

Teshuvah and Tikun Olam:

An environmental series in anticipation of the Days of Awe

Join our series of brown bag dinners, discussing humankind's interaction with the environment. **Tuesday nights from 6:00 to 7:30** throughout **September**, in the **CABI Library**.

In our self-reflection approaching the High Holy Days, we strive to mend relationships and ease damage we have done in the prior year. As we work to heal what has been broken, to renew ourselves, and to do the "work" of Teshuvah (often translated as repentance), we consider our impact on nature. Our series will feature information about our environment, climate change and other ways in which humans impact the planet, remedial actions we can take, and the long-term picture for environmental protection. Come to any or all of these gatherings. We'll enjoy having you. Questions? Contact Sandy Berenter, berenterlaw@cableone.net.

IDAHO WILDERNESS CONSIDERED	
Tuesday September 5	<i>Murray Feldman, an environmental attorney in Boise, comments on the book he recently co-edited, Idaho Wilderness Considered. It's a collection of essays about Idaho's vast wilderness areas, why they are important, and how they influence our experiences, politics, public policy, and the very character of this state.</i>
Biocontrols and our Stewardship of the Earth	
Tuesday September 12	<i>Addie Waxman, a research scientist in the field of crop storage, will facilitate a dialog about chemicals and bio-controls in crop management. She will emphasize responsible stewardship of the environment, in food production.</i>
Management of Forests and Rangelands	
Tuesday September 19	<i>A discussion about the health of our forests and rangelands, including the nature, extent, and changes in forest fires and their management. Discussion with Barry Stern, chemical engineer retired from a career in forest management; and Andy Brunelle, Idaho Capital City Coordinator for United States Forest Service.</i>
Our Use of ~ and Caring for ~ Earth's Resources	
Tuesday September 26	<i>Virginia Gillerman, adjunct professor at BSU and a research geologist with Idaho Geological Survey, will speak about earth resources: minerals, energy, fossil fuels, and water. She will talk about striking the balance: Extraction vs. preservation of nature, consumption vs. renewal of our natural resources.</i>
13 Good Reasons to Save the WORLD!	
Saturday September 30 after Yom Kippur morning service	<i>Rabbi Dan Fink and Sandy Berenter will facilitate a discussion about how we can make a positive difference in our personal impact on the environment; and why, from a Jewish perspective, it matters.</i>



Ask the beasts, and they will teach you. The birds of the sky, they will tell you.

Or speak to the earth, and it will teach you Torah.

The fish of the sea, they will inform you. Who among all these does not know that the hand of God has done this?

In God's hand is every living soul and the breath of all mankind.

Job 12: 7-10

13 Good Reasons to Save the **WORLD!**

Why is it urgent that we act now, to protect the planet and reverse effects of climate change?

*Condensed, using direct quotes, from **Great Tide Rising**, by Kathleen Dean Moore (pp, 21-29), published by Counterpoint Press, Berkeley, California, 2016.*

1. **We must act for the sake of human life and thriving.** *This is as basic as it gets. If human life and thriving are fundamental values, and if climate disruption will have terrible costs in human lives and prospects, then we have a moral obligation to avert climate disruption.*
2. **We must act for the sake of the children.** *It may be their innocence. It may be their promise - - children holding the future of the human race in their little bodies. It may be our love for them. Or maybe it's just the driving force of evolution - - the urge to leave something of ourselves to the world.*
3. **We must act because all flourishing is mutual.** *Ecological science, ancient wisdom, and almost all world religions tell us all life is interconnected. Humans are shaped and nourished by intricate relationships with air, climate, animals, soil, sun. Human life is utterly dependent on the thriving of other beings and the stability of other systems.*
4. **We must act for the sake of the Earth, its great systems, and its abundance of lives.** *The failure to do what we can to stabilize Earth's systems is, of course, of great imprudence - - a cosmic cutting-off-the-limb-you're-standing-on stupidity. But it is also a moral failure.*
5. **We must honor our duties as stewards of divine creation.** *"And it was good," God said of His creation.*
6. **We must honor our duties to protect human rights.** *If all people have rights to life, liberty, and the pursuit of happiness, then the perpetrators of climate change are embarked on the greatest violation of human rights the world has ever seen.*
7. **We must honor our duties to act justly.** *Those who are reaping the benefits of the profligate use of fossil fuels are casting off the terrible burden of their actions on those least likely to benefit and least able to defend themselves - - future generations, poor and marginalized people, voiceless plants and animals. This is unjust.*
8. **We must honor our duties toward future generations.** *The moral principle of "Do unto others as you would have others do unto you" applies with particular force in the face of the climate changes we have unleashed on the next generation.*
9. **We must honor our duties of gratitude and reciprocity.** *We did not earn this world. If it were taken away, there would be nothing we could do to get it back. The Earth, its life, and our lives are a gift. The gift calls us to defend and nurture the regenerative potential of the Earth.*
10. **We must act because we are compassionate.** *Compassion is the capacity to imagine oneself in another person's place, to feel their suffering as if it were one's own. But innocent suffering is the currency in which humankind will pay the price of the reckless use of fossil fuels . . . disrupted food supplies, degraded habitats, contaminated water, disease, storms and destructive floods.*
11. **We must act because we love the world.** *Like loving a person, loving a place is a way of feeling - - joyous, connected, at peace. But that's not all. Loving is a sacred trust. To love is to affirm the absolute worth of what you love and to pledge your life to its thriving.*
12. **We must act because we feel the beauty of the world.** *However the Earth came to be, our world is a beautiful creation - - astonishing, wondrous, awe-inspiring at every scale. A person who perceives the beauty of the world will protect it fiercely and faithfully.*
13. **We must act because we are people of integrity.** *The time may come when it seems nothing we do will make a difference. Then what's left to us is the power and joy of moral integrity. To act with moral integrity is to match actions to our moral beliefs, to do what's right. With each decision about what to invest in, eat, learn, or buy; about how to raise children, spend time, or treat others, we make our lives reflect our values.*