BAT MITZVAH OF

Sylvia Michelle Hanes

שמעה לאה

MARCH 13, 2021 / 29 ADAR 5781

EMOR

Central Reform Congregation     5020 Waterman     St. Louis, Missouri
Welcome friends and family,

We are thrilled to have you join us virtually to celebrate as Sylvia is called to the Torah as a Bat Mitzvah. As many of you know, Sylvia was planning to become Bat Mitzvah in May 2020, and has postponed this ceremony several times. During the course of the pandemic, Sylvia has remained focused on staying connected to CRC and on continuing to think about and practice her Torah portion and the blessings. While we wish we could gather with you all in person today, we look forward to a future time when we can safely celebrate Sylvia’s milestone together.

Although the term “Bat Mitzvah” is generally thought to denote a specific ceremony, it really refers to the point in time when a girl takes on the responsibilities of adulthood in the Jewish community. More specifically, those responsibilities include performing mitzvot (good deeds), tzedakah (charitable giving), and to help repair our world (a process called Tikkun Olam).

This transition from childhood to adult is marked by having the Bat Mitzvah formally lead the congregation for the first time. Today, Sylvia will lead the congregation both in English and in Hebrew prayers, as well as chant from the Torah (Jewish written law) and Haftarah (excerpts from the book of Prophets that relate to the day’s Torah portion). She will also provide a D’var Torah, or commentary, which is a teaching about the meaning of the Torah portion that is read during today’s service.

Sylvia’s Jewish education has benefited greatly from all of her Hebrew and Judaics teachers, as well as her tutor in the Bat Mitzvah process, Annie Gottesman. We thank the entire CRC community, and especially Rabbi Susan Talve, Rabbi Randy Fleisher, Rabbi Karen Bogard, and Rabbi Daniel Bogard for providing a Sukkat Shalom (shelter of peace) for Sylvia to learn and grow.

Thank you for being a part of this sacred and meaningful occasion,

Kate and Dan Hanes
The traditional service has five parts. The first part of the service that we call *Awakening* opens our hearts and helps us prepare for prayer. The *Sh’mah and Her Blessings* includes our call to communal prayer and our lessons on walking in the world, celebrating the connectedness of creation. The *T’filah* gives us the opportunity to express our most personal prayers, deepening our connection to the wisdom of our tradition and reminding us to reach toward a time of peace and redemption for all creation. The *Torah Service* leads us in joyful learning, guided by the Torah and Haftarah portions. The *Concluding Prayers* prepare us to take the peace we have found into the many holy opportunities for service and tikkun in the week to come, inspiring us to be more courageous, caring, and kind.

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**Awakening**

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**MODEH ANI** (Gratitude Upon Awakening)

Моде́х а́ни

I am grateful to stand before the Source of Life that has returned my soul to me once again. My faith is renewed.

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**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.
MAH TOVU  (The Goodness of Our Sacred Places)

*Kavannah: These are the words of the prophet Bilaam (Numbers 24:5) with a mosaic of Psalms that are traditionally recited upon entering the synagogue. Bilaam was hired by King Balak to curse the people of Israel. Bilaam looked into the tents of the people of Israel and instead of a curse, he praised us with these words.*

Mah tovu ohalecha Ya’akov,
mishk’notecha, Yis-ra-eil!

*How lovely are your tents, O Jacob, your dwelling-places, O Israel!*

HINEI MAH TOV  (The Goodness of Gathering)

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

*How good and pleasant when people live together in unity!*

~ Psalm 133

BIRCHOT HASHACHAR  (Morning Blessings)

*Kavannah: Prayer is meant to wake us up to awareness of the beauty without and within. We have seen how gratitude opens our hearts and that open hearts are a source for healing, hope, and all kinds of miracles. We join together in chanting these prayers of awakening consciousness as expressions of gratitude as we open our hearts with thoughts of what each of us is most grateful for on this Holy Day.*

Baruch atah Adonai Eloheinu

Melech haolam, she’asani b’tsalmoh.

*Blessed are You, the eternal, our God, who has created me in Your image.*

Baruch atah Adonai Eloheinu

Melech haolam, she’asani bat / ben chorin.

*Blessed are You, the eternal, our God, who has made me free.*
Baruch atah Adonai Eloheinu
Melech haolam, she’asani Yisraeil.
Blessed are You, the eternal, our God, who has made me Yisraeil*.

Baruch atah Adonai Eloheinu
Melech haolam, pokeiach iv’rim.
Blessed are You, the eternal, our God, who opens the eyes of the blind.

Baruch atah Adonai Eloheinu
Melech haolam, malbish arumim.
Blessed are You, the eternal, our God, who provides clothes for the needy.

Baruch atah Adonai Eloheinu
Melech haolam, hanotein layaeif koach.
Blessed are You, the eternal, our God, who gives strength to the weak.

Baruch atah Adonai Eloheinu Melech
haolam, asher heichin mitz’adei gaver.
Blessed are You, the eternal, our God, who guides the steps of human beings.

* As Jacob earned the name Yisraeil after his struggle with God, the name ”Yisraeil” celebrates the ”God-wrestler” in each of us.
May our praying together move us from the way things are to the way they might be.

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.

Kavanah: “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.

Yitgadal v’yitkadosh shmei rba.
B’alma div’ra chirutei,
v’yamlich malchutei,
b’chayeichon uv’yomeichon
uv’chaye i d’chol beit Yisrael,
ba’agala [ba’agala] uvizman kariv. v’im’ru: amen.
Y’hei sh’mei rba m’varach
l’alam ul’almei almaya.
Yitbarach [yitbarach] v’yishtabach
v’yitpa’ar y’vitromam 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.

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.
Sh’ma and Her Blessings

בְּרֶכֶת זֵכֶר וַעֲשֵׂיָה צְדָקָה

Sh’ma Uvirchoteiha

“It is better in prayer to have a heart without words than words without heart.” - Mahatma Gandhi

PLEASE RISE AS WE CALL EACH OTHER TO PRAYER WITH THE BAR’CHU

BAR’CHU (Call to Prayer)

Kavannah: 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

Praise the Source of Blessing, to whom our praise is due.

Baruch Adonai ham’vorach l’olam va-ed

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

“A little bit of light dispels a lot of darkness.” - Rabbi Schneur Zalman
In some special way every person completes the universe.
If I do not play my part, I injure the pattern of all existence.
The same stream of life that runs through my veins night and day
Runs through the world and dances in rhythmic measures.
It is the same life that shoots in joy through the dust of the earth
In numberless blades of grass
And breaks into tumultuous waves of leaves and flowers.
It is the same life that is rocked
In the ocean cradle of birth and death,
In ebb and flow.
I feel my limbs are made glorious
By the touch of this world of life.
And my pride is from the lifethrob
Of ages dancing in my blood this moment.

~ R. Tagore
“Love your neighbor as yourself.” - Leviticus

“The Sh’ma teaches that Adonai is a part of each of us. This part of all of us connects us and unites us, regardless of any other differences.” - Sylvia Hanes

SH’MA

Why are the י and the ת written larger?

The first line of the Sh’ma is so important that the words יִהְיֶה and תָּנָכ are written in a special way. The ي in יִהְיֶה and the ת in תָּנָכ are written larger than the other letters so people will not misread them. If the י were mistaken for an נ, the word would mean “perhaps” instead of “hear”. If the ת were read as a ט, 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 יִתְנָכ which means “witness” or the word יִתְנָךְ which means “forever”. So, when we say the Sh’ma, 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’ma?

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’ma—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.

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.

PLEASE BE SEATED
V’ahavta et Adonai Elohecha, b’chol l’vavcha uv’chol nafsh’cha uv’chol m’odecha.
V’hayu had’varim ha-eileh asher anochi m’tzavcha hayom al l’vavecha.
V’shinantam l’vanecha v’dirbta bam, b’shivt’cha b’veitecha uv’lecht’cha vaderech uv’shochb’cha uv’kumecha.
Ukshartam l’ot al yadecha v’hayu l’totfot 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’m’a 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?

Shira chadasha shib’chu g’ulim
I’shimcha al s’fat hayam;
yachad kulam hodu v’himlichu v’amru:
Adonai (Yah) yim’loch l’olam va-ed!

A new song we sang to Your name at the shore of the sea.
Together we gave thanks and said: “The Redeemer will be with us forever and ever.”

Tsur Yisrael kuma b’ezrat Yisrael,
uf’dei chinumecha. Y’hudah v’Yisrael.
Go’aleinu Adonai tz’vaot sh’moh.
K’dosh Yisrael.
Baruch atah, Adonai, ga’al Yisrael.

O rock of Israel, come to Israel’s help. Fulfill Your promise of redemption for Judah and Israel.
Our redeemer is the Holy One of Israel. Blessed is God, the Redeemer of Israel [and all creation].
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, ekukan'wenkos',
Siyahamba, ekukan'wenkos',
(2x)

Siyahamba, siyahamba, oh,
Siyahamba ekukan'wenkos'.
(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)
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 Esreh (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.

“There is no king who has not had a slave among his ancestors, and no slave who has not had a king among his.” - Helen Keller

T’FILAH (The Great Prayer)

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

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

Adonai, prepare me to be a sanctuary.

Pure and holy. Tried and true.

With thanksgiving, I’ll be a living sanctuary for You.
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
liv'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.
Atah gibor l’olam 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’chayeum amatzmiach 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.

“If you are not a better person tomorrow than you are today, what need have you for tomorrow?” - Rebbe Nachman
Kavanah: 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,
kakatuv 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 mosh’e’ineinu 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, 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, 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
“To me, Shabbat is a day where I try to ease the pressure I put on myself, and try to focus on my own mental health. I think it’s important to take a break from the stress and standards that you usually hold yourself to, and try to love yourself.” - Sylvia Hanes

V'SHAMRU  (Sanctification of the Sabbath)

Kavannah: 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
I'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

“So often in life, things that you regard as an impediment turn out to be a great good fortune.” - Ruth Bader Ginsburg

“To be kind is more important than to be right. Many times what people need is not a brilliant mind that speaks but a special heart that listens.” - Lubavitcher Rebbe Menachem Mendel
SIM SHALOM  (Peace )

Sim sha-lom tovah uv’rachah,
chein vachesed, v’rachamim,
aleinu v’al [v’al] kol Yisrael amecha.

Translation:
Grant peace, goodness, blessing, loving-kindness, and mercy to us and to all who worship You.

SILENT MEDITATION

“What is hateful to you, do not do to your neighbor, this is the whole Torah, the rest is commentary. Go and study.” - Hillel the Elder

“In a place where there are no humans, one must strive to be human.”
- Hillel the Elder

“Our lives are fashioned by our choices. First we make our choices. Then our choices make us.” - Anne Frank

“Trust yourself. Create the kind of self that you will be happy to live with all your life. Make the most of yourself by fanning the tiny, inner sparks of possibility into flames of achievement.” - Golda Meir

OSEH SHALOM

Oseh shalom bimromav,
hu ya’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.

**HAKAFOT** (Rejoicing with the Torah)

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 blessing.

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.

READING OF THE TORAH

Emor – Leviticus 24:1-9

The Eternal One spoke to Moses, saying:
2 Command the Israelite people to bring you clear oil of beaten olives for lighting, for kindling lamps regularly.
3 Aaron shall set them up in the Tent of Meeting outside the curtain of the Pact [to burn] from evening to morning before the Eternal regularly; it is a law for all time throughout the ages. 4 He shall set up the lamps on the pure lampstand before the Eternal [to burn] regularly. 5 You shall take choice flour and bake of it twelve loaves, two-tenths of a measure for each loaf. 6 Place them on the pure table before the Eternal in two rows, six to a row. 7 With each row you shall place pure frankincense, which is to be a token offering for the bread, as an offering by fire to the Eternal. 8 He shall arrange them before the Eternal regularly every sabbath day — it is a commitment for all time on the part of the Israelites. 9 They shall belong to Aaron and his sons, who shall eat them in the sacred precinct; for they are his as most holy things from the Eternal’s offerings by fire, a due for all time.

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BLESSING FOLLOWING THE TORAH READING

Baruch atah Adonai, Eloheinu
Melech haolam,
asher natan lanu Torat emet,
v'chayei 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'yad 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

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

~ Debbie Friedman

Baruch atah Adonai, rofeh hacholim.
Blessed is God, healer of the sick.

El na r'fa na lah.
Please God, heal her now. (The perfect prayer of Moses praying for his sister, Miriam.)

~ 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,
v'divreihem hane-emarim be emet.

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

Ezekiel 44:15-18

וְהַכֹֽהֲנִים הַלָּוֶֽיָם בְּנֵֵּ֣י צ דֵ֗וֹק אֲשֶ֨ר ש מְרֶ֜וּ אֶת־מ שְמֶָ֤רֶת מ קְד ש ي֙ ב תְעָ֤וֹת בְנֵֹּֽי־י שְר אֵּ֙ל מֵֹּֽע לַָ֔י הֵָּ֛אוּ אֵֹֽל־מ קְד ש ֵ֗י וְהֵָּ֛מ ה י קְרְבֵּ֥וּ אֵַּ֖לַי לְש ֹֽרְתֵּ֑נ י וְע מְדֵ֣וּ לְפ נֵַ֗י לְהַקְר ֵּ֥יב ל י֙ חֵֵּ֣ לֶב ו ד ָ֔ם נְאָ֖ם אֲדֹנ ֵּ֥י יְהו ֹֽה׃
וְהֵֶּ֜מ ה י בֵֹ֣אוּ אֶל־מ קְד ש ֵ֗י וְהֵָּ֛מ ה י קְרְבֵּ֥וּ אֶל־שֻלְח נ ָ֖י לְש רְתֵּ֑נ י וְש מְרָ֖וּ אֶת־מ שְמַרְת ֹֽי׃
וְה י ֵ֗ה בְבוֹאָם אֶֹֽל־שַעֲרֵּ֙י הֶח צֵֵּ֣ר הַפְנ ימ ָ֔ית ב גְדֵֵּּ֥י פ שְת ים י לְב ֑שוּ וְלֹֽ א־יַעֲלֶָ֤ה עֲלֵיהֶם צֶָ֔מֶר בְש ֹֽרְת ֵ֗ם בְשַעֲרֵָּ֛י הֶח צֵֵּּ֥ר הַפְנ ימ ָ֖ית ו ב ֹֽיְת ה׃
פַאֲרֵָּ֤י פ שְת י֙ מְי הְיֵ֣וּ עַל־רֹאש ָ֔ם ו מ כְנְסֵֵּ֣י פ שְת ָ֔ים מְי הְיָ֖וּ עַל־מ תְנֵּיהֶ֑ם לֵ֥א יַחְגְרָ֖וּ בַי ֹֽזַע׃

15. Now, the levitical priests who are descendants of Zadok faithfully kept charge of My Sanctuary when the people of Israel were unfaithful to Me. They may come near to Me and serve Me by offering Me the fat and blood of sacrifices — says the Sovereign God. 16. They alone may enter My sanctuary and draw near to My table to serve Me and keep My charge. 17. They must wear linen clothing when they come through the gates to the inner courtyard, and wear nothing woolen when they serve in the gates of the inner courtyard or in the Temple. 18. Let them wear linen turbans and trousers, but nothing that makes them sweat.
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.

COMMENTARY

PRESENTATION FROM THE CONGREGATION

PLEASE RISE
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.

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.
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, there is none else. We bow our heads 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.
Today I want to remember my paternal grandfather, Bernie Hanes, and my maternal grandfather, Michael Moran.

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

Y’hei sh’mei raba m’varach
l’alum ul’almei 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’eiela min kol birchata v’shirata,
tush’b’chata v’nechemata,
da’amiran b’alma, V’im’ru: Amen.

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

Oseh shalom bimromav,
Hu ya’aseh shalom aleinu,
v’al kol Yisrael, v’al kol yoshvei tevel
V’im’ru: 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.
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
Yaeir Adonai panav eilecha vichuneka
Yisah Adonai panav eilecha
v’yaseim lecha shalom

masculine form

Y’vrachech Adonai V’yishmerech
Yaeir Adonai panav alay’ich vichunech
Yisah Adonai panav alay’ich
v’yaseim lach shalom

feminine form

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
MITZVAH PROJECT

For my Mitzvah project, I wanted to do something that felt significant to me. I’ve always been a reader, and wanted to share that experience with other kids. I had planned to do a book drive for an amazing organization called Ready Readers, which collects new or gently used children’s books and sends them to lower-income communities and kids that might not be able to enjoy them otherwise. They also send trained volunteers into classrooms to read aloud to the kids. I still plan on doing a book drive, but because of the pandemic, and because we’re not able to be together in person, that part of my project has to be delayed.

I have already organized, sorted, and donated all of my old LEGO sets that I loved when I was younger. We found a program called LEGO Replay, which sends used LEGO sets to organizations like Teach For America and the Boys and Girls Clubs of Boston. I’m so happy that other kids will be able to have fun with them like I did.
Thank you so much, Mom and Dad, for helping me on this (long) journey, as it was planned, rescheduled twice, and planned again. You’re the best parents I could ask for, and I love you so much.

Thank you Rabbis, for helping prepare me for this day, and so much more. Thank you especially to Rabbi Randy, Rabbi Karen, and Rabbi Susan for helping me shape my Dvar.

Thank you Liv, for putting up with me, even when we fight. I’ll always love you, no matter what.

Thank you to my family, for loving me and supporting me my whole life, and being here to experience this with me today.

Thank you to all my friends who always support me and are watching today. You guys are amazing, and I appreciate you so much.

Thank you Annie Gottesman, for helping me learn my Torah and Haftarah portions. It was amazing and meaningful to work with you.

Thank you Becky, for helping me put together this Siddur and helping me fit the virtual format.

Thank you to all of the teachers and community members at CRC who’ve watched me grow up into the person I am today, and for making this possible.

I appreciate all of you more than I can say, and I hope you’ll continue to support me in the years to come.