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A COMMON PRAYERBOOK FOR CHILDREN

Robert A. Alper

Thesis submitted in partial fulfillment of
the requirements for the Degree of Master
of Arts in Hebrew Letters and Ordination

Hebrew Union College - Jewish Institute of Religion

1972

Referee, Prof. Alvin J. Reines

A new period needs a new festival.

Hayyim Schauss

The Jewish Festivals,

p. 224.

DIGEST

This thesis is based on the theory that a religious service should be totally inclusive of the people it purports to serve. "The Common Prayerbook for Children" is written in equivocal language in order to make itself receptive to all mutually accepting, and hence non-orthodox theologies.

The thesis begins with an introductory section reveiwing past methods of teaching American Jewish children. It is noted that in the nineteenth century Jewish texts taught Jewish children such concepts as original sin and absolute divine providence. The current practice of imparting to children similarly unyielding and dogmatic conversation theism, the thesis asserts, seems surprising in light of Reform Judaism's non-authoritarian claims.

In the next section the full theory of the Common Prayerbook is explained, with emphasis on the liturgy's avoidance of the use of the term "God" and its orientation to truth.

As a preface to the prayerbook itself, suggestions for conducting the services are made.

The prayerbook contains services for Shabbat, Rosh Hashanah, Yom Kippur, Succot, Thanksgiving, Chanukah, and Pesach. Each service is prefaced with an introduction outlining the particular concepts which the service illustrates.

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INTRODUCTION

#24 What is the present state of man?

Man is in a state of sin, and we may freely say that we are all sinners before the Lord.
"There is no man so righteous on earth, who would do the good, and never sin." Eccles. vii. 20.

#25 How did this state originate, since man was created with the great endowments you have mentioned?

The sinful transgressions of the parents of the human race, or the fall of Adam, as it is called, caused a state of sin to be the portion of all mankind, the descendants of the first parents.
"Thy father sinned, and they that plead for thee have transgressed against me." Isaiah xliii. 27.[1]

Quite obviously, the above statement was taken from a catechism. Its pedagogic method is archaic and its theological implications are antithetical to modern Jewish thought. What is less obvious, and indeed, very surprising, is the fact that this lesson is taken from A Catechism for Jewish Children, published in 1839 by the spiritual father of Conservative Judaism in America, Rabbi Isaac Leeser.

While we may disagree with Leeser's methodology and the "information" he dispensed, we cannot help but

admire what then must have been a courageous and pioneering attempt to impart Jewish knowledge to Jewish children in a manner congruent with the enlightened American secular environment in which they lived. Prior to that time, Jewish children learned chumash and mishnah by rote; ideas and concepts, it was assumed, would develop in the minds of the brighter students as they matured. As to the remainder, doing the mitzvot was all that mattered.

What Leeser helped initiate in America, others continued to produce each in his own particular way. In 1872 Isaac Mayer Wise dedicated his Judaism: Doctrines and Duties "to my young Israelites" and set forth such dogmas as the following:

> #35 Obedience to God"s laws results in happiness; disobedience in misery. So God governs, so He rewards or punishes (Deut. vii. 9, 10; Jeremiah xxxii. 19).
>
> #38 Any person neglecting or refusing to obey the laws of God is a sinner.[2]

In Baltimore, Rabbi Benjamin Szold wrote his own book for the instruction of children. Published in 1874, Outlines of a System of Judaism contained the following:

> God is all-good. He loves his creatures, supplies them with everything they need, and confers upon them whatever contributes to their welfare; he even forgives the sinner if he repents his evil-doings, and amends his conduct.[3]

Three years after Rabbi Szold's dogmatic assertion of divine providence was published, Rabbi Aaron J. Messing's

Catechism for Instruction in the Mosaic Religion offered the following:

> Q. What are the fundamental principles of our belief?
>
> A. There are three. First, belief in the existence of God; second, in divine revelation; third, in the immortality of the soul.[4]

Rabbi Kaufman Kohler, second president of the Hebrew Union College, produced a catechism while serving as rabbi of Temple Beth El, New York. His book was entitled Guide for Instruction in Judaism and contained such unyielding rhetoric as the statement

> As God, the Creator and Ruler of the world, is both Goodness and Wisdom, so does all that occurs in the world serve a good and wise purpose. Every evil in life, whether physical or moral must, therefore, lead to some good in the end. Death and Sin are no powers of evil, but agencies of God sent to test man's Power, trials that bring out the good in ways often mysterious to us.[5]

It is a surprise to find that catechisms played such an important part in early Reform Jewish education. While it might be expected that Leeser, a leading Conservative rabbi, would use this type of rigid methodology, the discovery that men like Wise, Szold, and Kohler -- all leading Reformers -- used an equally rigid method seems inconsistent with the enlightened raison d'etre of Reform Judaism. It is perplexing due to the reading of current standards back into those of several generations ago, much as it is dismaying to learn that what the Maccabees called freedom appears now as religious totalitarianism.

A brief survey of theological teachings in modern Reform Jewish training reveals that, except for dispensing with the direct question and answer system of the catechism, substance and method of the theological training of children has remained virtually unchanged since the late 19th century. Theological training is reflected most explicitly in the children's services, an innovation designed to train and equip the child for participation later in adult worship.

One of the earliest Reform prayerbooks for children was the Union Hymnal of 1914. Each of the children's services begins with a psalm, generally incomprehensible to most children. What follows is a set of diluted Union Prayer Book services which are substantially watered-down siddur services. These services are geared towards rote memorization rather than intellectual comprehension.

The revised edition of the Hymnal, the next major step in Reform Jewish children's services, is written in a similar fashion. This later attempt, published in 1932, strives to utilize "children's language" but again fails because of its use of such concepts as confession and penitence,[6] its use of offensive and accusatory language ("I am conscious of...the selfish and ugly acts of which I have been guilty in my conduct at home and at school and among my friends."[7]) and its imposition of fantastic tongue-twisters on lisping primary school children ("meditateth," "thousandth" etc.)

The first serious American Reform Jewish attempt to provide the entire community with a children's prayerbook appeared in the 1960 publication of the Union Songster by the Central Conference of American Rabbis. Here for the first time the language was simple and for the most part comprehensible to children of varying ages. The format included Hebrew and English prayers, a variety of themes for services, and musical directions.

It is a rather pretty book with its pleasing variety of type and interesting illustrations. In toto, only one element is missing from it. Unfortunately, that element happens to be the sina qua non of any enlightened religious movement: truth.

The Songster stresses, "The law of the Lord is perfect,"[8] while in classrooms it is taught that Reform Judaism has rejected divine revelation at Sinai. "When we obey the Torah we walk with God,"[9] reads the Songster, while Reform Jewish philosophy argues that some ideas in the Torah are primitive and certainly unworthy of our obedience.

The catechisms of Leeser et. al. are offensive. But certainly more offensive and even counter-productive are the half-truths and untruths forced upon children whom we hope will one day grow to become mature, intelligent Reform Jews. A very recent example of how a totally irresponsible use of truth and falsehood can lead to nothing short of an

unsavory, unadulterated elitism may be found in Rabbi Lawrence Kushner's Morning Service for the Three Festivals. Kushner has taken the Orthodox siddur and translated it into his own very peculiar idiom. He renders אין אלהים זולתך as "There is no other God besides You (and anyone who says there is doesn't know the truth)."[10]

Nowhere are modern Reform children's prayers more offensive to truth and to taste than when the Songster piously defines prayer as "talking to God"[11] and later uses the incredible suggestion, "Let us try to hear God talking to us. We can hear Him best when all is quiet."[12] as a ruse to obtain silence from the children. (Many children cannot help but conclude that God talks to people, but isn't particularly interested in talking to them.)

Conversation theism, and its concomitant, anthropomorphism, hold exclusive domination over modern children's (and adults') prayerbooks. Conversation theism is defined as "the concept that man may engage in direct conversation with the Deity, and that such conversation brings special favors in this world and immortal expectation for the next."[13] As quoted above, the Songster unequivocally rules "Prayer is talking to God."[14] And true to this definition, most of the prayers in that book are in the mode of conversation theism. Indeed, the entire Reform movement is so addicted to conversation theism that to pray in any other way seems almost heretical to the majority of Reform Jews. (This

does not mean, however, that they do pray in the currently accepted mode!)

One of the best kept secrets in the Jewish religious enterprise is the fact that there are alternatives to conversation theism. "Talking to God" is but one of the possible ways of behaving religiously, and not the only way. Neither the prophet Amos, nor the philosopher Maimonides, nor the theologian Buber felt that one had to "talk to God" in order to relate to the divine.[15]

Our Reform religious schools, particularly through the vehicle of exclusively conversation theism-type prayerbooks, teach only one religious system. This orthodoxy we present robs children of any freedom of choice in crucial religious matters as it posits only one rigidly defined God concept and only one way of relating to it. A child has the burdensome task of internalizing the entire structure or he must quietly excommunicate himself. There simply is no middle ground presented to him. And this in a movement which boasts of its enlightenment and freedom of religious expression.

An even more destructive consequence of conversation theism is its potential for destroying the productive use of the term God throughout an individual's entire lifetime. In their pamphlet Children's Services, Rabbis Bertram W. Korn and Herbert Zuckerman begin, "Our God and Father, in

this solemn hour we draw nigh unto Thee."[16] To paraphrase Amos: The Lord God has been called father; who can but anthropomorphize? A child who learns to address God as father (or king, or guardian, or shepherd, or friend, etc.) will certainly anthropomorphize. Perhaps this type of theological introduction was once considered purposeful, even among those who do not subscribe to the theistic absolutism of the Reform liturgy. Perhaps it was thought by some freedom-oriented teachers that the anthropomorphisms would yield to more sophisticated God concepts taught at a later stage in the child's development.

The problem is -- the reality is -- that the Reform movement loses its children before sophisticated God concepts can be taught. When young people begin to learn that most of what was taught them as children was lies and tall tales, they lose interest in pursuing religious knowledge any further. Many either break off contact with, or subconsciously excommunicate themselves from the Reform movement. And those who maintain an interest generally do so because of peripheral motivations: social action, Israeli culture, charisma of synagogue personnel, etc. The untruths taught to them as children become repellant to them in later years; the anthropomorphism ingrained in their minds becomes self-defeating and ultimately forms barriers to religious sophistication.

There is one final area of concern: the use of symbols

in the modern synagogue. If it to be at all meaningful or compelling, a symbol must fit into the rhythms of an individual's life. Otherwise the symbol, and more important, the system which produces that symbol, will stand on the periphery of one's life style. Thus, for a young child, a booth which Jews thousands of years ago might have used at the time they gathered their harvest has far less importance than does the vexing fact that the diminishing daylight hours of autumn rob him of outdoor playtime. To a primary age child the Torah (which the Songster posits is "a friend that we can always count on to guide our ways"[17]) has far less significance than his struggle to find acceptance and self-esteem among his peers.

In short, a young child's primary area of concern is himself. A religious system may present to the child all the adult symbols (many of which, of course, are meaningless even to adults). The theory is that the child's mind will then be trained and developed towards the use of these symbols as an adult. As an alternative the religious system can choose to deal with children in their own right, i.e., the system can examine the child's perceptions and make a serious attempt to help the child cope with his existence. The major difference between the two approaches is that the former presents the religious experience as progressive symbol loyalty, while the latter implicitly defines the religious experience as a significant method of coping with the problems and anxieties of life.

THEORY OF THE COMMON PRAYERBOOK FOR CHILDREN

The services for children contained in this thesis are to be considered a recital of having learned an approach. They are not finished products; improvement can be made only through experimentation and feedback of the results. These services, which rely heavily on the principles of truth, inclusion, and joy, provide a foundation upon which to build.

If a children's service is to be in any way faithful to the essence of Reform Judaism -- a movement which has rejected the authority of Sinai and "tradition" -- that service must stringently affirm the individual's freedom to arrive at his own set of religious truths. It is for this reason that the term God is not used in any of the common services for children.

It is generally understood that mention of the term God to a young child will produce in the child's mind an anthropomorphic image. Like parataxic distortion and other psychological phenomena of childhood, an unsophisticated God concept is not easily overcome as a child matures. It must be stressed that the purpose of removing the term God during these impressionable years is not to prevent anthropomorphism (for in a free religious movement

such a theology is certainly as appropriate as any other); rather, the term God is removed solely to prevent the child from being programmed into an anthropomorphic concept before his mind is sufficiently able to consider some potentially more productive alternatives. Furthermore, mention of the term God in any service almost always proposes a definition of God and impinges upon the individual's freedom to conceive of and relate to the divine in his own manner.

In addition to theological truths, what may be termed natural truths form an important area of concern in the design of these services. The rhythms of the child's life, including the changing seasons, calendrical events, and the complexities of growth receive a maximum of emphasis and are linked where possible to the traditional, historical, seasonal, or mythical events of the holiday. Whereas in the past a child was drilled in all details of the holidays, perhaps only later as an adult learning their relevance, these services attempt to introduce the holidays as important parts of the child's life from the outset; later he may study the historical details as an academic discipline.

Just as the services are intended to be equivocal (in the sense of giving equal voice to all mutually affirming religious notions) they are similarly meant to be of an inclusive nature. It is intended that no opportunity should present itself in which the child might feel excluded because

of certain religious observances (or lack thereof) which his family practices. For that reason, specific references to ceremonies and symbols are minimized.

A final and extremely important element of the services is joy. Words on a paper can never reflect the kind of mood that must envelop the services. The essentially skeletal parts of a religious exercise presented here must be infused with spirit, understanding, approval, and warmth throughout, a role necessarily left to the leader. A combination of truth, inclusiveness, and joy will provide the child with a genuine and memorable experience on a wide range of religious themes. The child will learn at an early age that services can be meaningful and helpful to him, and that his Jewishness is an important part of him that helps him cope with life.

SUGGESTIONS FOR CONDUCTING THE COMMON SERVICES FOR CHILDREN

The written material of the common services for children is purposefully skeletal in order to facilitate adaptation by a wide range of leaders. It is crucial that each leader inject his own personality, warmth, affection, etc. (but never his theological opinions) into the format of the services. The careful choice of ideas presented here must be complimented by somewhat charismatic leadership in order to produce the desired result of a positive and memorable religious gestalt.

The use of music is indicated throughout. Not only does music break up the rhetoric, but it can also help to create moods appropriate to the theme of the day. It would be particularly advantageous if the children could be exposed to the words and tunes to be used some time before they actually take part in the service. In addition, a familiarity with the liturgy will enable the children to internalize the themes more effectively.

SHABBAT

The Jewish community in the diaspora is no longer ghettoized. The Jewish labor force participates in the economy of the secular world, and the general Jewish community is well integrated into the rhythms of our secular society. Consequently it is virtually impossible for Jews to celebrate a "traditional" sundown to sundown Shabbat. It is debatable, too, whether such a rigid Shabbat is even necessary or desirable in our leisure society.

The Jewish community, then, is faced with a choice concerning its approach to Shabbat. One alternative is to hold Friday night and Saturday morning services, read prayers and statements about Shabbat such as, "All who hallow the seventh day shall be gladdened by Thy goodness,"[18] and consequently feel a gnawing sense of guilt over a failure to fully "hallow the seventh day." Shabbat becomes a guilt-producing symbol and hence, one to be avoided. A second alternative is to reinterpret the concept of Shabbat so that it becomes congruent with modern life styles. Defining Shabbat as a state of being[19] or as essentially the most pleasurable, anxiety-free moments in life liberates Shabbat from its unworkable, guilt-producing rigidity. Such

a definition reconstructs Shabbat as a beckoning, ennobling symbol fully congruent with the rhythm of modern life.

The following Shabbat service is based on the alternative of interpreting Shabbat as a state of being. This concept is defined in the service while the concept's active and passive concommitants are illustrated (i.e., achieving Shabbat moments and recognizing Shabbat moments that other factors produce).

SHABBAT SERVICE

[SONG]

READER: It's nice to relax for a few moments, isn't it? We seem to be so active all the time: traveling here and there, playing with our friends, doing schoolwork, eating, watching television, reading -- there are many things that keep us busy nearly every minute of the day.

So it's nice, once in a while, to gather together, to sit quietly, and to listen to the soft sounds that surround us in this sanctuary. In the quiet of this room we have a chance to calm down and to think.

This is one kind of a Shabbat moment.

What are Shabbat moments?

CHILDREN: Shabbat moments are the times in our lives when we feel good about ourselves.

READER: There are many kinds of Shabbat moments. They can be as different as the excitement of winning a game to the happiness that comes from being with people we love.

CHILDREN: Shabbat moments are the best moments in our lives.

READER: Sometimes Shabbat moments just seem to happen to us. Let us think about some of these times when we can feel good about ourselves.

CHILDREN: Some Shabbat moments happen when we are with people we love, when the weather seems to be just perfect, or when we hear special good news.

READER: And sometimes we can make a Shabbat moment for ourselves. Let us think of a few of the things we can do that will make us very pleased with ourselves.

CHILDREN: We can make Shabbat moments happen by doing such things as being kind and polite, sharing well, and helping people.

READER: Yes, Shabbat moments sometimes happen to us, and sometimes we make them happen. Perhaps even now, as we join together for our little service, we can become very pleased with ourselves and create our own special Shabbat moment.

Let us try to create a Shabbat moment. A good way to begin would be to repeat the Hebrew words that Jews have spoken in their services for many many years. Let us rise and say them together.

[RISE]

READER: Bar-choo et ah-do-nai ha'mi-vah-rach.

CHILDREN: Bah-rooch ah-do-nai ha'mi-vah-rach li-oh-lahm vah-ed.

[SING RESPONSES]

READER AND CHILDREN: We gather together to recognize the power that makes life.

Sh'ma Yis-rah-ail, ah-do-nai eh-low-he-nu, ah-do-nai e-chad.

Bah-rooch shaim, k'vode mal-choo-tow, li-oh-lahm vah-ed.

[SING RESPONSES]

READER AND CHILDREN: May the power of life help us grow in wisdom, in understanding, and in kindness.

READER: What are some of the ways in which we can create Shabbat in our lives?

[DISCUSSION: An open discussion in any size group. Support any adequate responses. In each service a different theme may be developed, e.g., ways of helping parents; why we feel good about ourselves when we play fairly; how one can create a Shabbat moment by smiling at a nervous "new kid" in the group, etc. Be sure to build on the idea that in doing these things we feel

good about ourselves, which creates a Shabbat moment, which is the best possible kind of moment.]

[SONG]

READER: We have spoken about some of the ways we can create Shabbat moments in our lives -- ways we can become more pleased with ourselves. One important way we can have a Shabbat moment is by learning new things and being able to grow in our knowledge.

Our Torah is a marvelous help for learning. It is filled with stories and wise sayings. Many of these stories and sayings can teach us important lessons.

Let us read from our Torah and talk about its lessons.

[RISE, TAKE TORAH, SIT]

[TORAH READING: Reader or child-assistants say or chant Torah blessings in Hebrew. Read and translate a very brief passage. If it is a narrative section, discuss whether we think the passage is true or not and why we think so. Discuss what lessons we can learn from the selection.]

[RISE, RETURN TORAH, SIT]

[SONG]

[OPTIONAL STORY-SERMON: E.g., stories such as "The

Rosebush and the Apple Tree" (See A Treasury of Jewish Folklore, ed. Nathan Ausubel, pp. 56-68).]

READER: Our service has almost ended. We have tried to create a Shabbat moment. Can we remember what Shabbat moments are?

CHILDREN: Shabbat moments are the best moments in our lives.

READER: There are two kinds of Shabbat moments. One kind just happens to us --

CHILDREN: --and the second kind of Shabbat moment we ourselves make. Today we have tried to make a Shabbat moment by singing together, by speaking together, and by learning together.

READER: When we do these pleasant things together, we create Shabbat moments for each other and for ourselves. In this way we can feel very very good about ourselves and about what we have done during the past few minutes.

Let us all rise now for our closing song...

[SONG]

[BENEDICTION]

ROSH HASHANAH

Rosh Hashanah occurs at just the right time of the year, a time most appropriate for a service. In nearly everyone's life, and especially in that of a child, the fall season marks many important beginnings. Vacations end, schools reopen, and even the synagogue shifts from summer "vesper services" to a full roster of activities.

It is the goal of this common service to point to those new beginnings and to help children recognize the marvelous potential of this season. Mention is made of the genesis of natural creation and the continuously creating earth, but the major focus is the child himself. Emphasis is placed on his own creative ability to effect changes in his life at this time of new beginnings.

ROSH HASHANAH

[MUSIC]

READER: It's fun to work with clay. You can mould it, shape it, twist it, and roll it in your hands. You can make it into an animal, a bowl, a head, a house, -- anything at all that you feel like making. And then, when you're all finished, you can look at it and think about what you want to do next with it.

Rosh Hashanah is like the moment when we're finished designing that ball of clay. All year long we go through the seasons: fall, winter, spring, and summer. It is as if we've made our lives into all kinds of shapes and forms, and now we pause and prepare to start once more.

What do the words "Rosh Hashanah" mean?

CHILDREN: "Rosh" is the Hebrew word for head. And "Hashanah" is the Hebrew word meaning "the year." Together, Rosh Hashanah means "head of the year," or the New Year.

READER: Rosh Hashanah also has a nickname. Let's see if we can say that nickname together.

READER AND CHILDREN: The nickname for Rosh Hashanah is Yom Ha-zee-ka-rone.

READER: Yom Hazeekarone means "Day of Rememberance." The name New Year urges us to look ahead of us into the future. The nickname Day of Rememberance urges us to look at what has happened in the past year.

CHILDREN: When we mould clay into a design, we can learn from that design and make the next design better. In the same way, we can think about our lives during the year that has just ended, and plan for better things in the new year we are about to begin.

READER: This is a day of remembering the past and of planning forthe future. We stand between the two times.

[RISE]

READER: Bar-choo et a-do-nai ha-mi-vah-rach.

CHILDREN: Bah-rooch ah-do-nai ha-mi-vah-rach li-oh-lahm vah-ed.

[SING RESPONSES]

READER AND CHILDREN: We gather together to recognize the power that makes life.

Sh'ma Yis-rah-ail, ah-do-nai eh-low-he-nu, ah-do-nai e-chad.

Bah-rooch shaim, k'vode mal-choo-tow, li-oh-lahm vah-ed.

[SING RESPONSES]

READER AND CHILDREN: May the power of life help us grow in wisdom, in understanding, and in kindness.

READER: Rosh Hashanah is the day on which we think about creation. How can we recognize creation?

CHILDREN: Creation is all around us. When an artist puts colors on a canvas, he creates a picture.

READER: When a new tree sprouts up, or when a kitten is born, we see creation in nature.

CHILDREN: When a cook mixes fruit, flour, and water, he creates a pie.

READER: When people put their imaginations to work, they can create stories and songs.

Men have always been interested in the beginnings of things. Not just in the beginning of the events of our lives, but in the beginning of the entire world itself. Let's

take a look at one of our oldest sources of man's thoughts as we read what our ancestors wrote about creation. Let's rise as we take out our Torah.

[RISE AND TAKE OUT TORAH, SIT]

In the Torah, written a long long time ago, Jewish scholars put down in writing their ideas about the creation of the world. They wrote their ideas by hand on sheepskin, and sewed the sections together to make one long roll. They wrote in Hebrew, the language they spoke.

All through the centuries scribes, or writers, have copied these same words onto new Torah scrolls. Today, in our synagogue, we open the Torah and read these words first written many years ago. The words tell us just what the ancient Jews believed about how the world began.

[READ GENESIS i:1-5 AND TRANSLATE]

The ancient Jews searched for truth as they wrote about the beginnings of the world. Their words inspire us to tell, in our own way, of the wonder of the earth's beginning.

It takes work to create something. For example, if we take some hard clay and set it on a table, all we will have is a chunk of no particular design. But if we add a little water, roll it in our hands until it is soft, and then carve, shape, and smooth it, we end up with much more than simple clay. The shapeless lump of clay has become

that which it could become: a dish, a statue, perhaps a funny face or even a lamp or model automobile.

When the universe began to be formed about five billion years ago, there were only clouds of gas and dust drifting in space. These bits of dust and gases joined to one another over and over again until the sun and some of the stars were formed. Other groups of gases and dust joined to each other to become the planets.

At first our planet earth was only a fiery ball with great jets of water vapor and gases coming from its inside. There were neither men nor animals, neither trees nor oceans.

Very slowly, over a period of millions and millions of years, the marvelous powers of life that the world possesses began to prepare the way for living things. The gases formed clouds, the clouds made rain, and the rain cooled the fiery earth and created the oceans, rivers, and lakes.

The earth was now cool and damp. It was ready to produce life. First, life mysteriously appeared in the waters. Scientists do not yet know how. Later, plants and animals lived on dry land. And finally, now that the way was paved, the earth's power of life produced man.

From the very start of his existence, man could do things that no other animal could do: he could make things with his hands. And he could think. Because he could

think -- think about the past and about the future, as well as about his daily life -- man understood himself to be the real master of all the world. And so man has ruled the world, sometimes well and sometimes not so well at all.

Creation continues today. The earth continues to change. Slowly and patiently, over thousands and thousands of years, mountains are still rising and shrinking; the sea flees from some areas, leaving dry land, and intrudes on other areas; earthquakes and volcanoes give new shapes to the face of the land. Mankind is changing too as we try to create a better life for ourselves through knowledge and understanding.

On Rosh Hashanah we celebrate the beginning of the world billions of years ago: that changing of dust and gas into our comfortable planet earth. And we celebrate the creation that goes on about us now: the wonderously changing earth, the new discoveries of science, and the creations we ourselves make as we grow in wisdom.

[RISE AND RETURN TORAH, SIT]

[SONG]

READER: We have seen how the world was created, and how the world is still being formed very very patiently and slowly. But this is not the only kind of creation. How else can we see beginnings around us?

CHILDREN: Each year, new crops spring up to serve as food, shelter, and for the enjoyment of man and the animals. Right now, the harvest is about ready to be gathered. After the harvest the earth becomes quiet, bearing no fruit but preparing itself, during its winter's rest, to give forth with new creations next year.

READER: The sky changes with the seasons too. During the winter, the sky gives us long cool nights and shorter days. In summer it gives us long, warm days and short nights. During the spring, and at this time of our festival of creation, the sun and moon appear for the same amount of time. Our nights and days are the same length.

This time of the changing of the seasons, when day is as long as night, is called the equinox.

CHILDREN: Even though we cannot always see it, creation is always taking place. Right now, the sun and moon are arranging themselves to cool the earth.

READER: As the earth becomes cool, crops spring up and are ready to be harvested.

CHILDREN: After the crops are harvested, the ground refreshes itself during the winter months.

READER: Let's sing a Hebrew song about nature. It is a

song about how creative the earth can be.

[SONG: ERETZ ZAVAT CHALAV UDEVASH]

READER: We have spoken and sung about ways in which we can see creation in nature. What is another type of creation? A type which we can see in ourselves?

CHILDREN: Creation is growth. Our bodies are always creating. We become taller and heavier and stronger each year.

READER: These are some creations which we can see in a mirror. What other type of creation, what other type of growth, do we know of in ourselves?

CHILDREN: With each new thing we learn: things we hear, see, smell, taste, or feel. Our minds grow and create new knowledge for us.

READER: On Rosh Hashanah we pause to think about ourselves and about our world.

CHILDREN: We enter each New Year older, stronger, and wiser than the year that has passed. We have gained in knowledge and have new feelings.

READER: Rosh Hashanah is a time of pausing.

CHILDREN: As the years move from one to the next, we mark the change by pausing to think about what is happening to the world and what is happening to us.

READER: Rosh Hashanah is a time of remembering.

CHILDREN: We remember the year that has just passed. We think about the events in our lives and about the things we have done. We remember all the people -- our parents, teachers, and friends -- who love us and helped make us what we are.

READER: Rosh Hashanah is a time of planning.

CHILDREN: With the past behind us and the future ahead, we can plan the shape of the year we are about to create for ourselves.

READER: Rosh Hashanah is a time of hope.

CHILDREN: We face the coming year with hope in our world, confidence in those who love us, and trust in our abilities and talents.

[SERMON]

SHOFAR SERVICE

READER: (Holds up shofar or passes it around for all to

hold) Who knows what this is? Yes, this is a shofar, a ram's horn. It is one of the oldest musical instruments in the world. The shofar was used throughout hundreds of years to make announcements to people. Its sound calls out, "Attention everybody! Something important is about to be said!"

CHILDREN: Today the shofar is used to remind us of how Jews celebrated Rosh Hashanah all through our history, and to announce to us today that the New Year has arrived.

READER: The shofar has four special sounds used on Rosh Hashanah. They are "T'keeah," "Sh'vawreem," "T'ruah," and "T'keeah G'dolah." Let's rise and listen to each sound as we think about what they mean to us.

[RISE]

[T'keeah]

READER AND CHILDREN: T'keeah means "Attention!" "Listen!" Pause and pay attention to our Day of Rememberance, to our day of the New Year.

[Sh'vawreem]

READER AND CHILDREN: The long blasts of Sh'vawreem help us remember. We remember the important things of the past year.

[T'ruah]

READER AND CHILDREN: The short notes of T'ruah help us

plan for the coming year. They help us think about all the things we want to do and how we want to grow and behave in the best way possible.

[T'keeah G'dolah]

READER AND CHILDREN: The final long notes of T'keeah G'dolah give us a hopeful sign as we think about the year to come.

[SIT]

READER: The shofar has announced to us that this is the New Year.

CHILDREN: The warm days have passed, and the cool days are about to begin. Together we honor the wonders of the universe.

READER: The sound of the shofar has reminded us of the festival of creation.

CHILDREN: We celebrate the creation of the world, the creation in nature, and the power to create that each of us has.

READER: The shofar has called us to be happy in the festival of beginnings.

CHILDREN: It is good to make new beginnings. We can have a chance to fix our errors and plan to be better.

READER: As we come to the end of our Rosh Hashanah service, we remember how we thought about creation and new beginnings. We grow through creation, and we become better people through new beginnings. You want to grow, and we want you to grow.

The shofar has announced the New Year. It speaks for your parents, relatives, teachers, and rabbi, and announces our wishes for you: our hope in you and our confidence in you, our love for you and our desire for you that you might grow, create, and make better beginnings every year. You, every single one of you, are so very important to us.

Rosh Hashanah teaches us how important, and how very precious beginnings are. And for our community, more than anything else in the world, you children are our new beginnings.

[SONG]

[BENEDICTION]

YOM KIPPUR

The Yom Kippur service provides the child with a constructive way of recognizing faults and handling guilt. In a non-accusatory manner the service turns its attention to the behavior of the child during the past months and days. The suggestion is made that each child should consider his behavior carefully, not because some fearsome anthropomorphic God will punish sinners, but because through proper behavior a person attains self-respect.

Empathy development is a major goal of the service. The child is asked to remember his feelings when others acted improperly towards him. Later he is asked to try to imagine how others feel when they are the objects of something he has done. Once this is accomplished, the service emphasizes the positive results of improving improper behavior rather than dwelling upon guilt.

A crucial point in this service, the one with which the service concludes, is the supportive suggestion that it is difficult to do the right thing always. The child should understand that his religious community appreciates his difficulty, and that Yom Kippur is a vehicle through which that community attempts to help him cope with his problem of guilt versus self-esteem.

YOM KIPPUR SERVICE

[SOFT MUSIC]

READER: Yom Kippur is a quiet holiday. All through the year we have many kinds of holidays that celebrate important events. Some are happy, some are sad, and some holidays are both happy and sad at the same time. Let's remember a few of these holidays before we think about Yom Kippur.

CHILDREN: On Pesach we celebrate spring and growth, and on Succot we celebrate fall and the harvest. We honor light and freedom on Chanukah. And just ten days ago we enjoyed the holiday of Rosh Hashanah when we talked about the beginning of life and about the beginning of the New Year.

READER: Now, why can we call Yom Kippur the quiet holiday? Why is it so special and important? How is Yom Kippur different from all our other holidays?

CHILDREN: Yom Kippur is special because it is a holiday about us. Yom Kippur doesn't tell us about something that happened a long time ago or remind us of a season like spring or fall. Instead, Yom Kippur makes us look at ourselves.

READER: Yom Kippur is a serious time -- a quiet time when we think about what makes us happy and when we think about what makes us sad. It is a time when we think about what makes others happy and sad. Most of all, it is a time when we can try to understand what makes us feel the way we do so that we and others won't be sad any longer.

CHILDREN: This is the holiday that makes us stop and think about the year that has just ended and about the New Year that has just begun.

READER: Yom Kippur is such an important day that it has its own special song. For hundreds of years Jews have listened to this song and found it to be very meaningful. Still today, in many lands, this beautiful and gentle song helps Jews to think about themselves. The name of the song is Kol Nidre. So soft and serious, it sets a quiet mood for meditation, thinking, and feeling.

Let's all stand very quietly as we listen to the song of Yom Kippur, the Kol Nidre.

[RISE. KOL NIDRE IS PLAYED OR SUNG. SIT]

READER: Yom Kippur is a time when we think about ourselves and about how we feel. How does it feel when you are really sad? Not when you are angry or in pain, but when you are just very sad. Maybe your shoulders sink a little lower,

your mouth drops, and tears come to your eyes. Try, only for a moment, to think just how bad you feel when you are sad.

How do we come to feel sad? Sometimes we are sad because others do things that make us unhappy. And what are the things that people do that might make us unhappy?

CHILDREN: Playing unfairly
Not telling the truth
Hurting someone
Not being helpful
Making fun of others
Not sharing

READER: If people didn't do those things we would all be very much happier.

Let us think about how people get along with each other as we rise and repeat some important ideas.

[RISE]

READER: Bar-choo et a-do-nai ha'mi-vah-rach.

CHILDREN: Bah-rooch a-do-nai ha'mi-vah-rach li-oh-lahm vah-ed.

[SING RESPONSES]

READER AND CHILDREN: We gather together to recognize the power that makes life.

Sh'ma Yis-rah-ail, ah-do-nai e-low-he-nu, ah-do-nai e-chad.

Bah-rooch shaim k'vode mal-choo-tow, li-oh-lahm vah-ed.

[SING RESPONSES]

READER AND CHILDREN: May the power of life help us grow in wisdom, in understanding, and in kindness.

READER: On Yom Kippur we take time to think about ourselves and the things we do. The story of Jonah, which we shall now tell, is the story of a man who thought about himself and the things he did. Jonah is a legend from the Bible. A legend is a made-up story that teaches us important lessons.

A man named Jonah lived in a small town in a distant land. One day, he learned that a great city, Nineveh, was in terrible trouble. It seemed that almost all of its people were becoming more and more wicked every day. The people just didn't understand that if they kept acting so badly, very soon they would destroy themselves and their whole city.

Somebody had to warn them.

Jonah thought to himself, "I guess the people of

Nineveh are too busy being evil to realize what's going to happen to them. I suppose I should warn them. But I don't want to go to Nineveh. First of all, they are bad people there. And I don't know even a single person who lives there. Why should I bother with these strangers?"

Jonah didn't merely decide against going to Nineveh. He actually boarded a ship heading in the opposite direction! As his ship set out for the distant city of Tarshish, Jonah found a cozy spot in a corner below the deck and curled up for a good long snooze.

While Jonah still slept, a huge wind started to blow. The waves splashed over the decks and the boat began to sink. The captain and the sailors did everything they could to save their small vessel. They threw all the cargo overboard, but the ship continued to sink. They threw their extra oars overboard. They threw their food overboard.

Finally, they threw poor Jonah overboard!

Suddenly the sea became calm. The ship was saved. Not only did the storm end, the story tells us, but a huge fish came and swallowed Jonah. That fish was so big that Jonah was able to spend three whole days and nights sitting in the fish's belly. Then the fish coughed a mighty cough and Jonah flew out of the fish and on to the dry shore.

While Jonah was trapped inside the fish he did a

lot of serious thinking. Jonah's conscience really bothered him about Nineveh.

He didn't need any more prodding. As soon as he reached land, Jonah headed straight for Nineveh. Once inside the city, Jonah delivered his warning in very strong language. "In 40 days Nineveh will be overthrown!" he cried. And, oddly enough, Jonah's warning really worked. The king and his people were stunned by Jonah's message. They took a good look at themselves, realized how wicked they had been, and immediately started behaving better. And because the people stopped being wicked, the city of Nineveh would not be destroyed.

Yes, Jonah's warning had worked. But did that make Jonah happy? Not at all. In fact, Jonah was more miserable than ever. He thought to himself, "I didn't want to come here in the first place. I don't like all these strangers. When I finally did come here, I told the people only one thing: 'Nineveh will be destroyed in 40 days!' Now that they're behaving better, the city won't be destroyed, and I look like a fool."

Jonah felt so sorry for himself that he walked out of the city, sat down on the ground, and sulked.

Jonah made a small shelter for himself, and a large plant provided shade from the hot sun and scorching wind. But at dawn the next day a worm began eating the plant, and

by the time the sun was high in the sky the plant fell away, leaving Jonah exposed to the terrific heat of mid-day.

Now Jonah was absolutely furious. He had not wanted to travel to Nineveh in the first place. His warning to them about a disaster would never come true. And now his shade plant had been destroyed by a hungry worm!

Jonah was so angry with all that had happened, and felt so sorry for himself, he sat there in the sun saying to himself, "I'm fed up with all this. I just wish I were dead!"

Then suddenly Jonah thought once more about all the events of the past few days. He thought about the worm-eaten plant, and he thought about the thousands and thousands of people -- men, women, boys, and girls -- who lived in Nineveh. He began to realize how unkind he had been in not wanting to save Nineveh. And finally he began to see everything very clearly. "I was so upset about the plant that was destroyed," he thought, "and yet I didn't even care about all those people who may have been destroyed in Nineveh."

And so, at last, Jonah understood how selfish he had been and why, even though it may be difficult, it was important to do the right thing.

READER: Jonah finally realized how important it is to be kind to people -- even to strangers. There is a lovely Hebrew song about how happy we become if we are kind to one another. The words mean, "How good and pleasant it is for brothers to live in harmony with each other." Let's rise and sing this song together.

[RISE]

READER AND CHILDREN: (sing) Hee-nay ma-tov ooo-ma-nai-eem, sheh-vet a-chim gam ya-chad.

READER: We have thought about some things others do that can make us unhappy. Now, what are some of the things that we do that make us unhappy, if we think about them?

CHILDREN: Playing unfairly
Not telling the truth
Hurting someone
Not being helpful
Making fun of others
Not sharing

READER: These are some of the things that make us sad. Why do they make us sad? Because when we act this way and are unkind, our consciences make us feel bad that we have been unkind. We are unhappy when other people act this way, and we are unhappy with ourselves when we act this way.

If acting in an unkind manner makes everyone unhappy, why do we behave this way? The reason is that it is hard to do all the things we know we should do. It is hard to be fair, truthful, kind, and helpful all the time.

CHILDREN: But when people are kind and fair to us, and especially when we are kind and fair to others -- this makes us feel very good. So, although it is very hard at times to act the way we know we should, we have to try because this is the way we know we can make ourselves happy.

READER: What Yom Kippur tries to do is to help us become happy with ourselves. A few minutes ago we thought sad thoughts. But today is Yom Kippur. The purpose of Yom Kippur is not to think sad thoughts but to learn how to become happier with ourselves. So now, let's try to think happy thoughts. I want you to be just as pleased as you can possibly be with yourselves.

What Yom Kippur teaches us is that it is important to love even ourselves and to forgive ourselves, whatever we may have done in the past year.

We have seen together why Yom Kippur is so special a holiday -- why it is a quiet holiday.

CHILDREN: Yom Kippur is the day that teaches us to be happy with ourselves. Yom Kippur helps us think about the things we do that make us sad; and in this way, Yom

Kippur helps us not to do these things. So, even though we're sad today, we can become more patient, generous, and kind in the coming year. For as we become older, we can grow wiser. And as we grow wiser, it will be easier and easier to do the right things.

[SONG]

[SERMON]

READER: We have now come to the end of our Yom Kippur service. Yom Kippur is a holiday that talks to us for our mothers and fathers, for our teachers and for the rabbi. We know how much you want to be helpful and kind. But we also know how hard it is to do all the things you should. So no matter what you may have done in the past year, Yom Kippur is a day that tells you children we love you, and we want you to love yourselves, too. It is a day on which we hope you will become as pleased with yourselves as we are with you.

[SONG]

[BENEDICTION]

SUCCOT

This Succot service is written for Jewish children living in the United States in the twentieth century. While American Jewish children are aware in varying degrees of the source of their food, the concept of a harvest of crops is far from central to most of their lives. (Emphasis on "Jewish farming," i.e. kibbutzim, is vicarious at best and more accurately, specious.) It is consequently rather unproductive to present to children a holiday celebrating ancient crop harvests. To a young child the idea of "ancient" is incomprehensible and the idea of the "crop harvests" irrelevent. Such concepts can be taught eventually, but the decision regarding children's services must be based on a choice between presenting the child with rote training in symbols or with a meaningful religious exercise.

In this common service for Succot emphasis is directed to the change taking place in the child's physical environment, including both the death of vegetation and variations in weather. Mention is made of the harvest as a brief reference to Succot's historical context, but more importantly as a prelude to the major theme of thanksgiving for all the things that nature and man produce for human benefit.

The central thanksgiving theme is amplified through

reading of selections from Kohelet, pointing to the conclusion that the child should try to make his life as productive, and therefore as pleasurable as possible. It is stressed that each individual has the power to guide his life to that end. This pleasure will be his personal harvest for which he will give thanks.

SUCCOT SERVICE

[SONG]

READER: The fall is a very interesting time of the year. So many things are happening to our world that we must pause and think about all the events that surround us.

The weather turns cooler and the sun sets earlier in the afternoon. The leaves that have swayed so gently in the breeze since spring turn bright colors before they finally fall from the trees. The flowers fade, the grass withers, and the oceans turn colder. Birds fly to warmer climates while squirrels hasten to store away their food for the winter.

CHILDREN: Nature seems to be closing its doors. It seems to be telling us that nothing lasts forever.

READER: But at the very same time the fields are full! Plants produce their best fruit just before they fade for the winter. Golden stalks of wheat sway in the breeze. It is the time of the harvest, when the earth feeds its people.

CHILDREN: On Rosh Hashanah we thought about creation:

how the world was created and how we continue to create. During Yom Kippur we remembered how we can make ourselves happy and how we can make others happy too. Today, on Succot, we think about our world. We think about how much it does for us, and we think about what we can do for our world.

READER: We are thankful for the resources of the earth: water to drink, coal and oil for energy, air to breathe. The earth has many things to share with us.

CHILDREN: We are thankful for all the men and women who work every day trying to make our lives happier, healthier, and more comfortable.

READER: This is the season when the farmers gather their crops and give thanks. All of us, whether we are farmers or not, share in that harvest. And so we give thanks.

CHILDREN: We are thankful for the food the earth produces, and for the people who help produce that food.

READER: Most of all, we are thankful that we too have things to share. We can do things to help other people, and we can do things to help nature by treating our world with respect.

[RISE]

READER: Bar-choo et a-do-nai ha'mi-vah-rach.

CHILDREN: Bah-rooch ah-do-nai ha'mi-vah-rach li-oh-lahm vah-ed.

[SING RESPONSES]

READER AND CHILDREN: We gather together to recognize the power that makes life.

Sh'ma Yis-rah-ail, ah-do-nai eh-low-he-nu, ah-do-nai e-chad.

Bah-rooch shaim, k'vode mal-choo-tow, li-oh-lahm vah-ed.

[SING RESPONSES]

READER AND CHILDREN: May the power of life help us grow in wisdom, in understanding, and in kindness.

READER: Today we celebrate the festival of Succot. What does the Hebrew word succot mean?

CHILDREN: Succot means booths or huts. An important symbol of this holiday is the succot that many Jews build in their homes or in their synagogues.

READER: Why is it a tradition to build succot?

CHILDREN: Succot are built to remind us of the harvest. During the time that the Bible was being written most Jews were farmers. In the fall, at harvest time, they would live in huts, in succot, right in their fields, so that they could gather the harvest quickly and at just the right time.

READER: As they gathered the harvest, and after it was stored away, they were very happy and very thankful for what they and the earth had produced together. We are thankful too. Even though most of us are not farmers, the festival of Succot is still very important to us.

CHILDREN: Succot helps remind us that the food we eat, the clothes we wear, the fuel that warms our homes -- everything around us is produced by the creative power of our earth and by the talents and labor of men. Succot reminds us to be thankful.

[SONG]

READER: Succot is the time of the year when we read from the book of Kohelet. The book of Kohelet, which is also sometimes called the book of Ecclesiastes, is a part of the Bible. The word "kohelet" means "the speaker" or "the advisor," and although we are not sure just who Kohelet was, we do know that he wrote very wise thoughts that are meaningful today.

Kohelet writes about life and about the condition of man. He helps us understand that we can do much to guide our lives, and that we ourselves can make decisions whether we will be happy or sad.

For example, Kohelet observes, "...it is good and proper for a man to eat and drink and enjoy himself in return for his labors here under the sun." We should do these things that make our lives happy, he suggests, but at the same time Kohelet warns us not to overdo anything. "Do not be over-righteous, and do not be over-wise. Why make yourself a laughing-stock? Do not be over wicked and do not be a fool. Why should you die before your time?"

The best kind of life, Kohelet thinks, is one in which we are able to make ourselves happiest. We should work to make our lives so pleasurable that thanksgiving will flow from within us -- a thanksgiving for ourselves and for our happiness. Kohelet writes, "So I saw that there is nothing better than that a man should enjoy his work, since that is his lot. For who can bring him to see what will be after him?"

When he speaks of "men," Kohelet is really addressing all mankind: men, women, and children. At one point his words are directed especially to children. He tells you that your task is to make yourselves as happy as possible: "Delight in your boyhood, young man, make the most of the

days of your youth; let your heart and your eyes show you the way."

In one of his best-known sections, Kohelet uses beautiful, poetic language to remind us how awesome our world is. We are part of a great universe, yet we have the power to guide our own lives. We have the power to make our lives happy, and we have the power to make other people's lives happy. We have the power to enjoy our lives and enjoy our world.

Let us repeat in unison Kohelet's famous thoughts, and then read just what Kohelet recommends we do in our lives.

READER: "To every thing there is a season, and a time to every purpose under the heaven.

CHILDREN: A time to be born and a time to die.

READER: A time to plant and a time to harvest.

CHILDREN: A time to kill and a time to heal.

READER: A time to break down and a time to build up.

CHILDREN: A time to weep and a time to laugh.

READER: A time to mourn and a time to dance.

CHILDREN: A time to scatter stones and a time to gather them.

READER: A time to embrace and a time to refrain from embracing.

CHILDREN: A time to seek and a time to lose.

READER: A time to keep and a time to cast away.

CHILDREN: A time to rend and a time to sew.

READER: A time to be silent and a time to speak.

CHILDREN: A time to love and a time to hate.

READER: A time for war and a time for peace.

READER AND CHILDREN: Whatever you are able to do, do it with all your might. I know that there is no other good in life but to be happy while one lives."

READER: On Succot, the festival of thanksgiving, "the season of our rejoicing," we understand how, if we follow Kohelet's advice to live the happiest life we possibly can, true thanksgiving will be our harvest -- an ever-present and

natural part of our lives.

[SONG]

READER: There once was a little boy who lived near the edge of a vast and beautiful forest. The boy loved the forest with its tall, strong trees, its floor of crinkling leaves, its familiar sounds and its mysterious sounds. The boy especially loved to watch the sun shining through the treetops, making beautiful patterns of light on the ground and on the trunks of the trees.

On cold, crisp autumn days the boy and his parents used to hike to a special spot in the forest where his father would build a fire. The little boy's mother would cook dinner there, and afterwards the family sat around the campfire warming themselves as they watched the beautiful flames and listened to the hiss of the burning wood.

As the boy grew a bit older and stronger he was able to help his father during those special autumn picnics. He learned which wood burns best, and so as soon as they arrived at their special place, the boy began to gather little twigs and sticks for the fire. He even learned how to build his own small, safe fire. The boy was very pleased with himself. The warm glow of the campfire meant something even more to him now: he had helped build it.

As the boy became a young man he learned more and

more about the world and nature. His body changed too. He grew taller, heavier, and much stronger. He learned to do things he could never have done before. When his family went into the woods for their autumn picnic, the young man took his axe and chopped dead wood for firewood. Again that year the family cooked on the fire, warmed themselves from its heat, and found great pleasure in watching the flames and glowing coals. The young man enjoyed this more and more, for he knew that he had chopped all the wood and built the fire himself. Because of his labors both he and his family were able to cook, warm themselves, and enjoy the sight of the campfire.

The seasons changed, the years passed, and the young man grew up. Now he was a man with a family of his own. But he never forgot that special place in the forest near his childhood home. Just as he had done every year when the leaves turned colors and the cool weather freshened the land, the man walked with his wife and children into the forest until he reached the old picnic site. This year too he chopped wood and built a fire. This year too his family cooked dinner over the fireplace, warmed themselves by the heat of the fire, and entertained themselves by watching the flames and listening to the hot logs hiss and crackle in the still forest night.

But the man did something special this year, something that made him happier than he had ever been before.

It was his way of saying "thank you" to nature, his way of taking part in the continuing creation of the world. It was his way of making sure his own children and their children would always have a forest to love.

The man planted trees.

READER: What are some of the things we can learn from this story? How does this story remind us of events and feelings in our own lives?

CHILDREN: We remember how, as very little children, we enjoyed our world. Our parents and other people who loved us did everything for us. They worked for us, taught us, gave us things, and tried to make us as happy as we could possibly be.

READER: As we grew we learned to do things for ourselves. Just as the boy learned to gether sticks for the fire, there are things that we learned to do.

CHILDREN: We were very pleased with ourselves and pleased with what we could now do for ourselves.

READER: As the boy grew to become a young man he grew wiser and stronger. He learned to chop wood to provide a warm, beautiful fire for his whole family.

CHILDREN: We too are growing wiser and stronger, learning skills and developing talents. And as we are growing we can do more and more things for other people as well as for ourselves. With each achievement we can become happier with ourselves and prouder of our lives.

READER: When the boy became a man with his own family, he planted trees. He planted those trees for his children and his grandchildren to enjoy.

CHILDREN: We know that all we have is the work of nature and people who lived before us. Yet, we know that as we grow older, we too will have a chance to do things for the generations to come. We will take part in the building of the future.

[SONG]

READER: Even as we are thankful for all that the earth provides for us, it is important to think about what we must do in return. If we think about nature, we will understand how important it is and how careful we must be to protect our world.

CHILDREN: We see how men and nature work together for our benefit. Each one of us shares in that partnership.

READER: If we think about how important each part of our

world is, we will be sure to protect nature and our surroundings.

CHILDREN: If we remember to be thankful for our world, we will not litter, pollute or destroy. Instead, we will learn to build, to plant, and to create.

READER: By cherishing our surroundings we work well with nature.

CHILDREN: Working well with nature makes us proud of ourselves. We can then be thankful for our talents, for our kindness, and for our concern.

[SERMON OR TOUR OF SUCCAH. IN EITHER EVENT, LULOV AND ETROG SHOULD BE SHOWN, HANDLED, AND EXPLAINED]

READER: We are celebrating Succot today. We have turned our thoughts to the fall season, to the harvest, to nature, and to our whole earth.

CHILDREN: We have thought about farmers who grow food, about scientists who study the earth, and about a person like us who planted trees.

READER: All through our lives, and especially on Succot, we remind ourselves of the richness of the earth. And now we know what we can do to help ourselves enjoy it even more.

CHILDREN: We like to be thankful. It makes us feel good to give thanks. Because we give thanks when we are happy, we should try to make our lives happier and happier. We can use our own talents and our own ideas to do the things we know best.

READER: We can make our lives happiest through working hard and accomplishing things we can do best. And then we can be thankful for our world, for our surroundings, and most of all, we will be thankful for our own pleasant lives.

[SONG]

[BENEDICTION]

THANKSGIVING

The Pigrims created the holiday of Thanksgiving out of their knowledge of the Biblical holiday of Succot. The two holidays bear great similarity even today, and they call for essentially the same type of autumnal service.

The common service for Thanksgiving contains elements of the Succot service amplified by mention of the particulars of the origin of the Thanksgiving holiday.

THANKSGIVING SERVICE

[SONG]

READER: The fall is a very interesting time of the year. So many things are happening to our world that we must pause and think about all the events that surround us.

The weather turns cooler and the sun sets earlier in the afternoon. The leaves that have swayed so gently in the breeze since spring turn bright colors before they finally fall from the trees. The flowers fade, the grass withers, and the oceans turn colder. Birds fly to warmer climates while squirrels hasten to store away their food for the winter.

CHILDREN: Nature seems to be closing its doors. It seems to be telling us that nothing lasts forever.

READER: But at the very same time the fields are full! Plants produce their best fruit just before they fade for the winter. Golden stalks of wheat sway in the breeze. It is the time of the harvest, when the earth feeds its people.

CHILDREN: On Rosh Hashanah we thought about creation: how the world was created and how we continue to create.

During Yom Kippur we remembered how we can make ourselves happy and how we can make others happy too. Today, on Thanksgiving, we think about our world. We think about how much it does for us, and we think about what we can do for our world.

READER: We are thankful for the resources of the earth: water to drink, coal and oil for energy, air to breathe. The earth has many things to share with us.

CHILDREN: We are thankful for all the men and women who work every day trying to make our lives happier, healthier, and more comfortable.

READER: This is the season when the farmers gather their crops and give thanks. All of us, whether or not we are farmers, share in that harvest. For this reason we give thanks.

CHILDREN: We are thankful for the food the earth produces and for the people who help produce that food.

READER: Most of all, we are thankful that we too have things to share. We can do things to help other people, and we can do things to help nature by treating our world with respect.

[RISE]

READER: Bar-choo et ah-do-nai ha'mi-vah-rach.

CHILDREN: Bah-rooch ah-do-nai ha'mi-vah-rach li-oh-lahm vah-ed.

[SING RESPONSES]

CHILDREN AND READER: We gather together to recognize the power that makes life.

Sh'ma Yis-rah-ail, ah-do-nai eh-low-he-nu, ah-do-nai e-chad.

Bah-rooch shaim, k'vode mal-choo-tow, li-oh-lahm vah-ed.

[SING RESPONSES]

READER AND CHILDREN: May the power of life help us grow in wisdom, in understanding, and in kindness.

READER: Today we celebrate the holiday of Thanksgiving. Do you remember the story of the first Thanksgiving? The Pilgrims were a religious group of people who lived in Europe. The rulers there would not allow them to worship as they wanted. So they boarded a small ship, the Mayflower, and after a long and difficult trip they arrived safely in what is now Plymouth, Massachusetts.

CHILDREN: During the first year life was hard and food was

scarce. But through much hard work they were able to build a little settlement.

READER: A year after their arrival they set aside a day for giving thanks that they had survived. They modeled this day after the holiday of Succot. They knew that the Jewish sabbath falls on Saturday, the Christian sabbath on Sunday, and the Moslem sabbath on Friday. So the Pilgrims chose to have Thanksgiving Day on Thursday because they wanted men of all religions and races in America to join together in thankfulness for the wonderful things they shared.

CHILDREN: Now we too give thanks for all the wonderful things that our land produces and for all the things that men create.

[SONG]

READER: There once was a little boy who lived near the edge of a vast and beautiful forest. The boy loved the forest with its tall, strong trees, its floor of crinkling leaves, its familiar sounds and its mysterious sounds. The boy especially loved to watch the sun shining through the treetops, making beautiful patterns of light on the ground and on the trunks of the trees.

On cold, crisp autumn days the boy and his parents used to hike to a special spot in the forest where his

father would build a fire. The little boy's mother would cook dinner there, and afterwards the family sat around the campfire warming themselves as they watched the beautiful flames and listened to the hiss of the burning wood.

As they boy grew a bit older and stronger he was able to help his father during those special autumn picnics. He learned which wood burns best, and so as soon as they arrived at their special place the boy began to gather little twigs and sticks for the fire. He even learned how to build his own small, safe fire. The warm glow of the campfire meant even more to him now: he had helped build it.

As the boy became a young man he learned more and more about the world and nature. His body changed too. He grew taller, heavier, and much stronger. He learned to do things he could never have done before. When his family went into the woods for their autumn picnic, the young man took his axe and chopped dead wood for firewood. Again that year the family cooked on the fire, warmed themselves from its heat, and found great pleasure in watching the flames and glowing coals. The young man enjoyed this more and more, for he knew that he had chopped all the wood and built the fire himself. Because of his labors both he and his family were able to cook, warm themselves, and enjoy the sight of the campfire.

The seasons changed, the yaers passed, and the young man grew up. Now he was a man with a family of his own. But he never forgot that special place in the forest near

his childhood home. Just as he had done every year when the leaves turned colors and the cool weather freshened the land, the man walked with his wife and children into the forest until he reached the old picnic site. This year too he chopped wood and built a fire. This year too his family cooked dinner over the fireplace, warmed themselves by the heat of the fire, and entertained themselves by watching the flames and listening to the hot logs hiss and crackle in the still forest night.

But the man did something special this year, something that made him happier than he had ever been before. It was his way of saying "thank you" to nature, his way of taking part in the continuing creation of the world. It was his way of making sure his own children and their children would always have a forest to love.

The man planted trees.

READER: What are some of the things we can learn from this story? How does this story remind us of events and feelings in our own lives?

CHILDREN: We remember how, as very little children, we enjoyed our world. Our parents and other people who loved us did everything for us. They worked for us, taught us, gave us things, and tried to make us as happy as we could possibly be.

READER: As we grew we learned to do things for ourselves. Just as the boy learned to gather sticks for the fire, there are things that we learned to do.

CHILDREN: We were very pleased with ourselves and pleased with what we could now do for ourselves.

READER: As the boy grew to become a young man he grew wiser and stronger. He learned to chop wood to provide a warm, beautiful fire for his whole family.

CHILDREN: We too are growing wiser and stronger, learning skills and developing talents. And as we are growing we can do more and more things for other people as well as for ourselves. With each achievement we can become happier with ourselves and prouder of our lives.

READER: When the boy became a man with his own family, he planted trees. He planted those trees for his children and his grandchildren to enjoy.

CHILDREN: We know that all we have is the work of nature and people who lived before us. Yet we know that as we grow older we too will have a chance to do things for the generations to come. We will take part in the building of the future.

[SONG]

READER: Even as we are thankful for all that the earth provides for us, it is important to think about what we must do in return. If we think about nature, we will understand how important it is and how careful we must be to protect our world.

CHILDREN: We see how men and nature work together for our benefit. Each one of us shares in that partnership.

READER: If we think about how important each part of our world is, we will be sure to protect nature and our surroundings.

CHILDREN: If we remember to be thankful for our world, we will not litter, pollute or destroy. Instead, we will learn to build, to plant, and to create.

READER: By cherishing our surroundings we work well with nature.

CHILDREN: Working well with nature makes us proud of ourselves. We can then be thankful for our talents, for our kindness, and for our concern.

[SERMON]

READER: We are celebrating Thanksgiving today. We have turned our thoughts to the fall season, to the harvest, to

nature, and to our whole earth.

CHILDREN: We have thought about farmers who grow food, about scientists who study the earth, and about a person like us who planted trees.

READER: All through our lives, and especially on Thanksgiving, we remind ourselves of the richness of the earth. And now we know what we can do to help ourselves enjoy it even more.

CHILDREN: We like to be thankful. It makes us feel good to give thanks. Because we give thanks when we are happy, we should try to make our lives happier and happier. We can use our talents and our own ideas to do the things we know best.

READER: We can make our lives happiest through working hard and accomplishing the things we can do best. And then we can be thankful for our world, for our surroundings, and most of all, we will be thankful for our own pleasant lives.

[SONG]

[BENEDICTION]

CHANUKAH

The common service for Chanukah confronts the fact that the time of the winter solstice is the year's dreariest moment. The lights of Chanukah are proposed as an effective symbol to counter-act this darkness.

The Chanukah story is told in the truest manner possible, avoiding militaristic emphases or mention of miracles added by rabbinic sources. The lesson of Chanukah -- the concept of freedom -- is given primary emphasis and is related to the life of the child.

CHANUKAH SERVICE

[SONG]

READER: Something has been happening to our afternoons during these past few months. Have you noticed it? The weather has changed, of course. Fall and winter chill has replaced the warmth of spring and summer. But something else, something important, has been happening every afternoon. Have you guessed what I'm talking about? The afternoons have been getting shorter and shorter. During the summer we could play outside for hours after dinner, but now it becomes dark much earlier. The daylight ends much sooner than it did before.

CHILDREN: At this time of year, on these very days, the sun sets earlier than at any other time of year.

READER: This event is called the winter solstice. The year's shortest day and longest night occurs at this time.

CHILDREN: It is as if the sun slips away earlier and earlier so it can renew itself for the coming spring.

READER: After the winter solstice, the days begin to grow longer again. The sun sets later and later in the evening

and the nights are shorter.

CHILDREN: This time of year is a good time to think about darkness and light. We think about the dark of night and about the light of day. And we think about other kinds of darkness and light, such as the darkness of fear and slavery and the light of hope and freedom.

READER: At this time of the world's changing from darkness to light we dedicate ourselves to increasing the light in our lives.

[RISE]

READER: Bar-choo et ah-do-nai ha'mi-vah-rach.

CHILDREN: Bah-rooch ah-do-nai ha'mi-vah-rach li-oh-lahm vah-ed.

[SING RESPONSES]

READER AND CHILDREN: We gather together to recognize the power that makes life.

Sh'ma Yis-rah-ail, ah-do-nai eh-low-he-nu, ah-do-nai e-chad.

Bah-rooch shaim k'vode mal-choo-tow, li-oh-lahm vah-ed.

[SING RESPONSES]

READER AND CHILDREN: May the power of life help us grow in

wisdom, in understanding, and in kindness.

READER: The world contains many different kinds of people. People differ from one another in the language they speak, the way they look, their religions, the kind of food they enjoy; because of these differences, no two people are exactly alike.

This is exciting. It makes the world so complex, so interesting. There is so much we can learn from people who have different customs and beliefs. Can you imagine how boring it would be to live in a world where everybody was like everyone else?

A long time ago -- two thousand years ago -- many people lived in the lands ruled by King Antiochus. In his kingdom people spoke different languages, carried on different customs, and practiced different religions.

When King Antiochus wanted to wage war against Egypt, he decided that his kingdom would be stronger if all the different people could be unified. People who shared one culture, he felt, would be less likely to rebel against their king than people who had little in common with each other.

The Jews had only recently become part of Antiochus' kingdom, and many of them were strongly against the idea of changing their religion. They regarded their religious

freedom as their most precious possession.

Now Antiochus was a clever ruler. He didn't really force the Jews to change their religion. Instead, Antiochus selected a number of Jews whom he knew would cooperate with him and made these men the leaders of the Jewish people. With these Jews as leaders, Antiochus thought, it would be only a short time before the remainder of the Jews followed their example.

But it didn't work out quite that way. Instead of discarding their Judaism, many Jews held fast. A split soon developed among the Jews: there were those who adopted Greek customs and Greek religion, against those who refused to give up their freedom to follow their own Jewish customs and beliefs.

Antiochus now took matters directly into his own hands. He declared that from that moment there was to be only one religion, a "state religion" worshipping the Greek god Zeus. Anyone who insisted on following Jewish customs and beliefs would be punished by death! Antiochus' trusted men took over the Temple in Jerusalem and changed the services to the worship of Zeus.

When Antiochus' men came to the town of Modin to enforce the rules of the new "state religion," the old Jew Mattathias resisted. The story, as written in the Book of the Maccabees, explains:

"The king's officers said to Mattathias, 'You are a leader here, honored and influential in this city and supported by sons and brothers. Now you be the first to come and do what the king commands. All the nations have done so, as well as the leading men in Judea and the people left in Jerusalem. Then you and your sons will be enrolled among the King's Friends; you will all receive high honors, rich rewards of silver and gold, and many further benefits.'

"But Mattathias answered and said in a firm voice, 'Even if all the nations that live under the rule of the king obey him and have chosen to do his commandments instead of following the ways of the religion of their fathers, yet I and my sons and my brothers will follow the religion of our fathers. Far be it from us to desert the law and its ordinances. We will not obey the command of the king, nor will we deviate one step from our forms of worship.'"

Mattathias, his five sons, and his followers fled to the countryside and organized themselves as a guerrilla army. They had a double task: to fight against the harsh rules of Antiochus, and to fight against those Jews who had decided to abandon their Judaism and follow Antiochus.

Mattathias died before long, but his son Judah, later nicknamed "Judah the Hammer", or "Judah Maccabee", took charge and led his guerrillas to victories over Antiochus' much larger armies. Finally Judah and his followers re-

captured the Jerusalem Temple from Antiochus' men. The Maccabees cleaned the Temple, reestablished the Jewish customs of worship, and celebrated their newly regained freedom with an eight day festival called Chanukah.

[SONG]

READER: What does Chanukah mean to us? Is it just an adventure-filled part of our history, or does the story of the Maccabees teach us important lessons?

CHILDREN: Chanukah teaches us about one of the most wonderful and important parts of our lives: freedom. Judah and the Maccabees fought for their freedom and celebrated their success with an eight day festival.

READER: Why is freedom so important? How does our freedom affect our lives?

CHILDREN: Because we are free, we can think what we want to think.

Because we are free, we can say what we want to say.

Because we are free, we can go where we want to go.

Because we are free, we can do what we want to do.

READER: As we grow older we have more and more freedom.

We can choose our careers, choose where we want to live, and whom we want to live with. We can even help make the laws of our nation by voting. Because we have freedom, we have the chance to make our lives as happy as possible.

[SONG]

READER: When Mattathias refused to bow down to the Greek god Zeus, he showed Antiochus' soldiers that he would not give up his religious freedom.

CHILDREN: But the Jews did not celebrate then; their future looked dim.

READER: Mattathias, his sons, and his followers escaped to the countryside in order to fight against Antiochus.

CHILDREN: But the Jews did not celebrate; Antiochus' army was strong.

READER: Soon other Jews joined Mattathias and his Maccabees. Battles were fought and the Maccabees won victories over Antiochus and his army.

CHILDREN: But the Jews did not celebrate even then. They were sad that men of both armies had died.

READER: Finally, the Maccabees cleaned and restored and

rededicated the Temple in Jerusalem.

CHILDREN: And finally the Maccabees celebrated. For now they had regained their freedom. Once again they could act, speak, and worship as Jews.

READER: The damage done to the Temple was repaired; the whole area was cleaned and rededicated. The festival of Chanukah in honor of the regained freedom lasted eight days and eight nights. Because freedom is so important, it was decided that eight days of each year should be spent in honor of freedom. For eight days we can think about freedom, how important it is to us, and how we must never take it away from others.

As we think about freedom we light the Chanukah candles.

READER AND CHILDREN: [SING HEBREW AND RECITE ENGLISH]

Bah-rooch a-tah a-do-nai, e-low-hay-nu me-lech ha-oh-lahm, a-sher ki-di-shah-nu b'mitz-vo-tav vi-tzi-vah-nu l'had-leek nehr shell Cha-nu-kah.

Blessed is the eternal power that inspired our people to kindle the Chanukah lights. Blessed is the light of life and freedom.

Bah-rooch a-tah a-do-nai, e-low-hay-nu me-lech ha-oh-lahm, she-ah-sah nee-seem l'ah-vo-tay-nu, ba-ya-meem ha-haym ba-zman

ha-zeh.

Blessed is the eternal power that inspired our fathers to cherish freedom.

Bah-rooch a-tah a-do-nai, e-low-hay-nu me-lech ha-oh-lahm, she-heh-chee-ah-nu, v'kee-eh-mah-nu, v'hi-gee-ah-nu la-zman ha-zeh.

Blessed is the eternal power that has kept our people alive throughout history, encouraged us, and brought us to celebrate this happy festival.

READER: We light our candles from right to left, the way the Hebrew language is written. And as we light each candle, we think about freedom and remember one kind of freedom.

[LIGHT THE CANDLES]

CHILDREN: Freedom to think.
Freedom to speak.
Freedom to do.
Freedom to love.
Freedom to learn.
Freedom to choose.
Freedom to question.
Freedom to believe.

[SONG]

[SERMON]

READER: This is the time of the winter solstice: the shortest light and longest darkness of the year. This is the time of the year when the sun is at rest and darkness rules the land.

CHILDREN: So we light candles -- eight candles and a shammas -- to remind ourselves of light and life.

READER: As we look at our lights we can almost feel the warmth of their flames. We can see the bright and beautiful changing patterns that the dancing flames make. Just as the brightness of these candles protects our sanctuary from darkness, freedom protects man's life from the darkness of oppression and slavery.

CHILDREN: By the light of our Chanukah candles we dedicate ourselves to freedom: freedom for ourselves and freedom for all mankind.

READER: Because we are free to grow, to learn, to question, and to believe, our lives become much stronger and brighter day by day. As we grow, freedom adds to the light of our lives.

Chanukah is a time when we dedicate ourselves to freedom. It speaks for your parents, teachers, and rabbi as it tells you children that we want you to be free to grow, learn, and achieve in the best way you possibly can. We want you to be

happy with yourselves and with what you are, and we want you to be free to achieve the goals you set for yourselves.

[SONG]

[BENEDICTION]

PESACH

The common Pesach service combines the elements of freedom (the story of the Exodus) and creativity (the advent of spring) into a single interlocking unit. Using the example of how ancient Jews first won their freedom, and were then able to create a wholly new and better way of life, the service attempts to make the children aware that they already have much freedom from which they can create pleasurable elements in their own lives.

This service is by no means considered to be a substitute for a seder. Rather, it should be used in addition to the seder as a means of showing the child how Pesach fits into the rhythms of his life and of teaching him that the lesson of Passover can have personal relevance for him.

PASSOVER SERVICE

[SONG]

READER: Today is Pesach, our holiday which celebrates creativity and freedom. Creativity and freedom are very important parts of our lives. What is creativity, and what is freedom? Why do we think about creativity and freedom especially on Pesach?

A helpful way to begin is to think about a new, sharp pencil and a clean white piece of paper. What are some of the things we can do with that pencil and paper?

CHILDREN: We can write a letter, a story, or a poem. We can draw a picture. We can trace the shape of our hands.

READER: Yes, there are many things we can do with a pencil and a piece of paper. We could even use the pencil to tap rhythm on a table, and fold the paper into different shapes to make animals or airplanes. This is called creativity.

CHILDREN: Creativity: we use our creativity whenever we create something new or different using our own ideas.

READER: It's fun to be creative. And we can be creative because we have freedom.

CHILDREN: We have the freedom to create many, many things with a pencil and paper.

READER: And in the same way, we have freedom to create many other things in our lives. We are thankful for freedom and creativity. Pesach reminds us how important freedom and creativity are.

[SONG]

READER: Why do we celebrate the festival of freedom and creativity at this time of the year?

CHILDREN: This is the springtime of the year.

READER: Yes, this is the time of the year when the whole world is creating. What are some of the ways that the earth creates?

CHILDREN: At this time of year the earth becomes green again. Trees blossom and crops begin to grow again.

READER: After a long winter's sleep, the earth has begun to create again. Unless men, machines, or bad weather interfere, the earth is free to create what it will.

CHILDREN: Just as spring is the time of the year when the earth creates, this springtime holiday of Pesach is the time

in our lives when we think about our ability to create.

[SONG]

READER: The story of the holiday of Pesach began a long long time ago in Egypt. Although the Bible story is about people and places very different from ourselves, we can learn some very important lessons from remembering this story.

Many years ago, some of the Jews were bondsmen to Pharoah, the ruler of Egypt. What did it mean to be a bondsman? It meant that the Jews had to work for Pharoah all the time and that they had to do all the unpleasant and difficult tasks in the country. The Jewish bondsmen had very little free time, very little time for pleasure. They were so busy working all the time that they had no chance to be creative in their own ways. They were not free to plan their own lives.

In the Bible story we read how the very great Jewish leader, Moses, came to help his people. He saw how sad was the life of the Jewish bondsmen and he didn't like what he saw. Moses was a brave man. He went to Pharoah and demanded, "Let my people go!"

Pharoah promised that he would set the Jews free. But then he changed his mind. Soon strange things began to happen. According to the story, the river turned to blood, frogs swarmed all over the land, and other terrible events

took place. Finally, Pharoah had enough. This time he let the Jews leave Egypt.

This is when the most important part of the story took place. For as soon as the Jews stopped being bondsmen, as soon as they were free men and women, they began to create their own special religion, their own customs and ceremonies, their own rules and their own laws. For the first time they even sang their very own songs! Now that they were free, they could create new, beautiful, and exciting parts of their own lives. It was at that time that they wrote their important motto which we still say today. Let us rise and say Sh'ma together.

READER AND CHILDREN: Sh'ma Yis-rah-ail, ah-do-nai eh-low-he-nu, ah-do-nai e-chad.

Bah-rooch shaim, k'vode mal-choo-tow, li-oh-lahm vah-ed.

[SING RESPONSES]

READER AND CHILDREN: May the power of life help us grow in wisdom, in understanding, and in kindness.

READER: We are so lucky. We are free too. Just like the Jews in the story of Pesach, let us celebrate our freedom by creating something together right now.

[ACTIVITY: Song in the round, dance, continuous story,

forms of arts and crafts, etc.]

[SERMON]

READER: This is the time of the beginning of the spring season, a time when we can see the earth's creativity. And today is Pesach, a time when we think about our own creativity.

CHILDREN: We remember that we can be creative only if we have an opportunity. Today we are very thankful for this freedom.

READER: Pesach reminds us how important it is to have freedom, and Pesach reminds us to use our freedom in the best way we can.

CHILDREN: Then we will be able to create better things in our lives.

READER: In this way Pesach helps us to do the things that make our lives even happier.

[SONG]

[BENEDICTION]

FOOTNOTES

[1]Isaac Leeser, Catechism for Jewish Children (Philadelphia: L. Johnson & Co., 1839), p. 33.

[2]Isaac M. Wise, Judaism: Its Doctrines and Duties (Cincinnati: Office of "The Israelite," 1872), p. 19.

[3]Benjamin Szold, Outlines of the System of Judaism (Baltimore; C.W. Schneidereith, 1874), p. 20.

[4]Aaron J. Messing, Catechism for Instruction in the Mosaic Religion (San Francisco: M. Weiss, 1877), p. 12.

[5]K. Kohler, Guide for Instruction in Judaism (New York: Philip Cowen, 1898), pp. 29-30.

[6]Union Hymnal (3rd ed.; Central Conference of American Rabbis 1948), p. 527.

[7]Ibid., p. 533.

[8]Union Songster (New York; Central Conference of American Rabbis, 1960), p. 180.

[9]Ibid., p. 178.

[10]Lawrence Kushner, Morning Service for the Three Festivals (Highland Park, Ill., 1971), p. 10.

[11]Union Songster, op. cit., p. 51.

[12]Ibid., p. 142.

[13]Alvin J. Reines, "Shabbath as a State of Being," Elements in a Philosophy of Reform Judaism (2nd mimeo. ed.; Cincinnati: Hebrew Union College, 1968-1969), p. 4.

[14]Union Songster, op. cit., p. 51.

[15]Reines, op. cit., pp. 3-10.

[16]Bertram W. Korn and Herbert Zuckerman, Children's Services: Rosh Hashanah, Yom Kippur, Succos (Philadelphia: Reform Congregation Keneseth Israel, 1959), p. 3.

[17]Union Songster, op. cit., p. 53.

[18]The Union Prayerbook, Part I (Cincinnati: Central Conference of American Rabbis, 1946), p. 32.

[19]Reines, op. cit., entire article.

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