

*To the Jewish People, to all Communities of Spirit,  
and to the World:*

*A Rabbinic Letter on the Climate Crisis*

We come as Jews and rabbis with great respect for what scientists teach us – for as we understand their teaching, it is about the unfolding mystery of God’s Presence in the unfolding universe, and especially in the history and future of our planet. Although we accept scientific accounts of earth’s history, we continue to see it as God’s creation, and we celebrate the presence of the divine hand in every earthly creature.

Yet in our generation, this wonder and this beauty have been desecrated -- not in one land alone but ‘round all the Earth. So in this crisis, even as we join all Earth in celebrating the Breath of Life that interweaves us all -- -

-- You sea-monsters and all deeps, Hallelu-Yah.

Fire, hail, snow, and steam, Hallelu-Yah.

 Stormy wind to do God's word, Hallelu-Yah.

Mountains high and tiny hills, Hallelu-Yah (*Psalms 148*)

We know all Earth needs not only the joyful human voice but also the healing human hand.

We are especially moved when the deepest, most ancient insights of Torah about healing the relationships of Earth and human earthlings, *adamah* and *adam*, are echoed in the findings of modern science.

The texts of Torah that perhaps most directly address our present crisis are Leviticus 25-26 and Deuteronomy 15. They call for one year of every seven to be Shabbat Shabbaton – a Sabbatical Year – and Shmittah – a Year of restful

Release for the Earth and its workers from being made to work, and of  
Release for debtors from their debts.

In Leviticus 26, the Torah warns us that if we refuse to let the Earth rest, it will “rest” anyway, despite us and upon us – through drought and famine and exile that turn an entire people into refugees.

This ancient warning heard by one indigenous people in one slender land has now become a crisis of our planet as a whole and of the entire human species. Human behavior that overworks the Earth – especially the overburning of fossil fuels --- crests in a systemic planetary response that endangers human communities and many other life-forms as well.

Already we see unprecedented floods, droughts, ice-melts, snowstorms, heat waves, typhoons, sea-level rises, and the expansion of disease-bearing insects from “tropical” zones into what used to be “temperate” regions. Leviticus 26 embodied. Scientific projections of the future make clear that even worse will happen if we continue with carbon-burning business as usual.

As Jews, we ask the question whether the sources of traditional Jewish wisdom can offer guidance to our political efforts to prevent disaster and heal our relationship with the Earth. Our first and most basic wisdom is expressed in the Sh'ma and is underlined in the teaching that through Shekhinah the Divine presence dwells within as well as beyond the world. The Unity of all means not only that all life is interwoven, but also that an aspect of God's Self partakes in the interwovenness.

We acknowledge that for centuries, the attention of our people – driven into exile not only from our original land but made refugees from most lands thereafter so that they were bereft of physical or political connection and without any specific land – has turned away from this sense of interconnection of *adam* and *adamah*, toward the repair of social injustice. Because of this history, we were so much pre-occupied with our own survival that we could not turn attention to the deeper crisis of which our tradition had always been aware.

But justice and earthiness cannot be disentangled. This is taught by our ancient texts – teaching that every seventh year be a Year of Release, Shmittah, Shabbat Shabbaton, in which there would be not only one year's release of Earth from overwork, but also one year's sharing by all in society of the Earth's freely growing abundance, and one year's release of debtors from their debts.

Indeed, we are especially aware that this very year is, according to the ancient count, the Shmita Year.

The unity of justice and Earth-healing is also taught by our experience today: The worsening inequality of wealth, income, and political power has two direct impacts on the climate crisis. On the one hand, great Carbon Corporations not only make their enormous profits from wounding the Earth, but then use these profits to purchase elections and to fund fake science to prevent the public from acting to heal the wounds. On the other hand, the poor in America and around the globe are the first and the worst to suffer from the typhoons, floods, droughts, and diseases brought on by climate chaos.

So we call for a new sense of *eco-social justice* – a *tikkun olam* that includes *tikkun tevel*, the healing of our planet. We urge those who have been focusing on social justice to address the climate crisis, and those who have been focusing on the climate crisis to address social justice.

Though as rabbis we are drawing on the specific practices by which our Torah makes eco-social justice possible, we recognize that in all cultures and all spiritual traditions there are teachings about the need for setting time and space aside for celebration, restfulness, reflection.

Yet in modern history, we realize that for about 200 years, the most powerful institutions and cultures of the human species have refused to let the Earth or human earthlings have time or space for rest. By overburning carbon dioxide and methane into our planet's air, we have disturbed the sacred balance in

which we breathe in what the trees breathe out, and the trees breathe in what we breathe out. The upshot: global scorching, climate crisis.

The crisis is worsened by the spread of extreme extraction of fossil fuels that not only heats the planet as a whole but damages the regions directly affected.

§ Fracking shale rock for oil and “unnatural gas” poisons regional water supplies and induces the shipment of volatile explosive “bomb trains” around the country.

§ Coal burning not only imposes asthma on coal-plant neighborhoods – often the poorest and Blackest – but destroys the lovely mountains of West Virginia.

§ Extracting and pipe-lining Tar Sands threatens Native First nation communities in Canada and the USA, and endangers farmers and cowboys through whose lands the KXL Pipeline is intended to traverse..

§ Drilling for oil deep into the Gulf and the Valdez oil spill in Prince William Sound off the Pacific have already brought death to workers and to sea life and financial disasters upon nearby communities. Proposed oil drilling in the Arctic and Atlantic threaten worse.

All of this is overworking Earth -- precisely what our Torah teaches we must not do. So now we must let our planet rest from overwork. For Biblical Israel, this was a central question in our relationship to the Holy One. And for us and for our children and their children, this is once again the central question of our lives and of our God. **HOW?** -- is the question we must answer.

So here we turn from inherited wisdom to action in our present and our future. One way of addressing our own responsibility would be for households, congregations, denominations, federations, political action --- to Move Our Money from spending that helps these modern pharaohs burn our

planet to spending that helps to heal it. For example, these actions might be both practical and effective:

§ Purchasing wind-born rather than coal-fired electricity to light our homes and synagogues and community centers;

§ Organizing our great Federations to offer grants and loans to every Jewish organization in their regions to solarize their buildings;

§ Shifting our bank accounts from banks that invest in deadly carbon-burning to community banks and credit unions that invest in local neighborhoods, especially those of poor, Black, and Hispanic communities;

§ Moving our endowment funds from supporting deadly Carbon to supporting stable, profitable, life-giving enterprises;

§ Insisting that our tax money go no longer to subsidizing enormously profitable Big Oil but instead to subsidizing the swift deployment of renewable energy -- as quickly in this emergency as our government moved in the emergency of the early 1940s to shift from manufacturing cars to making tanks.

§ Convincing our legislators to institute a system of carbon fees and public dividends that rewards our society for moving beyond the Carbon economy.

These examples are simply that, and in the days and years to come, we may think of other approaches to accomplish these ecological ends.

America is one of the most intense contributors to the climate crisis, and must therefore take special responsibility to act. Though we in America are already vulnerable to climate chaos, other countries are even more so --- and Jewish caring must take that truth seriously. Israeli scientists, for example, report that

if the world keeps doing carbon business as usual, the Negev desert will come to swallow up half the state of Israel, and sea-level rises will put much of Tel Aviv under water.

Israel itself is too small to calm the wide world's worsening heat. Israel's innovative ingenuity for solar and wind power could help much of the world, but it will take American and other funding to help poor nations use the new-tech renewable energy created by Israeli and American innovators.

We believe that there is both danger and hope in American society today, a danger and a hope that the American Jewish community, in concert with our sisters and brothers in other communities of Spirit, must address. The danger is that America is the largest contributor to the scorching of our planet. The hope is that over and over in our history, when our country faced the need for profound change, it has been our communities of moral commitment, religious covenant, and spiritual search that have arisen to meet the need. So it was fifty years ago during the Civil Rights movement, and so it must be today.

As we live through this Shmittah Year, we are especially aware that Torah calls for *Hak'heyl* -- assembling the whole community of the People Israel during the Sukkot after the Shmittah year, to hear and recommit ourselves to the Torah's central teachings.

So we encourage Jews in all our communities to gather on the Sunday of Sukkot this year, October 4, 2015, to explore together our responsibilities toward the Earth and all humankind, in this generation.

Our ancient earthy wisdom taught that social justice, sustainable abundance, a healthy Earth, and spiritual fulfillment are inseparable. Today we must hear that teaching in a world-wide context, drawing upon our unaccustomed ability to help shape public policy in a great nation. We call upon the Jewish people to meet God's challenge once again.

Signed:

Rabbi Jonathan Aaron Temple Emanuel of Beverly Hills Beverly Hills CA Rabbi Susan Abramson Temple Shalom Emeth Burlington MA Rabbi Ruth Adar Lehrhaus Judaica San Leandro CA Rabbi Avruhm Addison Cong Melrose B'nai Israel Emanu El Philadelphia PA Rabbi David Adelson East End Temple New York NY Rabbi Alison Adler Temple B'nai Abraham Beverly MA Rabbi Moshe Adler Beth El - The Heights Synagogue University Heights OH Rabbi Rachel Adler Hebrew Union College Los Angeles CA Rabbi Ron Aigen Congregation Dorshei Emet, Montreal Montreal Canada Rabbi Aaron Alexander IKAR Los Angeles CA Rabbi Mona Alfi Congregation B'nai Israel Sacramento CA Rabbi Katy Allen Ma'yan Tikvah - A Wellspring of Hop Wayland MA Rabbi Adam Allenberg Hebrew Union College-Jewish Institute of Religion Santa Monica CA Rabbi Doug Alpert Congregation Kol Ami-Kansas City Kansas City MO Rabbi Neil Amswych Temple Beth Shalom Santa Fe NM Rabbi Batsheva Appel Temple Emanu-El Tucson AZ Rabbi Aryeh Azriel Temple Israel Omaha NE Rabbi Elan Babchuck Temple Emanu-El Providence RI Rabbi Richard Backer Ohalah Newton MA Rabbi Chava Bahle Or Tzafon Suttons Bay MI Rabbi Ethan Bair Temple Sinai Reno NV Rabbi Benjamin Barnett Beit Am Jewish Community Corvallis OR Rabbi Lewis M Barth Hebrew Union College - Jewish Institute of Religion Encino CA Rabbi Geoff Basik Kol HaLev Baltimore MD Rabbi Sarah Bassin Temple Emanuel of Beverly Hills Beverly Hills CA Rabbi David Dunn Bauer Congregation Beit Simchat Torah New York NY Rabbi Birdie Becker Temple Emanuel, Pueblo Centennial CO Rabbi Marc Belgrad B'Chavana Congregation Buffalo Grove IL Rabbi Haim Beliak Beth Ohr Los Angeles CA Rabbi Lisa Bellows Congregation Beth Am Buffalo Grove IL Rabbi Gabriel Ben-Or Gulfport Congregation Beth Sholom webster FL Rabbi Karen Bender Jewish Home of Los Angeles Tarzana CA Rabbi Allen Bennett Temple Israel of Alameda, Rabbi Emeritus San Francisco CA Rabbi Philip Bentley Honorary President, Jewish Peace fellowship Hendersonville NC Rabbi Tiferet Berenbaum Congregation Shir Hadash Milwaukee WI Rabbi Marc Berkson Congregation Emanu-El B'ne Jeshurun Milwaukee WI Rabbi Marjorie Berman Reconstructionist Rabbinical College Clarks Summit PA Rabbi Phyllis Berman Pnai Or-Philadelphia, Germantown Jewish Centre, Mishkan Shalom Philadelphia PA Rabbi Ellen Bernstein Shomrei Adamah Holyoke MA Rabbi Jonathan Biatch Temple Beth El, Madison, Wisconsin Madison WI Rabbi Brad Bloom Bloom Hilton Head SC Rabbi Marc S Blumenthal Reform Judaism Long Beach CA Rabbi Neil Blumofe Congregation Agudas Achim Austin TX Rabbi Samantha Bodner Houston TX Rabbi Elizabeth Bolton Or Haneshamah: Ottawa's Reconstructionist Community Ottawa Canada Rabbi Jill Borodin Congregation Beth Shalom Seattle WA Rabbi Neal Borovitz Rabbi Emeritus Temple Avodat Shalom River Edge NJ New York NY NY Rabbi Joshua Breindel Temple Anshe Amunim Pittsfield MA Rabbi Anne Brener Academy for Jewish Religion Los Angeles CA Rabbi Reeve R. Brenner National Association for Recreational Equality Rockville MD Rabbi Cari Bricklin-Small Temple Shir Tikvah Winchester MA Rabbi Caryn Broitman Martha's Vineyard Hebrew Center West Tisbury MA Rabbi Bruce Bromberg Seltzer Amherst College/Western New England

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UK Barnet United Kingdom Rabbi Mychal Copeland InterfaithFamily Mountain View CA  
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Fink JCC Manhattan Brooklyn NY Rabbi Daniel Fink Congregation Ahavath Beth  
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Life Center Bentley University Newton MA Rabbi LORING Frank ALL PEOPLES  
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Israel of Hollywood Los Angeles CA Rabbi Mark Hurvitz davka.org New York  
NY Yitzhak Husbands-Hankin Temple Beth Israel Eugene OR Rabbi Naomi  
Hyman OHALAH: The Association for Jewish Renewal Rabbis Easton MD Rabbi Ivan  
Ickovits Metivta Los Angeles CA Rabbi T'mimah Ickovits Holistic Jew Santa Monica  
CA Rabbi David Ingber Romemu, NYC New York NY Rabbi Shaya  
Isenberg Aleph Gainesville FL Rabbi Debbie Israel Congregation Emeth Watsonville CA  
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Velde ZMANIM Sebastopol CA Rabbi Burt Jacobson Renewal El Sobrante CA Rabbi  
Devorah Jacobson Jewish Geriatric Services Amherst MA Rabbi Beth  
Janus JFCS Philadelphia PA Rabbi Rachel Joseph Congregation Beth Israel Portland OR  
Rabbi Raachel Jurovics Yavneh: A Jewish Renewal Community Raleigh NC Rabbi Bruce  
Kadden Temple Beth El Tacoma WA Rabbi David Kaiman Congregation Bnai Israel  
Gainesville Florida Gainesville FL Rabbi Beth Kalisch Beth David Reform Congregation,  
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Sandra Katz Jewish Senior Life Rochester NY Rabbi Peg Kershenbaum Congregation  
B'nai Harim of the Poconos Pocono Pines PA Rabbi Stanley Kessler BethEl  
Temple/Emeritus/ W.Htfd CT W Hartford CT Rabbi Emma Kippley-Ogman Beth Jacob  
Congregation Mendota Heights MN Rabbi Daniel Kirzane Beth Haverim Shir  
Shalom Bronx NY Rabbi Jonathan Klein CLUE: Clergy and Laity United for Economic  
Justice Los Angeles CA Rabbi Lori Klein Chadeish Yameinu Capitola CA Rabbi Malkah  
Binah Klein Pennsylvania Interfaith Power and Light (PA IPL) Philadelphia PA Rabbi  
Richard Klein Temple Emanu-El Sarasota FL Rabbi Sharon Kleinbaum Congregation Beit  
Simchat Torah NYC NY Rabbi Sharon Kleinbaum Congregation Beit Simchat Torah New  
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 WA Rabbi Darby Leigh Kerem Shalom Montclair NJ Rabbi Shoshana Leis Congregation  
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 Politics, Culture and Society Berkeley CA Rabbi Joshua Lesser 5 Krog St NE Atlanta GA  
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 Levine Temple Beth Abraham Canton MA Rabbi Robert Levine Congregation Rodeph  
 Sholom New York NY Rabbi Eyal Levinson Not affiliated Kfar Veradim Israel Rabbi Chai  
 Levy Congregation Kol Shofar Tiburon CA Rabbi Jerry Levy Congregation Etz  
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 Our Lives Brooklyn NY Rabbi Navah-tehila Livingstone Liberal Jewish community  
 Utrecht utrecht Netherlands Rabbi Neal Joseph Loevinger Conservative Poughkeepsie NY  
 Rabbi Andrea London Beth Emet The Free Synagogue Evanston IL Rabbi Alan  
 Londy The New Reform Temple Kansas City MO Rabbi Michael Lotker Jewish  
 Federation of Ventura County Camarillo CA Rabbi Brian Lurie NIF Ross CA Rabbi Jack  
 Luxemburg Temple Beth Ami, Rockville, MD NORTH POTOMAC MD Rabbi Devorah  
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Rabbi Jeff Roth Awakened Heart Project New Paltz NY Rabbi Jonathan  
Rubenstein Temple Sinai Gansevoort NY Rabbi Sarah Rubin Reconstructionist Seattle  
WA Rabbi Jared Saks Congregation Bet Ha'am Portland ME Rabbi Rick  
Schechter Temple Sinai of Glendale Glendale CA Rabbi Fred Scherlinder Dobb Adat  
Shalom Reconstructionist Congregation; COEJL Washington DC Rabbi Howie  
Schneider Chadeish Yameinu Aptos CA Rabbi Randy Schoch Cong. Sha'are Shalom  
(Reform) Oxon Hill, MD 20745 MD Rabbi Gary Schoenberg Gesher, A Bridge  
Home Portland OR Rabbi Avi Schulman Temple Beth Torah Fremont CA Rabbi Fred  
Schwalb Hebrew Congregation of Somers, NY Croton On Hudson NY Rabbi Arthur  
Schwartz Retired Huntington NY Rabbi Jeremy Schwartz Temple Bnai  
Israel Willimantic CT Rabbi Sid Schwarz Clal: The National Jewish Center for Learning and  
Leadership Rockville MD Rabbi Allen Secher Retired Whitefish MT Rabbi Arthur  
Segal Jewish Spiritual Renewal of the Lowcountry Hilton Head SC Rabbi David Mevorach  
Seidenberg neohasid.org Northampton MA Rabbi Chaim Seidler-Feller UCLA Hillel Los  
Angeles CA Rabbi Elyse Seidner-Joseph Makom Kadosh West Chester PA Rabbi Erica  
Sekuler Lebovitz Conservative Livingston NJ Rabbi Gerald Serotta Shirat  
HaNefesh Chevy Chase MD Rabbi Isaac Serotta Lakeside Congregation Highland Park IL  
Rabbi Drorah Setel Kehillah Buffalo NY Rabbi Mark Shapiro Sinai  
Temple Longmeadow MA Rabbi Rick Shapiro Congregation Beth Torah Overland Park KS  
Rabbi Bonnie Sharfman Congregation Kehillah Scottsdale AZ Rabbi Randy  
Sheinberg Temple Tikvah New Hyde Park NY Rabbi Aaron Sherman Beth Israel  
Congregation, Florence, SC Charleston SC Rabbi David Shneyer Kehila Chadasha and Am  
Kolel Renewal Community Rockville MD Rabbi Linda Shriner-Cahn Congregation  
Tehillah Bronx NY Rabbi Alexandria Shuval-Weiner (as of July 1) Temple Beth Tikvah (as  
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Tiferet Siegel B'nai Or of Boston Needham MA Rabbi Ariana Silverman Central  
Conference of American Rabbis Detroit MI Rabbi Daniel Silverstein n/a Bronx NY Rabbi  
Suzanne Singer Riverside Temple Beth El Riverside CA Rabbi Jonathan Slater Institute  
for Jewish Spirituality Hastings on Hudson NY Rabbi Rachel Smookler Temple Beth  
David Rochester NY Rabbi Mark Sobel Temple Beth Emet West Hills CA Rabbi Ruth  
Sohn HUC-JIR, Yedidya Center for Jewish Spiritual Direction Los Angeles CA Rabbi Scott  
Sokol Temple Emanuel of Marlborough Marlborough MA Rabbi Eric Solomon Beth  
Meyer Synagogue Raleigh NC Rabbi Marc Soloway Congregation Bonai Shalom Boulder  
CO Rabbi Robin Sparr Temple Emanuel Natick MA Rabbi Wendy Spears Congregation  
Or Ami / RabbiWendy.com Los Angeles CA Rabbi Toba Spitzer Congregation Dorshei  
Tzedek Waltham MA Rabbi ed Stafman OHALAH President Bozeman MT Rabbi Mark  
Staitman Retired Pittsburgh PA Rabbi Cy Stanway 44 Lambert Johnson Drive Ocean NJ  
Rabbi Daniel Stein Bnai Abraham Synagogue Easton PA Rabbi Howard Stein Temple  
Hadar Israel Pittsburgh PA Rabbi Margot Stein RRC Bala Cynwyd PA Rabbi Naomi  
Steinberg Temple Beth El Carlotta CA Rabbi Gershon Steinberg-Caudill Ohr

Shekinah Richmond CA Rabbi Ron Stern Stephen Wise Temple Los Angeles CA Rabbi  
 Kaya Stern-Kaufman Aleph Housatonic MA Rabbi Debbie Stiel Temple Beth  
 Shlom Topeka KS Rabbi Michael Strassfeld Society for the Advancement of Judaism NY  
 NY Rabbi Mark Strauss-Cohn Temple Emanuel of Winston-Salem, NC Winston-Salem NC  
 Rabbi Joshua Strom Temple Shaaray Tefila New York NY Rabbi Alana Suskin Americans  
 for Peace Now Washington DC Rabbi Brooks Susman Congregation Kol Am of  
 Freehold Freehold NJ Rabbi Louis Sutker Or Shalom Vancouver Canada Rabbi Daniel  
 Swartz Interfaith Power & Light Rabbi Larry Tabick Shir Hayim/Hampstead Reform  
 Jewish Community London United Kingdom Rabbi Susan Talve Central Reform  
 Congregation, St. Louis St. Louis MO Rabbi Elliott Tepperman Bnai Keshet Montclair NJ  
 Rabbi David Teutsch Reconstructionist Rabbinical College Philadelphia PA Rabbi Barbara  
 Shulamit Thiede Temple Or Olam Concord NC Rabbi Karen Thomashow Isaac M. Wise  
 Temple Cincinnati OH Rabbi Debbi Till Reform Rochester NY Rabbi Rachel  
 Timoner Leo Baeck Temple Los Angeles CA Rabbi Daniel Treiser Temple B'nai  
 Israel Clearwater FL Rabbi Lawrence Troster Shomrei Breishit Teaneck NJ Rabbi Moshe  
 Waldoks independent congregation Temple Beth Zion Newton MA Rabbi Brian  
 Walt Tikkun v'Or, Ithaca, New York West Tisbury MA Rabbi Susan Warshaw Temple Bat  
 Yam Alexandria VA Rabbi Arthur Waskow The Shalom Center Philadelphia PA Rabbi  
 Julia Watts Belser n/a Arlington VA Rabbi Seth Wax Congregation Mount Sinai New  
 York NY Rabbi Deborah Waxman Reconstructionist Rabbinical College, President Wyncote  
 PA Rabbi Joshua Waxman Or Hadash: A Reconstructionist Congregation Fort Washington  
 PA Rabbi Donald Weber Temple Rodeph Torah Morganville NJ Rabbi Ezra  
 Weinberg YM&YWHA of Washington Heights New York NY Rabbi Sheila  
 Weinberg Institute for Jewish Spirituality Philadelphia PA Rabbi Cheryl  
 Weiner Community Rabbi/Chaplain Hollywood FL Rabbi Daniel Weinr Temple De  
 Hirsch Sinai Seattle WA Rabbi Samuel Weintraub Kane Street Synagogue Brooklyn NY  
 Rabbi Stephen Weisman Temple Solel Bowie MD Rabbi Cory Weiss Temple Har  
 Zion Thornhill Canada Rabbi Judy Weiss Citizens' Climate Lobby (volunteer) Brookline  
 MA Rabbi Max Weiss Oak Park Temple B'nai Abraham Zion Oak Park IL Rabbi Rachel  
 Weiss Congregation Beit Simchat Torah BROOKLYN NY Rabbi Shifra Weiss-  
 Penzias Temple Beth El Santa Cruz CA Rabbi Jonathan Wittenberg New North London  
 Synagogue London United Kingdom Rabbi Joseph Wolf Havurah Shalom, Portland,  
 Oregon Portland OR Rabbi Shmuly Yanklowitz Uri L'Tzedek, Orthodox Social  
 Justice Scottsdale AZ Rabbi Debbie Young-Somers Movement for Reform Judaism  
 UK BOREHAMWOOD United Kingdom Rabbi Sara Zacharia post-  
 denominational Brooklyn NY Rabbi Joel Zaiman rabbi emeritus Chizuk Amuno,  
 Baltimore Baltimore MD Rabbi David Zaslow Havurah Shir Hadash, Jewish  
 Renewal Ashland OR Rabbi Michael Zedek Emanuel Congregation Chicago IL Rabbi  
 Adam Zeff Germantown Jewish Centre Philadelphia PA Rabbi Tali Zerkowicz Hebrew  
 Union College-Jewish Institute of Religion Los Angeles CA Rabbi Matthew  
 Zerwekh Temple B'nai Israel, Kalamazoo MI Parchment MI Rabbi Shawn & Simcha

Zevit Mishkan Shalom Philadelphia PA Rabbi Marcia Zimmerman Temple  
Israel Minneapolis MN Rabbi Rain Zohav Interfaith Family Project of Washington,  
DC Rockville MD

## **Torah Portions:**

- [Behar](#)
- [Bechukotay](#)