

תקון מים
Tikkun Mayim

A Ceremony of Repair for our Relationship with Water

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First Edition

Tikkun Mayim תיקון מים

The celebration of the Tikkun Mayim is inspired by the prayers and rituals of Sukkot. Sukkot is the perfect time in the Jewish calendar to focus on the role of water in our lives and in our environment. While it is generally thought of as a harvest holiday, many of the rituals of Sukkot express our ancestors' need for rain in the coming year. These include familiar rituals such as the taking of the lulav, the beating of the hoshanot (willow twigs) on Hoshana Rabbah, and the tefillat geshem (prayer for rain) on Shemini Atzeret. The Simchat Beit HaShoeva (water-drawing celebration), in which water was collected by the priests and poured on the altar in the Temple, was a central observance of the holiday that did not continue after the destruction of the Temple.

The term tikkun, which means “repair,” seems apt for this celebration because it recognizes the need for repair of something broken. Life can't exist without water, yet we take it for granted. Around the world, injustice takes the form of lack of access to enough clean water. The impact of climate change is being felt through water-cycle changes. Despite these realities, many of us are barely aware of from where our water comes, the condition of our local water sources, and the price we pay for it. The Tikkun Mayim offers an opportunity to appreciate what we have, to educate ourselves about what so many others around the world are lacking, and to consider how we can take better care of water.

Preparing for the Tikkun Mayim

- Choose an appropriate location for the Tikkun Mayim — ideally you can hold it outdoors in the sukkah or near a body of water.
- Be sure to prepare the following materials: Place a large bowl of water in the center of the table. Each guest will need a cup for drinking water and a bowl for the ritual of passing water from hand to hand. If possible, collect some small willow branches to wave when singing Hoshana. If a meal will be served you may want to offer guest(s) the opportunity to participate in Netilat Yadayim (ritual hand-washing). For that, you will need a pitcher of water, a bowl to pour water into, and a Netilat Yadayim cup.
- Invite a song leader or musician to help with the music. Craig Taubman's recording of Ilu Finu can be found on Immersed: Music for Mayyim Hayyim, available at: www.mayyimhayyim.org/Resources/Immersed-songs-for-mayyim-hayyim
- You may wish to be prepared to answer questions about your local water sources. Contact your water utility or a local watershed coalition for information.
- Hopefully guests will be inspired by the Tikkun Mayim and want to take action to protect water. Consider selecting a project to support through advocacy or fundraising.
- Review the Tikkun Mayim, especially the instructions for the leader (in *italics*), and decide what you would like to include or omit deciding on the time available and the interests of your group.
- Instructions for the leader appear in *italics*. Please review these instructions before you begin.

Order of the Tikkun Mayim

- 1. Welcoming Ushpizin (Guests)**
- 2. Waters of Creation**
- 3. Blessing for Drinking Water**
- 4. From Where Does our Water Come?**
- 5. Simchat Beit HaShoeva (Water-Drawing Celebration)**
- 6. Water-Drawing Ritual**
- 7. Repairing our Relationship with Water**
- 8. The Oil Disaster in the Gulf of Mexico**
- 9. Hoshanna (Save Us)**
- 10. Water and Redemption**
- 11. Take Action**

1. Welcoming Ushpizin (Guests)

On Sukkot there is a tradition to invite our ancestors into the sukkah. As we begin our Tikkun Mayim, we invite people associated with water throughout Jewish history to join us in our celebration.

Call on each guest to invite a person associated with water to the sukkah.

To inspire the guests, you can describe the following custom:

On Shemini Atzeret, the day that follows immediately after Sukkot, prayers for rain are added to the service in the synagogue. This piyyut (liturgical poem), known as “geshem” (rain) reminds us of our timeless and intimate connection with water:

Remember our father, whose heart poured out to you like water;
You blessed him, as a tree planted near water;
He and his beloved drew near all who were thirsty for water;
At age 90, from her breasts milk flowed like water;
For the sake of Abraham and Sarah, do not withhold water!

(Masorti Siddur, 1997, Rabbi Gil Nativ, translation by Rabbi Robert Scheinberg)

2. Waters of Creation

God said: Let there be a dome amid the waters, and let it separate waters from waters! God made the dome and separated the waters that were below the dome from the waters that were above the dome. It was so. God called the dome: Heaven! There was setting, there was dawning: second day. God said: Let the waters under the heavens be gathered to one place, and let the dry land be seen! It was so. God called the dry land: Earth! And the gathering of the waters he called: Seas! God saw that it was good. (Genesis 1:6-10, translated by Everett Fox)

3. Blessing for Drinking Water

On Shabbat and festivals we customarily sanctify the day with wine. Tonight we begin with water, reciting the traditional blessing which reminds us that water came into being through God's word. Invite guests to raise their glasses and recite the blessing together before taking a drink of water:

ברוך אתה ה' אלוקנו מלך העולם שהכל נהיה בדורו

Barukh ata Adonai Eloheinu Melekh ha-olam, she-hakol nih'ye bidvaro.

Blessed are You, Hashem, our God, Ruler of the universe,
through whose word everything comes into being.

The Soul of Water

The idea that a God exists who created heaven and earth is truly profound. It means that the earth that we walk upon, the air that we breathe, the food that we eat, are all signs that the world is filled with mystery. Those who cherish this idea sense that everything they encounter is sacred. Nurture this idea, and it will guide the choices you make and the way you live your life.

The element water is no less miraculous than air or light. Its physical form is remarkable, changing easily from liquid to gas to solid. Water can absorb energy and transform it. Able to soak up a tremendous amount of heat, it is an ideal regulator of temperature. Just as water in the blood keeps our cells and organs from overheating, water in seas and lakes can keep our atmosphere from overheating, which is why communities near large bodies of water experience less seasonal temperature change than inland areas.

Comprised of nearly 80 percent water, Earth is a water planet. On the roughly 20 percent of Earth that is land, water determines its character and vegetation. Forests grow where water is abundant, grassland where it is less plentiful, and deserts where it is driest of all.

Water is the circulatory system of the Earth. It is the active element, always on the way somewhere, trickling down to the water table of the Earth, hurrying toward the sea in rivers, wafting through the atmosphere on currents of air, or falling to the land as rain or dew. The waters of rivers, streams, oceans, lakes, aquifers and the droplets contained in clouds and rain are all linked. As it is written in Kohelet (Ecclesiastes):

“All the rivers run into the sea, yet the sea is never full. From where the rivers come, there they return again.”

From the perspective of water, all the earth, the plants, and the animals are channels through which water flows en route to the atmosphere or to the seas. Indeed on a summer's day the trees in an acre of woodland transpire 3,500 gallons into the atmosphere. Together, earth, plants, and atmosphere form a single organism through which water streams like living blood.

Composed of two molecules of hydrogen and one of oxygen, water is positively charged on one side and negatively charged on the other, so it naturally bonds with many substances. Water can absorb contaminants; it cleanses and purifies. It can soften, dissolve, or transform the material it touches – over time even rocks are changed by water. Indeed water shapes the landscape. (Source: Ellen Bernstein, [The Splendor of Creation](#))

4. From Where Does Our Water Come?

Do you know where your water comes from, what its condition is, and how it gets to you? Ask your guests to share what they know about your local water system. You may want to do a little research in advance so that you can answer these questions, or you can invite a speaker from your local water utility or watershed coalition.

In which watersheds do we live?

What is the source of our water? What is the condition of this source? How well is it protected?

How is our water treated?

Where does our wastewater go? How is it treated? What is the condition of the receiving water bodies?

Who manages our water system?

How much do we pay for water? How are the rates set? Are there adequate provisions to insure that low-income people have access to water?

How is our water system financed? Is this financing adequate?

What opportunities are there for the public to influence management?

If I have my own well and septic system, am I caring for it responsibly?

Now is a good time to “make your own rainstorm.” Ask participants to imitate your movements as you look at them in turn. Begin by rubbing your hands together, then, after everyone has joined in this movement, begin to snap your fingers. Once you have brought everyone in, change to patting your hands on your lap. Next, clap your hands, and finally stomp on the ground. Then reverse the order of the movements. The sound is like a rainstorm approaching and receding.

5. Simchat Beit HaShoeva (Water-Drawing Celebration)

Simchat Beit HaShoeva was celebrated in the Temple in Jerusalem. We know about this ceremony from descriptions in the Talmud. Review the following sources with your guests, focusing especially on the third text that describes how the priests poured the offerings. Point out that the bowl with the smaller snout was used for water, and the larger one for wine. Ask the guests, "What do you think is the significance of this ritual?" One answer is that wine is usually considered more valuable, but in this ritual the water (which is less viscous) and the wine (more viscous), were poured together and emerged from the bowls at an equal rate. The ritual suggests that water is equal in value to wine. (For more details, one source is Man and Temple by Raphael Patai.) After you study the texts, you will enact a modern interpretation of the ritual of pouring the water.

Rosh Hashana 1:2

On Sukkot the world is judged for water.	ובחג נידונים על המיים.
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Sukah 5:1

... He who has not seen the rejoicing at the place of the water-drawing has never in his life seen true rejoicing.	אמרו, כל מי שלא ראה שמחת ... בית השאובה, לא ראה שמחה מימיו
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Sukah 4:9-10

How was the water libation performed? A golden flask with the capacity of three <i>log</i> was filled with water from the Silwan. When they arrived at the water gate, they sounded on the shofar a <i>tekiah</i> , a <i>teruah</i> , and again a <i>tekiah</i> . The priest whose turn of duty it was then went up the ramp on the south side of the altar and turned to his left, where there were two silver bowls... Each bowl was pierced by a small snout; the snout of one bowl was wide and the snout of the other was narrow, so that both bowls could be emptied simultaneously into the pits of the altar. The bowl farther to the west was for water and the libation was to be poured into it; the bowl east of it was for wine.	ניסוך המים שבעה, כיצד: צלוחית של זהב מחזקת שלושת לוגים, היה ממלאה מן השילוח; הגיעו לשער המים, תקעו והריעו ותקעו. עלה לכבש ופנה לשמאלו, ושני ספלים של כסף היו שם... ומנוקבין כמין שני אחד מעבה ואחד מדק, --חוטמין דקין כדי שיהו שניהם כולים בבת אחת.. מערבי של מים, ומזרחי של יין
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Rambam Shofar 8:12-15

Even though it is a mitzvah to rejoice on all the festivals, there was an additional celebration in the temple on the festival of Sukkot ... On the eve of the first day they would set up a place in the temple where women could watch from above and men from below, so they would not intermingle with each other... The flute would be sounded and songs played on the harp, lute, and cymbals. In addition, each person would play an instrument which he knew. Those would could sing, would sing. They would dance and clap their hands, letting loose and whistling, each individual in the manner which he knew. Words of song and praise were	אף על פי שכל המועדות מצוה לשמוח בהן, בחג הסוכות הייתה שם במקדש שמחה יתרה... ערב יום טוב הראשון היו מתקנין במקדש מקום לנשים מלמעלה ולאנשים מלמטה, כדי שלא יתערבו אלו עם אלו... החליל מכה, ומנגינן בכינור ובנבלים ובמצלתיים, וכל אחד ואחד, בכלי שיר ו; ומי שיודע בפה, שהוא יודע לנגן ב
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recited...The common people and anyone who desired would not perform in these celebrations; only the greatest of Israel's wise men: the heads of academies and members of high court, the pious, the elders, and the men of stature. They were those who would dance, clap their hands, sing, and rejoice in the temple...However, the entire people – the men and the women – would come to see and hear...Whoever holds himself proud, giving himself honor, and acts haughtily in such situations is a sinner and a fool...In contrast, anyone who lowers himself and thinks lightly of his person in these situations is truly a great person, worthy of honor, who serves G-d out of love...there is no greatness of honor other than celebrating before G-d...

בפה. ורוקדין ומספקין ומטפחין
ומפזזין ומכרכרין כל אחד ואחד כמו
שיודע, ואומרים דברי שיר
ותושבחות...ולא היו עושין אותה עמי
אלא גדולי --הארץ, וכל מי שירצה
חכמי ישראל וראשי הישיבות
והסנהדרין והחסידיים והזקנים ואנשי
מעשה, הם שהיו מרקדין ומספקין
מנגיין ושמחין במקדש בימי חג ו
הסוכות; אבל כל העם, האנשים
כולן באין לראות, ולשמוע... --והנשים
וכל המגיס דעתו, וחולק כבוד לעצמו,
חוטא, --ומתכבד בעיניו במקומות אלו
ושוטה...וכל המשפיל עצמו, ומקל גופו
הוא הגדול המכובד, --במקומות אלו
העובד מאהבה...ואין הגדולה והכבוד
אלא לשמוח לפני ה'...

Sukah 5:2-3

...In the Women's Court were also installed golden lampstands, each with four golden bowls at its top. Each lampstand had four ladders by which four novices of the priesthood, holding jars of oil, each jar containing one hundred and twenty *log*, were able to ascend to its top and pour oil into each of its bowls. The wicks used by the novices to kindle the lamps were made out of priests' worn-out undergarments and sashes, which they tore into strips. So abundant was the light that there was no courtyard in Jerusalem that was not illumined by the light coming from the place of the water-drawing.

ומנורות של זהב היו שם, וארבעה ...
ספלים של זהב היו שם בראשיהם,
וארבעה סולמות על כל מנורה
ומנורה; וארבעה ילדים מפרחי כהונה,
ובידיהם כדי שמן של מאה ועשרים
לוג, והם מטילין לתוך כל ספל
מבלאי מכנסי הכהנים וספל.
ומהמייניהם היו מפקיעין, ובהם היו
ר בירושלים, מדליקין. לא הייתה חצ
הייתה חצר בירושלים, שלא הייתה
מאירה מאור בית השאובה

Sukah 53a

It is reported of R. Simeon ben Gamliel: When he celebrated during the rejoicing at the place of the water-drawing, he used to take eight burning torches in one hand and throw them into the air; as he threw one, he caught another, and not one torch touched the other.

אמרו עליו על רבן שמעון בן גמליאל
כשהיה שמח שמחת בית השואבה
היה נוטל שמנה אבוקות של אור
וזורק אחת ונוטל אחת ואין. נוגעות זו
בזו.

Sources compiled by Rabbi David Levin-Kruss, Pardes Institute of Jewish Studies

6. Water-Drawing Ritual

Once a year our ancestors went to the source of their water. They were reminded of their dependence on God's gift of water and their celebrations expressed their appreciation for this precious resource. Explain to the guests that you will be re-enacting this ancient ritual together. First teach the song. Then ask everyone to stand. Explain that you will pour the water from your bowl into the bowl of the person next to you; they will pour the water into the bowl of the next person. This continues until the water returns to you and you pour it back into the large bowl. Set the tone by asking everyone to rise and join in singing as the water is passed from bowl to bowl.

If your Tikkun Mayim is taking place near a body of water, consider going outside and enacting this ritual by drawing water from this water source.

We convey the precious resource of living water one to another, conscious that we are part of the earth's water cycle. We must take care of the water we use as it passes through our hands and our bodies.

אילו פינו מלא שירה כים ולשוננו רינה כהמון גליו

Illo finu male shira kayam, ulshonenu rina kahamon galav

If our mouths were filled with song as the sea, our tongues with exultation as the masses of its waves.
(Shabbat prayer)

7. Repairing Our Relationship with Water

Water is a frequent topic in classical Jewish texts. Jewish legal literature addresses practical problems related to water. In the Torah, water imagery and metaphors are very common. The following quotations from Jewish sources inspire consideration of contemporary issues related to water. Invite the guests to take turns reading aloud.

All rivers flow into the sea, yet the sea is not full; to the place from which the rivers flow, there they flow again. (Ecclesiastes 1:7)

All the water we use is returned to the water cycle. Most of it flows from our homes and workplaces to sewage-treatment plants. But not all of it. We still discharge great quantities of untreated water into streams, lakes and bays. Some of the pollutants in that water will persist to harm plants and animals and eventually come back to us.

The rivers and the springs that are drawn upon belong to everyone (kol adam). (Tosefta Baba Kama 6:15)

Many people do not have access to clean water for the taking. Dams, reservoirs, pipes, treatment and disposal are very expensive. Who should bear these costs? Who should pay when people who need water cannot afford the cost? Should water be bought and sold for profit?

Water is cheap and wine is expensive (and yet) it is possible for the world to live without wine; it is impossible for the world to live without water. (TJ Horayot 3:5)

We often rely on prices to help us make decisions. But price is not a good indicator of value. Paradoxically, people are willing to pay more for bottled water than for wine, or even oil. Yet bottled water is the same as tap water in most places, while producing, shipping and disposing of plastic containers is wasteful and harmful.

If you walk in my statutes and keep my commandments, and do them; then I will give you rain in due season, and the land will yield its produce and the trees of the field will give its fruit ... and you will dwell securely in your land. And I will give peace in the land. (Leviticus 25:3-6)

Incredible as it seems, our actions as human beings influence the water cycle. When we burn fossil fuels for energy, the greenhouse gases we send into the atmosphere affect where and when it will rain. As the atmosphere warms, glaciers melt and seas rise. Everything is connected.

Spare me the sound of your hymns, and let me not hear the music of your lutes. But let justice well up like water, righteousness like an unfailing stream. (Amos 5:23-24)

In the Torah, abundant, flowing water is associated with justice. But often, injustice is experienced through water. Around the world, low-income people need help to overcome daily struggles for access to water. These are the words of Chaya Waghmare from Pune, India:

“There are 280 families in our settlement. ... Every day we get water brought to us in tankers. The delivery timings are not regular. We start queuing for water in the morning by putting our water containers in line. If we have to go out, we can leave the house only after we have filled the water. I have to go to work. My children are very young and cannot fill the water. So my sister stays at home and waits for the tanker. In order to be home when the tanker comes, she has stopped going to school.” (Source: State of the World, 2007, World Watch Institute)

**For how good and pleasant it is
that brothers dwell together.
It is like fine oil on the head
running down onto the beard,
the beard of Aaron,
that comes down over the collar of his robe;
like the dew of Hermon
that falls upon the mountains of Zion.
There God ordained blessing,
everlasting life.** (Psalm 133)

Water does not know human boundaries. This makes managing water a political challenge. One way to begin to address this is to recognize that we live within a watershed. Sharing and caring for water can bring people to work together.

8. The Oil Disaster in the Gulf of Mexico

The oil disaster in the Gulf has made us more aware of the many connections between energy and water. You may read the following, or ask the guests to share their own feelings about the oil spill.

It's Our (Jewish) Oil Spill

Here's one Jewish angle on the oil spill: Tuna fish.

Blue-fin tuna spawn in only two places, one of which is the Gulf of Mexico. They migrate long distances and eventually return when they are mature enough to spawn, eight to twelve years later. If the oil and the chemical dispersants kill baby tuna in the Gulf, there won't be any more tuna to catch in New England or Canada.

I was telling my friend Leah about the tuna and she immediately quoted her friend Avi. Apparently Avi used to quip that "tuna is the fish that saved the Jewish people." In other words, if you keep kosher, and all else fails, you can always eat tuna. Well, maybe not for long.

Since the Deepwater Horizon oil rig exploded there has been a lot of ink spilled over oysters. Of course the oysters are more than just oysters. They represent the fish, the birds, the wetlands, the fishermen, and an entire culture and way of life along the Gulf Coast. But we Jews don't eat oysters, at least not much. So maybe it is hard to relate. But we do eat tuna. And it turns out that is enough to connect us to the oil spill. That everything is connected is basic ecology. The spill is in the Gulf of Mexico, but it is going to touch us wherever we are. This is the Jewish spill as much as it is the BP spill, the shrimpers' spill or Alabama's spill.

Actually, all the other spills are ours too – the spills in Ecuador, Nigeria, Peru ... oil spills are happening every day all around the world. Oil drilling is dangerous and dirty even when it goes according to plan. But we have been outsourcing our energy-production system to places where there is less accountability, less oversight, and less pressure to clean up the damage.

Most of all, the spill is ours because we buy gasoline, home heating oil, electricity, plastic, polyester — and food that is grown with fertilizers made from oil. We live on oil and other equally destructive fossil fuels. The pollution, the workers dead, the children sickened ... it is all ours.

If it is our spill, our mess, then it is up to us to clean it up. Relief wells, containment caps, booms and new regulations for deep-sea drilling are not going to be enough. It is not enough to blame BP and captive government regulators. We need to do it right by cleaning up the whole mess and we can only do that if we stop drilling. We need to end our reliance on fossil fuels.

Now is the time to get moving on the shift to clean, safe, renewable energy. This is the only way we can save the oysters, the tuna, and ourselves. Now while the oil is still spilling and we feel the urgency, let's get to work cleaning up our spill.

9. Hoshana

The hoshana prayers are recited during Sukkot, culminating in Hoshana Rabbah on the seventh day of the festival. In the Temple, willow branches were beat on the altar. Today, willow twigs are carried in a procession and then beat on the ground until the leaves fall off. One interpretation of this ritual is that the bare twigs symbolize trees that have not received enough rain. We pray that the new rains expected after Sukkot will give the trees fresh life. Rabbi Arthur Waskow teaches that hoshana should be translated as “save the earth, save us,” and be understood as a form of protest against pollution, destruction of wetlands, depleted aquifers and rising seas. (Source: Torah of the Earth: Exploring 4,000 Years of Ecology in Jewish Thought, Volume II)

Shemini Atzeret, the day after Sukkot, marks the beginning of the rainy season in the Land of Israel. The service includes Tefilat Geshem, a special prayer for rain.

If you are able to collect some willow branches in advance, distribute them now. Invite the guests to wave the willow branches as you join in singing:

הושענא

Hoshana

Save us!

Wind, Rain, Mountains and Fields

In Jewish culture, rain is far more than precipitation. The Torah emphasizes the theological significance of rain when it observes: “For the land ... is not like the land of Egypt from which you have come. There the grain you sowed had to be watered by your own labors ... [here] a land of hills and valleys soaks up its water from the rain of heaven. It is a land which Hashem your God looks after, on which Hashem your God keeps God’s eye.” (Deut. 11:10-13)

Both symbolically and literally, rain expresses the physical connection between heaven and earth, and thus becomes the most direct expression of divine abundance that we experience in the natural world. Rain in the reality of semi-arid Israel is a life-giving event, equated with the ultimate of spiritual landmarks:

“Rav Yehudah said: ‘The day when rain falls is as great as the day when the Torah was given.’ ”
(Taanit 7a)

“Here Creation trumps Revelation: Geshem (rain, materiality) takes precedence over ru’ach (wind, spirit). It, too, breaks this dichotomy, for what is more spiritual than the recognition that life is dependent on divine gifts such as rain?” (Source: Jeremy Benstein, [The Way in to Judaism and the Environment](#))

10. Water and Redemption

“And God took me to the entrance of the House (Temple), and behold, water was coming forth ... God said to me: These waters are going out ... to the desert plain, and they will reach the sea, the polluted waters of the sea, and the waters will be healed. All the living things that swarm there, as soon as these streams reach them, they will live, however many they may be. ... And by the stream there shall spring up, on its banks, upon each side, all manner of fruit trees, whose leaves shall not wither neither shall their fruit cease, it will ripen anew month by month. For its waters come forth from the sanctuary.” (Ezekiel 47 as translated and summarized by Akva Wolf, Water a Drash for Sukkos, website of Canfei Nesharim)

Join in singing and dancing to conclude your celebration of the Tikkun Mayim.

ושאבתם מים בששון ממעיני הישועה

Ush'av'tem mayim b'sa-sone me-my-nay ha-y'shuah (repeat)
Mayim, mayim, mayim, mayim,
hay mayim b'sa-sone (repeat)
Hay, hay, hay, hay,
mayim, mayim, mayim, mayim, mayim, mayim, b'sa-sone (repeat)

Joyfully shall you draw water from the fountains of triumph. (Isaiah 12:3)

11. Take Action

You may wish to describe one of these projects during the Tikkun Mayim. You can encourage the guests to take action by signing letters about a local water issue or donating to a water-related cause, such as the following organizations:

American Jewish Joint Distribution Committee (Project: Bringing Wells to Ethiopia)
www.jdc.org/templates/worldwide-programs-template.aspx?id=3317

Friends of the Earth, Middle East (Project: Good Water Neighbors)
www.foeme.org/projects.php?ind=32

Good Energy Initiative (Project: Kol Dudi – Solar Water Heaters for Low Income Public Housing)
www.goodenergy.org.il

Green Zionist Alliance (Project: Water-saving resolutions approved at the World Zionist Congress)
www.greenzionism.org/congress/resolutions/2010resolutions

Waterkeeper Alliance
www.waterkeeper.org

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The **Green Zionist Alliance**, a North America-based 501(c)3 nonprofit, offers a place for all Jews — regardless of political or religious affiliation — who care about humanity's responsibility to preserve the Earth and the special responsibility of the Jewish people to preserve the ecology of Israel. The GZA works to educate and mobilize Jews around the world for Israel's environment; to protect Israel's environment and support its environmental movement; to improve environmental practices within the World Zionist Organization and its constituent agencies; and to inspire people to work for positive change. By focusing on the environment while working from a pluralistic and multicultural base, the Green Zionist Alliance seeks to bridge the differences between and within religions and people — helping to build a peaceful and sustainable future for Israel and the Middle East. Learn more at: www.greenzionism.org