



סכות בבית בשבת

SUKKOT BABAYIT BESHABBAT

SUKKOT AT HOME ON SHABBAT

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GATHERING

Gather at your table or in your sukkah

One person reads:

Sukkot marks the autumn harvest—when our ancestors built temporary shelters in the fields and gathered the fruits of their labor. Tonight we celebrate human creativity, cooperation, and our connection to earth's cycles.

Another person reads:

The tradition calls Sukkot *zeman simḥatenu*, the season of our joy, and puts it immediately after the most demanding day in the calendar. Joy is not the reward for having got through Yom Kippur. It is the next thing you do.

We stand at the threshold between summer and winter, between light and dark. The earth is turning. Let's begin by noticing: What signs of autumn have you seen this week?"

Everyone shares one autumn observation

Let us sing:

Behold how good and how pleasant it is, for people to dwell together.

הִנֵּה מַה־טוֹב וּמַה־נָּעִים שֶׁבֶת עַמִּים גַּם־יַחַד

Hiné ma tov umá na 'ím shevet 'amim gam yahad

Bringing the festival in

Light the candles. Three slow breaths before you do.

Together

בְּרוּכָה הַמְסוֹרֶת שְׁנוֹתֶנֶת לָנוּ שְׂמֵחָה
וְשִׁשּׁוֹן בְּהַדְלָקַת נֵר שֶׁל שַׁבָּת וְזִמְנָה
שְׂמִחָתֵנוּ

*Beruchá hamasóret
shenoténet lánu simhá
vesasón behadlákát ner shel
shabbat vezmán simḥatenu*



Blessed is the tradition which gives us joy and happiness in the lighting of the Sabbath and of the season of our joy (Sukkot)

*And because it is the first time that we celebrate
Sukkot this year:*

Together:

Let us bless the strength within us that has kept us
alive, sustained us, and brought us to this time.

נְבָרְךָ אֵת הַכֹּחַ בְּתוֹכֵנוּ, שֶׁהָיָנוּ וְקִיָּמָנוּ וְהִצֵּעַנוּ לְזֶמֶן הַזֶּה:

*Nevaréch et hakóah betochénu, sheheheyánu
vekiyemánu vehigi'ánu لازمán hazé.*

One person reads:

Blessed is the light as it fades.

Blessed is the dark as it grows.

Blessed is the turning season.

Another person reads:

This is *zeman simḥaténu*, the season of our rejoicing.
Seven nights give us seven chances to say out loud who
you are glad of. Who are you glad of tonight?

Our shared belonging

Together:

שְׁמַע יִשְׂרָאֵל כָּלֵנוּ אֶחָד וַיִּיעֻדְנוּ אֶחָד

Shemá Yisra'el kulánu eḥád veyi'udénu eḥád

Listen, Yisra'el: we are all One, and our purpose is One.

The Sukkot symbols

The bundle is on the table. Pick it up.

One

Into this house we have brought the symbols of Sukkot.

The lulav that resembles the human spine: may we stand straight with courage and integrity.

The other

The myrtle whose leaves are shaped like eyes: may we behold the beauty and grandeur of the universe.



One

The willow whose leaves resemble human lips: may we offer enduring words.

The other

The etrog, shaped like the human heart: may love guide us from selfishness to selflessness.

Together

We are not the same. What one of us has, the other has not. Four unlike things brought together, and none left out.

That is what a true connection between people means.



Kiddush

Raise the cup:

וַיְהִי עֶרֶב וַיְהִי בֹקֶר: יוֹם הַשְּׁשִׁי: וַתְּכַל בַּיּוֹם הַשְּׁבִיעִי הַמְּלָאכָה אֲשֶׁר
נַעֲשִׂתָהּ, וַתִּשְׁבֶּת בַּיּוֹם הַשְּׁבִיעִי כָּל הַמְּלָאכָה
אֲשֶׁר נַעֲשִׂתָהּ: נִבְרָךְ אַתָּה יוֹם הַשְּׁבִיעִי וְנִקְדָּשׁ
אוֹתוֹ, כִּי בּוֹ שָׁבַתְנוּ מִכָּל-הַמְּלָאכָה אֲשֶׁר
בָּחַרְנוּ לַעֲשׂוֹת:

*Vayehí érev vayehí vóker. Yom
hashishí. Vatchál bayóm hashevi'í
hamelachá ashér ne'está. Vatishbót
bayóm hashevi'í kol hamelachá
ashér ne'está. Nevaréch et yom
hashevi'í unekadésh otó, ki vo
shavátanu mikól-hamelachá ashér
bahárnu la'asót.*



There was evening and there was morning: the sixth day. On the seventh day the labour that was done was completed, and on the seventh day we refrained from all the labour that was done. Let us bless the seventh day and set it apart, for on it we rested from all the labour we had chosen to do.

סַבְּרֵי חֲבֵרֵי! בְּרוּךְ הָאוֹר בְּחַיִּים וּבְרוּךְ פְּרִי הַגֶּפֶן: אָמֵן:

*Savri haverái! Barúch ha'ór bahayím uvarúch perí
hagéfen. Amén.*

With your permission, my companions! Blessed is the light in life and blessed is the fruit of the vine. Amen.

בְּרוּכִים אַתֶּם אוֹרֵינוּ וְהוֹרֵינוּ מְקַיְמֵי עֲמֻנּוּ, אֲשֶׁר קִדְּשׁוּנוּ
בְּמִסּוֹרוֹתֵיהֶם וְרָצוּ בָנוּ, וְשַׁבַּת שְׁלוֹם בְּאַהֲבָה וּבְרָצוֹן נַחֲלָנוּ, זִכָּר
לִיציאת מצרים: כִּי הוּא עַת תַּחֲלָה לְמִקְרָאֵי קֹדֶשׁ, זִכָּר לִישׁוּעַת
עַמּוּנוּ: כִּי שְׁלוֹם בְּחֵרְנוּ וְאוֹתוֹ קִדְּשׁוּהוּ מִכָּל הַיָּמִים, וְשַׁבַּת קִדְּשׁוּ
בְּאַהֲבָה, וּבְרָצוֹן נַחֲלָנוּהוּ: בְּרוּכִים אַתֶּם חֲבֵרֵי מְקַדְּשֵׁי הַשַּׁבַּת
וְהַזְמָנִים! אָמֵן:

*Beruchím atém orénu vehorénu mekaymé aménu,
ashér kidshúnu bimsorotehém veratsú vánu,
veshabbát shalóm be'ahavá uveratsón nahálnu,
zécher litsi'át mitsráyim. Ki hu et tehilá lemikra'e
kódesh, zécher lishu'át aménu. Ki shalóm bahárnu
ve'otó kidashnuhú mikól-hayamím. Veshabbát
kidáshnu be'ahavá, uveratsón nahálnuhú. Beruchím
atém haverái mekadshé hashabbát vehazmaním!
Amén.*

Blessed are you, our teachers and our parents, who keep our people going, who made us holy through their traditions and took delight in us; and a Shabbat of peace, in love and willingly, we have inherited, a remembrance of the going out from Egypt. For it is the first of the times we call holy, a remembrance of our people's deliverance. For we chose peace, and set it apart from all the days; and Shabbat we made holy in love, and willingly we inherited it. Blessed are you,

my companions, who make Shabbat and these times holy. Amen.

Washing

Wash your hands. The first washing in this house.

Bread

One person reads:

Go, eat your bread with joy and drink your wine with a glad heart. Let your clothes be white always and let oil not be lacking on your head. See life with the one you love, all the days of the brief life you have been given under the sun — for that is your portion in life.

Until now the bread has been covered, a reminder of the suffering of those who need to hide their true selves in order to be safe; and the honey which we dip our bread in reminds us of the sweetness of life, a life in which we do not need to hide who we are from each other. In uncovering it we celebrate being able to let go of what hides who we truly are. In this home may neither of us feel the need to hide our true selves.

Together:

If we can eat and drink together we can live and love together, so let us bless those who bring forth bread from the earth.

אִם-נוֹכַל לֶאֱכַל וְלִשְׁתּוֹת יַחְדָּו, נוֹכַל לְחַיּוֹת וְלֶאֱהֹב יַחְדָּו. לְכֵן נְבָרֵךְ
אֶת הַמוֹצִי־אֵם לֶחֶם מִן הָאָרֶץ

*Im nuchál le'ehól velishtót yahdáv, nuchál lihyót
vele'ehóv yahdáv. Lachén nevaréch et hamotsi'im
léhem min ha'árets*

Sweeten the bread. Eat.

One person reads:

May we learn from autumn.

The other responds:

May we live with the seasons.

One person reads:

May we experience many seasons of joy.

The other responds:

May we find beauty in letting go.

One person reads:

May we prepare for winter with wisdom and solidarity.

The other responds:

May we remember: we are part of the earth, not separate from it.

Let us sing:

נַעֲשֶׂה שְׁלוֹם בְּעוֹלָם נָא נַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֶל:
וְנֹאמַר אָמֵן:

*Na'asé shalom ba'olám, na na'asé shalom alénu,
ve'al kol Yisra'él, ve'al kol yoshevé tevél,
venomár amén*

Let us make peace in the world, please, let us make
peace upon us, and upon all Israel, and upon all who
dwell on earth, and let us say: Amen!



Shabbat shalom!

Ḥag Saméah!