

**Touchstones REACH**

***Touchstones REACH* (Religious Education Arts Clearing House)**

**Lifespan RE Resources for Sabbath**

**Introduction**

This packet provides resources on the theme of Sabbath. Because we struggle with overwork and endless busyness the idea of the Sabbath and embracing it as a spiritual practice seems important.

As it turns out, the Sabbath is not listed as a spiritual theme in Tapestry of Faith, which is unfortunate.

The fact, as Jesus taught, that the Sabbath was made for humans and not human for the Sabbath, seems aligned with our first principle, “the inherent worth and dignity of every person.” It also aligns with our first source, “Direct experience of that transcending mystery and wonder, affirmed in all cultures, which moves us to a renewal of the spirit.” The whole purpose of the Sabbath is to renew the spirit.

The Sabbath is complex, which is why there are many words that are associated with it. The first word group deals with time and include the following: Fallow Time, Sacred Time, Keeping Time, Finding Time, Redeeming Time, and the Eternal Now. The Sabbath is for Rest and Renewal. Because it values Being over Doing, it also values Presence. The Sabbath invites Reverence, Contemplation, and Prayer. It favors Stillness, Silence, and Serenity. Sabbath Keeping is a Sacrament, and a path toward Shalom. Sometimes we cannot keep the Sabbath for an entire day, but we can find the time for Little Sabbaths. (See 7.18).

While Christianity grew out of Judaism, it rejected some things along the way, including the Sabbath. (See **7.27:** *From Sabbath to Sunday* by G. Peter Fleck for a brief explanation of how this happened.

Because the observance of a holy day each week is important in Judaism, Christianity, and Islam, the children’ books **(4.0)** focus on these three faiths in terms of the Sabbath, Religious Observances & Holy Days

While Tapestry of Faith does not really focus on the Sabbath, it does offer lessons on elements that are central to the practice of the Sabbath. The list of curricula below focuses on the following: Presence, Reverence, Silence, and Spiritual Practice.

Relative to Judaism, you may find the following resources helpful: Jewish Values at <https://www.chabad.org/library/article_cdo/aid/3852164/jewish/What-Are-Jewish-Values.htm> and lighting the Shabbat Candle at <https://www.chabad.org/library/article_cdo/aid/87131/jewish/How-to-Light-Shabbat-Candles.htm>.

**List of Resources**

**1.0: Pins**

**Resources for Children**

**2.0: Children’s Homilies, Sermons, Time for All Ages & Resources**

**No resources identified.**

**3.0: Wisdom Stories about the Sabbath**

**3.1:***The Messiah Is Among You* (1,010 words)

**3.2:** *The Very Short Rule* by Sophia Lyon Fahs (1,202 words)

**3.3:** *Manna in the Wilderness* (797 words)

**3.4:** *Moses and the Ten Commandments* (619 words)

**3.5:** *Patchwork* by Martin Buber (217 words)

**3.6:** *The Horses’ Sabbath* by Estelle Frankel (185 words)

**3.7:** *Sabbath Kindness* by Edward Hoffman (118 words)

**3.8:** *It Must Be Sufficient* by Elie Wiesel (237 words)

**3.9:** *It Could Be Worse*, adapted from a Jewish folktale from Poland (675 words)

**3.10:** *Three Sabbaths* by William White (418 words)

**Readings 3.11 to 3.13** are from Chabad.org. See note below regarding use.

# 3.11: *The Cow That Kept Shabbat* by Pesikta Rabbati (297 words)

# 3.12: *A Pound of Candles* by Rabbi Shlomo Yosef Zevin (722 words)

**3.13:** *The Shabbat that Kept Rose* by Goldy Rosenberg (1,417 words)

**3.14: *The Power of Shabbat* by Rabbi Leora Kaye (866 words)**

**3.15:** *Made to Hug* by Rabbi Mark Shapiro (734 words)

**4.0: Children’s Books about the Sabbath, Religious Observances & Holy Days**

***Christianity***

# 4.1: *A Children’s Guide to Worship* by Ruth L. Boling & others (1997)

# 4.2: *What is Worship?* by Valerie Carpenter (2018)

# 4.3: *Don’t Forget to Remember* by Ellie Holcomb, author and Kayla Harren, illustrator (2005)

# 4.4: *The Donkey Who Carried a King* by R.C. Sproul, author & illustrator (2012)

**4.5:** *God Gave Us Easter* by Lisa Tawn Bergren, author & Laura J. Bryant, illustrator (2013)

**4.6:** *Holidays Around the World: Celebrate Easter: With Colored Eggs, Flowers, and Prayer* by Deborah Heiligman, author (2010)

# 4.7: *Rechenka’s Eggs* by Patricia Polacco, author (1996)

# *Judaism*

# 4.8: *Come, Let Us Welcome Shabbat* by Judyth Groner & Madeline Wikler, authors and Madeline Wikler, illustrator (2000)

# 4.9: *A Day Set Apart, Celebrating the Sabbath* by Ramona Wood (2011)

# 4.10: *Around the World in One Shabbat: Jewish People Celebrate the Sabbath Together* by Durga Yael Berghard (2011)

# 4.11: *Grandma Rose’s Magic* by Linda Elovitz Marshall, author & Ag Jatkowska, illustrator (2012)

# 4.12: *Hannah’s Way* by Linda Glaser, author & Adam Gustavson, illustrator (2012)

# 4.13: *The Keeping Quilt* by Patricia Polacco (2001)

# 4.14: *On Rosh Hashanah and Yom Kippur* by Cathy Goldberg Fishman, author & Melanie W. Hall, illustrator (1997)

# 4.15: *Holidays Around the World: Celebrate Rosh Hashanah and Yom Kippur: With Honey, Prayers, and the Shofar* by Deborah Heiligman (2016)

# 4.16: *Holidays Around the World: Celebrate Passover: With Matzah, Maror, and Memories* by Deborah Heiligman (2017)

# *Islam*

# 4.17: *Time to Pray* by Maha Addasi, author, Ned Gannon, illustrator, & Arabic translation by Nuha Albitar (2010)

# 4.18: *Night of the Moon: A Muslim Holiday Story* by [Hena Khan](https://www.amazon.com/Hena-Khan/e/B001HPCCIK/ref=dp_byline_cont_book_1), author & [Julie Paschkis](https://www.amazon.com/Julie-Paschkis/e/B000APU7RG/ref=dp_byline_cont_book_2), illustrator (2008)

# 4.19: *Going to Mecca* by Na’ima B. Robert, author & Valentina Cavallini, illustrator (2014)

# 4.20: *Golden Domes and Silver Lanterns: A Muslim Book of Colors* by Hena Khan, author & Mehrdokht Amini, illustrator (2012)

# 4.21: *The Proudest Blue: A Story of Hijab and Family* by Ibtihaj Muhammad, author & S. K. Ali Hatem Aly, illustrator (2019)

# 4.22: *My Name is Bilal* by Asma Mobin-Uddin, author & Barbara Kiwak, illustrator (2005)

**5.0: Music & Videos for Children (no resources identified)**

**6.0: Curriculum & Theme-Based Classroom Activities for Children for Presence, Reverence, Sabbath, Silence & Spiritual Practice**

# *from Tapestry of Faith*

***Presence***

**6.1: Sing to the Power: A Social Justice Program for Children Grades 4-5**

**6.1.1:** *Session 6: The Power of Presence*

***Reverence***

**6.2: World of Wonder: A Program on the Seven Principles of Unitarian Universalism for Grades K-1**

**6.2.1:** *Session 12: Beauty in Nature*

**6.3.: Moral Tales: A Program on Making Choices for Grades 2-3**

**6.3.1:** *Session 11: Do No Harm*

**6.4: Signs of our Faith: A Program about Being UU Every Day for Grades 2-3**

**6.4.1:** *Session 5: We Revere Life*

**6.4.2:** *Session 11: Worshipping Together*

***Sabbath***

**6.5: Wisdom from the Hebrew Scriptures: A Multigenerational Program**

**Silence**

**6.6: Sing to the Power: A Social Justice Program for Children Grades 4-5**

**6.6.1:** *Session 7: The Power of Silence*

***Spiritual Practice***

**6.7: Wonderful Welcome: A Program for Children Grades K-1**

**6.7.1:** *Session 14: The Gift of Spirit*

**6.8: Faithful Journeys: A Program about Pilgrimages of Faith in Action for Grades 2-3**

**6.8.1:** *Session 6: Keep Learning*

**6.9: Sing to the Power: A Social Justice Program for Children Grades 4-5**

**6.9.1:** *Session 5: The Power of Stillness*

**6.10: Love Connects Us: A Program on Living in Unitarian Universalist Covenant for Grades 4-5**

**6.10.1:** [*Session 10: Peace Inside*](https://www.uua.org/re/tapestry/children/loveconnects/session10)

**6.11: Windows and Mirrors: A Program about Diversity for Grades 4-5**

**6.11.1:** *Session 15: Prayer Is A Place to Grow A Soul*

**6.12: Riddle and Mystery: A Program on the Big Questions for Grade 6**

**6.12.1:** *Session 13: Oh, My Soul*

**Resources for Youth & Adults**

**7.0: Reflections, Readings, Stories & Poetry**

**7.1:** *Practice Sabbath* by Rev. Dr. Rebecca Parker (265 word)

…To keep the Sabbath means, once every seven days, to step outside the

# 7.2: *He Did What? Healing People on the Sabbath* by Rev. Dr. Susan Suchocki Brown (244 words)

**7.3:** *Seeking Wisdom About Time* by Lillian Daniel (242 words)

**7.4:** *Blinded by Traditional Ideas of Faith* by Rev. Daniel Chesney Kanter (256 words)

**7.5:** *No Gallivanting on the Sabbath* by Anne Lamott (206 words)

**7.6:** *Taking Time Seriously* by Rev. George Kimmich Beach (136 words)

**7.7:** *Feeling Faith* by Rev. Jeanne Harrison Nieuwejaar (200 words)

**7.8:** *Sunday at Cristo Rey* by Rev. Jacob Trapp (256 words)

**7.9:** *An Authentic Faith* by Rev. George Kimmich Beach (285 words)

**7.10:** *Prayer as Sabbath Time* by Margaret Silf (207 words)

**7.11:** *Remember the Sabbath*by Rev. Arvid Straube (186 words)

**7.12:** *Creation, the Fall, and Redemption* by Rev. George Kimmich Beach (226 words)

**7.13:** *A Perfect Sabbath* bySusan Gregory (98 words)

**7.14:** *Sabbath Rest* by Rev. Jane Vennard (183 words)

**7.15:** *The Sabbath: An (Un)Common Good* by Jim Wallis (164 words)

**7.16:** *The Death of Ritual and Meaning* by Paul Woodruff (256 words)

**7.17:** *Heschel’s Sabbath* by Jane Vennard (255 words)

**7.18:** *Little Sabbaths* by Sue Bender (81 words)

**7.19:** *A Different Kind of Day* by Robert Fulghum (109 words)

## 7.20: *A Secular Sabbath* by Pico Iyer (258 words)

# 7.21: *The Case for the Sabbath, Even if You’re Not Religious* by Menachem Kaiser (229 words)

**7.22:** *Much, Much Higher* by Joan Chittister (140 words)

**7.23:** *Time Away* by Maya Angelou (187 words)

**7.24:** *Kinship* by Angela Morgan (126 words)

**7.25:** *Sabbath Memories* by Rev. Kirk Loadman-Copeland (441 words)

**7.26:** *Sabbath?**Finding Time*! by Rev. Dr. William F. Schulz (249 words)

**7.27:** *From Sabbath to Sunday* by G. Peter Fleck (246 words)

**7.28:** *From Sabbath to Sunday* by G. Peter Fleck (232 words)

**8.0: Curriculum & Theme-Based Classroom Activities for Youth & Adults**

***Youth***

**A Tapestry of Faith**

**Spiritual Practice**

**8.1: A Place of Wholeness: A Program for Youth Exploring Their Own Unitarian Universalist Faith Journeys**

**8.1.1:** *Workshop 6: Nurturing the Spirit*

***Adults***

**8.2: Spirit in Practice: An Adult Program for Developing A Regular Practice of the Spirit**

**8.2.1:** *Workshop 1: Toward a Rich and Meaningful Unitarian Universalist Spirituality*

**9.0: Popular Music**

# 9.1: *Sabbath Prayer* from *Fiddler on the Roof* (2:22)

# 9.2: *The Sabbath Song* (4:00)

# 9.3: *Shalom Aleichem* by Maayan Band (4:22) signals the arrival of the sabbath

# 9.4: *Sunday Morning* by The Velvet Underground (2:52)

# 9.5: *Sunday* by Nick Drake (3:43)

# 9.6: *Polish These Shoes* by Victoria Williams (5:07)

# 9.7: *Everything is Holy Now* by Peter Mayer (4:55)

**10.0: Videos, Short Films, Movie Clips, Audio Recordings & Photography**

**10.1:** *Flyfishing & The Sabbath* by Brian Castellanos (4:13)

**10.2:** *Sabbath* by Matt Brass (1:20)

**10.3:** *Bread Sabbath* by Nate Wells (1:57)

**10.4:** *Sabbath Breaking-in* by Regent College (9:08)

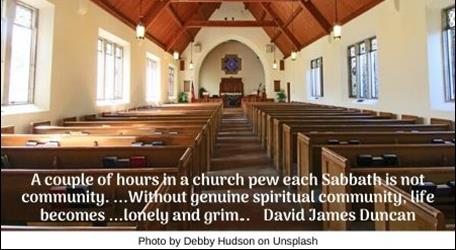
**10.5:** *Sabbath* by the Bible Project (5:26)

**10.6:** *Sabbath Justice Beyond Pharaoh*, Professor Walter Brueggemann by katie m ladd

(53:04)

**Resources**

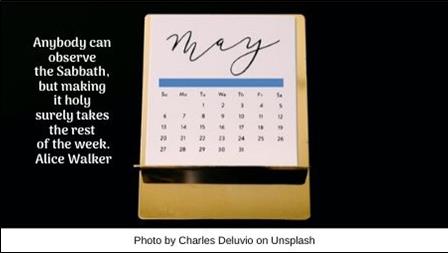
**1.0: Pins for the Sabbath**













**Resources for Children**

**2.0: Children’s Homilies, Sermons, Time for All Ages & Resources**

**No resources identified.**

**3.0: Wisdom Stories about the Sabbath**

**3.1:***The Messiah Is Among You* (1,010 words)

Recrafted with permission of the author, Francis Dorff, O. Praem, of the Norbertine Community of Albuquerque, New Mexico, from his story, “The Rabbi’s Gift,” which is copyrighted by The New Catholic World magazine.

Mr. Cohen was the teacher of the most quarrelsome third grade class you could ever imagine. The kids in that class argued about everything. They argued about who should stand in front of the lunch line. They argued about what games to play during recess. They argued about who was the best reader in the class. And if Mr. Cohen asked them whether it was sunny or rainy outside, they even argued about that!

Mr. Cohen was at his wits’ end. There was so much arguing going on that no one was learning anything. When they tried to do multiplication problems, Janie and Stan argued about whether “two times two” was the same as “two plus two,” or not. When it was time for spelling, Carmen and Ling began to quibble about who should get the first turn in the spelling bee. In music class, Carlos and Beth each tried to grab the tambourine and Carlos ended up in the nurse’s office when the tambourine hit him on the head.

Mr. Cohen tried everything. He promised the class an ice cream party if they could get through just one day without an argument. No sooner had he made this offer than Charles and Bobby began to argue about whether they should get chocolate chip ice cream or cookie dough.

Mr. Cohen threatened the kids. He told them he’d send anyone who was arguing to the principal’s office. That didn’t work either. The principal, Mrs. Sanchez, pulled Mr. Cohen aside at lunch time and politely but firmly told him that 15 students in one morning was quite enough, thank you, and she hoped to be able to get some work done that afternoon.

Mr. Cohen called parents. He tried very politely asking the kids to stop. He kept the class in at recess. Nothing worked. There was only thing left to do. Mr. Cohen went to his synagogue on the Sabbath and prayed. His rabbi noticed his look of despair and went to sit by him. The rabbi listened to Mr. Cohen’s tale of the most difficult, argumentative third grade class in history. When she had heard it all, she simply said, “Stay home from work on Monday, and leave it to me.”

That Monday, the kids walked into their classroom and found the rabbi sitting at Mr. Cohen’s desk. Of course, they immediately began to argue about whether Mr. Cohen was sick or whether Mrs. Sanchez had finally gotten so tired of the steady stream of arguing children that showed up at her office every day that she’d fired him.

The rabbi sat and listened. She didn’t yell or try to interrupt them. She didn’t plead or scold. She simply sat quietly at Mr. Cohen’s desk. After a while the kids began to wonder what was going on. The arguments gradually died down as the kids watched the rabbi to see what would happen next.

When the classroom was finally quiet, the rabbi slowly stood up. “Mr. Cohen will not be here today. I am your substitute teacher but I have only one thing to teach you. Listen carefully for I will not repeat it.”

The kids were too surprised to argue. The rabbi’s voice rang out in the stunned silence. “Last night in my dreams, God told me a messiah is among you.”

(Leader: Ask, “What do you suppose happened next?” Wait until someone says “fighting” or “arguments.”)

They argued, of course! Pandemonium broke out in the classroom as the kids argued about who might be the messiah.

It couldn’t be Charles; he was always getting into mischief. But on the other hand, Charles could always be counted on to help a friend or share his lunch. And Ling was clearly too bossy to be a messiah. But, then again, Ling went to church every single Sunday and prayed every night before bed. What about Janie? She always did her work so carefully and neatly.

The arguing didn’t stop overnight. When Mr. Cohen returned to school on Tuesday morning, the first thing he heard was Stan’s angry voice. “I’m telling you Carmen, Bobby is the messiah! Just the other day I saw him comforting a little first grader who had scraped her knee. Isn’t that the sort of thing a messiah would do?”

Soon, however, the arguments began to disappear. When Janie began to argue with Charles that she should be the line leader, she suddenly offered to stand behind him in line. After all, Charles might be the messiah.

And in music class, Carlos and Beth took turns using the tambourine. After all, one of them might be the messiah.

All that year the kids kept trying to figure out who might be the messiah. They began to think about each other differently. They noticed all of the good things about each other. Stan was a great artist with a huge imagination. Ling was passionate and strong. Carmen was the most loyal friend you could ask for. As for Mr. Cohen, he was a gentle, kind teacher. Maybe he was the messiah.

The kids also began to think about themselves differently. Each child wondered: Could I be the messiah? The children were inspired to try to be the best people they could be.

Soon the kids in Mr. Cohen’s class had a reputation for treating one another well. Teachers came from far and wide to visit the class and ask Mr. Cohen for teaching tips. The year ended and the kids in Mr. Cohen’s class graduated having learned a very important lesson they would never forget: Everyone around you is special, and anyone could be a messiah.

The next fall, Mr. Cohen looked at his brand-new class of third graders. Already, Jon and Anna were arguing about whether or not alligators were the same as crocodiles. “Good morning, children,” he began. “Has anyone here ever heard of a messiah?” He lowered his voice to a whisper, so everyone had to be quiet and listen, and he said, “I have been told there is a messiah in this class.”

Source: <https://www.uua.org/re/tapestry/children/tales/session7/messiah>

**3.2:** *The Very Short Rule* by Sophia Lyon Fahs (1,202 words)

From *From Long Ago and Many Lands* by Sophia Lyon Fahs, second edition (Boston: Skinner House, 1995).

When Jesus came into town, someone who knew him was sure to pass the word around. A plan would be worked out for him to be at a certain place when evening came and the day’s work was done. Then men and women who had to work during the day could gather and listen to what Jesus had to say.

Sometimes they would find him in the house of a friend. And the number of people who would come might fill the whole house and the street outside, too. Other times they would follow Jesus to the lake. He and some of his fishermen friends would step into a boat. They would anchor it near the shore. The people would sit on the rocks and grass nearby, and Jesus would stand up in the boat and talk to everybody.

Sometimes there were men and women who listened to Jesus who were very much discouraged. Some were so poor they did not get enough to eat. Some had sick children to take care of at home. Some were old and crippled and always in pain. Some felt that nobody cared for them. They were always given the meanest jobs to do and they were always being scolded because they did not do them well enough.

There were others who felt it was scarcely worth while trying to be good at all. No one was ever pleased with what they did no matter how hard they tried.

These people went regularly once a week to the synagogue on the Sabbath. They heard the Bible read to them, but they could not remember all that they heard, so they did not do all that they were told they ought to do. They knew they were not praying as often as they were told to pray, but it was so hard to remember the words to say. They knew they were not giving as much as they were told to give to the synagogue, but they had so little to live on, how could they give more? They admitted that they did some work on the Sabbath while the teachers said they should never do any work at all on that day. But the hours in the week were not long enough to get everything done that had to be done to keep the children from starving.

Often, they would go home after listening to Jesus, and they would remember just one little story or one short sentence that Jesus had said. But that little bit they remembered a long, long time, because somehow, they liked to remember it.

Such people as these were naturally discouraged. They felt all the time that their teachers were not pleased with them. If their teachers were not pleased, then probably God was not pleased either. This thought made them feel even more discouraged.

One day as Jesus was sitting in a boat and the people were squatting on the rocks along the shore, one of these discouraged men asked a question. “I am a shepherd,” he said. “I have to spend long hours in the open fields. When eating time comes, I cannot always find a brook where I can wash my hands before I eat. It is the rule, is it not, that a man should always wash his hands before eating? Do you think, Jesus, that I am a bad man because I have to eat my lunch without washing my hands?”

“Certainly not,” said Jesus with a smile. “You are not a bad man simply because you eat without washing your hands when you are in the fields and cannot do so. Unwashed hands cannot make a person bad anyway. Goodness and badness are inside of you, not in your skin.”

Then a woman spoke up and asked another question. “There are many of us here, Jesus, who have never learned to read. We have not gone to school. We have not been able to study the laws in the Bible. We can’t remember all the laws the preachers in the synagogue tell us about. There seem to be hundreds of laws the preachers say we must follow if we want to please God. But we simply cannot remember them all. Do you think, Jesus, that we are bad because we can’t remember all the laws? Our other teachers seem to think we are no good just because we don’t know much.”

Jesus would encourage these people. He would say: “For many years, our teachers have been adding more and more laws to the ones that are in the Bible. They have meant to help us but what they have really done is to make living a good life so hard that none of us can be counted good.

“I say to you, friends, that being good is not just obeying a large number of rules. You could obey every single one of the rules the teachers have made, and still not be really good. Whether one is good or not depends on how one feels inside in one’s heart. Do you feel hateful or loving toward others? Do you feel angry or patient with the person who hurts you? Those are the things that count.”

“That kind of talk sounds good, Jesus,” said a man who had been busy all day long hauling stones for building a road. “But I wish you would tell us in just one sentence what is most important so that we can’t forget.”

Jesus smiled at this and said: “Your wish reminds me of what someone once said to Hillel, that great teacher of ours of whom you all have heard. The story is told of how a student one day said to Hillel: ‘Tell me, Rabbi, what all the laws put together mean and tell me so simply that I can hear it all while I stand on one foot.’” At this everyone laughed.

“Hillel gave the student a very good answer and a very short one,” said Jesus. “Hillel said: ‘Never do to anyone else the kind of thing that is hateful to you. This is all the laws put together. All the rest is just an explanation of that one short rule.’” Then Jesus added his own thought.

“I would say this rule in just a little different way. I would say it this way. Do those things to others that you ‘Would like to have others do to you.”

“That’s a good rule,” said the workman who had asked the question. “I could have stood on one foot easily while you said that.”

“Try the rule,” said Jesus. “It doesn’t take long to say it, but it may take a long time to learn to follow it.”

When his talk was over, the people got up from the ground and walked along the shore to their homes. Some of them seemed very much relieved. Jesus had given them something they could understand and something they could not forget.

“Do those things to others that you would like to have others do to you.” It was a very short rule, but one that is still remembered after nearly two thousand years. We call it our Golden Rule.

Source: <https://www.uua.org/re/tapestry/children/welcome/session4/118229.shtml>

**3.3:** *Manna in the Wilderness* (797 words)

Exodus 16: 1-31; 35 (New Revised Standard Version)

The whole congregation of the Israelites set out from Elim; and Israel came to the wilderness... The whole congregation of the Israelites complained against Moses and Aaron in the wilderness. The Israelites said to them, “If only we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots and ate our fill of bread; for you have brought us out into this wilderness to kill this whole assembly with hunger.”

Then the Lord said to Moses, “I am going to rain bread from heaven for you, and each day the people shall go out and gather enough for that day. In that way I will test them, whether they will follow my instruction or not. On the sixth day, when they prepare what they bring in, it will be twice as much as they gather on other days.” So Moses and Aaron said to all the Israelites, “In the evening you shall know that it was the Lord who brought you out of the land of Egypt, and in the morning you shall see the glory of the Lord, because he has heard your complaining against the Lord. For what are we, that you complain against us?” ...

Then Moses said to Aaron, “Say to the whole congregation of the Israelites, ‘Draw near to the Lord, for he has heard your complaining.’ And as Aaron spoke to the whole congregation of the Israelites, they looked toward the wilderness, and the glory of the Lord appeared in the cloud. Then the Lord spoke to Moses and said, “I have heard the complaining of the Israelites and say to them, ‘At twilight you shall eat meat, and in the morning you shall have your fill of bread; then shall you know that I am the Lord your God.’”

In the evening quails came up and covered the camp; and in the morning there was a layer of dew around the camp. When the layer of dew lifted, there on the surface of the wilderness was a fine flaky substance, as fine as frost on the ground. When the Israelites saw it, they said to one another, “What is it?” For they did not know what it was. Moses said to them, “It is the bread that the Lord has given you to eat. This is what the Lord has commanded: ‘Gather as much of it as each of you needs, an omer [a unit of measure—about 3.7 quarts] to a person according to the number of persons, all providing for those in their own tents.’” The Israelites did so, some gathering more, some less. But when they measured it with an omer, those who gathered more had nothing over, and those who gathered little had no shortage; they gathered as much as each of them needed. And Moses said to them, “Let no one leave any of it over until morning.” But they did not listen to Moses; some left part of it until morning, and it bred worms and became foul. And Moses was angry with them. Morning by morning they gathered it, as much as each needed; but when the sun grew hot, it melted.

On the sixth day they gathered twice as much food, two omers apiece. When all the leaders of the congregation came and told Moses, he said to them, “This is what the Lord has commanded: Tomorrow is a day of solemn rest, a holy sabbath to the Lord; bake what you want to bake and boil what you want to boil, and all that is left over put aside to be kept until morning. So they put it aside until morning, as Moses commanded them; it did not become foul, and there were no worms in it. Moses said, “Eat it today, for today is a sabbath to the Lord; today you will find it in the field. Six days you shall gather it; but on the seventh day, which is a sabbath, there will be none.”

On the seventh day some of the people went out to gather, and they found none. The Lord said to Moses, “How long will you refuse to keep my commandments and instructions? See! The Lord has given you the sabbath, therefore on the sixth day he gives you food for two days; each of you stay where you are; do not leave your place on the seventh day.” So, the people rested on the seventh day.

The house of Israel called it manna; it was like coriander seed, white, and the taste of it was like wafers made with honey...The Israelites ate manna forty years, until they came to a habitable land; they ate manna until they came to the border of the land of Canaan.

Source: <https://www.uua.org/re/tapestry/multigenerational/hebrewscriptures/workshop3/manna>

**3.4:** *Moses and the Ten Commandments* (619 words)

***Exodus, Chapter 19, Verses 16-25***

It came to pass on the third day when it was morning, that there were thunder claps and lightning flashes, and a thick cloud was upon the mountain, and a very powerful blast of a shofar, and the entire nation that was in the camp shuddered. **17** Moses brought the people out toward God from the camp, and they stood at the bottom of the mountain. **18** And the entire Mount Sinai smoked because the Lord had descended upon it in fire, and its smoke ascended like the smoke of the kiln, and the entire mountain quaked violently. **19** The sound of the shofar grew increasingly stronger; Moses would speak and God would answer him with a voice.

**20** The Lord descended upon Mount Sinai, to the peak of the mountain, and the Lord summoned Moses to the peak of the mountain, and Moses ascended. **21** The Lord said to Moses, “Go down, warn the people lest they break [their formation to go nearer] to the Lord, and many of them will fall. **22** And also, the priests who go near to the Lord shall prepare themselves, lest the Lord wreak destruction upon them.”

**23** And Moses said to the Lord, “The people cannot ascend to Mount Sinai, for You warned us saying, Set boundaries for the mountain and sanctify it.” **24** But the Lord said to him, “Go, descend, and [then] you shall ascend, and Aaron with you, but the priests and the populace shall not break [their formation] to ascend to the Lord, lest He wreak destruction upon them.” **25** So Moses went down to the people and said [this] to them.

**Exodus, Chapter 20, Verses 1-15**

God spoke all these words, to respond:

**2** “I am the Lord, your God, Who took you out of the land of Egypt, out of the house of bondage.

**3** You shall not have the gods of others in My presence.

**4** You shall not make for yourself a graven image or any likeness which is in the heavens above, which is on the earth below, or which is in the water beneath the earth.

**5** You shall neither prostrate yourself before them nor worship them, for I, the Lord, your God, am a zealous God, Who visits the iniquity of the fathers upon the sons, upon the third and the fourth generation of those who hate Me, **6** and [I] perform loving kindness to thousands [of generations], to those who love Me and to those who keep My commandments.

**7** You shall not take the name of the Lord, your God, in vain, for the Lord will not hold blameless anyone who takes His name in vain.

**8** Remember the Sabbath day to sanctify it.

**9** Six days may you work and perform all your labor,

**10** but the seventh day is a Sabbath to the Lord, your God; you shall perform no labor, neither you, your son, your daughter, your manservant, your maidservant, your beast, nor your stranger who is in your cities.

**11** For [in] six days the Lord made the heaven and the earth, the sea and all that is in them, and He rested on the seventh day. Therefore, the Lord blessed the Sabbath day and sanctified it.

**12** Honor your father and your mother, in order that your days be lengthened on the land that the Lord, your God, is giving you.

**13** You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor.

**14** You shall not covet your neighbor’s house. You shall not covet your neighbor’s wife, his manservant, his maidservant, his ox, his donkey, or whatever belongs to your neighbor.”

Source: <https://www.uua.org/re/tapestry/youth/bridges/workshop6/moses>

**3.5:** *Patchwork* by Martin Buber (217 words)

Martin Buber tells a story in a small pamphlet called *The Way of Man:* A Hasid of the Rabbi of Lublin once fasted from one Sabbath to the next. On Friday afternoon he began to suffer such cruel thirst that he thought he would die. He saw a well, went up to it, and prepared to drink. But instantly he realized that because of the one brief hour he had still to endure, he was about to destroy the whole work of the entire week. He did not drink and went away from the well. Then he was touched by a feeling of pride for having passed this difficult test. When he became aware of it, he said to himself, “Better I go and drink than let my heart fall prey to pride.” He went back to the well, but just as he was going to bend down to draw water, he noticed that his thirst had disappeared. When the Sabbath had begun, he entered his teacher’s house. “Patchwork!” the rabbi called to him, as he crossed the threshold.

(Why were the Hasid’s genuine spiritual heroics derisively called “Patchwork!” by his teacher? Buber says that the disciple’s spirituality “was not of a piece.” In other words, it was still conceptual and did not arise from his Wholeness.)

Source: <https://www.spiritualityandpractice.com/book-reviews/excerpts/view/14553>

from *Kabbalistic Healing: A Path to an Awakened Soul* by Jason Shulman

**3.6:** *The Horses’ Sabbath* by Estelle Frankel (185 words)

One Friday morning a group of Hasidim set out for the town of Lublin to spend the Sabbath with their teacher, the legendary clairvoyant Reb Ya’acov Yitzhak, also known as the Seer of Lublin. Reb David of Lelov, whose deep love for animals earned him a reputation as a gifted horse whisperer, was among this group of disciples. After encountering several obstacles and delays on their way, the group arrived just as the sun was about to set Friday afternoon. Fearing that they would be late for Sabbath prayers and miss the seer’s holy teachings, the group hastily abandoned their horse and carriage and ran off to synagogue—everyone that is, except Reb David. When the seer realized that Reb David was missing, he sent the others to look for him. Where did they find him? In the livery, feeding the horses. When they asked him what he was doing there, he responded that all the others had run off without thinking to feed and water the horses, who were weary from the arduous journey, and so he had stayed behind to do just that.

Source: <https://www.spiritualityandpractice.com/book-reviews/excerpts/view/14269>

**3.7:** *Sabbath Kindness* by Edward Hoffman (118 words)

Every Sabbath, the Rambam was accustomed to invite guests—especially the impoverished—to his house. On one such occasion, after pronouncing the Kiddush, Maimonides offered his guest the honor of reciting the ceremonial blessing over the wine.

But at that moment something embarrassing occurred. Due to his nervousness, the visitor inadvertently tipped over the goblet and the wine spilled on the splendid tablecloth.

Aware of his guest’s distress, the Rambam immediately poured himself another goblet of wine and jostled the table intentionally — upsetting his goblet and spilling the wine.

He then stood up and said: “It seems to me that the floor here isn’t very level.”

Maimonides glanced at the visitor’s eyes and noticed his sense of relief.

Source: <https://www.spiritualityandpractice.com/book-reviews/excerpts/view/18199>

**3.8:** *It Must Be Sufficient* by Elie Wiesel (237 words)

When the great Rabbi Israel Ba’al Shem-Tov saw misfortune threatening the Jews, it was his custom to go into a certain part of the forest to meditate. There he would light the fire, say a special prayer, and the miracle would be accomplished and the misfortune averted.

Years later when a disciple of the Ba’al Shem-Tov, the celebrated Magid of Mezritch, had occasion for the same reason, to intercede with heaven, he would go to the same place in the forest and say: “Master of the Universe, listen! I do not know how to light the fire, but I am still able to say the prayer,” and again the miracle would be accomplished.

Still later, another rabbi, Rabbi Moshe-leib of Sasov, in order to save his people once more, would go into the forest and say, “I do not know how to light the fire. I do not know the prayer, but I know the place and this must be sufficient.” It was sufficient and the miracle was accomplished.

The years passed. And it fell to Rabbi Israel of Ryzhyn to overcome misfortune. Sitting in his armchair, his head in his hands, he spoke to God: “I am unable to light the fire, and I do not know the prayer, and I cannot even find the place in the forest. All I can do is tell the story, and this must be sufficient.” And it was sufficient.

Source: <https://www.uua.org/re/tapestry/adults/life/workshop2/159144.shtml>

from The Gates of the Forest by Elie Wiesel

**3.9:** *It Could Be Worse*, adapted from a Jewish folktale from Poland (675 words)

*In this fun and participatory story, a farmer lives in a house with his wife and children and the grandparents, and it is so noisy that he thinks he will go crazy. The rabbi advises the farmer to bring his animals into his home, too. First chickens, then goats, then sheep. The situation goes from bad to worse. Finally, the Rabbi suggests that the farmer take all of the animals out of the house. When he does so, the farmer’s family finds the home very peaceful.*

*Assign, or let children choose, the roles of the farmer and his wife, the rabbi, a child, two grandparents, a chicken, a goat, and a sheep. If the group has more children, cast multiple chickens, goats, and sheep. Invite the children taking animal roles to practice their animal parts now, so they will be ready to act them when their animal is mentioned in the story.*

**It Could Be Worse**

A long time ago, there was a family that lived happily in a small, quiet house in Poland. One day they learned that the grandparents were coming to live with them. The child was very excited about this, and so were the parents. But the parents worried because their house was very small. They knew that when the grandparents arrived, the house would become crowded and much noisier.

The farmer went to ask the rabbi what to do. The rabbi says, “Let them come.”

So, the grandparents move in. They have a lot of furniture, which goes in the living room, where they sleep, and in some other rooms, too. It is crowded and noisy in the house so the farmer goes back to the rabbi: “I did what you said, Rabbi. Now my in-laws are here. And it is really crowded in the house.”

The rabbi thinks for moment. Then he asks, “Do you have chickens?”

“Of course, I have chickens,” says the farmer.

“Bring them into the house,” says the rabbi.

The farmer is confused, but he knows the rabbi is very wise. So, he goes home, and brings all the chickens to live inside the house with the family. But it is no less crowded and noisy. In fact, it is worse, with the clucking, and pecking, and flapping of wings.

The farmer goes back to the rabbi. “I did what you said, Rabbi. Now with my in-laws and the chickens, too, it is really crowded in the house.”

The rabbi thinks for moment. Then he asks, “Do you have any goats?”

“Of course, I have goats,” says the farmer.

“Bring them into the house,” says the rabbi.

The farmer is confused, but he knows the rabbi is very wise. He brings all the goats from the barn to live inside the house. It is no less crowded and noisy. In fact, it is much worse, with the chickens clucking and flapping their wings, and the goats baa-ing and butting their heads against the walls and one another.

The next day, the farmer goes back to the rabbi. “I did what you said, Rabbi. Now my in-laws have no place to sleep because the chickens have taken their bed. The goats are sticking their heads into everything and making a lot of noise.”“

The rabbi thinks. He looks very puzzled. Then he says, “Aha! You must have some sheep.”

“Of course, I have sheep,” says the farmer.

“Bring them into the house,” says the rabbi.

The farmer knows the rabbi is very wise. So, he brings the sheep inside. It is no less crowded and noisy. In fact, it is much, much worse. The chickens are clucking and flapping their wings, the goats are baa-ing and butting their heads. The sheep are baa-ing, too, and one sat on the farmer’s eyeglasses and broke them. The house is loud and crazy and it is starting to smell like a barn.

Completely exasperated, the farmer goes back to the rabbi. “Rabbi,” he says, “I have followed your advice. I have done everything you said. Now my in-laws have no place to sleep because the chickens are laying eggs in their bed. The goats are baa-ing and butting their heads, and the sheep are breaking things. The house smells like a barn.”

The rabbi frowned. He closed his eyes and thought for a long time. Finally, he said, “This is what you do. Take the sheep back to the barn. Take the goats back to the barn. Take the chickens back to their coop.”

The farmer ran home and did exactly as the rabbi had told him. As he took the animals out of the house, his child and wife and in-laws began to tidy up the rooms. By the time the last chicken was settled in her coop, the house looked quite nice. And, it was quiet.

[As they observed Shabbat on Friday evening by lighting the Shabbat candles,] All the family agreed their home was the most spacious, peaceful, and comfortable home anywhere.

Source: <https://www.uua.org/re/tapestry/children/home/session4/60031.shtml>

**3.10:** *Three Sabbaths* by William White (418 words)

In a small village, three friends—a Muslim, a Jew and a Christian—farmed on adjoining land. The Muslim observed Friday as the Sabbath, the Jew observed Saturday as the Sabbath and the Christian observed Sunday as the Sabbath.

One autumn Friday, around noon, the Jew and the Christian finished ploughing their fields. As he sat eating his lunch, the Christian noticed that the field of his Muslim friend was not yet ploughed. “If he does not plough it today, it may rain tomorrow and he will not be able to complete his planting. I could plough a bit of his field and thus make his work easier.” And he did.

In an adjoining field, his Jewish companion came upon an identical plan. Without consulting each other, the two men completed their neighbor’s ploughing.

The next day, when the Muslim discovered that his field had been ploughed, he rejoiced saying, “Surely, God has sent his angels to plough my field while I observed his day of rest.”

Months later, when harvest season arrived, the fields of the three friends flourished. One Sunday, the Jew and the Muslim were harvesting their crop while their Christian brother celebrated the Sabbath. As he completed harvesting his corn, the Jew noticed that the field of his Christian friend was ready to harvest. “If he does not harvest today, he could lose a part of his crop.”

Completely unknown to him, his Muslim brother came to the same conclusion. Between them, they harvested their friend’s entire field.

On Monday, when the Christian came out to the field, he discovered that his entire crop had been harvested. “It is a miracle,” he thought. “While I rested, God’s angels harvested.”

During threshing season, the Muslim and the Christian were working on a Saturday, while their Jewish friend stayed at home, keeping the Sabbath holy. As he finished threshing his grain, the Muslim looked to the next field and thought, “If my Jewish neighbor does not gather his grain today, the rain might wash it away and he will lose his crop. I will thresh part of his crop this afternoon.” And he did.

Unknown to him, his Christian friend decided upon the same course of action. Separately, the two men threshed, bound, and covered the entire crop.

When his Sabbath was over, the Jewish farmer discovered that his grain was threshed. Lifting his eyes to heaven he prayed, “Blessed are you, Lord of the universe, for sending your angels while I was keeping your Sabbath.”

Source: *One Hundred Wisdom Stories* by Margaret Silf

**Readings 3.11 to 3.13**

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# 3.11: *The Cow That Kept Shabbat* by Pesikta Rabbati (297 words)

There was once a Jew who owned a cow with which he plowed his field. Then it came to pass that this Jew became impoverished and was forced to sell his cow to a non-Jew.

The new owner plowed with the cow throughout the week, but when he took her out to the field on Shabbat, she kneeled under the yoke and refused to do any work. He hit her with his whip, but she would not budge from her place.

So, he came back to the Jew and said to him, “Take back your cow! All week I worked with her, but today I took her out to the field and she refuses to do anything….”

The Jew said to the cow’s purchaser: “Come with me, and I will get her to plow.” When they arrived at the field, the Jew spoke into the cow’s ear. “Oh Cow, Cow! When you were in my domain, you rested on Shabbat. But now that my sins have caused me to sell you to this gentile, please, stand up and do the will of your master!”

Immediately the cow stood, prepared to work. Said the gentile to the Jew: “I’m not letting you go until you tell me what you did and what you said to her. Have you bewitched her?” The Jew told him what he said to the cow.

When this man heard this, he was shaken and amazed. He said to himself: “If this creature, which has neither language or intelligence, recognizes her Creator, should not I, whom G‑d created in His image and likeness and imbued me with intelligence and understanding?”

So, he went and converted to Judaism and merited to study Torah. He became known as Yochanan ben Torta (Yochanan son of the Cow).

Source: <https://www.chabad.org/library/article_cdo/aid/810791/jewish/The-Cow-That-Kept-Shabbat.htm>

# 3.12: *A Pound of Candles* by Rabbi Shlomo Yosef Zevin (722 words)

In his youth, the famed Maggid of Zlotchov, Rabbi Yechiel Michel, lived in a certain town, where he would sit all day in the local *Beit Midrash* (study hall and synagogue) and pursue his studies.

In that town there lived a simple Jew who earned his livelihood by transporting travelers and merchandise in his wagon. One day, the wagon driver came to the local rabbi in a state of great distress. “Help me, Rebbe!” he wept. “I have committed a terrible sin. I have desecrated the holy Shabbat. How can I atone for my transgression?”

“How did this come to pass?” asked the Rabbi.

“Last Friday,” the man explained, “I was returning from the marketplace with a wagonload of merchandise when I lost my way in the forest. By the time I found my way to the outskirts of the city, the sun had already set. So preoccupied was I with my worry over the merchandise, that I failed to realize that the Shabbat had arrived until it was too late...”

Seeing how broken-hearted the man was, the rabbi comforted him and said: “My son, the gates of repentance are never closed. Donate a pound of candles to the synagogue and your transgression will be forgiven.”

The young prodigy, Rabbi Michel, overheard this exchange, and was displeased by the rabbi’s approach. “A pound of candles to atone for violating the Shabbat?” he thought to himself. “The Shabbat is one of the most important mitzvot of the Torah. Why is the rabbi treating the matter so lightly?”

That Friday afternoon, the wagon driver brought the candles to the synagogue. As Rabbi Michel watched disapprovingly from his table against the back wall, he placed them on the lectern for the synagogue beadle to light in honor of the Shabbat. But this was not to be. Before the beadle arrived, a stray dog carried off the candles and ate them.

The distraught penitent ran to report the incident to the rabbi. “Woe is me!” he wept. “My repentance has been rejected in Heaven! What shall I do?!”

“You’re making too much of the matter,” the rabbi reassured him. “These things happen—there’s no reason to deduce that G‑d is rejecting your repentance. Bring another pound of candles to the synagogue next week, and everything will be alright.”.

But when the beadle lit the candles on the following Friday afternoon, they inexplicably melted down, so that by the time Shabbat commenced, nothing was left of them. And upon his third attempt on the week after that, a strong wind suddenly blew out the candles just when Shabbat began and it was not possible to relight them.

The rabbi, too, realized, that something was amiss, and advised the wagon driver to seek the counsel of the great Chassidic master, Rabbi Israel Baal Shem Tov.

“Hmm...” said the Baal Shem Tov, upon hearing the man’s story. “It seems that a certain young scholar in your town finds fault with the path to repentance that the rabbi has prescribed for you. Never mind. Next week, donate another pound of candles to the synagogue. This time, I promise you that everything will be alright. And tell Rabbi Michel that I would be honored if he could trouble himself to come visit me.”

Rabbi Michel wasted no time in abiding by the Baal Shem Tov’s request. But no sooner had he and his coachman set out that all sorts of troubles beset their journey. First, the wagon tumbled into a ditch. Then, an axle broke many miles from the nearest town. After which they lost their way altogether. When they finally found the road to Mezhibuzh it was late Friday afternoon and the sun was about to set. They were forced to abandon the wagon and continue on foot.

Rabbi Michel arrived at the Baal Shem Tov’s door an hour into Shabbat, weary and traumatized by his near-violation of the holy day. “Good Shabbat, Reb Michel,” Rabbi Israel greeted him, “come in and warm yourself by the fire. You, Reb Michel, have never tasted sin, so you did not comprehend the remorse a Jew feels at having transgressed the will of his Father in Heaven. I trust that you now understand something of the agony that our friend experienced. Believe me, his remorse alone more than atoned for his unwitting transgression….”

Source: <https://www.chabad.org/library/article_cdo/aid/70027/jewish/A-Pound-of-Candles.htm>

**3.13:** *The Shabbat that Kept Rose* by Goldy Rosenberg (1,417 words)

A young girl stood near her father on the quay of a Polish harbor, a steamer trunk at her feet. Out of her nine siblings, twelve-year-old Rose was the child chosen to be sent to the “golden land,” America. Life in Poland was hard, hunger a constant visitor in her home. After much scraping and pinching, her family had saved enough for a single one-way ticket to the United States. And Rose, the youngest of the nine, was the lucky one chosen to go.

Her father hoisted the trunk on his shoulder and walked silently, his coattails flapping behind him. Rose could see the effort he was making to keep his emotions in check. The weight of living was apparent on the lines of his face, in the burning sadness of his wise eyes, and in the gray in his beard. His back, however, was ramrod straight, in seeming defiance of his tribulations.

**“Don’t forget who you are”**

With an involuntary sigh, her father dropped the trunk on the deck and turned to his daughter. A gray head bent over an upturned innocent face, as the father gazed deep into his daughter’s unclouded eyes. He felt an urge to scream, to protest the cruelty of fate. How he longed to snatch Rose back home, to hold her as he had held her when she was a mere infant. Instead, he laid a trembling hand on her cheek.

“Rose, *mein kind* (my child), remember: G‑d is watching over you every step of the way. Remember His laws and keep them well. Never forget that more than the Jews have kept the Sabbath, the Sabbath has kept the Jews. It will be hard in the new land. Don’t forget who you are. Keep the Sabbath — no matter what sacrifice you must make.”

“*Tatte! Tatte!*” (Father! Father!)

Rose buried her face in the scratchiness of her father’s coat, her slender arms wrapped tightly around him as if to anchor herself to all that was familiar in Poland. Tatte gave another heaving sigh. His straight shoulders bent over his daughter as his tears mingled with hers. A blast from the ship tore the two apart. Tatte bent down and hugged Rose again, squeezing the breath out of her in a hug meant to last a lifetime. Then he turned and walked down the gangplank, a stooped man, finally defeated by life’s hardships. As the ship steamed away from the shtetl life of Poland, a fresh sea wind blew on the passengers preparing to start life anew.

For Rose, the journey was crammed with questions and uncertainty. Would her relatives really extend a welcome to her, or was she to be all alone in the new land? How frightening was the thought of a new life without her loved ones. As the ship made its entrance into New York harbor, the passengers stood plastered against the railing, shouting and clapping as they saw the “new land.” Rose stood aside, shy and unsure. Would the new land fulfill its promise of hope, freedom, and riches? Would her relatives meet her there — or was she now homeless?

Rose did not have long to worry. Her relatives were waiting for her, solicitous of their “greenhorn” cousin. She was soon safely ensconced in their home. With her mature appearance and demeanor, it was not long before Rose found a job as a sewing machine operator.

Life in America was new and strange. Polish mannerisms were quickly shed — along with religion. Modesty, keeping kosher, and Torah were abandoned, together with the outmoded clothing and accent. Rose’s relatives insisted religion was “old-fashioned”: an unnecessary accessory in America. Rose, however, never forgot her father’s parting words. She put on the new clothes her relatives gave her, cut her hair to suit the fashion, but never gave up on the Sabbath.

Every week without fail, Rose devised a new excuse for her boss to explain why she did not come to work on Saturday. One week she had a toothache, another week her stomach bothered her. After three weeks, the foreman grew wise. He called her over. “Rose,” he said in a tone that indicated he only had her welfare in mind. “I like your work, and I like you. But this Sabbath business has got to stop. Either you come in this Saturday, or you can look for a new job.”

Upon hearing of this development, Rose’s relatives were adamant. Work on Sabbath, she must. They applied pressure; they cajoled, pleaded, and enticed. Rose felt like a leaf caught between heavy gusts of wind, pushed and pulled with no weight or life of its own. She was so young and vulnerable. She wanted to please her relatives. But her father’s words kept echoing in her head. What should she do?

The week passed in a daze for Rose. Her emotions were in turmoil. *On the one hand, Tatte is not here to help me be strong. I do want to please my new friends. I want friends. I want to fit into this new land,* she reasoned. And then just as quickly came another thought: *On the other hand, how can I forget Sabbath? How can I give up the beauty Tatte taught me?*

“Rose, sweetheart, listen to us. It’s for your own good.” On and on went her relatives, until Rose’s determination wavered.

On Friday, Rose walked to work, lunch bag in hand and head stooped in thought. She sat at her machine throughout the day, listening to the humming of the other machines as she absentmindedly went about her job of mass-producing. Would it be so awful to do this tomorrow as well? Decision time was nearing.

*Whirr, bzzz whirr, bzzz.* The machine kept tune to Rose’s troubled thoughts. What should she do—or was the question, what could she do? As the sun slipped over the parapets of the Lower East Side, Rose knew there was really no question. She was Jewish, and she would keep the Sabbath.

**Would it be so awful to do this tomorrow as well?**

Sabbath in America was not like the warm day Rose had known at home. This week was the worst yet. She lacked the courage to face her relatives and tell them of her resolve. Instead, she left the house in the morning, pretending to be headed for work. Back and forth through the streets of Manhattan she paced. Together with the city pigeons, she rested in Tompkin’s Square Park. *“Tatte,* this song is for you,” she whispered. The pigeons ruffled their feathers. “*Yonah matz-ah bo manoach”* (“on it [the Sabbath] the dove found rest...”). There she sat among the pigeons, singing the traditional Sabbath songs, with tears in her eyes and sobs between the verses. When three stars finally peeked out from the black sky announcing the end of Sabbath, the moon shone down on a weary girl and bathed her face in its glow. Rose had triumphed, but her victory would cost her dearly. She had no job and had alienated her family.

*“Baruch HaMavdil. . .”* (the blessing said upon the departure of the Sabbath). It was time to face the hardness of the world. Rose trudged homeward dreading the nasty scene to come when her relatives learned that she hadn’t been to work.

As she neared home, a shout broke into her reverie. “Rose! What . . . what . . . I mean, how are you here? Where were you?”

Rose looked up at her cousin Joe, her expression woebegone.

“Joe, what will become of me? I kept Sabbath and lost my job. Now everyone will be angry and disappointed with me, and oh, Joe, what will I do?” The words tumbled out together with her tears.

Joe looked at her strangely. “Rose, didn’t you hear?” he asked gently.

“Hear what?”

“There was an awful fire in the factory. Only forty people survived. There was no way out of the building. People even jumped to their deaths.” Joe’s voice was hushed, and he was crying openly. “Rosie, don’t you see? Because you kept Sabbath, you are alive. Because of your Sabbath, you survived.”

Out of 190 workers, Rose Goldstein was among the minority of those who survived. The infamous Triangle Shirtwaist Factory fire on Saturday, March 25, 1911, claimed the lives of 146 immigrant workers present. Because it had been Sabbath, Rose Goldstein was not there. As her father had said, more than the Jews keep the Sabbath, the Sabbath keeps the Jews.

Source: <https://www.chabad.org/library/article_cdo/aid/70028/jewish/The-Shabbat-that-Kept-Rose.htm>

**3.14: *The Power of Shabbat* by Rabbi Leora Kaye (866 words)**

There once was a man who celebrated Shabbos, the Sabbath, almost the exact same way each weekend. And it came that there was one weekend when he started to do all of his routines. He began by walking over to the synagogue, to the shul. And as he walked, he was looking all around, taking in both the nature and also all of the people that surrounded him. And he looked down and happened to see a bag of gold.

This was certainly surprising, nothing that he had ever seen before, but Shabbos was really just about to start, and he needed to get to the synagogue. And then, even a more interesting thing happened, which is that that bag of gold called out to him. It called out to him and said, “Pick me up, pick me up! I could change your entire life if you just took me home with you tonight.” But the man knew that he needed to get to synagogue. Shabbat was going to begin. He looked at the bag, he shook his head no, and he just said “Shabbos, Shabbos.”

As he walked along, he couldn’t stop thinking about that bag of gold, what a curious thing it was. But he went to synagogue, he saw his friends, he laughed with them, he prayed a bit, and he wondered if that bag of gold would still be there on his way back home. And indeed, it was. Even more surprising -- that nobody else had picked it up along the way. But when he looked at it again, the bag of gold called out again and said, “Pick me up. Don’t you want to pick me up? It could change your whole life. You could buy whatever you needed. You would never have a day or a moment of want again!”

But the man looked at that bag, and he shook his head no. And he said “Shabbos, Shabbos.” It wasn’t his practice to hold money on the Sabbath. It wasn’t his practice to do things like that. And so, he walked home. When he got home, he had a beautiful dinner with his family. Everybody was in great moods. And in fact, they went to bed that night, woke up the next morning, and on his way again to synagogue he wondered to himself, it can’t possibly be that that bag would still be there. I’m certain that by now somebody must have picked up that whole bag of gold.

But in fact, when he walked by it again, there it was calling out to him again, “What kind of fool are you that you would walk by me for a third time and not pick me up? You would be able to take care of your friends, your family, everything that you wanted, all of those mitzvot, those obligations, that you’ve always wanted to fulfill. You’d be able to do so many things if you just picked me up!”

But the man again shook his head. “No, no, Shabbos, Shabbos,” he said out loud to both the bag of gold and himself.

He got to the synagogue. He prayed again, he sat with his friends again, and this continued throughout the day. He walked home. The bag was there. He decided to go back again the last time at the end of the Sabbath for the final concluding blessings. And as he walked by the space, the bag was there again. “This might be your last chance,” the bag said to him. The gold called out to him, twinkling in a very, very special and provocative way. And yet, he shook his head. “No, Shabbos.”

When he got to the synagogue, he ended up sitting next to a friend of his, a good, close friend. And as services finished off, he started to tell him all about the story. He said, “You’ll never believe what happened to me. On my way to synagogue last night, there was a bag of gold!” And he told him all of the things that had happened, how it had been there when he walked home, when he came back, when he walked home, when he came back, and again when he walked to the synagogue this evening.

And the friend said to him, “Well, let’s run, let’s go see if it’s still going to be there.” There’s no way it’s going to still be there, the man thought to himself. And his friend agreed. The likelihood that that bag of gold was still there was really very slim. And in fact, when they got to the spot where the bag had been, it was gone.

The man was a bit disappointed. The friend was incredulous. “I mean, how could you have walked by it so many times and not picked it up? How is this possible? What is it that you have now? You could have had so much. You could have had so much in your life if you had just picked up that bag of gold. And now what do you have?” And the man looked at his friend. And this time, in a good way, he said “Shabbos, Shabbos.”

Source: <https://reformjudaism.org/stories-we-tell-power-shabbat>

**3.15:** *Made to Hug* by Rabbi Mark Shapiro (734 words)

Friday arrived, and Daniel had a question. Daniel had already asked lots of questions earlier in the week. Why are bulldozers so big? How do birds stay up in the sky? Where does the sun go when it sets? Now Daniel had another question that went along with Friday evening. It was Shabbat in Daniel’s home. Candles and wine were on the table. His parents had just blessed him with a Hebrew prayer from the Torah, the book at Temple. That’s when Daniel asked, “if the Torah at the temple is a book, why is it round? It doesn’t look like other books at all!”

Dan’s dad scooped him onto his lap and answered, “You’re right Daniel. Books usually have edges and corners, but the Torah is different. Let me tell you a story about how that happened.”

Long ago, after our ancestors escaped slavery in Egypt, God decided to give them the Torah. But God wasn’t sure what shape to use for something so important. So, God did what God had done when other questions arose: God turned to the animals, and God asked the animals. The ants spoke up first.

“Well, we like to keep things simple,” one of them replied. “That’s why we walk in straight lines. So, let’s write the Torah on pieces of spaghetti! Store the Torah in a nice little box neat easy to read.”  Several ants immediately began writing the words of the Torah on a piece of spaghetti.

The elephant came forward, trying hard not to step on the tiny ants. “Spaghetti,” he said, “will not work. It’s small and breaks too easily. You need something big and strong for the Torah. Put it on boulders. It won’t get crushed that way!”

“No way!” said the giraffe. “Boulders lie on the ground and get dirty. The Torah deserves better than that. People should stand tall like me and look up to the Torah. Let’s write the Torah on the leaves of beautiful trees,” and the giraffe placed some words up high on the leaves. Just then, a gust of wind scattered the leaves, and the giraffe had a chase after his words of Torah.

“Well,” a Blue Jay now suggested, “why not place the Torah on the clouds up where I fly? That way the words will be large enough for everyone to see and everyone to learn from them.” Birds began to sketch letters of the biggest clouds around them when once again, the wind blew. Off with the clouds, taking the Torah with them.

“I know,” came the words of a tortoise, the oldest and wisest of the animals. “I know how the Torah should be made. Look at the sand along the shore. The beach would be a perfect place for the Torah.” And the tortoise began to write on his beach as the other animals agreed that the tortoise had finally found the best way to shape Torah.

Until… two whales swam by. They flapped their tails to greet the animals, but the wave swept onto the beach and wiped away the letters. Now the animals were sad. None of their ideas for the Torah had worked. Then the tortoise had an idea.

“Maybe,” he said, “maybe we should ask the children for their ideas about a shape for the Torah.” One of the Jewish children standing at Sinai sure enough remembered how excited her family was when they left slavery. She remembered how they hugged and kissed because they were free, and they hugged and kissed again when they got to Mt. Sinai. So that little girl spoke up.

“How about making the Torah in the shape of something we can hold? No sharp edges -- make the Torah so that we can hug it!” And that is what God did.

The Torah was made round in the shape of a scroll so you could hug the Torah. You could learn from it, love it, sometimes even give Torah a kiss.

Daniel’s dad said, “Like the special people we love, we hug the Torah.”

Then his mom said, “And in a special way, as much as we hug the Torah, the Torah hugs us back!”

Then Daniel’s parents gathered him up between them like a Torah scroll. They hugged him and they kissed him and he hugged and kissed them back. And then together they all whispered, “Shabbat Shalom, Shabbat Shalom.”

Source: <https://reformjudaism.org/stories-we-tell-made-hug>

**4.0: Children’s Books about the Sabbath, Religious Observances & Holy Days**

***Christianity***

# 4.1: *A Children’s Guide to Worship* by Ruth L. Boling & others (1997)

# A Children's Guide to Worship: Ruth L. Boling, Lauren J. Muzzy ...“The Mouse family is off to church—and your 5- to 10-year-olds are invited to tag along! In this delightfully illustrated guide, children will learn about each step of a Presbyterian worship service and discover that words like “anthem,” “Apostle’s Creed,” “doxology,” and “benediction” make perfect sense---if you know what they mean

# 4.2: *What is Worship?* by Valerie Carpenter (2018)

# What is Worship? A RoseKidz Rhyming Book (Precious Blessings ... “What is worship? From sharing with others to reading the Bible, show kids ages three to six that singing is not the only way to worship God! With eye-catching illustrations and unforgettable rhymes, *What is Worship?* is a full-color picture book that expands kids understanding of what it means to praise and honor God daily through acts of kindness, prayer, and more.

# “Using Scriptures, a bouncing beat, and captivating pictures, *What is Worship?* covers 14 key truths about worship. Worship includes...

# Playing music

# Prayer

# Showing kindness

# Doing what is right

# Telling God you love Him (and more!)

# 4.3: *Don’t Forget to Remember* by Ellie Holcomb, author and Kayla Harren, illustrator (2005)

# Amazon.com: Don't Forget to Remember (9781535973458): Holcomb ...“Sometimes remembering is hard to do! But in this lyrical tale, Ellie Holcomb celebrates creation’s reminders of God’s love, which surrounds us from sunrise to sunset, even on our most forgetful of days.”

# Musical Video: <https://www.youtube.com/watch?v=4-ufrqScx0c> (3:37)

# 4.4: *The Donkey Who Carried a King* by R.C. Sproul, author & illustrator (2012)

# Amazon.com: The Donkey Who Carried a King (9781567692693): Sproul ...“Davey was a young donkey who was bored and unhappy because he was never given anything to do. Then one day, some strangers came to the gate―and Davey’s master picked him for a very special task. Davey carried the King, Jesus, into Jerusalem. A few days later, Davey saw some angry people making the King carry a heavy beam of wood. Davey could not understand it―until another donkey helped him see that the King was being a Servant on behalf of His people.”

# Video Link: <https://www.youtube.com/watch?v=nGIswMA5Ja0> (15:20)

**4.5:** *God Gave Us Easter* by Lisa Tawn Bergren, author & Laura J. Bryant, illustrator (2013)

# Amazon.com: God Gave Us Easter (God Gave Us Series) (9780307730725 ...“God Gave Us Easter features the adorable polar bear Little Cub, talking with her father and learning about God’s design for the Easter season and what it really means.”

# Video Link: <https://www.youtube.com/watch?v=NDqOR4FDdYw> (9:10)

**4.6:** *Holidays Around the World: Celebrate Easter: With Colored Eggs, Flowers, and Prayer* by Deborah Heiligman, author (2010)

# Holidays Around the World: Celebrate Easter: With Colored Eggs ...“Celebrate the joyous feast of Easter in its global perspective with this National Geographic volume featuring over 25 vibrant photographs. Witness the holiest day on the Christian calendar as it is celebrated throughout the world: from the famous Easter Egg Roll at the White House to the traditional bonfires throughout Europe; with traditional Easter dances in Africa and Easter feasts in Australia; and the universally popular coloring of eggshells worldwide.”

# 4.7: *Rechenka’s Eggs* by Patricia Polacco, author (1996)

# Rechenka's Eggs (Paperstar): Polacco, Patricia: 9780698113855 ...“Old Babushka, known throughout all of Moskva for her beautifully painted eggs, is preparing her eggs for the Easter Festival when she takes in an injured goose. She names the goose Rechenka, and they live happily together until one day when Rechenka accidentally overturns a basket, breaking all of Babushka’s lovingly crafted eggs.”

# Video Link: <https://www.youtube.com/watch?v=vZJYCQBDe_U> (6:46)

# *Judaism*

# 4.8: *Come, Let Us Welcome Shabbat* by Judyth Groner & Madeline Wikler, authors and Madeline Wikler, illustrator (2000)

# Come, Let Us Welcome Shabbat (Shabbat & Prayer) (English and ...“A family guide to the Friday night home observance. Blessings for candles, wine, and challah, thoughts about the meaning of Shabbat, words and music to blessings and songs.”

# A Day Set Apart, Celebrating the Sabbath: Ramona Wood ...4.9: *A Day Set Apart, Celebrating the Sabbath* by Ramona Wood (2011)

# “At the end of the week, a family takes a break from their full schedules to refresh body, mind, and spirit on God’s Sabbath. Included are Sabbath Stories from the Past, showing that keepers of the seventh day are in step with both Old and New Testaments of the Bible. The illustrations are rendered in watercolor with touches of pastel.”

# 4.10: *Around the World in One Shabbat: Jewish People Celebrate the Sabbath Together* by Durga Yael Berghard (2011)

# Around the World in One Shabbat: Jewish People Celebrate the ...“Take children on a colorful adventure to share the many ways Jewish people celebrate Shabbat around the world. *Shabbat Shalom*!

# Beginning in an old Jerusalem market Friday morning, shopping for foods to make Shabbat meals special.

# Setting a beautiful Sabbath table in Australia Friday afternoon

# Lighting Shabbat candles with a family in Turkey

# Singing *zemirot* with relatives in Russia

# Making *hamotzi* as a congregation in the United States

# Parading the Torah scrolls at Shabbat morning services in a synagogue in Germany

# Relaxing in the peace of Shabbat day in Canada

# Enjoying a special Sabbath afternoon meal in Morocco

# “From Israel to Thailand, from Ethiopia to Argentina, you and your children are invited to share the diverse Sabbath traditions that come alive in Jewish homes and synagogues around the world each week―and to celebrate life with Jewish people everywhere.”

# Video Link: *The Making of a Picture Book* by Durga Yael Berghard (7:51) <https://www.youtube.com/watch?v=Q9JZcfg6o6I>

# 4.11: *Grandma Rose’s Magic* by Linda Elovitz Marshall, author & Ag Jatkowska, illustrator (2012)

# Grandma Rose's Magic (Shabbat): Linda Elovitz Marshall, Ag ...“What goes around comes around arrives in a sweet way in the form of a sewing grandmother who always does something extra. Her mitzvot (good deeds) do not go unnoticed… Grandma Rose sews for young and old: clothes, blankets, table cloths, dolls. She saves her money to buy a set of Shabbat china dishes, just like the ones she used at her grandmother’s as a girl. Her coin jar fills, the bank converts the coins to dollars, but alas, when she arrives at the department store, all the dishes have been sold. On the way home, Grandma Rose markets to prepare a banquet meal to ease her sadness. When she enters her home, there are all her family, friends and customers each …with a piece of the long-sought china purposely purchased to say ‘thank you.’ …The magic of the sewing is more than the product; it is the joy of that extra kindness. …There is bare bones overt Jewish content: customers with Jewish names, mention of ‘Shabbos,’ and one picture of a Shabbat dinner. However, the value of tikkun olam (repairing the world) jumps off every page.”

# 4.12: *Hannah’s Way* by Linda Glaser, author & Adam Gustavson, illustrator (2012)

# Hannah's Way: Linda Glaser, Adam Gustavson: 9780761351382: Amazon ...“When her Papa loses his job during the Depression, Hannah’s family moves to rural Minnesota, where she is the only Jewish child in her class. When her teacher tries to arrange carpools for a Saturday class picnic, Hannah is upset. Her Jewish family is observant, and she knows she cannot ride on the Sabbath. What will she do? A lovely story of friendship and community.”

# Video Link: <https://www.youtube.com/watch?v=SukesMGBloU> (8:13)

# 4.13: *The Keeping Quilt* by Patricia Polacco (2001)

# The Keeping Quilt - Kindle edition by Patricia Polacco. Children ... “‘We will make a quilt to help us always remember home,’ Anna’s mother said. ‘It will be like having the family back home in Russia dance around us at night.’

# “And so, it was. From a basket of old clothes, Anna’s babushka, Uncle Vladimir’s shirt, Aunt Havalah’s nightdress and an apron of Aunt Natasha’s become The Keeping Quilt, passed along from mother to daughter for almost a century. For four generations the quilt is a Sabbath tablecloth, a wedding canopy, and a blanket that welcomes babies warmly into the world.

# “In strongly moving pictures that are as heartwarming as they are real, Patricia Polacco tells the story of her own family, and the quilt that remains a symbol of their enduring love and faith.”

# Video Link: <https://www.youtube.com/watch?v=MWR_ON8x1QM> (7:18)

# The Real Quilt: <https://www.youtube.com/watch?v=HkRkWoneKgY> (3:35)

# 4.14: *On Rosh Hashanah and Yom Kippur* by Cathy Goldberg Fishman, author & Melanie W. Hall, illustrator (1997)

# On Rosh Hashanah and Yom Kippur by Cathy Goldberg Fishman“How can you tell when it is time for Rosh Hashanah and Yom Kippur? The young girl in this story can tell when her family receives cards wishing them a happy New Year. They gather together to light candles for the holiday meal and say blessings over apples and honey. They go to synagogue to pray and hear the shofar. From New Year cards and having a special holiday meal, to worshiping at temple and sending the year’s sins away on the river, the young narrator of this story describes each activity of the High Holy Days as she experiences this special time with her family.”

# 4.15: *Holidays Around the World: Celebrate Rosh Hashanah and Yom Kippur: With Honey, Prayers, and the Shofar* by Deborah Heiligman (2016)

# Holidays Around the World: Celebrate Rosh Hashanah and Yom Kippur ...“Celebrate Rosh Hashanah and Yom Kippur examines how these Jewish High Holy Days are celebrated worldwide. Rosh Hashanah, known as the Jewish New Year, is a time for reflection and resolution. On Yom Kippur, also called the Day of Atonement, Jews fast, pray, and ask God’s forgiveness for their sins. Deborah Heiligman’s lively first-person text introduces readers to the sounding of the shofar, the holidays’ greeting cards, prayers, and special foods. Rabbi Shira Stern’s informative note puts the High Holy Days into wider historical and cultural context for parents and teachers.”

# 4.16: *Holidays Around the World: Celebrate Passover: With Matzah, Maror, and Memories* by Deborah Heiligman (2017)

# Holidays Around the World: Celebrate Passover: With Matzah, Maror ...“The most celebrated holiday in the Jewish year, Passover commemorates the Exodus of Hebrew slaves from Egypt to freedom over 3,500 years ago. This colorful book explores the many forms that this weeklong celebration takes worldwide. Deborah Heiligman’s rich text details the long lavish meals called seders, at which Exodus is recalled in ritual, prayer, song, and story. The historical significance of the food at these Passover feasts is also explained, and delicious recipes encourage readers to experience the full flavors of this internationally observed holiday.”

# *Islam*

# 4.17: *Time to Pray* by Maha Addasi, author, Ned Gannon, illustrator, & Arabic translation by Nuha Albitar (2010)

# Time to Pray: Addasi, Maha, Gannon, Ned: 9781590786116: Amazon.com ...“At her grandmother’s home in the Middle East, a small Muslim girl learns how and when to pray. Woven into the story are the five prayers of the day as Teta and Yasmin move through a day, in which they visit a mosque and enjoy traditional foods. Teta also makes Yasmin special prayer clothes and gives her a prayer rug, and when it is time for Yasmin to leave for her home far away and they hug good-bye at the airport, Teta gives Yasmin a special gift: a prayer clock. There is no mosque near Yasmin’s home, so Dad helps her set the times for the five daily prayers.”

# 4.18: *Night of the Moon: A Muslim Holiday Story* by [Hena Khan](https://www.amazon.com/Hena-Khan/e/B001HPCCIK/ref=dp_byline_cont_book_1), author & [Julie Paschkis](https://www.amazon.com/Julie-Paschkis/e/B000APU7RG/ref=dp_byline_cont_book_2), illustrator (2008)

# Night of the Moon: A Muslim Holiday Story: Hena Khan, Julie ...“Yasmeen, a seven-year-old Pakistani-American girl, celebrates the Muslim holidays of Ramadan, “The Night of the Moon” (Chaand Raat), and Eid. With lush illustrations that evoke Islamic art, this beautiful story offers a window into modern Muslim culture—and into the ancient roots from within its traditions have grown.”

# Going to Mecca: Robert, Na'ima B.: 9781847804907: Amazon.com: Books4.19: *Going to Mecca* by Na’ima B. Robert, author & Valentina Cavallini, illustrator (2014)

# “‘Come with the pilgrims as they set out on a journey, a journey of patience to the city of Mecca.’ We are led on the journey of a lifetime to the city of Mecca—the pilgrimage known to Muslims as the Hajj. The pilgrims walk with heads bare and feet in sandals; they call to Allah; they kiss or point to the Black Stone, as the Prophet did. Arriving at Mecca, they surge round the Ka’aba, shave their heads and travel to Mount Arafat. Finally, though their bodies are tired and aching, their spirits are uplifted, knowing that with thousands of others they have performed the sacred pilgrimage. This is a window on to a sacred journey for Muslims the world over…”

# 4.20: *Golden Domes and Silver Lanterns: A Muslim Book of Colors* by Hena Khan, author & Mehrdokht Amini, illustrator (2012)

# “Magnificently capturing the colorful world of Islam for the youngest readers, this breathtaking and informative picture book celebrates Islam’s beauty and traditions. From a red prayer rug to a blue hijab, everyday colors are given special meaning as young readers learn about clothing, food, and other important elements of Islamic culture, with a young Muslim girl as a guide.”

# Video Link: <https://www.youtube.com/watch?v=rLxAuBY5Mnw> (6:05)

# 4.21: *The Proudest Blue: A Story of Hijab and Family* by Ibtihaj Muhammad, author & S. K. Ali Hatem Aly, illustrator (2019)

# The Proudest Blue: A Story of Hijab and Family: Muhammad, Ibtihaj ... “A powerful, vibrantly illustrated story about the first day of school—and two sisters on one’s first day of hijab--by Olympic medalist and social justice activist Ibtihaj Muhammad.

# “With her new backpack and light-up shoes, Faizah knows the first day of school is going to be special. It’s the start of a brand-new year and, best of all, it’s her older sister Asiya’s first day of hijab--a hijab of beautiful blue fabric, like the ocean waving to the sky. But not everyone sees hijab as beautiful, and in the face of hurtful, confusing words, Faizah will find new ways to be strong.”

# Video Link: <https://www.youtube.com/watch?v=w2oK6mDz5SA> (7:29)

# 4.22: *My Name is Bilal* by Asma Mobin-Uddin, author & Barbara Kiwak, illustrator (2005)

# My Name is Bilal: Asma Mobin-Uddin MD M.D., Barbara Kiwak ...“When Bilal and his sister, Ayesha. move with their family, they have to attend a new school. They soon find out that they may be the only Muslim students there. When Bilal sees his sister bullied on their first day, he worries about being teased himself, and thinks it might be best if his classmates didn’t know that he is Muslim. Maybe if he tells kids his name is Bill, rather than Bilal, then they would leave him alone. Mr. Ali, one of Bilal’s teachers and also Muslim, sees how Bilal is struggling. He gives Bilal a book about the first person to give the call to prayer during the time of the Prophet Muhammad. That person was another Bilal: Bilal Ibn Rabah. What Bilal learns from the book forms the compelling story of a young boy grappling with his identity.”

# Discussion video: <https://www.youtube.com/watch?v=-hwesm6YMG8> (3:10)

**5.0: Music & Videos for Children (no resources identified)**

**6.0: Curriculum & Theme-Based Classroom Activities for Children for Presence, Reverence, Sabbath, Silence & Spiritual Practice**

# *from Tapestry of Faith*

***Presence***

**6.1: Sing to the Power: A Social Justice Program for Children Grades 4-5**

**6.1.1:** *Session 6: The Power of Presence*

Link: <https://www.uua.org/re/tapestry/children/sing/session6>

Participants will:

* Understand how a silent vigil of justice advocates wearing angel wings, planned by a Unitarian Universalist, shows air power
* Understand civil disobedience as promoted by Henry David Thoreau, Mohandas Gandhi, and the Rev. Dr. Martin Luther King as expressions of air power
* **Experience a sense of silent presence, through a game**
* **Prepare to give someone else an expression of supportive presence, by creating blankets**
* **Explore ways to practice prayer as a ministry of presence.**

***Reverence***

**6.2: World of Wonder: A Program on the Seven Principles of Unitarian Universalism for Grades K-1**

**6.2.1:** *Session 12: Beauty in Nature*

Link: <https://www.uua.org/re/tapestry/children/wonder/session12>

This session will:

* **Call attention to nature's beauty and the ways it inspires us**
* Stimulate observation and creativity, by guiding children to notice and evoke beauty in the natural environment
* **Encourage participants to express their enjoyment of nature's beauty**
* Demonstrate that nature's beauty is within us, too
* **Foster reverence, awe, and wonder.**

**6.3.: Moral Tales: A Program on Making Choices for Grades 2-3**

**6.3.1:** *Session 11: Do No Harm*

Link: <https://www.uua.org/re/tapestry/children/tales/session11>

The session will:

* **Develop participants' empathy and nurture a sense of life as sacred**
* Empower participants as peacemakers
* Build participants' ability to take responsibility for their actions and choices
* Deepen participants' understanding of the sixth Unitarian Universalist Principle, which promotes world peace

**6.4: Signs of our Faith: A Program about Being UU Every Day for Grades 2-3**

**6.4.1:** *Session 5: We Revere Life*

Link: <https://www.uua.org/re/tapestry/children/signs/session5>

This session will:

* **Invite children to experience wonder, awe, and reverence for life,** particularly in its emergence through birth or new beginnings
* **Demonstrate different ways UUs demonstrate our reverence for life,** through rituals such as a child dedication and through everyday actions
* Explore the UU tradition of child dedication—what happens in a ceremony, and what the ceremony means.

**6.4.2:** *Session 11: Worshipping Together*

Link: <https://www.uua.org/re/tapestry/children/signs/session11>

Participants will:

* Understand how UU congregational worship invites participants to share values and practices that are important
* Create and lead components of a typical worship service and discover how the components relate to each other.

***Sabbath***

**6.5: Wisdom from the Hebrew Scriptures: A Multigenerational Program**

**6.5.1:** *Workshop 8: Creation*

Link: <https://www.uua.org/re/tapestry/multigenerational/hebrewscriptures/workshop8>

“This workshop invites participants to appreciate the power and wisdom of this ancient creation story rather than deconstruct it in the light of scientific understandings of evolution. It asks: …**What wisdom is there for Unitarian Universalists in honoring Sabbath?”**

**Silence**

**6.6: Sing to the Power: A Social Justice Program for Children Grades 4-5**

**6.6.1:** *Session 7: The Power of Silence*

Link: <https://www.uua.org/re/tapestry/children/sing/session7>

This session will:

* Cultivate an awareness of the potentially damaging effects of constant exposure to media
* **Develop strategies for creating quiet time for reflection and concentration**
* **Affirm that "encouragement to spiritual growth" can happen through creating a quiet place in which we can listen to the promptings of the spirit.**
* **Create a personal "square inch of silence" through meditation**

***Spiritual Practice***

**6.7: Wonderful Welcome: A Program for Children Grades K-1**

**6.7.1:** *Session 14: The Gift of Spirit*

Link: <https://www.uua.org/re/tapestry/children/welcome/session14>

This session will:

* **Introduce the intangible gift of spirit**
* **Provide children with ways to share their spirit, such as singing together and sharing joys and concerns**
* **Demonstrate how we affirm one another's spirit and spiritual paths when we share our beliefs and values, and support those of others, even if they are different**
* Connect the intangible gift of spirit with the third Unitarian Universalist Principle: acceptance of one another and encouragement to spiritual growth in our congregations.

**6.8: Faithful Journeys: A Program about Pilgrimages of Faith in Action for Grades 2-3**

**6.8.1:** *Session 6: Keep Learning*

Link: <https://www.uua.org/re/tapestry/children/journeys/session6>

Participants will:

* **Experience a variety of spiritual practices that draw on different learning styles, interests, and skills**
* Find their own individual faith exploration affirmed, and affirm the explorations of their peers
* Learn about Unitarian religious educator Sophia Lyon Fahs
* Understand the history and continuity of the Unitarian Universalist religious education in which they are now engaged
* **Identify their own experiences of spirituality, learning, growth, and spiritual growth**
* **Experience spiritual practice as a realm that engages body, mind, and heart**
* Reflect on and express transcending mystery and wonder, one of the Sources of our living tradition
* **Name ways they did or could translate their Unitarian Universalist faith and/or Principles into action.** [e.g., keeping the Sabbath]

**6.9: Sing to the Power: A Social Justice Program for Children Grades 4-5**

**6.9.1:** *Session 5: The Power of Stillness*

Link: <https://www.uua.org/re/tapestry/children/sing/session5>

Participants will:

* **Understand Henry David Thoreau's appreciation of stillness at Walden Pond**
* **Experience stillness through a meditation focused on breath and the power of air**
* Explore the spiritual power of prayer through creating and hanging prayer flags that move in the wind
* Understand that people can create change without necessarily seeing a direct, tangible, or instant connection between their actions and the results.

**6.10: Love Connects Us: A Program on Living in Unitarian Universalist Covenant for Grades 4-5**

**6.10.1:** [*Session 10: Peace Inside*](https://www.uua.org/re/tapestry/children/loveconnects/session10)

Link: <https://www.uua.org/re/tapestry/children/loveconnects/session10>

This session will:

* **Encourage participants to find peace within themselves as a means to bring peace to their relationships, communities, and the wider world**
* Build participants' ability to discern, in difficult situations, what calls for courage to seek change and what calls for acceptance so that they might find serenity
* Empower participants to feel in control of their own well being
* **Introduce the well-known, nondenominational Serenity Prayer written by Reinhold Niebuhr**
* **Explore techniques for centering and finding inner peace.**

**6.11: Windows and Mirrors: A Program about Diversity for Grades 4-5**

**6.11.1:** *Session 15: Prayer Is A Place to Grow A Soul*

Link: <https://www.uua.org/re/tapestry/children/windows/session15>

Participants will:

* **Understand a Unitarian Universalism definition of prayer**
* **Explore purposes and meanings of prayer through a Unitarian Universalist lens**
* **Experience several prayer practices and rituals, expanding their cultural literacy about various faiths' and cultures' practices**
* **Reflect on how various approaches to prayer do or might serve their own spiritual needs and their search for truth and meaning**
* Demonstrate respect for the religious practices of others.

**6.12: Riddle and Mystery: A Program on the Big Questions for Grade 6**

**6.12.1:** *Session 13: Oh, My Soul*

Link: <https://www.uua.org/re/tapestry/children/riddle/session13>

Participants will:

* **Understand the soul as one's inner self or core spirit**
* **Expand their ideas about and appreciation of the concept of "soul"**
* **Explore connections among "soul," "God" and "Divine"**
* **Consider various Unitarian Universalist ideas about the soul**.

**Resources for Youth & Adults**

**7.0: Reflections, Readings, Stories & Poetry**

**7.1:** *Practice Sabbath* by Rev. Dr. Rebecca Parker (265 word)

…To keep the Sabbath means, once every seven days, to step outside the dominating culture and enter another space. On a regular basis, stop participating in life as it is defined for us. Choose one day out of seven to not go shopping. To not do any work. To not bring any work home. Instead, give yourself and your family the space to feel what it is hard to feel when you spend all your time, as the poet says, “getting and spending and laying waste your powers.” Give yourself time to notice. Walk in the woods…. Give yourself time to sit at the table with friends, to welcome the friendless into your home, to talk with one another. Give yourself time to read, think, and reflect. Gather with a religious community to pray and give thanks. Open yourself to the wisdom of religious tradition, rituals of reconciliation and hope, liturgies of joy, acts of remembrance and sorrow. Stop the madness and rest. Open yourself to the beauty and the meaning of life, to all those tender capacities in yourself and all those dear relationships with others that are to be cherished. Find a way to know the things that the marketplace can neither give nor take away.

…To keep the Sabbath is a radical act of resistance to a culture that has lost track of the meaning of life. From this place of Sabbath keeping, …become more capable of entering into sustained engagement with the culture of which we are all part and which needs our active creative witness and our work for change.

Source: *Everyday Spiritual Practice: Simple Pathways for Enriching Your Life*, edited by Scott Alexander. See *Spiritual Practice*

# 7.2: *He Did What? Healing People on the Sabbath* by Rev. Dr. Susan Suchocki Brown (244 words)

About now the days and times are getting quite interesting for Jesus and his gang of disciples and followers. He has been busy preaching and teaching and going about healing people and telling his disciples to let the people approach him for this. He has found it harder and harder to get any rest, time for prayer, his ministry, or thinking about the times he was in the midst of and about what directions to go. In the stories and verses before the reading I shared this morning, Jesus had challenged the ruling systems and the Pharisees. These were the rule keepers who were working closely with and paid to keep things running smoothly for the Roman rulers. Jesus had been challenging the status quo in many ways, he and his disciples went into the grain fields on the Sabbath and gathered grain for the poor and hungry to eat, telling those who tried to discredit him that people needed food more than they needed to follow oppressive religious rules. Also, on the Sabbath he had healed a man whose hand was withered and disabled. On these two occasions, and one can imagine there were others as well, he was challenging the well- ordered but oppressive system. With Jesus’ action and words, he was saying that healing and helping should and could be done when needed and not regulated and restricted by a religion whose major teaching had been to seek justice and mercy.

Source:<https://firstchurchuu.org/sermon-archives/palm-sunday-he-did-what/>

**7.3:** *Seeking Wisdom About Time* by Lillian Daniel (242 words)

Time seems to me to be the second most urgent …crisis after money, and the two are intertwined as the most common reasons we give for not being what God wants us to be. Baseball practices and low bank account balances are ironic excuses for avoiding the practices that might relieve some of the pressure.

John …was a pilgrim on a journey toward deeper understanding. …While John never mentioned the word “Sunday,” the practice he was describing was about honoring time, and that takes us into the practice of Sabbath keeping.

Dorothy Bass lays out the promise of this practice: “Whether we know the term Sabbath or not, we the harried citizens of late modernity yearn for the reality. We need Sabbath even though we doubt we have time for it. As the new century dawns, the practice of Sabbath keeping may be a gift just waiting to be unwrapped, a confirmation that we are not without help in shaping the renewing ways of life for which we long.”

People are hungering for wisdom on the subject of time. Sabbath is not the only unwrapped gift we have waiting for us in the Christian tradition. The liturgical seasons are also there to remind us that God’s calendar is more nuanced and graceful than we imagine as we rush from one appointment to the next. Just the fact that the church introduces a different calendar raises the provocative question of who invents time.

Source:*Tell It Like It Is: Reclaiming the Practice of Testimony* by Lillian Daniel

**7.4:** *Blinded by Traditional Ideas of Faith* by Rev. Daniel Chesney Kanter (256 words)

Elie…came from a Jewish family and had married a Jewish man, but she called herself only “culturally Jewish,” meaning that she lit Sabbath candles a few times a year and held Passover seders with her friends when possible. She had a lot of questions about why people would be religious or need a religious community, since she did not. Nor did she did see herself as spiritual, although the family rituals of gratitude at the dinner table …and the tie she felt to nature sounded spiritual….

Elie …had been a community organizer…. Her work grew out of her moral stance that justice was important, and …that humanity was essentially good and we had to work for each other rather than ourselves. …She had a coworker who was a devout Catholic, …who did the same work…. Elie couldn’t see why her coworker would do this work out of an obligation to her Catholicism, and the other woman couldn’t see how Elie could do it without a religious framework. And yet both Elie and her colleague were acting out their faiths. Her Catholic colleague responded to the biblical obligations to clothe and feed the poor…. And Elie’s moral imperative was a deep faith in the goodness of humanity and the potential to transform the world.

Why did each woman fail to see that a faith dimension existed in the other? I think we are often so blinded by our traditional ideas of faith that we can’t shift the paradigm to include those who express faith in different ways.

Source: *Faith for the Unbeliever* by Daniel Chesney Kanter

**7.5:** *No Gallivanting on the Sabbath* by Anne Lamott (206 words)

One of my friends in college took me home to visit her mother one three-day weekend. Her mother Billie was big and fat and unbelievably beautiful, except that she sported a heavy beard—a real beard, like three-day stubble. She acted like she’d known me forever. When I woke up in her house that first morning, she had shaved for the occasion and put pancake makeup over the stubble. It looked like she had a thousand blackheads.

She was a Zionist and convinced me that Israel should bomb the shit out of Syria, and by the time I’d finished my grapefruit, I too believed this to be obvious. I asked her if she went to temple, and she acted as if I’d asked if she frequently used an escort service.

“Of course not,” she said. “What’s there for me? You sit, they don’t speak English, only the men count for much, you wait forever for a song you might understand, you check out what everyone is wearing? And what’s the pitch—you’re born, you die, you go into a box? What’s so tempting there?”

“But, Mom,” cried my friend, “you never let us go out on Friday nights.”

“You should be out gallivanting on the Sabbath?”

Source: *Traveling Mercies: Some Thoughts on Faith* by Anne Lamott

**7.6:** *Taking Time Seriously* by Rev. George Kimmich Beach (136 words)

While intellectuals commonly disguise their religious roots and eschew “organized religion,” Adams holds that historically formed and institutionally embodied commitments are essential to character formation and ethical responsibility. His byword, “taking time seriously,” means at least this: Know your historical roots and participate fully in your present religious, professional, and civic communities. A significant instance of Adams’s church involvement is his proposal, late in his career, of revised language for the Principles and Purposes statement of the Unitarian Universalist Association. Among several “sources of the living tradition we share,” the statement, adopted in 1985, names the following: “Words and deeds of prophetic women and men which challenge us to confront powers and structures of evil with justice, compassion, and the transforming power of love.” The words are redolent with Biblical language and Adams’s own prophetic theology.

Source: *Transforming Liberalism: The Theology of James Luther Adams* by George Kimmich Beach

**7.7:** *Feeling Faith* by Rev. Jeanne Harrison Nieuwejaar (200 words)

In his book *Honey from the Rock*, Rabbi Lawrence Kushner tells of visiting a Hebrew School and asking the children there how many of them believe in God. To his dismay, not a single hand went up. Eventually he thought to ask instead how many of them ever felt close to God. Showing no awareness of the contradiction, every child raised a hand. They talked about feeling close to God when helping their parents, when lighting Sabbath candles, when they felt angry and sad at a grandparent’s death. Too often it seems we get hung up on the question of “believing in” when what really matters is “closeness to”—or faith. In *Radical Monotheism and Western Culture,* theologian H. Richard Niebuhr writes, “The belief that something exists is an experience of a wholly different order from the experience of reliance on it.” This experience of reliance, of faith, lies at the core of the religious life. We know how to develop systems of belief—by preaching and teaching, participating in discussions, singing songs, and telling stories. Faith is another matter. Nourishing this feeling of reliance, of trust, in the lived experiences of children, youth, and adults is a significant task….

Source: *Fluent in Faith: A Unitarian Universalist Embrace of Religious Language* by Rev. Jeanne Harrison Nieuwejaar

**7.8:** *Sunday at Cristo Rey* by Rev. Jacob Trapp (256 words)

I …go to this church frequently to enjoy its beauty (beauty is my manna in the wilderness), but also, and more primarily, for an answer to my need for the numinous. Erik H. Erikson, speaking of this need, said: “The numinous assures us, ever again, of separateness transcended, and yet also of distinctness confirmed, and thus of the very basis of ‘I.’ Religion and art are the institutions with the strongest claim on the cultivation of numinosity….

…Rudolph Otto …stressed the overwhelmingness of the numinous, as the fearful, the awesome, the Mysterium Tremendum. But there is also, as he knew, the quietly numinous of “the still small voice within,” instead of earthquake and thunder, and this I experience in Cristo Rey, when the soft morning sunlight streams in, when the silence speaks and is felt and listened to, and sometimes deepens into wordless prayer.

…I go to the bilingual services at Cristo Rey because I like the singing …[in] Spanish…. Sometimes one should or sing or pray only in an unknown tongue, let the mystery within us reach out to the mystery beyond, let that in us which surpasses us be felt and known and loved—the utterly Other, yet also the Innermost. I can experience this more often in churches where there is silence, where there is some mystery in what is spoken and sung, than where there is little or no silence, much talk, and where everything is explicable.

…Emerson …said, “I like the silent church before the service begins, better than any preaching.”

Source: *Return to the Springs* by Jacob Trapp

**7.9:** *An Authentic Faith* by Rev. George Kimmich Beach (285 words)

[James Luther Adams offered six components of an authentic faith.]

First, an authentic faith focuses our attention on ultimate issues, such as God, human nature, and the meaning of life, but in a way that connects with our immediate, personal, existential life concerns. It links what Adams calls the intimate and the ultimate dimensions of life.

Second, an authentic faith elicits from us a commitment that is costing in some significant way and degree. The primacy of the will means that intellectual understanding follows from the commitment expressed by the original decision in favor of faith and its subsequent life decisions.

Third, an authentic faith wrestles with what St. Paul called “the principalities and powers” (Colossians 2:15) of the world. It takes responsibility for the shape of things to come in the human community. It does not withdraw from the world but even ventures a new beatitude, Blessed are the powerful.

Fourth, an authentic faith seeks to incarnate its spiritual and moral value commitments in the community and world about us in social institutions. It cannot do this by labors of individual virtue or piety but only in groups acting together in history. Therefore, we may say, By their groups you shall know them.

Fifth, an authentic faith takes shape in history through the commitments that we, the promise-making animals, make with others. It is shaped by the historical covenants we form within the context of a sacred, encompassing covenant of being.

Sixth, an authentic faith locates itself within the encompassing drama of history. It believes that there is a meaning in history and that the true directive of human life is found in responding faithfully to this meaning. The heart of Adams’s thought about the character of faith is that it takes time seriously.

Source: *Transforming Liberalism: The Theology of James Luther Adams* by George Kimmich Beach

**7.10:** *Prayer as Sabbath Time* by Margaret Silf (207 words)

Suppose, then, that germination nation has happened. How can we bring God’s dream to reality? I suggest that we can cooperate in this act, consciously and deliberately, in prayer, because prayer takes us to our Who center. Through prayer we allow God to nourish our Godseed, and we ourselves are nourished by it. The profound understanding and reverence the Jews have for the Sabbath can help us to see prayer in a different perspective. For the Jew, the Sabbath is not for the sake of the weekdays; it is not an interlude for recreation to enable us to work all the harder during the week. Rather, the weekdays are for the sake of the Sabbath. The Sabbath is not just a break in the pattern of daily life but the whole meaning of it.

In the same way, prayer is not just a means of sustaining us through our linear journey (though it does that, too) but is itself the reality of our journey. It is not primarily a calm interlude in our day, a “quiet time,” but the very essence of our being. When we are at prayer, we are most truly who we are, and we are at prayer whenever we are really “living true.”

Source: *Inner Compass: An Invitation to Ignatian Spirituality* by Margaret Silf

**7.11:** *Remember the Sabbath*by Rev. Arvid Straube (186 words)

“…Remember the Sabbath Day and keep it holy.” …It means …that you take one day in the week where you don’t do anything that you’re obligated to do. This is a religious practice…. You don’t work or shop. You just enjoy being alive. …Wordsworth put his finger on the pulse of our time when he said, “Getting and spending, we lay waste our powers.” …We’re spending most of our time either earning, spending what we’ve earned, or maintaining what we’ve bought. We don’t even really have time to enjoy what we’ve bought…. We keep the Sabbath by picking one day a week—it doesn’t have to be Sunday—of no working and no chores, no shopping and no maintenance. It’s a time to rest, to enjoy family, friends, and loved ones. It’s a time for reflection, a time for reading, for good food, playing, praying, and lovemaking. For families with children, …this is the most important item on the list, because we are raising a generation of children who don’t have their parents’ time. …what’s more important? Time with your children or things for your children?

Source: *Everyday Spiritual Practice: Simple Pathways for Enriching Your Life*, edited by Scott Alexander. See *A Spiritual Maintenance Schedule.*

**7.12:** *Creation, the Fall, and Redemption* by Rev. George Kimmich Beach (226 words)

[James Luther] Adams sees in Jewish and Christian thought constant variations on the themes of Creation, the Fall, and Redemption. We see these elements and this pattern in Adams’s own thought, too. Obviously, this pattern is not provided by rational analysis; it is the story line of an ancient myth. Every theologian, then, will have some notion of the original goodness of life, of something that has corrupted or twisted or repressed the original goodness, and finally of that which redeems the situation. The story incorporates a strong element of tragic loss, but it is finally not a tragic but a triumphant story. It is worth recalling, at this point, Adams’s formal definition of theology as the interpretation of major symbols in the face of the present historical situation. The three symbols in the story are interrelated; thus, the last, Redemption, renews the first, Creation, but on a new level. In time and history, of course, the last act is never last but becomes a new first act, beginning a new cycle. Adams is most interested in these symbols of faith in relation to the present historical situation, that is, the social-ethical bearing of this narrative of faith upon contemporary life and history. He is interested in the seasonal relevance of any story, theology, or philosophy. He asks, Does this interpretation of reality “take time seriously?”

Source: *Transforming Liberalism: The Theology of James Luther Adams* by George Kimmich Beach

**7.13:** *A Perfect Sabbath* bySusan Gregory (98 words)

A perfect Sabbath day means different things to different people…

The mother of small children may dream of peace and quiet – of naptime, for herself *and* the children.

A lonely single may hope for the opportunity to have a little company – someone to talk to, perhaps even a lunch invitation.

A single mom working long hours may eagerly anticipate the time to spend with her children – a break from the everyday rush to survive!

…Whatever our circumstances, the Sabbath day conjures up feelings of peace, spiritual growth, calm, love, rest, learning, service, helping and reaching out to others.

Source**:** <https://africasoutheast.churchofjesuschrist.org/a-perfect-sabbath-three-stories>

**7.14:** *Sabbath Rest* by Rev. Jane Vennard (183 words)

In Jewish thought, the seventh day was not God’s day off after the hard work of the first six. It was not an interlude between weeks of work. It was not a day of rest to prepare God for the tasks ahead. Rather, the Sabbath was a holy day, a day honored for the sake of life.

Looking at the Genesis passage carefully, we see that “God finished the work that God had done” and “God rested from all the work that God had done” (2:2). God both finished the holy work of creation and God rested. We usually think that the work was finished on the sixth day and the seventh was devoted to rest. But that is not what scripture says. We are told there was more to be done. What was God doing on that seventh day before God rested? “The ancient rabbis teach that on the seventh day, God created *menuha*—tranquility, serenity, peace, and repose—rest in the deepest possible sense of fertile, healing stillness,” writes best-selling author and therapist Wayne Muller. “Until the Sabbath, creation was unfinished.”

Source: *Fully Awake and Truly Alive: Spiritual Practices to Nurture Your Soul* by Jane Vennard

**7.15:** *The Sabbath: An (Un)Common Good* by Jim Wallis (164 words)

Being rich doesn’t make you happy. Of course, happiness and well-being are connected to a modicum of economic security that we all need. But “enough is enough” is proving to be a better guide to a happy life than the maxim “greed is good.” The logic of a manic consumer economy is that you are never supposed to be satisfied with what you have but should always demand more. That endless striving and never-ending desire is not making people happy but rather has led us into a lifestyle of constant stress.

…At its core, this is also a spiritual crisis. More and more people are coming to understand that underlying the economy is a values crisis, and that any economic recovery must be accompanied by a moral recovery. This should be a moment to reexamine the ways we measure success, do business, and live our lives—a time to renew spiritual values and practices such as simplicity, patience, modesty, family, friendship, rest, and Sabbath.

Source: *The (Un)Common Good* by Jim Wallis

**7.16:** *The Death of Ritual and Meaning* by Paul Woodruff (256 words)

Someone somewhere is sitting down to dinner with a family, but not here, not in this house. Dad stopped off on the way home for his workout and ran into some friends; Mom brought Sarah home after soccer but had to turn right around for a meeting. David is over at a friend’s house.

Now Sarah is on the phone with a friend—her cell phone, not the one that’s ringing off the hook. She has the TV on in her room, algebra homework spread out on her bed, and a bag of chips open beside her. She’s very responsible, and she remembered to feed the dog before she went into her room and closed the door. The dog is not hungry yet, but when she is, she will go over to her dish and eat as much of it as she feels like….

Food may eventually appear on the table in this house, but it is very unlikely that as many as two members of the family will be eating at once. This family will not eat together, hold hands or pray together before a meal, or talk about the day’s events. Chances are they’ll go to their respective dishes to feed, like the dog…. Something is missing from these people, something that makes a difference between feeding time and meal time, between a home and a kennel. If you ask them why, they will answer, “Who has time for family dinner? It’s only an empty ritual after all.” True. Without reverence, rituals are empty. [Without reverence, the Sabbath is also empty.]

Source: *Reverence: Renewing a Forgotten Virtue* by Paul Woodruff

**7.17:** *Heschel’s Sabbath* by Jane Vennard (255 words)

…Jewish scholar and mystic Abraham Joshua Heschel, author of the spiritual classic *The Sabbath*, understands the Sabbath, the seventh day, to be a sanctuary of time. Whereas the other six days are devoted to the tools of space, the building of civilization, this honoring of time creates not just a day but an atmosphere. Within this sanctuary of time we are able to practice those ways of being that are often ignored or forgotten in the world of space—pleasure, thanksgiving, restfulness, and delight. He writes: We must conquer space in order to sanctify time. All week long we are called upon to sanctify life through employing things of space. On the Sabbath it is given us to share in the holiness that is in the heart of time.... The clean, silent rest of the Sabbath leads us to a realm of endless peace, or …an awareness of what eternity means. There are few ideas in the world of thought which contain so much spiritual power as the idea of the Sabbath. …Rabbi Heschel …also offers us guidelines for what not to do on the Sabbath: “We abstain primarily from any activity that aims at remaking or reshaping the things of space.” …He tells us not to engage in “any acts that were necessary for the construction of the Sanctuary in the desert.” Rather we are to be engaged in building the sanctuary of time. He even adds that on the Sabbath we are to … “even from the strain in the service of God.”

Source: *Fully Awake and Truly Alive: Spiritual Practices to Nurture Your Soul* by Jane Vennard

**7.18:** *Little Sabbaths* by Sue Bender (81 words)

We all need a certain amount of “fallow time,” Yvonne reminds me.

“Watching the grass grow, sitting on the hillside, staring out the window daydreaming. When we don’t have it, there is a deeper intelligence that won’t come forth.”

Mine is a racehorse rhythm, and once I get started in the morning it’s difficult for me to stop. Now I can see that a pause—even a very small pause—is extremely useful.

These “little Sabbaths” replenish my body—and spirit.

Source: <https://www.spiritualityandpractice.com/quotes/quotations/view/7353/spiritual-quotation>

**7.19:** *A Different Kind of Day* by Robert Fulghum (109 words)

My wife and I try to live Sundays as if they were a different kind of day. I take this concept more from the Jewish tradition than from the Christian. We don’t go anywhere; we don’t have any obligations; we don’t do any work. Instead, we listen to music, we read, we go for walks. We try to set ourselves aside from our busy lives, on this day, allowing ourselves to simply enjoy being alive. We’ve noticed that having one sane day a week really makes a difference. We don’t always manage to observe the Sabbath in this way, but when we do, it is indeed a special day.

Source: *Handbook for the Soul*, edited by Richard Carlson and Benjamin Shield

## 7.20: *A Secular Sabbath* by Pico Iyer (258 words)

The idea of going nowhere is as universal as the law of gravity; that’s why wise souls from every tradition have spoken of it.

… The need for an empty space, a pause, is something we have all felt in our bones; it’s the rest in a piece of music that gives it resonance and shape.

… Keeping the Sabbath—doing nothing for a while—is one of the hardest things in life for me;

…The principle of the Sabbath enshrines. It is, as Abraham Joshua Heschel… had it, “a cathedral in time rather than in space”; the one day a week we take off becomes a vast empty space through which we can wander, without agenda, as through the light-filled passageways of Notre Dame. Of course, for a religious person, it’s also very much about community and ritual and refreshing one’s relationship with God and ages past. But even for the rest of us, it’s like a retreat house that ensures we’ll have something bright and purposeful to carry back into the other six days.

The Sabbath recalls to us that …all our journeys have to bring us home. And we do not have to travel far to get away from our less considered habits. The places that move us most deeply are often the ones we recognize like long-lost friends; we come to them with a piercing sense of familiarity, as if returning to some source we already know. “Some keep the Sabbath going to Church—” Emily Dickinson wrote. “I keep it, staying at Home.”

Source: The Art of Stillness: Adventures in Going Nowhere by Pico Iyer

# 7.21: *The Case for the Sabbath, Even if You’re Not Religious* by Menachem Kaiser (229 words)

…Judith Shulevitz’s new book, The Sabbath World, …offers an answer …to the question, “Why celebrate and promote the Sabbath, even in secular form?”

…Does society need a mandatory time-out? We have weekends and vacations, sure, but even those are increasingly bent toward structured pursuits. Our leisure is often as scheduled and hectic as our work—and is, consequently, just as stressful. Sabbath, with its myriad proscriptions, offers what might be the only authentic form of leisure: the act and fulfillment of doing absolutely nothing productive. 62

…Something is lost when time is reduced to a commodity; when time is merely exchangeable, in essence, for other goods and services.

…We need, Shulevitz argues, to re-establish and recognize the qualitative aspect of time, not merely the quantitative. “The when of time... matters as much, if not more than, it’s how much.”

…But the Sabbath is more than a personal vacation day imbued with meaning. It’s also our best bet to enact lasting communities. The Sabbath, properly deployed, “promotes social solidarity” according to Shulevitz, with a four-step solution to group cohesion. Work-time is limited. The designated day off is universally shared. The day off is as regular as possible, i.e., weekly. And the day in question is festive. A community with a day like that—a day like the Sabbath—is an actual community, a concept nearly extinct in the offline world.

Source: <https://www.theatlantic.com/entertainment/archive/2010/03/the-case-for-the-sabbath-even-if-youre-not-religious/38187/>

**7.22:** *Much, Much Higher* by Joan Chittister (140 words)

There is a story of a Rabbi who disappeared every Sabbath Eve, “to commune with God in the forest,” his congregation thought. So, one Sabbath night they appointed one of their cantors to follow the Rabbi and observe the holy encounter. Deeper and deeper into the woods the Rabbi went until he came to the small cottage of an old Gentile woman, sick to death and crippled into a painful posture. Once there, the Rabbi cooked for her and carried her firewood and swept her floor. Then when the chores were finished, he returned immediately to his little house next to the synagogue. Back in the village, the people demanded of the cantor, “Did our Rabbi go up to heaven as we thought?” “Oh, no,” the cantor answered after a thoughtful pause, “our Rabbi went much, much higher than that.”

Source: *There Is a Season* by Joan Chittister

**7.23:** *Time Away* by Maya Angelou (187 words)

Every person needs to take one day away. A day in which one consciously separates the past from the future. Jobs, family, employers, and friends can exist one day without any one of us, and if our egos permit us to confess, they could exist eternally in our absence.

Each person deserves a day away in which no problems are confronted, no solutions searched for. Each of us needs to withdraw from the cares which will not withdraw from us. We need hours of aimless wandering or spates of time sitting on park benches, observing the mysterious world of ants and the canopy of treetops.

**If we step away for a time, we are not, as many people think and some will accuse, being irresponsible, but rather we are preparing ourselves to more ably perform our duties and discharge our obligations.**

**When I return …, I am always surprised to find some questions I ought to evade answered and some entanglements I had hope to flee had become unraveled….**

**A day away acts as a spring tonic. It can dispel rancor, transform indecision, and renew the spirit.**

**Source: *Wouldn’t Take Nothing for My Journey Now* by Maya Angelou**

**7.24:** *Kinship* by Angela Morgan (126 words)

I am aware,  
As I sit quietly here in my chair,  
Sewing or reading or braiding my hair —  
Human and simple my lot and my share —  
 I am aware of the systems that swing  
 Through the aisles of creation on heavenly wing,  
 I am aware of a marvelous thing  
Trail of the comets in furious flight,  
Thunders of beauty that shatter the night,  
 Terrible triumph of pageants that march  
 To the trumpets of time through Eternity’s arch  
I am aware of the splendor that ties  
 All the things of the earth with the things of the skies,  
 Here in my body the heavenly heat,  
 Here in my flesh the melodious beat  
 Of the planets that circle Divinity’s feet.  
As I sit silently here in my chair.

Source:<https://www.poetrynook.com/poem/kinship-1>

**7.25:** *Sabbath Memories* by Rev. Kirk Loadman-Copeland (441 words)

My great-grandmother’s dining room table evokes stories in me that are now over 60 years old. From the age of four or five until the age of nine, we went to my great-grandmother’s house every Sunday to attend the Methodist church down the street from where she lived. The church was founded in 1892, and the current building, the one that I attended, was built in 1912. Every Sunday, like every child and adult in that church, I went to Sunday school and then to the church service, for that was the Methodist model regardless of your age. (My grandmother, in her late 80s was still attending the same Sunday school class that she had attended since being a young adult.) We then walked to my great-grandmother’s house and played or read the comics from the Sunday newspaper until it was time for dinner, at about 1:00 pm. It was the only dinner that I ate throughout the week, since we called the evening meals supper. In this sense, Sunday dinner was the main event of the week.

My grand-mother and great-grandmother cooked the meal every Sunday. They fussed and discussed and argued about everything, despite the fact that they made the same meal 50 Sundays out of the year. The menu was chuck roast, mashed potatoes, coleslaw, and cucumbers and onions with vinegar. The big decision was left to my sister and me: Would we have canned green beans or canned yellow wax beans? Decisions, decisions! The fact that they made the same meal week-in and week-out did nothing to diminish the banter. Were the potatoes cooked enough? Was there enough salt and butter in the mashed potatoes? Did the coleslaw have enough mayonnaise?

After dinner we gathered in the parlor to play a card game called “500 bid,” which is also the number of points required to win a game. My sister and I learned this card game at a very young age to ensure that there were always four people available to play. Being a good and rather strict churchwoman, my great-grandmother would pull down the blinds on the parlor windows so no one would see this sacrilege in her home, especially on a Sunday.

And so, it went week after week for years. While I’m sure I experienced some of the routine as being boring, I also know that the ritual from start to finish was a container that offered me stability, safety, and love. I grew up anchored to that table, to that house and my family, and some of the wisdom that I possess today was learned sitting at that table every Sunday. Sabbath memories.

Source: Touchstones

**7.26:** *Sabbath?**Finding Time*! by Rev. Dr. William F. Schulz (249 words)

[I called] my monthly column in the *[UU] World [magazine]* *Finding Time* because those two words signaled for me the most primordial religious imperative.

First, and most simply, I took *Finding Time* to be an encouragement to look beyond the busyness of the everyday into the eye of life’s blessings. If you are at all like me, you are perpetually tempted to substitute weariness for wonder, to miss the magnificent in the midst of the mundane. But before all else, religion calls us to be attentive, to keep our eyes open.…

Second, I took *Finding Time* to be a reminder of our responsibility to history and the future. It is no coincidence that James Luther Adams, … [a great] Unitarian Universalist theologian, titled his first book of essays “Taking Time Seriously.” For Unitarian Universalists, if history is to be redeemed, it will be redeemed *in* time, not beyond it. For us Time …is something to be beheld, learned from, cherished, and gladly spent. …Thomas Merton suggested that the phrase in the prayer of Jesus, “Thy Kingdom come,” ought to be replaced with, “O God, give us time.”

And third, I took *Finding Time* to be a call to live in the mystery of Creation, birth, distance, and death. To *Find Time* means to come up against the limits of Creation, to front decay, to know that all I love will die, and yet to make a joyful noise.

…We who are temporal are neighbors to that which is eternal.

Source: *Finding Time & Other Delicacies* by William F. Schulz

**7.27:** *From Sabbath to Sunday* by G. Peter Fleck (246 words)

The Sabbath can be seen as …democratic: the free days are no longer limited to a few but in Israel as a nation all of it member, regardless of their social standing, masters and servants, slave owners and slaves, all are to observe the weekly holiday as God observed it in the beginning.

The early church switched the weekly day of rest from Saturday to Sunday, from the last day of the week to the first, from the commemoration of the Creation to the commemoration of the Resurrection. “Already in the year 321 [the emperor] Constantine had issued a decree which was to eliminate the observance of the Jewish Sabbath from Christian life…. [It] reads as follows: All Judges and common people in the city and all workers in all the crafts are to rest on the holy Sunday.” In 326, the Council of Nicea confirmed this decree. Still, the Jewish tradition apparently maintained itself for “a quarter of a century later—at the Council of Laodece another resolution had to use very harsh language. ‘The Christians,’ it said sternly, ‘must not Judaize and sit idly on the Sabbath, but ought to work on that day. They must honor the Lord’ Day… by resting inasmuch as they are Christians. But if they persist in being Jews, they ought to be anathema to Christ.’” With these prohibitions against the Christian observance of the Jewish Sabbath, Christianity severed one of the last remaining bonds with its parent religion.

Source: *The Blessings of Imperfection: Reflections on the Mystery of Everyday Life* by G. Peter Fleck

**7.28:** *From Sabbath to Sunday* by G. Peter Fleck (232 words)

Twice in recent years Ruth and I …spent a week on Star Island in the Isles of Shoals off the Maine-New Hampshire coast, that blessed place of reduced options. No choice of TV programs because there is no TV. No choice of radio programs because there is no radio. No choice of places to eat or dishes to order. No question whether to go somewhere by car of by bus because there are no buses and no places to go. But, oh… the discoveries one makes about seagulls and the tides and the people and about oneself. I believe that one of the ways to find rest is to give up options, to abstain from doing things rather than doing them.

…The ultimate process of resting… [is] not to travel, not to go out and do things, not to spend our time in what we deem to be “useful” ways, but rather to let go, to open ourselves up to the spirit, to get in touch with our soul.

Walt Whitman wrote: “I loaf and invite my soul, / I loaf at my ease, observing a spear of summer grass.” In these lines I detect an echo of the biblical account of the Sabbath’s origin: “on the seventh day he rested.” That means he didn’t do a single thing that all day, he let it go to waste! “And he was refreshed.”

Source: *The Blessings of Imperfection: Reflections on the Mystery of Everyday Life* by G. Peter Fleck

**8.0: Curriculum & Theme-Based Classroom Activities for Youth & Adults**

***Youth***

**A Tapestry of Faith**

**Spiritual Practice**

**8.1: A Place of Wholeness: A Program for Youth Exploring Their Own Unitarian Universalist Faith Journeys**

**8.1.1:** *Workshop 6: Nurturing the Spirit*

Link: <https://www.uua.org/re/tapestry/youth/wholeness/workshop6>

This workshop will:

* **Explore spirituality and spiritual practice**
* Contrast spirituality and theology or philosophy
* **Encourage participants to consider day-to-day activities can be seen as spiritual practices** [e.g. keeping the sabbath]
* Optional: Demonstrate different spiritual practices.

***Adults***

**8.2: Spirit in Practice: An Adult Program for Developing A Regular Practice of the Spirit**

**8.2.1:** *Workshop 1: Toward a Rich and Meaningful Unitarian Universalist Spirituality*

**Link:** <https://www.uua.org/re/tapestry/adults/practice/workshop1>

Participants will:

* **Recognize the multi-faceted nature of spiritual practice**
* **Discuss the "eight spheres" of spiritual growth**

**9.0: Popular Music**

# 9.1: *Sabbath Prayer* from *Fiddler on the Roof* (2:22)

# Video Link: <https://www.youtube.com/watch?v=LnaZqHy2ZHE>

# 9.2: *The Sabbath Song* (4:00)

# Video Link: <https://www.youtube.com/watch?v=WRF0qOsoyjk>

# 9.3: *Shalom Aleichem* by Maayan Band (4:22) signals the arrival of the sabbath

Video Link: <https://www.youtube.com/watch?v=913jZFL1bdE>

# 9.4: *Sunday Morning* by The Velvet Underground (2:52)

# Video Link: <https://www.youtube.com/watch?v=eF_CQGHqzts&list=PLYSGpqwAt4rO-H9NNexOkKDycKiaEOHmp>

# 9.5: *Sunday* by Nick Drake (3:43)

# Video Link: <https://www.youtube.com/watch?v=Lq5oeQypIjc>

# 9.6: *Polish These Shoes* by Victoria Williams (5:07)

# Video Link: <https://www.youtube.com/watch?v=k6OauBX1fC0>

# 9.7: *Everything is Holy Now* by Peter Mayer (4:55)

# Video Link: <https://www.youtube.com/watch?v=KiypaURysz4>

**10.0: Videos, Short Films, Movie Clips, Audio Recordings & Photography**

**10.1:** *Flyfishing & The Sabbath* by Brian Castellanos (4:13)

Dale Pickett talks about his love of fly-fishing and why it feels like Sabbath-time to him. The 19th century Unitarian Transcendentalists would approve of the ways that he finds God in nature.

Video Link: <https://vimeo.com/56565788>

**10.2:** *Sabbath* by Matt Brass (1:20)

This video of birds in a yard at dawn equates nature with the Sabbath.

Video Link: <https://vimeo.com/19893715>

**10.3:** *Bread Sabbath* by Nate Wells (1:57)

“Making bread takes time and it forces me to slow down. Our world can move fast and it's refreshing to put aside my list of “to do’s” and enjoy something as simple as bread…. It's my sabbath time to remind me of Gods gifts and allows for time to reflect.”

Video Link: <https://vimeo.com/136212125>

**10.4:** *Sabbath Breaking-in* by Regent College (9:08)

Very thoughtful discussion.

“Cease. Rest. Embrace. Feast. What do these words mean in our culture of busy, distracted, individualistic, and efficient? When Regent alumni Paul and Paige Gutacker took a Regent Summer course on Sabbath taught by Marva Dawn, their worlds turned upside down. They wrestled with questions like, "Why can't I rest? What if Sabbath comes before I'm not ready for it? What if I haven't earned it?" In this video, they share their journey coming to understand Sabbath and to practice its restorative rhythms discussed in Marva's book, Keeping the Sabbath Wholly. Have a look at their journey.”

Video Link: <https://vimeo.com/107196387>

**10.5:** *Sabbath* by the Bible Project (5:26)

Thoughtful, animated presentation of the Sabbath in the Hebrew Scripture and the New Testament.

“On page one of the Bible, God orders a beautiful world out of chaotic darkness within a sequence of six days. And on the seventh day, God rests. This introduces the major biblical theme of patterns of seven that conclude with God and humans resting together as partners. In this video, we explore the theme of seventh day rest and the biblical concept of Sabbath. We also look at why Jesus adopted this idea as a major part of his own mission to bring God's Kingdom to earth.”

Video Link: <https://www.youtube.com/watch?v=PFTLvkB3JLM>

**10.6:** *Sabbath Justice Beyond Pharaoh*, Professor Walter Brueggemann by katie m ladd

(53:04)

Brueggemann, a *Professor* of the Old Testament, is the author of *Sabbath as Resistance: Saying No to the Culture of Now.* He is a brilliant scholar and compelling speaker.

Video Link: <https://vimeo.com/125116605>