Bat Mitzvah of

Lillian Hazel Joe

מתנה Миיחדות

April 10, 2021 / 29 Nisan, 5781

Metzora / פָּלָרָא

Central Reform Congregation

5020 Waterman

St. Louis, Missouri
As our daughter Lillian becomes a Bat Mitzvah, we think of our family, those who are not with us and also those who are in our memory. We also think of the importance of our friends and our community. In Judaism we are taught two very important concepts. One is K'hal Yisrael – all of Israel – which stresses the importance of shared community and our responsibility to each other. The other important concept to think about today is L'Dor V'Dor – from generation to generation. Whenever our children learn a family tradition, celebrate a holiday, or hear a family story, that is L'Dor V'Dor – carrying on tradition, learning and values into the future. It brings our family great joy to see Lillian carry on the traditions in her generation.

Becoming a Bat Mitzvah means becoming an adult in the Jewish faith. Leading a service and reading from the Torah is sacred and a privilege. Lillian's Torah portion for the Havdalah service is Metzora. It is the portion of the Torah that speaks about infectious diseases. When she was given this portion two years ago we couldn't believe it. Lillian has wanted to be an infectious disease doctor and do research for years. Then a year later it took on a whole new meaning due to COVID. It made us reflect on the importance of our community. To come together, and respect, and to think of others, not only in our community but outside of it as well. I don't think Metzora was a coincidence; because of this Torah portion Lillian has grown in so many ways. She has been there for the less fortunate. It has inspired her passion for science even more. We couldn't be more amazed and proud of Lillian and what she has accomplished!

It is such a blessing to have something to celebrate after such a year we have all had. We are so thankful for all of you. Having you be a part of such a momentous time in Lillian's life means the world to us. The support and love has been overwhelming.

Thank you for being with us today to celebrate Lillian!

Tracy and Vince
TALLIT

The tallit with its fringes reminds us of our religious and ethical values and of our duty to remember and do them.

Baruch atah Adonai
Eloheinu Melech haolam
asher k’dshanu b’mitzvotav
v’tzivanu l’hitatef batzitzit.

Praised be You, O God, ruler of the universe, who enables us to attain holiness through the religious duty of wearing fringes.

HINEIH MAH TOV (The Goodness of Gathering)

Hineih mah tov umah na-im,
shvet (kulanu) achim gam yachad!

How good and pleasant when people live together in unity!

~ Psalm 133
Kavannah: Kaddish comes from the Hebrew word for holiness. There are five variations of the Kaddish prayer. This Kaddish is called the Chatzi Kaddish or half Kaddish because it omits one verse from the basic version. It is also called the Reader's Kaddish because it is used to separate the different parts of the service and offer a holy transition. Because our connection with the Kaddish is with mourning, we include the Reader's Kaddish to tell mourners they are welcome here, to praise the Source of Life, and to separate the preparation for prayer from our call to prayer. May our praying together move us from the way things are to the way they might be.

Translation:
Let the glory of God be extolled, let Your great name be hallowed in the world whose creation You willed. May Your ideal world soon prevail, in our own day, our own lives, and the life of all Israel, and let us say: Amen.

Let the name of the Holy One be glorified, exalted, and honored though God is beyond all praises, songs, and adorations that we can utter and let us say: Amen.
PLEASE RISE AS WE CALL EACH OTHER TO PRAYER WITH THE BAR’CHU

BAR’CHU (Call to Prayer)

Kavanah: Jewish tradition emphasizes praying with a community. The Talmud says, “One who prays with the congregation will have their prayer answered.” As the first word, “bar’chu,” is spoken, we bow slightly to gently call each other to prayer and to acknowledge each other’s presence. The leader calls us to prayer. We respond that we are ready to pray.

Bar’chu et Adonai ham’vorach
Baruch Adonai ham’vorach l’olam va-ed

Praise the Source of Blessing, to whom our praise is due.
Praised be the Source of Blessing, to whom our praise is due, now and forever.

“Challenges are gifts that force us to search for a new center of gravity
Don't fight them. Just find a new way to stand.”
– Oprah Winfrey
Baruch atah Adonai
Eloheinu, Melech haolam,
asher bidvaro ma’ariv aravim.
B’chochmah potei-ach sh’arim,
uvitunah m’shanah itim,
umachalif et hazmanim,
um’sadeir et hakochavim
b’mishm’rotem barakia kirtsono.
Borei yom valailah,
goleil or mipenei choshech
v’choshech mipenei or,
Uma’vir yom uvei’vi lailah,
umavdil bein yom uvei’vi lailah,
Adonai tz’vaot sh’mo.
El chai v’kayam,
tamid yimloch aleinu l’olam va-ed.
Baruch atah Adonai, hama’ariv aravim.

You are praised, Yah
Author of time and space
Who brings on evening with a word,
Opens heaven’s gates with wisdom,
Adjusts the ages with sensitive judgment,
Varies the seasons,
And orders the orbits of a sky full of stars,
in the emptiness, according to Your will,
You create each day and each night afresh,
Roll light in front of darkness
And darkness in front of light
So gently, that no moment is quite like the one before or after.
You distinguish between day and night.
Moment by moment.
You make day pass into night
And You alone know the boundary
Dividing one from the other.
Unifier of all beings is Your name.
Timeless God,
Rule forever.

You Who brings the evening in are praised.
Why are the י and the ת written larger?

The first line of the Sh’mah is so important that the words יְהֹוָא and תָּהָא are written in a special way. The י in יְהֹוָא and the ת in תָּהָא are written larger than the other letters so people will not misread them. If the י were mistaken for a נ, the word would mean “perhaps” instead of “hear”. If the ת were read as a ק, the meaning would change from one to another. Clearly, the phrase, “Perhaps, Israel, Adonai is our God, Adonai is other,” is very different from “Hear Israel, Adonai is our God, Adonai is One”. Furthermore, י and ת together make the word יְהֹוָא which means “witness” or the word יָהָא which means “forever”. So, when we say the Sh’mah, we become witnesses to God’s unity and continual existence. The big letter ת teaches us that God is everywhere. The letter ת is also the number four. When we see a big ת we remember that God can be found at all corners of the earth.

~ Rambam, Mishneh Torah

Why do we cover our eyes when we say the Sh’mah?

Knowing that we are not alone, that we are safe and secure in our shelter of peace, we cover our eyes to find the sacred spaces and hidden sparks within.

Kavannah: The Sh’mah—Deuteronomy 6:4—is a call from God to Israel, from each one of us to the other. The second verse is a response, whispered in humble acceptance of the connectedness of all creation. The source of this verse is rabbinic and is said aloud only on Yom Kippur, recalling the custom of the High Priest in the ancient Temple.

“Unity to be real must stand the severest strain without breaking.”
— Mahatma Gandhi
PLEASE JOIN ME IN CHANTING THE SH’MA

Hear O Israel: Adonai is our God, Adonai is one.

Silent:

Baruch shem k’vod malchuto
I’olam va-ed

Praised be God’s name, God's glorious rule is forever and ever.

When Jacob was about to die, he gathered his children around him and asked whether they would remain faithful to the spiritual values he had taught them. They responded, “Sh’ma Yisrael, Adonai Eloheinu, Adonai Echad! (Listen Israel [Jacob], the One God is our God.)” To which Jacob replied with his last breath, “Baruch shem k’vod…” thanking God for his children’s commitment to carry on the tradition.

~ Talmud, Pesachim 56a

PLEASE BE SEATED
V’AHAVTA (And You Shall Love)

V’ahavta et Adonai Elohecha,
b’chol Ivavcha uv’chol nafsh’cha
uv’chol m’odecha.
V’hayu had’varim ha-eileh asher anochi m’tzavcha hayom al Ivavecha.
V’shinantam Ivanecha v’dibarta bam,
b’shivt’cha b’veitecha uv’lecht’cha
vaderech uv’shocb’cha uv’kumecha.
Ukshartam l’ot al yadecha v’hayu
I’totafot bein einecha. Uch’tavtam
al m’zuzot beitecha uvisharecha.
L’ma’an tizk’ru, va’asitem et
kol mitzvotai vih’yitem k’doshim
l’Eloheichem. Ani Adonai Eloheichem,
asher hotzeiti et-chem mei-eretz
Mitzrayim lih’yot lachem l’Elohim
ani Adonai Eloheichem.

Adonai Eloheichem…Emet

Kavannah: The word emet literally means truth. In rabbinic practice, it is added directly to the end of the Sh’ma as an immediate affirmation of its truth for us.

TOGETHER…

You shall love Adonai, your God,
with all your heart, with all your soul,
and with all your might.
Take to heart these words
which I command you this day.
Teach them diligently
to your children.
Speak of them when you are at home
and when you are away, when
you lie down and when you arise.
Bind them as a sign on your hand
and let them serve as symbols
between your eyes.
Inscribe them on the doorposts
of your house and on your gates.
Remember to do
all My commandments
and to be holy to your God.
I am your God,
who led you out of Egypt
to be your God. I am your God.
I know that we are a people who have crossed many seas. In every service we remember that the price of freedom is often great as we sing the same words that our ancestors sang, after crossing from slavery to freedom, at the shores of another sea.

**MI CHAMOCHAH**  (In Praise of the Source of Hope and Redemption)

*Kavannah: Tradition calls us to remember Yetsiat Mitsrayim - our going out from Egypt - in every service. We remember that we were slaves and know that until all people are free, none of us is completely free. Though we mourn for the suffering of the Egyptians and know that the journey ahead is long and difficult, we join together in celebration of this precious moment of freedom. The wisdom of celebrating that moment has carried us through times of deep despair. A glimmer of hope continues to come from remembering the miracle at the shores of the sea when Miriam the prophetess took her timbrel in her hand and together with Moses led the people in song and dance.*

Mi chamochah ba-eilim, Adonai!
Mi kamochah nedar bakodesh,
nora t'hilot, oseh fele!

Who is like You among the gods that are worshipped?
Who is like You, majestic in holiness, awesome in splendor doing wonders?

Malchut'cha ra-u vanecha,
Bokei-a yam lifnei Moshe uMiryam
Zeh Eli, anu v'amru,
Adonai (Yah) yimloch l'olam va-ed

Your children saw Your glory. In our escape from the sea we exclaimed with Moses and Miriam, “the Redeemer will be with us forever and ever.”

V'ne-emar: ki fadah Adonai et Ya'akov,
ug'alo miyad chazak mimenu,
Baruch atah, Adonai, ga'el Yisrael

As You redeemed Jacob and saved him from arms stronger than his own, so may You redeem all who are oppressed and persecuted. Blessed is God, Redeemer of Israel.

_Then Miriam, the prophetess took a drum in her hands and we all followed her with drums and chanted:_

Shiru l'Adonai ki gao ga'ah

Sing to God for this great victory.
Who is like You, majestic in holiness, awesome in splendor doing wonders?
SIYAHAMBA (Zulu Spiritual)

Siyahamba is a South African folk song written in 1952 in the Zulu language. It was sung as a freedom song during the anti-apartheid movement. We include it in our service in the spirit of recalling that the Exodus story from the Torah has inspired many liberation efforts throughout history.

Siyahamba, ekukanyen' kwenkos',
Siyahamba, ekukanyen' kwenkos',
(2x)

Siyahamba, siyahamba, oh,
Siyahamba ekukanyen' kwenkos'.
(2x)

We are marching in the light of God,
We are marching in the light of God.
(2x)

We are marching (marching),
We are marching (marching),
Oh.
We are marching in the light of God.
(2x)

Mi chamocha ba'elim Adonai?
Mi kamocha ne'dar bakodesh.
(2x)
HASHKIVEINU  (Rise Up To Life Renewed)

Kavannot: This is the last prayer in the Sh’ma and Her Blessings. It is only said in the evening. We ask that a shelter of peace be spread over us, that we may have a moment of Shabbat rest under the gentle wings of the Shechinah and the safety of our community.

“To act in the spirit of religion is to unite what lies apart, to remember that humanity as a whole is God’s beloved child. Racism is worse than idolatry. Few of us seem to realize how insidious, how radical, how universal and evil, racism is. Few of us realize that racism is the gravest threat to humankind.”
~Rabbi Abraham Joshua Heschel

To pray for a sukkat shalom is to pray for a full house; a shelter that reflects creation in its glorious diversity. As we continue the holy work of uprooting the scourge of racism from this and all communities, we look forward to the time when our Jewish family will embrace Jews of all colors. Then, our Sukkat Shalom will become the multi-racial shelter of peace it was always intended to be.

Take this soul, living in my skin and bones
Take this soul and let it sing.
Yahweh, Yahweh – always pain before a child is born
Yahweh, Yahweh – it’s always dark before the dawn.
~U2

Hashkiveinu Adonai Eloheinu l’shalom,
וּחַַַשְׁכֲּבֵנּוּ יְַַַיָּ אֱלֹהֵינוּ לְׁשָלוֹם
v’ha-amideinu shomreinu l’chayim.
וּוְַהַעֲמִּידֵנוּ שֹׁמְרֵנּוּ לְׁחַיִּים

Let us lie down in peace, Adonai, our God, and rise up to life, our guardian.

Allow us to lie and rise in peace, Shalom.

Everything’s gonna be alright
~Bob Marley

Ufros aleinu sukkat sh'lomecha.
וּפְַּפְַרֹשׂ עָלֵינוּ סְכַּת שְׁלוֹמֶךָ

And spread over us the shelter of Your peace.

Baruch atah Adonai haporeis sukkat shalom
ברָרֲכֵּת אַתָּה יְָּי הַפּוּרֵשׂ סְכַּת שָלֹם
aleinu, v’al kol amo Yisrael, v’al Yerushalayim.
עָלֵינוּ וּעַל כָּל עַמוֹ יִשְׂרָאֵל וּעַל יְׁרוּשָלָיִם

Blessed are You, Yah, who spreads the shelter of peace over us, over Your people Israel, over Jerusalem, the city of peace, (and over all creation).
The Prayer

Kavannah: The central part of the prayer service is the T’filah, the Hebrew word for prayer. It is also called Amidah (Standing) and Shemoneh Esre (Eighteen) because in the weekday service it originally contained 18 (today 19) blessings and was said standing. The Shabbat and holiday Amidah, called T’filat Sheva (seven) is composed of the first three and the last three prayers of the daily Amidah plus a special prayer for holidays and Shabbat (Kedushat Hayom). The blessings praise, petition and thank God. Once this was the time for the spontaneous prayers of the congregation. The more popular prayers were preserved. These became keva. The kavannot, our own personal blessings and hopes, are for us to add.

PLEASE RISE

T’FILAH (The Great Prayer)

Adonai s’fatai tiftach, ufi yagid t’hilatecha.

Adonai, open my lips that my mouth may declare your praise.

“Families are the compass that guides us. They are the inspiration to reach great heights, and our comfort when we occasionally falter.”

– Brad Henry
Baruch atah, Adonai, Eloheinu
vEilohei avoteinu v’imoteinu,
Elohei Avraham, Elohei Yitzchak
vEilohei Ya’akov, Elohei Sarah,
Elohei Rivkah, Elohei Leah
vEilohei Rachel.
Ha-El hagadol hagibor v’hanora,
El elyon, gomeil chasadim tovim,
v’koneih hakol,
v’zocheir chasdei avot v’imahot,
umeivi g’ulah
li’nei v’neihem l’ma’an sh’mo b’ahavah.
Melech ozeir umoshia umagen.
Baruch atah, Adonai,
magen Avraham v’ezrat Sarah.

Translation / Interpretation:

TOGETHER...

Praised be the God of our ancestors,
The God of Abraham, of Isaac, and of Jacob,
Of Sarah, of Rebecca, of Leah, and of Rachel.
Praised be the source of strength and courage,
The source of kindness and good deeds.
Praised be the source of gentleness and love,
Of softness and kind words.
Praised be the person who transcends strength
Through gentleness,
Praised be the person who perfects gentleness
Through strength.
Praised be the person who acts according to the best that is within,
Praised be the person who reaches out to touch the best in others.
Praised be the gentle faithfulness of Abraham
And the valiant strength of Sarah.
Praised be the God Who infused humanity with Divine potential.
Baruch atah, Adonai, m’chayeih hakol atah, rav l’hoshia.

(Winter) Mashiv haruach umorid hagashem.
(Summer) Morid hatal.

M’chalkeil chayim b’chesed,
m’chayeih hakol b’rachamim rabim,
someich noflim, v’rofei cholim,
umatir asurim,
um’kayeim, emunato lisheinei afar.

Mi chamochah ba’al g’vurot
umi domeh lach, melech meimit
um’chayeh umatzmiach y’shuah.

V’ne-eman atah l’hachayot hakol.
Baruch atah, Adonai, m’chayeih hakol.

Translation:
You are the Spiritual Strength, 
renewing life.
Great is your power to save.

(Winter) You cause the wind to shift and the rain to fall.
(Summer) You rain dew upon us.

You sustain the living with loving-kindness;
You give life to all with great compassion.
You support those who fall, heal the sick,
Release the captives, and keep faith with those
That sleep in the dust.
Who is like you?
Who is similar to you, O God,
In whose hands are death and life,
And who causes salvation to spring forth?
Blessed is Yah, the source of life.
K'dushah: The K'dushah is composed of verses from the Prophets and the Psalms. The form of the prayer is call and response. The custom to rise up on our tip-toes while reciting the first response recalls Isaiah’s vision of angels witnessing the fullness of God’s presence, calling “Holy, Holy, Holy.” Reaching towards the heavens, we connect the heavens and the earth, filling the spaces between us with holiness.

N’kadeish et shimcha ba’olam, k’sheim
shemak’dishim oto bishmei marom,
kakatu al yad n’viecha:
v’karah zeh el zeh v’amar.

We sanctify Your name on earth, even as all things, to the ends of time and space, proclaim Your holiness; and in the words of the prophet we say:

Kadosh, kadosh, kadosh Adonai tz’vaot,
m’lo chol ha’aretz k’vodo.

Holy, holy, holy is the God of hosts; the fullness of the whole earth is Your glory!
~ Isaiah 6:3

Adir adireinu Adonai adoneinu
mah adir shim’cha b’chol ha’aretz!

Source of our strength, sovereign, how majestic is Your presence in all the earth!

Baruch k’vod Adonai mim’komo.

Blessed is the glory of God in heaven and earth.
~ Ezekiel 3

Echad Hu Eloheinu Hu avinu Hu
mal’keinu Hu moshi’einu v’Hu
yash’mieinu b’rachamav l’einei kol chai:

You alone are our God and our creator; You are our ruler and our helper; and in Your mercy You reveal Yourself in the sight of all the living:
Ani Adonai E’loheichem!

I AM YOUR GOD!

Yimloch Adonai l’olam,

Yimloch Adonai l’olam, e’lohayich tzion, l’dor vador. Hal’lu Yah!

The Eternal shall reign forever; You are our God, O Zion, from generation to generation. Halleluyah!

~ Psalm 146

L’dor vador nagid god’lecha,

L’dor vador nagid god’lecha, ul’neitzach n’tzachim k’dushat’cha nak’dish,

V’shivcha’cha Eloheinu,

mipinu lo yamush l’olam va-
ed.

To all generations we will make known Your greatness, and to all eternity proclaim Your holiness.

Your praise, O God, shall never depart from our lips.

Baruch atah, Adonai, haeil hakadosh.

Blessed is the eternal, the holy God.

PLEASE BE SEATED
Kavanah: Shabbat is created to give us rest and to restore the soul. Vayinafash is from the Hebrew word "nefesh" (soul). Shabbat is the promise that there will be a time of peace when all souls will be renewed. As we guard Shabbat, Shabbat guards us and renews our souls.

V'shamru v'nei Yisrael et HaShabbat,
la’asot et HaShabbat
l'dorotam b'rit olam.
Beini u’vein b’nei Yisrael
ot hi l’olam,
ki sheishet yamim asah Adonai
et hashamayim v’et ha’aretz,
u'vayom hashvi'i shavat vayinafash.

Translation:
As it is written in your Torah: the children of Israel shall keep the Sabbath, observing it throughout their generations, as an everlasting covenant. It is a sign forever between Me and the children of Israel, for in six days the eternal God made heaven and earth, and on the seventh day, God rested.

~ Exodus 31:16-17
**Shalom Rav**

(Paradigms of Peace)

Shalom rav al Yisrael amcha tasim l’olam
Shalom rav al Yisrael amcha tasim l’olam
ki atah hu Melech Adon l’chol hashalom.
ki atah hu Melech Adon l’chol hashalom.
v’tov b’einecha l’vareich et amcha Yisrael
b’chol eit uf’chol sha’ah bish’omecha.
Ah . . . . .
Baruch atah Adonai, oseh hashalom
SILENT MEDITATION

“We realize the importance of our voices only when we are silenced.”
– Malala

“The key to being happy is knowing you have the power to choose what you accept and what to let go.”
– Dobinsky

“Progress is impossible without change, and those who cannot change their minds cannot change anything.”
– George Bernard

“Happiness is not readymade. It comes from your own actions.”
– Dalai Lama

“Life can only be understood backwards: but it must be lived forwards.”
– Soren Kierkegaard

OSEH SHALOM

Oseh shalom bimromav,
O’aseh shalom aleinu
V’al kol Yisrael, v’imru: Amen

May the Source of peace let peace descend on us, on all Israel, and on all who dwell on earth. Amen.
PLEASE RISE

Torah Service

Seder Kriyat HaTorah

THE ARK IS OPENED AND THE TORAH IS TAKEN FROM THE ARK

THE TORAH IS PASSED FROM GENERATION TO GENERATION

Sh'ma Yisrael Adonai Eloheinu,
Adonai Echad!

Hear, O Israel: Adonai is our God, Adonai is one.

Echad Eloheinu, gadol Adoneinu,
kadosh sh'mo.

Our God is one; great is our God, holy and awesome is thy name.
PLEASE BE SEATED

BLESSING BEFORE THE TORAH READING

Bar’chu et Adonai Ham’vorach:

Bless the Holy One of blessing.

Baruch Adonai ham’vorach l’olam va-ed

Bless the Holy One forever and ever.

Baruch atah Adonai, Eloheinu
Melech haolam, asher bachar banu
mikol [or: im kol] ha’amim,
v’natan lanu et Torato.
Baruch atah Adonai, notein haTorah.

Holy One of blessing. Your presence fills creation. You called us from all the peoples and gave us Your Torah. Holy One of blessing. You give us Torah.
The Eternal spoke to Moses, saying: This shall be the ritual for a leper at the time that he is to be cleansed. When it has been reported to the priest, the priest shall go outside the camp. If the priest sees that the leper has been healed of his scaly affection, the priest shall order two live clean birds, cedar wood, crimson stuff, and hyssop to be brought for him who is to be cleansed. The priest shall order one of the birds slaughtered over fresh water in an earthen vessel; and he shall take the live bird, along with the cedar wood, the crimson stuff, and the hyssop, and dip them together with the live bird in the blood of the bird that was slaughtered over the fresh water. He shall then sprinkle it seven times on him who is to be cleansed of the eruption and cleanse him; and he shall set the live bird free in the open country. The one to be cleansed shall wash his clothes, shave off all his hair, and bathe in water; then he shall be clean. After that he may enter the camp, but he must remain outside his tent seven days. On the seventh day he shall shave off all his hair — of head, beard, and eyebrows. When he has shaved off all his hair, he shall wash his clothes and bathe his body in water; then he shall be clean.

BLESSING FOLLOWING THE TORAH READING

Baruch atah Adonai, Eloheinu
Melech haolam,
asher natan lanu Torat emet,
v'chaye olam nata b'tocheinu.
Baruch atah Adonai, notein haTorah.

Holy One of blessing, Your presence fills creation. You gave us the Torah of truth and planted within us eternal life. Holy One of blessing, You give us Torah.

V'zot haTorah asher sam Moshe lifnei b'nai Yisrael al pi Adonai b'yd Moshe.

This is the Torah which Moses placed before the children of Israel, in accordance with God's command through Moses.
MI SHEBEIRACH (Healing Prayer)

Mi shebeirach avoteinu

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

M'kor habrachah l'imoteinu.

Bless those in need of healing
With refua sheleima,
The renewal of body,
The renewal of spirit,
And let us say, Amen

Mi shebeirach imoteinu

Blessed is God, healer of the sick.

M'kor habrachah la'avoteinu.

Please God, heal her now. (The perfect prayer of Moses praying for his sister, Miriam.)

Baruch atah Adonai, rofeh hacholim.

And let us say, Amen

El na r'fa na lah.

~ Debbie Friedman

~ Numbers 12:13
BLESSING BEFORE THE HAFTARAH READING

Baruch atah Adonai

Eloheinu Melech haolam,

asher bachar binvi'im tovim, v'ratzah

v'divreihem hane-emarim be-emet.

Baruch atah Adonai, habocher baTorah

uv'Moshe avdo, uv'Yisraeil amo,

uvinvi-ei ha-emet vatzedek.

Translation:
Praised be You, O God, Ruler of the Universe, who has chosen good prophets and has been pleased with their faithful and truthful words. Praised be You, O God, who has singled out the Torah, Moses as Your servant, Israel as Your people, and prophets of truth and righteousness.

READING OF THE HAFTARAH

II Kings 7:3-6

There were four men, lepers, outside the gate. They said to one another, “Why should we sit here waiting for death? If we decide to go into the town, what with the famine in the town, we shall die there; and if we just sit here, still we die. Come, let us desert to the Aramean camp. If they let us live, we shall live; and if they put us to death, we shall but die.” They set out at twilight for the Aramean camp; but when they came to the edge of the Aramean camp, there was no one there. For the Lord had caused the Aramean camp to hear a sound of chariots, a sound of horses — the din of a huge army. They said to one another, “The king of Israel must have hired the kings of the Hittites and the kings of Mizraim to attack us!”
BLESSING FOLLOWING THE HAFTARAH READING

Baruch atah Adonai Eloheinu
Melech haolam, tzur kol haolamim,
tzadik b’chol hadorot, HaEl hane-eman,
haomer v’oseh, ham’dabeir um’ekayeim,
shekol d’varav emet vatzedek.
Al HaTorah, v’al ha’avodah, v’al
han’vi-im, v’al yom HaShabbat hazeh,
shenatata lanu, Adonai Eloheinu,
lik’dushah v’lim’nuchah, l’chavod
ul’tifaret. Al hakol, Adonai Eloheinu,
anachnu, modim lach, um’varchim otach,
yitbarach shimcha b’fi kol chai
tamid l’olam vaed.
Baruch atah, Adonai,
m’kadeish HaShabbat.

Translation:
Be praised, almighty God, Ruler of the Universe, Rock of all Creation, Righteous One of All Generations, the faithful God whose word is deed, whose every commandment is just and true.
For the Torah, for the privilege of worship, for the prophets, and for this Shabbat that You, almighty God, have given us for holiness and rest, for rest, for honor and glory, we thank and bless You. May Your name be blessed forever by every living being. Blessed is God for the holiness of Shabbat.
Ki lekach tov natati lachem, Torati al ta’azovu.
Eitz chayim hi lamacha’zikim bah, ve’tom’cheha m’ushar.
D’racheha dar’chei noam, v’chol n’tivoteha shalom.
Hashiveinu Adonai elecha v’nashuvah chadeish yameinu k’kedem.

Behold! A good doctrine has been given you, my Torah, do not forsake it.
It is a tree of life to those who hold it fast, and all who cling to it find happiness.
Its ways are ways of pleasantness, and all its paths are peace.
Concluding Prayers

ALEINU (Adoration)

Shechinah, we know your presence is here with us. You are the peace and joy of our days. But we also know that you dwell in the depths of suffering and sorrow.

We pray now for the hungry, for the homeless, for the victims of war and catastrophe, for the sick and the dying, for those oppressed by racism. And we pray for our fragile earth, for all her inhabitants, and for life itself.

We ask your blessing on all those engaged in tikkun olam, the healing and transforming of our planet. Open our hearts and stir us to struggle on behalf of your creations. May each of us, all of us, become your limbs and hands, bringing healing and compassion, social justice, love and peace to your world.

Kavannah: This prayer reminds us that we are no longer victims. Therefore, we must be on guard to avoid becoming like those nations who oppress. We bow at the word korim in humility and gratitude as we learn from the lessons of our own history and commit ourselves to tikkun olam—the restoration of wholeness to our broken world.

Aleinu l’shabei-ach la’adon hakol,
lateit g’dulah l’yotzeir b’reishit,
shelo asanu k’goyei ha’aratzot,
v’lo samanu k’mishp’chot ha’adamah.
Shelo sam chelkeinu kahem,
v’goraleinu k’chol hamonam.

Va’anachnu kor’im
umishtachavim umodim,
lifnei Melech mal’chei hamlachim
HaKadosh Baruch Hu.

Shehu noteh shamayin v’yoseid aretz,
umoshav y’karov bashamayim mima’al
ush’chinat uzo [ush’chinat uzo] b’govhei m’romim.
Translation:

Let us adore the ever-living God and render praise unto the one who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world. Our God is one; there is none else. We bow our heads in reverence and worship the Holy One, praised be our God.

You spread out the heavens and established the earth. You are our God there is none else. In truth you alone are God, as it is written, “Know then this day and take it to heart, the Eternal One is God in the heavens above and the earth below; there is none else.”

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

PLEASE BE SEATED

Yitgadal v’yitkodash shmei raba.
B’alma div’ra chirutei,
v’yamlich malchutei,
b’chayeichon uv’yomeichon
uv’chaye’i d’chol beit Yisrael,

Y’hei sh’mei raba m’varach
l’alam ul’amei almaya.
Yitbarach v’yishtabach v’yitpa’ar
v’yitromam v’yitnasei,
v’yit-hadar, v’yitaleh v’yit’halal
sh’mei d’Kud’sha B’rich Hu,
l’eila min kol birchata v’shirata,
tushb’chata v’nechemata,
da’amiran b’alma, V’imru: Amen.

Y’hei sh’lama raba min sh’maya,
v’chayim aleinu v’al kol Yisrael.
V’imru: Amen.

Oseh shalom bimromav,
Hu ya’aseh shalom aleinu,
v’al kol Yisrael, v’al kol yoshvei tevel
V’imru: Amen.

Translation:

We sanctify Your name on earth, as we pray for the coming of a reign of peace in our own day, our own lives, and the life of all Israel. Let Your great name be blessed for ever and ever. Let Your name be exalted and honored, though You are beyond all the praises we can utter, all the songs we can ever sing. For us, for all Israel, for all men and women, may the blessing of peace and the promise of life come true. As You make peace on high, so let peace descend on us, on all Israel, and all the world.
The name Havdalah is derived from the Hebrew word meaning ‘to divide’, and the ceremony takes place at the conclusion of the Sabbath or Festival, separating the sacred or Holy Day from the ordinary weekdays. As the Sabbath is ushered in with candlelight and a blessing over wine, so too is its departure accompanied by candlelight, wine, and prayer. We also inhale the fragrant spices contained in the Spice Box, symbolizing our hope that the coming week will be sweet and pleasant.

All interpretations of the blessings are from Marcia Falk’s Book of Blessings.

**YAYIN (The Wine)**

**THE CUP OF WINE IS RAISED AS KIDDUSH IS RECITED**

Baruch atah Adonai

Eloheinu, Melech haolam,

borei p’ri hagafen

Let us bless the Source of Life that ripens fruit of the vine.

**B’SAMIM (The Spices)**

**THE SPICE-BOX IS HELD UP**

*We breathe in the fragrance of sweet spices to help us remember the sweetness of Shabbat*

Baruch atah Adonai

Eloheinu, Melech haolam,

borei minei v’samim.

Let us celebrate the breath of all living things and praise all essences.
THE CANDLE IS HELD UP

*May the fire of the Havdalah candle illumine our way throughout the week:*

Baruch atah Adonai
Eloheinu, Melech haolam,
borei m’orei ha-eish.

Let us seek the unseen sparks that kindle the greater lights.

HAVDALAH (The Blessing of Separation)

Baruch atah Adonai
Eloheinu, Melech haolam,
hamavdil bein kodesh l’chol,
bein or l’choshech,
bein yom hash’vi-i
l’sheishet y’mei hama’aseh.

Baruch atah, Adonai,
hamavdil bein kodesh l’chol,

Let us distinguish parts within the whole and bless their differences,
Let us distinguish parts within the whole and bless their differences,
Like the Sabbath and the six days of creation, may our lives be made whole through relation.
As rest makes the Sabbath precious, may our work give meaning to the week.
Let us separate the Sabbath from other days of the week, seeking holiness in each.

*As we separate Shabbat from the rest of the week, may we separate ourselves from all that is not holy.*

May we separate ourselves from fraud and dishonesty.
*Let us treat all people fairly.*

May we separate ourselves from indifference to the suffering of others.
*Let us work to ease their pain.*

May we separate ourselves from hatred and violence.
*Let us work for peace.*
THE CANDLE IS EXTINGUISHED

ELIYAHU HANAVI

Eiliyahu hanavi, Eiliyahu hatishbi;
Eiliyahu, (3X) hagiladi
Bimheirah v’yameinu, yavo eileinu
im Mashiach ben David

Translation:
May Elijah the prophet,
Elijah of Tishbi,
Elijah of Gilead,
quickly in our day come to us
heralding redemption

Interpretation:
We pray for all who work for a world of reason and compassion. May we come to see more clearly and surely, not that which divides us, but rather that which unites us, that each hour brings us closer to that final victory in which the nations shall have learned the human art of being merciful and compassionate, when humanity shall have developed the courage to love one another, and shall be unashamed to be tender with one another.

MIRYAM HAN’VIAH

Miryam han’viah oz v’zimrah b’yadah.
Miryam tirkod itanu
l’hagdil zimrat olam.
Miryam tirkod itanu
l’takein et haolam.
Bimheirah v’yameinu hi t’vi-einu
El mei hay’shuah

Translation:
Miriam, the prophet, strength and song are in her hand.
Miriam will dance with us to swell earth’s song.
Miriam will dance with us to redeem the world.
Soon, in our day, she will bring us to the waters of redemption.
SHAVUA TOV
Shavua tov. (8X)
A good week. A week of peace.
May gladness reign and joy increase.

PARENT’S BLESSING

CLOSING BLESSING

Kavannah: It is customary to bless children, old and young, on Shabbat, either in the synagogue or at home for protection, for healing, and as an expression of love.

Y’varech’cha Adonai v’yishmarecha
Ya’ei Adonai panav eilecha vichuneka
Yisah Adonai panav eilecha
v’yaseim lecha shalom

Y’vrachech Adonai V’yishmerch
Ya’ei Adonai panav alay’ich vichunech
Yisah Adonai panav alay’ich
v’yaseim lach shalom

Translation:
May God bless you and keep you safe
May God’s love shine on you and be kind to you
May God’s presence be with you and give you peace

Numbers 6:24-26

Interpretation:
May the blessings of peace and kindness, graciousness, goodness, and compassion flow among us, all the communities of Israel, and all the peoples of the world.

~ Marcia Falk
LILLIAN’S MITZVAH PROJECT

A huge part of becoming a Bat Mitzvah is doing a Mitzvah project. I, along with many other Bar/Bat Mitzvahs around the world, had the unique experience of doing their Mitzvah project during a pandemic. The pandemic has unfortunately left some families upside down and struggling to get things we take for granted, such as food and water. As my mitzvah project, I decided to volunteer at the St. Louis Area Foodbank, which is an organization dedicated to helping those in need.

As a side project to this, I have helped and plan on continuing to help, clean up the litter in my neighborhood as well as other areas. The amount of garbage has gotten out of hand.

Thank you for taking the time to read this and always be kind.

St. Louis Area Foodbank
70 Corporate Woods Drive
Bridgeton, MO 63044
LILLIAN’S THANK YOU’S

I would like to thank my parents for supporting me through this process and making this happen.
Thank you to my mom for helping me learn the importance of a Mitzvah.
Thank you dad for understanding the time that it takes to become a Bat Mitzvah.

I would like to thank me friends for supporting me.

I would like to thank Toby, my Hebrew teacher, for being patient with me, and making sure I had everything I needed to know, and answering random questions about my Torah portion.

Thank you Rabbi Karen for guiding me with my speech.

Thank you Rabbi Randy for helping me out with my rehearsals and making sure everything goes according to plan.

Thanks you teachers at CRC for teaching me about the Jewish religion.

And I would like to thank you all for joining me here today. It makes this day even more special.