** If you can't find locally grown greens to dip for karpas, sprout your own! Although many sprouts come from corn, soybeans, and other chametz or *kitnyot* (species not eaten on Passover) in just 2-3 days, you can have fresh, delicious quinoa sprouts that you "grew" yourself!
- **Buy and grate fresh horseradish root for**

your seder plate. When it comes time for the Hillel sandwich, hold up an ungrated root so your guests know where that bitter stuff comes from.

- **Free-range betza (egg).** Buy organic, free-range eggs, and be willing to pay slightly more for them. They taste better, didn't cause suffering to the animals who laid them, and support farmers who are making it possible for you to eat good food.
- **Roast a beet.** If you're going vegetarian for your seder (see below), substitute a roasted beet for the roasted lamb shank. Or follow The Jew & The Carrot reader, Sarah Fenner's suggestion: "In place of the shankbone in my home, we have often roasted a "pascal yam" instead!"

THE SEDER TABLE: FOOD & DECORATION

- **Enjoy your flowers on Pesach—and all spring.** Fresh bouquets make beautiful centerpieces, but only last a few days, and are often grown with pesticides. Try a sustainable alternative like potted tulips or potted herbs.
- **Bring on the hors d'oeuvres.** After you bless and eat the karpas, vegetables and dip, fruits, and cheese are all permitted. Save your table from starvation and distraction with a few snacks – everyone will have a better time.
- **Serve local / ethically-sourced meat.** Try buying your meat from the person who raised it (or as close to that as possible.) Where to shop: farmers' markets, meat order co-ops, local butcher shops (ask them where the meat comes from). If you're looking for kosher organic meat, try the companies listed in the Producer Guide.
- **Host a vegetarian or vegan seder.** Even if you regularly eat meat, Pesach is a great time to eat lower on the food chain. Think of it as getting rid of your "gastronomical chametz." Menu ideas: almond quinoa salad (quinoa is Kosher for Pesach!), matza lasagna, vegetarian matzah ball soup, roasted new potatoes with rosemary, Israeli salad, borscht, garlic sautéed fiddleheads…
- **Host a potluck seder.** Or at least accept offers of help with the preparation. A sustainable seder also means not wearing out the host!
- **Buy vegetables at your farmer's market.** Go a few weeks early and chat with the sellers to see what they'll have available the first week of April. In many parts of the country, green options will be slim, but you may find salad greens, cabbage, fiddleheads, spinach, as well as root vegetables in cold storage (carrots, potatoes, onions, squash, beets) and apples and pears. Consider making at least one dish all local, and feature it at your seder.
- **Serve local, organic wine.** Find out ahead of time what your local wine store has in stock—especially if you plan to buy a lot of bottles. If they don't have anything, ask them to order a case on your behalf. There aren't many kosher organic wines available, but one or two are Kosher for Pesach. Consider paying a little more at a locally-owned store—sustainable means supporting local businesses, too.
- **Use recycled or plant-based disposables.** Pesach is a time when many families break out the fine china and heirloom silverware. But if you're using disposable plates this year, use post-consumer waste paper or plant-based ones.

➡ **MORE LNKS at hazon.org/foodguide/ch4**

5

Serving the food: plates and utensils

You're going to need plates and utensils to serve all that delicious, local food you're sourcing. This section will go through the best decisions you can make for your own Jewish institution and help you implement change where it matters most.

Reusable Dishes—nothing to throw away at all

When it comes to using plates and flatware at your institution, it is always better to use non-disposable, because even so-called "green" disposable products take a lot of energy and resources to produce.

Ceramics. Buying a set of glass or ceramic dishes is a good investment to make, but sometimes not always in the budget. If your budget is tight, consider purchasing used glass plates at a local Salvation Army. (Check with your institution about their kashrut policy first, and find out what steps you'll need to take to *kasher* (make kosher) used dishes. Note that ceramic and pottery generally can't be *kashered*). If you're buying reusable plates and utensils in large quantities, try a restaurant supply store for a good bulk rate.

Try restaurantwarehouse.com if there isn't a local store in your area.

At Hazon...

Hazon purchased a set of glass dishes and utensils for our own meetings and office events. Hazon spent over $500 on compostable plates, cups, and flatware in 2008 from world centric 9 for our board meetings and office events. This year, we ordered a set of 12 glass bowls, 12 glass plates, and 45 piece flatware set for only $120. It has not only been better for the earth, but better for our budget.

Bamboo. Bamboo products are also a great alternative, whether they are reusable or disposable. Bamboo wins major sustainability points because of its ability to grow and spread quickly — in some cases three to four feet per day, without the need for fertilizers, pesticides or much water. A bamboo grove also releases some 35 percent more oxygen into the air than a similar-sized stand of trees, and it matures (and can be replanted) within seven years (compared to 30-50 years for a stand of trees). A growing number of companies are producing bamboo-based plates, silverware and kitchen items like salad bowls and cutting boards as well.

Disposable dishes: compostable, biodegradable, and more

Using dishes and silverware that can be discarded after use have obvious benefits for your clean up crew. A growing number of disposable dishes are available that use recycled content, are designed to breakdown in composting facilities or landfills. Here's what you need to know about these items:

Compostable products, according to the International Standards of the American Society for Testing and Materials, will break down in commercial composting facilities at a specified rate (usually 180 days or less). The catch: the composting facility is not a backyard heap, but an industrial-size facility that your city may or may not have. If it turns out your city does have the means to compost these dishes, add an extra bin labeled 'compostable' and set up a committee to help get the materials to the compost. More on composting and compost committees in Chapter 6.

Here are some brands that offer compostable dishes:

- Leafware / www.leaf-ware.com

Get Rid of all that Plastic

Plastic's convenience comes from being lightweight and its ability to absorb impact shock without breaking, which on its own merit, is hard to argue with. It comes in an endless range of colors and finishes, is pliable, and is easily formed and molded. Most would say it's a perfect material, right?

Wrong. The long term negative health and socioeconomic effects of plastic at the local and global scales far outweigh the benefits realized by the use of plastics. Its inexpensiveness is the result of a large portion of the costs associated with its life — production, use and disposal — being put onto society as a whole.

The harmful chemical typically found in plastic items with a recyclable symbol number 3 is Polyvinyl Chloride (PVC), which leaches into food and liquids that we consume. Another chemical in plastic, Polycarbonate, which contains bisphenal A (also known as BPA), has also been found to leech into the contents/liquids that a plastic container is holding. When you eat or drink things that are stored in plastic, it is incorporated into your body. You quite literally "are what you eat" and in this case, it's not a good thing.

Transitioning your plastics plates and utensils over to the more sustainable options we list below is the best choice when it comes to serving your food. If you absolutely need to buy plastic plates for some reason, make sure they are BPA free and never microwave food on them. It's hard to avoid plastic, especially at an institutional level. If this is the case, an alternative can be to re-use safer plastics for storage around the institution. For example, if you are a synagogue that receives large plastic containers of food, these containers can then be used to keep materials for pre-schools, religious schools, and for office storage.

adapted from "Get Plastic out of your Diet" by Paul Goettlich

Good plastic? Bad plastic?
Find out what's what:
http://abunchofgreens.blogspot.

- Go Green in Stages / gogreeninstages.com
- Let's Go Green / letsgogreen.biz
- World Centric / worldcentric.org

Biodegradable Products are not regulated, meaning that manufacturers may make claims about them that aren't verified.

Recycled Products are a good alternative to plastic if compostable dishes aren't available. Look for the phrase "made with recycled post-consumer waste" to indicate that the product is made from materials already used once (many factories "recycle" waste materials from their manufacturing process, particularly since it saves money. However, this definition of "recycled" doesn't mean that the product is diverting material that would otherwise end up in a landfill.

For recycled paper dishes, consider

- Earth Shell / earthshell.com
- Seventh Generation / seventhgeneration.com
- Preserve (recycled plastic products) / preserveproducts.com

Corn-based products. Some new companies are making disposable dishes from corn. In some ways, it's a great alternative to plastic, and they do breakdown in landfills much faster than plastic (which never actually fully disappears).

Some of these products are heat sensitive, so be careful if you're serving soup or hot coffee! Corn-based products are an interesting development, but corn production in the US is one of the most environmentally-damaging processes of conventional agriculture. The processing required to turn the corn into plastic is also energy intensive.

No Styrofoam! Really.

You have probably heard this over and over by now, but just in case you forgot, Styrofoam is one of the absolute worst things for the environment and your health. Not only does it leach toxic chemicals into foods, it's made from petroleum, our #1 non-renewable energy source and pollutant. Further, styrofoam never really breaks down, so it ends up sitting in our landfills indefinitely. If you take even one small step at your institution, replacing styrofoam with any of the above-mentioned options is a great first start!

HOW YOUR INSTITUTION CAN USE SUSTAINABLE DISHES

Sustainable Math

Sustainable plates and utensils are most likely going to cost you more than standard products. A case of 1,000 compostable 12-ounce NatureWorks cold cups averages $0.97/cup, whereas a 1,000 pack of 12-ounce Solo cold cups comes out to about $0.13/cup.

However, the price of these products is continuing to go down as demand increases. When looking at price, it is important to keep in mind a "systems perspective", understanding the long term benefits for the greater whole—your community's health, protecting the environment, and helping to move towards a more sustainable future. When you consider the costs cleaning up landfills, an extra $0.84/cup starts to sound like a good deal!

- Use reusable dishes. It will save you money, and create a lot less waste. If you can, purchase used glass dishes from a thrift store.
- Use recycled, compostable or biodegradable dishes and napkins.
- Use cloth napkins and dishtowels rather than paper towels.
- If you can't overhaul your entire disposables budget, consider starting with the coffee mugs. Put a sign next to the coffee station explaining about how the coffee cups are made, and how they can be recycled after use. Make sure to label disposal bins appropriately!
- Have markers and tape available for people to put their name on their cup so that they can reuse it throughout a longer event.

➡ **MORE LNKS at hazon.org/foodguide/ch5**

6

Outfitting your kitchen

You may also wish to evaluate the pots and pans and appliances in your kitchen, in order to produce an even more sustainable food at your institution. We don't suggest, however, that you go through your kitchen and discard perfectly good items. Rather, when you're in need of a new pan, or the old fridge breaks, consider making the investment in healthy and sustainable items.

Efficient Energy Use

Preparing and storing food takes up a lot more energy than you realize. Here are some tips for reducing energy use in your institution's kitchen:

- Unplug small appliances when they are not in use
- Minimize the use of appliances with electrical heating elements such as toaster ovens and coffee makers
- Replace high energy-eaters (refrigerators, dishwashers, dryers and HVAC systems) with energy star models

Consider a full-scale energy audit

Numerous organizations can help your synagogue evaluate its energy use and suggest ways to save money and use less energy. Heating and cooling, building materials, cleaning supplies and appliances all play a role in the carbon footprint of your building. While beyond the scope of Hazon's Food Guide, here are several organizations that can work with your institutution on overall greening:

- UJA Greening Guide
  www.ujafedny.org/greening-initiative/
- COEJL
  www.coejl.org/greensyn/gstoc.php
- Isabella Freedman Jewish Retreat Center Greening Fellowship
  http://isabellafreedman.org/environment/greening

Cookware

The types of pots and pans you cook your meals in are an important aspect to think about when considering your institution's health.

Stainless Steel. Stainless steel is really a mixture of several different metals, including nickel, chromium and molybdenum, all of which can trickle into foods. However, unless your stainless steel cookware is dinged and pitted, the amount of metals likely to get into your food is negligible.

Anodized Aluminum. These days, many health conscious cooks are turning to anodized aluminum cookware as a safer alternative. The electro-chemical anodizing process locks in the cookware's base metal, aluminum, so that it can't get into food, and makes for what many cooks consider an ideal non-stick and scratch-resistant cooking surface. Calphalon is the leading manufacturer of anodized aluminum cookware; All Clad has recently joined the market as well.

Cast Iron. Consider that old standby, cast iron, which is known for its durability and even heat distribution. Cast iron cookware can also help ensure that eaters in your house get enough

iron—which the body needs to produce red blood cells—as it seeps off the cookware into food in small amounts. Unlike the metals that can come off of some other types of pots and pans, iron is considered a healthy food additive by the U.S. Food and Drug Administration. Note that most cast iron cookware needs to be seasoned after each use and as such is not as worry-free as other alternatives. Lodge Manufacturing is the leading American producer of cast iron cookware.

Ceramic Cookware. For those who like the feel and heat distribution properties of cast iron but dread the seasoning process, ceramic enameled cookware from Le Creuset, World Cuisine and others is a good choice. The smooth and colorful enamel is dishwasher-friendly and somewhat non-stick, and covers the entire surface of such cookware to minimize clean-up headaches.

Copper. One other surface favored by chefs for sauces and sautés is copper, which excels at quick warm-ups and even heat distribution. Since copper can leak into food in large amounts when heated, the cooking surfaces are usually lined with tin or stainless steel.

Teflon. According to DuPont, the finished product of Teflon does not contain any of the production-process chemicals linked to health problems in factory workers. Further, the U.S. Environmental Protection Agency says that ingesting small particles of Teflon flaked off into food is not known to cause any health maladies. However, others aren't so sure. The nonstick coating is supposedly safe up to 450F degrees, at which point it starts to break down and emit carcinogenic gasses. However, stoves generally heat the pans to a much hotter temperature than 450 F. If you're concerned about Teflon, use the pans on a lower heat, and replace them with one of the alternatives listed above when the coating starts to wear down.

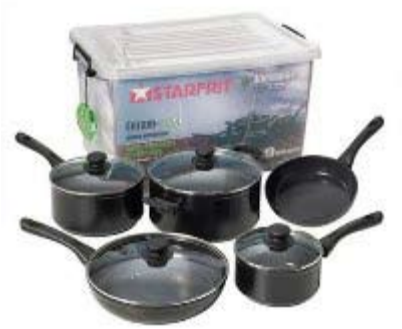
"Green" Cookware options

- Cuisinart Greenware Cookware Set: Ceramic-based cookware; handles are made from 70% recycled stainless steel. Cuisinart believes so much in their eco friendly cookware that they offer a lifetime warranty.
- Starfrit Eco Friendly Cookware: Made from 99% recycled aluminum, with bamboo handles (and even though you remove it, the label is made from 100% recycled paper, too).
- Pristine Planet: Find other eco-cookware options at pristineplanet.com

➡ **MORE LNKS at hazon.org/foodguide/ch6**

HOW TO MAKE YOUR INSTITUTION'S KITCHEN MORE SUSTAINABLE:

- Replace old appliances with newer, energy-efficient models
- Consider an energy audit to evaluate the entire building's energy use.
- Order buttons and stickers from Canfei Nesharim to help you remember to turn off the lights, etc.
- Unplug appliances when they are not in use
- When you have to purchase new pots and pans, consider ecological options.



7

Food waste: making less of it, doing more with it

Reducing the amount of waste we produce is a core Jewish environmental value. Even though over-consumption and waste production are relatively recent environmental issues, Judaism has been tackling these problems since Talmudic times. The Jewish concept of *Bal Tashchit* prohibits us from being wasteful or unnecessarily destructive is based in a text from the Torah which urges us to consider our relationship to the natural world.

This section shares some innovative tips on reducing your food waste from the Teva Learning Center. And, when you've cut down all you can and still have leftover food, we cover the basics of composting: how it works, how to start your own pile or work with a facility in your area. Considering the entire food chain—not only what happens before the food gets to our plates, but what happens after it leaves, is a key component of shifting your institution towards sustainable food choices.

Reduce your food waste

When it comes to food waste, most of us have all fallen into the trap of cooking too much food or taking too much on our plate. Before we even discuss how to manage our food waste, it's important to plan on reducing the waste to begin with.

Lessons from *Psolet* (food waste)

Before the kids' first meal at Teva [a week long Jewish environmental education program for 6th graders], the students are told they can eat as much as they want. They can come back for seconds or thirds even, but they should try not to create too much *psolet*. After each meal, the leftover food is collected in a bucket and ceremoniously weighed. … The goal is to have the kids produce less *psolet* [each day.] By the last lunch at a session this fall, 45 kids produced less than a pound of waste collectively, a new record.

—http://www.plentymag.com/magazine/monkeying_with_the_message_1.php

***Psolet* on my plate**
OO WA OO WA OO WA OO OO (X2)
Each day I go to breakfast
Put oatmeal in my bowl
Fill up my glass with O.J.
Eat half my jell roll.
I can't believe I took more than I ate
That's why I have so much *psolet* on my plate.
OO WA OO WA OO WA OO OO
Take two bites of an apple
Drop raisins on the trail
Pull breadcrusts off my sandwich
I say it's cause they're stale.
Each night I ask the stars in the sky (Hey stars)
Why does the food on my plate pile up so high?
OO WA OO WA OO WA OO OO
But now I'm feelin' happy
I'm peaceful and serene
I'm a *ba'al bal tash'chit*
Because my plate is clean!
It's true B I took no more than I ate
That's why you'll never find *psolet* on my plate.
OO WA OO WA OO WA OO OO (X2)

HOW YOUR INSTITUTION CAN REDUCE FOOD WASTE:

- Try not to cook too much food. If you're not sure how much to make for a gathering of 20 or 30 or 50, think about how much food you would serve a family of 4…and then just multiply it.
- Resist the urge to cook way more food than you actually need.
- Encourage people to only take what they will eat by making an announcement before the meal or putting signs on the tables.
- If there are leftovers, find a place to either donate them to or come up with creative ways to reuse the leftovers for the next day instead of tossing all of it into the garbage.
- Serve whole fruit rather than cut-up fruit—it's easier to reuse later if it doesn't get eaten.
- Offer people smaller plates. When you don't have too much room on your plate, you're less likely to take more than you can eat.

Compost

Composting is a process that helps organic matter to break down into a nutrient-rich, soil-like substance that is used in organic gardening.

Nearly all organic matter (that is, plants, meat, fish, milk, cheese, eggs, flower stems, etc.) can be composted, but the actual items that are accepted at each composting facility may vary. The reason for this? Some materials need a lot of heat to break down, and a given composting site may not have enough volume to generate the necessary heat. Other compost sites are concerned about pests; although meat and fish are perfectly compostable, they also can attract unwanted animals, and so many sites stick to

vegetables only.

What are your options? If you have room on your property, starting a composting project can be a great educational opportunity for your community, and an extremely convenient way to compost your leftover food waste. However, you'll need someone (or a committee) to devote some energy to it.

Alternately, you can bring your food waste to a public composting facitlity. This may be run by your city government or a non-governmental agency. Many community-gardens offer public composting as well.

Resources for Institutional Composting

- The EPA has an extremely comprehensive website of resources on composting, including: what can and can't be composted, regional composting programs, laws and statutes, environmental benefits of composting, the science and technology behind the process, and a list of publications with more information.
- Connecticut State developed a manual for composting in schools.
- The Jewish Farm School has a Jewish composting guide, including instructions on building a compost bin and thoughts on the nature of cycles in Jewish tradition
- Vermiculture (composting using worms) is a fun and effective way to handle small amounts of compost, a great educational opportunity for a classroom setting.
- If your institution has a CSA, find out if your farmer could pick up your compost

Composting at synagogue

Altshul, an independent minyan in Park Slope, Brooklyn, has been composting since 2009. About seven or eight Altshul members take turns collecting the compost after kiddush and bringing it to farmers markets and community gardens in Brooklyn and Manhattan that have public compost drop-offs sites.

Education is important – there was a lot of support and interest in the idea, but also some trepidation about what items could actually be composted (the answer: all food items!) To increase awareness and facilitate the process, the group has made a set of reusable signs that they put above three different bins in the kiddush hall: trash, compost and reusable/rewashable (for the Kiddush cups and plastic utensils that can be used again). The biggest challenge is getting people to commit to actually take the compost—but the group has a strong core of volunteers and is hopeful that as awareness grows, so will the number of people who get involved.

One member of the team, Shuli Passow, told us about her experience:

"Being part of a religious community that includes composting as part of its regular habits is deeply meaningful. It integrates one set of values into another, as my environmentalism finds new expression as a Jewish act, and my Jewish community encompasses a behavior that aligns with my personal commitment to environmental stewardship. This seemingly small practice of composting enables me to feel more full whole in my Judaism and more spiritually rooted in my work to connect with and care for the earth."

Advice from the group's founder, Leah Koenig, on starting your own composting program:

- Research your compost drop-off options. Gardens within walking distance are ideal
- Talk about the idea with your community to gauge interest, then recruit people to help you. Don't go at it alone!
- If you can't compost right away, at least switch to compostable plates! It's a step in the right direction. This is how Altshul got started.

HOW TO START COMPOSTING AT YOUR INSTITUTION

- Evaluate: how much food waste is produced, and when?
- Find out if your institution would be willing to start composting on-site. Use information from Connecticut State and the Jewish Farm School to explain what will be involved
- Recruit a committee to help you put your plan into action. You'll need to work on the infrastructure (or on a rotation schedule if you're brining compost to a facility off-site), and on people's habits, getting them to remember to put food waste in a separate bin from trash.

Recycling

If your town or municipality offers recycling, your community may still need some reminding when it comes to putting bottles, cans and paper in the right bins. Make sure there are always recycle bins next to trash bins, and make sure they are clearly labeled (this could be a good project for your Hebrew school). At the Hazon office, we label the trash bins with a sign that say "landfill" – a somewhat in-your-face reminder of where our non-recyclable trash ends up.

Recycling gets a lot more air time than the other two of the "3 Rs"—yet reducing the waste we generate, and lengthening the shelf life of the products we do use, must become as routine as recycling. Here are some tips for Reducing and Reusing:

- Buy in bulk
- Use pitchers and glasses for water, or a water cooler, rather than individual-sized waterbottles

If your town doesn't recycle, find out if there are organizations that can take your recylables, and organize a drive in your community.

In addition to making sure your materials get recycled, encourage your institution to purchase products made from recycled materials. Newspapers and paper towels, aluminum, plastic, and glass soft drink containers, steel cans, and plastic laundry detergent bottles commonly contain recycled materials. As consumers demand more environmentally sound products, manufacturers will continue to meet that demand by producing high-quality recycled products.

HOW TO INCREASE RECYCLING AT YOUR INSTITUTION

- Find out what the local recycling laws are, and evaluate your institution to see if they are in compliance.
- Encourage recycling by making bins available everywhere food is eaten (class rooms, social hall, outside, etc.)
- Engage your community in a poster campaign: the winning entry will be displayed throughout your institution to encourage recycling.
- Organize "drives" for specialty recyling items, such as electronics and batteries, and bring them to a facility in bulk. Make sure to feature your efforts in your institution's newsletter!
- Buy recycled paper, dishes, napkins.

➡ **MORE LNKS at hazon.org/foodguide/ch7**

8

Playing with your food: Resources for food education

Changing the food you eat is one part of the equation; changing the way you think about it and talk about it is equally important. Food offers a wonderful starting point for diving in to Jewish tradition, and some of our ancient Jewish texts and practices offer remarkably relevant insights into the way we eat today.

Hazon has developed a number of resources to engage people of all ages on issues related to eating, cooking, and making sense of the challenges of our contemporary food system. These include curriculums for students and families, an adult sourcebook, and the Jewish Food Education Network. We've also included links in this section to a number of other organizations who are doing amazing work in this field, including the Teva Learning Center, Kayam Farm and the Jewish Farm School.

It's amazing how Jewish tradition can come to life when you hold a ripe tomato in your hand, or make challah with younger or older generations. A particularly intense educational experience can be had through organizing an on-farm *shechita* (kosher slaughter). We invite you to explore the possibilities of Jewish food education!

Jewish Food Education Network (JFEN)

Hazon's Jewish Food Education Network (JFEN) provides innovative curricula and resources on Jews, food and contemporary life. Since its creation in April 2009, JFEN has rapidly grown in strength, with over sixty members using its educational resources in different settings and across all denominations.

Whether you are looking to find a new way to engage adults around the topic of Jewish tradition and food, get teens excited about Jewish activities, or revitalize programming at your institution, JFEN provides a supportive network for connecting to and learning from what other participating communities are doing in Jewish food education.

JFEN in action

Rachel Saks, a food educator, brought JFEN to over a hundred campers at Camp Ramah in the Poconos. While cooking delicious, easy-to-make recipes, Saks used the curriculum to teach how tasty, healthy food can be Jewish.

On a remote island off of Washington, Miriam Coates used JFEN as part of her children's homeschooling and is actively working to bring JFEN to her larger Jewish community.

Min Ha'Aretz. Hazon's Min Ha'Aretz student curriculum allows students from grades 5-9 to explore the question, "What is the relationship between Jewish texts, traditions, and practices and the food we eat?" More specifically, how does Judaism relate to all the processes and choices involved in how we grow, harvest, prepare, and eat our food, as well as manage our waste?

The Min Ha'Aretz curriculum isn't only for students, but for the entire family as well. The family curriculum consists of 4 lessons that are step-by-step guides and handouts for family education events focusing on food and Jewish tradition. Family programming is for use in conjunction with the Min Ha'Aretz student curriculum or as an enrichment program for families in many educational settings.

The curriculum includes planning materials, text study materials and group activities for:

- **Family Cooking and Learning Night**
  Lead families in preparing a delicious meal together, followed by text study and activities that foster parent- student conversations about food, the environment, and Judaism.
- **Farm Trip**
  Provide an experiential opportunity for students and their families to take their learning from the classroom to the farm.
- **Farmers' Market Trip**
  This trip provides a platform for students to explore the variety of foods available in their area and ask farmers about the concepts learning the classroom.

Food for Thought: Hazon's Sourcebook on Jews, Food and Contemporary Life. Food for Thought creates the opportunity to extend Hazon's innovative work on contemporary food issues and Jewish traditions around food to a broader audience. Food for Thought is a 130-page sourcebook that draws on a range of texts from within and beyond Jewish traditions to explore topics relating to Jews and food. The sourcebook includes traditional Jewish texts in Hebrew and English, and a range of contemporary Jewish and non-Jewish texts. It is designed to be accessible to people with little Jewish background as well as rigorous and challenging for someone with more extensive Jewish learning. It includes a variety of texts on a variety of pressing topics:

- Chapter 1: Learning Torah
- Chapter 2: Gratitude, Mindfulness & Blessing Our Food
- Chapter 3: Kashrut
- Chapter 4: Bread & Civilization
- Chatper 5: Eating Together
- Chapter 6: Health, Bodies & Nourishment
- Chapter 7: Food & Place
- Chapter 8: Food & Ethics: the implications of our food choices

Meet your Meat: Organizing an on-farm *shechita* (slaughter)

The do-it-yourself food movement is growing: people are braiding challah and making pickles in numbers not seen for at least three generations. Learning these new-old skills is a way to connect to older generations—and also a way to take back some control over the food we eat, which is increasingly grown, produced and packaged behind closed doors or in places too far away for us to ever see. Learning about how Jewish tradtion prescribes the transition from live-animal to meat is a something that few people ever imagine to see, but more and more people are yearning for. "If I'm going to eat meat, I ought to be able to look the animal in the eye before it dies on my behalf," said one participant at the chicken slaughter before the 2009 Hazon Food Conference. This is a feeling shared by many, and an educational schechia, which actually gives people access to see the process, from the cut of the knife through the plucking of feathers and soaking and salting (part of the process of making kosher meat) can be a very powerful experience for participants.

For logistical reasons, we recommend organizing a poultry shechita, rather than a larger animal. Cows, lamb and goats must have their lungs checked after slaughter, and there is a 30-70% chance that this will reveal that animal is unfit for kosher consumption. Even if the animal is kosher, only the front half is used for kosher meat in the United States, so you will have at least half an animal (if not the whole thing) that will need to go to non-Jews. The infrastructure requirements for butchering a cow or lamb are very complex as well. For these reasons, we suggest you stick with chickens!

There are several organizations that can help you organize a chicken *shechita*:

- **Green Pastures Poultry** (Cleveland area) www.greepasturespoultry.com
- **Grow and Behold Foods** (New York area) www.growandbehold.com
- **Loko** ("Local Kosher") (Boston area) www.lokomeat.com

Hazon may also be able to connect you with individuals in your area with some experience in this kind of project, who can help you. Contact foodguide @hazon.org for more information.

Slaughtering, plucking, eviscerating, and butchering a turkey is disgusting.

No, it's not. It's beautiful. If animal meat makes you squeamish, go see the Bodies exhibit or find yourself an illustrated anatomy book. Our lives depend on our intricate series of tubes and containers, a central distribution system, waste collection… the "asher yatzar" (bathroom blessing) comes to mind: if but one of these openings or hollows was closed where it should be open, or open where it should be closed, we could not function. Ditto with animals. Putting my hand inside the carcass of a dead turkey and pulling out the still-warm entrails was an AWE-some experience. Meat comes from a living animal, and if you can't hear that – you shouldn't eat meat."

– Anna Hanau, after the turkey shechting at the 2008 Hazon Food Conference

Other organizations doing amazing food education work in the Jewish community, and beyond

The Teva Learning Center is North America's foremost Jewish Environmental Education Institute specifically focused on providing Jewish environmental programs to teach kids, as well as all generations, to learn about the connection between Jewish values and the earth. Teva runs Shabbat retreats, outdoor education programs for Jewish Day Schools, and educator-in-residence opportunities.

Teva also offers an Annual Seminar on Jewish Environmental Education that educators and lay leaders from your institution can attend to develop their skills. You can also contact the Teva Learning Center for more information and to have their educators run educational programs at your institution.

Kayam Farm at Pearlstone is the most active Jewish educational farm in the country, welcoming close to 3,000 participants annually for field trips, holiday celebrations, summer camp, volunteering, skills workshops, and much more! Jews and non-Jews of all ages come to Kayam, including young children, Hebrew Schools, Jewish day schools, adults, families, and senior citizens. Now embarking upon its fourth growing season, Kayam has amassed a plethora of innovative experiential Jewish garden education activities, and has begun to publish its work in an outstanding curriculum format entitled "Chai VeKayam- A Curriculum Manual for Jewish Agricultural Education".

Jewish Farm School is an environmental education organization that's mission is to practice and promote sustainable agriculture and to support food systems rooted in justice and Jewish traditions. The Jewish Farm School runs a wide range of farm-based and sustainability-themed programs. Its emphasis is on teaching practical skills while also educating about the larger context of our contemporary food systems, and how our traditions and practices can inform our decisions and actions today.

Food Education resources

Sustainable Table offers resources related to food and education, including: lesson plans, information on bringing sustainable food to cafeterias and dining halls, and school gardens

Center for Environmental Education: this organization's resource center offers sample criteria for "green schools" and access to national curriculum databases.

Green Teacher: website for the curriculum magazine Green Teacher, which includes pedagogical articles and lesson plans; back issues available online for free.

Environment Protection Agency Environmental Kids Club - Games, pictures, and stories for fun ways to help your institution explore the environment, and take steps to protect it.

➡ **MORE LNKS at hazon.org/foodguide/ch8**

9

Getting at the root of it all: planting an edible garden

What better place to learn about the miracles of growing food than in a garden where you can actually watch the process happen. People of all ages can learn something new in a garden, finding joy and intriguing in the unfolding drama of growing plants. A garden at your institution can connect your community to the growing cycle. It can also, if it's big enough, grow enough food to feed you, or perhaps even supply a soup kitchen in your area. And it can become a living laboratory where you can learn about Jewish agricultural laws and food blessings with an entirely fresh perspective.

A garden can be a few pots or raised beds, or it can span a reclaimed parking lot or abandoned lot next to your institutution. Gardens take work, and it's best to consider your resources fully to make sure the scope of your project matches the time and effort you and your community are willing to put in. Remember, though, even a few plants can be a wonderful learning opportunity.

➡ This section uses material from the Jewish Farm School's Jewish Gardening Workshop from June 2009. Download the entire document at hazon.org/foodguide/ch9

Why Jewish Gardening?

Gardening is an activity that can rejuvenate Judaism and Jews on many levels. For one, gardening serves to reconnect the Jewish spirit to the earth. Two thousand years of Jewish urbanization has forged an estrangement from nature that reaches to the core of the Jewish psyche. Gardening restores familiarity with our local ecologies and deepens our understanding of where our food comes from. Even more consequential, intimacy with nature deepens the Jewish sense of wonder and heightens our consciousness of God's countless miracles.

This sense of wonder, this sensitivity to the web of life that supports us both physically and spiritually, is an integral aspect of Jewish consciousness and thus a prerequisite for Jewish living. The famous verse from Breishit 2:15 states, "And the Lord God took the man and placed him in the Garden of Eden, to till it and to tend it." The Torah's notion of human responsibility to steward the earth, as well as the rest of our tradition's rich collection of teachings concerning the relationship between humanity and the natural world, become irrelevant and, even more, incomprehensible to the Jew for whom nature is not an entity with which to be in relation. Jews must reacquaint themselves with the earth. Gardening suits such a noble and formidable task. There is little else that reminds a person of the feeling and smell of nature quite like placing ones hands directly in the earth. Gardening reawakens our dulled senses to the lifeblood of our planet.

The Jewish connection to the earth emerges from our people's agricultural roots. As we cut Judaism off from its own heritage, we in turn lose our connection to our agricultural history and the ecological themes in our holidays. For example, the agricultural themes inherent during the growing and harvest season from Tu B'Shvat, the beginning of the budding of trees-- through Succoth, the final harvest --all of these central elements of our tradition lose their meaning without our continued intimacy with the cycles of nature. By reconnecting with the natural world through gardening we allow these aspects of our tradition to speak to us in new ways and to bring greater meaning to our lives.

Finally, gardening can also be used in a variety of ways to bring Jewish text to life. Even for Jews for whom the world of Jewish texts is already familiar and accessible, Jewish gardening offers us rich opportunities for opening up the world of the Torah, Rabbinic texts and the siddur to our students in new, vibrant and creative ways.

Themes for your Jewish Garden

While a garden lends itself to all kinds of different programs, you may wish to create a garden that has a specific focus or educational goal. Here are a couple suggestions, with program ideas.

A Garden for Jewish Rituals: Havdalah A Havdalah garden consists of plants that can be used for the Havdalah ceremony, and allows gardeners to connect the act of gardening with religious practice. Not only does it give a deep and spiritual framework for the physical labor, it can also foster a deeper connection to the Jewish ritual. One major advantage of a Havdalah garden is that many fragrant

herbs, such as lavender, sage, mint, rosemary, thyme, marjoram, are hardy perennials and will come back year after year. Additionally, these plants will grow more robust with the weekly harvesting of leaves for Havdalah.

Program suggestions:
- Dry herbs and make Havdalah kits
- Make Havdalah in the garden
- Learn the different brachot (blessings) related to smell

Israel and Biblical Gardens Many people are interested in biblical plants. A biblical or Israel garden can serve as a great tool when teaching about Israel, both ancient and modern. Seeing the numerous plants that are mentioned in the Torah can really help young gardeners connect with the sometimes distant text. The plants you grow in an Israel garden can be limited to the seven species, or you could expand it to include as many biblical plants as you can find and grow.

Program suggestions:
- Tour of Israel through the garden
- Preparing a biblical meal
- Constructing a biblical agricultural calendar

➡ **MORE LNKS at hazon.org/foodguide/ch9**

The Greenpoint Interfaith Food Team Garden Project

Congregants at the Greenpoint Shul wanted to take unused land behind their synagogue and build a garden to grow produce for the soup kitchen at the nearby Greenpoint Reformed Church. One congregant, Natalie Soleil, happened to be an accomplished gardener, and with support from Rabbi Maurice Appelbaum (who was able to secure a small grant from Yeshiva University for the project)—the garden was born in Spring 2010.

The organizers were able to get most of their supplies donated. They found seeds for free at a farmer's market festival, and used Craigslist to find topsoil and a person to deliver it. A volunteer got rainwater barrels donated. Plants came from local garden shops and one member's own yard. Soleil lent her own tools, and the group shredded newspaper to make mulch.

Initial work to prepare the space included clearing the brush, cleaning out the garbage, and leveling the ground. Once that was complete they brought in the soil. The soil went down on July 4th, and the garden had its first harvest in August. The garden is completely organic, and it has seven beds complete with tomato plants, cucumbers, zucchini, eggplants, basil, thyme, and plenty of other vegetables.

Once the garden starts producing vegetables in abundance, the produce will be donated to the soup kitchen. It took a combined effort and a combination of skills from people who were willing to devote their time and energy to really get this project off the ground. Rabbi Appelbaum is part of the regular watering crew, and the community seems to be enthusiastic about this new project which is simultaneously making their Jewish institution greener, connecting them to people from other faiths, and helping to feed a much larger community of people in need.

If you want to start a food security garden at your shul, here's some advice from Natalie Soleil:

- Fundraise. Find people who are willing to support your project so you can afford whatever basic resources you need.
- Try to get most of your supplies through donation. Talk to the people in your area and your city to find as many potential sources of support and information.
- Make sure you have skilled people working on your project. A couple of knowledgeable people will help you get the project off the ground a lot more efficiently, and will help to direct unskilled people in manageable tasks.

A Year in the Life of a Jewish Garden

This section by Daron Joffe, Former Director of Gan Chaim

January-February
- Tu B'Shvat fruit and nut tree planting and garden seder
- Groundbreaking community celebration
- Garden design and build workshops
- Nutrition, preservation and cooking workshops
- Seed planting in local greenhouse
- Indoor gardening for schools, vacation camps and after-school programs
- Horticultural therapy activities for seniors and people with special needs
- Adult Community Supported Agriculture (CSA) education programs
- Primary activities: Designing, mulching, planting trees, pruning and building

March-May
- Spring gardening workshops for adults and families
- Spring garden programs for day schools, camps, volunteer groups and families
- Passover seder in the garden
- Community planting party
- Primary activities: Tilling, composting, planting, transplanting and watering

May-June
- Open house tours
- Staff training
- Summer garden activities for campers, students and people with special needs
- Summer garden workshops and programs for adults and families
- Activities: Planting, transplanting, weeding, transplanting and mulching

June-August
- Intensive camp gardening activities: about seven sessions/ day, five days/week
- Summer gardening workshops and programs for early childhood, teens, adults, seniors, people with special needs
- Weeding, trellising, planting, transplanting and harvesting

August-October
- Fall gardening workshop
- Food preservation workshop
- Theater in the garden
- Intergenerational activities and family day programs
- Volunteer groups to the garden
- After-school programming
- Field trip to a local farm
- Plant garlic, onions, spinach, collards, and kale
- Plant seasonal color and cover crops
- Fall plantings of bulbs, perennials and over-wintering crops
- Winter gardening classroom science projects

October-November
- Sukkoth arts and crafts workshops
- Sukkoth harvest celebration in the garden
- End-of-season Sukkot festival at the farm
- Nutrition workshops
- Home landscaping workshop
- Volunteer groups to the garden
- After school programming
- Early childhood programs
- Family and intergenerational programs
- Winter garden classroom science projects

December
- Volunteer groups at the garden
- After-school programs
- Early childhood programs
- Family and intergenerational programs
- Special needs horticultural therapy programs
- Winter garden classroom science projects
- Expand and evaluate programs and curriculum

10

Food Justice

Our current industrial-based food system does not adequately give equal access to healthy, nourishing food, and many do not have access to food at all. However, Jewish tradtion, firmly rooted in texts from the Torah, sees a direct connection between social justice, agriculture and religious obligations. This section will explore the issues of food justice and explain why it is important that as a Jewish community we not only work on spreading awareness, but that we do something to help create a just and sustainable food system for everyone.

What is Food Justice and Why Does it Matter?

Food justice is communities exercising their right to grow, sell and eat healthy food. Healthy food is fresh, nutritious, affordable, culturally-appropriate and grown locally with care for the well-being of the land, workers and animals. Practicing food justice leads to a strong local food system, self-reliant communities and a healthy environment.

Until recently "food security" has been a more common term used to describe a similar, if not broader, area of social concern. Government bureaucrats and international non-governmental-organizations have been using the term "food security" to call attention to a whole host of agriculture- and hunger-related issues, and activists have also used it to focus on creating community-based ways of producing food in an affordable, sustainable and environmentally-friendly manner. Along the way they have sought to create local jobs, promote good health, and stress the importance of small, local farmers.

Community Food Security is about:

- making nutritious and culturally appropriate food accessible
- supporting local, regional, family-scale, and sustainable food production
- building and revitalizing local communities and economies
- providing fair wages and decent working conditions for farmers and food system workers
- promoting social justice and more equitable access to resources
- empowering diverse people to work together to create positive changes in the food system and their communities

(adapted from Earthworks Urban Farm)

With the use of the term "food justice" this activism hasn't changed so much as it has taken on fresh new political energy. In an increasing number of grassroots efforts in New York, local people are re-imagining their collective relationship to food. Food justice starts from the conviction that access to healthy food is a human rights issue—it goes beyond advocacy and direct service. Food justice calls for organized responses to food security problems-responses that are locally driven and owned.

HOW YOUR INSTITUTION CAN GET INVOLVED IN FOOD JUSTICE:

- **Host a gleaning trip on a local farm.** Go to the farm towards the end of harvest season and collect the excess produce. Make arrangements to donate the food to a local food pantry or soup kitchen. Tie in some learning about Agriculture and Tzedekah. See this section in food for thought for an example.
- **Link up with a local shelter or food bank to donate your excess food.** Your partnership could include donating food, organizing a field trip for members of your community to volunteer at the shelter, or partnering on events (see the "Food Bank Cooking Demo" sidebox)
- **Start a Hazon CSA** and implement flexible payment options to allow people of all income levels to participate.
- **Start *Peah* Garden.** *Peah* is the biblical commandment of leaving the crops in the "corners of your field" for the poor. Create a garden where you use some or all the space to grow solely for the purpose of donating to community members who do not have access to healthy, nutritious produce.

Food Bank Cooking Demo

Eating fresh, organic produce through a CSA is a blessing – but the blessing of healthy, sustainable food is not equally accessible to everyone. The Hazon CSA in Elkins Park, PA, held two separate cooking classes at the Stiffel Center in South Philadelphia, which is part of Philadelphia's Mitzvah Food Pantry network. Approximately 25 participants attended each class. Each class was focused around preparing two or three different recipes and incorporated health and nutrition information about the vegetables being prepared. The program allowed CSA members to share some of their passion for healthy, organic food with members of a low-income community.

Food Justice Organizations

- **Just Food** is a NY based non-profit organization that has been the leader in connecting local farms to NYC neighborhoods and communities since 1995. Their food justice program increases awareness and action around food and farm issues and advances policies for a thriving local food system.
- **Growing Power** is a national nonprofit organization and land trust that supports people from diverse backgrounds and the environments in which they live by helping to provide equal access to healthy, high-quality, safe and affordable food for people in all communities. Growing Power implements this mission by providing hands-on training, on-the-ground demonstration, outreach, and technical assistance through the development of Community Food Systems that help people grow, process, market and distribute food in a sustainable manner.
- **Second Harvest** is the nation's leading domestic hunger-relief charity. Its mission is to feed America's hungry through a nationwide network of member food banks and engage our country in the fight to end hunger.
- **Ample Harvest** diminishes hunger in America by helping backyard gardeners share their excess garden produce with neighborhood food pantries.
- **People's Grocery** is a community-based organization in West Oakland, CA that develops creative solutions to the health problems in our community that stem from a lack of access to and knowledge about healthy, fresh foods. Its mission is to build a local food system that improves the health and economy of the West Oakland community.
- **Community Food Security Coalition** is a non-profit organization dedicated to building strong, sustainable, local and regional food systems that ensure access to affordable, nutritious, and culturally appropriate food for all people at all times. The coalition seeks to develop self-reliance among all communities in obtaining their food and to create a system of growing, manufacturing, processing, making available, and selling food that is regionally based and grounded in the principles of justice, democracy, and sustainability.

➡ **MORE LNKS at hazon.org/foodguide/ch10**

Food Justice, then and now

In 2004, Hazon launched the first Community-Supported Agriculture project in the Jewish community. The preceding winter, we were talking about food charity and *pe'ah* at our Beit Midrash, a 12-weeks series on "How & What should a Jew Eat?" We were new to the idea of CSA, and so we asked: if we are no longer farmers with fields where we could leave gleanings for the 'poor, widow and orphan,' then what is our responsibility to food charity, as Jews and as twenty-first century city-folk?

Dr. Phyllis Bieri said, "Well, with a CSA, there are always leftovers!" We realized that, indeed, it was inevitable that some members would not pick up their share every week, and that therefore, built into the system of the Hazon Community-Supported Agriculture Project (which met a series of other contemporary food issue concerns, being fresh, local, mostly organic, minimally-packaged, etc.) was also a mechanism that enabled us to "observe *peah* and *shikecha*" as well. It made us even more excited to begin the CSA project at Ansche Chesed that summer. The leftovers that year were taken every week to a soup kitchen on the Upper West Side.

Hazon's CSA program has since grown to over 40 sites in the US, Canada and Israel. In 2010, we estimate that this meant over 35,000lbs of leftover produce was donated to emergency food providers.

Shikhecha: Leaving sheaves

כִּי תִקְצֹר קְצִירְךָ בְשָׂדֶךָ וְשָׁכַחְתָּ עֹמֶר בַּשָּׂדֶה
לֹא תָשׁוּב לְקַחְתּוֹ לַגֵּר לַיָּתוֹם וְלָאַלְמָנָה
יִהְיֶה: לְמַעַן יְבָרֶכְךָ יְהוָה אֱלֹהֶיךָ בְּכֹל
מַעֲשֵׂה יָדֶיךָ.

כִּי תַחְבֹּט זֵיתְךָ לֹא תְפָאֵר אַחֲרֶיךָ: לַגֵּר
לַיָּתוֹם וְלָאַלְמָנָה יִהְיֶה. כִּי תִבְצֹר כַּרְמְךָ
לֹא תְעוֹלֵל אַחֲרֶיךָ: לַגֵּר לַיָּתוֹם וְלָאַלְמָנָה
יִהְיֶה. וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרָיִם;
עַל כֵּן אָנֹכִי מְצַוְּךָ לַעֲשׂוֹת אֶת הַדָּבָר הַזֶּה.

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

[20] When you beat down the fruit of your olive trees, do not go over them again; that shall go to the stranger, the orphan, and the widow. [21] When you gather the grapes of your vineyard, do not pick it over again; that shall go to the stranger, the fatherless, and the widow. [22] Always remember that you were a slave in the land of Egypt; therefore do I command you to do this thing.

– *Deuteronomy 24:19-22*

Pe'ah: The corners of your field

וּבְקֻצְרְכֶם אֶת קְצִיר אַרְצְכֶם לֹא תְכַלֶּה
פְּאַת שָׂדְךָ לְקֻצֹּר; וְלֶקֶט קְצִירְךָ לֹא תְלַקֵּט.
וְכַרְמְךָ לֹא תְעוֹלֵל וּפֶרֶט כַּרְמְךָ לֹא תְלַקֵּט:
לֶעָנִי וְלַגֵּר תַּעֲזֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם.

[9] When you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest. [10] You shall not pick your vineyard bare, or gather the fallen fruit of your vineyard; you shall leave them for the poor and the stranger: I the Lord am your God.

– *Leviticus 19:9-10*

11

Working with your institution

Your decision to read this guide shows that you've already taken the first step by deciding to make a difference at your Jewish institution. This section will guide you through the conversations you will need to have and the steps you will need to take to make changes. Keep in mind that every Jewish institution is unique, with their own set of values and priorities. The more you are able to show that you understand your institution's values, and that the changes you are proposing will benefit your community, the more successful you will be.

The material in this chapter is adapted from Oxfam's "Farm to School Toolkit" and The Sustainable Food Policy Project's. "A Guide to Developing Sustainable Food Purchasing Policy".

Set the stage for success

Be realistic. Start with something small. Once you have accomplished something small, you will be more confident to go onto bigger things. Make sure you go into this with a positive attitude. Expect to have bumps along the way and unless you believe that you can make a difference, you never will.

Form a "Green Team"

Don't go at it alone. Find other people in your institution who are passionate about environmental issues and changing your Jewish institution's food environment. You can assess volunteer interest by sending a survey around through your institution's listserv, newsletter, or other form of communication. Hold an information meeting allowing people to meet each other and hear what changes they want to make.

Research

As you begin to consider where to start, it's important to have a full understanding of how your institution purchases food and where it is sourced. This will allow you to shape your goals and next steps, as well as make you more educated on these issues for when you present the new idea to the person(s) in charge. This research process is also a relationship building process. The very people who you might need to convince to go "green" are usually the same people who have the information you're looking for

Some important questions to ask:
(Depending on the institution, you might need to pose these questions to the Rabbi, an office manager or a kitchen staff person)

- Who manages the food purchasing?
- Where does the food at your Jewish institution come from now? It is from a kosher caterer? A larger food vendor? A local, kosher restaurant?
- What are your kitchen's resources/ restrictions? What is the *kashrut* policy and how will this affect what you will be able to purchase?
- What is your budget? How much money is your institution currently spending on food? How much money is your institution spending on plates, cups, utensils?

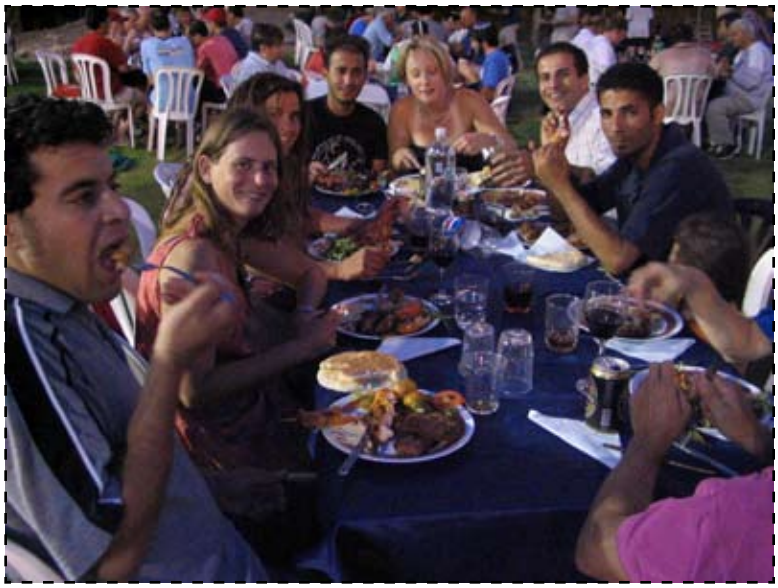
Small steps for success

Congregation Kol Ami in Elkins Park, PA, has made it their policy to serve fairtrade coffee and tea at all congregational events.

Jewish communities across the country have started changing the way their community eats through Hazon's Community Supported Agriculture Project. More info at www.hazon.org/CSA

Get organized

Organize a meeting of your Green Team. Set goals using the information you have gathered. Think big, but act small. Take into consideration your Jewish institution's limitations and also its potential.



Develop a plan and a timeline.

Break down your plan into small steps to help make it more manageable. Compile a list of resources and allies. If you have a larger institution, form committees to take on different tasks.

Take Action

Now you're ready to talk to the person in charge. Having the conversation is usually the most difficult part in this process.

Set up a meeting with your Rabbi, Executive Director, Kitchen manager, or person/people in charge of the food purchasing.

Consider the issues from your institution's point of view. Place yourself in the shoes of the person you are meeting with and consider: What are their priorities? What are the limitations? What educational opportunities can your Jewish institution take advantage of from this, and how can you frame sustainable food choices in the context of your institutions Jewish values?

Share your vision. Consider writing a statement that inspires your institution's leadership to work with you on this project. Rather than a basic statement about sustainability in general, focus on your institution's concerns. Make it clear that adopting sustainable food practices at your institution will add value to the community, and will not compromise traditional values. Here's an example:

"This could be a great way to get young adults, who tend to be passionate about environmental issues, involved in the synagogue. Changing our food will not compromise our traditional values of kashrut, but is a way for our synagogue to be a voice in addressing contemporary issues. It is also a fresh, innovative way to re-engage current members."

Know your facts, and share examples. Use the information and links in this guide to bring data to back up your points. You'll want to show that you have done your research and that you have looked up this topic from different angles. Whip out the facts you learned—prices, methods of distribution, opportunities. Use the examples of "what other synagogues have done" in this guide to show that the kinds of changes you're talking about are not only possible, they've been undertaken in other communitites with great success.

Anticipate Challenges

You might be faced with criticism and skepticism. Don't get defensive or discouraged. It's important to show that you understand the institution's values and position. Do your homework and practice responses in a calm, collected way. You don't want to add stress to their jobs, rather, you want to offer an opportunity that that will benefit both your institution and the community. Here are some examples for how to address these concerns if your focus is on sourcing local foods:

Problem: Prices "It sounds like this is going to be way more expensive, we need to keep our food costs down." Response: Buying local does not always mean higher prices. Remind the person you are meeting with that the higher price will reflect the higher quality and nutritional value of the food. If it is really out of the institution's budget, figure out where you can make the most important adjustments—say by offering organic grape juice for kiddush.

Problem: Distribution "This seems way too complicated. Right now we have one kosher caterer that can supply us with everything we need." Response: Describe how important this is to you and your green team. Explain that there are people willing to make this happen—including working with the existing food providers to help them add sustainable foods to their repertoires.

Problem: Legal issues "How can small farmers monitor their production and processing in terms of food safety issues?" Response: Most farmers have liability insurance. Come prepared with a few farms you have looked into and their information.

Problem: Labor/ staff time "We don't have enough staff to deal with the added labor of buying local. There's not enough time to chop, clean, etc." Response: Some farmers offer value-added products: locally-produced jams, jellies or pickles will require little additional preparation than the products you're used to. You can also consider organizing the green team to help out with the food preparation.

Evaluate

Evaluation is key to see how far you have come in attaining your goals. You can decide to do this every few months or after a year. Assessing how far you have come will empower you to work towards higher goals.

Share your Success!

Spread the good news. Share all you have learned with members of your institution and the community by educating them about the changes you have made. Write an article for the local or institution's newspaper and hold an educational event such as a film night, panel, or potluck. In the process you can also gain more support and momentum for effecting change. Contact us too and tell us about the great work you have done! Email foodguide@hazon.org with any great program, idea, or campaign and we will spread the word for you as well.

Conclusion

Making Change

"Ma Tovu Ohalecha Ya'akov, Mishkenotecha Israel"
How lovely are your tents, O Jacob; your dwelling places, Israel.

—Morning Blessings, from Numbers 24:5

A midrash explains that the reason the prophet, Bilam, found the Israelite's encampment so worthy of blessing was that each family had set up their tent so that their doors did not directly face any other tent, creating respectful privacy in the community.

Similarly, taking steps to change the food we eat, and the way we serve it, at our institution recognizes that the actions we take within our own community have an effect on the world around us. And there is no one way to go about it; the doubling in this verse suggests that there are many different tents, many different peoples, many ways to achieve our goal of a just and righteous food system. The important thing is that we take the steps that are right for our community.

Building a new food system—one that respects the health of ecosystems, animals and people, one that ensures all people are fed, one that emits no waste or greenhouse gasses and requires no toxic chemicals—will take a lot of people, and a lot of work at a lot of levels. By encouraging the Jewish community to

add their voice to this project, Hazon is working towards creating healthy and sustainable communities in the Jewish world, and beyond. We thank you for partnering with us in this important work!

There are plenty of ways you can get involved with Hazon's work:

- Start a Community-Supported Agriculture project at your synagogue or JCC. Hazon will help you find a farmer, set up your distribution location, and organize educational programming around local and sustainable food issues
- Participate in one of Hazon's Bike Rides. The Rides bring together people of all ages and cycling abilities, to raise money for Jewish environmental projects in the US, Israel and beyond. Bring a team from your comunity to join us on our California Ride (May), Israel Ride (November) or New York Ride (September)!
- Bring the Jewish Food Education Network to your community. Use our family education curriculum, Min Ha'Aretz, or our adult sourcebook, Food for Thought, to start a multi-week learning community to explore issues related to Jews, food and contemporary life.
- Come to the Food Festival! Our annual conference will take place in August, 2011, and will bring together rabbis, educators, chefs, artists, families and more for four amazing days of exploration around the New Jewish Food Movement.

Hazon means "vision," and our vision is to create healthy and sustainable communities in the Jewish world and beyond. Hazon is the largest environmental group in the American Jewish community.

Find out more about Hazon at www.hazon.org, or contact us at foodguide@hazon.org.

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If you'd like to support this and other Hazon projects, please be in touch!

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