

Program Help

שבת

SHABBAT



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The Holiday in Brief

The seventh day of every week of the year, Shabbat (the Shabbat) commemorates the last day of creation. Despite its frequency, it is regarded as the most important Jewish holiday next to Yom Kippur (the Day of Atonement). It is a day of joy, family togetherness, worship, and rest from labor. It is marked by many meaningful home customs and observances.

Shabbat or, as some say Shabbos, is a central point in time, it radiates its shine of glory and Kedushah (holiness) throughout the week days which, for the Jewish people, have no special name like Sunday, Monday etc. but derive their designation from the coming Shabbat; that's why we say, *Yom rishon le Shabbos*, *Yom sheni le Shabbos*, the First Day to Shabbat, the Second Day to Shabbat and so on. All the days of the week are in expectancy of the Shabbat, flowing towards their fulfillment on the Seventh Day.

In the Torah, the Ten Commandments list only one observance, and that is: "Remember the Shabbat day to keep it holy." The *Shabbat* is in the company of honoring parents, avoiding murder, theft, adultery and false testimony. The *Shabbat* is called a sign of the "covenant" between God and Israel; the symbol, in other words, of the dedication of the Jewish people to its historic purpose of bringing about the perfect world (Kingdom of God).

The *Shabbat* is said to have been responsible for the development of the synagogue as an institution. It was there that the people gathered to listen to the readings from the Torah and the Prophets. Indeed, even during harvest time. farmers would be expected to observe the Shabbat, and go to the synagogue.

Background Information

Shabbat is the only one of the Jewish holidays mentioned in the Ten Commandments. According to the Rabbis, Shabbat is a weekly reminder and sign of the covenant between God and the Jewish people. In Jewish mystical literature, Shabbat is likened to a taste of the world to come. In Jewish tradition, Shabbat is described as both a bride and a queen. It has often been described as the single most important custom that kept the Jewish people alive through the centuries

Shabbat, representing the idea of a day a week of rest from work and the pressures of the everyday world, has been regarded as Judaism's most important gift to humanity. Indeed, our people were the first to set aside one day of the week for prayer, rest and celebration. Observant Jews avoid not only work but all activities resembling work on Shabbat. To show how special Shabbat is, many Jews wear their finest clothes on that day.

In ancient times, as the sun began to sink, a priest blew the Shofar (ram's horn) from the tower of the holy Temple in Jerusalem on Friday. When the people heard the blasts, they knew it was time to put aside all work and to prepare to welcome the Shabbat. A Shofar is blown in Jerusalem in our day, too, to usher in Shabbat.

In Eastern European communities, any Jewish person who was wandering or traveling, was assured hospitality on Shabbat. Before lighting the Shabbat candles, it is customary to put some money in a *tzedakah* (charity) box. At least two candles are lit, although in some circles, the practice is to kindle one for each child or for each member of the family. Before the Friday evening meal, parents bless their children, placing their hands on the heads of the children and reciting appropriate words from the Bible.

Many unusual customs and rules help to make Shabbat different from every other day of the week. It is a day for going to synagogue, for being with our families, for studying books that help make us better people, for strengthening our links with the Jewish community, and for reminding us that God created the world for everyone to enjoy it together as His children.

Traditionally, it is the practice to eat three main meals during Shabbat: The first on Friday evening, the second after services on Saturday, and the third before Saturday evening sets in. The last meal is known as *S'eudah Shlishit* (the third meal). At all three meals, it is customary for the family to sing Shabbat songs, called Z'mirot.

When Shabbat is over, and three stars appear in the evening sky, a special ceremony called Havdalah ("separation") is conducted, which involves the use of a cup of (vine, a braided candle and a container filled with sweet-smelling spices, such as cloves.

Special Shabbat Dishes

A cup of wine is a symbol of joy. Therefore, prior to Shabbat and festival meals, a special blessing, known as *Kiddush*, is recited over wine. This blessing proclaims both the holiness and the joyousness of the Shabbat day.

Two Loaves of bread (Challah)

On Shabbat, and most Jewish holidays, a special bread called challah is eaten. Challah recalls the *manna*, the food God supplied to our people during their 40 years of wandering in the Sinai wilderness after escaping from Egypt. The Bible tells us that on Fridays, the Israelites gathered enough manna for two days—one for that day and one for Shabbat. Therefore, this double portion is remembered by placing two challah loaves on the Shabbat table.

Plainly said the two loaves of bread/challah are in remembrance of the Manna which appeared on Friday in a double portion and are also a reminder that our nourishment comes to us as a blessing from heavens — so is our bread *a lechem min hashomayim* like the Manna.

The Manna was found within layers of dew, therefore we place the Challahs within the

tablecloth below and the cover above.

Fish

It is customary to eat fish on Sabbath and many reasons are given. One is, that the numerical value of Dag (fish) is seven; an allusion to the seventh day.

Another symbol is the eye of the fish which is always open the idea of G-d's watchfulness, *eyna pekichah*, the open eye.

One reason for the custom to prepare the fish stuffed (gefilte), might be the precaution that one might come to sort out the bones which would be a prohibited act (*borer*).

Cholent

Cholent, in Germany called Schalet is any warm food heated before the beginning of the Sabbath and sealed so as to retain its heat. Some think that the word derives from the old French *chald*, or the modern French *chaud*, meaning warm. According to another opinion the word has its origin in the talmudic *sholuk*, a word for a dish which is kept constantly cooking.

Kugel

Kugel is a pudding made of rice or noodles with raisins. The term Kugel is perhaps corrupted from the Hebrew *keiggul*, like a circle, an allusion to the Manna which came down in the form of small round balls, or, it might simply come from the German Kugel, which means ball, designating a dish which had the form of a ball.

Prayers, Blessings, and Ceremonies

THE SABBATH LIGHTS are filled with deep meaning. Since the Sabbath is a standstill and the culmination of the work days and their purpose, when the Sabbath arrives man finds himself at an end which points to the beginning when creation started with the words: "Let there be light". It is of eminent significance that of all the 39 arch types of work prohibited on the Sabbath, only the kindling of fire is explicitly mentioned in the Torah; it is because light was the first act initiating creation from which G-d "rested" on Sabbath. The Jewish woman kindles the Sabbath lights as the most sublime symbol of our testimony to G-d the Creator of the world.

It is a most solemn act reserved for the Jewish woman when she kindles the lights and recites her prayers in pious reverence, her eyes shielded by the palms of her hands. She says the blessing after kindling the lights because she would not be permitted to light after having ushered in the Sabbath by saying the blessing. Since, on the other hand, the

essing must precede the act, she covers her face so that she sees the light after the blessing is completed.

It is also an ancient custom that while lighting the candles the woman prays for her husband and children and also first gives to charity.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

Ba-ruch a-tah a-donai elo-hei-nu me-lech ha-olam *a-slier kid-sha-nu* b'mitzvo-tav v'tzivonu l'hadlik *ner* shel Shabbat.

Blessed are you, Lord our God, Ruler of the universe, who has made us holy by giving us His commandments and has commanded us to light the Shabbat lights.

Blessing the Children

Place your hands on the child's head and recite this blessing:

For a Son

Y'simcha elohim k'efrayim v'chi-menasheh וְשִׂמְךָ אֱלֹהִים כְּאֶפְרַיִם וְכִמְנַשֶּׁה.

May God make you like Ephraim and Menasheh.

For a Daughter

Y'simeich elohim k'sarah rivkah rachel v'leah וְשִׂמְךָ אֱלֹהִים כְּסָרָה רִבְקָה רָחֵל וְלֵאָה.

May God make you like Sarah, Rebecca, Rachel and Leah.

The blessing continues for all the children:

בְּבָרְכְךָ יְהוָה וַיְשַׁמְרֶךָ. יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְּךָ. יֵשֶׁא יְהוָה
פָּנָיו אֵלֶיךָ, וַיִּשֶׂם לְךָ שְׁלוֹם.

Y'varech'cha Adonai v'yish-m'recha.

Ya-eir Adonai panav eilecha vichuneka.

Yisa Adonai panav eilecha v'yaseim l'cha shalom.

May the Lord bless you and keep you.

May the Lord cause His spirit to shine upon you and be gracious unto you.

May the Lord turn His spirit unto you and grant you peace.

Kiddush

The mitzvah to say and listen to Kiddush over a cup of wine/grape juice is required of all Jewish people (men and women alike) upon the arrival of Shabbos as we learn, Remember the Sabbath day to sanctify it (Exodus 20:8) – remember it with words that are said over the wine.

(וַיְהִי עֶרֶב וַיְהִי בֹקֶר)

Yom hashishi. Vay-chulu
hashamayim v'ha-aretz v'chol tz'va-
am. Vay-chal Elohim bayom
hashvi-i m'lachto asher asa,
vayishbot bayom hashvi-i mikol
m'lachto asher asa.
Vay'varech Elohim et yom hashvi-i
vay-kadeish oto, ki vo shavat mikol
m'lachto asher bara Elohim la-a-
sot.

יוֹם הַשְּׁשִׁי: וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-
צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיִּשְׁבֹּת בַּיּוֹם
הַשְּׁבִיעִי מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ
אֱלֹהִים אֶת-יּוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ. כִּי בּו שָׁבֹת
מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

And it was evening and it was morning The sixth day. The heavens and the earth, and all within them, were finished. By the seventh day God had completed the work which He had been doing; and so God rested from all His *work*. Then God Blessed the seventh day and sanctified it because on it He rested from all His work of creation.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרִי הַגֶּפֶן:
Ba-ruch *a-tah* a-donai elo-hei-nu me-lech ha-olam borei *p'ri ha-gafen*

Blessed are You, Lord our God, Ruler of the universe, who creates the fruit of the vine.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר
קִדְשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ וְשָׁבֹת קִדְשׁוֹ
בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ זְכוּר לְמַעֲשֵׂה
בְּרֵאשִׁית. (כִּי הוּא יוֹם) תְּחִלָּה לְמִקְרָאֵי קִדְשׁ זְכוּר
לִיצִיאַת מִצְרָיִם. (כִּי-בָנוּ בְּחֶרֶת וְאוֹתָנוּ קִדְשָׁתָּ
מִכָּל-הָעַמִּים) וְשָׁבֹת קִדְשָׁךְ בְּאַהֲבָה וּבְרָצוֹן
הִנְחַלְתָּנוּ: בָּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשָּׁבֹת:
Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu
b'mitzvotav v'ratza vanu, v'Shabbat kodsho b'ahava uv-ratzon hin-
chilanu zikaron l'ma-asei v'reishit. Ki hu yom t'chila l'mikra-ei kodesh
zeicher litzi-at mitzra-yim. Ki vanu vacharta v'otanu kidashta mikol ha-
amim v'Shabbat kodsh'tha b'ahava uv-ratzon hinchaltanu. Baruch atah
Adonai, m'kadeish ha-Shabbat.

Praised are You, Lord our God, King of the universe, who has taught us the way of holiness through the Mitzvot. Lovingly You have favored us with the gift of Your holy Shabbat as our inheritance, a reminder of creation, first among the sacred days which

recall the Exodus from Egypt. You have chosen us of all peoples for Your service, and You have given us a sacred purpose in life. In loving favor, You have given us Your holy Shabbat as a heritage. Praised are You, O Lord, who hallows the Shabbat.

Hamotzi

(Before eating the challah or bread.)

Ba-ruch *a-tah a-donai* elo-hei-nu **בְּרוּךְ** אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
me-lech ha-olam ha-mutt, le-hem הַמוֹצִיא לֶחֶם מִן הָאָרֶץ
min ha-eretz

Blessed are You, Lord our God, Ruler of the universe, who brings forth bread from the earth.

Havdalah The termination of the Sabbath

Immediately after evening prayers on Saturday night we recite Havdalah. "It is a positive command of the Torah to sanctify the Sabbath with words of prayer. We therefore celebrate its beginning with the Kiddush and its end with Havdalah. (Maimonides, Hilchos Shabbos 29.1.)

There is a kindling of light at the beginning of the Sabbath and at its departure. The act of Havdalah which signifies the separation of the holy (the Sabbath) from the profane (the week days), like light is separated from darkness and like Israel is separated from the nations, is a manifestation of our desire that the splendor of the ancient light of creation reflected in the Sabbath candles shall find its continuance in this man-made light of the Havdalah candle.

Why are spices used at the Havdalah blessings? The sense of smell is the least material and therefore the most spiritual of sense-satisfaction — a satisfaction for the soul as the Talmud puts it. In a mystical way it is a comfort for the passing of the Neshamah Yeserah, the Sabbath soul which disappears with the departure of the Sabbath.

Why a twisted candle? The benediction over the Havdalah light uses the plural form Meorey (lights) because light appears in a variety of ways — we indicate it by using a candle with several wicks.

Rabbi Yochanan said: There are three categories of people who will share in the world to come — those who live in Eretz Israel, those who educate their children in Torah and those who recite the Havdalah blessings over wine.

(Talmud Pesachim 113a)

The Havdalah blessings are recited standing.

The cup is held in the right hand.

Blessing over Wine

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא
פְּרֵי הַגֶּפֶן:

Baruch a-tah a-donai elo-hei-nu me-tech ha-olam borei p'ri ha-gafen

Blessed are You, Lord our God, Ruler of the universe who creates the fruit of the vine.
Put the cup down and say the next blessing.

Blessing over Spices

Ba-ruch a-tah a-donai eio-hei-nu *me-lech* ha-olam borei mi-nei v'sa-mim
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִיְּנֵי בְשָׂמִים:

Blessed are You, Lord our God, Ruler of the universe, who creates all kinds of spices.

Sniff the spices, pass the spice box around, put down the spice box and recite the next blessing.

Blessing over Fire or Light

Ba-ruch a-tah a-donai clo-hei-nu *me-lech* ha-olam borei m'o-rei ha-esh
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוּרֵי הָאֵשׁ:

Blessed are You, Lord our God, Ruler of the universe, who creates the lights of the fire.

Hold the fingernails up to the flame so that the light is reflected in them. Then lift the wine cup again and recite the last blessing.

Final Blessing

Baruch atah Adonai, Eloheinu melech ha-olam, hamavdil bein kodesh l'chol, bein or l'choshech, bein Yisrael la-amin, bein yom hashvi-i l'sheishet y'mei hama-aseh. Baruch atah Adonai, hamavdil bein kodesh l'chol.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל בֵּין אֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֵׂה. בְּרוּךְ אַתָּה יְהוָה הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל:

Praised are You, Lord our God, King of the universe, who has made a distinction between the holy and the ordinary, between light and darkness, between the people of Israel and the heathens, between the seventh day and the six ordinary days of the week. Praised are You, O Lord, who has made a distinction between the holy and the ordinary.

Drink from the wine cup and the flame is put out with some of the wine. At this point, "Eliyahu He-Novii" and the other melodies appropriate for Saturday night are sung. Then

we wish everyone "Shavua tov" or "Gut Voch"—"a good week!"

Games

Treasure Hunt

A treasure hunt, with or without clues, can be held, involving many different Jewish symbols and articles. The searchers must be able to identify those used on Shabbat (such as candle, candlestick, Havdalah candle, spice box, challah cover, etc.)

Getting Ready for Shabbat

The first player says, "I'm getting ready for Shabbat by ..." and names an activity, such as "cleaning my room, or "polishing the candlesticks," or "buying challah." The next player repeats what was said by the first and adds an additional activity. The person who has the next turn repeats both activities and adds a third, and so on. The game continues until no one is able to repeat the entire list in order.

Counting

The players begin counting in order. In place of any number that contains a 3 or is divisible by 3, they must say "Shabbat." The counting should be rapid. (Example: 1, 2, Shabbat, 4, 5, Shabbat, 7, 8, Shabbat, 10, 11, Shabbat, 14, etc.) A variant is to use the number 7, since Shabbat is the seventh day of the week.

SHABBAT CLUB

TYPE: Active

Play outdoors or in a large room

Two bases are needed

The group is divided into two teams. Each team goes to opposite ends of the playing area. At each end a "base" (a chair or any other object) is placed and a center-line is decided upon to divide the playing area in half. The object of the game is for team A to get to team B's base or vice versa. However, once a member from either team crosses into the other team's area, he can be tagged, which "freezes" him in his place until he is "unfrozen" (tagged) by a member of his own team. The winning team is the first team to have one of its members reach the other team's base.

SHINUI – SHINUI

TYPE: Active

Play in a circle

The players are seated in a circle. One player is chosen to lead the game, and s/he removes his/her chair from the circle. The object is for the player to steal a seat from another player, and sit in it. To do this, the leader uses three commands:

Shinui Yemin- Everyone must shift one seat to the right.

Shinui Smol- Everyone must shift one seat to the left.

Shinui Shinui- Everyone must run to any other chair and sit in it (except the two chairs on either side of him/her).

The leader can use any command to gain a seat. When s/he gets a seat, the player left without a seat becomes the new leader and play continues.

TEAM CHARADES

TYPE: Active

Different situations must be written down on slips of paper beforehand (i.e. digging a hole, reading a newspaper, swimming, etc).

The group is divided into two teams. Team A goes first. The leader sets a time limit of 2 or 3 minutes per team. As soon as team A's time begins, the first person from team A goes to the leader and receives a situation. This player must act out the situation for his team until they guess what it is (if they can't guess the situation they can "pass" and skip it). After they guess the situation, the second person goes to the leader and receives a different situation, etc. For every situation guessed within the time limit the team receives one point. Then the next team has a turn. Each team gets X turns. The team with the most points wins.

Variation: All of the teams act out the same situations at the same time. The team to guess what that situation is first gets the points.

WHERE'S MY CHICKEN

TYPE: Active

Play in a circle

One player is chosen as "it". He walks around the outside of the circle, stopping at any player and asks: "Have you seen my chicken?" The player must answer: "I don't know, what does it look like?" "It" then describes some other person seated in the circle. As soon as that person (A) realizes that s/he is being described, s/he gets up and chases "it" around the circle trying to tag "it," before "it" gets to A's seat. If s/he does not succeed in tagging "it" before "it" sits down, s/he takes "it's" place and play continues. Otherwise, "it" continues and tries again.

Hint: Set a time limit on the chase (30 seconds or less)

ALI BABA AND THE FORTY THIEVES

TYPE: Moderate

Play in a circle

The first player begins by (rhythmically) saying "Ali Baba and the Forty Thieves", while doing some motion (i.e. stamping feet, clapping hands - in rhythm) . Then, the second person says it while copying the first motion. Simultaneously, the first person again says ' "Ali Baba... ", while doing a second motion. Then the third person does the first motion, the

second person does the second motion, and the first person does a new motion, all saying together "Ali Baba...". Anyone who makes a mistake is out and then play continues.

BAG THE SONG

TYPE: Moderate

Paper bags with holes cut out for eyes, slips of paper with names of songs on them (two slips for each song are needed).

Every player is given a slip of paper with a song on it and a paper bag mask. Everyone puts on their masks. Then they begin to sing the song written on their slip of paper. The object of the game is to find the other person singing the same song. The first two people singing the same song who find each other, win.

DEFINITION DRAMATICS

TYPE: Moderate

A list of words is needed

The players are divided into groups. Each group is given a list of words that they must incorporate into an original skit. The best skit wins.

Hint: Have the lists on separate sheets of paper so that each group can have their own list.

Variation: For more fun, insert some nonsensical words into each of the lists (i.e. Raputchnik, left handed, smoke shifter, etc.).

Variation: Instead of making a skit, the players may compose a song or tell a story using the words

3) Write the letters large enough for everyone to see.

LIMBO

TYPE: Moderate

A string or a long pole is needed

A string (or pole) is suspended from both ends. Each player must pass under it, without touching to remain in the game. But no one may bend forward, only backwards. After everyone has had a turn the string (or pole) is lowered and the process is repeated. The last remaining player wins.

SHABBOS BASEBALL

TYPE: Moderate

The players are divided into two teams. Four chairs are arranged in the formation of a baseball diamond (see diagram). A chair is placed in the pitcher's position and the leader sits in that chair. The leader "pitches" questions to the first player (who is seated at home plate). If the player answers correctly, he advances one base. If he answers incorrectly, he

is "out." The next player does the same. If he answers correctly both he and the player on base advance one base. If he answers incorrectly, he is "out" and the player on base stays where he is. When a team has scored three outs, the next team is "up at bat." One point is scored for each player who advances to "home plate." At the end of five "innings" the team with the most points, wins.

SHIMON OMER (Simon Says)

TYPE: Moderate

All of the players stand up. The leader stands in front of the group and gives commands (i.e. lift a foot, take a step). The leader himself obeys all the commands, but the others are only to obey the command when it is preceded by "shimon omer." Anyone who obeys a command without "shimon omer" is out.

Hint: The faster the commands are given, the better. Some good commands to eliminate people are:

- 1) "What's your name?"
- 2) "Would everybody spread out just a little so that there is more room."
- 3) "Come here for one second so that I can explain the rules to you again."

FOOTBALL

TYPE: Quiet

Eleven chairs and an object are needed

The group is divided into two teams. The "ball" (any object) is put on the 20 yard line and a team is given four downs (questions) to advance the team's goal line (80 yards away). Each time, before a question is asked, the first team must choose either to run, punt, or pass. If they choose to run and answer the question correctly, the ball advances 5 yards. If they choose to pass or punt, they state the number of yards they wish to go. If the question is answered correctly, the ball advances that distance. If it is answered incorrectly, the other team may take over the ball (intercept it) merely by answering the question correctly. If ten yards are gained by a team within four downs, they can use another four down to try to make a touchdown. Six points are scored for every crossing of the goal (touchdown). One point is given for an additional question answered correctly after a touchdown.

EITZ, PRI, PERACH

TYPE: Quiet

Play in a circle

The leader walks around the inside of the circle and points to one of the players and says either "Eitz, Pri, Perach, . . . Pri", "Eitz , Pri , Perach, . . . Perach", or "Eitz, Pri, Perach . . . Eitz". The leader begins to count to five. The player must name either a fruit, a flower, or a tree, depending on what the last word was, either pri, perach, or eitz, respectively. If he does, he becomes the leader. If he doesn't, he is "out" and play continues.

Hint: If the group is younger or older, change the count to either a shorter or longer count,

respectively.

Variation: Use another three word group, i.e. mispar, ot, shem (number, letter, name).

I'M GOING TO ISRAEL AND IM TAKING

TYPE: Quiet

Play in a circle

The first player begins by saying "I'm going to Israel and I'm taking " filling in the blank. The next person begins once again repeating what the first player said and adding something of his own. Play continues with each player repeating what all the others have said and adding in something of his own. Any player who forgets something or makes a mistake is out. The last player to remember all of the things wins.

JEOPARDY

TYPE: Quiet

A game board (see diagram) with an answer and question behind each.
Point value is needed.

The group is divided into two or three teams. Each team selects four players to represent the group. The first team then selects a category (i.e. Jewish history, potpourri, wars, etc.), for the lowest point value available. The leader reveals the answer (i.e. the Western Wall was liberated), and the first team to signal has a chance to give the correct question (i.e. What famous place was liberated in the Six Day War?). It must be phrased as a question. If they are correct, they get that number of points under which the question and answer were. If they are incorrect, they lose that number of points, and the second team who signaled has a chance to give the correct question. Play continues with the team who last gave a correct question choosing the next category. Also under one point value in one category is placed a "daily double." This means that the team who chooses that point value is the only one who can supply the question and can also choose the point value for that question and answer. (They can either bid up to as many points as they have or (if it is more) than the original value of that answer and question.) After all of the answers are used, one final answer is selected as the "final" answer. For this answer, each team bids up to as many points as they have and then they are given the answer. They have thirty seconds to give the correct question. If they supply the correct question, they get as many points as they bid. The team with the most points wins.

Hint: To allow the most players to play, change off the representatives of each team every five to ten minutes.

TORAH	GEOGRAPHY	PEOPLE	LANGUAGE	FOOD
100	100	100	100	100
200	200	200	200	200
300	300	300	300	300
400	400	400	400	400
500	500	500	500	500

MAKE A STORY

TYPE: Quiet

Play in a circle

The leader begins a story by saying something like: "One day I was walking and saw ..."
After that, each player has a turn to add something to the story, stopping the story and having the next person continue whenever he/she wants. Go around the circle and see how much fun you will have.

MOSES

TYPE: Quiet

A Chumash (Bible) is needed

A Chumash is given to the first player. Each player, in turn, randomly opens the Chumash to any page. The object is to spell the word Moshe or Moses (if it is in English) using the last letter on each page. The player to spell the word (Mem, Shin, Heh) in the least amount of turns (opening the Chumash) wins.

SAMECH PEY

TYPE: Quiet

A Chumash (Bible) is needed

A Chumash is given to the first player. Each player (in turn) randomly opens the Chumash to any page. The object is to open to a page with either a triple pey--25 points, a triple samech--50 points, or a chazak--100 points. If the page that the player opened to has one of the above three things, the player scores that many points; if not, the player has a chance to predict how many pages away one of those three things are. If he is right, he scores that amount of points. The first player to get 1,000 points wins.

TO TELL THE TRUTH

TYPE: Quiet

Fact sheets with biographies of famous persons are needed

Three players are chosen in advance to be the "famous person." One player must answer all questions as the famous person would. The other two are impostors, who change the facts slightly to try to mislead the questioners. The three "famous people" are seated in the front of the room. A panel of five to six players questions the "famous people" to try to discover the true "famous person." Each panel member is allowed two minutes to ask questions to the "famous people" about their lives. After all of the panel has asked their questions, they must vote on the "true" famous person. If a majority of the panel votes for the "true" famous person, they win.

Hint: Review the material with the three "famous people" and coach the imposters on possible false answers for them to make.

Variation: Instead of having a panel, have the audience ask the questions. Set a time limit (five to ten minutes) and then allow the entire audience to vote.

NAME GAME

TYPE: Mixer
Play in a circle

The first player begins by saying his/her name and says an adjective using the first letter of his/her name. Example: Wonderful Wendy. The second person then says the first person's name and adjective and then his own name and adjective, and so on. Any person who skips a name or repeats an adjective is eliminated.

Example: Person #1--Wonderful Wendy
Person #2--Wonderful Wendy-Dynamite David

INTRODUCTORY CONCENTRATION

TYPE: Mixer

The leader begins by saying: "My name is _____"; then he should tell one further thing to identify himself; where he lives, where he works, etc. He then selects a new leader by asking his name and presenting him to the group. This second leader says: "I was introduced by _____ who lives (or works) _____, my name is _____ and I (information about self) and I wish to introduce _____." When a leader fails to give the proper sequence of names and correct information he is "out."

SHOE FETCH

TYPE: Relay

Five players from each team take off their shoes. The leader then takes the shoes and puts them in another room. At the signal, the players run to the other room, put on their shoes, and run back. The first team whose players return, wins.

STORY RELAY

TYPE: Relay
Each team forms a line

The group is divided into teams of nine or less. Each team sits in its own line. The first player in each row is #1, the second player in each line is #2, etc. The leader then tells a story to the players (any story can be used). Whenever the leader mentions a number, those players with that number must stand up and run around their line and then sit back down. The first player back to his original seat wins one point for his team. Whichever team has the most points at the end of the story, wins.

CUT UP STORIES

TYPE: Shtick
A story that has been divided and cut into different pieces is needed;

play in a circle

Distribute the pieces of the story to all of the players and the player with the opening reads his part (out loud). As the first part is being read everyone should check to see if they think their part should follow. Whoever thinks so should begin reading without hesitation as the first part finishes. As the story continues, you will notice that some parts actually don't seem to fit in, but this just adds to the fun. After all of the players have read their parts compare it to the original.

Songs

Am Yisro-ayl Chai

Am yisro-ayl (2X)
Am yisro-ayl chai

Am yisro-ayl (2X)
Am yisro-ayl chai

Am yisro-ayl (2X)
Am yisro-ayl chai

ōd ovinu chai. (5X)

The people of Israel lives; Our Father lives.

Ani Ma'amin

Ani ma'amin (3X)
b'emunoh sh'laymoh b'vi-as hamoshi-
ach,
v'af al pi sheyismamay-ah,
im kol zeh achakeh lō
b'chol yom she-yovō.

I believe with perfect faith that the Messiah will come; and even though he may take his time, I will expect his arrival each and everyday.

Hinay Ma Tōv

Hinay mah-tōv umah na'im sheves
achim gam yachad.

How good and pleasant it is when
brothers live together in harmony.

Dovid Melech Yisro-ayl

Dovid melech yisrv-ayl chai chai v'ka-yom.

David, King of Israel, lives forever.

Hashi-oh Es Amecho

Hashi-oh es amecho
uvoraych es nachalosecho,
ur-aym (5X)
ur-aym v'nas-aym
ur-aym v'nas-aym ad ho-ōlom.

Save Your people and bless Your
Possession; tend them and sustain
them

Min Hamaytzar

Min hamaytzar korosi koh,
ononi (3X)
v'merchov koh.

From the depths I called to Hashem,
His wide open spaces was His reply

Tziyōn

Tziyōn (3X)
halo tish-ali
halo tish-al l'shlōm asira-yich
ay ya ya tziyōn

O Zion, why are you not concerned with the welfare of your prisoners?

Simon Tōv Umazol Tōv

Simon tōv umazol tōv
umazol tōv u Simon tōv
y'hay lonu (3X)
ulchol yisro-ayl

May we and all of Israel have good signs and good fortune.

Oifn Pripetshik (Yiddish Folk song)

Oifn pripetshik brent a fayerl,
Un in shtub iz heis.
Un der rebbe lernt
kleine kinderlech
Dem alef-beis.

Zet-zhe, kinderlech,
Gedenkt-zhe, tayereh,
Vos it lernt do,
Zogt-zhe noch amol Un takeh noch amol:
Kometz-alef: aw

A flame burns in the fireplace, the room warms up, as the teacher drills the children in the "Alef=Beyz":

"Remember, dear children, what you are learning here. Repeat it again and again:
kometz-alef 'aw'

Kol ha'olam kulo

Kol ha'olam kulo
Ghesher tsar me'od (3x)
Kol ha'olam kulo
Ghesher tsar me'od (2x)

Veha'ikar vecha'ikar
Lo lefached
Lo lefached klal
Veha'ikar vecha'ikar
Lo lefached klal

The whole world is a very narrow bridge, but what matters is not to be at all afraid.

Oseh Shalom

Oseh shalom bimromav
Hu ya'ase shalomaley nu
Ve'al kol Israel
Ve'imru umru amen
Ya'ase shalom
Ya'ase shalom
Shalomaley nu
Ve'al kol Israel

He who makes peace in His high places, may He bring about peace for us and for all Israel, and say amen.

Yerushalayim shel zahav

Avir harim tzalul kayayin
Vere'akh oranim
Nisa beruakh ha'arbayim
Im kol pa'amonim
Uvtardemat ilan va'even
Shvuya bakhaloma
Ha'ir asher badad yoshevet
Uveliba khoma

Yerushalayim shel zahav
Veshel nekhoshet veshel or
Halo lekhol shiraykh ani kinor

Yerushalayim shel zahav
Veshel nekhoshet veshel or
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Dramatizations

Short plays, skits, and materials lending themselves to simple dramatic performances may be found in *Dramatics the Year Round* (Citron), *The Shabbat Anthology* (Goodman), *Shabbat Program Material for Jewish Community Centers and Camps* (Goodman), *The Shabbat Catalogue* (Brin), *Jewish Plays for Jewish Days* (Gabriel), and *Sedra Scenes* (Alternatives in Religious Education).

Crafts

Oil Candles

1. Fill a small, nonflammable vessel with olive oil, stick a wick in it and light the wick.
2. Take a large glass bowl, pour in a 2" layer of water, and then pour in a top layer of olive oil. Cut out a small triangle of tin foil, punch a small hole in the center of the triangle and extend a wick through the hole. Attach small pieces of cork to the corners of the triangle.

Candleholders

1. Simple candleholders may be made out of clay, soap or wood.
2. A candleholder can be made out of salt water dough. Prepare the dough by mixing $\frac{1}{3}$ cup of salt, $\frac{2}{3}$ cup of flour, and water. Let dry for 5 minutes, then place in preheated oven (350°F) for 45 minutes. When cool, decorate or paint with poster paints. Don't forget to make a hole for the candle!
3. Decorate a juice can by pasting on magazine cutouts, paste, yarn, beads, buttons, etc. Shellac with varnish after the paste dries. The candle is placed on top of the can.
4. Spool candleholders can be constructed by gluing several spools to one another. These, in turn, may be glued to a wooden base for support. The spools are then decorated with enamels, oils, lacquers, or poster paints. A bottle cap, into which the candle will be placed, is glued to the top spool.

Tzedakah Box

Any empty container with a lid or cover will do. Macaroni, bits of fabric, tissue paper, or other collage material can be glued on for decorative purposes. Coins are put in the container before the Shabbat candles are lit.

Creation Booklet

A seven-page construction paper booklet will tell the creation story. Use pictures from magazines that more or less match the Biblical sequence. If preferred, use crayons, paints, or mixed media to illustrate each day's creation.

Spice Boxes

1. Use two small plastic drinking cups and some yarn. Punch about 5 or 6 holes, evenly spaced, under the rim of each cup. Put a small amount of cloves or mixed spices (cloves, cinnamon sticks, vanilla beans) in one cup, invert the other cup and glue the two cups together at the rims. If desired, when the glue has set, "sew" the cups together by lacing yarn through the holes. The yarn should be knotted through the first hole, and the sewing end can be stiffened by wrapping it with tape.
2. Cover an empty match box with cloth or wrapping paper, making sure to cover only the ends of the "drawer" part. Fill the drawer with spices.

Terms

Shabbat/Shabbos: Sabbath Day

Ner, Nerot: Candle, candles.

Challah, Challot: Twisted bread used on Shabbat and holidays (plural).

Yayin: Wine.

Kos: Cup.

B'rachah, B'rachot: Blessing, blessings.

Yom: Day.

B'samim: Spices.

Bet Kneset: Synagogue.

Z'mirot/Z'miros: Shabbat table songs.

Shavua tov: A good week!

Gut Voch: A good week!

Erev Shabbat: The eve of the Shabbat (Friday).

Shabbat Shalom: A Shabbat greeting.

Gut Shabbos: A Shabbat greeting

Gut Shabbos. A common Yiddish Shabbat greeting.

Kiddush: The prayer(s) chanted over wine on Shabbat and festivals.

Havdalah: Literally, separation. The ceremony marking the end of Shabbat and the beginning of the new week.