Judaism and Ecology Bibliography

Bibliography by: Mark Jacobs, Coalition on the Environment and Jewish Life
and the Yale Forum on Religion and Ecology

Updated February 15, 2022

Adler, Esther. "Trees in the Bible." Pamphlet. New York: Jewish National Fund, Dept. of Education, 1990.

Allen, E. L. "The Hebrew View of Nature." *The Journal of Jewish Studies* 2, no. 1 (1951): 100–104.

> Allen argues that nature is not seen in abstraction from God, nor are the tasks given to humans from God, but rather, humans share their own origin with nature. In the Jewish experience of exile, Allen demonstrates the close connection between the Jewish people and land, thereby emphasizing that there is no neutral background to the history of the Jewish people, but rather that it has always been imbued with God. In describing the Hebrew view of nature, Allen explains that the land can suffer for people's sins and that the land has a right to a period of rest. With regard to animals, he outlines two classification systems: clean and unclean, wild and tame. He also draws on scripture by referring to the righteous man in Proverbs who advises good treatment of animals. After demonstrating how the Israelites had recognized moral restraints on the human use of power over nature, he advocates a return to that lost harmony of human and nature.

Alon, Azaria. *The Nature and History of the Land of the Bible.* Jerusalem: Steimatsky Agency and the Jerusalem Publishing House, 1978.

> This book describes the flora and fauna of Israel and adjacent areas. It discusses how, geographically, Israel occupies a unique position as it is situated at the point where the continents of Europe, Asia, and Africa conjoin. Thus the flora and fauna themselves are unique for such a small area, with many species almost at the limit of their ranges. The Bible forms the background to the text, which includes Hebrew Bible quotations and references to the everyday animals and plants described within those passages and which can still be seen today.

Alpert, Rebecca T., and Arthur Waskow. "Toward an Ethical Kashrut." *Reconstructionist* 52, no. 5 (1987): 9–13.

> Alpert and Waskow reconstruct the traditional and contemporary practices and understandings of *kashrut* (Jewish dietary practices) by drawing on the teachings of Mordecai Kaplan. Having addressed the specifically Jewish character of *kashrut,* the

authors list what they perceive as the contemporary ethical concerns that are not addressed by traditional *kashrut* (e.g., *oshek*) that represent the prohibition of oppressing workers and other concerns relating to respect for animals. Seeking a reintegration of the ritual and ethical dimensions of Jewish life, Alpert and Waskow try to account for the potential varieties of "new *kashrut*." Their concluding argument reveals that the common ground between Jewish groups pursuing social justice and those pursuing personal ritual observance is the need to strengthen the concern for ethical behavior within the present institutions of *kashrut*.

Alter, Robert. *The Art of Biblical Narrative.* New York: Basic Books, 1981.

Alter has the general objective of illuminating the distinctive principles of narrative found in the Hebrew Bible. Focusing on the Pentateuch and Former Prophets, Alter demonstrates how these books describe the interaction of God, humanity, and the natural world. Illustrated with his own translations of Biblical passages, he explores matters of word-choice, sound-play, and syntax in the original Hebrew. He also explores the general conventions of opening formulas for Near Eastern epics: parallel clauses, orderly sequence, vertical perspective, the rhythmic process of incremental repetition, and the symmetrical envelope structure. Alter also addresses Yahwist (J) and Priestly (P) versions of the Bible and illustrates the effectiveness of composite narrative.

Anderson, Bernard W. "Human Dominion Over Nature." In *Biblical Studies in Contemporary Thought: The Tenth Anniversary Commemorative Volume of the Trinity College Biblical Institute, 1966–1975,* edited by Miriam Ward, 27–45. Burlington, VT: The Institute, 1975.

Aronson, Robin. "Animal Life in Light of Jewish and Christian Traditions." *The Melton Journal* no. 24 (Spring 1991): 8.

Artson, Bradley Shavit. "Each After Their Own Kind: A Jewish Celebration of Biodiversity." *Tikkun* 12, no. 5 (September-October 1997): 43–45.

Artson illustrates the utilitarian, aesthetic, and intellectual benefits of biodiversity. He argues that the Jewish understanding of humanity as God's steward is a commitment, or *mitzvah* (religious mandate), that is intended to sustain diversity. After drawing on the narratives of the Flood and Noah's ark as well as on other biblical and rabbinic sources, Artson then looks at issues of biodiversity in *halacha* (e.g., *kilayim* [sending the mother bird away], the slaughtering of an animal and its young, and *kashrut*).

_____. *God of Becoming and Relationship: The Dynamic Nature of Process Theology*. Woodstock, VT: Jewish Lights Publications, 2013.

Much of what you were told you should believe when you were younger forces you to choose between your spirit and your intellect, between science and religion, between morality and dogma: unchanging laws of nature vs. miracles that sound magical; a good God vs. the tragedies that strike all living creatures; a God who knows the future absolutely vs. an open future that you help to shape through your choices. This fascinating introduction to Process Theology from a Jewish perspective shows that these are false choices. Inspiring speaker, spiritual leader and philosopher Rabbi Bradley Shavit Artson presents an overview of what Process Theology is and what it can mean for your spiritual life. He explains how Process Theology can break you free from the strictures of

ancient Greek and medieval European philosophy, allowing you to see all creation not as this or that, us or them, but as related patterns of energy through which we connect to everything. Armed with Process insights and tools, you can break free from outdated religious dichotomies and affirm that your religiosity, your spirit, your mind and your ethics all strengthen and refine each other.

_____. *It's a Mitzvah! Step-by-Step to Jewish Living.* West Orange, NJ: Behrman House; New York: Rabbinical Assembly, 1995.

A guide to Jewish living, this book is being called "the Jewish Catalog of the 1990s." From lighting Shabbat candles to spending a night in a homeless shelter, this book identifies hundreds of ways to transform daily living into Jewish living.

_____. "Our Covenant with Stones: A Jewish Ecology of Earth." *Conservative Judaism* 44, no. 1 (1991): 25–35.

Calling for a second stage of Jewish response to the environmental crisis, Artson heavily critiques the first stage as having been overly apologetic in its conforming to already established political categories rather than evoking a more genuine Jewish response in terms of its own categories. Disapproving the lack of contextualization in which Rabbinic and Biblical sayings have been utilized in the environmental debate, Artson demonstrates the depth of thought regarding land sanctity in Rabbinic law, Mishnah, and Talmud. He emphasizes that Diaspora Jews carry with them a strong sense of the Holy Land and therefore they observe the sanctity of land wherever they may dwell as they shift the weight of their religious observances to those that may be practiced anywhere.

_____. *Renewing the Process of Creation: A Jewish Integration of Science and Spirit*. Woodstock, VT: Jewish Lights Publishing, 2016.

Bringing together Jewish theology, science, and Process Thought, theologian Rabbi Bradley Shavit Artson fleshes out an appreciation of creation in the light of science that allows for an articulation of a deeper sense of space and time and the wonders of being alive. He explores the ethical and moral implications of humanity's role as steward and partner in creation, as well as how the recognition of land as holy—the Earth in general and Israel in particular—enables a religious discipline of blessing and gratitude that makes it possible for life to blossom.

Attar, Alain. "Environmental Issues in Judaism." *The Jewish Educator* 2, no. 3 (Summer 1999): 12-16.

Bak, Benjamin. "The Sabbatical Year in Modern Israel." *Tradition* 1, no. 2 (1959): 193–99.

Bak addresses the legal problems of leaving the land of Israel uncultivated for one year as prescribed in the Torah in three places. He lists four reasons for implementing a sabbatical year: to conserve land from over exhaustion, to have a year dedicated to spiritual values and practice, to encourage charity, and to teach that the land is given in trust and is not our possession. In addition to the agricultural obligations involved in a sabbatical year, there is an obligation to relieve all debts as well. Bak considers the questions of: whether or not the sabbatical year is a Rabbinic or biblical duty, and whether or not the selling of land to non-Jews during that time period is appropriate. He

concludes by outlining the reemergence of the sabbatical issue within the Zionist movement and settlement.

"Bal Tashchit." In *Encyclopedia Talmudica* III: 335–37. Jerusalem: Talmudic Encyclopedia Institute, 1978.

Belkin, Samuel. "Man as Temporary Tenant" In *Judaism and Human Rights,* edited by Milton R. Konvitz, 251–58. New York: Norton, 1972.

Belser, Julia Watts. *Power, Ethics, and Ecology in Jewish Late Antiquity: Rabbinic Responses to Drought and Disaster*. Cambridge, UK: Cambridge University Press, 2020.

Rabbinic tales of drought, disaster, and charismatic holy men illuminate critical questions about power, ethics, and ecology in Jewish late antiquity. Through a sustained reading of the Babylonian Talmud's tractate on fasts in response to drought, this book shows how Bavli Taʿanit challenges Deuteronomy's claim that virtue can assure abundance and that misfortune is an unambiguous sign of divine rebuke. Employing a new method for analyzing lengthy talmudic narratives, Julia Watts Belser traces complex strands of aggadic dialectic to show how Bavli Taʿanit's redactors articulate a strikingly self-critical theological and ethical discourse. Bavli Taʿanit castigates rabbis for misuse of power, exposing the limits of their perception and critiquing prevailing obsessions with social status. But it also celebrates the possibilities of performative perception – the power of an adroit interpreter to transform events in the world and interpret crises in a way that draws forth blessing.

Bemporad, Jack, et al. *Focus on Judaism, Science, and Technology.* New York: Union of American Hebrew Congregations, 1970.

Benstein, Jeremy. *The Way Into Judaism and the Environment*. Woodstock, VT: Jewish Lights, 2006.

This is the sixth book of the "Way Into" series that serves as an introduction to Judaism and issues therein. This book serves as an overview of and introduction to "Judaism and Ecology." Drawing from the Bible, rabbinic literature, midrash, the Jewish prayer book, and Jewish theology and philosophy, the author examines the dilemma of having dominion over the earth while serving and preserving it; what the Jewish calendar, including Shabbat and holidays, teaches us about our relationship with nature and the environment; and how contemporary environmental challenges present new and mind-opening opportunities for growth in Jewish thought and spiritual life.

Bentley, Philip. "Rabbinic Response." Central Conference of American Rabbis (CCAR) Annual Report, 93–97.

_____. "Rabbinic Sources on Environmental Issues." Justice and Peace Committee of the Central Conference of American Rabbis.

Berin, Susan, ed. "Special Issue: Environment." *Sh'ma: A Journal of Jewish Ideas* 38, no. 651 (June 2008).

Berkowitz, Beth A. "Birds as Dads, Babysitters, and Hats: An 'Indistinction' Approach to the

Mother Bird Mitzvah in Deuteronomy 22:6-7." *Worldviews: Global Religions, Culture, and Ecology*, November 26, 2021.

> The commandment to send the mother bird from her nest before taking her eggs or chicks, known in Jewish tradition as shiluach hakan, is found in Deuteronomy 22:6–7. This essay addresses dominant perspectives on the mother bird mitzvah—its association with good luck, bad luck, and compassion—before showcasing rabbinic texts from Mishnah and Babylonian Talmud Hullin Chapter 12 that evince interest in birds as ingenious builders, as fathers and not just mothers, as queer parents and altruists, as rebel spirits who resist captivity even unto death and, finally, in birds as co-inhabitants of the earth whose lives are parallel to as well as enmeshed with our own. I offer here a bird-centric approach to the commandment, an effort to read it in a spirit of anti-anthropocentrism, drawing on animal studies scholar Matthew Calarco's notion of indistinction.

Berman, Louis A. *Vegetarianism and the Jewish Tradition.* New York: Ktav, 1982.

Berman, Phyllis Ocean, and Arthur Ocean Waskow. *Tales of Tikkun: New Jewish Stories to Heal the Wounded World.* Northvale, NJ: Jason Aronson, 1996.

> Berman and Waskow's text illustrates the concept of *tikkun* (to heal the wounds). Claiming not to have lost the original meaning of the stories they utilize, they address the exclusivity of the ancient stories by performing what they call "new midrash" on both Torah and Talmud in order to provide new insights to these stories. Their stated goal is to awaken new listening in the listeners and to teach how one can tell one's own stories of *tikkun*. Eleven tales (e.g., "The Return of Captain Noah," "Why Hagar Left," and "Jealous Sister, Jealous God," etc.) are included in this book. The final chapter of the book provides specific sources for each of the eleven tales.

Berman, Saul J. "Torah and Environmental Ethics." *L'eylah Magazine,* no. 34 (September 1992): 2–4.

Bernstein, Ellen. "A Jewish Response to Earth Day." April 3, 1990. Emanuel Spack Memorial Lecture, Kansas City.

_____. "A Meditation for Simhat Torah." *Genesis 2* 20, no. 2 (Autumn 1989): 36–39.

_____, ed. *Ecology and the Jewish Spirit: Where Nature and the Sacred Meet.* Woodstock, VT: Jewish Lights Publishing, 1998.

> This book, by the founder of "Keepers of the Earth," is a collection of essays divided into three sections: "Sacred Place," "Sacred Time" and "Sacred Community". The collection includes contributors and topics such as: Eliezer Diamond, who examines passages from the Torah and the Talmud that encourage Jews to partake of the earth as a divine gift and thus to limit consumption; Debra Robbins who traces the development of the Jewish calendar to show the ways that modern Jews can use the calendar to weave ecological practice into everyday life; and, Rabbi Barry Freundel, who examines the impact of "Judaism's environmental laws" on the formation of modern Jewish community.

_____. "The Bible Does Not Validate Endless Exploitation and Domination of the

Environment." *Tikkun*, September 27, 2021. https://www.tikkun.org/the-bible-does-not-validate-the-environment/.

_____. *The Promise of the Land: A Passover Haggadah*. Millburn, NJ: Behrman House, 2020.

> Passover marks the Jewish people's liberation from slavery in Egypt and the coming of spring. Yet it is also a story about land and the natural world. All our biblical holidays - Passover included - originally commemorated the agrarian and pastoral soil of which Judaism grew. This haggadah keeps the earth at the forefront of our minds. In addition to all the traditional blessings and rituals, it includes sidebars and other features that uncover the connections between the seder and the land. For instance, karpas symbolizes the vibrant, verant energy of spring, and reminds us that, like plants, we are born of the earth. Dayeinu is seen as a commentary on appreciating what we have and avoiding waste and overconsumption.

_____. *The Splendor of Creation: A Biblical Ecology*. Cleveland, OH: Pilgrim, 2005.

> Drawing upon an immanent and mystical understanding of God, the author explores the first chapter of Genesis. The driving question throughout is, Can "creation" speak to "environment"? Bernstein argues that it can and must, because "environment" implies a false sense of separation between humanity and nature. The wisdom of Genesis is that it puts the connectedness, responsibility, value, and holiness back into our relationship with the environment. Bernstein's environmental midrash goes in both directions: the biblical text teaching environmentalists something about the sacred, and the environmentalist bringing out aspects of biblical texts that only environmentalist eyes could see.

_____. *The Trees' Birthday: A Celebration of Nature: A Tu B'Shvat Haggadah.* Philadelphia, PA: Turtle River Press, 1987.

> In this powerful and poetic Tu B'Shvat haggadah, Bernstein revives Judaism's timeless affirmation of life, blending ancient text with contemporary teaching to renew our appreciation of creation and to challenge us to reconsider our place in nature and the way we live.

Bernstein, Ellen, and Dan Fink. "Bal Tashchit." In *This Sacred Earth: Religion, Nature, Environment,* edited by Roger S. Gottlieb, 459–68. New York: Routledge, 1996.

> Bernstein and Fink provide a lesson plan demonstrating how the concept of *bal tashchit* (do not destroy) is applicable to the contemporary environmental crisis. They emphasize that one must first know the law and rabbinic exegesis concerning *bal tashchit* before one attempts to reflect on one's own behaviors in light of that knowledge. In addition to a study of *bal tashchit* from sources located in the Bible, Talmud, and Mishnah, the authors include a question and answer worksheet addressing the topics of weeds, pesticides, symbol of fruit tree, garbage generation, recycling, and paper use.

_____. "Blessings and Praise." In *This Sacred Earth: Religion, Nature, Environment,* edited by Roger S. Gottlieb, 451–58. New York: Routledge, 1996.

> Bernstein and Fink discuss a Jewish blessings and praise ritual as one example of some of

the practices in Judaism intended to remind humans of their place in the web and harmony of nature. With the objective of demonstrating the importance of *brachot* (blessing) and giving thanks for a Jewish ecological perspective, the authors draw on Rabbi Nachman and Abraham Heschel's book, *God in Search of Man,* in their prayer, discussion, and reflection. They also include a textual study presented in the style of Mishnah scholars, a section on creating your own *brachot* activities, and a leader's worksheet.

_____. *Let The Earth Teach You Torah.* Philadelphia, PA: Shomrei Adamah, 1992.

At the heart of the environmental crisis is a skewed relationship between humans and the material world. And at the heart of Judaism are teachings on how to live in the material world. The essence of Jewish teachings is a principle called mikadesh hol, making the secular sacred. It is a principle that invites us to look at the material world, really see it and then transform it. We are guided in this process by our obligation to say brachot, praising God for the most ordinary events of daily life, and through the laws of kashrut (kosher) which transform the basic necessity of eating into a sacrament. We are even encouraged to make an abstract concept like time holy by setting aside one day a week to honor God and creation. Ultimately, everything is sacred. It is a question, then, of seeing, and acting out of respect, humility and love for God and all creation. As is implicit in the title and message of this book: Let the Earth Teach You Torah. Let your reverence for it guide you in all your ways.

Bernstein, Jeremy. "One, Walking and Studying: Nature vs. Torah." *Judaism* 44, no. 2 (Spring 1995): 146–68.

Bernstein provides a systematic line-by-line analysis of the opening of the Mishna which is generally cited as the proof text that Judaism is spiritually alienated from nature. Calling for dissolution of the nature/Torah dichotomy, Bernstein advocates a synthesis of Torah study and experiences of nature that would spiritually ground Jewish environmentalism, thereby preventing it from becoming a passing fad. He reevaluates aspects of Judaism that have functioned in negative ways against the environment and suggests that although Judaism has protected itself historically from letting its admiration of God's creation become a form of deification, it was not until modern times that the result of such protection—desacralization, alienation, exploitation, and the devastation of nature—has become so evident. He finally examines modern and Zionist responses to the human/nature relationship.

Beversluis, Joel D., ed. *A Source Book for Earth's Community of Religions.* Revised Edition. Grand Rapids, MI; New York: CoNexus Press; Global Education Associates, 1995.

This book includes a catalog of major religious and spiritual traditions. Supporting the essays on eighteen traditions are articles on ecological, social, and political issues. The book also includes sacred texts, public declarations, prayers, hundreds of resource listings, and much more. It serves as both a reference tool and an inspiring resource for understanding a new global ethic.

Biers-Ariel, Matt, Deborah Newbrun, and Michael Fox Smart, eds. *Spirit in Nature: Teaching Judaism and Ecology on the Trail*. Springfield, NJ: Behrman House, 2000.

This book is a “hikers guide” that offers 27 activities/spiritual exercises for reconnecting humans with the natural world from a Jewish perspective. Though geared toward youth, young and old can find value in these spiritual reflections while “on the trail.”

Bleich, J. David. “Judaism and Animal Experimentation.” *Tradition* 22, no. 1 (1986): 1–36. [Also in *Animal Sacrifices: Religious Perspectives on the Use of Animals in Science,* edited by Tom Regan, 61–114. Philadelphia, PA: Temple University Press, 1986.]

In response to Arthur Schopenhauer‘s accusation that the Jewish tradition is at the root of the barbarian attitude leading to cruelty of animals, Bleich cites the many examples found in the Psalms and Proverbs that show God‘s mercy toward both humankind and animals. Drawing on Rambam, Bleich discusses *imitatio Dei,* the legal prescriptions concerning ritual slaughter, and the prohibition against *tza’ar ba’alei hayyim* (pain of living creatures) as having been imposed for the benefit of human moral welfare, rather than for the sake of animals. Despite this human focus, Bleich emphasizes that it is intended to instill compassion and root out cruelty—including animal cruelty. Although *halakhic* law does not address medical experimentation directly, and the alleviation of pain and suffering in human beings takes precedence over that of animals, Bleich does provide some examples illustrating Jewish concern for animal welfare such as the avoidance of unanesthetized vivisection and the forbidding of hunting as a sport. While the article also addresses the controversy over the need or benefit that may warrant causing pain to animals and morality beyond the requirements of the law, it is less a direct analysis of medical experimentation than a *halakhic* history of Jewish regard for animals in general.

Blidstein, Gerald J. “Man and Nature in the Sabbatical Year.” *Tradition* 8, no. 4 (1972): 48–55.

Blidstein examines two biblical passages (Ex. 23:10–11; Lev. 25:4–7) in order to describe how humankind‘s technological and economic manipulation of the world is severely restricted. According to Blidstein, *shemitah* (the sabbatical year) is a radical religious demand on an unconsenting world that applies to poor and rich alike. He views the Exile as having upset the relationship between Israel and God through the land, and therefore, Blidstein argues, the Jewish people have not felt as bound to the Torah. He proposes that the potency of the Talmud’s later regulations on land use (for natural ends, not business transactions) and harvesting in the sabbatical year has been the historical doom of *shemitah*.

_____. “Nature in Psalms.” *Judaism* 13 (Winter 1964): 29–36.

Blidstein examines nature as it is presented in the Psalms (specifically mentioning Psalm 8, 19, 29, 33, 147) in order to demonstrate that nature is not considered an end in itself but rather serves the psalmist as a simile and metaphor for the human experience of God, an idea that illustrates the main focus of the Psalms. He systematically analyzes the descriptions of nature in the Psalms and shows how it is used to describe evil, the good, and the beneficial. Blidstein concludes by arguing that nature points to the imminent Divine (e.g., to the supernatural power that controls nature).

_____. “Population Control.” In *Judaism and Healing: Halakhic Perspectives,* 51–54. New York: Ktav, 1981.

_____. “Vegetarianism and Judaism.” In *Contemporary Halakhic Problems* 3, 237–50. New

York: Ktav, 1989. [Also appears in *Tradition* 23, no. 1 (1987): 82–90.]

> Bleich begins with the ideological perspective by mentioning normative law and those moral imperatives to which one ethically should be aspiring, if they are supported in the written or oral law. After commenting on *Ethics of the Fathers* written by Rabbi Ovadiah of Bartenura, Bleich describes three distinctive attitudes toward vegetarianism that are found in the writings of the rabbinic scholars. He mentions the favorable outlook of Rabbi Abraham Isaac Kook on vegetarianism but qualifies it with a more detailed explanation of the rabbi‘s prioritization of moral concerns. After expressing concern with whether or not ethicists accept or reject revelation, Bleich discusses the opinions surrounding *simhat Yom Tov* (rejoicing in the festivals with the necessity to eat meat) by mentioning the fact that the Sages, and even Rambam, would require the eating of meat on Yom Tov.

Bloch, Abraham P. “Respect for Nature.” In *A Book of Jewish Ethical Concepts: Biblical and Postbiblical,* 267–70. New York: Ktav, 1984.

B’nai B’rith Youth Organization. “Project E. A. R. T. H.” (“Everyone Has A Responsibility To Our Home”). B’nai B’rith Youth Organization.

Branover, Herman. “Towards Environmental Consciousness.” *B’Or Ha’Torah* 10 (1997): 11–15.

> The technical means exist to solve every ecological problem in the world. The technological solutions are not implemented, however, because of deeply ingrained negative economic, political, and psychological attitudes. We need to educate our young to restore and protect our ravaged ecosystem. To do this, our school systems must be overhauled to truly educate in environmental consciousness. The values and dynamics of successful religious education can help us design and carry out this urgent task, which should be number one on the international agenda.

Brasch, R. *The Unknown Sanctuary: The Story of Judaism, its Teachings, Philosophy, and Symbols.* Sydney: Angus and Robertson, 1969.

Bratton, Susan P. "The Natural Aryan and the Unnatural Jew: Environmental Racism in Weimar and Nazi Film." Ph.D. Dissertation, University of Texas, 1997.

> Weimar and Nazi films extend historic anti-Jewish metaphors associating Christ with the tree of life and the providence of nature, and Jews with the inorganic realms of hell and of money-centered finance, into an inherent spiritual and physical dicotomy between the natural Aryan and the unnatural Jew. The process of separating Jewish stereotypes from the natural argues that Jews are neither living beings nor normal humans and frees their antagonists from societal responsibilities to protect Jewish rights, safety, health, and lives.

Braude, William G. “A Midrash on the Growth of Population.” *Tradition* 13 (1972): 116–26.

> Braude contemplates the implications of words like “forever” and “multiply” found within passages from Genesis, Ps. 119:89, Deut. 1:10, and Ezek. 16:7. His description of how the ancient Egyptians utilized hard labor to control the population growth of the Israelite community makes it clear that Braude is focusing on divine aspects of fertility and procreation, rather than the deleterious effects of overpopulation on the environment.

Brooks, David B. “Israel and the Environment: Signs of Progress.” *Reconstructionist* 55, no. 4 (1990): 17–19.

Bulka, Reuven P. "A Blessing with an Ecological Mandate." *Ecumenism* 134 (1999): 4-7.

Bunzl, Matti and Rachel Harrelock, eds. “Special Issue: The Land Issue.” *AJS Perspective: The Magazine of the Association of Jewish Studies*. New York: Association for Jewish Studies, Spring 2014.

Bush, Lawrence. "Jewish Values and Environmental Awareness: The Progressive Use of (Uh-Oh) Religious Metaphor." *Jewish Currents* 59, no. 5 (2005): 20-22.

_____. “Judaism and Our Ecological Crisis.” *Genesis 2* 19, no. 3 (1988): 5–6.

_____. "Religious Metaphors and the Environment." *Jewish Currents* 59 (2005): 26-27.

Bush, Lawrence, and Howard Cohen. "Environmental Activism and Jewish Spirituality." *Reconstruction Today* 9, no. 2 (Winter 2001/2002): 11-17.

Cantor, Geoffrey, and Mark S. Swetlitz, eds. *The Jewish Tradition and the Challenge of Darwinism.* Chicago: University of Chicago Press, 2006.

> This anthology discusses Charles Darwin’s theory of evolution in light its theological implications, particularly for Judaism. The essays include responses to Darwinism from Jewish perspectives, such as rabbinic leaders, Zionist ideologues, and Jewish scientists.

Carmell, Aryeh. “Judaism and the Quality of the Environment.” In *Challenge: Torah Views on Science and its Problems*, edited by Aryeh Carmell and Cyril Domb, 500–25. New York: Feldheim, 1976.

> After considering the moral questions that underpin modern environmental problems, Carmell suggests a shift in attitude is necessary on such topics as population control, industrial growth, and spiritual growth in order to effect significant change in a polluted world. Following a brief survey of *halakhic* material concerning health, amenity, ecology, and cultural pollution, Carmell forms a set of guidelines outlining this shift in attitude.

CCAR Journal. "Symposium on Judaism and the Environment." (Winter 2001): 3-71.

> This is a special issue of *CCAR* devoted to Judaism and the Environment. Titles/Authors include: “The Moon to Mark the Seasons: Reform Judaism, Sacred Time, and the Environment” by Daniel Fink; “Ecology as Mitzvah” by Moshe Zemer; “The Emergence of Eco-Judaism” by Arthur Waskow; “Creation Caretaker: A Critical Role for the Twenty-First Century Rabbi” by Mark X. Jacobs; “The Zen Garden of the Hebrews: A Triptych in Words” by Everett Gendler; “Toward a Jewish Gaia Hypothesis” by Philip J. Bentley; and “Tikkun Olam Stories: Healing the Land Beneath Our Feet” by Ariel Walsh and Jane West Walsh.

Clark, Bill. “The Trees in the Forest: How Restoration and Conservation Reclaimed a Desolate Land.” *Israel Science* (February-March 1989): 9–14.

Coalition on the Environment and Jewish Life (COEJL). *Caring for the Cycle of Life: Creating Environmentally Sound Life-Cycle Celebrations.* New York: Coalition on the Environment and Jewish Life, 1999.

_____. *COEJL Guide to Speakers on Judaism and Ecology.* New York: Coalition on the Environment and Jewish Life, 1999.

_____. *Operation Noah: A Jewish Program and Action Guide to Defending God's Endangered Creatures and Habitats.* New York: Coalition on the Environment and Jewish Life, 1996.

_____. *Operation Noah: Texts and Commentaries on Biological Diversity and Human Responsibility.* New York: Coalition on the Environment and Jewish Life, 1996.

_____. *To Till and To Tend: A Guide to Jewish Environmental Study and Action.* New York: Coalition on the Environment and Jewish Life, 1994.

Cohen, Alfred S. "Vegetarianism from a Jewish Perspective." In *Halacha and Contemporary Society*, edited by Alfred S. Cohen, 292–317. New York: Ktav, 1984.

_____. "Zero Population Growth and the Torah." *Jewish Life* 39, no. 4 (October 1972): 2–7.

Cohen, Jeremy. *"Be Fertile and Increase, Fill the Earth and Master It": The Ancient and Medieval Career of a Biblical Text.* Ithaca, NY: Cornell University Press, 1989.

> In response to essays such as Lynn White, Jr.'s seminal article, "The Historical Roots of our Ecologic Crisis," Cohen looks at the hermeneutical history of Gen.1:28 in the Jewish and Christian traditions practice of drawing on post-biblical, mystical, and medieval sources. Cohen not only explains that this passage does not address the environment, status of women, and patterns of sexual preference directly, but also explains that it has not been traditionally used in an exploitative way, but rather as an indication of God's relationship with all humanity and as an expression of the tension between universal commitment and God's election of a single group of people. Methodologically, Cohen looks at the passage from the perspective of the biblical text and its readers, not the modern historian.

_____. "On Classical Judaism and Environmental Crisis." *Tikkun* 5, no. 2 (1990): 74–77.

_____. *The Jew and the Modern Environment: A Case of Conflicting Values.* New York: Jewish Theological Seminary, 1970.

Cohen, Micahel. "In the Land of Green Zionism." *Reconstructionism Today* 10, no. 2 (2002-2003): 22.

Cohen, Noah J. *Tsa'ar Ba'ale Hayim: The Prevention of Cruelty to Animals, Its Bases, Development, and Legislation in Hebrew Literature.* Jerusalem and New York: Feldheim Publishers, 1976.

Comins, Rabbi Mike. *A Wild Faith: Jewish Ways into Wilderness, Wilderness Ways into Judaism.* Woodstock, VT: Jewish Lights Publishing, 2007.

> This book is a comprehensive how-to guide to the theory and practice of Jewish wilderness spirituality unravels the mystery of Judaism's connection to the natural world and offers ways for you to enliven and deepen your spiritual life through wilderness experience. Over forty practical exercises provide instruction on spiritual practice in the natural world, including: mindfulness exercises for the trail; meditative walking; four-winds wisdom from Jewish tradition; wilderness blessings; soul-o site solitude practice in wilderness; and wilderness retreat.

Cone, Molly. *Listen to the Trees: Jews and the Earth.* New York: UAHC Press, 1995.

> Stories and quotations in this book show the Jewish view of the environment, pulling from statements in the Torah such as “care for the trees” and “all living things are connected.”

Dafni, Amots, Theodora Petanidou, Irini Vallianatou, Ekaterina Kozhuharova, Cèsar Blanché, Ettore Pacini, Matin Peyman, Zora Dajić Stevanovic, Gian Gabriele Franchi, and Guillermo Benítez. “Myrtle, Basil, Rosemary, and Three-Lobed Sage as Ritual Plants in the Monotheistic Religions: An Historical–Ethnobotanical Comparison.” *Economic Botany* 74, no. 3 (September 2020): 330–55.

> This study surveys the history, origin, and ethnobotanical evidence of why Myrtus communis L., Ocimum basilicum L., Rosmarinus officinalis L., and Salvia fruticosa Mill. are used as ritual plants in the main monotheistic religions (Judaism, Islam, and Christianity, but also Druze, Mandaeism, and Zoroastrianism). All these aromatic plants are odoriferous, medicinal, and apotropaic. By reviewing about 180 selected references, mainly from the Mediterranean basin, we compiled five tables with 313 citations on these ritual uses in different territories and according to diverse religions. The use of these species in rites of passage is found in all the main monotheistic religions and, in critical stages of the human life cycle, is related to warding off the evil eye/bad spirits/Satan, demons, or witches. These ritual customs have deep roots in ancient pagan cultures. The use of these plants in official religious ceremonies shows that different religious ritual uses of myrtle in Judaism (as a compulsory part of the Sukkoth festival), basil in the Greek Orthodox Church (mainly as a component of the Exaltation of the Cross), and rosemary mainly in the Catholic Church (especially as a decoration in the church). The uses of the three-lobed sage for a ritual by Muslims in the Holy Land are local and are not part of established religious ceremonies. While these plants have many similar ritual aspects in different regions/religions, it seems that they can be used interchangeably, probably as a result of syncretism and cultural migration of customs.

Davis, Ellen F. *Scripture, Culture and Agriculture: An Agrarian Reading of the Bible*. Cambridge, UK: Cambridge University Press, 2009.

> This book is an edited volume that examines the theology and ethics of land use, especially the practices of modern industrialized agriculture, in light of critical biblical exegesis. The essays explore the pervasive concern of biblical writers for the care of

arable land set against the background of the geography, social structure, and religious thought of ancient Israel.

De-Shalit, Avner. “From the Political to the Objective: The Dialectics of Zionism and the Environment.” *Environmental Politics* 4, no. 1 (1995): 70–87.

De-Shalit suggests that the relationship between Zionism and the environment has passed through three stages: the early romantic stage, the development stage (beginning in the 1930s), and the modern environmental attitude of the 1990s. Intending this article to be controversial and hoping to incite debate over his thesis, De-Shalit draws attention to the historical shift from a scientific to a political discourse on the environment. After explaining that Zionist development included afforestation, draining swamps, and construction in order to overcome an alien environment, De-Shalit demonstrates that the modern ethos of environmentalism is more of a scientifically-based philosophy rooted in the Enlightenment and reminiscent of rational, liberal ideology. He remains unconvinced that an objective concept of nature and environment can be produced, makes a distinction between ruralism and modern environmentalism, and demonstrates how the environment at one time fulfilled psychological needs.

Diamond, Eliezer. “How Much is Too Much? Conventional Versus Personal Definitions of Pollution in Rabbinic Sources.” Paper presented at the Judaism and The Natural World Conference part of the World Religion and Ecology Conference Series. Center for the Study of World Religions, Harvard Divinity School, February 22-24, 1998.

Diamond, Irene. "Toward a Cosmology of Continual Creation: From Ecofeminism to Feminine Ecology and Umbilical Ties." *Cross Currents* 54, no. 2 (2004): 7-16.

This article, critiques contemporary work in the area of Judaism and embodiment for not taking into account the bodies relationship to the “more than human” world and critiques the Judaism and ecology literature for focusing too much on population and reproduction rather than human embodiment. It also includes a critique of contemporary ecofeminist thought, suggesting that it is constrained by the modernist separation of history and nature. She draws from Ancient Hebrew naturalists of the Tanakh and postmodern thinkers such as Foucault, to provide an understanding of creation, focused on natality, which does not separate bodies from the continuing process of nature-culture creation.

Dobb, Fred. "The World as Sacred Space." *Reconstructionist* 69, no. 1 (2004): 34-42.

_____. "Branching Out: The Growth of Jewish Environmental Literature." *Reconstructionist* 64, no. 2 (2000): 79-85.

Dresner, Samuel. *The Jewish Dietary Laws: Their Meaning for Our Time.* New York: Rabbinical Assembly, 1982.

Dresner, Samuel, and Byron L. Sherwin. “To Take Care of God‘s World: Judaism and Ecology.” In *Judaism: The Way of Sanctification,* 131–44. New York: United Synagogue of America, 1978.

“Ecology in Judaism.” *Encyclopedia Judaica—CD-ROM Edition.* Shaker Heights, OH: Judaica Multimedia International, 1997.

Edelman, Lily, ed. *Jewish Heritage Reader B'nai B'rith Book.* New York: Taplinger Publishing Company, 1965.

Ehrenfeld, David, and Joan G. Ehrenfeld. "Some Thoughts on Nature and Judaism." *Environmental Ethics* 7, no. 1 (Spring 1985): 93–95.

Ehrenfeld, David, and Philip J. Bentley. "Judaism and the Practice of Stewardship." *Judaism* 34, no. 3 (1985): 301–11.

> Noting that the context of Jewish scriptural interpretation was not one of environmental crises, Ehrenfeld and Bentley argue that traditional Judaism cannot speak to the ecological crisis itself but that it can provide historical context for some ecological ideas that are found in traditional literature and it does illustrate how they can offer guidelines for contemporary action. Contrasting Jainism with Judaism, the authors find that the human-centered teachings and stewardship principles of Judaism also include principles of restraint, non-interference, and humility integral to a full understanding of Judaism. They emphasize that the "dominion" phrases found in Genesis, although they might have been, were not interpreted in an exploitative manner within the rabbinic tradition. Claiming environmental wisdom in Judaism, the authors support their claim with a close analysis of *bal tashhit* (do not destroy), *za'ar baalei hayyim* (pain of living things), and the notion of the sabbath in rabbinic literature. They also concede that a distortion of stewardship has led to environmental destruction.

Eisen, Arnold M. *Galut: Modern Jewish Reflection on Homelessness and Homecoming.* Bloomington, IN: Indiana University Press, 1986.

> Exploring the political and metaphysical dimension of *galut,* Eisen first examines the classical sources regarding exile and homecoming including the influence of rabbis on the Zionists and the Bible. Part one focuses on three moments within the historical development of *galut,* namely the political and metaphysical exile in Genesis, the homecoming noted in Deuteronomy 28, and the struggle of the rabbis to understand exile within the sacred order of the Torah. After examining the Mishnaic and Talmudic tractates of Avodah Zarah, Eisen begins his treatment of the modern and contemporary debates in part two. Utilizing a similar methodology, he looks at leading thinkers such as Theodor Herzl, Gershom Scholem, Franz Kafka, and Rabbi Abraham Isaac Kook as well as central texts in order to address the contemporary fact that the Israelis are in an unprecedented space between homecoming and redemption, something he views as a contradiction in Zionism. He also discusses the pressures of anti-Semitism and assimilation.

Eisenberg, Evan. *The Ecology of Eden.* New York: Alfred A. Knopf, 1998.

> Eisenberg's search for Eden mentions ecological ills in order to demonstrate what he understands as the concrete meaning of the exile from Eden. The book contains four parts. The first part illustrates biological changes over the course of the past few millennia. Part two reviews various myths, especially of the ancient Near East, in order to see what ecological facts they may have embedded within them. Part three (*Idylls*) broadens Eisenberg's investigation to all of Western history as well as its accompanying mental landscape up to and including the Gaia hypothesis. Part four discusses the contemporary scene and defines human roles with terms such as "Planet Managers" and

"Planet Fetishers." Replete with Freudian, literary, and philosophical references, as well as general environmental information, Eisenberg's concluding argument illustrates that the West holds most of the responsibility for contemporary environmental degradation.

Elkington, John, and Julia Hailes. *The Green Consumer Guide: From Shampoo to Champagne: High-Street Shopping for a Better Environment.* London: Victor Gollancz, 1988.

Elkins, Dov Peretz. *Simple Actions for Jews to Help Green the Planet: Jews, Judaism, and the Environment*. Charleston, SC: Createspace, 2011.

In this book, Rabbi Dov Peretz Elkins reminds us all of the perils that our environment faces today, and he specifically challenges us to look to the Jewish heritage as a guide to becoming better stewards of our earth. As God commands Adam in the Book of Genesis to protect the garden, Rabbi Elkins too challenges us to be protectors of God's good earth and everything that exists on it.

Elon, Ari, Naomi Hyman, and Arthur Waskow, eds. *Trees, Earth, and Torah: A Tu B'Shvat Anthology*. Philadelphia, PA: Jewish Publication Society, 1999.

This volume is the first comprehensive collection of Jewish essays, biblical passages, poems, songs, and recipes for observing the increasingly popular midwinter holiday of Tu B'Shvat, the Jewish "New Year of the Trees." Created by the Jewish mystics of Sefat, this holiday celebrates natural and supernatural renewal, and includes a special "seder" modeled on the Passover seder. The book also includes a history of the festival from its beginnings as a special tax day, through the Middle Ages and into the contemporary period, where it has become the major "ecological" holiday of Judaism.

Eppstein, Lori. "The Redwoods and the Jews: A Story of Religion and the Environment." *Jewish Monthly* 114, no. 3 (Jan/Feb 2000): 18-23.

"Eretz Yisroel: Settlement." *Encyclopedia Talmudica* 3, 49–53. Jerusalem: Talmudic Encyclopedia Institute, 1978.

Evenari, Michael, Leslie Shanan, and Naphtali Tadmor. *The Negev: The Challenge of a Desert.* Cambridge, MA: Harvard University Press, 1971.

The Negev tells the story of some twenty years of study of southern Israel's desert. It synthesizes the findings of botanists, geologists, soil scientists, agronomists, archeologists, historians, and engineers and tells how the applications of their work produced an agricultural surplus in this forbiddingly dry, hot region.

Farb, Peter, and Harry McNaught. *The Land, Wildlife, and Peoples of the Bible.* New York: Harper and Row, 1967.

Following the outline of the travels of Abraham and Moses as well as of the stories of David and Solomon, the Prophets, and the New Testament, Farb provides the geological, biological, and anthropological information of areas illustrated in these stories. He draws on archeological explorations, ancient trade knowledge and practices, and traditional medicine, and introduces a map of the Holy Land based on the probable route of the Exodus journey. The book contains illustrations of the geography, plants, animals, birds,

and insects found during this historical period and includes a list of suggested reading for more detailed coverage (note that these references are dated no later than 1965).

Feliks, Yehuda. *Nature and Man in the Bible: Chapters in Biblical Ecology.* New York: The Soncino Press, 1981.

This book surveys the *realia* of the plant, animal, and agricultural world mentioned in the Bible, making reference to and seeking clarification from the Mishnah, the Midrash, and the Talmud as well as parables, similes, and metaphors drawn from the realm of agriculture. After a general overview of creation, evolution, ecology, and genetics, Feliks moves through the Hebrew Bible citing passages and expressions which mention plants and animals and provides his speculations and conclusions on which particular species is most likely being represented.

Fisher, Adam D. *To Deal Thy Bread to the Hungry.* New York: Union of American Hebrew Congregations, 1975.

Fishkoff, Sue. *Kosher Nation: Why More and More of America's Food Answers to a Higher Authority*. New York: Schocken, 2010.

This book presents a critical analysis of the kosher food industry, explaining what kosher supervision means and how it affects every American who purchases food. The book shows the changing definition of kosher in response to developments within Judaism, emerging ethical concerns about animals, agriculture, and labor, and trends in shopping and industrial farming.

Flores, Albert, and Denise Taber. "Annotated Bibliography on Professional Ethics of Scientists: New Ethical and Social Issues Posed by Recent Advances in Science and Technology (1970–1980)." *Research in Philosophy and Technology* 5 (1982): 310–16.

Flores and Taber clarify that ethical conduct in science has not been traditionally seen as arising from the discipline of science itself, but rather was considered a character deficiency on the part of the individual scientist. This bibliography, however, focuses on works that address scientific and technological developments that have raised important ethical problems for the discipline of science (e.g., recombinant DNA research, biomedical research, genetic engineering, behavior modification and control, human sexuality, nuclear energy, computers, supersonic transports, pesticides, and weapons research—including chemical and biological warfare). Descriptive and slightly critical annotations provide insight into the bibliographical references that offer solutions, models for developing solutions, or critical evaluations of the problems.

Fox, Marvin, ed. *Modern Jewish Ethics, Theory, and Practice.* Columbus, OH: Ohio State University Press, 1975.

The papers comprising this volume were originally presented at the Institute for Judaism and Contemporary Thought in Israel (1971). Written with the understanding that "Judaism" and "contemporary thought" are not mutually exclusive, the book begins with a discussion on the importance of methodology as an instrument of both intellectual honesty and spiritual survival. Part two examines *Halakhah* (the legal basis of ethics) while part three focuses on its philosophical foundations (e.g., ideology, idealism, and

moral objectivity). Part four specifically analyzes contemporary concerns such as the dynamics of power, morality in war, religion, and morality. The contributing authors seek to build a bridge between Jewish ethics and contemporary thought.

Freudenstein, Eric G. "Ecology and the Jewish Tradition." In *Judaism and Human Rights,* edited by Milton R. Konvitz. New York: W. W. Norton and Company, 1972.

> Freudenstein begins by introducing the traditional understanding of *bal tashhit* (e.g., forbidding purposeless destruction), a concept that was limited to wartime as is stated in Deut. 20:19–20. He demonstrates that this fundamental Jewish principle is also valid in extraordinary times and that pollution abatement, sewage disposal, and the protection of animal species, plants, and mineral resources are all addressed under the law of *bal tashhit.* He examines the concept of a green belt around cities that is found in Lev. 25:34 and Numbers 35 as well as the concept of "nature" found in the Psalms and among the prophetic books. He concludes by arguing that this human misunderstanding of a three-and-a-half-thousand year old tradition has contributed to ecological devastation.

_____. "Ecology and the Jewish Tradition." *Judaism* 19, no. 4 (1970): 406–14.

_____. "Technology Assessment and the Jewish Tradition." *Conservative Judaism* 27, no. 3 (1973): 44–52.

Freundel, Barry. "The Earth is the Lord's." *Jewish Action* 50, no. 3 (Summer 1990): 22–26.

> Uncomfortable with the current environmental movement, Freundel demonstrates how it began as both a critique of the Torah and a return to paganism. He describes the Torah's ecological agenda as responsible use mixed with sincere concern, progress with restraint, and growth and technology with intent to conserve and preserve. Freundel discusses the commandment of *bal tashchit* (do not destroy), the *halachic* tradition's concern with the general environmental quality of life (e.g., noise pollution, air pollution, animal well-being, grazing patterns, "green belts," special environmental legislation for Jerusalem), and God's covenant with the Earth. He draws on two rabbinic stories illustrating Judaism's intrinsic concern with the human treatment of God's world from examples drawn from mystical literature (e.g., the *Kabbalah*, the *Baal Shem Tov*, and Rabbi Nachman). His conclusion offers suggestions as to how Judaism can contribute to and shape the environmental movement.

Friedman, Naomi, and De Fischler Herman, eds. *The Green Shalom Guide: A How-to Manual for Greening Local Jewish Synagogues, Schools, and Offices.* Takoma Park, MD: Shomrei Adamah, 1995.

Gaster, Theodor H. *Festivals of the Jewish New Year: A Modern Interpretation and Guide.* New York: William Loane Associates, 1953.

> Gaster provides a modern interpretive guide to the what, why, and how of festivals, fasts, and holy days. After a short introduction to the basics of Judaism, he examines the seasonal festivals, solemn days, day of sorrow, minor holidays, and the Sabbath. Utilizing a comparative method, he traces each festival's evolution to pre-biblical times, suggests that these are times when Heaven and earth meet, and emphasizes that Jewish festivals are living experiences—not merely celebrations— of collective institutions. He includes

hymns, liturgical poetry, prayers, and biblical passages as well as a chapter on the New Year for trees and the four "natural" new years.

Gelernter, David. "In Rats We Trust." *The Washington Post,* November 17, 1996.

Gendler, Everett. "On the Judaism of Nature." In *The New Jews,* edited by James A. Sleeper and Alan L. Mintz, 233–43. New York: Random House, 1971.

Gendler remarks on how poetry, his travels in Mexico, and his attendance at seminary have helped him to define his environmental awareness. He demonstrates, through his examination of textual evidence from Talmudic times and a sixteenth-century code of Jewish Law, that contemporary institutional alienation from nature is not historically supported. Utilizing quotations from William Blake, Saul Tchernichovsky, D. H. Lawrence, and Mircea Eliade, Gendler is an advocate for a more inclusive religious symbology. In his concluding argument, Gendler refutes the claim that Judaism is by nature a monolithic and normative tradition and denies that certain notions are inauthentic solely because they seem distant from institutionalized Judaism.

_____. "Our Environment: Jewish Study and Action." *Compass* 13, no. 1 (1990): 11.

_____. "The Earth's Covenant." *Reconstructionist* 55, no. 2 (November-December 1989): 28–29, 31.

Gendler asks where one receives the inspiration of God, in nature or through religious history? He quotes a significant number of biblical passages in order to illustrate the role nature plays in religious faith and utilizes these passages not only to highlight the significance of nature, but also to connect them to environmentally destructive behavior. Gendler examines the term *brit* (covenant) and, although it is generally used in terms of circumcision, Gendler argues that the term first occurs in the Hebrew Bible in relation to all life on the planet. He concludes that the divine covenant is with the planet and that the path to redemption is through creation, not around it.

_____. "Woodchucks in the Garden, Beavers in the Stream and Messiah Nowhere in Sight." *The Melton Journal* no. 25 (Spring 1992): 16–17.

Gershfield, Edward M. "My Zaida, the Ecologist." *Sh'ma* 23, no. 447 (5 February 1993): 49–50.

Claiming that garbage is a function of wealth, Gershfield remembers his *zaida* who made a living collecting material for the collection center (then called a junkyard) and who would be known today as an "ecologist" instead of a junk peddler. Upholding the old principle of "thrift," Gershfield warns against the zealousness of contemporary environmentalists, their crusading spirit, and their ability to turn environmental issues into fetishes. He also cautions against the motivation of environmentalists who seek to ease their conscience and exert power over others.

Gerstenfeld, Manfred. "A Jewish Perspective on Modern Environmentalism." *Jerusalem Letter/Viewpoints,* no. 367 (October 1, 1997).

Responding to Lynn White, Jr.'s accusation that the Bible legitimizes the spoliation of nature, Gerstenfeld demonstrates how classical Jewish sources refer to many issues that

today would be considered environmental (e.g., *bal tashkhit* [forbidding wanton destruction] and *tsa'ar baalei hayim* [pain of living creatures]). He discusses the Sabbatical year, vegetarianism, midrash literature of environmental interest, *Kabbalah,* and various political aspects (e.g., Zionism and suspected connections between some Greens and the Nazis) of the environmental movement. He claims that issues of anti-Semitism, Arab terrorism, anti-Zionism, and assimilation generally take precedence over environmental issues, yet sees the possibility for Judaism's role in the environmental movement in *halakha* development that can inform various problems with environmental legislation.

_____. "Jewish Environmental Studies: A New Field." *Jewish Political Studies Review* 13 (Spring 2001): 3-62.

_____. *Judaism, Environmentalism, and the Environment: Mapping and Analysis.* Jerusalem: The Jerusalem Institute for Israel Studies and Rubin Mass, 1998.

This book examines the interaction between Judaism and nature. More specifically, how Judaism interacts with modern environmentalism. It examines how Jewish literature including the Bible, Talmud, Midrash literature and Responsa affect the Jewish relationship with nature in dealing with the use of natural resources, animals, pollution and the allocation of space.

_____. "Neo-Paganism in the Public Square and Its Relevance to Judaism." *Jerusalem Letter/Viewpoints,* no. 392 (October 15, 1998).

Making reference to Lynn White, Jr. ["The Historical Roots of Our Ecologic Crisis"], Gerstenfeld concedes that he may be correct about Christianity, but not about Judaism. Gerstenfeld critiques the deep ecology movement, and the Harvard Divinity School religion and ecology conference series as an "upgrading of paganism," neo-paganism, and, what he calls, contemporary manifestations of idolatry. He warns against the religious focus on nature by neo-pagans and the ideological focus held by extreme environmentalists. Emphasizing that nature is not sacred in and of itself, Gerstenfeld cautions us against molding classical Judaism into a contemporary secular agenda that advocates an upholding of the Noahide laws and commandments (in contrast to natural laws which he perceives as cruel) that are applicable to all of humanity.

Gerstenfeld, Manfred, and Avraham Wyler. "The Ultra-Orthodox Community and Environmental Issues." *Jerusalem Letter/Viewpoints* 415 (October 1999): 1-7.

Gilbert, Martin. *Jewish History Atlas.* London: Weindenfeld and Nicolson, 1969.

Gilbert traces the world-wide migrations of Jews from ancient Mesopotamia to modern Israel. Providing a history of the Jews through the medium of cartography, he includes maps of traders, philosophers, financiers, settlers, and sages as well as those that illustrate the persecutions, expulsions, torture, humiliation, and mass murder of those who traveled these routes. Anecdotal captions accompany each map and Gilbert includes an index categorized by certain themes (e.g., Jewish military activity, massacres, Jewish Kingdoms) countries, cities, and people. His bibliography includes works from the Biblical and Classical to the medieval and modern periods. Cartography by Arthur Banks.

Gillis, Michael. “Ecologism: A Jewish Critique.” *L’eylah Magazine*, no. 34 (September 1992): 6–8.

Gillman, Niel. “Liturgical Transformation of Creation.” Paper presented at the Judaism and The Natural World Conference part of the World Religion and Ecology Conference Series. Harvard Divinity School, Center for the Study of World Religions, February 22-24, 1998.

Gitlin, Lisa. "A Growing Passion: Jewish Women Discover Gardening." *Jewish Woman* 5, no. 2 (Summer 2002): 16-21.

Gluck, Shmuel. "Destruction of Fruit-Bearing Trees." *Journal of Halacha and Contemporary Society* 38 (Fall 1999): 86-99.

Golan, Patricia. “Blue and White and Green: No Longer a Marginal Issue.” *Israel Scene* (January-February 1990): 5–9.

Goldberg, Avraham Hillel. “Akirat Etz Pri.” *No’am* 13 (1972): 203–21.

Goldfarb, Myra Yellin. “Of Birds and Barbed Wire.” *Moment* 13, no. 2 (1988): 30–35.

Goldman, Morris. “Man’s Place in Nature.” *Tradition* 10, no. 1 (1968): 100–15.

> Goldman explores two broad categories, the religious and the secular. Commending Pierre Teilhard de Chardin, Lecomte du Nouy, and E. W. Sinnott in their attempts to synthesize the two, Goldman prefers to outline the dilemmas faced by the secularist (e.g., Western ethics and morals are upheld by Jewish and Christian thinking based on revelation) and to highlight the integrity of the religious scientist (e.g., in a genuine interest to study God‘s handiwork, they are uninterested in forcing their observations to fit theories, but rather more interested in uncovering what it is). He asks if nature is amoral, tries to develop a naturalistic ethic, discusses secular humanists and evolutionists (e.g., Bentley Glass, Gaylord Simpson, and Julian Huxley) and demonstrates the gaps, interpretive methodology, and fragmentary evidence that supports evolution.

Goldsmith, Mirele B. “Climate Change Is the Jewish Emergency You Should Be Talking About.” *The Times of Israel*, October 26, 2018.

> The threat to our communities could not be more dire, and yet it’s still possible to take effective action.

Goodman, Lenn E. “Respect for Nature in the Jewish Tradition.” Paper presented at the Judaism and The Natural World Conference part of the World Religion and Ecology Conference Series. Harvard Divinity School, Center for the Study of World Religions, February 22–24, 1998.

Gordis, Robert. “A Basis for Morals: Ethics in a Technological Age.” *Judaism* 25, no. 1 (1976): 20–43.

> Seeing moral disintegration as the fundamental crisis of the contemporary age, Gordis asserts that there can no longer be a dogmatic basis for ethics as is found in the so-called Judeo-Christian tradition. He discounts science as a rationale for ethics as it does not have the capacity to treat human equality, personal freedom, social justice, etc. However,

Gordis does discuss the place of technology and the contribution of science to topics such as ethics and natural law. Providing more details on the Jewish scriptural sources for natural law, the nature of humankind, humankind‘s relationship to society and the environment, the prophetic philosophy of history, and the shape of the future, Gordis upholds the cosmic framework of Jewish ethical consciousness and looks more closely at cruelty to animals, conservation of natural resources, and the book of Job as an ecological ethic. Gordis cites the prophets when he asserts that moral law is binding upon all nations and concludes by asking that justice and freedom be realized together.

_____. “Job and Ecology (and the Significance of Job 40:15).” *Hebrew Annual Review* 9 (1985): 189–202.

After establishing the scholarly acceptance of the authenticity of the two God Speeches in the Book of Job, Gordis comments on their literary and stylistic differences in addition to Job‘s two responses. Suggesting that the universe is not anthropocentric, but rather theocentric, Gordis finds, in Job 40:15, an ecological and theological implication that humans have no inherent right to abuse or exploit living creatures. Gordis draws on modern literary theory and psychological research in order to demonstrate that the speeches are not about nature, but about nature‘s transcendent God. He concludes that the Speeches of the Lord, prior to secular ethics, offered a foundation for the inherent rights of animals as co-habitants of earth.

_____. “Judaism and the Spoliation of Nature.” *Congress Bi-Weekly* 38, no. 5 (2 April 1971): 9–12.

While Protestant theologians have accepted, through their interpretation of Gen. 1:28, that their tradition has sanctioned environmental dominion and human destruction of the environment, Gordis argues that the Jewish tradition has never invoked this passage in relation to human treatment of the environment. With an expressed affection for the “details” of Judaism, Gordis examines *tza-ar ba-alei chayim* (the pain of living creatures) and *bal tashchit* (do not destroy) and highlights the ethical and practical sensitivity of Judaism in his discussion of the Sabbatical and Jubilee years. He concludes by emphatically disagreeing with the notion that the Hebrew Bible provides justification for the exploitation of the environment.

Gotfryd, Arych. “Global Ecology.” *B’Or Ha’ Torah* 10 (1997): 7–9.

Gottlieb, Roger S., ed. *This Sacred Earth: Religion, Nature, Environment.* New York: Routledge, 1996.

Gottlieb provides the reader with many illustrative quotations and passages in order to demonstrate traditional religious perspectives on nature and explain how contemporary theologians and religious institutions are responding to the ecological crisis. Selections are chosen from prominent nature writers, religious authorities, and scholars on the subjects of ecotheology, ecofeminist spirituality, nature and spirit, and religious practice. Suggested readings and contact organizations are also listed in the book‘s appendices.

Grams, Ileana. “The Holiness of Creation in Judaism.” *Creation Spirituality* 8, no. 3 (May-June 1992): 31–33.

Green, Arthur. "A Kabbalah for the Environmental Age." *Tikkun* 14, no. 5 (1999): 33-40.

> The author of this article examines the recent resurgence in interest in Kabbalah and suggests that, though this "new" Kabbalah is different from the traditional, its insistence upon the relationship between God and the universe as "deep structure and surface" may offer an environmentally friendly vision of Kabbalah. Working with a Kabalistic reading of the Genesis 1 creation myth, with an eye toward how it might speak to us today, the author suggests that this tale of "How the Many proceed from the One" re-inserts humanity into the overall process of cosmic movement.

_____. *See My Face, Speak My Name.* Northvale, NJ: Jason Aronson, 1992.

> The new Jewish spirituality lies somewhere between God's elusive presence in our world and our search for authentic language to describe it. Rabbi Arthur Green leads the reader on a journey of discovery to seek God, the world, and ourselves.

_____. "Vegetarianism: A Kashrut for Our Age." In *This Sacred Earth: Religion, Nature, Environment,* edited by Roger S. Gottlieb, 301–302. New York: Routledge, 1996.

> Highlighting the ideal state of Eden, Green argues that Judaism has a pro-vegetarian bias. Green references the Torah with regard to the slaughter of domestic animals, sacrifice, and offering in Jerusalem, and specifically mentions the notion of stopping the flow of blood. Writing in terms of *mitzvah* (God's will), he also provides contemporary reasons for vegetarianism and emphasizes that moral and spiritual values demonstrate one's commitment to God. Green explains that, for Jews, traditional principles of abhorring killing and forbidding cruelty to animals are to include, in the modern world, even the slaughter of animals for food. He concludes by urging Jews to return to their true roots of vegetarianism and live more aware of the presence of God in all creation.

Green, Harold P. "Human Values in a Technological Society." *Dimensions of American Judaism* 5 (Winter 1971): 19–23.

Greenberg, Irving. "Journey to Liberation: Sukkot." *Tikkun* 3, no. 5 (1988): 34–37.

Greenspoon, Leonard J., ed. "*The Mountains Shall Drip Wine*"*: Jews and the Environment*. Omaha, NE: Creighton University Press, 2009.

> This is a collection of fourteen essays, which focus on representations of the Land of Israel in art, poetry, and political narratives. It is an interdisciplinary anthology, including contributions from experts in disciplines such as archaeology, biblical studies, history, art history, comparative literature, and film and media studies.

Gross, Aaron. "Continuity and Change in Reform Views of Kashrut 1883-2002: From the Treifah Banquet to Eco-Kashrut." *CCAR Journal* (Winter 2004): 6-28.

> The author examines the similarities and differences in the Reform return to kashrut. He argues, "The classic Reform valorization of ethics, personal autonomy, and rationality … are now reshaping a positive Reform understanding of the dietary laws." He examines closely the "vegetarian-kashrut option" in relation to the historical development of dietary laws and to the contemporary Judaism and Ecology movement.

_____. *The Question of the Animal and Religion: Theoretical Stakes, Practical Implications*. New York: Columbia University Press, 2015.

Through an absorbing investigation into recent, high-profile scandals involving one of the largest kosher slaughterhouses in the world, located unexpectedly in Postville, Iowa, Mapping the ethical landscape of *kashrut*, Aaron S. Gross makes a powerful case for elevating the category of the animal in the study of religion. Major theorists have almost without exception approached religion as a phenomenon that radically marks humans off from other animals, but Gross rejects this paradigm, instead matching religion more closely with the life sciences to better theorize human nature.

Grossman, Karl. "How Green Are the Jews?" *The Jewish Monthly* (January 1991): 7–13.

Hadassah, and Shomrei Adamah. *Judaism and Ecology.* New York: Hadassah, 1993.

This book presents essays on ecology and Judaism.

Hareuveni, Nogah. *Desert and Shepherd in Our Biblical Heritage.* Kiryat Ono, Israel: Neot Kedumim, 1991.

_____. *Ecology in the Bible.* Kiryat Ono, Israel: Neot Kedumim, 1974.

_____. *Nature in Our Biblical Heritage.* Kiryat Ono, Israel: Neot Kedumim, 1980.

By including many photographs, illustrations, and passages from the Hebrew Bible and Talmud, Hareuveni hopes to demonstrate how the land of Israel is a part of the essence of the Jewish people. He examines three festival celebrations (Passover, *Shavuot*, *Sukkot*) that celebrate the vitality and resilience of the land and of Israel and through them shows how the land of Israel is woven into Jewish tradition.

_____. *The Emblem of the State of Israel: Its Roots in the Nature and Heritage of Israel.* Kiryat Ono, Israel: Neot Kedumim, 1988.

_____. *Tree and Shrub in Our Biblical Heritage.* Kiryat Ono, Israel: Neot Kedumim, 1984.

Hareuveni provides an ethnobotanical journey through the land of Israel in order to explore the relationship between nature, landscape, and the Jewish tradition. He includes a map of the Neot Kedumim Biblical Landscape Preserve in Israel as well as information on a relatively small number of trees and shrubs found in Israel, their descriptions, uses, and didactic role in Jewish tradition. The book is replete with photographs and quotations from the Hebrew Bible and Talmud.

Harris, Monford. "Ecology: A Covenantal Approach." *CCAR Journal* 23, no. 3 (1976): 101–108.

Locating the problem of ecology in the self-understanding of Western society, Harris explores the history of Hellenic and Hebraic thought on the relationship between humans and nature and concludes with a modern Jewish perspective (Martin Buber). Harris asserts that Gnosticism and its influence in modern times maintains a conceptual separation between humans and nature. He offers the Jewish paradigm of covenant that

affirms both the reality of the relationship between Israel and God and between the Israelites and nature. Finally, by drawing on the distinction between the I-It world of experience and the I-Thou world of relationship put forward by Martin Buber, Harris is able to explain ancient Jewish thought in a modern context.

Helfand, Jonathan I. "'Consider the Work of G-d': Jewish Sources for Conservation Ethics." In *Liturgical Foundations of Social Policy in the Catholic and Jewish Traditions,* edited by Daniel F. Polish and Eugene J. Fisher, 134–48. Notre Dame, IN: University of Notre Dame Press, 1983.

_____. "Ecology and the Jewish Tradition: A Postscript." *Judaism* 20, no. 3 (Summer 1971): 330–35.

Critical of the literature that deals with the Jewish tradition and the contemporary environmentalist movement as being too focused on midrashic and homiletic sources, Helfand examines the *halakhic* sources for the non-denominational "*halakhah*conscious" Jew. He explains how *halakhah* extends the principle of *bal tashhit* (do not destroy) to all things, types of destruction, and any life situation, not only that of war. Helfand continues his analogy by applying this principle to modern situations such as the use of leaded gasoline and inefficient incinerators, the dumping of waste, and the continual growth of endangered species. He also discusses *yishuv ha-arez* (settling the land) in order to help ensure the proper development and settling of the land of Israel. He concludes by claiming that these two concepts can offer formidable Jewish, legal, and moral responses to the present environmental crisis.

_____. "The Earth is the Lord's: Judaism and Environmental Ethics." In *Religion and Environmental Crisis,* edited by Eugene C. Hargrove, 38–52. Athens, GA: University of Georgia Press, 1986.

Huttermann, Aloys. *The Ecological Message of the Torah: Knowledge, Concepts, and Laws Which Made Survival in a Land of Milk and Honey Possible*. St. Petersburg, FL: University of South Florida, 1999.

This book presents an ecological interpretation of the Torah, arguing that the Hebrew Bible has a well-founded concept of how nature should be treated so that it can be passed onto future generations. The author focuses on the ecological commandments of the Torah, which avoid overuse of the land and maintain a high diversity of species.

Hillel, Daniel. *The Natural History of the Bible: An Environmental Exploration of the Hebrew Scriptures*. New York: Columbia University Press, 2005.

The early Israelites experienced all the contrasting ecological domains of the ancient Near East. As they grew from a nomadic clan to become a nation-state in Canaan, they interacted with indigenous societies of the region, absorbed selective elements of their cultures, and integrated them into a radically new culture of their own. Daniel Hillel reveals the interplay between the culture of the Israelites and the environments within which it evolved. More than just affecting their material existence, the region's ecology influenced their views of creation and the creator, their conception of humanity's role on Earth, their own distinctive identity and destiny, and their ethics.

Hirsch, Richard G. *The Way of the Upright: A Jewish View of Economic Justice.* New York:

Union of American Hebrew Congregations, 1973.

Hirsch, Samson Raphael. “Do Not Destroy!” In *Judaism and Human Rights,* edited by Milton R. Konvitz, 259–64. New York: W. W. Norton and Company, 1972.

Hoenig, Sidney B. “The Sport of Hunting: A Humane Game?” *Tradition* 11, no. 3 (1970): 13–21.

Hornstein. “The Farm Crisis: Jewish Community Response.” *Shmate: A Journal of Progressive Jewish Thought* 16 (Fall 1986): 22–25.

Ish-Shalom, Benjamin. “The Concept of Nature in the Thought of Rav Kook.” Paper presented at the Judaism and The Natural World Conference part of the World Religion and Ecology Conference Series. Harvard Divinity School, Center for the Study of World Religions, February 22–24, 1998.

Isaacs, Ronald. *Animals in Jewish Thought and Tradition*. Lanham, MD: Rowman & Littlefield, 2000.

> The animal kingdom pervades biblical, talmudic, and midrashic writings. Scores of animal species, including domestic and wild mammals, fish, insects, and reptiles appear throughout these texts. This book collects and synthesizes the many facets of the role of animals and animal life in Judaism.

_____. *The Jewish Sourcebook on the Environment and Ecology.* Northvale, NJ: Jason Aronson, 1998.

> Featuring material drawn from both classical and contemporary sources, The Jewish Sourcebook on the Environment and Ecology is a collection of wisdom contained in Jewish tradition concerning nature and its preservation. Judaism's teachings on ecology and the environment have always assumed that humans are the guardians rather than the masters of creation. As caretakers of nature, it is our responsibility to preserve and guard it from damage and destruction. This sourcebook suggests that Judaism affirms without reservation that the world is God's creation and that whoever helps to preserve it is doing God's work.

Jackson, Adam. “Returning to Eden: Judaism and Ecology.” *L’eylah Magazine*, no. 34 (September 1992): 5–6.

Jacobs, Louis. *Jewish Personal and Social Ethics.* West Orange, NJ: Behrman House, 1990.

Jegen, Mary Evelyn, and Brunno Manno, eds. *The Earth is the Lord’s: Essays on Stewardship.* New York: Paulist Press, 1978.

> Includes essays exploring Christian teachings on the use of the goods of the earth, relates tradition to current issues of world hunger and environment, and affirms decisions regarding resource use by arguing that these decisions must be based on the rights and needs of all people. Part one explores biblical, theological, and philosophical teachings that challenge common views on property rights, competition, and equality (R. J. Sider, W. M. Swartley, W. J. Byron, H. Richards, D. Donnelly, C. K. Wilber). Part two examines issues of agriculture, food, energy, environment, global poverty, and economics from a

stewardship perspective (D. R. Geiger, P. Land, M. M. Pignone, B. Jones, E. G. Walther, G. S. Siudy, Jr.). Part three contains reflections on integrating stewardship values into personal, family, and community life (P. M. Mische, J. Haines, G. E. Knab). Jegen also includes suggestions for discussion, reading, and action.

Jewish National Fund On Campus. *To Everything There is a Time and a Season.* New York: Jewish National Fund.

Jobling, David. "'And Have Dominion . . .' The Interpretation of Genesis 1, 28 in Philo Judaeus." *Journal for the Study of Judaism* 8, no. 1 (1977): 50–82.

_____. "'And Have Dominion . . .' The Interpretation of Old Testament Texts Concerning Man's Rule Over the Creation (Gen. 1:26, 28; 9:1–2; Ps. 8:7–9) from 200 BC to the Time of the Council of Nicea," Th.D. Dissertation, Union Theological Seminary (New York), 1972.

Joerstad, Mari. *The Hebrew Bible and Environmental Ethics: Humans, NonHumans, and the Living Landscape*. Cambridge, UK: Cambridge University Press, 2019.

The environmental crisis has prompted religious leaders and laypeople to look to their traditions for resources to respond to environmental degradation. In this book, Mari Joerstad contributes to this effort by examining an ignored feature of the Hebrew Bible: its attribution of activity and affect to trees, fields, soil, and mountains. The Bible presents a social cosmos in which humans are one kind of person among many. Using a combination of the tools of biblical studies and anthropological writings on animism, Joerstad traces the activity of nonanimal nature through the canon. She shows how biblical writers go beyond sustainable development, asking us to be good neighbors to mountains and trees, to be generous to our fields and vineyards. They envision human communities that are sources of joy to plants and animals. The biblical writers' attention to inhabited spaces is particularly salient for contemporary environmental ethics in their insistence that our cities, suburbs, and villages contribute to flourishing landscapes.

Jonas, Hans, and Arthur Green. "The Promise of Jewish Theistic Naturalism for Jewish Environmental Ethics." *Worldviews: Global Religions, Culture, and Ecology*, November 26, 2021.

This paper seeks to explain the greater appeal of Jewish naturalistic theologies given our greater appreciation today of the ecological vulnerability of our world. By examining the theological writings of two prominent twentieth-century Jewish thinkers—Hans Jonas and Arthur Green. The paper demonstrates that their espousal of naturalistic yet theistic worldview in their interpretations and reconstructions of Jewish tradition shares significant affinities and promotes an ethical attitude toward the environment. First, I show that Jonas and Green reject reductive forms of naturalism and embrace a nonreductive or "expansive" style of naturalism. Then, I argue that their theologies intend to stimulate a sense of responsibility toward all creation by envisioning humans as partners of a non-omnipotent God. I conclude by noting the metaphysical, epistemological, and moral promises of theistic naturalism to Jewish environmental ethics.

Kadden, Barbara Binder and Bruce Kadden. *Teaching Mitzvot: Concepts, Values, and Activities*. Springfield, NJ: Behrman House Publishing, 2003.

This book offers a summary of the sources and meaning of Tza'ar Ba'alay Chayim. It includes activities for every age group including visiting a zoo and evaluating the care of the animals. Additional resources for more in-depth study are outlined for both teachers and students. This book features: Activities, Teacher Resources, and Student Resources.

Kalechofsky, Roberta. *Judaism and Animal Rights: Classical and Contemporary Responses.* Marblehead, MA: Micah Publications, 1992.

_____. "Judaism and Vegetarianism: In the Camp of Kibroth-Hattaavah." *Reconstructionist* 52, no. 5 (1987): 14–17.

_____, ed. *Rabbis and Vegetarianism: An Evolving Tradition.* Marblehead, MA: Micah Publications, 1995.

Kaplan, Edward K. "Reverence and Responsibility: Abraham Joshua Heschel on Nature and the Self." Paper presented at the Judaism and The Natural World Conference part of the World Religion and Ecology Conference Series. Harvard Divinity School, Center for the Study of World Religions, February 22–24, 1998.

Katz, Eric. "Are We the World's Keepers? Toward An Ecological Ethic for Our Home Planet." *The Melton Journal* no. 24 (Spring 1991): 3.

_____. "Environmental Ethics: A Select Annotated Bibliography, 1983–1987." *Research in Philosophy and Technology* 9 (1989): 251–85.

Responding to a growing sentiment in philosophy that it must be "applied," Katz illustrates his notion of practicality by choosing a variety of books, anthologies, and articles in the field of environmental ethics including the most important selections from the *Journal of Environmental Ethics* itself. Concentrating on the philosophical literature of environmental ethics, the bibliography does not include literature on animal rights. He does include a list of controversial dualities that are central to many environmental debates. He attempts to be objective in his annotations and indicates where his subjective opinion does appear.

_____. "Judaism and the Ecological Crisis." In *Worldviews and Ecology: Religion, Philosophy, and the Environment,* edited by Mary Evelyn Tucker and John A. Grim, 55–70. Maryknoll, NY: Orbis, 1994.

Viewing nature as neither an abstraction nor an ideal, Katz recalls the book of Job and its message that the world is beyond the control and human understanding. He distinguishes between ownership and stewardship (Gen. 1:28) in order to emphasize Judaism's theocentric worldview and finds a Jewish environmentalism embedded in the observances of the Sabbath and other rituals and commandments. Katz analyzes the works of Norman Lamm, Robert Gordis, and Eric G. Freudenstein and discusses concerns relating to animal well-being such as the concept of *bal tashchit* (do not destroy) found in Deut. 20:19–20 and rabbinic extensions of the law. In his concluding argument, Katz states that nature has a value independent of human interests in the Jewish tradition and adds that nature demonstrates the creative power of God.

_____. “Nature‘s Healing Power, the Holocaust, and the Environmental Crisis.” *Judaism* 46, no. 1 (1997): 79–89.

Katz writes as a secular environmental philosopher hoping to enter into discussion with others who have taken a Jewish law and tradition perspective. As a result of recent work (1995) on the Holocaust in Poland and the Czech Republic, Katz analyzes genocide and ecocide in terms of domination. After observing the landscape of a Holocaust cemetery that prevented him from bearing witness to the whole evil that had taken place there and after having reflected on the Reich‘s dream of an agricultural, tree-planting Utopia, Katz sees Judaism as having placed a moral philosophy and ethical order on an amoral natural reality. Connecting anthropocentrism to the practice of domination, Katz finds anthropocentric ideologies upholding the modern environmental movement, theories of ecological restoration, and the Jewish conception of the proper relationship to nature. Katz concludes by arguing that human beings must preserve the free and autonomous development of individuals, communities, and natural systems.

Kay, Jeanne. “Comments on ‘The Unnatural Jew.’” *Environmental Ethics* 7, no. 2 (Summer 1985): 189–91.

_____. “Concepts of Nature in the Hebrew Bible.” *Environmental Ethics* 10, no. 4 (Winter 1988): 309–27.

Kay attempts to get past the deadlocked “Lynn White debate” by engaging a literary reading of the Bible in terms of its own Iron Age, Near Eastern perspective, but agrees with those who see no biblical basis for environmental destruction. Examining the Bible‘s anthropomorphic depictions of plants and animals and their relationship to humans, she argues that the central biblical teaching about nature is its assistance in (and suffering from) God‘s punishment of humans. Kay argues that even though Israel rejected the worship of nature itself, its own religion is life- and nature-oriented in many ways.

_____. “Human Dominion over Nature in the Hebrew Bible.” *Annals of the Association of American Geographers* 79, no. 2 (1989): 214–32.

Keimach, Burt. “The Bible as a Key to Modern Ecology in Israel.” *L’eylah Magazine*, no. 34 (1992): 8–11.

Kellner, Menachem. “Jewish Ethics.” In *A Companion to Ethics,* edited by Peter Singer, 82–90. Cambridge, MA: Blackwell Reference, 1993.

Understanding *Halakhah* as including not only religious and ritual law, but also civil, criminal, and moral law, Kellner asks if there can be a Jewish ethics outside of *Halakhah*. He divides the literature into four categories (biblical, rabbinic, medieval, and modern) and points to what he considers the most important ethical doctrine in the Hebrew Bible, *imitatio Dei,* emphasizing it as a practical and moral doctrine rather than a metaphysical doctrine. Referencing the works of Rabbi Akiba and Ben Azzai, Kellner also examines the Lev. 19:18 phrase, “Love thy neighbor as thyself.” He closes by upholding the wisdom of the disagreements within Jewish theology after having discussed pietist ethical literature, Kabbalistic literature, and the view of those who believe Jewish ethics is essentially autonomous in the Kantian sense. Religion and ethics are also discussed.

Kirsch, William. *The Jew and the Land.* Madison, WI: American Association for Agricultural

Legislation, University of Wisconsin, 1920.

Kirschen, Yaakov. *Trees, The Green Testament.* New York: Vital Media Enterprises, 1993.

Klagsbrun, Francine, ed. *Voices of Wisdom: Jewish Ideals and Ethics for Everyday Living.* New York: Pantheon/Random House, 1980.

Klein, Isaac. *A Guide to Jewish Religious Practice.* New York: The Jewish Theological Seminary of America, 1979.

_____. "Science and Some Ethical Issues." In *Responsa and Halakhic Studies,* 159–75. New York: Ktav, 1975.

Korngold, Jamie S. *God in the Wilderness: Rediscovering the Spirituality of the Great Outdoors with the Adventure Rabbi*. New York: Three Leaves Press, 2007.

> In her work as the Adventure Rabbi, leading groups toward spiritual fulfillment in the outdoors, the author has found a new way to interpret the traditions and lessons that God taught her Jewish ancestors in the wild. In *God in the Wilderness* Korngold uses rabbinic wisdom and wit to guide readers through the Bible, showing people of all faiths that, despite the hectic pace of life today, it is vital for us to reclaim these lessons, awaken our inner spirituality, and find meaning, tranquility, and purpose in our lives.

Kushner, Lawrence. "The SELF of the Universe." *The Melton Journal* no. 25 (Spring 1992): 8–11.

Labendz, Jacob Ari, and Shmuly Yanklowitz, eds. *Jewish Veganism and Vegetarianism: Studies and New Directions*. Albany, NY: State University of New York Press, 2019.

> In recent decades, as more Jews have adopted plant-based lifestyles, Jewish vegan and vegetarian movements have become increasingly prominent. This book explores the intellectual, religious, and historical roots of veganism and vegetarianism among Jews and presents compelling new directions in Jewish thought, ethics, and foodways. The contributors, including scholars, rabbis, and activists, explore how Judaism has inspired Jews to eschew animal products and how such choices, even when not directly inspired by Judaism, have enriched and helped define Jewishness. Individually, and as a collection, the chapters in this book provide an opportunity to meditate on what may make veganism and vegetarianism particularly Jewish, as well as the potential distinctiveness of Jewish veganism and vegetarianism. The authors also examine the connections between Jewish veganism and vegetarianism and other movements, while calling attention to divisions among Jewish vegans and vegetarians, to the specific challenges of fusing Jewishness and a plant-based lifestyle, and to the resistance Jewish vegans and vegetarians can face from parts of the Jewish community. The book's various perspectives represent the cultural, theological, and ideological diversity among Jews invested in such conversations and introduce prominent debates within their movements.

Lamm, Norman. "Al Ha-Aretz Hatovah." *Hadoar* (June 5, 1970): 486–87.

_____. "Man's Position in the Universe: A Comparative Study of the Views of Saadia Gaon and Maimonedes." *The Jewish Quarterly* 55, no. 3 (1965): 208–34.

_____. “Nature.” In *The Good Society: Jewish Ethics in Action,* edited by Norman Lamm, 213–22. New York: Viking Press, 1974.

Larks, Shekhiynah. “This Black Jewish Teen Is Leading the Fight for Climate Justice.” *Jewish&* (blog), July 17, 2020. https://www.myjewishlearning.com/2020/07/17/this-black-jewish-teen-is-leading-the-fight-for-climate-justice/.

Diller Tikkun Olam Award recipient says environmental justice and racial justice are connected.

Leibowitz, Nehama. *Studies in Bereshit (Genesis) in the Context of Ancient and Modern Jewish Bible Commentary,* Fourth Edition., 74–78. Jerusalem: World Zionist Organization, 1981.

Lerner, Carol. *A Biblical Garden.* New York: Morrow, 1982.

This book includes descriptions and pictures of twenty plants mentioned in the Old Testament, including fig, lentil, olive, papyrus, and pomegranate.

Lerner, Michael. “Critical Support for Earth Day: An Editorial.” *Tikkun* 5, no. 2 (1990): 48–50.

_____, ed. “Special Issue: Environmentalism without Spirituality.” *Tikkun* 25, no. 3 (May-June 2010).

_____. "Prophetic Visions: The New Millennium." A Special Issue of *Tikkun* 15, no. 1 (2000): 21-85.

In this special issue of *Tikkun*, activists, novelists, academics, spiritual leaders, pop stars and others were asked to reflect on how we might live better into the new millennium. The “Prophetic Vision of the New Millennium” included reflection on aspects of life, such as: spirit, society, environment, culture, identity, and rights. Contributors include Elizabeth Lesser, Tony Campolo, Matthew Fox, Jim Wallis, David Korten, Thandeka, Fritof Capra, Barbara Streisand, Carl Pope, Riane Eisler, Susan Faludi, and Gerald Shapiro.

LeVasseur, Todd. *Religious Agrarianism and the Return of Place: From Values to Practice in Sustainable Agriculture*. Albany, NY: State University of New York Press, 2017.

Writing at the interface of religion and nature theory, US religious history, and environmental ethics, Todd LeVasseur presents the case for the emergence of a nascent religious agrarianism within certain subsets of Judaism and Christianity in the United States. Adherents of this movement, who share an environmental concern about the modern industrial food economy and a religiously grounded commitment to the values of locality, health, and justice, are creating new models for sustainable agrarian lifeways and practices. LeVasseur explores this greening of US religion through an extensive engagement with the scholarly literature on lived religion, network theory, and grounded theory, as well as through ethnographic case studies of two intentional communities at the vanguard of this movement: Koinonia Farm, an ecumenical Christian lay monastic community, and Hazon, a progressive Jewish environmental group.

Levenson, Jon D. *Creation and the Persistence of Evil: The Jewish Drama of Divine Omnipotence.* Princeton, NJ: Princeton University Press, 1994.

> This book brings to a wide audience one of the most innovative and meaningful models of God for this post-Auschwitz era. In a thought-provoking return to the original Hebrew conception of God, which questions accepted conceptions of divine omnipotence, Jon Levenson defines God's authorship of the world as a consequence of his victory in his struggle with evil. He traces a flexible conception of God to the earliest Hebrew sources, arguing, for example, that Genesis 1 does not describe the banishment of evil but the attempt to contain the menace of evil in the world, a struggle that continues today.

Levi, Leo. "Torah and the Protection of the Environment." In *Torah and Science: Their Interplay in the World Scheme,* 60–72. New York: Feldheim, 1987.

Levi, Yehudah. "The Problem of Ecology Living at the Expense of Future Generations." *B'Or Ha' Torah* 10 (1997): 31–38.

Levine, Aaron. *Free Enterprise and Jewish Law: Aspects of Jewish Business Ethics.* New York: Ktav: Yeshiva University Press, 1980.

Levy, Zeev and Nadav Levy. *Ethics, Emotions and Animals: On the Moral Status of Animals*. In Hebrew. Tel Aviv and Haifa: Sifriat Poalim Publishing House and University of Haifa, 2002.

Liebling, Rabbi Mordechai. "Living in the Four Worlds: Spiritual Practices in the Midst of Climate Disruption." In *Rooted and Rising: Voices of Courage in a Time of Climate Crisis*, edited by Leah D. Schade and Margaret Bullitt-Jonas, 5–10. Lanham, MD: Rowman and Littlefield, 2019.

> *Rooted and Rising* is an edited volume intended for readers who are concerned about the climate crisis and who thirst for the wisdom and spiritual resources of fellow pilgrims grappling with despair. This Introduction, written by Rabbi Mordechai Liebling, highlights practices that spiritual communities are using to confront the climate crisis.

Mann, Barbara E. *Space and Place in Jewish Studies*. New Brunswick, NJ: Rutgers University Press, 2012.

> This book presents a systematic treatment of issues related to space and place in the context of Jewish studies. One chapter focuses specifically on Diaspora Jewish environmentalism ("Environment"), addressing topics like eco-Kashrut, Sabbath activities, and the greening of synagogues, which intersect with issues of social justice.

Marchant, Dovid. *Understanding Shmittoh: The Sources and Background of the Halochos of Shmittoh; and, Halochos of Shmittoh: Based on Selections from [Shemitah ke-hilkhatah] by Rabbi Moishe Sternbuch [Shelitah].* Spring Valley, NY: Phillip Feldheim, 1986.

Marinov, Uri, and Eitan Harel, eds. *The Environment in Israel.* Second Edition. Jerusalem: National Council for Research and Development [and] Israel Academy of Sciences and Humanities, Israel National Committee on Biosphere and Environment, 1972.

McKenzie, John L. “God and Nature in the Old Testament.” *Catholic Biblical Quarterly* 14, no. 1–2 (1952): 18–39, 124–45.

> Providing thorough footnotes and biblical citations, McKenzie begins this article by arguing that the term “nature” signifies the material universe and is also an expression of the will of God. He addresses various conceptions of nature held in ancient Near Eastern religions, Hebrew thought, and modern philosophy and science, and examines *Yahweh* as creator, Lord of the storm, and the dispenser of fertility. McKenzie includes a semantic analysis of the two creation accounts and a comparative analysis of Old Testament creation and chaos theory and Babylonian mythology. Other topics include: the order and wisdom of nature, storm theophany, the theophany of Elijah, the “sacramental” character of nature, the extraordinary phenomena of nature, miracles in the Bible, thaumaturgy, modern attitudes toward the marvelous, divine activity in nature, and the eschatological consummation of nature.

Mitcham, Carl, and Jim Grote. “Current Bibliography in the Philosophy of Technology: 1973–1974.” *Research in Philosophy and Technology* 1 (1978): 313–90.

> Noting that every bibliography reflects the characteristic theory of its material, Mitcham and Grote reference the fields of history of technology, philosophy of science, industrial sociology, science policy, bioethics, cybernetics, artificial intelligence, and art in order to provide a comprehensive understanding of the cognitive structure of technology. The book includes references to: philosophical works; ethical, political, and religious critiques (with Soviet and East European materials); metaphysical and epistemological studies; and various textbooks. It makes note of all the philosophical analyses of technology in major Western languages (mostly in English) but does not include reviews of those books.

_____. “Current Bibliography in the Philosophy of Technology: 1975–1976.” *Research in Philosophy and Technology* 4 (1981): 1–207.

> The divisions of “Primary” and “Secondary Sources” in their previous bibliography (1973–1974) have been updated to “Primary” and “Supplementary Sources,” the latter of which collects literature of critical, but not explicit, relevance to the philosophy of technology. This book contains an analytic table of contents of primary sources and divides the supplemental literature into twenty-seven categories including: philosophy of nature, religion and technology, alternative technology, environmental issues, technology transfer, third world development, and social aspects of technological change.

Mitcham, Carl, and Robert Mackey. *Bibliography of the Philosophy of Technology.* Chicago, IL: University of Chicago Press, 1973.

Munro, David A., and Martin W. Holdgate, eds. *Caring for the Earth.* Gland, Switzerland: World Wide Fund for Nature, World Conservation Union, and United Nations Environment Program, 1991.

Muraskin, Bennet. "Judaism and the Environment." *Jewish Currents* 59 (2005): 42.

Murray, Robert. “The Bible on God‘s World and Our Place in It.” *Christian Jewish Relations* 22, no. 2 (1989): 50–59.

Murray offers a fresh reading of the Bible in order to add to the already developed "ecological theology" derived from biblical exegesis and systematic theology. He addresses the dominion argument in Genesis, the views of Reformed theology, Catholicism's relationship with "natural theology," and related notions in evangelical theology. Murray emphasizes the wide semantic field of notions in Hebrew (e.g., cosmic and social order as well as peace) and discovers that the message of salvation, not history, is primary in the Biblical text. He advocates a reintegration of the wider order of things by emphasizing how humans have basic human "needs" (as opposed to "rights") that bind us together in a network of duties.

Neril, Rabbi Yonatan, and Leo Dee. *Eco Bible: An Ecological Commentary on Genesis and Exodus*. Jerusalem: The Interfaith Center for Sustainable Development, 2020.

This "earth Bible" is a great read for those interested in Jewish and Christian social issues. It also represents an important contribution to eco theology, and to the spiritual ecology movement. Volume 1 explores Genesis and Exodus; Volume 2 explores Leviticus, Numbers, and Deuteronomy. Together they cover 450 verses in the Five Books of Moses / Pentateuch / Old Testament. By linking faith and science, the book connects religion with contemporary scientific thought regarding human health, biodiversity, and clean air, land, and water. This green Bible commentary affirms a spiritually grounded vision for long-term sustainability and immediate environmental mindfulness and action, including many suggested action items. *Eco Bible* uniquely explores the Bible's deep inspiration for fulfilling the blessing of all life, changing course to preserve God's creation, and sustaining human life in harmony with nature and all God's creatures.

———. *Eco Bible: Volume 2: An Ecological Commentary on Leviticus, Numbers, and Deuteronomy*. Jerusalem: The Interfaith Center for Sustainable Development, 2021.

Eco Bible Volume 2 explores the books of Leviticus, Numbers, and Deuteronomy. *Eco Bible* Volumes 1 and 2 together cover 400 verses in the Five Books of Moses / Pentateuch / Old Testament. By linking faith and science, *Eco Bible* connects religion with contemporary scientific thought regarding human health, biodiversity, the environment, and clean air, land, and water. It also contains hundreds of practical action items. Applying Biblical wisdom to stewardship, conservation, and creation care is essential for a future where we live in balance and thrive on a planet that remains viable for all life. At a time of both ecological and spiritual crisis, an ecological reading of the Bible can have a profound impact on human behavior, since billions of people worldwide consider it a holy book. *Eco Bible* uniquely explores the Bible's deep inspiration for fulfilling the blessing of all life, changing course to preserve God's creation, and sustaining human life in harmony with nature and all God's creatures.

Neril, Rabbi Yonatan and Evonne Marzouk, *Uplifting People and Planet: Eighteen Essential Jewish Lessons on the Environment*. Canfei Nesharim, 2013.

This book is a comprehensive study of how Jewish traditional sources teach us to protect our natural resources and preserve the environment. From food to trees, energy to water, wealth to biodiversity, the book studies eighteen topics where Jewish tradition has a relevant lesson for today's environmental challenges. All materials were comprehensively studied and reviewed by scientists and rabbis before printing. Source sheets, podcasts and videos are also available separately for each topic.

Neumann, Boaz. *Land and Desire in Early Zionism*. Hanover, NH: University Press of New England, 2011.

> A fascinating and original analysis of Zionist pioneering ethos that explores the "secular incarnations of many religious concepts" (p. 5) and explains how the Zionist notion of conquering the land through physical labor received the additional connotation of "guarding and defending the land" in the 1930s. The book argues that "pioneer language–its images, metaphor, and the myths it created through speech–itself played a decisive role in the pioneer desire for the Land of Israel. Just as the halutzim created the Land of Israel by working soil and paving roads, they also created the Land's images, metaphors and myth" (pp. 24–25).

Newman, Louis E. "Covenant and Contract: A Framework for the Analysis of Jewish Ethics." *The Journal of Law and Religion* 9, no. 1 (1991): 89–112.

> Establishing that covenant should be understood as a relationship—particularly with God (e.g., between parties of unequal power)—and not mistakenly likened to inter-human relationships, Newman proceeds to further distinguish between covenant and contract, a term that she understands as secular—although the term has been influenced by Christian understandings of covenant that suggest free participation. She asserts that whereas a contract is conditional, a covenant is not because it may only be violated, never broken. Drawing on the fluidity of the relationship with God found in Deut. 10:12–13, Newman discusses the implications of a Jewish covenantal theology for Jewish ethics. Conceding that there needs to be some conceptual clarification on the meaning of covenant within the Jewish tradition itself, Newman asserts that a system of ethics emerges precisely from one's views on this covenantal relationship.

_____. "Law, Virtue and Supererogation in the Halakha: The Problem of 'Lifnim Mishurat Hadin' Reconsidered." *Journal of Jewish Studies* 40, no. 1 (Spring 1989): 61–88.

_____. "Woodchoppers and Respirators: The Problem of Interpretation in Contemporary Ethics." *Modern Judaism* 10, no. 1 (February 1990): 17–42.

> Challenging contemporary models of textual interpretation for Jewish ethics, Newman presents her alternative by drawing on literary and legal theorists. Utilizing euthanasia as an example, she suggests semantic, methodological, and conceptual adjustments that would prevent reading contemporary ethics into the past with simple associations between what past authorities would have said if they had been faced with modern day problems. Ultimately Newman seeks a dialectical relationship between moral principles with a precedent in Jewish literature and contemporary contexts, similar to the discipline of *halakha* (jurisprudence).

Newsom, Carol A. "The Moral Sense of Nature: Ethics in the Light of God's Speech to Job." *The Princeton Seminary Bulletin* 15, no. 1 (1994): 9–27.

> According to Newsom, Job's contemplation of the divine activity portrayed in God's speech from the whirlwind transforms his moral world and his moral imagination. Those speeches present an alternative to the patriarchal, hierarchical, paternalistic moral order of Job's culture; they present a *Kohak* (moral sense of nature), a vision of a

non-hierarchical order of rightness in which all things, including humans, have their place, purpose, and limit.

Novak, David. “Technology and its Ultimate Threat: A Jewish Meditation.” *Research in Philosophy and Technology* 10 (1990): 43–70.

Orenstein, Daniel E., Alon Tal, and Char Miller, eds. *Between Ruin to Restoration: Israel’s Environmental History*. Pittsburgh, PA: University of Pittsburgh Press, 2013.

Between Ruin and Restoration assembles leading experts in policy, history, and activism to address Israel’s continuing environmental transformation from the biblical era to the present and beyond, with a particular focus on the past one hundred and fifty years. The chapters also reflect passionate public debates over meeting the needs of Israel’s population and preserving its natural resources. The chapters detail the occupations of the Ottoman Empire and British colonialists in eighteenth and nineteenth century Palestine, as well as Fellaheen and pastoralist Bedouin tribes, and how they shaped much of the terrain that greeted early Zionist settlers. Following the rise of the Zionist movement, the rapid influx of immigrants and ensuing population growth put new demands on water supplies, pollution controls, sanitation, animal populations, rangelands and biodiversity, forestry, marine policy, and desertification. Additional chapters view environmental politics nationally and internationally, the environmental impact of Israel’s military, and considerations for present and future sustainability.

Orr, Josef, and Yossi Spanier. “Traditional Jewish Attitudes Toward Plant and Animal Conservation.” *Israel Land and Nature* 14, no. 3 (1989): 132–36.

Pelcovitz, Ralph. “Ecology and Jewish Theology.” *Jewish Life* 37, no. 6 (1970): 23–32.

Polak, Joseph. “Torah and the Megabombs.” *Judaism* 32, no. 3 (1983): 302–308.

Pollard, Nigel. “The Israelites and their Environment.” *The Ecologist* 14, no. 3 (1984): 125–33.

Pollard outlines five different readings of the Book of Genesis that range from Genesis being the root of environmental destruction to it being completely irrelevant for environmental instruction. Supported by recent scholarship in theology, politics, culture, and other technological innovations at the time of the compilation of Genesis, the article draws attention to the terminology of “subdue” and “dominion” and its relevance to the greater Israelite task of spreading monotheism. He concludes by stating that Judaism had to de-sanctify nature while, in light of revelation, it was also required to remain ethically related to it.

Pressman, Daniel. “The Earth is the Lord’s.” Rosh Hashanah Sermon. Beth David, Saratoga, CA, October 1 1989.

Prosnit, James. “Guardians of God‘s World.” *The Amicus Journal* 12, no. 1 (Winter 1990): 54–56.

This article provides a basic description of the Jewish ethic toward nature, including those ideals incumbent on all people, not only Jews, as prescribed in the Noahide covenant. Prosnit discusses the jubilee, or sabbatical year for Jews, by demonstrating how

land is God‘s property to be utilized by all people, and, although this practice was never implemented, it has defined the theology of ownership and the earth. Drawing a contemporary parallel with developing nations who are asked to forfeit their first taste of economic security for some distant ecological benefit, he raises the issue of redistributing God‘s resources to the poor and needy, and urges hope, *tikkun olam* (repairing the world), and *bal taschit* (not wasting).

Rabinovitch, Nachum L. “Halakhah and Technology.” *Proceedings of the Associations of Orthodox Jewish Scientists* 2 (1969): 129–49.

Rabinowitz, Louis I. *Torah and Flora.* New York: Sanhedrin Press, 1977.

Louis Rabinowitz has combined rabbinic scholarship, natural history, and original insight to produce this delightful book on the plants, flowers, trees, and fruits of the Torah. His anecdotes and reminiscences of personal discoveries add present day relevance to the Biblical account.

Radkowsky, Alvin. “Judaism and the Technological Dilemma.” *Proceedings of the Associations of Orthodox Jewish Scientists* 1 (1969): 68–78.

_____. “The Relationship Between Science and Judaism.” *Proceedings of the Associations of Orthodox Jewish Scientists* 2 (1969): 151–73.

Rakover, Nahum. “Ecology and the Halakhah” (In Hebrew). *Dine Israel* 4 (1973): 6–25.

Ravitzky, Aviezer. *The Shemittah Year: A Collection of Sources and Articles.* Translated by Mordell Klein. Jerusalem: World Zionist Organization, 1979.

Religious Action Center of Reform Judaism. “Shabbat Hagadol.” Washington, D.C.: Religious Action Center of Reform Judaism.

_____. “Tu B'Shevat Haggada.” Washington, D.C.: Religious Action Center of Reform Judaism.

Robinson, H. Wheeler. “God and Nature.” In *Inspiration and Revelation in the Old Testament,* 1–48. Oxford: Clarendon Press, 1946.

This section of the book includes three chapters, the first is on the Hebrew conception of nature. After briefly summarizing the Babylonian and Canaanite mythologies that underlie much of Israelite religion, Robinson examines the Song of Songs, the Wisdom literature, the Book of Job, and the Psalms, and engages in some comparative work with Islam, Vedanta, and Rudolf Otto‘s notion of the numinous. In the chapter entitled, “Creation, Conservation, and Transformation,” Robinson addresses the two creation stories, creation *ex nihilo*, and anthropomorphism, the dependence of Nature on God, and prophecy. Chapter three examines nature-miracles (e.g., signs, portents, and wonders) of the Old Testament as well as the prophetic interpretation of Nature and history (e.g., Crossing the Red Sea). Robinson‘s concluding argument reveals that: Nature is alive, in quasi-conscious sympathy with man; that life is sustained by God; and that nature reveals God in several ways: 1) as the unique utterance of a unique being, 2) as the arena of history, and 3) as being wholly dependent on God.

Rockefeller, Steven C., and John C. Elder, eds. *Spirit and Nature: Why the Environment is a Religious Issue: An Interfaith Dialogue.* Boston, MA: Beacon Press, 1992.

> This volume includes essays presented by various scholars at an international/interfaith conference held at Middlebury College (Vermont). The introduction briefly recounts the history of environmental concern in the United States, especially in relation to religion and the emergence of an international environmental ethic. Chapters reflect a variety of faith traditions including: Jewish (Ismar Schorsch), Christian (Sallie McFague), liberal democratic (J. Ronald Engel), Islam (Seyyed Hossein Nasr), and Tibetan Buddhism (Dalai Lama). Other chapters include overviews of the World Conservation Strategy (Robert Prescott-Allen), the historical and contemporary contours of the relationship between religion and ecology (Stephen Rockefeller), and a dialogue among the participants. The epilogue comments on images from the conference‘s art exhibition (John C. Elder) while an appendix provides the text of the United Nations World Charter for Nature.

Rogerson, J. W. “The Old Testament View of Nature.” In *Instruction and Interpretation: Studies in Hebrew Language, Palestinian Archaeology, and Biblical Exegesis,* edited by H. A. Brongers et al., 67–84. Leiden: E. J. Brill, 1977.

> In response to the popular scholarly warning not to retroject modern conceptions of nature onto the writers of the Old Testament, Rogerson offers a counter warning to not mistakenly assume the conception is so different. Maintaining that the difference between Old Testament and modern experiences of nature has been exaggerated by scholars, Rogerson suggests that perhaps the difference lay only in its expression. He illustrates a framework of five specific questions relating to various definitions of terms (e.g., of nature, miracles, modern); explains the Hebrew understanding of these terms; examines various cultural reactions (e.g., Israelite) to these terms; explores various anthropological methodologies; and suggests a better method of inquiry into the study of Old Testament texts. His concluding argument proposes that Old Testament claims to the sovereignty of God over nature were based more on faith than on a specific thought process or viewpoint.

Romain, Jonathan A. *Faith and Practice: A Guide to Reform Judaism Today.* London: The Reform Synagogues of Great Britain, 1991.

Rose, Aubrey, ed. *Judaism and Ecology.* New York: Cassell Publishers, 1992.

> In this book, Aubrey Rose guides the reader with humor, wisdom, and enthusiasm through age-old ecological teachings of the Jewish faith; its ceremonies, law and resources for developing a right attitude to creation; the contribution of modern Israel to the world’s environment; and practical action by Jews world-wide.

Rosenstein, Marc, Tova Sacher, and Sigalet Ur. *Our Place in the Universe Lesson Plan Manual: Judaism and the Environment*. Springfield, NJ: Behrman House Publishing, 2014.

> This book offers Jewish values and perspectives on contemporary environmental issues such as conservation, energy policy, and more. This Lesson Plan Manual presents 22 ready-to-use lesson plans of 45-50 minutes each, complete with essential questions and

specific goals, as well as suggestions for teaching every element of the journal. Students will write their own advertisements for environmentally friendly products; compose a modern prayer about water conservation; use a carbon footprint calculator to learn about their personal impact on the world; and even design a genetically engineered species.

Roskos, Nicole. "Falling Nature: An Ecofeminist Anthology of Fall Narratives." Ph.D. Dissertation, Drew University, 2003.

This dissertation will engage multiple fall narratives as they develop in ancient traditions and currently emerge in theological and ecological circles. The deconstructive approach to theological constructions of "fallen nature" are guided by ecofeminist criticism of its earth-degrading and death-denying aspects, particularly the conflation between sin and death. Five major categories of falleness arise in this examination. First, the fall into nature—the ancient fall from heavenly immortality to earthly mortality, a story proposed by the fallen angel traditions of the intertestamental period (chap.2); second, the fallen nature — the fall into a mortally and morally cursed earth from an Edenic human immortality and/or dominion, a narrative appearing in first century Jewish narratives, the orthodox Christian doctrine of the fall and, the later Baconian scientific literalization of dominion (chaps. 2,3,4); third, the ecofall from nature—the human fall from ecological harmony into sinful objectification/alienation from nature, a view of history outlined in contemporary ecofall traditions (chaps. 4,5); fourth, the falling nature—the deciduous, decaying, predatory, entropic and inevitably tragic nature of nature, a perspective spanning from ancient Judaism into contemporary science (chaps. 2, 5); and fifth, the fall from union —the melancholic and often tragic relational separation from others inevitable to creaturely existence, a philosophy proposed by contemporary psychoanalytic discourse (chap. 5).

Sacks, Jonathan. *Tradition in an Untraditional Age: Essays on Modern Jewish Thought.* London: Vallentine Mitchell and Company, 1990.

In the last two centuries Jewish thought has had to respond to dramatic events and transformations: the emergence of Jews into open societies, secularisation, assimilation and anti-semitism, the Holocaust and the State of Israel. These developments tested the limits of the continuity of Judaism. It seemed as if to embrace modernity was to abandon tradition; to preserve tradition was to reject modernity. *Tradition in an Untraditional Age* explores these challenges through a study of the work of four great Jewish thinkers: Rabbis Samsaon Raphael Hirsch, Moses Sofer, Abraham Isaac Kook and Joseph Soloveitchik. It includes studies of the Holocaust, Jewish-Christian dialogue, Jewish economic ethics and religious alienation and return. It also sets out an agenda for future Jewish thought.

Samuels, Shimon. "Anti-Semitism and Jewish Defense at the United Nations World Summit on Sustainable Development." *Post-Holocaust and Anti-Semitism* 6 (March 2003): 1-6.

Sasso, Sandy Eisenberg. *A Prayer for the Earth: The Story of Naamah, Noah's Wife.* Woodstock, VT: Jewish Lights Publishing, 1996.

Noah's wife Naamah is called upon by God to gather the seeds of every type of plant on Earth and bring them safely onto the ark before the great flood.

Schaffer, Arthur. “The Agricultural and Ecological Symbolism of the Four Species of Sukkot.” *Tradition* 20, no. 2 (1982): 128–40.

Schochet, Elijah Judah. *Animal Life in the Jewish Tradition: Attitudes and Relationships.* New York: Ktav, 1984.

> Schochet focuses more on the place of the animal kingdom in biblical and postbiblical thought than on individual fauna. He cautions scholars to not read contemporary ideology and understanding into the biblical and mishnaic eras. He also examines traditional animal lore and legend, legal enactments, the role of the animal in Jewish thought and experience, and the concept of *tzaar baalei hayyim* (practice of kindness to animals and prohibiting pain). Framed within a hierarchical cosmology, the author explains that humankind and their relationships with each other occupy center stage for most rabbinic and postrabbinic writers and that wild animals often do not concern them nor do they carry social or religious obligations.

Schorsch, Ismar. “Learning to Live with Less.” In *Spirit and Nature: Why the Environment is a Religious Issue: An Interfaith Dialogue,* edited by Steven C. Rockefeller and John C. Elder, 25–38. Boston, MA: Beacon Press, 1992.

_____. “Tending to Our Cosmic Oasis.” *The Melton Journal,* no. 24 (Spring 1991): 3.

_____. “Trees for Life.” *The Melton Journal,* no. 25 (Spring 1992): 3.

Schwartz, Eilon. *At Home in the World: Human Nature, Ecological Thought and Education after Darwin*. Albany: SUNY Press, 2009.

> Challenging conventional understanding of humans as selfish and competitive at their core, *At Home in the World* asserts that we have evolved as a profoundly social species, biologically related to the rest of the natural world, and at home on the only planet for which we are adapted to live. Eilon Schwartz traces the history of Darwinism, examining attempts of the nineteenth and twentieth centuries to apply Darwin's theories to educational philosophy and analyzing trends since the reemergence of Darwinism toward the end of the twentieth century. Identifying with the Darwinian interpretations of Peter Kropotkin, John Dewey, and Mary Midgley, Schwartz argues for a compelling educational philosophy rooted in our best scientific understandings of human nature.

_____. “Judaism and Nature: Theological and Moral Issues to Consider While Renegotiating a Jewish Relationship to the Natural World.” *Judaism* 44, no. 4 (1995): 437–47.

> Schwartz begins by stating that the Jewish tradition is more ambivalent about the environment than many Jewish environmentalists would feel comfortable with. He warns against interpreting Judaism in conformity with the cultural norms and already articulated environmental perspectives and advocates for a strong Jewish understanding of theology, philosophy, and morality in order to offer uniquely Jewish solutions to counter the destructive attitudes toward nature. Schwartz examines the Jewish relationship with paganism by discussing the different and paradoxical approaches of the Hasidim and Mitnagdim—the former who came close to making the world into the sacred, and the latter who nearly removed the Divine presence from the world altogether. After discussing the moral implications of the theological conflict with paganism, Schwartz

also reevaluates the material/spiritual relationship in Judaism.

Schwartz, Richard H. “Beyond Chopped Liver: Why Should a Jew Be a Vegetarian?” *Compass* 13, no. 1 (Fall 1990): 13.

_____. “Ecology.” In *Judaism and Global Survival,* 40–52. New York: Vantage Press, 1982.

_____. “Jewish Traditions.” In *Animals in World Religions*, edited by Lisa Kemmerer, 169-204. Oxford and New York: Oxford University Press, 2012.

The fifth chapter explores animal-friendly teachings and practices in Jewish religious traditions through sacred texts and teachings, such as creation and sacred nature, mercy and compassion, *tsa’ar ba’alei chayim*, “dominion” in the image of God, humility, the Peaceable Kingdom, Jewish law, and diet. Chapter 5 also explores the relationship between the divine and nonhuman animals, and the divinely ordained relationship between humans and other animals as presented in scriptures (especially Genesis, Psalms and the Book of Job). This chapter closes by describing animal activism in Judaism as exemplified by rabbis and the prophets, as well as by activists such as Lewis Gompertz (founder of RSPCA) and contemporary animal liberationists Richard Schwartz and Nina Natelson.

_____. *Judaism and Global Survival*. New York, NY: Lantern Books, 2002.

This book is designed to show that both Jews and non-Jews don't need to discover new values and approaches to solving the crisis of environmental loss and planetary despoliation; what is needed, instead, is a rediscovery of basic Jewish teachings and mandates, such as to seek and pursue peace, justice, to love our neighbors as ourselves, and to act as co-workers with God in protecting and preserving the world. In such a way, Richard Schwartz calls for a new vision of the world—one that ensures our personal, interpersonal, and global survival.

_____. *Judaism and Vegetarianism.* Second Edition. Marblehead, MA: Micah Publications, 1988.

Supported by outdated statistics and a basic theology, Schwartz includes topics on: ecology and vegetarianism, peace, feeding the hungry, global hunger, and the Jewish *Halakha*. He complements by addressing common questions about vegetarianism and by including a survey of famous Jewish vegetarians, the names and addresses of vegetarian groups, and a short annotated bibliography on the subject. Specifically mentioning the biblical mandate of *tsa’ar ba’alei chayim* in order to illustrate Jewish compassion, Schwartz utilizes historical texts and contemporary examples of the treatment of animals in order to demonstrate how vegetarianism is consistent with Jewish tradition—a tradition that is incumbent upon all Jews.

_____. *Vegan Revolution: Saving Our World, Revitalizing Judaism*. Brooklyn, NY: Lantern Publishing & Media, 2020.

In *Vegan Revolution: Saving Our World, Revitalizing Judaism*, Schwartz shows how, now perhaps more than ever, veganism offers a pathway for all of us of whatever faith (or no faith) to reduce hunger, conserve the environment, save water, reinstitute justice, and care

for animals and the Earth. It is no coincidence, as Schwartz demonstrates, that many of these ideas are mandates in Jewish scripture, and that reincorporating a care for the world (tikkun olam) can itself reinvigorate the spirit of a faith and galvanize its practitioners to act.

_____. *Who Stole My Religion? Revitalizing Judaism and Applying Jewish Values to Help Heal Our Imperiled Planet*. Raleigh, SC: Lulu, 2011.

The book is meant as a "wake-up call" to Jews about the environmental crisis and argues that "the application of Jewish values can make a major difference in shifting our imperiled world toward a sustained path" (p. xxi). The primary intended audience of the book is Jews, although the author recognizes the existence of diverse Jewish orientations and convictions as well as non-Jews who care about the environmental crisis.

Schwarzchild, Steven S. "The Unnatural Jew." *Environmental Ethics* 6, no. 4 (winter 1984): 347–62.

Seidenberg, David Mevorach. "Building the Body of the Shekhina: Reenchantment and Redemption of the Natural World in Hasidic Thought." In *A New Hasidism: Branches*, edited by Arthur Green and Ariel Evan Mayse, 129-151. Philadelphia, PA: The Jewish Publication Society, 2019.

From the book's introduction: "David Seidenberg carries the panentheist spirit of Neo-Hasidism into a bold and creative approach to the most urgent spiritual, scientific, and political issue of our age: the growing threat to our collective survival on this much-abused planet."

_____. "Eco‐Kabbalah: Holism and Mysticism in Earth‐Centered Judaism." In *The Wiley Blackwell Companion to Religion and Ecology*, edited by John Hart, 20–36. Hoboken, NJ: John Wiley & Sons, 2017.

Starting from Judaism's inherently Creation-centered perspective, one can build a robust eco-theology by incorporating medieval ideas of holism found in Maimonides and in Kabbalah or Jewish mysticism. Details of Maimonidean cosmology, epistemology, and ethical theory that emerge from Maimonides' holism are discussed, along with several Kabbalists whose work, though differing substantially from Maimonides' with respect to cosmogony and the role of the imagination, touches on similar themes. Over the course of its history, Kabbalah has increasingly embraced the more than human world as divine in all its aspects. Equally importantly, Maimonides rejected anthropocentrism and embraced the whole of Creation. Both teach us to see ourselves in relationship to the whole, and to regard the whole as the ultimate ethical end.

_____. *Kabbalah and Ecology: God's Image in the More-Than-Human World.* New York: Cambridge University Press, 2015.

Challenging anthropocentric readings of the Torah, the author shows that a radically different orientation to the more-than-human world of nature is not only possible, but that it also leads to a more accurate interpretation of scripture, rabbinic texts, Maimonides, and Kabbalah. Grounded in traditional texts and physical sciences, this book proposes not only a new understanding of God's image but also a new direction to restore religion to

its senses and to a more alive relationship with the more than human, with nature and with divinity.

Shadur, Joe. “Helping to Safeguard Nature in Israel—From Abroad.” *Israel Land and Nature* 14, no. 1 (1988): 229–31.

Shapiro, David. “God, World and Man.” *Tradition* 14, no. 3 (1974): 37–47.

Shemesh, Abraham. “‘Holiness, War, and Peace’: Ancient Jewish Traditions Concerning the Landscape and Ecology of Jerusalem and Its Environs in the Second Temple Period.” *Religions* 9, no. 8 (August 9, 2018): 241.

The Second Temple period is considered both a pinnacle and a low point in the history of Jerusalem. One manifestation of the sharp fluctuations in Jerusalem’s status is its flora and ecology. The current study aims to address the historical events and the Talmudic traditions concerning the flora and landscape of Jerusalem. In the city’s zenith, the Jewish sages introduced special ecological regulations pertaining to its overall urban landscape. One of them was a prohibition against growing plants within the city in order to prevent undesirable odors or litter and thus maintain the city’s respectable image. The prohibition against growing plants within the city did not apply to rose gardens, maybe because of ecological reasons, i.e., their contribution to aesthetics and to improving bad odors in a crowded city. In the city’s decline, its agricultural crops and natural vegetation were destroyed when the beleaguered inhabitants were defeated by Titus’ army. One Talmudic tradition voices hope for the rehabilitation of the flora (“shitim”) around the city of Jerusalem. Haggadic-Talmudic tradition tries to endow Jerusalem with a metaphysical uniqueness by describing fantastic plants that allegedly grew in it in the past but disappeared as a result of its destruction.

Sichel, Meik. “Air Pollution: Smoke and Odor Damage.” *The Jewish Law Annual* 5 (1985): 25–43.

Siegel, Seth M. *Let There Be Water: Israel’s Solution for a Water Starved World*. New York: Thomas Dunne Books/St. Martin’s Griffin, 2015.

Let There Be Water illustrates how Israel can serve as a model for the United States and countries everywhere by showing how to blunt the worst of the coming water calamities. Even with 60 percent of its country made of desert, Israel has not only solved its water problem; it also has an abundance of water. Israel even supplies water to its neighbors every day. This book is an inspiring account of the vision and sacrifice by a nation and people that have long made water security a top priority. Despite scant natural water resources, a rapidly growing population and economy, and often hostile neighbors, Israel has consistently jumped ahead of the water innovation-curve to assure a dynamic, vital future for itself.

Singer, David. "God in Nature or the Lord of the Universe? The Encounter of Judaism and Science from Hellenistic Times to the Present." *Shofar* 22, no. 4 (2004): 80-93.

This article traces the re-construction of Judaism according to the reigning science of four different periods in Western Civilization: Ancient Greece, the Medieval re-discovery of Aristotelianism, the Scientific Revolution (Galileo, Copernicus, and Darwin), and

contemporary post-Einsteinian science. In each period, it discusses how concepts of God and creation have changed to reflect the scientific view of the world.

Sokol, Moshe. “What are the Ethical Implications of Jewish Theological Conceptions of the Natural World.” Paper presented at the Judaism and The Natural World Conference part of the World Religion and Ecology Conference Series. Harvard Divinity School, Center for the Study of World Religions, February 22–24, 1998.

Solomon, Norman. “Judaism and Conservation.” *Christian-Jewish Relations* 22, no. 2 (1989): 7–25.

Solomon addresses the stewardship (or domination) question found in Genesis, notions regarding hierarchy in creation, concerns regarding the treatment of animals (e.g., causing animals pain or distress, eating meat, and hunting practices). He then explores the Jewish paradigm of land and people, sabbatical and Jubilee years, the removal of fruit trees, limitations on grazing rights, agricultural festivals, environmental laws on waste disposal, atmospheric pollution, water pollution, noise, etc. In the area of ethics, Solomon carefully analyzes animal life and human life, procreation and population control, and the use of energy (e.g., fossil fuel, nuclear, and solar energy). He concludes by outlining the implications of the relationship between religion and conservation (e.g., discouraging the pursuit of personal wealth, biodiversity as a “testimony to God,” laws regulating people and the land, desisting from ideological conflicts, and discerning between technological and value judgments).

_____. “Judaism and the Environment.” In *Judaism and Ecology,* edited by Aubrey Rose, 19–53. London: Cassell Publishers, 1992.

_____. *Judaism and World Religion.* New York: St. Martin’s Press, 1991.

Spero, Shubert. *Morality, Halakha, and the Jewish Tradition.* New York: Ktav; Yeshiva University Press, 1983.

Stein, David, ed. *A Garden of Choice Fruit: 200 Classic Jewish Quotes on Human Beings and the Environment.* Wyncote: Shomrei Adamah, 1991.

Steinmetz, Devora. “Vineyard, Farm and Garden: The Drunkenness of Noah in the Context of Primeval History.” *Journal of Biblical Literature* 113, no. 2 (1994): 193–207.

Steinmetz makes a point-by-point comparative analysis of the differences found in the three human beginnings: Adam and Eve‘s consumption of the forbidden fruit, Cain‘s murder of Abel, and Noah‘s violation of the covenant. She provides a summary of the parallels in a chart while noting that there is an growing dissociation between the actions of human beings and the fate of the earth and that with each story there is a steady increase in human autonomy. Steinmetz demonstrates how humankind becomes more responsible for its actions (as a result of its potential for evil) and examines God and human autonomy as well as knowledge in all three stories. Her concluding argument reveals that each story sets up new relationships between human beings, nature, God, and human society.

Stiefel, Barry L. “Yes, but Is It Kosher? Varying Religio-Cultural Perspectives on Judaism and

Veganism.” In *The Routledge Handbook of Vegan Studies*, 194–204. Abingdon, Oxon and New York, NY: Routledge, Taylor & Francis Group, 2021.

> “Kashrut” is the set of Jewish religious dietary laws on what is fit (kosher) or unfit (treif) to eat. Until recent decades, kashrut was primarily concerned with the biblical prohibition of certain animal species (pork, shellfish, fish without scales, insects) and the proscribed separation of permitted meats and dairy products that are not to be eaten together (so no cheeseburgers, though cheese and hamburgers can be kosher when not eaten together). Based on these restrictions one might assume that veganism—an entirely plant-based diet—would be considered “kosher” since it is void of animal products; however, in recent years disagreement has arisen in some socio-religious circles regarding this intersection. Therefore, this chapter seeks to create the first academic encounter between Jewish Studies and Vegan Studies inquiries of plant-based consumption of both food and ritual objects. This is an important approach to reflect upon since kashrut and veganism are evolving constructs that adapt to changes in the way food and spirituality are produced, as well as the politics, economics, and social values associated with them. Afterall, we are what we eat and wear, both physically and intangibly.

Strassfeld, Michael. *The Jewish Holidays: A Guide and Commentary.* New York: Harper and Row, 1985.

Strikovsky, Aryeh. "God, Adam and Tree: Tu B'Shvat Reflections." *Jewish Spectator* 63, no. 3 (Winter 1999): 48-49.

_____. “God, Man, and Tree.” *B’Or Ha’ Torah* (1997): 25–29.

Swartz, Daniel. “Jews, Jewish Texts, and Nature: A Brief History.” In *This Sacred Earth: Religion, Nature, Environment,* edited by Roger S. Gottlieb, 87–103. New York: Routledge, 1996.

> Seeking the understanding of the ancients‘ metaphors with a modern sophistication, Swartz provides a thorough reference with textual citations and passages from the Bible, Talmud, Zohar, and various philosophers. He explores the era of mishnah and talmud, the urbanization of Jews from the Middle Ages and Renaissance through the rise of modernity until the present. Highlighting prominent individuals‘ thoughts in each section, Swartz develops guiding principles informed by the Jewish tradition for contemporary social and environmental action in sections discussing *Halacha* and fate; God‘s ownership and the terms of humankind‘s lease; the unity of Creation, inescapable consequences, and future generations; and *tzedek*, *tzedek tirdof* (the pursuit of seamless justice). Stewardship and covenantal trust, communal responsibilities versus individual rights, societal goals, and Sabbath peace are also explored.

Swetlitz, Marc. “A Jewish Commentary on the Religious Origins of Technological Civilization.” *Research in Philosophy and Technology* 6 (1983): 197–204.

_____. *Judaism and Ecology: 1970–1986 Sourcebook of Readings.* Wyncote, PA: Shomrei Adamah, 1990.

Tal, Alon. *All the Trees of the Forest: Israel’s Woodlands from the Bible to the Present*. New Haven, CT: Yale University Press, 2013.

This book provides a detailed account of Israeli forests, tracing their history from the Bible to the present, and outlines the effort to transform drylands and degraded soils into prosperous parks, rangelands, and ecosystems. The book's description of Israel's trials and errors, and its exploration of both the environmental history and the current policy dilemmas surrounding that country's forests, hope to provide valuable lessons in the years to come for other parts of the world seeking to reestablish timberlands.

_____. “Enduring Technological Optimism: Zionism’s Environmental Ethics and Its Influence on Israel’s Environmental History.” *Environmental History* 13, no. 2 (2008): 275-305.

When Zionism emerged in Europe as the Jewish people's national movement at the advent of the twentieth century, its political leaders and ideological visionaries were concerned about defining an appropriate relationship between Jewish settlement in Palestine and the “Land of Israel.” Just as it sported a rich variety of political camps and philosophies, Zionism did not embrace a monolithic “environmental ethic.” The perceptions and attitudes toward the natural world and the role of human intervention in the reclaiming of Jewish people's ancient homeland evolved dramatically as the pioneering community became more familiar with the country's physical realities and the agrarian economy became more industrialized. Yet, the initial “technological optimism,” which informed the European founders' strategy for settlement in the Middle East, persisted and influenced responses to growing environmental challenges in Israel today.

_____. *Pollution in a Promised Land: An Environmental History of Israel*. Berkeley and Los Angeles, CA: University of California Press, 2002.

Virtually undeveloped one hundred years ago, Israel—the promised land—is in ecological disarray. In this book, Alon Tal provides a history of environmentalism in Israel, interviewing hundreds of experts and activists who have made it their mission to keep the country's development sustainable amid a century of political and cultural turmoil.

_____. "The Greening of the Jewish National Fund." Tikkun 20, no. 4 (2005): 23-26.

This article provides a brief overview of the history of the Zionist Jewish National Fund. The author argues that the fund has progressed beyond its original “development” plan and has transformed itself into a powerful environmental organization promoting “sustainable development.” The author calls on progressive Jews to become an ally of the JNF‘s environmental efforts and argues that by doing so the JNF will become a powerful meeting point between Zionists and progressives.

_____. *The Land Is Full: Addressing Overpopulation in Israel*. New Haven: Yale University Press, 2016.

During the past sixty-eight years, Israel’s population has increased from one to eight million people. Such exponential growth has produced acute environmental and social crises in this tiny country. Alon Tal, one of Israel’s foremost environmentalists, considers the ramifications of the extraordinary demographic shift, from burgeoning pollution and dwindling natural resources to overburdened infrastructure and overcrowding. Based on

extensive fieldwork and interviews, the book examines the origins of Israel's population policies and how they must change to support a sustainable future.

Tamari, Meir. "Environmental Issues and the Public Good." In *With all Your Possessions: Jewish Ethics and Economic Life,* 278–306. New York: The Free Press, 1987.

Thomashow, Mitchell. "Seminal Themes of Contemporary Environmentalism: Notes Toward a Basic Reader." *The Melton Journal* no. 25 (Spring 1992): 15.

Tillman, William, ed. *Environmental Stewardship in the Judeo-Christian Tradition: Jewish, Catholic, and Protestant Wisdom on the Environment*. Acton Institute, 2004.

This collection of essays brings together Jewish and Christian thinkers to reflect on a Torah / Biblically based approach to environmental issues. The overall goal is to find a way between human dominion language, on the one hand and radical immanence on the other. The authors suggest that a theo-centric approach is more true to scripture than an anthropocentric or ecocentric approach. The book also includes a copy of the "Cornwall Declaration" which emerged from the same conference as these essays.

Tirosh-Samuelson, Hava. "Ecology in Judaism." In *Encyclopedia of Sciences and Religion*, edited by Anne L. C. Runehov and Lluiz Oviedo, 678-686. The Netherlands: Springer, 2013.

Drawing on the connotation of "ecology" with a worldview that emphasizes interaction and connectedness, this chapter gives an overview on the nexus of Judaism and ecology. The author identifies elements of interaction and connectedness in Judaism.

_____."Ethics of Care and Responsibility: Bridging Secular and Religious Cultures." In *Environmental Ethics: Cross-Cultural Explorations*, edited by Monika Kirloskar-Steinbach and Madalina Diaconu, 29-57. Munich: Verlag Karl Alber, 2020.

From the book's introduction: "Arguing against the claim that the Judeo-Christian tradition licenses an unbridled dominion of nature, Tirosh-Samuelson offers an ecological reading of the biblical message. By revisiting the Judaic ethics of responsibility, she sketches the inter-relational aspect of all life. Human beings have duties toward all creatures on account of being a human created by God. The principle underlying this ethical stance places human beings in the unique position of caring for God's creatures and being responsible to God for this care. As we see, this position seems to offer an account of environmental justice which is grounded in duties. But this is not all. Tirosh-Samuelson directs our attention to the link between the Judaic ethics of responsibility, Zionism, an experience of the outdoors in Israel and the development of a secular understanding of Jewish environmentalism in Israel and North America today.

_____. "Jewish Environmental Ethics: The Imperative of Responsibility," in *The Wiley Blackwell Companion to Religion and Ecology*, edited by John Hart, 179-194. Hoboken, NJ: John Wiley and Sons, 2017.

From the book's introduction: "The most distinctive feature of Jewish environmental ethics is the causal connection between the moral quality of human life and the vitality of God's creation."

_____. "Judaism." In *Routledge Handbook of Religion and Ecology*, edited by Willis Jenkins, Mary Evelyn Tucker, and John Grim, 60-69. London and New York: Routledge, 2017.

> This chapter considers the intersection of religion and ecology in Judaism. It is one of several chapters in the *Routledge Handbook of Religion and Ecology* and provides the most comprehensive overview of the field. Topics related to Judaism are also addressed in other chapters throughout the anthology.

_____, ed. *Judaism and Ecology: Created World and Revealed World*. Cambridge, MA: Harvard University Press, 2003.

> Jewish ecological discourse has shown that Judaism harbors deep concern for the well-being of the natural world. This volume intends to contribute to the nascent discourse on Judaism and ecology by clarifying diverse conceptions of nature in Jewish thought and by using the insights of Judaism to formulate a constructive Jewish theology of nature. The twenty-one contributors consider the Bible and rabbinic literature, examine the relationship between the doctrine of creation and the doctrine of revelation in the context of natural law, and wrestle with questions of nature and morality.

_____. "Judaism and the Environment: Annotated Bibliography." *Oxford Bibliographies in Jewish Studies*. 2015. Online: article ID 9780199840731-0118.

> This is a comprehensive annotated bibliography of books, articles, and encyclopedia entries related to the study of Judaism and the environment. It includes references up to the year of its publication, 2015.

_____. *Religion and Environment: The Case of Judaism (Proceedings of the Goshen Conference on Religion and Science)*. Kitchener, ON: Pandora Press, 2020.

> In each annual Goshen Conference on Religion and Science, a single speaker who has proven to be an important voice in the dialogue between religion and science, is invited to present a topic of their choice in a series of three lectures. The speaker in the 2016 Goshen Conference was Hava Tirosh-Samuelson, Director of Jewish Studies and Irving and Miriam Lowe Professor of Modern Judaism and Professor of History at Arizona State University. Tirosh-Samuelson chose to illustrate the interplay of religion and science by focusing on Jewish conceptions of nature as they have evolved over time from antiquity to the present. Presenting Judaism as a way of life, Tirosh-Samuelson shows how the foundational beliefs of Judaism—creation, revelation and redemption—and the Judaic ethics of responsibility have given rise to contemporary Jewish environmentalism.

Toperoff, Shlomo Pesach. *The Animal Kingdom in Jewish Thought.* Northvale, NJ: Jason Aronson, 1995.

> Toperoff describes the significant presence of animals in the Jewish tradition in his lengthy introduction that addresses such topics as: the Sabbath, festivals, animal welfare, the synagogue, art, names, veterinary surgery, post-talmudic literature, and the Perek Shirah. Drawing from sources such as the Bible, Midrash, Talmud, and the Zohar, Toperoff provides detailed chapters documenting sixty-four different animals. Each entry is followed by proverbial sayings.

Torgerson, Mark. A. *Greening Spaces for Worship and Ministry: Congregations, Their Buildings, and Creation Care*. Herndon, VA: The Alban Institute, 2012.

In this book, the author focuses on Jewish and Christian congregations. He holds that greening the built environment of a congregation is a powerful way to achieve and model a commitment to creation care. Green building involves designing and constructing in ways that are environmentally, economically, and socially responsible. The approach considers dimensions of a project from its inception to its re-use or demise, through both initial design choices and gradual, systematic upgrades to existing facilities.

Toynbee, Arnold. “The Genesis of Pollution.” *New York Times*, Section 4, September 16, 1973.

Troster, Lawrence. “Created in the Image of God: Humanity and Divinity in an Age of Environmentalism.” *Conservative Judaism* (Fall 1991): 14–24.

_____. "Tzedek or Triage: Restoring the Balance of Creation." *Conservative Judaism* 53, no. 1 (2000): 11-19.

This article explores the relationship between religion and science as providing integrated knowledge about creation and the contemporary environmental crisis. The author argues that ontological, cosmological, and teleological arguments provide “cumulative proof” of God (rather than rational) and reliable information about God‘s creation. The author examines the special role that humans, tzelem Elohim, have in the “Order of Creation.” He argues that the concept of tzedek/tzedakah (righteousness, or restoration of order) provides a good source for an environmental ethic and one that works against the 20th Century‘s way of dealing with the problem of overpopulation, viz. triage: incarceration, expulsion, and extermination, whether through direct or indirect policies.

Turk, Samuel A. “Thou Shalt Not Destroy.” *Jewish Life* 39, no. 4 (October 1972): 13–18.

Turkel, Eli. “Judaism and the Environment.” *Journal of Batacha and Contemporary Society* 12 (Fall 1991): 44–61.

Turner, Marie. *Ecclesiastes: An Earth Bible Commentary: Qoheleth’s Eternal Earth*. London and New York: Bloomsbury T&T Clark, 2017.

Qoheleth is one of the most challenging and intriguing of the biblical authors. Above all, he is attentive to life’s realities, neither optimistic about the world nor unappreciative of its goodness and its pleasures. In this volume, Turner examines the writings of Qoheleth in the book of Ecclesiastes and provides an ecological reading of the text that gives readers clear insights into how biblical wisdom literature can be used to respond to the challenges facing the environment in the present day, as well as advancing the field of ecological hermeneutics. In this commentary Turner looks at the concept of Qoheleth’s “eternal earth”, moving through the chapters of Ecclesiastes with an ear attuned to the voice of the Earth as it struggles to be heard against the voice of the economy. Such a voice is not necessarily antagonistic to that of Earth, but neither is it neutral. The ecological reader knows that a prudent economy is necessary for living, but if it is given precedence at the expense of Earth, there will be no future, let alone “eternity”, for Earth. Eco-justice demands that the contemporary reader should be mindful of future generations and heed Qoheleth’s counsel to value the fruits of one’s labour without greed,

allowing ecological hermeneutics to provide insights into contemporary environmental issues. Illustrating how a biblical framework for environmentally responsible living may be generated, Turner's analysis is invaluable both to those studying Qoheleth and those invested in the Bible and ecology.. His advice may prove him to be amongst the wisest of the biblical voices.

Turpin, Lucy. *The Environment in Israel.* Jerusalem: Environmental Protection Service, 1979.

Ungar, Andre. "Ecology and Justice." *Jewish Spectator* 36, no. 3 (1971): 13–15.

Uval, Beth. "Ecology in the Bible." *Jewish Biblical Quarterly* 28, no. 4 (2000): 260-263.

Though there is no word for ecology in the bible, the author argues that the biblical texts do contain rich ideas about the relationship between humans and the rest of the natural world. In particular, this article reflects on the passage in Deuteronomy 20:19-20, which forbids the destruction of trees in besieged cities. This command was extended in rabbinic exegesis to the concept prohibiting wastefulness, bal tashhit. The author examines both the biocentric and anthropocentric environmental ethic derived from this text/concept.

Van Meter, Timothy L. "Teaching and Learning Without Walls: A Strategy for Ecological Religious Education." Ph.D. diss., Emory University, 2003.

From Abstract: In this dissertation, a particular pedagogical moment is examined to discover how religious education might be shaped by ecologically aware practices. After examining the charges that Christianity and Judaism are inherently against the health of the world, the dissertation proceeds with an interdisciplinary review of wilderness philosophy, theological anthropology, and progressive education. The contingent character of knowing within these theoretical areas sets the stage for a practical pedagogical experiment. In chapter one, investigations in anthropology frame questions about how human beings are perceived, building toward a constructive ecological theological anthropology. Chapter two explores the resources of progressive education for clues as to how education may challenge, sustain, reveal, or renew unexamined commitments of individuals and communities. In chapter three, the concepts of faith, meaning-making, praxis, and practice shape an emerging definition for ecological religious education. Chapter four examines a strategy for ecological religious education through an experiential course in theology and ecology taught with young adults on Sapelo Island, Georgia (1998–2000). Students read theological and ecological texts, worked with a local ecologist, engaged in local narrative and crafts, kayaking, and poetic reflection. Reflection upon narratives arising from the experimental strategy offer insights for the further refinement and construction of a model for ecological religious education.

Vogel, David. "How Green is Judaism? Exploring Jewish Environmental Ethics." *Judaism* 50, no. 1 (2001): 66-81.

The author argues that ancient and medieval Jewish texts offer a variety of views of nature and the human place therein. He argues that Judaism does not support either the view that humans are dominant over nature (anthropocentrism) or that humans are simply a part of nature (eco-centrism). Rather, the primary environmental ethic that Judaism has to offer is one of balance: balance between the claims, needs, and values of humans and

nature.

Vorspan, Albert. “The Crisis of Ecology: Judaism and the Environment.” In *Jewish Values and Social Crisis,* 362–81. New York: Union of American Hebrew Congregations, 1970.

Vorspan, Albert, and David Saperstein. *Tough Choices: Jewish Perspectives on Social Justice.* New York: UAHC Press, 1992.

Wahle, Hedwig. "Human Responsibility for God's Creation in Jewish Teaching and Practice." *Journal of Dharma* 26, no. 1 (2001): 60-86.

Ward, Nahum. “Judaism in the Planetary Era.” *In Context* 19 (Autumn 1988): 46–49.

Waskow, Rabbi Arthur. “And the Earth is Filled with the Breath of Life.” *Cross Currents* 47, no. 3 (Fall 1997): 348–63.

_____. *Down-to-Earth Judaism: Food, Money, Sex, and the Rest of Life*. New York: William Morrow and Company, 1995.

In *Down-to-Earth Judaism*, Rabbi Arthur Waskow focuses on food, money, sex, and rest, the pillars of a spiritual life in the real world and the guide-posts that mark the communal path for the modern Jewish practitioner. To help readers infuse the rich traditions of Judaism into daily life, he examines what the Bible and the Talmud tell us regarding how to treat the environment, what greater roles women may play in Judaism, and how to allow worship to become an integral part of our lives. Rabbi Waskow also brings to life the history of many prayers, ceremonies, and laws, such as Kosher or Kashrut. Through his thoughtful interweaving of these four central areas, Rabbi Waskow celebrates the relevance of Jewish tradition to modern times.

_____. “Down to Earth Judaism: Food, Sex, and Money.” *Tikkun* 3, no. 1 (1988): 19–24.

_____. “Earth Day 1990—Questions, Criticism about Biblical Tradition.” *Chicago Sentinel,* April 19, 1990.

_____. “From Compassion to Jubilee.” *Tikkun* 5, no. 2 (1990): 78–81.

_____. “Is the Earth a Jewish Issue?” *Tikkun* 7, no. 5 (1992): 35–37.

_____. “One Synagogue Divests from a Carbon Pharaoh Bank.” Philadelphia, PA: The Shalom Center, January 9, 2019.

This document reports on the process by which one Jewish congregation divested its holdings in fossil fuels.

_____. *Seasons of Our Joy: A Modern Guide to the Jewish Holidays.* Boston, MA: Beacon Press, 1982.

Circling the Jewish calendar from Rosh Hashanah to Tisha B'Av, this lively, accessible guide includes rituals, recipes, songs, prayers, and suggestions for new approaches to holiday observance.

_____. "Shout Rather Than Whisper: A Jewish Renewal Perspective on Reform." *Judaism* 53 (Summer/Fall 2004): 193-196.

> This article argues that the Jewish Reform movement needs both a new theology that takes into account the continuous presence of God in the continual becoming of creation and a new halakha, or code of ethics and ritual. This new halakha should include things such as eco-kosher laws, marriage rites for hetero- and homo-sexual couples, requirements for Jewish business leaders to take social and environmental concerns into account, and ritual observance of Tu B'Shvat.

_____. "The Greening of Judaism." *Moment* 17, no. 3 (1992): 45–47, 52, 62.

_____. "Torah, Jews, and Earth." *Sh'ma* 23, no. 447 (February 5, 1993): 51–53.

_____, ed. *Torah of the Earth: Exploring 4,000 Years of Ecology in Jewish Thought* (2 vols). Woodstock, VT: Jewish Lights, 2000.

> The relationship between Judaism and concern for the environment is exhaustively examined in this comprehensive two-volume anthology. The editor brings together 39 articles written by 32 scholars and experts. The first volume deals with "Biblical Israel and Rabbinic Judaism" while the second is devoted to "Zionism and Eco-Judaism." The general drift of the essays is that Judaism has a long-standing, mostly-positive link to the earth. Appendices include a list of eco-Jewish organizations and suggestions for further reading.

_____. "Toranomics." *Menorah: Sparks of Jewish Renewal* (April-May 1983): 1–3.

_____. "What Is Eco-Kosher?" in *This Sacred Earth: Religion, Nature, Environment,* edited by Roger S. Gottlieb, 297–300. New York: Routledge, 1996.

> Hoping to transcend differences, Waskow appeals to two types of Jews, those who live by the traditional code and those who do not, with his term "eco-kosher" and its broad meaning of "good practice." Stating that vegetarianism was viewed as the higher but not compulsory path, Waskow reexamines the content of traditional Jewish precepts and links current ecological problems and issues with traditional moral wisdom. He also discusses *shabbat*, sexual ethics, and the importance of the shift from biblical to rabbinic Judaism.

_____. "Wheat in Eden, Computers in Our Day." *Cross Currents* 50, no. 1-2 (2000): 258-263.

> This article draws on the ideas of three books (Ishmael, The Ecology of Eden, and The Book of Miriam) that suggest (in various ways) the Torah records the transitions in spirit and consciousness that take place as humans move from hunter-gatherer, pastoral, to agricultural life-paths. He then draws on this to suggest a hermeneutic for reading Torah and biblical texts as clues to how humans might live better with the rest of creation through the current technological transformation we are experiencing. The author suggests that with this approach, "Torah becomes a tale of the spirals of growing up in power and love of the human race, and also of individual human beings."

Wasserman, Mira Beth. *Jews, Gentiles, and Other Animals: The Talmud after the Humanities*. Philadelphia: University of Pennsylvania Press, 2017.

> In *Jews, Gentiles, and Other Animals*, Mira Beth Wasserman undertakes a close reading of Avoda Zara, arguably the Talmud's most scandalous tractate, to uncover the hidden architecture of this classic work of Jewish religious thought. She proposes a new way of reading the Talmud that brings it into conversation with the humanities, including animal studies, the new materialisms, and other areas of critical theory that have been reshaping the understanding of what it is to be a human being.

Wein, Berel. "Nature, Man, and the Jew." *Jewish Life* 35, no. 6 (1968): 30–34.

Weinstein, Jacob J. "In Wilderness is Salvation." *Reconstructionist* 35, no. 1 (February 28, 1969): 7–12.

Weisberg, Alexander M., and Ariel Evan Mayse. "As the Deep River Rises: Rethinking Halakhah in the Anthropocene." *Worldviews: Global Religions, Culture, and Ecology*, November 26, 2021, 1–24.

> The present essay seeks to offer a conceptual framework for grappling with climate change from within the sources of Jewish law (halakhah), a discourse rooted in the Hebrew Bible but developed in the rabbinic literature of Late Antiquity and then in medieval and modern codes and commentaries. Halakhah reflects deeply-held intellectual, theological, ontological, and sociological values. As a modus vivendi, rabbinic law—variously interpreted by Jews of different stripes—remains a vital force that shapes the life of contemporary practitioners. We are interested in how a variety of contemporary scholars, theologians, and activists might use the full range of rabbinic legal sources—and their philosophical, jurisprudential, and moral values—to construct an alternative environmental ethic founded in a worldview rooted in obligation and a matrix of kinship relationships. Our essay is thus an exercise in decolonizing knowledge by moving beyond the search for environmental keywords or ready analogies to contemporary western discourse. We join the voices of recent scholars who have sought to revise regnant assumptions about how religious traditions should be read and interpreted with an eye to formulating constructive ethics.

Weiss, David W. "The Forces of Nature, the Forces of Spirit: A Perspective on Judaism." *Judaism* 32, no. 4 (1983): 477–87.

> Weiss discusses the tension that exists between the dominion of nature and the dominion of spirit within the human being and suggests that there are four types of resolution: nature triumphant (pagan), fragmentation (muses and graces), retreat (ascetic Christianity), and unity (Judaism). After offering a brief explanation of the rabbinic tradition, divine law, and of concepts of nature and miracle in Jewish thought, he proceeds to discuss the topic of immanence in creation within normative Judaism and perspectives on the integration of the divine and the material. Weiss also mentions that values such as the proper treatment of animals and concern for other human beings is elaborated in the *Halakhah*.

_____. *The Wings of the Dove: Jewish Values, Science, and Halachah.* Washington, D.C.:

B’nai B’rith Books, 1987.

Weissman, Bernard. “Toward Tikkun Olam.” *Midstream* 38, no. 5 (June-July 1992): 36–37.

Weiss-Rosmarin, Trude. “Relevance and the Jewish Heritage.” *The Jewish Spectator* 45, no. 2 (1980): 3–7.

White, Lynn, Jr. “The Historical Roots of our Ecologic Crisis.” *Science* 155, no. 3767 (March 10, 1967): 1203–1207.

> Probably no single article has had such an impact on ecological thought in Christianity as this address by a historian of medieval technology to the American Association for the Advancement of Science. White claims that the source of Western science, technology, and the nature-exploiting attitudes guiding them lies in Christian interpretations of the opening chapter of Genesis. According to White, Christian belief in a human-nature dualism and the divine right of humans to exploit nature gave rise to distinctively Western technology in the Middle Ages. The same belief, White argues, continues to dominate post-Christian society and form the basis of all environmental degradation. The news is not all grim, however, White does see hope in the Christian community through “heretical” figures such as St. Francis, an individual that White sees as creating an alternative view of God‘s cosmic humility through the establishment of his democratic view of all creatures.

White Paper, British Government. “This Common Inheritance: Britain’s Environmental Strategy.” London: Her Majesty’s Stationery Office, 1990.

Whitney, Elspeth. “Lynn White, Ecotheology and History.” *Environmental Ethics* 15, no. 2 (Summer 1993): 151–69.

> Whitney criticizes her fellow historian of medieval technology, Lynn White, as well as his “ecotheological” critics. She identifies questionable presuppositions in White‘s arguments and challenges his claim that Western religion‘s exploitive attitude toward nature caused medieval technological dynamism. She finds that both White and his critics overemphasize the role of religious values in the environmental crisis by failing to take into account how non-religious values (e.g., systems such as economic and political systems) helped to create, reinforce, or implement these beliefs and behaviors.

Wigoder, Geoffrey, ed. *Jewish Values.* Jerusalem: Keter Publishing House Jerusalem, 1974.

Wolff, Akiva. "Judaism and the Modern Concept of Sustainability." *B'Or Ha'Torah* 14 (2004): 107-112.

Wolfson, Elliot R. “Mirror of Nature in Medieval Mysticism.” Paper presented at the Judaism and The Natural World Conference part of the World Religion and Ecology Conference Series. Harvard Divinity School, Center for the Study of World Religions, February 22–24, 1998.

Wood, Karen L. "The Partnering God: A Constructive Christian Theology in Conversation with Liberal American Judaism." Ph.D. diss., Harvard University, 1998.

> From Abstract: Since 1964, Christian churches and theologians have examined the role

that Christian anti-Judaism played in supporting the antisemitism that led to the Shoah, and have responded by producing positive Christian theologies of Judaism, which reject the "teaching of contempt," and propose this understanding of the Jewish-Christian relationship: God's covenant with Israel is ongoing; Jesus is the way into that covenant for Gentiles, and the church is ontologically dependent upon Israel's election. Analysis of these theologies reveals that they privilege orthodox Jewish voices, hold a model of an electing God, and speak symbolically of Jews as witnesses. What might liberal Jews add to this conversation? Examination of three liberal Jewish theologians, Eugene Borowitz, Arthur Green and Judith Plaskow, reveals that they have detected a shift in the terms of the Covenant, one which emphasizes human freedom in relationship with God. These liberal Jewish voices are put in conversation with a constructive theological project that proposes Sallie McFague's models of God as mother, lover and friend, and the world as God's body, as responses to the ecological and emancipatory challenges of our time. A fourth model, God as partner, is proposed in response to Christian anti-Judaism, the challenge of religious pluralism and the voices of liberal Jews. This model provides accountability, mutuality, reciprocity, future orientation, communication, and the possibility of multiple partnerships.

Wyman, Miriam. "Derekh Eretz: A Personal Exploration." *Conservative Judaism* 44, no. 1 (Fall 1991): 5–13.

Wyschogrod, Michael. "Judaism and the Sanctification of Nature." *The Melton Journal* no. 24 (Spring 1991): 5.

_____. *The Body of Faith.* San Francisco, CA: Harper and Row, 1983.

This book is an attempt to develop a comprehensive understanding of traditional Judaism in conversation with contemporary philosophical and Christian thought.

Yaffe, Martin D., ed. *Judaism and Environmental Ethics: A Reader*. Lanham, MD: Lexington Books, 2001.

This collection of essays brings together various scholars to address the Lynn White critique that the bible is responsible for supporting human dominion and therefore is the site of blame for the environmental crisis. Divided into "historical", "philosophical" and "ethical" approaches, the essays in this volume are in dialogue on the issue of dominion and reveal a variety and complexity of biblical understandings of the relationship between humans and the environment. Contributors include: Jeremy Benstein, E.L. Allen, Jeanne Kay, Arthur Schaffer, Lawrence Troster, Steven S. Schwarzchild, David Ehrenfeld, and Philip J. Bentley.

_____. "Judaism and the Environmental Crisis: A Three-Way Interchange." Lecture given at the Conference on Environmental Ethics and Emerging Issues, University of North Texas, April 4, 1998.

"Yishuv Ha-aretz." *Encyclopedia Talmudit,* ed. Sholomo Josef Zevin, trans. Isidore Epstein and Harry Freedman, vol. 2: 225–26. Jerusalem: Talmudic Encyclopedia Institute, 1969.

Yoreh, Tanhum. "Compassion and Self-Concern in Halakhic Environmental Decision-Making." *Worldviews: Global Religions, Culture, and Ecology*, November 26, 2021.

The prevailing stance in Jewish orthodoxy is that environmental issues are extra-legal and not under the purview of halakhah (Jewish law). While considered important, environmental protection falls only under "midat haḥasidut" (extraordinary piety). This ultimately translates into environmental protection being treated as non-obligatory and only under the purview of righteous behavior rather than obligation. This has created a significant barrier to halakhically driven environmental decision-making. I argue that this worldview emerges from the process of conceptualizing the prohibition of bal tashḥit—"waste not," the prohibition against wastefulness originating in Deuteronomy 20:19. This verse gave rise to two worldviews: one which was prioritized of not destroying the environment out of compassion for the non-human world, and another marginalized worldview that emphasized a self-concerned environmentalism which equates harm to the environment as self-harm. Privileging this latter worldview creates a pathway to advance Jewish legal discourse and align it with mainstream environmentalism.

_____. "Rethinking Jewish Approaches to Wastefulness." *The Review of Rabbinic Judaism: Ancient, Medieval and Modern* 22, no. 1 (2019): 31–45.

This paper demonstrates that attitudes toward idolatry and the influence of foreign cultural practices in rabbinic sources play a central role in the conceptualization of the rabbinic prohibition against wastefulness (bal tashḥit). This has been essentially ignored in the contemporary discourse on wastefulness but has the potential to shift the manner in which the prohibition is perceived, especially from a practical point of view, among observant Jewish communities. Prima facie , through the prohibition against wastefulness, Judaism has the tools and values to mitigate wastefulness. Yet this prohibition has had only modest success in accomplishing this. In order to understand how and why religious theory is translated into practice in a particular way it is essential to understand the history of this concept.

_____. *Waste Not: A Jewish Environmental Ethic*. Albany, NY: State University of New York Press, 2019.

Bal tashḥit, the Jewish prohibition against wastefulness and destruction, is considered to be an ecological ethical principle by contemporary Jewish environmentalists. Waste Not provides a comprehensive intellectual history of this concept, charting its evolution from the Bible through classical rabbinic literature, commentaries, codes of law, responsa, and the works of modern environmentalists. Tanhum S. Yoreh uses the methodology of tradition histories to identify pivotal moments in the development of the prohibition—in particular, its transition into an economic framework. He finds that bal tashḥit's earliest stages of conceptualization connect the prohibition against wastefulness with avoidance of self-harm. This connection is commonplace within contemporary environmental thought and a universalizing Jewish principle with important contributions to be made to Jewish and general societal ecological discourse. This narrative provides a foundation for understanding bal tashḥit as an environmental ethic for today and tomorrow.

Zakim, Eric. *To Build and Be Built: Landscape, Literature and the Construction of Zionist Identity*. Philadelphia, PA: University of Pennsylvania Press, 2006.

To Build and Be Built radically recontextualizes modernist Hebrew literature to demonstrate how literary aesthetics of nature formed the very political discourse they nominally reflected. Zakim's work sees no division between politics and representation. Instead, the depiction of nature in literature, art, and architecture became constitutive of a political and social understanding of the Jew's place in the Middle East. By refusing to acknowledge the disciplinary boundaries of standard works on literature, history, and political thought, *To Build and Be Built* challenges the methodological certainties that have guided popular and academic understandings of the development of Zionist involvement in the land of Israel. For this reason, *To Build and Be Built* will be of interest to people beyond literature, in particular those working in history and those outside of Israel studies who have an interest in modernism and the representation of nature in the history of culture.

Zemer, Moshe and Walter Jacob, eds. *Environment in Jewish Law: Essays and Responses*. Oxford, NY: Berghahn Books, 2004.

This book is a collection of essays exploring the environmental implications of Jewish law. The book suggests that modern Judaism, the halakhic tradition no less than others, must build on its foundational principles in a way that makes them relevant to contemporary environmental problems. The essays in this volume mark the beginning of a new effort to face questions and to formulate answers about Jewish responses to the global environmental crisis.

Zerubavel, Yael. *Desert in the Promised Land*. Stanford: Stanford University Press, 2018.

At once an ecological phenomenon and a cultural construction, the desert has varied associations within Zionist and Israeli culture. In the Judaic textual tradition, it evokes exile and punishment, yet is also a site for origin myths, the divine presence, and sanctity. Secular Zionism developed its own spin on the duality of the desert as the romantic site of Jews' biblical roots that inspired the Hebrew culture, and as the barren land outside the Jewish settlements in Palestine, featuring them as an oasis of order and technological progress within a symbolic desert. Yael Zerubavel tells the story of the desert from the early twentieth century to the present, shedding light on romantic-mythical associations, settlement and security concerns, environmental sympathies, and the commodifying tourist gaze. Drawing on literary narratives, educational texts, newspaper articles, tourist materials, films, popular songs, posters, photographs, and cartoons, Zerubavel reveals the complexities and contradictions that mark Israeli society's semiotics of space in relation to the Middle East, and the central role of the "besieged island" trope in Israeli culture and politics.

_____. *Recovered Roots: Collective Memory and the Making of Israeli National Tradition*. Chicago, IL and London: University of Chicago Press, 1995.

Zimmerman, Michael E., and Steven Vogel. “Current Debate: Nature and Domination.” *Tikkun* 4, no. 2 (1989): 102–105.

Zipperstein, Edward. “Waste in Judaic Tradition.” In *Essays in Jewish Thought,* 58–98. Los Angeles, CA: E. Zipperstein, 1989.