

DURING OUR NEXT VALUE CLASS ON MONDAY, AUGUST 10 WE
WILL DISCUSS - CARING FOR THE ENVIRONMENT

I. JEWISH TRADITION

GENESIS 1:28="GOD said to ADAM and EVE: "BE FERTILE AND INCREASE, FILL THE EARTH AND MASTER IT, AND RULE THE FISH OF THE SEA, THE BIRDS OF THE SKY, AND ALL THE LIVING THINGS THAT CREEP ON EARTH."

An oft-quoted commentary (Midrash) on this Tora portion says:

When G-d created the first person ADAM, God took ADAM and showed him all the trees of the Garden of Eden and said to him 'See My works, how beautiful and praiseworthy they are. And everything that I created, I created it for you. Be careful not to spoil or destroy My world – for if you do, there will be nobody after you to repair it.'

2. IN OUR HOMES, HOW CAN WE CARE FOR THE EARTH?

- A. What are good ways to conserve energy at home?
- B. What are good ways to reduce how much garbage (waste) we generate at home?
- C. Manufacturing plastic requires a lot of oil and energy, and creates a lot of pollution. Also, plastic essentially lasts forever, and discarded plastic is a major source of pollution of land and oceans. How can we reduce our use of plastic?

3. AT SHUL, HOW CAN WE CARE FOR THE EARTH?

- A. Should Kol HaLev ENCOURGE or REQUIRE members to bring reusable plates and cups to events at Kol HaLev? (There are reusable plates that include a top so that a dirty plate can be carried home in a bag.)

- B. Leasing space at the CHURCH of THE HOLY COMFORTER reduces Kol HaLev's use of resources, as compared to Kol HaLev acquiring or leasing its own building. To protect the environment, should Kol HaLev adopt a formal policy of always sharing space with other spiritual communities?

4. TO PROTECT THE ENVIRONMENT, SHOULD WE REVISE JEWISH TRADITIONS?

Eco-Kashrut, also called the **Eco-Kosher** movement, is a movement to extend the Kosher dietary laws (Kashrut in Hebrew) to address modern environmental, social, and ethical issues, and promote [sustainability](#). [Rabbi Zalman Schachter-Shalomi](#), a founder of the [Jewish Renewal Movement](#), is credited with coining and developing *eco-kashrut* in the late 1970s. He articulated eco-kashrut as an evolving set of practices that extend beyond traditional [kashrut](#) by taking the human and environmental costs of food production and consumption into account when deciding what to eat or not eat. More recently the Eco-Kashrut movement has been championed by other Kosher-keeping Jews who strive to eat only food that has been ethically and sustainably produced, and ideally, locally sourced. Eco-Kashrut also finds expression in the sharing of sustainable [shabbat](#) meals.

- A. Should we review whether foods that are traditionally eaten during Jewish Holy Days are consistent with our concern with the environment? For example, some people have a tradition of eating chicken on Shabat? Should we eat only free range chickens on Shabat? Should we substitute a vegetarian alternative? Should we continue the tradition of eating eggs during the Passover Seder? If so, should we eat only eggs from free range chickens?
- B. To protect the environment, are there other Jewish traditions that we should revisit?

5. INTERESTING PUBLIC POLICY QUESTIONS

- A. There is currently a debate regarding whether the U.S. should transition to renewable energy, such as electricity generated by wind or the sun (solar energy). Assume that this transition requires imposing a \$1,000 tax on every person in the U.S.. Should people be able to choose NOT to pay the tax?
- B. What if the transition to renewable energy eliminates jobs for hundreds of thousands of workers in the coal and oil and gas industries? Does society have a duty to pay jobless benefits and to pay to train these workers for new jobs?

6. RESOURCES

- www.JEWISHecoSEMINARS.COM