Appendix J – Food & Kashrut Policy

1.0 Glossary

**Hashgacha:** Literally “supervision”. This refers to the practice of having an individual responsible for supervision of the preparation and serving of food to ensure that no kashrut laws are breached. The word for the person used to supervise the food preparation process is mashgiach.

**Kashrut:** The laws within Judaism relating to the way food is prepared and consumed. In Progressive Judaism this includes an awareness of ethical and ecological concerns in the preparation and consumption of food. Some rabbis speak of eco-kashrut as a sub-species of traditional kashrut.

**TKDSPA:** The King David School Parents’ Association. This association undertakes a variety of fundraising tasks including running the tuckshop at the Southwick Campus and organising the school fete.

**Kosher:** Has a threefold meaning –

a. Fit or proper for ritual use.

b. Food that can be eaten in accordance with Jewish dietary laws.

c. Separation of milk and meat Throughout this policy the word “milk” refers to any food containing dairy products. In Hebrew this is referred to as chalavi, in Yiddish as milchig. Throughout this policy the word “meat” refers to any food containing kosher meat products. In Hebrew this is referred to as basari, in Yiddish as fleishig.

**Pareve:** The Hebrew or Yiddish word for any food product which is neither milk nor meat, e.g., vegetables and fruits.

**Rennet:** a curdling agent used in the production of cheese. Rennet is a secretion which comes form the stomach lining of pigs, calves and other animals. During the cheese-making process, rennet is reduced to its basic chemical components.

**Tikkun Olam:** Literally “repairing the world”. This is a Jewish concept that describes activities relating to helping others and the environment. The kashrut mitzvah (divinely inspired activity) of “not causing undue pain to animals” (tsa’ar ba’alei chayyim) falls under this category.

**Treif:** A Yiddish word derived from the Hebrew t’reifah that refers to:

a. any food which may not be eaten in accordance with Jewish dietary laws, or

b. any utensil which may have become unfit for use Some items used in the preparation of foods can render an item treif. These include gelatine (unless specified as non-animal), rennet (unless specified as non-animal), suet (beef or sheep fat).

2.0 Overview

2.1 Why Have A Kashrut Policy?
The King David School operates on principles of the Progressive movement within Judaism. These values recognise the values and practices of the past yet embrace the insights and wisdom of the modern world. In light of the biblical injunctions regarding kashrut, we view dietary laws as
expressing the central Jewish concept of kedusha (holiness) that strengthens our commitment to
God and enhances our sense of reverence for life. Through kashrut we exercise control over one of
the basic activities of our life – the preparing and eating of food.

The laws of kashrut, although clearly defined, may be applied in a variety of ways as they
incorporate a range of personal and communal values. Especially in a Progressive Jewish context, the
practice of kashrut may vary from one individual or family to another. This policy has been developed
in order to provide clear guidelines for the application of kashrut at The King David School. The use
of this document is as a reference for:

- Students.
- Teachers.
- Parents.
- Those who prepare food for school activities.
- Those who use the school facilities.

2.2 What Does This Kashrut Policy Cover?
This policy covers the activities of The King David School, The King David School Parents’ Association
and other organisations that use The King David School facilities. This policy has been shaped based
on a Progressive Jewish philosophy.

This kashrut policy applies where food is:

- Brought to the School.
- Prepared at the School.
- Prepared at a venue other than the School for a School or TKDSPA event.
- Brought to a venue other than the School for a school or TKDSPA event.

Some examples of where food is served include:

- Tuckshops at each campus.
- Student lunches brought to school.
- The school fete.
- Fundraising food.
- Official functions to which parents are invited.
- Functions organised by TKDSPA.
- End of year barbecues at the school or a venue other than the school.
- School excursions.
- School camps.
- Events hosted by other organisations held at the school.

This policy does not cover instances where individuals from the school meet outside the framework
of the school and “self-cater”, such as:

- End of year functions, not organised by the school.
- Birthday parties not at the school. Our hope and intention, however, is that the kashrut values of
  others are respected even at these events.
3.0 Principles
The main principles that guide this policy are:

- The separation of meat and milk products.
- The separation of chalavi and basari utensils during the preparation and serving of food.
- All meat served by the School is obtained from a recognised kosher butcher.
- The non serving or eating of treif foods. This includes foods containing gelatine, suet, rennet, whey and certain “E-numbers” that are derived from animal products.
- The furtherance of Tikkun Olam through the observance of eco-kashrut, restricting our purchase and consumption of foods to those that are produced in an ethical manner.
- The importance of teaching students about kashrut.
- A vegetarian option should be available at all school functions, including camps.

These principles apply to each of the specific instances mentioned below.

4.0 The Specifics

4.1 Hashgacha
Adherence to one of the published “kosher lists” is not required. Rather, the School excludes the use and consumption of certain foods, specifically foods that contain rennet, suet, gelatine and animal fats or their by-products. In cases in which a question arises about a certain food, the query will be referred to the School Rabbi.

When buying or preparing food for the sorts of events listed in 2.2 above, careful attention should be paid to the ingredients on the package. Rennet, suet and gelatine are used in a wide range of items, including some yoghurts and cheeses. Packed and processed products should be checked carefully for their ingredients including certain “E-numbers”, for example, E120 (cochineal), E542 (edible bone phosphate) and E904 (shellac). Whey products are also not suitable.

4.2 Student Lunches Brought To School
Students are asked not to bring meat or shellfish to school. If students are ordering basari lunches from the tuckshop, we ask that any other lunch food brought to school on that day is pareve (non-dairy) eg. fresh fruits.

4.3 School Fete
The School fete is run by the TKDSPA. Although both “meat” and “milk” are served at the fete, these are served at separate stalls. The stalls are located in separate areas. This allows members of The King David School community attending the fete to make a choice between eating “milk” or “meat”.

4.4 Fundraising Food
Food sold for fundraising purposes should not contain any treif ingredients. Some examples of fundraising foods include:

- Student stalls to raise money for tzedakah.
- Food donated to the School Fete.
4.5 School Excursions
Food prepared or served at school excursions will be in accordance with this policy. Students will not be permitted to buy treif foods on excursions.

4.6 School Tuckshop
No meat products will be served on milk days and no milk products will be served on meat days.

4.9 School Camps
The School usually out-sources the catering at camps. Caterers are required to adhere to this kashrut policy.

◗ In accordance with the Tikkun Olam principle of valuing the environment, the use of disposable plates, cups and cutlery by caterers will not be accepted.
◗ The aim is to buy and serve only the amount of food that is required and excessive consumption is to be avoided.
◗ Composting will occur whenever possible.
◗ A gap of three hours will be observed from the serving of a meat meal to the provision of any dairy products.
◗ The gap between serving milk and then meat will be at least half an hour.
◗ In accordance with the Tikkun Olam principle of protecting animals, free-range eggs will be served wherever practical.

4.10 Wine And Grape Juice
In keeping with the Progressive Jewish approach, it is acceptable to serve ordinary wine or grape juice without a kashrut label (hekhsher) at school events. However, only kosher wine or grape juice with a hekhsher will be used to celebrate Shabbat or festival Kiddush, in order to maintain a distinction between the sanctity (kedushah) of these holy days and the everyday character (chol) of the rest of the week. At model Kabbalat Shabbat ceremonies, for example on Friday mornings, and at model Pesach sedarim which do not partake of the holiness of the actual day, it is acceptable to use ordinary grape juice for the children.

Similarly, it is acceptable to use ordinary wine vinegar and other wine-based products.

4.11 Specific Areas To Monitor

<table>
<thead>
<tr>
<th>Bread</th>
<th>When bread is bought from a commercial bakery look out for the use of lard or other animal fats to grease the trays.</th>
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<tbody>
<tr>
<td>Cheese</td>
<td>Many cheeses contain rennet as a hardening agent. Vegetarian cheeses do not contain animal rennet.</td>
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<tr>
<td>Sweets</td>
<td>Gelatine is used in many yoghurts, candies, sweets, and marshmallows. Gelatine may be substituted by arrowroot or other vegetable-based thickeners that are acceptable. It is essential to check the ingredients.</td>
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