



Teacher's Guide & Student Worksheets

An interdisciplinary curriculum that weaves together Jewish tradition and contemporary food issues



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Min Ha'aretz

Teachers Guide and
Student Worksheets

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JFEN JEWISH FOOD
EDUCATION NETWORK

Authors: Judith Belasco, Lisa Sjostrom

Contributing Author: Ronit Ziv-Zeiger, Jenna Levy

Design Work: Avigail Hurvitz-Prinz, Lisa Kaplan, Rachel Chetrit

Curriculum Advisors: Mick Fine, Rachel Jacoby Rosenfield, Elisheva Urbas, Molly Weingrod, David Franklin, Natasha Aronson

Educational Partnerships & Outreach Advisor: Elena Sigman

Min Ha'Aretz Advisory Board: Judith Belasco, Cheryl Cook, Rachel Rosenfield, Nigel Savage, Elena Sigman, Elisheva Urbas, Molly Weingrod

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Hazon Min Ha'Aretz Family Education Initiative Staff

Judith Belasco, Director of Food Programs, Judith@hazon.org

Daniel Infeld, Food Programs Fellow, Daniel@hazon.org

Hazon | 125 Maiden Lane, New York, NY 10038 | 212 644 2332 | fax: 212 868 7933

www.hazon.org | www.jcarrot.org – “Best New Blog” in the 2007 Jewish & Israeli Blog Awards

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“The Torah is a commentary on the world, and the world is a commentary on the Torah...”

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Overview

Min Ha'Aretz: Hazon's Family Education Initiative

Project Description

This initiative uses food and Jewish tradition as focal points to create innovative programming for students (grades 5-9) and their families. Jewish tradition has a great deal to say about what is fit (i.e. kosher) for us to eat. Today, questions about food have become ever more complicated as we come up against changing nutritional news, the use of chemical pesticides, and industrial farming. Health issues such as obesity and environmental damage are intrinsically connected to our personal and national food choices. Min Ha'Aretz weaves together Jewish tradition and contemporary food issues in an 18-lesson curriculum for students and complementary family education curriculum.

Goals

- Promote awareness of contemporary food issues that is infused with Jewish values and traditions, integrating both secular and Jewish curricula;
- Increase the knowledge that students, families, and teachers have about healthy eating and create a Jewish framework for food choices;
- Increase parents' involvement in their children's education and promote joint parent-child and family educational opportunities.
- Create opportunities for the entire community--students, parents, teachers, administrators, rabbis, program directors, and others--to manifest their own Jewish, health, and environmental values and priorities by taking action around the ideas they learn.

Benefits

For students, Min Ha'Aretz demonstrates how vitally relevant Jewish tradition is today and builds understanding of where our food comes from. Min Ha'Aretz strengthens students' Jewish identity by linking something they do every day—eating!—with Jewish tradition and values.

For families, this approach sparks conversations about food, Jewish tradition, and the world around us. Min Ha'Aretz strengthens Jewish life by bringing Jewish texts and values into the food choices families and students make everyday.

For schools, synagogues, and other Jewish organizations, Min Ha'Aretz offers an innovative way to engage students and families. Min Ha'Aretz taps into community interest in food and the environment and stimulates community "greening" efforts.



Student & Family Curriculum Summary

The Min Ha’Aretz student curriculum allows students 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? How does Judaism relate to my and my family’s food choices? At the beginning of Min Ha’Aretz, students encounter the driving question of this curriculum: what is the relationship between Judaism and food? Over the course of eighteen lessons, which are divided into five units, the students explore this question and develop a deeper understanding of both the question and its myriad answers.

Unit 1: To Grow

This initial unit, **To Grow**, provides the foundation of the curriculum. The first lesson allows students to reflect on where their food comes from and the Jewish obligation to take care of the land. In the next lesson, students explore what makes “a good land” for growing food. Students then consider the environmental conditions necessary for plants to grow, using the “seven species” of Jewish tradition as a reference point. The final lesson allows students to consider the conditions in which animals are raised and reflect upon *tza’ar ba’alei hayim*, the prohibition against unnecessary cruelty to animals.

Unit 2: To Harvest

The second unit, **To Harvest**, builds upon the students’ knowledge of growing food and explores the relationship between harvesting food and Judaism. Students reinterpret the biblical agricultural practices of *peah*, *shikcha*, *orlah*, and tithing into practices that are applicable to contemporary life. Students then explore the connection between the agricultural cycle and Jewish holidays. Finally, students examine how regional food has influenced Jewish food around the world.

Unit 3: To Prepare

Students begin the unit, **To Prepare**, by studying the laws of *kashrut* and considering the ways these laws influence Jewish life. Food preparation can also include food processing and students explore the differences between whole and processed foods and consider the representation of whole foods in Jewish text. Finally, students explore the miles that food travels before it reaches their plates and debate whether this is an example of the Jewish concept of *bal tashchit*, do not harm.

Unit 4: To Eat

During this unit, **To Eat**, students start by exploring the blessings before eating a food and participate in a mindful eating exercise. Next, the students work together to prepare a dish and reflect upon the challenges and joys of cooking. Students then investigate Jewish texts to understand the responsibility of Jewish people to welcome guests and to feed the hungry. The students reflect upon the differences and similarities between these two acts. Finally students consider how *Birkat Hamazon*, the blessing after a meal, references both physical sustenance and spiritual nourishment.

Unit 5: To Sustain

In the final unit, To Sustain, students deepen their understanding of the commandment of *bal tashchit* and learn ways to reduce, reuse, and recycle resources. Students discuss Jewish texts that highlight restraint and indulgence when it comes to food and explore the concept of moderation by investigating the sugar in soda and the fat in common snack foods. Students explore the concept of *shmirat ha'guf*, the obligation to care for our bodies, and connect the *bracha* for body parts and body functions with the foods that best support a healthy body. Students create personal commitments to care for their bodies. Finally, students return to the question, "What is the relationship between food and Judaism?"

Family Programs & Field Trips

This section is a detailed guide on how to plan and run three family learning events: a family learning night and cook-in, a visit to a farm, and a visit to a farmer's market. This section also provides guidance for educators on how to prepare students for family learning, with lessons to complete before the family events. Students learn to put their knowledge and skills from the Min Ha'Aretz curriculum into practice while learning with their families.

Min Ha'Aretz Curriculum Goals

By the end of this curriculum, students and parents will be more thoughtful in their food choices about what they eat, how they eat and when they eat. They will have greater understanding of the underlying Jewish values about food and more knowledge about contemporary food and agricultural issues. Specifically, students will develop:

- Awareness of the effects of our food choices on our bodies and the environment
- Critical thinking skills that enable them to consider contemporary agricultural systems and food choices through the lens of Jewish text, traditions, and practices
- Practical understanding of food processes—growing, harvesting, preparing, consuming and managing waste—and how Jewish traditions relate to these processes
- Improved hands-on skills to grow, produce, and cook their own food and appreciation of the value of these skills
- Capacity to work with and educate their families about connections between Jewish tradition and food

Assessment Strategies

At the end of this curriculum, students can be assessed on the following:

- **Final written assignment:** Written response to the question, *“What are the connections you think about when you hear the words “food” and “Jews”?* Compare student responses to this question at the beginning and end of the curriculum. Final responses should demonstrate knowledge acquisition and a deeper understanding of the ways Jewish tradition, text, and practices relate to food. In addition, the writing should demonstrate growth in students’ ability to write more comprehensive responses.
- **Student survey:** The survey contains knowledge based questions, in addition to questions about students’ attitudes and behaviors. Students’ answers before and after the curriculum are evaluated for increased knowledge and understanding about key components of the curriculum.

Throughout the curriculum, students can be assessed on the following:

- Participation in class discussions that draw upon readings from historical and contemporary sources. The reading rubric that follows can be used to measure student learning;
- Participation in hands-on activities including sprouting, growing seeds, and making a meal;
- Ability to work in small groups to discuss materials and present to the class. The team work rubric that follows can be used to measure student performance in groups;
- Written responses from homework demonstrate ability to express main concepts in their own words;
- Engagement of their families — parent(s), siblings, grandparent(s), caregiver(s) — in exercises that require family participation. These exercises offer an opportunity for students to apply their classroom learning in a new context. Students can prepare written or oral summaries of their family discussions.

Min Ha'Aretz Jewish Text List

Lesson 1

Genesis 1:29

Lesson 2

Deuteronomy 8:7-10
BT Masekhet Ta'anit 23a

Lesson 3

Genesis 2:15
Psalm 126:5-6

Lesson 4

Deuteronomy 22:4
Rambam, Hilkhot S'khirut 13:3
Genesis 9:3-4
Deuteronomy 22:6-7

Lesson 5

Leviticus 19:9-10
Deuteronomy 24:19
Leviticus 19:23-25
Deuteronomy 14:22-23

Lesson 6

Pirke Avot 3:17
Numbers 15:17-21

Lesson 7

BT Masekhet Pesachim 116a

Lesson 8

Deuteronomy 14:3-8
Deuteronomy 14:9-10
Deuteronomy 14:11-18
Deuteronomy 14:21
BT Kodoshim, Chullin 105a
Rambam, Hilchot Maachalot Asurot
9:28

Lesson 9

God in Search of Man, Abraham Joshua
Heschel

Lesson 10

Avot de Rabbi Natan 31:1

Lesson 11

Tosefta Brachot 4:4-5
BT Berachot 35b
Tosefta Brachot 4:1
BT Masekhet Brachot 35a

Lesson 12

BT Masekhet Brachot 37b

Lesson 13

Pirkei Avot 1:5

Lesson 14

Deuteronomy 8:10

Lesson 15

Ecclesiastes 1:7
Rambam, Hilkhot Melakhim 6:10
Deuteronomy 20:19-20

Lesson 16

Isaiah 22:13

Lesson 17

Genesis 1:27
Genesis 2:15
Rambam, Hilchot Deot 4:1-2

Teaching Text

The Torah is a Tree of Life- etz hayyim- to all who hold fast to it.

Throughout the Min Ha'Aretz curriculum, the students encounter texts in a variety of different ways. It is essential that students experience the text piece a vibrant, tangible part of learning. The Torah is a Tree of Life, students will understand the approach study of Torah as organic, growing and changing throughout their lives. This is the same spirit that should be brought to the study of text.



There are many different ways to teach Jewish text. Here are a few different strategies. You will see many of them used in the lessons that follow. Others are explained as points of inspiration for you to reference when you are planning for these lessons.

Chevruta

Chevruta is the traditional method of Jewish study. Derived from the Hebrew word *chaver*, or friend, a chevruta partnership is a special relationship between study partners—it's the ultimate "study group." Chevruta study begins with one person reading the text out loud. The partners then engage in a dialogue about the meaning of the text.

Creative Chevruta Pairing

There are many fun ways to divide the students into pairs. One example is to reach matching cards. Each student can be provided with half a card (e.g. half of a fruit or vegetable; half of a word related to the text; etc). Ask each student to find their other half. This is their partner for the day, week, or month. Another technique is to ask questions with only 2 answer options. For example, which do you like more, spring or fall? Students who answer differently are then paired up for study. There are many other imaginative ways to create chevruta pairs that get the students out of their seats and moving around before they sit down to study.

Entrance & Exit cards

Entrance Cards: The students need to complete questions to "enter" the classroom. Students' responses will give the teacher a beginning look into the kinds of experiences and familiarity students already have with the topic. Answers to these entrance cards allow the teacher to gather information about academic readiness. These responses can help a teacher determine where to begin the learning sequence and can inform initial groupings of students.

Exit Cards: Similar to entrance cards, the students need to complete questions to "exit" the classroom. The answers that students provide allows the teacher to quickly determine which students achieved the intended objective and which students may require some additional review on the essential concept.

KWL (What I Know; What I Want To Learn; What I Have Learned)

KWL is a graphic organizer which guides students through a three-step process — a process they can add to their list of comprehension strategies. The first column, “What I Know”, activates background knowledge students already have about a topic. The second column, “What I Want to Learn” allows students to create questions about the topic, and develop a purpose for reading a text or participating in an activity. The third column, “What I Have Learned,” helps to solidify the students new knowledge.

Reporters & Recorders: Assigning Roles

During a text study, specific roles should be assigned to students so that each person has the opportunity to take the lead on a task. During a chevruta, one student can be the reporter, writing down answers to the text study questions and the other student can be the reporter, sharing the ideas back with the class. This idea can be expanded as students can take turns as the class recorder, noting down all the ideas on a board or a piece of paper for future reference. Additional roles, such as Question Leaders, making sure that each question to asked during a text study time, can also be assigned.

Café Style

Create a café atmosphere in the classroom, with text study on the menu. Take the text and place it on large cardboard menu cards. Set up the desks in clusters in order to create tables. Cover the tables with a tablecloth and provide healthy snacks. Ask the students to read the “menu” at a table, discuss the text, and try the healthy snack. Each menu should have a different text on it. The students rotate among the tables in order to study all the different texts and enjoy all the different snacks.

Text Gallery

Another option for text study that takes the students out of their chairs and moving around the classroom is to create a Text Gallery. Just like a person would visit an art gallery, the students will walk around the room to see each text. Hang the texts around the room on large sheet paper. Ask the students to visit the Text Gallery. After they read the text, they can write a response at each station, write picture, or discuss their thoughts in a small group.

Stand up- Sit down

The Stand up – Sit down structure is a great way to quickly engage every student in the classroom and allow a teacher to gain knowledge about the students’ thoughts or experiences. Based on a text, write 3-4 agree or disagree/ yes or no questions. Ask all the students that agree that stand up and then sit down. Then ask all the students that disagree or are neutral to stand up. Use a variety of different questions.

Jigsaw Strategy

The strategy involves breaking the classroom into small groups of four to six students. Each group is responsible for a specific piece of knowledge that they will discuss with other classmates.

Divide students into four to six jigsaw groups, known as the home group. The difficulty of the material can be matched to the capabilities of each group. Each student reads the text assigned to their group. Students then discuss the text with the home group. This group also might also create a summary of key points, or highlighted notes which will be shared with other groups. A few members of the home group leave and meet with new, secondary groups. The new groups teach each other what the home group felt to be the most important and relevant information. This is where the jigsaw starts to come together. Students are encouraged to ask questions for further clarification. The final piece to the Jigsaw activity involves a return meeting of the original group. During this time, individual group members share in turn the pertinent information they learned from participating the second groups. All the information comes together.

Modified Jigsaw

Instead of each student reading the material independently, the students can read in chevruta (pairs). Each pair can then report back to their home group in order to share their learning. Each home group then reports back to the classroom. As a class, students are encouraged to ask questions to each other.

Fish Bowl

Set up a "fishbowl." Half of the class will move their chairs into the center of the room with the chairs facing in towards each other and the other half of the class puts their chairs around them. The inner group will discuss a passage or text and the outer group will observe them. This structure allows for the students to look at both the text and the manner in which the conversation develops. Students both learn from participating and observing. After a full discussion, ask for the students on the outside of the fishbowl to comment on the conversation.

Variations on the Fish Bowl

- Place an empty chair in the inner-circle. A person from the outer-circle may sit in it at any time and interject her or his viewpoint or comment for 1 minute (or a given time period.)
- Every 3 or 5 minutes, a member of the outer-circle replaces someone in the inner-circle. This continues until everyone has had a chance to participate and observe.
- Once the inner-circle has performed or at a set time or procedure, they turn around in their chairs and receive feedback from the outer circle on a one-on-one basis.

Teaching Text: The Questions to Ask

What if you like a text but the questions just aren't quite right?

The Min Ha'Aretz curriculum contains a wide range of texts and many different questions. There are questions to ask before a text, questions to use during a text study, and questions following a text study. Questions ideally lead us to a deeper understanding of a text's meaning and overall deeper learning experience. While the questions were designed and tested, they still might not be right for your students. Teachers are encouraged to write their own questions. Students can also read a text and write their own questions. These student questions can then be answered by other students.

The Farmers' Market Preparation lesson focuses on creative questions. See this lesson for suggestions about good question writing.

UNIT 1 - LESSON 1

To Grow - לגדל
Seeds - זרעים

OVERVIEW

In Jewish tradition, growing food begins in the Garden of Eden. This lesson allows students to reflect on where their food comes from. The students make connections between the references to seeds in Genesis 1:29 and sprouting their own seeds. This text provides an entry point into a discussion about the importance and roles of seeds, human beings, G-d in producing food. Students then follow step by step instructions in order to sprout seeds.

OBJECTIVES

At the end of this lesson, students will have:

- Reflected on where food comes from based on Jewish text and personal experience
- Considered plant-based, vegetarian diets in a Jewish context
- Learned how seeds start the plant life cycle
- Gained hands-on experience sprouting seeds

MATERIALS

For the teacher

- **Photosynthesis: Teacher's Note**
- **Seeds for Sprouting: Teacher's Note**

For each group of 2-3 students

- 1/3 cup red sprouting lentils (or other sprout)
- 1 wide-mouth glass pint jar
- 1 piece of cheesecloth cut large enough to cover each jar
- 1 rubber band large enough to cover the mouth of each jar

For each student

- **Entrance Card** (p. 1-W)
- **Text Study: Seeds** (p. 2-W)
- **Sprout Farmers: Planting Instructions** (p. 3-W)
- **Seed Care Plan** (p. 5-W)

To Grow - לגדל

UNIT 1 - LESSON 1

Seeds - זרעים

Lesson 1

LESSON

1 Introduction (7 minutes)

(Workbook p. 1-W)

Explain to students that they are about to begin a program that focuses on the study of Jewish life, Jewish tradition and food. During these lessons students will be asked to think and write, and sometimes they will just have a few minutes to do this. Make it clear that all ideas and thoughts are welcome – the questions they write about do not necessarily have one right answer but are ideas that they will explore through writing.

NOTE: The initial writing functions as a pre-assessment. This writing should be kept in a safe place in order for students to return to it at the end of the curriculum.

Ask students to take five minutes to write on the worksheet their personal answer to the following question:

1. *What are the connections you think about when you hear the words “food” and “Jews”?*

Answers will vary from my mother’s matzah ball soup and challah to *kashrut* and *brachot*. Since all answers are “correct,” students should be encouraged to keep writing for the entire 5 minutes to practice expanding on their ideas during writing time.

After completing the writing, inform the students that they are now going to explore this question by examining how we grow, harvest, prepare, and eat food, and how we sustain the land that grows food. During the curriculum the students will learn about care for the land, animals, and their bodies by blending Jewish tradition and contemporary knowledge. They will also explore Jewish tradition and laws around food and agriculture.

2 Where Does Food Come From? (15 minutes)

(Workbook p. 2-W)

Describe a common dining scenario to the class. For example, for dinner, you are sitting at home and eating a plate of macaroni and cheese.

Open up the following question to the students for discussion:

Q: *Where does our food come from?*

Ask one student to be the recorder and write all the ideas on the board. Elicit responses by asking questions in order to make sure the following terms are generated: kitchen, supermarket, farm, land, seed.

Provide students a copy of **Seeds Lesson** worksheet. In *chevruta*, ask the students to read the passage and discuss the questions.

FRAMING THE TEXT

In the first chapter of Genesis in the *Torah*, G-d creates the world during the course of six days, beginning with creating the heavens and the earth, and ending with the creation of humankind. At the very end of this chapter, G-d blesses humankind to “be fruitful and multiply,” and then speaks verse 29, saying what is to be considered food for human beings. For many Jews who advocate a vegetarian diet, this verse is foundational, for this shows that, originally, G-d wanted every living thing to be vegetarian.

בראשית פרק א : כט

וַיֹּאמֶר אֱלֹהִים הִנֵּה נֹתְתִי לָכֶם אֶת כָּל עֵשֶׂב זֶרַע זֶרַע אֲשֶׁר עַל פְּנֵי כָל הָאָרֶץ וְאֵת כָּל הָעֵץ אֲשֶׁר בּוֹ פְרִי עֵץ זֶרַע זֶרַע לָכֶם יִהְיֶה לְאֹכְלָהּ.

G-d said, “See, I give you every seed-bearing plant that is upon all the earth, and every tree that has seed-bearing fruit; they shall be yours for food.”

Genesis 1:29

In *chevruta* (groups of two) discussion questions:

1. What is G-d's initial plan for what people are to eat?
2. How is the word “seed” used in this text?
3. What is the connection between seeds and food?
4. Based on the class brainstorm and this pasuk (biblical verse), where does our food come from? (G-d created seeds that become plants, plants are grown on farms, animals eat plants, human eat both animals and plants)

As a class, several students should share their ideas about these questions.

3 Sprouting Seeds (15 minutes)

(Workbook p. 3-W - 4-W)

The class will plant sprouts in order to be a part of where their food comes from and to engage in tending to plants.

Divide students into “farming teams” of three people. Distribute ***Sprout Farmers: Planting Instructions*** and read through the instructions.

Lesson 1

4 Sprouting Seeds Care Plan (5 minutes)

(Workbook p. 5-W – 6-W)

Sprouts are simple to grow compared to most vegetables, especially since we are growing them in jars and inside, away from animal and insect predators, and protected from droughts, wind, and cold snaps. Even so, over the next few days, be conscientious farmers and tend the sprouts carefully to give them the best chance to grow.

Set up the **Seed Care Plan** and determine who will care for the seeds for the next 2-4 days. Encourage each team to share the responsibility.

NOTE: Sprouts are ready to eat when there is at least a ¼ inch sprout from the bean. Do not wait for the sprouts to grow longer than this length or they will spoil. Some sprouts will only need 2-3 days to get to this length.

5 Homework (5 minutes)

Hand out the Min Ha’Aretz Pre-Curriculum Survey. This survey is designed to learn about what the students know, think and decide about the food they eat. There might be some questions they are not able to answer right now and words and ideas they have not learned about yet, but ask them to provide their best guess. This is a chance to get a glimpse into just some of the things we will be learning about during this curriculum.

Please remember to send Hazon copies of your completed student survey.

TEACHER’S NOTES

Teacher’s Note: Photosynthesis

Each tiny seed contains its own nutritious food supply for the young plant to draw on until it is large enough for its own leaves to begin making food through photosynthesis.

Through the process of photosynthesis, the plant takes in energy from the sun and stores that energy in the tissue of the plant. The seedling's roots push down into the soil to anchor the new plant and to absorb water and minerals from the soil; and its stem with new leaves pushes up to get energy from the light. The germination stage ends when a shoot emerges from the soil. But the plant is not done growing. It's just started. Plants need water, warmth, and nutrients from light to continue to grow.

Lesson 1

Teacher's Note: Seeds for Sprouting

Local garden shops and health food stores typically carry lines of seeds for sprouting. Check that seeds are intended for food and not for planting; some planting seeds might have been treated with fungicides or insecticides to protect young seedlings. One reliable online source for "sprout" seeds and beans is www.sproutpeople.com.

Remember that seeds soak up 2-3 times their dry volume in water and sprouts need at least six times the volume occupied by the seeds. So be sure that your container is large enough and start with a minimal amount of seeds in your jar.

- **Alfalfa** - soak for 6-12 hours to start. Sprouts can be eaten after 3-5 days when the root is 1-2 inches long and tiny green leaves start to develop. 1-part seed gives 10-parts sprouts.
- **Lentils** - soak for 12-hours to start. Sprouts are ready in 3-6 days when the root is 1-inch long. 1-part lentils gives 6-parts sprouts.
- **Barley, Oats, and Rye** - soak for 12-hours to start. They can either be grown as "grass" to harvest, or sprouts ready to eat after 3-5 days. Ideal length for eating is about 1/2-inch. 1-part seed gives 2-parts sprouts.
- **Soybeans** - Soak for 12-hours to start. Sprouts are ready after 3-6 days when the root is 2-inches long. 1-part beans gives 4-parts sprouts.
- **Mung Beans** - Soak for 12-hours to start. Ready to eat after 3-6 days when the bright, white root grows from 1-2 inches long. 1-part beans gives 4-parts sprouts.

Lesson 1 - Extension

Activity #1 Draw: Where does food come from?

Draw a picture to answer the question "Where does food come from?"

For some students this might be the cycle that was discussed during class, for others it might be a seed, or a picture of the person who cooks their dinner.

Activity #2 Write: What makes food Jewish?

Write a paragraph answering the following question "What is Jewish about my dinner?"

If your students are not accustomed to this type of reflective writing, they may find it challenging. You may wish to brainstorm a list of ideas to serve as prompts such as *brachot*, types of food, style of eating, discussion during dinner, etc.

Lesson 1

Min Ha'Aretz Student Survey (Pre-Curriculum)

Date: _____

Grade Number: _____

Please circle one: Female Male

Section 1

1. Circle the whole foods.

Popcorn	Potato	Bread	Apple
Applesauce	Wheat berry	Apple pie	Peanut butter

2. What is the meaning of the phrase "**shomrei adamah**"?

- a) Guardians of the Earth
- b) Land owners
- c) Earth movers
- d) All the above

3. Which is not an example of making a sustainable choice?

- a) Composting food scraps
- b) Reusing plastic water bottles
- c) Bringing your lunch in a reusable bag
- d) All the above are examples of sustainability

4. What is the meaning of the phrase "**shmirat ha'guf**"?

- a) Caring for the land
- b) Caring for your body
- c) Caring for animals
- d) Caring for your family

5. What is the meaning of the phrase "**tsar ba'alei chayim**"?

- a) Caring for the land
- b) Caring for your body
- c) Caring for animals
- d) Caring for your family

6. Leaving the corners of your field for those in need is an example of which agricultural practice?

- a) Peah
- b) Orlah
- c) Shmita
- d) Yovel

Section 2

7. How often do you sit down and eat a meal (breakfast, lunch, dinner, snacks) together as a family (at least 1 parent and 1 child) at home?

- ___ Less than once a week
- ___ 1-2 times a week
- ___ 3-4 times a week
- ___ 5-6 times a week
- ___ 7 times a week

Lesson 1

8. When you discuss food in your home, what are the top 3 topics you talk about?

Check the 3 topics you talk about MOST.

- What's for dinner tonight
- Where does food come from
- Is the food kosher
- When is it snack time
- Is the food healthy
- Importance of trying new foods
- Other: _____

9. Below are some ways that the choices you make in your home about food and eating may be connected to Jewish tradition.

Check all that apply to your family.

- We eat healthy food as part of our Jewish tradition.
- We say blessing(s) at meals.
- We keep kosher.
- Other ways our food at home is part of Jewish tradition: _____
- No, our food at home is not connected to Jewish tradition.

10. Does your family have any meal-time traditions?

- Yes
- No

If yes, please briefly describe:

Section 3

11. Rate how **important** the following are to you. Check the best answer.

		Not Important	Somewhat Important	Important	Very Important
a.	Help prepare/cook food for your meal				
b.	Know where your food comes from				
c.	Say a blessing before you eat				
d.	Understand Jewish tradition about the environment and food				
e.	Read the ingredient labels on food packages				
f.	Eat whole foods				

UNIT 1 - LESSON 2

To Grow - לגדל
Earth - אדמה

To Grow - לגדל

UNIT 1 – LESSON 2

Earth - אדמה

OVERVIEW

In addition to seeds, growing food requires water, sun, nutrients and soil. The health of the land is a part of the health of our food, and the health of our food is reflected in the health of the land. Throughout Jewish tradition there is a strong connection between Jewish people and the land; in fact, Jewish text describes what is a “good land.” This lesson includes various agricultural decisions that farmers make, all of which treat the land in different ways. Students reflect upon what makes land “good” for farmers and are introduced to the concept of sustainability. Students will explore the concept of sustainable agriculture through the lens of “a good land.”

OBJECTIVES

At the end of this lesson, students will have:

- Discussed Deuteronomy 8:7-10 and what makes a good land in Jewish tradition
- Explored the connections between a good land and sustainability
- Critiqued contemporary agricultural practices in relation to sustainability and their understanding of a good land

MATERIALS

For each student:

- **Text Study: Travel through “A Good Land”** (p. 10-W)
- **Build a Sustainable Farm** (p. 12-W)
- **Homework: Investigate Sustainability** (p. 15-W)

Lesson 2

LESSON

1 Collect Homework (5 minutes)

Ask students to turn in the Parent-Student survey or complete it online.

2 Text Study: *Travel through "A Good Land"* (10 minutes)

(Workbook p. 10-W – 11-W)

Frame the lesson for the students by referencing that while seeds can sprout without soil, as demonstrated by sprouting seeds in Lesson 1, for most seeds to grow into plants, there needs to be soil, sun, nutrients, and water. This lesson is about the characteristics of the land that is needed to grow healthy food.

"A good land" refers to the land of Israel. In *chevruta*, students will explore the elements of a good land by identifying each component of a good land that is found in the passage of Deuteronomy 8:7-10.

Travel through "A Good Land"

FRAMING THE TEXT

After defeating the various kings who were dwelling in the land of Israel, at the beginning of Deuteronomy Moses tells of how G-d sees that the Israelites have been wandering in the wilderness for long enough, and it is now time for them to enter Israel. It is at this point, in Deut. 8:7-10, that the Israelites are commanded to remember the power of G-d and, especially as they are about to enter a land of plenty, their time in the wilderness. And so, they should not take G-d's goodness in this "good land" of *Eretz Israel* for granted: as this verse ends, "give thanks to...your G-d for the good land...."

דברים ח:ז-י

כִּי ה' אֱלֹהֶיךָ מְבִיאֲךָ אֶל אֶרֶץ טוֹבָה אֶרֶץ נַחְלֵי מַיִם עֵינַת וְתַהֲמַת יֵצְאִים בְּבִקְעָה
וּבְהָר: אֶרֶץ חֹטָה וְשַׁעֲרָה וְגִפְזָה וְתַאֲנָה וְרֵמוֹן אֶרֶץ זֵית שֶׁמֶן וְדִבְשׁ: אֶרֶץ אֲשֶׁר לֹא
בְּמִסְפַּנֵּת תֹּאכַל בָּהּ לֶחֶם לֹא תִחַסֵּר כֹּל בָּהּ אֶרֶץ אֲשֶׁר אֲבָנֶיהָ בְּרָזָל וּמַהֲרָרֶיהָ
תִּחְעַב נַחֲשָׁת: וְאָכַלְתָּ וְשָׂבַעְתָּ וּבִרְכַבְתָּ אֶת ה' אֱלֹהֶיךָ עַל הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן
לְךָ:

Lesson 2

For the LORD your G-d is bringing you into a good land, a land with streams and springs and fountains issuing from plain and hill; a land of wheat and barley, of vines, figs, and pomegranates, a land of olive trees and honey; a land where you may eat food without limitation, where you will lack nothing; a land whose rocks are iron and from whose hills you can mine copper. When you have eaten your fill, give thanks to the LORD your G-d for the good land which He has given you.

Deuteronomy 8:7-10

Fun Fact: Jewish tradition teaches that the pomegranate is a symbol for righteousness, because it is said to have 613 seeds which corresponds with the 613 *mitzvot* or commandments of the Torah.

After reading the verse about *Eretz Israel* (tr. the land of Israel), students think about what makes “a good land.”

1. Make a list of all the **parts** that make “a good land.”

A: In this list there are physical **things** that make “a good land” such as brooks, fountains, wheat, barley, vines, fig trees, pomegranates, olive oil, honey. There are also **qualities** that make “a good land” such as no scarcity, enough food, no hunger, tools to use, holiness, and blessings.

2. Which characteristics found in the Torah’s good land do you think are the most important?

3. Think of a land you feel connected to (your hometown, Israel, your favorite vacation spot, etc). What characteristics make this a good land?

4. How is the description of your personal good land similar and different from the “Good land” text?

3 “A Good Land” Discussion (5 minutes)

This passage describes a complete and full picture of a good land including concrete things like land, water, and food, along with abstract ideas such as abundance, G-d, gratitude, and promise for the future. Provide a few minutes for the students to share their thoughts from the *chevruta*.

Q: Which qualities or things found in the Torah’s good land do you think are the most important?

Q: How is the description of your personal good land similar and different from the “Good land” text?

Lesson 2

4 Build a Sustainable Farm (15 minutes)

(Workbook pp. 12-W – 14-W)

Farmers in Israel and around the world need many of the parts and qualities that are found in the “good land” passage to be able to grow the food we eat.

Below are a series of agricultural practices, divide students into groups of approximately four or five students. Assign each group one of the farming choices – seeds, crops, or irrigation. By engaging in debate about the different agricultural practices, students will indirectly begin to think about how a good land must be sustained over time as they all, for each of the farming choices, answer the following questions:

1. Which is a good choice for the land today?
2. Which is good for the land for the future?
3. Which would you pick? Why?

Seeds

As a new farmer, you need to buy seeds to start a farm.

At “Seed-Saver,” you can buy a 50-pound bag of wheat to plant. After the wheat grows, you are able to save the seeds and use these to plant your crop next season.

At “Seed-Genius,” you can buy a 50-pound bag of wheat to plant that is specially treated to resist pests that might want to eat your crop this year. After the wheat grows, you are not able to save the seeds. Next year you will have to buy your seeds again.

Crops

As a new farmer, you need to decide how many crops to plant.

At “Mono-Cropper,” you can buy only buy one crop. You decide to just buy lettuce and plant only lettuce on all your land. All the seeds will grow at about the same rate, will need water at about the same time, and will be ready to harvest about the same time. When you finish your harvest, you will have tons of lettuce.

At “Diversify-This,” you are able to buy many different crops. You can plant lettuce, tomatoes, corn, and potatoes. These plants will grow at different rates and need to be harvested at different times. When you finish your harvest, you will have many different foods.

Lesson 2

Irrigation -Watering Your Crops

As a new farmer, you need to decide how to irrigate your fields.

At “Drench-Me,” you can buy a sprinkler system that sprays water over the tops of all of your crops. One large sprinkler can be used that rotates around in a circle and sprays a very large area. You can keep it on wheels and move it around to cover all your fields. Not all of the water will reach the roots where it is needed most.

At “Drip-Me,” you can buy the materials for a drip irrigation system. This system is very water-efficient because the water goes directly to the roots where it is needed most. There is more work to set it up. You need to put tubing alongside all your crops in order to install the system. Sometimes a computer system is needed to make sure all the crops are properly watered without any water waste.

5 Build a Sustainable Farm Share Answers (5 minutes)

Ask each group to share their scenario with the class. Which agricultural practice contributes to “a good land” over time? Why did you decide on this one?

6 Defining Sustainability (5 minutes)

Based on the Sustainable Farm activity, how would you define the word, “sustainability”?

On the board, create a box with the word sustainability in it. As student suggest different ideas around sustainability, write them around the box. Many of the characteristics found in the “good land” are parts of sustainability.

Example:

Sustainability

Sustainability is the concept of meeting the needs of the present without compromising the ability of future generations to meet their needs. Maintaining a good land now and in the future represents the idea of sustainability. Sustainable agriculture means that the land can provide for people now and in the future.

Lesson 2

7 Homework (5 minutes)

Below are three websites: one for a farm, Hawthorne Valley; one for a dairy, Ronny Brook; and one for an orchard, Red Jacket. Select one site to visit and answer the following questions.

Hawthorne Valley:
www.hawthornevalleyfarm.org

Ronny Brook:
www.ronnybrook.com

Red Jacket:
www.redjacketorchards.com

Who operates the farm/dairy/orchard?

How do they take care of the animals and/or grow their vegetables?

Do you think this is a sustainable business? Why or why not?

TEACHER'S NOTES

Lesson 2- Extension

Activity #1 Eating Sprouts

If the sprouts are ready to eat, provide time in class to enjoy them! Make sure that all students wash their hands before eating the sprouts and that the proper *bracha* is said. While the students will complete a mindfulness eating activity later in the course, use this opportunity to introduce the concept. Ask them to focus on the look, feel, and smell of just one sprout before eating it. As they eat it, ask them to close their eyes and really notice how it feels in their mouths and think about what words to use to describe the taste. Alternately, provide each student with a sample to take home.

Lesson 2

Activity #2 Text Study: Sustainability for Our Children's Children

Sustainability includes thinking about today and tomorrow's needs. In *chevruta*, study the following text and answer questions. Allow time for discussion.

From the Sages: Our Children's Children

FRAMING THE TEXT

The Babylonian Talmud was compiled around the 5th century CE, but had been transmitted orally for centuries prior; and it is composed of the Mishna and Gemara. The passage below comes from the second order of the Mishna, *Moed* (tr. Festivals) and deals with all sorts of laws and rituals surrounding Jewish festivals days. *Ta'anit* is one of the twelve sections of *Moed* and is devoted to the laws, rituals, and prayers of Fast Days, and this passage can be found in the third chapter of *Ta'anit*: "Regulations concerning occurrences on account of which fast-days are ordered, or alarms are sounded."

Choni ha-Ma'agel

Rabbi Johanan said: Throughout the days of his life, this righteous man [Choni] was troubled about the meaning of the verse, "A song of ascents: When the Lord restored the fortunes of Zion, we were veritable dreamers." (Ps. 126:1)

He said: Is it possible for a man to dream continuously for seventy years?

One day he was journeying on the road and he saw a man planting a carob tree.

He asked him, How long does it take [for this tree] to bear fruit?

He replied: Seventy years.

He then further asked him: Are you certain that you will live another seventy years?

He replied: I found [ready grown] carob trees in the world; as my forefathers planted these for me so I too plant these for my children.

אמר רבי יוחנן: כל ימיו של אותו צדיק היה מצטער על מקרא זה (תהלים קכו) "שיר המעלות בשוב ה' את שיבת ציון היינו בחולמים."
אמר: מי איבא דניים שבעין שנין בחלמא?

יומא חד הוה אזל באורחא, תזייה להווא גברא דהוה נטע חרובא.

אמר ליה: עד כמה שנין טעין?

אמר ליה: עד שבעין שנין.

אמר ליה: פשיטא לך דחייית שבעין שנין?

אמר ליה: האי גברא עלמא בחרובא אשבחתי, בי היכי דשתלי לי אבהתי – שתלי נמי לבראי.

BT, Masekhet Ta'anit 23a

1. What will be the date 70 years from today?
2. Do you think this a long time away? Why or why not?
3. How much are we responsible to future generations?
4. Is planting a tree that will bear fruit in seventy years an example of sustainable agriculture? Why or why not?

UNIT 1 - LESSON 3

To Grow - לגדל Growing Environment - סביבת גידול

To Grow - לגדל

UNIT 1 – LESSON 3

Growing Environment - סביבת גידול

OVERVIEW

Through planting and caring for plants from seed to harvest, students connect the conditions of a place to the food that it produces. The lesson starts with an exercise about what we already know and want to learn about planting seeds. Students explore a seed package in order to consider the environmental conditions necessary for plants to grow. Students will discuss what it means to be *shomrei adamah* (guardians of the Earth) through close reading of Genesis 2:15 and then consider how we can all sow and reap our own “seeds” through Psalms 126:5-6.

OBJECTIVES

At the end of this lesson, students will have:

- Learned about the environmental conditions necessary for seeds to grow
- Investigated what it means to be *shomrei adamah*, Keepers of the Earth, and what the differences are between keeping/guarding and owning the land.
- Applied ancient references to sowing, reaping, and guarding to our lives today, even as people who are not farmers

MATERIALS

For the class:

- Masking tape
- Watering can
- Markers

For each student:

- **About Planting Seeds** (p. 16-W)
- **Renee’s Garden Seeds: Seed Packet Instructions** (this is a sample; it is preferable to use actual seed packets) (p. 17-W)
- **Text Study: To Till and to Tend** (p. 18-W)
- **Text Study: Sow in Tears and Reap in Joy** (p. 19-W)
- **Homework** (p. 20-W)

VOCABULARY

Sow – Plant

Reap – Harvest

Sheaves – Plural of sheaf – bundle of wheat or other grain stalks

Lesson 3

LESSON

1 Homework (3 minutes)

Check that homework was completed from last class. Ask for a few students to share what they found out about Hawthorne Valley, Ronny Brook Farm and Red Jacket Orchard.

2 Explore What We Know about Planting Seeds (10 minutes)

(Workbook p. 16-W)

Today the class is going to explore seeds and plant our own classroom garden.

Pass out the KWL (Know – Want to Know – Learned) **Planting Seeds** worksheet. Allow students to work in *chevruta* for a few minutes filling in the first two columns.

What I know about planting seeds	What I want to know about planting seeds	What I have learned about planting seeds

The most interesting fact I learned about planting seeds is:

Lesson 3

Ask the students the following series of questions.

Q: *What do you already know about what seeds need to grow?*

Answers typically include dirt, water, light, proper temperature/climate, space/room to grow, etc.

Q: *Based on what the students already know about planting seeds, what conditions can we control when we grow plants indoors (inside the classroom)?*

Q: *What conditions can we control when we grow plants outside?*

Q: *What else do we want to know about what seeds need to grow?*

How long does it take? How much soil? How much sunlight? Etc.

3 Explore What a Seed Needs to Grow (8 minutes)

(Workbook p. 17-W)

Provide each student with a copy of the **Sample Seed Packet** handout or an actual seed packet if you are planning to plant the seeds during an extension activity. In groups, review the planting and care instructions.

2

5020

3 Perfume Delight Sweet Pea

4 (*Lathyrus odoratus*)

ANNUAL CLIMBING VINE 5
Spring/summer bloom
Frost hardy

EASIEST TO PLANT OUTDOORS 6
Sow seeds directly in the spring garden in full sun as early as the ground can be worked; presoak seed for 6-12 hours before planting. Sweet peas grow best in cool weather and seedlings can handle frost. In mild winter areas, plant in cool fall weather for spring bloom. Sweet peas need rich fertile soil, so dig soil deeply and enrich with aged manure or compost before planting seeds 1 inch deep and 2-3 inches apart. Erect a well anchored trellis, fence or vertical netting for these climbers before planting seeds.

GROWING NOTES 7
Sweet peas bloom best when they flower before the weather gets too hot, so if spring planting, sow as early as possible, especially in regions where summer heat comes on fast. Anchor climbing supports well as these vines will grow dense and heavy with bloom. Protect seedlings from birds, slugs and snails. Mulch and keep well watered for best flower production. For longest bloom, keep faded blossoms cut.

THIN OR TRANSPLANT 8
Space seedlings 4-5 inches apart when they are 2 inches tall.

MATURE HEIGHT 6-8 feet

DAYS TO GERMINATE 10-14 days

SPACE SEEDS 2-3 inches

PLANTING DEPTH 1 inch

SUN/SHADE Full sun

PLANT IN Jan - June
Mild climates: Fall

Packet Back Info Key

2. Quick Planting Chart:
 - Time to plant
 - Sun/Shade
 - Planting Depth
 - Spacing Seed
 - Days to Germination
 - Mature Height
3. Variety name
4. Species name
5. Plant type and bloom season.
6. Instructions for planting
7. Growing notes
8. Thinning or transplant guide

Lesson 3

Q: What new information did you learn about planting seeds?

Students can fill in the “What I have learned about planting seeds” section of the Planting Seeds handout.

As the students explore the different needs for a seed to grow into a plant, they are looking at the ideal of equilibrium, or balance, between different elements. If appropriate, introduce this term for the concept that they are exploring.

4 Text Study: To Till and To Tend (10 minutes)

(Workbook p. 18-W)

The students now recognize the connection between growing a particular plant and the conditions that a plant needs in order to thrive. This next section builds upon thinking about the role humans play in caring for the earth.

Ask each *chevruta* to read and discuss the following questions.

To Till and To Tend

FRAMING THE TEXT

In the second chapter of Genesis, there is a “repetition” of chapter one, insofar as all the different creations are repeated, as they are all called into existence again. However, there is a distinctly different order of creation in chapter two. In this version, the human is created first, and only after humankind exists do the rest of the creations come into being. Here, humankind is charged with the order of taking care of everything else that has been created, and only after humans exist to tend to the garden and the animals are the garden and animals created.

בראשית ב:טו

וַיִּקַּח ה' אֱלֹהִים אֶת הָאָדָם וַיְנַחֵהוּ בְּגַן עֵדֶן לְעִבְדָּהּ וּלְשָׁמְרָהּ:

The LORD G-d took the man and placed him in the Garden of Eden, to till it and tend it.

Genesis 2:15

In Genesis 2:15 G-d has appointed us to be *shomrei adamah* – guardians or keepers of the Earth – “to till and to tend” the garden for all its inhabitants and to insure that we pass on a safe, healthy planet *l'dor vador* – from generation to generation.

Lesson 3

1. What tasks involve human intervention when caring for the seeds that grow in a classroom or garden?
2. What could happen if we don't care for the seeds?
3. How do you feel about having to "guard" or "keep" the seeds?
4. What does it mean to keep something for someone, in contrast with "owning" it?
5. What does it mean to work on the land, in contrast with "serving" it?

After students have had adequate time to discuss the text, ask for a few students to share their thoughts about being *shomrei adamah*, guardians of the Earth.

5 Text Study: Sow in Tears and Reap in Joy (10 minutes)

(Workbook p. 19-W)

Since the Jewish people are appointed by G-d to till and tend the garden, the following passage explores more deeply the emotions connected with planting, whether you plant to grow food or plant new skills, ideas, or understandings.

Sow in Tears and Reap in Joy

FRAMING THE TEXT

The Book of Psalms consists of 150 psalms, and the passage below comes from Psalms 126, which falls under the section of Psalms 120–134. This grouping of Psalms are referred to as Songs of Steps or Songs of Ascents, because they are thought to have been used by pilgrims as hymns when they "ascended" the "steps" of the Temple in Jerusalem during the three pilgrimage festivals in ancient Jewish tradition (Passover, Shavuot, and Sukkot). Psalm 126 is about rejoicing after returning from exile – those who sowed in tears (in exile) shall reap with joy (upon returning).

תהלים פרק קכו פסוק ה-ו

הַזֹּרְעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ: הַלֹּוֹךְ יֵלֵךְ וּבִכְהָ נִשָּׂא מִשָּׁךְ הַזֹּרֵעַ בָּא יָבוֹא בְּרִנָּה נִשָּׂא אֶלְמִתּוֹ:

They who sow in tears shall reap with songs of joy. Though he goes along weeping, carrying the seed-bag, he shall come back with songs of joy, carrying his sheaves.

Lesson 3

1. What are they doing when they are sad? What are they doing when they are happy?
2. What does the passage say about the process of planting seeds?
3. Since most people are not farmers today, what else do we “sow in tears” and “reap with songs of joy” in our lives today?

5 Homework (5 minutes)

As a class go online to Wikipedia, www.weather.com or another online source for weather information. Find out the normal high and low temperatures and precipitation in your area for September.

New York City
Normal High: 74 °F
Normal Low: 58 °F
Precipitation: 4.05 inches

Find out the normal high and low temperatures and precipitation for one city in Israel (such as Jerusalem or Tel Aviv) and for one other city in the US.

How would this affect the growing environment for plants in the two different areas?

Extra Credit

What is the largest agricultural export of the region where the cities are located? How do the environmental conditions of the area affect what is exported?

TEACHER'S NOTES

Lesson 3- Extension

Activity #1: Read *The Lorax*

The Lorax is a children's book, written by Dr. Seuss. It chronicles the plight of the environment and the Lorax (a "mossy, bossy" man-like creature), who speaks for the trees against the greedy Once-ler. While the book is appropriate for young children, middle school students enjoy the opportunity to revisit this favorite and understand the story on a significantly deeper level.

Read *The Lorax* aloud or have the students read a copy on their own. Provide guiding questions that allow the students to apply the concept of sustainability to the story of the Lorax.

- 1. What is the world like that the Once-ler describes long ago?**
Green grass, wet ponds, clean clouds, Swomee-Swans, Humming-Fish, Bar-ba-loots, Truffula Trees
- 2. Why did the Once-ler start his small shop?**
Truffula Trees had soft tufts and sweet smell that were perfect for knitting a Thneed
- 3. Why does the Lorax appear?**
To speak for the trees and ask why the Once-ler is using his Truffula tuft
- 4. What happens to the environment as the business grows?**
There is not enough Truffula Fruit to go round and the Bar-ba-loots are hungry. Smoulding smoke made the Swomee-Swans fly away. Machines make Gluppity-Glupp and Schloppity-Schlopp which goes into the pond forcing the Humming-Fish to swim away.
- 5. Is the Once-ler's business sustainable? Why or why not?**
The business is chopping down trees as fast as he can and not thinking about the impact on the present or the needs of the future. The animals are being driven out of their homes. The air, water, and land are destroyed with smog, waste, and the removal of trees.
- 6. What could the Once-ler have done differently so that his business was more sustainable?**
The Once-ler could plant new trees for the ones that were cut down. Not grow the business so big or quickly. Find ways to re-use the waste created or cut down on waste created. Etc.

Lesson 3

Activity #2 Plant Your Own (15 minutes)

Students plant their own seeds and appreciate the value of planting their own food. When possible, planting of an herb, such as parsley, that would be consumed during a Passover seder is recommended.

Materials

For the class:

- Masking tape
- Watering can
- Markers

For each student:

- Planter (bottom of a ½ gallon cardboard carton, such as an orange juice container)
- Seeds
- Soil

Remind students to follow the instructions on the seed packet.

Be sure to have each student write his or her name on a planter. If a variety of seeds are planted, label each planter with the type of seed. This information can be written on masking tape and stuck on the side of the planter. Place all the window boxes in a sunny place in the classroom.

Determine a care plan for the plants. Either one person a day can water and turn the plants or a group of students can each be assigned a day a week to care for the plants together.

Alternative Option: Plant a Class Herb Garden. Buy a ready-made kit at a local nursery, or purchase your own seeds, dirt, growing containers, etc.

Activity #3 Web Investigation

Where did common plant foods originate? Research sweet basil (India, Persia), Vanilla (Mexico), peppermint (Asia), Adzuki beans (cold foggy mountains of Chinese and Japan), Tomato (Mexico & South America)

Activity #4 Seven Species Tasting

After introducing the seven species, bring in the seven species for the students to taste. Introduce each food and explore the whole fruit before giving each student a piece to try. Make time for the students to explore the feel, smell, and appearance of each fruit before tasting the fruit. Encourage the students to try each one.

Lesson 3

Activity #5 Explore Wonderful Books on Gardens

For example, study plant encyclopedias and have students choose a “signature” plant, create a collage, write a dialogue poem with their chosen plant, etc.

Activity #6 Visit a Local Garden

Students take a few minutes to quietly observe one thing that captures their attention -- a puddle, for instance. Have them record what they sense about it (e.g., wet, shiny, shallow, chilly) in an “Observations” column, and their feelings and reactions to it (my dog would drink that; fun for splashing) in the “Feelings and Reactions” column. Afterwards, write poems or make a collaborative painting based on observations and reactions.

For additional classroom activity ideas related to growing and gardening, visit www.kidsgardening.com, a website of the National Gardening Association.

UNIT 1 - LESSON 4

To Grow - לגדל
To Raise Animals - יחם לבעלי חיים

To Grow - לגדל

UNIT 1 – LESSON 4

To Raise Animals - יחם לבעלי חיים

OVERVIEW

Humans are omnivores and historically have consumed both plants and animals to meet dietary requirements. Students explore the relationship between animals and humans by examining Deuteronomy 22:4. A nuanced relationship between humans and animals is expressed as students consider what it means to care for animals that are raised for consumption or farm work. This lesson will explore this relationship and the responsibility of humans to care for animals. *Tza'ar ba'alei hayim*, the prohibition against unnecessary cruelty to animals, is considered in context of agricultural work that requires animal labor, as well as current farm practices around raising chickens on the farm.

OBJECTIVES

At the end of this lesson, students will have:

- Understood the concept of *tza'ar ba'alei hayim*, prohibition against unnecessary cruelty to animals
- Considered ways that the Jewish value of preventing unnecessary cruelty toward animals can relate to and guide the human use of animals for food and labor
- Gained knowledge about contemporary farm practices for producing eggs and contemporary systems for raising animals for food

MATERIALS

For the class – optional

- Box of eggs labeled “Cage-free”
- Box of “regular” eggs

For each group of students:

- **Examine a Chicken's Work on a Farm** (p. 22-W)
- **Tza'ar ba'alei hayim & Farm Animal Conditions** (p. 23-W)

For each student:

- **Text Study: Treatment of Animals** (p. 21-W)
- **Text Study: Animals at Work** (p. 24-W)
- **Homework** (p.25-W)

Lesson 4

LESSON

1 Homework (3 minutes)

Check that homework was completed from last class. Ask students what things they found that would affect the growing seasons in the cities that they chose. Collect the homework worksheet for correction and commenting.

2 Treatment of Animals (10 minutes)

(Workbook p. 21-W)

The students are going to read a text that is about the treatment of animals and what the Torah recommends as prescribed behavior.

To prepare students to think differently about relationships between humans and animals, ask them the question:

Can you think of a time you felt connected to an animal that was not a pet?

Ask a few students to share their answers.

Then read the following text and use the guiding questions for discussion in *chevruta*.

Text Study: Treatment of Animals

FRAMING THE TEXT

Chapter 22 in Deuteronomy consists of a variety of rules that G-d commands humans obey to honor their relationships with other people, plants, animals, and G-d, by doing things such as, in verse 4, not ignoring stray animals that you know to belong to your fellow. Aside from commandments regarding constructing houses and fashioning garments, the text includes a series of other commandments concerning animals throughout this chapter, such as not plowing "an ox and an ass together" (Deut. 22:10) and, when coming upon a bird's nest, not taking a mother and her eggs/young at once – one should take the eggs/young, but not the mother (Deut. 22:6).

דברים פרק כב פסוק ד

לֹא תִרְאֶה אֶת חֲמוֹר אָחִיךָ אוֹ שׂוֹרוֹ נִפְלִים בַּדֶּרֶךְ וְהִתְעַלְמָתָ מֵהֶם הֲקִים תְּקִים עִמּוֹ:

If you see your fellow's ass or ox fallen on the road, do not ignore it; you must help him raise it.

Lesson 4

1. According to this passage which animals are we required to help?

2. Why do you think it does not mention raising your own animals?

3. What does this text say about how we should treat animals?

This text is about preventing suffering for the animal. On the board, write the phrase, *tza'ar ba'alei hayim*. Ask if anyone knows what this phrase means. Explain that it is the idea of preventing the unnecessary suffering of living creatures.

3 Examining the Life of Chickens on a Farm (15 minutes)

(Workbook p. 22-W – 23-W)

Divide the class into groups of four students. Then divide each group of four into two chevruta. Each pair will have a different worksheet. Allow the chevruta to work separately and then ask the group of four to review their questions and answers together.

Teacher's Note: This lesson is not about animal cruelty; however, this might come up as the topic of discussion as animals in agricultural life are discussed. Students' concerns about eating animals as animal cruelty should be integrated into the lesson.

Chevruta One: Examine a Chicken's Work on a Farm

1. What work does a chicken do on the farm?

Possible answers: lay eggs, raised to be consumed by humans, provide fertilizer; roosters can wake you in the morning!

2. Is this work a burden for the animal or just the animal's job?

3. How do you know when a task for an animal is reasonable and when it is a burden?

Chevruta Two: *Tza'ar ba'alei hayim* & Farm Animal Conditions

Some animals are raised specifically to work on a farm and other animals are raised specifically to become food we eat.

One way we might put *tza'ar ba'alei hayim* into practice is to raise animals using methods that do not cause them any suffering. Compare the following agricultural practices in the raising of animals to see which ones might fulfill the idea of *tza'ar ba'alei hayim*.

1. Where do chickens walk around during the day?

2. Some chickens live in cages and others are free-range, which means they are raised without a cage and have access to the outdoors each day. What do you think the Jewish perspective on *tza'ar ba'alei hayim* would say about free-range animals and caged-animal?

Lesson 4

4 Synthesize the Group Conversations & Allow for Debate (5 minutes)

Q: Based on the text and the different conditions farm animals live in, is it possible to prevent suffering on a farm?

Q: How important is it to you to prevent farm animals from suffering? If so, what can be done?

5 Commentary on the Treatment of Animals for Work (7 minutes) (Workbook p. 24-W)

Jewish law permits the use of animals to perform tasks, such as plowing or carrying heavy loads, that are considered necessary for human life. *Tza'ar ba'alei hayim*, the prohibition against unnecessary cruelty to animals, does set limits on the use of animals for these types of work.

Text Study: Animals at Work

FRAMING THE TEXT

Moses Maimonides (also known as Rambam) was a rabbi, physician, and philosopher who lived in Spain during the 12th century CE. His *Mishneh Torah*, compiled around 1170 CE, is considered his most important work. One of the sections of the *Mishne Torah*, entitled *Mishpatim* or rights/civil law, contains *Hilkhos S'khirut* – the laws of hiring. Along with laws about treating workers fairly, Maimonides explains the following passage, giving animals rights importance alongside fair labor practices for humans.

If a thorn happened to be stuck in the animal's mouth and one threshed with it while it was unable to eat, or if one caused a lion to lie down nearby [thereby frightening the animal]...or if the animal was thirsty and one failed to give it water...all this is forbidden.

Maimonides, Mishneh Torah, Hilkhos S'khirut 13:3

1. What treatment of animals is not permitted according to Maimonides?
2. Based on this reading, is it possible to prevent suffering on a farm?

Lesson 4

5 Homework (5 minutes)

Meatrix Video: Go online to www.thematrix.com and watch *The Meatrix* video.

Write a paragraph answering the following questions:

1. *What are other examples of farm animal cruelty?*

2. *What do you think the Jewish perspective on tza'ar ba'alei hayim would say about these practices?*

TEACHER'S NOTES

Lesson 4- Extension

Activity #1 Text Study: Eating Habits in the Beginning

FRAMING THE TEXT

After the great flood that takes place in Genesis 7, chapter 9 begins with G-d blessing Noah and his sons to repopulate the earth, commanding that every animal be subservient to human beings: "into your hand are...[animals] delivered" (Gen. 9:2). Then, after previously abiding by a vegetarian diet, as G-d instructs during Genesis 1, humans are given the freedom to dominate and consume animals in the verse quoted here.

בראשית פרק ט פסוק ג-ד

כָּל רֶמֶשׂ אֲשֶׁר הוּא חַי לָכֶם יִהְיֶה לְאֹכְלָהּ כִּי־רֶמֶשׂ עָשָׂב נָתַתִּי לָכֶם אֶת כָּל: אֵדָּ בָּשָׂר
בְּנִפְשׁוֹ דָּמוֹ לֹא תֹאכְלוּ:

Every creature that lives shall be yours to eat; as with the green grasses, I give you all these. You must not, however, eat flesh with its life-blood in it.

Genesis 9:3-4

1. *What do these passages say about restrictions on eating plant and animal food?*
2. *Why is eating food from animals treated differently than eating food from plants?*

Lesson 4

Activity #2 Text Study: Care of Animals in the Wild

FRAMING THE TEXT

Please refer back to the explanation preceding Deuteronomy 22:4 in this lesson for context around this passage.

דברים פרק כב פסוק ו-ז

כִּי יִקְרָא קוֹן צִפּוֹר לְפָנֶיךָ בְּדֶרֶךְ בָּכָל עֵץ אֹד עַל הָאָרֶץ אֲפֹרָחִים אֹד בִּיצִים וְהָאִם רֹבֶצֶת עַל הָאֲפֹרָחִים אֹד עַל הַבִּיצִים לֹא תִקַּח הָאִם עַל הַבָּנִים: שְׁלַח תְּשַׁלַּח אֶת הָאִם וְאֶת הַבָּנִים תִּקַּח לָךְ לְמַעַן יֵיטֵב לָךְ וְהָאֲרָכָת יָמִים:

If, along the road, you chance upon a bird's nest, in any tree or on the ground, with fledglings or eggs and the mother sitting over the fledglings or on the eggs, do not take the mother together with her young. Let the mother go, and take only the young, in order that you may fare well and have a long life.

Deuteronomy 22:6-7

1. *Why does the Torah command us to send a mother bird away before we take the eggs from her nest?*
2. *How is this action a way to take care of animals?*
3. *Do you think this is a good example of relieving an animal of its burdens, as the Torah commanded a few verses earlier? Or is this a different way of taking care of animals?*
4. *What are the differences between how we treat animals in the wild and how we treat animals that produce food for people to eat?*

UNIT 2 - LESSON 5

To Harvest - לקצור מנהגי חקלאות - Agricultural Practices

OVERVIEW

Jewish tradition provides various guidelines about how to harvest different crops, especially about how to provide for those who do not have enough food. Students will discuss in small groups the various texts on *pe'ah*, *shikcha*, and *orlah*, guided by questions around the meaning and value of these concepts, both in the *Torah* and in the world today. Since most people are no longer farmers, the students are challenged to re-interpret these traditions into practices that are applicable to contemporary life.

OBJECTIVES

At the end of this lesson, students will have:

- Understood the purpose of agricultural laws in the *Torah*.
- Investigated and comprehended the concepts of *pe'ah*, *shikcha*, and *orlah*.
- Re-interpreted text to develop concepts of *pe'ah*, *shikcha*, and *orlah* that are relevant in today's world

MATERIALS

For each group of 4-6 students:

- **Pe'ah / The corners of your field** (p. 27-W)
- **Shikcha / Leaving sheaves** (p. 29-W)
- **Orlah / First Fruits** (p. 31-W)

For each student:

- **Entrance Card** (p. 26-W)
- **Homework** (p. 33-W)

VOCABULARY

Jubilation – a joyful occasion for special festivities to mark some happy event

Yield – the return from an investment, for example, the food produced from the seeds planted.

Lesson 5

LESSON

1 Introduce Unit 2: To Harvest & Complete Entrance Card (10 minutes) (Workbook p. 26-W)

Introduce the students to the second unit of the curriculum. During Unit 2: To Harvest, the class will explore more deeply the connections between agriculture and the Jewish people.

It might seem odd that the Torah has specific commandments about how to cultivate and harvest a field.

Students will answer the following two questions on worksheet 1, then turn to the person next to them and share their responses. This can operate as an Entrance Card.

Teacher's Note: As students are working on these questions, gather homework from last class.

1. *Why might there be agricultural commandments in the Torah?*

A: During the time of the bible, the Israelites were an agricultural people. We are going to study specific sections of the Torah where Moses delivers G-d's commandments in relation to agricultural practices to the Israelites.

2. *Why would we want to study instructions about how to harvest today?*

A: These laws have been reinterpreted by Rabbis and scholars – and students! – over thousands of years. The process of studying the texts, asking questions, and coming up with new interpretations of the texts for modern life is a part of Jewish tradition.

2 Explore Agriculture & Social Justice (10 minutes) (Workbook pp. 27-W – 32-W)

Divide the class into groups of 4-6 students. Provide each group with a harvest text and guiding questions. Each group should divide into *chevruta* to read and answer the text questions. The group will come back together to prepare the presentation.

Depending on the students' familiarity with the texts and text study, each group can study the same text in order to facilitate one conversation at the end of the group work, or they can use different texts, allowing for comparisons between the two.

Regardless of the text, each group will engage in thinking about how the agricultural commandment can be relevant for their lives today. Each group should select one person to record all the key points during the discussion and one or two people to present the information to the class.

Lesson 5

Pe'ah / The corners of your field

Pe'ah is the practice of not gathering the crops that are grown on the corners of one's field. This law is found in the part of the book of *Vayikra* (Leviticus), which is also known as the Holiness Code. The Holiness Code includes behaviors that God commands the people of Israel to follow.

FRAMING THE TEXT

Leviticus, the third book of the *Torah*, consists of a series of legal rules and priestly rituals, and it describes the terms of the covenant with G-d. Chapter 19 is part of the Holiness Code section (Lev. 17-26) which also includes the well-known commandment to "love one's neighbor as oneself" (Lev. 19:18).

ויקרא פרק יט פסוק ט-י

וּבְקִצְרְכֶם אֶת קִצְרֵי אֲרָצְכֶם לֹא תִכְלֶה פֶּאת שְׂדֵךְ לְקִצֹר וְלִקְט קִצְיֶךָ לֹא תִלְקֹט: וּבְרִמֶּךָ לֹא תַעֲוִל וּפְרֹט בְּרִמֶּךָ לֹא תִלְקֹט לְעֹנִי וְלִגֵּר תַּעֲזֹב אֹתָם אֲנִי ה' אֱלֹהֵיכֶם:

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

Leviticus 19:9-10

1. For whom are the edges of the field?

A: For the poor and the stranger.

2. In the space below, draw a square. Draw a line to cut off each corner. Compare your drawing to your partners. Are they the same? Why or why not?

3. Why is there no detail in this passage about the size of the corner?

A: The text builds in the notion that each person should share the food grown on the corners of their fields – whatever size the corner can be.

4. The passage "I the LORD am your G-d"

"אֲנִי ה' אֱלֹהֵיכֶם"

appears at the end of the text. Why would it appear here?

Fun Fact: The word *peah* is from the root *payot*, which is the word used for the practice of men not cutting their side locks of hair.

Lesson 5

Q: Since most students are not farmers, how can we practice peah today?

A: Practices can be both the sharing of food or the sharing of school resources; just as the farmers' work is to grow crops, the students' work is to be in school.

Shikcha / Leaving sheaves

Shikcha is the practice of not returning for forgotten bundles of cereal crops or fruit after the harvest. Cereal crops include grains such as wheat, maize (corn), barley, and rice. *Shikcha* is one of the laws governing the nature of forgetting.

FRAMING THE TEXT

Deuteronomy 24 begins with rules about divorce and marriage, and it ends with laws about agriculture. In between these seemingly separate ideas is the connection of acting justly and righteously towards the poor, strangers, widows, and the fatherless; for, as the text reminds the reader as the last verse of this chapter, "you yourself were once a slave" as well (Deut. 24:26).

דברים פרק כד פסוק יט

כִּי תִקְצֹר קִצִּירְךָ בְשָׂדֶךָ וְשָׁכַחְתָּ עֹמֵר בְּשָׂדֶךָ לֹא תָשׁוּב לִקְחָתוֹ
לִגֵּר לִיתוֹם וְלֵאלֵמָנָה יִהְיֶה לְמַעַן יִבְרַכְךָ ה' אֱלֹהֶיךָ בְּכֹל מַעֲשֵׂה
יָדֶיךָ:

When you reap the harvest in your field and overlook a sheaf in the field, do not turn back to get it; it shall go to the stranger, the fatherless, and the widow -- in order that the LORD your G-d may bless you in all your undertakings.

Deuteronomy 24:19

1. What does this passage say you should do if you do not gather all the food the first time?

A: The food that a farmer does not gather the first time should go to the stranger, the fatherless, and the widow.

2. Those in need would watch the farmers gather their harvests and wait for the forgotten sheaves. What is the difference between this and gathering tzedukah (charitable giving)?

3. What are the similarities between shikcha and tzedukah?

Lesson 5

Orlah / First Fruits

Orlah is the practice of not eating the fruits from a fruit-bearing tree for its first three years. The fruits of the fourth year may only be eaten in Israel, and from the fifth year on, we may eat and enjoy its fruits.

FRAMING THE TEXT

Please refer back to the explanation preceding Leviticus 19:9-10 in this lesson for context around this passage.

וַיִּקְרָא פֶּרֶק יֵט פֶּסוּק כֹּג-כֹּה
וְכִי תִבְאוּ אֶל הָאָרֶץ וּנְטַעְתֶּם כָּל עֵץ מֵאֵכֶל וְעֵרְלֹתֶם עֵרְלֹתוֹ אֶת פְּרִי
שְׁלֹשׁ שָׁנִים יִהְיֶה לָכֶם עֵרְלִים לֹא יֵאָכֵל: וּבְשָׁנָה הָרְבִיעִת יִהְיֶה כָּל פְּרִי
קֹדֶשׁ הַלְוִיִּם לִיקְוֹק: וּבְשָׁנָה הַחֲמִישִׁת תֹּאכְלוּ אֶת פְּרִי לְהוֹסִיף לָכֶם
תִּבְוֹאָתוֹ אֲנִי ה' אֱלֹהֵיכֶם:

When you enter the land and plant any tree for food, you shall regard its fruit as forbidden. Three years it shall be forbidden for you, not to be eaten. In the fourth year all its fruit shall be set aside for jubilation before the LORD; and only in the fifth year may you use its fruit -- that its yield to you may be increased: I the LORD am your G-d.

Leviticus 19:23-25

1. *What are the three different phases of eating (or not eating) from fruit trees?*
2. *If there was a fruit tree outside your home and you could not eat the fruit for 4 or 5 years, how would you feel when you were finally able to eat those foods again?*
3. *Orlah is an example of self-control. If you are an apple farmer and can't eat or sell your fruit for 5 years, how would it feel? Why?*
4. *The passage "I the LORD am your G-d" "אֲנִי ה' אֱלֹהֵיכֶם" appears at the end of the text. Why would it appear here?*

Lesson 5

3 Prepare for Group Presentation (5 minutes)

After discussing and answering the questions at the top of the handout, allow the groups to prepare for their presentations to the class. Ask students to use the three questions at the bottom of the handout to guide their class presentation:

Q: *What does (specific to the text that the group read) pe'ah / shikcha / orlah mean?*

Q: *Who benefits from this practice?*

Q: *Since most students are not farmers, how can we practice (specific to the text that the group read) pe'ah / shikcha / orlah today?*

Choose one person to read the text aloud to the class, and choose one or two people to share the group's answers.

4 Share text studies (15 minutes)

Provide approximately 3-4 minutes for each group to read out loud their text study and share the ideas they have to practice these ancient traditions in today's world.

A connection is made between the different texts as each group answers the question: "who benefits?"

Ask the students, *why do different people benefit from the different harvest practices?*

5 Homework (5 minutes)

Choose one of the texts discussed.
How can you practice this in your everyday life? How can you practice this based on the plants that are growing in the classroom? (If the class is not growing plants, how can you practice this based on the food choices your family makes in your home?)

TEACHER'S NOTES

Lesson 5- Extension

Aser T'aser / Tithing

Aser t'aser is the practice of a farmer giving away a portion of their harvest to show thanks and allegiance (being loyal). Aser t'aser became part of the Holiness Code, the behaviors that G-d commands the people of Israel to follow.

דברים פרק יד פסוק כב-כג
 עֵשֶׂר תַּעֲשֶׂר אֶת כָּל תְּבוּאֹת זֶרְעֶךָ הַיֵּצֵא הַשָּׂדֶה שָׁנָה שָׁנָה: וְאֶכְלָתָּ לְפָנַי יִקְוֶה אֱלֹהֶיךָ
 בַּמָּקוֹם אֲשֶׁר יִבְחַר לְשָׁכֵן שְׁמוֹ שָׁם מֵעֵשֶׂר דְּגָנְךָ תִּירְשָׁךָ וַיִּצְהָרְךָ וּבְכֹרֶת בְּקִרְיָךָ וְצֹאנְךָ
 לְמַעַן תִּלְמַד לִירְאָה אֶת ה' אֱלֹהֶיךָ כָּל הַיָּמִים:

You shall set aside every year a tenth part of all the yield of your sowing that is brought from the field. You shall consume the tithes of your new grain and wine and oil, and the firstlings of your herds and flocks, *in the presence* of the LORD your G-d, in the place where He will choose to establish His name, so that you may learn to revere the LORD your G-d forever.

Deuteronomy 14:22-23

1. What does this passage say are things you have to set aside a portion of every year?
2. Imagine that you are a farmer. What would it mean to eat a portion of what you grew "in the presence" of G-d?
3. Why might we be commanded to do this?

After discussing and answering the questions above, prepare your presentation for the class. Report back to the class on the following questions:

1. What does aser t'aser mean?
2. Who benefits from this practice?
3. Since most students are not farmers, how can we follow the commandment of aser t'aser today?

UNIT 2 - LESSON 6

To Harvest - לקצור חגי הקציר - Agricultural Holidays

OVERVIEW

Jewish tradition is intricately tied to agriculture and the harvest year. Students consider the production process of turning grain into bread and participate in one step of the process when they grind wheat berries into whole wheat flour. Students then investigate the structure of a whole grain in order to understand the health benefits of whole foods. Students explore the connection between the agricultural cycle and Jewish holidays and gain a deeper understanding of this connection.

OBJECTIVES

At the end of this lesson, students will have:

- Made connections between the agricultural cycle and the Jewish holiday calendar
- Understood the structure of a whole grain in order to appreciate the role of whole grains in a healthy diet
- Gained hands-on experience in the processing of grain to whole wheat flour

MATERIALS

For each student:

- ***Agricultural Origins of the Jewish Holidays*** (p. 34-W)
- ***Text Study: No Torah, No Flour*** (p. 35-W)
- ***Guide to a Wheat Berry*** (p. 36-W)
- ***Homework*** (p. 37-W)

For the class:

- Wheat berries
- Grinder (either a hand grinder or a coffee grinder)
- Bowl
- Scoop

Lesson 6

LESSON

1 Collect Homework (5 minutes)

Ask students how they decided to practice what was learned during the last lesson – *pe'ah*, *shikcha*, and *orlah* – in their every day lives. Ask also for suggestions on how to apply these concepts to their practice of growing plants in the classroom. Collect the homework.

2 Text Study: No Torah, No Flour (10 minutes) (Workbook p. 35-W)

No Torah, No Flour

FRAMING THE TEXT

Pirke Avot (lit. "Chapters of the Fathers") is found in the Fourth Order (Nezikin, tr. Damages) of the Mishnah (Jewish Oral Law, compiled around the third century CE). Pirke Avot is a collection of ethical tenets said by the Sages, and it is the only section of the Mishnah that is devoted exclusively to this purpose. Because of this, Pirke Avot is often referred to as "Ethics of Our Fathers."

R. Eleazar b. Azariah said,

Where there is no Torah,
There is no decency in human relations.
Where there is no decency in human relations,
there is no Torah.

Where there is no wisdom,
There is no awe [of G-d].
Where there is no awe [of G-d],
There is no wisdom.

Where there is no understanding,
There is no knowledge.
Where there is no knowledge,
There is no understanding.

Where there is no flour,
There is no Torah.
Where there is no torah,
There is no flour.

משנה מסכת אבות פרק ג' יז

רבי אלעזר בן עזריה אומר,

אם אין תורה, אין דרך ארץ;
אם אין דרך ארץ, אין תורה.

אם אין חכמה, אין יראה;
אם אין יראה, אין חכמה.

אם אין דעת, אין בינה;
אם אין בינה, אין דעת.

אם אין קמת, אין תורה;
אם אין תורה, אין קמת.

Lesson 6

Q: What is another name for mishnah?

A: Pirkei Avot.

Many words in this passage have multiple meanings, which is what makes it so powerful. *Torah* refers to both the specific Five Books of Moses, and the general value and practice of Jewish learning. *Kemach* literally means flour, but can refer to bread, flour, or sustenance (similar to how we use the word “bread” to mean nourishment, wages, wealthy, or security).

1. What does the first line of the final paragraph (“When there is no flour, there is no Torah”) mean to you?
2. What else might the word “flour” mean in the last line?
3. What else might the word “Torah” mean in the last line?
4. What does the final line of this passage mean to you?

Ask for a few students to share their answers.

3 Becoming Flour (10 minutes)

In *chevruta*, either write or draw pictures of all the steps required to have wheat flour for bread. Here is an overview of the basic steps:

- Prepare the Fields
Plow the land to make sure the soil is soft and loose
Make sure soil is moist and healthy with nutrients
Add compost/nutrients
- Cultivate the Crop
Plant seeds
Provide adequate water (but not too much)
Pull weeds to eliminate competition and allow for the plants to have room to grow
Provide protection from pests and predators (bugs)
- Harvest the Wheat
Cut down the stalks
Separate the wheat grain (wheat berry) from the stalk
Store the wheat berries as you harvest
Grind the wheat berries, either at a processing center or small-scale, by hand

Ask students for the first step and as a class put together the list of steps required. Acknowledge that there are many steps and it is hard to identify all of them.

Note on Transportation: The distance food travels from the farm to the table (“food miles”) is discussed in lesson 10. As students brainstorm what they already know about the agriculture process, ask them to consider where each step is taking place. Sometimes the process can happen in the field or a building nearby; other times, the food travels a long distance to complete the next stage of processing.

Lesson 6

4 Explore Turning Wheat Berries to Flour (5 minutes)

(Workbook p. 36-W)

To get to flour, the grain, known as a wheat berry, needs to be ground. There are many foods that we eat everyday that are made from grain; bread and pasta are two examples.

Hand out a wheat berry to each student. Students review the **Guide to a Wheat Berry** handout.

Guide to a Wheat Berry

Q: *What is a wheat berry?*

A wheat berry is a whole grain, which means it contains the bran, germ, and endosperm.

Q: *What are the three parts of a whole grain?*

1. **Bran** is the hard outer layer that protects the seed. Bran is a good source of fiber, B vitamins, and minerals.
2. **Endosperm** provides the energy in the form of carbohydrate and protein. The part of the wheat grain that is found in white flour is primarily the endosperm.
3. **Germ** is the inner nourishment for the seed and is a good source of antioxidants, vitamin E and B vitamins.

Q: *What is the difference between whole wheat flour and white flour?*

Whole wheat flour is usually brown because it contains all three parts of the wheat berry, bran, endosperm and germ. White wheat flour is missing the bran and germ (and thus many nutrients) and loses the brown color.

5 Grind Wheat Berries (5 minutes)

Grinding wheat berries allows the students to witness one step in the transformation of wheat into bread.

Pour approximately ½ cup of wheat berries into the grinder. Depending on the size of the machine, this amount will need to be adjusted.

Allow the students to take turns using the hand grinder or pressing the button on the coffee grinder. Ask the students to listen to how the grinding sounds. Periodically check inside the grinder. Determine a connection between how loud the grinding sounds and how coarse or smooth the flour texture feels. As the grinding gets quieter, the wheat berries will be closer to becoming flour.

Remind the students that this is whole wheat flour. The whole wheat berry was used. This flour could now be used for baking bread or challah.

All grains start as whole grains. If we wanted refined white flour, the bran and endosperm would have been removed before grinding. Then the flour would be white.

Lesson 6

6 Connecting Agriculture to the Jewish Holidays (10 minutes)

(Workbook p. 34-W)

Ask students to read the **Agricultural Origins of the Jewish Holidays** worksheet and answer questions in *chevruta*.

To bring the class back together, ask a few students to share their final thoughts about the connection between Jewish holidays and agriculture. Ask students the question:

Q: *Do you have a greater appreciation of the work required to harvest and prepare food. Why or why not?*

7 Homework (5 minutes)

Read the passage from Pirkei Avot 3:17 again and your response.

Write a paragraph answering the question:

Did this lesson change how you would answer this question? Why or why not?

TEACHER'S NOTES

Lesson 6- Extension

Activity #1: Text Study: Making and Eating Bread

במדבר פרק טו פסוק יז-כא

וַיְדַבֵּר ה' אֶל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
בְּבֹאֲכֶם אֶל הָאָרֶץ אֲשֶׁר אָנִי מְבִיא אֲתֶכֶם שָׁמָּה: וְהָיָה בְּאֲכֹלְכֶם
מִלֶּחֶם הָאָרֶץ תִּרְיִמוּ תְרוּמָה לַה': רֵאשִׁית עֲרֹסְתֶכֶם חֶלֶה תִרְיִמוּ
תְרוּמָה בְּתְרוּמַת גֶּרֶן בֵּן תִּרְיִמוּ אֹתָהּ: מִרֵאשִׁית עֲרֹסְתֵיכֶם תִּתְּנוּ
לְהִי תְרוּמָה לַדֹּרֹתֵיכֶם:

Lesson 6

The LORD spoke to Moses, saying: Speak to the Israelite people and say to them: When you enter the land to which I am taking you and you eat of the bread of the land, you shall set some aside as a gift to the LORD: as the first yield of your baking, you shall set aside a loaf as a gift; you shall set it aside as a gift like the gift from the threshing floor. You shall make a gift to the LORD from the first yield of your baking, throughout the ages.

Numbers 15:17-21

1. *What connections do you have to making and/or eating bread?*
2. *How does this passage make you think differently about bread?*

Activity #2: Connecting the Processing of Grains and Healthfulness

Q: *Based on your knowledge of whole wheat berries, what is the difference between brown and white rice?*

A: Brown rice is also a whole grain, with bran, endosperm, and germ. White rice has most of the bran and germ removed.

Q: *Which one is less processed and has more nutrients?*

A: Brown rice is less processed and has more nutrients. For white rice, removing the bran and germ is another processing step that decreases the nutrients in the grain.

Q: Ask the students to make two lists.

What are other examples of very processed grains or foods?

What are other examples of whole grains?

Corn, Buckwheat, whole rye, amaranth, millet, quinoa, sorghum

Q: *Which list was easier to make? Why do you think?*

Acknowledge that it might be harder for students to identify the whole grains. We are not farmers, and we don't have to think about the agricultural cycle when we want food. We can find it in the supermarket. However, many foods in supermarkets today are processed, and it is hard to know how they got into that form. Processing can reduce the nutrients in the food. Knowing how a food is processed helps us pick the foods with the most nutrients.

Activity #3: Homework

Be a Whole Grain Detective and investigate your kitchen cupboards. Write a paragraph about what you find.

Q: *What grains do you find? Wheat, rice, what else? Are they whole grains? In what form are they found?*

Lesson 6

Activity #4: Baking Whole Wheat Apple Muffins

This recipe allows students to use the flour they just made to create a healthy and delicious snack.

Whole Wheat Apple Muffins

Adapted from King Arthur Flour by way of www.smittenkitchen.com

Yields 12 large or 18 small muffins

Special equipment needed:

- Muffin tin
- Mixing bowls
- Measuring cups
- Muffin wrappers, or extra butter for greasing the tin
- Electric mixer, or fork/whisk
- Wire rack for cooling

Ingredients:

1 cup (4 ounces) whole wheat flour
1 cup (4 1/4 ounces) all-purpose flour
1 teaspoon baking powder
1 teaspoon baking soda
1/4 teaspoon salt
1 tablespoon cinnamon
1/2 cup (1 stick, 4 ounces) unsalted butter, at room temperature
1/2 cup (3 1/2 ounces) granulated sugar
1/2 cup dark brown sugar, packed
1 large egg, lightly beaten
1 cup (8 ounces) buttermilk or yogurt
2 large apples, peeled, cored, and coarsely chopped

Steps:

1. Preheat the oven to 450° F. Grease and flour an 18 cup muffin tin and set aside.
2. Mix together the flours, baking powder, baking soda, salt, and cinnamon, and set aside
3. In a separate bowl, cream the butter and add the granulated sugar and 1/4 cup of the brown sugar. Beat until fluffy. Add the egg and mix well; stop once to scrape the sides and bottom of the bowl. Mix in the buttermilk gently. (If you over-mix, the buttermilk will cause the mixture to curdle.) Stir in the dry ingredients and fold in the apple chunks.
4. Divide the batter evenly among the prepared muffin cups, sprinkling the remaining 1/4 cup brown sugar on top. Bake for 10 minutes, turn the heat down to 400° F, and bake for an additional 5 to 10 minutes, or until a toothpick inserted into the center of a muffin comes out clean. Cool the muffins for 5 minutes in the tin, then turn them out onto a wire rack to cool completely.

UNIT 2 - LESSON 7

לקצור - To Harvest

מאכלים יהודיים - Jewish Food Around the World

לקצור - To Harvest

UNIT 2 - LESSON 7

מאכלים יהודיים - Jewish Food Around the World

OVERVIEW

For most of history, people primarily ate the foods that were grown in their region. Jewish people living in different countries around the world have adapted the foods they consider Jewish to the ingredients available where they live. Students will learn about how regional food influences Jewish food by exploring *charoet* recipes from different parts of the world. Then, students will study their regional food guide and determine which foods they eat can be grown locally.

OBJECTIVES

At the end of this lesson, students will have:

- Reflected on what makes foods “Jewish”
- Learned about how place influences Jewish food
- Explored *charoet* recipes from different parts of the world
- Explored their region’s food guide and evaluated what foods they eat are found in their region
- Experienced reading a recipe

MATERIALS

For each group of 4-6 students:

- **Charoet Recipes** (pp. 40-W – 42-W)

For each student

- **Entrance Card** (p. 38-W)
- **Jewish Food Around the World** (p. 39-W)
- **Exit Card** (p. 43-W)
- **Foods Grown in the Northeastern United States** (p. 45-W)
- **Homework** (p. 44-W)

Lesson 7

LESSON

1 Entrance Card and Collect Homework (8 minutes) (Workbook p. 38-W)

Students answer the following question:

1. What are five examples of "Jewish" foods and what makes these foods Jewish?

Collect written homework assignment as student complete entrance card.

2 Discuss Jewish Foods (4 minutes)

Ask the students to share some of the foods that they listed as Jewish foods. Often students will primarily mention foods that are from Biblical tradition, such as *matzah* or the seven species or foods that are from Eastern Europe tradition, such as gefilte fish, *latkas*, and bagels.

Students tend to be more familiar with foods from the Ashkenazi tradition whose roots are in Russia, Germany, and Eastern Europe. For many students, the Sephardi and their foods are more of a mystery. Onion-raisin couscous, Persian crusty rice, and Ethiopian lentil stew are all examples of Jewish foods as well.

Reading:

Jews have lived in almost every country in the world, and have absorbed local food traditions wherever they have been. Jewish cuisine tells the story of an uprooted, migrating people. By eating different Jewish foods, we can trace the Jewish people's journeys across continents and centuries. Differences in Jewish foods arose because Jews in different countries were using the ingredients that grew close to them. With Jewish people cooking over the world, there is a huge diversity of Jewish foods.

To remind students that they are already familiar with the idea that Jews live all around the world, ask them:

Q: *Where do Jews live around the world?*

3 Examine Charoset Recipes (10 minutes)

(Workbook pp. 39-W – 42-W)

Divide the class into four groups. Provide each group with the five different *charoset* recipes and questions.

- About *charoset*: During the Passover Seder, it is considered a *mitzvah* (fulfillment of a Jewish law) to eat *charoset*, a blend of different fruits, nuts, dried fruits, wine, and spices. *Charoset* is eaten during the *korech* part of the seder in which we combine a little *charoset* with *maror* (bitter herb) on *matzah* to make a "Hillel Sandwich." *Charoset* has its own place on the Seder Plate, and it is there to remind us of the mortar that the Israelites used to build in Egypt when they were slaves to Pharaoh.

Lesson 7

This is the first time that the class is reading a recipe. Take a few minutes to go over the general structure of a recipe. Note that a recipe has the following three components: 1) a title, 2) ingredients listed in the order in which you use them in the recipe and with the preparation required for the ingredient, and then 3) the directions.

Each group will have a few minutes to look at their recipes and answer the questions on worksheet 2- Jewish Food Around the World.



4 Report back about the recipes (5 minutes)

As a class, ask the students to share their thoughts about the recipes they reviewed. Ask them their answers from worksheet 2.

1. *What is similar between the recipes?*
2. *What is different between the recipes?*
3. *Are you surprised that some people consider these foods from these parts of the world "Jewish"?*
4. *What are the similarities or differences between where these foods originally come from and the Jewish foods you wrote down on your entrance card?*

Lesson 7

5 Explore what grows in your backyard (8 minutes)

(Workbook p. 45-W)

After learning about foods from all over the world, this is the time for students to learn what is growing in their own backyards.

Provide the **Northeast Regional Food Guide** worksheet to each student.

Teacher's Note: For schools not located in the northeast, a food guide from their region is recommended.

Give the students a few minutes to look through the list. Ask them to circle all the foods that they enjoy eating. Open up a discussion about the guide. Ask a few questions to start the conversation.

Q: *What foods do you like to eat that can be grown locally?*

Q: *What foods do you like to eat that cannot be grown locally?*

Q: *If we can now get foods from all over the world, why would someone still want to use foods grown in their region?*

6 Exit Card (5 minutes)

(Workbook p. 43-W)

Ask students to write a paragraph about Jewish foods around the world by completing the following sentence:

Different Jewish foods are found in different places because...

7 Homework (5 minutes)

Check out the food in your refrigerator and kitchen cabinets.

Write a list of 5 foods in your house that can be grown in the region in which you live.

Write a list of 5 foods that do not grow in your region. Where do you think these foods come from?

TEACHER'S NOTES

Lesson 7- Extension

Activity #1 What's In Season: A Comparison

Print out local food guides from different parts of the United States and around the world. Ask students to compare the foods that are available in different regions of the world.

Minnesota: <http://www.prideoftheprairie.org/seasonalfoodguide.htm>

Ohio: <http://ouohio.org/index.php?page=whats-in-season>

California: <http://www.pickyourown.org/CAharvestcalendar.htm>

Ontario, Canada: <http://www.pickyourown.org/CAONharvestcalendar.htm>

Activity #2 Text Study: Charoset, Talmud-style

FRAMING THE TEXT

The passage below comes from the second order of the Talmud, entitled *Moed* (tr. "Festivals"). It is the shortest section of the Talmud and contains twelve sections detailing all sorts of issues around certain festivals and certain holy day rituals. *Pesachim* (tr. "Passover Festivals") deals with laws regarding the Passover and the paschal sacrifice.

"Although it is not a *mitzvah* (commandment) to use *charoset*." If it is not obligatory, why is it used? Rabbi Ami said: To neutralize [the taste of the bitter herbs].

[However,] "Rabbi Elazar ben Rabbi Zadok said: It is a *mitzvah*," etc. What religious purpose can it serve? Rabbi Levi said: "It serves as a remembrance of the apple-trees." Rabbi Johanan said: "It serves as a remembrance of the mortar which the Israelites were compelled to prepare when in bondage in Egypt." Abaye said: Therefore the *charoset* should be made to have an acid taste in memory of the apple-trees, and also thick, in memory of the mortar.

We learn in a *baraita* in support of Rabbi Johanan: "The spices used in the preparation of the *charoset* were in memory of the straw used in the preparation of the mortar, and the *charoset* was in memory of the mortar itself." Rabbi Elazar ben Zadok said: "The vendors of spices in Jerusalem would shout on the streets, 'Come and buy spices [needed to fulfill] the *mitzvah*!'"

– Talmud Bavli, Masekhet Pesachim 116a

"אף על פי שאין חרוסת מצוה":
ואי לא מצוה משום – מאי מייתי לה?
אמר רבי אמי: משום קפא. [...]

"רבי אלעזר ברבי צדוק אומר מצוה וכו':
מאי מצוה? רבי לוי אומר: זכר לתפוח. ורבי
יוחנן אומר: זכר לטיט. אמר אביי: הלך
צריך לקהוייה, וצריך לסמוכיה, לקהוייה –
זכר לתפוח, וצריך לסמוכיה – זכר לטיט.

תניא פותיה דרבי יוחנן: תבלין זכר לתבן,
חרוסת זכר לטיט. אמר רבי אלעזר ברבי
צדוק: כך היו אומרים תגרי תרין
שבירושלים: "בואו וטלו לכם תבלין
למצוה."

Lesson 7

What's a baraita?

A baraita is a piece of rabbinic literature that dates to the time of the Mishnah but was not included in it. Many baraitot are collected in a book called the Tosefta, or in various books of Halakhic Midrashim.

1. According to Rabbi Ami, what types of ingredients are required in charoset?
2. According to Rabbi Abaye, what types of ingredients are required in charoset?
3. Why might there be different ingredients used in charoset?

Homework: Ask a parent or grandparent what ingredients they like in charoset. Ask them why they prefer these ingredients. Write a paragraph about charoset in your family.

Activity #3 Recipes From Around the World

Divide the class into four groups. Provide each group with the recipe for Siga Wot, the recipe for Kugel, and a worksheet. Take a few minutes to go over the general structure of a recipe with a title, ingredients listed in the order in which you use them in the recipe and with the preparation required for the ingredient, and then the directions. Highlight cooking direction words that might be unfamiliar to the students such as stir fry and sauté.

Each group will have a few minutes to look at their recipe and answer the questions on the worksheet. Two additional recipes (Israeli Shakshuka & Moroccan Ghoribi) are available for students who move more quickly through the lesson.

Ethiopian: Siga Wot

Judaism has a long and ancient history in Ethiopia where, according to legend, the Queen of Sheba ruled during the 10th century B.C.E. In the Bible, Kings 10:1-13 tells the story of her visit to the court of King Solomon, who reigned over Israel at the time and was renowned for his great wisdom. Other legends connecting Ethiopia and Judaism maintain that Ethiopian Jews, collectively known as "Beta Israel" (The House of Israel), are descended directly from Moses or from the Tribe of Dan. They share many of the beliefs associated with traditional Judaism, including the observance of Shabbat and the biblical holidays. Siga (beef) wot (stew) is a popular dish for festivals. Meat is less available in Ethiopia, and a stew allows for everyone to share in the dish.

Ashkenazi: Sweet Noodle Kugel

Kugels are a mainstay of festive meals in Ashkenazi Jewish (Jews of Eastern European descent) homes, particularly on the Jewish Sabbath and other Jewish holidays. The first kugels were made from bread and flour and were savory, not sweet. Sugar was introduced in the 17th century, and home cooks began to serve kugel as a sweet side dish or dessert.

As a class, ask the students to share their thoughts about the recipes they reviewed.

1. What is similar between the two recipes?
2. What is different between the two recipes?
3. Are you surprised that some people consider these foods "Jewish"?
4. What are the similarities or differences between these foods and the Jewish foods you wrote down on your Entrance Card?

Ethiopian: Siga Wot (Amharic for "Beef Stew")

Judaism has a long and ancient history in Ethiopia where, according to legend, the Queen of Sheba ruled during the 10th century B.C.E. In the Bible, Kings 10:1-13 tells the story of her visit to the court of King Solomon, who reigned over Israel at the time and was renowned for his great wisdom. Other legends connecting Ethiopia and Judaism maintain that Ethiopian Jews, collectively known as "Beta Israel" (The House of Israel), are descended directly from Moses or from the Tribe of Dan. They share many of the beliefs associated with traditional Judaism, including the observance of Shabbat and the biblical holidays. Siga (beef) wot (stew) is a popular dish for festivals. Meat is less available and a stew allows for everyone to share in the dish.

Ingredients:

3 large Onions; chopped	1 teaspoon Salt; to taste
3 tablespoons vegetable oil	2 cups Water
3 tablespoons Chow*	1 1/2 pounds Beef chuck; cut into half inch cubes
3 tablespoons Tomato paste	

Directions:

1. In dry pan over moderate heat, stir fry the onions for 4 minutes to reduce the bulk, stirring constantly. Add the oil and stir fry for about 1 minute longer.
2. Add the chow and tomato paste and continue to fry.
3. Then add the salt and 1/2 cup of water well.
4. Add the beef cubes and the remaining water.
5. Cover the pan and cook for 45 minutes, or until the beef is tender. There should be a moderate amount of sauce.

*Chow: An Ethiopian Spice Mixture

Ingredients:

1 tsp Ginger	1/4 tsp Allspice
1/2 tsp Cardamom	2 tbl Salt
1/2 tsp Coriander	1 1/4 cup Cayenne pepper
1/2 tsp Fenugreek seeds, ground	1/2 cup Paprika
1/2 tsp Nutmeg	1 tsp fresh ground Black pepper
1/4 tsp Cloves	1 tsp Ground ginger
1/4 tsp Cinnamon	

Directions:

1. In heavy saucepan, toast all spices and then add salt and cayenne, paprika and black pepper.
2. Continue shaking the pan and toasting spices 10 minutes.
3. Cool and store in tightly covered glass container.
4. This will keep in the refrigerator for 6 months.

Ashkenazi: Sweet Noodle Kugel

Kugels are a mainstay of festive meals in Ashkenazi Jewish (Jews of Eastern European descent) homes, particularly on the Jewish Sabbath and other Jewish holidays. The first kugels were made from bread and flour and were savory, not sweet. Sugar was introduced in the 17th century and home cooks began to serve kugel as a sweet side dish or dessert.

Ingredients:

12 oz. med. width noodles, cooked	5 eggs
1/2 c. raisins	2 tbsp. oil
2 tbsp. apricot jam	1 tsp. salt
1-2 tsp. vanilla	1 tbsp. honey
1/4 tsp. cinnamon	2 tbsp. matzoh meal
3/4 c. sugar	1 tbsp. butter, cut into small pieces

Directions:

1. Mix noodles with raisins, apricot jam, vanilla, cinnamon, sugar, eggs, oil, honey and salt.
2. Pour mixture into greased 9x13 inch baking pan. Dot kugel with butter pieces. Sprinkle matzoh meal on top.
3. Bake at 350 degrees for 45 minutes - 1 hour. Serves 8-10.

Israeli: Shakshuka

The name is a combination of North African & Hebrew words and means "all mixed up." It can be made for any meal but is most popular at breakfast where it is eaten with thick slices of toasted bread and sometimes labne, a yogurt dish.

Ingredients:

4 tablespoons olive oil	1 green pepper
2 large onions, yellow or white	1 hot pepper, preferably cayenne or jalapeno (to taste)
1 medium can crushed tomatoes	1 teaspoon ketchup
2 fresh tomatoes, large	1 tablespoon brown sugar
4 cloves of garlic	8 eggs
1 red pepper	1 large loaf of bread

Directions:

1. In a large, deep pan, heat oil, approximately 2-3 minutes. Chop onions finely, and saute in oil, stirring occasionally, until golden in color. Peel garlic cloves, chop or slice finely, and add to onions, stirring once or twice.

Lesson 7

2. In a separate bowl, chop the red and green peppers, and mix with crushed tomatoes. Grate the fresh tomatoes, and add to the mix, along with the ketchup and the brown sugar. Finely chop the hot pepper, and add according to taste. Stir until all ingredients are mixed in with the tomato sauce.
3. Pour tomato-pepper mixture into the pan, and stir into the onions, garlic and oil. Cook on a medium-high flame for 5-7 minutes, stirring occasionally, until the mixture begins to bubble. Reduce flame to low and cover pan, leaving a narrow crack. Cook for 15-17 minutes, stirring every few minutes.
4. Break the eggs over the sauce, making sure they don't touch one another. Cover the pan completely, raise flame to medium and cook for another 4-6 minutes, or until eggs are no longer runny. If you like your eggs well-done, allow an additional 2-3 minutes.
5. Remove from flame and divide equally, making sure each diner has an even number of eggs, and eat, using the bread to soak up the sauce.
(Makes four servings)

Adapted from Liel Leibovitz article in The Jewish Week (<http://www.ujc.org/page.html?ArticleID=70870>)

Moroccan: Ghouribi Sugar Cookies

With the Roman invasion of the land of Israel, Jews spread over the Roman empire and many of them settled in the area that is now known as Morocco. Jewish people have remained in Morocco through the present day. This sugar cookie recipe is for dessert and can be prepared to eat after a meal where either meat or dairy where served.

Ingredients:

- 1 cup vegetable oil or butter
- 1 cup sugar
- 3 cups unbleached all-purpose flour
- 1/3 cup finely ground walnuts or almonds
- Cinnamon (for decoration)

Directions:

1. Preheat oven to 350 degrees F. Lightly flour an un-greased cookie sheet.
2. Place oil and sugar in a large bowl and mix well. Gradually add the flour, a cup at a time, and knead well. Blend in the nuts.
3. When the dough feels smooth, use the palm of your hand to roll it into balls the size of an egg. Pat into a round cookie about 2- inches in diameter. The cookies should not be flat.
4. Place on the cookie sheet and sprinkle the center of each cookie with cinnamon. Bake for 25 to 30 minutes. Do not let the cookies become even slightly brown; they must remain off-white.

Yield: 30 servings

Source: The Jewish Holiday Kitchen by Joan Nathan 1988 p. 227

UNIT 3 - LESSON 8

To Prepare - להכין
Kashrut - כשרות

To Prepare - להכין

UNIT 3 – LESSON 8

Kashrut - כשרות

OVERVIEW

The laws of *kashrut* are laid out in Deuteronomy, and they provide a framework that clearly delineates both what foods can and cannot be eaten and how foods are to be prepared. After reviewing the laws themselves, the students then look at the rabbinical commentary on the laws of *kashrut*, and the students explore the similarities and differences between the original laws and the commentaries. Students then consider the ways these laws influence Jewish life, particularly in terms of community.

OBJECTIVES

At the end of this lesson, students will have:

- Studied the laws of *kashrut* from Deuteronomy and explored why the laws are Jewish
- Gained understanding of how commentators and later Jewish commentary interpreted these laws
- Considered what is Jewish about *kashrut* and the ways these laws influence Jewish life on the community level

MATERIALS

For each student:

- **Text Study: Laws of Kashrut – Text** (p. 46-W)
- **Laws of Kashrut** (p. 48-W)
- **Text Study: Rabbinic Commentary on Kashrut** (p. 49-W)
- **Homework** (p. 50-W)

Lesson 8

LESSON

1 Review & Collect Homework (5 minutes)

After last week's lesson, students investigated the foods in their refrigerators and pantries at home, and they were instructed to write down 10 different foods – 5 that grow where they live and 5 that don't grow where they live. They were then asked to think about where the food comes from that doesn't grow in their area.

Q: *What types of foods did you find that don't grow around here?*

Q: *Where do you think those foods come from?*

Q: *Did anything surprise you about what you found? What? Why did it surprise you?*

Collect the homework for individual evaluation.

2 Examine the Laws of Kashrut (10 minutes)

(Workbook pp. 46-W – 48-W)

The verb *kasher* means "fit" or "proper".

Students might not understand what "fit" means. Make sure that this definition is clear before moving on. The following are possible questions to ask to make sure that the students understand the translation of the word *kasher*.

The laws of *kashrut* are about what foods are "fit," "proper," and "appropriate" to eat. *Kashrut* provides a set of guidelines of what foods can and cannot be eaten and how foods are to be prepared.

Q: *What are other words that mean fit or proper?*

A: Appropriate, correct.

The laws of *kashrut* set dietary guidelines for the Jewish people. In *chevruta*, students will study the laws of *kashrut* as written in Deuteronomy 14:3-21 and complete the chart in the worksheet provided.

Vocabulary

Abhorrent: Repulsive, disgusting

Cleft: Crack, gap

Consecrated: Holy; made holy

Degenerate: Deteriorate, disintegrate

The biblical source for the laws of *kashrut* is found in Deuteronomy. This is the Torah's conception of what food is permitted and prohibited. The students will review commentary on the Torah in the second part of this lesson. Provide each student with the **Laws of Kashrut** handout and worksheet.

Lesson 8

Text Study: Laws of Kashrut

FRAMING THE TEXT

The laws of *kashrut* are seventeen verses that comprise half of Deuteronomy 14. These verses are read as part of parsha Re'eh ("See"), when Moses addresses the Jewish nation about what specifically they can and cannot eat. The first sentence of this *parsha* asks the listener/reader to "See, I set before you this day a blessing and a curse." By beginning the *parsha* with this, the listener/reader is presented with a choice: out of everything available in the world, he or she can choose to follow G-d by following G-d's specific commandments about how to live, or a person can veer away (and be cursed) by choosing to follow another god's rules. Choosing *Kashrut* equates choosing to obey G-d's commandments and choosing to be blessed.

דברים פרק יד פסוק ג-ח

לֹא תֹאכַל כָּל תּוֹעֵבָה: זֹאת הַבְּהֵמָה אֲשֶׁר תֹּאכְלוּ שׂוֹר שֶׁהוּא כְּשֹׁבִים וְשֶׁהוּא עֹזִים: אֵיל וְצִבִי וְיַחְמוֹר וְאֶקוּ וְדִישׁוֹן וְתֵאוֹ וְזֶמֶר: וְכָל בְּהֵמָה מִפְּרִסְתָּ פִרְסָה וְשִׁסְעַת שִׁסְעַת שְׁתֵּי פְּרִסוֹת מֵעֶלְתָּ גֵרָה בְּבִהְמָה אֶתְּהָ תֹאכְלוּ: אֲךָ אֵת זֶה לֹא תֹאכְלוּ מִמַּעֲלֵי הַגֵּרָה וּמִמִּפְּרִיֵי הַפְּרִסָּה הַשְּׂסוּעָה אֵת הַגִּמְלָה וְאֵת הָאֲרָנָבֶת וְאֵת הַשִּׁפְזָן כִּי מֵעֵלָה גֵרָה הֵמָּה וּפְרִסָּה לֹא הִפְרִיֵסוּ טְמֵאִים הֵם לָכֶם: וְאֵת הַחֲזִיר כִּי מִפְּרִיֵס פְּרִסָּה הוּא וְלֹא גֵרָה טְמֵאָה הוּא לָכֶם מִבְּשָׂרָם לֹא תֹאכְלוּ וּבְנִבְלָתָם לֹא תִגְעוּ:

You shall not eat anything abhorrent. These are the animals that you may eat: the ox, the sheep, and the goat; the deer, the gazelle, the roebuck, the wild goat, the ibex, the antelope, the mountain sheep, and any other animal that has true hoofs which are cleft in two and brings up the cud -- such you may eat. But the following, which do bring up the cud or have true hoofs which are cleft through, you may not eat: the camel, the hare, and the daman -- for although they bring up the cud, they have no true hoofs -- they are unclean for you; also the swine -- for although it has true hoofs, it does not bring up the cud -- is unclean for you. You shall not eat of their flesh or touch their carcasses.

Deuteronomy 14:3-8

דברים פרק יד פסוק ט-י

אֵת זֶה תֹּאכְלוּ מִכָּל אֲשֶׁר בַּמַּיִם כָּל אֲשֶׁר לוֹ סַנְפִיר וְקִשְׁקֶשֶׁת תֹּאכְלוּ: וְכָל אֲשֶׁר אֵין לוֹ סַנְפִיר וְקִשְׁקֶשֶׁת לֹא תֹאכְלוּ טְמֵאָה הוּא לָכֶם:

These you may eat of all that live in water: you may eat anything that has fins and scales. But you may not eat anything that has no fins and scales: it is unclean for you.

Deuteronomy 14:9-10

Lesson 8

דברים פרק יד פסוק יא-יח

כָּל צִפּוֹר טְהוֹרָה תֹאכְלוּ: וְזֶה אֲשֶׁר לֹא תֹאכְלוּ מֵהֶם הַנֶּשֶׁר וְהַפֶּרֶס וְהָעֹזְנִיָּה: וְהָרָאָה וְאֵת הָאֵיָּה וְהַדֵּיָה לְמִינָהּ: וְאֵת כָּל עֶרֶב לְמִינוֹ: וְאֵת בֵּת הַיַּעֲנָה וְאֵת הַתְּחֹמָס וְאֵת הַשְּׁחָף וְאֵת הַנֶּץ לְמִינֵהוּ: אֵת הַבּוֹס וְאֵת הַיִּנְשׁוּף וְהַתְּנַשְׁמֶת: וְהַקָּאָת וְאֵת הַרְחֻמָּה וְאֵת הַשְּׁלִיף: וְהַחֲסִידָה וְהָאֲנָפָה לְמִינָהּ וְהַדּוֹכִיפֶת וְהָעֵטְלָף:

You may eat any clean bird. The following you may not eat: the eagle, the vulture, and the black vulture; the kite, the falcon, and the buzzard of any variety; every variety of raven; the ostrich, the nighthawk, the sea gull, and the hawk of any variety; the little owl, the great owl, and the white owl; the pelican, the bustard, and the cormorant; the stork, any variety of heron, the hoopoe, and the bat.

Deuteronomy 14:11-18

דברים פרק יד פסוק כא

לֹא תֹאכְלוּ כָּל נִבְלָה לֶגֶר אֲשֶׁר בְּשַׁעֲרֵיךָ תִּתְנַנֵּה וְאֹכְלָהּ אוֹ מָכַר לְנֹכְרִי כִּי עִם קְדוֹשׁ אָתָּה לֵהי אֱלֹהֶיךָ לֹא תִבְשֵׁל גְּדִי בְחֵלֶב אִמּוֹ:

"You shall not eat anything that has died a natural death; give it to the stranger in your community to eat, or you may sell it to a foreigner. For you are a people consecrated to the LORD your G-d. You shall not boil a kid in its mother's milk."

Deuteronomy 14:21

What can you eat?	What can't you eat?	Other rules

1. What are other kashrut practices that are not listed here?

3 Consider what about Kashrut is Jewish (10 minutes)

Continue in *chevruta* and discuss the question:

2. What about kashrut is Jewish (what you can eat, can't eat, other rules)?

Each student should answer this question in the space provided on the worksheet.

Lesson 8

4 Share Worksheet Writing in Groups (5 minutes)

Each *chevruta* will join with another *chevruta* to form a group of four. In a jigsaw, the students will pass around their written answers to share them with their group

5 Tie the group conversations together (3 minutes)

Ask a few people to share with the class their responses to “*what about kashrut is Jewish?*”

6 Explore Commentary derived from Talmudic Text (10 minutes) (Workbook p. 49-W)

Now that the students have a greater understanding of some of the specific laws of *kashrut* as written in the Torah, the students will consider how these laws apply to daily life by first reviewing Rabbinic commentary. Provide each student with the **Rabbinic Commentary on Kashrut** worksheet.

The Torah lays out particular laws of what is permitted and what is prohibited to eat. Commentary on the Talmud provides detailed explanation on how to follow these laws.

Text Study: Rabbinic Commentary on Kashrut

FRAMING THE TEXT

What is Chullin?

To protect against breaking the prohibition against boiling a kid in its mother's milk in Deut. 14:21, the rabbis of the Mishna further discuss divisions between milk and meat in the fifth order of the Mishna, Seder Kodashim (tr. “The Order of Holy Things”), in the section Chullin (tr. “Ordinary Things”). Chullin stands apart from the rest of Seder Kodashim by dealing with laws relating to non-sacrificial animal slaughter and meat consumption, including discussion about seemingly simple acts such as hand-washing and mouth-washing around meals. The inclusion of such a discussion of “Ordinary Things” in the midst of laws about “Holy Things” suggests an equivalence between performing sacred acts at the Temple and doing something as mundane as preparing food for everyday eating.

BT Kodoshim, Chullin 105a-

This passage in Chullin by R. Chisda begins a discussion on why dairy can be eaten before meat, but not meat before dairy, and provokes much debate about how long one should wait between eating meat and dairy. Many of rabbis in this discussion agree that the meat taste and meat itself lingers for longer in the mouth and teeth than dairy, which is why one must wait between eating meat and dairy.

Lesson 8

תלמוד בבלי מסכת חולין דף קה עמוד א
אמר רב חסדא: אכל בשר – אסור לאכול גבינה, גבינה – מותר לאכול בשר.

R. Hisda said: If a person ate flesh he is forbidden to eat [after it] cheese, if he ate cheese he is permitted to eat [after it] flesh.

BT Kodoshim, Chullin 105a

1. What does R. Hisad say about eating dairy and meat?
2. Does this relate to Deuteronomy 14:21? Why or why not?

FRAMING THE TEXT

What is Ma'achalot Asurot?

Ma'achalot Asurot (tr. "Laws of Prohibited Foods") is in the fifth book of Mishne Torah, Kedusah (tr. "Holiness"). In his preface to Mishne Torah, Maimonides states that following laws about forbidden sexual relations and forbidden foods is what separates and therefore sanctifies the Jewish people; so while this book discusses what is forbidden, it is by avoiding what is forbidden that Jews are blessed.

Hilchot Maachalot Asurot 9:28

In the passage below, Maimonides specifies that one should wait six hours between eating meat and dairy; however, Maimonides was widely criticized at the time of writing Mishne Torah for not citing his sources, so this rule was not automatically accepted. Some rabbis interpreted Maimonides words as being approximate (waiting five hours and one minute would be sufficient), others take the six hour mark literally, and still others believe it is only necessary to wait one or three hours, depending on if one treats the two as separate meals by saying the full Birkat Hamazon between eating meat and dairy.

Who is Rambam?

Rabbi Moshe ben Maimon (known by the acronym **RaMBaM**) was a 13th century Spanish philosopher and Talmudist, who wrote the code of Jewish law called Mishne Torah, the philosophical *Guide to the Perplexed*, and a commentary on the entire Mishna. He also served as physician to the sultan of Egypt, wrote numerous books on medicine; and served as leader of Cairo's Jewish community. Rambam is also referred to by his Greek name, Moses Maimonides.



A photo of the statue of Maimonides that stands in Cordoba, Spain, where Maimonides was born.

Lesson 8

רמב"ם הלכות מאכלות אסורות פרק ט הלכה כח
מי שאכל בשר בתחלה, בין בשר בהמה בין בשר עוף—לא יאכל אחריו חלב עד
שישקה ביניהן כדי שעור סעודה אחרת, והוא כמו שש שעות: מפני הבשר שלבין השנים,
שאינו סר בקנות.

One who eats meat first—whether it's meat from an animal or a bird—one doesn't eat dairy afterwards until there has been between them enough [time] to have another meal, and that is around six hours before the meat between the teeth has degenerated from cleansing.

Rambam, Hilchot Maachalot Asurot 9:28

1. What does Rambam say about eating dairy and meat?
2. Does this relate to Deuteronomy 14:21? Why or why not?

5 Homework (2 minutes)

The students will be asked to write a paragraph about the relationship between the laws of *kashrut* and their individual communities.

How do the laws of kashrut affect your community (Jewish, school, home, etc)?

TEACHER'S NOTES

UNIT 3 - LESSON 9

להכין - To Prepare
אוכל מלא - Whole Foods

To Prepare - להכין

UNIT 3 - LESSON 9

Whole Foods - אוכל מלא

OVERVIEW

Jewish texts are rich with references to different foods, which for the most part are whole foods. Students compare whole foods to processed foods by investigating Nutrition Facts and Ingredient labels. Following, they come up with definitions of whole and processed foods. Students then engage in a hands-on activity where they identify familiar foods according to how close they are to being whole foods, and this is then related to the comparable healthiness of the food. A story about Rabbi Moshe of the city of Kobrin in Poland, who says that G-d is found in bread, is the basis for considering the complexity of food processing benefits and challenges.

OBJECTIVES

At the end of this lesson, students will have:

- Defined whole and processed foods
- Identified the nutritional benefits and losses during the processing of whole foods
- Considered the value of whole foods and processing foods in the context of the story of Rabbi Moshe
- Experienced reading Nutrition Facts and Ingredient Labels

MATERIALS

One workbook page per group of 4-6 students:

- **Corn** (p. 55-W)
- **Bean** (p. 56-W)
- **Rice** (p. 57-W)
- **Wheat** (p. 58-W)

For each student:

- **Apple -- Apple Sauce -- Apple Pie: Part A** (p. 51-W)
- **Apple -- Apple Sauce -- Apple Pie: Part B** (p. 52-W)
- **Ingredient Cheat Sheet** (p. 53-W)
- **The Story of Rabbi Moshe** (p. 59-W)
- **Homework** (p. 60-W)

Lesson 9

LESSON

1 Review & Collect Homework (5 minutes)

After last week's lesson, students were asked to think about the laws of *kashrut* in terms of their individual Jewish communities.

How do the laws of kashrut affect your community (Jewish, school, home, etc)?

Ask students where the laws of *kashrut* come up in their communities and how the laws affect those communities.

Collect the homework for individual evaluation.

2 Explore the Concept of a Whole Food (10 minutes)

(Workbook p. 51-W)

Teacher's Note: Students studied whole wheatberries during Lesson 6. Remind them about this lesson before you begin this section.

Processed foods are required by United States federal law to include a Nutrition Facts label. The class will learn label reading in depth during the next lesson. This class introduces the label and reading the ingredients.

Provide the *Apple-Applesauce-Apple Pie: Part A* worksheet. In *chevruta*, answer the questions.



Apple

Nutrition Facts	
Serving Size	1 medium apple (154g / 5.5 oz.)
Amount per Serving	
Calories 80	Calories from Fat 0
% Daily Value*	
Total Fat 0g	0%
Saturated Fat 0g	0%
Cholesterol 0mg	0%
Sodium 0mg	0%
Potassium 170mg	5%
Total Carbohydrate 22g	7%
Dietary Fiber 5g	20%
Sugars 16g	
Protein 0g	
Vitamin A 2%	Vitamin C 8%
Calcium 0%	Iron 2%
*Percent Daily Values are based on a 2,000 calorie diet. Your daily values may be higher or lower depending on your calorie needs.	
Calories: 2,900 2,500	
Total Fat	Less than 65g 80g
Sat Fat	Less than 20g 25g
Cholesterol	Less than 300mg 300mg
Sodium	Less than 2,400mg 2,400mg
Potassium	3,500mg 3,500mg
Total Carbohydrate	300g 375g
Dietary fiber	25g 30g
Calories per gram:	
Fat 9	Carbohydrate 4 Protein 4



Apple Sauce

Nutrition Facts

Serving Size 1/2 cup (125g)
Servings Per Container

Amount Per Serving

Calories 55 Calories from Fat 0

%Daily Value*

Total Fat 0g 0%

Sodium 15mg 1%

Total Carbohydrate 15g 1%

Dietary Fiber 2g 8%

Sugars 11g

Protein 0g

Not a significant source of saturated fat, cholesterol, vitamin A, vitamin C, calcium, and iron.

* Percent Daily Values are based on a 2,000 calorie diet.



Apple Pie

Nutrition Facts

Serving size: 1/8 of pie (170g)
Servings Per Recipe 8

Amount Per Serving

Calories 372 Cal. from Fat 70

% Daily Value*

Total Fat 8g 10%

Saturated Fat 2g 8%

Trans Fats 0g

Cholesterol 0mg 0%

Sodium 252mg 10%

Total Carbohydrate 75g 25%

Dietary Fiber 2g 8%

Sugars 52g

Protein 3g

Vitamin A 6% Vitamin C 8%

Calcium 4% Iron 10%

* Percent Daily Values is based on a 2,000 calorie diet. Your daily values may be higher or lower depending on your calorie needs.

Calories 2,000 2,500

Total Fat Less than 65g 80g

Sat Fat Less than 20g 25g

Cholesterol Less than 300mg 300mg

Sodium Less than 2400mg 2400mg

Total Carbohydrate 300g 375g

Dietary Fiber 25g 30g

Calories per gram:

Fat 9 Carbohydrate 4 Protein 4

Lesson 9

1. *Just by looking at these foods, what is the difference between these items?*
2. *The apple is a whole food. What do you think is the definition of a whole food?*

When it is time to re-group, as a class, create a definition of a whole food. Write the class description on the board.

A whole food...

- is in the form that nature created it, you can image where it came from
- has nothing added to the food, there are no additives or preservatives
- has nothing taken away, no nutrients are removed due to processing

Q: *An apple is a "whole" food; it is a food with nothing added, taken away, or changed. Can you picture its source in nature?*

A: An apple tree.

Q: *Name other whole foods.*

A: All fruits and vegetables in their raw forms are whole foods. Popcorn is a whole grain. It is the whole corn kernel that is popped open with heat. If a bread is labeled "made with whole grains," it means that every part of the wheat or oats is inside the bread. Whole grain breads often have other ingredients besides the whole grains so read the labels carefully to find out everything that is inside.

3. *Which is the least whole food? Why?*

A: Packaged apple pie

Q: *How is the sweet taste of an apple different from or similar to the sweet taste of apple pie?*

3 Study of Processed Foods (5 minutes)

(Workbook pp. 52-W – 54-W)

Provide students with **Apple-Apple Sauce-Apple Pie: Part B** and ask them to continue working in *chevruta* to complete Part B.

Teacher's Note: The ingredients are listed in the order of their quantity in the food. The more there is of an ingredient in that food, the sooner it will appear in the list.

Although it doesn't look like an apple, the students will probably be able to recognize most of the ingredients in applesauce and will know what they are and where they came from. The students can imagine how it is made from whole apples.



Ingredients: Apple

Lesson 9



Ingredients: Apples, high fructose corn syrup, corn syrup, water, and ascorbic acid.



Ingredients: Apple filling (corn syrup, dextrose, high fructose corn syrup, cracker meal, partially hydrogenated soybean oil, modified wheat starch, dried apples, malic acid, natural and artificial apple flavor, sugar, pectin soy lecithin), enriched wheat flour, partially hydrogenated soybean oil, corn syrup, high fructose corn syrup, sugar, dextrose, salt, cinnamon, leavening (baking soda, sodium acid pyrophosphate, mono-calcium phosphate), corn starch, niacinamide, reduced iron, vitamin A palmitate, pyridoxine hydrochloride (vitamin B6), riboflavin (vitamin B2), thiamin hydrochloride (vitamin B1), and folic acid.

1. Circle all the ingredients you recognize as foods in the packaged apple pie. In the apple pie, are the ingredients you recognize as food also whole foods?
2. Circle all the ingredients you recognize as foods in the applesauce. In the applesauce, are the ingredients you recognize as food also whole foods?
3. What is the difference between packaged apple pie and applesauce?

The **Ingredient Cheat Sheet** provides a very short description of each ingredient in the apple pie. If students have questions about the specific ingredients they can review this sheet. The ingredients are in alphabetical order.

4 Defining Processed Foods (10 minutes)

Before you continue, make sure that everyone in the class understands the concept of whole foods. Ask a few students to offer their definitions.

Q: If an apple is a whole food, what do you call the applesauce or apple pie?

The students might come up with a variety of different words, such as “fragmented,” “un-whole,” “incomplete,” etc. However, most often these foods are called processed foods.

Processed foods have been altered or changed from the form in which they are found in nature.

Both the apple pie and the applesauce are processed.

Lesson 9

Q: *When is food processing necessary?*

A: For cooking and preserving foods.

As a class, create a list on the board of all the positive and negative aspects of food processing.

Q: *What are some benefits of food processing?*

A: Cooking meat makes it easier to eat, the heat breaks down the protein making it easier to chew and digest. Some vegetables are difficult to eat raw, for example some squashes, and some vegetables are even poisonous when eaten raw, such as cassava. Food processing allows for food storage, such turning fresh strawberries into jam. Remember, for many people they also think it is fun to cook!

Q: *What is lost when we process foods?*

A: Some of the nutrients, the original taste and texture, and the natural form of the food are lost. Other ingredients are added, which may or may not add nutritional benefit. It is harder to know what is in processed foods and where it comes from.

Q: *What is the difference in the processing of applesauce and packaged apple pie?*

5

Whole vs. Processed Foods (10 minutes)

(Workbook pp. 55-W – 58-W)

Divide the students into four groups. Give each group one food group worksheet. *Ask each group to put the products in order from most whole to least whole.* Then ask one person from each group to present their order and state why they put the foods in that order.

Group 1: fresh corn, frozen corn, canned corn, corn meal, corn chips, Coca-Cola

Group 2: fresh beans, dried beans, canned beans, hummus, canned baked beans

Group 3: brown rice, white rice, rice cake, Rice Krispies, rice pilaf mix

Group 4: wheatberries, whole wheat flour, white flour, whole wheat bread, white bread

If the group is unsure about the order, allow other groups to offer help.

Then ask each group, *if you put the foods in order from healthy to least healthy would anything change in your order?*

Discuss any changes in the order of foods.

Knowing whether a food is a whole food or processed is one way to generally know how healthy a food is for you.

Teacher's Note: Remind students of the list of positive reasons for food processing. While whole foods are generally healthier, there are many reasons to eat foods that were processed in some way. You can also find processed foods that have more whole foods in them, like bread with whole grains. Students who are used to a "right" and "wrong" answer might find it challenging that there is no definite answer to all these questions.

Lesson 9

6 Story of Rabbi Moshe (10 minutes)

(Workbook p. 59-W)

Hand out the **Story of Rabbi Moshe**. Ask students to work in *chevruta* for about five minutes. Then ask each *chevruta* to join another *chevruta* and discuss their answers.

The Story of Rabbi Moshe

"It was the custom of Rabbi Moshe of the city of Kobrin in Poland to hold discussions at the breakfast table. One morning, one of his students asked, 'Rabbi, where is G-d?' Rabbi Moshe said, 'Do you want to know where G-d is?' and he took a piece of bread from the table and held it so that everyone could see it and said, 'Here is G-d.'"

Based on a story included in *To Till and to Tend: A Guide to Jewish Environmental Study* (New York: COEJL). Original citation: *G-d in Search of Man*, Abraham Joshua Heschel, 1955.

1. *Is bread a whole food? How are humans involved in making bread?*
2. *Keeping in mind your answer to the last question, why do you think he chose a piece of bread?*
3. *Do you think Rabbi Moshe could have chosen something else from the breakfast table (an egg? A pitcher of milk?)*
4. *Would the story be different if Rabbi Moshe held up a whole food?*
5. *What does this story say about the processing of food?*

Allow time for the students to debate this question.

7 Homework (5 minutes)

Record what you ate for dinner. For each food, rate it on a scale of 1 – 5, from whole food to very processed food.

1 = Whole food: just as it is found in nature

5 = Very processed: looks nothing like the foods it comes from

1. *Overall, how do you rate your dinner?*
2. *Are you able to tell where the food came from?*
3. *What would Rabbi Moshe say about your meal?*

TEACHER'S NOTES

UNIT 3 - LESSON 10

To Prepare - להכין
Food Miles - מרחק האוכל

To Prepare - להכין

UNIT 3 - LESSON 10

Food Miles - מרחק האוכל

OVERVIEW

Before food reaches the table, it starts in another place, as close as a backyard garden or as far away as a farm in another country, like China. Students first learn that the ingredients in a simple banana bread can come from places all around the world. Students consider the benefits and challenges of food traveling from around the world to their dinner plates. Students study Avot de Rabbi Natan and consider the rabbinical opinion on a person growing his or her own food. Students learn to read a Nutrition Facts label and the information found on the label is compared to the information found in a recipe.

OBJECTIVES

At the end of this lesson, students will have:

- Read and analyzed a recipe and a Nutrition Facts label for Banana Bread
- Learned that much of our everyday food is grown around the world and travels to the United States
- Considered the benefits and drawbacks of “food miles”
- Gained understanding of what it means to grow your own food vs. purchasing it

MATERIALS

For each student:

- **Banana Bread: Food Miles** (p. 61-W)
- **Text Study: Our Sphere of Obligation** (p. 62-W)
- **Banana Bread: Nutrition Facts** (p. 63-W)
- **Banana Bread: Recipe** (p. 64-W)
- **Homework** (p. 66-W)

Lesson 10

LESSON

1 Review & Collect Homework (5 minutes)

After last week's lesson, students were asked to record what they ate for dinner, and for each food, rate it on a scale of 1 – 5, from whole food to very processed food, with 1 = whole food, and 5 = very processed.

Ask students what kinds of foods they ate, whether they were mostly whole or mostly processed, and if/how they could tell where the food came from.

Collect the homework for individual evaluation.

2 "Food Miles" (10 minutes)

(Workbook p. 61-W)

"Food miles" refers to the distance a food travels from the time of its production until it reaches the consumer. Ask students to take turns reading aloud from the **Food Miles & Banana Bread** handout, and learn where the ingredients in the Banana Bread came from originally. For pictures of some of these ingredients in their unprocessed forms, like cacao and vanilla beans, see Lesson 10 Extension, Activity #6.

On the board, ask students to list the benefits and problems of food traveling from around the world. For each benefit listed, ask a student to name a problem so that there is a roughly equal list for both sides.

Q: *What are the benefits of having food grown far away and brought to us?*

A: Food we enjoy is available all year long; people in other places can grow our food so people nearby can do other work and not have to farm; having food from around the world connects us to people in other places; having food from around the world also ensures that we can easily get all the nutrients we need, at any time of the year, etc.

Q: *What are some problems with food traveling from around the country to feed us?*

A: Environmental concerns with air pollution from air planes and truck exhaust, potential loss of taste due to travel time, less secure since different countries practice different levels of food safety, etc.

3 Food Miles and Growing Your Own (15 minutes)

(Workbook p. 62-W)

Ask students to divide into *chevruta*. Discuss the Our Sphere of Obligation text and answer the questions that follow.

Text Study: Our Sphere of Obligation

FRAMING THE TEXT

The Shulchan Aruch, which means "Set Table," is a written manual of *halacha*. It was compiled by Rabbi Joseph Caro of Sfat in the mid-16th century. Yoreh Deah, one of four books in the *Shulchan Aruch*, deals with topics including the laws of kashrut, ritual purity, and mourning.

The support of oneself comes before anyone else. A person is not obligated to give tzedakah until a basic livelihood has been attained. After that is support of parents, then the support of grown children, then siblings, then all other relatives, then neighbors, then members of one's local community, then members of other communities.

– Shulchan Aruch, Yoreh Deah 252:3, Rema

פְּרִנְסַת עֲצֵמוֹ קוֹדֶמֶת לְכָל אָדָם, וְאִינוֹ חַיִּיב לְתַת צְדָקָה עַד שְׂיִהְיֶה לוֹ פְּרִנְסָתוֹ, וְאַחַר כֵּן יְקֻדְּמִים פְּרִנְסַת אָבִיו וְאִמּוֹ, אִם הֵם עֲנִיִּים, וְהֵם קוֹדְמִים לְפְרִנְסַת בְּנָיו. וְאַחַר כֵּן בְּנָיו, וְהֵם קוֹדְמִים לְאַחָיו, וְהֵם קוֹדְמִים לְשָׂאֵר קְרוֹבִים, וְהַקְרוֹבִים קוֹדְמִים לְשִׁבְעֵינָיו וְלְאַנְשֵׁי עִירוֹ, וְאַנְשֵׁי עִירוֹ לְעִיר אַחֶרֶת.

1. According to the text, who is the most important person to help? In what order should you help everyone else?

A: The most important person to help is yourself. Then parents, grown children, siblings, other relatives, neighbors, the local community, and finally other communities.

2. What might be some reasons to help people in this order?

3. Like banana bread, many foods (and ingredients) we use and eat come from all over the world. Based on this passage, what kinds of food choices might support the plan for help shown in this passage?

After the *chevruta*, ask for a few students to share if they agree or disagree with this text. Reference the list of pros and cons about food miles from earlier on in this lesson.

Lesson 10

4 Banana Bread Nutrition Label (5 minutes)

(Workbook p. 63-W)

Provide students with **Banana Bread Nutrition Facts**.

Nutrition Facts labeling is required by the United State government for most foods and almost all food that comes in packaging. The students will review a sample label for Banana Bread and compare this information with what they found from the recipe sheet.

Information on the amount per serving of calories, saturated fat, cholesterol, dietary fiber, and other nutrients of major health concern is listed on every Nutrition Facts label.

Nutrition Facts		
Serving Size 1 slice (2.85 oz)		
Servings Per Container About 12		
Amount Per Serving		
Calories 350	Calories from Fat 150	
		%Daily Value*
Total Fat 17g		26%
Saturated Fat 4.7g		23%
Cholesterol 22mg		7%
Sodium 212mg		8%
Total Carbohydrate 49g	16%	
Dietary Fiber 2g	8%	
Sugars 32g		
Protein 4g		
Vitamin A 1%	Vitamin C 5%	
Calcium 1%	Iron 12%	
*Percent Daily Values are based on a 2,000 calorie diet. Your daily values may be higher or lower depending on your calorie needs.		
	Calories:	2,000 2,500
Total Fat	Less than 65g	80g
Sat Fat	Less than 20g	25g
Cholesterol	Less than 300mg	300mg
Sodium	Less than 2,400mg	2,400mg
Total Carbohydrate	300g	375g
Dietary Fiber	25g	30g
Ingredients: All purpose flour, bananas, sugar, chocolate chips, walnuts, eggs, butter, vanilla extract, lemon juice, baking soda, cinnamon, salt, natural flavor.		

1. What portion is one serving of banana bread? One slice, 2.85 oz.
2. How many calories are in one serving? 350
3. How many servings are in the whole loaf of bread? 12
4. How many calories are in the whole loaf bread? $12 \times 350 = 4,200$
5. How many grams of fat are in one serving of bread? 17
6. If you ate a 2,000 calorie diet, what percent of the total amount of fat for the day is in one serving of banana bread? 26%
7. How many grams of sugar are in one serving? 32 grams
8. What percentage of calcium do you get in one serving? 1%

Lesson 10

5 *Banana Bread Recipe* (5 minutes) (Workbook p. 64-W- 65-W)

Hand out *Banana Bread Recipe* to every student.

BANANA BREAD WITH CHOCOLATE CHIPS AND WALNUTS

Makes 1 loaf

1 ½ cups all purpose flour
1 ½ teaspoons baking soda
¼ teaspoon salt
½ teaspoon cinnamon
¾ cup semisweet chocolate chips
¾ cup walnuts, toasted, chopped
½ cup (1 stick) unsalted butter, room temperature
1 cup sugar
2 large eggs
1 cup mashed ripe bananas
2 tablespoons fresh lemon juice
1 ½ teaspoons vanilla extract

Preheat oven to 350°F. Butter a 9x 5x 2½ -inch metal loaf pan. Then dust with flour, knocking out excess.

Whisk first 4 ingredients in medium bowl to blend.

Beat butter and sugar in large bowl until fluffy and well-blended. Beat in eggs 1 at a time. Beat in mashed bananas, lemon juice and vanilla extract. Stir in flour mixture. Spoon 1/3 of batter into prepared pan. Sprinkle with half of nuts and chocolate chips. Spoon 1/3 of batter over. Sprinkle with remaining nuts and chips. Cover with remaining batter. Run knife through batter in zigzag pattern. Bake in the middle of the oven until golden brown and tester inserted into center comes out clean, about 1 hour 5 minutes. Cool loaves in pans on a rack 10 minutes, then turn out onto rack. Turn loaves right side up and cool completely.

Cooks' note: Banana bread keeps, wrapped well in plastic wrap, at room temperature 2 days or frozen 1 month.

1. *What information on the nutrition label is similar to the information in the recipe?*

A: Ingredient list.

2. *What information is found on the nutrition label that is not found in the recipe?*

A: Fat, calories, saturated fat, sugar, etc.

3. *What are the advantages of the recipe?*

A: Provide a guideline for making the recipe yourself, learn more easily where the different ingredients come from; substitute ingredients.

Lesson 10

4. *What are the advantages of reading a label?*

A: Learn exact nutritional content; identifies what a portion or serving amount it.

5. *What information is there on the recipe or label about where these foods came from?*

A: No information about food miles; no information about where specific ingredients come from.

Teacher's Note: Make sure that the key parts of the Nutrition Facts label are mentioned including service size, servings per container, and the major nutrients. Read the footnote connected to the percent daily value column. Additional guiding questions can be included to make sure that a full understanding of the label is obtained at the US Food and Drug Administration Center for Food safety and Applied Nutrition:
<http://www.cfsan.fda.gov/~dms/foodlab.html>.

6 Homework (5 minutes)

What kind of information do you think should be included in a Nutrition Facts Label for Banana Bread? Write 4-5 sentences explaining why each type of information is important. (Possible answers include: fat; sugar; calories; ingredients; where the ingredients are from; whether the ingredients are organic.)

TEACHER'S NOTES

Lesson 10- Extension

Activity #1: True Cost of Food Video

Watch the Sierra Club's video The True Cost of Food. Use their discussion guide to help students brainstorm about more ways to make sustainable food choices.
<http://www.sierraclub.org/truocostoffood/leaders.asp>

Activity #2: Fair Trade

Learn more about Fair Trade products like bananas and chocolate at <http://transfairusa.org/>

Lesson 10

Activity #3: How Far Did My Dinner Travel?

Record what you ate for dinner. Calculate the approximate food miles connected to the meal you ate.

In state: 150 miles

Middle of the country to coast: 1,500 miles

Coast to Coast: 3,000 miles

Out of the country: 5,000 miles

If you are unsure where the food came from, ask your parents or the person who helped prepare your dinner. Name at least three ways you can reduce the food miles connected to your dinner.

Activity #4: Nutrition Facts label reading

Refer to the US Food & Drug Administration guide, *How to Understand and Use the Nutrition Facts Label*. <http://vm.cfsan.fda.gov/~dms/foodlab.html>

Activity #5: Learn more about Jewish Community Supported Agriculture (CSA)

Hazon runs a program called Tuv Ha'Aretz. Check out the website and learn about what makes a CSA a Jewish CSA at www.hazon.org.

Community Supported Agriculture (CSA) began initially in rural communities: farmers would arrange with their neighbors or people who lived nearby to sell them a portion of their crops for the whole season in exchange for the money up front. This enabled farmers to cover the initial start up costs of a season, which can be very high, as well as guarantee a market for their produce throughout the season. More recently, CSA has been developed as an arrangement between rural farmers and city folk who otherwise have very little access to fresh produce. Not all CSAs are organic, but many are, reflecting the members' commitment to the economic success of their particular farm, as well as to broader issues of sustainable agriculture, farmland preservation and small-farm preservation.

As Barbara Kingsolver commented in her book *Small Wonder*, "Americans have a taste for food that's been seeded, fertilized, harvested, processed, and packaged in grossly energy-expensive ways and then shipped, often refrigerated, for so many miles it might as well be green cheese from the moon." A CSA is an opportunity to challenge all of this - to buy and eat food that's locally-produced, minimally-packaged, and is grown in ways that support the health of the planet.

Q: How can we reduce the number of miles that our food travels?

A: Buy local foods at farmers' markets; start a home garden; join a Community Supported Agriculture (CSA) group*; select foods that are grown as close as possible to where we live, even if they still traveled a distance.

Lesson 10

Activity #6: Learn more about Added Value

A non-profit that promotes the sustainable development of Red Hook, Brooklyn by nurturing a new generation of young leaders visit www.added-value.org.

Activity #7: Learn more about the Banana Bread Ingredients

Many of the ingredients that are in this recipe are processed in such a way that they do not look very similar to how they grew in nature. Pass out pictures of how these foods grow in nature and have students try to identify them. Ask students if the plants here look similar to anything that they know grows near them and explain that many of these ingredients grow in tropical climates, needing much warmer, wetter environments in order to thrive. The pictures on the following page show how chocolate, vanilla, cinnamon, walnuts, sugar, and flour grow in nature.

Lesson 10



Cacao Beans



Vanilla Beans



Cinnamon Tree



Walnut Tree



Sugar Cane



Wheat

להכין - להכין
To Prepare - להכין

UNIT 3 - LESSON 10

מרחק האוכל - מרחק האוכל
Food Miles - מרחק האוכל

UNIT 4 - LESSON 11

To Eat - לאכול ברכות לפני ארוחה - Blessings Before a Meal

OVERVIEW

Before we eat, Jewish tradition includes the recitation of an appropriate blessing for our food. Students consider the different blessings for a particular food or meal. By studying Tosefta Brachot 4:4-5 and BT Brachot 35b, students reflect on the use of traditional versus non-tradition blessings and reasons for why we even make a blessing before eating. The students participate in a mindfulness eating activity, which includes the appropriate blessing, and allows them to think about the connection between agriculture, farming, and blessings.

OBJECTIVES

At the end of this lesson, students will have:

- Considered the importance of making a blessing before eating
- Explored when to say appropriate blessings
- Made connections between Jewish tradition and how food grows
- Valued mindfulness eating practices

MATERIALS

For the teacher:

- ***Blessings Before Eating: What, When, How???***

For the class:

- Cutting board
- Knife
- Apples or other local fruit that is available (enough for one slice per student)
- Napkins

For each student:

- ***Food Blessings*** (p. 67-W)
- ***Text Study: Wait – What Was That Bracha?*** (p. 69-W)
- ***Mindfulness Meditation Passage*** (p. 71-W)
- ***Homework*** (p. 72-W)

Lesson 11

LESSON

1 Review & Collect Homework (7 minutes)

After last week's lesson, students were asked to create their own "Nutrition Facts" Label for Banana Bread and to choose the top 5 most important items they think are important to know about a packaged food. They were then asked to write a sentence about each, explaining why they included the information that they did.

Ask students to share an item that they chose and explain why they think that item is important.

Collect the homework for individual evaluation.

2 Food Blessings (10 minutes)

(Workbook p. 67-W – 68-W)

Q: When we eat, at what times do we say blessings?

A: In Jewish tradition, a blessing is said before eating any food and after eating a meal.

Q: What do you think is the reason for saying a bracha before we eat?

A: Blessings give us a way to transform something that is daily and routine, like eating, into a holy action.

Distribute the **Food Blessings** handout to the students.

Read through the blessings.

1. What is the blessing we say for eating an apple?

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָעֵץ.

Baruch atah adonai elohaynu melech ha'olam borei p'ri haetz.

Blessed are You, eternal G-d, who creates fruit of the tree.

2. What is the blessing we say for drinking apple juice?

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַכֹּל נִהְיָ בְּדַבְּרוֹ.

Baruch atah adonai elohaynu melech ha'olam she'hakol n'hiyeh b'dvaro.

Blessed are You, eternal G-d, through whose word all things come into being.

3. What are the differences between these two foods?

A: You can distinguish an apple as an apple when you eat it as a whole food; the apple loses its features when it is processed and turned into apple juice.

Lesson 11

4. Notice that when you think about which prayer to say, you're thinking about how the food you ate grew and how it was prepared. Why do we thank G-d for trees, vines, and the soil when we are eating foods?

A: These traditional Jewish blessings help us realize how our own bodies are connected to and dependent not only on the many people who helped bring food to our table, but also to the earth—trees, vines, the soil itself. We're alive because the earth is alive and working for us. And Who gave us the good earth?... G-d! So when we bless our food before or after eating, we recognize that G-d has a hand in providing our food. Even if we've prepared the meal ourselves, we don't get to take all of the credit.

Ask the students to name other foods and say which blessing is appropriate.

3 Saying the “Appropriate” Blessings (13 minutes) (Workbook p. 69-W – 70-W)

After reviewing the traditional blessings, the students will explore a debate by rabbis in the Tosefta about saying the traditional blessings versus variations of giving thanks for food before eating it.

Hand out **Wait – What Was That Bracha?** In chevruta, discuss the following passage and answer the questions.

Text Study: Wait – What Was That Bracha?

FRAMING THE TEXT

The Tosefta (tr. “Supplement”) is thought to have been compiled shortly after the redaction of the Mishna, for the Tosefta follows a similar structure to the Mishna and usually agrees with what the Mishna has to say. However, the Tosefta is considered less authoritative than the Mishna, usually acting (as its name indicates) as a supplement to the Mishna. Much debate surrounds the issue of the Tosefta's authorship, and though arguments that it was put together by Rav Hiyya bar Abba were once strong, no authoritative conclusion has ever been drawn, making this still an actively disputed point. The passage below can be found in the first tractate of the Tosefta, Brachot (tr. “Blessings”), in the first order, Seder Zeraim (tr. “Order of the Seeds”).

Lesson 11

If they brought before him types of desserts, he recites over them the blessing, 'Creator of types of sweets;' over edible seeds he recites, 'Creator of types of seeds;' and over other herbs he recites, 'Creator of types of herbs;' and over greens he recites, 'Creator of the fruit of the ground.' Rabbi Judah says: [He recites,] 'Blessed are You at Whose word the earth sprouts'.

Rabbi Meir says: Even if one saw a loaf [of bread] and said, 'Blessed are You Who created this loaf, how nice it is,' that serves as its blessing. If one saw figs and said, 'Blessed are You Who created these figs, how nice they are,' that serves as their blessing.

Rabbi Yose says: Anyone who departs from the formula which the sages established for blessings has not fulfilled his obligation.

Tosefta, Brachot 4:4-5

תוספתא מסכת ברכות פרק ד הלכה ד
הביאו לפניו מיני תרגימה מברך עליהן
"בורא מיני בסני", על הזרעים הוא
אומר "בורא מיני זרעים", ועל הדשאים
הוא אומר "בורא מיני דשאים", ועל
הזרקות הוא אומר "בורא פרי האדמה."
רבי יהודה אומר "ברוך מצמיח האדמה
בדברו".

" רבי מאיר אומר: אפלו ראה את הפת
ואומר 'ברוך אשר ברא את הפת זו,
כמה היא נאה', זו ברכתה.
ראה את התאנים ואמר "ברוך שברא
את התאנים הללו, כמה נאין הן", זו
ברכתו.

רבי יוסי אומר: כל המשנה ממטבע
שטבעו חכמים בברכה – לא יצא.

1. Which rabbis agree that one should say the traditional food blessings?

A: Rabbi Yose

2. Which rabbis agree that one does not need to say the traditional food blessings?

A: Rabbi Judah and Rabbi Meir

3. List at least 3 reasons that one would agree with Rabbi Yose.

A: Connects people in the moment by allowing them to say one blessing together;
Connects people with the past and their ancestors that said these blessings; Maintains the tradition for the future; etc.

4. List at least 3 reasons that one would agree with Rabbi Meir.

A: Connects a person to what they are grateful for in that moment; allows the Jewish tradition to be flexible for the needs for the modern time; allows for blessings over foods that were not known to people in past eras; etc.

5. Do you agree with Rabbi Meir or Rabbi Yose?

To re-group, ask for all the students who agree with Rabbi Meir to raise their hands and then ask for all the students who agree with Rabbi Yose to raise their hands. Ask at least two students to explain why they agree with Rabbi Yose and Rabbi Meir.

Lesson 11

4 Mindful Eating Exercise (10 minutes)

(Workbook p. 71-W)

For some people, blessings help them have a greater appreciation for their food. Others find that blessings help them to eat more mindfully and savor every taste and smell and texture. To be “mindful” is to be very aware and to pay very close attention to everything around. As an exercise, mindfulness is a practice of trying to be very aware of all the details of a situation.

A mindfulness eating exercise will allow us to think about the taste, texture, and feel of a food; it gives us time to think about all the people and things that are required to get the food from the farm to our table.

Everybody get comfortable. It's difficult to enjoy food if we're anxious or tense. Close your eyes, take a few deep breaths, get quiet, and notice how you feel inside. Let your thoughts just drift through your mind like clouds through the sky. Follow each breath you take, the inhale and the exhale...

Everyone open your eyes, and look closely at your apple slice...

Notice its shape, its colors, its curves and undulations, all of its details...

Now smell your apple slice...

Now consider for a moment all of the people involved in getting this apple into your hand. Apple farmers, truck drivers, storekeepers, men and women... Imagine how hard they are working to support themselves and their families...

Now consider all the ways in which G-d has supported the creation of this apple by creating fertile soil, clouds and rainwater, energy from sunshine, air...

Finally, think about the tree from which this apple grew. Think of the tree's roots reaching down into the soil, think of the strong trunk and rough bark, and think of the branches that stretch to the sky. Think of the whole tree.

Now, together we will say the bracha and bless the trees where apples come from and eat just a bite of the apple.

ברוך אתה ה' אלהינו מלך העולם בורא פרי העץ.

Baruch atah adonai elohaynu melech ha'olam borei p'ri haetz.

Blessed are You, eternal G-d, who creates fruit of the tree.

Allow the students to fulfill the mitzvah of blessing and eating the apple. Before they continue to eat the apple, continue to guide them through the mindful eating activity.

Lesson 11

Now bite into the apple again and take in the flavors... Notice the physical sensations of chewing, the movements of your jaw... Swallow your bite of apple and pay attention to the sensation of swallowing... How far down your esophagus (throat) can you still feel the apple?

Allow a few more minutes of quiet as the students finish their apple slices.

Provide time for debriefing after the activity.

Q: *Do you know anyone who eats this mindfully in their daily lives?*

Q: *Does eating one apple mindfully change how you think about apples?*

Q: *How would meals be different if we did always eat mindfully?*

Ask a student to read aloud the ***Mindful Meditation passage***

FRAMING THE TEXT

The passage below comes from Berachot (tr. "Blessings"), the first tractate of Seder Zeraim (tr. "Order of the Seeds), which is the first book of the Mishna. Seder Zeraim contains an array of discussions pertaining primarily to prayer (particularly regarding the Shema and the Amidah) and agriculture, yet only Berachot is focused on prayer, while the majority of Seder Zeraim concentrates on agriculture. It is reasoned that the contents of Seder Zeraim parallel the Jewish value of saying blessings over food: just as one would not eat before saying a blessing over one's food, one also would not study laws pertaining to sustenance before studying laws regarding blessings over that sustenance.

Quoted below, Rav Hanina ben Papa's thought comes in the middle of a discussion about which blessings are said over food, why they are said, and when they should be said. Yet here, he refers to blessing more than only food, saying that everything that is enjoyed should be blessed, otherwise, it is like stealing from G-d. Rashi explains Rav Hanina's thought by saying that, by not blessing, a person is robbing G-d of a blessing that is due to G-d in exchange for providing food. Additionally, Rashi says that fruits suffer when people do not say the proper blessing, and in making fruits suffer, a single person can ruin a harvest for everyone, thereby also robbing "the community of Israel," as Rav Hanina notes.

Lesson 11

תלמוד בבלי מסכת ברכות דף לה עמוד ב
אָמַר רַבִּי חֲנִינָא בְּרַ פַּפָּא: כָּל הַנְּהַנֶּה מִן הָעוֹלָם הַזֶּה בְּלֹא בְּרָכָה
כְּאִילוּ גִזְלוּ לְהַקְדִּישׁ בְּרוּךְ הוּא וּכְנִסֶּת יִשְׂרָאֵל.

R. Hanina b. Papa said: To enjoy this world without a benediction is like robbing the Holy One, blessed be He, and the community of Israel.

BT Berachot 35b

7

Homework (5 minutes)

Read the following passage and write at least 4 sentences to answer each of the following questions.

תוספתא מסכת ברכות (ליברמן) פרק
ד הלכה א
לא ישעוּם אָדָם כְּלוּם עַד שְׂיִבֶּרֶךְ
שְׁנֵאמַר לֵה' הָאָרֶץ וּמְלוֹאָהּ.

One does not taste anything until he blesses, as it says "The world and all that fills it is G-d's."

Tosefta Brachot 4:1

1. Do you agree or disagree with this statement? Why or why not?
2. Did the apple slice taste different than other apple slices during the food meditation activity? Why or why not?

TEACHER'S NOTES

Lesson 11

Blessings Before Eating What, When, How???

The rules of blessings on foods are intricate.

The Basic Rules

- *A blessing is required whenever eating even a small amount of food.
- *Before beginning to say a blessing, one should know the correct blessing to say.
- *The food over which the blessing is being said should be held in the right hand (if the person is right-handed) at the time of the blessing.
- *Do not talk from the moment of beginning a blessing until swallowing the first bite.
- *As the name of G-d is mentioned in each blessing, and we are not allowed to say G-d's name in vain, we should never say a blessing unnecessarily. However, when teaching blessings to a child, one may pronounce G-d's name if necessary.
- *Answer "Amen" immediately after hearing a blessing being concluded by another person. (Do not say "Amen" after your own blessing.)

When Eating a Meal With Bread

The blessing hamotzi, said at the beginning of a meal, is inclusive and exempts one from saying additional blessings over the other foods eaten at the meal. (For exceptions, see below.)

Blessings Before Various Foods Without Bread

- *When eating several different foods in the same category, say only one blessing. For example, when eating apples, oranges, and peaches, say only one blessing *ha-aitz*. The blessing is made over the preferred item, with the intention of including all foods in that category.
- *When eating several foods from different categories, say a separate blessing over each type of food. For example: mezonot on crackers, ha-adamah on coleslaw, shehakol on eggs.

Lesson 11

Order of Blessings

When one is eating foods requiring different blessings, the priority of the blessings is as follows: 1) mezonot; 2) ha-gafen; 3) ha-aitz; 4) ha-adamah; 5) shehakol. For example, first say mezonot on crackers and then ha-aitz on grapes; or ha-adamah on celery and then shehakol on milk.

*After saying the blessing borai pri hagafen over wine, additional blessings before and after other liquids or drinks are not necessary

Two exceptions are:

1. On Shabbat and Yom Tov, Kiddush over wine precedes the blessing over bread or cake.
2. When eating foods requiring the blessing of ha-aitz and ha-adamah, such as an apple and a banana, say the blessing over the preferred food first.

Blessings on Combined Foods: When a dish contains different kinds of food from different blessing categories mixed together, the following criteria apply:

*If one food is clearly the main food, then even though many other types are combined, a blessing is made over the main food only. For example, for tuna salad with vegetable bits added, the blessing is said over the tuna.

*If the different foods are equally important, then the blessing is made on the one that constitutes the majority of the dish.

*When foods contain mezonot ingredients, the mezonot is considered the main ingredient even if it is the minority ingredient. The blessing mezonot is then said over the entire dish and includes the other ingredients. Examples are fruit pie and macaroni and cheese.

*If the mezonot ingredient is present only for the sake of binding, thickening, or adding color, the blessing is determined by the other ingredients. An example is, flour added to thicken soup.

When Food Is In Changed Form: Most juices and totally strained or ground foods require the blessing shehakol. However, if the food still resembles its original form and is conventionally eaten in such a manner, we say the blessing which would be made over the food in its raw form, such as ha-aitz on chunky applesauce.

Lesson 11 - Extension

Activity #1 Blessings Before Eating: What, When, How???

Handout: Use this guide for more information about blessings.

Activity #2 If you agree with Rabbi Meir...

A traditional food blessing is just one blessing you can say before you eat. There is a lot of work and many people are involved in getting your food from the farm to your table. Write five blessings you might say related to getting your dinner from the farm to your table. For example, write a blessing thanking the person who cooked the food or write a blessing for the farmers who grew the food.

Activity #3 Gratitude Text Study

In *chevruta*, study the following text and answer questions. Allow time for discussion. This text precedes the text studied during the lesson.

FRAMING THE TEXT

Me'ilah means sacrilege, the sin of using something holy for personal benefit. Eating food that had already been offered on the altar of the Temple was considered me'ilah. This idea applies to blessing food and the world in general. For further context, see Framing the Text: Berachot in Lesson 11.

Without blessing, sacrilege

Our Rabbis have taught: It is forbidden to a man to enjoy anything of this world without a blessing, and if anyone enjoys anything of this world without a blessing, he commits sacrilege. What is his remedy? He should consult a wise man. But what will the wise man do for him? He has already committed the offence! Raba said: What this means is that he should consult a wise man beforehand, so that he would teach him blessings, so that he should not commit sacrilege (*me'ilah*).

ברכות לה:א

תנו רבנן: אסור לו לאדם שיהנה מן העולם הזה בלא ברכה, וכל הנהנה מן העולם הזה בלא ברכה – מעל. מאי תקנתיה – ילך אצל חכם. ילך אצל חכם – מאי עביד ליה? הא עביד ליה אסורא! אלא אמר רבא: ילך אצל חכם מעיקרא וילמדנו ברכות, כדי שלא יבא לידי מעילה.

– Talmud Bavli, Masekhet Brachot 35a

Lesson 11

Vocabulary

Sacrilege- stealing and getting pleasure from the sacred property stolen

Remedy- cure, fix

1. *Do you think saying a blessing makes a difference? Why or why not?*
2. *According to the text, does saying a blessing make a difference? Why or why not?*
3. *According to Raba, how does consulting a wise person help the man?*

Text Study: Without blessing, sacrilege

1. *Do you think saying a blessing makes a difference? Why or why not?*
2. *According to the text, does saying a blessing make a difference? Why or why not?*
3. *According to Raba, how does consulting a wise person help the man?*

UNIT 4 - LESSON 12

To Eat - לאכול Bread Rituals - מנהגי לחם

OVERVIEW

Bread takes many forms in Jewish tradition, past and present. There is challah, matzah, mandel bread, pita, and bagels to name a few. During this lesson, students explore the blessing for bread and why bread makes a meal. Finally, the various breads that are found throughout Jewish tradition are explored. Students also read about the use of bread, in the form of challah, for a program called Challah for Hunger, which is raising money for humanitarian relief around the world.

OBJECTIVES

At the end of this lesson, students will have:

- Explored the *Motzi*, blessing for bread
- Considered the reasons why bread is a defining factor in making a meal
- Connected the role of bread to Jewish traditions past and present

MATERIALS

For each student:

- **Motzi** (p. 73-W)
- **Text Study: Bigger than an Olive** (p. 74-W)
- **Challah for Hunger** (p. 75-W)
- **Homework** (p. 76-W)

Lesson 12

LESSON

1 Review & Collect Homework (5 minutes)

After last week's lesson, students were asked to read the statement "One does not taste anything until he blesses, as it says 'The world and all that fills it is G-d's'" from Tosefta Brachot 4:1. They were then instructed to write about whether they agreed or disagreed with that statement, and to think about whether the apple slice that they ate during the mindfulness meditation activity tasted different from other apple slices.

Ask the students who agreed with the Tosefta statement to stand up and then, as they sit down, ask the students who disagreed to stand up. Have one or two students from each side share their reasoning behind this opinion.

Ask students to raise their hand if they remember that the apple they ate mindfully tasted different from other apples. Ask if they have tried eating other things mindfully.

Collect the homework for individual evaluation.

2 Explore the Blessing Over Bread (5 minutes)

(Workbook p. 73-W)

In chevruta, read and answer the questions about the *motzi*, the blessing for bread.

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Blessed are you, O Lord, our G-d, sovereign of the Universe who brings forth bread from the Earth.

1. Why do we bless G-d for bringing forth bread from the earth?

2. Who else could we thank for the bread?

Farmer, baker, person who ground the wheat, person who delivered the bread, etc.

3 Bread Makes a Meal (15 minutes)

(Workbook p. 74-W)

Ask students to again work in *chevuta*. They should read the introduction to the text and the first paragraph, and then answer the first question. After a few minutes, check in with the students to make sure everyone understands the first paragraph and has answered correctly the first question. Be sure to "translate" the sentence, "Whence do I derive this?": "Where does this information about olives come from?" Ask a student to re-phrase the sentence. Students that work more quickly will already be on the second section. Start the second section together.

Lesson 12

Text Study: Bigger than an Olive

Reading: When bread is served as part of a meal, the Birkat HaMazon, the blessing after we eat, is said when the meal ends. When bread is not served, a shorted prayer is recited. Rabbi Joseph provides a commentary on what size bread needs to be present in order to require the Birkat HaMazon to be recited.

FRAMING THE TEXT

For context on this passage and Masekhet Brachot, see Framing the Text in Lesson 11.

אָמַר רַב יוֹסֵף: הָאֵי חֲבִיצָא דְאִית בֵּיה פְּרוּרִין כְּזֵית, בְּתַחֲלָה מְבָרַךְ עָלָיו "הַמוֹצֵיא לַחֵם מִן הָאָרֶץ" וְלַבְּסוּף מְבָרַךְ עָלָיו שְׁלֹשׁ בְּרָכוֹת. דְּלִית בֵּיה פְּרוּרִין כְּזֵית, בְּתַחֲלָה מְבָרַךְ עָלָיו "בוֹרָא מִיְנֵי מְזוֹנוֹת" וְלַבְּסוּף בְּרָכָה אַחַת מֵעֵין שְׁלֹשׁ. אָמַר רַב יוֹסֵף: מָנָא אָמִינָא לָהּ – דִּתְנִינָא: הִיא עוֹמֵד וּמְקַרִּיב מְנַחֹת בִּירוּשָׁלַיִם אוֹמֵר: בְּרוּךְ שֶׁחֲחִינּוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה. נִטְלָן לְאֹכְלָן מְבָרַךְ "הַמוֹצֵיא לַחֵם מִן הָאָרֶץ". וְתַנִּי עָלָהּ וְכוּלָן פּוֹתְתִין כְּזֵית.

Rabbi Joseph said: If in a soup there are pieces of bread as big as an olive the blessing said before it is "who brings forth bread from the earth," and the blessing said afterwards is the full Birkat Hamazon (which includes three blessings). If there are no pieces as big as an olive in it, the blessings said before it is "Who creates various kinds of foods," and after it is Al Hamechiya (a shorter grace after meals which summarizes three blessings). Said Rabbi Joseph: Whence do I derive this? Because it has been taught: If one is in the act of making a meal-offering in Jerusalem, he says, "Blessed is the one who has kept us alive and preserved us and brought us to this season". When he takes them up in order to eat them, he says the blessing, "Who brings forth bread from the earth". And it was taught in connection with this [story], that the offering was broken into fragments of the size of an olive.

BT Masekhet Brachot 37b

1. How large must a piece of bread be in order to say the Birkat HaMazon after the meal is served?
2. In what city did the offering that determined the size of bread at a meal take place?
3. What size was this person's offering?
4. What reason does Rabbi Joseph give for the size requirement?

Lesson 12

4 Bread & Jewish Tradition (5 minutes)

In Jewish tradition, there are a variety of breads of different shapes and sizes that are to be eaten at different times during the year, for both holiday and everyday meals.

On the board, ask students to create a list of different breads that they think of as “Jewish breads” and where or when we eat them.

Here are a few examples:

Bread	When/ Where Do We Eat It?
Braided Challah	Friday night
Round challah	Rosh Hashanah
Matzah	Passover
Mandel bread	Ashkenazi bread
Pita	Israeli bread

5 Challah for Hunger (10 minutes)

(Workbook p. 75-W)

Students will read the story of Challah for Hunger and discuss the program as another example of the role of bread in Jewish tradition.

6 Homework (5 minutes)

Ask another member of your family (parent, sibling, grandparent, etc):

“What is one memory you have about eating challah (or another Jewish bread – matzah, pita, etc)?”

Write a paragraph about their bread memory.

TEACHER'S NOTES

UNIT 4 - LESSON 13

To Eat - לאכול Sharing Food - לחלוק אוכל

OVERVIEW

Today, millions of people in our city and billions of people in the world go hungry every day. Meanwhile, Jewish texts provide different perspectives on sharing foods – we have a strong tradition of hospitality toward guests, and we are also required to provide food for those in need. This lesson includes facts on hunger in New York and the students consider what this means for people's choices during daily life. A text study of Pirke Avot 1:5 allows students to explore their own view on sharing food with poor.

OBJECTIVES

At the end of this lesson, students will have:

- Reviewed statistics about hunger in their local area of New York City
- Considered a Jewish perspective providing for the poor
- Applied learning from Jewish texts in thinking about how to making Jewish attitudes towards hospitality relevant to their lives in the City

MATERIALS

For each student:

- **Five Facts on Hunger in New York City** (p. 77-W)
- **Text Study: Open Your Doors** (p. 78-W)
- **Homework** (p. 79-W)

VOCABULARY

Soup Kitchen: A place where hot and cold meals are prepared and distributed on site.

Food Bank: A place where food is contributed and made available to those in need. Meals are not served.

Lesson 13

LESSON

1 Homework (5 minutes)

Ask a few students to share what they learned from their family member about a bread memory.

2 Explore Facts About Hunger in New York City (15 minutes) (Workbook p. 77-W)

Provide students with the **Five Facts on Hunger in New York City** worksheet. For a few minutes, allow students to work independently and answer the three questions. Then divide the class into *chevruta* and discuss their answers to the second and third questions.

- 1.2 million New Yorkers will turn to soup kitchens or food pantries in 2007 for some or all of their meals, including 348,000 children and 144,000 elderly.
- Of these 1.2 million New Yorkers:
 - 34% must choose between paying for food and paying for utilities or heating fuel.
 - 34% must choose between paying for food and paying their rent or mortgage bill.
 - 22% must choose between paying for food and paying for medicine or medical care.
 - 30% are in poor health.
- From 2003 to 2005, an average of 1,256,000 of the city's residents - one in six - lived in households that could not afford to purchase enough food, according to United States Department of Agriculture data.
- According to an annual survey of local hunger, the number of people served by the city's charitable food pantries and soup kitchens rose by an estimated 11% in 2006, on top of an estimated 6% increase from 2004-2005.
- The fastest growing population using pantries and kitchens is families whose parents are working at or near minimum wage salaries.

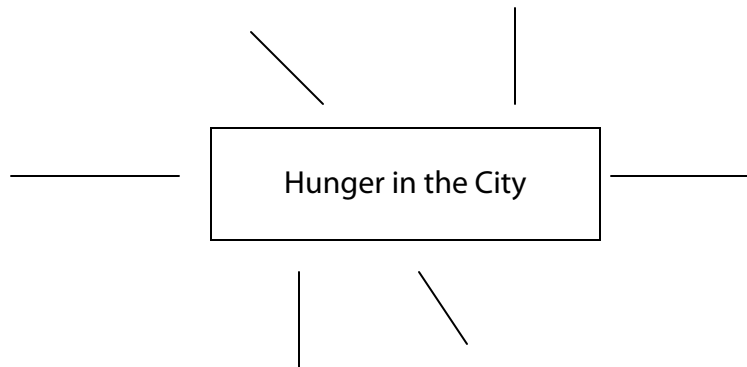
(Source: <http://www.unitedwaynyc.org/?id=17&pg=fcap&xt=5facts>)

1. How many New Yorkers visit soup kitchens or food pantries in 2007?
2. What might you not be able to pay for if you had very little money?
3. How would your life be different if you had very little money?

Lesson 13

3 Brainstorm About Hunger in the City (5 minutes)

Draw a box on the board with the words "Hunger and the City" inside it.



Ask the students, *What words do you think of when you hear "hunger and the city"?* For each student's comments, add a line coming out of the box and write down their words. Students answer with words such as "maddening, bad, thankful, sad, generosity, makes me feel lucky."

4 Text Study: Sharing Food (10 minutes)

(Workbook p. 78-W)

There are different Jewish texts for hospitality, sharing with guests, and providing food for people who are hungry. A food pantry in New York City refers to the people who pick up food at their sites as "guests."

Review the questions on the worksheet. What does "practical" mean? Divide the students into *chevruta* to complete the worksheet.

Text Study: Open Your Doors

FRAMING THE TEXT

Please refer to the Glossary and the Framing the Text of Lesson 6 for context around Pirke Avot.

משנה מסכת אבות פרק א משנה ה
יוסי בן יוחנן איש ירושלים אומר יהי ביתך פתוח לרוחה, ויהיו עניים
בני ביתך.

Yosi ben Yochanan of Jerusalem said, Let your house be opened wide and let the poor be members of your household.

Pirkei Avot 1:5

Lesson 13

1. *Is this text practical for today?*
2. *What does Jewish tradition teach us about our responsibility towards others?*
3. *How might people today be able follow the advice of*

יוסי בן יוחנן איש ירושלים?

5 Review Worksheet (10 minutes)

On the board, create two columns and ask students if Yosi ben Yochanan's statement is practical or not practical. For every example in one category, ask for an example in the other category so there is an equal list of reasons for why and why not.

Ask the students for a few suggestions on how people might be able to follow the advice. Some answers could be: volunteer at a soup kitchen, donate food or money to a food bank.

6 Homework (5 minutes)

Go online and find a food bank or soup kitchen in your area.

1. What is the name of the food bank or soup kitchen?
2. Read about the food bank or soup kitchen online.
3. Write a paragraph summarizing the work the food bank or soup kitchen does.
4. What did you learn that surprised you?

TEACHER'S NOTES

Lesson 13- Extension

Activity #1: Text Study

Ask chevruta to read the following two texts and answer the questions.

Text Study: Serving Food to Guests

FRAMING THE TEXT

In Genesis 18:1, Abraham, who along with his son and grandson (Isaac and Jacob) is considered one of the fathers of Judaism, has just made a covenant with G-d, in which G-d promises Abraham that Abraham will be "the father of a multitude of nations" and will be given the land of Canaan if Abraham and his descendents accept G-d as their god. The passage below exemplifies Abraham's righteousness, for upon the arrival of strangers (who often thought to be angels) to his tent, he offers them rest and sustenance – it is particularly important that he prepares "choice" meat – and does so quickly, even though he does not know them. Because Abraham is a righteous figure whose actions are correct, many interpretations of this passage tell how it is more important to care for other people, even strangers, before caring for G-d.

בראשית פרק יח פסוק א-ח

וַיֵּרָא אֵלָיו הַיְיָ בְּאֵלֵי מַמְרֵא וְהוּא יֹשֵׁב פֶּתַח הָאֵהָל בְּחַם הַיּוֹם: וַיֵּשֶׂא עֵינָיו וַיֵּרָא וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים נֹצְבִים עָלָיו וַיֵּרָא וַיֵּרֶץ לְקִרְאָתָם מִפֶּתַח הָאֵהָל וַיִּשְׁתַּחוּ אַרְצָה: וַיֹּאמֶר אֲדֹנָי אִם נָא מְצֵאתִי חֵן בְּעֵינֶיךָ אֵל נָא תַעֲבֹר מֵעַל עַבְדְּךָ: יִקַּח נָא מֵעֵט מַיִם וְרַחֲצוּ רַגְלֵיכֶם וְהִשְׁעֵנוּ תַּחַת הָעֵץ: וְאִקְחָה פֶתַח לֶחֶם וְסַעְדוּ לְבָבְכֶם אַחֵר תַּעֲבֹרוּ כִּי עַל כֵּן עֲבַרְתֶּם עַל עַבְדְּכֶם וַיֹּאמְרוּ בֵּן תַּעֲשֶׂה כַּאֲשֶׁר דִּבַּרְתָּ: וַיִּמְהַר אַבְרָהָם הָאֵהָלָה אֶל שָׂרָה וַיֹּאמֶר מִהְרֵי שְׁלֹשׁ סְאִים קִמַּח סֹלֶת לֹשֵׁי וְעָשִׂי עֲגוֹת: וְאֵל הַבָּקָר רֶץ אַבְרָהָם וַיִּקַּח בֵּן בָּקָר רֶדֶד וְטוֹב וַיִּתֵּן אֶל הַנַּעַר וַיִּמְהַר לַעֲשׂוֹת אֹתוֹ: וַיִּקַּח חֲמָאָה וְחֵלֶב וּבֶן הַבָּקָר אֲשֶׁר עָשָׂה וַיִּתֵּן לְפָנֵיהֶם וְהוּא עֹמֵד עֲלֵיהֶם תַּחַת הָעֵץ וַיֹּאכְלוּ:

The LORD appeared to him by the terebinths of Mamre; he was sitting at the entrance of the tent as the day grew hot. Looking up, he saw three men standing near him. As soon as he saw them, he ran from the entrance of the tent to greet them and, bowing to the ground, he said, "My lords, if it please you, do not go on past your servant. Let a little water be brought; bathe your feet and recline under the tree. And let me fetch a morsel of bread that you may refresh yourselves; then go on -- seeing that you have come your servant's way." They replied, "Do as you have said." Abraham hastened into the tent to Sarah, and said, "Quick, three seahs of choice flour! Knead and make cakes!" Then Abraham ran to the herd, took a calf, tender and choice, and gave it to a servant-boy, who hastened to prepare it. He took curds and milk and the calf that had been prepared and set these before them; and he waited on them under the tree as they ate.

Genesis 18:1-8

FRAMING THE TEXT

This passage follows soon after the Genesis 18:1-8 section and is part of the same weekly Torah portion, Vayeira (tr. "And He appeared"). Paralleling Abraham's experience, in this story, two angels come to Lot, who is sitting at the gate and rises to greet them, and he shows them courtesy by offering them shelter and to bathe their feet. In fact, almost word for word, Lot's actions are exactly like those of his uncle Abraham.

בראשית פרק יט פסוק א-ד

וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סְדֹמָה בְּעֶרְבַּי וְלוֹט יוֹשֵׁב בְּשַׁעַר סְדֹם וַיֵּרָא לוֹט וַיֵּקָם לְקִרְאתָם וַיִּשְׁתַּחוּ אֲפִים אֲרָצָה: וַיֹּאמֶר הֲנֵה נָא אֲדֹנָי סוּרוּ נָא אֵל בַּיִת עִבְדְּכֶם וְלִינוּ וְרַחְצוּ רַגְלֵיכֶם וְהִשְׁפַּמְתֶּם וְהִלַּכְתֶּם לְדֶרֶכְכֶם וַיֹּאמְרוּ לֹא כִּי בְּרַחוּב נְלִין: טָרֵם יִשְׁכְּבוּ וְאֲנָשֵׁי הָעִיר אֲנָשֵׁי סְדֹם נִסְבּוּ עַל הַבַּיִת מִנְעֵר וְעַד זֶקֶן כָּל הָעָם מִקְצָה:

The two angels arrived in Sodom in the evening, as Lot was sitting in the gate of Sodom. When Lot saw them, he rose to greet them and, bowing low with his face to the ground, he said, "Please, my lords, turn aside to your servant's house to spend the night, and bathe your feet; then you may be on your way early." But they said, "No, we will spend the night in the square." But he urged them strongly, so they turned his way and entered his house. He prepared a feast for them and baked unleavened bread, and they ate. They had not yet lain down, when the townspeople, the men of Sodom, young and old -- all the people to the last man -- gathered about the house.

Genesis 19:1-4

1. What does Abraham do to welcome his guests?

Abraham runs, bows, has water brought to wash the angels' feet, and offers a morsel of bread. He then runs to Sarah's tent where he orders 3 choice seahs of flour to be made into cakes, while he himself takes a calf from the herd to be slaughtered as well as curds and whey from the calf. In other words, he hastens to offer them the best he has and waits on them himself.

2. What does Lot do to welcome his guests?

Lot, by contrast, invites the angels home but only through the backdoor. According to midrash, there was a law in Sodom that forbade entertaining guests. He offers them matzah to eat -- much more of a poor man's meal.

3. Why would Abraham go to such great effort and offer his best food at considerable effort and expense to strangers?

4. What do Abrahams' actions demonstrate about him and his values?

Lesson 13

5. *What do Lot's actions demonstrate about him and his values?*

6. *Sodom was eventually destroyed for the sins of the inhabitants. Lot and his wife were taken out of the city before it was destroyed. Based on this text, do you think that Lot's actions had anything to do with him being saved? Why or why not?*

Activity #2: Web Research

Review the list of select organizations, large and small, working to eliminate hunger and poverty around the world. Use the internet to research the work they are doing to reduce hunger. Write a paragraph about what the organization is doing to share food and what you can do in your own life.

American Jewish World Service (www.ajws.org). AJWS is an international development organization motivated by Judaism's imperative to pursue justice. AJWS is dedicated to alleviating poverty, hunger and disease among the people of the developing world regardless of race, religion or nationality. AJWS is at the forefront of activism in Darfur.

MAZON (www.mazon.org). MAZON is a citizens' movement, the outgrowth of tens of thousands of American Jews who have stepped forward to solve one of the world's most devastating – and most preventable – problems. MAZON works around the United States, and around the globe, to bring critical relief to millions of hungry families.

Oxfam America (www.oxfamamerica.org). Oxfam America is a non-profit organization that works to end global poverty through saving lives, strengthening communities, and campaigning for political change.

Ziv Tzedakah Fund (www.ziv.org). Ziv is a non-profit organization dedicated to the collection and distribution of funds to various little known Tzedakah projects. Ziv provides money and support for individuals and programs in North America, Israel and elsewhere.

The Forgotten People Fund (www.fpf.org.il/Welcome.htm). A non-profit dedicated to helping Ethiopian families in Israel. FPF works with social workers who have Ethiopian families as clients and cooperates with school counselors and health workers who ask for FPF's intervention.

1. *Choose the charitable organization you think does the best job of following the words of*
יוסי בן יוחנן איש ירושלים?
2. *Explain your choice.*
3. *Choose the charitable organization that you would find most appealing to work for or support.*
4. *Explain your choice.*

Lesson 13

Activity #3: Take Action...

There are a number of ways to work towards raising awareness about and reducing hunger.

Fundraising Activities

Auction student artwork.

Organize a bake sale.

Set up an in-school lemonade stand.

Donate monies to an organization of students' choosing.

Students identify and research organizations; discuss the relative merits and needs of organizations and how their work relates to Jewish values; vote on how to distribute monies. Encourage students to consider organizations that work to eliminate the *underlying* causes of hunger by empowering people to raise their own animals, grow their own food, or get educations.

"Bike/Walk/Somersault/Jump for Hunger"

Get friends and family to pledge donations for every mile biked or somersault completed.

Volunteer

The class tours and volunteers at a local food bank, soup kitchen, or "Meals on Wheels" program serving the elderly.

Organize an "End to Hunger" Week

Raising awareness is a key component of social justice work. Each morning or afternoon stage a different event for the community: post posters and artwork, read poems, sing songs, raise funds by selling lemonade, etc.

Class (or School-wide) "Give Away"

The next time students go grocery shopping with their parents, buy one extra thing to give away: a bottle of juice, a jar of spaghetti sauce, a box of cereal, a bottle of moisturizer or shampoo, etc. Collect items and donate to a local shelter. Although parents may typically cover the entire cost, encourage students to pay for at least part of what is purchased, even if they only contribute a quarter.

Hunger Banquet: An On-Line Game

Play this well-researched and interactive game developed by Oxfam. Students assume the roles of individuals around the world who struggle to make ends meet and have enough to eat. <www.hungerbanquet.org>.

UNIT 4 - LESSON 14

To Eat - לאכול Blessings After a Meal - ברכת המזון

OVERVIEW

Just as we bless food before we eat, Jewish tradition also requires that we bless food *after* we eat. The *Birkat Hamazon* (Blessings after a meal) is introduced and connected to the scriptural source from which it is drawn; and students investigate why we must say blessings after we eat. The *Harachaman* prayers are explored in *chevruta* as examples of ways to make blessings after eating. Then, students write their own list of *Harachaman* prayers and share them with the class.

OBJECTIVES

At the end of this lesson, students will have:

- Studied the *Birkat Hamazon* and connected the blessings to the scriptural source
- Reflected upon how saying blessings after a meal connects us to our tradition
- Considered what is important to say after eating in ways that are personal to them

MATERIALS

For each student:

- **Entrance Card** (p. 80-W)
- **Text Study: Give Thanks** (p. 81-W)
- **Birkat Hamazon** (p. 82-W)
- **Harachaman Reflection** (p. 86-W)
- **Creating Your Own Harachaman** (p. 87-W)
- **Homework** (p. 88-W)

Lesson 14

LESSON

1 Review & Collect Homework (5 minutes)

In Lesson 13, students learned about hunger in New York and Jewish concepts of hospitality and sharing food. The students were then assigned to research a food bank or soup kitchen in their area.

Ask students to share what they learned about nearby food banks and soup kitchens. Find out what surprised them about what they found.

Collect homework for individual evaluation.

2 Entrance Card (7 minutes)

(Workbook p. 80-W)

Reflect on the question:

Q. *Why are Jewish people required to say a blessing after they eat?*

3 Introduce the Scriptural Source of the *Birkat Hamazon* (15 minutes)

(Workbook p. 81-W)

Text Study: Give Thanks

FRAMING THE TEXT

Birkat Hamazon is a set of blessings that must be said following any meal that includes bread made from wheat, barley, rye, oats, and/or spelt. This requirement can be traced back to Deuteronomy. Deut. 8:10 is part of the second sermon, in which Moses expands on the Ten Commandments, and describes the bounty of the land that the Israelites are about to enter (Israel): "A land of wheat and barley, and vines and fig-trees and pomegranates; a land of olive-trees and honey, a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it" (Deut. 8:8). Because of such abundance, it follows in the passage below that one should therefore bless.

Pass out the **Text Study: Give Thanks** worksheet 2. In *chevruta*, discuss the following texts and questions. Select one recorder to write down the *chevruta's* answers. Ask each *chevruta* to share their answers with another *chevruta*.

Lesson 14

דברים פרק ח פסוק י

וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת ה' אֱלֹהֶיךָ עַל הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ:

When you have eaten your fill, give thanks to the LORD your G-d for the good land which He has given you.

Deuteronomy 8:10

1. What does this source say about why one is required to say a blessing after they eat?
2. Is this different from what you wrote in the entrance card?
3. Why do you think we are commanded to do this?

4 Provide Background on *Harachaman* (3 minutes)

(Workbook p. 82-W- 85-W)

During the *Birkat Hamazon*, there is a section consisting of thirteen short prayers, each beginning with the word, "*Harachaman*" or "the merciful one." In their own ways, each of these short prayers asks for G-d's compassion. One *halacha* around the *Harachaman* section is that everyone should answer "amen" when he or she hears a *Harachaman*, even if he or she is in the middle of doing something else!

Pass out the ***Birkat Hamazon*** worksheet. The *Harachaman* section is included in the *Birkat Hamazon* handout, outlined in a bold box.

5 Investigate the *Harachaman* Prayers (5 minutes)

(Workbook p. 86-W)

Turn to the ***Harachaman Reflection*** worksheet 2, where you will find five of the *Harachaman* prayers for students to look at. Have the students read the five prayers silently to themselves and then complete the worksheet

Q. Circle the two *Harachaman* blessings that are most important to you. Why are these *harachaman* most important to you?

After a few minutes, read the prayers out loud one at a time, and after each one, ask that the students who circled that prayer stand up. Have one or two people share why those prayers are important to them

Lesson 14

6 Name 7 *Harachaman* Prayers (10 minutes)

(Workbook p. 87-W)

Q. Now that you have read examples, think about what is important in your life and write your own *Harachaman* prayers. Consider your own life as a student, son/daughter, Jewish person, sister/brother, citizen of the world.

Ask students to share one of their own *Harachaman* prayers with the class.

8 Homework (5 minutes)

Talk with your family about the *Harachaman* prayers, both the ones that are in the *Birkat Hamazon* and the ones that you wrote yourself.

Together, write a family *Harachaman* and decide when you want to say it.

Record your family *Harachaman* in your worksheet to share with the class next time.

TEACHER'S NOTES

Lesson 14 - Extension

Activity #1 Brich Rachamana

This Aramaic *bracha* is the shortest post-meal *bracha* that will fulfill your *bracha* obligation.

While reading the words out loud, ask students to circle words that sound familiar:

בְּרִיךְ רַחֲמָנָא מְלִכָּא דְעֵלְמָא מְרִיבָּ דְהָאֵי פִּיתָא.

Blessed is the Merciful One, Ruler of the world, who created this bread.

A recording of Brich Rachamana with an interpretive translation by Rabbi Shefa Gold can be found at www.ritualwell.org/holidays/sitefolder.2006-03-23.3610986751. Play the music and provide students with the following lyrics so that they can sing along: "You are the source of life for all that is, and your blessing flows through me."

UNIT 5 - LESSON 15

לקים - To Sustain

הפחתה, שימוש מחדש, מיחזור - Reduce, Reuse, Recycle

To Sustain - UNIT 5 - LESSON 15

הפחתה, שימוש מחדש, מיחזור-Reduce, Reuse, Recycle

OVERVIEW

Students investigate what it means to throw things “away” by reviewing how the water cycle is a self-recycling system and, framed by Ecclesiastes 1:7, thinking about other systems in nature that also function as a result of reusing and recycling. Building on this connection, students deepen their understanding of the commandment, *bal tashchit*, in relation to sustaining the Earth and based upon further readings from Jewish text.

OBJECTIVES

At the end of this lesson, students will have:

- Identified how nature reuses and recycles everything.
- Explored and understood the Jewish law of *bal tashchit*
- Gained awareness of how *bal tashchit*, reflects the need to reduce, reuse, and recycle.
- Considered how they can practice *bal tashchit* in their everyday lives

MATERIALS

For each student:

- **Entrance Card** (p. 89-W)
- **The Water Cycle** (p.90-W)
- **Text Study: Bal Tashchit** (p. 91-W)
- **Homework** (p.92-W)

Lesson 15

LESSON

1 Review & Collect Homework (5 minutes)

After the previous lesson, students were asked to talk with their families about the *Harachaman* prayers that are in the *Birkat Hamazon* and the ones that they created during class. They were then asked to brainstorm with their families to create a family *Harachaman* and then decide when they to say it.

Ask students to share their family *Harachaman* blessings with the class. Is there anything similar between what students are sharing? After a few students have read their blessings to the class, have the class reflect on commonalities between the blessings that they heard.

Collect homework for individual evaluation.

2 Entrance Card (7 minutes)

(Workbook p. 89-W)

Each student will complete the following Entrance Card:

FRAMING THE TEXT

This first section of Ecclesiastes describes the futility of all endeavors – no matter what humankind may do, all life moves cyclically, and because of this repetition, this process grows wearisome without the influence of and focus on a higher power. After describing how the earth turns, the winds blow, and the rivers flow, the preacher finds that everything that exists today has existed for a long time before us and, “There is nothing new under the sun.” Although this is a rather dreary approach to looking at the world, Ecclesiastes does highlight some truth about nature and our world.

קהלת פרק א פסוק ז
כָּל הַנְּחָלִים הֹלְכִים אֶל הַיָּם וְהַיָּם אֵינוֹ מֵלֵא אֶל מְקוֹם שֶׁהֵנְחָלִים
הֹלְכִים שָׁם הֵם שָׁבִים לְלֶכֶת.

All streams flow into the sea, yet the sea is never full; to the place *from* which they flow the streams flow back again.

Ecclesiastes 1:7

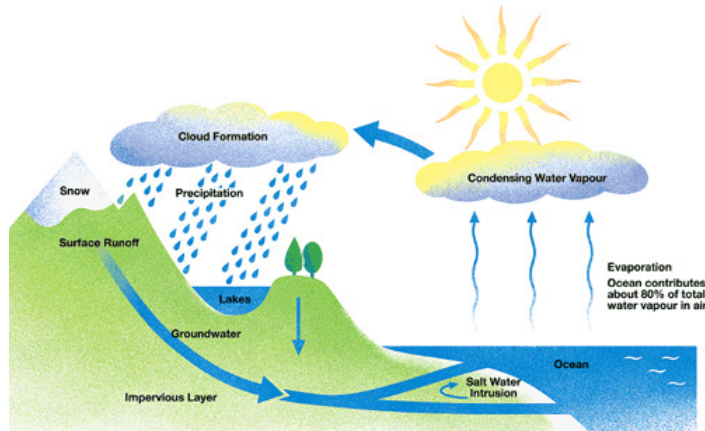
Q. Draw a picture or pictures of what is being described in the box below.

Lesson 15

3 Explore the Water Cycle (8 minutes) (Workbook p. 90-W)

Students work in *chevruta*:

1. Compare your drawing to the chart below. How does your drawing compare with the chart?
2. Do you think the ancient Israelites understood this cycle?



4 Review the Water Cycle (5 minutes)

In nature, everything is recycled. The passage from Ecclesiastes from today's Entrance Card is one way of thinking about the water cycle.

Look at **The Water Cycle** diagram on the worksheet. The water cycle describes the continuous movement of water above, on, and below the surface of the Earth. Water is able to move in this cycle by changing states between liquid, vapor, and ice.

Apples are made up of about 85% water. The water in the apple you ate yesterday may have fallen as rain half-way around the world last year before making its way up the roots of an apple tree into that apple. Before that, the same water might have been used 100 million years ago by a dinosaur.

Q. Is there wasted water in this cycle?

A. The water cycle is an example of nature recycling.

Q. What are other natural cycles?

A. The carbon cycle and decomposition cycle are two other examples.

Lesson 15

5 Text Study: *Bal Tashchit*, “Do Not Destroy” (17 minutes)

(Workbook p. 91-W)

Cycles in nature produce zero waste. The Jewish commandment against wasting comes from Deuteronomy 20:19-20. Students will read a commentary by Rambam on the concept of *bal tashchit*. The original text from Deuteronomy is available in Lesson 15 Extension.

Text Study: *Bal Tashchit*

FRAMING THE TEXT

This passage from Rambam’s Mishne Torah adds on to Deuteronomy’s initial *bal tashchit* commandment, which states that “When you lay siege and battle against a city for a long time in order to capture it, you must not destroy its trees, wielding an ax against them. You may eat of them, but you must not cut them down.” Rambam clarifies this idea by highlighting how acting in these ways constitutes needless destruction and, therefore, waste.

רמב"ם הלכות מלכים פרק ו הלכה י

וְלֹא הָאֵילָנוֹת בְּלֶבֶד, אֲלֵא כָּל הַמְּשֻׁבֵּר כֵּלִים, וְקוֹרֵעַ בְּגָדִים, וְהוֹרֵס
בְּנֵינָן, וְסוֹתֵם מַעַיִן, וּמֵאֵבֶד מֵאֲכָלוֹת דֶּרֶךְ הַשְּׁחִיתָה—עוֹבֵר בְּ"לֹא—
תִּשְׁחִית.

And not only trees, rather whoever who breaks vessels, or tears garments, or destroys a building, or clogs a well, or does away with food in a destructive manner violates the negative mitzvah of *bal tashchit*.

Rambam, Hilkhhot Melakhim 6:10

1. In this passage, what is being destroyed?

A. Vessels, garments, building, and wells.

2. Are the items destroyed parts of the natural world or the human built world?

A. These objects – vessels, garments, buildings, wells – are all items that humans have made or built. It is *human-made* resources that are being destroyed.

3. When you reduce, reuse, recycle, how are you preserving human made items?

4. When you reduce, reuse, recycle, how are you preserving natural cycles?

5. Is *bal tashchit* about the human world, the natural world, or both? Explain your answer.

Lesson 15

6 Homework (3 minutes)

Write a paragraph about how your family practices *bal tashchit* in your own home. Think of all the different ways your family does not harm, as related to food or other areas of life.

1. *Where does your family practice bal tashchit?*
2. *In what ways do you conserve or waste resources?*
3. *Where can you improve your practice of bal tashchit?*

TEACHER'S NOTES

Lesson 15 – Extension

Activity #1: Learn About How to Recycle in Your Local Area

Go online and visit the local sanitation department website. Try to find out where your garbage goes.

1. *What is the name of your local sanitation department?*
2. *Where is it located?*
3. *What materials can you recycle?*
4. *What materials can you not recycle?*
5. *What materials should we use if we follow the Jewish law of bal tashchit?*
6. *What is one example of how you follow bal tashchit in your own life?*

Lesson 15

Activity #2: Learn About Composting

Composting is the system by which people use bacteria and other microorganisms to decompose organic matter. This is a way for humans to recycle food waste by turning it into soil, which can then be used to grow more food. Compost actually makes the soil healthier because it adds nutrients. People can compost on a farm, in a backyard, or in specially designed containers in a house or apartment.

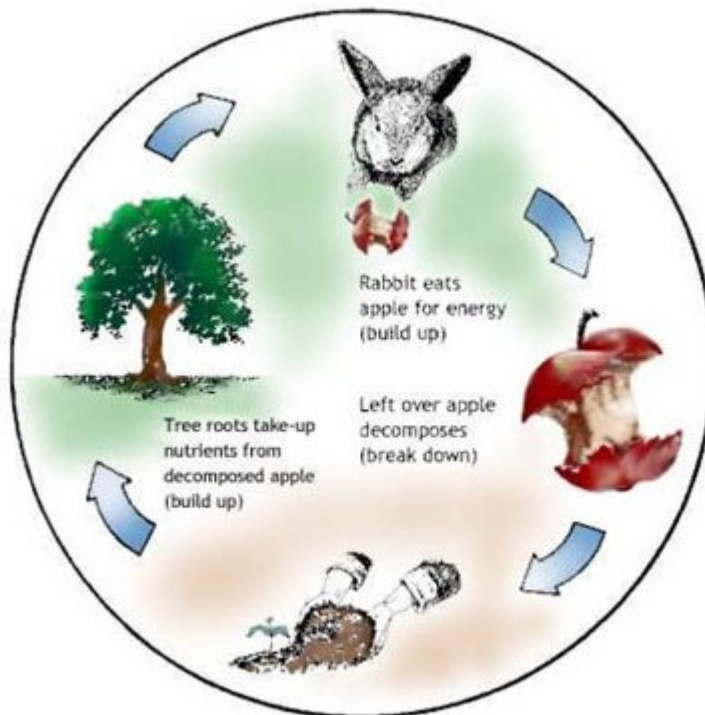


Illustration from the Composting Council

Composting requires four things to work effectively:

- **Carbon**, for energy. High-carbon things tend to be brown and dry, like dead leaves or cardboard.
- **Nitrogen**, to grow more organisms. Nitrogen-rich things tend to be green or colorful like fruits & vegetables
- **Oxygen**, for oxidizing the carbon
- **Water**, to maintain the proper environment for oxidation

VOCABULARY

Organic matter: Matter that has come from a once-living organism and is capable of decay

Oxidation: Here, the chemical reaction by which carbon changes to carbon dioxide

Activity #2: Text Study: Bal Tashchit in Context (15 minutes)

Cycles in nature produce no waste. The Jewish law to not waste comes from Deut. 20:19-20.

FRAMING THE TEXT

The passage below comes from Deuteronomy, chapter 20, where the reader learns about proper ways to do battle. Interestingly, this chapter teaches that agriculture plays a large role in war, for before going to battle, one should ask: "And what man is there that hath planted a vineyard, and hath not used the fruit? Let him...return unto his house, lest he die in the battle, and another man use the fruit" (Deut. 20:6). It follows then, that the passage below speaks of how to approach the trees and fields of the lands that are being battled. Rabbis and scholars have elaborated on this passage to include along with the destruction of fruit trees, the careless destruction of *anything* and at any time, not only in times of war. They teach that we should not to use more than we need, from food to paper to fuel.

דברים פרק כ פסוק יט-כ

כִּי תִצֹר אֶל עִיר יָמִים רַבִּים לְהִלָּחֵם עָלֶיהָ לְתַפְשָׁהּ לֹא תִשְׁחִית אֶת עֵצָהּ לְנֹדֵחַ עָלֶיךָ גְּרִיזִן
כִּי מִמֶּנּוּ תֹאכַל וְאֵתוֹ לֹא תִכְרֹת כִּי הָאָדָם עֵץ הַשָּׂדֶה לֵבָא מִפְּנֵיךָ בְּמִצּוֹר: רַק עֵץ אֲשֶׁר
תִּדְעַ כִּי לֹא עֵץ מֵאֲכָל הוּא אֹתוֹ תִשְׁחִית וְכָרְתָּ וּבְנִיתָ מִצּוֹר עַל הָעִיר אֲשֶׁר הוּא עֹשֶׂה עִמָּךְ
מִלְחָמָה עַד רִדְתָּהּ.

When in your war against a city you have to besiege it a long time in order to capture it, you must not destroy its trees, wielding the ax against them. You may eat of them, but you must not cut them down. Are trees of the field human to withdraw before you into the besieged city? Only trees that you know do not yield food may be destroyed; you may cut them down for constructing siege works against the city that is waging war on you, until it has been reduced.

Deuteronomy 20:19-20

1. Which trees cannot be destroyed? What can they be used for instead?
A. Trees that provide fruit cannot be destroyed. You can eat their fruit, but not destroy them.
2. Why do you think we commanded to do this?
A. Trees cannot protect themselves; they cannot leave a city that is besieged. Trees that provide fruit sustain us and keep us alive.
3. Why do you think the Torah uses such an extreme example as war as a time to not cut down trees?

Lesson 15

Activity #3: Examine Your Lunch Bag (15 minutes)

After a discussion of Deuteronomy 20:19-20 in Lesson 15 Extension Activity #2, the students can evaluate their own waste production.

Over the centuries, rabbis and scholars have elaborated on this passage to include the careless destruction of *anything* at any time, not only in times of war. We are instructed not to use more than we need, from food to paper to fuel.

Discuss what kinds of things you waste or throw out every day. Often students have a hard time remembering that they have thrown anything into a garbage bin that day. Provide a few questions to help them remember the trash they have thrown out.

- Q. *How many of you threw away some food from your breakfast, lunch, or dinner this week?*
- Q. *How many of you threw away packaging from food, such as a wrapper, this week?*
- Q. *How many of you threw away paper or plastic plates, knives, forks this week?*

On the board, write this sample lunch:

- Peanut butter & jelly sandwich wrapped in aluminum foil
- Bag of potato chips
- Box of juice
- Lunch is carried in a brown paper lunch bag

Q. *What garbage is produced by this meal?*

A. Aluminum foil, bag from potato chips, box from juice, brown paper bag

Q. *It is possible to eat a waste-free lunch?*

Introduce the following three concepts: reduce, reuse, and recycle.

Q. *What does "reduce" mean?*

Q. *How can we reduce the waste from this lunch?*

A. Use less aluminum foil, use a re-usable bottle for juice, use a re-usable lunch bag, etc.

Q. *What does "re-use" mean?*

Q. *How can we re-use the waste from this lunch?*

A. What else can you do with a brown paper bag? What else can you do with aluminum foil?

Q. *What does "recycle" mean?*

Q. *What materials are used in this lunch that we can we recycle?*

A. Paper

Each student should complete a chart listing what they ate for lunch and the food packaging that came with that meal. Then, discuss in chevruta ways to reduce, re-use, and recycle the waste from their lunches

UNIT 5 - LESSON 16

To Sustain - לקים
Moderation - מתנות

OVERVIEW

In the United States, there is an abundance of food products available at supermarkets, corner stores, and farmers' markets and many of these foods are filled with a large amount of sugar. In small quantities, sugar is a necessary and healthy nutrient for our bodies, but a large amount of the same nutrient is not healthy for our bodies. Students will discuss Jewish texts that highlight moderation specifically in relation to food. Students will then explore the concept of moderation in a hands-on activity by investigating the amount of sugar in soda.

OBJECTIVES

At the end of this lesson, students will have:

- Analyzed text and commentary on the importance of moderation and placed this in context of their own moderation in food choices.
- Conducted a hands-on exploration of sugar in soda.
- Identified how to consume sugar in moderation in terms of beverage consumption.

MATERIALS

For the class:

- 3 cups
- 3 1-teaspoon measuring spoons
- White, granulated sugar (at least 1 cup)
- 3 bowls
- Pictures or models of an 8-oz soda, a 12-oz soda, and a 20-oz soda

For each student:

- **Text Study: The Amount to Eat** (p. 93-W)
- **Super-sized Beverages** (p.94-W)
- **Homework** (p. 95-W)

Lesson 16

LESSON

1 Review & Collect Homework (5 minutes)

After the previous lesson, students were asked to write a paragraph about how their families practice *bal tashchit* in their own homes.

Ask students to share how their families do or do not practice *bal tashchit*. Ask students what new *bal tashchit* practices they'd like to start. Encourage students to pay attention to each other to find out if there anything that other families do that they do not currently practice – they can take these ideas home and have their families practice *bal tashchit* in new ways!

Collect homework for individual evaluation.

2 Exploration of Overeating and Moderation (10 minutes) (Workbook p. 93-W)

In *chevruta*, study the following three quotations and complete Parts ① and ② of the worksheet.

Text Study: The Amount to Eat

FRAMING THE TEXT

The Book of Isaiah is traditionally attributed to the Prophet Isaiah, who lived in the second half of the 8th century BCE, and declared that the entire world is under G-d's control. Much of his writings, however, are a warning to Judah that the nation will be destroyed if they turn from away from G-d. The quote below describes what once happened before an impending raid on Jerusalem: As Assyrian chariots and armies filled the surrounding valleys, the people of Jerusalem knew that they were outnumbered and would be overtaken the next morning. They desired to have a final meal, so they begin "slaying oxen and killing sheep, eating flesh and drinking wine." This act very much displeased G-d who reacted to the quotation below by saying, "Surely this iniquity shall not be expiated by you till ye die."

.A

אָכּוּל וְשָׂתוּ, כִּי מָחָר נָמוּת

Let us eat and drink; for tomorrow we shall die.

-Isaiah 22:13

B. Eat to live, do not live to eat.

-Rabbi Abraham ibn Ezra

C. Work before eating, rest after eating. Do not eat ravenously, filling the mouth gulp after gulp without breathing space.

-Maimonides

Lesson 16

Part ① *What is the wisdom in each quote?*

Part ② *Place a “W” next to the quote that you think is most wise and an “A” by the quote that you agree with most. Why do you think the quote you put a “W” next to is the wisest?*

③ Share in Groups (5 minutes)

Ask students to share their responses from **Part ②** with 2-3 other students. If all the students at one table select the same quote as “wisest,” move students around to other tables so they are discussing different quotes.

Review with the class. Ask all the students who selected quote one as most wise to raise their hands. Continue this for the other quotes.

Q. *Which quote do you think is most wise? Why did you select this one?*

Allow students to share how they understood the quote which with they most agree.

④ Look at Sugar in Our Food (5 minutes)

The students move from discussing texts that focus how we think about eating to considering how we really do eat and drink. Students will investigate the amount of sugar in soda and why drinking too many sweetened beverages is not healthy for their bodies. Students will then determine the best way to practice moderation when choosing a beverage.

Draw a box on the board. Inside the box, write the words, “Why I drink soda”. Ask the students why they drink soda and list the reasons around the box. Answers may include, I like the taste, it is convenient, as a treat, there is nothing else to drink, I don’t like how other drinks taste, etc.

Then ask the students,

Q. *What are the possible effects of drinking soda or other sweetened beverages?*

Make a list on the board of all their answers.

Ask students to compare the reasons they like to drink sweet drinks and the reasons why is it not healthy to drink sweet drinks.

Teacher’s Note: Even if students have not formally studied the affects of sugar, they are probably familiar with some of the unhealthy side effects, such as cavities and weight gain. Students also often know that sugar can give you quick energy that doesn’t last and you “crash” and that too much sugar may make you sick.

Foods high in sugar are usually also high in calories. Eating a lot of high-sugar foods can cause weight gain, and being overweight or obese can result from consuming too many

Lesson 16

calories and not expending enough calories through physical activity. Being overweight or obese increases your risk for many diseases such as Type 2 diabetes, heart disease and some types of cancer. Sugar, especially in drinks, also increases the likelihood that you will get cavities.

When discussing weight, it is important to stress that a healthy weight is different for everyone. There are very thin people that only eat “junk” foods and people who are larger that eat lots of fruits and vegetables. You can’t tell how healthy a person just by their weight.

5 Exploring Our “Super-Sized” World (10 minutes)

(Workbook p. 94-W)

This part of the lesson connects the thinking about how we should eat with the knowledge about what a lot of sugar does in our bodies.

Q. What is a “super-sized” food? What is an example of a “super-sized” food?

A. Foods are extra large, such as the largest size fries or soda at a fast food restaurant.

The class will now explore “super-sized” sweet drinks, such as soda or fruit juices.

Divide the class into three groups. Give each group a cup, a bowl of sugar, and a teaspoon. Each group will calculate the number of teaspoons of sugar in their soda and measure this amount into their clear cups.

- ✓ **Group One:** Receives a picture/model of an 8 ounce soda. There are 26 grams of sugar in this soda. Students measure out 7 teaspoons into an empty cup. There are 7 teaspoons of sugar are in an 8-oz serving of soda.
- ✓ **Group Two:** Receives a picture/model of a 12 ounce soda. There are 39 grams of sugar in this soda. Students measure out 10 teaspoons into an empty cup. There are 10 teaspoons of sugar are in a 12-oz serving of soda.
- ✓ **Group Three:** Receives a picture/model of a 20 ounce soda. There are 65 grams of sugar in this soda. Students measure out 17 teaspoons into an empty cup. There are 17 teaspoons of sugar are in a 20-oz serving of soda.

6 Reflections on Super-Sizing (5 minutes)

Ask each group to share the amount of sugar in their drink and show the class what the cup of sugar looks like. Then ask the students for their thoughts about the amount of sugar that is in each serving. Students usually vocalize their astonishment during the measuring.

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Q. How many teaspoons of sugar are in water?

A. There is no sugar in water.

Q. What are other low or zero sugar drinks?

A. Seltzer, small amount of juice mixed with seltzer or lots of ice, diet drinks

Teacher's Note: Diet sodas are either low in calories or have no calories, which mean they are sugar free or low in sugar. However, diet sodas contain artificial sweeteners that are potentially unhealthy, too. Large amounts of diet soda, just like large amounts of non-diet soda, replace healthy foods in our diets.

Also, even 100% fruit juices, such as orange juice, are high in sugar. While full fruit juices provide some nutrients, they add calories and sugar to one's diet. 100% fruit juices should also be consumed in moderation.

7 Homework (3 minutes)

Open your refrigerator at home and look to see what beverages you have inside.

For every drink in your refrigerator, look to see how many grams of sugar it has. Fill out the chart by rating the amount of sugar in each drink as low, medium, or high, according to how many grams of sugar are in a serving of every drink.

0-10 grams = Low

11- 44 grams = Medium

45+ grams = High

Then, for every drink, answer the question, how often should you drink this beverage? (Every day, few times a week, rarely).

TEACHER'S NOTES

Lesson 16

Lesson 16 – Extension

Activity #1 Text Study Alternatives

① Portion sizes have subtly and steadily increased over the past thirty years and are now two to five times larger than they were in the past. Even the average dinner plate has grown several inches to accommodate more food. The portions we're served are getting bigger and we keep eating. The end result? That's right. Americans are getting fatter.

-Lisa R. Young, The Portion Teller

② More people die from overeating than from undernourishment.

-Rabbi Nachman of Bratslav

UNIT 5 - LESSON 17

To Sustain - לקים Caring for Our Bodies - שמירת הגוף

To Sustain - לקים

UNIT 5 – LESSON 17

שמירת הגוף - Caring for Our Bodies

OVERVIEW

In Genesis, it is written that G-d created humankind in G-d's image. This lesson connects the Genesis text with the idea of *shmirat ha'guf* (the obligation to care for our bodies). Through studying Genesis 1:27 and Maimonides' Mishneh Torah, students will explore the concept that taking care of our physical bodies is a way to honor G-d. Students then connect this to their daily habits by learning Academy of Pediatrics Recommendations for healthy living. Guided by these recommendations, each student will then choose one specific habit of theirs that they would like to change, and they will make a personal commitment to changing this behavior in a thoughtful, accessible, practical way.

OBJECTIVES

At the end of this lesson, students will have:

- Explored the concept of *shmirat ha'guf*
- Understood in a variety of ways how they already practice *shmirat ha'guf* in their own lives
- Explored the Academy of Pediatrics Recommendations for healthy living
- Committed to a specific Academy-recommended behavior for improving their health and thought through how they will implement the commitment on a daily basis

MATERIALS

For each student:

- **Text Study: Created in G-d's Image** (p. 96-W)
- **Text Study: Don't Hold It In!** (p. 97-W)
- **A Personal Commitment to Care for My Body** (p. 98-W)
- **Homework** (p. 99-W)

Lesson 17

LESSON

1 Review & Collect Homework (5 minutes)

After the previous lesson, students were asked to investigate their refrigerators at home and find out how much sugar was in each of the beverages there. They then rated each of the beverages and thought about how often these beverages should be consumed (every day, few times per week, rarely).

Ask students to share what beverages were in their refrigerators, and as they list the drinks, make a list on the board of everyone's contributions. After a few students have shared and a variety of beverages have been named, go through the list and for every beverage, ask the class how often the beverage should be consumed.

Collect homework for individual evaluation.

2 Framing the Lesson (5 minutes)

Write the question, "What do you do to take care of your body?" On the board, and ask students to respond. As they give answers, make a list on the board. If students give broad answers, such as exercise, solicit more specific details from them. For example, ask, "what types of physical activity do you like to do?"

Q. *Why do you do these things?*

3 Text Study: Created in G-d's Image (10 minutes)

(Workbook p. 96-W)

Ask students to read the passage and write reflectively for five minutes. Then ask the students to form *chevruta* and discuss their answers.

Text Study: Created in G-d's Image

FRAMING THE TEXT

The first chapter of Genesis describes the creation of the world over six days. After verse 26, when "G-d said: 'Let us make man in our image, after our likeness,'" here, in verse 27, this creation is restated. In this repetition, it is specified that male and female humans are created at the same time, and together they are made "in G-d's image," even though verse 26 specifies only "man." Additionally, to be made in G-d's image, "after our likeness" (Gen. 1:26) has been interpreted in a variety of ways, one of which is that, although the human body is different from the "body" of G-d, there is something similar in the nature of the two, marking humans in contrast with animals, which bear no "likeness" to G-d.

בראשית פרק א פסוק כז
 וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר
 וּנְקֵבָה בָּרָא אֹתָם:

And G-d created man in His image, in the image of G-d He created him; male and female
 He created them.

Genesis 1:27

1. What do you think the Torah means when it is written that people are created in G-d's image?
2. Shmirat ha'guf is the obligation to care for our bodies or to guard our bodies. How should we care for our bodies if we are created in G-d's image?
3. What is one decision you made today about food or exercise that reflects this value?

After the students have shared in *chevruta*, ask a few students to share their answers to question 2 with the class.

4 Shmirat Ha'guf in the Mishneh Torah (10 minutes) (Workbook p. 97-W)

Text Study: Don't Hold It In!

FRAMING THE TEXT

Hilchot De'ot comes from the first book of Maimonides' *Mishne Torah*, entitled *HaMaida* (tr. knowledge). This book discusses bodily health and general proper behavior, and it begins with the sentences quoted below. Other regulations in this section discuss when one can relieve oneself, how to position one's body when eating, how long and in what position one should sleep, and a variety of other general regulations about how a person should care for his or her body.

הואיל והיות הגוף בריא ושלם, מדרכי ה' הוא, שהרי אי אפשר שיבין או ידע, והוא
 חולה-- צריך אדם להרחיק עצמו מדברים המאבדין את הגוף, ולהנהיג עצמו
 בדברים המברים המחלימים; ואלו הן:

The body being healthy is one of the ways of the Lord, for it is impossible to understand or know the knowledge of the Creator while unwell. Therefore, one should keep away from things which destroy the body, and accustom oneself to healthy and curing matters, which are as follows.

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לְעוֹלָם לֹא יֵאָכַל אָדָם, אֵלָא בְּשִׂהוּיָא רַעֲב; וְלֹא יִשְׁתֶּה, אֵלָא בְּשִׂהוּיָא צְמָא. וְאֵל יִשְׁתֶּה
נִקְבִּי, וְאִפְלוּ רָגַע אַחַד, אֵלָא כָּל זְמַן שְׂצָרִיךְ לְהִשְׁתִּין אוֹ לְהִסָּךְ אֶת רַגְלִיו, יַעֲמֵד מִיָּד.

One should never eat unless one is hungry, nor drink unless one is thirsty, nor should one hold oneself back for even a single moment from relieving oneself, for whenever one feels the need to pass water or to defecate, one should do so immediately.

Maimonides, Mishneh Torah, Hilchot Deot 4:1-2

1. According to this text, why should someone care for his or her body?
2. What are Maimonides' recommendations for a healthy body?
3. If we are unable to follow these recommendations all the time, are they still valuable? Why or why not?

Teacher's Note: There is a *bracha* to say after going to the bathroom. For students who are unfamiliar with this *bracha*, include the lesson extension about this *bracha*.

5 Personal Commitments to Care for Your Body (10 minutes) (Workbook p. 98-W)

The students just explored Rambam's writings about taking care of our bodies. The Academy of Pediatrics recommends the following healthy behaviors. Review the behaviors and ask each student to select one to use as a basis for their *shmirat ha'guf* commitment.

Academy of Pediatrics Recommends (5-2-1-0-8)

- 5 – Children and adults should eat at least 5 servings of fruits and vegetables daily.
- 2 – Limit your non-school related screen time (TV, video games, computer, etc.) to less than 2 hours per day.
- 1 – School age children need at least 60 minutes per day of moderate to vigorous activity, spread throughout the day.
- 0 – School age children should have zero sweetened drinks and sodas on most days
- 8 – School age kids should have at least 8 hours of sleep every night

Lesson 17

Ask the students to select one item from the 5-2-1-0-8 list of healthy behaviors that they would like to think about in their own lives.

For many people, developing a personal health commitment that you can follow can be challenging. It is important to start with small changes and then work toward larger ones. Guide the students to think more specifically about the healthy practice they selected to develop a concrete commitment.

1. *How often do you do this behavior right now?*

2. *How many days a week do you want to start doing this behavior?*

If you play on the computer or watch TV for more than 2 hours everyday, it can be hard to stop doing this completely. Try to start by having no more than 2 hours of screen time on Mondays and Wednesdays and then increase the number of days when you keep the 2-hour limit.

3. *At what time in the day will you start doing this behavior?*

4. *What will you do to support this behavior?*

For example:

What specific fruit/vegetables will you eat?

What specific exercise will you participate in?

What activities will you do instead of screen time?

To help guide a student through this exercise if he/she wants to eat more fruits and vegetables, ask the following series of questions:

How many days a week do you want to eat more fruits and vegetables?

What meal will you do this during, breakfast, lunch, or dinner?

What specific fruit and vegetable would you like to eat more of during this meal?

The commitment to eat more fruits and vegetables might become to eat a piece of fruit (either banana or orange) during breakfast two times per week. The commitment to get more sleep might become to go to sleep instead of staying up late to watch TV.

After each student fills out their personal commitments, ask them to sign the form and to ask a friend to sign the form as a witness that they are really committing to try and do this behavior.

These personal commitments can be decorated and hung around the room. Plan to check in with the students one week later and ask how they are doing with keeping their commitments.

Lesson 17

6

Homework (3 minutes)

1. Share your personal commitment with your family and ask them to make the same pledge.
2. Write a paragraph about how your family can support you in keeping your commitment and how you can help support other people who want to make the same commitment as you.

TEACHER'S NOTES

Lesson 17 – Extension

Activity #1: Read & Discuss the Story of *Rabbi Hillel & the Bathhouse*

Judaism teaches the importance of care and respect for our bodies. *Shmirat ha'guf* is the obligation to care for our bodies or to guard our bodies.

Rabbi Hillel & the Bathhouse

There is a wonderful tale from the Talmud about the famous rabbi Hillel. He was a man esteemed and loved for his gentle demeanor and his incredible scholarship. One day before Shabbat he began to pack up early to go home. His students were perplexed: How could it be that the great rabbi was going home early from the house of study? So they asked him, Rabbi, surely you want to remain here and study some more before Shabbat, how can you be going home? Hillel replied, I am not going home. I am going to the bath house.

The bath house! His students replied, why that is even worse! Hillel smiled, he pointed out to the statues in the square which were being scrubbed and cleaned, and he said, look the statues are being cleaned and they are merely the images of human beings. We are created in the image of G-d, so surely we have a duty to care for our bodies, to tend them, clean them, and nourish them as much as we have a duty to study the Torah.

Original source: www.nswjbd.org/MintDigital.NET/NSWJBD.aspx?XmlNode=/Audiences/for+youth/Youth+Issues/Eating+Disorders

1. Do you think Rabbi Hillel's comparison of statues and people is a good one? Why or why not?
2. How does this story demonstrate the Jewish value of *shmirat ha'guf*?

Lesson 17

Activity #2: Connect *Shmirat ha'Guf* – *Shomrei Adamah* – *Smirat haShabbat*

FRAMING THE TEXT

Please refer back to Lesson 3 for a discussion of Genesis 2:15 and *shomrei adamah*.

בראשית ב:טו

וַיִּקַּח ה' אֱלֹהִים אֶת הָאָדָם וַיִּנְחֵהוּ בְּגַן עֵדֶן לְעֲבֹדָהּ וּלְשִׁמְרָהּ:

The LORD G-d took the man and placed him in the garden of Eden, to till it and tend it.

Genesis 2:15

In Genesis 2:15 G-d has appointed us to be *shomrei adamah*—guardians or keepers of the Earth—"to till and to tend" the garden for all its inhabitants and to insure that we pass on a safe, healthy planet *l'dor vador*, from one generation to the next.

1. How is *shmirat ha'guf*, the obligation to care for our bodies, the same as or different from *shmirat ha adamah*, the obligation to take care of the earth?
2. How is *shmirat ha'guf*, the obligation to care for our bodies, the same as or different from *shmirat ha shabbat*?
3. What does it mean to you to guard your body?

Activity #3 Bracha After Going to the Bathroom

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה
וּבְרָא בּוֹ נְקָבִים נְקָבִים חֲלוּלִים חֲלוּלִים גְּלוּי וַיְדוּעַ לְפָנֵי כִסֵּא כְבוֹדְךָ
שָׂאם יִפְתַּח אֶחָד מֵהֶם אוֹ יִסְתֵּם אֶחָד מֵהֶם אִי אֶפְשֶׁר לְהִתְקִים וּלְעֵמוֹד
לְפָנֶיךָ אֶפִּילוֹ שָׁעָה אַחַת.

בָּרוּךְ אַתָּה יְהוָה רֹפֵא כָּל בֶּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

Blessed are You, Lord, our G-d, Ruler of the Universe, Who fashioned man with wisdom and created within him many openings and many cavities. It is obvious and known before Your Throne of Glory that if but one of them were to be ruptured or but one of them were to be blocked, it would be impossible to survive and to stand before You, even one hour. Blessed are You, Lord, Who heals all flesh and acts wondrously.

1. When would you say this blessing during your day?
A. After a bowel movement.
2. Why would there be a bracha to say after going to the bathroom?
3. What are some specific choices you can make in your life to hold up the idea in this blessing?
A. Fiber-rich foods- See Lesson 9- such as whole grains, fruits, and vegetables.

UNIT 5 - LESSON 18

To Sustain - לקים
Bringing it Together - לסיכום

To Sustain - לקים

UNIT 5 – LESSON 18

Bringing it Together - לסיכום

OVERVIEW

In this final lesson, students bring together all they have learned about growing, harvesting, preparing, eating, sustaining, and Judaism. Students return to the question, *“what are the connections you think about when you hear the words “food” and “Jews”?”* and examine how their thoughts on this relationship have changed since beginning this curriculum, when they thought through this same question during the first lesson.. Students choose a topic from the curriculum that is of interest to them, and they brainstorm ways to visually, orally, or in writing present their viewpoint on the topic. This lesson also includes time for students to begin work on these projects.

OBJECTIVES

At the end of this lesson, students will have:

- Appreciated the depth of understanding they gained during this curriculum
- Identified an individual project to complete about food and Judaism
- Worked on individual projects and determined final presentation method

MATERIALS

For each student:

- **Entrance Card** (p.100-W)
- **Entrance Card** (p.1-W)
- **Final Project – Preparation** (p.101-W)

Lesson 18

LESSON

1 Review & Collect Homework (5 minutes)

After the previous lesson, students were asked to share their personal commitments towards healthier living with their families and to write a paragraph about how their families can support them in keeping their commitments.

Ask students if they have been able to keep their commitments so far and what has been easy or hard about keeping their pledge. Ask students to share both their successes and their challenges in keeping the commitment.

Collect homework for individual evaluation.

2 Re-examine the Relationship Between Food & Jews (10 minutes) (Workbook p. 100-W)

This is the final lesson of the Min Ha'Aretz curriculum. Without providing specific prompts, ask students to think back to the different lessons about food, Jewish tradition, and contemporary life that they have studied over the past few weeks.

Allow students to write for five minutes completing their **Entrance Card** with the question, "What are the connections you think about when you hear the words 'food' and 'Jews'?"

Ask the students to share their thoughts. Then, hand back to the students the Entrance Cards that they completed during Lesson 1 when they answered the same question.

Q. *Have your thoughts about Jewish tradition and food changed? Why or why not?*

3 Brainstorm Individual Projects (10 minutes)

(Workbook p. 101-W)

The final project gives students an opportunity to share what they learned with others. During the final project preparation, students will select a topic and determine how they want to teach others about this topic. Ask students to fill in the **Final Project – Preparation** worksheet.

Many of the topics studied during this curriculum can be placed into four major categories: Caring for the Earth, Caring for our Bodies, Caring for Animals, Jewish Laws & Food Traditions.

1. *Choose one of the major topics and then a specific way you learned about this concept. For example, if you pick "Caring for our Bodies," one way that you studied this was by learning about eating whole foods.*

Lesson 18

Encourage students to look back at the worksheets they completed throughout this curriculum and choose a topic that they find important. Discourage students from all selecting the same topic.

2. If you had to teach this concept, how would you do it? There were a lot of different ways to learn about the relationship between food and Jewish tradition, from hands-on projects, to small group discussions, to web research. The final project provides an opportunity for the class to present their views on the relationship between food and Judaism visually, orally, or in writing.

What would a picture of this relationship look like?

What would a photo of this relationship look like?

What would a recipe of this relationship look like?

What would an interview look like and who would it be with?

Brainstorm the different, creative ways the students could teach their different ideas.

3. Write a paragraph describing your final project plan.

Let the students know the plan for final presentation so they are excited and invested in creating an outstanding project. Invite parents and administrators to the opening of an exhibit or presentation day.

4 Determine a Date for Final Presentations (5 minutes)

A final date for submitting projects should be set.

5 Min Ha'Aretz Post-Curriculum Survey (5 minutes)

Hand out the Min Ha'Aretz survey. This survey is designed to learn about what the students know, think and decide about the food they eat now that they have completed the curriculum. This is a chance to assess student knowledge and engagement resulting from being part of the Min Ha'Aretz program. Please remember to send Hazon copies of your completed student survey.

Lesson 18 - Extension

Activity #1: Art Exhibit and Celebration

Stage an art installation of all students' final projects. Students create signage explaining the project, create invitations for family members and other classes in the school, and act as docents during the "gallery opening."

Activity #2: Poetry Reading

Have students write poems/haikus about their visit to the farm, and then have a poetry reading where students.

Lesson 18

Min Ha'Aretz Student Survey (Post-Curriculum)

Date: _____

Grade Number: _____

Please circle one: Female Male

1. Circle the whole foods.

Popcorn	Potato	Bread	Apple
Applesauce	Wheat berry	Apple pie	Peanut butter

2. What is the meaning of the phrase "shomrei adamah"?

- a) Guardians of the Earth
- b) Land owners
- c) Earth movers
- d) All the above

3. Which is not an example of making a sustainable choice?

- a) Composting food scraps
- b) Reusing plastic water bottles
- c) Bringing your lunch in a reusable bag
- d) All the above are examples of sustainability

4. What is the meaning of the phrase "shmirat ha'guf"?

- a) Caring for the land
- b) Caring for your body
- c) Caring for animals
- d) Caring for your family

5. What is the meaning of the phrase "tsar ba'alei chayim"?

- a) Caring for the land
- b) Caring for your body
- c) Caring for animals
- d) Caring for your family

6. Leaving the corners of your field for those in need is an example of which agricultural practice?

- a) Peah
- b) Orlah
- c) Shmita
- d) Yovel

7. What Min Ha'Aretz family programs (outside the classroom) did you attend? Check all that apply.

Family Cooking & Learning

Farm Trip

Farmer's Market Trip

Other: _____

I did not participate in any Min Ha'Aretz programs outside of the class

Lesson 18

8. You have just completed Min Ha'Aretz. What was your favorite part of Min Ha'Aretz in the classroom?

9. What was your favorite part of Min Ha'Aretz outside of the classroom?

10. Rate how **important** the following are to you. Check the best answer.

		Not Important	Somewhat Important	Important	Very Important
a.	Help prepare/cook food for your meal				
b.	Know where your food comes from				
c.	Say a blessing before you eat				
d.	Understand Jewish tradition about the environment and food				
e.	Read the ingredient labels on food packages				
f.	Eat whole foods				

11. Rate how much you **agree** with the following statement. Check the best answer.
After studying from Min Ha'Aretz, I have a deeper understanding of

		I Strongly Disagree	I Disagree	I Agree	I Strongly Agree
a.	Jewish dietary laws/kashrut				
b.	Environmental impacts of my food choices				
c.	How Jewish tradition connects to environmental issues				
d.	How Jewish tradition relates to eating healthy, sustainable food				
e.	Why it's important to eat healthy, sustainable food				

Family Cooking & Learning Event

Min Ha'Aretz
Family Cooking & Learning Event Curriculum
6:00-8:00 PM

FAMILY COOKING & LEARNING EVENT OVERVIEW

Parents and students will prepare the toppings for make-your-own pizzas and the cut up the ingredients for make-your-own salads. As the individual mini pizzas cook, the room will be transformed from a cooking to a dining space. A first course of salads can be made and consumed as the pizzas cool. The sprouts used in the salads come from the classroom sprouting project.

The second half of the evening provides a space for students and parents to learn together and from one another. A text study and activities based on this text provide the context for parent-student conversations about food, the environment, and Judaism.

OBJECTIVES

- Facilitate parents and students cooking and learning together
- Increase familiarity with preparing and eating vegetables
- To experience eating the food that students' have sprouted
- Promote parents and students sharing their individual thoughts and opinions about Jewish text, food, and the environment
- Learn how environmental stewardship is rooted in Jewish tradition

Note about Meal Timing: Dinner will be served approximately 6:45. For some children, this time is after their dinner hour. A few light, healthy snacks can be available on a side table before the meal is served. Examples of appropriate snacks include: hummus and vegetables (such as celery, broccoli, peppers) and pita; whole wheat crackers and cheeses; fresh fruit.

Note about Prep Time: Faculty who are coordinating this event should plan to begin preparations about one hour before the 6:00 PM start time. Prep includes setting up tables with food and other items on the tables.

Note about dessert: This activity does not include time for preparation of or eating dessert. At the conclusion of the evening, you may decide to have fresh fruit salad and sorbet available as parents and children talk and relax at the end of the evening.

Family Cooking & Learning Night

A) Cooking Component: Make-Your-Own Pizza & Make-Your-Own Salads

① Pizza Prep & Transform the Cooking Space to Dining Space (30 minutes)

As students & parents arrive, ask them to sign in and assign them to a pizza prep table. Remind the parents and students to first wash their hands. As tables finish their tasks, they should clean up their work area and then make their table decorations. Once work areas are clean, the decorations should be used to transform the cooking space into an eating space.

② Preparing to Eat (5 minutes)

Before saying the blessing before the meal, it is a good time to talk both about the eating atmosphere and the role of brachot. It is appropriate for either the lead coordinator or another member of the community who is comfortable in a front-of-house role to facilitate this portion of the evening.

Enjoying Eating Together

Many of the foods will be familiar and enjoyed by many of the participants; however, some of the foods will be new to some of the participants. Some participants will love a food that others don't like.

Encourage everyone to at least try everything. It takes about 10 times of eating a new food for anyone (young or old) to really learn to like it!

To create an environment that makes it easy for everyone to enjoy their food “do not yuck my yum!” Ask for someone to explain what they think this means. When you say “yuck” to a food, the person next to you who is enjoying the same food might not like it as much. It is the same idea as, “if you have nothing nice to say, don't say anything at all.”

Blessing Before the Meal

Another part of preparing to eat together is the saying of a bracha. Blessings give us a way to transform something that is daily and routine, like eating, into a holy action. Tonight was different for many of us because this community came together to transform dinner into a special event. Ask 3-4 people to share what they are thankful for in connection to the evening and/or the food everyone is about to eat.

Optional: Ask 2-3 students to explain what they did to sprout the sprouts. Students will have an opportunity to talk about the sprouts during the text study; however, an introduction to where the sprouts came before they are eaten will allow for everyone to appreciate their particular significance.

Together say the following blessing:

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch atah adonai elohaynu melech ha'olam hamotzi lechem min ha'aretz.

Blessed are You, eternal God, who brings forth bread from the earth.

Small pieces of pita bread should be available for everyone to eat.

Family Cooking & Learning Night

③ First Course (10 minutes)

As the pizzas cook, everyone can make their own salads and sit down to enjoy the first course. Remind the students and parents that the sprouts were grown by the students.

④ Second Course (10 minutes)

Pizza time! Eat and enjoy!

⑤ Benching (5 minutes)

When the meal is complete, either the coordinator or another appropriate member of the community should say the *Birkat Hamazon*/ Blessing after a meal. While this practice will be familiar to some and new to others, it is beneficial for everyone to frame the context of the blessing.

After the meal it is Jewish tradition and practice to say a blessing. This is based on text in Deuteronomy 8:10 which says

דברים פרק ח פסוק י

וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת ה' אֱלֹהֶיךָ עַל הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ:

When you have eaten your fill, give thanks to the LORD your God for the good land which He has given you.

⑥ Transform the Dining Space to Learning Space/ Clean up (10 minutes)

Everyone should clean up his or her individual tables. (Clean up can also happen as people finish eating and before benching.) Encourage the students to take charge of clean-up. Everyone should wash 1-2 bowls and other serving pieces. Clean-up can become a fun game as students are selected to wash the largest or messiest bowl. This will make it easier to get everyone to pitch in.

B) Family Learning Component: To Till and To Tend

① Introduction (5 minutes)

The facilitator for the event will introduce the second half of the evening, which will include different activities based on the Genesis 2:15 text, to till and to tend. The first activity will be done in small groups, either as a family or a small family can join another family so there are about 4 people in each group.

② To Till and To Tend text discussion (10 minutes)

Read the text and use the questions to guide the groups' discussion.
NOTE: Pass out worksheet

וַיִּקַּח ה' אֱלֹהִים אֶת הָאָדָם וַיְנַחֵהוּ בְּגֶן עֵדֶן לְעִבְדָּהּ וּלְשֹׁמְרָהּ:

The LORD God took the man and placed him in the garden of Eden, to till it and tend it.

Genesis 2:15

1. Over the course of a week, students sprouted in class. What tasks were involved in caring for the sprouts? What would happen if we hadn't done it?

2. How did it feel to "guard" or "keep" the sprouts? What does it mean to keep something for someone, in contrast to "owning" it?

3. What is lishomra/לְשֹׁמְרָהּ?

4. What does it mean to work in the land, in contrast to serving it?

5. What is laavod/לְעִבְדָּהּ?

③ Agree-Disagree Continuum Activity (15 minutes)

The facilitator will draw everyone back together. In order to continue to reflect on this passage, there is an Agree-Disagree Continuum set up. Along one wall are five signs: Totally Agree, Agree, Neutral, Disagree, Totally Disagree

The facilitator will read a statement and everyone needs to move in front of the sign that represents what they think about the statement. After the statement is read, the facilitator will ask a 1-2 people from each point along the continuum to share their point of views.

Statement 1: Human beings own the earth.

Statement 2: Laavod/לְעִבְדָּהּ and lishmora/לְשֹׁמְרָהּ are the same thing.

Statement 3: Earth is a gift that is meant for the benefit of us all.

Statement 4: It is not possible for human to both use the land and preserve the land.

④ Agree-Disagree Continuum Activity Reflection (10 minutes)

All the participants will return to the small group they were in for the text discussion.

Go around in a circle and spend a few minutes sharing what you learned during the activity that surprised you and any other comments about the statements that you weren't able to share with the large group.

What did you learn during the last activity? What surprised you about making a choice along the continuum? What surprised you about someone else's choice?

Family Cooking & Learning Night

5 Building a larger framework (10 minutes)

In your group, you will receive a large sheet of chart paper and a marker. As a group brainstorm all the answer to the following question:

In what other ways does Jewish tradition connect us to the environment?

Ask each group to post their brainstorm on the wall. Go around and have every group share 1-2 responses from their brainstorm.

6 Closing (10 minutes)

Thank the people who helped to make the event possible. Thank the parents and students for coming and participating all evening. Distribute the feedback form to all participants and ask them to please take a few minutes to complete the form. Announce future events. Encourage everyone to continue the conversations as they get home, over the dinner table, after school, etc. Collect the feedback form from participants.

RUNNING THE EVENT

Facility Requirements

- Kitchen: ovens and adequate sinks for hand washing
- Large room: tables and chair for approximately 50 people

Materials

- 2 large ovens
(or more depending on number of guests)
- 4 baking sheets
- 20 cutting boards
- 20 kid-friendly knives (extra-thick handles)
- 3 large bowls (for cheese, sauce & lettuce)
- 10 medium bowls (for veggies & sauce)
- 2-3 bowls (for scraps)
- 2-3 cheese graters
- Measuring spoons
- Measuring cups
- 1 can opener
- 4-5 pitchers (for dinks)
- Serving utensils
 - 2 sets of tongs (cheese & lettuce)
 - 4-5 large spoons
 - 4-5 large forks
- 50 - 100 plates (plates are used for preparing the pizza and after to eat the pizza)
- 50 forks & knives
- 50 cups
- Napkins
- Hand soap
- Dish soap
- Aluminum foil
- Pen
- Towels

Family Cooking & Learning Night

A note about ingredients: The veggies listed below are simply to provide a guide in terms of type of veggies to purchase and quantities. Substitutions to the list are encouraged, particularly to take advantage of seasonally veggies that are available when the Family Night event is being held. Also, please check with school administrators to find out if there are any allergies that you need to consider when buying ingredients.

Pizza Ingredients

- 25 whole wheat pitas + 2-3 for blessing before the meal
- 4 pounds mozzarella cheese (slightly more than 1 oz/ pita)
- 2 tablespoon dried basil
- 2 tablespoon dried oregano
- 1 tablespoon garlic powder (if desired)
- 1 tablespoon ground black pepper
- 6 (15-ounce) cans tomato sauce
- 2 (4-ounce) cans tomato paste
- 2 8-ounce packages of white button mushrooms
- 3 peppers, red, yellow, and/or green
- 1 jar of sun-dried tomatoes
- 1 onion
- 1 cans black olives

Salad Ingredients

- 2 heads Red leaf lettuce
- 1 bag of carrots
- 5 tomatoes or 2 pints cherry tomatoes
- 2 cucumbers
- 1 bag celery
- Classroom sprouts!

Orange Spritzers

- 5-6 pint bottles of Seltzer
- 2-3 ½ gallons of orange juice

Teaching Component Materials

- **To Till and To Tend** worksheet
- Large chart paper
- Five signs: Totally Agree, Agree, Neutral, Disagree, Totally Disagree
- Markers
- Benchers
- Copies of Feedback Form for all participants

Table decorations Materials

- Table cloths or place mats
- Markers
- Construction paper
- Other room or table decorations
- Masking tape

Family Cooking & Learning Night

Set up

Table One: Making the Sauce & Preparing the Cheese

4-6 people

Equipment & Food

- 4 pounds mozzarella cheese (slightly more than 1 oz/ pita)
- 2 tablespoon dried basil
- 2 tablespoon dried oregano
- 1 tablespoon garlic powder (if desired)
- 1 tablespoon ground black pepper
- 6 (15-ounce) cans tomato sauce
- 2 (4-ounce) cans tomato paste
- 1 can opener
- Measuring spoons
- 2-3 cheese graters
- 2-3 Cutting boards
- 2 large bowls
- 1 large spoon

Instructions

Follow recipe to prepare sauce & grate cheese

Table Two: Prepping the Pizza toppings

8-10 people

Equipment & Food

- 2 8-ounce packages of white button mushrooms
- 3 peppers, red, yellow, and/or green
- 1 jar of sun-dried tomatoes
- 1 onion
- 2 cans black olives
- 5 bowls
- 1 scrap bowl
- 8-10 knives
- 8-10 cutting boards

Instructions

Follow recipe to prepare veggies

Family Cooking & Learning Night

Table Three: Prepping the Salad

8-10 people

Equipment & Food

- 2 heads Red leaf lettuce
- 1 bag of carrots
- 5 tomatoes or 2 pints cherry tomatoes
- 2 cucumbers
- 1 bag celery
- 1 large bowl (for lettuce)
- 4 bowls
- 1 scrap bowl
- 8-10 knives
- 8-10 cutting boards

Instructions

Follow recipe to prepare veggies

Table Four: Prepping the Pita

2-4 people

Equipment & Food

- Pita
- Baking sheets

Instructions

Follow recipe to warm pitas

Table Five: Make the Orange Spritzers

1-2 people

Equipment & Food

- Orange juice
- Seltzer
- Pitcher

Instructions

Follow recipe to make spritzers

Table Six: Decoration Table

Materials

- Table cloths or place mats to decorate
- Markers
- Construction paper
- Other room or table decorations
- Masking tape

Offer a topic, such as planting or cooking, that everyone can become inspired by as they create their decorations.

Pita Pizza Recipe

1. Wash your hands with soap and warm water!
2. Preheat oven to 425 degrees F (220 degrees C).
3. Warm pitas in the preheated oven or in a microwave for 1 minute, or until soft.
4. Open the tomato sauce and tomato paste cans, empty into a large bowl
5. Measure out 1 tablespoon dried basil into sauce
6. Measure out 1 tablespoon dried oregano into sauce
7. Measure out ½ tablespoon garlic powder (if desired) into sauce
8. Measure out ½ tablespoon ground black pepper into sauce
9. Stir sauce & set aside
10. Grate cheese
11. With a damp towel, wipe the mushrooms clean. Cut off the stems and slice mushrooms.
Place in bowl.
12. Wash the peppers. Slice in half. Remove stem and inside white “ribs.” Cut the peppers into bite size pieces. Place in bowl.
13. Open jar of sun-dried tomatoes, drain, and arrange in bowl.
14. Peel the onion. Cut off the root and stem ends. Cut the onion in half. Cut slices. Place in bowl.
15. Open the cans of black olives. Slice olives. Place in bowl.
16. Set up “Make Your Own Pita Pizza” buffet. First, the pita, sauce, cheese, toppings.
17. Scoop about ¼ cup of sauce onto your pita and lightly spread it.
18. Scoop about ½ cup of mozzarella cheese onto your pita and lightly spread it.
19. Sprinkle 2-3 veggie toppings.
20. Cover baking sheet with aluminum foil.
21. Place the pitas on a large baking sheet and write each person’s name in pen next to their pizza. Place pizza in the preheated oven for about 8 minutes, or until the pita bread has reached desired crispness.
22. Serve whole, or cut into slices.

Family Cooking & Learning Night

Salad Recipe

1. Wash your hands with soap and warm water!
2. Wash the lettuce. Remove the core. Tear leaves into bite size pieces. Place in large bowl.
3. Wash the carrots. Cut off the very bottoms and tops. Cut into circles. Place in a bowl.
Note: Peeling is not necessary if you clean them well. Most of the nutrients are right under the skin and peeling them removes them.
4. Wash the tomatoes. Remove the stem. Slice. Place in bowl.
5. Wash the cucumbers. Cut off the very bottoms and tops. Cut the cucumber in half, the long way. Cut into half circles. Place in a bowl.
6. Wash the celery. Cut off the tops and bottoms. Cut into small pieces. Place in a bowl.
7. Set up the "Make Your Own Salad station" Remember to include the sprouts!
8. Allow everyone to take as much or as little of an item as they like.

Family Cooking & Learning Night

Spritzer Recipe

1. Wash your hands with soap and warm water!
2. Pour equal parts of orange juice and seltzer into a large pitcher.
3. Stir and enjoy!

Name: _____

Min Ha'Aretz: Family Evening Program Worksheet

בראשית ב:טו

וַיִּקַּח ה' אֱלֹהִים אֶת הָאָדָם וַיִּנְחֵהוּ בְּגַן עֵדֶן לְעַבְדָּהּ וּלְשָׁמְרָהּ:

The LORD God took the man and placed him in the garden of Eden, to till it and tend it.
Genesis 2:15

① Over the course of a week, students sprouted in class. What tasks were involved in caring for the sprouts? What would happen if we hadn't done it?

② How did it feel to "guard" or "keep" the sprouts? What does it mean to keep something for someone, in contrast to "owning" it?

③ What is lishmora/לְשָׁמְרָהּ?

④ What does it mean to work in the land, in contrast to serving it?

⑤ What is laavod/לְעַבְדָּהּ ?

Family Cooking & Learning Night



Evaluation Form

1. Who are you? Please check one. 6th Grade Student Mother Father Sibling (Brother/Sister)
2. Who attended from your family? Please check all that apply & include ages of siblings. 6th Grade Student
 Mother Father Sibling (Age ___) Sibling (Age ___) Sibling (Age ___)
3. Please rate the sessions you attended by circling a number from 1 to 5 (1=poor, 2=fair, 3=good, 4= excellent).
If you missed a session, please circle N/A.

Making Dinner Together

1 2 3 4 N/A

Comments

Eating Dinner Together

1 2 3 4 N/A

Comments

Text Study: To Till and To Tend

1 2 3 4 N/A

Comments

Agree-Disagree Continuum Activity

1 2 3 4 N/A

Comments

4. Did you learn something new tonight? (Circle one) **YES** **NO** Please explain & be as specific as you can.

5. Were you inspired by something you experienced tonight? (Circle one) **YES** **NO** Please explain.

6. What is your overall rating of this program? (Please circle a number that reflects your opinion)

1 2 3 4
Poor Fair Good Excellent

7. Please add anything else you would like us to know about your experience tonight.

7. Do you want to participate in other family education experiences? (Circle one) **YES** **NO** Please explain.

Name (optional): _____ Contact information (optional): _____

Family Cooking & Learning Night



SIGN-IN DATE _____

PARENT NAME	CONTACT INFO phone/email (optional)*

Family Cooking & Learning Event

*Min Ha'aretz is a pilot project. We are grateful to those parents who provide contact information so that we can ask for additional feedback about your family's experience in the program.

Farm Trip

OVERVIEW

The farm trip provides an opportunity for students to take their learning from the classroom to the farm and for the farm to inform more deeply what they have learning in the classroom. The main goal of the farm trip is for the students and parents to personally experience some of the work that happens on a farm. Depending on the time of the year, this can include planting seeds, transporting seedlings from greenhouses to the field, or even harvesting. The specific suggestions below should be incorporated into the farm trip as a way to bring the classroom study Min Ha'Aretz to the farm.

GETTING STARTED

Finding a local farm

Visit www.localharvest.org and search for a local farm in your area. There is a great variety in what a farm offers, some only have vegetables and others have chickens, goats, sheep, cows, honey making and more. Many farms will allow students to pick vegetables that can be part of their lunch during the visit. Once you locate a farm, make sure to ask about appropriate clothing, food, and drinks for the trip.

Transportation

Transportation coordination needs to happen well in advance of the trip date. If students are arriving in different vehicles, remind them the importance of arriving at time so everyone can get started on activities together.

Parent Chaperones

Ideally there will be one chaperone for every four to six students. Please plan accordingly.

Materials

- **Worksheet** (optional)
- Pencils
- Clipboards
- Copies of Feedback Form for all participants

Farm Visit: Day of the Trip

Introduction to the Farm

Gather the group together and introduce the farmer and what activities will be done during the day.

Incorporation of Min Ha'Aretz

There are a number of different activities and ways to incorporate them on the farm. Select one or more activity and inform the farmer about your plans. A sample worksheet is also provided.

Discussion: Planting, Transporting, Harvesting

בראשית ב:טו

וַיִּקַּח ה' אֱלֹהִים אֶת הָאָדָם וַיְנַחֵהוּ בְּגֵן עֵדֶן לְעִבְדָּהּ וּלְשֹׁמְרָהּ:

The LORD God took the man and placed him in the garden of Eden, to till it and tend it.
Genesis 2:15

Does working on the farm change how you think about laavod (till/work) and leshmora (tend/guard/keep)? Why or why not?

Discussion: Taking Care of the Animals: Feeding Chickens, Milking Cows, Gathering Honey

One way to put tza'ar ba'alei hayim into practice is to raise animals using methods that do not cause them any suffering.

What work do the animals do on the farm? Is this work a burden for the animal or just the animal's job? Is the farm putting tza'ar ba'alei hayim into practice?

Farm Trip

Activity: Sustainable Farming

Explore what ways the farm you are visiting is sustainable. A sustainable farm meets the needs of the present and makes sure to be able to also meet the needs of the future generations.

What does the farm do to meet their needs today while making sure that the future generations also meet their needs?

Do they produce one type of vegetable or many different ones? Why is one method more sustainable than the other?

How do they water their fields? Does it use a lot of water or little water?

What do they do with waste? Does it build up and cause pollution or is it used for manure?

Activity: Design Your Own Farm

After walking around the farm, give each student a blank piece of paper and ask them to design their own farm.

- What fruits and vegetables will they grow?
- What animals would they have on the farm?
- What will they do with waste?

Let students know that they will share their farm drawings with their classmates. They need to think about *what* they want on your farm and *why*.

Activity: Reduce, Reuse, Recycle

For a farm to be productive, they often practice reducing, reusing, and recycling in a lot of different, creative ways. For example, farms reduce waste by turning animal waste into manure. Farms reuse boxes and crates again and again in variety of different ways.

Students have reviewed the concepts of reducing, reusing, and recycling in the classroom. This is an opportunity to connect the concepts learned in the classroom to what happens on the farm. In addition, parents and students, together, can think about ways to practice these things in their own lives.

Ask for parents and their children to sit together and answer the following questions:

- 1) How does the farm reduce, reuse, and recycle?
- 2) How do we as a family reduce, reuse, and recycle?
- 3) What can we learn from the farm about reducing, reusing, and recycling in our own homes?

After about 5 minutes ask a few people to share their thoughts about how the farm reduces, reuses, and recycles. Ask a few people to share their thoughts about how they can do these things more in their own homes.

Farm Trip

Closing

At the end of the visit, thank the farmers and others who helped to make the event possible. Thank the parents and students for coming and participating. Distribute the feedback form to all participants and ask them to please take a few minutes to complete the form. Announce future events. Encourage everyone to continue the conversations as they get home, over the dinner table, after school, etc. Collect the feedback form from participants.

Farm Trip Worksheet

During the trip today you will be visiting a farm. As you walk around the farm, think about the following words and concepts that we learned about in the classroom, *lishmora*/לְשִׁמְרָה, *laavod*/לְעֵבֶדָה, *tza'ar ba'alei hayim*, and to reduce, reuse, recycle, שִׁמוּשׁ מְחֻדָּשׁ, הַפְחָתָה, מִיחְזוּר.

Part I

Write down a few notes to answer each of the following questions.

① How do the farmers treat its animals?

② How are the farmers protecting and guarding the earth?

③ How are the farmers reducing, reusing, and recycling?

Part II

④ Choose one of the concepts above and suggest to the farmer one way of being more respectful of this concept.

Farm Trip Feedback Form

Your answers help to strengthen this program. Feel free to continue your response on the back of this sheet.

Today's date is _____

1. Who are you? Please check one. Min Ha'Aretz Student Mother Father Sibling (Brother/Sister)

2. Who attended from your family? Please check all that apply & include ages of siblings. Min Ha'Aretz Student
 Mother Father Sibling (Age ___) Sibling (Age ___) Sibling (Age ___)

3. Did you do something new today? (Circle one) **YES** **NO** Please explain & be as specific as you can.

4. Were you inspired by something you experienced at the farm? (Circle one) **YES** **NO** Please explain.

5. What is your overall rating of this program? (Please circle a number that reflects your opinion)

1 2 3 4
Poor Fair Good Excellent

6. Please add anything else you would like us to know about your experience on the farm.

7. Do you want to participate in other family education experiences? (Circle one) **YES** **NO** Please explain.

Name (optional): _____ Contact information (optional): _____

Farm Trip



SIGN-IN DATE _____

PARENT NAME	CONTACT INFO phone/email (optional)*

Farm Trip

*Min Ha'aretz is a pilot project. We are grateful to those parents who provide contact information so that we can ask for additional feedback about your family's experience in the program.

Farmers' Market Trip

OVERVIEW

Farmers' markets are colorful, vibrant places that allow students to see a local food system in operation. A visit to the local farmers' market connects students directly with the person who is growing and selling food and lets the students see a farmers' market in action. The trip provides a platform for students to explore the variety of foods available in their area and ask farmers about the concepts learned in the classroom, such as the growing environment of the foods, whole foods, food miles, and much more.

GETTING STARTED

Finding a local farmers market

Visit www.localharvest.org and search for a local market in your area. It is recommended to visit the market prior to the trip, either the teacher or a parent chaperone. Some markets have a table that is run by the market to provide more information to the customers. Check in with the market organizers to let them know about the students visit. While this is not a requirement for a visit, sometimes organizers will have additional information about the market that you will want to share with students. When you visit the market, look around for a good place for snack. Often the market is near a park or other common area.

Transportation

The type of transportation, such as a bus, subway, or carpool, will determine when the information in the section "Reminders prior to arriving at the market" should be delivered. Transportation coordination needs to happen well in advance of the trip date.

Parent Chaperones/ Teachers

Ideally the students will be in groups of 4-6 students per adult. Plan accordingly to have enough adults for the amount of students.

Money

The market will have plenty of food for sale. Depending on the culture at your school, students should be told to bring \$2-\$5 (maximum) to spend at the market on a snack. Fruit in season will be less than \$2 per fruit, so students do not need to bring a large amount of money, and should be discouraged to do so.

MATERIALS

- ***Farmers' Market Worksheet***
- Pencils
- Clipboards

Farmers' Market Trip

Farmers' Market: Day of the Trip

Reminders prior to arriving at the market

- 1) Remind students that the market is open to the public and they should be respectful by keeping their voices lower and staying together in groups
- 2) Remind students that all the food is for sale, some stands might have samples for the students to try, otherwise, the food is to look at but not to touch
- 3) Announce market travel groups – depending on the number of adult chaperones- divide students into groups of 4-6 students per adult. The markets may be crowded and it is easier to travel to the different stands in smaller groups.

Introduction to the Market (10 minutes)

Upon arrive at the market, gather the students together at the edge of the farmers' market and ask students to divide into their travel groups. The chaperones should provide handouts, pencils, and clipboards to each group. Remind students to travel together.

Travel the Market (20 minutes)

Allow students time to look at the produce and food items for sale around the market. Remind them to fill out their worksheets as they travel to the different stands.

Enjoy your snack (10 minutes)

Find a common area that is slightly away from the market to enjoy a snack straight from the farmers' market.

Farmers' Market Visit Debriefing (10 minutes)

Before returning to school, gather students in a big circle (or in their travel groups if the class is too large). The students should share something from their worksheet that they found fascinating/interesting/surprising!

Farmers' Market Trip

Name: _____

Farmers' Market Worksheet

① Write a list of all the different vegetables and fruits you can find at the market. Circle the vegetables and fruit that you eat.

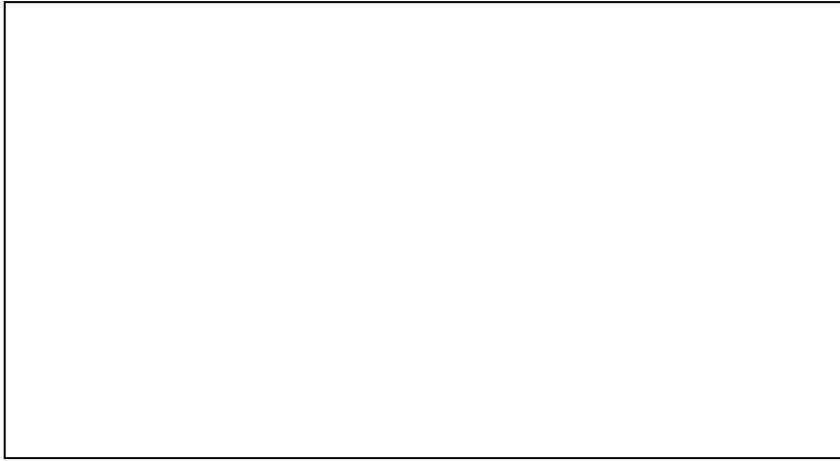
Vegetables	Fruits

② There is a lot of food besides fruits and vegetables at the market. What other foods do you find at the farmers' market?

Farmers' Market Trip

Farmers' Market Trip

③ Draw a picture of a fruit or vegetable.



④ Interview a farmer or farm worker at the market. *(Remember your question ideas from class.)*

Farmers' Market Trip

Farmers' Market Trip

Farmers' Market Trip Feedback Form

Your answers help to strengthen this program. Feel free to continue your response on the back of this sheet.

Today's date is _____

1. Who are you? Please check one. Min Ha'Aretz Student Mother Father Sibling
(Brother/Sister)

2. Who attended from your family? Please check all that apply & include ages of siblings. Min Ha'Aretz Student
 Mother Father Sibling (Age ____)

Sibling (Age ____)

Sibling (Age ____)

3. Is this your first time at a Farmers' Market? (Circle one) **YES NO**
If this is not your first time at a Farmers' Market, how often do you go?

4. Did you do something new at the Farmers' Market today? (Circle one) **YES NO**
Please explain & be as specific as you can.

5. Were you inspired by something you experienced at the market? (Circle one) **YES NO** Please explain.

6. What is your overall rating of this program? (Please circle a number that reflects your opinion)

1 2 3 4
Poor Fair Good Excellent

7. Please add anything else you would like us to know about your experience at the farmers' market.

8. Do you want to participate in other family education experiences? (Circle one) **YES NO** Please explain.

Name (optional): _____ Contact information (optional): _____

Farmers' Market Trip



SIGN-IN DATE _____

PARENT NAME	CONTACT INFO phone/email (optional)*

Farmers' Market Trip

*Min Ha'aretz is a pilot project. We are grateful to those parents who provide contact information so that we can ask for additional feedback about your family's experience in the

Entrance Card

What are the connections you think about when you hear the words "food" and "Jews"?

Text Study: Seeds

בראשית פרק א : כט

הַיְאֹמֵר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת כָּל עֵשֶׂב זֶרַע זֶרַע אֲשֶׁר עַל פְּנֵי כָל הָאָרֶץ וְאֶת כָּל הָעֵץ אֲשֶׁר בּוֹ פְרִי עֵץ זֶרַע זֶרַע לָכֶם יִהְיֶה לְאֹכְלָהּ:

G-d said, "See, I give you every seed-bearing plant that is upon all the earth, and every tree that has seed-bearing fruit; they shall be yours for food."

Genesis 1:29

① What is G-d's initial plan for what people are to eat?

② How is the word "seed" used in this text?

③ What is the connection between seeds and food?

④ Where does our food come from?

Sprout Farmers: Planting Instructions

Calling all farmers! Sprouts are not only fast and simple to grow, they're also yummy to eat and a great source of nutrients, such as vitamins, minerals, fiber, and protein to keep you healthy and filled with energy.

1. Introduction

Hold a seed in your hand.

The dry seeds you hold in your hand are sleeping. Each seed contains a tiny plant that is waiting for the right conditions to germinate, or start to grow. Seeds wait to germinate until three needs are met: water, correct temperature (warmth), and a good location (in soil, moisture, etc.). Germination can apply to anything as it expands from a small existence or germ. To wake them up all you need to do is give them water or plant them in the ground at the right time of year. A seed that is alive but asleep is called dormant. Sometimes seeds can't be woken up the normal ways and you have to break the dormancy by freezing them or laying them out in the light, but these seeds will wake up with just a soak in cool water. No dirt needed! The class will grow a healthy crop of sprouts in wide-mouth glass jars with cheesecloth stretched over the mouths.

Each seed has its own ideal sprouting time. Depending on which seed is used, after three to eight days they will have grown to ¼ inch up to one inch in length and you can eat them.

Sprouts are very nutrient dense – nutrient density refers to the amount of nutrients per calorie. There are a lot of nutrients in a seed and not a lot of calories.



2. Gather & Examine Materials

Materials

- 1/3 cup red sprouting lentils (or other seed) * Note: the beans need room to sprout, do not put more than approximately 1/3 cup in the jar
- 1 wide-mouth glass pint jar
- 1 piece of cheesecloth cut large enough to cover the jar
- 1 rubber band large enough to cover the mouth of the jar

What is cheesecloth?

Cheesecloth is a loose woven cotton cloth used in cheese making. We will use it to allow water to drain out of the jar without seeds escaping.

Lesson 1 – Worksheet 3

3. Follow Day One Sprouting Procedure

Yields approximately 1 cup (1/2 lb.) of sprouts per jar

Day 1

1. Put 1/3 cup of red sprouting lentils into each glass jar.
2. Add 2-3 times as much cool water.
3. Mix to assure even water contact for all.
4. Cover mouth of jar with cheesecloth, secured with a rubber band to make rinsing easy!
5. Allow seeds to soak overnight, covered only by cheesecloth.



4. Plan Care Taking Schedule for Day Two – Four

Day 2

6. Drain off the soak water and rinse the beans thoroughly with cool water. *Note: Water may be starchy to start. For healthy sprouting, rinse and rinse until water runs clear.*
7. Remove cheesecloth and pick out any damaged or broken seeds.
8. Secure cheesecloth over the mouth of the jar with the rubber band.
9. Set on a surface out of direct sunlight and at room temperature (70° is optimal).
10. Rinse (through cheesecloth) 2x daily to keep sprouts constantly damp. Drain excess water.

Days 3-4

11. Continue to rinse and drain the sprouts 2 times every day
12. Taste your sprouts once per day. They may taste chalky to start.
13. Repeat steps 10 and 11 until sprouts are ready to harvest, any time between Day 3 and 8.
14. Keep the jars away from light for the first few days. Once seeds/beans begin to sprout, move the jar into light to activate the chlorophyll and turn sprouts green.
15. Stop when beans have sprouted 1/4 inch roots and no longer taste chalky. They are edible even before they develop a green tip. *Note: Sprouts sprout at different times, so you don't have to wait for all of them to actually pop a root (sprout) before the harvest.*



5. Harvesting Procedure

Sprouts are done 8-12 hours after your final rinse. Drain them as thoroughly as possible after that final rinse. The goal during the final 8-12 hours is to minimize the surface moisture of your sprouts; they will store best in your refrigerator if they are dry to the touch.

NOTE: Keeping Sprouts

Keep your sprout crop in a container (glass or plastic) and store them in your refrigerator for up to 2 weeks. Place a damp towel above them to keep in moisture. Enjoy!

Sprouting Seeds Care Plan

Day 2: Morning

- Drain off the soak water and rinse the beans thoroughly with cool water. *Note: Water may be starchy to start. For healthy sprouting, rinse and rinse until water runs clear.*
- Remove cheesecloth and pick out any damaged or broken seeds.
- Secure cheesecloth over the mouth of the jar with a rubber band.
- Set on a surface out of direct sunlight and at room temperature (70° is optimal).
- Rinse (through cheesecloth) to keep sprouts constantly damp. Drain excess water.

Seed Caretakers

Day 2: Afternoon

- Rinse (through cheesecloth) to keep sprouts constantly damp. Drain excess water.
- Set on a surface out of direct sunlight and at room temperature (70° is optimal).

Seed Caretakers

Day 3: Morning

- Rinse (through cheesecloth) to keep sprouts constantly damp. Drain excess water.
- Set on a surface out of direct sunlight and at room temperature (70° is optimal).
 - Once seeds/beans begin to sprout, move the jar into light to activate the chlorophyll and turn sprouts green.
- Stop when beans have sprouted ¼ inch roots and no longer taste chalky.

Seed Caretakers

Day 3: Afternoon

- Rinse (through cheesecloth) to keep sprouts constantly damp. Drain excess water.
- Taste. They may taste chalky to start.
- Set on a surface out of direct sunlight and at room temperature (70° is optimal).
 - Once seeds/beans begin to sprout, move the jar into light to activate the chlorophyll and turn sprouts green.
- Stop when beans have sprouted ¼ inch roots and no longer taste chalky.

Seed Caretakers

Day 4: Morning

- Rinse (through cheesecloth) to keep sprouts constantly damp. Drain excess water.
- Taste. They may taste chalky to start.
- Set on a surface out of direct sunlight and at room temperature (70° is optimal).
 - Once seeds/beans begin to sprout, move the jar into light to activate the chlorophyll and turn sprouts green.
- Stop when beans have sprouted ¼ inch roots and no longer taste chalky.

Seed Caretakers

Day 4: Afternoon

- Rinse (through cheesecloth) to keep sprouts constantly damp. Drain excess water.
- Taste. They may taste chalky to start.
- Set on a surface out of direct sunlight and at room temperature (70° is optimal).
 - Once seeds/beans begin to sprout, move the jar into light to activate the chlorophyll and turn sprouts green.
- Stop when beans have sprouted ¼ inch roots and no longer taste chalky.

Seed Caretakers

Min Ha'Aretz Student Survey (Pre-Curriculum)

Date: _____

Grade Number: _____

Please circle one: Female Male

Section 1

1. Circle the whole foods.

Popcorn	Potato	Bread	Apple
Applesauce	Wheat berry	Apple pie	Peanut butter

2. What is the meaning of the phrase "**shomrei adamah**"?

- a) Guardians of the Earth
- b) Land owners
- c) Earth movers
- d) All the above

3. Which is not an example of making a sustainable choice?

- a) Composting food scraps
- b) Reusing plastic water bottles
- c) Bringing your lunch in a reusable bag
- d) All the above are examples of sustainability

4. What is the meaning of the phrase "**shmirat ha'guf**"?

- a) Caring for the land
- b) Caring for your body
- c) Caring for animals
- d) Caring for your family

5. What is the meaning of the phrase "**tsar ba'alei chayim**"?

- a) Caring for the land
- b) Caring for your body
- c) Caring for animals
- d) Caring for your family

6. Leaving the corners of your field for those in need is an example of which agricultural practice?

- a) Peah
- b) Orlah
- c) Shmita
- d) Yovel

Section 2

7. How often do you sit down and eat a meal (breakfast, lunch, dinner, snacks) together as a family (at least 1 parent and 1 child) at home?

- ___ Less than once a week
- ___ 1-2 times a week

- 3-4 times a week
- 5-6 times a week
- 7 times a week

8. When you discuss food in your home, what are the top 3 topics you talk about?
Check the 3 topics you talk about MOST.

- What's for dinner tonight
- Where does food come from
- Is the food kosher
- When is it snack time
- Is the food healthy
- Importance of trying new foods
- Other: _____

9. Below are some ways that the choices you make in your home about food and eating may be connected to Jewish tradition.

Check all that apply to your family.

- We eat healthy food as part of our Jewish tradition.
- We say blessing(s) at meals.
- We keep kosher.
- Other ways our food at home is part of Jewish tradition: _____
- No, our food at home is not connected to Jewish tradition.

10. Does your family have any meal-time traditions?

- Yes
- No

If yes, please briefly describe:

Section 3

11. Rate how **important** the following are to you. Check the best answer.

		Not Important	Somewhat Important	Important	Very Important
a.	Help prepare/cook food for your meal				
b.	Know where your food comes from				
c.	Say a blessing before you eat				
d.	Understand Jewish tradition about the environment and food				
e.	Read the ingredient labels on food packages				
f.	Eat whole foods				

Name _____

Text Study: Travel through "A Good Land"

דברים ח:ז-י

כִּי יִקְוֶה אֱלֹהֶיךָ מִבְּיָאֵךְ אֶל אֶרֶץ טוֹבָה אֶרֶץ נַחְלֵי מַיִם עֵינַת
 וְתַהֲמַת יִצְאִים בְּבִקְעָה וּבְהָרִ: אֶרֶץ חֲטָה וּשְׁעָרָה וְגִפְנִים וְתַאֲנָה וְרִמּוֹן
 אֶרֶץ זֵית שָׁמֶן וְדִבְשׁ: אֶרֶץ אֲשֶׁר לֹא בְּמַסְכֵּנֶת תֹּאכַל בָּהּ לֶחֶם לֹא
 תַחֲסֹר כָּל בָּהּ אֶרֶץ אֲשֶׁר אֲבָנֶיהָ בְּרֹזֶל וּמַהֲרָרֶיהָ תִּחְצַב נְחֹשֶׁת:
 וְאָכַלְתָּ וְשָׂבַעְתָּ וּבִרְכַתָּ אֶת יְקֹוֹק אֱלֹהֶיךָ עַל הָאֶרֶץ הַטּוֹבָה אֲשֶׁר
 נָתַן לָךְ:

For the LORD your G-d is bringing you into a good land, a land with streams and springs and fountains issuing from plain and hill; a land of wheat and barley, of vines, figs, and pomegranates, a land of olive trees and honey; a land where you may eat food without limitation, where you will lack nothing; a land whose rocks are iron and from whose hills you can mine copper. When you have eaten your fill, give thanks to the LORD your G-d for the good land which He has given you.

Deuteronomy 8:7-10

	Make a list of all the parts that make "a good land."
1.	Example: Streams
2.	
3.	
4.	
5.	
6.	
7.	
8.	

Lesson 2 - Worksheet 1

① Which characteristics found in the Torah's good land do you think are the most important?

② Think of a land you feel connected to (your hometown, Israel, your favorite vacation spot, etc). What characteristics make this a good land?

③ How is the description of your personal good land similar and different from the "Good land" text?

Build a Sustainable Farm

Farmers, in Israel and around the world, need many of the characteristics that are found in the “good land” passage to be able to grow the food we eat.

Read the following description about a choice a farmer makes on the farm. Answer the questions and decide which agricultural practice is good for the land.

Seeds

As a new farmer, you need to buy seeds to start a farm.

At “Seed-Saver,” you can buy a 50-pound bag of wheat to plant. After the wheat grows, you are able to save the seeds and use these to plant your crop next season.

At “Seed-Genius,” you can buy a 50-pound bag of wheat to plant that is specially treated to resist pests that might want to eat your crop this year. After the wheat grows, you are not able to save the seeds. Next year you will have to buy your seeds again.

① Which is good for the land today?

② Which is good for the land for the future?

③ Which would you pick? Why?

Build a Sustainable Farm

Farmers, in Israel and around the world, need many of the characteristics that are found in the “good land” passage to be able to grow the food we eat.

Read the following description about a choice a farmer makes on the farm. Answer the questions and decide which agricultural practice is good for the land.

Crops

As a new farmer, you need to decide how many crops to plant.

At “Mono-Cropper,” you can buy only buy one crop. You decide to just buy lettuce and plant only lettuce on all your land. All the seeds will grow at about the same rate, will need water at about the same time, and will be ready to harvest about the same time. When you finish your harvest, you will have tons of lettuce.

At “Diversify-This,” you are able to buy many different crops. You can plant lettuce, tomatoes, corn, and potatoes. These plants will grow at different rates and need to be harvested at different times. When you finish your harvest, you will have many different foods.

① Which is good for the land today?

② Which is good for the land for the future?

③ Which would you pick? Why?

Build a Sustainable Farm

Farmers, in Israel and around the world, need many of the characteristics that are found in the “good land” passage to be able to grow the food we eat.

Read the following description about a choice a farmer makes on the farm. Answer the questions and decide which agricultural practice is good for the land.

Irrigation - Watering Your Crops

As a new farmer, you need to decide how to irrigate your fields.

At “Drench-Me,” you can buy a sprinkler system that sprays water over the tops of all of your crops. One large sprinkler can be used that rotates around in a circle and sprays a very large area. You can keep it on wheels and move it around to cover all your fields. Not all of the water will reach the roots where it is needed most.

At “Drip-Me,” you can buy the materials for a drip irrigation system. This system is very water-efficient as the water goes directly to the roots where it is needed most. There is more work to set it up. You need to put tubing alongside all your crops in order to install the system. Sometimes a computer system is needed to make sure all the crops are properly watered without any water waste.

① Which is good for the land today?

② Which is good for the land for the future?

③ Which would you pick? Why?

Investigate Sustainability

Below are three websites, one for a farm, Hawthorne Valley, one for a dairy, Ronny Brook, and one for an orchard, Red Jacket. Select one site to visit and answer the questions below.

Hawthorne Valley: www.hawthornevalleyfarm.org
Ronny Brook: www.ronnybrook.com
Red Jacket: www.redjacketorchards.com

① Who operates the farm/dairy/orchard?

② How do they take care of the animals and/or grow their vegetables?

③ Do you think this is a sustainable business? Why or why not?

About Planting Seeds ...

What I know:	What I want to know:	What I have learned:

The most interesting fact I learned about planting seeds is:

Sample Seed Packet: Renee’s Garden Seeds

2		5020	
MATURE HEIGHT	6 – 8 feet	3 Perfume Delight Sweet Pea	
DAYS TO GERMINATE	10 – 14 days	4 (<i>Lathyrus odoratus</i>)	
SPACE SEEDS	2 – 3 inches	ANNUAL CLIMBING VINE	
PLANTING DEPTH	1 inch	Spring/summer bloom	
SUN/SHADE	Full sun	Frost hardy 5	
PLANT IN	Jan – June Mild climates: Fall	EASIEST TO PLANT OUTDOORS	6
		Sow seeds directly in the spring garden in full sun as early as the ground can be worked; presoak seed for 6-12 hours before planting. Sweet peas grow best in cool weather and seedlings can handle frost. In mild winter areas, plant in cool fall weather for spring bloom. Sweet peas need rich fertile soil, so dig soil deeply and enrich with aged manure or compost before planting seeds 1 inch deep and 2-3 inches apart. Erect a well anchored trellis, fence or vertical netting for these climbers before planting seeds.	
		GROWING NOTES	7
		Sweet peas bloom best when they flower before the weather gets too hot, so if spring planting, sow as early as possible, especially in regions where summer heat comes on fast. Anchor climbing supports well as these vines will grow dense and heavy with bloom. Protect seedlings from birds, slugs and snails. Mulch and keep well watered for best flower production. For longest bloom, keep faded blossoms cut.	
		THIN OR TRANSPLANT	8
		Space seedlings 4-5 inches apart when they are 2 inches tall.	

Packet Back Info Key

- 2. Quick Planting Chart:
 - Time to plant
 - Sun/Shade
 - Planting Depth
 - Spacing Seed
 - Days to Germination
 - Mature Height
- 3. Variety name
- 4. Species name
- 5. Plant type and bloom season.
- 6. Instructions for planting
- 7. Growing notes
- 8. Thinning or transplant guide

① What new information did you learn about planting seeds?

② Fill in the “What I have learned about planting seeds” section of the Planting Seeds handout.

Text Study: To Till and to Tend

בראשית ב:טו

וַיִּקַּח ה' אֱלֹהִים אֶת הָאָדָם וַיְנַחֵהוּ בְּגֵן עֵדֶן לְעִבְדָּהּ וּלְשִׁמְרָהּ:

The LORD G-d took the man and placed him in the garden of Eden, to till it and tend it.

Genesis 2:15

In Genesis 2:15 G-d has appointed us to be *shomrei adamah* – guardians or keepers of the Earth – "to till and to tend" the garden for all its inhabitants and to insure that we pass on a safe, healthy planet *l'dor vador* – from generation to generation.

① What tasks involve humans when caring for the seeds that grow in a classroom or garden?

② What would happen if we don't care for the seeds?

③ How do you feel about having to "guard" or "keep" the seeds?

④ What does it mean to keep something for someone, in contrast to "owning" it?

⑤ What does it mean to work on the land, in contrast to serving it?

Text Study: Sow in Tears and Reap in Joy

תהלים פרק קכו פסוק ה-ו
הִזְרְעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ: הַלֹּחֵד יִלְחֵד וּבִכָּה נִשְׂא מִשָּׂךְ הַזֶּרַע בֹּא יָבוֹא בְּרִנָּה נִשְׂא
אֶלְמִתּוֹ:

They who sow in tears shall reap with songs of joy. Though he goes along weeping, carrying the seed-bag, he shall come back with songs of joy, carrying his sheaves.

Psalm 126:5-6

① What are they doing when they are sad?

② What are they doing when they are happy?

③ What does the passage say about the process of planting seeds?

④ Since most people are not farmers today, what else do we “sow in tears” and “reap with songs of joy” in our lives today?

Homework

Go online to www.Wikipedia.com, www.weather.com or another online source for weather information. Find out the normal high and low temperatures and precipitation in your area for September.

Example: New York City
Normal High: 74 °F
Normal Low: 58 °F
Precipitation: 4.05 inches

① Find out the normal high and low temperatures and precipitation for one city in Israel (such as Jerusalem or Tel Aviv) and for one other city in the US.

Israeli City Name: _____ Temperature: _____

Another US City Name: _____ Temperature: _____

② How would this affect the growing environment for plants in the two different areas?

Extra Credit: What is the largest agricultural export of the region where the cities are located? How do the environmental conditions of the area affect what is exported?

Text Study: Treatment of Animals

דברים פרק כב פסוק ד

לֹא תִרְאֶה אֶת חֲמוֹר אָחִיךָ אוֹ שׁוֹרוֹ נִפְלִים בַּדֶּרֶךְ וְהִתְעַלְמָתָּ מֵהֶם הֲקָם תִּקְיָם עִמּוֹ:

If you see your fellow's ass or ox fallen on the road, do not ignore it; you must help him raise it.

Deuteronomy 22:4

① According to this passage, which animals are we required to help?

② Why do you think the text does not mention raising your own animals?

③ What does this text say about how we should treat animals?

Chevruta One
Examine a Chicken's Work on a Farm

① What work does a chicken do on the farm?

② Is this work a burden for the animal or just the animal's job?

③ How do you know when a task for an animal is reasonable and when it is a burden?

Chevruta Two
Tza'ar ba'alei hayim & Farm Animal Conditions

Some animals are raised specifically to work on a farm and other animals are raised specifically to become food we eat.

One way we might put *tza'ar ba'alei hayim* into practice is to raise animals using methods that do not cause them any suffering. Compare the following agricultural practices in the raising of animals to see which ones might fulfill the idea of *tza'ar ba'alei hayim*.

① Where do chickens walk around during the day?

② Some chickens live in cages and others are free-range, which means they are raised without a cage and have access to the outdoors each day. What do you think the Jewish perspective on *tza'ar ba'alei hayim* would say about free-range animals and caged-animal?

Text Study: Animals at Work

Jewish law permits the use of animals to perform tasks, such as plowing or carrying heavy loads, that are considered necessary for human life. *Tza'ar ba'alei hayim*, the prohibition against unnecessary cruelty to animals, does set limits on the use of animals for these types of work.

If a thorn happened to be stuck in the animal's mouth and one threshed with it while it was unable to eat, or if one caused a lion to lie down nearby [thereby frightening the animal]...or if the animal was thirsty and one failed to give it water...all this is forbidden.

Maimonides, Mishneh Torah, Hilkhos S'khirut 13:3

① What treatment of animals is not permitted according to Maimonides?

② Based on this reading, is it possible to prevent suffering on a farm?

Homework

Meatrix Video: Go online to www.themeatrix.com and watch “The Meatrix” video. Write a paragraph answering both of the following questions:

- ① What are other examples of farm animal cruelty?
- ② What do you think the Jewish perspective on *tza'ar ba'alei hayim* would say about these practices?

Entrance Card

The Torah has specific commandments about how to cultivate and harvest crops. A few thinking questions below are in italics. Some information that might help you is beneath each question. Write a paragraph to answer each question.

① *Why might there be agricultural commandments in the Torah?*

Historical data:

During the time of the bible, the Israelites were an agricultural people. This means that they were largely (mainly) farmers, that worked the land to get food. We are going to study specific sections of the Torah that have G-d's commandments that Moses gave to the Israelites in relation to agricultural practices.

② *Why would we want to study instructions about how to harvest today?*

Historical data:

These laws have been reinterpreted by Rabbis and scholars—and students!--over thousands of years. The process of studying the texts, asking questions, and coming up with new interpretations of the texts for modern life is a part of Jewish tradition.

Peah / Corners of Your Field

Peah is the practice of not gathering the crops that are grown on the corners of your field. This law is found in the part of the book of Leviticus, which is also known as the Holiness Code. The Holiness Code includes behaviors that G-d commands the people of Israel to follow.

ויקרא פרק יט פסוק ט-י

וּבְקַצְרְכֶם אֶת קְצִיר אֲרֻצְכֶם לֹא תִכְלֶה פֶּאֶת שְׂדֵךְ לְקִצֹר וְלִקַּט קְצִירְךָ לֹא תִלְקַט: וּבְרִמְךָ לֹא תַעֲוִל וּפְרֹט בְּרִמְךָ לֹא תִלְקַט לְעֹנִי וְלְגֵר תַּעֲזֹב אֶתֶם אֲנִי ה' אֱלֹהֵיכֶם:

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

Leviticus 19:9-10

① For whom are the edges of the field?

② In the space below, draw a square. Draw a line to cut off each corner. Compare your drawing to your partners. Are they the same? Why or why not?

③ Why is there no detail in this passage about the size of the corner?

④ The passage

“אֲנִי ה' אֱלֹהֵיכֶם”

“I the LORD am your G-d” appears at the end of the text. Why would it appear here?

After discussing and answering the questions above, prepare your presentation for the class. Report back to the class on the following three questions:

① What does *peah* mean?

② Who benefits from this practice?

③ Since most students are not farmers, how can we practice *peah* today?

Shikcha / Leaving sheaves

Shikcha is the practice of not returning for forgotten bundles of cereal crops or fruit after a harvest. Cereal crops include grains such as wheat, maize (corn), barley, and rice. *Shikcha* is one of the laws governing the nature of forgetting.

דברים פרק כד פסוק יט

כִּי תִקְצֹר קִצְרִיךָ בְשָׂדֶךָ וְשָׁכַחְתָּ עֹמֵר בְּשָׂדֶךָ לֹא תָשׁוּב לְקַחְתּוֹ לִגְר לִיתוֹם וְלֵאלֵמָנָה יִהְיֶה לְמַעַן יְבָרְכֶךָ ה' אֱלֹהֶיךָ בְּכֹל מַעֲשֵׂה יָדֶיךָ:

When you reap the harvest in your field and overlook a sheaf in the field, do not turn back to get it; it shall go to the stranger, the fatherless, and the widow -- in order that the LORD your G-d may bless you in all your undertakings.

Deuteronomy 24:19

① What does this passage say you should do if you do not gather all the food the first time?

② Those in need would watch the farmers gather their harvests and wait for the forgotten sheaves. What is the difference between this and gathering *tzedukah* (charitable giving)?

③ What are the similarities between *shikcha* and *tzedukah*?

Lesson 5 - Worksheet 3

④ Since we are no longer farmers in the biblical land of Israel, what can we do to practice the spirit of this tradition?

After discussing and answering the questions above, prepare your presentation for the class. Report back to the class on the following questions:

① What does *shikcha* mean?

② Who benefits from this practice?

③ Since most students are not farmers, how can we practice *shikcha* today?

Orlah / First Fruits

Orlah is the practice of not eating the fruits from a fruit-bearing tree for its first three years. The fruits of the fourth year may only be eaten in Israel, and from the fifth year on, we may eat and enjoy its fruits.

ויקרא פרק יט פסוק כג-כה

וְכִי תֵבֹאוּ אֶל הָאָרֶץ וּנְטַעְתֶּם כָּל עֵץ מֵאֲכָל וְעַרְלָתוֹ עַרְלָתוֹ אֶת פְּרִי שְׁלֹשׁ שָׁנִים יִהְיֶה לָכֶם עַרְלִים לֹא יֵאָכֵל: וּבִשְׁנָה הָרְבִיעִית יִהְיֶה כָּל פְּרִי קֹדֶשׁ הַלְלוּלִים לִיקְנוֹן: וּבִשְׁנָה הַחֲמִישִׁית תֹּאכְלוּ אֶת פְּרִי לְהוֹסִיף לָכֶם תֵּבֹאוּ אֶתוֹ אֲנִי ה' אֱלֹהֵיכֶם:

When you enter the land and plant any tree for food, you shall regard its fruit as forbidden. Three years it shall be forbidden for you, not to be eaten. In the fourth year all its fruit shall be set aside for jubilation before the LORD; and only in the fifth year may you use its fruit -- that its yield to you may be increased: I the LORD am your G-d.

Leviticus 19:23-25

① What are the three different phases of eating (or not eating) from fruit trees?

② If there was a fruit tree outside your home and you could not eat the fruit for 4 or 5 years, how would you feel when you were finally able to eat those foods again?

③ Orlah is an example of self-control. If you are an apple farmer and can't eat or sell your fruit for 5 years, how would it feel? Why?

Lesson 5 - Worksheet 4

④ The passage

”אני ה' אלהיכם”

”I the LORD am your G-d” appears at the end of the text. Why would it appear here?

⑤ Since there is plenty of fruit available and we don't have to delay the pleasure of eating fruit, what can we do to practice the spirit of this tradition?

After discussing and answering the questions above, prepare your presentation for the class. Report back to the class on the following questions:

❶ What does *orlah* mean?

❷ Who benefits from this practice?

❸ Since we don't have to delay eating a particular fruit, how can we practice *orlah* today?

Choose one of the agricultural texts we studied in class today. Based on this text...

① How can you practice this concept in your everyday life?

② How can you practice this based on the plants that are growing in the classroom? (If the class is not growing plants, how can you practice this based on the food choices your family makes in your home?)

Agricultural Origins of the Jewish Holidays

By Professor Gary Rendsburg

The three Jewish holidays of Pesah (Passover), Shavu'ot (Weeks), and Sukkot (Booths) commemorate major events in Israel's early history. Pesah recalls the exodus from Egypt; Shavu'ot celebrates the giving of the Torah at Mt. Sinai; and Sukkot evokes the wandering in the desert. While this information is correct, if we trace the historical origins of these festivals, we discover that all three began as agricultural observances.

Pesach is associated with the barley harvest, which occurs in the early spring; Shavu'ot is associated with the wheat harvest and the ripening of the first fruits, both of which occur in the early summer; and Sukkot is the great fall harvest festival, celebrated after all produce has been gathered from the fields (note that many cultures in the world have such a holiday; for example the Canadian and American Thanksgiving feasts). These three holidays, accordingly, were markers for the ancient Israelite farmers, with their strong ties to the land – and remember that the vast majority of the people in ancient Israel were engaged in the growing of crops and the production of food.

Rendsburg is the department Chair of the Jewish Studies Department at Rutgers University.
Source: <http://jcarrot.org/the-agricultural-origins-of-the-jewish-holidays/>

① What is the connection between the Jewish holidays of Pesach, Shavu'ot and Sukkot and agriculture?

② Why do you think Jewish holidays are connected to harvest times?

③ After experiencing the grinding of wheat berries, which is just one piece of the process to make bread, has this changed how you think about the Jewish holidays that are connected to harvest times? Why or why not?

From the Sages: No Torah, No Flour

R. Eleazar b. Azariah said,

משנה מסכת אבות פרק ג' יז

Where there is no Torah,
There is no decency in human relations.
Where there is no decency in human relations,
there is no Torah.

רבי אלעזר בן עזריה אומר,

אם אין תורה, אין דרך ארץ;
אם אין דרך ארץ, אין תורה.

Where there is no wisdom,
There is no awe [of G-d].
Where there is no awe [of G-d],
There is no wisdom.

אם אין חכמה, אין יראָה;
אם אין יראָה, אין חכמה.

Where there is no understanding,
There is no knowledge.
Where there is no knowledge,
There is no understanding.

אם אין דעת, אין בינה;
אם אין בינה, אין דעת.

Where there is no flour,
There is no Torah.
Where there is no torah,
There is no flour.

אם אין קמח, אין תורה;
אם אין תורה, אין קמח.

Pirke Avot 3:17

① What does the final line of this passage mean to you?

② What else might the word "flour" mean in the last line?

③ What else might the word "Torah" mean in the last line?

④ What does the final line of this passage mean to you?

Guide to a Wheat Berry

What is a wheat berry?

A wheat berry is a whole grain, which means it contains the bran, germ, and endosperm.

What are the three parts of a whole grain?

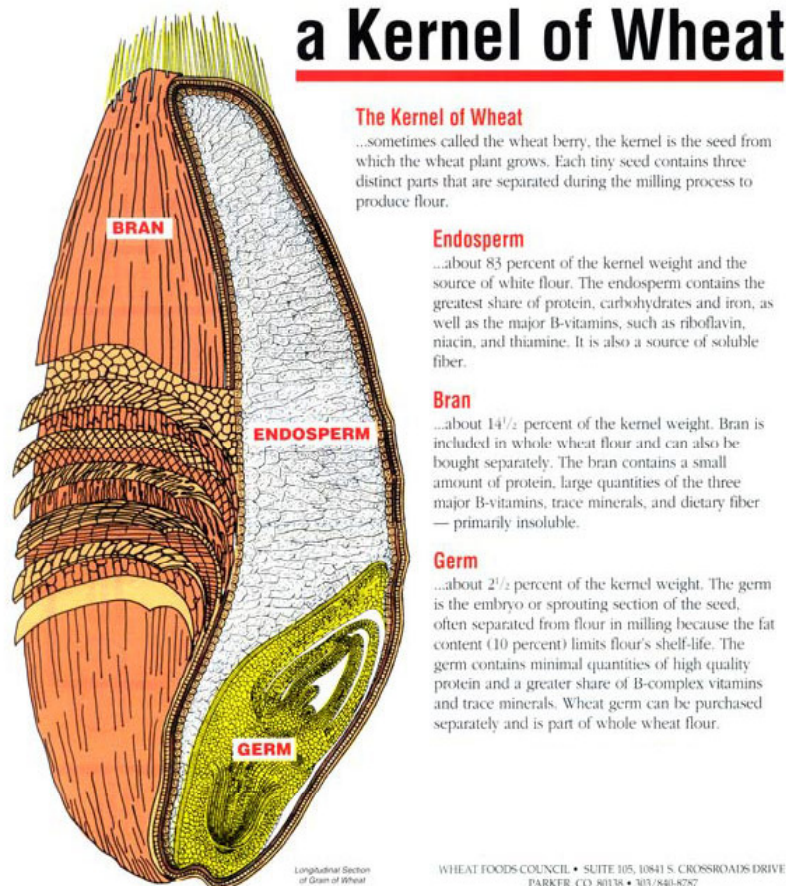
Bran is the hard outer layer that protects the seed. Bran is a good source of fiber, B vitamins, and minerals.

Endosperm provides the energy in the form of carbohydrate and protein. The part of the wheat grain that is found in white flour is primarily the endosperm.

Germ is the inner nourishment for the seed and is a good source of antioxidants, vitamin E and B vitamins.

What is the difference between whole wheat flour and white flour?

Whole wheat flour is usually brown because it contains all three parts of the wheat berry, bran, endosperm and germ. White wheat flour is missing the bran and germ (and thus many nutrients) and loses the brown color.



http://www.mainebread.com/images/wheat_diagram_big.jpg

Name _____

Lesson 6 –Homework

Homework

Read the passage from Pirkei Avot 3:17 again and your response to the final line.

Did this lesson change how you would answer this question? Why or why not?

Entrance Card

What are five examples of 'Jewish' foods and why are these foods 'Jewish'?

① _____

② _____

③ _____

④ _____

⑤ _____

Jews have lived in almost every country in the world, and have absorbed local food traditions wherever they went. By eating different Jewish foods, we can trace the Jewish people's journeys across continents and centuries. Jewish cuisine tells the story of an uprooted, migrating people. Differences in Jewish foods arose because Jews in different countries were using the ingredients that grew close to them. With Jewish people cooking over the world, there is a huge diversity of Jewish foods.

Jewish Food Around the World



① What is similar between the recipes?

② What is different between the recipes?

③ Are you surprised that some people consider these foods "Jewish"?

④ What are the similarities or differences between these foods and the Jewish foods you wrote down on your Entrance Card?

Yemenite Charoset

Yemenite Jews are those Jews who live or whose family has lived in Yemen, on the southern tip of the Arabian peninsula. The immigration of Jews into Yemen can be traced back to about the beginning of the second century CE, but between June 1949 and September 1950 almost the entire Jewish population left Yemen for Israel. Most Yemenite Jews now live in either Israel or the United States. Only a few remain in Yemen, and most of them are elderly.

1 lb. dried raisins
8 oz. pitted dates
¼ cup sugar

¼ cup chopped walnuts or
pecans
2 cups water

Put raisins and dates in a bowl and cover with water. Let stand one hour. Add the sugar and whirl the mixture in a blender, a few spoonfuls at a time, or divide the mixture in thirds and place in a food processor. Transfer the chopped fruits to a heavy saucepan and let simmer over low heat until the fruits are cooked and the liquid is absorbed. It should take about 20 minutes. Remove from the heat and place in a jar.

Venetian Charoset

Venetian Jews are those Jews who live in or are from Venice, a city in northern Italy. Many Jews visited and worked in Venice beginning in the 10th century CE; and at its peak time, around 1650, the Venetian Ghetto (where the Jews were forced to live) housed about 4,000 people. Before World War II there were still about 1,300 Jews in the Ghetto, but 289 were deported by the Nazis and only seven returned. Today, the Ghetto is still a center of Jewish life in Venice, with five synagogues, a yeshiva, and Judaica shops.

1½ cups chestnut paste
½ cup pine nuts
10 oz dates, chopped
grated rind of one orange
12 oz. figs, chopped
½ cup white raisins

2 tbsp poppy seeds
¼ cup dried apricots
½ cup chopped walnuts
½ cup brandy
½ cup chopped almonds
Honey to bind

Combine all ingredients, gradually adding just enough brandy and honey to make the mixture bind. Other Italian charoset recipes include mashed-up bananas, apples, hard-boiled eggs, crushed matzah, pears, and lemon.

– Joan Nathan, *The Jewish Holiday Kitchen*

Moroccan Charoset

Moroccan Jews settled in Morocco, located near the northern tip of Africa that is closest to Spain, after the destruction of the Temple in 70 CE. The Jewish population in Morocco has been a vibrant and active population, but after the founding of the State of Israel, many of the 265,000 Moroccan Jews emigrated to Israel and the United States. As of 2004, Morocco had a population of about 4,000 Jews; meanwhile Israel is home to nearly 1,000,000 Jews of Moroccan descent, around 15% of the nation's total population.

1¾ cups dates
1¾ cups dried figs
¼ cup wine
1 cup almonds

½ cup raisins
2 tbsp powdered sugar
1 tsp cinnamon
½ tsp nutmeg

Pit and chop dates, and chop figs. Then throw it all in the food processor and chop into a paste! Optional: roll charoset into little balls to serve.

– Carly, *Peeling a Pomegranate*

Ashkenazi Apple-Nut Charoset

Ashkenazi Jews trace their lineage back to the medieval Jewish communities of Eastern Europe, and their traditions have developed to be distinctly influenced (to varying degrees) by interaction with surrounding peoples, such as the Germans, Poles, Czechs, Slovaks, Kashubians, Hungarians, Ukrainians, Lithuanians, Latvians, Belarusians and Russians of contemporary Eastern Europe. Today, Ashkenazi Jews make up 80% of Jews worldwide, and 6 million of the 7 million Jews living in the United States.

2 Granny Smith apples
2 cups almonds, chopped
½ cup sweet Passover wine
2 tsp cinnamon

Peel, core, and dice apples. Chop nuts (should be slightly smaller pieces than the apples). Add wine and cinnamon; adjust quantities to taste!

– Edith Stevenson

Israeli Charoset

Israeli Jews either live in Israel or have had family in the Middle Eastern state since Israel's founding in 1948. Currently, Jews account for 76.4% of the Israeli population, and many of them are recent immigrants. Between 1974 and 1979 nearly 227,258 immigrants arrived in Israel, about half being from the Soviet Union. This period also saw an increase in immigration to Israel from Western Europe, Latin America, and the United States. A trickle of immigrants from other communities has also arrived, including Indian Jews, Ethiopian Jews, and others.

2 apples, chopped	4 tsp candied orange peel, chopped
6 bananas, mashed	1 cup walnuts, chopped
1 lemon, juiced and grated	Matzah meal
1 orange, juiced and grated	Cinnamon
1¼ cups dates, chopped	Sugar
1 cup red wine	

Blend the fruits and nuts. Add wine. Add as much matzah meal as the mixture will take and still remain soft. Add cinnamon and sugar to taste. Mix well and chill before serving.

– *Shayla Kosky*

Exit Card

Write a paragraph about Jewish foods around the world by completing the following sentence:

Different Jewish foods are found in different places because...

Homework- Kitchen Survey

Check out the food in your refrigerator and kitchen cabinets. Using the list on the next page as a guide, write a list of 5 foods in your house that can be grown in the region in which you live. Write a list of 5 foods that do not grow in your region.

Foods that grow where I live:

- 1. _____
- 2. _____
- 3. _____
- 4. _____
- 5. _____

Foods that do not grow where I live:

- 1. _____
- 2. _____
- 3. _____
- 4. _____
- 5. _____

Of the foods that do not grow in your region, where do you think these foods come from?

Foods Grown in the Northeastern United States

Spring

Vegetables

asparagus
beets
broccoli
cabbage
cauliflower
fiddleheads

arugula
beet
bok choy
chard
collard
cress

dandelion
kale
mustard greens
turnip
lettuce
mushrooms

parsnips
peas
radishes
rhubarb
spinach
sprouts

Fruits

apples
strawberries

Summer

Vegetables

beets
broccoli
cabbage
carrots
cauliflower

celery
cucumbers
eggplant
garlic
green beans

lettuce
mushrooms
okra
onions
peppers

scallions
sprouts
summer squash
sweet corn
tomatoes

Fruits

apricots
blackberries
blueberries

cherries
melons
nectarines

peaches
plums
raspberries

Autumn

Vegetables

beets
broccoli
Brussels sprouts
cabbage
carrots
cauliflower
daikon
fennel

garlic
greens
arugula
beet
bok choy
chard
collard
kale
mustard greens

turnip
horseradish
kohlrabi
leeks
lettuce
mushrooms
onions
parsley
parsnips

potatoes
pumpkins
radishes
rutabaga
scallions
sprouts
sweet potatoes
turnips
winter squash

Fruits

Apples

Asian pears
cranberries

grapes
pears

raspberries

Winter

Vegetables

beets
cabbage
carrots
garlic

horseradish
Jerusalem
artichoke
kale
kohlrabi

leeks
mushrooms
parsnips
potatoes

rutabagas
shallots
turnips
winter squash

Fruits

apples
pears

Text Study: The Laws of Kashrut - Texts

דברים פרק יד פסוק ג-ח

לֹא תֹאכַל כָּל תּוֹעֵבָה: זֹאת הַבְּהֵמָה אֲשֶׁר תֹּאכְלוּ שׁוֹר שֶׁה כְּשִׁבִים וְשֵׂה עִזִּים: אֵיל
וְצִבִי וְיַחְמוֹר וְאֶקוֹ וְדִישָׁן וְתֹאוֹ וְזֶמֶר: וְכֹל בְּהֵמָה מִפְּרִסְתָּ פִרְסָה וְשִׁסְעַת שִׁסְעַת שְׁתֵּי
פְּרִסוֹת מֵעֶלְת גֵּרָה בְּבֵהֶמָה אֹתָהּ תֹאכְלוּ: אֲךָ אֵת זֶה לֹא תֹאכְלוּ מִמַּעְלֵי הַגֵּרָה
וּמִמְּפָרִיסֵי הַפְּרִסָּה הַשְּׂסוּעָה אֵת הַגְּמֹל וְאֵת הָאֲרֻנְבַת וְאֵת הַשֶּׁפֶן כִּי מֵעֶלְהָ גֵרָה הִמָּה
וּפְרִסָּה לֹא הִפְרִיסוּ טְמֵאִים הֵם לָכֶם: וְאֵת הַחֲזִיר כִּי מִפְּרִיס פִּרְסָה הוּא וְלֹא גֵרָה טְמֵא
הוּא לָכֶם מִבְּשָׂרָם לֹא תֹאכְלוּ וּבְנִבְלָתָם לֹא תִגְעוּ:

"You shall not eat anything abhorrent. These are the animals that you may eat: the ox, the sheep, and the goat; the deer, the gazelle, the roebuck, the wild goat, the ibex, the antelope, the mountain sheep, and any other animal that has true hoofs which are cleft in two and brings up the cud -- such you may eat. But the following, which do bring up the cud or have true hoofs which are cleft through, you may not eat: the camel, the hare, and the daman -- for although they bring up the cud, they have no true hoofs -- they are unclean for you; also the swine -- for although it has true hoofs, it does not bring up the cud -- is unclean for you. You shall not eat of their flesh or touch their carcasses."

Deuteronomy 14:3-8

דברים פרק יד פסוק ט-י

אֵת זֶה תֹאכְלוּ מִכֹּל אֲשֶׁר בַּמַּיִם כֹּל אֲשֶׁר לוֹ סַנְפִיר וְקִשְׁקֶשֶׁת תֹּאכְלוּ: וְכֹל אֲשֶׁר אֵין
לוֹ סַנְפִיר וְקִשְׁקֶשֶׁת לֹא תֹאכְלוּ טְמֵא הוּא לָכֶם:

"These you may eat of all that live in water: you may eat anything that has fins and scales. But you may not eat anything that has no fins and scales: it is unclean for you."

Deuteronomy 14:9-10

דברים פרק יד פסוק יא-יח

כָּל צִפּוֹר טְהוֹרָה תֹאכְלוּ: וְזֶה אֲשֶׁר לֹא תֹאכְלוּ מֵהֶם הַנֶּשֶׁר וְהַפֶּרֶס וְהָעִזְנִיָּה: וְהָרָאָה
וְאֵת הָאֵיָּה וְהַדִּיָּה לְמִינָהּ: וְאֵת כָּל עֶרֶב לְמִינוֹ: וְאֵת בַּת הַיַּעֲנָה וְאֵת הַתַּחְמָס וְאֵת
הַשֶּׁחַף וְאֵת הַנֶּץ לְמִינָהּ: אֵת הַבּוֹס וְאֵת הַיִּנְשׁוּף וְהַתְּנַשְׂמַת: וְהַקָּאָת וְאֵת הַרְחֻמָּה
וְאֵת הַשְּׁלֵף: וְהַחֲסִידָה וְהָאֲנָפָה לְמִינָהּ וְהַדּוּכִיפַת וְהָעֵטְלָף:

Lesson 8 – Worksheet 1

“You may eat any clean bird. The following you may not eat: the eagle, the vulture, and the black vulture; the kite, the falcon, and the buzzard of any variety; every variety of raven; the ostrich, the nighthawk, the sea gull, and the hawk of any variety; the little owl, the great owl, and the white owl; the pelican, the bustard, and the cormorant; the stork, any variety of heron, the hoopoe, and the bat.”

Deuteronomy 14:11-18

דברים פרק יד פסוק כא
לא תאכלו כל נבלה לגר אשר בשעריך תתננה ואכלה או מכר לנכרי פי עם
קדוש אתה להי אלהיך לא תבשל גדי בחלב אמו:

“You shall not eat anything that has died a natural death; give it to the stranger in your community to eat, or you may sell it to a foreigner. For you are a people consecrated to the LORD your G-d. You shall not boil a kid in its mother's milk.”

Deuteronomy 14:21

Vocabulary

Abhorrent: Repulsive, disgusting
Cleft: Crack, gap
Consecrated: Holy; Made Holy
Degenerate: Deteriorate, disintegrate

The Laws of Kashrut

What can you eat?	What can't you eat?	Other rules

① What are other Kashrut practices that are not listed here?

② What about Kashrut affects Jewish Life?

Text Study: Rabbinic Commentary on Kashrut

תלמוד בבלי מסכת חולין דף קה עמוד א
אמר רב חסדא: אכל בשר – אסור לאכול גבינה, גבינה – מותר לאכול בשר.

R. Hisda said: If a person ate flesh he is forbidden to eat [after it] cheese, if he ate cheese he is permitted to eat [after it] flesh.

BT Kodoshim, Chullin 105a

① What does R. Hisda say about eating dairy and meat?

② Does this relate to Deuteronomy 14:21? Why or why not?

רמב"ם הלכות מאכלות אסורות פרק ט הלכה כח
מי שאכל בשר בתחלה, בין בשר בהמה בין בשר עוף—לא יאכל אחריו חלב עד
שישקה ביניהן כדי שעור סעודה אחרת, והוא כמו שש שעות: מפני הבשר שלבין השנים,
שאינו סר בקנות.

One who eats meat first—whether it's meat from an animal or a bird—one doesn't eat dairy afterwards until there has been between them enough [time] to have another meal, and that is around six hours before the meat between the teeth has degenerated from cleansing.

Rambam, Hilchot Maachalot Asurot 9:28

1. What does Rambam say about eating dairy and meat?

2. Does this relate to Deuteronomy 14:21? Why or why not?



Homework

Write a paragraph about the relationship between the laws of *kashrut* and your community.

How do the laws of *kashrut* affect your community (Jewish, school, home, etc)?

Apple-Apple Sauce-Apple Pie: Part A



Nutrition Facts	
Serving Size	1 medium apple (154g / 5.5 oz.)
Amount per Serving	
Calories 80	Calories from Fat 0
% Daily Value*	
Total Fat 0g	0%
Saturated Fat 0g	0%
Cholesterol 0mg	0%
Sodium 0mg	0%
Potassium 170mg	5%
Total Carbohydrate 22g	7%
Dietary Fiber 5g	20%
Sugars 16g	
Protein 0g	
Vitamin A 2%	Vitamin C 8%
Calcium 0%	Iron 2%
*Percent Daily Values are based on a 2,000 calorie diet. Your daily values may be higher or lower depending on your calorie needs:	
	Calories: 2,000 2,500
Total Fat	Less than 65g 80g
Sat Fat	Less than 20g 25g
Cholesterol	Less than 300mg 300mg
Sodium	Less than 2,400mg 2,400mg
Potassium	3,500mg 3,500mg
Total Carbohydrate	300g 375g
Dietary fiber	25g 30g
Calories per gram:	
Fat 9	Carbohydrate 4 Protein 4

Nutrition Facts

Serving Size	1/2 cup (125g)
Servings Per Container	
Amount Per Serving	
Calories 55	Calories from Fat 0
% Daily Value*	
Total Fat 0g	0%
Sodium 15mg	1%
Total Carbohydrate 15g	1%
Dietary Fiber 2g	8%
Sugars 11g	
Protein 0g	
Not a significant source of saturated fat, cholesterol, vitamin A, vitamin C, calcium, and iron.	
* Percent Daily Values are based on a 2,000 calorie diet.	

Nutrition Facts

Serving size:	1/8 of pie (170g)
Servings Per Recipe 8	
Amount Per Serving	
Calories 372	Cal. from Fat 70
% Daily Value*	
Total Fat 8g	10%
Saturated Fat 2g	8%
Trans Fats 0g	
Cholesterol 0mg	0%
Sodium 252mg	10%
Total Carbohydrate 75g	25%
Dietary Fiber 2g	8%
Sugars 52g	
Protein 3g	
Vitamin A 6%	Vitamin C 8%
Calcium 4%	Iron 10%
* Percent Daily Values is based on a 2,000 calorie diet. Your daily values may be higher or lower depending on your calorie needs.	
	Calories 2,000 2,500
Total Fat	Less than 65g 80g
Sat Fat	Less than 20g 25g
Cholesterol	Less than 300mg 300mg
Sodium	Less than 2400mg 2400mg
Total Carbohydrate	300g 375g
Dietary Fiber	25g 30g
Calories per gram:	
Fat 9	Carbohydrate 4 Protein 4

① Just by looking at these foods, what is the difference between these items?

② The apple is a whole food. What do you think is the definition of a whole food?

③ Which is the least whole food? Why?

Apple-Apple Sauce-Apple Pie: Part B



Ingredients:
Apple



Ingredients: Apples, high fructose corn syrup, corn syrup, water, and ascorbic acid.



Ingredients: Apple filling (corn syrup, dextrose, high fructose corn syrup, cracker meal, partially hydrogenated soybean oil, modified wheat starch, dried apples, malic acid, natural and artificial apple flavor, sugar, pectin soy lecithin), enriched wheat flour, partially hydrogenated soybean oil, corn syrup, high fructose corn syrup, sugar, dextrose, salt, cinnamon, leavening (baking soda, sodium acid pyrophosphate, mono-calcium phosphate), corn starch, niacinamide, reduced iron, vitamin A palmitate, pyridoxine hydrochloride (vitamin B6), riboflavin (vitamin B2), thiamin hydrochloride (vitamin B1), and folic acid.

① Circle all the ingredients you recognize as foods in the packaged apple pie. In the apple pie, are the ingredients you recognize as food also whole foods?

② Circle all the ingredients you recognize as foods in the applesauce. In the applesauce, are the ingredients you recognize as food also whole foods?

③ What is the difference between packaged apple pie and applesauce?

Ingredient Cheat Sheet

1. *Baking soda*- a type of salt used in baking for leavening (Leavening)
2. *Cinnamon*
3. *Corn starch*- is the starch of the maize grain, commonly known as corn. It is also grown from the endosperm, or white heart, of the corn kernel
4. *Corn syrup*- syrup made mainly from the sugar of corn starch. Its major use is in commercially-prepared foods as a thickener and for its moisture-retaining properties which keep foods moist and help to maintain freshness (Apple Filling)
5. *Cracker meal*- packaged, crushed crackers used for topping casseroles and baked vegetables, or for breading meats or fish (Apple Filling)
6. *Dextrose*- a type of sugar (Apple Filling)
7. *Dried apples*- apples that have been dried, either naturally or through use of a machine, such as a food dehydrator (Apple Filling)
8. *Enriched wheat flour*- flour with vitamins and minerals that have been added
9. *Folic acid*- forms of the water-soluble Vitamin B₉. These occur naturally in food and can also be taken as supplements
10. *High fructose corn syrup*- any of a group of corn syrups which have undergone enzymatic processing in order to increase their fructose content and are then mixed with pure corn syrup (100% glucose) to reach their final form (Apple Filling)
11. *Malic acid*- organic compound, is the active ingredient in many sour or tart foods. Malic acid was first isolated from apple juice (Apple Filling)
12. *Modified wheat starch*- reduced iron (iron is essential to all living organisms) (Apple Filling)
13. *Monocalcium phosphate*- used in the food industry as a leavening agent to cause baked goods to rise. Because it is acidic, when combined with an alkali ingredient – commonly sodium bicarbonate (baking soda) or potassium bicarbonate – it reacts to produce carbon dioxide and a salt. The carbon dioxide gas is what leavens the baked good. (Leavening)
14. *Natural and artificial apple flavor* (Apple Filling)

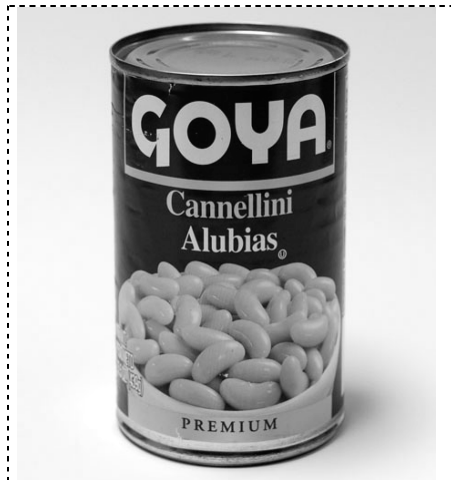
Lesson 9 - Worksheet 3

16. *Reduced iron*- is often added to foods such as breakfast cereals or "enriched" wheat flour (where it is listed as "reduced iron" in the list of ingredients)
17. *Partially hydrogenated soybean oil*- the common name for a type of unsaturated fat, may be monounsaturated or polyunsaturated. Most trans fats consumed today are created industrially through partial hydrogenation of plant oils — a process developed in the early 1900s and first commercialized as Crisco in 1911. The goal of partial hydrogenation is to add hydrogen atoms to unsaturated fats, making them more saturated. These more saturated fats have a higher melting point, which makes them attractive for baking and extends their shelf-life (Apple Filling)
18. *Pectin*- a white to light brown powder used mainly in food as a gelling agent in jams and jellies. Today it is also used in fillings, sweets, as a stabilizer in fruit juices and milk drinks and as a source of dietary fiber in foods (Apple Filling)
19. *Pyridoxine hydrochloride* (vitamin B6)- one of the compounds that can be called vitamin B6
20. *Riboflavin* (vitamin B2)- an easily absorbed micronutrient with a key role in maintaining health in humans and animals
21. *Salt*
22. *Sodium acid pyrophosphate*- a buffering agent used to aid leavening in baked goods (Leavening)
23. *Soy lecithin*- an emulsifier (e.g.- keeps cocoa and cocoa butter in a candy bar from separating) (Apple Filling)
24. *Sugar* (Apple Filling)
25. *Sugar*
26. *Thiamin hydrochloride* (vitamin B1)- also known as vitamin B₁ and aneurine hydrochloride, is one of the B vitamins
27. *Vitamin A palmitate*- a common vitamin A supplement

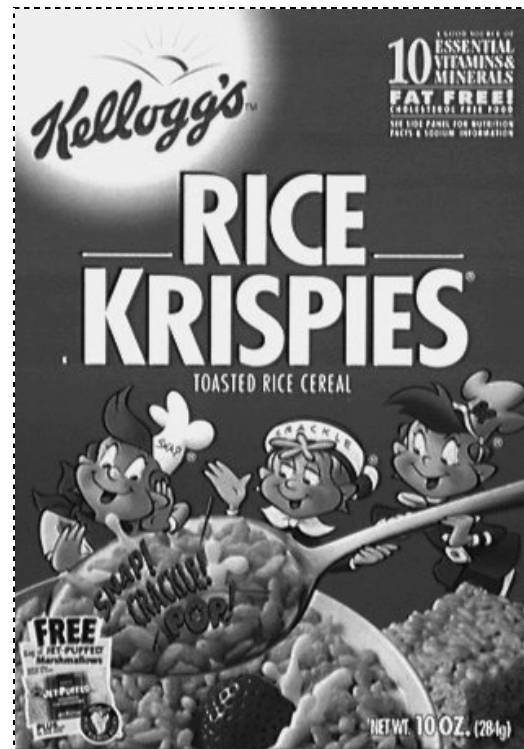
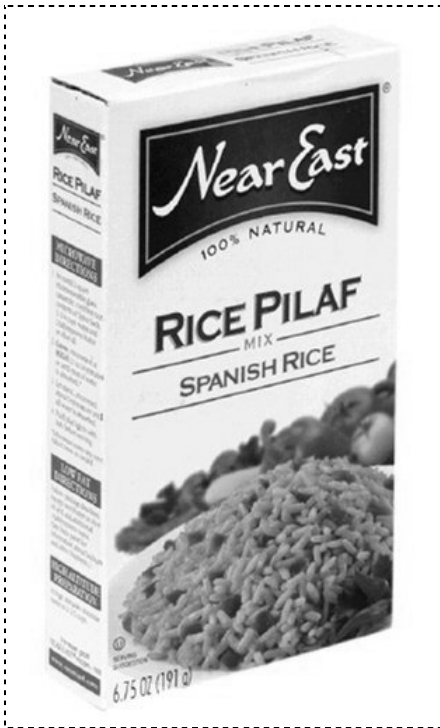
Corn Worksheet



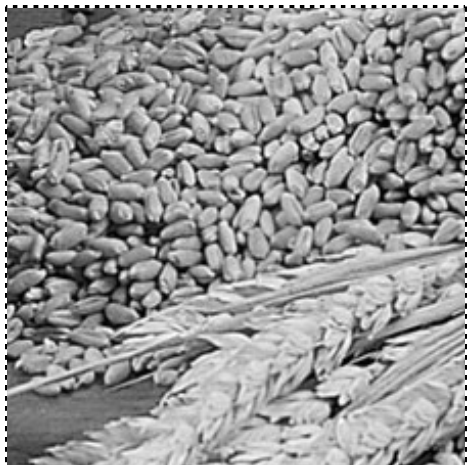
Bean Worksheet



Rice Worksheet



Wheat Worksheet



The Story of Rabbi Moshe

It was the custom of Rabbi Moshe of the city of Kobrin in Poland to hold discussions at the breakfast table. One morning, one of his students asked, "Rabbi, where is G-d?" Rabbi Moshe said, "Do you want to know where G-d is?" and he took a piece of bread from the table and held it so that everyone could see it and said, "Here is G-d."

Based on story included in *To Till and to Tend: A Guide to Jewish Environmental Study* (New York: COEJL). Original citation: *G-d in Search of Man*, Abraham Joshua Heschel, 1955.

① Is bread a whole food? How are humans involved in making bread?

② Keeping in mind your answer to the last question, why do you think he chose a piece of bread?

③ Do you think Rabbi Moshe could have chosen something else from the breakfast table (an egg, a pitcher of milk)?

④ Would the story be different if Rabbi Moshe held up a whole food?

⑤ What does this story say about the processing of food?

Homework

Record what you ate for dinner. For each food, rate it on a scale of 1 – 5, from whole food to very processed food.

1 = Whole food: just as it is found in nature

5 = Very processed: looks nothing like the foods it comes from

① Overall, how do you rate your dinner?

② Are you able to tell where the food came from?

③ What would Rabbi Moshe say about your meal?

Banana Bread: Food Miles

White flour comes from wheat, a grain grown by farmers the world over. In the US, wheat is grown on the northern and southern Great Plains: the Dakotas, Montana, Minnesota, Nebraska, Kansas, and Oklahoma. More of the earth is covered by wheat than any other food crop. Enough wheat is grown yearly to fill a freight train stretching around the world two and one-half times.

Salt, a mineral, is primarily found underground in rock form or dissolved in the world's oceans and some lakes. Table salt and kosher salt are made by driving water into a solid salt deposit (in a mine). Sea salt is evaporated sea water.

Baking soda that we use for cooking is made artificially from salt (sodium chloride) and limestone (calcium carbonate). Add this to batters as a leavening agent, to produce the gas that make cakes, muffins, and quick breads rise.

1 ½ cups all purpose flour

1 ½ teaspoons baking soda

Cinnamon is the dried bark of various laurel trees that can be ground or rolled into sticks. True cinnamon is native to Sri Lanka. The cinnamon used in North America is from the cassia tree which is grown by farmers in Vietnam, China, Indonesia, and Central America.

¼ teaspoon salt

½ teaspoon cinnamon

Chocolate comes from beans that grow in pods on cacao trees. Cacao trees grow in humid, tropical regions near the equator in Africa, South America and Asia. Most of the world's cocoa beans are grown on farms in Ghana, Nigeria, and the Ivory Coast.

¾ cup semisweet chocolate chips

Walnuts grow on walnut trees. California farmers produce all of the walnuts grown commercially in the United States.

¾ cup walnuts, toasted, chopped

½ cup (1 stick) unsalted butter, room temperature

Butter is made from milk that comes from cows living on dairy farms. It is produced by churning cream until the fats separate from the liquid (buttermilk). Butter is essentially the fat of milk.

1 cup sugar

Most sugar comes from sugar-cane, a tropical grass which grows on farms mainly in India, Africa and Brazil. Raw sugar is made where the sugar cane grows and white sugar is made from the raw sugar in the country where it is needed.

2 large eggs

1 cup mashed ripe bananas

Eggs come from hens that live on farms. "Free range" hens are allowed to roam around instead of being cooped up in coops all day. Poultry farms are found in most states.

2 tablespoons fresh lemon juice

Bananas don't grow on trees. They grow on plants related to orchids in warm, wet climates including India, Ecuador, Costa Rica, Colombia, and the Philippines. With stalks 25 feet high, they're the largest plant on earth without a woody stem.

1 ½ teaspoons vanilla extract

Lemons grow on trees in tropical and sub-tropical climates and can't survive in frost or very cold temperatures. Lemons we eat in the U.S. are mostly grown by farmers in California and Arizona.

Vanilla comes from the vanilla orchid, which grows in Madagascar and other islands in the Indian Ocean. This tropical vine grows up the sides of trees and produces long seed pods, or "beans," that contain thousands of tiny black seeds used to make extract. Next to saffron and cardamom, vanilla is the world's next most expensive spice.

Lesson 10 - Worksheet 2**Text Study: Our Sphere of Obligation**

The support of oneself comes before anyone else. A person is not obligated to give tzedakah until a basic livelihood has been attained. After that is support of parents, then the support of grown children, then siblings, then all other relatives, then neighbors, then members of one's local community, then members of other communities.

פְּרִנְסַת עֲצָמוֹ קוֹדֶמֶת לְכָל אָדָם, וְאִינוּ חַיִּיב
לְתַת צְדָקָה עַד שְׂיִהְיֶה לוֹ פְּרִנְסָתוֹ, וְאַחַר
בְּךָ יְקָדִים פְּרִנְסַת אָבִיו וְאִמּוֹ, אִם הֵם עֲנִיִּים,
וְהֵם קוֹדְמִים לְפְרִנְסַת בְּנָיו. וְאַחַר בְּךָ בְּנָיו,
וְהֵם קוֹדְמִים לְאַחֵיו, וְהֵם קוֹדְמִים לְשָׂאֵר
קְרוֹבִים, וְהַקְּרוֹבִים קוֹדְמִים לְשִׁבְנָיו, וְשִׁבְנָיו
לְאַנְשֵׁי עִירוֹ, וְאַנְשֵׁי עִירוֹ לְעִיר אַחֶרֶת.

– Shulchan Aruch, Yoreh Deah 252:3, Rema

① According to the text, who is the most important person to help? In what order should you help everyone else?

② What might be some reasons to help people in this order?

③ Like banana bread, many foods (and ingredients) we use and eat come from all over the world. Based on this passage, what kinds of food choices might support the plan for help shown in this passage?

Banana Bread: Nutrition Facts

Serving Size 1 slice (2.85 oz)	
Servings Per Container About 12	
Amount Per Serving	
Calories 350	Calories from Fat 150
	%Daily Value*
Total Fat 17g	26%
Saturated Fat 4.7g	23%
Cholesterol 22mg	7%
Sodium 212mg	8%
Total Carbohydrate 49g	16%
Dietary Fiber 2g	8%
Sugars 32g	
Protein 4g	
Vitamin A 1%	Vitamin C 5%
Calcium 1%	Iron 12%
*Percent Daily Values are based on a 2,000 calorie diet. Your daily values may be higher or lower depending on your calorie needs.	
	Calories: 2,000 2,500
Total Fat	Less than 65g 80g
Sat Fat	Less than 20g 25g
Cholesterol	Less than 300mg 300mg
Sodium	Less than 2,400mg 2,400mg
Total Carbohydrate	300g 375g
Dietary Fiber	25g 30g
Ingredients: All purpose flour, bananas, sugar, chocolate chips, walnuts, eggs, butter, vanilla extract, lemon juice, baking soda, cinnamon, salt, natural flavor	

① What portion is one serving of banana bread?

② How many calories are in one serving?

③ How many servings are in the whole loaf of bread?

④ How many calories are in the whole loaf bread?

⑤ How many grams of fat are in one serving of bread?

⑥ If you ate a 2,000 calorie diet, what percent of the total amount of fat for the day is in one serving of banana bread?

⑦ How many grams of sugar are in one serving?

⑧ What percentage of calcium do you get in one serving?

Banana Bread Recipe

BANANA BREAD WITH CHOCOLATE CHIPS AND WALNUTS

Makes 1 loaf

1 ½ cups all purpose flour
1 ½ teaspoons baking soda
¼ teaspoon salt
½ teaspoon cinnamon
¾ cup semisweet chocolate chips
¾ cup walnuts, toasted, chopped
½ cup (1 stick) unsalted butter, room temperature
1 cup sugar
2 large eggs
1 cup mashed ripe bananas
2 tablespoons fresh lemon juice
1 ½ teaspoons vanilla extract

Preheat oven to 350°F. Butter a 9x 5x 2½ -inch metal loaf pan. Then dust with flour, knocking out excess.

Whisk first 5 ingredients in medium bowl to blend.

Beat butter in large bowl until fluffy. Gradually add sugar, beating until well blended. Beat in eggs 1 at a time. Beat in mashed bananas, lemon juice and vanilla extract. Beat in flour mixture. Spoon 1/3 of batter into prepared pan. Sprinkle with half of nuts and chocolate chips. Spoon 1/3 of batter over. Sprinkle with remaining nuts and chips. Cover with remaining batter. Run knife through batter in zigzag pattern. Bake in the middle of the oven until golden brown and tester inserted into center comes out clean, about 1 hour 5 minutes. Cool loaves in pans on a rack 10 minutes, then turn out onto rack. Turn loaves right side up and cool completely.

Cooks' note:

Banana bread keeps, wrapped well in plastic wrap, at room temperature 2 days or frozen 1 month.

Lesson 10 - Worksheet 4

① What information on the nutrition label is similar to the information in the recipe?

② What information is found on the nutrition label that is not found on in the recipe?

③ What are the advantages of the recipe?

④ What are the advantages of reading a label?

⑤ What information is there in the recipe or label about where these foods came from?

Homework

Create your own "Nutrition Facts" Label for Banana Bread.

If you were creating a label for Banana Bread, but you could only include 5 types of information about the nutrition and ingredients, what 5 things would you choose? What are the 5 main things you think we should know about packaged foods? Make a list of your top 5 priority items (such as grams of fat, or the origins of the ingredients) and write a sentence about each one explaining why you think it is important.

On my Banana Bread Label, I would include...

- 1. _____

- 2. _____

- 3. _____

- 4. _____

- 5. _____

Food Blessings

Before eating bread:



ברוך אתה יי, אלהינו מלך העולם, הפועל לחם מן הארץ.

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם
מִן הָאָרֶץ.

Baruch atah adonai elohaynu melech ha'olam hamotzi lechem min ha'aretz.

Blessed are You, eternal G-d, who brings forth bread from the earth.

Before eating non bread foods made from wheat, oats, rye, barley, and spelt:



ברוך אתה יי, אלהינו מלך העולם, בורא מיני מזונות.

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִיְּנֵי
מִזּוֹנוֹת.

Baruch atah adonai elohaynu melech ha'olam borei minei m'zonot.

Blessed are You, eternal G-d, who creates many kinds of nourishment.

Before drinking grape juice or wine (but not eating grapes or raisins):



ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן.

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי
הַגֶּפֶן.

Baruch atah adonai elohaynu melech ha'olam borei p'ri hagafen.

Blessed are You, eternal G-d, who creates fruit of the vine.

Before eating fruit from a tree and certain vines (grapes, raisins, apples, oranges, walnuts, almonds, but not bananas or peanuts—and not juice):



ברוך אתה יי, אלהינו מלך העולם, בורא פרי העץ.

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָעֵץ.

Baruch atah adonai elohaynu melech ha'olam borei p'ri haetz.

Blessed are You, eternal G-d, who creates fruit of the tree.

Before eating produce that grew from the earth (most vegetables, rice, corn, bananas, pineapple and berries—but not juice):



ברוך אתה יי, אלהינו מלך העולם, בורא פרי האדמה.

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי
הָאֲדָמָה.

Baruch atah adonai elohaynu melech ha'olam borei p'ri ha'adamah.

Blessed are You, eternal G-d, who creates fruit of the earth.

Lesson 11 - Worksheet 1

Before eating anything else (milk, meat, eggs, candy, potato chips):



בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַכֹּל נִהְיָה
בְּדַבְּרֹךְ.

Baruch atah adonai elohaynu melech ha'olam she'hakol n'hiyeh b'dvaro.
Blessed are You, eternal G-d, through whose word all things come into being.

① What is the blessing we say for eating an apple?

② What is the blessing we say for drinking apple juice?

③ What are the differences between these two foods?

④ Notice that when you think about which prayer to say, you're thinking about how the food you ate grew and how it was prepared. Why do we thank G-d for trees, vines, and the soil when we are eating foods?

Text Study: Wait- What was that Bracha?

If they brought before him types of desserts, he recites over them the blessing, 'Creator of types of sweets;' over edible seeds he recites, 'Creator of types of seeds;' and over other herbs he recites, 'Creator of types of herbs;' and over greens he recites, 'Creator of the fruit of the ground.' Rabbi Judah says: [He recites,] 'Blessed are You at Whose word the earth sprouts'.

Rabbi Meir says: Even if one saw a loaf [of bread] and said, 'Blessed are You Who created this loaf, how nice it is,' that serves as its blessing. If one saw figs and said, 'Blessed are You Who created these figs, how nice they are,' that serves as their blessing.

Rabbi Yose says: Anyone who departs from the formula which the sages established for blessings has not fulfilled his obligation.

תוספתא מסכת ברכות פרק ד הלכה ד
 הביאו לפניו מיני תרגימה מברך עליהן
 "בורא מיני כסני", על הזרעים הוא אומר
 "בורא מיני זרעים", ועל הדשאים הוא אומר
 "בורא מיני דשאים", ועל הירקות הוא אומר
 "בורא פרי האדמה". רבי יהודה אומר
 "ברוך מצמיח האדמה בדברו".

" רבי מאיר אומר: אפלו ראה את הפת
 ואומר 'ברוך אשר ברא את הפת זו, כמה
 היא נאה', זו ברכתה.
 ראה את התאנים ואמר "ברוך שברא את
 התאנים הללו, כמה נאין הן", זו ברכתן.

רבי יוסי אומר: כל המשנה ממטבע שטבעו
 חכמים בברכה – לא יצא.
 – Tosefta Brachot 4:4-5

① Which rabbis agree that one should say the traditional food blessings?

② Which rabbis agree that one does not need to say the traditional food blessings?

Lesson 11 - Worksheet 2

③ List at least 3 reasons that one would agree with Rabbi Yose.

1. _____
2. _____
3. _____

④ List at least 3 reasons that one would agree with Rabbi Meir.

1. _____
2. _____
3. _____

⑤ Do you agree with Rabbi Meir or Rabbi Yose?

Mindful Meditation Passage

תלמוד בבלי מסכת ברכות דף לה עמוד ב
אָמַר רַבִּי חַנִּינָא בְּרַ פַּפָּא: כָּל הַנֶּהֱנֶה מִן הָעוֹלָם הַזֶּה בְּלֹא בְרָכָה
כְּאִילוּ גִזְלוּ לְהַקְדִּישׁ בְּרוּךְ הוּא וּבְנֵי יִשְׂרָאֵל.

R. Hanina b. Papa said: To enjoy this world without a benediction is like robbing the Holy One, blessed be He, and the community of Israel.

BT Berachot 35b

Homework

Write at least 4 sentences to answer each of the following questions.

Read the following passage.

תוספתא מסכת ברכות (ליברמן) פרק ד הלכה א
לא יטעום אדם כלום עד שיברך שנאמר לה' הארץ ומלואה.

One does not taste anything until he blesses, as it says "The world and all that fills it is G-d's."

Tosefta Brachot 4:1

① Do you agree or disagree with this statement? Why or why not?

② Did the apple slice taste different than other apple slices during the food meditation activity? Why or why not?

Motzi

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Blessed are you, O Lord, our G-d, sovereign of the Universe who brings forth bread from the Earth.

1. Why do we bless G-d for bringing forth bread from the earth?

2. Who else could we thank for the bread?

Text Study: Bigger than an Olive

When bread is served as part of a meal, the *Birkat HaMazon*, the blessing after we eat, is said after the meal. When bread is not served, a shorter prayer is recited. Rabbi Joseph provides a commentary on what size bread needs to be present in order to require the *Birkat HaMazon* to be recited.

אָמַר רַב יוֹסֵף: הָאֵי חֲבִיצָא דְאֵית בֵּיה פְּרוּרִין כְּזֵית, בְּתַחֲלָה מְבָרַךְ עָלָיו "הַמוֹצֵיא לְחֶם מִן הָאָרֶץ" וְלְבִסוּף מְבָרַךְ עָלָיו שְׁלֹשׁ בְּרָכוֹת. דְּלֵית בֵּיה פְּרוּרִין כְּזֵית, בְּתַחֲלָה מְבָרַךְ עָלָיו "בוֹרָא מִיְיָ מְזֻזָּנוֹת" וְלְבִסוּף בְּרָכָה אַחַת מֵעֵין שְׁלֹשׁ. אָמַר רַב יוֹסֵף: מָנָא אָמִינָא לָהּ – דְּתַנְיָא: הָיָה עוֹמֵד וּמְקָרִיב מִנְחוֹת בִּירוּשָׁלַיִם אוֹמֵר: בְּרוּךְ שֶׁחֲתִינּוּ וְקִיָּמְנוּ וְהִגִּיעְנוּ לְזִמְנָהּ הַזֶּה. נִטְלָן לְאַכְלָן מְבָרַךְ "הַמוֹצֵיא לְחֶם מִן הָאָרֶץ". וְתַנִּי עָלֶיהָ וְכוּלָן פּוֹתְתִין כְּזֵית.

Rabbi Joseph said: If in a soup there are pieces of bread as big as an olive the blessing said before it is "who brings forth bread from the earth," and the blessing said afterwards is the full Birkat Hamazon (which includes three blessings). If there are no pieces as big as an olive in it, the blessings said before it is "Who creates various kinds of foods," and after it is Al Hamechiya (a shorter grace after meals which summarizes three blessings). Said Rabbi Joseph: Whence do I derive this? Because it has been taught: If one is in the act of making a meal-offering in Jerusalem, he says, "Blessed is the one who has kept us alive and preserved us and brought us to this season". When he takes them up in order to eat them, he says the blessing, "Who brings forth bread from the earth". And it was taught in connection with this [story], that the offering was broken into fragments of the size of an olive.

Talmud Bavli, Masekhet Brachot 37b

1. How large must a piece of bread be in order to say the Birkat HaMazon after the meal?
2. In what city did the offering that determined the size of bread at a meal take place?
3. What size was this person's offering?

4. What reason does Rabbi Joseph give for the size requirement?

Challah for Hunger

Bread in its various forms is a staple in the Jewish tradition. One woman, Eli Winkelman, while in college decided to use the weekly baking of challah bread as a way to change the world. Here is her story:

During college, Eli Winkelman and a few other students were baking challah together for fun. They baked challah from a traditional recipe that Eli’s mom used. They also made challah with chocolate chips, cinnamon and raisins, and peanut butter. The friends were having a good time, and more people kept joining them, and even more people wanted to eat the challah. When they realized that there was a huge demand for challah among their friends, Eli asked if the students could use the school’s dining hall kitchen to bake enough challah to sell on campus. When the kitchen staff agreed, Challah for Hunger was started.

The students began baking hundreds of loaves of challah and selling them on campus every Friday. The profits went to a charity, American Jewish World Service, to help people in Darfur, a state in the country of Sudan, the biggest country in Africa. Challah for Hunger wanted to help the people in Darfur because the people there were being attacked; some kids even got separated from their families and never found them again.

Since the profits from the challah sales were going to help people, the students wanted to let the customers know about what was happening in Darfur. They put information about Darfur out on their sales table. Customers could learn about the people’s suffering in Darfur and write to their Congressperson or even call the White House to ask that the government help the people there. Customers who did an act of advocacy were able to save a dollar on their challah.

Students on the campus started to tell their friends about Challah for Hunger, and soon other students on other campuses were baking challah and selling it to raise money for Darfur. As of May 2008, there are six chapters of Challah for Hunger, and the idea continues to spread.

① How does Challah for Hunger raise money?

② What do you think of this program? Is this a good thing to do with challah? Why or why not?

Homework

Ask another member of your family (parent, sibling, grandparent, etc) about their memories about bread. Ask the question, "What is one memory you have about eating challah (or another Jewish bread – matzah, pita, etc)?"

Write a paragraph about their bread memory.

Five Facts on Hunger in New York City

- 1.2 million New Yorkers will turn to soup kitchens or food pantries in 2007 for some or all of their meals, including 348,000 children and 144,000 elderly.
- Of these 1.2 million New Yorkers:
 - a. **34%** must choose between paying for food or paying for utilities or heating fuel.
 - b. **34%** must choose between paying for food or paying their rent or mortgage bill.
 - c. **22%** must choose between paying for food and paying for medicine or medical care.
 - d. **30%** are in poor health.
- During 2003-2005, an average of 1,256,000 of the city's residents - one in six - lived in households that could not afford to purchase enough food, according to United States Department of Agriculture data.
- According to an annual survey of local hunger, the number of people served by the city's charitable food pantries and soup kitchens rose by an estimated 11% in 2006, on top of an estimated 6% increase from 2004-2005.
- The fastest growing population using pantries and kitchens is families whose parents are working at or near minimum wage salaries.

① How many New Yorkers visit soup kitchens or food pantries in 2007?

② What might you not be able to pay for if you had very little money?

③ How would your life be different if you had very little money?

Text Study: Open Your Doors

משנה מסכת אבות פרק א משנה ה
יוסי בן יוחנן איש ירושלים אומר, יהי ביתך פתוח לרוחה, ויהיו
עניים בני ביתך.

Yosi ben Yochanan of Jerusalem said, Let your house be opened wide and let the poor be members of your household.

Pirke Avot 1:5

① Is this practical for today, given that you are in New York City, 2008?

<i>This IS practical, because...</i>	<i>This is NOT practical, because...</i>

② What does Jewish tradition teach us about our responsibility towards others?

③ How might people be able follow the advice of יוסי בן יוחנן איש ירושלים?

Homework

Go online and find a food bank or soup kitchen in your area.

① What is the name of the food bank or soup kitchen?

② Read about the food bank or soup kitchen online. Write a paragraph summarizing the work the food bank or soup kitchen does. What did you learn that surprise you?

Entrance Card

Why are Jewish people required to say a blessing after they eat?

Name _____

Text Study: Give Thanks

דברים פרק ח פסוק י
וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת ה' אֱלֹהֶיךָ עַל הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן
לָךְ:

When you have eaten your fill, give thanks to the LORD your G-d for the good land which He has given you.

Deuteronomy 8:10

① What does this source say about why one is required to say a blessing after they eat?

② Is this different from what you wrote in the entrance card? How so?

③ Why do you think we are commanded to do this?

ברכת המזון

Blessings after the Meal

לשבת ויום טוב
שיר המעלות, בשוב יי את שיבת ציון, היינו כחלמים
אז יפלא שחוק פינו ולשונינו רנה, אז יאמרו בגוים,
הגדיל יי לעשות עם אלה. הגדיל יי לעשות עמנו, היינו
צרו. הלוף ילף ובכה נשא משף הזרע, בא יבא ברנה שמחים. שובה יי את שבינתנו, כאפיקים בנגב. הזרעים בדמעה,
ברנה יק
נשא אלמתי.

on Shabbat and holidays – Psalm 126

A song of ascent: When God restored the exiles, we were like dreamers. Then our mouth filled with laughter and our tongues with joyous song. Then it was said among the nations: "God has done great thing for them." God has done great things for us. And so we rejoiced. Return our exiles, God, as You return streams to the Negev. Those who sow in tears will reap in joyous song. Though one weeps will planting the measure of seed, one will return home with joyful song, bearing sheaves of grain.

תהלת יי ידבר פי, ויברך כל בשר שם קדשו לעולם ועד.
ואנחנו נברך יה, מעתה ועד עולם, הללויה. הודו ליי כי טוב, כי
לעולם חסדו. מי ימלא גבורות יי, ישמיע כל תהלתו.

We praise You, God, Ruler of the universe, Who sustains the entire world with goodness, kindness and mercy. God gives food to all creatures, for God's love is everlasting. Through God's abundant goodness we have never been in want; may we never be in want of sustenance for the sake of God's great Name. God sustains all, does good to all, and provides food for all of the creatures whom God has created. We praise You, God, Who provides food for all.

מומן: רבותי נברך.
המסובין: יהי שם יי מברך מעתה ועד עולם.
המומן: יהי שם יי מברך מעתה ועד עולם. ברשות מרנן ורבנן
ורבותי, נברך (אלהינו) שאכלנו משלו.
המסובין: ברוך (אלהינו) שאכלנו משלו ובטובו חיינו.
המומן: ברוך (אלהינו) שאכלנו משלו ובטובו חיינו.
ברוך הוא וברוך שמו.

Friends, let us bless. May God's name be blessed now and forevermore. May God's Name be blessed now and forever more. With your consent, teachers and friend, let us bless the One (God) whose food we have eaten. Blessed is the One (God) whose food we have eaten and through whose goodness we live.

ברוך אתה יי, אלהינו מלך העולם, הן את העולם כולו בטובו
בחן בחסד וברחמים, הוא נותן לחם לכל בשר כי לעולם חסדו.
ובטובו הגדול תמיד לא חסר לנו, ואל יחסר לנו מזון לעולם
ועד. בעבור שמו הגדול, כי הוא אל זן ומפרנס לכל ומטיב
לכל, ומכין מזון לכל בריותיו אשר ברא. ברוך אתה יי, הן
את הכל.

We praise You, God, Ruler of the universe, Who sustains the entire world with goodness, kindness and mercy. God gives food to all creatures, for God's love is everlasting. Through God's abundant goodness we have never been in want; may we never be in want of sustenance for the sake of God's great Name. God sustains all, does good to all, and provides food for all of the creatures whom God has created. We praise You, God, Who provides food for all.

נודה לך, יי אלהינו, על שהנחלת לאבותינו ארץ חמדה טובה
ורחבה, ועל שהוצאתנו, יי אלהינו, מארץ מצרים, ופדתנו
מבית עבדים, ועל בריתך שחתמת בבשרנו, ועל תורתך
שלמדתנו, ועל חקיך שהודעתנו, ועל חיים חן וחסד שחוננתנו,
ועל אכילת מזון שאתה זן ומפרנס אותנו תמיד, בכל יום ובכל
עת ובכל שעה.

We thank You for having given a lovely, good and spacious land to our fathers; for having liberated us from the land of Egypt and freed us from the house of bondage; for Your covenant which You have sealed in our flesh, for the Torah which You have taught us; for the laws which You have made known to us; for the life, grace and loving kindness which You have bestowed upon us, and for the sustenance with which You nourish and maintain us continually, in every day, every season, and every hour.

ועל הכל, יי אלהינו, אנחנו מודים לך, ומברכים אותך, יתברך
שמו בפי כל חי תמיד לעולם ועד. בפתוב, ואכלת ושבעת,
וברכת את יי אלהיך על הארץ הטובה אשר נתן לך. ברוך
אתה יי על הארץ ועל המזון.

For all of this, God, we thank You and praise You. May Your name be praised by every living being forever, as it is written in the Torah: "When you have eaten and are satisfied, praise God for good land which God has given you." We praise You, God, for the land and its nourishment.

רחם, יי אלהינו, על ישראל עמך, ועל ירושלים עירך, ועל ציון
משכן כבודך, ועל מלכות בית דוד משיחך, ועל הבית הגדול
והקדוש שנקרא שמו עליי. אלהינו, אבינו, רענו, זוננו, פרנסנו,
וכלכלנו, והרויחנו, והרוח לנו יי אלהינו מהרה מכל צרותינו,
ונא אל תצריכנו, יי אלהינו, לא לידי מתנת בשר ודם, ולא
לידי הלואתם, כי אם לידיך המלאה, הפתוחה, הקדושה
והרחבה, שלא נבוש ולא נכלם לעולם ועד.

Have mercy, God, on Israel Your people, and on Jerusalem, Your city, and on Zion the abode of your glory, and on the royal house of David your anointed, and the great and holy House that is called by Your Name. Our God, our Father, ten and nourish us, sustain and maintain us, and grant us relief, our God, from all our troubles. God, do not allow us to become dependent on gifts or loans from flesh and blood, but rather on Your full, open and generous hand, so that we will never be humiliated or put to shame.

לשבת

רצה והחליצנו יי אלהינו במצותיך ובמצות יום השביעי

Lesson 14 – Worksheet 3

הַשַּׁבָּת הַגְּדוֹל וְהַקְּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גְּדוֹל וְקְדוֹשׁ הוּא לְפָנֶיךָ, לַשַּׁבָּת בּוֹ וְלַיּוֹם בּוֹ בְּאַהֲבָה כְּמִצְוַת רְצוֹנְךָ, וּבְרְצוֹנְךָ הִנִּיחַ לָנוּ יְיָ אֱלֹהֵינוּ, שְׁלֵא תִהְיֶה צָרָה וְיָגוֹן וְאַנְחָה בְּיוֹם מְנוּחָתֵנוּ. וְהִרְאֵנוּ יְיָ אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן עִירֶךָ, וּבְבִנְיַן יְרוּשָׁלַיִם עִיר קְדְשֶׁךָ, כִּי אַתָּה הוּא בֹעֵל הַיְשׁוּעוֹת וּבֹעֵל הַנְּחֻמוֹת.

On Shabbat: May it be God's will to strengthen us in Your commandments, and in the commandment of the seventh day, this great and holy Sabbath, for today is a great and holy day before You—a day on which to rest and repose in love, according to your command. May it be Your will, God, to grant us relief from all care, sorrow, and grief on our day of rest and may You enable us to see Your city Zion comforted and Jerusalem, Your holy city rebuilt, for You are the provider of salvation and comfort.

וּבִנְיַן יְרוּשָׁלַיִם עִיר הַקְּדוֹשׁ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְיָ, בּוֹנֵה בְּרַחֲמֵינוּ יְרוּשָׁלַיִם. אָמֵן

May You rebuild Jerusalem, the holy city, soon and in our days. We praise You, God, Who in mercy rebuilds Jerusalem. Amen.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל, אָבִינוּ, מֶלְכֵנוּ, אֲדִיִּנְנוּ, בּוֹרְאֵנוּ, גּוֹאֲלֵנוּ, יוֹצֵרֵנוּ, קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל, הַמֶּלֶךְ הַטּוֹב וְהַמְּטִיב לְכָל, שֶׁבְּכָל יוֹם וְיוֹם הוּא הַטֵּיב, הוּא מְטִיב, הוּא יֵיטִיב לָנוּ. הוּא גְּמֵלָנוּ, הוּא גּוֹמֵלָנוּ, הוּא יְגַמְלָנוּ לְעַד, לְחַן וּלְחֶסֶד וּלְרַחֲמִים וּלְרֻחוֹ הַצֶּלֶה וְהַצֹּלֵחַ, בְּרַכָּה וַיְשׁוּעָה, נְחֻמָּה, פְּרִנְסָה וְכִלְכִּלָּה, וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל טוֹב, וּמְכַל טוֹב לְעוֹלָם אֵל יַחֲסֵרֵנוּ.

We praise You, God, Ruler of the universe who is our God, our Father, our Ruler, our Mighty One, our Creator, Our Redeemer, our Maker, our Holy One, the Holy one of Jacob, our Shepherd, the Shepherd of Israel, the good Ruler who does good to all. May You continue to provide us with grace, kindness, and compassion, providing us with deliverance, prosperity and ease, life and peace, and all goodness. May we never go in want of goodness.

May the Merciful One reign over us forever and ever.	הַרְחֵמְךָ, הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעַד.
May the Merciful One be extolled in heaven and on earth.	הַרְחֵמְךָ, הוּא יִתְבָּרַךְ בְּשָׁמַיִם וּבָאָרֶץ.
May the Merciful One be praised in every generation and be glorified through us to all eternity, and be honored among us forever	הַרְחֵמְךָ, הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וְיִתְפָּאֵר בָּנוּ לְעַד וּלְנֶצַח נְצָחִים, וְיִתְהַדָּר בָּנוּ לְעַד וּלְעוֹלָמֵי עוֹלָמִים.
May the Merciful One give us an honorable livelihood.	הַרְחֵמְךָ, הוּא יַפְרִינֵסֵנוּ בְּכָבוֹד.
May the Merciful One break the yoke of our exile off of our necks and lead us in dignity to our land.	הַרְחֵמְךָ, הוּא יִשְׁבֹּר עָלֵנוּ מֵעַל צְוֹאֲרֵנוּ וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ.
May the Merciful One send abundant blessing to this house and to the table at which we have eaten.	הַרְחֵמְךָ, הוּא יִשְׁלַח לָנוּ בְּרַכָּה מְרֻבָּה בְּבֵית הַזֶּה, וְעַל שְׁלֹחַן זֶה שְׂאֵבְלָנוּ עָלָיו.
May the Merciful One send us Eliyahu the prophet, of blessed memory, who will bring us good tidings of deliverance and	הַרְחֵמְךָ, הוּא יִשְׁלַח לָנוּ אֶת אֵלִיָּהוּ הַנָּבִיא זְכוֹר לְטוֹב, וַיְבַשֵּׁר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנְחֻמוֹת.

comfort.	
May the Merciful One bless (my father and teacher) the head of the household, and (my mother and teacher) the head of the household, their child and all of their household.	הַרְחֵם, הוּא יְבָרֵךְ אֶת (אָבִי מוֹרֵי) בְּעַל הַבַּיִת הַזֶּה, וְאֶת (אִמִּי מוֹרֵתִי) בְּעַלֹּת הַבַּיִת הַזֶּה, אוֹתָם וְאֶת בֵּיתָם וְאֶת זְרַעָם וְאֶת כָּל אֲשֶׁר לָהֶם,
May our merit and the merit of our ancestors secure lasting peace for all of us. May we receive a blessing from God, and justice from the God of our salvation. May we find grace and favor in the sight of God and humans.	הַרְחֵם, הוּא יְבָרֵךְ אוֹתִי (וְאָבִי \ וְאִמִּי \ וְאֲשֶׁתִּי \ וְזַרְעִי \ וְאֶת כָּל אֲשֶׁר לִי) אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ, אֲבֵרָהֶם יִצְחָק וְיַעֲקֹב, בְּכָל מַכְל, כָּל, כֵּן יְבָרֵךְ אוֹתָנוּ בְּלָנוּ יַחַד בְּבִרְכָה שְׁלָמָה, וְנֹאמַר אָמֵן. בְּמָרוֹם יִלְמְדוּ עֲלֵינוּ וְעֲלֵינוּ זְכוּת, שֶׁתְּהֵא לְמִשְׁמֶרֶת שְׁלוֹם, וְנִשְׂא בְרָכָה מֵאֵת יי, וְצַדִּיקָה מֵאֵלֵהֵי יִשְׁעָנוּ, וְנִמְצָא חֵן וְשִׁבְל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם.
On the Sabbath: May the Merciful One grant us a day that shall be entirely Shabbat and eternal rest.	לְשַׁבַּת הַרְחֵם, הוּא יִנְחִילָנוּ יוֹם שְׁבֻלוֹ שַׁבַּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.
On Rosh Hodesh: May the Merciful One renew this month for good and for blessing.	לְרֹחַ הַרְחֵם, הוּא יַחְדָּשׁ עֲלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה.
May the Merciful One enable us to live in the Messianic Age and in the world to come.	הַרְחֵם, הוּא יִזְכֵּנוּ לִימֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא.

מְגִדֵּל ~ מְגִדוֹל
ישועות מלבו, ועשה חסד למשיחו לדוד ולזרעו עד עולם.
עשה שלום במרומו, הוא יעשה שלום עלינו ועל כל ישראל, ואמר אמן.

On the Sabbath: God is a tower of victory **On Weekdays:** Who grants great victories and shows kindness to the anointed one, David and his descendants forever. Creator of peace above, create peace for us and all the people Israel, and let us say, Amen.

יִרְאוּ אֶת יי קְדוֹשֵׁי, כִּי אֵין מַחְסוֹר לִירְאָיו. כְּפִירִים רְשׁוּ וְרַעֲבוּ, וְדוֹרְשֵׁי יי לֹא יַחְסְרוּ כָּל טוֹב. הוֹדוּ לֵיי כִּי טוֹב, כִּי לְעוֹלָם חֶסֶד. פּוֹתַח אֶת יְדֵי, וּמִשְׁבִּיעַ לְכָל חַי רִצּוֹן. בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בֵּי, וְהִיָּה יי מְבֹטָחוֹ. נֶעַר הֵייתִי גַם זְקֵנְתִי, וְלֹא רָאִיתִי צַדִּיק נֶעְזֵב, וְזָרְעוֹ מִבְּקֶשׁ לֶחֶם. יי עֹז לְעַמּוֹ יִתֵּן, יי יְבָרֵךְ אֶת עַמּוֹ בְּשְׁלוֹם.

Revere God, you who are God's holy ones. For those who revere God suffer no want. Those who seek God will not lack anything that is good. Give thanks to God, for God is good; God's loving-kindness endures forever. Open Your hand and satisfy ever living thing with favor. Blessed are those who trust in God, and God will become their security. I was young, I have grown older and I have not seen the righteous forsaken, nor their children begging for bread. May God grant strength to God's people and bless God's people with peace.

Lesson 14 – Worksheet 4

Harachaman Reflection

① Circle the two *Harachaman* blessings that are most important to you.

May the Merciful One be extolled in heaven and on earth.	הַרְחֵמֵנוּ, הוּא יִתְבָּרַךְ בַּשָּׁמַיִם וּבָאָרֶץ.
May the Merciful One send abundant blessing to this house and to the table at which we have eaten.	הַרְחֵמֵנוּ, הוּא יִשְׁלַח לָנוּ בְרָכָה מְרֻבָּה בְּבֵית הַזֶּה, וְעַל שֻׁלְחַן זֶה שְׂאֵבְלָנוּ עָלָיו.
May the Merciful One send us Eliyahu the prophet, of blessed memory, who will bring us good tidings of deliverance and comfort.	הַרְחֵמֵנוּ, הוּא יִשְׁלַח לָנוּ אֶת אֱלִיָּהוּ הַנָּבִיא זְכוּר לְטוֹב, וַיְבַשֵּׁר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנַחֲמוֹת.
May the Merciful One bless (my father and teacher) the head of the household, and (my mother and teacher) the head of the household, their child and all of their household.	הַרְחֵמֵנוּ, הוּא יְבָרֵךְ אֶת (אָבִי מוֹרֵי) בְּעַל הַבַּיִת הַזֶּה, וְאֶת (אִמִּי מוֹרֵתִי) בְּעַלֹּת הַבַּיִת הַזֶּה, אוֹתָם וְאֶת בֵּיתָם וְאֶת זְרַעָם וְאֶת כָּל אֲשֶׁר לָהֶם,
May our merit and the merit of our ancestors secure lasting peace for all of us. May we receive a blessing from God, and justice from the God of our salvation. May we find grace and favor in the sight of God and humans.	הַרְחֵמֵנוּ, הוּא יְבָרֵךְ אוֹתִי (וְאָבִי \ וְאִמִּי \ וְאֲשֶׁתִּי \ וְזַרְעִי \ וְאֶת כָּל אֲשֶׁר לִי) אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שֶׁנִּתְבָּרַכְנוּ אֲבוֹתֵינוּ, אֲבִרְהֵם יִצְחָק וַיַּעֲקֹב, כֹּל מַכְל, כֹּל, כֵּן יְבָרֵךְ אוֹתָנוּ בְּלָנוּ יַחַד בְּבְרָכָה שְׁלֵמָה, וְנֹאמַר אָמֵן. בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעֲלֵינוּ זְכוּת, שֶׁתִּהְיֶה לְמִשְׁמַרְתִּי שְׁלוֹם, וְנִשְׂא בְרָכָה מֵאֵת יי, וְצַדִּיקָה מֵאֵלֵהִי יִשְׁעֵנוּ, וְנִמְצָא חֵן וְשִׁבְל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם.
May the Merciful One enable us to live in the Messianic Age and in the world to come.	הַרְחֵמֵנוּ, הוּא יְזַכֵּנוּ לִיְמוֹת הַמְּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא.

② Why are these two most important to you?

Name _____

Lesson 14 – Worksheet 5

Creating Your Own *Harachaman*

Now that you have read examples, think about what is important in your life and write your own *Harachaman* prayers. Consider your own life as a student, son/daughter, Jewish person, sister/brother, citizen of the world.

①

②

③

④

⑤

⑥

⑦

Homework

- ① Talk with your family about the *Harachaman* prayers that are in the *Birkat Hamazon* and the ones that you wrote yourself.
- ② Together, write a family *Harachaman* and decide when you want to say it.
- ③ What is your family *Harachaman*?

Entrance Card

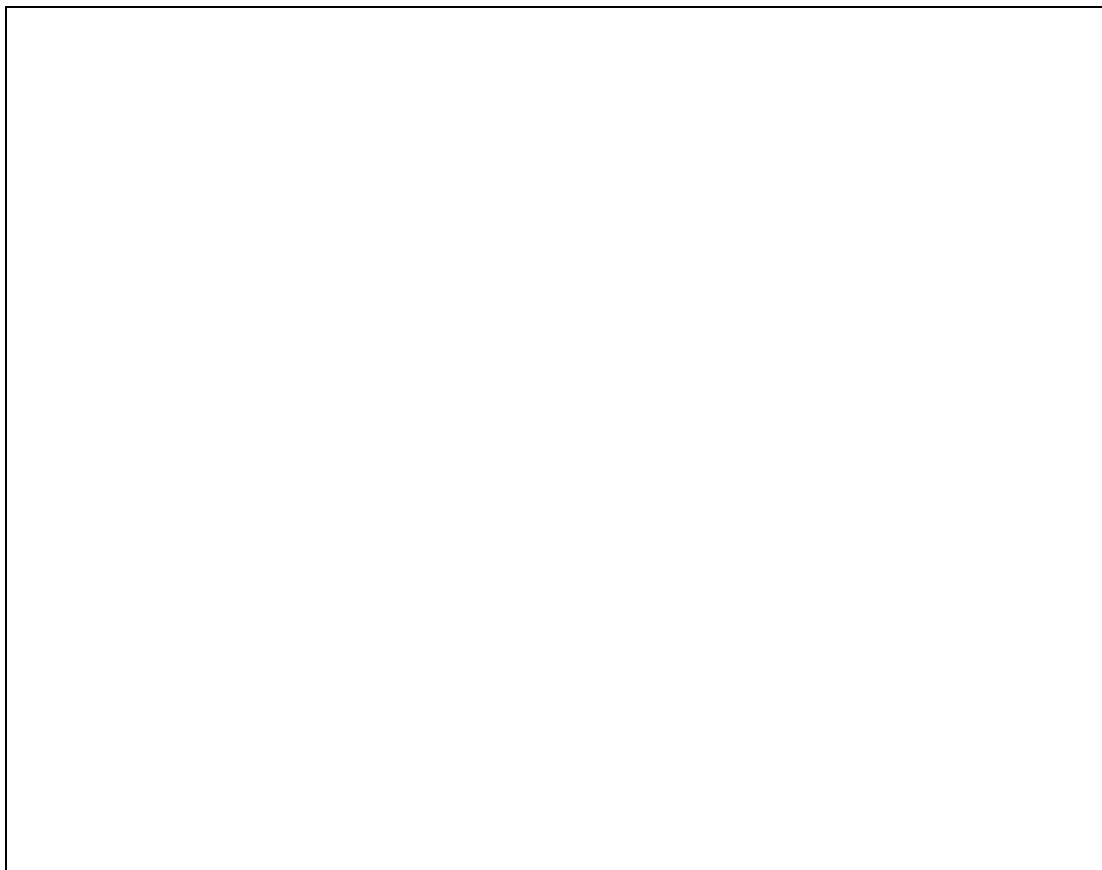
① Read the following verse from Ecclesiastes:

קֹהֶלֶת פֶּרֶק א' פְּסוּק ז'
כָּל הַנְּחָלִים הֹלְכִים אֶל הַיָּם וְהַיָּם אֵינָנו מְלֵא אֶל מְקוֹם שֶׁהַנְּחָלִים
הֹלְכִים שָׁם הֵם שׁוֹבִים לְלֶכֶת.

All streams flow into the sea, yet the sea is never full; to the place *from* which they flow the streams flow back again.

Ecclesiastes 1:7

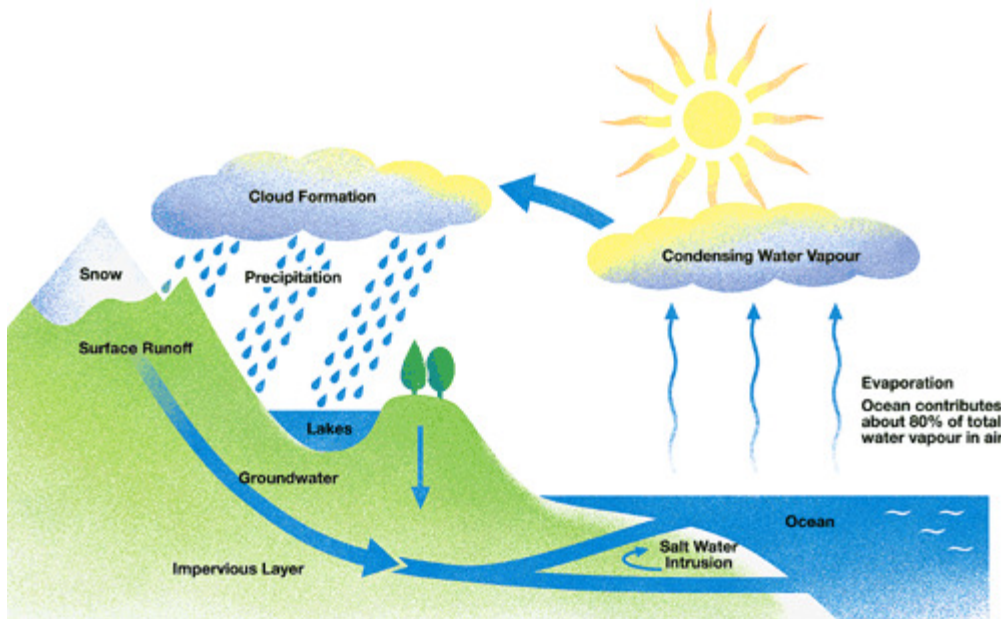
② Draw a picture or pictures of what is being described in the box below.



The Water Cycle

① Compare your drawing to the chart below. How does your drawing compare with the chart?

② Do you think the ancient Israelites understood this cycle?



Source: <http://community.seas.columbia.edu/weatherstation/fuse.php?id=16>

Text Study: *Bal Tashchit*

רמב"ם הלכות מלכים פרק ו הלכה י

וְלֹא הָאֵילָנוֹת בְּלִבָּד, אֲלֵא כָּל הַמְּשֻׁבֵּר בְּלִים, וְקוֹרֵעַ בְּגָדִים, וְהוֹרֵס בְּנִינָן, וְסוֹתֵם מֵעֵין, וּמֵאֲבָד מֵאֲכָלוֹת דְּרָדָּהּ הַשְּׁחֵתָהּ-- עוֹבֵר בְּ"לֹא-תִשְׁחִית."

And not only trees, rather whoever who breaks vessels, or tears garments, or destroys a building, or clogs a well, or does away with food in a destructive manner violates the negative mitzvah of *bal tashchit*.

Rambam, Hilkhhot Melakhim 6:10

① In this passage, what is being destroyed?

② Are the items destroyed parts of the natural world or the human built world?

③ When you reduce, reuse, recycle, how are you preserving human made items?

④ When you reduce, reuse, recycle, how are you preserving natural cycles?

⑤ Is *bal taschit* about the human world, the natural world, or both? Explain your answer.

Homework

Think about how your family practices *bal tashchit* in your own home. Consider all the different ways your family does not harm, as related to food and/or other areas of life.

① Where does your family practice *bal tashchit*

② In what ways do you conserve or waste resources?

③ Where can you improve your practice of *bal tashchit*?

Text Study: The Amount to Eat

Part ① Answer the following question for each text. What is the wisdom of the quote?

A.

אָכּוּל וְשָׁתוּ, כִּי מָחָר נָמוּת

Let us eat and drink; for tomorrow we shall die.

-Isaiah 22:13

B. Eat to live, do not live to eat.

-Rabbi Abraham ibn Ezra

C. Work before eating, rest after eating. Do not eat ravenously, filling the mouth gulp after gulp without breathing space.

-Maimonides

Part ② Place a "W" next to the quote that you think is most wise and an "A" by the quote that you agree with most. Why do you think the quote you put a "W" next to is the wisest?

Super-Sized Beverages

Instructions:

① Calculate the number of teaspoons of sugar inside your soda.

Total grams of sugar divided by 4 = how many teaspoons of sugar are in your food

② Follow the directions for your group.

Group One: Receives a picture of an 8 ounce soda. There are 26 grams of sugar inside. How many teaspoons are inside?

Group Two: Receives a picture of a 12 ounce soda. There are 39 grams of sugar inside. How many teaspoons are inside?

Group Three: Receives a picture of a 20 ounce soda. There are 65 grams of sugar inside. How many teaspoons are inside?

③ Gather the following materials: clear cup, bowl of sugar, teaspoon

④ Measure out the number of teaspoons of sugar that are in your soda into the clear cup.

⑤ In groups, show the amount of sugar in your cup to your other classmates.

⑥ Record your reaction to this investigation

⑦ Based on the wisdom explored at the start of the lesson, what is your recommendation about drinking soda?

Homework

Open your refrigerator at home and look to see what beverages you have inside. For every drink in your refrigerator, look to see how many grams of sugar it has. Fill out the chart by rating the amount of sugar in each drink as low, medium, or high, according to how many grams of sugar are in a serving of every drink. Then, for every drink, answer the question, how often should you drink this beverage? (Every day, few times a week, rarely).

0-10 grams = Low
11- 44 grams = Medium
45+ grams = High

Beverage	Amount of Sugar (Low, Medium, High)	How often should you drink this?*(Every day, few times a week, rarely)

Text Study: Created in G-d's Image

בראשית פרק א פסוק כז

וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר
וּנְקֵבָה בָּרָא אֹתָם:

And G-d created man in His image, in the image of G-d He created him; male and female He created them.

Genesis 1:27

① What do you think the Torah means when it is written that people are created in G-d's image?

② *Shmirat ha'guf* is the obligation to care for our bodies or to guard our bodies. How should we care for our bodies if we are created in G-d's image?

③ What is one decision you made today about food or exercise that reflects this value?

Text Study: Don't Hold It In!

הואיל והגוף בריא ושלם, מדרכי ה' הוא, שיהי אי אפשר שיבין או ידע, והוא חולה--
צריך אדם להרחיק עצמו מדברים המאבדין את הגוף, ולהנהיג עצמו בדברים המבירים
המחלימים; ואלו הן:

The body being healthy is one of the ways of the Lord, for it is impossible to understand or know the knowledge of the Creator while unwell. Therefore, one should keep away from things which destroy the body, and accustom oneself to healthy and curing matters, which are as follows.

לעולם לא יאכל אדם, אלא כשהוא רעב; ולא ישתה, אלא כשהוא צמא. ואל ישהה נקביו,
ואפלו רגע אחד, אלא כל זמן שצריך להשתין או להסד את רגליו, יעמד מיד.

One should never eat unless one is hungry, nor drink unless one is thirsty, nor should one hold oneself back for even a single moment from relieving oneself, for whenever one feels the need to pass water or to defecate, one should do so immediately.

Maimonides, Mishneh Torah, Hilchot Deot 4:1-2

① According to this text, why should someone care for his or her body?

② What are Maimonides' recommendations for a healthy body?

③ If we are unable to follow these recommendations all the time, are they still valuable? Why or why not?

A Personal Commitment to Care for My Body

The Academy of Pediatrics recommends the following healthy behaviors. Review the behaviors and circle one that you would like to bring into your daily life. Then answer the questions below to create your own *shmirat ha'guf* commitment.

Academy of Pediatrics Recommends (5-2-1-0-8)

5- Children and adults should eat at least 5 servings of fruits and vegetables daily.

2- Limit your non-school related screen time (TV, video games, computer, etc.) to less than 2 hours per day.

1- School age youth need at least 60 minutes (1 hour) per day of moderate to vigorous activity, spread throughout the day.

0 – School age youth should have 0 sweetened drinks and sodas on most days

8 – School age youth should have at least 8 hours of sleep every night

① How often do you do this behavior right now? (Circle one)

- Everyday
- 1 – 3 times a week
- 4 – 6 times a week
- Less than once a week

② How many days a week do you want to start doing this behavior? (Circle one)

- Everyday
- 1 – 3 times a week
- 4 – 6 times a week
- Less than once a week

③ At what time in the day will you start doing this behavior? (Circle all that apply)

- Breakfast time
- Lunch time
- Snack time
- Dinner time
- Before school
- During school
- After school
- Evening

What will you do to support this behavior? (Example: Instead of staying up late to watch TV, I will go to bed earlier)

Create Your Personal *Shmirat ha'guf* Commitment

I will follow the Academy of Pediatric Recommendation to:

I will do this by (state how often, what time of day, and what you will do to support the behavior):

Your Signature: _____ Witness Signature: _____

Homework

- ① Share your personal commitment with your family and ask them to make the same pledge.
- ② Write a paragraph about how your family can support you in keeping your commitment and how you can help support other people who want to make the same commitment as you.

Entrance Card

What are the connections you think about when you hear the words "food" and "Jews"?

Final Project – Preparation

The final project gives you an opportunity to share what you have learned with others. During the final project preparation, you will select a topic and determine how you want to teach others about this topic.

Many of the topics studied during this curriculum can be placed into the following major categories:

- Caring for the Earth
- Caring for our Bodies
- Caring for Animals
- Jewish Laws & Food Traditions

1. Choose one of the major topics from above and then a specific way you learned about this concept. For example, if you pick “Caring for our Bodies,” one way that you studied this was by learning about eating whole foods.

Major category: _____

Specific concept: _____

2. If you had to teach this concept, how would you do it? There were a lot of different ways to learn about the relationship between food and Jewish tradition, from hands-on projects, to small group discussions, to web research. The final project provides an opportunity for the class to present their views on the relationship between food and Judaism visually, orally, or in writing.

What would a picture of this relationship look like?

What would a photo of this relationship look like?

What would a recipe of this relationship look like?

What would an interview look like and who would it be with?

I plan to teach the concept I selected by: _____

3. Turn this page over and write a paragraph describing your final project plan.

Name _____

Min Ha'Aretz Student Survey (Post-Curriculum)

Date: _____

Grade Number: _____

Please circle one: Female Male

1. Circle the whole foods.

Popcorn	Potato	Bread	Apple
Applesauce	Wheat berry	Apple pie	Peanut butter

2. What is the meaning of the phrase "shomrei adamah"?

- a) Guardians of the Earth
- b) Land owners
- c) Earth movers
- d) All the above

3. Which is not an example of making a sustainable choice?

- a) Composting food scraps
- b) Reusing plastic water bottles
- c) Bringing your lunch in a reusable bag
- d) All the above are examples of sustainability

4. What is the meaning of the phrase "shmirat ha'guf"?

- a) Caring for the land
- b) Caring for your body
- c) Caring for animals
- d) Caring for your family

5. What is the meaning of the phrase "tsar ba'alei chayim"?

- a) Caring for the land
- b) Caring for your body
- c) Caring for animals
- d) Caring for your family

6. Leaving the corners of your field for those in need is an example of which agricultural practice?

- a) Peah
- b) Orlah
- c) Shmita
- d) Yovel

7. What Min Ha'Aretz family programs (outside the classroom) did you attend? Check all that apply.

___ Family Cooking & Learning

___ Farm Trip

___ Farmer's Market Trip

___ Other: _____

___ I did not participate in any Min Ha'Aretz programs outside of the class

8. You have just completed Min Ha'Aretz. What was your favorite part of Min Ha'Aretz in the classroom?

9. What was your favorite part of Min Ha'Aretz outside of the classroom?

10. Rate how **important** the following are to you. Check the best answer.

		Not Important	Somewhat Important	Important	Very Important
a.	Help prepare/cook food for your meal				
b.	Know where your food comes from				
c.	Say a blessing before you eat				
d.	Understand Jewish tradition about the environment and food				
e.	Read the ingredient labels on food packages				
f.	Eat whole foods				

11. Rate how much you **agree** with the following statement. Check the best answer.

After studying from Min Ha'Aretz, I have a deeper understanding of

		I Strongly Disagree	I Disagree	I Agree	I Strongly Agree
a.	Jewish dietary laws/kashrut				
b.	Environmental impacts of my food choices				
c.	How Jewish tradition connects to environmental issues				
d.	How Jewish tradition relates to eating healthy, sustainable food				
e.	Why it's important to eat healthy, sustainable food				

Tour of the Seven Species¹ - סיור שבעת המינים

By Lev Metz

Enduring Understandings:

- Each of the seven species noted in Deuteronomy 8:8 has symbolic significance, unpacked throughout the Bible.
- By exploring the seven species, we can uncover deep Jewish connections to food, the natural world, God and the land of Israel.

Overview:

Participants will be divided into groups of at least two, and along with their partner(s) visit seven stations for 5-7 minutes each. Each station corresponds to one of the seven species, and has 1) an example for them to taste 2) nutritional information about it 3) at least one quote where it appears in the Bible and 4) questions or an activity based on the quote. The facilitator will introduce the seven species, announce when to rotate stations and check in on participants.

This program can be adapted for use by teens, adults or families. Depending on the needs of the educator, it can also be used to reinforce skills in looking up or translating verses of biblical text, or the intricacies of proper blessing recitation.

Background:

The Seven Species (Hebrew: שבעת המינים Shiv'at HaMinim) are seven types of fruits and grains enumerated in the Hebrew Bible as being special products of the Land of Israel.

The seven species are: Wheat, Barley, Grapes, Figs, Pomegranates, Olives, and Dates.

These seven species are customarily eaten on Tu Bishvat, Sukkot, and Shavuot. In halakha (Jewish law), they are considered more important than other fruits, and a special blessing is recited after eating them. Additionally, the blessing prior to eating them precedes those of other food items, except for bread. The First Fruits offering in the Temple in Jerusalem was brought from the Seven Species.

Set Induction: (5-10 minutes)

The following quote is written on a post-it or the board, in Hebrew and English:

¹ This is a variation on a program developed for the 7th grade students at Milken Community High School, by Lev Metz and Ann Sanguinet.

<p>Deuteronomy Chapter 8:</p> <p>6. Therefore you shall keep the commandments of the Lord your God, to walk in his ways, and to fear him.</p> <p>7. For the Lord your God brings you into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;</p> <p>8. A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of olive oil, and honey;</p> <p>9. A land where you shall eat bread without scarceness, you shall not lack any thing in it; a land whose stones are iron, and out of whose hills you may dig bronze.</p> <p>10. When you have eaten and are full, then you shall bless the Lord your God for the good land which he has given you.</p>	<p>דברים פרק ח</p> <p>ו ושמרת את מצות יהוה אלהיך ללכת בדרכיו וליראה אתו</p> <p>ז כי יהוה אלהיך מביאך אל ארץ טובה ארץ נחלי מים עינת ותהמת יצאים בבקעה ובהר</p> <p>ח ארץ חטה ושעורה וגפן ותאנה ורמון ארץ זית שמן ודבש</p> <p>ט ארץ אשר לא במסכנת תאכל בה לחם לא תחסר כל בה ארץ אשר אבניה ברזל ומהרריה תחצב נחשת</p> <p>י ואכלת ושבעת וברכת את יהוה אלהיך על הארץ הטובה אשר נתרך</p>
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Have one or several participants read the passage out loud. Ask them:

- Based on the context, what is the purpose of listing these seven species? (They are special to the land of Israel, showing its “fruitful” nature and ability to sustain a luxurious diversity of produce. Also, they are signs of the land’s goodness.)
- Are there any surprises to you about this list? (Potentially the presence of barley, grape vines rather than grapes, olive oil rather than olives, or honey rather than dates, etc.)
- Why were these seven species chosen to represent the land’s goodness? How would we begin to answer that question based on Jewish tradition? (Look at how these species are referenced in other parts of the Tanakh, and taste them along the way.)

Seven Stations Activity (5-7 minutes each plus one minute transitions, 42 - 56 minutes total):

Participants go around the stations in groups of 2 or more, reading the information about each species, tasting it, and discussing the relevant biblical quotes. For more detailed information, see the “menu” handouts.

If incorporating the appropriate blessings for each species:

Food	Blessing
Grape juice, wine	בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:
Crackers, cooked barley	בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְנֵי מִזֻּנֹת:
Sprouted wheat and barley	בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה:
Grapes, pomegranates, olives, figs, dates	בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ:

Conclusion (5 minutes):

Ask the participants:

- What is one new thing you learned about one particular species?
- Why do you think these species were chosen to represent the land's goodness?
- How can you incorporate these species into your own lives?

If there is time, recite the special blessing for eating the Seven Species (when bread is not present):

The Three-Faceted Blessing	ברכה אחת מעין שלוש
<p>Blessed are You, Adonai our God, King of the universe for:</p> <p>the nourishment and the sustenance, for the grapevine and the fruit of the vine, for the tree and the fruit of the tree, and for the produce of the field; for the desirable, good and spacious land that You were pleased to give our forefathers as a heritage, to eat of its fruit and to be satisfied with its goodness. Have mercy Adonai our God, on Israel Your people; on Jerusalem Your city; and on Zion, the resting place of Your glory; upon Your altar, and upon Your Temple. Rebuild Jerusalem, the city of holiness, speedily in our days. Bring us up into it and gladden us in its rebuilding and let us eat from its fruit and be satisfied with its goodness and bless You upon it in holiness and purity.</p> <p>For You Adonai are good and do good for all and we thank you for the land</p>	<p>ברוך אתה יי אלהינו מלך העולם על המתיקה ועל הפלפלה, ועל הגפן ועל פרי הגפן, ועל העץ ועל פרי העץ, ועל תנובת השדה, ועל ארץ המדה טובה ורחבה, שרצית והנחלת לאבותינו, לאכול מפריה ולשבוע מטובה. רחם נא יי אלהינו על ישראל עמך, ועל ירושלים עירך, ועל ציון משכן כבודך, ועל מזבחתך ועל היכלך. ובנה ירושלים עיר הקודש במקרה ביימינו, והעלנו לתוכה, ושמחנו בבנינה ונאכל מפריה ונשבע מטובה, ונברכה עליה בקדשה ובטהרה כי אתה יי טוב ומטיב לכל, ונודה לך על הארץ</p>
<p>and for the the nourishment and for the fruit of the grapevine and for the fruit.</p> <p>Blessed are You Adonai, for the land and for the nourishment and for the the fruit of the grapevine and for the fruit.</p>	<p>ועל המתיקה ועל פרי הגפן ועל הפרות. ברוך אתה יי על הארץ ועל המתיקה ועל פרי הגפן ועל הפרות:</p>

DATE (HONEY) - תמר (דבש)

Facts

Dates ripen and are harvested in the late summer and naturally preserve their sweet taste if left in a dry, airy place.

There are male and female date palms, though only the females produce fruit. Often they need to be pollinated by hand.

Date palms can produce fruit yearly for more than 100 years.

In Biblical times, dates were made into honey by mashing them and mixing them with water.



Quotes

“The righteous bloom like a date-palm... in old age they still produce fruit; they are full of sap and freshness, attesting that the Lord is upright, my rock, in whom there is no wrong.” - Psalms 92: 13-16

Questions

Describe a date-palm tree. What other qualities do you think it has in common with a righteous person?

Dates were prized because of their sweetness. What are the sweetest things in your life?

BARLEY - שערה

Facts

Barley ripens in the early spring, and is harvested during the month of Nissan. During Biblical times, an *omer* - a bound bundle of barley sheaves - was brought to the Temple every day between the holidays of Pesach and Shavuot.

In addition to Israel, roasted barley played an important role in the diet of ancient Greeks, Romans and Tibetans.

Most of the barley harvest today is now used for animal feed, beer production and “pearl barley” - the innermost part of the grain.



Quotes

“And you shall count for yourselves seven complete weeks... bringing the uplifted barley offering... you shall count fifty days.” - Leviticus 23:15-16

“Gideon came there just as one [Midianite] was narrating a dream to another. ‘Listen,’ he was saying, ‘I had this dream: There was a commotion - a loaf of barley bread was whirling through the Midianite camp. It came to a tent and struck it, and it fell; it turned upside down, and the tent collapsed.’ To this the other responded, ‘That can only mean the sword of the Israelite Gideon son of Joash. God is delivering Midian and the entire camp into his hands.’” - Judges 7:13-15

Questions

Rashi says that the Midianite’s dream of the barley bread was a reminder of the *omer* offering between Passover and Shavuot. Why do you think the people of Israel are like a bread of barley? What does this have to do with the counting of the *omer*?

GRAPE VINE - גפן

Facts

Grape growing is the largest food industry in the world. There are more than 60 species and 8000 varieties of grapes, all of which can be used to make juice and/or wine.

Because grapes ripen at the end of the summer and beginning of fall, their vines were also cut and used in the building of the family *sukkah*.



Quotes

“The trees said to the grape-vine, ‘You come and reign over us.’ But the vine replied, ‘Have I stopped yielding my new wine, which gladdens God and men, that I should go and wave about the trees?’” - Judges 9:12-12

“When [the spies] reached the wadi Eshcol [in the land of Israel], they cut down a branch with a single cluster of grapes, and it had to be borne on a carrying frame by two of them.” - Numbers 13:23

Questions

According to the rabbis, though one says the *borei pri hagafen* (on the fruit of the vine) blessing over wine or grape juice, one says *borei pri ha'etz* (on the fruit of the tree) over the grapes themselves. Why do you think this is?

What do grapes symbolize on Shabbat or Passover, and why do we pour out some of our grape juice or wine during the recitation of the 10 plagues during the seder?

POMEGRANATE - רמון

Facts

Pomegranates ripen in late summer and, if left on the tree, will crack to expose the seeds hidden inside.

The ancient rabbis compared the Torah to a pomegranate, believing it to have 613 seeds, the same as the number of *mitzvot*. In many cultures it's a symbol for fertility.

Perhaps because of the crown at the top of the fruit, the pomegranate was chosen by David as the symbol of his royal family.



Quotes

“Your lips are like a crimson thread, your mouth is lovely, your brow behind your veil is like a pomegranate split open.” - Song of Songs 4:3

“So Hiram finished all the work that he had been doing for King Solomon on the House of the Lord... the four hundred pomegranates for the two pillars.” - 1 Kings 7:40-42

Questions

Describe a pomegranate. Why do you think that it was a symbol of beauty in Biblical times?

Where might you now find the shapes of pomegranates in a synagogue? Why do you think they are used this way?

FIG - תאנה

Facts

Fig trees produce two crops each season: the first ripening is in midsummer, and the second is at the beginning of fall. Because they rot so quickly, they are often enjoyed dried.

The rabbis compared the fig to the Torah because every part of the fig is used - there is no shell to peel or seed to spit out. Just as with Torah, no part of the fig is wasted or extra.



Quotes

“In the days to come... every man will sit under his own vine or fig tree, and no one shall disturb him.” - Micha 4:1-4

“All the days of Solomon, Judah and Israel from Dan to Beersheva dwelt in safety, everyone under his own vine and under his own fig tree.” - 1 Kings 5:5

Questions

Based on these quotes, what emotions were associated with the fig tree?

Where do you feel safe, where “no one would disturb” you? What helps you to feel this way?

Describe the taste of the fig.

OLIVE (OIL) - זית (שמן)

Facts

Olives can be harvested from early fall through early winter.

Olive trees can live for over 1,000 years and continue to produce fruit.

Olive oil was the fuel source for the great menorah lit in the Temple and played an important role in the diet of our ancestors.

Olives themselves cannot be eaten directly off of the tree - they must be pickled first.



Quotes

“The Lord named [Israel] ‘lush olive tree,’ fair with beautiful fruit.” - Jeremiah 11:16

“But I am like a thriving olive tree in the house of God; I trust in the faithfulness of God forever and ever.” - Psalms 52:10

Questions

In both of these quotes, the people of Israel (or the individual) are compared to olive trees. Why do you think that is?

What qualities of olive trees would you like to embody?

What is your favorite dish made with olive oil?

WHEAT - חיטה

Facts

For thousands of years, wheat has been a main crop throughout Israel, Egypt and Mesopotamia. Today it is the world's major crop for food production.

Wheat ripens during the spring. As we count the *omer* from the start of Pesach, we also see the growth and ripening of the wheat, which was harvested and offered on Shavuot in the Temple as part of the Festival of First Fruits (*Chag HaBikkurim*).

When ground into flour and baked into bread, wheat represents the partnership between human beings and God.



Quotes

“[God] endows your realm with well-being, and satisfies you with choice wheat.” - Psalm 147:14

“When you enter the land to which I am taking you and eat of the bread of the land, you shall set some aside as a gift to the Lord.... You shall make a gift to the Lord from the first yield of your baking, throughout the ages.” - Numbers 15:18-21

Questions

Why would God choose wheat as the gift to bring us satisfaction?

Why does God want bread to be our gift? What do you think it symbolizes?

What role does bread play in your Jewish life?

Glossary

Abhorrent – Repulsive, disgusting

American Academy of Pediatrics – An organization of 60,000 pediatricians committed to the attainment of optimal physical, mental, and social health and well-being for all infants, children, adolescents, and young adults. Learn more at www.aap.org.

Agriculture – The practice of cultivating the soil, producing crops, and raising livestock.

Aser T'aser – This is the Jewish concept of tithing. There is a story in the *Gemara, Ta'anit* 9a, which explains why it goes by this term, with "aser" repeated: Rabbi Yochanan met Reish Lakish's young son [and asked him], "Tell me what verse you learned today." The boy answered, "'You shall surely tithe...'" (Deut. 14:22). Why *aser t'aser* (why the repetition)?" Rabbi Yochanan responded: "Tithe so that you become rich." The word *t'aser* is similar to *tit'asher*, "become rich."

Babylonian Talmud (BT) – The word *talmud* literally means "teaching," but especially in regard to the *Talmud*, it denotes also "learning." The *Talmud* is a record of rabbinic discussions pertaining to Jewish law, ethics, customs, and history. The *Talmud* has two components: the *Mishnah* (c. 200 CE), a written version of Oral Law; and the *Gemara* (c. 500 CE), a discussion of the *Mishnah* and related writings. Two works like this survive today, both dated to between the 3rd and 5th centuries CE, but when the *Talmud* is referred to, that usually means the Babylonian *Talmud*, or *Talmud Bavli*. The other is the Jerusalem *Talmud*, or *Talmud Yerushalmi*.

Bal tashchit – tr. "do not destroy." This is a basic ethical principle from Deuteronomy 20:19–20. In its original context, this law refers to issues around wartime and forbids the cutting down of fruit trees. However, in rabbinic law, the definition of *bal tashchit* expands to include other types of damage, such as the wasting of lamp oil, the tearing of clothing, the chopping up of furniture for firewood, or the killing of animals. *Bal tashchit*

refers to unnecessary destruction. According to jewishnaturecenter.org, our rabbis understood that wartime is the most difficult situation, so if a person obeys *bal tashchit* during wartime, they should be able to follow it at all times. The law of *bal tashchit* therefore applies to every aspect of our lives at all times. In more recent times, *bal tashchit* has been applied as an environmental principle for its emphasis on waste reduction.

Berachot – tr. "Blessings," but in the *Talmud*, this is the first tractate of *Seder Zeraim* (tr. "Order of the Seeds"), which is the first book of the *Mishna*. *Seder Zeraim* contains an array of discussions pertaining primarily to prayer (particularly regarding the *Shema* and the *Amidah*) and agriculture, yet only *Berachot* is focused on prayer, while the majority of *Seder Zeraim* concentrates on agriculture. It is reasoned that the contents of *Seder Zeraim* parallel the Jewish value of saying blessings over food: just as one would not eat before saying a blessing over one's food, one also would not study laws pertaining to sustenance before studying laws regarding blessings over that sustenance.

Besiege – Surround, blockade.

Bracha – tr. "blessing." Refers to any type of Jewish blessing from blessing food, to blessing children, to blessing the new month.

Bran – The hard outer layer of grain which, along with germ, is an integral part of whole grains. When bran is removed from grains, a portion of nutritional value is lost. Bran is rich in dietary fiber and omega fatty acids, and it contains significant quantities of starch, protein, vitamins, and dietary minerals.

Calorie – A unit of measurement that helps calculate the heat-producing qualities of food (i.e. energy).

Charoset – A mixture of apples, wine, spices, and various other ingredients eaten during Passover to symbolize the mortar that the Israelite used to build when they were slaves in Egypt. In Song of Songs, the Jewish people are

compared to apples, pomegranates, figs, dates, walnuts and almonds; and although many recipes for *charošet* have developed in Jewish communities through the years, these six ingredients tend to be the main ingredients used in *Charošet* (*Gemara, Pesachim* 116a). Additionally, the *Gemara* teaches that we should add spices to the Charošet to remind us of the straw used in the mortar in Egypt, for prior to being ground up, what becomes a spice is long and stringy, resembling straw, so *charošet* generally has some prominent spice in it. For these reasons, many *charošet* recipes share common ingredients, such as apples and spices, and they have developed in this way based on text rather than the local ingredients that might be available.

Chlorophyll – The green pigment in plants (what makes the plant green) that allows photosynthesis to occur.

Cleft – A crack or gap.

Compost – An organic material that can be used as a soil enhancement or as a medium to grow plants. It is created by combining organic, nitrogenous materials (such as yard trimmings, food wastes, manure) in proper ratios with bulking carbon agents (like wood chips, paper matter). Natural composting is a form of biological decomposition, and happens naturally as vegetation falls to the ground. The material slowly decays, and deposits minerals and nutrients back into the soil. These nutrients are necessary for new growth. According to the United States Environmental protection agency, compost can suppress plant diseases and pests; reduce or eliminate the need for chemical fertilizers; promote higher yields of agricultural crops; facilitate reforestation, wetlands restoration, and habitat revitalization efforts by amending contaminated, compacted, and marginal soils; cost-effectively remediate soils contaminated by hazardous waste; remove solids, oil, grease, and heavy metals from stormwater runoff; and provide cost savings of at least 50 percent over conventional soil, water, and air pollution remediation technologies, where applicable. For more information, visit epa.gov/epaoswer/non-hw/composting/.

Consecrated – Holy, made holy.

Degenerate – Deteriorate, disintegrate.

Deuteronomy – The fifth book of the Torah; in Hebrew known as *Devarim* (tr. “things”).

Dormant – Asleep, inactive.

Ecclesiastes – Known in Hebrew as *Kohelet*, this book is thought to have been written around 250 BCE by an unnamed, unknown author. According to Talmud, the point of Ecclesiastes is to state that all is futile under the sun. One should therefore ignore physical pleasures and put all one's efforts towards that which is *above* the Sun. This is summed up in the second to last verse: “The end of the matter; all has been heard. Fear G-d, and keep his commandments; for that is the whole duty of everyone.” In traditional Judaism, Ecclesiastes is read either on *Shemini Atzeret* or on the *Shabbat* of the Intermediate Days of *Sukkot* (by Ashkenazim). It is read on *Sukkot* as a reminder to not get too caught up in the festivities of the holiday.

Endosperm – Tissue produced in seeds. The Endosperm surrounds and encases the embryo, providing nutrition in the form of starch. In grains, the endosperm is usually ground into flour along with the rest of the seed in order to make bread.

Equilibrium – Balance.

Fiber – The indigestible portion of plant foods that move food through the digestive system, absorbing water and easing defecation. The term “roughage” refers to the same thing.

Food Bank – A place where food is donated and then made available to those in need. Meals are not served.

Food miles – The distance a food or food product travels from the time of its harvest or production until it reaches the consumer.

Gemara – From the Aramaic work *gamar*, tr. “study” or “learning by tradition,” this is the

part of the *Talmud* that contains rabbinical commentaries and analysis of the *Mishnah*. It is thought to have been published about 500 CE.

Genesis – The first book of the Torah, in Hebrew known as *Bereshit* (tr. “in the beginning”).

Germ – A small mass of living substance that is able to develop into a larger organism.

Germinate – To begin to grow. Plant germination is usually recognized by the sprouting of a seed.

Inorganic – Describes matter that is derived from an organism that is not alive, such as coal, stone, sand, petroleum, and water.

Isaiah, Book of – A book of the Tanakh, contained in *Nevi'im* (tr. “prophets”), that is thought to have been written by the prophet Isaiah in the late 8th century BCE. Some of the many themes that Isaiah addresses in this work are the connection between worship and ethical behavior; idolatry and Canaanite worship; monotheism; G-d’s omnipotence; and the establishment of G-d’s kingdom on earth, with rulers and subjects who strive to live by the will of G-d.

Jubilation – A joyful occasion or special festivity that marks some happy event.

Kosher, kasher – According to Jewish law, something that is *kosher* is “fit” or “proper.” The verb, to *kasher*, is the process of making something to be fit or proper.

Leviticus – The third book of the *Torah*, in Hebrew known as *Vayikra* (tr. “and he called”). Leviticus consists of a series of legal rules and priestly rituals, and it describes the terms of the covenant with G-d.

Maimonides – The Greek name of Moshe ben Maimon.

Mindfulness – A state of being aware with all five senses.

Minerals – Inorganic substances that are required for plant and animal health, but only in minute quantities.

Mishnah – tr. “repetition,” from the verb *shanah*, or “to study and review.” A major work of Rabbinic Judaism, and the first written form of the Oral Torah. It was debated between 70-200 CE by the group of rabbinic sages known as the *Tannaim* and redacted by Judah haNasi around 200 CE. It was written down and redacted at this time because, according to the *Talmud*, because of persecution, it was feared that oral traditions would be forgotten. At the time, the Oral Torah was not a composition of new laws, but a collection of existing traditions.

Mitzvot – tr. “commandments,” usually refers to any of the 613 commandments in the *Torah*, but it can be generally used in regard to any act of human kindness.

Moshe ben Maimon – A rabbi, physician, and philosopher who lived in Spain during the 12th century CE, Maimonides’ *Mishneh Torah*, compiled around 1170 CE, is considered his most important work. He is one of Judaism’s more important philosophers, writing multiple important works, including the formative *Guide to the Perplexed*. A statue of him sits in Cordoba, Spain, the city where he was born.

Numbers – The fourth book of the Torah, in Hebrew known as *Bamidbar* (tr. “in the desert”).

Nutrient – A food or chemical that an organism needs to live and grow.

Organic – Describes matter that is derived from a living organism (plant or animal).

Orlah – The practice of not eating the fruits from a fruit-bearing tree for its first three years. The fruits of the fourth year may only be eaten in Israel, and from the fifth year on, we may eat and enjoy its fruits. This agricultural law comes from Leviticus 19:23-25.

Pe’ah – The word *peah* is from the root *payot*, which is the word used for the practice of men

not cutting their side locks of hair; however, in agricultural terms, *pe'ah* refers to the practice of not gathering the crops that are grown on the corners of one's field. This law is found in Leviticus 19:9-10, which is the part of the book that is also known as "the Holiness Code," which includes behaviors that G-d commands the people of Israel to follow. This part of Leviticus also includes the well-known commandment to "love one's neighbor as oneself" (Lev. 19:18).

Photosynthesis – The process by which plants convert sunlight to energy, with the help of water and carbon dioxide.

Pirke Avot – tr. "Ethics of the Fathers." A tractate of the *Mishnah* composed of ethical maxims of the Rabbis of the Mishnaic period. The tractate consists of six chapters, the first five of which contain sayings attributed to sages such as Simon the Just (3rd century B.C.E.) and Judah haNasi (3rd century C.E.), redactor of the *Mishnah*. These sayings deal with proper ethical and social conduct, as well as the importance of *Torah* study. The tractate includes popular rabbinic sayings, such as "If I am not for myself, who will be for me? If I am [only] for myself, what am I? And if not now, when?" (Avot. 1:14); and, "It is not up to you to complete the work, but neither are you at liberty to desist from it" (Avot 2:21).

Plow – To turn, break up, or work soil so as to make it soft and aerated in preparation for planting. Also refers to the tool that turns, breaks up, and works soil.

Protein – A substance in plants and animals that is considered vital for all life. A variety of different proteins exist in the human body, outside of the proteins that we consume on a daily basis. Proteins are essential in supportive tissue, antibodies for immune defense, and enzymes for metabolism.

Rambam – An acronym used to refer to Moshe ben Maimon – Rabbi Moshe ben Maimon.

Reap – To clear, cut, or gather something, usually a crop for a harvest.

Sheaf, sheaves – A bundle of the stalks and ears of wheat, rye, or other grain, bound together; a bundle of grain or straw.

Shikcha – The agricultural practice of not returning for forgotten bundles of cereal crops or fruit after the harvest. Cereal crops include grains such as wheat, maize (corn), barley, and rice. *Shikcha* is one of the laws governing the nature of forgetting. It is derived from Deuteronomy 24, which begins with rules about divorce and marriage and ends with laws about agriculture. In between these seemingly separate ideas is the connection of acting justly and righteously towards the poor, strangers, widows, and the fatherless; for, as the text reminds the reader as the last verse of this chapter, "you yourself were once a slave" as well (Deut. 24:26).

Shmirat Ha'Guf – The obligation to care for our bodies. Maimonides (*Mishneh Torah*, Hilchot Deot 4:1) sums up the traditional perspective: "Since maintaining a healthy and sound body is among the ways of G-d – for one cannot understand or have any knowledge of the Creator if one is ill – therefore one must avoid that which harms the body and accustom oneself to that which is helpful and helps the body become stronger." From Rabbi David Sandmel, "treating the body as sacred space is...integral to our understanding of being created *b'tzelem elohim*, in the image of G-d. From the perspective of *shmirat ha'guf*, kosher food, fit and proper food to bring into the sacred space of the body, is food that, at the least, will not harm the body and, ideally, is beneficial to the body. The *Talmud* discusses the benefits of both garlic and honey, but warns that eating meat and fish together is dangerous."

Soup Kitchen – A place where hot and cold meals are prepared and distributed on site.

Sow – To plant or scatter seeds.

Super-sized – Originally used as a marketing technique, coined in the mid-90s, by McDonald's, the idea was that for a customer could dramatically increase the size of his or her meal very cheaply. Popular culture soon

adopted the term to mean, “make something better by making it bigger.” However, *Super Size Me*, a film by Morgan Spurlock, changed this. In this well-known film, he began associating this term with obesity. After the film’s release, the term became negative.

Sustainability – A practice that is capable of meeting the needs of the present without compromising the ability of future generations to meet their needs as well. The practice can be in place now and in the future without the risk of depleting resources.

Tanakh – An acronym that represents the combined books of *Torah* (the Pentateuch), *Nevi'im* (Prophets), and *Ketuvim* (Writings).

Tithing – This term commonly refers to the act of giving one tenth of one’s income away. In Judaism, this concept is known as *aser t’aser*.

Torah – tr. “teaching,” “instruction,” or “law.” Considered the most important and the most sacred text in Judaism, it consists of the Five Books of Moses, otherwise known as the Pentateuch or *Chumash*: Genesis (*Bereshit*), Exodus (*Shemot*), Leviticus (*Vayikra*), Numbers (*Bamidbar*), and Deuteronomy (*Devarim*).

Tosefta – tr. “supplement.” Thought to have been compiled shortly after the redaction of the *Mishna*, for the *Tosefta* follows a similar structure to the *Mishna* and usually agrees with what the *Mishna* has to say. However, the *Tosefta* is considered less authoritative than the *Mishna*, usually acting (as its name indicates) as a supplement to the *Mishna*. Much debate surrounds the issue of the *Tosefta*’s authorship, and though arguments that it was put together by Rav Hiyya bar Abba were once strong, no authoritative conclusion has ever been drawn, making this still an actively disputed point.

Tza’ar ba’alei hayim – The prohibition against unnecessary cruelty to animals. Jewish law permits the use of animals to perform tasks, such as plowing or carrying heavy loads, that are considered necessary for human life, but this law sets limits on the use of animals for these types of work. Chapter 22 in

Deuteronomy introduces this concept, as the entire chapter revolves around the rules that G-d commands humans obey to honor their relationships with other people, plants, animals, and G-d. Regarding animals in particular, one should not ignore stray animals that you know to belong to your fellow, nor should one plow “an ox and an ass together” (Deut. 22:10). According to this chapter, it is also unjust to take a mother bird and her eggs/young at once – one should take the eggs/young, but not the mother (Deut. 22:6).

Vitamins – Organic substances that are required for plant and animal health, but only in minute quantities.

Water cycle – Describes the continuous movement of water above, on, and below the surface of the Earth. It is able to move in this cycle by changing state between liquid, vapor, and ice at various points through the water cycle.

Wield – Use, handle effectively.

Wetnurse – A woman who breast feeds a baby that is not her own.

Wheat Berry – An unprocessed, whole kernel of wheat.

White flour – A key ingredient in bread, white flour is ground wheat. Unlike whole wheat flour, white flour is made from the endosperm of the wheat berry only.

Whole wheat flour – A key ingredient in bread, whole wheat flour is made from the entire wheat berry, including the bran, endosperm, and germ.

Yield – The return from an investment, for example, the food produced from the seeds planted; or give way.

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