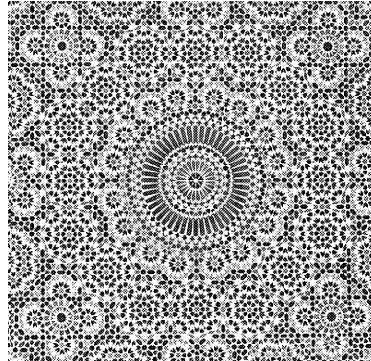


The First Cup: Apple Juice

With our first cup of juice, we honour the apple tree which grows here in our own community. It reminds us of all our local community offers us and of the importance of celebrating and learning with those around us.

Long ago, there lived a righteous man named Honi. One day he saw an old man planting a carob tree. Honi said to him: "Foolish man, do you think you will live to eat and enjoy the fruit of the tree you plant today? It will not bear fruit for many, many years." The old man replied: "I found trees in the world when I was born. My grandparents planted them for me. Now I am planting for my grandchildren."



Honi sat down in the shade of a nearby tree to take a short nap. But his short nap lasted 70 years! When he awoke, he was surprised to see a full-grown carob tree where the old man had planted a seed just before Honi fell asleep. An elderly man was picking its fruit. "Are you the man who planted this tree?" asked Honi. "No," replied the man. "My grandfather planted it for me." And so Honi learned the importance of planting seeds for future generations. (Adapted from Babylonian Talmud Taanit 23a)

Together we share and enjoy the sweetness of fruits which grow in our community and in communities throughout our country. May each of our communities, like trees, nourish and shelter their members.

Our faiths are the carob tree planted by others before us. Now, we plant for the future by each adding our unique energy and creativity.

ברוך אתה יי אלהינו מלך העולם שנהכל נהיה בדברו

Christian, whether Israeli or Palestinian.

Guide us all "to do justice, love mercy and walk humbly with your God" (Micah 6:8) and help us realize that "we were not brought into this world for conflict and dissension, nor hatred, jealousy, harassment or bloodshed. Rather, we were brought into this world in order to recognize You, may You be blessed forever." (R. Nachman of Bratzlav)

The Second Fruits

The organisms that matter perhaps most of all ... are the plants. Many of them are unglamorous, hard-working, abundant species but, of course, without them there would be no way in which the energy of the sun was translated into available energy for all other organisms.

Plants are the primary life on the planet. Everything else depends on them. If one thinks of ecosystems as pyramids, plants are at the very bottom and yet are the most profoundly important. And if they were pulled away, obviously there would be nothing for anything to live on.

- Richard Mabey

Now we choose fruits from the second group, fruits with stones or seeds that cannot be eaten, such as:

Peach, Plum, Avocado, Date, Olive, Cherry, Apricot

We say:

Blessed are you, Eternal our
God, Ruler of the Universe,
who creates the fruit of the
tree

ברוך אתה יי אלהינו מלך
העולם, בורא פרי העץ

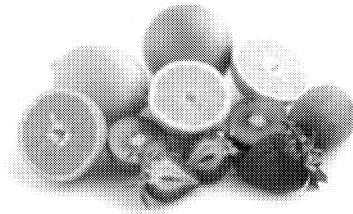
*Baruch atah Adonai, Eloheinu melech ha-olam
borei p'ri ha-eytz*

Hi-nay ma tov u-ma na-yim she-vet a-chim gam ya-chad.

The First Fruits

On the table are plates of fruit, in four different categories. During our seder, we will be invited to taste all of them, so that we may notice and appreciate their differences.

The first blessing is for fruits with a peel or shell that cannot be eaten, such as:
Orange, Tangerine, Grapefruit, Kiwi, Coconut, Peanut, Walnut, Almond, Pomegranate



Before we taste the fruit:

Blessed are you, Eternal our God, Ruler of the Universe, who creates the fruit of the tree

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ

*Baruch atah Adonai, Eloheinu melech ha-olam
borei p'ri ha-eytz*

The notion of religion becoming involved in the environment, I think, is nothing but a good thing, provided that they cure themselves - and most religions have it - of a strange concept called stewardship of the Earth. We are not stewards of the Earth - we never could be. It's sheer foolish pride to imagine that we're clever enough yet to regulate the Earth. It is an unbelievably complex system, and we couldn't possibly take on the job. But if, on the other hand, the religions... would look at the Earth as God's creation and sacred and not something to be desecrated, then I can't see anything but good coming from it.

-James Lovelock

The Third Cup: Pineapple Juice

We are aware that it is still winter here, but elsewhere in the world, the rainy season is ending and the planting season is beginning.

Our third juice comes from places in the world warmer than here. Sharing it together we remember our global responsibility to the planet, and that what we do locally can impact others around the world.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַכֹּל נִהְיָ בְּדַבְּרֹךְ

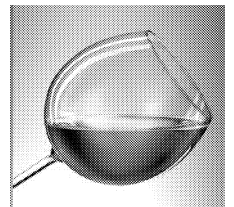
Blessed are You, Eternal our God, Sovereign of the universe, by Whose word all things came to be.

Baruch atah A-donay, Elo-heinu Melech Ha'Olam shehakol nihiyeh bid'varo.

The Third Fruits

We now taste the third group of fruits. They are edible both inside and out, such as:

Grape, Raisin, Fig, Cranberry, Apple, Pear, Strawberry, Carob



For the Eternal your God brings you into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of olive oil, and honey.

Deuteronomy 8:7-8 דברים ח, ז-ח

כִּי יְהוָה אֱלֹהֶיךָ מְבִיאֲךָ
אֶל-אֶרֶץ טוֹבָה אֶרֶץ נַחְלֵי
מַיִם עֵינֹת וּתְהֻמֹּת יִצְאִים
בְּבִקְעָה וּבְהָרִ: אֶרֶץ חֲטָה
וּשְׁעֵרָה וְגִפְנוֹ וּתְאֵנָה וְרִמּוֹן
אֶרֶץ-זֵית שָׁמֶן וְדָבָשׁ:

Blessing for the occasion

We have joined together to celebrate the New Year of the Trees. All our traditions honour trees and the environment. Like the 16th Century Kabbalists, we have gathered together to eat, sing, and rejoice in the miracle of the tree, and to remind ourselves of our responsibility to the earth, and to each other.

“Make us mindful of the little things that grow and blossom in these days to make the world beautiful for us” (W.E.B. Du Bois)

Blessed are You, Eternal our God, Ruler of the universe, who has kept us alive and sustained us and enabled us to reach this joyous occasion.

Baruch atah adonai eloheinu melech ha'olam shecheyanu v'kiy'manu v'higyanu lazman hazeh.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם שֶׁחַיֵּינוּ וְקִיַּמְנוּ
וְהִגִּיעָנוּ לְזִמְנוֹ הַזֶּה.



Symbolising the fullness of life, traditionally Jews drink wine as a symbol of joy at many festivals and important ritual events. The kabbalists used red and white wine at their TuBishvat seder, beginning with white and adding red to make it pink and then red. White wine represents nature in potential. Red wine represents nature in full bloom. On this day, kabbalists teach, we begin to leave the winter behind and move into a period of renewal and life.

It is stated in the Zohar: “Wine has two colors -- white and red. White is from the right side [of kindness]; red from the left side [of strength and judgment]”.

In celebration of our diversity tonight we are replacing wine with grape juice, and, we hope, finding joy in each others company instead.

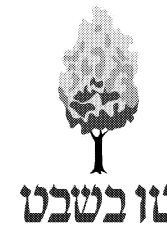
Blessed are you, Eternal our God, Ruler of the Universe, who creates the fruit of the vine

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן

Baruch atah Adonai, Eloheinu melech ha-olam borei p'ri ha-gafen.

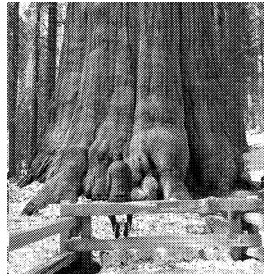
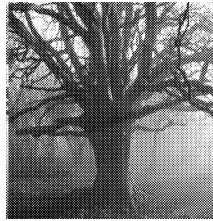
The Fourth 'Fruits'

Instead of fruit, the fourth plate contains seeds - seeds ensure new growth. As we come towards the end of our seder together, may we sow seeds for peace, and commit ourselves to planting and sustaining both metaphorical and actual seeds in the communities we live in and with.



בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן,
עַל הָעֵץ וְעַל פְּרֵי הָעֵץ

A Seder for Tu Bishvat



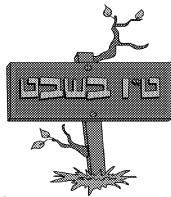
"Remember it is forbidden to live in a town which has no garden or greenery" Kiddushin 4:12

**Celebrating trees, the environment,
and London's many faiths.**

Compiled by Rabbi Debbie Young-Somers
with the help of:

Rabbi Judith Levitt, The Southgate Reform Synagogue Seder
Babaganewz.com, Myjewishlearning.com

**THE LONDON
ORCHARD PROJECT**



We end with the blessing of thanks for the food and juice we have shared.

We recite together

May it be Your will that the trees whose fruit we have eaten and blessed be filled with the strength to flourish and grow during the coming year for goodness and for blessing, for life and for peace.

Conclusion

Hope, like trees, starts out in little packages and blossoms if nurtured, just like people. In every seed there is the promise of new life. May we, in our lives, plant seeds of wisdom, friendship and peace.

לְשָׁנָה טוֹבָה וּבְרָכָה פְּרִי וּתְנוּבָה!

L'shanah tovah oo'veracha p'ri oo'te'nuvah

May the year be fruitful and blessed!