

Shavuot Service  
Celebrating  
The B'not Mitzvah of

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June 12, 2016

6 Sivan, 5776

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מֵה־טֹבוֹ אֶהְלִיךָ יַעֲקֹב, מִשְׁכְּנֹתֶיךָ, יִשְׂרָאֵל.

Mah tovu ohalecha, Yaakov, mishkenotecha Yisrael.

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

וְאֲנִי, בְּרֹב חַסְדֶּיךָ אָבָא בֵּיתְךָ,  
אֲשַׁתְּחִוֶה אֶל־הֵיכַל קִדְשֶׁךָ בְּיִרְאַתְךָ.

Va'ani b'rov chasdecha, avo veitecha, eshtachaveh el heichal kodshecha, b'yiratecha.

In Your abundant lovingkindness, O God, let me enter Your house, reverently to worship in Your holy Temple.

וְאֲנִי תְפִילָתִי לְךָ, יְיָ, עֵת רָצוֹן.  
אֱלֹהִים, בְּרַב־חַסְדֶּיךָ, עֲנֵנִי בְּאֵמֶת יִשְׁעֶיךָ.

Va'ani tefilati lecha, Adonai eit ratzon. Elohim b'rov chasdecha, aneini be-emet yishecha.

To You, then, Lord, does my prayer go forth. May this be a time of joy and favor. In Your great love, O God, answer me with Your saving truth.

☆ ☆

The B'not Mitzvah class of 2016 would like to extend a warm welcome to our families, friends, and fellow congregants. Thank you for celebrating this simcha with us.

There are no words to convey our thanks to Rabbi David, Cantor Margot, Eric Lowenberg, and Leonor. We owe them a debt of gratitude for their patience in helping us reach this important life cycle.

Susan, Shelley, Debra, Ina, Laurie, Ann, and I have all waited a very long time to realize this moment, so with warm wishes to all who are here with us, those who are here with us in spirit, and those no longer with us, SHALOM!!

[DIANE WERNER OSBORN]

☆ ☆

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

[MISHKAN TEFILA, SELECTED BY LAURIE BAUER]

☆ ☆

[We rise]

בְּרַחוּ אֶת־יְיָ הַמְּבָרָךְ!

Barchu et Adonai ham'vorach!

Praise Adonai, to whom our praise is due!

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד!

Baruch Adonai ham'vorach l'olam va-ed!

Praised be Adonai, to whom our praise is due, now and for ever!

[We are seated]

☆ ☆

The Jewish mystical tradition of Kabbalah teaches that before the Universe was created, there was only God. God was an infinite force of energy and light reaching as far as forever, filling eternity beyond time, space or motion. There was no room for anything else. In order for Creation to occur, God had to contract God's energy, or light, in order to make room for the world. So God poured God's light into 10 vessels. There was perfect unity and harmony between the Creator and the vessels. There was an infinite giving and receiving of fulfillment between God and the vessels with God giving and the vessels receiving.

However, the vessels being created by God inherited some of their Creator's nature. Soon they weren't content to simply be receptacles of the light without any effort on their part. New desires arose- the vessels wished to contribute to the light, to earn the light and share that light. The vessels wanted to create their own fulfillment and share that with other beings. So they resisted the incoming light. This push back created an explosion (think of the Big Bang theory), and the Universe was created.

Scattered within our planet are the shards of the vessels. Our job is to collect these shards in order to restore peace and harmony on the planet. The vessel shards are represented by good deeds, or mitzvot that we can do to help our fellow humans and other living creatures. In this way we contribute to repairing the world, or Tikkun Olam in Hebrew.

We perform Tikkun Olam by suppressing our vices, turning away from evil and running towards God. We do this by honoring our truest God given nature which is a compassionate, benevolent and loving nature. In this way we not only contribute to the happiness of others, but we ourselves become truly happy and fulfilled, having contributed directly to the light.

[SHELLEY GREENSPAN]

☆ ☆

We have come together to strengthen our bonds with the people Israel. Like Jews of generations past, we celebrate the grandeur of creation. Like Jews of every age, we echo our people's ancient call for justice.

We are Jews, but each of us is unique. We stand apart and alone, with differing feelings and insights. And yet we are not entirely alone and separate, for we are children of one people and one heritage.

And we are one in search of life's meaning. All of us know despair and exaltation; all bear burdens; all have moments of weakness and times of strength; all sing songs of sorrow and love.

In this circle of hope, in the presence of the sacred, may the heart come to know itself and its best, finding a fresh impulse to love the good.

[SELECTED BY ANN ADENBAUM]

☆ ☆

[We rise]

שִׁמְעַי יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ יְיָ אֶחָד!

Shema Yisrael: Adonai Eloheinu, Adonai Echad!

Hear, O Israel: Adonai is our God, Adonai is One!

בְּרוּךְ שֵׁם כְּבוֹד מְלַחְתּוֹ לְעוֹלָם וָעֶד!

Baruch shem k'vod malchuto l'olam va-ed!

Blessed is God's glorious kingdom for ever and ever!

[We are seated]

וְאַהֲבַתְּ אֶת יְיָ אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה,  
אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם, עַל-לִבְּךָ. וְשָׁנַנְתָּם לְבָנֶיךָ, וְדַבַּרְתָּ בָּם בְּשַׁבְּתְךָ בְּבֵיתְךָ,  
וּבְלַכְתְּךָ בַּדֶּרֶךְ, וּבְשֹׁכְבְךָ וּבְקוּמְךָ.  
וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ, וּכְתַבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ,  
וּבְשַׁעְרֶיךָ.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְיָ אֱלֹהֵיכֶם,  
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים. אֲנִי יְיָ אֱלֹהֵיכֶם.

V'ahavta et Adonai Elohecha b'chol l'avvcha u-v'chol nafshecha u-v'chol m'odecha.  
V'hayu ha-d'varim ha-eileh, asher Anochi mitzvavcha hayom, al l'avvecha. V'shinantam  
Ivanecha, v'dibarta bam b'shivtecha b'veitecha, u-v'lechtecha vaderech,  
u-v'shochbecha u-v'kumecha.

U-k'shartam l'ot al yadecha, v'hayu l'totafot bein einecha, uch'tavtam al mezuzot  
beitecha, u-visharecha.

L'ma'an tizk'ru va'asitem et kol mitzvotai, v'hiyitem k'doshim leiloheichem. Ani Adonai  
Eloheichem, asher hotzeiti etchem mei-eretz mitzrayim li'hiyot lachem IEilohim. Ani  
Adonai Eloheichem.

You shall love Adonai your God with all your mind, with all your strength, with all your  
being. Set these words, which I command you this day, upon your heart. Teach them  
faithfully to your children; speak of them in your home and on your way, when you lie  
down and when you rise up. Bind them as a sign upon your hand; let them be a symbol  
before your eyes; inscribe them on the doorposts of your house, and on your gates. Be  
mindful of all My mitzvot, and do them: so shall you consecrate yourselves to your God.  
I, Adonai, am your God who led you out of Egypt to be your God. I, Adonai, am your  
God.

☆ ☆

Oh World of Miracles, you are supremely broken.

Your shards are painful and cutting.

Your pieces are scattered across the globe, aching for wholeness.

We seek justice and peace in you.

We long and love, divine sparks igniting fires within us.

We tend the embers and feed the flames, at times nearly consuming ourselves and our  
neighbors.

We pray for—no, we demand—open heartedness and resilience.

We seek grace and peace. We pursue justice.

May the fragments of our world and the brokenness of our souls be blessed with strength,  
wisdom, and compassion.

May we be whole again, quickly, in our days.

[SELECTED BY DEBRA DRATTELL]

Mi chamocha ba'eilim, Adonai?  
 Mi kamocha, ne'dar bakodesh,  
 nora t'hilot, oseh fehleh?  
 Shira chadasha shibchu geulim  
 Leshimcha al sefat hayam,  
 Yachad kulam hodu vehimlichu veamru  
 Adonai yimloch l'olam vaed.  
 V'ne-emar ki fada Adonai et  
 Yaakov, ug'alo miyad chazak  
 Mime-nu. Baruch Atah  
 Adonai, G'al Yisrael.

מִי כַמֹּכָה בְּאֵלִים יְיָ,  
 מִי כַמֹּכָה נִאֲדָר בְּקֹדֶשׁ,  
 נוֹרָא תְהִלָּתְךָ, עֹשֶׂה פִלְאָ.  
 שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִּים  
 לְשִׁמְךָ עַל שִׁפְתֵי הַיָּם,  
 יַחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:  
 יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.  
 וְנֹאמַר: כִּי פָדָה יְיָ אֶת  
 יַעֲקֹב, וּגְאָלוֹ מִיַּד חֲזָק  
 מִמֶּנּוּ. בָּרוּךְ אַתָּה  
 יְיָ, גְּאֹל יִשְׂרָאֵל.

Who is like You, Adonai, among the gods that are worshipped? Who is like You, majestic in holiness, awesome in splendor, doing wonders? A new song the redeemed sang to Your name. At the shore of the sea, saved from destruction, they proclaimed Your sovereign power: "Adonai will reign for ever and ever!" As You redeemed Israel and saved us from arms stronger than our own, so may You redeem all the oppressed and persecuted. Praised are You, Adonai, Redeemer of Israel.



God of ages past and future, God of this day, as You were with our fathers and mothers, be with us as well.

*As You strengthened them, strengthen us. As You were their Guide, be ours as well. Grant that we too may be bearers of Your teaching, teachers of Your truth.*

Then our tradition shall endure, and Israel live: from mother and father to daughter and son, and all who follow them.

*One generation comes, one generation passes. Daughters become mothers, and sons, fathers*

Students of Torah become teachers. The people and its traditions endure. The people and its traditions will live.

[RABBI CHAIM STERN]



[We rise]

אֲדֹנָי, שִׁפְתַי תִּפְתַּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

Adonai, sifatai tiftach, ufi yagid t'hilatecha.

Adonai, open up my lips, that my mouth may declare Your praise.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב: אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה: הָאֵל הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן. גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת, וּמְבִיא גְאֻלָּה לְבְנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ, בְּאַהֲבָה. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה, יְיָ, מֶגֶן אַבְרָהָם וְעִזְרַת שָׂרָה.

Baruch ata, Adonai, Eloheinu v'Eilohei avoteinu v'imoteinu, Elohei Avraham, Elohei Yitzchak, v'Eilohei Ya'akov; Elohei Sarah, Elohei Rivkah, Elohei Rachel, v'Eilohei Leah; ha-Eil hagadol, hagibor v'hanora, Eil Elyon, gomeil chasadim tovim, v'konei hakol, v'zocher chasdei avot v'imahot, umeivi geula livnei v'neiheim l'ma'an sh'mo, b'ahava. Melech ozeir umoshia umagein. Baruch ata, Adonai, Magein Avraham v'Ezrat Sarah.

We praise You, Adonai our God and God of our Fathers and Mothers: God of Abraham, God of Isaac, God of Jacob, God of Sarah, God of Rebecca, God of Rachel and Leah; great, mighty, and awesome God, God supreme. Master of all the living, Your ways are ways of love. You remember the faithfulness of our ancestors, and in love bring redemption to their children's children for the sake of Your Name. You are our Ruler and our Help, our Savior and our Shield. Blessed is the Lord, the Shield of Abraham and Sarah's Help.

☆ ☆

We pray that we might know before whom we stand. But can we ever really know? Is God an image we can only imagine, or a cloud or blue sky always in our presence? Could the answer be God is **in** all of us and we do not know it?

Perhaps the answer is that we find God in the gift we have been given. Today, on the festival of Shavuot, we celebrate the revelation of Torah. When Moses descended the mountain with the law in his arms, those tablets were given to **us**! We may not be able to see God, but we can see the evidence of God's presence in the 613 mitzvot. Certainly doing these and more allows us to be our best selves! Some of what I've learned here is welcoming the stranger, leading an ethical and moral life, doing mitzvot.

God has given us the Torah. What does God get in return? Apparently, God gets us. We are the "treasured possessions among all the peoples." (Exodus 19:5)

So, in response we say "all that the Lord has spoken **we will do and obey**" (Exodus 24:7) As our best, best, selves we continue the covenant to this very day and forward. To follow the covenant given by God to Moses leads each of us to be the holy people God wants us to be.

[INA BEARAK HELFAND]

☆ ☆

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם, כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם, כְּכַתּוּב עַל־יַד נְבִיאָךְ:  
וְקָרָא זֶה אֶל־זֶה וְאָמַר:

N'kadeish et shimcha ba-olam, k'sheim sh'makdishim oto bishmei marom,  
kakatuv al yad n'vi-echa, v'kara 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:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת, מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.

Kadosh, kadosh, kadosh Adonai tzevaot, m'lo kol ha-aretz kevodo.

Holy, Holy, Holy is the Lord of Hosts; the fullness of the whole earth is Your glory!

אֲדִיר אֲדִירֶנּוּ, יְיָ אֲדִירֶנּוּ, מַה־אֲדִיר שִׁמְךָ בְּכָל־הָאָרֶץ!

Adir adireinu, Adonai adoneinu, mah adir shimcha bechol ha-aretz!

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

בְּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ.

Baruch kevod Adonai mimkomo.

Blessed is the glory of God in heaven and earth.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלֻכֵנוּ, הוּא מוֹשִׁיעֵנוּ: וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו  
לְעֵינֵי כָּל־חַי:

Echad hu Eloheinu, hu Avinu, hu Malkeinu: v'hu yashmieinu berachamav 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 Eloheichem!"

"אֲנִי יְיָ אֱלֹהֵיכֶם!"

"I am Adonai Your God!"

יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן, לְדוֹר וָדוֹר. הַלְלוּיָהּ!

Yimloch Adonai leolam, Elohayich Tzion, ledor vador. Halleluyah!

The Lord shall reign for ever; your God, O Zion, from generation to generation.  
Halleluyah!

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ, וּלְנֶצַח נִצְחִים קִדְשָׁתְךָ נְקַדִּישׁ. וְשִׁבְחֶךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא  
יָמוּשׁ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְּדוֹשׁ.

Ledor vador nagid godlecha, u-lenetzach netzachim kedushatcha nakdish.  
V'shivchacha, Eloheinu, mipinu lo yamush leolam va-ed. Baruch atah Adonai,  
ha-El hakadosh.

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. Blessed is  
Adonai, the holy God.

[We are seated]



In love and favor, O God, You have chosen us from all the peoples, exalting us by hallowing us with Your Mitzvot. Our Sovereign, You have summoned us to Your service, that through us Your great and holy name may become known in all the earth.

*In Your love, O Lord our God, You have given us feasts of gladness and seasons of joy: this festival of Shavuot, season of revelation, to unite in worship and recall the Exodus from Egypt.*

Our God and God of all ages, be mindful of Your people Israel on this Feast of Shavuot, and renew in us love and compassion, goodness, life and peace.

Zochreinu, Adonai Eloheinu bo letova.

זְכֹרְנוּ, יי אֱלֹהֵינוּ, בּו לְטוֹבָה.

*This day remember us for well-being. Amen.*

Ufokdeinu bo livracha.

וּפְקְדָנוּ בּו לְבִרְכָה.

*This day bless us with Your nearness. Amen.*

Vehoshieinu vo lechaim.

וְהוֹשִׁיעֵנוּ בּו לְחַיִּים.

*This day help us to a fuller life. Amen.*

Bestow upon us the blessing of Your holy Festivals, and may we so celebrate them as to be worthy of Your favor.

*Our God and God of ages past, sanctify us with Your Mitzvot, and let Your Torah be our way of life. Satisfy us with Your goodness, gladden us with Your salvation, and purify our hearts to serve You in truth. Let us celebrate Your holy Festivals with joy and gladness, that all Israel, hallowing Your name, may have cause to rejoice. Blessed is Adonai, who hallows the House of Israel and the Festivals.*

☆ ☆

What is Torah? Torah is the attempt of a people covenanted with God to fulfill its obligation. It is the quest of the mind for understanding and of the spirit for fulfillment. Torah is the science which seeks to discover the laws of the moral universe. It is our pilgrimage through life in search of ourselves. Torah is the shrine which the Jew builds of thought and feeling and aspiration. It is a tree of life and in its shade alone can the Jew find completeness, peace and serenity.

[RABBI MORRIS ADLER]

☆ ☆

Bless us, our Creator, one and all, with the light of your presence; for by that light, O God, You have revealed to us the law of life: to love kindness and justice and mercy, to seek blessing, life and peace. This command, to seek peace, inspires people of all faiths.

John F. Kennedy once said, "Peace does not rest in the charters and covenants alone. It lies in the hearts and minds of all people. So let us not rest all our hopes on parchment and on paper, let us strive to build peace, a desire for peace, a willingness to work for peace in the hearts and minds of all of our people. I believe that we can. I believe that the problems of human destiny are not beyond the reach of human beings."

Praised are you, Adonai, who blesses your people Israel and all peoples with the wisdom and courage to pursue enduring peace.

[SUZAN HARRISON]

☆ ☆

שִׁים שְׁלוֹם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ,  
שׁוֹמְרֵינוּ, כְּלָנוּ כְּאֶחָד, בְּאוֹר פְּנִיךָ, כִּי בְאוֹר פְּנִיךָ נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים,  
וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים, וְחַיִּים וְשְׁלוֹם.  
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל, בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשְׁלוֹמְךָ.  
בְּרוּךְ אַתָּה, יְיָ, עֹשֶׂה עֲמוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

Sim shalom, tovah u-v'racha, chein va-chesed v'rachamim, aleinu v'al kol Yisrael  
amecha. Barcheinu, Avinu, kulanu k'echad, b'or panecha, ki b'or panecha  
natata lanu Adonai Eloheinu torat chaim, v'ahavat chesed, u-tz'dakah u-v'racha  
v'rachamim, v'chaim v'shalom. V'tov b'einecha livareich et amcha Yisrael, b'chol  
eit u-v'chol sha-ah bishlomecha. Baruch atah Adonai, oseh amo Yisrael  
bashalom.

Peace, happiness, and blessing; grace and love and mercy: may these descend  
on us, on all Israel, and all the world. Bless us, our Creator, one and all, with the  
light of Your presence; for by that light, O God, You have revealed to us the law  
of life: to love kindness and justice and mercy, to seek blessing, life and peace.  
O bless Your people Israel with enduring peace. Praised is Adonai, who blesses  
the people Israel with peace.

☆ ☆

[We continue with a few moments of personal prayer]

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵיבֵל,  
וְאָמְרוּ אָמֵן.

Oseh shalom bimromav hu ya'aseh shalom aleinu v'al kol Yisraeil, v'al kol yoshvei  
teiveil, v'im'ru amein.

May the One who causes peace to reign in the high heavens let peace descend  
on us, on all Israel, and all who inhabit the earth, and let us say: Amen.

☆ ☆

Let us affirm our faith in Torah, our people's legacy of learning and faith.

*There are no words more challenging than "You shall be holy!" No command more basic than "You shall love!"*

There is no insight so fundamental as "In the beginning, God," no words so life-enhancing as "You shall rest!"

*No cry is more compelling than "Let My people go!" No consolation more comforting than "I am with you in your distress."*

There is no vision more hopeful than "They shall beat their swords into plowshares," and no summons more demanding than "Justice, justice shall you pursue!"

*These words have outlived monuments and empires; we want them to live through us, to the end of time.*

We owe it to our ancestors to keep Torah alive; they struggled and suffered to preserve our way of life; they knew this to be their most precious gift to us.

*We owe it to our children to keep Torah alive; for why should they be spiritual paupers when the riches of this heritage can be theirs?*

We owe it to the world to keep Torah alive; this is a message which the world needs to hear.

*We owe it to God to continue as a people to share God's dream, to bear witness to God's sovereignty, and to live the words of Torah.*

[JACK RIEMER AND HAROLD KUSHNER]

[We rise]

☆ ☆

S'u sh'arim rasheichem,

שְׂאוּ שְׁעָרֵימָּה, רְאֵיכֶם,

u's'u pit'chei olam,

וּשְׂאוּ פִתְחֵי עוֹלָם,

v'yavo melech hakavod!

וַיָּבֹא מֶלֶךְ הַכְּבוֹד!

Mi hu zeh melech hakavod?

מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד?

Adonai tz'vaot

יְיָ צְבָאוֹת,

Hu melech hakavod! Selah.

הוּא מֶלֶךְ הַכְּבוֹד! סֵלָה.

Lift up your heads, O gates! Lift yourselves up, O ancient doors! Let the King of Glory enter. Who is this King of Glory? The Lord of Hosts is the King of Glory!

[The Ark is opened]

☆ ☆

In this scroll is the secret of our people's life from Sinai until now. Its teaching is love and justice, goodness and hope. Freedom is its gift to all who treasure it.

שִׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ יְיָ אֶחָד!

Shema Yisrael: Adonai Eloheinu, Adonai Echad!

Hear, O Israel: Adonai is our God, Adonai is One!

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדֹנֵינוּ, קָדוֹשׁ שְׁמוֹ.

Echad Eloheinu, gadol Adoneinu, kadosh shemo.

Our God is One; our Lord is great; holy is God's name.

גָּדְלוֹ לִיהוָה אִתִּי, וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו.

Gadlu l'Adonai iti, uneromema shemo yachdav.

Acclaim Adonai with me; let us exalt God together.

☆ ☆

לְךָ, יְיָ, הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַהוֹד, כִּי כָל בְּשָׂמַיִם וּבָאָרֶץ, לְךָ יְיָ הַמְּמֻלָּכָה וְהַמְּתַנַּשֵּׂא לְכֹל לְרֹאשׁ.

Lecha, Adonai, hagedulah vehagevurah vevatiferet vevanetzach vehahod, ki kol bashamayim uva-aretz, lecha Adonai hamamlacha vehamitnasei lechol lerosh.

Yours, Adonai, is the greatness, the power, the glory, the victory, and the majesty; for all that is in heaven and earth is Yours. Yours is the kingdom, Adonai You are supreme over all.

[We remain standing for the reading of the Ten Commandments]

☆ ☆

Barchu et Adonai hamevorach!

בְּרַכּוּ אֶת־יְיָ הַמְּבָרָךְ!

Baruch Adonai hamevorach leolam vaed!

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד!

Baruch atah Adonai Eloheinu melech haolam,

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

asher bachar banu mikol haamim

אֲשֶׁר בָּחַר־בָּנוּ מִכָּל־הָעַמִּים

venatan lanu et Torato.

וְנָתַן־לָנוּ אֶת־תּוֹרָתוֹ.

Baruch atah Adonai, notein ha-Torah.

בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

Praise Adonai, to whom our praise is due!

Praised be Adonai, to whom our praise is due, now and for ever!

Blessed is Adonai our God, Ruler of the universe, who has chosen us from all peoples by giving us the Torah. Blessed is Adonai, Giver of the Torah.

Exodus 20:1-14

אֲנֹכִי

וַיְדַבֵּר אֱלֹהִים אֶת כָּל־הַדְּבָרִים הָאֵלֶּה לְאַמֹּר:

יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים: לֹא־יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עִלְיָנַי: לֹא־תַעֲשֶׂה לְךָ פֶסֶל וְכָל־תְּמוּנָה אֲשֶׁר בְּשָׂמַיִם מִמַּעַל וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ: לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַדָּשׁ פֶּקֶד עֵינָי אֲבֹת עַל־בְּנֵי עַל־שִׁלְשִׁים וְעַל־רִבְעִים לְשָׁנָי: וַעֲשֵׂה חֻסֵּד לְאֶלְפִים לְאַהֲבִי וְלִשְׂמֹרֵי מִצְוֹתַי: לֹא תֵשֵׂא אֶת־

שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוֹן כִּי לֹא יִנָּקֶה יְהוָה אֶת אֲשֶׁר־יֵשֵׂא אֶת־שְׁמוֹ לְשׁוֹן:

זָכוֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל-מְלַאכְתֶּךָ:  
 וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא-תַעֲשֶׂה כָּל-מְלַאכְהָ אֹתָהּ | וּבִנְךָ  
 וּבִתֶּךָ עֹבְדֶךָ וְאִמְתֶּךָ וּבְהִמְתֶּךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ: כִּי שֵׁשֶׁת-יָמִים עָשָׂה  
 יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-בָּם וַיָּנַח בַּיּוֹם  
 הַשְּׁבִיעִי עַל-כֵּן בֵּרַךְ יְהוָה אֶת-יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ:

כַּבֵּד אֶת-אָבִיךָ

וְאֶת-אִמְךָ לְמַעַן יֵאָרְכוּן יָמֶיךָ עַל הָאָדָמָה אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לָךְ:  
 לֹא תִרְצֹחַ: לֹא

תִּנְאָף: לֹא תִגְנוֹב: לֹא

תַּעֲלֶזָה בְּרַעֲךָ עַד שֶׁקָּרַ: לֹא

תַּזְנוּבֵד בֵּית רַעֲךָ: לֹא

תַּזְנוּבֵד אִשְׁתֵּי רַעֲךָ וְעַבְדוֹ וְאִמָּתוֹ וְשִׁוְרוֹ וְזַמְרוֹ וְכָל אֲשֶׁר לְרַעֲךָ:



בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן-לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע  
 בְּתוֹכֵנוּ. בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

Baruch atah Adonai Eloheinu melech haolam, asher natan lanu Torat emet  
 vechayevei olam nata betocheinu. Baruch atah Adonai, notein haTorah.

Blessed is Adonai our God, Ruler of the universe, who has given us a Torah of  
 truth, implanting within us eternal life. Blessed is Adonai, Giver of the Torah.

God spoke all these words, saying: I, Adonai, am your God who brought you out of the land  
 of Egypt, the house of bondage: You shall have no other gods besides Me.

You shall not make for yourself a sculptured image, or any likeness of what is in the heavens  
 above, or on the earth below, or in the waters under the earth. You shall not bow down to them  
 or serve them. For I, Adonai your God, am an impassioned God, visiting the guilt of the parents  
 upon the children, upon the third and upon the fourth generations of those who reject Me, but  
 showing kindness to the thousandth generation of those who love Me and keep my  
 commandments.

You shall not swear falsely by the name of Adonai your God; for Adonai will not clear one  
 who swears falsely by God's name.

Remember the Sabbath day and keep it holy. Six days you shall labor and do all your work,  
 but the seventh day is a sabbath of Adonai your God: you shall not do any work - you, your son  
 or daughter, your male or female slave, or your cattle, or the stranger who is within your  
 settlements. For in six days Adonai made heaven and earth and sea, and all that is in them, and  
 then rested on the seventh day; therefore Adonai blessed the Sabbath day and hallowed it.

Honor your father and your mother, that you may long endure on the land that Adonai your  
 God is giving to you.

You shall not murder. You shall not commit adultery. You shall not steal. You shall not  
 bear false witness against your neighbor. You shall not covet your neighbor's house: you shall  
 not covet your neighbor's wife, or his male or female slave, or his ox or his donkey, or anything  
 that is your neighbor's.



מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ, מְקוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ

*Mi shebeirach avoteinu, mekor ha-b'racha 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.*

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ, מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

*Mi shebeirach imoteinu, mekor ha-b'racha la-avoteinu, bless those in need of healing with refuah sh'leima, the renewal of body, the renewal of spirit, and let us say, Amen.*

☆ ☆

וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל, עַל־פִּי יְיָ בְּיַד מֹשֶׁה.

Vezot ha-Torah asher sam Moshe lifnei b'nei Yisrael, al pi Adonai beyad Moshe.

This is the Torah that Moses placed before the people of Israel to fulfill the word of God.

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם, וַיֵּרָם קֶרֶן לְעַמּוֹ, תְּהִלָּה לְכָל־חֲסִידָיו, לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ.  
הַלְלוּיָהּ.

Hodu al eretz veshamayim, vayarem keren le-am, t'hila lechol chasidav, livenai Yisrael am kerovo. Halleluyah.

God's splendor covers heaven and earth. God is the strength of our people, making glorious the faithful ones, Israel, a people close to God. Halleluyah!

☆ ☆

Cherish the Torah, your heritage;  
Treasure its thoughts, its ways;  
Glean from its pages the legends, the laws,  
The wanderings, even the wars, of your ancestors.  
Relive the days from Ur to Haran, to Egypt, to Canaan;  
Remember the patriarchs, prophets;  
Remember Moses, the Prophet of prophets;  
You are their seed.  
Carry the torch for your times;  
Light the way in the vision,  
The new vision, of a new day.

[Emil Weitzner]

☆ ☆

עֵץ־חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתִמְכֶּיהָ מְאֹשָׁר. דְּרָכֶיהָ דְרָכֵי־נֹעַם, וְכָל־נְתִיבוֹתֶיהָ  
שְׁלוֹם. הִשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ, וְנָשׁוּבָה. חֲדַשׁ יָמֵינוּ כְּקֶדֶם.

Eitz chayim hi lamachazikim ba, v'tom'cheiha meushar. Darcheiha darchei no-am, v'chol netivoteiha shalom. Hashiveinu Adonai eilecha, venashuva. Chadeish yameinu k'kedem.

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. Help us to return to You, O Lord; then truly shall we return. Renew our days as in the past.

[We are seated]



## Reflections



## Blessings



[We rise]

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,  
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה; שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֵם, וְגִרְלָנוּ כְּכָל־הַמּוֹנָם.

Aleinu l'shabei-ach la'Adon ha-kol, lateit g'dulah l'yotzeir b'reishit, she-lo asanu k'goyei ha-aratzot, v'lo samanu k'mishp'chat ha-adamah, she-lo sam chelkeinu kahem, v'goraleinu k'chol ha-monam.

We must praise the Lord of all, the Maker of heaven and earth, who has set us apart from the other families of the earth, giving us a destiny unique among the nations.

וְאֲנַחְנוּ כּוֹרְעִים וּמְשַׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

Va-anachnu korim u-mishtachavim u-modim lifnei melech malchei ha-m'lachim, ha-Kadosh baruch hu.

We therefore bow in awe and thanksgiving before the One who is Sovereign over all, the Holy One, blessed be God.

[We are seated]

We believe in tomorrow. We believe that we have the power to make tomorrow different from today. We believe that poverty need not be permanent and that people need not learn war forever. We believe in humanity despite all that we know. We believe that there can yet be a time of peace and a time of justice, a time of friendship, and a time of tranquility, for all who live on earth. We believe that we can have a share in bringing that day closer by the way in which we live now. The world may smile at our dreams - but no matter, we still believe.

וְנֵאמָר: וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ; בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד וְשִׁמוֹ אֶחָד.

V'ne'emar: v'haya Adonai l'melech al kol ha-aretz; ba-yom ha-hu yih'yeh Adonai echad u'sh'mo echad.

On that day the age-old hope shall come true. On that day, O God, You shall be One and Your name shall be One.



We recall the loved ones whom death has recently taken from us, those who died at this season in years past, and those whom we have taken into our hearts with our own. The memories of all our dear ones are with us; our griefs and our sympathies are mingled, as in their memory, and that of the Six Million, we praise God and pray for the coming of God's kingdom.

[We rise]

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי-בְרָא כְרַעוּתֵיהּ וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּיכוּן  
וּבְיָמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל בְּעַגְלָהּ וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן.  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא  
בְּרִיךְ הוּא, לְעֵלְמָא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַת דְאָמִירָן בְּעֵלְמָא וְאָמְרוּ  
אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.  
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

Yit-ga-dal v'yit-ka-dash sh'mei ra-ba b'al-ma di-v'ra chir-u-tei v'yam-lich  
mal-chu-tei bcha-yei-chon v-v'yomeichon u-v'vhayei d'chol beit Yis-ra-eil  
ba-a-ga-la u-viz-man ka-riv v'im'ru a-mein.

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

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

Y'hei sh'la-ma ra-ba min sh'ma-ya v'cha-yim a-lei-nu v'al kol Yis-ra-eil, v'im'ru  
a-mein.

O-seh sha-lom bim-ro-mav hu ya-a-seh sha-lom a-lei-nu v'al kol Yis-ra-eil, v'im'ru  
a-mein.

May the One who causes peace to reign in the high heavens let peace descend  
on us, on all Israel, and all the world. Amen.

[We are seated]

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## Presentation of Gifts

☆ ☆

## Kaddish d'Rabanan

The *Kaddish d'Rabanan* (literally "the Rabbis' kaddish") is recited whenever one completes a discrete portion of study. Though the journey of learning never ends, it is appropriate to praise God at various points along the way. This afternoon's closing song is based on the meaning behind *Kaddish d'Rabanan*:

For our teachers, and their students

And the students of the students

We ask for peace and lovingkindness

And let us say Amen

And for those who study Torah here and everywhere

May they be blessed with all they need

And let us say Amen

We ask for peace and lovingkindness

And let us say Amen

[Music: Debbie Friedman; Text: based on Kaddish d'Rabanan]

☆ ☆

## Benediction

☆ ☆

The flowers on the *bima* this afternoon are dedicated by the B'not Mitzvah in honor of their being called to the Torah

Please join us for a *kiddush* sponsored by the B'not Mitzvah

Other than the liturgy from **Gates of Prayer: The New Union Prayerbook**, any readings without attribution come from previously published material whose sources could not be identified.