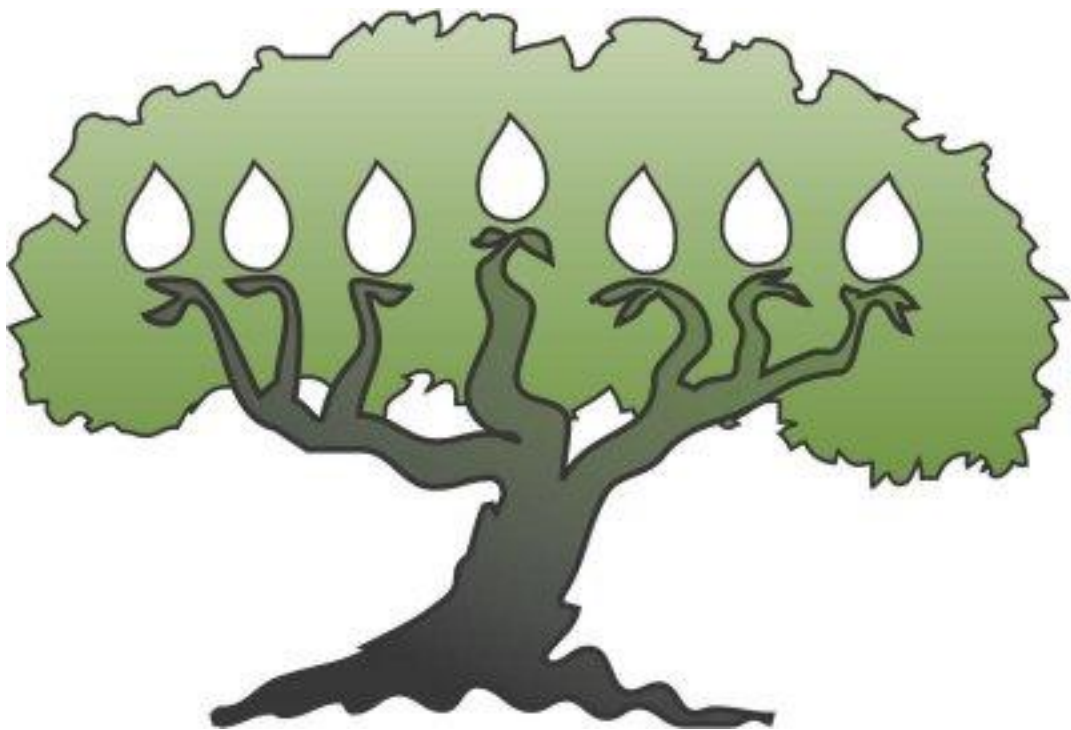


Haggadah For Tu B'Shvat

Boston Workmen's Circle/Arbeter Ring

19 January 2014

5744



SONG: Hi Ney Ma Tov

Hiney ma tov umanayim
 Shevet akhim gam yakhad
 Hiney ma tov umanayim
 Shevet akhim gam yakhad

*Hebrew: How good and pleasant it is
 for people to live together in unity.*

Hiney ma tov
 Shevet akhim gam yakhad
 Hiney ma tov
 Shevet akhim gam yakhad

Oy vi gut un vi voyl es is
 Brider un shvester tsuzamen.
 Oy vi gut un vi voyl es is
 Brider un shvester tsuzamen.
 Oy vi voyl es iz
 Brider un shvester tsuzamen.
 Oy vi voyl es iz
 Brider un shvester tsuzamen.

*Yiddish: Oh how good and how nice it is
 brothers and sisters together.*

Welcome!

Tu B'Shvat has been celebrated many different ways in Jewish history, changing to meet the needs of each generation. It has been a pagan festival, a tax deadline, a kabbalist mystical observance, and Jewish Arbor Day. Today we mark our sixth annual Boston Workmen's Circle Tu B'Shvat seder, adapting it to our needs as secular progressive Jews in the 21st century. We welcome Moishe/Kavod House and Keshet as cosponsors.

Tu B'Shvat means the 15th day of the Hebrew month of Shevat, with Tu representing the Hebrew letters *tes* and *vov*, which also represent the numbers 9 plus 6. You can do the math!

As with many of our holidays, Tu B'Shvat has pagan origins and dates back to worship of Asherah, the goddess of fertility, whose spirit resided in trees. There was a special festival in honor of Asherah halfway between the winter solstice and the spring equinox, which usually occurred during the month of Shevat.

In Temple days over 2000 years ago, Tu B'Shvat was literally the birthday of the trees for accounting purposes, determining which year the tree's fruit could be harvested and which fruit would be tithed as a Temple offering.

The idea of a Tu B'Shvat seder was developed by 16th-century kabbalists in Palestine. They took the New Year for Trees and turned it into the New Year for the Tree of Life.

Similar to a Passover seder, the Tu B'Shvat seder includes four questions, four cups of wine, and ritual foods. It has been adapted for modern times, initially by early Jewish settlers celebrating the planting of trees in Palestine, and more recently as an opportunity to highlight environmental issues, the conflict in the Middle East, and concerns for basic human rights around the world. Now it's our turn.

Our 21st century Tu B'Shvat acknowledges the unity of all people and calls on us to learn, to reflect, and to take action. This Tu B'Shvat we listen to ancient calls about the Tree of Life and Tree of Wisdom, and to our own generation's understanding of environmental, political, and social justice. We come prepared to take on the responsibility of *tikkun olam*, the work of repairing our broken world. On this holiday, then, we have gathered to consider trees – what trees mean to us, and what trees mean today around the world.

Share: Turn to your neighbor, introduce yourself, and share something that is special to you about a tree or fruit (for example, your favorite type of tree or fruit, a special tree in your life).

In this *seder*, we will taste the fruits and nuts and juices that come from trees. We will also be tasting of the Tree of Life and the Tree of Wisdom, which grow within us when we act for deep justice. And because all wisdom carries responsibility, we will be asked to take action while the flavors are still bitter and sweet in our mouths.

The kabbalists ate different foods to represent four levels or worlds of existence.

The first world is *Assiyah*, or Action, the physical world around us.

The second is *Yetzirah*, or Formation, the world of feelings and emotions.

The third is *Beriyah*, or Creation, the world of intellect and the mind.

The fourth is *Atzilut*, or Emanation, the world of spirituality.

SONG-Turn The World Around

We come from the **mountain**, living in the **mountain**,

Go back to the **mountain**, turn the world around.

We come from the **mountain**,

Go back to the **mountain**, turn the world around.

We come from the **mountain**,

Go back to the **mountain**, turn the world around.

We come from the **water**, living in the **water**...

We come from the **fire**, living in the **fire**...

Water make the river, river wash the mountain,

Fire make the sunlight, turn the world around.

Heart is of the river, body is the mountain,

Spirit is the sunlight, turn the world around.

We are of the spirit, truly of the spirit,

Only can the spirit turn the world around.

We are of the spirit,
 Only can the spirit turn the world around.
 We are of the spirit,
 Only can the spirit turn the world around.

THE FIRST WORLD

Assiyah - the first world, is the world of action. It is the physical world represented by earth and the season of winter. In the world of *Assiyah*, we drink white wine and eat fruits with hard outer shells and soft insides.

The white wine symbolizes the sleep that descends upon nature when the sun's rays begin to weaken. In winter the earth is sometimes barren, covered with snow. In winter we layer ourselves in clothing, blanketing ourselves from the cold just as the earth covered in snow is insulated.

Let us say together:

We are grateful for our beautiful, bountiful earth, that shelters and sustains us, thrills us with beauty, and challenges us with the mysteries of nature. May we be wise shepherds of this precious gift, nurturing her as she nurtures us, replenishing her as she replenishes us, guarding this green earth for the generations who come after us.

(Drink the first cup.)

Assiyah is represented by fruit with tough shells on the outside for solid protection, such as pomegranates and oranges. Removing the hard shells exposes a fleshy vulnerable inside. The shell which conceals also protects.

Some of us are like this fruit. We are hard on the outside, difficult to get to know, protected against possible hurt. But underneath our hard shell is a soft and sweet heart filled with compassion and love.

Fruits that are strong on the outside and sweet on the inside can also represent our own sweat and efforts to build a better world.

Together: As we eat the fruit of *Assiyah*, the physical world of action, may we have the courage to acknowledge our strength that protects us and allows us to act in the world, but may we also have the strength to reveal ourselves, to be vulnerable, to grow, to connect with others in compassion and love, and to repair and help heal.

(Eat from among the first fruits, such as oranges and pistachio nuts.)

Every seder tells a story in response to four questions. Today we ask the following questions at our Tu B'Shvat seder:

1. What do I know about the place where I live?

2. Where do material things come from?
3. How do I connect to the earth?
4. What is my purpose as a human being?

What do I know about the place where I live?

Trees are particular about the place in which they live. A tree can tell us a lot about the history of its place and how humans have acted upon it. In the tree, we can see the effect of human settlement and industry as well as natural events, like storms or fires.

I think that I shall never see
 A poem lovely as a tree.
 A tree whose hungry mouth is prest
 Against the earth's sweet flowing breast;
 A tree that looks at God all day
 And lifts her leafy arms to pray;
 A tree that may in Summer wear
 A nest of robins in her hair;
 Upon whose bosom snow has lain;
 Who intimately lives with rain.
 Poems are made by fools like me,
 But only God can make a tree.
 ~Joyce Kilmer, "Trees," 1914

I think that I shall never see
 A billboard lovely as a tree.
 Perhaps, unless the billboards fall,
 I'll never see a tree at all.
 ~Ogden Nash, "Song of the Open Road," 1933

How much do we really know about the places we live? Although many cities and suburbs may seem the same, each physical locale in which our communities are built has a geological, biological, and cultural story. This question should make us learn and tell those stories. Then we can become rooted where we actually live, work, and play.

Where do material things come from?

Everything we eat has its roots in the natural world. And everything we eat passes through many human hands before it comes into our hands. Strawberries are too delicate to be picked by machine. The perfectly ripe ones even bruise at too heavy a human touch. It hit her then that every strawberry she had ever eaten--every piece of fruit--had been picked by calloused human hands. Every piece of toast with jelly represented someone's knees, someone's aching back and hips, someone with a bandanna on her wrist to wipe away the sweat. Why had no one told her about this before?
 ~Alison Luterman, "Every Piece of Fruit"

What does Fair Food mean to you? What does Food Justice mean to you?
 Can we eat more food for which the growers and processors have been fairly paid?
 Can we find ways to support growers and processors who are fighting for fair pay?
 Can we eat more food that is locally grown rather than shipped at great ecological and financial cost from far away?
 Can we support farmers' markets that work to subsidize shoppers who are on low-incomes?
 And how do we decide what we'll do when the food that supports our best values costs more – sometimes significantly more – than other food? And, did you know that Boston Workmen's Circle serves as a distribution point for a farm share during the fall?

Tu B'Shvat is an opportunity to think about our individual relationships to the earth and sources of food we eat. Tu B'Shvat is also a chance to come together as a community. We are able to look up from our texts and glance around at the faces of people gathered here - the members of our community - the people with whom we share values. When we sit down together in our community, we have the chance to glance at the foods on the tables in front of us and to be inspired to discuss some of these questions.

Share: Turn to your neighbor to share personal experiences with this issue: What are your priorities about the food you eat? What are some barriers to those priorities?

Action: On the last page of this Haggadah, there is a list of a variety of organizations that support Fair Food and Food Justice.

SONG: Holy Ground (Woody Guthrie/Klezmatiks)

Take off, take off your shoes.
 This place you're standing, it's holy ground.
 Take off, take off your shoes.
 This spot you're standing, it's holy ground.

These words I heard in my burning bush.
 This place you're standing, it's holy ground.
 I heard my fiery voice speak to me
 This spot you're standing, it's holy ground.

Every spot, it's holy ground.
 Every little inch, it's holy ground.
 Every grain of dirt, it's holy ground.
 Every spot I walk, it's holy ground.

How do I connect to the earth?

The first human was called *Adam*: earthling. All that we are, all that we are made of, all that we live on, comes from the earth. We may try to separate ourselves from the rhythms of nature. We may heat and air condition our houses and cars, but we cannot live separate from the earth. We may shape the earth but we can never completely control it. We belong to the earth; the earth does not belong to us.

The words of early American Indians who were displaced from the land by European settlers resonate today.

**Chief Luther Standing Bear, of the Oglala band of Sioux,
from *Land of the Spotted Eagle* (Standing Bear):**

We did not think of the great open plains, the beautiful rolling hills, and winding streams with tangled growth, as "wild." Only to the white man was nature a "wilderness" and only to him was the land "infested" with "wild" animals and "savage" people. To us it was tame. Earth was bountiful and we were surrounded with the blessings of the Great Mystery. Not until the hairy man from the east came and with brutal frenzy heaped injustices upon us and the families we loved was it "wild" for us.

The Lakota was a true naturalist--lover of Nature. He loved the earth and all things of the earth, the attachment growing with age. The old people came literally to love the soil and they sat or reclined on the ground with a feeling of being close to a mothering power. It was good for the skin to touch the earth and the old people liked to remove their moccasins and walk with bare feet on the sacred earth. Their teepees were built upon the earth and their altars were made of earth. The birds that flew in the air came to rest upon the earth and it was the final abiding place of all things that lived and grew. The soil was soothing, strengthening, cleansing, and healing....

Earth's Embroidery (translated from the original Hebrew)

Solomon Ibn Gabirol, 11th century Sephardic Jewish poet during the Golden Age of Spain:

With the ink of its showers and rains,
with the quill of its lightning, with the hand of its clouds,
winter wrote a letter upon the garden, in purple and blue.
No artist could ever conceive the like of that.
And that is why the earth, grown jealous of the sky,
embroidered stars in the folds of the flower-beds.

What is my purpose as a human being?

One might also ask: What is the purpose of a tree? A tree does not live to be a resource. It has a worth and a meaning beyond our needs. And so we have a purpose and a worth beyond our roles as producers and consumers. Let us each think about what our own purpose is here, and what we each can do to repair the world.

As the prophet Isaiah said: "I will plant in the wilderness the cedar, the acacia tree, the myrtle and the olive tree; I will set in the desert the cypress, the plane tree, and the larch together that they may see, and know, and consider, and understand together."

We might wonder what miniscule difference we as individuals or community members and activists can make in the vast scheme of things. Maimonides teaches us that we should consider the entire world as if it were exactly balanced between acts of righteousness and of evil. The very next action we take, therefore, can save or condemn the world.

Again, a tree serves as a metaphor - the Tree of the Knowledge of Good and Bad. It is through our interaction with this tree that we come to be aware of the implications of our actions - of the positive and negative consequences of our acts. How can we structure our lives to create the greatest harmony among people, and between people and the environment?

All around the world, there are people and groups working to repair our physical world, to reverse the harm we humans have unknowingly done to our precious earth, through education, political action, and sustainable farming, to name just a few of the myriad environmental efforts now being made.

May the world's trees be filled with the glory of their ability to renew themselves for new blossoming and growth, from the beginning of the year to its end, so that our lives too will be renewed and filled with compassion, concern for the earth and each other, and freedom, justice and peace.

SONG: Di Verbe (Bialik/Yofis)

Nit baytog un nit baynakht,
Gey ikh arum fartrakht.
Nit oyf barg un nit oyf tol
Shteyt a verbe fun amol.

*Yiddish: Day and night,
I wander deep in thought.
Between a mountain and a valley
There stands a willow tree.*

A g'virte a groyse,
Iz di verbe, altzding veyst zi.
Bay der verbe vel ikh vegn
Mayn bashertn take fregn.

*The willow tree is wise,
The willow knows everything.
I will ask the willow
my destiny.*

THE SECOND WORLD

Yetzirah, the second world, is the world of Formation. It is the world in which we cause a transformation of raw materials, such as making bricks from clay. It is the emotional world represented by water and the season of Spring. In the world of *Yetzirah*, we drink white wine with a dash of red and eat fruits with soft outsides and hard inner cores.

We drink the white wine with a dash of red that symbolizes the gradual deepening of color, the reawakening of colors in nature as the sun brings them back to life.

Together: As we drink the second cup of wine, we remember to treasure those soft and unprotected people and fruits of the earth.

(Drink the second cup)

Yetzirah is represented by fruit with pits to protect the heart of the fruit, such as dates and olives. The pits, far from being a useless by-product, can represent planting seeds and sharing our values with others and with the next generation.

Together: As we eat the fruit of *Yetzirah*, the emotional world of formation, may our hearts be open to the feelings and needs of ourselves and others, allowing the warmth of our caring to flow throughout the world.

(Eat from among the second fruits, such as olives, dates, and cherries.)

Olives have played an important role in our history and is the raw material we transform into food, soap, and the ancient sign of peace.

The olive tree is a sign of hope that, despite the enormity of destruction, life can be restored. When the great flood began to subside, Noah sent out a dove. "The dove came back to him toward evening, and there in its bill was a leaf it had picked from an olive tree."
(Genesis 8:11)

We honor the planters of trees. We honor the early Zionists, including the early leaders of the Jewish National Fund who regarded tree planting as a sacred activity. We honor the hopes and good intentions of those in the United States who for every birth and bar mitzvah and memorial for so many decades contributed money for the planting of trees in Israel. And, we honor the people of conscience, all over the world, both Jews and non-Jews, who plant olive saplings in fields destroyed in the course of the occupation of Palestinian lands and the building of the Separation Wall. We honor the planters of trees.

My Trees in Israel

by Alice Rothchild

My trees in Israel,
Were rooted in the ashes of Treblinka,
Watered by the tears of refugees,
Each quarter in that blue and white box,
Rolled back another grain of sand in the Negev,
Greening the Galilee,
With orchards and olive groves,
Every Bar Mitzvah boy, a seedling waving in the Mediterranean sun,
Two hundred forty million strong, gracing the dream of Zion.

But there is blood in my trees.

The poison and rot of every bulldozer,
Ripping out the ancient olive groves of Jayyous and Nablus,
Wrenching from the terraced land a thousand cumulative years of bounty,

While scarved women yell, weep, and gather the crop shaken loose,
 And angry young men taste the bitterness of loss and despair,
 Hearts straying to revenge on cataclysmic bus rides to Jerusalem,
 While kippah'd, bearded settlers shake their angry fists.

In this same tiny plot of earth,
 Tu B'Shvat brings new trees,
 Saplings dropped into the graves of their ancestors,
 Uprooted hills in lost Bedouin villages,
 Burst with the verdant promise of a new future.

How did it happen that the trees of Israel
 Went to battle?
 Reclaiming the Jerusalem Hills and the Martyr's Forest,
 Clear cut for the bypass road to the settlement of Zufin,
 Like an ugly gash on an old and ravaged face.
 How did it happen that the gnarled and twisted trunks and the yellow green saplings,
 Lost their shared place in the glorious sun?

My trees in Israel,
 Are rooted in all that has happened and all that will happen.
 But are we not, the gardeners, responsible for this crop?
 For watering the hungry roots and protecting the hard green olives and sweetened oranges?
 On this day, let us turn our hands to this battered and tortured earth,
 Honoring all that grows and all that may flower in this land of milk and honey.

(inspired by a poem from the First Intifada)

We remind ourselves of the delicate balance we walk between our peoples and others,
 between truths in competition, and between justice and mercy.

We are told this ancient Jewish story: Two men were fighting over a piece of land. Each claimed ownership and bolstered his claim with apparent proof. To resolve the dispute, they went to the rabbi. The rabbi listened but couldn't come to a decision. Each one seemed to be right. Finally, the rabbi said, "Since I cannot decide to whom this land belongs, let us ask the land." He put his ear to the ground and after a moment straightened up. "Gentlemen, the land says it belongs to neither of you, but that you belong to it."

~Richard H. Schwartz, *Judaism and Global Survival*

Our task now is to engage in the work of repairing the damage done across the land called Israel and Palestine, and to create conditions in which Jews and Palestinians can make new relationships within and between their communities.

SONG: Peace Salaam Shalom (Pat Humphries)

THE THIRD WORLD

Beriyah, the third world, is the world of Creation. It is the world of thoughts represented by air and the season of summer. In the world of *Beriyah*, we drink red wine with a dash of white, reminding us that as the land becomes warmer and the colors of the fruits deepen as they ripen, we too become warmer and more open.

Together: As we drink the third cup of wine, red with a dash of white, may we dedicate ourselves to the work of making peace—in our homes, our communities, our nation, and the world. If each of us is a peace maker, who will be left to make war?

(Drink the third cup)

Beriah is represented by fruits with no shells or pits, such as figs. Such fruits, which have no protection inside or out, can represent peace, which is also fragile and requires great care and attention.

Together: As we eat the fruit of *Beriyah*, the world of thoughts and creation, may our thoughts and actions be integrated. May we create harmony in our lives and in the world.

(Eat from among the third fruits, such as figs, grapes, and tomatoes.)

Take a tomato. Close your eyes. Hold the tomato in your hand. Roll it around in your palm. What do you feel?

Smell the tomato. What does it smell like? What associations do you have with the smell of the tomato?

Think about the people who brought you this tomato. The worker who planted the sapling...the worker who picked the tomato...the truck driver who carried it to the store...the store employee who placed it in the bin. Imagine how it might have felt for each of these people to handle the tomato. Take a moment to thank each of these people for bringing you this tomato.

Place the tomato in your mouth. As you eat it, what do you feel? What do you taste?

We have joined the Campaign For Fair Food in solidarity with the Coalition of Immokalee Workers, the CIW, a community-based organization of mainly Latino, Mayan Indian, and Haitian immigrants working in low-wage jobs as tomato pickers in Florida. They are fighting for fair wages, more respect, better and cheaper housing, stronger laws and stronger enforcement against those who would violate workers' rights, the right to organize without fear of retaliation, and an end to involuntary servitude in the tomato fields.

In 2012, our Boston Workmen's Circle shule students were joined by Moishe/Kavod House and other activists at a protest at Trader Joe's in Cambridge, whose management had refused to work with the CIW. Two months later, the campaign paid off, and Trader Joe's signed an agreement to support the CIW's Fair Food Program!

The CIW recognized the efforts of our shule's 5th graders on their website: "Boston Workmen's Circle is a great place. We just can't say it any other way. The people there are great and they raise great kids. This multigenerational community, where Jewish identity is rooted in cultural heritage and the pursuit of a better world, has made common cause with farmworkers in Immokalee and the Campaign for Fair Food. We are honored to count them among our allies and are inspired by their deep and sincere commitment to justice and human rights for all workers."

Action: On the last page of this Haggadah there is information about how to support CIW.

SONG: Healing River (Fran Minkoff and Fred Hellerman)

Oh healing river, send down your waters,
Send down your waters upon this land.
Oh healing river, send down your waters,
And wash the blood from off the sand.

This land is parching, this land is thirsting
No seed is growing on the barren ground
This land is parching, this land is thirsting
Oh healing river, send your water down.

Oh seed of freedom, awake and flourish,
Let the deep roots nourish, let the tall stalks rise.
Oh seed of freedom, awake and flourish,
Proud leaves uncurling unto the skies.

Oh healing river, send down your waters,
Send down your waters upon this land.
Oh healing river, send down your waters,
And wash the blood from off the sand.

From the seeds of the fruits we eat, what can we harvest? How do we separate what can nurture ourselves and others from what must now be cast aside? From the harvest, the farmer sets aside seeds for the next generation's planting. From what we have harvested, what will we shelter and tend and plant for the future?

The carob has a special place in Jewish life; during the war with Rome, the Israelites lived under a siege and managed to survive by eating the fruit of the carob tree.

A Talmudic story is told about Honi, who saw an old man planting a carob tree. Honi laughed. "Foolish man", he said, "do you think you will still be alive to eat the fruit of this tree?" The old man replied, "I found trees in the world when I was born. My grandparents planted them for me. So, too, I am planting for my grandchildren."

Just as the old man planted for his children with no expectation of reward or recognition, we can also seed hope in others with small, selfless actions. We can perform acts of kindness for neighbors, use encouraging words with our siblings, take care of the environment, and give *tzedokah*. Each deed is like a tiny seed, destined to nurture good feelings and serve as an example for others to follow.

Fruits with many small seeds—such as carobs, figs, strawberries, kiwis, pomegranates, and bananas—represent the small and important actions we can take every day to instill goodness and hope.

Notice that there is no relationship between the size of the seed and the size of the tree into which it grows. We learn from this that we can't anticipate how much our small actions can mean to another person. Simon bar Yochai taught in the second century that "if you are holding a sapling in your hand, and someone says that the Messiah has drawn near, first plant the sapling, and then go and greet the Messiah."
~Avot d'Rebbe Natan 31b

THE FOURTH WORLD

Atzilut, the fourth world, is the world of Emanation. It is the purely spiritual world represented by fire. In the Autumn world of *Atzilut*, we drink deep red wine and eat no fruit, for this world cannot be represented by any fruit. However, it can be suggested by the scent of a fragrant fruit. A pleasant scent delights and benefits the soul, rather than the body.

(Pass around fragrant fruits such as lemon for all participants to smell.)

In keeping with the spiritual nature of *Atzilut*, let us pause for a minute of silent meditation.... Picture your ideal self.... Realize that's the real you.

[After a minute]: Now let go of all images and rest in the silence; then slowly open up your eyes.

The pure red wine represents the full bloom of nature before the cold winter. As nature expends its last bit of energy, a full cycle is completed.

Together: As we drink the fourth cup of pure red wine, may we become strong, like healthy trees, with solid roots in the ground and with our arms open to the love that is all around us.

(Drink the fourth cup)

Let us commit ourselves to exploring this celebration of our ancient and rich Jewish heritage, shaping it with our own secular vision.

And let us commit ourselves to *tikkun olam*, healing the earth, in honor of Tu B'Shvat.

Together:

We build on foundations we did not lay.
 We warm ourselves at fires we did not light.
 We sit in the shade of trees we did not plant.
 We drink from wells we did not dig.
 We profit from persons we did not know.
 We are not alone in the work that lies before us.
 We are ever bound in community.
 We build the land of peace and justice together.
 ~Christine Robinson, adapted by Mark Harris

We have come to the conclusion of our Tu B'Shvat Seder—the Seder for the Trees, the Birthday of the Trees.

SONG: Lo Yisa Goy

Slow version:

Lo yisa goy el goy kherev
 Lo yil medu od milkhama.

*Nation shall not lift sword against nation,
 neither shall they learn war anymore.*

Fast version:

And everyone 'neath their vine and
 fig tree
 Shall live in peace and unafraid.
 And everyone 'neath their vine and
 fig tree
 Shall live in peace and unafraid.

And into ploughshares beat their
 swords
 Nations shall learn war no more.
 And into ploughshares beat their
 swords
 Nations shall learn war no more.

Lo yisa goy el goy kherev
 Lo yil medu od milkhama.



Some Resources for Action

We might wonder what miniscule difference we as individuals or community members and activists can make in the vast scheme of things. Maimonides teaches us that we should consider the entire world as if it were exactly balanced between acts of righteousness and of evil. The very next action we take, therefore, can save or condemn the world. The resources below offer some ways to make a difference. Actions range from supporting the effort to get Stop & Shop supermarkets and Wendy's to work with the Coalition of Immokalee Workers (CIW) -- to choosing to order Fair Trade espresso at Dunkin' Donuts -- to buying local produce at winter farmers markets.

THE COALITION OF IMMOKALEE WORKERS (CIW) / CAMPAIGN FOR FAIR FOOD

Timeline of agreements reached so far:

2005 March 8 Yum! Brands (Taco Bell) – **2007 April 9** McDonalds – **2008 May 17** Burger King – **2008 Sept. 9** Whole Foods Market – **2008 Dec. 2** Subway – **2009 April 29** Bon Appetit Management Company – **2009 Sept. 25** Compass Group – **2010 April 1** Aramark – **2010 August 24** Sodexo – **2012 February 9** Trader Joe's – **2012 October 4** Chipotle Mexican Grill

Current campaigns pressure Stop & Shop and Wendy's to commit to support the Fair Food Program. You can pick up postcards and letters to send in support of the farmworkers at today's Seder, and for more information and additional support materials go at <http://www.ciw-online.org> Click on the tab "Take Action"

FAIR TRADE

Fair Trade Guide to Boston was edited by the Boston Faith and Justice Network. It can be found at www.fairtradeboston.org/resources The guide details cafes, grocers, and other venues that offer Fair Trade products, and it also tells which items you can expect to find where!

WINTER FARMERS MARKETS / FARM SHARES

Thirty-five farmers markets are listed for the Boston area:
www.mass.gov/agr/massgrown/farmers_markets.htm

Two websites that list winter farm shares: <http://bostonlocalvores.org/winter-csas> and <http://www.bostonmagazine.com/2012/08/five-boston-farm-shares-csas-guide/>

Boston Workmen's Circle serves as a distribution point for a fall farm share.

LOCAL FOOD

Boston Local Food -- <http://bostonlocalfood.com/> Works to grow a sustainable local food system that provides healthy local food for all, buying local produce at winter farmers markets.

Some Resources for Action, continued

GARDENING

Ganei Beantown: Beantown Jewish Gardens is building Jewish community through hands-on food system education rooted in Jewish text, tradition and culture ... and engages the Jewish community in the question of how to feed ourselves and the world in a just and sustainable manner.
<http://www.beantownjewishgardens.org/>

Source Materials for Haggadah:

www.humanisticjews.org/tubshvat

Seder by Mitchell Thomashow, author of *Ecological Identity*.

<http://www.jewishvoiceforpeace.org/artman/uploads/tubshvathaggadahrevised.pdf>

Trees of Reconciliation Seder by Jewish Voice for Peace

<http://www.citycongregation.org/celebrations/holidays.html#tu>

The City Congregation for Humanistic Judaism

<http://www.shalomctr.org/>

The Shalom Center, founded by Rabbi Arthur Waskow

<http://www.ciw-online.org/>

Coalition of Immokalee Workers)

<http://www.rhr-na.org/images/stories/PlantingJustice.pdf>

Rabbis for Human Rights

<http://www.hazon.org/resources/food-guide/introduction-why-should-my-jewish-institution-use-this-guide/>

Hazon Food Guide

<http://www.aish.com/h/15sh/ho/48965616.html>

<http://daatelyon.org/2012/02/meditation-for-tu-bshvat-the-holy-apple-field/>

Please share your thoughts and ideas on this holiday program!!

Please use this page to make comments and suggestions on this ritual and/or to volunteer to help with other holidays, such as the High Holidays or Passover.

If you fill out this page, please give it to one of the Workmen's Circle volunteers or mail it to Linda Gritz, Ritual Committee Chair, Workmen's Circle, 1762 Beacon St., Brookline, MA 02445-2124.

Thank you very much for attending our holiday celebrations and for taking the time to share your thoughts and ideas.

This program was created by the Workmen's Circle Ritual Committee and is updated each year. We welcome your comments and suggestions for next year's rituals.

The Ritual Committee creates and updates Workmen's Circle rituals, currently including Rosh Hashonah, Yom Kippur, Tu B'Shvat, and Passover. If you are interested in participating in this work, please sign up below. We always welcome new members!

NAME: _____

ADDRESS: _____

PHONE NUMBER: _____

EMAIL ADDRESS: _____