

Jewish Resources for Children's Shabbat



Beating Swords Into Plowshares: Ending the Violence of Guns and Child Poverty

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 multi-faith 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. On the 2013 Children's Shabbat, we will address both the hostility expressed through gun violence and the oppression of poverty. We will focus on and respond to the gun violence that takes the life of a child or teen in our nation every 3 hours and 15 minutes and the violence of poverty suffered by more than 16 million children in our rich nation.

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 violence and peacemaking, poverty, and children
- Supplementary readings and prayers to incorporate into an Erev Shabbat Service for Children's Shabbat for use in conjunction with your congregation's siddur.
- Supplementary readings and prayers to incorporate into a Shabbat Morning Service for Children's Shabbat for use in conjunction with your congregation's siddur.

Sermon notes on Vayera, the Torah portion for October 19, 2013 and educational materials for use in religious school classes, youth groups, and with adults will be available for download from the Children's Defense Fund this fall.

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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 2013 Children's Shabbat is based on Isaiah 2:4 and Micah 4:1-5, "Beating Swords Into Plowshares: Ending the Violence of Guns and Child Poverty." 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 to 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 Haftorah 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."
- **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, nonviolence, and poverty.** Emphasize how we can "beat swords into plowshares"—working to end the violence of guns and child poverty. The Torah portion that falls on the Children's Shabbat this year, Vayera, offers rich connections to the theme of children's safety and well-being.
- **Invite a professional from the congregation or the community who works with or on behalf of children to give the sermon.** 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 end violence and child poverty, or a staff person from an agency or organization serving low-income families.

- **Invite congregation members to stand during the Mourner's Kaddish for the seven children and teens who were killed by guns on this date last year and those who have been killed every day since.**
- **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 gun violence and 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 program teaching children conflict resolution skills, a struggling public school, a Head Start program, mentoring or tutoring program, an organization working to keep children safe from guns, 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.** *Lo Yisa Goi*, *Lo Yarei-U*, and *V'Yashvu Ish* are good options that the children could lead the congregation in singing.
- **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.
- **Be sure to read the "Actions" section of the Children's Sabbath manual, available for download from 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 and pursue peace 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 Violence and Peacemaking

[Why was there violence in Gilead?] Because they made what is primary secondary and what is secondary primary. How so? Because they loved their possessions more than their own children.

(Midrash Tanuma, Mattot)

Great is peace, since all blessings are in it.

Great it peace, since even in a time of war one should begin with peace.

Great is peace, since the Holy One is called peace.

(Leviticus Rabbah 9:9)

Touch not my Messiahs, namely my anointed ones, the children at school.

(Babylonian Talmud, Shabbat 119b)

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)

Seek peace and pursue it." (Psalm 34:15)...The midrash observes, we must "seek" peace in our own place, and "pursue it" in every other place.

(Numbers Rabbah, Chukat 19:27)

Wildpeace

Not that of a cease-fire,

let alone the vision of the wolf and the lamb,

but rather

as in the heart after a surge of emotion:

to speak only about a great weariness

I know that I know how

to kill: that's why I'm an adult.
and my son plays with a toy gun that knows
how to open and close its eyes and say Mama,
a peace.
Without the big noise of beating swords into plowshares
without words, without
the heavy thud of the rubber stamp; I want it
gentle over us, like lazy white foam.
A little rest for the wounds—
who speaks of healing?
(And the orphans' outcry is passed from one generation
to the next, as in a relay race
that baton never falls.)

I want it to come
like wildflowers,
suddenly, because the field
needs it: wildpeace.

(Yehuda Amichai)

The opposite of love is not hate, it's indifference. The opposite of art is not ugliness, it's indifference.
The opposite of faith is not heresy, it's indifference. And the opposite of life is not death, it's indifference.

(Elie Wiesel)

Danger to life and health is of greater religious concern than other matters.

(*Babylonian Talmud, Hullin 9b*)

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)

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

(*Isaiah 32:17*)

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)

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)

Speak up, judge righteously, champion the poor and the needy.

(Proverbs 31:9)

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)

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)

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)

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 one hundred 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."

(Kobellet Rabbah)

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)

Readings, Reflections, and Prayers for the Services

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.

Supplementary Readings and Prayers for An Erev Shabbat Service

**Beating Swords into Plowshares:
Ending the Violence of Guns and Child Poverty
Friday, October 18, 2013**

Kabbalat Panim

Reflecting 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

“By three things does the world endure: justice, truth, and peace.’ Rabbi Muna said: The three are one because if justice is done, truth has been effected and peace is brought about.” *(Perek HaShalom 1:2)*
Tonight 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. We are united in shared concern for the children whose lives are lost or damaged by the violence of guns and the violence of poverty. We are united in common commitment and conviction that as people of faith we cannot remain silent but must speak and act with courage and conviction until we end the needless loss of children’s lives to guns and poverty. Together, we will work so that justice will be done, truth effected, and all our children may know peace.

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)

Hineih Mah Tov

How good and how pleasant it is that brothers and sisters dwell together.

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: “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 of gun violence, 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 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 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

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. 515)

Reflection After 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)

Responsive Reading After 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

Sing the song of men and women joined in understanding and respect.
The song of God's miracles, an earth protected and cherished;
A gift for our children and the generations to come.
The song of a land once ravished by war, now quiet and content;
Her soldiers home, to leave no more.
The song of a world redeemed: the song of peace.

(Elyse Goldstein, adapted from "At the Shores of the Sea," in Mishkan T'filah, p. 159)

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 in heaven,
Says Adonai who 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).

V'shamru

Amidah

Readings for 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.
Who rise from prayer better persons,
their prayer is answered.

(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

Grant us peace, Your most precious gift,
O Eternal Source of peace.
And give us the will to proclaim its message
to all the peoples of the earth.
Bless our country as a safeguard of peace,
its advocate among the nations.
May contentment reign within our borders,
health and happiness within our homes.
Strengthen the bonds of friendship and fellowship
among all the inhabitants of every land.
Plant virtue in every soul,
And may the love of Your Name hallow every home and every heart.
Praised are You, Eternal One, who blesses our people with peace.

(Adapted from the *Union Prayer Book*)

Lo Yisa Goi

*Lo Yisa Goi el goi cherev.
V'lo yilm'du od milchamah.*

Nation shall not take up sword against nation; they shall never again know war.

Don't stop after beating the swords
into ploughshares, don't stop! Go on beating
and make musical instruments out of them.

Whoever wants to make war again
will have to turn them into ploughshares first.

(Yehuda Amichai in *Mishkan T'filah*, p. 179)

T'filat HaLev

Introduction to the Misheberach

Every 34 minutes in our nation, a child or teen is wounded by guns. Tonight, as we say/sing the Misheberach, may we pray for their blessing and healing.

May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless and heal those who are ill [*names*]. May the Blessed Holy One be filled with compassion for their health to be restored and their strength to be revived. May God swiftly sent them a complete renewal of body and spirit, and let us say, Amen.

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

Reflection After 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 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.

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

Meditation Before Kaddish

Yizkor... 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)

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.

(Excerpted from *On the Doorposts of Your House*, © 1994, Central Conference of American Rabbis.
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Adon Olam or Salaam, Shalom

Supplementary Readings and Prayers for the Shaharit

Children's Shabbat Morning Service

Beating Swords into Plowshares: Ending the Violence of Guns and Child Poverty

Saturday, October 19, 2013

Welcome Before the Morning Blessings and P'sukei D'Zimrah—Verses of Praise

“By three things does the world endure: justice, truth, and peace.’ Rabbi Muna said: The three are one because if justice is done, truth has been effected and peace is brought about.” (*Perek HaShalom 1:2*) 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. We are united in shared concern for the children whose lives are lost or damaged by the violence of guns and the violence of poverty. We are united in common commitment and conviction that as people of faith we cannot remain silent but must speak and act with courage and conviction until we end the needless loss of children's lives to guns and poverty. Together, we will work so that justice will be done, truth effected, and all our children may know peace.

Sh'ma Uvirchoteha—Sh'ma and Its Blessings

Bar'chu

Reflection After 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 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

Adonai spoke
to Moses saying:
Speak to the whole community
of Israel and say to them,
You shall be holy,
for I, Adonai, am holy.

You shall each revere
your father and your mother
and keep My Sabbaths.
When you reap your harvest,
leave the corners and the gleanings
for the poor and the stranger.
You shall not steal;
you shall not deal deceitfully or falsely
with one another.
You shall not swear falsely by My name.
You shall not defraud your neighbor.
You shall not commit robbery.
The wages of the worker shall not remain
with you until morning.
You shall not insult the deaf
or place a stumbling block
before the blind.
You shall not render an unfair decision:
do not favor the poor
or show deference to the rich;
Judge your neighbor fairly.
Do not go about as a talebearer.
Do not profit by the blood of your neighbor.
You shall not hate your kinfolk
in your heart.
Reprove your neighbor,
but incur no guilt doing so.
Do not take vengeance or bear a grudge
against your kinfolk.
Love your neighbor as yourself:
I am Adonai.

(Selected verses from Leviticus in *Mishkan T'filah*, p. 249)

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,
World 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)

Great is peace, since all blessings are in it.
Great is peace, since even in a time of war one should begin with peace.
Great is peace, since the Holy One is called peace.

(*Leviticus Rabbah 9:9*)

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

*Lo yarei-u v'lo yashchitu
b'chol har kodshi ki malah haaretz
dei-ah et Adonai kamayim layam m'chasim
V'yashvu ish tachat gafno
v'tachat t'einato v'ein macharid.*

They shall not hurt or destroy in My holy mountain,
for the earth shall be filled with the knowledge of Adonai
as the sea-bed is covered by water.
And all shall sit under their vines and fig trees,
and none shall make them afraid.

*V'chit'u charvotam l'itim
vachanitoteihem l'mazmeirot.
Lo yisa goy el goy cherev
v'lo yilm'du od milchamah.*

They shall beat their swords into plowshares
and their spears into pruning hooks.
Nation shall not lift up sword against nation;
never again shall they learn war.

Introduction to the Mi Shebeirach

Every 34 minutes in our nation, a child or teen is wounded by guns. As we say/sing the Misheberach, may we pray for their blessing and healing.

May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless and heal those who are ill [*names*]. May the Blessed Holy One be filled with compassion for their health to be restored and their strength to be revived. May God swiftly send them a complete renewal of body and spirit, and let us say, Amen.

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 Reading After The Haftarah

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)

Emperor Hadrian saw an old man cutting down shrubs in order to plant saplings. He said to him, "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 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."

(*Kohelet Rabbah*)

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)

Concluding Songs

Hineh MahTov, L'Taken (The Na Na Song), Ani V'atah, Od Yavo Shalom Aleinu, Shir Lashalom