

**CHUSY Region  
Camp CHUSY 2009  
August 11<sup>th</sup> -August 17<sup>th</sup>  
Around-The-World Rotation  
Wednesday, 8:30-10:30 PM**

**Purpose:** The point of this program is to education USYers about Judaism in different countries and current issues that affect Jews around the world, and to have fun of course.

**Overview:** There will be a variety of different stations that the USYers will travel to, each group starting at different stations and working their way through them all. Each station will be a different country or region and the USYers will perform an activity relating to that area in the world.

**Schedule Break-down:**

**8:30-9:45**, 15 minutes at each station

**9:45-10:30**, bonfire at the beach, quick wrap-up/discussion, learn song, eat marshmallows!

**Specific explanations/ Step-by-Step outline:**

**1. a) ETHIOPIA STATION—CHRIS HERMAN, ANNE RICHARDSON  
- MUSIC ROOM**

The USYers will read quick facts about Ethiopian Jews and their Journey to Israel (information will be on sheets taped to the walls). Then the USYers will prepare an Ethiopian dish, following the recipe given to them.

**b) DARFUR STATION— MICHELLE PIRAINO, MARC SENDER  
- STAGE OF BEIT AM**

The USYers will attempt to write their own definition of genocide on a giant post-its They will then read and discuss the actual definition of genocide and then try and list as many as they can think of on the poster. Then, the USYers will be split into four groups, each receiving short descriptions and information about a different major genocides in history—the Holocaust, Darfur, Rwanda, and Armenia. Each group will present facts to the rest about their genocide. They will then receive statistics and facts written on pieces of papers about the different genocides. There will be four buckets—"The Holocaust", "Darfur", "Rwanda", and "Armenia" and the USYers will have to place each piece of paper in the correct bucket.

**c) IRAN— SAM RODIN, FRANCIE SCHRANK  
- BEIT AM (OPPOSITE END OF STAGE)**

Here the USYers will receive a pop-quiz, testing them on facts about Iranian Jews. After this, the USYers will learn that because the Purim story happened in Iran (then Persia) they will make Purim masks! Each will receive a paper plate and decorate as they so choose.

**d) SOUTH AMERICA STATION— HENRY BERNSTEIN, LIA LEHRER  
- MOADON**

The USYers will first be given info about the Masorti movement by the staff. They will then be presented with a word bank of key words translated into Spanish (Ladino). They will use these words and together write a 3-5 line prayer on poster board. These posters will later be displayed in an area at camp.

**e) INDIA— JENNY MANN, AARON ROBBIN  
- FIREPLACE ROOM**

Here the USYers will view photos of the different synagogues in India and read fact sheets about Indian Jews on the wall. They will discuss the mosaic floor in the synagogue in Cochin and then make their own mini-mosaics, gluing tiles on a sheet to form their own design.

2. MORAL OBLIGATION—The USYers will all meet at the bonfire after they have finished with each group. Before we begin the bonfire, we will do a quick wrap up of our responsibility to help the world.

3. BONFIRE—After the USYers are seated around the bonfire, they will receive the lyrics to “Non Komo Muestro”—the Ladino form of “Ein k'Eloheynu”—in Hebrew characters and English transliteration. Together we will try and sing the song to the tune of “Ein k'Eloheynu.”

½ t SALT  
2 T SUGAR  
½ t CAYENNE PEPPER  
¼ cup OIL.

Knead together and add WATER, spoonful by spoonful, to form stiff dough. Knead dough for 5 minutes longer. Tear off a piece the size of a golf ball. Roll it out with palms of hands on a lightly floured board into a long strip 1/2 inch thick. Snip into 1/2-inch pieces with scissors.

Spread about a handful of the pieces on an ungreased 9-inch frying pan (or enough to cover bottom of pan). Cook over heat until uniformly light brown on all sides, stirring up once in a while as you go along. Continue until all are light brown.

## DARFUR STATION

### DEFINITIONS

- Systematic killing of a racial or cultural group
  - ([wordnetweb.princeton.edu/perl/webwn](http://wordnetweb.princeton.edu/perl/webwn))
- Deliberate extermination of a race or nation
  - ([www.holocaustcenterbuff.com/vocabulary.htm](http://www.holocaustcenterbuff.com/vocabulary.htm))
- Any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:
  - Killing members of the group
  - Causing serious bodily or mental harm to members of the group
  - Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part
  - Imposing measures intended to prevent births within the group
  - Forcibly transferring children of the group to another group
    - (International Criminal Court)
- genocide : 1944, apparently coined by Polish-born U.S. jurist Raphael Lemkin in his work "Axis Rule in Occupied Europe" [p.19], in reference to Nazi extermination of Jews, lit. "killing a tribe," from Gk. genos "race, kind" (see genus) + -cide, from L. -cidere "kill," comb. form of caedere "to cut, kill" (see concise).
  - (Dictionary.com)

### BRIEF HISTORIES

1) **The Holocaust** (from the Greek *λόκαυστον* (holókauston): *holos*, "whole" and *kaustos*, "burnt"), also known as **The Shoah** (Hebrew: *השואה*, Latinized *ha'shoah*; Yiddish: *חורבן*, Latinized *churban* or *hurban*) is the term generally used to describe the genocide of approximately six million European Jews during World War II, a program of systematic state-sponsored extermination by Nazi Germany, under Adolf Hitler, its allies, and collaborators. Some scholars maintain that the definition of the Holocaust should also include the Nazis' systematic murder of millions of people in other groups, including ethnic Poles, the Romani, Soviet civilians, Soviet prisoners of war, people with disabilities, gay men, and political and religious opponents. By this definition, the total number of Holocaust victims is between 11 million and 17 million people.<sup>1</sup>

2) **The War in Darfur** refers to the civil war taking place in Darfur, Sudan. Unlike the Second Sudanese Civil War, this is an ethnic, rather than a religious war.

The conflict began on 2 February 2003. There are various estimates on the number of human casualties. One side of the armed conflicts is composed mainly of the Sudanese military and the Janjaweed, a Sudanese militia group recruited mostly from the Afro-Arab Abbala tribes of the northern Rizeigat region in Sudan. These tribes are mainly camel-herding nomads. The other side is composed of rebel groups, notably the Sudan Liberation Movement/Army and the Justice and Equality Movement, recruited primarily from the non-Arab Fur, Zaghawa, and Masalit ethnic groups. The Sudanese government, while publicly denying that it supports the Janjaweed, is accused of providing financial assistance to the militia, and of participating in joint attacks targeting civilians.

3) **The Rwandan Genocide** was the 1994 mass killing of hundreds of thousands of Rwanda's Tutsis and Hutu political moderates by Hutus under the Hutu Power ideology. Over the course of approximately 100 days at least 500,000 people were killed. Most estimates indicate a death toll between 800,000 and 1,000,000, which could be as high as 20% of the total population.

In 1990 the Rwandan Patriotic Front (RPF), a rebel group composed mostly of Tutsi refugees, invaded. The Rwandan Civil War, fought between the Hutu regime, with support from Francophone nations of Africa and France itself, and the RPF, with support from Uganda, vastly increased the ethnic tensions in the country and led to the rise of Hutu Power, an ideology that stressed that the Tutsi intended to enslave Hutus and thus must be resisted at all costs. Despite ongoing ethnic tension, including the displacement of large numbers of Hutu in the north by the rebels and periodic localized ethnic

## ETHIOPIA STATION

Facts for fact sheets (Question page will be on top of Answer page and the USYers will have to flip the first to reveal the second page):

Q: What percent of Ethiopia Jews have migrated to Israel?

- a) 35%
- b) 50%
- c) 85%
- d) 100%

A: c) 85%

Q: How did Jews come to Ethiopia?

- a) They are descendants of the son of King Solomon and the Queen of Sheba
- b) They are descendants of the Tribe of Dan, who tried to escape civil war in Israel and fled to Egypt and then Ethiopia
- c) Jews were brought to Ethiopia as prisoners of war from Israel by Ptolemy I.
- d) Their history is disputed...it could be any/none of the above...

A: d) Their history is disputed...it could be any/none of the above...

Q: What did DNA testing of Ethiopian Jews prove?

A: Their DNA is more closely related to non-Jewish Ethiopians than other Jewish populations→They probably are related to Ethiopians that converted rather than descendant of ancient Jews

Q: The "Orit" is the Ethiopian parallel to what important Jewish object?

- a) Tallit
- b) Torah
- c) Sukkah
- d) Psalm book

A: b) Torah—their version is written in Geez though still includes the 5 books of Moses, the Prophetic writings, and other writings such as Song of Songs and psalms

Q: How have the Israeli Ethiopians influenced the Knesset (Israeli Government)?

A: Their holiday to celebrate the covenant in receiving the Torah on Mount Sinai—Sigd—has become an official State holiday.

Q: Project Sheba is \_\_\_\_\_ Camp Chusy

- a) a longer version of
- b) in Israel, unlike
- c) the Israeli-Ethiopian parallel of
- d) All of the above

A: d) All of the above. Project Sheba is a summer camp in Israel that brings Israelis and Ethiopian 9<sup>th</sup> grades together to learn about each others cultures—and to try to get them to join the Israeli Scouts. (Sound familiar...?)

DABO KOLO (Little Fried Snacks)

Source: [http://www.sas.upenn.edu/African\\_Studies/Cookbook/Ethiopia.html#INJERA](http://www.sas.upenn.edu/African_Studies/Cookbook/Ethiopia.html#INJERA)

They will look like flat peanuts, and are served as a snack or with cocktails; and like peanuts, once you start eating them you can't stop.

In a 1-quart bowl:

Mix: 2 cups ALL-PURPOSE FLOUR

cleansing of Tutsi to the south, pressure on the government of Juvénal Habyarimana led to a cease-fire in 1993 and the preliminary implementation of the Arusha Accords.

4) The **Armenian Genocide**, also known as the **Armenian Holocaust**, the **Armenian Massacres** and, by Armenians, as the **Great Calamity**, refers to the deliberate and systematic destruction (genocide) of the Armenian population of the Ottoman Empire during and just after World War I. It was characterised by the use of massacres, and the use of deportations involving forced marches under conditions designed to lead to the death of the deportees, with the total number of Armenian deaths generally held to have been between one and one-and-a-half million. Other ethnic groups were similarly attacked by the Empire during this period, including Assyrians and Greeks, and some scholars consider those events to be part of the same policy of extermination.

## STATISTICS FOR BUCKETS

### **Holocaust:**

- This country's government killed thousands of handicapped by lethal injection and poisonous gas
- An estimated 1.1 million children were murdered in this country's genocide
- This country's government's doctors conducted medical experiments on prisoners against their will

### **Darfur:**

- This country's government had been accused of tampering with evidence, such as attempting to cover up mass graves.
- Prosecutors at the International Criminal Court (ICC) filed ten charges of war crimes against this country's president, charges that included three counts of genocide, five of crimes against humanity, and two of murder
- The head of the UN investigating team, the Nobel Peace laureate Jody Williams, described the international response to this crisis as "pathetic".
- The genocide in this country is going on now
- This country's government has been described as 'the most repressive regime in the world'

### **Rwanda:**

- There was about 800000 people killed during the 100 day genocide
- Because of this genocide, there are now here are about 400,000 orphans in this country
- Thousands of widows, many of whom were subjected to rape during this genocide, are now HIV-positive

### **Armenia:**

- The targeted group in this genocide was marched off to concentration camps in the desert where they would starve and thirst to death in the burning sun.
- Pogroms continued for 15 years after the "end" of this genocide
- The political and intellectual leaders of the targeted group were rounded up during one day and killed.

## **IRANIAN STATION**

### IRANIAN JEW POP QUIZ

1. There are no Jewish members of the Iranian Parliament.  
a. True b. False—there is one
2. Jewish representatives in Iranian government are obligated by law to support Iran's Anti-Zionist position  
a. True b. False
3. The high Jewish population in a Muslim country is in Iran  
a. True b. False
4. How many Rabbis are in Iran?  
a. None  
b. 1  
c. 5  
d. 50
5. There are two kosher restaurants, a Jewish hospital, an old-age home and a cemetery, and a Jewish library in Iran's capitol.  
a. True b. False
6. Jewish women have stricter laws than Muslim women concerning drinking and dancing with men.  
a. True b. False—Jewish women have more lenient laws
7. Someone attempting to travel to Israel from Iran faces...  
a. no punishment  
b. a fine  
c. removal of certain rights

- d. imprisonment and passport confiscation
8. Jews in Iran are exempt from bans on alcohol  
a. True b. False
9. Muslims are allowed to vote for Jewish representatives in government  
a. True b. False—They must vote for Muslims
10. A name used for Israel in Iran is  
a. "Israel"  
b. "The Jewish Homeland"  
c. "The occupied territories of Palestine"  
d. "The land of Abraham"
11. How did Jews get to Iran?  
a. They came through trade  
b. They're the descendants of slaves from Babylon saved by Cyrus the Great  
c. They moved from Israel  
d. Their history is disputed, though DNA testing proves they are related to secular Iranians

## SOUTH AMERICA STATION

### INFO OF MASTORTI MOVEMENT

- ▶ The **Masorti movement** is the name given to Conservative Judaism in Israel and other countries outside Canada and U.S. It is part of the Conservative movement. **Masorti** means "traditional" in Hebrew.
- ▶ Masorti Olami provides services to affiliated kehillot (communities) on five continents. Services include sending visiting rabbis to communities, and providing programming support. In many of these communities there are chapter of NOAM (NOar Masorti) youth groups and Marom, groups for young adults.
- ▶ Masorti Judaism is known to have communities in Argentina, Australia, Brazil, Canada, the Czech Republic, France, Germany, Hungary, Israel, Japan, the Netherlands, Poland, Portugal, Russia, South Africa, Spain, Sweden, Switzerland, Ukraine, the United Kingdom and the United States.
- ▶ Headquarters are based in Jerusalem and New York City.
- ▶ NOAM is the Zionist youth movement of the assembly of Masorti synagogues.
- ▶ Every year NOAM has over 720 young people involved in Noam events. They believe strongly in grassroots involvement, and every week they run clubs and shabbatonim in the different masorti communities.
- ▶ They provide a place for young Jews to come and meet each other, form new friendships, have fun, and learn about their heritage in an informal atmosphere. They take seriously the notion from Jewish tradition that 'to save one life is like saving the entire world' and believe that each individual has much to offer, and they aim to help the individual to realize that.

### WORD BANK

Āern—flesh  
 Amor—Love  
 Arrogamos al Dio—we pray to God  
 Cil—sky  
 Dormi—sleep  
 Dyo—God  
 Lada—health  
 Loaremos a maestro—Let us thank our  
 Madres—mothers  
 Mangé—eat  
 mundo intero—whole world  
 Padres—Fathers  
 Rey—King  
 Salvador—Savior  
 Senyor—Lord  
 Stëra—star  
 Tera—earth  
 Tu sos maestro—Blessed be our

## INDIA STATION

Facts for fact sheets (Question page will be on top of Answer page and the USYers will have to flip the first to reveal the second page):

Q: What do Indian Jews boast about their country?

A: "India is the only country where there has never been anti-Semitism"

Q: What is different about Jewish Indian weddings from normal Jewish weddings?

A: Jewish Indian brides are anointed with turmeric paste on her feet, knees, shoulders and forehead and her hands are painted with henna, for good luck; grooms break a glass with their hands

Q: What is interesting about Jewish Indian Sukkahs?

A: Mangoes, coconuts and cantaloupes are hung from the roof

Q: How did Jews get to India?

- A:
- The Bene Israel say their ancestors were oil pressers in the Galil and they are descended from **survivors of a shipwreck**.
  - The Jews of Cochin say that they came to Cranganore (south-west coast of India) after the **destruction of the Temple** in 70ce
  - Other Jews came due to **trade**, and there are Jews from Persia, Iraq, Afghanistan, Central Asia, Holland, Portugal, Spain, and North Africa.

Q: How many Jews are currently in Cochin, India?

A: Fourteen

Q: Have Jews achieved success in India?

A: Impossible to say, though there is little to no anti-Semitism in India, and there has been a Jewish mayor of Bombay (Dr. E. Moses) and a Jewish Chief of the Navy.

## MORAL OBLIGATION

Questions:

1. Who are we obligated to?
  - a. Are we more obligated to Jews than people of other religions (as in, should we donate more money to Jewish causes over secular ones?)
  - b. Are we more obligated to Jews around the world than our non-Jewish neighbors? Does being Jewish merit our aid rather than if one is close to us or not?
  - c. Should we choose to help Jews over non-Jews so we can hope for help in return from Jews?
  - d. Define "obligated." Does it mean we "owe" the people we are obligated to something? Is it reciprocal?

**Camp Kadima**  
**August 11 – 17, 2009**  
**Up, Up, and Away!**  
**Thursday, August 13, 12:00 – 1:00 PM**

Session 3: Create your own Jewish Community

In this session Kadimaniks will have the opportunity to think about what makes an ideal Jewish community.

**Part I Introduction (10 mins)**

Have each person spend 5 minutes or so writing down what they think would make the ideal Jewish community. Some ideas:

- What would prayers be like?
- What types of food would people eat?
- Who would lead the community?
- What holidays would be celebrated?

After five minutes, come back to the group and have everyone share one or two things from their list.

**Part II (25-35 mins)**

Kadimaniks must now create their own ideal Jewish community as a group. Each leader will receive a list of things that must be in their community and the group must decide on what those things will look like. The group also must draw a picture of their community on a poster board.

- Who is/are the leader(s) of your community? (think about age, gender, etc). How are the leaders educated?
- Where do the people pray? How often do they pray?
- Who leads prayer services?
- Provide one example of a short prayer from the service (if time)
- What is Jewish education like in your community? Is there a day school? Adult education? Hebrew School? What are these places like?
- What does Shabbat look like in your community?
- What Jewish holidays are celebrated? Are there any holidays that are not celebrated in your community?
- Are there Kosher restaurants in your community?
- Is there a youth group in your community? What is it like?
- Where do the members of your Jewish community live? (near each other? Near the place of prayer? Near the school?)
- What else is in your community?
- What is the name of your community?

**Part III (remaining 15-20 mins)**

Sicha groups will meet together in the teatron with each other and present their communities to each other.

- What are similarities and differences of the communities?
- How can you help create some of these aspects in your own community at home, or seek them out?

**Hechsher Tzedek**  
**Eat Justice**  
by Leah Koenig · August 6th, 2007

Rabbi Morris Allen has served Congregation Beth Jacob outside of St. Paul, Minnesota for 22 years. In his "spare time," he is also the founder of Hechsher Tzedek – a proposed certification put forward by the Conservative movement last December that would endorse foods that are traditionally kosher and also produced in a socially just and sustainable way.

Hechsher Tzedek has received significant acclaim, and also sharp criticism since the idea was piloted eight months ago. I spoke with Rabbi Allen recently to find out the latest news.

"Kashrut is not simply a statement about what we can and cannot eat," Rabbi Allen told me. "There are so many people who worry about whether a cow's lung is smooth [glatt] or not, but have no worry about whether someone's hand was mutilated in the process."

After my goose bumps subsided, I asked him what this vision looked like in practice. He identified six criteria that will be the "meat and potatoes" of Hechsher Tzedek as it develops:

- Fair wages and benefits: "We live in a world where kosher meat can be produced in Iowa by a worker making \$6.25/hour, whereas the average meat packer is making \$11.25/hour," Rabbi Allen said.
- Health and safety
- Appropriate training
- Corporate integrity
- Animal welfare
- Environmental Impact

Some critics argue (most notably Rabbi Menachem Genack from the OU) that ethical and health concerns belong with the USDA, OSHA, and not rabbinic authorities. But Rabbi Allen believes Jewish tradition mandates a more holistic approach: "If we don't connect [kashrut] to the world and the values we hold, then we fail to take kashrut at its core level."

...Hechsher Tzedek, and all of Rabbi Allen's work, is focused on precisely the opposite goal: turning people on to kashrut. More and more, socially-conscious Jews are abandoning kosher food products (especially meat) that are produced in unsustainable, unhealthy, and unjust ways. Even those Jews who will not give up the hechsher are starting to clamor for socially-responsible, kosher meat options.

"I don't want people to say, 'I'd rather buy a free-range chicken than a kosher chicken,'" Rabbi Allen said. "There shouldn't [have to] be that split."

Despite criticism, Rabbi Allen is thrilled with the committee's progress. Hechsher Tzedek has been covered in many of the major Jewish papers (JTA, The Forward, etc.); not to mention the coveted New York Times article. Aside from good press, Agriprocessors – the industrial meat "goliath" of PETA infamy has made notable progress as a result of Hechsher Tzedek encouragement, including inviting animal welfare expert, Dr. Temple Grandin to advise them on their animal handling practices. (Dr. Grandin also advises Mc Donald's Corporation.)

"I don't see [these ideas] as divisive in Jewish life," Rabbi Allen said. "When push comes to shove, Jews want to do the right thing. We want to know that what we do matters in the world."

Still, the greatest challenge that seems to be facing Rabbi Allen and Hechsher Tzedek is buy-in from across the Jewish spectrum. Rabbi Allen stressed the importance of building allies and partnerships around this work. At this point, however, every member on the Hechsher Tzedek committee hails from the Conservative movement... You might say Rabbi Allen has opened up a big can of worms – the hechsher tzedek is a critical piece of the emerging movement of Jews who care about deeply Jewish tradition and the health of the world. The work that unfolds will undoubtedly be great. But judging from Rabbi Allen's words last week, "Kashrut has always been a core of my rabbinate," – it seems he's up to the task.

## Postville, Iowa

Meatpacker May Lose Kosher Certification

By JULIA PRESTON

Published: September 10, 2008

The leading Jewish authority in charge of certifying kosher food has threatened to withdraw its certification from the products of Agriprocessors Inc., the nation's largest kosher meatpacker, after criminal charges for more than 9,000 child labor violations were brought against the company and its owners in Iowa this week.

Rabbi Menachem Genack, who is in charge of kosher supervision for the Orthodox Union, the major kosher certifying organization in the United States, said he had set a deadline of "several weeks" for Agriprocessors to name a new chief executive, or the group would suspend supervision of kosher production at its plants.

"Because of the new charges in the state of Iowa, we believe it is in the best interest of the kosher consuming public to have new management with a new C.E.O. that will give people a new sense of confidence that all laws and regulations are being completely complied with," Rabbi Genack said in an interview on Wednesday.

Losing the kosher certification of the Orthodox Union would be a potentially crippling blow to Agriprocessors, whose meat and poultry — sold as Aaron's Best and Rubashkin's, among other brands — are staples in Jewish households nationwide that observe kosher practices. The company is by far the largest producer of kosher meat, with annual kosher sales estimated at \$80 million. Although other groups provide certification, they are less widely known, and the loss of the familiar circled-U seal on the company's products could drive away many customers.

Agriprocessors has been struggling to maintain its production since 389 illegal immigrant workers were detained at its plant in Postville, Iowa, in a raid on May 12. On Tuesday, Iowa's attorney general brought 9,311 criminal misdemeanor charges that accused the company of employing 32 workers under the legal age of 18 in Postville. Many of the youths worked night shifts in dangerous jobs that exposed them to hazardous chemicals, according to the charges.

Aaron Rubashkin, the Agriprocessors owner, who is a Hasidic Jew, and his son Sholom, the former chief executive of the Postville operation, were named as defendants in the criminal cases.

The Orthodox Union's ultimatum was first reported on Tuesday by JTA, the Jewish news agency. The agency also reported that a second kosher certifier working in the Postville plant said that he would not withdraw.

Rabbi Menachem Weissmandl, the other certifier, said he would remove his seal of approval only if the company failed to follow strict procedures for slaughter and packing mandated by Jewish dietary ritual laws, JTA reported.

Rabbi Genack said he had told the Rubashkins after the raid that he expected them to seek new leadership for the company. Shortly after, Aaron Rubashkin announced that he had fired Sholom Rubashkin as chief executive, and was seeking to replace him, but no new executive has been named.

Agriprocessors has already met another condition laid down by the Orthodox Union, Rabbi Genack said, by hiring James Martin, a former United States attorney from Missouri, as a compliance officer to enforce labor and safety standards.

For the top manager, Rabbi Genack said, "We want to see a new face, somebody independent who can give new direction to the company."

The pressure from the Orthodox Union added to criticism of Agriprocessors from a movement led by Conservative Jews that is seeking to create an additional seal for kosher food to show it was produced according to ethical standards for wages and worker safety. The movement, Hekhsher Tzedek, praised the Orthodox Union's "no-nonsense action," saying it showed that the concept of ethical standards in kosher food "transcends denominational boundaries."

Late Tuesday, federal prosecutors in Iowa announced the arrests on immigration harboring charges of two human resources managers at the Postville plant, Laura Althouse and Karina Freund, who were also named in the state criminal charges.

In addition, the Postville plant was cited for 39 health and safety violations in March 2008, cited for animal abuses by PETA, there have been allegations of abuse of workers, and pays its workers the lowest salary of any slaughterhouse.

**Camp Kadima**  
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**Hechsher Tzedek Program**  
**Wednesday, August 12, 8:15-9:15 PM**

For this program, Kadimaniks will be divided into 4 groups: Postville, Judaism and social justice, Judaism and ethical eating, and hechsher tzedek. Each group will learn about their issue and then will be responsible for teaching everyone else about their topic. The goal of the program is explain about hechsher tzedek while also giving teaching about Judaism and ethics. At the end of the program, Kadimaniks will write advocacy letters to hechsher tzedek.

## Judaism and Social Justice

### Deuteronomy 10:18-19

[God] upholds the cause of the orphan and the widow, and befriends the stranger, providing him/her with food and clothing. -- You too must befriend the stranger, for you were strangers in the land of Egypt.

### Deuteronomy 24:19-22

When you reap the harvest in your field and overlook a sheaf in the field, do not turn back to get it; it shall go to the stranger, the orphan, and the widow -- in order that Adonai your God may bless you in all your undertakings. When you beat down the fruit of your olive trees, do not go over them again; that shall go to the stranger, the orphan, and the widow. When you gather the grapes of your vineyard, do not pick it over again; that shall go to the stranger, the orphan, and the widow.

- What do you think about this?
- What other items, besides sheaves, olives, and grapes should we leave?
- Do you think this is a good method for feeding the stranger, orphan and widow?

### Psalms 145:16

You give it [food] open-handedly, feeding every creature to its heart's content.

### Shulchan Aruch, Yoreh De'ah 250:1

How much is it appropriate to give to the poor? 'Sufficient for his needs in that which he lacks.' If he is hungry, one must feed him. If he needs clothing, one must clothe him. If he lacks housing utensils, one must provide him with housing utensils. . . To each person according to what he needs.

- How can you tell what a person needs?
- What is the message of this passage?

### Ecclesiastes Rabbah 7:13

When God created the first man, God showed him all the trees in the Garden of Eden and said, 'See how beautiful and perfect are My creations! All that I have created, I created for you. Therefore, be mindful so that you do not abuse or destroy My world. For if you abuse or destroy it, there is no one to repair it after you.'

Based on these texts, what do you think Judaism has to say about social justice? When you perform acts of social justice, do Jewish values play a role in your actions? How does Judaism expect us to treat others? The land? What are some of the guidelines Judaism gives for helping people?

## Judaism and Ethical Eating

### Maimonides, Laws of Yom Tov 6:18

When a person eats and drinks [as part of celebrating a holiday], they are obligated to feed "the stranger, the orphan, and the widow" (Deuteronomy 16:11).

### 'Eco-kosher' Jews have an appetite for ethical eating

By Mary MacVean and Duke Helf May 08, 2009

With Sabbath candles burning and 14 guests seated around her dinner table, Joanna Arch held up a cup of kosher red wine and chanted the kiddish prayer in Hebrew:

"God blessed the seventh day and made it holy because on it he rested from all his creative work."

As is the custom, the guests observed the holy day of rest with a meal, but with a twist: They were sharing a "sustainable" Sabbath dinner on this Friday evening, with food that was locally grown, mostly organic and intended to elevate their practice of Judaism.

Arch and her husband, David Andorsky, passed around goat cheese -- made at home -- sprinkled with oregano, thyme and chives. Sarah Newman brought ratatouille made with her home-canned tomatoes and vegetables from a farmers market.

The others, too, prepared food that was not only kosher and vegetarian, they explained, but provided a way for them to strengthen their ties to their faith and to live out a Jewish imperative to protect the Earth.

The dinner reflected a powerful current in Jewish culinary consciousness: Growing numbers of people are choosing to express their values through the food they put on their tables, altering the most basic day-to-day decisions about nourishment. It's why Jenna Snow picked loquats from her yard -- rather than buying them at the store -- for the custardy cake called clafoutis that she made for the Sabbath potluck.

The movement has become so popular in recent years that synagogues increasingly are forging relationships with farmers, farm education programs are starting up and Jewish "sustainability" conferences are attracting sold-out crowds. At a three-day gathering in Northern California in December, volunteers even learned how to kill, pluck, salt and rinse their own turkeys.

"Food is the most intimate relationship we have to the nonhuman world," said Zelig Golden, a San Francisco lawyer who co-chaired that gathering. It was the third food conference sponsored by Hazon, a New York-based environmental organization that in 2004 branched out into food issues. It has since become the primary force behind many programs in the sustainability movement -- an effort to use natural resources responsibly to avoid depleting them.

"Jewish tradition has a lot to say about the use of land, the treatment of animals and workers," said Nigel Savage, Hazon's executive director. "Jewish tradition should heighten our awareness of the choices we are making."

Even though Hazon's efforts are aimed at Jews, the marriage of sustainability and religion reaches beyond the Jewish world...

Rabbis and other Jewish leaders began picking up on the theme about five years ago. Sinai Temple in Westwood is among several dozen synagogues nationwide that have embraced community-supported agriculture projects -- in which people buy shares in a farm's operation in return for a portion of the harvest.

In explaining the project to two dozen congregants who came out one recent night to meet farmer Phil McGrath and taste some of his English peas and black Russian kale, Rabbi Ahud Sela said that God told Adam not only to till the land but to protect it. By purchasing a share -- \$1,500 for 40 weekly boxes of produce -- congregants would get food grown 60 miles away, not shipped from South America, he said.

"I know where my produce comes from. It's a guy named Phil McGrath," Sela said. "He farms 300 acres in Oxnard. I'm proud of the person who produces the food for my family."

Another rabbi, Dov Gartenberg, of Temple Beth Shalom in Long Beach, is taking a different approach to "reestablish the centrality of the table" in Jewish life. Gartenberg and Emily Moore, a chef, are writing a book of holiday ritual meals -- which he will talk about at this year's Hazon Food Conference in December, to be held again at the Asilomar conference center near Monterey.

One such meal marks the holiday of Shavuot, which occurs in May or June each year and commemorates the Jews receiving the Torah from God at Mt. Sinai.

Gartenberg's congregation will share a Seder at their synagogue with foods tied to the Torah, including a honey-tasting related to teachings in Proverbs that wisdom should be as sweet to the soul as honey is to taste.

"It gives taste to the text we study," Gartenberg said, "and I think that is valuable because taste forms memories."

For many Jews, the question was once whether to follow the Torah's dietary laws. The book of Leviticus, for example, requires that meat come from animals that chew their cud and have split hooves in order to be considered kosher. But for "eco-kosher" Jews, those laws have come to represent only part of the equation -- particularly as they relate to the consumption of meat....