

Evening Shavuot Service
Celebrating

The Confirmation of

Jason Balsan

Nicole Chase

Rebecca Balsan

Daniel Livingston

Arcadia Wisnik

June 11, 2065

6 *Sivan*, 5776

Rabbi David Holtz

Cantor Margot Goldberg

Eric Lowenberg
Co-Teacher

Rabbi Allison Berlinger
Director of Education

Herb Baer
President

Temple Beth Abraham
Tarrytown, New York

[We rise]

Processional: Baruch Haba

B'ru-chot ha-ba-ot ta-chat kan-fei ha-Sh'chi-nah. בְּרוּכוֹת הַבָּאוֹת תַּחַת כַּנְפֵי הַשְּׁכִינָה.

B'ru-chot ha-ba-ot ta-chat kan-fei ha-Sh'chi-nah. בְּרוּכִים הַבָּאִים תַּחַת כַּנְפֵי הַשְּׁכִינָה.

May you be blessed beneath the wings of Sh'chinah. Be blessed with love, be blessed with peace.



God, we have come together to pray as a congregation on this Shavuot eve;

Yet each of us is strangely alone in your presence.

Each of us comes before you with special hopes and dreams;

Each of us has personal worries and concerns.

Each of us has a prayer which no one else can utter;

Each of us brings praise which no one else can offer.

Each of us feels a joy no one else can share;

Each of us has regrets which others cannot know.

And so we pray:

If we are weary, give us strength;

If we are discouraged, give us hope

If we have forgotten how to pray, remind us;

If our hearts have been chilled with indifference, warm them with Your mercy.

And inspire us with the glowing spirit of Your holy Festivals. Amen

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

Baruch ata, Adonai Eloheinu, Melech Haolam, asher kidshanu b'mitzvotav, v'tzivanu l'hadlik neir shel Yom Tov.

Blessed are You, Eternal our God, Ruler of the universe, Who hallows us with *mitzvot*, and commands us to kindle the lights of Yom Tov.



בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Baruch ata, Adonai Eloheinu, Melech haolam, borei p'ri hagafen.

Blessed is the Lord our God, Ruler of the universe, Creator of the fruit of the vine.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עַם וְרוֹמְמָנוּ מִכָּל-לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו.

Baruch ata, Adonai Eloheinu, Melech haolam, asher bachar banu mikol am v'romemanu mikol lashon, v'kid'shanu b'mitzvotav.

Blessed is the Lord our God, Ruler of the universe, who has chosen us from all the peoples, exalting us by hallowing us with Mitzvot.

וּתְתֶן-לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן, אֶת-יוֹם חַג
הַשְּׁבֻעוֹת הַזֶּה – זְמַן מַתַּן תּוֹרַתְנוּ, מִקְרָא קֹדֶשׁ, זִכָּר לְיִצְיַאת מִצְרָיִם. כִּי-בָנוּ בְּחֶרֶת
וְאוֹתָנוּ קֹדֶשֶׁת מְכַל-הָעַמִּים, וּמוֹעֲדֵי קֹדֶשׁ בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחַלְתָּנוּ.
בְּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ יִשְׂרָאֵל וְהַזְמַנִּים.

Vatiten lanu, Adonai Eloheinu, b'ahava moadim l'simcha, chagim uz'manim l'sason, et
yom chag haShavuot hazeh – z'man matan Torateinu, mikra kodesh, zeicher litziat
Mitzrayim. Ki vanu vacharta v'otanu kidashta mikol haamim, umoadei kodshecha
b'simcha uveratzon henchaltanu.

Baruch ata, Adonai, mikadeish Yisrael v'hazmanim

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. For You have chosen us from all peoples, consecrating us to Your service,
and giving us the Festivals, a time of gladness and joy. Blessed is the Lord, who hallows
the House of Israel and the Festivals.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.

Baruch ata, Adonai Eloheinu, Melech haolam, borei m'orei ha-eish.

Praised are You Adonai our God, Ruler of the universe, for giving us life, Creator of the
light of fire.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחוֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין
יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשֶּׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשֶׁת שְׁבֹת לְקֹדֶשֶׁת
יוֹם טוֹב הַבְּדִלְתָּ, וְאֶת-יוֹם הַשְּׁבִיעִי מִשִּׁשֶּׁת יְמֵי הַמַּעֲשֶׂה קֹדֶשֶׁת, הַבְּדִלְתָּ וְקֹדֶשֶׁת
אֶת-עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשֶׁתְךָ. בְּרוּךְ אַתָּה, יְיָ הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

Baruch ata, Adonai Eloheinu, Melech haolam, haMavdil bein kodesh l'chol, bein or
l'choshech, bein Yisrael la'amim, bein yom hashvi-l l'sheishet y'mei hamaaseh. Bein
kedushat Shabbat likdushat Yom Tov hivdalta, v'et yom hashvi-l misheishet y'mei
hamaasim kidashta, hivdalta v'kidashta et amcha Yisrael bikdushatecha. Baruch Ata
Adonai haMavdil bein kodesh l'kodesh.

Praised are You Adonai our God, who rules the universe, endowing all creation with
distinctive qualities, distinguishing between the sacred and the secular, between light
and darkness, between the people Israel and others, between the seventh day and the
other days of the week. You have made a distinction between the sanctity of Shabbat
and the sanctity of Festivals, and have hallowed Shabbat more than the other days of
the week. You have set your people Israel apart, making their lives wholly through
attachment to your holiness. Praised are you Adonai, who distinguishes one sacred time
from another.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה.

Baruch ata, Adonai Eloheinu, Melech haolam, shehecheyanu, vekiyamanu, vehigiyanu
lazman hazeh.

Blessed is the Lord our God, Ruler of the universe, for giving us life, for sustaining us, and
for enabling us to reach this season.



[We are seated]

Go from here having learned:
About yourself, about a friend, about a stranger.
Go from here with a mission:
To take a stand, have a view, to make yourself heard.
Go from here with memories:
Of friendships, laughter and love.
Go from here with a smile,
And share it with the world.



1: I am the Lord your God, who brought you out of the land of Egypt to be your God
Over this past year, we have been discussing the 10 commandments and their relation to the modern-day, specifically our lives. All of the commandments rely on the belief in God, since you can't have commandments without a Commander. The first commandment says, "I am the Lord your God". We all took that with a rather literal meaning, 'I am God ... I am your God ... I am the God ... I am the only God...' So there wasn't much initial discussion, but then the discussion expanded to our personal beliefs. To my surprise we as a group differed greatly in our views of God, ranging from complete disbelief to wholehearted belief in God. This fascinated me; we all identify as Jewish, but we don't all believe in God. So, how are we Jewish?
The fundamental piece of our religion-- the center of the overarching rules-- is a belief in God. We follow the rules, and share the morals of our religious brethren, but we don't all share faith. I thought a lot about this, but in another discussion we were having it became clear I was asking the wrong question. I was not questioning how we are Jewish because I know the answer to that, we have Jewish mothers.
The question should be, what type of Jews are we?
While I can honestly say that I do not intend upon becoming a Rabbi; that doesn't mean that my studying is over. I am working to figure out what type of Jew I am. And, there is still a lot of learning to be done; as I learn and change, the answer to my question will change with me. [NIKKI CHASE]



We cannot merely pray to You, O God, to end war; for we know that You have made the world in such a way that man must find his own path to peace within himself and with his neighbor.

We cannot merely pray to You, O God, to end starvation; for You have already given us the resources with which to feed the entire world, if we would only use them wisely.

We cannot merely pray to You, O God, to root out prejudice; for You have already given us eyes with which to see the good in all people, if we would only use them rightly.

We cannot merely pray to You, O God, to end despair; for You have already given us the power to clear away slums and to give hope, if we would only use our power justly.

We cannot merely pray to You, O God, to end disease; for You have already given us great minds with which to search out cures and healings, if we would only use them constructively.

Therefore we pray to You instead, O God, for strength, determination and will power, to do instead of just to pray, to become instead of merely to wish.

[We rise]

בְּרַכּוּ 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]

When God created the world, God made everything a little bit incomplete. Instead of making bread grow out of the earth, God made wheat grow so that people might bake it into bread. Instead of making the earth of bricks, God make it of clay so that people might bake the clay into bricks. Why? So that people could become God's partner in the task of completing the work of creation.

☆ ☆

2: 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.

The meaning of Idolatry is the worship of an idol or a physical object as a representation of a god. One of the most important aspects of Judaism is the belief in only one God. That is why Jews only pray to Adonai. However in today's society, although we may not physically pray to them, many objects hold a great deal of significance in our lives. Materialism is a prominent belief in our society; we are Jews, but we are also Americans, which means that culturally Materialism is something we all participate in. Materialism is a form of Idolatry, it affects almost every aspect of our lives. Material objects can improve our quality of life, but they can also take us away from being in the present. I think that there is a balance between enjoying material objects and still honoring this aspect of the Jewish religion. One of the greatest parts of Judaism is that it has been modernized in many ways, as humanity becomes more evolved. The commandment that we should not worship idols can now be interpreted as a commandment that we should not let technology and other materialistic objects run our lives. This modern interpretation of idolatry symbolizes how Judaism is, or should be relevant in our everyday lives, and it should serve as a reminder to keep ourselves in check, and be aware of how greatly we emphasize our technology over things that truly hold value in our lives.

[ARCADIA WISNIK]

☆ ☆

If anyone comes to public worship and leaves with the feeling that he has got nothing out of it, let him ask: Did I bring anything to it? Most often the answer to the second will supply the cause of the first. A stubborn heart, a rebellious heart, a cold heart that cherishes its coldness, a critical mind that looks for objects of criticism, will not profit. It is true of public worship in a high degree that only they receive who give. The influence of public worship, like that of electricity, is felt only where there is a capacity for receiving it. Stone and ice are spiritual non-conductors.

[RABBI ISRAEL MATTUCK]

[We rise]

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ יְיָ אֶחָד!

Shema Yisrael: Adonai Eloheinu, Adonai Echad!
Hear, O Israel: Adonai is our God, Adonai is One!

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

Baruch shem k'vod malchuto l'olam va-ed!
Blessed is God's glorious kingdom for ever and ever!

[We are seated]

וְאַהֲבַת אֵת יְיָ אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדֶךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה,
אֲשֶׁר אֲנֹכִי מְצַוֶּךָ הַיּוֹם, עַל-לִבְּךָ. וְשָׁנַנְתָּם לְבָנֶיךָ, וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ,
וּבְלִכְתְּךָ בַדֶּרֶךְ, 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 lvanecha, v'dibarta bam b'shivtecha b'veitecha, u-v'lechtecha vaderech, u-v'shawchb'cha u-v'kumecha. U-k'shartam l'ot al yadecha, v'hayu l'totafot bein einecha, uch'tavtam al m'zuzot beitecha, u-visharecha. L'ma'an tiz'k'ru va'asitem et kol mitzvotai, v'hiyitem k'doshim leiloheichem. Ani Adonai eloheichem, asher hotzeiti etchem mei-eretz mitzrayim li'hiyot lachem leilohim. Ani Adonai Eloheichem.

You shall love the Lord 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, the Lord, am your God who led you out of Egypt to be your God. I, the Lord, am your God.



3: You shall not swear falsely by the name of the Lord your God.

The interpretation of this commandment depends in part on how you translate the Hebrew. Sometimes it is translated as “You shall not take God’s name in vain.” To me this means that when people shout out, “Oh my God!” they are misusing, and overusing, God’s name. They are using it in an unimportant and disrespectful way. On the other hand, when we pray to God or ask God for something, we communicate our feelings in a respectful manner that represents our relationship to God.

If you translate the commandment as “don’t swear falsely by the name of God,” it relates more to the importance of telling the truth. When people promise or swear to God that they will accomplish a task or never tell another lie, and then fail to live up to that promise, the contract between person and God is harmed. In a way, this is also taking God’s name in vain, because you used God’s name to make the promise, and then didn’t keep it. In the end, this commandment teaches us that it is important to always respect God and honor what God is both through our actions and our words. [Kate Nienaltow]

4: Remember the Sabbath day and keep it holy.

The Sabbath has been a part of Jewish life since the world was created. Although there are many rules surrounding the Sabbath the most important rules are to rest and remember God. Throughout time, Jews have observed the Sabbath by closely following all of the rules – lighting candles, the Sabbath dinner, not turning on lights, attending synagogue etc. Many people today have drifted away from strict interpretations of the Sabbath. Our lives have become very hectic and many people feel that they just don't have time to spend on the Sabbath. Things like both parents working, a huge load of schoolwork, sports, activities etc. take up most of our time. And while I agree that certain rules do not make sense (my car is NOT a beast of burden so why shouldn't I drive? Also flipping a light switch is not really work, unlike lighting a fire.), certain things about the Sabbath will continue to make sense forever. Lighting candles, making Kiddush, challah and Shabbat dinner all help create an atmosphere for rest, relaxation and family time. So does disconnecting from the internet and our phones. Shabbat will always be relevant because as long as there are people there will be stress and it is necessary to relax so we can do our best when it is time to work. Also, Shabbat is about family. With how hectic work and school are, most families do not have much time to spend together. Shabbat's relaxing atmosphere and low key situation are the perfect time to be with family..

[REBECCA BALSAN]



I hear your voices, Moses and Miriam, your song rising on ever-higher waves of freedom's melody: Song of the sea, song of the water's strength, its ebb and flow, its power to protect or overwhelm...

I hear your voices rising with joy, with love, with thanks, with wonder. You will know the waters of redemption. It is the water of the spring's gentle rains, the well in the midst of the desert, the water of the womb, water that nourished, protects, frees...

Hear My voice, Moses and Miriam: Yours is the challenge to enter the water and survive; yours the opportunity to create ballets with every stroke. As I parted the waters for your journey, may you part waters for the journey of others.

Children of Israel: Before you lie new rivers, new seas, yours to travel, yours to quench thirsts, yours to transform into life. "Mayim chayim" - life-giving waters, My gift to you by the strength of your faith.

Mi chamocha baeilim, Adonai?
 Mi kamocha, ne'dar bakodesh,
 nora t'hilot, oseh fehleh?
 Malchut'cha rau vanecha
 Bokea yam lifnei Moshe u'Miryam,
 Zeh Eli anu v'amru
 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.

מי כְּמֹכָה בְּאֵלִים יְיָ,
 מי כְּמֹכָה נְאֻדָּר בְּקִדְשׁוֹ,
 נוֹרָא תְהִלָּתוֹ, עֹשֶׂה פִלְאָה.
 מְלְכוּתְךָ רָאוּ בְנֵיךָ,
 בּוֹקַע יָם לְפָנֵי מֹשֶׁה וּמִרְיָם,
 זֶה אֱלֹהֵינוּ וְאָמְרוּ:
 יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

 וְנֵאמָר: כִּי פָדָה יְיָ אֶת
 יַעֲקֹב, וּגְאָלוֹ מִיַּד חֲזָק
 מִמֶּנּוּ. בְּרוּךְ אַתָּה
 יְיָ, גֹאֵל יִשְׂרָאֵל.

Who is like You, O God, among the gods people worship? 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 acknowledged your sovereign power: "Adonai will reign forever 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.



5: Honor your father and your mother, that you may long endure on the land which the Lord your God is giving you.

Honoring your father and mother is a hard but simple thing to do. Always honor your parents and honor will come back to you in a good way. But if you don't then there will be punishments. The rabbis ask what it means to honor someone. Their answer is that honor is not a feeling or an attitude. They say that you honor someone by your actions. So honoring your parents is about how you behave toward them, and how you treat them. Sometimes it's hard to do the right thing, like when you're very angry. Then you might scream at your parents (like I do sometimes). The Torah doesn't say that parents have to honor their children, but I think it's a two-way street. If parents honor kids then kids will honor parents. If parents stay calm then kids will stay calm. But if parents scream then kids will scream. Maybe the real meaning of "honor" is to treat other people the way you want to be treated.

[JASON BALSAN]



Blessed is the One that moved our ancestors and sustained them on their journey. Abraham left familiar ways, set forth to an unknown land, and learned to silence terror with a ready heart. Isaac came to know how parents may risk their children for the sake of a vision; out of his weakness he forged the strength to live and love.

Jacob dreamed and fought and grew, at last to become the blessing he wrestled for. So did those who came before us send a blessing fashioned out of their own longing to outgrow themselves. And their longing is ours.



[We rise]

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

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

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ, 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, וַיִּמְבִּיא גְאֻלָּה לְבָנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ, בְּאַהֲבָה. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה, יְיָ, מַגֵּן 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 ha-gadol, ha-gibor v'ha-nora, Eil elyon, gomeil chasadim tovim, v'konei ha-kol, v'zocher chasdei avot v'imahot, u'meivi g'ula livnei v'neihem l'ma'an sh'mo, b'ahava. Melech ozeir u-moshia u-magein. 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.

☆ ☆

Blessed is the power that sustains us on our journeys to the distant shores of blessing. Each generation will lift the fallen to their feet and hold them as they learn to walk. And as they learn to walk, the sickness of our time will be healed by those who drink deep from ancient wells of truth.

From ancient wells of truth they will draw strength to keep faith with those who sleep in the dust. We praise the Source of life and power, who has implanted within us immortal yearning, undying hopes.

☆ ☆

6: You shall not murder.

When we hear this commandment, we might be tempted to think of it as an unnecessary reminder. But in fact, it is not that straight-forward. One of the topics that we discussed as a class regarding this commandment was the death penalty. Our class remains divided on this issue. Some people felt that the death penalty itself is a violation of the commandment, even if the applicable punishment for a crime is death. Others felt that there is a difference between murder and permissible killing, and that by keeping these people alive in the prison system, we were wasting government money. For many of us, the issue was NOT that black and white. Most of us spent time fighting with ourselves on the issue as well as with other students. By the end of the discussion and the vast amount of knowledge gained, we were better able to formulate our own conclusions.

Another dividing issue related to this commandment was the topic of Euthanasia. Euthanasia is defined as “a good death,” and usually refers to the process of killing someone who has a terminal illness in order to relieve their suffering. Immediately, most

of us agreed that each person had the right to make their own decisions about whether to live or not. But as the rabbi pointed out, Jewish tradition feels that our lives are a gift from God. Choosing to take ones life might be understood as a rejection of this gift. Suddenly the issue was not so clear. Our class discussions helped us see that this commandment, seemingly so straight-forward, is really pretty complex, and it has direct application to modern life.

[LAUREN FILLER & JAKE ZIVE]

☆ ☆

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקְדוּשִׁים בְּכָל-יּוֹם יִהְלְלוּךָ סְלָה. בָּרוּךְ אַתָּה יי, הָאֵל
הַקָּדוֹשׁ.

Atah kadosh v'shimcha kadosh, ukdoshim becho yom yehallelucha sela. Baruch ata Adonai, haEil hakadosh.

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

זְכַרְנוּ, 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.

☆ ☆

7: You shall not commit adultery.

As I explored the idea of Adultery, I asked myself why this commandment was included on the tablets that God gave to Moses on Mt. Sinai. If God chose that sin to be one of the top ten of all time, I figured there had to be a great reason. For back thousands of years ago, I could understand that Adultery was frowned upon based on the presence of a dominant patriarchal society, and men wanted to ensure that they only had legitimate children. But for God to put Adultery on the same list as murder, well, I thought that there has to be something better. Something that could bridge the early Jews wandering around a desert for 40 years to today's globalized Jews, Something that both eras can connect to.

I think it is that God wanted to emphasize to not lie to someone you love. While Adultery is arguably one of the biggest lies you could tell, it's representative of all types of lies, big and small. Lying to someone you love not only hurts your loved one, but also yourself. You lose credibility while you both lose your faith in each other. It takes a long time to build trust, it can take years, but it only takes one act, one sentence, sometimes one word, to break it. God wanted to protect us from all the pain we can throw onto each other with this rule, and rightly so. I think that's why Adultery is considered one of the worst sins.

[DANIEL LIVINGSTON]



8: You shall not steal.

In our class discussions, this seemed like a pretty basic commandment; after all, we are all taught to not take things that don't belong to us starting at a very young age. However, when we came to the topic of "intellectual property", especially music and movies, we discovered that the commandment is not quite as clear as we initially thought.

Let's use music as the example. Technically, a song belongs to the writer, band or singer that composed it. However, how can you have ownership over something that isn't a tangible object? That is what is called intellectual property, and stealing it is pretty easy in the modern age of the internet. It's simple to go online, and download a song without paying anything. While this may SEEM like a victimless crime, it isn't. Musicians rely on the revenue that their songs generate from things like iTunes, and while they only get a small profit from each individual song sold, it all adds up. If everyone think to themselves that "if I don't pay for this song, the artist will only lose a couple of cents", then the artist will make no money. If the artist makes no money, then they will stop making music. That small, seemingly insignificant act of stealing a song off the internet can have larger repercussions then we think.

[YONI HOLTZ]



Give of yourself, give as much as you can! And you can always give something, even if it is only kindness! If everyone were to do this and not be as mean with a kindly word, then there would be much more justice and love in the world. Give and you shall receive much more than you would have ever thought possible. Give, give again and again, don't lose courage, keep it up and go on giving. No one has ever become poor from giving.

[ANNE FRANK]



9: You shall not bear false witness against your neighbor.

In other words, one must not lie when asked about something they have witnessed. This commandment is a very important one that should be followed by everyone. There's a reason why, in court, it's illegal to lie under oath. When you are being questioned as a witness, you could hold the fate of someone's life in your hands. You must tell the truth in order to make sure the accused doesn't get a punishment they don't deserve, or vice versa. A witness is one of the most important aspects of a case, and they are crucial to the outcome. Therefore, it is important that they are truthful so that justice is restored.

[MYLES NOVICK]



10: 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 ass, or anything that is your neighbor's.

The meaning of "to covet" is the act of wanting another person's possessions, like their watch, their car, their money, etc. However, the rabbis point out that you can't command how a person feels. So, they wondered, what is this commandment really about? They decided that coveting isn't just wanting something. Coveting isn't just wanting any watch, or any car; it's wanting someone else's so much that you are willing to break the law to get it. "Don't covet" is really a warning not to let your greed make you break other commandments.

[KYLE LONERGAN]



I'm not very good
at this game called life.
For I have not learned to see children crying
without feeling pain.
For I have not learned to watch animals destroyed
without wondering why.
For I've not yet met a king or celebrity
that I would bow down to,
Or a man so insignificant
that I would use for a stepping stone.
For I've not learned to be a "yes-man" to narrow minded bosses
who quote rules without reason,
And I've not learned to manipulate the feelings of others
to be used to my own advantage, then cast aside as I see fit.

No, I'm not very good
at this game called life.
And if everything goes well,
maybe I never will be.



שְׁלוֹם רַב עַל-יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ. בְּרוּךְ אַתָּה,
יְי, עֹשֶׂה הַשָּׁלוֹם.

Shalom rav al Yisrael amcha tasim l'olam, ki atah hu melech adon l'chol ha-shalom.
V'tov b'einecha l'vareich et amcha yisrael b'chol eit u'v'chol sha-ah bishlomecha.
Baruch atah, Adonai, Oseh ha-shalom.

O Sovereign Lord of peace, let Israel Your people know enduring peace, for it is good in
Your sight continually to bless Israel with Your peace. Praised be the Lord, who blesses
the people Israel with peace.



[We continue with a few moments of personal prayer]

עֹשֶׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל,
וְאָמְרוּ אָמֵן.

Oseh shalom bimromav hu ya'aseh shalom aleinu v'al kol Yisrael, v'al kol yoshvei tevel v'im'ru
amen.

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 rise]

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו וצונו לקרא את ההלל.

Blessed are You, Eternal our God, Ruler of the Universe, Who hallows us with *mitzvot*, and inspires us to sing Hymns of Praise.

☆ ☆

From Psalm 115

When Israel went forth from Egypt, the House of Jacob from an alien people, Judah became God's sanctuary, Israel God's dominion.

*The sea saw it and fled, the Jordan turned back.
The mountains skipped like rams, the hills like young lambs.*

What ails you, O sea, that you run away? Why, O Jordan, do you turn back? O mountains, why do you skip like rams? Why, O hills, like young lambs?

Dance, O earth, before the Lord; at the presence of the God of Jacob, who turns the rock into a pool of water, the flint into a flowing spring.

From Psalm 150

Hal'lu Yah!

הללויה!

Hal'lu El b'kodsho;

הללו אל בקדשו

Hal'luhu bir'kia uzo.

הללוהו ברקיע עזו

Hal'luhu big'vurotav;

הללוהו בגבורתיו

Hal'luhu k'rov gudlo.

הללוהו כרב גדלו.

Halleluyah!

הללויה!

Hal'luhu b'tzilt'lei shama,

הללוהו בצלצלי שמע

hal'luhu b'tzilt'lei t'ruah.

הללוהו בצלצלי תרועה.

Kol han'shamah t'haleil Yah,

כל הנשמה תהלל יה,

Kol han'shamah t'haleil Yah,

כל הנשמה תהלל יה,

Halleluyah!

הללויה!

Praise God in God's sanctuary;
Praise God in the sky, God's stronghold.
Praise God for mighty acts;
praise God for God's exceeding greatness.
Praise God with resounding cymbals;
praise God with loud-clashing cymbals.
Let all that breathes praise God.
Hallelujah!

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]

S'u sh'arim rasheichem,
 u's'u pit'chei olam,
 v'yavo melech hakavod!
 Mi hu zeh melech hakavod?
 Adonai tz'vaot
 Hu melech hakavod! Selah.

שְׂאוּ שְׁעָרִים רְאֵיכֶם,
 וּשְׂאוּ פִתְחֵי עוֹלָם,
 וַיָּבֹא מֶלֶךְ הַכְּבוֹד!
 מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד?
 יְיָ צְבָאוֹת,
 הוּא מֶלֶךְ הַכְּבוֹד! סְלָה.

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 these scrolls 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: the Lord is our God, the Lord is One!

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קָדוֹשׁ שְׁמוֹ.

Echad Eloheinu, gadol Adoneinu, kadosh shemo.
Our God is One; our Lord is great; holy is God's name.

גָּדְלוֹ לַיהוָה אִתִּי, וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו.

Gadlu l'Adonai iti, uneromema shemo yachdav.
Acclaim Adonai with me; let us exalt God together.

☆ ☆

לְךָ, יְיָ, הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתְּפָאָרֶת וְהַנִּצְחָה וְהַהוֹדָה, כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, לְךָ יְיָ, הַמְּמֹלָכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ.

Yours, Lord, 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, O Lord; You are supreme over all.

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

☆ ☆

בָּרְכוּ אֶת־יְיָ הַמְּבָרָךְ!

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד!

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלִיךְ הָעוֹלָם, אֲשֶׁר בָּחַר־בָּנוּ מִכָּל־הָעַמִּים וְנָתַן־לָנוּ אֶת־תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

Praise the Lord, to whom our praise is due!

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

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

☆ ☆

Exodus 20:1-14

וַיְדַבֵּר אֱלֹהִים אֶת כָּל־הַדְּבָרִים הָאֵלֶּה לְאֹמֶר: אֲנֹכִי

יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים: לֹא־יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל־פְּנֵי: לֹא־תַעֲשֶׂה לְךָ פֶסֶל וְכָל־תְּמוּנָה אֲשֶׁר בְּשָׁמַיִם מִמַּעַל וְאֲשֶׁר בָּאָרֶץ מִתְּנוּזוֹת וְאֲשֶׁר בַּיָּם מִתְּנוּזוֹת לָאָרֶץ: לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַדָּשׁ פֶּקֶד עֵוֹן אָבֹת עַל־בְּנֵים עַל־שִׁלְשִׁים וְעַל־רִבְעִים לְשָׁנָי: וְעַשֶׂה זֶסֶד לְאֲלֹפִים לְאֹהֲבֵי וּלְשֹׁמְרֵי מִצְוֹתַי: לֹא תֵשֵׂא אֶת־

שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוֹא כִּי לֹא יִנְקָה יְהוָה אֶת אֲשֶׁר־יֵשֵׂא אֶת־שְׁמוֹ לְשׁוֹא: זְכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ: וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא־תַעֲשֶׂה כָּל־מְלַאכָה אַתָּה

וּבְנֵיהֶם-וּבְיָמֵיהֶם לַעֲבֹדָה וְאֶמְנָתָהּ וּבְהִמָּתְהָהּ וְגִרָהּ אֲשֶׁר בְּשַׁעַרְיָהּ: כִּי שֵׁשֶׁת-יָמִים
עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-בָּם וַיְנַחוּ בַיּוֹם
הַשְּׁבִיעִי עַל-כֵּן בֵּרַךְ יְהוָה אֶת-יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ:

כָּבֵד
אֶת-אֲבִיךָ
וְאֶת-אִמְךָ לְמַעַן יֵאָרְכוּ יָמֶיךָ עַל הָאָדָמָה אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לָךְ:
לֹא תִרְצָח:
לֹא תִנְאָף:
לֹא תִגְזֹל:
לֹא תִשָּׁבַע בְּיָדֶיךָ עֵד שָׁקֵר:
לֹא תִזְכֹּר בֵּית רֵעֶךָ
לֹא תִזְכֹּר אֶשֶׁת רֵעֶךָ וְעַבְדוֹ וְאִמָּתוֹ וְשִׁוְרוֹ וְזַמְרוֹ וְכָל אֲשֶׁר לְרֵעֶךָ:
☆ ☆

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

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

[We are seated]

God spoke all these words, saying: I the LORD 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 the LORD 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 the LORD your God; for the LORD will not clear one who swears falsely by His 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 the LORD 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 the LORD made heaven and earth and sea, and all that is in them, and He rested on the seventh day; therefore the LORD blessed the Sabbath day and hallowed it.

Honor your father and your mother, that you may long endure on the land that the LORD 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 ass, or anything that is your neighbor's.

מִי שִׁבְרָךְ אֲבוֹתֵינוּ, מְקוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ

Mi sh'bei-rach a-vo-teinu, m'kor ha-b'racha l'i-mo-tei-nu, 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 שִׁבְרָךְ אֲבוֹתֵינוּ, מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

Mi sh'bei-rach i-mo-tei-nu, m'kor ha-b'racha l'a-vo-teinu, bless those in need of healing with re-fu-a sh'lei-ma, the renewal of body, the renewal of spirit, and let us say, Amen.

[We rise]

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

Vezot haTorah 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, וַיָּרֵם קַרְנֵן לְעַמּוֹ, תְּהִלָּה לְכָל־חַסִּידָיו, לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ.
הַלְלוּיָהּ.

Hodo al eretz v'shamayim, vayarem keren l'amo, t'hila lechol chasidav, livnei 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, וְתִמְכֶיהָ מְאֹשָׁר. דְּרָכֶיהָ דְרָכֵי־נֹעַם, וְכָל־נְתִיבוֹתֶיהָ
שְׁלוֹם. הִשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ, וְנִשׁוּבָה. חֲדַשׁ יְמֵינוּ 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]

☆ ☆

Blessing of Confirmands

Musical Selections:

Al Tifg'I Vi Le-ozveich [Entreat Me Not to Leave Thee], Ruth 1:16-17 by Lawrence Avery

Al Sh'loshah D'varim, Pirkei Avot 1:2 by Ben Steinberg

L'dor Vador (Generation to Generation), by Josh Nelson

Y'varech'cha, Numbers 6:24-26 (Priestly Benediction) by Cantor Jeff Klepper & Rabbi Dan Frelander



Presentation of Gifts



[We rise]

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה; שֶׁלֹּא שָׁם חֵלְקֵנוּ כָּהֵם, וְגֵרְלָנוּ כְּכָל־הַמּוֹנִם.

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.

וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ 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.

*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.*

וְנֵאמָר: וְהָיָה יי לְמֶלֶךְ עַל־כָּל־הָאָרֶץ; בַּיּוֹם הַהוּא יְהִיָּה יי 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.



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 grief 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.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי-בְרָא כְרַעוּתֵיהּ וְיִמְלִיךָ מְלְכוּתֵיהּ בְּחַיֵּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל בְּעַגְלָהּ וּבְזִמְנָן קָרִיב וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא
בְּרִיךְ הוּא, לְעֵלְא מְזֶן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַת דְאַמְרִין בְּעֵלְמָא וְאָמְרוּ
אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מְזֶן-שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.
עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה 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
u-v'cha-yei 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]



A Blessing for Your Journey – The Travelers' Prayer

May you be blessed as you go on your way.

May you be guided in peace.

May you be blessed with health and joy.

May this be your blessing, Amen.

May you be sheltered by the wings of peace.

May you be kept in safety and in love.

May grace and compassion find their way to every soul.

May this be your blessing, Amen.



Benediction



This service was written and compiled by the members of the Confirmation Class of 5776/2016 - with help from Rabbi Holtz. 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.