

# Jewish Resources for Children's Shabbat



The Maya Lin-designed Riggio-Lynch Interfaith Chapel at CDF Haley Farm was designed to evoke No·ah's ark of protection and the child's drawing of a boat in CDF's logo beneath the fisherman's prayer, "Dear Lord, be good to me. The sea is so wide and my boat is so small."

## “How Long Must I Cry for Help?” Bending the Arc Toward God's Vision of Justice for Children

In a responsive reading following the Hodaah, in *Mishkan T'filah*, we read:

“For human community, our common past and future hope,  
Our oneness transcending all separation,  
Our capacity to work for peace and justice in the midst of hostility and oppression  
*Modim anachnu lach.*”

In many ways, this expresses the heart of the Children's Shabbat. Through the Children's Shabbat, we acknowledge with thanks to Adonai the blessing of human community — especially the blessing of children, not only those in our families but also children of the congregation, community and across our nation and world. Through the multifaith Children's Sabbath weekend, we celebrate our oneness that transcends all separation of religion, race, ethnicity, income, and age. And, most especially, we give thanks to the Eternal for our capacity to work for peace and justice in the midst of hostility and oppression. The 2015 National Observance of Children's Sabbaths is focusing on ending child poverty.

Following you will find a range of Jewish resources for your Children's Shabbat:

- Suggestions for the services
- Passages from modern and traditional Jewish sources related to children, justice and poverty
- Suggested readings and prayers for an Erev Shabbat Service for Children's Shabbat

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## Suggestions for the Services

Services on the Children's Shabbat are an excellent opportunity to help focus the congregation on the links between Torah readings, Jewish tradition, and the charge to pursue justice and protect children. The focus of the 2015 Children's Shabbat is hearing and heeding children's cry for help as we work to end child poverty in our rich nation and help bend the arc toward God's vision of justice. Children's Shabbat services also serve as a time to affirm the work of your congregation on behalf of children and to challenge members to continue and expand their responses to the needs of children locally and nationally.

The following suggestions may assist you in planning your own unique Children's Shabbat service or supplementing your congregation's weekly prayer and discussion.

- **There are several options for the services:**
  - 1) Use or adapt the service readings provided in this section for an Erev Shabbat service or a Shabbat morning service;
  - 2) Develop your own Children's Shabbat that reflects the theme of children, justice, and the need for action; or
  - 3) Use readings from the prayer books that include a social action theme.
- **Determine ways in which the children of your congregation can participate in the various services on this Shabbat.** Involve children attending religious school, members of youth groups, and children who attend day schools. For example, religious school classes and youth groups could read prayers or Torah and Haftarah readings, lead songs or responsive readings, greet people as they arrive, or design and print the bulletin. Keep in mind, however, that this is an intergenerational family event and should not be "given over" to children as "performers" or only be intended for families with young children as in a Tot Shabbat.
- **Introduce the special Children's Shabbat focus at the beginning of the service.** The Union for Reform Judaism's online resources for Social Action Worship note, "The beginning of the service is the time to set the tone. By opening with a special reading, the congregation knows that the service has a special theme and we can consider how we might focus our prayers differently during this service. What is the connection between our prayers and our pursuit of *tikkun olam*? An introductory reading might help us begin to answer that question. In addition, candle lighting during Friday night services would also be an appropriate time to include a special reading. With the lighting of the candles, we reflect on what it means for us to be an *Or Lagoyim*, a 'light unto the nations,' and how that shapes our actions."
- **Focus the sermon, D'var Torah, or Torah discussion on children, justice, and poverty.** Emphasize how we can work to end child poverty. The Torah and Haftarah portions that fall on the Children's Shabbat this year, Bereshit, offer rich connections to the theme of working as righteous ones to protect children from the flood of poverty that threatens to overwhelm them (Noach) and to work for the happiness of our children, keeping them safe from oppression, fear, and ruin (Isa. 54:13-14).
- **Invite a professional from the congregation or the community who works with or on behalf of children to give the sermon.** For example, this might be a community organizer or child advocacy staff working for systemic change to end child poverty, or a staff person from an agency or organization serving low-income families.

- **Bless the children.** On Friday night, incorporate the parental blessing for children into the service. Alternatively, incorporate the need to bless all children into the Shabbat morning blessing of Bar/Bat Mitzvah children.
- **Honor congregation members who are working to nurture and protect children.** This year, invite those who are engaged in efforts to end child poverty. Ask them to lead certain prayers or give them Aliyot during the Torah reading.
- **Collect Tzedakah in religious school to benefit a program serving children,** such as a struggling public school, a Head Start program, mentoring or tutoring program, an organization working to end or alleviate the effects of poverty, or after-school program.
- **Distribute or insert the bulletin inserts** which can be found in Promoting Your Children's Sabbath at [www.childrensdefense.org/childrenssabbaths](http://www.childrensdefense.org/childrenssabbaths).
- **With the help of your Cantor, prepare some new music to be sung by the children at the service.**
- **Encourage families to invite grandparents and other relatives to join them for the service.** If you wish, plan a special recognition of grandparents during the service.
- **Arrange for a special kiddush/oneg Shabbat/luncheon/ se'udah shlishit in honor of the occasion.** As a resource, see "Planning a Shabbat or Holiday Family Meal" and "A Family Shabbaton," both from the Youth/School Liaison Department of the Women's League for Conservative Judaism.
- **Continue the celebration of Children's Shabbat** with Havdalah and/or a M'laveh Malkah during the Saturday evening or the Sunday morning minyan/religious school sessions.
- **Plan an 'Ending Child Poverty Now' educational session for adults or youth group members,** drawing on the session outline provided in the Actions Section of the Children's Sabbath resources.
- **Be sure to read the "Actions" section of the Children's Sabbath manual, available for download from [www.childrensdefense.org/childrenssabbaths](http://www.childrensdefense.org/childrenssabbaths),** to select actions for the congregation collectively or individual members to take on the Children's Sabbath weekend and in the year to follow to seek justice for our nation's children. Children's Shabbat is about much more than one Shabbat a year, but is intended to support long-term efforts to improve the lives of our nation's children throughout the years to come. Additional resources for action planning include *Lirdof Tzekdek: A Guide to Synagogue Social Action* (by Evely Laser Shlensky and Rabbi Marc D. Israel, ed.) and *Mitzvah Magic: What Kids Can Do to Change the World* (by Danny Siegel with Naomi Eisenberger).

## Passages from Modern and Traditional Jewish Sources on Poverty and the Importance of Children and Justice

### On Poverty

A small bit of bread may be life to the poor; one who deprives them of it sheds blood.

*(Ben Sira 34:21)*

Do not neglect the children of the poor, for from them will go forth the law.

*(Babylonian Talmud, Nedarim 81a)*

Defend the poor and the orphan; do justice to the afflicted and needy.

*(Midrash Tehillim 82:3)*

You shall not subvert the rights of the stranger or the fatherless; you shall not take a widow's garment in pawn. Remember that you were a slave in Egypt and that the Lord your God redeemed you from there; therefore I enjoin you to observe this commandment...when you gather the grapes of your vineyard, do not pick it over again; that shall go to the stranger, the fatherless, and the widow.

*(Deuteronomy 24:17-18, 21)*

Rabbi Abba said in the name of Rabbi Simeon ben Lakish: "He who lends money [to a poor person] is greater than he who gives charity; and he who throws money into a common purpose [to form a partnership with the poor person] is greater than either."

*(Babylonian Talmud, Shabbat 63b)*

Anyone who withholds what is due to the poor blasphemes against the Maker of all, but one who is gracious unto the needy honors God.

*(Proverbs 14:31)*

### On the Importance of Children and Justice

And Israel beheld Joseph's sons and said, "Whose are these?" And Joseph said to his father, "These are my children, whom the Lord has given me in this place." And he said, "Bring them to me, and I will bless them."

*(Genesis 48:8-9)*

Speak up for [those unable to speak], for the rights of all the unfortunate. Speak up, judge righteously, champion the poor and needy.

*(Proverbs 31: 8-9)*

One violates Shabbat for the sake of a one-day-old baby, but not for the corpse of David, King of Israel.

*(Shabbat 151b)*

As long as one dissident is in prison, our freedom will not be true. As long as one child is hungry, our life will be filled with anguish and shame. What all these victims need above all is to know that they are not alone; that we are not forgetting them, that when their voices are stifled we shall lend them ours, that while their freedom depends on ours, the quality of our freedom depends on theirs. We know that every moment is a moment of grace, every hour an offering; not to share them would mean to betray them. Our lives no longer belong to us alone; they belong to all those who need us desperately.

(Elie Wiesel, *Night*)

Thus said the Eternal: A cry is heard in Ramah, wailing, bitter weeping, Rachel weeping for her children; she refuses to be comforted for her children, who are gone. Thus said the Eternal: Restrain your voice from weeping, your eyes from shedding tears; for there is reward in your labor — declares the Eternal. They shall return from the enemy's land, and there is hope for your future — declares the Eternal, and your children shall return to their country.

(*Jeremiah 31:15-17*)

When the children are blessed, the parents by this very token are blessed.

(*Zohar*, i, 227b)

Rabbi Meir said: When the Israelites came to receive the Torah, God said to them, "Bring me good sureties that you will observe it." They answered, "Our ancestors shall be our sureties." God replied, "Your sureties need sureties themselves. I have found fault with them." They answered, "Our prophets shall be our sureties." God replied, "I have found fault with them also." Then the Israelites said, "Our children will be our sureties." They proved acceptable, and God gave Israel the Torah.

(*Shir HaShirim Rabbah*)

If one person is able to save another and does not save him, he transgresses the commandment, "Neither shall you stand idly by the blood of your neighbor." (Leviticus 19:16) Similarly, if one person sees another drowning in the sea, or being attacked by bandits, or being attacked by wild animals, and, although able to rescue him either alone or by hiring others, does not rescue him; or if one hears heathens or informers plotting evil against another or laying a trap for him and does not call it to the other's attention and let him know; or if one knows that a heathen or violent person is going to attack another and although able to appease him on behalf of the other and make him change his mind, he does not do so; or if one acts in any similar way — he transgresses in each case the injunction "Neither shall you stand idly by the blood of your neighbor."

(*Maimonides' Code, "Laws Concerning Murder and the Preservation of Life," Chapter 1, Sections 14 and 16*)

Therefore, man was created singularly to teach you that a) whoever destroys a single soul of Israel, is considered as if he destroys an entire world, and one who saves one soul of Israel, it is considered as if he saves an entire world; b) no one could say to their fellow that my father is better than your father; c) none of the heretics could say "There are many powers in Heaven;" d) again, to declare the greatness of the Holy One of Blessing, for man stamps out many coins with one die, and they are all alike. But the Ruler of all Rulers, the Holy One of Blessing, stamped each person with the seal of Adam, and not one of them like his fellow. Therefore, each and every one is obliged to say, "For my sake the world was created."

(*Mishnah Sanhedrin 4:5*)

“Righteousness and only righteousness you shall pursue” (Deut. 16:20). The term “pursue” carries strong connotations of effort, eagerness, persistence, inflexibility of purpose. This implies more than merely respecting or following justice, walking in the way of righteousness; righteousness may be hard to attain; it may escape us if we do not pursue it.

(Abraham J. Heschel, in *The Prophets*, p. 264)

There may be times when we are powerless to prevent injustice, but there must never be a time when we fail to protest.

(Elie Wiesel)

Help me perfect my ways of loving and care.  
Inspire me to make myself whole  
so that I may honor your name and  
create a world of justice and peace.

(Martin Buber, as quoted in *Mishkan T'filah*, p 121)

And then I explained to him how naive we were, that the world did know and remained silent. And that is why I swore never to be silent whenever and wherever human beings endure suffering and humiliation. We must take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented. Sometimes we must interfere. When human lives are endangered, when human dignity is in jeopardy, national borders and sensitivities become irrelevant. Wherever men and women are persecuted because of their race, religion, or political views, that place must — at that moment — become the center of the universe.

(Elie Wiesel)

The following readings, reflections, and prayers may be incorporated into your services to focus attention on the Eternal's call to justice and care for children. Choose as many or as few as is appropriate for your congregation. Each reading suggests a particular point in the service for which it may be especially appropriate (in some instances, several options are offered), but there are, of course, many ways to incorporate these resources and you should do what works best for your service.

## Suggested Readings and Prayers for An Erev Shabbat Service

### **“How Long Must I Cry for Help?” Bending the Arc Toward God's Vision of Justice for Children Friday, October 16, 2015**

#### **Kabbalat Panim**

#### **Reflection before the Candle Lighting**

##### *Hadlakat Neiroi Shabbat*

As the great doors of night are opening we come into the clean, quiet room of Shabbat.  
Let us be thankful as we light these candles like eyes of holiness on this moment of peace.  
Let us savor the fruit of the vine, the blood of the earth that quickens us.  
Let us be thankful for grain, fruit of grasses that feed the cow, the gazelle, and us.  
Let us be grateful for the children and the work of the week that are our own fruitfulness.  
Let us as we eat never forget that food comes from the earth.  
We must cherish and heal through labor, we must respect and reward.

(By Marge Piercy from *Kol Haneshamah, Shabbat Vehagim*.  
Reprinted with permission of the Jewish Reconstructionist Federation.)

O Source of light and truth,  
Creator of the eternal law of goodness,  
Well-spring of justice and mercy,  
Help us to find knowledge by which to live.  
Lead us to take the words we shall speak  
Into our hearts and our lives.

Bless all who enter this sanctuary in search and in need,  
All who bring to this place the offering of their hearts.  
May our worship here lead us to fulfill our words and our hopes  
With acts of kindness, peace, and love.

(From *Mishkan T'filah: The Siddur for Reform Jewish Prayer*)



## Introduction to the Shalom Aleichem

As we prepare to sing the *Shalom Aleichem*, may the words give voice to our own prayers for all children to be blessed by peace and for peace to accompany all children throughout their days.

## Welcome

Tonight we celebrate Children's Shabbat with congregations across our nation, joined too by congregations of other faiths participating throughout the weekend in the National Observance of Children's Sabbaths titled "How Long Must I Cry for Help?" Bending the Arc Toward God's Vision of Justice for Children. Our haftarah for No-ah includes this assurance: "And all your children shall be disciples of the Lord, and great shall be the happiness of your children; you shall be established through righteousness. You shall be safe from oppression, and shall have no fear..." In a familiar midrash, the second instance of children, *banayich*, is read as *bonayich*—builders. Our children are the builders of our future. On this Children's Shabbat, let us commit anew to seek the happiness of all children, and work together as righteous ones to end the oppression of child poverty that haunts one in five of our nation's children.

I begin with a prayer of gratitude  
for all that is holy in my life.  
God needs no words, no English or Hebrew,  
no semantics or services.  
But I need them.  
Through prayer, I can sense my inner strength,  
my inner purpose,  
my inner joy, my capacity to love.  
As I reach upward in prayer,  
I sense these qualities in my Creator.  
To love God is to love each other,  
to work to make our lives better.  
To love God is to love the world God created  
and to work to perfect it.  
To love God is to love dreams of peace and joy  
that illumine all of us,  
and to bring that vision to life.

(Ruth Brin, in *Mishkan T'filah*, p. 126)

## Kabbalat Shabbat — Welcoming Shabbat

### Introduction to Lecha Dodi

As we prepare to sing *Lecha Dodi*, pause to reflect on the words of comfort and promise in the third verse of the translation in *Siddur Sim Shalom*: "Holy city, majestic, banish your fears. Arise, emerge from your desolate years. Too long have you dwelled in the valley of tears. God will restore you with mercy and grace." This evening, as we sing, may the words be our prayer for the children and families throughout our nation who live in fear, with the desolation of poverty, and in a valley of tears.

## B'rakhot 64a

Rabbi Elazar taught in the name of Rabbi Hanina:

Peace is increased by disciples of sages; as it was said: When all of your children are taught of Adonai, great will be the peace of your children (Isaiah 54:13). The second mention of "your children" (*banayikh*) means all who have true understanding (*bonayikh*). Thus it is written in the Book of Psalms: Those who love Your Torah have great peace; nothing makes them stumble (119:165). May there be peace within your walls, security within your gates. For the sake of my colleagues and friends I say: May peace reside within you. For the sake of the house of Adonai I will seek your welfare. (122:7-9) May Adonai grant His people strength; may Adonai bless his people with peace (29:11)

(*Siddur Sim Shalom*, p. 27)

## Ar'vit I'Shabbat

### Chatzi Kaddish

### Sh'ma Uvirchoteha — Sh'ma and Its Blessings

#### Reflection after the Bar'chu

One must repeat from time to time: The world was created for my sake. Never say: What do I care about this or that? Do your part to add something new, to bring forth something that is needed, and to leave the world a little better because you were here briefly.

(Rabbi Nachman of Bratslav)

#### Prayer after the Maariv Aravim

God of the generations, God of new beginnings, children are Your promise of tomorrow made in Your image, a reflection of Your divine love. Teach us to raise our children worthy of this sacred trust of life. Sustain us and our children in health and love. We are thankful for the beauty of our lives and the ability to bring new life. We are thankful to all those who help us to raise our children in love.

(Adapted from the Reconstructionist Rabbinical Association *Rabbi's Manual*. Used with permission.)

#### Responsive Reading after Ahavat Olam

In each age we receive and transmit Torah.  
At each moment we are addressed by the World.  
In each age we are challenged by our ancient teaching.  
At each moment we stand face to face with Truth.

In each age we add our wisdom to that which has gone before.  
At each moment the knowing heart is filled with wonder.  
In each age the children of Torah become its builders  
and seek to set the world firm on a foundation of Truth.

(*Mishkan T'filah*, p. 266)

## Reflection after the Sh'ma and V'ahavta

When justice burns within us  
like a flaming fire,  
when love evokes willing sacrifice from us,  
when, to the last full measure of selfless devotion,  
we demonstrate our belief in the ultimate triumph  
of truth and righteousness,  
then Your goodness enters our lives  
and we can begin to change the world.  
And then You live in our hearts,  
and we, through righteousness, behold Your Presence.

*(Mishkan T'filah, p. 67)*

## Emet Ve-Emunah

In a world torn by violence and pain,  
a world far from wholeness and peace,  
give us the courage to say, Adonai:  
there is one God in heaven and earth.

*The high heavens declare Your glory;  
May earth reveal Your justice and love.*

From bondage in Egypt, we were delivered;  
At Sinai, we bound ourselves to Your way.

*Inspired by prophets and instructed by sages,  
Time and again, we overcame oppressive forces.*

Though our failings are many and our faults are great,  
It has been our glory to bear witness to our God,  
Keeping alive in dark ages  
Your vision of a world redeemed.

*Let us continue to work for the day  
When the nations will be one and at peace.  
Then shall we rejoice as Israel did,  
Singing on the shores of the Sea:*

*(Adapted from Chaim Stern in Mishkan T'filah, p. 157)*

### Reading after Mi Chamocha

“You cannot find redemption until you see the flaws in your own soul, and try to efface them. Nor can a people be redeemed until it sees the flaws in its soul and tries to efface them. But whether it be an individual or a people, whoever shuts out the realization of their flaws is shutting out redemption. We can be redeemed only to the extent to which we see ourselves.

The world is in need of redemption, but the redemption must not be expected to happen as an act of sheer grace. Our task is to make the world worthy of redemption. Our faith and our works are preparations for ultimate redemption.”

(Adapted from Martin Buber, in *Siddur Sim Shalom*, p. 32)

### Responsive Reading after Hashkiveinu

As a mother comforts her children,  
so I Myself will comfort you, says Adonai.  
And you will find peace in Jerusalem.

*Past troubles will be forgotten, hidden from sight.  
Jerusalem will be a delight, her people a joy.  
And you will find peace in Jerusalem.*

None shall hurt or destroy in all My holy mountain,  
says the Creator whose throne is heaven,  
says Adonai who also seeks peace in Jerusalem.

*Each month at the new moon, each week on Shabbat  
all people, all My children, shall worship Me,  
says Adonai who will also find peace  
and consolation in Jerusalem.*

(Jules Harlow, in *Siddur Sim Shalom*, p. 33).

### Prayer after the V'shamru

O God of Israel,  
May our worship on this day help us to grow  
in loyalty to our covenant with you  
and to the way of life it demands:  
the way of gentleness and justice,  
the path of truth and of peace.

(*Mishkan T'Filah*)

## Amidah

### Readings for the Amidah

Prayer invites  
God's Presence to suffuse our spirits,  
God's will to prevail in our lives.  
Prayer might not bring water to parched fields,  
nor mend a broken bridge,  
nor rebuild a ruined city.  
But prayer can water an arid soul,  
mend a broken heart,  
rebuild a weakened will.

(Abraham Joshua Heschel, adapted, in *Mishkan T'filah*, p. 165)

*Pray as if everything depended on God.  
Act as if everything depended on you.*

“‘Never again’ becomes more than a slogan: It’s a prayer, a promise, a vow. There will never again be hatred, people say. Never again jail and torture. Never again the suffering of innocent people, or the shooting of starving, frightened, terrified children. And never again the glorification of base, ugly, dark violence. It’s a prayer.”

(Elie Wiesel, *Hostage*)

### Prayer after the Avot v'Imahot

Source of All Being, we turn to You as did our people in ancient days.  
They beheld you in the heavens, they felt You in their hearts,  
They sought You in their lives. Their quest is ours.  
Help us to see the wonder of being.  
Give us the courage to search for truth;  
teach us the path to a better life.  
So shall we, by our lives and our labors,  
bring nearer the world we envision,  
one of justice, freedom and peace.

(Chaim Stern, in *Mishkan T'filah*, p. 274)

### Responsive Reading after the G'vurot

Your might, O God, is everlasting;  
*Help us to use our strength for good and not evil.*

You are the Source of life and blessing;  
*Help us to choose life for ourselves and our children.*

You are the support of the falling;  
*Help us to lift up the fallen.*

You are the author of freedom;  
*Help us to free the captive.*

You are our hope in death as in life;  
*Help us to keep faith with those who sleep in the dust.*

Your might, O God, is everlasting;  
*Help us to use our strength for good.*

For blessing and not for curse,  
*For life and not death,*  
For abundance, not want.

(Chaim Stern, in *Mishkan T'filah*, p. 349)

### **Reflection after the K'dushat HaShem and K'dushat HaYom**

Disturb us, Adonai, ruffle us from our complacency;  
Make us dissatisfied. Dissatisfied with the peace of ignorance,  
the quietude which arises from a shunning of the horror, the defeat,  
the bitterness and the poverty, physical and spiritual, of humans.

Shock us, Adonai, deny to us the false Shabbat which gives us  
the delusions of satisfaction amid a world of war and hatred;

Wake us, O God, and shake us  
from the sweet and sad poignancies rendered by  
half forgotten melodies and rubric prayers of yesteryears;

Make us know that the border of the sanctuary  
is not the border of living  
and the walls of your temples are not shelters  
from the winds of truth, justice and reality.

Disturb us, O God, and vex us;  
let not Your Shabbat be a day of torpor and slumber;  
let it be a time to be stirred and spurred to action.

(Mitchell Salem Fisher, adapted, in *Mishkan T'filah*, p. 173)

### **Reading after the Avodah and Hodaah**

For the good in us, which calls us to a better life, we give thanks.

For the strength to improve the world with our hearts and our hands,  
we offer praise.

For the desire in us which leads us to work for peace, we are grateful.

For life and nature, harmony and beauty, for the hope of tomorrow,  
All praise to the Source of Being.

(Chaim Stern and Abraham Rothberg, in *Mishkan T'filah*, p. 281)

### Readings after Shalom

We oughtn't pray for what we've never known,  
and humanity has never known:  
unbroken peace,  
unmixed blessing.  
No.  
Better to pray for pity,  
for indignation, discontent,  
the will to see and touch,  
the power to do good and make new.

(*Mishkan T'filah*, p. 259)

### Reflection after T'filat HaLev

Holy One,  
give me a quiet heart,  
and help me to hear the still,  
small voice that speaks within me.  
It calls me to come close to You  
and to grow in Your likeness.  
It teaches me to do my work faithfully,  
even when no one's eye is upon me.  
It counsels me to judge others kindly  
and to love them freely,  
for it persuades me to see divinity  
in everyone I meet.  
Help me, O God,  
to come to the end of each day  
feeling that I used its gifts wisely  
and faced its trials bravely.

(Chaim Stern in *Mishkan T'filah*, p. 261)

### Introduction to the Misheberach

One in five children in our nation is poor. Poverty exacts a terrible toll from children — including hunger, health problems, and even early death. Tonight, as we say/sing the Misheberach, may we pray for their blessing and healing.

Mi Shebeirach avoteinu  
M'kor hab'rachah l'imoteinu.

May the Source of strength who blessed the ones before us  
Help us find the courage to make our lives a blessing and let us say, Amen.

Mi shebeirach imoteinu  
M'kor hab'rachah laavoteinu.

Bless those in need of healing with *r'fuah sh'leimah*,  
The renewal of body, the renewal of spirit, and let us say, Amen.

(Debbie Friedman)

## Aleinu v'Kaddish Yatom

### Reflections after the Aleinu

Let the time not be distant, O God,  
when all shall turn to You in love,  
when corruption and evil shall give way to integrity and goodness,  
when superstition shall no longer enslave the mind,  
nor idolatry blind the eye.  
O may all, created in your image, become one in spirit and one in friendship,  
forever united in Your service.  
Then shall Your realm be established on earth,  
And the word of Your prophet fulfilled:  
"Adonai will reign for ever and ever."

(Chaim Stern, adapted, in *Mishkan T'filah*, p. 589)

### Meditation Before Kaddish

When I die give what's left of me away  
to children and old men that wait to die.  
And if you need to cry,  
cry for your brother walking the street beside you.  
And when you need me, put your arms around anyone  
and give them what you need to give me.

I want to leave you something,  
something better than words or sounds.  
Look for me in the people I've known or loved,  
and if you cannot give me away,  
at least let me live in your eyes and not in your mind.

You can love me best by letting hands touch hands,  
by letting bodies touch bodies,  
and by letting go of children that need to be free.  
Love doesn't die, people do.  
So, when all that's left of me is love,  
give me away.

(Merrit Malloy in *Mishkan T'filah*, p. 592)



## **Blessing of the Children**

We call upon the child advocates in the congregation who are working to end poverty, and their children, to come to the bima, and lead us as together we bless our children.

Blessed is the parent, and blessed the child, when their hearts are turned to one another. Blessed is the home filled with gladness and light, the spirit of Shabbat. May God bless you and guide you. Seek truth always, be charitable in your words, just and loving in your deeds. A noble heritage has been entrusted to you; guard it well.

### ***For a Boy***

Y sim'cha Elohim k'ephrayim u' menasheh

May God inspire you to live in the tradition of Ephraim and Menasheh, who carried forward the life of our people.

### ***For a Girl***

Yismech Elohim k'Sarah, Rivkah, Leah, v'Rachel

May God inspire you to live in the tradition of Sarah, Rebecca, Leah and Rachel, who carried forward the life of our people.

### ***For Both Boys and Girls***

Y'varech'cha Adonai veyishm'rehcha

Yair Adonai panav eleycha vichuneka

Yisa Adonai panav eleycha veyasem lecha shalom

May God bless you and keep you. May God look kindly upon you and be gracious to you. May God reach out to you in tenderness and give you peace.

(Excerpted from *On the Doorposts of Your House*, © 1994, Central Conference of American Rabbis.  
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## Supplementary Readings and Prayers for the Shahrith:

### Children's Shabbat Morning Service

“How Long Must I Cry for Help?”

**Bending the Arc Toward God's Vision of Justice for Children**

**Saturday, October 17, 2015**

#### Welcome before the Morning Blessings and P'sukei D'Zimrah

Today we celebrate Children's Shabbat with congregations across our nation, joined too by congregations of other faiths participating in the National Observance of Children's Sabbaths throughout the weekend. Our haftarah for No·aḥ includes this assurance: “And all your children shall be disciples of the Lord, and great shall be the happiness of your children; you shall be established through righteousness. You shall be safe from oppression, and shall have no fear...” In a familiar midrash, the second instance of children, *banayich*, is read as *bonayich*—builders. Our children are the builders of our future. On this Children's Shabbat, let us commit anew to seek the happiness of all children, and work together as righteous ones to end the oppression of child poverty that haunts one in five of our nation's children.

#### Sh'ma Uvirchoteha — Sh'ma and Its Blessings

##### Reflection after the Bar'chu and Yotzeir Or

In the beginning, even then,  
a new light was sown for the righteous;  
a promise that Your light would become  
the catalyst, first for Order  
and then for Hope.

Author of language and light,  
help us to use words as You have,  
to cast light into dark waters  
and draw out justice and truth.

Baruch atah, Adonai, yotzeir ham'orot.

(Elyse Frishman, in *Mishkan T'filah*, p. 229)

##### Responsive Reading after Ahavah Rabbah

In a world where the weak were tormented by oppressors, our Torah taught us to love the poor and the stranger.

*A heritage of justice has come down to us.*

Where the sword was sovereign, we were commanded to seek peace and pursue it.

*A heritage of peace has come down to us.*

All this now is ours. Ours the teaching, ours the task, to make the heritage live.

*For it is our life, and the length of our days!*

(*Gates of Prayer*)

### Responsive Reading after the Sh'ma and V'ahavta

True, we are often too weak to stop injustices;

*but the least we can do is protest against them.*

True, we are too poor to eliminate hunger;

*but in feeding one child, we protest against hunger.*

True, we are too timid and powerless to take on all the guards of all the political prisons in the world;

*but in offering our solidarity to one prisoner, we denounce all the tormentors.*

True, we are powerless against death;

*but as long as we help one man, one woman, one child live one hour longer in safety and dignity,  
we affirm a human's right to live.*

(Elie Wiesel, *Sages and Dreamers*)

### Responsive Reading after Emet v'Yatziv

The eternal truth

is that You alone are God and there is none else.

*May the righteous of all nations  
rejoice in Your love and exult in Your justice.*

Let them beat their swords into plowshares

and their spears into pruning hooks.

*Let nation not lift up sword against nation  
nor learn war any more.*

You shall not hate your brother or your sister in your heart.

*The stranger that sojourns with you  
shall be accepted as your equal,  
for you were strangers in the land of Egypt.*

“Why do you crush My people and oppress the poor?” asks God.

*We know that the Eternal One defends the poor  
and upholds the rights of the needy.*

Praise to God Most High;

*Blessed is God and deserving of blessing!*

(Solomon ben Isaac in *Mishkan T'filah*, p. 239)

### Reading after Mi Chamocha

The good in us will win,

over all the wickedness, over all the wrongs we have done.

We will look back at the pages of written history, and be amazed,

and then we will laugh and sing,

and the good that is in us, children in their cradles, will have won.

Our hearts beat with certainty

that there is a day and an hour, and a mountain called Zion,

And that all of the sufferings will gather there and become song,

ringing out into every corner of the earth, from end to end,

and the nations will hear it,

and like the caravans in the desert will all to that morning throng,

(Hugh Nissenson, adapted, in *Mishkan T'filah*, p. 241)

## Amidah

### Reflection for the Amidah

"Never again" becomes more than a slogan: It's a prayer, a promise, a vow. There will never again be hatred, people say. Never again jail and torture. Never again the suffering of innocent people, or the shooting of starving, frightened, terrified children. And never again the glorification of base, ugly, dark violence. It's a prayer.

(Elie Wiesel, *Hostage*)

### Reading after Avot v'Imahot

Our fathers and mothers prayed,  
each through their own experience of God,  
each through their own visions which we have come to share.

Abraham with the fervor of justice, pleaded the cause of cities.

Sarah, in the pain of waiting, dared to hope for new life.

Isaac, meditating alone in the field, lifted his eyes to find love.

Rebecca asked for the ability to discern God's call.

Jacob climbed the rungs of his night into heaven, seeking destiny.

Leah dreamed of love; and Rachel sought harmony.

We as they seek God's Presence.

(Richard Levy, adapted, in *Mishkan T'filah*, p. 245)

### Responsive Reading after G'vurot

Your might, O God, is everlasting;  
*Help us to use our strength for good and not evil.*

You are the Source of life and blessing;  
*Help us to choose life for ourselves and our children.*

You are the support of the falling;  
*Help us to lift up the fallen.*

You are the author of freedom;  
*Help us to free the captive.*

You are our hope in death as in life;  
*Help us to keep faith with those who sleep in the dust.*

Your might, O God, is everlasting;  
*Help us to use our strength for good.*

For blessing and not for curse,  
*For life and not death,*  
For abundance, not want.

(Chaim Stern in *Mishkan T'filah*, p. 349)

### Reading after K'dushah

How shall we sanctify God's name?  
By being holy ourselves.  
How do we accomplish this?  
Let our prayers bring us to sacred deed,  
to actions that promote justice, harmony and peace.

(*Mishkan T'filah*, p. 351)

### Reading after K'dushat HaYom

For the good in us  
which calls us to a better life,  
we give thanks.

For the strength to improve the world  
with our hearts and hands,  
we give praise.

For the peace in us  
which leads us to work for peace,  
we are grateful.

For the gift of Shabbat  
which renews us for life,  
we offer blessing.

(Chaim Stern and Abraham Rothberg in *Mishkan T'filah*, p. 353)

### Responsive Reading after Avodah

#### *We Cannot Merely Pray*

We cannot merely pray to God to end war;  
For the world was made in such a way  
That we must find our own path of peace  
Within ourselves and with our neighbor.

*We cannot merely pray to God to root out prejudice;  
For we already have eyes  
With which to see the good in all people  
If we would only use them rightly.*

We cannot merely pray to God to end starvation;  
For we already have the resources  
With which to feed the entire world  
If we would only use them wisely.

*We cannot merely pray to God to end despair;  
For we already have the power  
To clear away slums and give hope  
If we would only use our power justly.*

We cannot merely pray to God to end disease;  
For we already have great minds  
With which to search out cures and healings  
If we would only use them constructively.

*Therefore we pray instead  
For strength, determination, and will power.  
To do instead of merely pray  
To become instead of merely to wish;  
That our world may be safe,  
And that our lives may be blessed.*

(Jack Riemer, adapted)

### **Responsive Reading after Hodaah**

For the expanding grandeur of Creation,  
Worlds known and unknown, galaxies beyond galaxies,  
Filling us with awe and challenging our imaginations,  
*Modim anachnu lach.*

For this fragile planet earth, its time and tides,  
Its sunsets and seasons,  
*Modim anachnu lach.*

For the joy of human life, its wonders and surprises,  
Its hopes and achievements,  
*Modim anachnu lach.*

For human community, our common past and future hope,  
Our oneness transcending all separation,  
Our capacity to work for peace and justice in the midst of hostility and oppression  
*Modim anachnu lach.*

For high hopes and noble causes, for faith without fanaticism,  
For understanding of views not shared.  
*Modim anachnu lach.*

For all who have labored and suffered for a fairer world,  
Who have lived so that others might live in dignity and freedom,  
*Modim anachnu lach.*

For human liberties and sacred rites:  
for opportunities to change and grow, to affirm and choose,  
*Modim anachnu lach.*

We pray that we may live not by our fears but by our hopes,  
Not by our words but by our deeds.  
*Modim anachnu lach.*

Blessed are you, Adonai, Your Name is Goodness and You are worthy of thanksgiving.

(Eugene Pickett, adapted, in *Mishkan T'filah*, p. 257)

### Readings after Sim Shalom

O God, may we never become complacent,  
faltering in our effort to build a world of peace.  
Let the nations know and understand that  
justice and right are better than dominion and conquest;  
may all come to see that it is not by might nor by power  
but by Your spirit that life prevails.

(*Mishkan T'filah*, p. 334)

### Readings for the T'filat HaLev

A Talmudic sage once taught, "If a man prays only according to the precise text of the prayer book and adds nothing from his own heart, his prayer is not complete."

Pray as if everything depended on God;  
Act as if everything depended on you.  
Who rise from prayer better persons,  
their prayer is answered.

(From the Religious Action Center's Shabbat Tzedek Morning Service)

My God, help me to persist although I want to give up.  
Help me to keep trying although I can't see what good it does.  
Help me to keep praying although I'm not sure You hear me.  
Help me to keep living in ways that seek to please You.  
My God, help me to know when to lead and when to follow.  
Help me to know when to speak and when to remain silent.  
Help me to know when to act and when to wait.

(Marian Wright Edelman, adapted from *Guide My Feet*)

Help me perfect my ways of loving and care.  
Inspire me to make myself whole  
so that I may honor your name and  
create a world of justice and peace.

(Martin Buber, in *Mishkan T'filah*, p 121)

God, please stop injustice,  
the killing of innocent children  
by violence at home and in faraway lands.

God, please stop injustice,  
The killing of innocent children  
By poverty at home and abroad.

God, please stop injustice,  
The killing of innocent child spirits  
By vanity and greed in our land and others.

God, please stop injustice,  
The assault on precious child dreams  
By neglect and apathy near and far.

God, please stop injustice,  
So our children may live  
And love and laugh and play again.

(Marian Wright Edelman, in *Guide My Feet*)

## Seder K'riat Hatorah L'Shabbat — Reading the Torah on Shabbat

### Before the Ki Mitziyon

Assemble the people, men, women and children,  
and the strangers in your cities, to hear, to learn, to revere Adonai your God.,  
to observe faithfully the words of this Torah.  
And let their children, who do not yet know it, hear,  
that they, too, may learn to revere Adonai your God.

### Mi Shebeirach

One in five children in our nation is poor. Poverty exacts a terrible toll from children — including hunger, health problems, and even early death. As we say/sing the Misheberach, may we pray for their blessing and healing.

Mi Shebeirach avoteinu  
M'kor hab'rachah l'imoteinu.

May the Source of strength who blessed the ones before us  
Help us find the courage to make our lives a blessing and let us say, Amen.

Mi shebeirach imoteinu  
M'kor hab'rachah laavoteinu.

Bless those in need of healing with r'fuah sh'leimah,  
The renewal of body, the renewal of spirit, and let us say, Amen.

(Debbie Friedman)

### Responsive Readings after the Haftarah

I, the Eternal, have called you to righteousness  
and taken you by the hand, and kept you;  
I have made you a covenant people, a light of nations.

*We are Israel: witness to the covenant  
between God and God's children.*

This is the covenant I make with Israel:  
I will place my Torah in your midst, and write it upon your hearts.  
I will be your God, and you shall be My people.

*We are Israel: our Torah forbids the worship  
of race or nation, possessions or power.*



You who worship gods that cannot save you,  
hear the words of the Eternal One:

I am God, there is none else!

*We are Israel: our prophets proclaimed  
an exalted vision for the world.*

Hate evil, and love what is good;  
let justice well up as waters and righteousness as a mighty stream.

*We are Israel, schooled in the suffering of the oppressed.*

You shall not oppress your neighbors nor rob them.

You shall not stand idle while your neighbor bleeds.

*We are Israel, taught to beat swords into plowshares,  
commanded to pursue peace.*

Violence shall no longer be heard in your land,  
desolation and destruction within your borders.

All your children will be taught of your God,  
and great shall be the peace of your children.

*We are Israel, O God,  
when we are witnesses to Your love  
and messengers of Your truth.*

(Harvey J. Fields and Chaim Stern in *Mishkan T'filah*, p. 373)

### **A Prayer for Peace**

May we see the day when war and bloodshed cease,  
when a great peace will embrace the whole world.

*Then nation will not threaten nation,  
And mankind will not again know war.*

For all who live on earth shall realize  
we have not come into being to hate or to destroy.  
we have come into being to praise, to labor, and to love.

*Compassionate God, bless the leaders of all nations  
With the power of compassion.*

Fulfill the promise conveyed in Scripture:

I will bring peace to the land,  
and you shall lie down and no one shall terrify you.

*I will rid the land of vicious beasts  
And it shall not be ravaged by war.*

Let love and justice flow like a mighty stream.  
Let peace fill the earth as the waters fill the sea.  
And let us say: Amen.

(*Siddur Sim Shalom*, p. 149)

When Torah entered the world, freedom entered it.  
The whole Torah exists only to establish peace.

Its highest teaching is love and kindness.  
What is hateful to you, do not do to any person.

That is the whole Torah; all the rest is commentary. Go and learn it.  
Those who study Torah are the true guardians of civilization.

Honoring one another, doing acts of kindness,  
and making peace: these are our highest duties.  
But the study of Torah is equal to them all,  
because it leads to them all.

Let us learn in order to teach.  
Let us learn in order to do!

(John Raynor and Chaim Stern in *Mishkan T'filah*, p. 375)

### Readings after the Aleinu L'shabeach

May we gain wisdom in our lives,  
Overflowing like a river with understanding.  
Loved, each of us, for the peace we bring to others.  
May our deeds exceed our speech,  
And may we never lift up our hand  
But to conquer fear and doubt and despair.

Rise up like the sun, O God, over all humanity.  
Cause light to go forth over all the lands between the seas.  
And light up the universe with the joy  
of wholeness, of freedom, and of peace.

(*Mishkan T'filah*, p. 591)

While the sage Choni was walking along a road, he saw a man planting a carob tree. Choni asked him: "How long will it take for this tree to bear fruit?" "Seventy years," replied the man. Choni then asked: "Are you so healthy a man that you expect to live that length of time and eat its fruit?" The man answered: "I found a fruitful world because my ancestors planted it for me. Likewise, I am planted for my children."

It is not your duty to complete the work. Neither are you free to desist from it.

(*Pirkei Avot 2:16*)

## Reflection Before the Mourner's Kaddish

### Yiskor...We remember

Remember our people who suffered and died so that we could be free and secure;  
May their memory be more than a distant shadow.

For their dreams left unfulfilled and lives taken too soon: we remember.

Remember our brothers and sisters whose sacrifice kept the dream of democracy and justice alive; may their courage be our inspiration and strength.

For life cut short and vision unrealized: we remember.

Remember the fallen of our armed services, the victims of terror and tragedy;  
may the darkness of their loss not obscure the light of peace. They were in love with our land and in love with life.

For the agony, the tears, the mothers and the fathers,  
for the children who were and for the children yet to be: we remember.

(Peter Knobel in *Mishkan T'filah*, p. 597)