

The Jewish Vegetarian



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JVS since 1966

*'They shall not hurt nor destroy
on all my holy mountain' (Isaiah)*

**CHOPPED LIVING!
MAKE YOUR OWN, P19**

WELCOME TO THE AUTUMN 2015
ISSUE OF THE JEWISH VEGETARIAN

In this issue, we feature prolific author and founder of 'Jews for Animals Rights', Roberta Kalechofsky, who is also a JVS patron. She writes about the failure of historic kashrut to respond to the many problems in today's meat industry.

From her home country of America comes some very promising news: 400 million fewer animals were killed for food there last year, compared with 2007. Today, 16 million Americans now identify as vegetarian or vegan, 5 times as many as in 2009.

Further afield, in Israel, the largest slaughterhouse in the country was shut down following media coverage, which revealed severe and repeated abuse of lambs, sheep and calves. On page 10, Yossi Wolfson, the JVS co-ordinator in Jerusalem explains exactly what has been going on inside these slaughterhouses, which export meat worldwide.

In the last issue we celebrated Germany's trailblazing decision to become the first country in the world to ban the shredding

of live male chicks, which is done routinely soon after birth. We owe a special thanks to Rabbi Ariel Abel of Princes Road Synagogue in Liverpool for his piece, 'We Can't Eat Eggs from Mistreated Chickens' first printed in the Jewish Chronicle [see page 26], in which he presents a compelling case that in order to maintain fully kosher homes, we must factor in the ethics of the farming methods. On page 8, Senior Rabbi of Masorti Judaism and JVS patron, Rabbi Jonathan Wittenberg writes poignantly about why animals need their own New Year.

With the recent addition of new treats to our membership scheme, there has never been a better time to join our community. JVS membership is open to all and makes a wonderful gift, see page 38 for full details.

I wish all of our readers a *Shana Tovah U'Metukah* – a very happy and sweet new year.



Lara Smallman
Director
Jewish Vegetarian Society

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News from London

TU B'AV CELEBRATION

A live performance from French musician Garance Louis, a three-course raw-food feast and delicious cocktails were all the ingredients we needed to put on a spectacle of a Tu B'Av celebration at the JW3 Jewish community centre. Garance [pictured above] is a songwriter and accordionist, described as Tom Waits meets Edith Piaf meets Frank Zappa. She fuses musical styles from tango to rock 'n' roll, gypsy to jazz, producing a cheeky, jaunty and exuberant take on old French cabaret music, delivered with panache.



'DISRUPTION' SCREENING

For July's Film Club, we teamed up with Oil Vay: The Jewish Climate Action Network to screen 'Disruption', which takes an unflinching look at the devastating consequences of our inaction when it comes to climate change. The film was followed by a discussion [pictured right] led by Oil Vay, centering on actions we as individuals can take. Guests enjoyed a potluck supper – thanks everyone for bringing such tasty food!



MYSTERY COOKING

A very big thank you to JVS member Shana Boltin [pictured right, in black] for teaching our most recent Young Professionals' Mystery Cooking class at Moishe House in Willesden Green. Shana taught us how to make homemade pizza, employing the recipe she has grown up using at her family's weekly pizza-making get-togethers. We provided an array of traditional Roman toppings including roasted red peppers, black olives, potatoes, sun-dried tomatoes, basil and rosemary from the JVS garden. Participants also learned how to make salad dressing, and for dessert, raw peanut butter chocolate chip oat bites [bottom right].



YOUNG ADULTS' FRIDAY NIGHT DINNER AT THE HOME OF JVS PATRON

We welcomed over 50 guests to our joint event at the home of Rabbi Jonathan Witterberg over the summer. Rabbi Wittenberg spoke passionately about his reasons for being vegetarian, before handing over to our Director who spoke about what JVS has to offer the Jewish community.



Thank you to MeToo Foods [metoofoods.com] for donating a sumptuous selection of dips, including Egyptian dukkah houmous. Thanks also to Antonio Russo [antoniorussouk.wordpress.com], who very kindly donated a selection of gorgeously creamy vegan ice creams for dessert.



GEFILTEFEST

We were delighted to return to Gefiltefest, The Jewish Food Festival, this time at its new home in JW3, where it attracted a record



*Crowds gather at our stand
[Photo: Steven Ingram]*

number of visitors. We held a stall outside in the piazza - which at times was the busiest one - offering passers-by the chance to try their hand at spiralling vegetables, which

were served with a freshly-made pesto. We also offered tasters of 'chopped living' (a veggie version of chopped liver, recipe on p19), peanut butter and chocolate brownies (made with chickpeas), raw snack bars and non-dairy 'milks'.

We gave away two hampers full of goodies. Entrants had to guess which food has the most protein per 100g out of; tuna fish, roasted soya beans, pumpkin seeds, wheat gluten and peanuts. Guillaume, pictured, below, correctly guessed wheat gluten.

We also ran a hands-on workshop, 'Welcome to the world of raw desserts'. Jewish News journalist Alex Galbinsky said of it her paper: 'The Jewish Vegetarian Society's demonstration on raw desserts was so popular that people sat on the floor - and certainly got their hands dirty, making smoothies, truffles and sampling a raw



chocolate tart [really good].

Our Patron Rabbi Jonathan Wittenberg appeared in an 'Ask the Rabbi' food special. When asked, 'What would you advise people who want to



*From left to right: Rabbi Jonathan Wittenberg, Richard Verber and Rabbi Natan Levy
[Photo: Steven Ingram]*

eat ethically?', he replied: 'The absolute ideal is to be vegan. We received very positive coverage in the press, including the publication of a letter from our Director Lara in the Jewish Chronicle: *'In response to Dr Fleming's letter in last week's JC bemoaning the lack of meat at Gefiltefest, I would like to say how proud I was to see a large-scale Jewish event which saw vegetarian food take centre stage. The Jewish Vegetarian Society [jvs.org.uk] is celebrating this compassionate, eco-friendly, and health-conscious choice. Fifty years on from our creation, at a time when billions of animals are suffering the torment*

of factory farming each year, we are more in-demand than ever before, with new members joining each week. Why? Because Judaism and vegetarianism go hand in hand. Veggie food is vibrant and delicious, and a vital part of modern Jewish cuisine. Just take a look at Ottolenghi's books, the sumptuous offerings at Zest at JW3 or our new season of cookery classes.'

JVS IN WALES

In mid-July, our Projects Officer Maayan visited Wales to deliver a talk about Judaism and vegetarianism, as well as a hands-on cookery workshop at Noam's training for 18-19 year old summer camp leaders, pictured below.

We continue to offer a number of sessions to schools in London and greater London via UJIA's JAMS [Jewish activities in mainstream schools] programme.



WHY WE NEED A NEW YEAR FOR THE ANIMALS

An old date in the Hebrew calendar is an ideal day to recognise our responsibility to nature, writes JVS Patron Rabbi Jonathan Wittenberg. *Reprinted courtesy of the Jewish Chronicle.*



‘There are four new years,’ explains the Mishnah [Rosh Hashanah 1:1]. The best known is Tishri 1, the New Year par excellence, Rosh Hashanah, when “all who enter the world pass before God”. Next most

familiar is Shevat 15, the New Year for Trees, the Jewish “Earth Day”. Least known is Ellul 1, the New Year for the Tithing of Cattle.

It sounds irrelevant: how many of us today keep cows? And anyway the date only really mattered while the Temple stood.

Yet there is a drive among Jewish environmentalists to develop the day into a Jewish New Year for Animals. This isn’t merely sentimental. It’s not about bringing our mongrels to shul for mi-sheberachs, let alone making a chopped-liver effigy of them or a vegetarian equivalent for kiddush, like the worst excesses of the bark-mitzvah catering market.

It’s about seeing the sacred in all living beings and understanding our own place in an immense and intricate material and spiritual ecology. This belongs to what the sages called “accepting the yoke of the sovereignty of God”, by acknowledging that we exist not to exploit and kill other forms of life, though we may use them thoughtfully and compassionately for our livelihood, but to protect the earth and its creatures which are

entrusted by God to our care. It is a day on which to abjure cruelty and affirm our kinship with creation.

The Jewish way is not to invent a new date but to build on existing moments in the traditional calendar. What then was the New Year for the Tithing of Cattle? Maimonides describes it in Hilchot Bechorot [6:1]: “It is a positive commandment to separate one out of every 10 kosher animals born to a person each year. This mitzvah applies only to cattle and sheep, as Leviticus 27:32 states: ‘All the tithes of your cattle and sheep...’”

The Talmud deemed that most animals were born by the month of Av; a tenth of the newly born could therefore be consecrated for Temple sacrifice at the start of Ellul.

This hardly sounds like the best date to celebrate animal life. But it shows that our ancestors lived in close connection with animals. The Torah makes this clear. If a sheep or ox gets lost or an over-laden donkey collapses under its load we must help [Deuteronomy 22:1-4]. Such occurrences must have been as frequent then as traffic accidents today. It was a civilisation less

anthropocentric and less alienated from the natural world than now.

This closeness is expressed in Judaism’s injunction against tza’ar ba’alei chayim, inflicting suffering on living creatures. Like Buddhist prayer for “all sentient beings”, it shows deep compassion before the fact that animals also experience pain. Based on the Torah’s ban against immediately separating young from their mothers, Maimonides understood this to include emotional suffering as well. If “God’s mercies are upon all God’s works” [Psalm 145:9], human mercies should include animals too.

This attitude is a sharp indictment of how we treat animals today. The meat industry may be less culpable for how it kills them than for how it makes them live, with the immense cruelties of factory production and mass transportation. The dairy industry is also far from innocent.

It’s sometimes argued that compassion should be reserved for humans, that “Nazis were sentimental about pets”. The latter may be true. Yet there’s a profound connection between our attitudes to human pain and animal pain. What

we don't see doesn't bother us. Just as we're generally untroubled by the pain entailed in meat and eggs arriving neatly on the shelf, so we're often heedless of the human misery behind so many products we want to buy cheap.

The Bible is also deeply sensitive to wild animals. The Psalmist feels in the deer's longing for water the image of our yearning for God. The author of Job finds in the secretiveness of animals a sign of God's mysteries. Rabbinic Judaism countenances encroachment on the natural world out of genuine human need, but not through carelessness, cruelty, greed, wastefulness, or ever to an extent which threatens biodiversity. After all, we say daily, "God, how manifold are your works."

What might a New Year for Animals look like? Ellul 1 is when we first blow the shofar, whose raw call awakens an awareness of a world deeper and more extensive than human society alone. This cry should be accompanied by two modes of liturgy: penitence, "For the sins we've committed in cruelty to lives with no political voice or economic power"; and praise,

"Praise God, wild and domestic animals, creeping creatures and birds on the wing" [Psalm 148]. If I was brave, I would add a Council of All Being, developed by Rainforest to help us recognise, not just intellectually but experientially, our bond with nature. Participants choose an animal, and through quiet reflection, try to imagine how life feels from inside its skin.

Then we should go out and care for the beautiful world committed to our trust.



Rabbi Wittenberg became a Patron of the JVS in 2014. He is the Senior Rabbi of Masorti Judaism and blogs at jonathanwittenberg.org

Campaign Update

NEW CAMPAIGN TO HALVE FOOD WASTE BY 2030



Food waste campaigner Tristram Stuart [author of 'Waste: Uncovering the Global Food Scandal', pictured above] has teamed up with avaaz.org, a global civic organization launched in January 2007 that promotes activism - to launch a new campaign, seeking 1 million signatures:

'To national leaders and ministers responsible for food, agriculture, and competition:

Hundreds of millions go hungry while we waste a third of the world's food. We call on you to pass laws

obliging supermarkets to donate unsold food, publish their waste data, and establishing authorities to investigate supermarkets' unfair treatment of suppliers, such as dumping waste onto farmers.

We call on you to launch national action plans to achieve the UN goal of halving food waste by 2030.'

Find out more at: tinyurl.com/opmqdh2

BEN & JERRY'S SET TO PRODUCE VEGAN ICE CREAM IN 2016



Ben & Jerry's officially announced on their website that they will be making non-dairy ice cream flavours in America in 2016.

Visit their website [benjerry.com/whats-new/non-dairy] to sign up to receive updates about their non-dairy products.

News from Ginger Vegetarian Community Centre, Jerusalem

BY YOSSI WOLFSON



Yossi is a long-time vegan and animal liberation activist, born in Jerusalem. He was one of the founders of Anonymous for Animal Rights, and is currently the JVS coordinator in Jerusalem. He works as a lawyer and coordinator for animals in agriculture at Let the Animals Live.

Two undercover investigations released recently in Israel shed light on the reality of slaughter and shatter illusions regarding it, illusions that people prefer to hold on to. One investigation was carried out by the Australian organisation, 'Animals Australia' in the Dabach slaughterhouse – currently, the largest in Israel for sheep and cows. Many of the animals slaughtered in Dabach are of Australian origin.

The second investigation, by the Israeli organisation, 'Anonymous for Animal Rights', was conducted in the Soglowek slaughterhouse, which processes turkeys and chickens, and where systematic cruelties were exposed just two years ago.

Some of the most disturbing footage from both sites is of animals after they have been slaughtered. People want to believe that when the animal's throat is cut, the animal dies instantaneously: one moment alive, the next, dead. This is, of course, not the way nature goes.

Death from cutting the throat is caused by bleeding, leading to insufficient oxygen supply to the brain. This is a process that can be shorter or longer – depending on the speed of blood-loss. The depth of the wound and the position of the animal's body after the cut, are two factors that effect the speed of blood loss.

In Dabach we saw pictures that remind us of footage taken 11 years ago by PETA [People for the Ethical Treatment of Animals] in the kosher American slaughterhouse Agriprocessors. Like

in Agriprocessors, calves in Dabach retained consciousness long after their throats had been cut. They were documented trying to stand and even walking away, trying to escape.

Long after their throats had been cut they were gasping for air and responding to pain, as workers were manipulating them and breaking their tails to force them to change position. Still conscious, they were shackled and hoisted to the conveyor that would lead them to the processing stations. In Soglowek, too, slow and painful death was documented.

Turkeys that were classified as ‘treif’ [non-kosher] were sometimes thrown at collecting tanks. They too flapped their wings, retained standing positions and gasped for air – showing clear behaviours that go beyond unconscious reflexes.

Many people delude themselves in to thinking that by buying kosher meat, they ensure that at least the killing of the animals was humane. Others delude themselves that by buying non-kosher meat they do the same, as the animals are supposed to be rendered unconscious before being killed.

Footage and testimonies from slaughterhouses refute both of

these beliefs. “Humane slaughter” is nothing but a fairy-tale people choose to believe in in order to console their guilty conscience.

“What else was in the footage?” you might be asking. The answer is: a lot of violence. In Dabach this included intensive use of electric shockers, beating, tail-breaking, lambs thrown from a truck, lambs dragged by their legs and more.

In Soglowek it included chickens whose legs were stuck in the cages pulled brutally out, chickens thrown in the air, workers playing with chickens as if they were a ball in a football game...

Both places were closed for a few days and promptly re-opened and resumed work. Criminal investigations were launched – no indictment yet. The new Minister of Agriculture declared zero tolerance to such abuse, and promised to put cameras in all slaughterhouses that will broadcast to a central monitoring centre.

While it remains to be seen what steps will be taken on the ground to reduce the suffering of animals in slaughterhouses in Israel, the massive body of evidence from industrial slaughterhouses leaves no ground for the “humane slaughter” myth.

EVENTS :

JVS . ORG . UK / CALENDAR



LOCAL FARMERS, GOATS & CHICKENS: HOW A NEW JEWISH FOOD MOVEMENT IS CHANGING THE WORLD

New North London Synagogue, Thurs 3 September, 7.30 - 10pm

£5 regular ticket / £3 JVS members or concessions. *Booking essential: jvs.org.uk

An evening of activities and a talk about Jewish environmental activism. Rabbi Marc Soloway leads innovative and inspiring sustainability projects in his community in Boulder, Colorado, and has recently been honoured at the White House for being a 'Champion of Change'. He will be sharing his stories and reflections about Jewish involvement in the environmental movement. He will be joined by Talia Chain, a local young Jewish farmer, who will be leading a hands-on workshop on making your own specialty health-promoting teas. Refreshments will be provided.

FILM CLUB SCREENING OF CHASING ICE & POTLUCK MEAL

Tuesday 8 September, JHub Studio, JHub, Haskell House, 152 West End Lane, London NW6 1SD, 6.30 - 9.00pm. **Free for JVS members / £3.50 for non-members. *Booking essential: jvs.org.uk**

In 'Chasing Ice', photographer James Balog deploys revolutionary time-lapse cameras to capture a multi-year record of the world's changing glaciers. His hauntingly beautiful videos compress years into seconds and capture ancient mountains of ice in motion as they disappear at a breathtaking rate. We will have a potluck dinner together before the film, **please bring a savoury veggie/vegan dish to share** (home-made food appreciated!). JVS will provide some sweet treats.

JVS AT BIG JEWISH NOSH FEST, LEEDS

Sunday 25 October, JVS cookery class + stall. Details to follow at jvs.org.uk.

JVS AT JW3

We're excited to partner with the JW3 for a new series of cooking workshops and demonstrations.

MYSTERY COOKING WORKSHOP SERIES AT JW3

7.30 - 10pm, £15 per class

Tuesdays 20 October / 17 November / 15 December



The ingredients are top secret, the recipes cannot be revealed. Join us for an evening of after work social cooking, where we'll cook, chat and enjoy our dinner together. All the recipes will be suited for a small-sized kitchen and require no special equipment.

RAW DESSERTS DEMONSTRATION AT JW3

7.30 - 9.30pm, £15

Thursday 29 October



Amid predictions that it may become the world's first vegan nation, Israel's culinary world has, in the last few years, rapidly shifted towards healthier and more ethical eating, including a whole new approach to desserts. If you are curious about raw desserts, and interested in discovering what happens when you leave processed sugar, flour, eggs and dairy off the menu, then this session is perfect for you. We will introduce you to an array of new ingredients and their health benefits, whilst demonstrating, and offering you a taste of, delicious and simple raw desserts.

Why I am a Vegetarian

ROBERTA KALECHOF SKY

Roberta is an American writer, feminist and animal rights activist, focusing on the issue of animal rights within Judaism, and the promotion of vegetarianism within the Jewish community.



I am a Jewish vegetarian because Judaism is a religion which rests on principles I care most about: health, life, charity, and compassion for animals.

But! When I first read a description of the crated veal calf in Richard Schwartz's book, *Judaism and Vegetarianism* [1983], I could not believe Jews were eating the meat from this animal, and that kosher butchers were selling it, not knowing then that the definition of "kosher" is technical, and that Jews were permitted to eat the meat of the crated veal calf, on a technicality.

In a memorable statement, in the summer of 1982, in a response to a question submitted to him whether the meat from the crated calf is kosher, Rabbi Moshe Feinstein declared that the meat was not kosher on the grounds that a deception was being practiced on the public in that advertising had convinced the public that the white meat was superior.

It was transmuted into a moral issue, which it is, but not the moral issue of the "life of the beast". Eventually the crated veal calf was condemned in the United States, but it was no longer a

Jewish issue. It was the animal rights movement which got it banned, state by state.

But the “ethics” of kashrut are under scrutiny, as the realisation spreads that historic kashrut is not responsive to the many problems in today’s meat. In an age of growing microbial carcinogens, inspection of the lungs of a slaughtered animal is no longer adequate.

In 2006, a panel of rabbis called ‘The Heksher Tzedek Commission’ sought to create a new *heksher* symbol [kosher product certification]. Reacting to the outrageous violations at the Agriprocessor Slaughtering Plant in Iowa, a panel of rabbis drew up recommendations for the kosher symbol. Though concern for animal life and the environment were mentioned, the predominant consideration was social justice for workers.

Judaism took a back seat in the struggle for morality in the slaughterhouses and on animal farms. Even when the scandal with the Iowa slaughtering houses broke, prominent Jewish newspapers took modest

positions, and gave the larger share of the news to their monetary derelictions.

The hideous violations of the standards of kosher slaughtering were minimised or simply absent. Its core concern was the lack of ethical treatment of the workers at the plant. And it was this issue that the Jewish papers emphasised. The struggle had a good beginning, but a bad ending. The issue of the treatment of the animals fell by the wayside. But the commission’s work did recognise that food production in the modern world had become very complicated, and stipulated that animal welfare policies must be in place. Meat consumption is a core moral and health problem.

Rabbi Feinstein declared the meat of the crated veal to be non-kosher because it was produced by practicing deception on the buyer, who had been induced to believe that white meat was a sign of superiority, and because the crated calf was given food to eat that it did not like. So too the cow, much of the time in the United States, where cows are fed corn, which is not suitable for their stomachs and frequently makes

them sick, and whose meat is judged consumable, while they are kept in an acceptable state with antibiotics.

To say that I have been disappointed by the lack of interest on the part of other rabbis, the Jewish press, and the Jewish hierarchy would be an understatement.

Except perhaps for the Jains, Judaism has the longest record of concern with food and health of any present organized religion, and ironically many of the leaders in the vegetarian and animal rights movements, are Jewish, but except for a few voices and the presence of the Jewish Vegetarian Society, the silence of the Jewish rabbinate and the “*machers*” constitutes an indictment.

Global warming, to which the production of meat contributes 22%, the menacing and increasing growth of antibiotic resistant diseases, the increasing statistics of food poisoning, are part of the same system. The life of the beast has returned judgement. What has happened to “*tsa’ar ba’alei chaim*” [the prohibition against causing unnecessary harm

to animals], our concerns with health and life, to Moses’ ringing acclamation, “Choose Life” in his farewell address? For forty years, my vegetarianism and Judaism seemed seamless, the pillars of a single edifice. Now, for the most part, they stand on separate support systems.





Recipe by Kenden Alfond. Kenden is the founder of Jewish Food Hero, the website that nourishes your mind, body, and spirit.

Visit jewishfoodhero.com to get a free guide: 18 Effortless Ways to Eat Less Meat and Dairy.

This ‘chopped liver’ is plant-based. Mushrooms and walnuts make this spread rich and satisfying. It makes a lovely appetizer when served on bread or crackers or with celery sticks. Garnish with fresh parsley.



INGREDIENTS

¼ cup vegetable stock [or water]
½ cup chopped onion
2 cloves garlic, minced
2 cups button mushrooms, sliced
½ tsp sea salt
½ cup walnuts
1 tsp balsamic vinegar
pepper, to taste
fresh parsley for garnish [optional]

METHOD:

In the large skillet heat vegetable broth (or water) over medium-high heat. Add the onion and garlic and sprinkle with a few pinches of the sea salt.

Sauté for 10 minutes, adding a touch more vegetable broth (or water) if the onion begins to stick to the skillet. Add the mushrooms and another few pinches of sea salt. Add a little bit more vegetable broth if needed. Cook and stir for 5 more minutes, or until the mushrooms have softened.

Place the cooked vegetables, remaining sea salt, walnuts, balsamic vinegar and black pepper in a food processor. Blend until well-blended but not completely smooth. Adjust seasoning to taste.

Recipe from *My New Roots*
from Sarah Britton, *pictured
far right* [see page 35 for book
review]

SERVES 3 - 4

INGREDIENTS

1 cup / 160 g raw wild rice, soaked
for 2-3 days (will yield about 2-3
cups)

6-8 small beetroots in various
colours, if possible.

1/3 cup sunflower seeds, soaked
overnight

1/3 cup each parsley and mint,
leaves only, chopped

a couple spring onions or 1 small
red onion, sliced
sprouts to serve, if desired

For the dressing:

2 tbsp cold-pressed olive oil

1 tbsp apple cider vinegar

1 tsp. maple syrup or raw honey

1 ½ tbsp. minced fresh ginger

pinch of salt to taste

METHOD

Rinse rice well and place in a
glass jar or bowl with fresh, pure
water. Let soak outside of the
fridge overnight. In the morning
drain and rinse the rice, then
cover with fresh water and put
in the fridge. Drain and rinse

for 2-3 days until the rice has
“bloomed” – some of all of the
grains will have split open, and
it should be tender to eat.

Once
you have
sprouted the
rice, drain
and rinse
and place
in a large
bowl. Whisk
dressing
ingredients
together,
then pour
half over the
rice and fold
to coat. Peel
beetroot.
Using a
mandoline
or sharp
knife, slice
beetroots
into thin
rounds.
Place in the
bowl with
rice and
remaining ingredients. Pour
the rest of the dressing over and
toss. Garnish with sprouts and
mint flowers, if you have some.
Serve immediately.



Note: if your rice remains
crunchy and none of the grains

split after 3 days, your rice might be too old for the sprouting method. Instead, simply boil the rice you've tried to sprout, and it should cook in 15-20 minutes. Then buy some new rice and make sure to check

the expiry dates before purchasing to ensure freshness. Give it another shot!

Wild rice is wildly nutritious. Containing high levels of protein, fiber, iron, and calcium, wild rice is also gluten-free.

It is extremely high in folic acid, an essential B-complex vitamin lacking in many people's diets. Just half a cup of cooked wild rice yields 21.3 mcg of folic

acid, where brown rice offers only 3.9 mcg.

The niacin content of wild rice is also notably high. Wild rice is a wonderful alternative to any grain that you would use in either hot or cold dishes. My favourite is just to

use it in hearty salads, like the recipe I have for you today. It's rich, nutty flavour pairs well with other earthy

foods like beets, sweet potato, pumpkins and squash. As we are slowly working our way into autumn (eek!) you'll notice those veggies showing up in the market more and more.

SPROUTING :

The process of sprouting wild rice is very simple, however, requires a little planning ahead. From raw rice to a fully "bloomed", edible product, you're looking at 2-3 days, most of that time being spent doing everything except fussing over your future meal. All it takes is a little soaking time, then a few rinses twice a day until the seeds have opened up.

This process is called "blooming" because the seeds actually unfold, very much like little petals, revealing the pale, tender insides. It's a really fun thing to watch, however slowly, and totally groovy to eat something you've seen transform just with the power of water and a little patience.



Recipe from 'Peace and Parsnips' by Lee Watson [@lee_the_vegan], published by Michael Joseph, RRP £20.00.

Tabouleh is a proper southern Med classic. Combined with great olive oil and sweet roasted cauliflower it makes a substantial salad. I love the spice mix baharat – if you can't find it, substitute it for ground spices. I like to use pomegranate molasses in the dressing – it gives a funky reddish tinge and has a sticky tang all of its own. For a special occasion, go the whole hog and sprinkle over herbs, baharat, pomegranate and chopped toasted almonds. *Gluten-free option: replace the bulgar wheat with millet.

SERVES 4-6

INGREDIENTS

4 tbsp olive oil
100 g Puy lentils
1 bay leaf
220 g bulgur wheat, rinsed in cold water
450 ml boiling water / veg stock
1 small cauliflower, cut into small florets, roughly 2cm in size, stalks finely diced

large pinch of ground cumin
large pinch of ground coriander
large pinch of sweet paprika
large pinch of ground turmeric
small pinch of ground cinnamon
½ tsp sea salt
4 spring onions, finely chopped
½ a cucumber, deseeded and finely diced
2 ripe tomatoes, deseeded and finely diced
1 tbsp great olive oil
½ a handful of dried apricots, soaked for 2 hours, then drained and finely chopped
a handful of fresh flat-leaf parsley, finely chopped
½ a handful of fresh mint leaves, finely chopped
seeds from 1 small pomegranate
1 tbsp toasted sesame seeds

For the garnish:

4 tbsp pomegranate seeds
a handful of chopped fresh parsley and mint

For the pomegranate dressing:

4 tbsp olive oil
2 tbsp pomegranate molasses or juice of 1 large lemon
zest of ½ a lemon
1 clove of garlic, 1 crushed
a small pinch of dried mint
a small pinch of sea salt
½ teaspoon cracked black pepper

METHOD

Put the lentils into a pan and cover with water. Leave for 5

minutes, then pick out any floating lentils.

Drain, cover with fresh water, and add the bay leaf. Bring to the boil, then reduce the heat and simmer for 30 minutes, stirring and checking the water level (add more if needed).

The lentils should be springy, but cooked. Drain if necessary, though there should be very little liquid left.



Put the bulgur wheat into a large bowl and pour over the boiling water or stock, enough to cover it by about 2cm.

Tightly cover and leave for 30 minutes. Once cooked, fluff with a

fork and cool.

In a frying pan, heat the oil on a high heat, then add the cauliflower and begin to fry. Stir regularly and cook for 10–12 minutes. Once the cauliflower has softened and the edges are slightly charred, sprinkle over the ground spices and salt and cook for a further 2 minutes, stirring well.

Cover and leave to cool. The cauliflower should be nicely coated with the spices.

For the pomegranate dressing simply whisk all the ingredients together in a bowl.

Add three-quarters of the lentils to the bulgur wheat, along with the cauliflower, herbs and the rest of the ingredients, then pour over the dressing and mix gently together with your hands until well combined.

Place in a wide, shallow serving bowl and spread out evenly.

Sprinkle over the remaining lentils and garnish with pomegranate seeds and herbs.

Recipe from 'At Home in the Wholefood Kitchen' by Amy Chaplin, published by Jacqui Small, RRP £25.00.

This is a quick, fuss-free, easily adaptable dessert, perfect to serve at a summer dinner party. The toasted almond and salt-kissed crust, maple roasted figs and fresh raspberries topped is an all-round hit. When figs are not available, try making it with roasted pears / nectarines / peaches / apricots.

MAKES ONE 23CM TART

EQUIPMENT:
23CM SPRINGFORM TIN

INGREDIENTS

3 tbsp extra virgin olive oil, plus more for oiling the tin
90 g toasted almonds
25 g regular rolled oats
1/2 tsp sea salt
70 g whole spelt flour
3 tbsp maple syrup
1 tsp vanilla extract
1/2 tsp almond extract

For the filling:

450 g fresh ripe figs, cut in half

2 tbsp maple syrup
180 ml plus 1 tbsp apple juice
1/2 tsp agar flakes
1 tsp arrowroot
1/2 tsp vanilla extract
250 g fresh raspberries



To make the pastry:

Preheat oven to 180c / 350F / gas mark 4. Line the bottom of a springform tin with baking parchment and lightly oil the sides. Grind 45 g of the almonds, the oats and salt in a food processor until coarsely ground, about 20 seconds. Transfer to a bowl and stir in spelt flour. Roughly handchop remaining almonds, add to bowl and mix well. Drizzle in olive oil and mix with a fork or your fingertips until all flour is moistened. Add maple syrup, vanilla and

almond extract; mix until evenly incorporated. Pastry should be moist but not sticky. Wash and dry your hands, then press pastry evenly into prepared tin.

Press pastry only 1.2 cm (1/2 inch) up sides, leaving top edge uneven; you may end up having a little pastry left over, which you can make into a biscuit. Prick bottom of tart several times with a fork and bake for 18 minutes or until golden brown and fragrant. Remove from oven and set aside to cool.

To make the filling:

Raise oven temperature to 200c / 400F / gas mark 6. Line a baking tray with baking parchment. Add figs and drizzle with olive oil and 1 tablespoon of the maple syrup; toss gently to coat. Spread figs out evenly over tray and arrange cut-side up; roast for 25 minutes or until they begin to caramelize and soften. Remove from oven and set aside to cool.

Combine 180 ml of the apple juice and agar flakes in a small heavy bottomed pan and bring to the boil over high heat. Whisk, cover pan, reduce heat to low and simmer for 5 minutes or until agar has completely dissolved. In a small bowl, dissolve arrowroot in

remaining tablespoon of apple juice and slowly drizzle into hot agar mixture, whisking constantly until mixture returns to a simmer and has thickened slightly.

Remove from heat and whisk in remaining tablespoon maple syrup and vanilla. Set aside, uncovered, for about 5 minutes or until mixture has thickened a little but not begun to set. Place roasted figs in a bowl and pour in warm agar mixture. Stir gently with a rubber spatula or with your hands to combine. Add raspberries and toss gently until evenly distributed. Working quickly, transfer mixture to baked tart shell and carefully spread out filling in an even layer.

Refrigerate for 20-30 minutes or until filling is completely set.



Gardener's Corner: Autumn 2015

Nestling exquisitely in the glorious Sussex Downs West Dean awaits both the keen and expert gardener as well as the casual amateur just looking for beauty and inspiration. The surrounding hills of the weald though natural, look as though they were fashioned by Capability Brown, with sloping meadows and scattered clumps of oaks under which on a warm sunny day the sheep were clustered in siesta mode. This epitomised the peace and tranquility of the English countryside at its best.



The sunken garden

All this though, is just a background to an extraordinary garden, immaculately laid out with space and proportion. Stately Cedar trees spread their branches along the avenue by the now dried up “winterbourne”, the river Lavant, a torrent in the rainy season.

This takes us up to a sunken garden fringed with low stone walls and planted with herbs and shrubs and roses. From this, steps lead up to a remarkable pergola creating a 300 foot vista from end to end. Strolling along this through the climbing roses, on the one side are views extending over the parkland, and on the other, several picturesque thatched bothies strategically placed in case of a sudden shower.

The walled garden is a delight, with long and wide herbaceous beds full of magnificent flowers and without a weed in sight. Low knife edge clipped box hedges border these to the path.

Other borders are themed with certain specimen flowers like the dahlia border with its extravagantly flowering pom-poms and cactus type displays of perfect blooms.

The walls are clad with varieties of fruit trees some espalier and some

cordon. A section had S shaped plum trees like calligraphy drawn by nature not the pen. Some young apple trees were being trained on frames to spread out from low down and then rise up to form pyramids which looked enchanting and at the same time, laden with easily pickable fruit.

Cold frames, at this time without their glazed tops, were massed with lettuce of many varieties, carrots, beetroot, spinach, onions and herbs and again without a weed to be seen.

Victorian greenhouses showed off grapevines growing up wires from the sloping roof. Well thinned bunches of fruit hung in regular clusters. Another housed tomatoes and chillies growing healthily in clay pots, whilst melons grew abundantly hanging from the vines and suspended in string bags to support

their generous dimensions and weight.

The mansion house is home to an independent Higher Education College engaged in graduate and post graduate courses on gardening, conservation, arts and crafts, etc.



Cold frames filled with lettuce



A dahlia in full bloom

The last private owner of this estate, Edward James created a charitable trust to which he handed over the rich and fascinating property with its myriad delights to ensure its continuity. There is much to see and to drink in its extraordinary beauty. All can find inspiration here and come away enriched in soul.

At the present time in our own garden, the flower beds which have summer long pleased with a glorious display of bedding plants are looking a bit sorry as autumn draws on and will soon be stripped, enriched with our own compost, generated over the last six months, and prepared for the

winter planting of pansies, bellis daisies and wallflowers.

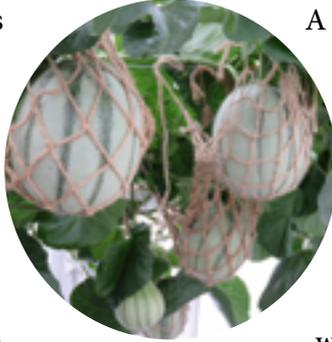
We are eating copiously from the vegetable patch, with root crops and beans, onions and shallots, and with the potatoes safely stowed in their sacks in a corner of the garage.

Sadly our old Victoria Plum tree was caught in a mini tornado, which twisted and shattered its trunk and branches, from which it could not recover.

How pleased we were that we had planted five young fan shaped varieties elsewhere in the garden trained on wires, supported at each end by stout posts. These now getting well established yielded some wonderful fruit.

Again it has been a bumper year in the garden, with a record crop of peaches, which weighed down the

boughs with a mass of succulent fruit and a marvellous crop of golden fat apricots, among the highlights.



The melon house

A couple of tips that have worked for us this year. Our tomatoes were heavily infested last year with white fly. This year we grew a special marigold called “tomato secret” which we planted in all the pots and it seems to have worked well with the white fly failing to establish themselves.



Our pergola

The other tip is to keep the rabbits off our flower and vegetable beds. We have placed a low stretch of tarred string along the borders. Not enough to make it impossible for a rabbit to cross, but they seem to have respected it and not crossed over to eat our flowers. We see the rabbits, do them no harm and they are content to graze on the lawn. In this way we live and let live.



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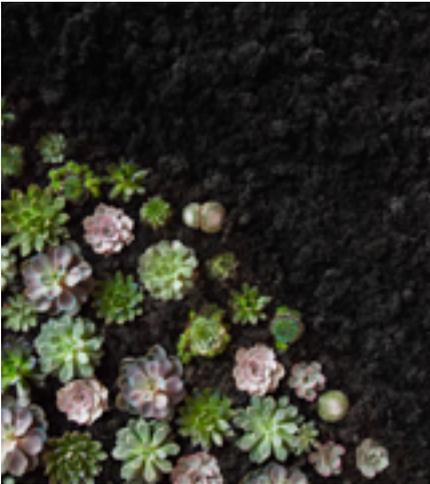
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LIVING WALLS

You may have noticed something in cafés, public spaces, shops and interiors magazines: living features, living walls of succulents, moss and trees growing in unexpected places. Venezuelan born artist and designer Jeanette Ramirez, has been creating living art for eight years...



Jeanette uses science, technology, nature, botany and art for her inspiration. She's also interested in Japanese garden techniques, such as kokedamas, meaning 'moss ball' which involves enclosing a plant's



root mass in moss. The connection with science is crucial to Jeanette's creative process. "Science is very important, from all the botanical investigating that I have to do, to my work with organic materials and how to apply it as I try to create new things," says Jeanette.

As well as public areas, retail spaces and exhibitions, Jeanette's mesmerising living walls can be installed in homes, creating striking displays of nature.

"My living walls can be installed anywhere. All projects are different, but I try to make pieces easy to install and maintain. In general they're very easy to care for, normally I just spray some water over the moss and plants, but if the materials are preserved it won't need any maintenance."

Jeanette's favourite project to date has been Moss Gardens, a mini indoor garden series that was a result of experiments with moss and its reproduction.

Moss was used to cover up gaps in the old stone buildings of Barcelona, it was also mixed with beer or yogurt and carefully monitored. Jeanette found a way to keep the moss alive indoors with a requirement for only a small amount of light while contained in antique pieces. This had the effect of creating mini meadows and small worlds.

Her website The Clorofilas, is a treat. Described as a 'creative laboratory exploring the aesthetic potential of vegetation as a primary source for experimentation,' it features Jeanette's projects and links to her botanical and floral design studio, Twig. The studio work with events, weddings, shops, provide

corporate plants and flowers, create set design and props, as well as green space projects using eco design to integrate vegetation and reuse materials.



This interview first appeared on the Nomads Journal [nomadsclothing.com/blog/living-walls-0]. Nomads is a fair trade clothing company based within the wild shores of Cornwall, England.

Visit twigbytheclorofilas.com and theclorofilas.net



Judaism & Vegetarianism

CHICKENS, GOATS & LOCAL FARMERS



Recently honoured at the White House as a Champion of Change, Rabbi Marc Soloway has been the rabbi of Congregation Bonai Shalom in Boulder, Colorado since 2004. He chairs the Rabbinic Advisory Board for Hazon, the largest faith-based environmental organization in the US and has co-chaired two national Jewish food conferences. Marc has been central to the creation of an interfaith CSA (Community Supported Agriculture) programme and the development of community farming, as well as an active member in Beit Izim, the local Jewish goat co-op.

Last Yom Kippur, just as we were about to read the ancient story in the Torah of the two goats, one sacrificed for God, the other sent off into the wilderness carrying all the sins of the people, a live goat made a special guest appearance in our Yom Kippur service.

This goat had been born on Purim and was called Vashti; she was one of the new additions to Beit Izim, our Jewish goat co-op in Boulder, Colorado. Her presence that day helped us connect in a very visceral way to the role that animals played in the Jewish religion of antiquity. It is too easy to dismiss a form of worship centered around animal sacrifice as barbaric, but our modern relationship with animals is way more disturbing and cruel than that of our ancestors.

The contemporary lust for meat has created an industry on a scale that could not have been imagined even a generation ago. The animals in meat production are abused and mistreated in numerous ways and without any respect for their lives. The ancient Israelites ate meat rarely and when they did it was special, sacred even. The animals were part of the family, treated with compassion and parted with, not to fulfill a craving to eat meat, but

as part of a religious rite. True, the Temple in Jerusalem was, at its peak, processing enormous quantities of animals as sacrifices and I have no illusion that about the stench of blood and entrails and flesh that must have filled the air there, but in comparison to the factory farms of today, it was nothing.

Every Sunday morning, I get to fulfill my shift in the goat co-op, which involves feeding and milking the goats and mucking out their stalls. Beit Izim is just one expression of what has become known as “the new Jewish food movement,” which invites us to re-evaluate our relationship to how we produce and source our food. Can you imagine if the only animal products we consumed came from animals that we cared for ourselves? At the back of my shul in Boulder, we have twenty eight chickens, along with the four goats across the street. Our community’s intention is to serve only eggs that come from these chickens.

In addition, our synagogue is part of a Community Supported Agriculture (CSA) programme, where we partner two other shuls, the JCC, an Episcopal Church, a Universalist Unitarian Church and a local, organic farm, to bring fresh,

local produce to our members every week. We are also growing more and more of our own food to serve at our weekly Kiddush lunches. We have a vision that by 2018, 50 per cent of what we consume, we will produce ourselves. Vashti the goat’s cameo appearance on Yom Kippur helped many on that day where we were not eating, to think more about the ethics of our food choices: the impact that these choices have on the environment, the workers and, of course, the animals.



We are delighted to be co-hosting an event with Rabbi Marc on Thursday 3rd September at the New North London Synagogue in Finchley during his visit to London. See page 18 for details.

We can't eat eggs from mistreated chickens...

By Rabbi Ariel Abel, of Princes Road Synagogue, Liverpool. [Reprinted courtesy of the Jewish Chronicle]

A few weeks ago the corridors of online communication were buzzing with a video clip of a sit-in protest at a Jewish chicken grinder plant in Israel. At the centre of the room was a macerator, a blender into which one-day-old chicks are fed and cut in to ribbons. In this type of bone-crushing machine, a chick can escape some of the blades ending up not quite dead and in unimaginable agony.

Apparently, the egg industry in Israel can thus cope with the consequences of G-d's creation undesirable to the economy. All male hatchlings are killed as they cannot lay eggs, and the females kept alive as long as they are useful. The most galling thing about the Israeli video clip was the mezuzah on the door. I find it impossible to believe that our shepherd lawgiver, Moses, who carried tired sheep on his back, would tolerate such cruelty in the backyard of kashrut.

It is arguable that eggs whose supply is only achievable through such heartless cruelty should be considered

as non-kosher. A food enterprise which relies on the dismemberment of animals limb by limb - forbidden under Noahide laws - should also fall outside of the pale of kosher, even if the macerator is, ironically, operated by kippah wearers in a room adorned with a mezuzah.

Moreover, the Passover which commemorates the cruel killings of males by the Pharaoh, while the fertile females were kept alive for society's convenience, should not be catered for with the use of many dozens of eggs produced with industrial cruelty.

Kashrut is egg-centric; an entire tractate in the Babylonian Talmud, Beitza, is named after the kosher essential. The consumption of healthy eggs is central to halachah. A misshapen egg is treated as non-kosher, suspected as having originated from a carnivorous bird. Blood in eggs from chicks that may have been near a cockerel is considered live blood and must be removed from albumen but cannot be separated out of the yolk. In the latter case, the entire egg is discarded before it can be used.

Yet it is precisely the cockerel which disappears from sight in the egg industry, exterminated even before it reaches a day old. This is particularly contrary to the values which underpin Torah, which insists that animals live at least a week

before slaughter. For meat-eaters, it is the cockerel which tastes best, and so it seems incredible that they must all die first. If only children in faith schools adopt one male chick, heartless killing methods could be eliminated overnight. In fact, Jews should take the lead: the first blessing of the day should only be recited in response to hearing the crowing of a cockerel. Without the male bird, we cannot even start our morning prayers.

In the United States, as many as 200 million chicks are culled in the egg industry. It is especially ironic, given the genuine concern for shechita, that a well-informed Jewish community can be so passive or even ignorant of this aspect of the food industry. There is no halachic excuse for cruelty to animals, even when the Torah permits their culling or slaughter.

The Talmud tells of Rabbi Judah the Prince who became physically afflicted as a punishment for being insensitive to a calf fearful of impending slaughter. The Talmudic passage makes it clear that there is no person too illustrious, nor animal too lowly in intelligence, to escape the tenderness required towards God's creation.

As a first step towards more ethical egg sourcing, there is a British farm - Hen Nation - which rescues hens from certain death when they near

a year old and allows them to roam and feed freely over meadows in their "retirement"; otherwise, those hens would be killed before reaching a year. It is a *kiddush Hashem* [sanctification of G-d] that the Jewish Vegetarian Society, based in Golders Green, is an outlet for these eggs. Director Lara Smallman explained to me it is only Germany which has taken the legal step to bring an end by 2017 to the brutal slaughter of hour-old male chicks through the introduction of egg-sexing. This method allows farmers to determine the sex of the chick while still inside the mother, saving the unnecessary killing of millions of born lives a year.

Rabbinic authorities worldwide should issue a *hechsher* for eggs where there has been neither *bal tashchit*, a waste of life and resources, nor *tzar baalei chayim*, wanton cruelty and pain inflicted on life forms. In the United States alone, where one third of the commercial market is certified kosher, as many as 200 million chicks a year are culled in the egg industry alone.

Neither veganism nor squeamishness motivate my view; I am a meat-eater and can let blood without fainting. I simply do not believe that *halachah* [Jewish law] tolerates maceration. To maintain fully kosher homes, the grinding alive of chickens or their death in gas chambers must not go unaddressed in our communities.

Health

B12: A VEGAN VIEW

All you need to know about vitamin B12 in vegetarian and vegan diets. By Dr. Justine Butler, Senior Health Researcher and Writer, Viva!Health [vivahealth.org.uk]



The association of vitamin B12 with animal foods such as fish, meat, poultry, eggs, milk and dairy products has helped create the myth that this vitamin can only be obtained from these foods and that a vegetarian or vegan diet provides a substandard amount. Consequently B12 has become a contentious issue. Concerns that vegetarians, and especially vegans, are at risk of B12 deficiency prevail

even though the evidence suggests the meat-eating elderly are by far the group most likely to be deficient in B12. Furthermore, research suggests that the B12 present in meat, poultry and fish is not as easily absorbed as the B12 present in fortified vegetarian foods. The National Academy of Sciences in the US advise that adults aged 50 and over obtain most of their B12 from supplements of fortified foods, raising the question that maybe younger adults should consider using these sources as well.

- B12 is also known as cobalamin.
- B12 helps make fatty acids, DNA, red blood cells and helps the nervous system work.
- The UK government suggest an RNI of one-and-a-half micrograms of B12 per day.
- B12 is made by microorganisms in the soil and water and to some extent bacteria in the gut – although production in the gut occurs in a different area to where absorption takes place.
- B12 is consumed in the diet and taken to every cell in the body, plants generally do not contain B12.
- Plant-eating primates such as the

gorilla (and our human ancestors and many people in developing countries) obtain a plentiful supply of B12 from their consumption of plants due to the presence of bacterial contamination of their plant foods and water.

- B12 is in red meat, fish, poultry, eggs and dairy products; and in fortified foods: veggie burger mixes, yeast extracts, margarines, breakfast cereals and soya milks; or supplements.

- Fermented soya foods and seaweeds generally do not provide a reliable source of B12 [with the possible exception of the seaweed nori – this is a recent finding and has yet to be confirmed by more substantive evidence].

- B12 from meat is bound to animal protein and so is more difficult to absorb than in its natural unbound form produced by bacteria.

- B12 deficiency can lead to serious health problems especially in the very young.

- B12 deficiency tends to increase with age; up to 40 per cent of the UK's meat eating elderly population suffers from low B12 due to a reduction in their ability to absorb this vitamin.

- Nutritional deficiency of B12 is rare among healthy adults in industrialised countries.

- A lack of B12, B6 and/or folate can lead to raised homocysteine levels which have been linked to heart disease and stroke; this can affect meat eaters, vegetarians and vegans.

- B12 deficiency may be treated by a course of injections.

- B12 intakes among vegans are thought to be increasing, reflecting the increase in the number of B12-fortified products available (and a raised awareness). This will undoubtedly confer an advantage on vegans in later life who are used to ensuring B12 is present in their diet.

- You can obtain three micrograms of B12 per day by consuming a wide range of fortified foods such as veggie burger and sausage mixes, yeast extracts, vegetables stocks, margarines, breakfast cereals and soya milks.

- A well-planned and varied vegetarian or vegan diet including B12-fortified plant-based foods not only meets our requirements but provides a healthier and safer source of vitamin B12.

Veggie books

WIN THESE BOOKS!

UK-BASED JVS MEMBERS CAN WIN THE BOOKS ON THIS PAGE! TO ENTER: EMAIL INFO@JVS.ORG.UK BY 15.10.15.

GINO'S VEG ITALIA!

By Gino D'Acampo, hardback £20,
published by Hodder & Stoughton

Healthy Italian recipes from Britain's favourite Italian chef. In his first meat-free cookbook, Gino D'Acampo brings together his favourite dishes. The Italian diet is one of the healthiest in the world. Based on simple fresh vegetables and crisp salads, and flavoured with herbs, oils and chilli, Italian food offers endless healthy recipes. From simple pasta and gnocchi, pizzas and breads, antipasti and salads, gratins and bakes, the possibilities are endless.



PERFECT PRESERVES

By Thane Prince, hardback £25.00, published
by Hodder & Stoughton

This book takes you by the hand and leads you through the door into the wonderful world of preserving. Each type of preserve is introduced with a recipe that tells you everything you need to know about how to make a perfect jar - be it delectable plum jam, beautiful lemon curd, or scrumptious apple chutney. Anyone can make a perfect preserve by following these recipes and making the most of the fruit and vegetables you grow in your garden, pick from your allotment or buy at the local market.



THE FRESH VEGAN KITCHEN

By David & Charlotte Bailey

Hardback £16.99, published by Pavilion

Irresistible vegan food from award-winning vegan street food pioneers, David and Charlotte Bailey of Wholefood Heaven. They have taken the street market scene by storm with their vibrant, healthy vegetarian and vegan cuisine. Their food is not about what's missing - it's about maximizing the potential and flavour of plant-based ingredients. Discover enticing egg-free and dairy-free dishes from regions with a long tradition of vegetarian eating, such as Asia and India, as well as innovative twists on Spanish tapas, Middle Eastern mezze, Chinese dim sum and more. The Fresh Vegan Kitchen is a glorious collection of exciting, satisfying recipes that taste terrific.



MY NEW ROOTS

By Sarah Britton, hardback £14.99

published by Macmillan

Sarah Britton's healthy eating blog *My New Roots* draws over two million views a month with her vibrant vegetarian dishes. Now the *My New Roots* cookbook offers all new recipes that will appeal to Sarah's devoted fans, as well as those discovering them for the first time.

Packed with over 100 simple and mouth-watering vegetarian recipes, including fragrant courgette and coconut noodle soup, homemade ginger ale, comforting chocolate chilli and a decadent chai upside-down plum cake, *My New Roots* embraces all-natural ingredients - so you can have as much as you want and know that it's good for your body.



New Veggie Products

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All of our products are gluten free, as well as dairy and lactose free. And we are proud that our Chocolate Orange, Golden Apricot and Strawberry & Wild Strawberry are also suitable for vegans too. Our fundamental belief is that there is no reason why people should, or be expected to, compromise on the quality, taste

and texture of ice cream in a free-from equivalent. As a social business, all our toppings are fairtrade and sourced from the world's finest suppliers, such as the Jamaican Blue Mountain beans we use for our Coffee [Caribbato] and the Madagascar Vanilla beans we use for our Vanilla [Vanillato]. Antonio Russo is certified kosher by the Kashrut Division of the London Beth Din, and as vegetarian by the Vegetarian Society. A selection of our five flavours are available in 500ml pots [RRP £5.99] from independent kosher retailers as well as select Tesco stores (with kosher sections) and Tesco.com across the UK. For further information, and a full list of stockists, visit: antoniorusso.co.uk and follow @AntonioRussoUK for all our latest news on twitter.

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Beond Organic Snack Bars are completely natural, raw and comprise only organic ingredients. Beond bars haven't been heated during the making process, thereby retaining all of their natural sources of antioxidants, vitamins and minerals. They are soya free, dairy free and gluten free. Each bar has only 126kcal and 16g of sugar - the same as a banana. They come in five flavours: acai berry, apple & cinnamon, blueberry, cacao and pineapple & baobab. They can be purchased directly from pulsin.co.uk. Packs of 9 (35g bars) sell for £8.46 and packs of 18 for £16.04. The 15g bars come in packs of 18 for £7.94. They are also available from Ocado and will soon be stocked in Asda too.



CO YO DAIRY-FREE YOGHURT

CO YO - the yoghurt that has taken the dairy-free market by storm - is now available in seven delicious flavours. Both the 'natural' and 'vanilla' flavours are certified kosher. CO YO coconut yoghurts are made with 100% natural coconut milk and are completely free from dairy, gluten, lactose, soya and added sugar. The refreshingly smooth taste of coconut is combined with vegan cultures to produce a nutritious and wonderfully tasty yoghurt. Coconuts are one of nature's richest sources of medium chain fatty acids – good fats that are used by the liver as energy and not stored as fat. These wonderful fats also support the immune system and contain antibacterial properties. CO YO uses one whole coconut per 100g of yoghurt to harness the full potential of its nutritional powers. The award-winning range is available at Waitrose, Tesco, Wholefoods, Planet Organic and independent health food stores and on ocado.com. RRP from £1.99.



VEGAN MARINE SKINCARE

Harnessing the Healing Ocean for DNA Defense and Total Rejuvenation launch of the stunning high end vegan skincare range Spa Technologies unique formulations serums and creams are formulated by blending natural active ingredients into a 70% food-grade seaweed base. The result is a nutrient-rich product that provides protection against aging without relying on chemicals.



Seaweed is nature's storehouse of magnesium, potassium and phosphorous, the building blocks of collagen, which maintain the skin's elasticity. Their bio-fermentation of marine algae helps to repair and build the collagen matrix restoring tone and elasticity to the skin. Their newest breakthrough, Solar Photospheres, encapsulates two micro-algae that have the power to protect and repair DNA cellular damage from overexposure to the sun. Prices start from £15, available from spatechnologiesuk.com

What is the Jewish Vegetarian Society?

The Jewish Vegetarian Society is an international charity dedicated to promoting a kinder society, without killing animals for food. The Society spreads awareness of the benefits of rejecting cruelty to animals and the extension of this to an improved society where mankind is not cruel to fellow beings, both human and animals. These sentiments are expressed in the Torah, which teaches kindness to all sentient creatures and in the Talmud where it is stated that “the earth is the L-rd’s” and that we are to be partners with G-d in preserving the world. JVS has been a member of the Jewish Social Action Forum since 2013.

Become a member

The Jewish Vegetarian Society is an international movement and membership is open to all. Annual subscriptions are £12/\$20 (single) and £15/\$25 (family). Life membership is £200/\$320 (single) or £300/\$480 (family).

To find out more and to sign up for membership, please visit jvs.org.uk/member-signup or phone 020 8455 0692.

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- Discounts on JVS events
- Free tickets to the JVS Film Club
- A range of special offers on vegetarian/vegan products
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Do you have any special memories, stories, recipes or photos you'd like us to include? Please get in touch by emailing: info@jvs.org.uk with 'JVS 50' in the subject line.