



CROSS-BORDER SUKKOT AND HAVDALAH GATHERING

Welcoming the stranger:
Who is the stranger, who does the welcoming?

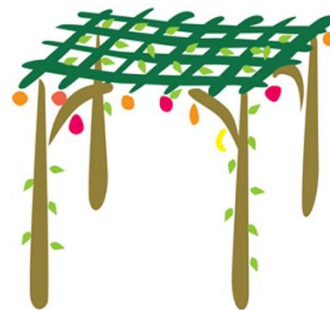
Jewish Voice for Peace—Tucson 5779 / 2018

CENTERING AND WELCOME:

Ufros aleynu sukkat
sukkat sh'lomekha

(shelter us in your sukkah of peace)

<https://www.youtube.com/watch?v=OKZajjplIM> for melody
and hand motions



INTRODUCTION

Sukkot is the full moon joyful harvest celebration after the intense work of reflection and amends of the earlier part of the High Holy Days. Sukkot is a harvest holiday, and like all harvest holidays, it's a time of giving thanks for the earth's bounty.

We gather in a fragile impermanent "home." Tradition teaches that the first sukkah was built by Abraham when he greeted the three angels who came to tell the news that Sarah would bear a child (Genesis 18:1-10). The sukkah is also the temporary dwelling used during the harvest season. Dwelling for seven days in these structures is a reminder of the sukkot that the Israelites lived in during the 40 years of traveling through the Sinai Desert after being brought out Egypt (Leviticus 23:42,43)

The focus on home is key in work on border issues, as is the Sukkot practice of hospitality, of welcoming the stranger into the sukkah, a simple temporary structure, with a partial roof that permits a view of the full moon. Let's gaze at the moon as we listen to these passages that someone will read for us as we start taking turns with some readings:

A reader: "Suddenly, from behind the rim of the Moon, in long, slow-motion moments of immense majesty, there emerges a sparkling blue and white jewel, a light, delicate sky-blue sphere laced with slowly swirling veils of white, rising gradually like a small pearl in a thick sea of black mystery. It takes more than a moment to fully realize this is Earth . . . home." — Edgar Mitchell, Apollo Astronaut awareness while looking at the Earth from outer space. That moment of awareness guided him, a NASA trained engineer, to become the founder of



the Institute of Noetic Sciences (IONS) and interfaith group exploring the intersection of science and spirituality with 250 chapters around the world.

A reader: Edgar Mitchell's experience is much like the Dalai Lama's response on seeing the first pictures taken of the earth from space: "The image of a blue planet floating in deep space, glowing like the full moon on a clear night, brought home powerfully to me the recognition that we are indeed all members of a single family sharing one little house."

BLESSINGS FOR SITTING IN THE SUKKAH

The blessing in English for sitting in a sukkah is from the Cascabel hagaddah. Cascabel has a special connection to our border focus. Jim Corbett, one of the founders of the Saguaro Juniper community in Cascabel was one of the founders of the 1980s Sanctuary movement. The Saguaro Juniper "community is unique in attempting to embrace all parties including the land, its plants and animals." (quote from http://www.saguaro-juniper.com/about_us/about_us.html)

Barukh ata adonai elohenu melek ha'olam, asher kideshanu b'mitzvotav, vitzivanu leshev b'sukkah

Blessed are you, Spirit of the world, who has hallowed us with the obligation and privilege of blessing our world, and blessed us with the mitzvah of sitting in the Sukkah

Shehekianu

Barukh ata adonai elohenu melek ha'olam, shehecheyanu, v'kiymanu, v'higiyanu la'z'man ha'zeh

Holy One of blessing, Your Presence fills creation! You have kept us alive, You have sustained us, You have brought us to this moment.

WELCOMING GUESTS

On Sukkot it is traditional to welcome guests. Part of Jewish tradition is that our practices continue to evolve to meet our current needs. Across the globe, Jews are welcoming guests into their fragile temporary dwelling places. The new way we are reflecting together on welcoming comes from our need to think about whose land we build our homes upon, and the process of colonization and decolonization on this continent and in Israel and Palestine.

We will reflect on who is the host who does the welcoming, and who is the stranger, when we live on land that is indigenous, with Tohono O'odham, Hia-Ced O'odham, Yaqui, Seri, and Apache peoples continuing to make their home in this region. And that this region was under Mexican rule before being bought by the US.

As a welcome, in Hebrew we say:
Brukhim habayim; brukhot habayot
Blessed are those who come

Let's call out our ways of welcoming in our cultures meeting here tonight:
(Guests have been invited to write out a sentence).

Let us take a moment to reflect on what we have heard and not heard.



We would like to hear, and if we do not have guests attending who speak these languages, we recognize their presence on this land and miss them here this evening:

In O'odham: S-ke:g taş [skehg tash], Good Day, as a greeting

In Spanish: Bienvenidos

In Arabic: أهلا بك 'ahlaan bik

We will now take turns reading short phrases, with a pause for reflection between each:

Readers:

What's it like to be welcomed by members of the various cultures here?

What are your ties to this land, this continent?

Whose home is it?

Who is the host?

Who is the stranger?

We think of the families separated at this border, the children recovering from that trauma.

We think of the Palestinian children of very young age imprisoned in Israel.

We reflect on how Jews have a deep historical tie to the land of what is now Israel and Palestine, and tradition describes a spiritual return to the land in G!d's timing.

We reflect on how during the time of the establishment of the State of Israel, the rabbis of the time warned against a return through force and founding a nation state.

We contemplate how the unhealed trauma of Jewish history is being re-enacted upon Palestinians.

Each of us is a host and a stranger

An insider and an outsider

Depending on where we stand

Leader: Please take a moment to look around at the hosts and strangers all around.

As Jews and allies in support of the , we say:

All:

Blessed are those who come

Brukhot habayot

Brukhim habayim

HAVDALAH

The Sabbaths are our great cathedrals, the Jewish equivalent of sacred architecture.

The meaning of the Sabbath is to celebrate time rather than space. Six days a week we live under the tyranny of things of space; on the Sabbath we try to become attuned to holiness in time. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of creation to the mystery of creation, from the world of creation to the creation of the world. --- Abraham Joshua Heschel, The Sabbath

The ceremony of havdalah separates Shabbat from the rest of the week; lighting the candle is the first work of the week, and as the creation story tells us, God began creating the world by separating darkness from light, the waters above from the waters below, the oceans from dry land so we begin with symbols of separation - wine represents joy, so we bless the joy of Shabbat; we smell sweet spices so that we may take some of the sweetness of Shabbat with us throughout the week; and we bring the light of the candle toward ourselves before we finally extinguish the candle in the wine, marking the end of Shabbat. As we perform havdalah, let's think of how we can share the things that separate us, and enrich each other.

Blessings: (Debbie Friedman)

Eliahu ha-navi, Eliahu ha-Tishbi, Eliahu ha-Giladi. Bimheira v'yameinu yavo eleinu, im mashiach ben David

Blessing over the wine:

Barukh ata Adonai, Eloheinu Melekh ha-olam, borei peri ha-gafen.
Blessed are You, Adonai our God, Ruler of the universe, Creator of the fruit of the vine.

Blessing over the spices:

Barukh ata Adonai, Eloheinu Melekh ha-olam, borei minei v'samim.
Blessed are You, Adonai our God, Ruler of the universe, Creator of many kinds of spices.

Blessing over the flames of the Havdalah candle:

Barukh ata Adonai, Eloheinu Melekh ha-olam, borei m'orei ha-eish.
Blessed are You, Adonai our God, Ruler of the universe, Creator of the fire's light.

LULAV AND ETROG

On Sukkot, we also connect with abundance of the earth, through waving a bundle of symbolic plants, used only on this holiday. In the Torah we read: "And you shall take on the first day the fruit of splendid trees, branches of palm trees and boughs of leafy trees and willows of the brook, and you shall rejoice before the LORD your God for seven days" (Leviticus 23:40). When we refer to the bundle, we often call it by the name of the biggest plant, the palm or lulav. The etrog is the citrus fruit.

I will show you one way of waving the lulav and etrog, and then the bundle will pass around for people to do themselves.

We start by standing **facing east**, and saying a blessing. The traditional blessing is:

Barukh atah Adonai Eloheinu melekh ha'olam asher kid'shanu b'mitzvotav v'tzivanu al netilat lulav.

We move the lulav out in front to reach out and bring in energy, and then draw it in to ourselves. We do this three times.

Repeat the same motion three times to:
your right (south),
behind your shoulder (west)
to your left (north)
raising it above you
lowering it down below you.



As you take a turn, you may give a blessing from your faith tradition or a prayer of your choosing.

As we take turns, we will reflect on passages about the lulav

A reader: Each of the four relates to a particular limb through which man is to serve God (cf. Sefer ha-Hinukh, #285):

Etrog refers to the heart, the place of understanding and wisdom.

Palm refers to the backbone, uprightness.

Myrtle corresponds to the eyes, enlightenment.

Willow represents the lips, the service of the lips (prayer).

(<https://www.myjewishlearning.com/article/lulav-and-etrog-symbolism/>)

A reader: The palm, willow, myrtle and etrog represent four different kinds of people. We may not all like how we are different from each other, we may not all like each other, but we come together to work together.

A reader: As you wave the lulav, commit to an action you will take within your congregation or community to work towards justice and end the Occupation of Palestine-helping plan an event, talking to someone you know or a stranger, sharing an article or a story, or urging your group to endorse a local BDS campaign. Draw in your intention to act, reach out and draw in. (From JVP Interfaith Sukkot Gathering Hagaddah 2014)

A reader:

Lord, make me an instrument of your peace:

where there is hatred, let me sow love;

where there is injury, pardon;

where there is doubt, faith;

where there is despair, hope;

where there is darkness, light;

where there is sadness, joy.

(Peace Prayer of Saint Francis, first verse)

A reader: “We often think of peace as the absence of war, that if powerful countries would reduce their weapon arsenals, we could have peace. But if we look deeply into the weapons, we see our own minds-our own prejudices, fears and ignorance. Even if we transport all the bombs to the moon, the roots of war and the roots of bombs are still there, in our hearts and minds, and sooner or later we will make new bombs. To work for peace is to uproot war from ourselves and from the hearts of men and women, To prepare for war, to give millions of men and women the opportunity to practice killing day and night in their hearts is to plant millions of seeds of violence, anger, frustration, and fear that will be passed on for generations to come.” (Thich Nhat Hanh)

HANDWASHING

To prepare for eating, we will pass around pitchers of water and wash each other's hands. As we do this, let us think of the power our hands possess, to show love, to work, to create, to destroy, to hurt. We can resolve to use our hands for good.

In Judaism, water is seen as transformative, helping us release what no longer serves us. In pouring water over each others' hands, may we help each other wash away all that prevents our liberation, the remnants of feeling small and victimized by past trauma, and the shame and regret over any ways we re-enacted trauma in our own struggle to get free. As we wash, we will say the blessing in three forms.

En el judaísmo, el agua se considera muy transformadora, al ayudarnos a liberar lo que ya no nos sirve. Al derramar agua sobre las manos de los demás, podemos ayudarnos mutuamente a lavar todo lo que nos impide ser verdaderamente liberados, los remanentes de sentirnos pequeños y victimizados por traumas pasados, y la vergüenza y arrepentimiento por cualquier forma en que volvemos a representar el trauma en nuestra propia lucha por liberarse.

Mientras nos lavamos, diremos la bendición en tres formas.

Traditional (masculine) Tradicional (masculino).
Baruch atah Adonai eloheinu melech ha-olam asher kidshanu b'mitzvotav, vitzivanu al netilat yadayim.

Blessed are you, Eternal One, our creator, who makes us holy through acts of uniting with you and makes a way to connect through washing the hands.

Bendito sea el eterno, nuestra creador, quien nos hace santos a través de actos de unión con ustedes y hace una forma de conectarse lavando las manos.

Feminine Femenino.
Brucha aht yah haShekhinah asher kidshatnu b'mitzvoteyha vitzivatnu al netilat yadayim.

Blessed are you, Yah, the indwelling presence, who makes us holy through acts of uniting with you and makes a way to connect through washing the hands.

Bendita sea tú, Yah, la Luz Divina, quien nos hace santos a través de actos de unión con tú y hace una forma de conectarse lavando las manos.

Genderless—let us bless Sin género—vamos a bendecir.
Nevarekh et eyn ha-khayyim asher kidshatnu b'mitzvoteyha vitzivatnu al netilat yadayim.

Let us bless the source of life that makes us holy through acts of uniting and makes a way to connect through washing the hands.

Vamos a bendecir la fuente de la vida, quien nos hace santos a través de actos de unión con tú y hace una forma de conectarse lavando las manos.

HAMOTZI / BLESSING OVER BREAD

As we say the blessing over bread, we encourage you to place your hand on the bread or on someone who is touching the bread. As we break the bread, you may feed yourself in a mindful way, or if you are comfortable, offer to feed a piece to someone near you.

Baruch Atah Adonai, Eloheinu Melech haolam, Hamotzi lechem min haaretz.
Our praise to You, Eternal our God, Sovereign of the universe,
Who brings forth bread from the earth

[end livestreaming]

potluck

V'ACHALTA / BLESSING AFTER EATING

Hebrew: Deuteronomy 8:6
English lyrics: Hanna Tiferet Siegel,
hannatiferet.com
<https://hazon.bandcamp.com/track/v-akhalta>

We ate when we were hungry
And now we're satisfied
We thank the Source of Blessing
for all that S/he provides

V'achalta, V'savata, Oo-vay-rach-ta
V'achalta, V'savata, Oo-vay-rach-ta

Hunger is a yearning
In body and soul
Earth Air Fire Water
And Spirit makes us whole.

V'achalta, V'savata, Oo-vay-rach-ta
V'achalta, V'savata, Oo-vay-rach-ta



Giving and receiving
We open up our hands
From Seedtime through Harvest
We're partners with the land

V'achalta, V'savata, Oo-vay-rach-ta
V'achalta, V'savata, Oo-vay-rach-ta

We all share a vision
Of wholeness and release
Where every child is nourished
And we all live in peace

V'achalta, V'savata, Oo-vay-rach-ta
V'achalta, V'savata, Oo-vay-rach-ta

RESOURCES FOR FURTHER LEARNING AND ACTION

- Attend the Report back from Israel and Palestine by Laurie Melrood and Sarah Roberts, Oct. 25 *evening*, Southside Presbyterian Church, 317 W 23rd St., Tucson.
- Actions you can take for Gaza: <https://jewishvoiceforpeace.org/7-actions-you-can-take-for-gaza-today/>
- Write a letter to send and/or as an educational/literary form, such as Mariel Masque's "Letter to First Lady Melania Knave: A Letter from Luz" <http://www.poetandmuse.com/letter-to-first-lady-melania-knave/> (first read at the Mujeres Que Escriben reading at the end of the Chubasco show at Raices Taller, Tucson, Sept. 1, 2018)

HAGADDAH SOURCES

This hagaddah written/compiled by Mariel Masque, Deborah Mayaan, Rachel Port, and Ellen Punyon, drawing upon:

Sukkot 5775 – A Ritual on the Land, 2014, Cascabel, Arizona

Plow, Sow, Reap: An Interfaith Sukkot Gathering, Jewish Voice for Peace, 5775/2014

A cross-border Sukkot gathering in Ajo, Arizona, 5778/2017 (no hagaddah)

5778/2018 (handwashing) insert to the JCP-Tucson seder hagaddah

The photo under "Welcoming Guests" is of JVP-Tucson's cross-border seder April 29 2016 on both sides of the wall in Ambos Nogales, by Shachaf Polakow.

The photo by the "V'achalta" section is of a plot in Jardin de Esperanza, in Ajo where the first cross-border Sukkot gathering was held on 2018, by Deborah Mayaan.

A form of the "Welcoming Guests" section was first read by Deborah Mayaan as a guest reader with Mujeres Que Escriben at the end of the Chubasco show at Raices Taller, Tucson, Sept. 1, 2018.