

Prayer and Teaching

In the multi-faceted Jewish world, there are diverse understandings of Jewish theology, law and practice. The task of articulating a Jewish environmental ethic that speaks across denominational differences is therefore challenging. It requires drawing upon commitments and vocabulary that are shared by as many contemporary Jews as possible. We define four categories of environmental resources in the Jewish tradition.

1. Theology
2. Central Practices - everyday practices that should either be seen in a new light or remembered in its original context (eg shabbat, kashrut etc.)
3. Traditional practices that directly address our relationship to the natural world
4. General Jewish practices that support sustainability

Sermons

Discussions

- [Canfei Nesharim top ten environmental concerns](#)

Tikkun Olam and green activities promoted

- [Article on the Jewish context behind a community garden](#)

Teaching themes for children and young people education (under 13 and under 21)

- [Really useful site for both adults and children with huge amounts of educational resources](#)
- Using outdoors, experiential, Jewish environmental teaching ([recommendations from Jewish CCC](#) page 18)
- Bringing environmental education into Jewish youth movements (again, recommended by Jewish CCC)

Teaching themes for adults and text-based teaching

NOTE: this is quite interesting and potentially useful for Eco Synagogue - what do we think?
[Jewish CCC](#) (page 20):

Vision for the Next Generation: Jewish Environmental Education

Environmental awareness and practice will be built into Jewish Studies curricula for all ages and across the Jewish denominations. Curricula will stress the ecological dimension inherent in traditional Jewish practices and will be integrated with everyday school life. Environmental justice will be included in teachings about tikkun olam. The result will be more mainstream Jewish environmental education

Jewish Environmental Education Goals for Generational Change: September 2015.

- Foundations and federations fund environmental education programs on a larger-scale, and synagogues, schools and JCCs partner with them to distribute programs widely.
- Facilitate Shared Resources: Today many people and organizations are working on Jewish environmental curricula, sourcebooks, etc. Canfei Nesharim has done important work in this area, for example, through its book of environmental essays on Parshat Hashavua. To minimize costs and maximize accessibility, a comprehensive,

Jewish repository of resources ranging from cutting edge research articles on Eco-theology to Primary School lesson plans is needed.

- Build on the success of existing programs that take Jewish people outdoors and connect Jewish teaching with action;
- Train staff at Jewish agencies to take leadership in making their facilities more energy efficient and their operations more sustainable. Then, build awareness to educate members and constituents on how to become agents of green change and the Jewish values underpinning such leadership.
- Integrate environmental leadership component to all rabbinic and lay leadership programs.
- Include a Jewish environmental education element in Jewish Schools and youth movements.
- Include a deep encounter with Israel's natural environment in youth movement Israel tours to engage participants with ecological challenges and triumphs

Example from [Jewish CCC \(p10\)](#)

The first two chapters of Genesis, arguably the most central and well-known of Jewish texts, teach a creation theology that provides a strong grounding for environmental responsibility. We learn there that, according to the Torah, Creation is good and reflects the plan of a Divine consciousness, diversity in creation is to be cherished, and human beings are charged with the responsibility of actively maintaining and conserving life on earth.

These chapters of Genesis have been frequently cited by writers on Jewish ecology to show that we are God's caretakers for the earth. Our job is to cultivate the natural world and enhance its capacity to support life. God created Adam and placed him in the Garden of Eden "to work it and conserve it." (Genesis 2:15.) An often-quoted midrash says: When God created Adam, God led him around all of the trees in the Garden of Eden. God told him, 'See how beautiful and praiseworthy are all of my works. Everything I have created has been created for your sake. Think of this and do not corrupt the world; for if you corrupt it, there will be no one to set it right after you.' (Ecclesiastes Rabbah 7:13.) Destroying the conditions on Earth for life as know it violates this duty of stewardship. It is from these beginnings that Judaism has evolved the notion of a religious responsibility for humans to care for creation

Synagogue communications (newsletters, magazines etc.)

Linked with festivals

- [Enviro-chuppah! Environmentally friendly weddings](#)
- [Sustainability festivals from Sadeh](#)

Committed towards work of Eco Synagogue Award (and maybe other environmental awards/certificates)

Useful resources:

<http://canfeinesharim.org/home-page/highschoolcurriculum/>

<http://jewcology.org/resources/>

<https://www.jewishecoseminars.com/learning/>

<http://www.neohasid.org/torah/>

<http://www.neohasid.org/resources/>

<http://www.arcworld.org/downloads/Jewish-CCC-7YP.pdf> - useful for outline strategies and policies around Jewish environmental education especially