

# *A Wild* FAITH

Jewish Ways into Wilderness,  
Wilderness Ways into Judaism

## Program Guide for Rabbis and Jewish Educators

by Rabbi Mike Comins

Nature is an incredible gift to the Jewish educator. As most people experience “God-moments” in the natural world, there is no better classroom to teach our most difficult subjects: God and prayer. While true wilderness areas are best, a nearby park or a grove of trees on the synagogue grounds are suitable places for effective educational activities. Most of the forty-four practices in *A Wild Faith* (*AWF*) are easily teachable by Jewish educators and easily accessible to learners.

This program guide begins with the ideas behind Jewish spiritual practice in wilderness. “Wilderness Spirituality” provides the general background, and more important, the motivation for the programming suggestions that follow. Depending on your program, you will likely refer to these ideas in introducing individual practices to your students.

The following section, “What to Do Outdoors,” introduces the spiritual practices in *AWF* according to various themes. The themes and practices themselves are explained in the text of *AWF*, which are referenced by page numbers (“(24)” refers to page twenty-four of *AWF*). Here you will find detailed instructions for Jewish spiritual practice in wilderness.

The final section, “Planning,” offers tips on how to begin your program, an example of what a day on the trail might involve, and logistical information. It may be helpful to skim this section first and return to it again as your own plans develop.

Suggested Questions for Discussion appear throughout this guide. These were designed to help the members of your group gain further insight into their experiences, inspire them to think deeply, and stimulate conversations and camaraderie among the group members.

This guide serves two purposes. First, it provides an easy reference between study themes and related practices in *AWF* so that you can quickly find the subject and practice that you need. Second, *AWF* is aimed at the *individual* who ventures into wilderness; this guide offers suggestions and advice for leading a *group* (in wilderness or on the school or synagogue grounds) that is not included in the book. However, the guide does not make sense independent of the book. You will need to acquaint yourself with the individual practices in *AWF* in order to use this guide to create a program for your group.

## WILDERNESS SPIRITUALITY

The approach to “wilderness spirituality” in *AWF* is based on the following premises:

**A Spirituality of Deep Listening**—As the old adage says, wise people listen before speaking. So too, before we talk to God through prayer and other spiritual practices, it is wise to listen. In developing mindfulness—the ability to listen deeply by focusing on the present and living in our bodies—we literally make room for God (57).

**Spiritual Practice Is Practical and Doable**—Mindfulness is the great gift of wilderness. As opposed to sitting meditation, meditative walking in nature is immediately doable by anyone. Paying attention is easy in nature, partly because we have to avoid poison oak, thorns and the like, and partly because our senses are alive in the environment in which they evolved (58, 118). Away from the two-dimensional pages and screens that dominate our lives, our bodies thrive in the natural world (118). Most important, mindfulness is something we can learn. It is a worthy, initial goal of a spiritual practice.

**The God of Small Things**—From Jewish mystics we learn that God is present in everyday, physical reality (26). To meet God, we need not wait for God to break through from another dimension in dramatic fashion. Rather, we adjust our perception and live in *mochin d'gadlut* (a Hasidic term for “expanded consciousness”) (27, 41). Abraham Joshua Heschel teaches that the awe we often experience in wild nature is not only a gateway to God, it is an attitude that can inform our vision at all times (23). With Martin Buber, we see that I-Thou encounters open us to God’s presence in the here and now, with people and animals and nature (35, 38).

**Spiritual Practice Is a Dialogue**—When we experience God, when our deepest yearnings are aroused and our noblest ideals are elicited, we want to respond. We want to praise this sacred world and the Holy One who permeates it (107). It is natural to express our gratitude to God for our lives in this incredible world (76). We are inspired to do *teshuvah* (repentance) (153). And when we pay attention to our hearts through mindfulness, when we truly know what we need, spontaneous prayer arises effortlessly (116).

The above premises can be taught in a variety of settings.

- Teach a class or a series of classes with the material presented in *AWF* on Heschel, Buber, and Jewish mysticism before heading outdoors.
- The classroom is also appropriate to introduce Judaism as a spiritual practice in general and Judaism as a spiritual path (45).
- Studying the quotes from Heschel (22) in nature, in a park, or on a trail in wilderness makes for an excellent discussion.
- Explanations of Jewish mysticism (25) and I-Thou (35) between segments of meditative walking toward the beginning of a hike are also effective, though it should be more presentation than discussion, as we are trying to teach a practice rather than enlighten our intellects.

## QUESTIONS FOR DISCUSSION

- Do you agree with Heschel’s assertion that awe is the root of faith? What is at the root of your faith? When do you feel awe?
- Have you ever had an I-Thou relationship with animals or nature? What about with God?

## WHAT TO DO OUTDOORS

### MINDFULNESS PRACTICES

Begin hiking without giving any instructions and people will naturally talk to each other. After five minutes, stop, point out that people are speaking to one another, and ask that they now continue silently. After another five minutes, stop and ask, “How is silent walking different? What did you notice?” In addition to hearing bird song and noticing details in the landscape, your participants might have taken notice of their emotional or mental state. The more we transcend our egos by paying attention to outer geography, the more we become aware of inner geography. Introduce the concept of mindfulness and its relationship to wilderness spirituality (52, 55).

Continue with meditative walking (60), a foundational exercise that anyone can do, including people who think they can’t meditate.

Adults love games as much as kids and the blindfold exercises (61) are not only fun, they teach people that there is so much more to see than what we usually take in.

Chant (123), the repetitive singing of a *nigun* (a single phrase put to a simple melody), is another easy way to cultivate mindfulness. Normally when we sing together in a small group we face each other. In wilderness, we want to chant while focusing awareness on our bodies and on wild nature (119, 123). Form a normal circle to teach the chant, then have people turn around and face outward as the group sings.

### QUESTIONS FOR DISCUSSION

- How did meditative walking differ from experiences you’ve had with sitting meditation?
- How did it feel to see through someone else’s eyes?
- When facing each other and chanting, what were you focusing on? What did you focus on

after turning outward? How did that change your experience of chant?

### BLESSINGS

Jewish tradition provides us with numerous blessings to mark our experience of the natural world: hearing thunder, seeing the ocean, witnessing exceptional beauty, smelling flowers. But unlike most blessings we say, they don’t precede experience (blessing the wine before drinking), they respond to it (we see the rainbow, then recite the blessing). Teach the dynamics of “response” blessings (90), learn a traditional blessing or two (such as the blessing said in the presence of extraordinary beauty, *Baruch atah ... sheh-kackah lo b’olamo*) from the nature blessings in *AWF* (197), and give students the opportunity to practice blessing during your time in nature.

Study the blessing in response to seeing a rainbow (198). Ask your students: Why should a blessing over a rainbow mention God’s covenant with humans and animals? Teach the appropriate passage in Parashat Noah (92). Make the connection between our experience of nature and Jewish history and ethics (93).

Teach the difference between “theological” blessings and “practical” blessings, which help us to see the Divine in our immediate experience (97). Send your students on a Blessings Walk to connect God to what they are seeing, hearing, and feeling in the here and now (100).

### QUESTIONS FOR DISCUSSION

- What else in life might inspire a “response” blessing?
- To what did you direct your spontaneous blessings?

## TRADITIONAL AND CREATIVE PRAYER

*AWF* gives multiple explanations as to the virtues of conducting one's spiritual search within a tradition (18, 92), including a prayer tradition (102).

Lead *t'filah* (prayer service) in the natural world. So often we feel disconnected from the content of the traditional prayers, but when the liturgists speak of God through nature imagery, by praying in the natural world we can feel what moved the psalmist to write the psalm (108).

When we truly know what we are feeling and what we need, spontaneous prayer arises naturally (115). The easy entry into mindfulness in nature (58), and the increased self-awareness that results, facilitate personal prayer. Where appropriate, teach the art of personal prayer (113) and encourage your students to pray in the natural world. Variations include Rabbi Nachman's *hitbodedut*/alone time (157) and writing a letter to God (158). This is especially appropriate in a Soul-O site.

## QUESTIONS FOR DISCUSSION

- How do prayers you normally hear in synagogue differ when you hear them in nature?
- In your personal experience, how does praying outdoors differ from praying in synagogue?
- Why do you think that increased self-knowledge leads to a richer prayer life?

## SOUL-O SITE AND *HITBODEDUT*

A Soul-O site is a place of solitude in nature (65)—a place to do *hitbodedut*, to spend time alone for spiritual purpose.

Teach your students the principles of finding a Soul-O site (66). (Don't be fussy, most any place will be fruitful, but don't sit on an ant farm, either.)

The beauty of alone time is that no one else is watching or supervising. For most adult groups, it is wise to emphasize that this time is yours for whatever you want to do with it. If you bring a spiritual practice with you, such as traditional

prayer, meditation, or Tai Chi, feel free to practice it here. Don't worry, most will choose to do whatever activities you provide.

Suggest that people begin *hitbodedut* with activities for settling in to a Soul-O site (66) and for settling into mindfulness (69, 123). Make sure to teach mindfulness techniques earlier in your outdoor program.

For inspiration, try putting prayers (33), quotes, and poems in an envelope that people can open and read during *hitbodedut*. For suggestions, see Resources (218) or consult with Rabbi Comins at [www.awildfaith.com](http://www.awildfaith.com).

Follow up with activities appropriate to your theme (see the "Planning" section of this guide for theme suggestions). You might suggest additional mindfulness exercises (chapter six and chant, 123) or take on the theme of gratitude (chapter seven). If you are working on prayer, try practices 16, 19, 21, 25, and 38. All the *teshuvah* (repentance) practices in chapter thirteen are appropriate for Soul-O sites.

It is useful to provide written descriptions of the suggested practices for people to take with them to their Soul-O sites. (While this sounds like an instruction to head for the photocopy machine, keep in mind that Jewish Lights can only publish and authors can only write when people buy books. Please consider buying multiple copies of *AWF* for use over the years in your institution, or including a copy in the cost of your program. It's a great gift for students who love the outdoors!)

When people return, be sure to maintain silence. It is jarring to break from extended silent time and return abruptly to our social selves. You might lead a chant or song while people are returning from their Soul-O sites. This keeps people in the present and prevents them from socializing.

Unless you are leading a multiday program, we advise minimal processing after *hitbodedut*. When students are asked to share what happened in *hitbodedut*, they are asked to translate a nonverbal experience into words. It's not so easy for most

people, and it may not be easy for anybody to do right away. Of course, someone will always want to talk about their experience, and some will have profound experiences to relate, but those who did not have an epiphany are left feeling inadequate. On the other hand, sharing is useful if people will do *hitbodedut*/alone time again later in the day or the next day, both to build group camaraderie and to help people see the range of possibilities for spiritual practice. You might have people share after dinner. Passing a rock or “talking stick” around the circle is a good way of structuring the discussion. Only the person holding the rock or stick may speak.

It is important to set appropriate expectations for your program in general, and for Soul-O site activities in particular. Students might wonder, why isn't something profound happening to me? While epiphanies do sometimes occur, it is important to emphasize that the quest for God is less about a “breakthrough” and more about “everything we need is already here.” Look for the “God of Small Things” (55). Also, it takes two to tango. We can't control God's side of the meeting. What we can do is enter into mindfulness and enjoy the benefits of *mochin d'gadlut* (expanded consciousness), and maximize the chances for I-Thou encounter (27, 41). If it doesn't happen when we want it too, it doesn't mean that we are failures.

**See the “Planning” section of this guide for important information on logistics and safety!**

## QUESTIONS FOR DISCUSSION

- How did you find the spot that felt right for your Soul-O site?
- How did it feel to talk out loud to God?
- Have you experienced epiphanies in your spiritual life? Do you think epiphanies are necessary for spiritual growth, or can everyday events be just as inspiring?

## **TESHUVAH (REPENTANCE)**

*AWF* presents *teshuvah* in a practical and doable framework: (1) **Get Still** to facilitate introspection, (2) **Be Honest** in your self-examination, and (3) **Share It**, articulate your desire to change, speak it to God, and share it with the earth.

Try *hitbodedut* in the style of Rabbi Nachman of Breslov (157). Outdoors in solitude, speak freely to God ... and don't stop. Soon you will run out of things to say, and that's when it gets interesting, for you must keep talking. You will discover things about yourself that you never knew!

Write a letter to God (158).

Write your own eulogy (161) to gain the truest perspective we have to evaluate ourselves, the perspective of a whole life.

Give it to God (164). In the end, nothing motivates us to do *teshuvah* more than feeling God's presence, so readily available in the natural world.

## QUESTIONS FOR DISCUSSION

- What do you notice about *hitbodedut* after doing it a second, third, or more times?
- Do you find it easier to talk to God or write to God? Why?
- What did you learn about yourself by writing your own eulogy? What was the most surprising to you?

## **WORKING WITH TEENAGERS**

Almost all of the practices in *AWF* have been conducted successfully by the author with teenagers, but special attention is required to create an atmosphere where spirituality can be discussed and practiced. As teenagers see through everything, success is unlikely without a teacher who embodies the spiritual search. That said, nature activities provide a unique opportunity to hook adolescents into spiritual practice before they realize it.

The blindfold activities (61) are always fun for teenagers. Now that they know that there is so much more to see than they usually take in, link this to intentionally entering mindfulness in order to experience nature fully through silent walking (59), meditative walking (60) and sense walking (61). Follow this with “Jewish mindfulness,” the art of the blessing to see all that is before us and to respond with gratitude, and to meet the “God of Small Things” (90, 98, 100).

Silence is liberating because it frees us from the pressures of social interaction, and no one understands this better than teenagers. They will surprise you with how much they enjoy silent and meditative walking (59, 60).

For most teenagers hiking is fun, especially if it's instead of classroom study. The same activities that draw frowns in synagogue, particularly *t'filah* (prayer service), are given the benefit of the doubt in the course of a fun day outdoors.

Teenagers experience awe in the natural world like everyone else. The question of God is not contrived, so any discussion of God is more likely to succeed outdoors. As they likely use the word “awesome” on a regular basis, ask your students why it is such a popular term. What does it really mean? Weave in Heschel's insights about awe being more than fear (23), and how true awe is a response to transcendence (17, 24), even for people who never use the word “God.”

Particularly with boys, the author finds it useful to discuss the idea of the “spiritual warrior.” Just as great snowboarders and basketball players, dancers and artists, doctors and CEOs, need great discipline, openness, dedication, and courage to take risks in order to succeed, so too does the person who needs to overcome inner challenges such as insecurity and laziness, or to deal with addiction and grief. It takes great courage to confront our weaknesses, suffer the pain of seeing the less than flattering parts of our-

selves, and do something about it. In practicing mindfulness in wilderness, the better we see what is around us, the better we can see what lies within (59–60).

Rarely in their lives, and never at school and camp, are teenagers allowed to be alone, free from other teenagers and most important, free from adult supervision. It is perhaps surprising but nevertheless true. In their evaluations, teenagers *love* Soul-O site activities (65). They enjoy being treated as adults and trusted to be on their own. Try practices 10, 11, 12, 13, 16, 36, or 38. Integrate Jewish activities with general nature activities in a Soul-O site. See Joseph Cornell's *Listening to Nature* and *Sharing Nature with Children* (215) and *Spirit in Nature* by Matt Biers-Ariel, Deborah Newbrun, and Michal Fox Smart (212).

## QUESTIONS FOR DISCUSSION

- How can keeping a journal be a spiritual practice?
- What are the benefits of spending some quiet time by yourself?
- There is a Jewish tradition to say one hundred blessings every day. Do you think you could come up with one hundred blessings? Would there be more on your list today, after spending time in the outdoors, than there would have been yesterday?

## PLANNING

### PROGRAM

Starting your program with mindfulness practices, particularly silent walking (59) and meditative walking (60), is highly recommended. To feel the effects of wilderness one must observe and listen in the natural world. Especially on a well-worn trail, it is easy to walk while lost in thoughts of the to-do list back home.

After mindfulness exercises, continue on to other practices depending on the terrain, your students' interests, your educational agenda, available time, and the like. You can choose a theme for the day, such as "Working with Blessings" or "Deepening the Traditional Prayers" or "Looking for God in Nature." You might focus on *teshuvah* (repentance) before the High Holy Days.

### **SAMPLE DAY ON THE TRAIL**

A day on the trail with your Torah study or spirituality group, adult education or confirmation class, might look like the following (refer to the appropriate sections above for fuller explanations on how to utilize the below practices):

You might begin your day with a discussion of Heschel's insights into wonder and awe at the trailhead.

For most groups it is probably best to begin with hiking. As you start down the trail, introduce silent and meditative walking (59–60).

Find a spot for one or more of the blindfold activities (61). Make sure to elicit comments from the participants as to how they saw more than they usually notice. Tie this to seeing God in the small things according to Jewish mystics (55) and/or entering "receptive mode" in order to facilitate I-Thou encounter (39).

Continue hiking in silence, encouraging people to engage in meditative walking (60).

Introduce the morning blessings and the distinction between "theological" and "practical" blessings (97). Continue down the trail with a Blessings Walk (100).

Stop for lunch at this point, or after the next practice. Either ask people to eat in silence, or to eat quietly, speaking only of the here and now. No talking about jobs, families, or anything else back home. Lunch time can start with a mindfulness eating exercise. You might designate a no-talking area for those who wish to eat in silence.

After further hiking, stop to teach the value of chant as a mindfulness practice (123) that helps us to live in our bodies (118). Teach and sing a chant or simple song.

Conclude with Soul-O *sitelhitbodedut* alone time (see section above).

### **LEAD SHACHARIT ON THE TRAIL**

A moving *t'filah* (prayer service) in wilderness adds to the fun of a hike and shakes up the predictability of a service. As many of the prayers employ nature imagery, saying them in the natural world lends a whole new context. It can also be done without the hike, in a local park or on synagogue grounds. Add some or all of these activities into a roving service.

Start your service with meditative walking (60) and a Blessings Walk (100) based on the morning blessings.

Teach the spirituality of gratitude (76) and praise (107) during *psukei d'zimrah*. If appropriate, ask participants to write their own psalm (82).

Point out the importance of the natural world in the *Yotzer Or* prayer (108). If appropriate, ask your students to write their own versions.

Teach about the spirituality of listening (57) around the *Sh'ma*. Say the *Sh'ma* as a chant (123), with conscious attention on the body and the surrounding world.

For the *Amidah*, send the participants out to do *hitbodedut* (see above section). Suggest that they pray the traditional prayers with slow intention (110), engage in personal prayer (116), spend time in simple meditation (69), write a letter to God (158), or any combination.

### **LOGISTICS**

Check with your synagogue administrator to make sure that your insurance policy covers your activity, especially if off-site. A liability waiver may be necessary. Make sure your insurance agent is

representing your interest, and not looking for additional commission money. The average general liability policy will cover a hike without additional payment.

If it recently rained and the terrain is muddy, provide old rags, magazines, or even small pieces of tarp to sit on.

Provide a detailed “to bring” list in publicity fliers or a prehike e-mail. Here is an example from a TorahTrek hike:

**Bring:** At least 2 quarts of water, daypack, lunch, snacks, good walking shoes or boots, hat, sunscreen, sunscreen lip balm, layers and rain gear (if it’s cold or drizzly), and a watch to know when to return from *hitbodedut*/alone time. If you use reading glasses, you’ll want them.

**Optional:** Eagle Creek chair or other sitting pad/cushion, siddur, journal, musical instrument, sketching materials, camera.

Put photocopied materials (lyrics to chants, poems, Heschel or Buber quotes, the traditional nature blessings, the morning blessings, a prayer service, instructions to practices) in hard, clear plastic folders, the kind with a clip on the side that locks in the pages. At the end of the program, take back the folders and use them again. Those who wish to take home the inside pages should be allowed to do so.

### SAFETY CONSIDERATIONS

The following information is meant to be helpful but not exhaustive. This study sheet cannot cover all the safety protocols for every wilderness area, which vary from place to place and season to season. **If you venture into a true wilderness, it is your responsibility to familiarize yourself with safety protocols in your area and to take every reasonable precaution.** If you do not lead hikes on a regular basis, consult with local people who do!

Better yet, take an experienced guide with you to lead the way and handle whatever contingencies might arise. Your local Sierra Club chapter is a good source of trained volunteer leaders.

- If you will be far from cars and out of cell-phone reception, take a person trained in wilderness first-aid.
- Carry an appropriate first-aid kit and know how to use it.
- Call the local ranger to check trail conditions. (You might find that a portion of the trail washed away in the last rainstorm, or that a bee attack occurred recently.)
- Always begin a hike into wilderness by discussing possible dangers (getting lost, poison ivy, and the like) and appropriate safety protocols with the participants. Make sure pretrip publicity accurately describes the difficulty of the trip. (For examples of prehike publicity, go to [www.torahtrek.com](http://www.torahtrek.com).)
- Count your participants and check regularly to see if all are present.
- Designate a “sweeper,” a person who will hike at the tail end of the group and keep everyone else in front of him or her.
- Avoid areas where people are likely to have difficulty (crossing rivers, walking along cliffs) unless you have screened your participants and know they can handle difficult terrain. Plan for the weakest hiker in your group, not the best or the average.
- Especially when working with youth, take additional staff who can help in case of injury.
- As a hike utilizing the practices in *AWF* is primarily an educational activity, plan your distance accordingly. About half the time should be devoted to practices. For a six-hour hike, cover four miles (five with a fit group) or less.

- Tell your participants the secret of staying found: Never put yourself in a position where no one else knows where you are. Besides *hitbodedut*/alone time(see below), this is likely to occur when one must attend to personal needs. Never allow a person to lag behind the sweeper, saying, “I’ll catch up.” As frequent stops are made anyway, ask that hikers take care of their needs after group stops. If a person can’t wait, pause the hike and make it a group pit stop.
- The ultimate safety device is a satellite phone (which will include GPS). If you are heading more than a few hours into wilderness, consider renting one.

Here is how to set up safe and supervised *hitbodedut*:

- Choose an area for *hitbodedut* with minimal dangers (such as thorns, poison oak, bears), and make sure the participants are informed of whatever dangers there are. If there is some poison oak in the area, make sure that you have shown everyone what it looks like during the hike. If there is a lot of poison oak, choose another area. If there are mountain lions or bears in the area, teach people the proper behavior if approached by one. Make sure there are shady places on hot days.
- Have the group partner-up. Students search out and select their Soul-O sites in pairs. While they will likely be able to sit in solitude unseen by others (it’s not always possible), they should be close to their partner’s site and know where it is. This is the most important safety precaution, the reason *hitbodedut* is “supervised.” It is up to you to drum the following two guidelines firmly into the heads of your students.
  1. Know where your partner’s Soul-O site is located, and vice-versa.
  2. Do not return without your partner.
- Make sure that every pair has a watch so they can return on time. Put this in the pretrip equipment list. If a pair does not have a watch, make sure that you or another pair know where their Soul-O sites are so that you can retrieve them.
- Pass out loud whistles to be blown in case of emergency (three short blasts is the universal distress call). It is not enough to ask that participants bring whistles, as some will forget. Bring them yourself.
- Set a time to return. Forty-five minutes to an hour of *hitbodedut* is recommended. For a group new to *hitbodedut* you might ask, how long would you like to be out? The group will likely agree to a shorter period, such as twenty minutes or a half-hour. They may later regret it, but better they feel comfortable their first time out.
- There are two ways to organize the selection of Soul-O sites for *hitbodedut* by members of your group: along the trail or from a central location.

**Along the Trail**—This is a good method when the surrounding terrain is less than hospitable, when you want everyone to enjoy a view along a ridge, when you are in a narrow valley, when you are in areas where regulations insist that you stay on designated trails, or when you are working with people (teenagers) you don’t want wandering anywhere they please. Walk along the trail and every thirty to sixty yards, or according to the terrain, drop off a pair of participants. Set limits: Participants should stay within thirty yards or so of the trail; participants may or may not cross the creek to find their Soul-O site. At the end of the designated time, have a second leader (or the first pair

dropped off) walk up the trail and collect the other pairs. Tell the pairs to wait for the previous pair to walk down the trail before leaving their sites.

**From a Central Location**—Send the pairs out from a designated spot to which they will later return. Announce that you will be here during *hitbodedut*/alone time, and this is where they can find you in case of emergency. If possible, choose a central spot from which people can go in different directions (such as the middle of a field or at a crossroads). A maximal spot allows some to head for the view from a ridge, others into the arms of a tree, and others to the banks of a creek. Encourage wilderness novices to stay nearby.

- To set the proper tone, sing a chant immediately before sending participants to their Soul-O sites.

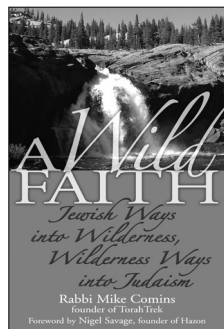
#### CONSULT WITH RABBI COMINS

Rabbi Comins is happy (within reason) to consult with you on planning an outdoor activity. Contact

him through the website: [www.awildfaith.com](http://www.awildfaith.com). Leave plenty of lead time, as he is often in wilderness and out of communications range for up to three weeks at a time (especially in the summer).

#### CHANGE THE LIFE OF A JEW NEAR YOU

All of us know a Jew who won't go to *shul* but loves hiking, skiing, kayaking, mountain climbing, biking, camping, or other outdoor activity. Many such people consider themselves spiritual, but they find their "God-moments" in nature rather than temple. *A Wild Faith: Jewish Ways into Wilderness, Wilderness Ways into Judaism* shows how and why Judaism is relevant to their spiritual proclivities; it can change their relationship to the Jewish community. Unfortunately, they are not likely to browse the Judaica section at the bookstore. They will only know about *A Wild Faith* if a friend or relative, rabbi or educator, tells them about it, or better yet, places a copy in their hands. (*AWF* is a great Hanukkah gift!) Please refer them to [www.awildfaith.com](http://www.awildfaith.com) where information and excerpts are available.



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