



# ECO SYNAGOGUE



## EcoShabbat Resource Pack for Communities

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## What is EcoShabbat?

The UK will host the 26th UN Climate Change Conference of the Parties (COP26) in Glasgow on 31 October – 12 November 2021. The COP26 summit will bring parties together to accelerate action towards the goals of the Paris Agreement and the UN Framework Convention on Climate Change.

As part of this, EcoSynagogue and the Board of Deputies are planning a range of events highlighting our faith's response to the climate emergency.

This includes EcoShabbat on the only Shabbat during COP - 5/6 November.

We are encouraging all UK Jewish communities to use EcoShabbat as a way of engaging on this crucial topic and to include programming on the climate emergency/the Jewish response to climate change/what can we do and so on, either on, or around 5/6 November.

Our wonderful community is diverse, and as with everything we do at EcoSynagogue we provide you with tools, opportunities, and ideas to make this work in your own communities with our support, and for us to come together by sharing what we are doing on social media.

Investigate our EcoShabbat Challenges (with links for support) and choose one or a few for yourself, your family or your community.

Use our [Graphics pack](#) to add to your EcoShabbat communications.

Look at [our resources](#) with wonderful ideas, including the wonderful [Jamie Geller's alternative vegan Friday night](#)

[dinner & Saturday lunch](#), activities [for children](#), discussion ideas for your EcoShabbat dinner table and much more.

As you learn and discuss more about the climate crisis, it can seem daunting, however, as the proverb says, "A journey of a thousand miles begins with a single step."

The whole EcoSynagogue team wish you a meaningful and inspiring EcoShabbat and please share your stories, challenge successes and photos with us on social media to encourage and inspire others in our community to also take a step towards helping combat the climate emergency the world faces.

## Social Media & Hashtags

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[#EcoShabbat21](#) [#TogetherForOurPlanet](#)

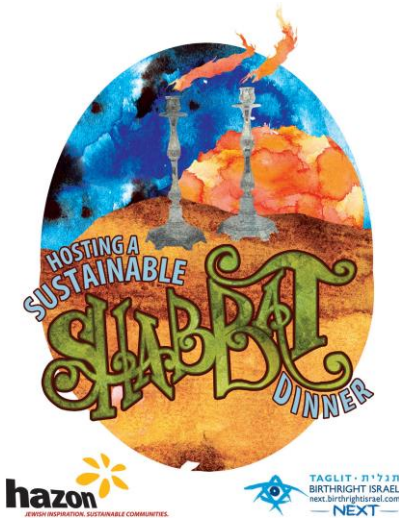
[#OneStepGreener](#) [#COP26](#)

[#LetsDoThisTogether](#) [#EcoSynagogue](#)

Our [graphics pack](#) for EcoShabbat is available on the Ecosynagogue website, which can be used for community communications and events.

# Sustainable Shabbat Dinner Guide

With huge thanks to [Hazon](#) here is a guide to [Hosting a Sustainable Shabbat dinner](#) and [Green Kiddush](#)



## Hazon's Green Kiddush Guide



SECOND EDITION | 2020

## EcoShabbat Vegan Menu

We are so delighted that this year's EcoShabbat menu has been shared with us by the Israeli-American food writer, celebrity chef, television producer and businesswoman, the wonderful [Jamie Geller](#)



*jamie geller*

*"What you have here is a very classic Ashkenazi Shabbat menu made vegan.*

*These are the traditional foods of our ancestors, the foods that have been served for over a century (or more) at the Shabbat tables of Jews hailing from Europe.*

*All we did was modify them just a bit so they would be completely plant-based and eco-friendly."*

For all recipes and the full EcoShabbat set menu, [click here](#)

Click on the images to see the recipe.



Vegan Challah



Vegan "Chicken" Soup



Vegan Kneidles



Vegan Braised Brisket



Roasted Root Vegetables



Vegan Gravy



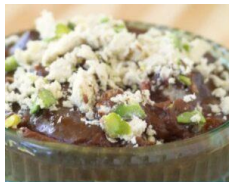
Apple Pecan Crumble



Meat-Free Cholent



Vegan Kugel



Vegan Chocolate Mousse

See our Set Up & Clean Up Resource for advice on sourcing your ingredients.

# Kosher Vegan Wine Suggestions

Most Kosher wines are vegetarian. Kosher wines will never use animal derived fining agents, except for fish gelatine or egg whites, which may be used in some kosher wines. Kosher wines using fish gelatine or egg whites are not considered vegan and not included on our list of vegan wines.

Here is a selection of certified vegan wines under Kosher Supervision, provided to us (with our thanks) by [The Grapevine](#).



## **Dalton**

[Canaan Red/White](#)

[Estate Petite Sirah](#)

[Estate Fume Blanc](#)

[Reserve Cabernet Sauvignon](#)

[Reserve Viognier](#)

## **Unorthodox**

[Merlot Cabernet Sauvignon](#)

[Chenin Blanc](#)

[Sauvignon Blanc](#)

## **Hafner**

[Velvet \[semi-sweet\]](#)

[Kashmir](#)

## **Hebron Heights Winery**

[Isaacs Ram](#)

## **Or Haganuz**

[Elima \[no sulphites\]](#)

[Amuka Blanc](#)

[Amuka Cabernet Sauvignon](#)

[OROT French Blend](#)

# Set Up & Clean Up

There are lots of ways to make your Shabbat shop more eco-friendly

## Set Up & Clean Up Essentials

- # Swap to an [eco-washing-up liquid](#)
- # Replace foil and clingfilm with [beeswax and vegan zero-waste wraps](#)
- # Buy [ethically sourced laundry detergent](#) that uses less packaging
- # [Reduce the amount of plastic](#) you use. If you can't refuse, try to reuse
- # Shop locally - home deliveries cause increased air pollution and excess packaging
- # Use [eco candles](#) or make your own including your own [beeswax Havdalah candle](#)
- # Avoid single-use plastic [disposables](#)
- # [Bamboo napkins, kitchen and toilet papers](#) are sustainable and plant a tree for every box sold

## Four simple words – refuse, reduce, reuse, recycle

Easy to remember and can make a big difference to your carbon footprint.

- # [Reduce and reuse](#)
- # [Repurpose](#) the packaging/containers/materials you buy and avoid single use
- # Cut back on containers, opt for refills and [use a refill station near you](#)
- # Follow the golden rules of recycling, learn all about [recycling symbols](#)
- # Find out about local rules and services for [recycling in your area](#)

## Use your L.O.A.F. (Local, Organic, Animal-Friendly, Fairtrade)

**Local:** [Buying food locally](#) and buying [seasonally](#) means less food miles, support for local economy and farmers and regional variety. Look at the labels; does it come from somewhere in UK? Does it carry the Union Flag or Red Tractor symbols?

**Organic:** [Organic farming](#) uses less fossil fuel energy and builds up carbon in the soil, removing it from the atmosphere and relies on composting, crop rotation and animal manures. Find your [nearest Organic Farm](#)

**Animal Friendly:** [Ethically source meat, fish and dairy products](#) and eat less to help reduce carbon emissions. Avoid eggs, dairy products, meat and fish that have been produced using intensive farming methods and long-distance lorry transport

**Fairtrade:** Transport of goods shouldn't use disproportionate amounts of energy and crops for export must be grown without destroying the ecology of the producer country. Learn about [Fairtrade](#)

L.O.A.F. symbols to look out for:



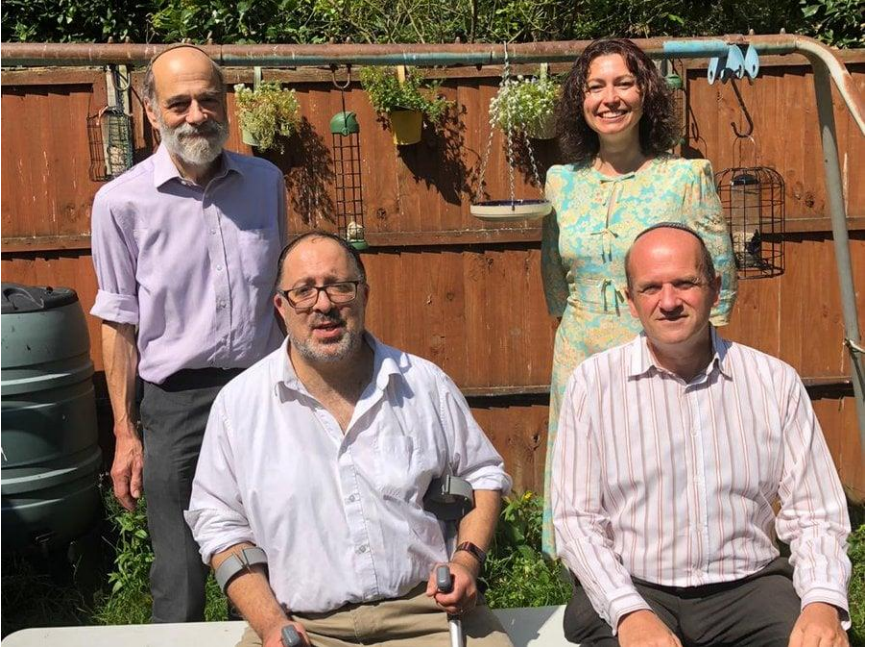


# EcoKiddush



- ✿ Use [Jamie Geller's Vegan Challah Recipe](#) for your EcoKiddush
- ✿ Source [Kosher Vegan Wine](#) recommended by Grapevine
- ✿ Switch to [vegan candles](#) for your EcoKiddush and for every Kiddush after
- ✿ Make your own [Havdalah candles and Besamin](#)

## Inspiration from The EcoSynagogue Rabbinic Team



### Rabbi Jonathan Wittenberg

#### **Protecting the Earth in Judaism**

The Hebrew Bible opens with a magnificent poem to the wonder of creation over which human beings are given the prerogative of stewardship. We are granted the privilege of working the earth, but in a spirit of respect and reverence, with a concomitant responsibility to preserve all life dependent on it.

The rabbis expanded the Bible's commandment not to destroy to include all forms of waste and wanton damage to the environment, warning that if we harm God's earth there may be no one after us to put it right. On the contrary, we are required to do our utmost to 'repair the world' and seek the healing of humanity and nature in all our conduct.

Judaism teaches that every species matters; all life is interdependent, nothing exists in vain. We are responsible not only for other human beings but for the rich biodiversity of our planet. The daily prayers remind us that 'the whole earth is full of God's glory.'

Judaism requires us to teach our children God's ways. This is futile if we fail to leave them a viable, sustainable planet. Therefore, we must demonstrate to them through our behaviour that we truly care for God's world, entrusted to us today for the sake of generations to come.

Judaism is an activist religion, demanding engagement with the world and the courage to challenge wrong. The Hebrew prophets spoke truth to power unflinchingly. They understood the urgency of action; in the words of the sage Hillel, 'If not now, when.'

### **The Holiness of Creation**

It's told that the Rebbe of Lubavitch was walking through the fields with his son, the ripe corn swaying in the wind. 'Behold divinity,' he said to him. 'The movement of each stalk is known to God who sees to the end of all generations, and divine providence guides each and every one.'

They entered a forest. Absorbed in his father's words, the son unthinkingly plucked a leaf from a branch and, unawares, pulled it apart.

His father chided him: 'How can you behave so mindlessly towards God's creation? You take a leaf, created for its unique purpose, tear it in pieces and scatter them all over the place! In what way is the 'I' of the leaf worse than the 'I' of you? True, the leaf belongs to the domain of vegetation, and you are part of the domain of humanity, and there's a big difference between them. But each has its particular sacred purpose which it was created to fulfil...'

I don't subscribe to all aspects of its theology, but I believe deeply in the message of this story. Creation is sacred; we are not entitled to 'tear it up', neither deliberately, nor heedlessly by paying too little attention to the ecological effects of what is done in the name of our economy or civilisation.

We are interdependent with all life. Respect for creation, reverence for life, and justice towards the dispossessed whose homelands have, or soon may, become uninhabitable due to climate change, require us to rethink our footprint over the earth.

We need to act personally and communally in small but significant ways, reconsidering what we consume, what we waste and how we heat our homes and travel. At the same time we should participate in local, national and international work to restore biodiversity, share the earth's resources more fairly, minimise and, where necessary adapt to, climate change.

Far from impoverishing us, this can enrich our lives physically, mentally and spiritually. It will increase our respect and deepen our reverence for the privilege of life.

This is our urgent responsibility to future generations.

## **Rabbi Tanya Sakhnovich**

### **EcoShabbat 2021**

November 5-6, the first Shabbat in November, presents a fantastic opportunity for us, the family of Liberal communities, to show our support for the COP 26 conference and celebrate our achievements in becoming an eco-friendly and sustainable Movement.

EcoShabbat is an EcoSynagogue's initiative, which brings 4 different denominations of Judaism together (Masorti, Orthodox, Reform and Liberal). This unique intra-faith cooperation manifests the importance and urgency of the current climate change but also calls us to action as the Jews. Climate change, pollution and the death of natural habitats - to mention just a few - have started having a direct effect on our being, if not on our conscience.

When I listen to my conscience it tells me to do my best to preserve the beauty and health of the trees, grass, animals, and the air around me so that the silver birch tree outside my balcony can bring joy to and be used as a football post by local children for many more generations to come. I know I can't change the world on my own but together we can.

Please join EcoShabbat to show your support and a commitment to leading our community towards sustainable and eco living thus fulfilling one of the most important ethical principles of the Torah - בל תשחית - do not destroy.

Benita Matofska, the founder of the charity "The people who share" and the member of Brighton and Hove Progressive Synagogue, finished our last Green Shabbat with the words of her poem: "lets us act together to survive" and I would add "and to continue to live in harmony and peace with the Planet".

## Rabbi David Mason

### The Creation and Preserving our World

Looking after our world, is rooted in the story of Creation. There God makes Adam, the first person, and places Adam in the Garden of Eden. We are told that Adam is placed there 'I'ovda ul'shomra'. This means that Adam was asked to do 2 things - to work the garden, but also to guard it or preserve it. The world and its abundance are given over to humanity. We are permitted to work the land, and extract what we need from it. But that extraction must be balanced by an obligation to protect the world, and to allow it to sustain itself. For much of human history, these two concepts could live in harmony. It was put so well by the 18<sup>th</sup> century German Rabbi, Samson Raphael Hirsh who said in his Torah commentary that '*Nature itself finds its appointed purpose promoted, as well as the necessary condition for its continuance, in Man's conscientious dutiful use of the bounties of nature, as expressed by Avoda and Shmira*'. People would find their nourishment from the land and sea, but always allow it to regrow and recultivate. Over the last roughly 200 years, from the Industrial Revolution and onwards, we have been extracting for mass production, and often for profit with less awareness of what this would do to the planet. Now we know that overextraction is threatening the stability of our planet. We need to return desperately to this Biblical statement and reflect on how we can bring our benefiting from the planet, back into line with its protection.

### Responsibility and Climate Change

What motivates me so much to be passionate about preventing Climate damage, is my belief in the importance of humanity and its future. That is a Jewish belief. We have a role to be responsible for bringing about a better world and leaving it in a better place. If we allow the Climate to become damaged, humans will suffer, across the world. Some parts of the world will become uninhabitable causing new flows of climate refugees. Agriculture will be affected, causing new food poverty. So, what we need to reflect on is a sense of responsibility. In a Jewish text known as Midrash, there is a discussion between two Rabbis as to how to model

the nature of the Jewish people. One compares the Jewish nation to a sheep. It has a many separate organs that work together to create a unit. So, with the Jewish people. In fact, this idea is followed up by a story where a number of people travel together on a boat. One traveller decides to bore a hole under his or her seat. His fellow travellers berate him for this – you are causing us to drown. To which the traveller replies – it is my seat, so I can do what I want under it. Here we are all individuals with our own needs. What we must be aware of is when our needs cause damage to others. We say 'All Israel are guarantors for each other'. This could itself apply to the world and to humanity. The second model is that of the soul. Here we emphasise how we are all thrown together, sharing fate together, sharing our world and climate together. That should surely be a positive motivation for wanting to protect our world, our joint human mission on this planet. So, whether you are focussed on the damage individuals should be careful not to cause; or the sense of common mission, our religion has resources to understand how we must be part of a movement to protect our environment.

## Activities and Resources for under 18's



[WWF's Our Climate, Our Future and leaf template](#)



[Browse through the COP26 Resources for activities for all age groups](#)



[Together for our Planet & Our Climate Our Future packs](#)



[Incredible Creatures Activity booklet](#) by the British Ecological Society



[Take the Great British Hedgerow Survey](#)



[Take the Species and Butterfly surveys, provided by Sadeh Farm](#)



[Earth School Series](#) in partnership with UNEP and TEDEd



[TED Countdown - Educational Series](#)



[How to Avoid a Climate Disaster Series](#) by Bill Gates



[Can we create the "perfect" farm?](#)



[The state of the climate crisis – Animation with Climate Action Tracker](#)