

Shabbat Noach – resources from the Green Hevra! greenhevra.org

Celebrate Shabbat Noach!

Here are prayers, lesson plans for different ages, Torah and project ideas that you can use to celebrate and remember God’s covenant with all creation. You can use them at other times too.

Shabbat Noach is a time to celebrate the diversity of life on Earth, and to remember our role in God’s covenant. It is a time to remember that the first covenant was not with human beings but with all living things, a chance to reflect on the deep spiritual and religious meaning of diversity, creation, and our role as part of creation and partners with God. The Torah teaches that God has promised never to flood the Earth again. But that doesn’t mean humanity can’t “flood the Earth” and harm life. We live in a time when many species have gone extinct or are threatened with extinction because of our ways of living. The story of the Flood teaches us that we have a responsibility to care for all creation and all creatures, and that caring for all species is a mark of righteousness.

What can you do on Shabbat Noach?

Here’s a list of the ideas you’ll find in this packet.

The Rainbow Blessing:

1. Teach the Rainbow blessing

Texts from Tanakh:

2. The Rainbow covenant in Genesis

Song and Prayer:

3. Teach/learn a song to a verse from Hoshea about the future covenant with all life
4. Rainbow prayer for creation, R. David Seidenberg

Midrashim about Noah and the preservation of species

5. Study guides on midrash and Kabbalah about Noah from neohasid.org and from Canfei Nesharim

Midrashim: interpretations of the rainbow sign:

6. Flood, Ark and Rainbow, R. Arthur Waskow
7. Human responsibility, R. Shlomo Riskin
8. The diversity and unity of all life, R. Shimshon Rafael Hirsch
9. On human moral development, Rav Avraham Yitzhak Kook ([link](#))

Biodiversity:

10. Learn about biodiversity ([link](#))
11. Study Endangered Species
12. Pick a rainbow!

Science, Art, and Culture:

13. Where to get a dozen projects ([link](#))

Prayer and ritual:

14. Council of All Beings ([link](#))

Current Issues:

15. Hydrofracking
16. Climate change

Seed Saving:

17. Seed saving and Naamah, Noah’s wife
18. Read the children’s book *The Story of Naamah*
19. “L’Dor V’Dor” seed saving workshops ([link](#))

The Seven Noachide Laws:

20. The seven colors of the rainbow and the seven laws
21. More study ideas

The Rainbow Blessing

1. Teach the rainbow blessing on Shabbat Noach.

This is a great way to honor the rainbow covenant even if it's not Rainbow Day. Here are two versions, easy and harder. Both “count” for doing the mitzvah:

Blessed be You, YHVH, our God, ruler of all space and time, who remembers the covenant!
Barukh atah Adonai Eloheinu melekh ha-olam, zokher et habrit

Blessed be You...who remembers the covenant,
who is faithful to God's covenant, and who upholds God's word!
*Barukh atah Adonai Eloheinu melekh ha-olam, zokher et habrit
ne'eman bivrito v'kayam b'ma'amaro.*

You can think of the first as the blessing to say when you can't look in a *siddur*, and the second when you can (but why are you looking in a *siddur* when there's a rainbow out!)

Some commentaries imagine that seeing a rainbow is a bad sign, that it means that God had to “be reminded” not to destroy the world. But the P’ri Eitz Hadar—the source of the first Tu Bishvat seder for the Trees New Year—instead talks about our hope to “see the rainbow beautiful and rejoicing in its colors!”

Judaism has special blessings for everything: seeing the new moon, smelling a fragrant fruit, hearing sad news, for fire, for beauty in people, animals, and in Nature. And it has a special blessing for seeing a rainbow.

Texts from *Tanakh* – The Rainbow Covenant in Genesis

2. The story of the flood in Bereishit (Genesis 9:12-17) describes the rainbow covenant as a covenant with all living creatures, and with the Earth or *aretz*, which also means “the land”:

יב וַיֹּאמֶר אֱלֹהִים זֶאת אוֹת-הַבְּרִית אֲשֶׁר-אֲנִי נֹתֵן בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל-נֶפֶשׁ חַיָּה אֲשֶׁר אִתְּכֶם-לְדֹרֹת עוֹלָם. יג אֶת-קִשְׁתִּי נֹתַתִּי בְּעָנָן וְהַיְתָה לְאוֹת בְּרִית בֵּינִי וּבֵין הָאָרֶץ. יד וְהָיָה בְּעָנְנֵי עָנָן עַל-הָאָרֶץ וְנִרְאָתָה הַקֶּשֶׁת בְּעָנָן. טו וְזָכַרְתִּי אֶת-בְּרִיתִי אֲשֶׁר בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל-נֶפֶשׁ חַיָּה בְּכָל-בֶּשֶׂר וְלֹא-יְהִיָּה עוֹד הַמַּיִם לְמַבּוּל לְשַׁחַת כָּל-בֶּשֶׂר. טז וְהַיְתָה הַקֶּשֶׁת, בְּעָנָן; וְרָאִיתִיהָ לְזָכַר בְּרִית עוֹלָם בֵּין אֱלֹהִים וּבֵין כָּל-נֶפֶשׁ חַיָּה בְּכָל-בֶּשֶׂר אֲשֶׁר עַל-הָאָרֶץ. יז וַיֹּאמֶר אֱלֹהִים אֶל-נֹחַ: זֶאת אוֹת-הַבְּרִית אֲשֶׁר הִקְמַתִּי בֵּינִי וּבֵין כָּל-בֶּשֶׂר אֲשֶׁר עַל-הָאָרֶץ.

And *Elohim* (God) said, this is the sign of the covenant which I am putting between Me and between you and between every living soul which is with you, for generations forever. My bow I have put in the cloud and she will be a sign of covenant between Me and between the Earth. And it will be, when I am clouding over the Earth, and the bow will appear in the cloud, then I will remember My covenant that is between Me and between you and between all soul living in all flesh. And there will never again be the waters for a flood to destroy all flesh. And the bow will be in the cloud, and I will look at her, to remember an eternal covenant between *Elohim* and between all soul living in all flesh which is on the Earth. This is the sign of the covenant which I am establishing between Me and between all flesh which is on the Earth.

This is the first time covenant is mentioned in the Torah. What is most important to notice is that human beings have their place in this covenant alongside all the animals, and that the Earth, or land, is a partner equal to all of them. Use the study sheet on the whole flood story available at neohasid.org/pdf/Rainbow_covenant_commentary.pdf to go more in depth with these verses.

Teach this song to your class or congregation

3. The following verse from Hoshea (2:20) promises a new rainbow covenant with all life:

הושע ב:כ וְכָרַתִּי לָהֶם בְּרִית בַּיּוֹם הַהוּא עִם-חַיַּת הַשָּׂדֶה וְעִם-עוֹף הַשָּׁמַיִם וְרִמַּשׁ הָאֲדָמָה וְקַשְׁתֹּךְ וְחַרְבֹךְ וּמִלְחָמָה אֲשַׁבֵּר מִן-הָאָרֶץ וְהַשְּׂכָפְתִים לְבָטַח.

V'kharati lahem brit bayom hahu im chayot hasadeh v'im of hashamayim v'remes ha'adamah v'keshet v'cherev umilchamah eshbor min ha'aretz v'hishkavtim lavetach

I will make a covenant for them on that day, with the wild animal of the field and with the bird of the skies and the crawler of the earth; and bow and sword and war I will break from the land, and they will lay down in safety.

In the rainbow covenant after the flood, even though the animals and human beings were equal partners, humans were given permission to kill and eat meat, and God told the people that “a fear and terror of you” will be upon all the animals. Like the rainbow covenant of the flood, Hoshea foresees a covenant which will include all the creatures of the Earth. Unlike the flood story, however, Hoshea imagines a time when the not only God, but also human beings, have laid down their bow, “so that will lay down in safety”!

Go to jewcology.com/resource/Rainbow-Day to see Shimshai performing a song to this verse, or go to gabrielmeyerhalevy.bandcamp.com/track/hoshea to listen to Amen performing it.

The English translation Amen uses is: “On that day, I will make a covenant for them with the beasts and the birds, with all creatures that walk on the Earth, and bow and sword and battle will disappear from the land, so that all may safely rest.” Shimshai’s translation is slightly different. Both are beautiful.

Introduce this prayer for the Earth on Shabbat

4. Go to neohasid.org/stoptheflood/earthprayer for a prayer you can use on Shabbat Noach, or use this shorter version of the prayer:

This prayer uses a passage about the promise of the rainbow that comes from the 17th century book P’ri Eitz Hadar, which you can read here: neohasid.org/torah/blessing_for_tubi.

אֵל מְלֵא רַחֲמִים, זְכוֹר לָנוּ בְּרִיתְךָ עִם כָּל הַחַיִּים, בְּרִית מִי נַח, וּפְרוּשׁ סִכַּת רַחֲמִים וְשָׁלוֹם עַל כָּל מִינֵי הַחַיִּים וְעַלֵּנוּ, הַקִּיף כָּלֵם יוֹחֲסִינוּ בְּזִיו הַשְּׂכִינָה בְּנַחַל עֲדָנֶיךָ תְּשַׁקֵּם בְּכָל מוֹשְׁבוֹתֵיהֶם וְאֵז נְרָאתָה הַקַּשְׁתֹּךְ בְּעָנָן שֶׁשׁ וּמִתְפָּאֵר בְּגוֹוֶןֶיךָ, וְיָשׁוּב עֵץ הַחַיִּים לְאֵיתָנוּ הָרֵאשׁוֹן וּתְזַכְּנוּ, אֲנַחְנוּ וְצֹאצְאֵינוּ, לֵישָׁב יָמִים רַבִּים עַל הָאֲדָמָה כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ בְּרוּךְ חַי הָעוֹלָמִים	God full of compassion, remember Your covenant with all life, the covenant of the waters of Noah. Spread a <i>Sukkah</i> of compassion and peace over us, over all Life’s species; Surround all our relations, with <i>Shekbinah</i> ’s radiance; Water them with Your river of delights in all of their habitats. Then ‘the bow will appear in the cloud’, joyful and beautified with its colors, and the Tree of Life will return to its original strength, so that we and our descendants may merit to live many days on Earth, like days of the Skies over the Land. Blessed be the Life of the worlds!
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Based on the P’ri Eitz Hadar (17th c.), Birkat Hachodesh, Sefardi liturgy for Sukkot, and Mal 4, Gn 9:14; Ps 36, 78, 146; Dt 32:11, 11:12.

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And on that day I will answer, swears YHVH, I will answer the Skies,
and they will answer the Land. *Hoshea* 2:23

Study midrashim about Noah and the preservation of species

5. Study teachings about Noah from Genesis Rabbah and Tanchuma using neohasid.org's one-page text study sheet with a teacher's guide from the Shabbat Noach page, jewcology.com/resource/Shabbat-Noach. Or download Canfei Nesharim's study guide on "Countering Destruction: Lessons from Noah" at canfeinesharim.org/coreteaching6/

Midrashim: interpretations of the rainbow sign in Jewish texts

6. Flood, Ark, Rainbow: Beyond Disaster into Hope – *A Modern Midrash* by R. Arthur Waskow

Did the gift of the Rainbow after the Flood mean that the danger is now over and done? Long ago, the Rabbis told of Abraham watching the fires that destroyed Sodom and Gomorra. "But, God," said Abraham, "You promised never again to destroy the world through such a Flood. Surely You did not mean to rule out only a Flood of water? Surely You did not mean that You might send a Flood of Fire?"

And God was silent.

Or as the Southern Black song puts it, "God gave Noah the Rainbow Sign: No more water. The fire next time!"

Rabbi Waskow's commentary: Today we are responsible to make sure that the scorching of our planet by over-burning fossil fuels does not bring upon us both a Flood of water as our ice floes melt, raising sea levels on every coast, and a Flood of fire as heat sparks droughts and forces many species into death.

Suppose we see actions that cause major ecological damage – even including the economic competitions often called "trade wars" – as not war at all but falling into the category of Flood? That might change our ethical outlook in dealing with such actions. For example, those who say that we must cut down the Oregon forests to compete with businesses that are burning the Amazon, or that we must make still more automobiles that fill the air with carbon dioxide to keep ahead of others who are selling automobiles, are thinking in the metaphor of economic war, not that of Flood. In a flood, any act that pours out more destruction is an attack on the planet as a whole, not on a nation or corporation. If we can change our language, we might change our future.

*From **Godwrestling -- Round 2** (Jewish Lights, 1996), by Rabbi Arthur Waskow, pp. 234-237. See also theshalomcenter.org/node/1842.*

7. Human responsibility, an interpretation of the rainbow by R. Shlomo Riskin, chief rabbi, Efrat

The rainbow is a half-picture, lacking a second half to complete the circle of wholeness. God can pledge not to destroy humanity, but since He created humanity with freedom of choice, He cannot guarantee that humanity will not destroy itself.

How are the interpretations given by R. Riskin and R. Waskow similar? How are they different? What do both rabbis say about human responsibility?

8. The diversity and unity of all life, an interpretation of the rainbow by R. Shimshon Rafael Hirsch

Is the rainbow anything else but the one pure complete ray of light, broken up into seven degrees of seven colors, from the red rays, nearest to the light, to the violet תכלית, most distant from the light, losing itself into the darkness; and from the one to the other are they not all rays of light, and combined all together, do they not form the one complete pure white ray? Could not this perhaps be meant to say: the whole manifold variety of all living creatures from the "most alive" Adam, the אדם "red one", "Man", nearest to the godly, down to the lowest, humblest form of life in the humblest worm, "every living soul that is in all flesh" (Gen 9:16), God unites them all together in one common bond of peace, all fragments of one life, all refracted rays of the one spirit of God? That even the lowest, darkest, most distant one, is still a child of the light?

R. Hirsch's interpretation is that the colors of the rainbow symbolize the diversity of all living things on Earth. His understanding of color may differ from ours, and we may have different ideas about the hierarchy of being—i.e., ecologically speaking, the world needs fungus far more than human beings for life to continue.

One very interesting quirk of this teaching: in Jewish lore, the color תכלת is considered “closest” to God. As the midrash says, “T’cheilet תכלת resembles the sea, the sea resembles the sky, and the sky resembles God’s throne of glory.” So if we go by this model, and accept R. Hirsch’s identification of תכלת with violet, the “red one” would be further from the divine light. One way of reconciling this derives from a teaching of Kabbalah: “what is lower in this world descends from a higher place in the spiritual worlds”.

Here’s another thought R. Hirsch wrote down about the rainbow:

Its appearance is that of an arc joining the earth to heaven, accordingly a bond between heaven and earth. The phenomenon itself is woven of light and water. In the midst of overcast threatening clouds it announces the presence of light, is accordingly a reminder that in the midst of God’s threatened wrath His preserving grace is still there.

9. Rav Avraham Yitzhak Kook has a teaching about rainbows focusing on human moral development (not the environment), presented at: shiratdevorah.blogspot.com/2010/10/rainbow-covenant.html.

Another Rav Kook teaching that is directly related to the environment and biodiversity is “The Fourfold Song”. The text in Hebrew and English, along with a lesson plan by Noam Dolgin (noamdolgin.com), can be found at jewcology.com/resource/Fourfold-Song-Discussion-Art-Activity. Rav Kook does not write about the rainbow there, but one can easily imagine the four levels of communion he describes as parts of a rainbow spectrum.

Biodiversity

10. Learn about biodiversity.

The rainbow covenant was a covenant with every living animal, not just with people. The rainbow itself is a great teacher of diversity, both within the human community and within all life on Earth (as R. Hirsch suggests above. Go to: http://www.coejl.org/_old/www.coejl.org/_coejlor/learn/biodiversity.html to find tremendous teaching and learning resources on biodiversity and Judaism.

11. Study endangered species.

Here are a few suggestions for studying frogs, which are endangered world-wide, in a way that connects to the spirit of Rainbow Day.

1) Find out what people are doing or can do to “create an ark” for a particular species. Check out Amphibian Ark and especially their curricular materials and ideas for K-12 at amphibianark.org/education/links-to-curriculum-materials.

2) One way to learn about the diversity of frogs is to look for pictures on the internet for a rainbow of frogs in different colors (frogs have extraordinarily diverse coloring) – supplement this with learning about what’s happening to frogs around the world.

3) There are many special things about frogs, but one of the most amazing is that they may have been the first kind of animal in the history of the Earth to sing songs! Listen to recordings of frog songs (you can find these at allaboutfrogs.org/weird/general/songs.html). Imitating different frog songs is a great thing to do with little kids.

There are many endangered species that will appeal to kids of any age, like panda bears, siberian tigers, koalas, etc. We tend to focus on furry mammals because of natural human propensity to identify with them—environmentalists call these species “charismatic”. There are also endangered species we eat like blue fin tuna that we can do something about by slightly changing our diets. Often the effort to save one species requires saving a whole ecosystem, including other species that are less well-known but equally endangered. You can also help species more directly by finding out what local species are endangered and why.

12. Pick a rainbow!

It's the fall, so you won't find wildflowers. But in locations where the autumn leaves are still showing their colors, you can go out into the woods with a group and ask them to find objects—plants, bark, rocks, etc.—of all the colors and make a rainbow with them. This activity is detailed in *Spirit in Nature: Teaching Judaism and Ecology on the Trail*, and in a lesson plan from the Teva Learning Center based on this that you can download from jewcology.com/resource/Rainbow-Day.

Science, Art and Culture

13. There are about a dozen projects about rainbows, using science, art and culture, in the resources that you can find in the Rainbow Day curriculum, including modules on “How many colors are in a rainbow?” “Do other animals see colors the way we do?” “Colors and dyes” “The science of rainbows” – all can be found in the Rainbow Day curriculum, which can be downloaded from jewcology.com/resource/Rainbow-Day.

Rituals

14. Hold a “Council of All Beings”.

In a “Council of All Beings” everyone takes on the identity of a species, habitat or element in Nature—they may make a mask for the part. Then all the participants gather “in council” to speak for the part of creation they are representing about what is happening to the Earth and about what they can do to reach out to the human beings. This is also a great ritual around a fire. Download directions from neohasid.org/stoptheflood/council.

Current Issues

15. Hydrofracking

Hydrofracking is the practice of pumping huge amounts of water and chemicals into rock formations in order to crack them so petroleum or methane can flow out and be collected. The image of fracking is reminiscent of the flood story (Genesis 7:10-12)

It was at seven days and the waters of the flood were on the land. In the six hundredth year of Noah's life, in the second month on day seventeen of the month, this very day, all the sources of the great abyss were cracked open, and the expanse of the skies was opened. And there was rain on the land forty days and forty nights.

Fracking has been associated with polluting and poisoning aquifers, and New York City has been fighting a proposal to “frack” a major rock formation near the sources of its drinking water. Over 100 million gallons of water are used to frack wells in the US each year, much of it from fresh water taken out of aquifers and streams. Most of the water is made unusable by fracking, and as much as half of it will never come back up to the ground. Other chemicals which the oil companies do not reveal are added to the water in order to create higher pressure and flow than water can create alone. But many people believe that fracking is necessary in order to get enough petroleum products to sustain our needs, and that it enables us to use natural gas in place of oil or coal, which might have a lower impact on climate change.

Find out if fracking is taking place near where you live and learn more about what your community is doing about it.

16. Climate Change

We could include volumes about climate change in relation to a world where, according to the Torah, “cold and hot and summer and winter...will not stop” sustaining life, as the Noah story says. Does this mean that the Torah guarantees that disastrous climate change will not happen? See teachings above, which say that God promised not to destroy the world again, but God did not promise that we wouldn’t destroy the world. As Ecclesiastes Rabbah teaches:

In the time that the Holy One created the first human, he took him to all the trees of Gan Eden and said to him, "See my works, how lovely and praiseworthy they are, and all that I created, for your sake I created it. Put your mind [to this], so you won't ruin or destroy my world, for if you do ruin, there are none who will repair after you.

Since the flood story is fundamentally a story about weather, any teaching about climate change and what it means can fit with Rainbow Day.

Seed-Saving

17. Seed-Saving and Na’amah, Noah’s Wife

Seed saving is the ancient practice of saving the seed from the best of last year’s crops to plant for next year. It was a way to improve crops, to breed crops that were uniquely suited to a particular region and climate, and to preserve biological diversity. All of this has fallen by the wayside in modern industrial agriculture, where a generic variety of seed for many climates is produced and shipped all over the world. Not only is seed saving good for the planet, preserving seed varieties that grows best in each ecosystem—requiring less pesticides and providing superior nutrition—but seed saving was also part of the Noah story, as implied by the verses:

From all the living beings from all flesh, two from all will you bring into the ark to live with you. They will be male and female...And you, take for you from everything edible that is eaten. You will gather it unto you, and it will be for you and for them for eating. Genesis 6:19-21

Midrash teaches that Noah’s wife’s name was Naamah נַעֲמָה, and that she was called Naamah because her deeds were pleasant נִרְעָם. A modern midrash teaches that one of the things Naamah did that expressed her righteousness was that she gathered seed from around the world to replant after the flood.

Here are two resources you can use for teaching about seed saving.

18. For younger children, read Sandy Eisenberg Sasso’s book, Noah’s wife: The Story of Naamah

Here’s a brief description of the book:

Noah’s wife is named Naamah, a play on the Hebrew word *pleasing*, because her deeds are pleasing to G-d. When G-d tells Noah to bring the animals of the world onto the ark, God also calls on Naamah, Noah’s wife, to save each plant on Earth. Entrusted with this task, Naamah sets off to every corner of the world, discovering a fabulous array of growing things, and gathering seeds, bulbs, cuttings, spores, and roots. She fills a room on the ark with every type of plant—from amaryllis, soybeans, and wheat to lilies, moss, and even dandelions. Then, after 40 long days and nights on the ark, the most important part of Naamah’s work begins. Sasso helps children understand the responsibility that people have to be stewards of the earth.

You can purchase this book through jewcology.com/resource/Rainbow-Day for a 20% discount. There’s a board book version for younger kids and a (slightly) older kids version. R. Sasso reported to me that one group of children after reading the story sewed a pocketed apron and filled the pockets with seeds!

19. Organize a “L’Dor V’Dor” workshop for children or adults

Learn about seed saving as well as plant biology using Jewish Farm School’s “L’Dor V’Dor” Seed Saving workshops (one focused on the biology of seeds and the other on how to save seeds from different kinds of fruit), which you can download from jewcology.com/resource/Rainbow-Day .

The Seven Noachide Laws

20. The Talmud (Sanhedrin 56b) explains seven commandments that were given to Noah and his family and are therefore commandments for all humanity. These seven laws are derived through rabbinic interpretation of God’s instructions when Noah comes out of the ark. They are:

1. Set up courts and bring offenders to justice. *Dinim* – judgments
2. Do not curse God. “*Birkat Hashem*” – blasphemy, euphemistically called “blessing the name”
3. Do not worship false gods. *Avodah zara* – literally “strange worship”
4. Do not be sexually immoral. *Giluy arayot* – literally “uncovering nakedness”
5. Do not murder. *Sh’fikhut damim* – literally “spilling blood”
6. Do not steal. *Gezel* – theft
7. Do not eat any part taken from a live animal. *Ever min ha-chai* – “limb from the living thing”

Since these laws are given at the same time that the rainbow covenant is made, many people connect the seven laws with the seven colors of the rainbow. What connection do you think there is between law and beauty? Between human law and nature?

The word “covenant” or brit is mentioned seven times in the verses about the rainbow covenant. Some people connect this repetition to both the seven colors and the seven Noachide laws.

More study

21. Read either of the following articles about the rainbow covenant. Both can be found on jewcology.com/resource/Rainbow-Day . Rabbi Gendler’s piece is also on the Shabbat Noach page.

- 1) Excerpt from “A Reflection on Environment, Sentience, and Jewish Liturgy” by Rabbi Everett Gendler, in *Worlds of Jewish Prayer* (1993)
- 2) “Biodiversity and the Bible” by Calvin deWitt, University of Wisconsin professor and Christian environmentalist, in *Global Diversity* 6:4 (1997)

Either article would make the basis for an excellent discussion. Special thanks to David Arfa (magiddavid.net) for suggesting the article by Everett Gendler.

Acknowledgements

This is an edited version of the resource guide for Rainbow Day 2011 (3.2) with a few additions, made especially for Shabbat Noach by Rabbi David Seidenberg from neohasid.org on behalf of the Green Hevra. A network of Jewish environmental organizations. Here is a list of organizations whose material is included here:

* The Shalom Center
theshalomcenter.org

* neohasid.org
neohasid.org

* Teva Learning Center
tevalearningcenter.org

* Jewish Farm School
jewishfarmschool.org

* Canfei Nesharim
canfeinesharim.org

The Rainbow Day curriculum includes many more Green Hevra organizations. To find out about Green Hevra go to: greenhevra.org .

From Rabbi David: I hope this project will help communities think about a sustainable world, a world where humanity honors and keeps its side of the rainbow covenant, to not let the cycles of life cease. The midrash says that several righteous people in Tanakh were known to “feed others” and they “saw a new world”—chief among them Noah. May we also be so blessed.