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SUKKOT—THE JEWISH THANKSGIVING FESTIVAL

ONLY four days after the solemn holy day of Yom Kippur, Jews celebrate a seven-day holiday known as Sukkot. Although there is no direct connection to Yom Kippur, Sukkot changes the mood of the fall holiday season.

The basis for Sukkot is biblical: “After the harvest from your threshing floor and your vineyards, you shall celebrate the Feast of Booths for seven days” (Deuteronomy 16:13). In addition, the Bible states: “You shall live in booths seven days in order that future generations may know that I made the Israelite people live in booths when I brought them out of the land of Egypt” (Leviticus 23:42–43).

The holiday of Sukkot celebrates both the conclusion of the fall harvest and commemorates the Jewish people’s wandering in the desert after they left Egypt when they lived in temporary tentlike structures—simple booths called *sukkot*.

Today Jews annually build their own sukkot for the week to reexperience that pivotal liberation. In addition to building sukkot, Jews use specified plants to personally thank God for the bounty of the harvest.

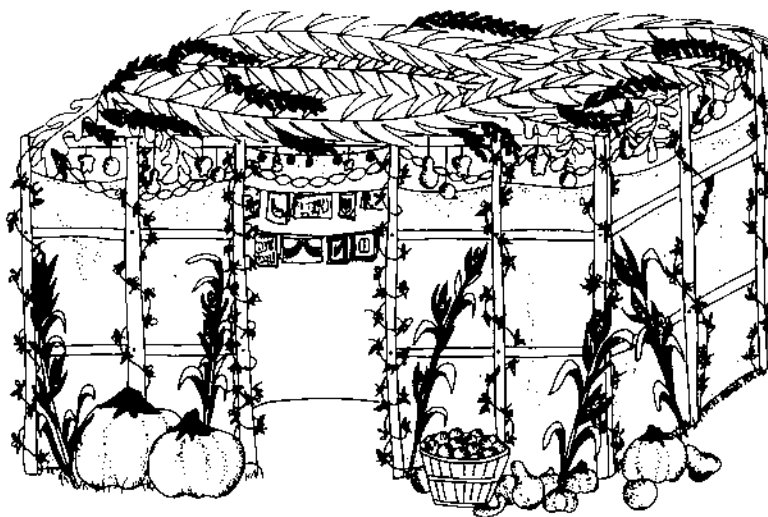
Sukkot is a wonderful outdoor holiday filled with symbols and a partylike atmosphere. The mood is festive. The focus of the week’s celebration is in the *sukkah* decorated with fruits, vegetables, cornstalks, palms, willows, and other greenery. Family and friends are invited to join us in the sukkah to eat there (weather permitting) and sometimes to even sleep there.

The first day of Sukkot in Reform synagogues and in Israel and the first two days

in Conservative and Orthodox synagogues outside of Israel are those that are celebrated as holidays with special rituals within the synagogue. If possible, one should not work or attend school on these days.

GREETINGS

The greeting for Sukkot is “*Hag Sameach*—Happy Holiday.” The phrase itself denotes the joy of this festival.



PREPARATIONS FOR SUKKOT

Preparations for Sukkot are detailed. The orientation is not with planning for the holiday meals and guests but with the outdoor setting for the celebration. The first task is to get the sukkah ready.

The Sukkah

The *Mishneh*, the first code of Jewish law, sets certain standards necessary for a functioning sukkah. The sukkah is a rectangular booth with a minimum of three walls. Because a sukkah is a temporary structure, a screened-in porch cannot do. However, an existing trellis can be altered into a sukkah once a year.

The sukkah can be built anywhere outside, in a yard, on a rooftop, in an alleyway, or on an apartment balcony. Because it is built outside, it should be able to withstand

the normal flow of wind—even if you live off the bay in San Francisco or the lake in Chicago where the winds can be quite gusty.

At its largest, a household's sukkah should be less than thirty feet long; at its smallest it should fit at least one person, and it should be tall enough for a person to stand comfortably.

The roof of the sukkah is constructed of rafters overlaid with greenery or branches from trees or bushes. The *schach*, as the greenery/branches covering is called, must not be so dense as to prevent the stars from being visible at night, although it must be thick enough to provide shade from the sunlight.

The framework for the sukkah can be made from wood, or plumbing pipe, or even tent poles. The walls of the sukkah are often made from canvas, bamboo shades, colorful bedsheets, or plywood.

For beams to support the sukkah's *schach*, you can use bamboo rods, thin wooden sticks, or even discarded lumber or fallen branches scrounged from your neighborhood. The leafy greens themselves can be gathered from palm fronds or other local greenery.

Some sort of light needs to be brought into the sukkah so that you can see when you eat in the sukkah for the evening meals. There are many ways to accomplish this without being a registered electrician.

If you're not into building a sukkah from scratch yourself, there are kits available from synagogues and other vendors. One such source is Ira Feldman, whose kits come in a variety of sizes and price ranges. He can be reached at P.O. Box 1314, Venice, CA 90294 or (310) 399-7876 and he'll ship the kits anywhere.

In some communities, Jewish youth groups deliver the *schach* to cover the sukkah roof rafters as a fund-raising project. For years in Los Angeles and Beverly Hills, the palm trees have been trimmed by the city in time for their fronds to be used for the sukkot.



L. A. STORY

A few days before one Sukkot a friend of ours had an "only in L.A." experience. He was driving in an area west of downtown Los Angeles and he spotted some city workers cutting down palm fronds.

He stopped his car and asked if he could have

some. The foreperson, an Hispanic woman, told him the fronds were all taken. He asked in amazement, "What do you mean?"

The foreperson looked at him as if he had just arrived from the planet Mars. Then she said, "They're for Sukkos!"



It is also important to plan out the decorations for the sukkah. Simple decorations made from construction paper or paper chains can be fun to hang in the sukkah at a minimal cost. Many people string Rosh Hashanah cards across the walls of the sukkah.

Decorations can get more elaborate: for example, origami designs and animals, special silk-screened posters designed for the sukkah, or even tinted sponge shapes printed on bamboo shades. Some people collect special ornaments to hang in their sukkah year after year, such as Japanese kites or dolls collected from countries all over the world.

Now that the sukkah is built, how is it used? It is a *mitzvah*, a good deed, to eat all the week's meals in the sukkah. And although one is not required to sleep in the sukkah, it can be fun to do so.

(We know of a family who sleeps in the sukkah and has one of those automatic alarm clock/coffeemakers in the sukkah to wake them each morning. For a recent Sukkot, this family built an addition to their sukkah—a separate children's bedroom.)

It is not a requirement to eat in the sukkah if it is raining or snowing. People who live in harsh climates from Rochester, New York, to Seattle, Washington, often quickly rush into the sukkah to say *Kiddush*, the blessing over the wine, while snow or rain is falling, and then run back into the house to eat their meal.

Symbols: The Four Species

Cuttings from four types of plants are used during the holiday as major symbols. Their basis is biblical: "On the first day, you shall take the produce of goodly trees, branches of palm trees, boughs of leafy trees and willows of the brook, and you shall rejoice before the Lord your God, for seven days" (Leviticus 23:40).

These plants are known as the *Arba Minim*, the Four Species. The first species is an etrog, a citron, which looks like a long, slender lemon with a stem on its end. The *pitom*, the elongated stem, makes the etrog kosher, valid for use. The etrog is considered exceptionally beautiful if it is very bumpy. Some say the etrog is a symbol of the seeds of the upcoming harvest year and that a full, beautiful etrog will lead to a fertile future.

The other three plants are bound together. The *lulav*—the palm branch—is woven together with two branches of the *hadass*—the myrtle—and two branches of the *arava*—the willow. All together these three plants are referred to by the name of the largest, the lulav. (When not being used, keep the plants in the refrigerator wrapped in wet paper towels and they will stay fresh during the holiday.)

The meanings of the symbols are endless. Some say they represent different

human body parts: the etrog is the heart for compassion; the lulav is the backbone for straight and tall; the hadas is the eye for seeing all; the arava is the mouth for expressing thought and emotion.

A lulav and etrog can be ordered through local synagogues and Jewish organizations—or even by mail. You may contact Bnei Akiva of North America at 25 W. 26th Street, Fourth Floor, New York, NY 10010 or call (212) 889-5260 to order a lulav and etrog. You can also contact Eichler's Bookstore at 1429 Coney Island Ave., Brooklyn, NY 11230 or call (718) 258-7643. Call Eichler's at least two weeks before Sukkot and the lulav and etrog will be sent out next day air so you will get it fresh.

However, if it is possible, a trip to the Lower East Side in Manhattan, Devon Avenue in Chicago, or Fairfax Avenue in Los Angeles brings you close to the experience of how Jews have been buying their lulav and etrog for centuries.

People look for bumps, length, and sweet smells for the etrog, and fresh leaves and a straight branch for the lulav. The experience is taken seriously, and each symbol is examined slowly. And the price? Well, by the time you are settled on your lulav and etrog, it can easily total between \$55 and \$75 and upward.

The lulav and etrog are used each morning of Sukkot in synagogue (except on Shabbat in Orthodox and some Conservative synagogues). However, even if people do not go to the synagogue, they can recite the blessings and wave the lulav in all directions in their home or sukkah.



SHAKE THAT LULAV!

Here is the specific order of the ritual with which we shake the lulav. This procedure can be done at home, or in the sukkah, or in the synagogue during the morning service before the Hallel psalms.

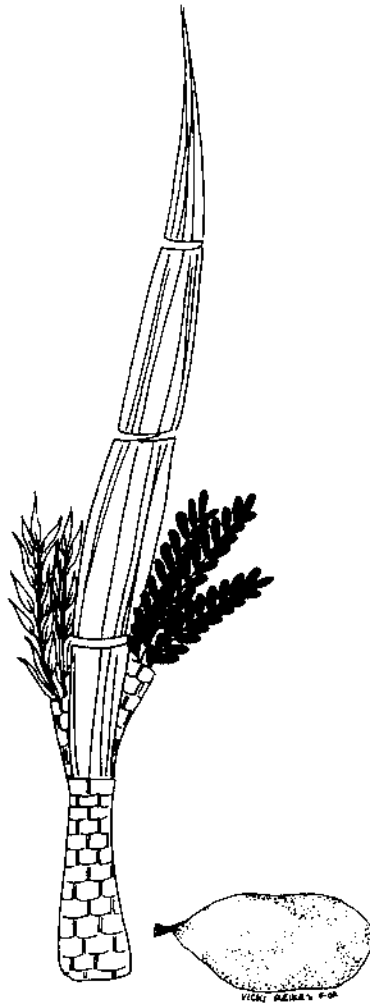
1. *Standing, hold the lulav in your right hand. The long, green stem, called the spine, faces you.*
2. *Place the etrog in your left hand with its tip—pitom—facing downward.*
3. *Recite the blessing: Baruch Ata Adonai Elohaynu Melech Haolam, asher keedshanu b'meetzvotav v'tseevanu al netilat lulav. Praised are You Eternal our God, Who makes us holy and Who instructs us to shake the lulav.*

4. *On the first day of Sukkot in which you shake the lulav, the above blessing is followed with the Shehechyanu blessing: Baruch Ata Adonai Elohaynu Melech Haolam, shehechyanu, v'keeyomanu, v'higeeanu Pz'man haze'h.*

Praised are You Eternal our God, Who has kept us in life, nurtured us, and allowed us to reach this season.

5. *Now move the tip of the etrog facing upward and, still holding the etrog in your left hand and the lulav in your right hand, with your hands held together shake the lulav one time in all directions: north, south, east, west, up, down.*





Inviting Guests into the Sukkah

When Jews dwell in the sukkah for the week, they mythically live with their ancestors. In celebrating that linkage, they invite specific ancestors to the sukkah for certain nights. Many people literally sit down to dinner and welcome the biblical matriarchs and patriarchs—Sarah and Abraham, Rebecca and Isaac, Rachel, Leah, and Jacob. Telling the stories of the honored guests is often part of the celebration.

Sukkot is also a wonderful time to invite friends (Jewish and non-Jewish), family,

neighbors, and work associates. It is an informal way to broaden your circle and give others a delightful Jewish experience. You might extend this invitation to those newly arrived in your neighborhood—Soviet and Ethiopian Jews or even new neighbors.

A family in our community annually celebrates with a late-afternoon sukkah party. This outdoor, easy entertaining is an opportunity to welcome old and new friends, adults and children, into the sukkah.

Some people ask their guests to participate in the holiday by bringing homemade decorations for the sukkah or canned foods to be given to a food pantry at a later time.

HOME TRADITIONS

Evening

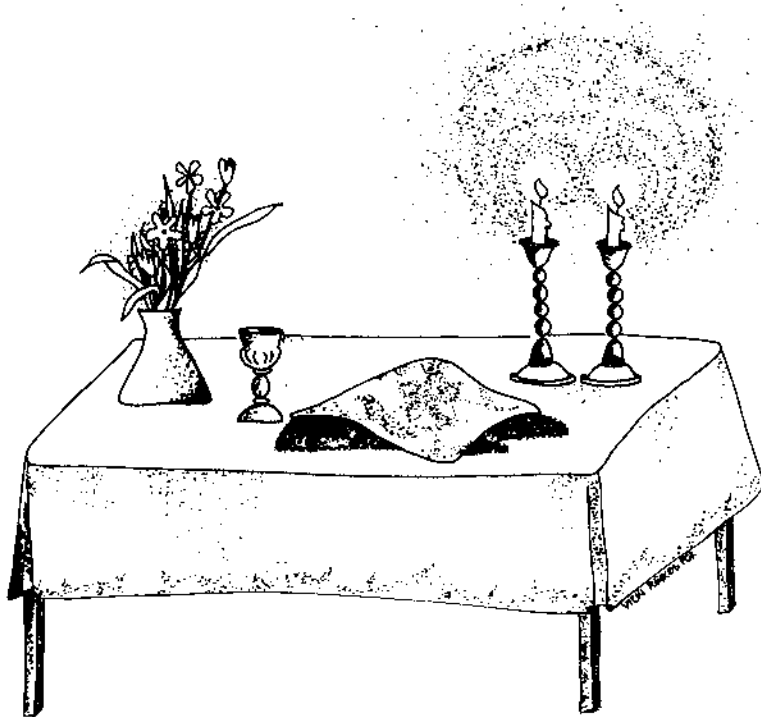
Two candles are lit at the onset of evening on the first two nights of the holiday. Many people light these candles in the sukkah. But when there is a concern for safety, people light the candles inside their home and then move into the sukkah. Following candle lighting, it is a tradition for parents to bless their children as on Shabbat.

When everyone is gathered together in the sukkah, the holiday Kiddush, the blessing over the wine (or grape juice), is recited. When entering the sukkah to eat for the first time each year, the Shehechyanu prayer is recited at the conclusion of the Kiddush.

The Kiddush is followed by the blessing which acknowledges the privilege of celebrating in the sukkah. The ritual is concluded with the blessing over the *challah*, the sweet round holiday bread, which is then dipped in honey and a piece distributed to each person. After the meal, *Birkat Hamazon*, the prayers of thanksgiving for the food, is sung.

Daytime

A festive meal is served after morning synagogue services. The blessings over the wine, the privilege of sitting in the sukkah, and the *challah* are recited. The *challah* is then dipped in honey and a piece given to each person. *Birkat Hamazon* is again sung to conclude the meal.



POLISH FAMILY SUKKAH

In 1988 I participated with thirty other rabbis in the first Polish Government-sponsored trip to Jewish sites in Poland. My husband's parents both came from Poland, and I was determined to see what remained of their roots there.

So it was with a great deal of excitement that I approached the address on the street in Krakow where my husband's mother grew up in the house that her father had built. The building had been three stories high, with the leather tanning warehouse in the basement and the offices of the very successful tanning business on the first floor. The family had lived on the second and third floors.

Not only was the building there, but the special structure built for the sukkah still remained affixed to the second floor of the building! This sukkah had been built with a removable, hinged roof. During most of the year, the roof would remain in place over the enclosed structure, but for Sukkot the roof would be lifted up and the temporary open roofing would be added. Then the family, protected by the heating inside the room, would sleep under the stars in the harsh climate of a Polish fall.

—K.L.F.

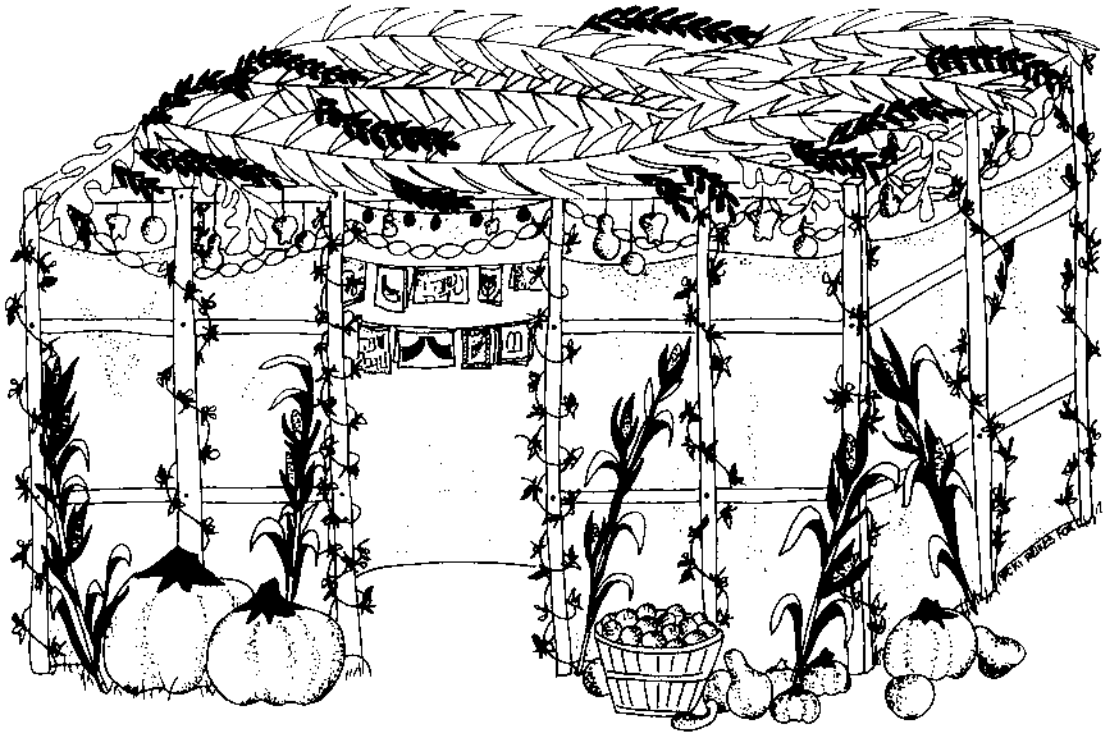




SYNAGOGUE TRADITIONS

The Sukkah

Most synagogues build a large sukkah for the community celebration. Many synagogues will use the sukkah for outdoor evening services or for communal dinners. It is a great way for people to mix and mingle within the synagogue.



Services

The synagogue customs for Sukkot are similar to the other two pilgrimage harvest festivals, Pesach and Shavuot. Specific Torah portions linked to the holiday themes are read in the morning services. The congregation sings *Hallel*, which literally means praise, and is recited on joyous holidays. The Hallel prayer is composed of selections of poetry from Psalms 113 through 118.



On Sukkot, the Hallel psalms are chanted while the etrog and lulav are waved at specific words within the liturgy. Congregants march in circles around the temple with the etrog and lulav in hand. They also chant petitionary prayers which are taken from Psalm 118—“We beseech You, O God, save us, prosper us!”

The In-Between Days

Hol HaMoed, the days of Sukkot following the festival days, are part of the festival. Meals continue in the sukkah as on the first two days of Sukkot. The daily ritual with the lulav and etrog continues throughout the holiday. These intermediate days are those in which people go to school and work.

Shmini Atzeret

Although Shmini Atzeret, the eighth “lingering” day, is commonly considered part of Sukkot proper, it is actually a separate holiday. Shmini Atzeret is a festival in which no work takes place and specific prayers are added to the daily liturgy.

Two candles are lit before sundown at the start of this holiday. Following this, one *Yizkor* candle is lit in memory of each close relative who has died. (There is no blessing that accompanies the lighting of this special candle.) The festive meal is begun with Kiddush and the other blessings and concluded with Birkat Hamazon as on Sukkot.

The following morning in synagogue the *Yizkor* service is recited. During *Yizkor* Jews remember both their deceased loved ones and martyrs of the Jewish people. In addition, Shmini Atzeret is the holiday in which Jews begin to recite the prayer for rain—to coincide with the growing season in Israel—praising God for “making the wind to blow and the rain to fall” (*The Traditional Prayer Book*, edited and translated by David De Sola Pool, New York: Behrman House, Inc., 1960, p. 382).

After morning services, the rituals for the holiday meal are the same as for Sukkot.

INSIGHTS

Names of the Holiday

Sukkot, known by various names that highlight different aspects of its liturgical themes, is considered the third of the pilgrimage festivals, festivals which recall the

time when people came to Jerusalem with the finest produce from their harvest.

Sukkot is known as *HeHag*, “the Festival,” for it was the most important of the pilgrimage festivals. Sukkot is also called *Hag HaAsif*, “the Feast of the Gathering of the Harvest.”

Sukkot is referred to as *Hag Adonai*, “God’s Festival.” It was interpreted that within the holiday Jews experience God’s nurturance and gift of freedom; therefore, it was seen as God’s festival.

In addition, Sukkot is known by a fourth name, *Zman Simchateynu*, “the Season of Our Rejoicing,” the time in which Jews rejoice in their liberation from Egyptian bondage.

The Sukkah

Consider the simplicity of the sukkah. It is natural, temporary, even a bit inconvenient. We may learn that the best things in life are fragile and often relatively short-lived. We can explore ways in which we can emphasize this concept. How can we demonstrate that what we cannot see but that which we feel is the best in life? How can we show love between generations and care for the world as a whole? What concrete things can we do to reaffirm values emphasizing that people are more important than the collecting of things?

The Reading of the Book of Ecclesiastes

Kohelet, the Book of Ecclesiastes, is read on the Shabbat morning that falls during the week of Sukkot. According to modern scholarship, the name *Kohelet* may be understood as the “gatherer” of popular sayings. Therefore, the book can be seen as a collection of wisdom gathered from the people and later compiled by an editor. Some traditionalists say that the author is King Solomon; he supposedly wrote *Kohelet* near the end of his life.

The book of *Kohelet* is rich in its exploration of the meanings of life. It is surprisingly modern in its insights, bothersome in its truths. It emphasizes human limits and accepts those as such. “There is a season set for everything, a time for every experience under heaven” (Ecclesiastes 3:1).

There is an acceptance of the time and place for winning and losing, for love and hate, for birth and death. There is an acceptance of the reality that God determines the times and places for significant human events.

There is also skepticism, as *Kohelet* speaks of the gathering of his wealth: “I got enjoyment from my wealth. And that was all I got out of my wealth” (Ecclesiastes

2:10). There is a resigned reality that this is the way it is: “There is nothing new beneath the sun” (Ecclesiastes 1:9).

There is a subtle bitterness in the recognition that the pursuit of power in life does not matter. Rather, Kohelet says, “Vanity, vanity, all is air—vapor—vanity.”

Kohelet is linked to Sukkot because Jews pose the questions that Kohelet does as they sit and reflect in the sukkah. They see friends, food, palm fronds, fruits and vegetables. Kohelet reflects on life, on its limits, on its benefits. All are here, in the sukkah and on earth, for a short time only.

How do we understand these quick endings and new beginnings? How do we decorate our lives with “greenery”? How does adding natural beauty enhance the meaning in our lives? What are our feelings about our own striving for money and success? These are the questions we can explore as we discuss Kohelet.

ACTIVITIES

1. Your neighborhood may enjoy an activity that is found in our community. We organize a progressive lunch sukkah walk in the neighborhood. Each family provides a bit of the meal while we go from sukkah to sukkah. People talk and enjoy the different styles and decorations found in the various sukkot.

Our neighborhood sukkah walk is getting so large that we are considering ways to change it in order to accommodate more families each year. One suggestion for next year is that, instead of serving food in each sukkah to upwards of fifty people, the host family at each sukkah will tell a story for Sukkot or put on a short skit or perform a song. In this way we can invite all our neighborhood into our sukkah without worrying about the logistics of feeding everyone!

2. Opportunities for parent-child interactions are many during Sukkot.

a. Of course, building a sukkah together is perhaps the best activity for this holiday. Planning for the building of the sukkah, and especially its decorating, involves the whole household in a fun-filled set of activities. Artistic decorations are always appreciated. Make harvest scenes, as well as artificial, brightly colored vegetables and plants to decorate the sukkah!

But even if you do not build a sukkah, you can build a mini-shoebox sukkah. Decorate it with construction paper, leaves, Popsicle sticks, doll furniture and dolls.

b. Foods for the holiday are those which utilize the fall harvest. Stuffed cabbage—cabbage leaves stuffed with ground meat or a form of grain—is one traditional food. You’ll find recipes for this on pp. 69–71.

c. After the week of Sukkot the sukkah’s greenery turns brown and withers and

company is no longer invited. This is a natural and stress-free opportunity in which parents and children can share learning about beginnings and endings, birth and death.

Two books for adults to read together with children on this topic are: *Dusty Was My Friend: Coming to Terms with Loss* by Andrea Clardy (New York: Human Service Press, 1984); *About Dying: An Open Family Book for Parents and Children Together* by Sara Bonnett Stein (New York: Walker & Company, 1974).

d. And on Sukkot, when Jews welcome their revered matriarchs, patriarchs, and other honored guests into the sukkah, it is a fitting time to consider looking for roots. Make a chart of your own family. Include their Jewish names, birth and death dates, country of origin, and other interesting family facts.



SEARCHING FOR ROOTS

On a family summer vacation trip to Washington, D.C., in 1991 we braved the heat to visit the National Archives and utilize the indexes for United States immigration records to look for traces of my husband's grandfather, Jacob Miller. The only two things that are known about his roots are: The original family name was probably Maduke (or Menduke) and the family descended from the Cohanim, the ancient Temple priests in Jerusalem.

Needless to say, the list of Jacob Millers immigrating to the port of New York (immigration records are indexed by port of entry) in the early years of this century were endless. Frustrated, I turned to the 1910 census records for Philadelphia, even though I wasn't sure Jacob Miller was in Philadelphia by 1910.

I am convinced that I may have found the correct Jacob Miller. The clues are consistent with the recorded information: He lived with a cousin whose last name was Cohen (obviously a Cohen as he himself was) and another uncle,

and cousin Seider. He was about the right age for the Jacob Miller who came as a teenager without his parents and then enlisted in the Jewish Legion in World War I.

Now that the census records provided me with the year that this Jacob Miller immigrated—1907—in future research I can go back to immigration records for that year for ships entering the ports of New York and Philadelphia and try to find him. And what can I find?

Starting in 1907 the immigration records had twenty-nine columns of useful personal information which may offer clues as to whether this is the correct Jacob Miller. The most tantalizing facet is that, since I learned that the records were normally prepared in the port of departure or on board ship (before people got their "Ellis Island" names), I may be able to actually trace the original family name in Russia. I will be able to use the Soundex system—devised to eliminate confusion over various spellings of a name—to look for Yaakov Maduke or Menduke.



I also read the booklet "They Came in Ships" by John P. Colletta (Salt Lake City: Ancestry Publishing, Inc., 1989). This booklet, available from the National Archives gift shop and the publisher (801-531-1790), instructs would-be family researchers on utilizing resources in the National Archives.

You can call the National Archives in Washington, D.C., to learn which of the eleven regional archives is closest to you. Call that archives and ask to be sent the booklet describing

the genealogical information available in your regional archives. You may find the information you seek is closer than Washington, D.C.

Once you have all the information you can find, there are many ways to utilize this material. You can even make your own family tree and hang it in your sukkah each year.

So happy searching! The information you find may be your own!

—P.Z.M.



RECIPES

The rule of thumb for Sukkot is "Keep It Simple." Because you will be eating outside, on paper and plastic, in warm or cold weather, consider what will be comfortable to eat in those surroundings.

TRADITIONAL STUFFED CABBAGE

*2 lbs. ground chuck or ground turkey or ground veal
1 c. of bread crumbs or ½ c. cooked rice
2 beaten eggs with a little water added
1 tsp. salt*

*1 small onion, chopped
pepper
garlic powder
whole head of green cabbage
1 large onion, sliced*

Mix all ingredients, except cabbage and large sliced onion, together. Form oval balls from about ½ c. of mixture each. Roll in cabbage leaves which have been softened in boiling water or steamed (see TIPS on p. 70). Place large sliced onion in bottom of roasting pan. Place wrapped meat on top on onions.

**SAUCE:***2 c. of canned tomatoes**2 Tbsp. of sugar (brown or white)**1/8 tsp. baking soda**2 Tbsp. of vinegar or 2 Tbsp. lemon juice
or 2/3 tsp. sour salt**1/2 tsp. table salt*

Mix sauce ingredients and pour sauce over wrapped meat. On top of sauce, spread 1/2 lb. of prunes with pits. (Remove pits before serving.)

Bake covered in 300-degree oven for 2 hours. Then gently turn over cabbage rolls and bake for additional 30 minutes uncovered. Finally, turn cabbage rolls back and bake uncovered for additional 30 minutes (3 hours in all).

TIPS: 1) Instead of boiling or steaming cabbage, it can be put in freezer for a short time and then thawed. Then the leaves will be pliable enough not to require steaming or boiling. 2) In wrapping the meatballs in cabbage, wrap as if putting a baby into a receiving blanket, then tuck remaining flap in pocket.

QUICK CABBAGE CASSEROLE*3 lbs. of ground chuck or ground turkey or
ground veal**3 beaten eggs with a little water added**1 c. of Minute Rice, uncooked**1 1/2 tsp. table salt**1/4 tsp. pepper**garlic powder**1 medium onion, chopped**3 Tbsp. water**3 Tbsp. ketchup**1 tsp. of prepared mustard**whole head of green cabbage**1 tsp. coarse kosher salt*

Mix all ingredients, except cabbage and coarse salt, together. Form oval balls from about 1/2 c. of mixture each.

SAUCE:*1 can or carton Ocean Spray cranberry
sauce**1 can or carton Ocean Spray
raspberry-cranberry sauce**1 large jar of marinara sauce*



Heat the combined sauce. Place in baking pan. Place meatballs in hot sauce.

Cut head of cabbage into quarters. Wash quarter thoroughly and shred $\frac{1}{4}$ head over the meat and sauce. Sprinkle $\frac{1}{4}$ tsp. of kosher salt over the cabbage. Repeat process, forming layers of cabbage and kosher salt, until cabbage is used up. Bake covered in 300-degree oven for 2 hours. (Cabbage will sink to bottom.)



SUKKOT BLESSINGS



Introductory meditation to be recited together before candle lighting:

In ancient times Jews celebrated this harvest festival by traveling to Jerusalem. There they gathered at the Temple to build sukkot and offer fruit and grains in thanksgiving for the bounty of the natural world.

Today we gather to thank God for all the goodness in our lives, for the beauty of nature, for the love we feel for one another, for the Sukkot tradition which we share. May our celebration increase our awareness of your ongoing gifts, O God.

Candle lighting:

(Recite this blessing, then light the candles. If it is Shabbat, light the candles first and then recite the blessing.)

Baruch Ata Adonai Elohaynu Melech Haolam, asher keedshanu b'mitzvotav v'tzivanu l'hadleek ner shel (Shabbat v') Yom Tov.

Blessed are You Adonai, Eternal One, Who enables us to welcome (Shabbat and) Sukkot by kindling these lights.

Sheheyanu:

(On the first night of Sukkot add:)

Baruch Ata Adonai Elohaymu Melech Haolam, sheheyanu, v'keeyomanu v'higeeyanu laz'man hazeh.

Blessed are You Adonai, Eternal One, Who has kept us alive, sustained us, and encouraged us to celebrate this joyful festival.

Parents' blessing for their children:

(Place hands on children and recite.)

FOR BOYS:

May God touch you as you strive to live in the image of Ephraim and Menashe, leaders who carried on our traditions with pride.

FOR GIRLS:

May God touch you as you strive to live in the image of Sarah and Rebecca, Rachel and Leah, leaders who carried on our traditions with pride.

CONTINUE SAYING FOR BOTH:

May the Eternal bless you and keep you.

May the Eternal bring you warmth and protect you.

May the Eternal embrace you and grant you peace. Amen.

Sukkot Evening Kiddush:

(Raise wine cups and recite. Then drink the wine.)

We praise God with this symbol of fullness, and give thanks for the opportunities we have to share life's blessings.

Baruch Ata Adonai Elohaynu Melech Haolam, boray p'ree hagafen.

Blessed are You Adonai, Eternal One, Who creates fruit from the vine.

Baruch Ata Adonai Elohaynu Melech Haolam, asher bachar banu meekol ahm, v'romemanu meekol lashon, v'keedshanu b'meeztvotav. V'teetayn lanu, Adonai Elohaynu, b'ahavah (Shabbatot leemnucha oo) moadeem l'seemcha, chageem u'zmaneem l'sasson et yom (haShabbat hazeh v'et) yom hag haSukkot hazeh, z'man seemchataynu, mikrah kodesh zaycher l'tzeeat meetzrayim. Kee banu bacharta v'otanu keedasha meekol ha-ahmeem, (v'Shabbat) oo'moaday kodshecha (b'ahavah oo'vratzon) b'seemcha oo'vsasson heenhaltanu. Baruch Ata Adonai M'kadesh (ha-Shabbat v') Yisrael, v'hazmaneem.

Blessed are You Adonai, Eternal One, Who has chosen us from among all people, sanctified us with holy acts, and given special times and seasons for rejoicing. (Shabbat and) Sukkot remind us of the times for celebration, recalling the exodus from



Egypt. You have distinguished us from all people, and have given us (the Shabbat and) holy festivals full of joy and inspiration. Blessed are You Adonai, Eternal One, Who sanctifies (the Shabbat,) the people Israel, and our sacred seasons.

Shehehayanu:

(On the first night of Sukkot add:)

Baruch Ata Adonai Elohaynu Melech Haolam, shehehayanu, v'keeyomanu v'higeeyanu laz'man hazeh.

Blessed are You Adonai, Eternal One, Who has kept us alive, sustained us, and encouraged us to celebrate this joyful festival.

Shmini Atzeret Evening Kiddush:

(Raise wine cups and recite. Then drink the wine.)

We praise God with this symbol of fullness, and give thanks for the opportunities we have to share life's blessings.

Baruch Ata Adonai Elohaynu Melech Haolam, boray p'ree hagafen.

Blessed are You Adonai, Eternal One, Who creates fruit from the vine.

Baruch Ata Adonai Elohaynu Melech Haolam, asher bachar banu meekol ahm, v'romemanu meekol lashon, v'keedshanu b'meetzvotav. V'teetayn lanu, Adonai Elohaynu, b'ahavah (Shabbatot leemnucha oo) moadeem l'seemcha, chageem u'zmaneem l'sasson et yom (haShabbat hazeh v'et) Yom Shmini, hag haatzeret hazeh, z'man simchataynu, mikrah kodesh zaycher l'tzeeat meetzrayim. Kee banu bacharta v'otanu keedashta meekol ha-ahmeem, (v'Shabbat) oo'moaday kodshecha (b'ahavah oo'vratzon) b'seemcha oo'vsasson heenhaltanu). Baruch Ata Adonai M'kadesh (ha-Shabbat v') Yisrael, v'hazmaneem.

Blessed are You Adonai, Eternal One, Who has chosen us from among all people, sanctified us with holy acts, and given special times and seasons for rejoicing. (Shabbat and) Shmini Atzeret remind us of the times for celebration, recalling the exodus from Egypt. You have distinguished us from all people, and have given us (the Shabbat and) holy festivals full of joy and inspiration. Blessed are You Adonai, Eternal One, Who sanctifies (the Shabbat,) the people Israel, and our sacred seasons.

Shehehayanu:

Baruch Ata Adonai Elohaynu Melech Haolam, shehehayanu, v'keeyomanu v'higeeyanu laz'man hazeh.

Blessed are You Adonai, Eternal One, Who has kept us alive, sustained us, and encouraged us to celebrate this joyful festival.

Daytime Kiddush for Sukkot and Shmini Atzeret:

(Raise wine cups and recite. Then drink the wine.)

El Moaday Adonai Meekrah-ay kodesh, asher teekrehoo otam b'moadam. VayDaber Moshe et moaday Adonai el b'nay Yisrael.

These are the sacred times appointed by God; and you shall announce them in their season.

Baruch Ata Adonai Elohaynu Melech Haolam, boray p'ree hagafen.

Blessed are You Adonai, Eternal One, Who creates fruit from the vine.

Blessing for sitting in the sukkah:

Baruch Ata Adonai Elohaynu Melech Haolam, asher keedshanu b'meetzvotav v'tzeevanu layshayv b'sukkah.

Blessed are You Adonai, Eternal One, Who brought us out of Egypt to sit freely under the sukkah.

Blessing over the challah:

(Remove challah cover and recite. After blessing, dip challah in honey and distribute a piece to each person.)

Baruch Ata Adonai Elohaynu Melech Haolam, hamotzi lechem meen ha-aretz.

Blessed are You Adonai, Eternal One, Who creates bread from the earth.