

From the JTS Lehrhaus "The Earth is the Lord's"— God, Man and Nature in Judaism."

During the Spring of 1990 the Jewish Theological Seminary's Department of Community Education devoted its Franz Rosenzweig Lehrhaus to the theme of "The Earth is the Lord's—God, Man and Nature in Judaism." This five week program consisted of two distinct parts. Each evening began with four text classes (participants chose one to attend during all the five weeks) taught largely by Seminary faculty. After classes, the entire group—consisting of about two hundred people, came together for a common lecture and discussion. This portion of the series began with a presentation by Bill McKibben, author of *The End of Nature*, commented on by Peter A.A. Berle, President of the National Audubon Society. Following weeks included talks by Arthur Green, Michael Wyschogrod and Wes Jackson of the Land Institute in Salina, Kansas. The lecture portion concluded with a dialogue, "Learning to Live on Earth: Judaism and the Promise of Ecological Restraint" between Seminary Chancellor Isaac Scherach and Rutgers University ecologist David Ehrenfeld. (Portions from the McKibben and Jackson talks will be part of the next issue of *The Journal*.)

From a conceptual point of view, the heart of this series consisted of two very different formulations of Judaism's relationship to the natural world. Arthur Green, a well known scholar of Jewish mysticism and Hasidism, presented his own reading of the Jewish understanding of God, man and creation. His views are deeply nurtured by the teachings of the early Hassidic masters. Green's work also contains a subtle dialogue with the twentieth century scholars of the Kabbalah, Gershom Scholem and Moshe Idel.

In contrast to this neo-Hasidic or neo-Kabbalistic approach, the philosopher Michael Wyschogrod is clearly rooted in the rationalistic tradition of classical Jewish philosophy. And while Wyschogrod seems to draw heavily on the insights of such twentieth century philosophers as Franz Rosenzweig in developing his classical dichotomy between biblical religion and the religion of nature, he concludes with a surprising paradox. Speaking from the experience of an Orthodox Jew who has worked for many years in the field of serious inter-religious dialogue, Wyschogrod admits that the biblical prophets may not have fully understood all the inner meanings of their own, given the crucial import of their polemic against it. In their fully rejecting the pagan world view, Wyschogrod suggests that because of the terrible ecological crisis facing mankind, now may be the time to re-examine those aspects of nature religion that may not be incompatible with a Jewish world view.

— Steven Shaw,
Guest Co-editor and Director of the
Department of Community Education at JTS

Arthur Green is president of the Reconstructionist Rabbinical College. This presentation is an excerpt from his book *Seek My Face, Speak My Name: A Contemporary Jewish Theology*, to be published by Jason Aronson.

Michael Wyschogrod is a professor of philosophy at Baruch College, C.U.N.Y. He is the author of *The Body of Faith: Judaism as Corporeal Election*.

God, World, Person: A Jewish Theology of Creation, Part I

By Arthur Green

God and the Search for Oneness

To speak of God as a Jew is to speak of absolute Oneness. In the language of our philosophers, it is to speak of a One which is not just an adjective describing a noun other than itself. It is to speak of a One that is not followed by a "two". In some readings of our religious language, it is also not one to which there is an "other". We speak rather about that which is the source of all and contains all, an ever-flowing source from which the world is never separate. I know of no distance between source and that which flows from the source, save that of our unawareness. This is the more profound meaning of the rabbis' statement *Hu mekomo olam v'ain haolam mekomo* - God is the "place" that makes for the world's existence; the world is not the location of God. All of reality is located within the divine. God, Y-H-W-H, contains all being, H-W-Y-H.

One God, but perceived and known in two ways. In the language of the Jewish mystical tradition these are described as two aspects of the divine Self. One is faceless, unknown, unchanging, beyond the world indeed, far beyond all "beyonds," that which the Kabbalists call *Sovev kol 'almin* - that which surrounds all the world - entirely transcendent, entirely outside us. Endless, outside the possibility of our minds' containing it at all. That God is the One of which we say *Atah hu ad shelo nivra ha'olam v'atah hu mishe'nivrah ha'olam* - "You are the One who was before the world was created, You are the One who is the same since the world was created", unaffected, unchanged as if all the history of our world had been just the blink of an eye and made not the slightest bit of difference from the divine point of view. That is the God of philosophy, the God we posit but do not know.

In our day that God has been approached most by the languages of astronomy and physics. It is the God we think of when we think of millions of light years.

when we think of the unity that underlies the vastness of space and time. As laymen among scientists, we begin to hear numbers far beyond our power to grasp; we don't know if those numbers describe the age of the universe or its size. We try to think about the relationship between age and size of the universe in figures that are absolutely meaningless to us. In the same way our ancestors spoke about the *shfur komah* - the mystical body of God having an absurd size, infinitely beyond comprehension; so do we talk about the size and age of the universe. Here we begin to approximate what some approach to that God beyond, that *sovev*, that ever-beyond-us kind of God, might be. The unity of that God is the unity of the vastness of time and space. The Kabbalists finally said that this God has only one name: *ein sof* - that which has no limit and no end. Nothing more can be said of it.

The God Within

The other aspect of the Divine is *memale kol'almin* - that which fills all the worlds. If the surrounding God is faceless, this God has infinite faces, a thousand faces, a million faces. Everything in the world is a face of God. What is there that is not a divine face? Where is it that we are not able, if our eyes and hearts are open, to find a face of God? This God is ever-changing, ever-growing as the world changes and develops, putting on ever-new garments, dressed in bright colors, green for the summer season and grays and whites in another part of the world for the winter season. This is the God of endless cosmic cycles of birth and death. This God is the parent, the mother and father of all those being born, changing, growing, putting on the garb of every form that ever exists in the natural world. This is the God to which the Kabbalists refer when they talk about birthing and nursing and nourishing and all the stages of gestation, creating and sustaining. All of

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A Panorama of Jerusalem. Unidentified 19th century source. Courtesy of the Library of The Jewish Theological Seminary of America.



God, World, Person

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these are faces of the divine Self, manifest anew in each moment of existence.

Our religious task as Jews is to realize that these two aspects of the divine are one. The within is the beyond, the beyond is the within. That which is abstract and beyond all form is entirely one with that which is contained and manifest in all forms as they exist in the world. We are then charged with creating a society, creating a teaching, building a national culture that attests to this oneness. That is what it means spiritually, I believe, to be a Jew. This is the way I understand the centrality of *Shema Yisrael* as the essential watch word of our faith. *Shema Yisrael*; listen Jews, *Yod, Hay, Vav, Hay*, is our God. (These letter-sounds serve as a replacement for the unpronounceable word. I read that word itself to be the core of all being, configuration of the verb *to be*, translated something like "all of being and becoming" or "is - was - will be".) Thus, being and becoming - nothing less than that - is our God. Being-becoming is One.

The way to *Yihud Hashem*, the proclamation and actual bringing about of God's unity, is *through* the world. It does not come from detouring around it. The God we come to know first is primarily, almost exclusively, the God of immanence, the God of *meto' khol ha-arets kedovo* ("the whole earth is filled with God's glory"). We come to know God within the world. We discover that we are religious people by seeing God in nature, by the exercise of our sense of wonder, by our awe before the magnificence of the natural universe. We come to know God in beauty. We come to know God in human relationships. We come to know God in human behavior. We come to know God in the depths of our own stillness, in our discovery of the human soul. All of this is the God within. When we discover that the within is infinite and that inwardness goes deeper and deeper, truly without end, we begin to approach transcendence. *We begin to discover the beyond by seeing how deeply within is the within.*

The Paradox of the One and the Many

In all the traditions, in one way or another, there is a manifest need to understand the problem of the One and the many, the cen-

tral problem of theology from the from the point of view of mystics both East and West. If all reality is somehow one, if there is a divine spirit which underlies and unites all beings, why do I have separate consciousness? Why do I feel that I am an "I" and you are a "you." Why do subject and object seem separate, if all is really one? What is illusion and what is reality? What is the veil and what is the truth behind the veil? That is the essential theological question of religious mysticism.

Judaism discusses this question in the language of Creation. The way we talk about the One and the many is by means of talk about God and the creation of the world. The fact is, however, that we Jews have largely abandoned creation as a theological issue. Convinced that the origin of species as well as the genesis of the universe itself are to be explained by scientists rather than theologians, most of us Jews make no attempt to defend traditional Jewish views of creation. If Jews have asked theological questions in the 20th Century (a century in which theology has not been our forte), they have centered around revelation (did God give the Torah?) and authority (If God didn't give the Torah then why do you do it?). Of course in the last half century the question of providence (Where was God during the Holocaust?) has dominated our theological agenda. These have been the Jewish theological questions of recent years - not creation. We left Genesis one in the hands of the so-called creationists within the Christian communities, circles from which we are quite alienated both socially and intellectually. We have given up on creation as it were, and left it for others to worry about. I believe that that period in our theological history, if you will, is coming to an end. We are being forced back to the question of creation, rediscovering that the issue of creation will not just disappear so quickly.

The search for meaning and the question of origins will not readily separate from one another. When we ask ourselves what life is all about, what it is that we are doing, why we live and why we die, we cannot help but turn back to the question of how we got here in the first place. When we try to understand our place in the universe, especially the complicated relation-

ship, one which we are seeing so much more clearly now, between the human and the rest of the natural order, we find ourselves returning to the question of creation. Why do we humans exist? Can it be that we are only a genetic error, the organism of life's fatal flaw that will bring about the world's destruction? What is the role of the human being in the universe? Who are we in the community of existence? We must seek to extend our notion of community to include all creatures in the world. Here we find ourselves willy nilly speaking the language of creation.

Evolution as Sacred Drama

We have no essential argument, I believe, with an evolutionary approach. But the way we see the evolutionary process will be somehow different. *We will see evolution itself as the greatest of all religious dramas spoken of in our time.* Life's origins for us is no blind process. It is inconceivable to the religious mind that we are here, that we have reached this stage in human civilization through the development of life by an endless series of accidents and mishaps. Now there are voices within the scientific community that are beginning to say things like this, to describe the origins and evolution of species as manifesting the expression and growth of a universal inner force. Some speak of an "anthropic principle" that views all of natural history as the growth or development of a single organism which comprises all of beings. (The neo-kabbalist marvels at the contemporary expression of what he would call *Adam Kadmon*.) This force could be conceived as an external creator, convenient for those of us of Western religious heritage, but it more readily seems to be described as an inherent force that lies within the universe. This force bears within it a striving toward greater complexity, a drive toward consciousness, toward ever more varied self-expression in the infinite forms of life. The evolutionary process itself is then the halting, complicated, struggling self-assertion of such a force, a source of existence that is within all of life's varied forms, God as *nishmat kol hai* ("the Breath of All life").

Here we would have a new evolutionary vision, replacing the endless struggle of individual creatures and species against one another. Such a re-visioned evolution would explain the ongoing emergence of higher and more conscious life forms, as evidence of the cosmic self's struggle for self-expression. The process would be seen as an emerging *success* rather than only the result of the survival of the fittest.

We recognize, in other words, that a new creation story is emerging in our society, in our century. This story begins with the very origin of matter, it begins with black holes and quarks. It goes through the beginnings of plant, animal and human life down to the origins of human civilizations. This tale is still unfolding. We are still in the throes of the emergence of this new creation story in our century. It is one that we non-scientists certainly understand only very imperfectly. People in the scientific community console me by saying that they understand it not much better.

Creation and the Jewish Problem

We Jews, who are the creators and the bearers of the old creation story, of the tale that nourished Western society and sustained the West's sense of origins for the past several thousand years, have a special interest in this emerging new tale. We are concerned that its ultimate message be one of harmony. We are committed to seeing that its message be one that brings creatures to oneness and not to conflict. We want the new tale to retain the strengths of our ancient tale, one that gave each creature its dignity as God's handiwork. The old tale gave to us humans our sense of stewardly responsibility; it glorified our rest, our sense of being at peace with all of God's creation.

We need a contemporary tale of creation that can do some of that again. We are urgently in need of ways to increase our sense of responsibility for preserving

this world and its resources. As we do this, we need a theological anchor which will serve as the basis for such a change in human attitudes. *This age cries out for a new religious language that will speak of the underlying unity of all existence, rather than the endless struggle of species against species.*

We Jews are tied to creation and our ancient tale of creation in other ways as well. We have no Jewish life without creation. I get up to recite *Kiddush* on Friday night and I begin by saying *Yom Ha'shishi Va'yechulu Ha'shamayim Vaha-aretz*, ("the sixth day; heaven and earth were completed") they and all their hosts. As the week draws to a close I know that the creation cycle has happened in our lives once again. I bear witness at the beginning of Shabbat to a new world, freshly created. *Yom Ha'shishi* has come and gone as the sun sets on Friday night. On Friday evening I testify that I am present to the ongoing rest and work of Y-H-W-H, the Creator. This act is an important one to my psychic life. It affirms more than Judaism for me; it

"This age cries out for a new religious language that will speak of the underlying unity of all existence, rather than the endless struggle of species against species."

affirms my essential humanity. It affirms my being at home in God's universe, in this God-filled world. So I find myself living an active, symbolic connection with a story of how God created the world in seven days. I know I don't believe that story in the literal sense. I don't believe that story as it stands, nor do I believe that it should be reinterpreted as referring to seven time periods or seven stages of evolution. No, I'm not a believer in our creation tale in any ordinary intellectual sense of that term. I also know with all my being that I find this tale attractive, powerful and ultimately meaningful to me. Chanting it every week is an extraordinary act of personal and Jewish affirmation for me.

So here in the simple act of making *Kiddush* I find myself living with a kind of theological crisis. How do I affirm a story that I don't believe? What does the affirmation mean in the face of my disbelief? How do I learn to live with both of these two realities? I am reminded of one of my mentors, Rabbi Nachman of Bratslav, who tells at the beginning of the story of Seven Beggars a tale of a prince who was raised in the royal family. His father hired private tutors for him and these tutors were great intellectuals. They began to teach him philosophy which differed significantly from his people's traditions. Every time he studied the philosophy they taught, his mind was lead "astray" by intellectual temptations. Whenever he exercised his mind he was skeptical of the ancient wisdom. When he set that rational mind aside and allowed his heart to speak, he knew the ancient language of his people was true, perhaps with a depth that he could never articulate in words that would convince his own inquiring mind. Are we who refuse to abandon either modernity or religious language condemned to live our lives in constant conflict? Or are we able to give birth to a new tale of creation, one that sanctifies our rest and humanity, while at the same time nourishing our sense of truth and even our inquiring scientific mind? These questions are very much those we ask when we begin to talk about a contemporary Jewish theology of creation.

Now I return to the question of the one and the many. If all is one, why are there many? What is reality and what is illusion? The unitive vision and the realm of multi-

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The Ibex, known as "the kings of the cliffs," are a wild family of goats who roam the cliffs above the Dead Sea and the Negev hills. Until 30 years ago they were in danger of extinction. Photo: Yossi Eahbol. Taken from the 5744-5/1984 calendar of The Society for the Protection of Nature in Israel. By permission of the American Society for the Protection of Nature in Israel. For more information and membership write to ASPNI, 330 Seventh Ave., 21st floor, N.Y., N.Y. 10001.



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licity are two sides of the same reality, two modes of the same being. The one is still and unchanging, what I call the God of stasis, the absolutely static One. The other is the dynamic One, ever moving, God as process, God as change. *The evolver, the evolving, and the evolution are all one.* This is our contemporary version of *Hu Ha'yodaya, Hu Ha'Noda, Hu Ha'da'at* ("God is the knower, the known, and the knowledge"). Our mysticism will be world-embracing and evolutionist, rather than intellectualist in its formulation of this truth.

How the One Precedes the Many

Somewhere within us we intuit that stillness precedes motion. We think that the stillness must have come first. Out of stillness, out of the static One, motion began, there emerged the dynamic flowing One. The same way we conceive of darkness preceding light - before anybody turned the lights on it must have been dark - or we perceive that silence precedes sound - before they started playing the music it was quiet - so do we imagine stillness before motion, stasis before flow. All of those precedences are quite arbitrary. It could be that the noise went on forever and then silence happened, or that light went on forever and then darkness, or that motion and process were forever and then stasis. I

am suggesting that the precedence of the one before the many or the precedence of the static before the dynamic is a matter of the structure of the way we think, of our primitive logic, rather than really being a temporal process. I don't know that the one existed in time before the many. I know that by a kind of inferential way of thinking; we picture the one preceding the many, as we think that the simple precedes the complex. But the precedence is one of structure rather than one of time.

Now we take that precedence of structure and tell a story about it. As we put it into narrative, it has to have a time. That is how stories are. When you tell a story, first this happened and then that happened, then something else happened; the plot needs time. So when we talk about the one preceding the many or the one, if you will, underlying the many, or the one being deep within the many, we talk about it as the one "creating" the many. First there was the one and then it made the many. That is how we tell the tale. Something within us intuits that the soul of the universe precedes its infinite garments. Our tale of creation places all of this in a temporal framework as any tale of creation will have to do.

The second part of this essay will be published in the next issue of this Journal.

Judaism and the Sanctification of Nature

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damental to the development of Judaism, and it is essential to examine the mechanisms that bring about this conflict.

As I think about the recent past, specifically about the Nazi period and Adolph Hitler, I am very impressed by how deeply his thinking was influenced by evolutionary concepts. Hitler saw himself as the representative, the spokesperson, the spiritual leader, not so much of Germany, (that of course, also) but even more fundamentally, of evolution. His basic insight, if you want to call it that, was that nature has no pity. Animals destroy each other and live from the death of other animals. Carnivorous animals must kill. The stronger kills the weaker, and it is through this process that nature moves ahead. Hitler, of course, did not invent this theory. It has deep roots in Nietzsche.

For Nietzsche - for whom Christianity was just a form of Judaism, perhaps even a degenerate one - Jewish morality was a slave morality and thus anti-evolutionary. Evolutionary morality is the right of the stronger to destroy the weaker. Nature wants the weak to perish. The weak contribute to the march of evolution by perishing; and when they refuse to perish, then the weaker have triumphed over the stronger. This is the reversal of evolution and it occurs through slave morality, which is the brainwashing of the strong by the weak in order to inhibit them from exercising their strength. The strong have the power to destroy the weak; that is what nature desires because it wants the weak out of the way. The weak invent biblical prophetic morality which speaks about protecting the widow and the orphan, the poor, the disadvantaged, all those who cannot care for themselves. Evolution is thus stopped in its tracks and the weak proliferate. Those whose lives are worthless are preserved, and their very presence drags down the masses of the strong who were meant to evolve to a higher state of being. That is why Nazi policy began with the murder of the handicapped, a process that was in the works well before the murder of the Jews. In fact, the techniques of murder that were experimented with and the lessons learned were put to good use in the destruction of Jews and of many others. All in the name of this form of evolutionary thinking.

The Perils of Evolutionary Thinking and Modern Nature Religion

Evolutionary thinking, I would maintain, is a form of modern nature religion because the basic conflict between nature and history is the conflict between the moral and the natural. It is important to recognize that when we use the word moral, we must distinguish between Judeo-Christian morality and Greek morality. In Greek thought, the theme of protection of the weak is almost absent. Let us take *The Republic* of Plato, for example, in which the protection of the weak does not find any kind of justification. In fact, Plato very clearly preaches the exposing of imperfectly shaped infants. They ought to be permitted to perish because they do not contribute to the welfare of the society. Plato sees the state as an organism. His model is biological and in a biological entity, there is, above all, a division of labor. Different parts of the body perform different functions. The state that Plato envisions is a state in which the ruling is done by the small self-elected elite and the rest of mankind follows the commands of the rulers. This view of the state corresponds exactly to an animal body where the ruling is done by the brain, which is particularly suited to that task, while all the other parts of the body obey its commands. So, organic thinking is biological thinking. And biological thinking has the potential of being at war with the ethical.

Now let us look at the other side. Is nature holy? This is the most difficult question since it is the desacralization of nature that makes science possible. This is best exemplified in the field of medicine. It was really only in the 17th and 18th centuries that the dissection of human beings began. Prior to that the human body, the dead body, was considered too sacred to investigate. Therefore knowledge about the organs of the human body was very limited. But it is not only the human body that is at stake here, but all of nature. In order for science to gain control of nature, the gods dwelling in nature have to be expelled. And when the gods were expelled, nature became an object of study rather than of worship. Thus, when you no longer worship something you can put it under the knife, or under the microscope, and obtain objective knowledge about it. You do not do that to the sacred.



The large Atlantic pistachio trees in the Negev highlands always surprise the wanderer. Their foliage is densely green in the summer but varies into pink and red splendor otherwise. Photo: Azaria Alon. Taken from the 5745/1984-85 calendar of The Society for the Protection of Nature in Israel. By permission of the American Society for the Protection of Nature in Israel. For more information and membership write to ASPNI, 330 Seventh Ave., 21st floor, N.Y., N.Y. 10001.

Notice how, even in our own day, that which remains sacred, namely the human body, is still handled with a great deal of deference; and when the potential for conflict exists between the demands of knowledge and the demands of the holy, as long as you are dealing with the living human body, the holy generally, though not always, wins. At times when the needs of medical experimentation prevail, you can see how the experimenter's urge to know pushes the sanctity of the human body out of the way. This happens even more so with the animal body, because the animal body has less of that sanctity. Thus, we have large scale animal experimentation with all the violations committed in that context. One is caught in a very difficult dilemma; the tension between the sanctity of nature and the human right to rule over and manipulate nature.

I think that the root of this conflict is in the doctrine of creation. It makes a tremendous difference if the paradigm of the holy is God and the sanctity of nature is a reflection of nature having been created by God, or whether the paradigm of the holy is nature itself as an uncreated entity. Uncreated nature is the deepest source of the sanctity of nature. The moment the doctrine of creation emerges, nature is no longer self-sufficient, no longer eternal, no longer perpetual, no longer all-engulfing. Nature is derived from an act of creation and this act of creation confers upon it some of the sanctity of the Creator, but it does not confer upon nature an independent sanctity. Thus, the Creator can dispose of nature and destroy it. In my opinion, that is the symbolism of the flood. The very fact that there is a Master over nature undermines its essential and independent sanctity.

The Discontinuity of Human Beings and Nature

It is through the misuse of this notion that western technology went crazy. Nature, in this sense, is seen merely as a tool in the hands of human beings, a tool which has no integrity of its own; and to some extent this attitude also pertains to the human being. The human being is an ambivalent and ambiguous creation because she is placed in nature by God and yet is not of nature. It is, after all, possible for God to create human beings with almost no ties to nature. God could have created a natural order and then He could have created human beings. Instead, God created a being who is very deeply rooted in nature, in some ways inseparable from it. From a purely physiological viewpoint, there is no mechanism in the human body that does not have its counterpart in animal mechanisms, from nutrition to reproduction and from respiration to a thousand other biological systems that operate throughout the human organism. The tie between the human being and nature seems to be emphasized by God and the ultimate tie is, of course, death. The fate of human beings is the same fate of animals. A dead human

being is not unlike a dead animal as they are both absorbed into the soil and become part of the earth.

However, human beings also have dimensions and characteristics that are deeply discontinuous with nature. The very fact that the human being knows about her death, that she anticipates her death, constitutes a profound break with nature. Perhaps even more important, however, is the relationship of the human being to the moral dimension. Human beings do not follow their natural needs. An animal, when hungry and when there is food available, eats. An animal, when sexually aroused and a partner is available, copulates. But a human being has many reasons to do these things or not to do them. The human being can resist every natural force. There is no instinct to which a human being cannot say no, be it hunger, sex or life itself. Only the human being can commit suicide. Only the human being conducts hunger strikes. Only the human being, for whatever reason, can declare celibacy superior to the married state. There is no natural drive to which the human being cannot and has not, and will not say no. Indeed, this is the greatest glory of the human being and his greatest danger, because people can put dignity or self-respect or whatever other idea above life and in the process bring about the end of human existence on this planet. This is something animals cannot and will not do because the urge to live is rooted in the nature of life, rooted in the nature of the biological; to that extent, the human being can totally reject the biological.

A Paradoxical Postscript: Learning from the Religion of Nature

I close on this profoundly ambivalent note. It is difficult to return to the religion of nature. It is difficult and dangerous, particularly for Jews, to worship nature again. At the same time the destruction of nature, which seems to follow to some extent from the desacralization of nature, has reached a stage that cannot continue. So we must try to combine these two themes. To be perfectly honest, I have long felt that the religion against which the prophets expounded so eloquently in the Hebrew Bible did not get a full hearing from them. I wonder whether the prophets gave a really fair presentation of the point of view and theology of the worshippers of Baal and Ashteret. Maybe it is because I have been involved in too much dialogue in recent years, not with the priests Baal and Ashteret, but, with some might say, with priests who are not so different from the priests from Baal and Ashteret. Perhaps it would have been better if the prophets had occasionally sat down with them and said, "Tell us how you see the world." Could there be some insights in what they taught which we need to learn? I am convinced there were; and even if we don't agree with much of what they believed, I think we would profit by better understanding their point of view.



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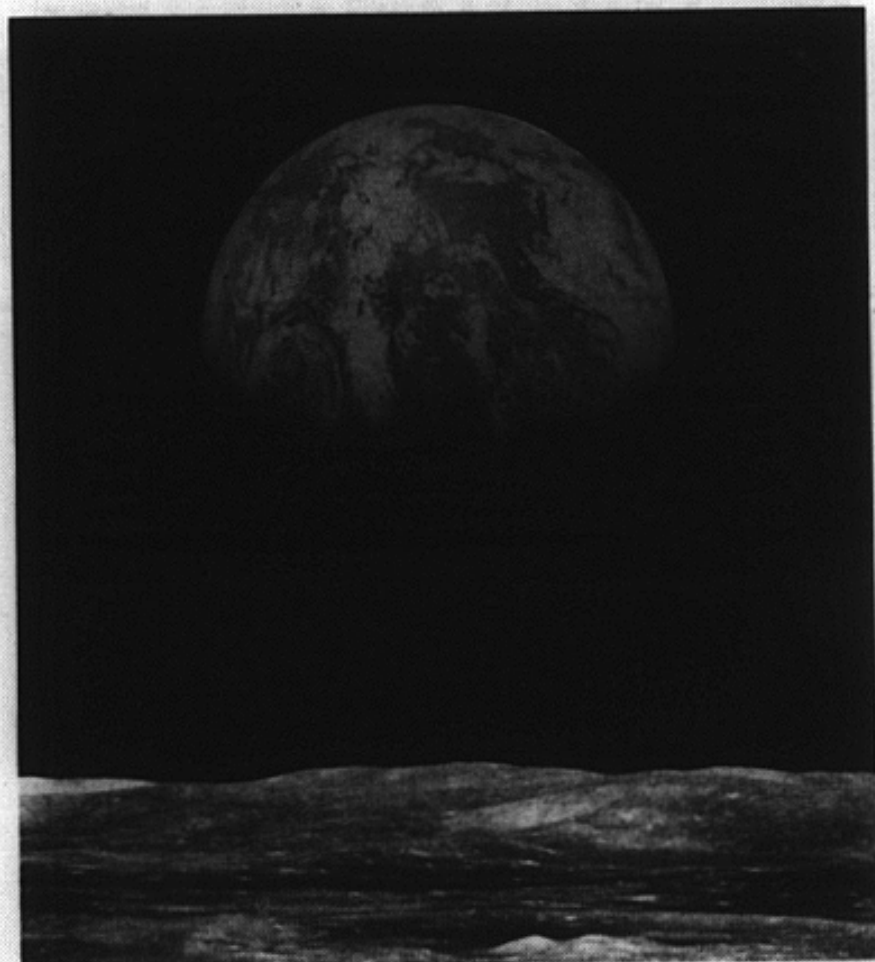
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Judaism and Ecology— Our Earth and Our Tradition



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