



GrayIsGreen

Who are we?

Gray Is Green is an online gathering of older adult Americans aspiring to create a green legacy for the future. As environmentally conscious elders, we respond to a generational call: to co-create a future of economic justice, ecological sustainability and social justice.

We hold next generations of humans in mind and consider the future of ecosystems and other species. We are alert to the historic challenges facing our planet. And we are aware of the question arising from descendants generations hence:

What did you do, when you knew?

What do we do?

We aspire to embrace our eldership, living beyond consumerism and ageism. **Our Curriculum for Gray-Green Living** offers a variety of ways to join—and re-engage with—the elder movement.

We offer a periodic newsletter, a speaker's bureau, online resources, a [Facebook page](#) for relevant updates. In partnership with congenial organizations, we serve as a central clearinghouse of ideas and communications for older adults interested in greening their lives, learning about sustainability, advocating for sound public policy, being creative stewards or grandparents, emerging as elders, and mentoring young people.

*We invite **you** to get involved!*

www.grayisgreen.org

Pathways To Gratitude Judaism

Adapted from [Green Faith](#).

God Created the Universe

Central to our relationship with the world is the knowledge that God created the universe. This leads to a god-centered and not a man-centered approach to our environment. Having reverence and respect for God's creation leads us to principles of preservation and compassion in our relationship to the earth and its creatures. Our belief that the world God created is harmonious and beneficial for all means that we strive to maintain that harmony in all we do.

Stewardship

Humans take a special place in the world, having both divine and animal aspects. God gave us the earth to till and tend, but he also made us mortal and gave us the same diet as the animals. Thus, though we have dominion over the earth, it is only through God's grace. We must act as stewards, not as lords, and do everything in accordance with God's word.

Sabbath

Jews observe the Sabbath every week, ceasing work and devoting themselves to rest and prayer. The earth must also experience a Sabbath, according to the Torah. Every seventh year, Jews are commanded to let their fields lie fallow. Similarly, Jews are commanded not to harvest everything, but to leave some portion of their crops for the poor and the unfortunate to eat. In this way, we

may take advantage of the bounty of the earth without being selfish.

Waste

"When in your war against a city you have to besiege it a long time in order to capture it, you must not destroy its trees, wielding the ax against them. You may eat of them, but you must not cut them down. Are trees of the field human to withdraw before you into the besieged city? Only trees that you know do no yield food may be destroyed; you may cut them down for constructing siege works against the city that is waging war on you, until it has been reduced." – Deuteronomy, 20:19-20.

From this passage comes the commandment against waste, called [bal tashchit](#). It speaks to the Jewish reverence for all of God's creations. As such, needlessly destroying any of God's creations is forbidden.

Preservation of Human Life

Pikuach nefesh is the law commanding us to protect human lives at any cost. In contemporary Jewish thought, *pikuach nefesh* is considered to be related to the [precautionary principle](#), which states that in the absence of proof that a new technology is harmful, it should be assumed that it is harmful and should be avoided. In order to preserve human life, we must use caution and look to the impact of our current lifestyle on the lives of those who will come after us.

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Preservation of Species

Several passages in the Torah prohibit the unnecessary killing of non-human creatures. "If along the road, you chance upon a bird's nest, in any tree or on the ground, with fledglings or eggs and the mother sitting over the fledglings or on the

eggs, do not take the mother with her young." (Deuteronomy 22:6-7) Rabbinic tradition has taken this passage to indicate that Scripture does not permit people to destroy a species. This comes from a deep reverence for life and all of God's creations.



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