



Sukkot



עֵרֵב סֻכּוֹת

*Temple Beth-El
Las Cruces, New Mexico*





The Eve of Sukkot

Branches to the Sky (Sukkot blessings) (L. Karol)

We look through branches to the sky - We feel the wind blowing, rushing
by

We build our Sukkah, so we can see God's presence in the world, in you and in me
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לִישֵׁב בְּסֻכָּה.

Ba-ruch a-tah A-don-ai E-lo-hei-nu me-lech ha-o-lam

Asher kid'shanu b'mitzvotav v'tzi-vanu layshayv basukah

With Lulav and Etrog in our hands, we remember the Torah's command

Take nature's symbols, shake them and see God's presence in the world, in you and in me

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל-נְטִילַת לולָב.

Baruch atah adonai eloheinu melech haolam

Asher kid'shanu b'mitzvotav vtziva-nu Al n'tilat lulav

We are part of creation, the world You have made - God we praise Your name

You give us life, You keep us growing, You bring us to this day

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

Baruch atah adonai eloheinu melech haolam

Shehecheyanu v'kiymanu V'higiyanu lazman hazeh, lazman hazeh.

On Sukkot, we celebrate the harvest that took place in the land of Israel many centuries ago. Still, today, our people farms the land of Israel and the earth returns their love with food for the body. But we are reminded by our tradition that it is a Mitzvah to feed the hungry, and we know that many around us, and in the world, are very hungry and poor. Celebrate Sukkot, and let part of your celebration be to bring a harvest offering of food for those who are in need.

For everything, there is a season. For everything, there is a time.

A time to weep and a time to laugh. A time to keep silent and a time to speak. A time to plant and a time to harvest.

Summer is over. The farmers have gathered the crops from the fields. In many places, leaves are changing color and falling from the trees. Autumn rains come to the land of Israel. The days are getting shorter. The time of Sukkot has come.

Sukkot celebrates the season of the harvest.

Turn, Turn, Turn (Pete Seeger - From Ecclesiastes 3)

***To everything, turn, turn, turn, there is a season, turn, turn, turn,
and a time for every purpose under heaven.***

A time to be born, a time to die; a time to plant, a time to reap.

A time to kill, a time to heal; a time to laugh, a time to weep. To everything...

A time to build up, a time to break down; a time to dance, a time to mourn;

A time to cast away stones, a time to gather stone together. To everything...

A time of love, a time of hate; a time of war, a time of peace.

A time you may embrace; a time to refrain from embracing. To everything...

A time to gain, a time to lose; a time to rend, a time to sow.

A time of love, a time of hate; a time of peace,

I swear it's not too late. To everything...



The (Shabbat and) Yom Tov Lights



We kindle these lights, O God, and bring our harvest of thanksgiving and joy, of love for family and friends. How blessed we are, privileged to stand as one to add light to our hearts and to the world.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַיִךְ, וְצִוֵּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב.

Ba-ruch a-ta, A-do-nai E-lo-hei-nu, me-lech ha-o-lam, a-sheer ki-de-sha-nu be-mitz-vo-tawe-tsi-va-nu le-had-lik neir shel (Shabbat ve-shel) Yom Tov.

Praised be the Eternal our God, Ruler of the world, for Mitzvot that make us holy, and for the joy of this Mitzvah: the kindling of (Shabbat and) Yom Tov lights.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֲחַיְנוּ וְקִיַּמְנוּ וְהִגִּיעְנוּ לְזֶמַן הַזֶּה.

Ba-ruch a-ta, A-do-nai Elo-hei-nu, me-lech ha-o-lam, she-he-che-ya-nu v'ki-y'ma-nu v'hi-gi-anu la-z'man ha-zeh.

Praised be the Eternal our God, ruler of the world, for giving us life, for sustaining us, and for enabling us to reach this season.



The Season of Gladness



Long ago, Jews from all over the world traveled to Jerusalem to celebrate holidays at the Holy Temple. The, travelers were called pilgrims, and their journey was called a pilgrimage. Sukkot was a favorite time for such a trip, because the work of the harvest was over. Thousands of Jews came. Rich Jews drove chariots, others rode donkeys and camels. Most traveled on foot. They spoke many languages and had different customs, but they were one Jewish people. The streets were decorated with fruits and branches. There were parades and dances, sacrifices and feasts. The pilgrims needed shelter, so they built sukkot in courtyards and on rooftops.

Building a sukkah has reminded us of the pilgrimage to Jerusalem.

We no longer make a pilgrimage to the Holy Temple on Sukkot. But we continue to celebrate at home and in the synagogue. We build sukkot, rejoice with lulav and etrog, and pray for life-giving rain.

On Sukkot, we are commanded to leave our comfortable homes and find shelter under leaves and branches.

The most important part of the sukkah is the roof (s'chach). It must be made from things that grow. It must be open to the light of the sun, moon, and stars. The sukkah reminds us of shelters the Jewish people built in the desert, harvest huts the Israelite farmers built in the fields, and huts the Jewish pilgrims built in Jerusalem on Sukkot.

The sukkah is not strong. It shakes in the wind and rain.

It reminds us that even though we live in sturdy homes, not all families live in peace, comfort, and safety.

Building a sukkah is a mitzvah.

Perhaps you have built a sukkah outside your home. Perhaps, this year, you are remembering past years when we have built a Sukkah at Temple. This year, when it is not as safe as in past years to be together in an enclosed outside space, there are aspects of our lives that are fragile, in the same way that a Sukkah is fragile. For this one year, our Sukkah may be actual or it may be spiritual. Perhaps, this year, our s'chach can be the stars and the moon above us when we stand outside to enjoy nature.



So, now, those who are in this virtual worship space who have a Sukkah, and those who have strong memories of Sukkot celebrations past, let us join together in this blessing:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לַיִּשָׁב בְּסֻכָּה.

Ba-ruch a-ta. A-do-nai E-lo-hei-nu, me-lech ha-olam. a-sheer ki-de-sha-nu be-mitz-vo-lav ve-tsi-va-nu layshayv basukkah.

Praised be the Eternal our God, Ruler of the world, for Mitzvot that make us holy, and for the joy of this Mitzvah: our celebration in the Sukkah.

Sukkot is a festival with many names and many meanings. The holiday is called Chag HaSukkot, the festival of booths. The Torah tells us:

The fifteenth day of the seventh month, Tishray, shall be a festival.

You shall live in booths for seven days...

so you may remember that the Jewish people lived in booths when they were freed from slavery in Egypt.



Sukkot is a holiday when we remember the history of the Jewish people. The holiday is also called Chag HaAsif, the festival of the harvest. The Torah tells us:

When you have gathered in the harvest crops at the end of the year, you shall celebrate. You shall take the branches and fruit of beautiful trees, and you shall rejoice.

Sukkot is a celebration of nature. The lulav and etrog stand for the harvest crops that provide our food. Sukkot is also called ***Z'man Simchatenu***, the season of gladness. The Torah tells us to be happy on Sukkot.

For the love that gives life, we thank and praise You. For the goodness of the harvest, we thank and praise You. For the kindness that makes life good, we thank and praise You.

For the sweetness of sharing with others, we thank and praise You.

O God, You grow within our hearts, as our hearts grow in understanding, and we sing Your praise!

All rise

בְּרַחוּ אֶת יי הַמְּבוֹרָךְ: Ba-re-chu et A-do-nai ha-m'vo-rach!

Praise the Eternal, to whom our praise is due!

בְּרוּךְ יי הַמְּבוֹרָךְ לְעוֹלָם וָעֶד: Ba-ruch A-do-nai ha-m'vo-rach le-o-lam va-ed!

Praised be the Eternal, to whom our praise is due, now and forever!

Who may enter Your tent, O God, who may stand in Your holy space?

Those whose words are true, those whose lives are true.

Who do what is right, who speak no ill of stranger and friend.

Who give their word and keep it, come what may.

Who reach out to the poor and weak, and give their help to all in need.

All who live like this may enter Your tent to stand in Your holy space!

How can we know You, how can we find You? It is written: Let not the wise glory in their wisdom, let not the strong glory in their strength, let not the rich glory in their wealth. In what, then, shall we find glory and honor?

In this shall we find glory: that we know and understand God, that God cares for kindness, fairness and right.

To care for kindness, fairness, and right is to care for God and to know the God of our people, the One God of all the world:

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד: Sh'ma Yis-ra-eil: A-do-nai E-lo-hei-nu, A-do-nai e-chad!

Hear, O Israel: the Eternal is our God, the Eternal is One!

בָּרוּךְ שֵׁם כְּבוֹד מְלֻכוֹתוֹ לְעוֹלָם וָעֶד Ba-ruch sheim k'vod mal-chu-to l'o-lam va-ed!

Praised be God's glorious kingdom for ever and ever!

All are seated

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל-לִבְבְּךָ: וְשָׁנַנְתָּם לְבִנְיָךָ וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׂרָתָם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ: וְכַתַּבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהֵיוֹת לְכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

V'ahav-ta et Adonai eh-lo-he-cha b'chol l'vav'cha u-v'chol naf-sh'cha u-v'chol m'odecha. V'ha-yu had'va-rim ha-ei-leh a-sher a-no-chi m'tza-v'cha ha-yom al l'va'veh-cha. V'shi-nan-tam l'va-neh-cha v'di-bar-ta bam b'shiv-t'cha b'veite-cha u-v'lech-t'cha va-derech u-v'shoch-b'cha u-v'ku-meh-cha. U-k'shar-tam l'oht al ya-deh-cha v'hayu l'toh-ta-foht bein ei-neh-chah; u-ch'tav-tam al m'zuzot bei-teh-cha u-vi-sh'a-reh-cha. L'ma-an tizk'ru va-a-si-tem et kol mitz-vo-tai vi-h'yitem k'do'shim lei-lo-hei-chem. Ani Adonai eh-lo-hei-chem a-sher ho-tzei-ti et-chem mei-eh-retz mitz-ra-yim lih'yot la-chem lei-lo-him. Ani Adonai elohei-chem.

You shall love Adonai your God with all your heart, with all your soul, and with all your might. Take to heart these instructions with which I charge you this day. Impress them upon your children. Recite them when you stay at home and when you are away, when you lie down and when you get up. Bind them as a sign on your hand and let them serve as a symbol on your forehead. Inscribe them on the doorposts of your house and on your gates. Thus you shall remember to observe all My commandments and to be holy to your God. I am Adonai, your God, who brought you out of the land of Egypt to be your God; I am Adonai your God.

Sukkot, like all our Festivals, is a reminder of our bondage in Egypt.

Sukkot, like all our Festivals, is a celebration of our freedom from bondage.

Sukkot, like all our Festivals, is a prayer for the freedom of all people - women, children, and men.

On that day of freedom, all shall sing the song we sang when we went free from the land of Egypt. At the shore of the sea, we sang together:

מִי כָמֹכָה בְּאֵלִים יְיָ, מִי כָמֹכָה נֶאֱדָר בְּקֹדֶשׁ, נוֹרָא תְהִילַת, עֲשֵׂה פִלָּא: מְלֻכּוֹתֶיךָ רָאוּ בְּנִיָּךְ, בּוֹקֵעַ יָם לְפָנֶי מִשָּׁה, זֶה אֵלַי עָנוּ וְאָמְרוּ: יְיָ יְמַלּוֹךְ לְעוֹלָם וָעֶד.

Mi cha-mo-cha ba-ei-lim, A-do-nai? Mi ka-mo-cha, ne'dar ba-ko-desh, no-ra t'hi-lot, o-sei fe-leh? Mal-chu-t'ha ra-u va-ne-cha, bo-kei-a yam li-f'nei Mo-sheh; "Zeh Eili" a-nu ve-a-m'ru. "A-do-nai yim-loch le-o-lam va-ed!"

Who is like You, Eternal One, among the gods that are worshipped? Who is like You, majestic in holiness, awesome in splendor, doing wonders? In their escape from the sea, Your children saw Your great power. "This is my God!" they cried. "The Eternal will reign for ever and ever!"

Give us a place to rest, Adonai, our God. Bring us into shelter in the soft, long, evening shadows of Your truth. For with You are true protection and safety, and in Your presence are acceptance and gentle love. Watch over us as we go forth. Prepare for us as we return. Spread over us Your shelter of peace, over all we love - over our Jerusalem and Yours.

Veshamru - Exodus 31:16-17 - The Covenant of Shabbat (Music: Craig Taubman)

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרוֹתָם בְּרִית עוֹלָם: בְּיַמֵּי וַיִּין בְּנֵי יִשְׂרָאֵל אֹת הַיָּמִים לְעוֹלָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ.

Veshamru v'nei yis-ra-eil et hashabbat la-a-sot et ha-sha-bat l'dorotam b'rit olam
beini u-vein b'nei yisra-eil ot hi, ot hi l'olam.

Ki sheishet yamim asah adonai et ha-sha-ma-yim v'et ha-a-retz

U-va-yom hash'vi-i shavat, vayinafash; Shavat vayinafash

The people of Israel shall keep the Sabbath, observing the Sabbath in every generation as a covenant for all time. It is a sign for ever between Me and the people of Israel. For in six days the Eternal One made heaven and earth, but on the seventh day God rested and was refreshed.

Moadim (L. Karol)

There is a time to celebrate our freedom - There is a time for our minds and souls to grow
There is a time to see the world around us- There is a time for us to feel Your blessings flow

Va-y'dabeir moshe et moadei adonai el b'nei yisrael (2)

וַיְדַבֵּר מֹשֶׁה אֶת־מִעַדֵי יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל:

[Then Moses taught the people of Israel God's appointed Feasts and celebrations]

תפלה T'filah

All rise

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ: Adonai s'fatai tiftach ufi yagid t'hilatecha

Adonai, open up my lips, that my mouth may declare your praise.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאַלֵּהֵינוּ וְאַמוֹתֵינוּ וְאַמּוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
וְאַלֵּהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבֵּקָה אֱלֹהֵי לֵאָה וְאַלֵּהֵי רַחֵל. הָאֵל הַגָּדוֹל
הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת
וְאַמָּהוֹת, וּמְבִיא גְּאֻלָּה לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה: מְלֹךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן:

בְּרוּךְ אַתָּה יְיָ, מֶגֶן אַבְרָהָם וְעִזְרַת שָׂרָה:

Ba-ruch a-ta Adonai, Eh-lo-hay-nu vay-lo-hay a-vo-tay-nu v'i-mo-tay-nu: Eh-lo-hay Av-ra-ham, eh-lo-hay Yitz-chak, vay-lo-hay Ya-a-kov. Eh-lo-hay Sa-rah, eh-lo-hay Riv-kah, eh-lo-hay Lay-ah vay-lo-hay Ra-chayl. Ha-ayl ha-ga-dol ha-gi-bor v'ha-no-ra, ayl el-yon go-mayl cha-sa-dim to-vim, v'ko-nay ha-kol, v'zo-chayr chas-day a-vot v'i-ma'hot, u-may-vee g'ulah li-v'nay v'nay-hem, l'ma-an sh'mo, b'a-ha-vah. Meh-lech o-zayr u-mo-shia u-ma-gayn. Ba-ruch a-ta Adonai, ma-gayn Av-ra-ham v'ez-rat Sa-rah.

Praised be the God of our mothers and fathers, the God of our people in every age, the great, the mighty, the loving God, the God who creates the world again and again. The God whose love we need, the God whose love we have.

The God who needs our love, the God who has our love.

The God of rain and sun, of earth, air, flower and plant.

The God of this year's harvest, as it is said:

For the hungry, God is bread, and godlike, those who share their bread with all who need it.

Your love, O God, gives us the courage to be and to become, to build and to plant.

Praised be the God of Sarah and Abraham, the God we have loved in all generations.

All are seated

Earth and sky are good. Rain and sun are good. Flower and fruit are good.

for all these we give thanks.

When we hold Lulav and Etrog, we hold earth and sky, rain and sun, flower and fruit. Behold the Lulav, made of palm and myrtle and willow. Behold the Etrog, fragrant fruit of a goodly tree.



For all these we give thanks.

Each of the crops in the lulav and etrog is different:

The etrog is both sweet-smelling and tasty. Dates, the fruit of the lulav, have taste but no smell.

Hadasim, myrtle branches, have smell but no taste.

Aravot, willows, have neither taste nor smell.

The lulav and etrog together stand for the plentiful crops in the land of Israel, the harvest of the ancient farmers, and the harvest we enjoy today.

Aravot (willows) and hadasim (myrtles) grow in many lands, but the lulav and etrog need warm climates. When our grandparents and great-grandparents lived in the villages of Eastern Europe, they had to get their lulav and etrog from Israel or another warm country. Most families could not afford to buy their own and had to share. Children would carry the lulav and etrog from house to house each morning so that every family could recite the blessings. When Sukkot was over, they would make the rounds again to receive their payment.

The palm resembles a spine. It says:

Stand straight, be brave; do not fear to be yourself.

The myrtle is like an eye. It says:

Look well upon this lovely world. Look at all its creatures with joy.

The willow's shape is like a lip. It says:

Sing and smile; say words that are tender and kind. Let all who hear you be blessed!

The etrog is like a human heart. It says:

Open your heart to every living being; feel their pain and know their gladness; give your love with a willing heart.

These we bring together: spine and eye and lips and heart come together as Lulav and Etrog touch.

As we wave them to earth's four corners, and toward heaven and earth we know that we are one with all of earth, with people and birds, with stones and with fish, with air and with dew, with ourselves and with God, with all the goodness of growing things, with all that moves, with all that is still.

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו, וצונו על-נטילת לולב.
Ba-ruch a-ta. A-do-nai E-lo-hei-nu, me-lech ha-olam. a-sher ki-de-sha-nu
be-mitz-vo-lav ve-tsi-va-nu al ne-ti-lat lulav.

Praised be the Eternal our God, Ruler of the world, for Mitzvot that make us holy, and for the joy of this Mitzvah: the waving of the Lulav.

Remember Us (L. Karol - based on the "Ya-aleh V'Yavo" Prayer)

On this day, as the times are changing, remember us
On this day, as we count every blessing, remember us
On this day, we look at our lives to fill them with love, compassion and peace
On this day, open our eyes to see You always by our side
as You remember us - Amen.

(Repeat from Beginning) Amen...Amen.

Shalom Rav (J. Klepper/D. Frelander)

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׂים לְעוֹלָם
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכֹל הַשָּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכֹל יְעַת וּבְכֹל שְׁעָה בְּשִׁלּוֹמְךָ.

Shalom rav al yisra-eil am-cha tasim l'olam (2)
Ki atah hu melech adon l'chol hashalom(2) Shalom rav...
V'tov b'ei-ne-cha l'vareich et am-cha yisra-eil
b'chol eit u-v'chol sha-ah bish'lomecha..Shalom rav...

O Sovereign Source of peace, let Israel Your people know enduring peace, for it is good in Your sight to bless Israel and all peoples continually with your peace.

Silent Prayer

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:
יַעֲשֶׂה שָׁלוֹם, יַעֲשֶׂה שָׁלוֹם, שָׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל

Oseh Shalom Bim'romav Hu ya-a-seh Shalom Aleinu V'al Kol Yisrael, v'imru, v'imru amein. Ya-a-seh shalom Ya-a-seh Shalom Shalom Aleinu V'al Kol Yisrael.

May the One who makes peace on high make peace for us, for all Israel and for all the world, and let us say Amen.

OPEN THE GATES (PITCHU LI)

Music by Joe Black; Lyrics by Joe Black based on Psalm 118:19, 22

Open the gates of justice Open the gates for me

Open the gates of righteousness Pitchu li.

Open the gates of freedom - (Tell me) what are we waiting for?

פְּתַחוּ-לִי שַׁעֲרֵי-צֶדֶק אֲבֹא-בָם אֲוֹדָה יְהוָה:

Pitchu li sha-arei tzedek, avo vam odeh Yah. (2x)

(Open for me the gates of righteousness; I will enter them and give thanks to God)

Lock up the gates of hatred - Throw away the key

Open the gates of justice Pitchu li -Open the gates of tomorrow - Yes, we've traveled oh so far

Pitchu li sha-arei tzedek, avo vam odeh Yah. (2x)

אֲבֹן מֵאֲסוּ הַבּוֹנִים הָיְתָה לְרִאשׁ פִּנָּה:

Even ma-asu habonim, haytah l'rosh pinah. (2x)

We're all in this together, oh we've got to keep on going.

'Til the stone that the builders rejected becomes the chief cornerstone. (2x)

This is a time to breathe. This is a time to pray. This is a time to love.
This is a time to heal. This is a time to connect with each other and to reach for one another, so
that, even when our hands cannot touch, our hearts will draw close.

Mi Shebeirach-Prayer for Healing (Debbie Friedman)

מִי שֶׁבִּירַךְ אֲבוֹתֵינוּ, מְקוֹר הַבְּרָכָה לְאַמוּתֵינוּ

Mi she-bayrach avotaynu, m'kor habrachah l'eemotaynu

**May the source of strength who blessed the ones before us help us find the courage to make our
lives a blessing and let us say Amen.**

מִי שֶׁבִּירַךְ אֲמוּתֵינוּ, מְקוֹר הַבְּרָכָה לְאַבוֹתֵינוּ

Mi she-bay-rach eemotaynu, m'kor habrachah la-avotaynu

**Bless those in need of healing with refuah sh'laymah the renewal of body, the renewal of spirit,
and let us say Amen.**

***Aleinu* עלינו**

All rise

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שְׁלֵא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה, שְׁלֵא שָׁם חִלְקֵנוּ כָּהֵם, וְגִרְלָנוּ כְּכֹל הַמוֹנָם - וְאַנְחָנוּ
כּוֹרְעִים וּמְשִׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ, מְלִכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

Aleinu l'sha-bei-ach la-a-don ha-kol, la-tayt g'dulah l'yo-tzer b'ray-sheet she-lo a-sa-nu k'go-yay
ha-a-ra-tzot V'lo sa-ma-nu k'mish-p'chot ha-a-damah she-lo sam chel-kay-nu ka-hem. V'go-ra-lay-nu
k'chol ha-mo-nam. Va-a-nach-nu kor'im u-mish-ta-cha-vim u-modim lif-nei melech mal'chei
ham'lachim hakadosh baruch hu.

We therefore bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

All are seated

God, be with all who are alone and lonely;

Let them know that they have a friend.

Hear those who speak but are not heard;

Let them know that there is One who understands.

Take all who are afraid and give them hope, take those who have been hurt and give them
courage.

***Give us strength to make this world a place of peace and mercy. And give us the knowledge
that You are with us and in us, whenever we work for a better life.***

Then shall Your prophet's word come true:

On that day, O God, You shall be One and Your name shall be One!

וְנֵאמָר, וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד, וּשְׁמוֹ אֶחָד:

V'ne-emar v'hayah adonai l'melech al kol ha-aretz; bayom hahu, bayom hahu

Yih'yeh adonai echad; ush'mo, ush'mo, ush'mo echad.

As it is said, "And Adonai will be the ruler of all of the earth! On that day, O God, You shall be One and Your
name shall be One!"

As we turn to our Kaddish prayer, we praise the God of life who links yesterday to tomorrow. We
affirm that despite all the tragedy bound up with living, it is still good to be alive.

***May we understand that there can be no love without loss, no joy without sorrow. May we have
the courage to accept the all of life, the love and the loss, the joy and the sorrow, as we rise now to
praise the Eternal God of all generations.***

Mourner's Kaddish

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְּרָא כְרְעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֻלְמָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:

Yit-ga-dal ve-yit-ka-dash she-mei ra-ba be-al-ma di-ve-ra chi-re-u-tei, ve-yam-lich mal-chu-tei
be-cha-yei-chon u-ve-yo-mei-chon u-ve-cha-yei de-chol beit Yis-ra-eil, ba-a-ga-la u-vi-ze-man ka-riv,
ve-i-me-ru: a-mein.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמֵי וְלְעֵלְמֵי עֵלְמֵי:

Ye-hei she-mei ra-ba me-va-rach le-a-lam u-l'al-mei al-ma-ya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ

הוּא לְעֻלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תִּשְׁבַּחְתָּא וְנִחְמַתָּא, דְאִמְרוּן בְּעֻלְמָא, וְאִמְרוּ אָמֵן:

Yit-ba-rach ve-yish-ta-bach ve-yit-pa-ar ve-yit-ro-mam ve-yit-na-sei, ve-yit-ha-dar ve-yit-a-leh
ve-yit-ha-lal she-mei d-ku-de-sha, be-rich hu, le-ei-la min kol bi-re-cha-ta ve-shi-ra-ta, tush-be-cha-ta
ve-ne-che-ma-ta, da-a-mi-ran be-al-ma, ve-i-me-ru: a-mein.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

Ye-hei she-la-ma ra-ba min she-ma-ya ve-cha-yim a-lei-nu ve-al kol Yis-ra-eil, ve-i-me-ru: a-mein.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

O-seh shalom bi-me-ro-mav, hu ya-a-seh sha-lom a-lei-nu ve-al kol Yis-ra-eil, ve-i-me-ru: a-mein.

Let the glory of God be extolled, let God's great name be hallowed in the world whose creation God willed.

May the One who causes peace to reign in the high heavens, let peace descend on us, on all Israel, and all the world, and let us say: Amen.

הֵינָהּ מַה־טוֹב וַיְמַה־נִּיעִים שְׁבַת אֲחִים גַּם־יַחַד:

Hi-nay mah tov u-mah na-im she-vet a-chim gam ya-chad.

How good it is, and how pleasant, when brothers and sisters live together in unity.

Compiled by Rabbi Lawrence P. Karol, October, 2000/Tishrei 5761; Revised October 2011/ Tishrei 5772

Sources: *Gates of Joy*, Chaim Stern; *Gates of Prayer*, CCAR; *Gates of Prayer for Shabbat and Weekdays*, CCAR;

Mishkan T'filah, CCAR; *My Very Own Sukkot*, Saypol-Wikler

Kiddush - Blessing over the Wine

The Kiddush proclaims the holiness of Sukkot. We sing blessings over the cup of wine in honor of the Festival of the Harvest.

Thank you, God, for the harvest of the vineyards, from which wine is made for our Sukkot celebration.

Thank you, God, for this season of gladness. We remember our people's history, and rejoice in the bounty of the earth.

ברוך אתה יי אלהינו מלך העולם, בורא פרי הגפן.
ברוך אתה יי אלהינו מלך העולם, אשר בחר בנו מכל עם ורוממנו מכל לשון,
וקדשנו במצותיו. ותתן לנו יי אלהינו באהבה (לשבת: שבתות למנוחה ו) מועדים
לשמחה, חגים וזמנים לששון, את יום (לשבת: השבת הזו ואת יום) חג הסוכות
הזה. זמן שמחתנו (באהבה) מקרא קדש, זכר ליציאת מצרים: כי בנו בחרת, ואותנו
קדשת מכל העמים (בשבת: ושבת) ומועדי קדש (בשבת: באהבה ובכבוד) בשמחה
ובששון הנחלתנו: ברוך אתה יי מקדש (בשבת השבת ו) ישראל והזמנים:
ברוך אתה יי אלהינו מלך העולם, שהחיינו וקיימנו והגיענו לזמן הזה.

Ba-ruch a-ta, A-do-nai Elo-hei-nu, me-lech ha-o-lam, bo-rei pe-ri ha-ga-fen.

Ba-ruch a-ta, A-do-nai Elo-hei-nu, me-lech ha-o-lam, a-sher ba-char ba-nu mi-kol am, v'ro-m'ma-nu mi-kol la-shon, ve-ki-d'sha-nu b'mits-vo-tav. Va-ti-ten la-nu, A-do-nai Elo-hei-nu, b'a-ha-vah (Sha-ba-tot li-m'nu-cha u-) mo-a-dim l'sim-cha, cha-gim uz'ma-nim l'sa-son, et yom (ha-sha-bat ha-zeh v'et yom) chag hasukot ha-zeh ze-man sim-cha-tei-nu, mik-ra ko-desh, zei-cher li-tsi-at Mits-ra-yim. Ki va-nu va-charta v'o-ta nu kidash-ta mi-kol ha-a-mim, (ve-shabbat) u-mo-a-dei kod-sh'cha (be-a-ha-vah uv'ratson,) be-sim-cha u-v'sa-son hin-chalta-nu. Ba-ruch a-ta, A-do-nai, m'ka-deish (ha-sha-bat v') Yis-ra-eil v'ha-ze-ma-nim.

Baruch Atah Adonai Eloheinu Melech ha-olam, shehecheyanu, v'kiy'manu v'higiyanu laz'man hazeh.