



Jewish Resources for Children's Shabbat

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

- Suggestions for the services
- Passages related to children, education, and social justice from traditional Jewish sources
- Readings, reflections, and prayers for the services
- Suggested music for the services
- Sermon notes on the torah portion
- Educational materials for use in religious school classes and youth groups.

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. One vital way we can pursue justice and protect children is to halt the increasing criminalization of children and work for equitable and excellent education for every child. 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;
- 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. The Shabbat Tzedek evening and morning services prepared for the 50th anniversary of the Religious Action Center of Reform Judaism available at <http://rac.org/social/worship/> are also great justice-focused resources.

- **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 the day school. 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 a family event and should not be "given over" to children as "performers."
- **Introduce the special Children's Shabbat focus at the beginning of the service.** The Union of Reform Judaism's on-line 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 education.** Emphasize how we can pursue justice and protect children by working to halt the criminalization of children and close the education achievement gap and assure an equitable and excellent education for every child.
- **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 teacher, a Head Start teacher, a tutor or mentor from an after-school program, a community organizer or child advocacy staff working for systemic change to help families whose children are at risk of falling into the education achievement gap, or a staff person from an agency or organization serving low-income families.

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- **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 educators and other congregation members who are working to nurture and protect children.** This year, invite teachers and other people who are working to close the education achievement gap and assure every child an excellent, equitable education. 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, shelter for homeless families, 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.
- **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 a M'laveh Malkah during the Saturday evening or the Sunday morning minyan/religious school sessions.**

Passages from the Torah, Prophets, and Talmud

On the Importance of Children

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

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

The accursed Emperor Hadrian was once walking along the road to Tiberias when he saw an old man standing and cutting down shrubs in order to plant saplings. He said to him, "Old man! Old man! What is your age?" He answered, "One hundred." "You are 100 years old and you stand here cutting down trees in order to plant saplings? Do you think you will eat of their fruits?" He replied, "If I am worthy, I shall eat; if not, just as my parents toiled for me, so shall I toil for my children."

Kohellet Rabba

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

On the Importance of Education

"At the age of five, (one is ripe) for Bible; at 10 for Mishnah, at 13, for mitzvot, at 15, for Talmud; at 18 for the marriage canopy; at 20 for pursuit; at 30, for vigor; at 40, for understanding; at 50 for counsel; at 60, to be an elder; at 70, for grey hair; at 80, for strength, at 90, to bend over; at 100, as if he had died and passed away and disappeared from the world."

BT Shabbat 19b

Rabbi Hamnuna said: Jerusalem was destroyed only because the children did not attend school, and loitered in the streets.

Pesikta Rabbati 29b

The flowers (of the great menorah of the Sanctuary): These are the children who learn in school.

Numbers Rabba 3:1

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“They that are planted in the house of the Lord,” (Psalm 92:13). Rabbi Hanan ben Pazzi taught: “While they are yet saplings, they are in the house of the Lord; these are the children who are in school.”

BT Baba Batra 21a

Raba said: The number of students for one teacher should be 25. If there are 50 students, they appoint two; if there are 40, they appoint an assistant, who is supported by the funds of the town.

BT Ta'anit 24a

Rav once came to a certain town and ordered the people to fast and pray in order to bring down rain. But no rain fell.

The Reader of the congregation then went before the Ark and recited the words from the prayer book, “God who causes the wind to blow,” and immediately the wind began to blow. He then recited, “God who causes the rain to fall,” and rain began to fall.

Rav asked him, “What special deed have you done to merit such reward?”

The Reader answered, “I teach young children, those of the poor as well as those of the rich. I take no fees from anyone who cannot afford to pay. Also, I have a fish pond, and if a child does not want to study, I give him some fishes to keep and win him over in that way so that soon he becomes eager to learn. In his day, if one had a learned father, the father would teach, and if not, one did not learn. Then they instituted a publicly funded school in Jerusalem. But those with parents were brought up to Jerusalem, and those without still did not learn. They then set up a school in each district, and the children were to enter at 16 or 17, but when the teachers tried to discipline them, they rebelled and left. They then instituted publicly funded schools for any child six or older. And if there was a long way, or a bridge to cross, they could compel the town to build another school.”

Baba Batra 21a

On Social Justice

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

And the work of righteousness shall be peace, and the result of righteousness shall be quietness and confidence forever.

Isaiah 32:17

Suggested Music for the Erev Shabbat Service

“And the Youth Shall See Visions” by Debbie Friedman. Contact Sounds Write Productions, Inc., San Diego, Calif., or call (619) 697-6120.

The following suggestions appear in *Shireinu: Our Songs*, available from Transcontinental Music Publications by calling (800) 455-5223.

- “Ani V’Atah” by Arik Einstein
- “Kaddish D’Rabbanan” by Debbie Friedman
- “Hineh Mah Tov,” a traditional folk song
- “The Dreamer” by Lorre Wyatt

An Erev Shabbat Service

Pursuing Justice for Children and the Poor with Urgency and Persistence

Friday, October 19, 2012

Opening

Rabbi Elazar said in the name of Rabbi Chanina: The students of the wise increase peace in the world, as it says, "And all your children (*banayich*) will be taught of the Eternal and great shall be the peace of your children (*banayich*). Do not read *banayich* (your children) but *bonayich* (your builders)."

Berachot 64a

Our children may be the builders of the world but we are entrusted to be the builders of our children. Fredrick Douglass once observed, "It is easier to build strong children than to repair broken men." On this weekend that is celebrated all across our nation in congregations of every faith as the National Observance of Children's Sabbaths, we renew our commitment to building strong children. Together with urgency and persistence we will heed the instruction "justice, justice shall you pursue, that you may thrive and occupy the land that the Lord your God is giving you." As we do so, we are not alone. There are friends and family; child care providers and coaches; teachers and mentors, all of whom join us in raising our children and seeking justice with and for them. Children reflect the lessons they learn from each of us.

Tonight we give thanks to all those who dedicate themselves to serving and seeking justice for our children. They are the *bonim* (builders) of our *banim* (children). As we are grateful for the work they do, so too, we promise to work toward a day when all children shall have access to what they need to grow and become healthy, happy children of God.

Candle Lighting

הדלקת נרות שבת

Hadlakat Neiroi Shabbat

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: A Reform Siddur*)¹

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Jewish Resources for the Children's Sabbath

Baruch atah Adonai Elohaynu melech ha'olam
asher kideshanu bemitzvotav vetzivanu
lehadlik ner shel shabbat.

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו,
וצונו להדליק נר של שבת.

We praise You, Eternal God, Sovereign of the universe:
You hallow us with Your Mitzvot, and command us to kindle the lights of Shabbat.

לכה דודי

L'cha Dodi

Traditionally, during the last verse of “L'cha Dodi,” the congregation turns around and faces the door to welcome the Shabbat spirit into the room. Tonight, as we join with congregations throughout the nation celebrating the 2012 *National Observance of Children's Sabbaths*, let us also turn and symbolically welcome all of those who dedicate themselves to teaching our nation's children.

L'cha dodi likrat kalah, p'nei Shabbat n'kab'lah

לכה דודי לקראת כלה. פני שבת נקבלה:

Shamor v'zachor b'dibur echad,
Hishmianu El ham'yuchad;
Adonai echad, ush'mo echad,
L'shem ul'tiferet v'lit'hilah.

שמור וזכור בדבור אחד
השמיענו אל המיוחד.
יי אחד ושמו אחד.
לשם ולתפארת ולתהלה:

Lik'rat Shabbat l'chu v'neilcha,
ki hi m'kor hab'rachah
meirosh mikedem n'suchah,
sof maaseh b'machashava t'chilah.

לקראת שבת לכו ונלכה.
כי היא מקור הברכה.
מראש מקדם נסוכה.
סוף מעשה במחשבה תחלה:

Hitor'ri, hitor'ri
ki va oreich—kumi ori
uri uri, shir dabeiri;
k'vod Adonai alayich niglah.

התעוררי התעוררי
כי בא אורך—קומי אורי.
עורי עורי שיר דבירי
כבוד יי עליך נגלה:

All rise and face entrance to welcome the Sabbath Bride:

Bo-i v'shalom, ateret ba'lah;
gam b'simchah uv'tzoholah
emunei am s'gulah,
bo-i challah! Boi challah!

בואי בשלום צטרת בעלה.
גם בשמחה ובצהלה.
תוף אמוני עם סגלה.
בואי כלה! בואי כלה!

Beloved, come to meet the bride; beloved come to greet Shabbat.
“Keep” and “remember”: a single command the Only God caused us to hear;
the Eternal is One, God's Name is One, honor and glory and praise are God's.
Come with meet to meet Shabbat, forever a fountain of blessing.
Still it flows, as from the start: the last of days, for which the first was made.
Awake, awake, your light has come! Arise, shine, awake and sing:
The Eternal's glory dawns upon you.
Enter in peace, O crown of your husband; enter in gladness, enter in joy.
Come to the people that keeps its faith. Enter, O bride! Enter, O bride!

Shalom Aleichem

Illuminations

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 and no 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.

(By Ruth F. Brin)²

Chatzi Kaddish

Yit-ga-dal v'yit-ka-dash sh-mei ra-ba b'al-ma di-v'ra
chi-r'u'tei, v'yam-lich mal-chu-tei b'cha-yei-chon
u'v-yo-mei-chon u'v'cha-yei d'chol beit Yis-ra-eil,
ba-a-ga-la u-vi-z'man ka-riv, v'i-m'ru: A-mein.

Y'hei sh'mei ra-ba m'va-rach l'a-lam u-l'al-mei
al-ma-ya.

Yit-ba-rach v'yish-ta-bach v'yit-pa-ar, v'yit-ro-mam,
v'yit-na-sei, v'yit-ha-dar, v'hit-a-leh, v'yit-ha-lal sh'mei
d'kud-sha, b'rich hu, l'ei-la min kol bir-cha-ta v'shi-
ra'ta, tush-b'cha-ta v'neh-cheh-ma-ta da-a-mi-ran
b'al-ma, v'i-m ru: A-mein.

Let the glory of God be extolled, and God's great name be hallowed in the world whose creation God willed. May God rule in our own day, in our own lives, and in the life of all Israel, and let us say: Amen.

Let God's great name be blessed for ever and ever.

Beyond all the praises, songs, and adorations that we can utter is the Holy One, the Blessed One, who yet we glorify, honor and exalt. And let us say: Amen.

חצי קדיש

יתגדל ויתקדש שמה רבא. בעלמא די ברא כרעותיה, וימליד
מלכותיה בחייכון וביומיוכוון ובחיי דכל בית ישראל. בעלמא
ובזמן קריב ואמרו אמן:

יהא שמה רבא מקבד ללעלם ולעלמי עלמיא:

יתברך וישתבח, ויתפאר ויתרום ויתגשא ויתקדר ויתעלה
ויתקלל שמה דקדשא בריך הוא לעלא (בעשיית ולעלא מכל)
מן כל ברכתא ושירתא, תשבחתא ונחמתא, דאמרון בעלמא,
ואמרו אמן:

² "Illuminations" by Ruth F. Brin is reprinted by permission of the publisher from *Harvest: Collected Poems & Prayers* (Holy Cow! Press, 1999, www.holycowpress.org) Copyright © 1999 by Ruth F. Brin.

Bar'chu

Bar'chu et Adonai ham'vorach.
Praise the Eternal, to whom all praise is due.

בְּרַחוּ אֶת יְיָ הַמְבָרָךְ :

Baruch Adonai ham'vorach l'olam va'ed.
Praise the Eternal, to whom all praise is due now and forever.

בְּרוּךְ יְיָ הַמְבָרָךְ לְעוֹלָם וָעֶד :

Ma'ariv Aravim

מעריב ערבים

Baruch ata Adonai, Eloheynu melech ha-olam asher
bi-d'varo ma-ariv aravim, b'chochma potey-ach sh'arim
u-vitvuna m'shaneh itim, u-macha-lif et ha-z'manim
u-m'sadeyr et ha-kochavim b'mish-m'ro-teyhem
ba-rakia kir-tzono. Borey yom va-laila, goleyl or mipney
cho-shech v'cho-shech mipney or.

בְּרוּךְ אַתָּה יְיָ , אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדַבְרוֹ מַעְרִיב
עֲרָבִים, בְּחִכְמָה פּוֹתֵחַ שְׁעָרִים, וּבִתְבוּנָה מְשַׁנֵּה עֵתִים, וּמְחַלֵּף
אֶת הַזְּמַנִּים, וּמַסְדֵּר אֶת הַכּוֹכָבִים, בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ
כְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר.

U-ma-avir yom u-meyvi laila, u'mavdil beyn yom
u-veyn laila, Adonai tz'vaot sh'mo.
Eyl chai v'kayam tamid yimloch aleynu l'olam va-ed.
Baruch ata Adonai, ha-ma-ariv aravim.

וּמַעְבִּיר יוֹם וּמְבִיא לַיְלָה, וּמְבַדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יְיָ צְבָאוֹת
שְׁמוֹ. אֵל חַי וְקַיָּם, תָּמִיד זְמַלּוֹךְ עֲלֵינוּ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְיָ,
הַמַּעְרִיב עֲרָבִים :

Blessed are You, Eternal One our God, Sovereign
of all worlds,
by whose word the evenings fall.
In wisdom You open heaven's gates.
With divine discernment You make seasons change,
causing the times to come and go, and ordering the stars on their appointed paths
through heaven's dome, all according to Your will.

Creator of the day and night,
Who rolls back light before the dark, and dark before the light,
Who makes day pass away and brings on night, dividing between day and night:

The Leader of the Throngs of Heaven is Your name!
Living and enduring God, rule over us, now and always.
Blessed are You, Almighty One, who makes the
evenings fall.

Reading

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 Bratzlav

Reflection

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 *Rabbi's Manual* by the Reconstructionist Rabbinical Association)³

Ahavat Olam

אהבת עולם

Ahavat olam beyt yisra'el amecha ahavta.
Torah u'mitzvot chukim u'mishpatim otanu limad'ta.
Al ken Adonai Eloheynu besochbenu
u'v'kumenu nasiach be'chukecha
v'nishmach b'divrey toratecha
u'v'mitzvatecha le'olam va'ed ki hem chayeynu
v'orech yameynu u'vahem nehgeh yomam valaylah.
V'ahavatecha al tasir mimenu l'olamim.
Baruch ata Adonai ohev amo Yisra'el.

אהבת עולם בית ישראל עמך אהבת, תורה ומצוות, חקים
ומשפטים, אותנו למדת על כן יי אלהינו, בשכבנו ובקוּמנו
נשים בחקך, ונשמח בדברי תורתך ובמצוותיך לעולם ועד. כי
הם חיינו וארץ זמינו, ובהם נהגה יומם ולילה, ואהבתך אל
תסיר ממנו לעולמים. ברוך אתה יי, אוהב עמו ישראל:

Your everlasting love for the house of Israel,
Torah and mitzvot, laws and justice You have taught us.
And so, Dear One our God, when we lie down and when we rise up, we reflect upon Your laws.
We take pleasure in Your Torah's words and Your mitzvot, now and always.
Truly, they are our life, our length of days.
On them we meditate by day and night.
Your love will never depart from us as long as
worlds endure.
Blessed are You, Beloved One, who loves Your people Israel.

Sh'ma

Sh'ma Yis-ra-eil, Adonai Eh-lo-hei-nu, Adonai Eh-chad!
Hear, O Israel, the Eternal One is our God, the Eternal God alone!

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Ba-ruch shem k'vod mal-chu-to l'o-lam va-ed!
Blessed is God's glorious majesty for ever and ever!

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Reflection on the Sh'ma God Is with Us

Reader: You shall love the Eternal your God with all your mind, with all your strength, with all your being.

Response: The path to the love of God is through the love of others; I do not love God until I love my neighbor as myself.

Reader: Set these words which I command you this day, upon your heart. Jewish faith unites mind and heart.

³ From the *Rabbi's Manual*. Reprinted with permission of the Reconstructionist Rabbinical Association.

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- Response:** Even as my mind seeks to understand life's meaning, so may my life show love for all created things.
- Reader:** Teach them faithfully to your children; speak of them in your home and on your way, when you lie down and when you rise up.
- Response:** We do not teach our children by words alone. May I make my life and actions into good teachings, for in my conduct I must exemplify Torah.
- Reader:** Bind them as a sign upon your hand; let them be a symbol before your eyes; inscribe them on the doorposts of your house, and on your gates.
- Response:** Let my home glow with the beauty of our heritage. Let my doors be opened wide to wisdom and to righteousness.
- Reader:** Be mindful of all My Mitzvot and do them: so shall you consecrate yourselves to your God.
- Response:** Each Mitzvah is a way to holiness. The Mitzvot elevate our humanity. Let me learn to use them to magnify the divine in myself and in the world.

(From *Gates of Prayer: The New Union Prayerbook*)⁴

V'A-Havta

V'ahavta et Adonai Ehlohehcha b'chol l'vav'cha
u'v'chol nafsh'cha u'v'chol m'odehcha.

וְאַהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדְךָ.

V'hayu ha-d'varim ha-eileh asher anochi
m'tzav'cha ha-yom al l'avvehcha.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנִי מְצַוֶּה הַיּוֹם, עֲלֶיךָ לְבַרְכָּךָ:
וְשָׁנַתָּם לְבָנֶיךָ, וְדַבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בְּדַרְכְּךָ
וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וְקִשְׁרָתָם לְאוֹת עַל-יְדְּךָ, וְהָיוּ לְטֹטְפוֹת בֵּין
עֵינֶיךָ, וְכִתְבָתָם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

V'shinantam l'vanehcha v'dibarta bam
b'shivt'cha b'veitehcha u'v'lecht'cha
vadehrech u'v'shochb'cha u'v'kumehcha.

U'kshartam l'ot al yadehcha v'hayu l'totafot bein einehcha,
u'ch'tavtam al m'zuzot beitehcha u'vish'
arehcha.

L'ma-an tizk'ru va-asitem et kol mitzvotai,
vi-h'yitem k'doshim leiloheichem. Ani Adonai
Ehloheichem asher hotzeiti etchem m'erezt mitzrayim
lih'yot lachem leilohim. Ani Adonai Ehloheichem.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וְהִייתֶם קְדוֹשִׁים
לְאֱלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם, לְהִיּוֹת לָכֶם לְאֱלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם:

You shall love your Eternal God with all your heart,
with all your mind, with all your being.
Set these words, which I command you this day, upon your heart.

Teach them faithfully to your children.

Speak of them in your home and on your way,
when you lie down and when you rise up.

Bind them as a sign upon your hand.

⁴ Excerpt from *Gates of Prayer: The New Union Prayerbook* © 1975; and is under the copyright protection of the Central Conference of American Rabbis and reprinted for use by permission of the CCAR. All rights reserved.

Jewish Resources for the Children's Sabbath

Let them be symbols before your eyes.
Inscribe them on the doorposts of your house, and on your gates.

Be mindful of all My mitzvot, and do them,
so shall you consecrate yourselves to your God.
I am your Eternal God who led you out of Egypt
to be your God.
I am your Eternal God.

After the V'a-havta

Loving life and its mysterious source
With all our heart and all our spirit,
All our sense and strength,
We take upon ourselves and into ourselves
these promises:
to care for the earth
and those who live upon it,
to pursue justice and peace,
to love kindness and compassion.
We will teach this to our children
Throughout the passage of the day—
As we dwell in our homes
And as we go on our journeys,
From the time we rise until we fall asleep.
And may our actions be faithful to our words
That our children's children
May live to know:
Truth and kindness have embraced,
Peace and justice have kissed
And are one.

(From *Mishnah T'filah: A Reform Siddur*)⁵

⁵ Excerpt from *Mishkan T'filah: A Reform Siddur* © 2007; and is under the copyright protection of the Central Conference of American Rabbis and reprinted for use by permission of the CCAR. All rights reserved.

G'ulah Redemption

- Leader:** Those who raise children in their home are considered by scripture as the ones who gave birth to them.
- Congregation:** In loving and protecting them, those who raise them, bless them with the shelter of their deeds and their name. Call their name beloved, for they are our inheritors.
- Leader:** The ones who teach children Torah are considered as the ones who gave birth to them.
- Congregation:** Call their name beloved, for they are our inheritors. By them we have been blessed and upon their lives we have laid our blessing.

(From *Rabbi's Manual* by the Reconstructionist Rabbinical Association)⁶

Mi Chamocha

Mi chamocha ba'elim Adonai? Mi kamocho
 nedar bakodesh
 nora tehilot osey feleh?
 malchut'cha ra'u vanecha, boke'a yam lifnei
 Moshe zeh Eli anu v'amru:
 Adonai yimloch l'olam va'ed.
 V'ne-emar ki fadah Adonai et Ya'akov u'galo
 miyad chazak mimenu.
 Baruch atah Adonai ga'al Yisra'el.

מי כמכה באלים ?
 מי כמכה נאדר בקדש,
 נורא תהילות, עשה פלא:

מלכותך ראו בניך, בזקע גם לפני משה, זה אלי ענו ואמרו:
 ?? ?מלך לעולם ועד.

ונאמר: כי פדה ?? את יעקב, וגאלו מיד חזק ממנו. ברוך אתה
 ??, גאל ישראל:

Who is like You, Eternal One, among the gods
 that are worshipped?
 Who is like You, majestic in holiness, awesome
 in splendor, doing wonders?
 In their escape from the sea, Your children saw
 Your sovereign might displayed.
 "This is my God!" they cried. "The Eternal
 will reign for ever and ever!"
 Now let all come to say:
 The Eternal has redeemed Israel and all the oppressed.
 Blessed is the Eternal God.

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*)⁷

⁶ From the *Rabbi's Manual*. Reprinted with permission of the Reconstructionist Rabbinical Association.

⁷ *Sages and Dreamers: Biblical, Talmudic, and Hasidic Portraits and Legends* by Elie Wiesel. Copyright © 1991 by Elirion Associates, Inc. Reprinted by permission of Georges Borchardt, Inc., on behalf of the author.

השכיבנו

Hashkivenu Help Us

Hash-kiveynu Adonai Eloheynu l'shalom,
v'ha-amideynu malkeynu l'chayyim.
Ufros aleynu sukat sh'lomecha, v'tak-neynu
b'eytzah tovah mil-fanecha
v'hoshi-eynu l'ma-an sh'mecha.
V'hageyn ba-adeynu, v'ha-seyr mey-aleynu oyeyv,
dever, v'cherev, v'ra-av, v'yagon, v'ha-seyr satan
mil-fa-neynu umey-ach-reynu,
uv-tzeyl k'nafecha tas-tireynu ki Eyl shom-reynu
u'matzileynu ata, ki
Eyl melech chanun v'rachum atah.

U'sh-mor tzey-teynu uvo-eynu l'chayyim
ul'shalom mey-ata v'ad olam.
Uf-ros aleynu sukat sh'lomecha.
Baruch ata Adonai, ha-poreys sukat shalom
aleynu v'al kol amo
Yisrael v'al Y'ru-shala-yim.

Grant O God that we may lie down in peace,
And raise us up, O Guardian, to life renewed.
Spread over us the shelter of Your peace;
Guide us with Your good counsel;
And for Your Name's sake, be our help.
Shield us from hatred and plague;
Keep us from war and famine and anguish.
Subdue our inclination to evil.
O God, our Guardian and Helper,
Our gracious and merciful Ruler,
Give us refuge in the shadow of Your wings.
Guard our coming and going,
That now and always we have life.

השכיבנו יי אלהינו לשלום, והעמידנו מלכנו לחיים ופרוש
עלינו סבת שלומך, ותקננו בעצה טובה מלפניך, והושיענו למען
שמך, והגן בעדנו, והסר מעלינו אויב, דבר, וחרב, ורעב ויגון,
והסר שטן מלפנינו ומאחרנו, ובצל כנפיך תסתירנו. כי אל
שומרנו ומצילנו אתה, כי אל מלך חנון ורחום אתה, ושומר
צאתנו ובואנו, לחיים ולשלום, מעתה ועד עולם. ופרש עלינו
סבת שלומך. ברוך אתה יי, הפורש סבת שלום עלינו ועל כל
עמו ישראל ועל ירושלים.

V'shamru

ושמרו

V'shameru v'ney Yisrael et ha-shabbat, la-asot et ha-shabbat l'dorotam b'rit olam.
Beyni uveyn b'ney yisrael ot hi l'olam ki shey-shet yamim asa Adonai et ha-shamayim v'et ha-aretz u'va-yom ha-sh'vi-i shavat va-yina-fash.

ושמרו בני ישראל את השבת, לעשות את השבת לדורותם ברית עולם: ביני ובין בני ישראל אות היא לעולם, כי ששת ימים עשה יי את השמים ואת הארץ, וביום השביעי שבת וינפש.

The people of Israel shall keep the Sabbath,
Observing the Sabbath in every generation for all time.
It is a sign forever between Me and the people of Israel,
For in six days the Eternal God made heaven and earth,
And on the seventh day, God rested from all labor.

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.

(From *Mishkan T'filah: A Reform Siddur*)⁸

Amidah Standing in Prayer

עמידה

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.
Who rise from prayer better persons,
Their prayer is answered.

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

⁸ Excerpt from *Mishkan T'filah: A Reform Siddur* © 2007; and is under the copyright protection of the Central Conference of American Rabbis and reprinted for use by permission of the CCAR. All rights reserved.

Avot Ve'imot The Ancestors

Baruch atah Adonai, Elohaynu vaylohei
avoteinu v'imoteinu
Elohay Avraham Elohay Sarah
Elohay Yitzchak Elohay Rivka
Elohay Yaakov Elohay Rachel
Vey-lohay Leah

ברוך אתה יי אלהינו ואלהי אבותינו ואמותינו,
אלהי אברהם, אלהי שרה,
אלהי יצחק, אלהי רבקה,
ואלהי יעקב, אלהי לאה,
ואלהי רחל,

Ha-eil ha-ga-dol ha-gibor v'ha-nora,
Eil elyon gomeil chasadim tovim,
v'konei ha-kol, v'zo-cheir chas'dei avot ve'imot,
v'mei-vi g'u-la li'v'nei v'nei-hem, l'ma-an sh'mo,
b'ahava.
Melech o-zeir u'mo-shi-a u'ma-gein.
Baruch ata Adonai, ma-gein Avraham v'ezrat Sarah.

האל הגדול הגבור והנורא, אל עליון, גומל חסדים טובים,
וקונה הכל, וזוכר חסדי אבות ואמהות, ומביא גואל לבני
בניהם למען שמו באהבה: מלך עוזר ומושיע ומגן:
ברוך אתה יי, מגן אברהם ועזרת שרה:

Open my mouth, Beloved One, and let my
mouth declare Your praise.

Blessed are You, Eternal our God God of our fathers and mothers,
God of Abraham, God of Isaac and
God of Jacob,
God of Sarah, God of Rebekah, God of Rachel, and God of Leah;

Ha'El: great, mighty awesome, God beyond all that is,
Compassionate One, embracing all.
You take note of our ancestors' deeds,
Redeeming their descendants lovingly, for the sake of Your Name.
Attentive Sovereign, Helper and Shield,
Blessed are You, Eternal One,
Helper of Sarah, Abraham's Shield.

G'vurot

A-ta gi-bor l'o'lam, Adonai, m'cha-yei ha-kol a-ta,
rav l'ho-shi-a.
M'chal-keil cha-yim b'cheh-sed, m'cha-yei
ha-kol b'ra-cha-mim ra-bim. So-meich no-f'lim
v'ro-fei cho-lim, u-ma tir a-su-rim, u-m'ka-yeim
eh-mu-na-to li-shei-nei a-far. Mi cha-mo-cha ba-al
g'vu-rot, u-mi do-meh lach, meh-lech mei-mit
u-m'cha-yeh u-matz-mi-ach y'shu-a?

גבורות

אתה גבור לעולם, אדני, מחיה הכל אתה, רב להושיע.
מכלכל חיים בהסדר, מחיה הכל ברחמים רבים. סומך
נופלים, ורופא חולים, ומתיר אסורים, ומקים אמונתו
לישני עפר.
מי כמותך, בעל גבורות, ומי דומה לך, מלך ממית ומחיה
ומצמיח ישועה?
ונאמן אתה להחיות הכל. ברוך אתה, יי, מחיה הכל.

Jewish Resources for the Children's Sabbath

V'neh-eh-man a-ta l'ha-cha-yot ha-kol. Ba-ruch
a-ta Adonai, m'cha-yei ha-kol.

Eternal is Your might, O God; all life is Your gift; great is Your power to save!
With love You sustain the living, with great compassion give life to all.
You send help to the falling and healing to the sick.
You bring freedom to the captive and keep faith with those who sleep in the dust.
Who is like You, Mighty One, Author of life and death, Source of salvation?
We praise You, O God, the Source of life.

Reflection

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!

(From *Gates of Prayer: The New Union Prayerbook*)⁹

K'dushat HaShem

קְדוּשָׁה

A-ta ka-dosh v'shim-chah ka-dosh u-k'do-shim b'chol yom y'halle-lu-chah, selah. Ba-ruch a-ta Adonai ha-el ha-ka-dosh.
אתה קדוש ושמך קדוש וקדושים בכל יום יהללוך, סלה. ברוך אתה יי, האל הקדוש.

You are holy, Your name is holy, and those who strive to be holy declare Your glory day by day.
Blessed are You, Adonai, the Holy God.

A Blessing

Berachot 17a
Eruvin 54a

May your eyes sparkle with the light of Torah,
and your ears hear the music of its words.
May the space between each letter of the scrolls
bring warmth and happiness to your soul.
May the syllables draw holiness from your heart,
and may this holiness be gentle and soothing
to you and all God's creatures.
May your study be passionate,
and meanings bear more meanings
until Life itself arrays itself before you
as a dazzling wedding feast.

⁹ Excerpt from *Gates of Prayer: The New Union Prayerbook* © 1975; and is under the copyright protection of the Central Conference of American Rabbis and reprinted for use by permission of the CCAR. All rights reserved.

And may your conversation,
even of the commonplace,
be a blessing to all who listen to your words
and see the Torah glowing on your face.

(By Danny Siegel, from *Unlocked Doors: The Selected Poems of Danny Siegel*.)¹⁰

On Public Education

At first, if a child had a father, the father taught him, but if he had no father, he received no education.

Then it was decreed that teachers of children would be appointed in Jerusalem and fathers would take their sons to Jerusalem to be taught. But, again, fatherless children received no instruction.

Then it was resolved that teachers would be appointed in each district and that boys would receive formal education from the age of sixteen or seventeen.

Finally Joshua ben Gamla organized an educational system in which teachers were appointed in every district and every town, and children entered school at the age of six or seven.

Shalom Rav A Blessing of Peace

שלום רב

Shalom rav al yisra'el am'cha tasim l'olam.
Ki atah hu melech adon l'chol ha-shalom.
V'tov b'eynecha l'varech et am'cha Yisrael
b'chol eyt u'v'chol sha-ah bishlomecha.
Baruch atah Adonai ha-m'varech et amo Yisrael
ba-shalom.

שלום רב על ישראל עמך תשמים לעולם, כי אתה הוא
מלך אדון לכל השלום. וטוב בעיניך לברך את עמך
ישראל, בכל עת ובכל שעה בשלומך. ברוך אתה יי,
המברך את עמו ישראל בשלום.

Grant abundant peace eternally for Israel, Your people.
For You are the sovereign source of all peace.
So, may it be a good thing in Your eyes to bless
Your people Israel, and all who dwell on earth, in every time and hour, with Your peace.

Blessed are You, Compassionate One, who
blesses Your people, Israel, with peace.

Ashrei adam matza chochma
V'adam yafik t'vunah.
Ki tov sach'rah mis'char kasef
Umecharutz t'vu'ata.
Yekara himipnanim
V'chol chafatzeicha lo yishvu-va.

Happy is the one who finds wisdom,
The one who gains understanding;
For its fruits are better than silver,

¹⁰ Danny Siegel from *Unlocked Doors: The Selected Poems of Danny Siegel*. The Town House Press, 1983. Reprinted with permission of the author.

Jewish Resources for the Children's Sabbath

Its yield more than fine gold.
It is more precious than rubies,
No treasure can match it.

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!

(From *Mishkan T'Filah: A Reform Siddur*)¹¹

Aleinu

Aleinu l'sha-beyach la-adon ha-kol
La-teyt g'dula l'yotzer b'reyshit.
Shelo asanu k'go-yey ha-aratzot,
V'lo samanu k'mish-p'chot ha-adama.
Shelo sam chel-keynu ka-hem,
V'gora-leynu k'chol hamonam.
Va'anachnu kor-im u'mishtachavim u'modim
Lifnei melech malchey ha-m'lachim
Ha-kadosh baruch hu.

We must praise the God of all,
The Maker of heaven and earth,
Who has set us apart
Form the other families of earth,
Giving us a destiny unique
Among the nations. Therefore we bow in awe and thanksgiving
Before the One who is Sovereign over all,
The Holy and Blessed One.

(From *Mishkan T'Filah: A Reform Siddur*)¹²

עלינו

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית, שלא
עשנו כגויי הארצות, ולא שמנו כמשפחות האדמה, שלא שם
חלקנו בהם, וגרלנו ככל המונם.

ואנחנו כורעים ומשתחוים ומודים, לפני מלך, מלכי
המלכים, הקדוש ברוך הוא.

¹¹ Excerpt from *Mishkan T'filah: A Reform Siddur* © 2007; and is under the copyright protection of the Central Conference of American Rabbis and reprinted for use by permission of the CCAR. All rights reserved.

¹² Excerpt from *Mishkan T'filah: A Reform Siddur* © 2007; and is under the copyright protection of the Central Conference of American Rabbis and reprinted for use by permission of the CCAR. All rights reserved.

Reflection Before the Kaddish

Eternal God, the generations come and go before You. Brief is their time. Passing, they leave many of their tasks unfinished, their plans unfulfilled, their dreams unrealized. It would be more than we could bear, but for the faith that our little day finds its permanence in your eternity, and our work its completing in the unfolding of Your purpose for humanity.

At this sacred moment we turn our thoughts to those we love who have gone from life. We recall the joy of their companionship. We feel a pang, the echo of that intense grief when first their death lay before our stricken eyes. Now we know that they will never vanish, so long as heart and thought remain within us. By love are they remembered and in memory they live.

O God, grant that their memory may bring strength and blessing. May the nobility in their lives and the high ideals they cherished endure in our thoughts and live on in our deeds. And may we, carrying on their work, help to redeem Your promise that life shall prevail.

(From *Gates of Prayer: The New Union Prayerbook*)¹³

Mourner's Kaddish

Yitgadal v'yitkadash shemey raba b'alma divra
chirutey v'yamlich malchutey, b'chayeychon
u'v'yomeychon u'v'chayey d'chol beyt yisrael ba'agala
u'vizman kariv v'imru, amen.

Yehey shemey raba m'varach l'alam ul'almei almaya.

Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnasey
v'yit-hadar v'yitaleh v'yit-halal sh'mey d'kudsha b'rich
hu l'ela min kol birchata v'shirata tushb'chata
v'nechemata da'amiran b'alma v'imru amen.

Yehey sh'lama raba min shemaya v'chayim
aleynu v'al kol yisrael ve'imru amen.

Oseh shalom bimromav hu ya'aseh shalom
aleynu ve'al kol yisra'el ve'al kol yoshvey tevel v'imru
Amen.

Let God's name be made great and holy in the
world that was created as God willed.
May God complete the holy realm in your own
lifetime, in your days,
and in the days of all the house of Israel,
quickly and soon.
And let us say: Amen.

May God's great name be blessed, forever and as
long as worlds endure.

קריש יתום

יִתְגַּדֵּל וְיִתְקַדַּשׁ שֵׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךְ
מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵלְמָא
וּבְזַמַּן קָרִיב וְאִמְרוּ אָמֵן:

יְהֵא שֵׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עֵלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שֵׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא לְעָלְמָא (בְּעֵשִׂיית וְלְעָלְמָא מְכַל)
מִן כּוֹל בִּרְחַתָּא וְשִׁירָתָא, תְּשׁוּבַתָּא וְנַחֲמָתָא, דְאִמְרוּ בְּעֵלְמָא,
וְאִמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ
אָמֵן:

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן:

¹³ Excerpt from *Gates of Prayer: The New Union Prayerbook* © 1975; and is under the copyright protection of the Central Conference of American Rabbis and reprinted for use by permission of the CCAR. All rights reserved.

Jewish Resources for the Children's Sabbath

May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the Blessed Name of holiness be hailed, though it be higher than all the blessings, songs, praises, and consolations that we utter in this world. And let us say: Amen.

May Heaven grant a universal peace, and life for us, and for all Israel. And let us say: Amen.

May the One who creates harmony above, make peace for us and for all Israel, and for all who dwell on earth. And let us say: Amen.

Blessing of the Children

We call upon the educators in the congregation 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.

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ
יָאֵר יי פָּנָיו אֵלֶיךָ וְיַחְנֶךָ
יִשָּׂא יי פָּנָיו אֵלֶיךָ וְיַשֵּׁם לְךָ שְׁלוֹם

(From *On the Doorposts of Your House*)¹⁴

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