

SHABBAT HANUKKAH RESOURCES FROM SIDDUR LEV SHALEM

NOTE: The *al hanissim* addition for all Hanukkah *amidot* and for *birkat hamazon* is found on page 430. The first line is transliterated for congregational singing. Candlelighting for Hanukkah, also transliterated, is on the previous page.

In addition, here are some suggestions to enhance your Shabbat Hanukkah service.

Friday Night:

- Whether or not the Hanukkiyah and Shabbat candles are lit in the synagogue, this would be an especially appropriate Shabbat to open the Friday night service with one of the readings in the candlelighting section on pages 4 and 5. We recommend “Light a Candle” by Avishag Zilik on page 4, and/or meditation *bet* on page 5 (a series of Biblical verses all focusing on light), which could be read or chanted responsively, or by different members of the community.
- The ibn Gabirol poem on page 22 explores the metaphor of God as light. It could be chanted in Hebrew instead of Ana B’Koach, or read in English as an introduction to L’kha Dodi, perhaps with the melody that will be used for L’kha Dodi chanted softly underneath the poem.

Shabbat Morning:

- On page 102, the line “ki imkha m’kor hayim, b’or’kha nireh or” is transliterated for congregational singing. It might be sung to open the service.
- In keeping with the “lo b’hayil v’lo b’koach” conclusion to the Shabbat Hanukkah haftarah, the Abraham Joshua Heschel poem on page 131 offers a counterpoint to the militaristic aspects of Hanukkah. It might be read as part of pesukei d’zimra, or offered as an introduction to the haftarah, perhaps with some discussion of the tension between understanding Hanukkah as celebrating a military, or a spiritual, victory.
- In the Torah service, we included on page 169 a tradition from some North African communities of adding Biblical verses with lamp (*ner*) and light (*or*). This passage might be pointed out for private recital, perhaps with a *kavannah* inviting guided introspection while the ark is open, on the kind of light we seek from Hanukkah and from our Jewish observance generally. Or, it could be used as an opening for a few minutes of chevruta discussion before the Torah service, with guided questions (e.g., How is the light of Torah, or of God, portrayed differently in each of these five verses? Which of these verses most resonates for you this Hanukkah, and why?). Of course, the verses might simply be chanted or read aloud in Hebrew and/or English, responsively, or as a kahal, as an introduction to the Sh’ma.
- “The Miracles that Accompany Us” in the left margin of page 200 (opposite the *modim* for the Shabbat Rosh Hodesh Musaf Amidah) is particularly meaningful for Shabbat Hanukkah. It might be read aloud as a *kavannah* – or simply pointed out for private contemplation -- before the repetition of the Musaf Amidah (or before a *heikhe kedushah*).