

SHAVUOT
AND
108TH ANNUAL CONFIRMATION



MAY 29, 2020 • 6 SIVAN 5780

TEMPLE ISRAEL OF NEW ROCHELLE
1000 PINEBROOK BOULEVARD
NEW ROCHELLE, NEW YORK

TEMPLE ISRAEL OF NEW ROCHELLE

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CONFIRMATION CLASS OF 2020

Alexa Stella Feigenbaum
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Jordan Alexandra Nero
ירדן בת דינה וגרעג

Joshua Henry Feldman
נעם בן דוד ורוזל

Sydney Elizabeth Relkin
שרה אלישבע בת ראובן ורוזל

Emma Irene Hochberg
יוזבו רוזל בת מרדכי טאם
ומינדל שמוזה

Jessica Anne Schlamkowitz
יוספה איה בת מרתיהו זיים
ואדל רבקה

Amber Victoria Nero
אנואר בת דינה וגרעג

Jessica Laura Shapiro
שרה לאה בת ישמעאל ואיטא זייה

EITZ CHAYIM HI

עץ חיים היא למחזיקים בה, ותמכיה מאשר.
דרכיה דרכי נעים, וכל נתיבותיה שלום.

Eitz chayim hi lamachazikim ba, v'tom'cheba m'usbar.
D'racheba darbei no'am, v'chol n'tivoteba shalom.

It is a Tree of Life for those who hold fast to it, and all its supporters are happy.
Its ways are ways of pleasantness and all its paths are peace.

FLORAL OFFERING

Jessica Schlamkowitz

“Arise my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; The flowers appear on the earth. The time of singing is come and the voice of the turtle dove is heard throughout the land.”
—*Song of Songs*

Alexa Feigenbaum

Our ceremony of Confirmation is a time, as the ancient prophet said, when the hearts of parents turn to children, and the hearts of children turn to parents. For all you have done for us, for your love and guidance, your devotion and concern, we thank you deeply. May we ever be worthy of your trust, and fulfill your highest hopes. As we today accept the responsibilities of Judaism, we resolve to make our love for you a just reward for all you have given us.

Jessica Shapiro

We come before You, God, in this time of warmth and celebration, with our offerings, these flowers. On this festival of Shavuot, our ancestors came on pilgrimage to the great Temple in Jerusalem. With songs of joy, they walked bearing *bikkurim*, the first fruits of their harvest; the choice of their orchards and vineyards. On Your altar, they laid these gifts to signify their reverence for the mystery and beauty of life.

Sydney Relkin

On this day of Confirmation we continue the tradition of our ancestors and proclaim our gratitude for the continuous cycle of renewal and rebirth that is life. We also bring a spiritual harvest to offer before You. It is the harvest of our hearts and minds, our will and our strength. May we use the bounty of this precious harvest in Your service and the service of our fellow human beings. As we go forward, may we always be guided by the teachings of Torah—the wisdom and the love of our tradition. Amen.

MAH TOVU

מֵה טָבוּ אֹהֲלֶיךָ יַעֲקֹב, מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל. וְאֲנִי בְּרַב חֶסֶדְךָ אָבוֹא
בֵּיתְךָ, אֶשְׁתַּחֲוֶה אֵל הַיְכָל קֹדֶשְׁךָ בִּירָאֲתֶךָ. יי אֶהְבְּתִי מְעֹז בֵּיתְךָ,
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ. וְאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרַעָה, אֶבְרַכֶּה לְפָנַי יי עֲשֵׂי.
וְאֲנִי תַפְלִיתִי לְךָ יי, עַת רְצוֹן, אֱלֹהִים בְּרַב חֶסֶדְךָ, עֲנֵנִי בְּאֵמַת יִשְׁעֶךָ.

*Mah tovu ohalecha Ya'akov, mishk'notecha Yisrael. Va'ani b'rov chasd'cha avo beitecha,
eshtachaveh el beichal kodsh'cha b'yiratecha. Adonai ahavti m'on beitecha, um'kom mishkan
k'vodecha. Va'ani eshtachaveh v'echra'ah, evr'cha lifnei Adonai osi. Va'ani t'filati l'cha Adonai,
eit ratzon, Elohim b'rov chasdecha, aneini be'emet yish'echa.*

How lovely are your tents, O Jacob, your dwelling-places, O Israel! By Your abounding love, O God, I enter your house; with awe I worship in Your holy temple. I love Your house, O Eternal One, the dwelling-place of Your glory; humbly do I worship You, I humbly seek blessing from God my Maker. To You, Eternal One, goes my prayer: May this be a time of Your favor. In Your great love, O God, answer me with Your saving truth.

SHAVUOT: FEAST OF WEEKS

Amber Nero

Now Mount Sinai was all in smoke, for Adonai had come down upon it in fire...

Torah, given amidst fire, is compared to fire.

Just as fire lives forever, so do the words of Torah live forever.

When one draws near to fire one is burned by it;

when one moves away from fire one is chilled.

On Shavuot, we warm ourselves by the light of Torah, our precious heritage.

CONFIRMATION: NEW MEANINGS TO AN ANCIENT FESTIVAL

Emma Hochberg

In the Bible, Shavuot was an agricultural holiday, celebrating the barley harvest and the late Spring harvest. This festival, on which pilgrimage was made to the Temple in Jerusalem, later became associated with the concept of *Kabbalat Torah*—the receiving of the Torah.

Jordan Nero

Reform Judaism placed the Confirmation ceremony on this occasion of Shavuot. On this day in communities throughout the country, Confirmands, their families, and the entire congregation receive the Torah anew. For Reform Jews, this Confirmation season is a time of particular celebration as a new generation declares its readiness to live by Torah.

OUR CALL TO GOD.....Joshua Feldman

Adonai, Our God who called to Abraham.....*May You call to us.*
Adonai, Our God who heard Sarah's laughter.....*May You hear us.*
Adonai, Our God who watched over Isaac.....*May You watch over us.*
Adonai, Our God who answered Rebecca.....*May You answer us.*
Adonai, Our God who challenged Jacob.....*May You challenge us.*
Adonai, Our God who blessed Leah and Rachel.....*May You bless us.*
Adonai, Our God who enabled Joseph.....*May You enable us.*
Adonai, Our God who entrusted Moses.....*May You trust us.*
Adonai, Our God who led our ancestors to freedom.....*May You lead us.*
Adonai, Our God who empowered Deborah.....*May You empower us.*
Adonai, Our God who loved David.....*May You love us.*
Adonai, Our God who responded to Elijah on Mount Carmel.....*May You respond to us.*
Adonai, Our God who rescued Daniel from the lion's den.....*May You rescue us.*
Adonai, Our God who gave courage to Esther and Mordechai.....*May You encourage us.*
Adonai, Our God who freed Ezra from captivity.....*May You free us.*
Adonai, Our God who answered all the righteous and pious, the perfect and the upright.....*May You answer us.*

CHATZI KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרְעוּתָהּ, וְיִמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְנ
קָרִיב, וְאָמְרוּ: אָמֵן. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא, לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא
וְנַחֲמָתָא, דְאָמְרִין בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

*Yitgadal v'yitkadesh sh'meih raba. (Amein) B'alma di v'ra chir'uteih, v'yamlich malchuteih
b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisrael, ba'agala uvizman kariv, v'im'ru: Amein.
Y'bei sh'meih raba m'vorach l'alam ul'al'mei almaya. Yitbarach (Yitbarach) v'yishtabach
v'yitpa'ar v'yitromam v'yitnasei v'yithadar v'yit'aleh v'yithahal sh'meih d'kud'sha b'rich Hu, l'eila
min kol birchata v'shirata tushb'chata v'nechemata, da'amiran b'alma, v'im'ru: Amein.*

Let the glory of God be extolled, let God's great name be hallowed in the world whose creation God willed. May God's reign begin in our own day, our own lives, and the life of all Israel, and let us say: Amen. Let God's great name be praised for ever and ever. Let the name of the Holy One, the Blessed One, be glorified, exalted, and honored, though God is beyond all the praises, songs, and adorations that we can utter, and let us say: Amen.

SH'MA and ITS BLESSINGS

~Please rise~

BARCHU

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ.

Bar'chu et Adonai ham'vorach.

Praise the One to Whom our praise is due!

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Baruch Adonai ham'vorach l'olam va'ed.

Praised be the One to Whom our praise is due now and forever!

YOTZER

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ, עוֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל. הַמְאִיר לְאֶרֶץ וְלַדָּרִים עֲלֵיהָ בְּרַחֲמִים, וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל-יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית. מָה רַבּוּ מַעֲשֵׂיךָ יְיָ! כָּל־שָׁבַח בְּחַכְמָה עֲשִׂיתָ, מְלֵאָה הָאֶרֶץ קִנְיָנֶךָ. תִּתְבָּרַךְ יְיָ אֱלֹהֵינוּ עַל שִׁבְחַ מַעֲשֵׂה יְדִיךָ, וְעַל מְאֹרֵי אוֹר שֶׁעֲשִׂיתָ יְפָאָרוֹךְ סֵלָה. אוֹר חֲדָשׁ עַל צִיּוֹן תִּתְאִיר, וְגִזְכָּה כְּלָנוּ מִהֲרָה לְאוֹרוֹ. בְּרוּךְ אַתָּה יְיָ, יוֹצֵר הַמְּאוֹרוֹת.

Baruch Atab Adonai, Eloheinu Melech ha'olam, yotzeir or uvorei chosbech, oseh shalom uvorei et hakol. Hamei'ir la'aretz v'ladarim aleha b'rachamim, uvtuvo m'chadeish b'chol yom tamid ma'aseib v'reishit. Mah rabu ma'asecha Adonai! Kulam b'chochmah asita, malab ha'aretz kinyanecha. Titbarach Adonai Eloheinu al shevach ma'aseih yadecha, v'al m'orei or she'asita y'fa'arucha selah. Or chadash al Tzion ta-ir, v'nizkeh chulanu m'heirah l'oro. Baruch Atab Adonai, yotzeir ha'm'orot.

We praise You, Adonai our God, Sovereign of the universe, who makes light and creates darkness, who ordains peace and fashions all things. With compassion You give light to the earth and all who dwell there; with goodness You renew the work of creation continually, day by day. How manifold are Your works, O God; in wisdom You have made them all; the earth is full of Your creations. Let all bless You, Eternal One, for the excellence of Your handiwork and for the glowing stars that You have made; let them glorify You for ever. Shine a new light upon Zion, that we all may swiftly merit its radiance. Blessed is the Eternal, Creator of light.

AHAVAH RABAH

You are manifest in the heavens, the work of Your hands.
In our own life, too, in every act of goodness, we feel Your spirit within us.

*You are present in the life of Your people Israel,
Your messenger and witness from Sinai until now.*

Help us, O God, to hold fast to the truths our ancestors taught,
and to welcome the truths that are yet to unfold today and tomorrow.

*O God of Israel, help us to bear witness to Your presence in the world,
in hearts that invite You to enter.*

בְּרוּךְ אַתָּה יְיָ, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

Baruch Atah Adonai, habocheir b'amo Yisrael b'avah.

SH'MA YISRAEIL

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

Sh'ma Yisrael, Adonai Eloheinu, Adonai echad!

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

Blessed is the name
of God's glorious realm
for ever and ever!

בְּרוּךְ שֵׁם
כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד!

Baruch Shem k'vod malchuto l'olam va'ed!

~Please be seated~

וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ: וְהָיָה
הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל-לִבְבְּךָ: וְשָׁנַנְתָּם לְבָנֶיךָ
וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
וּקְשַׁרְתָּם לְאָזְנוֹת עַל-יָדְךָ וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל-מְזוֹזוֹת
בֵּיתְךָ וּבְשַׁעְרֶיךָ:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי
יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיוֹת לְכֶם
לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

*V'ahavta eit Adonai Elohecha b'chol l'vav'cha uv'chol nafsh'cha uv'chol m'odecha. V'bayu bad'varim
ha'eileh asher anochi m'tzav'cha hayom al l'vavecha. V'shinantam l'vanecha v'dibarta bam b'shivt'cha
b'veitecha uv'lech't'cha vaderech uvshochb'cha uvkumecha. Uk'shartam l'ot al yadecha v'bayu l'totafot
bein einecha. Uchtavtam al m'zuzot beitecha uvish'arecha.*

*L'ma'an tizk'ru va'asitem et kol mitzvotai vib'yitem k'doshim l'Eilobeichem. Ani Adonai Elobeichem
asher hotzeitit etchem mei'eretz mitzrayim lib'yot lachem l'Eilobim Ani Adonai Elobeichem.*

You shall love Adonai your God with all your heart,
with all your soul, and with all your might.
Take to heart these instructions with which I charge you this day.
Impress them upon your children;
Recite them when you stay at home and when you are away,
when you lie down and when you get up.
Bind them as a sign on your hand and let them serve as a symbol on your forehead;
inscribe them on the doorposts of your house and on your gates.
Thus you shall remember to observe all My commandments
and to be holy to your God.
I am Adonai, your God, who brought you out of the land of Egypt to be your God:
I am Adonai your God.

MI CHAMOCHA

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

מִי־כְמֹכָה בְּאֵלִים יִי?
מִי כְמֹכָה נְאֻדָּר בְּקִדְשׁ,
נֹרָא תְהִלָּת, עֲשֵׂה פִלְא.

Mi chamocha ba'eilim Adonai? Mi kamocha ne'dar bakodesh, nora t'bilot, oseib fele.

A new song
the redeemed sang to Your name
at the shore of the sea;
together, they all
proclaimed Your sovereign power:

שִׁירָה חֲדָשָׁה
שָׁבְחוּ גְאוּלִים לְשִׁמְךָ
עַל שִׁפְתַּי הַיָּם,
יַחַד כְּלָם
הִודוּ וְהִמְלִיכוּ וְאָמְרוּ:

Shirah chadashah shib'chu g'ulim l'shimcha al s'fat hayam, yachad kulam bodu v'bimlichu v'am'ru:

The Eternal will reign for ever and ever!

יִי יִמְלֹךְ לְעוֹלָם וָעֶד!

Adonai yimloch l'olam va'ed!

O Rock of Israel,
come to Israel's aid,
and fulfill Your promise
of redemption for Judah and Israel.
Our Redeemer is *Adonai Tz'va'ot*
the Holy One of Israel
Praised are You, Adonai, the Redeemer of Israel.

צוּר יִשְׂרָאֵל,
קוּמָה בְּעֲזַרַת יִשְׂרָאֵל,
וּפְדֵה כְנָאֲמֹךְ
יְהוּדָה וְיִשְׂרָאֵל.
גְּאֻלֵּנוּ יִי עֲבֹאוֹת שְׁמוֹ,
קְדוֹשׁ יִשְׂרָאֵל.
בְּרוּךְ אַתָּה יִי גְּאֹל יִשְׂרָאֵל.

Tzur Yisraeil, kumah b'ezrat Yisraeil, ufdeib chin'umecha Y'hudah v'Yisraeil.

Go'aleinu Adonai tz'va'ot sh'mo, k'dosh Yisraeil.

Baruch Atah Adonai Ga'al Yisraeil.

T'FILAH

~Please rise~

ADONAI S'FATAI

אֲדֹנָי שִׁפְתַי תִּפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ.

Adonai s'fatai tiftach ufi yagid t'bilatecha.

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

AVOT V'IMAHOT

Jessica Shapiro

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקִנְיָה הַכֹּל. וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת. וּמְבִיא גְּאֻלָּה לְבָנֵי בְּנֵיהֶם, לְמַעַן שְׂמוֹ בְּאַהֲבָה. מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בְּרוּךְ אַתָּה יי, מְגַן אַבְרָהָם וְעִזְרַת שָׂרָה.

Baruch Atah Adonai Eloheinu v'Eilobei avoteinu v'imoteinu, Elohei Avraham, Elohei Yitzchak, v'Eilobei Ya'akov, Elohei Sarah, Elohei Rivkah, Elohei Rachel, v'Eilobei Lei-ab, Ha-Eil hagadol hagibor v'hanora, Eil ehyon, gomeil chasadim tovim, v'konei bakol. V'zochair chasdei avot v'imahot. Umeivi g'ulah livnei v'neibem, l'ma'an sh'mo b'avavah. Melech ozeir umoshia umagein. Baruch Atah Adonai, magein Avraham v'ezrat Sarah.

Praised be our God, the God of our fathers and our mothers: God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebekah, God of Rachel and God of Leah; great, mighty, and awesome God, God supreme. Ruler 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 Sovereign and our Help, our Redeemer and our Shield. We praise You, Eternal One, Shield of Abraham, Protector of Sarah.

G'VUROT

Jessica Schlamkowitz

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחִיָּה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ. מְכַלְכֵּל חַיִּים בְּחַסֵּד, מְחִיָּה הַכֹּל בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקִים אֲמוֹנָתוֹ לְיִשְׁנֵי עֶפֶר, מִי כְמוֹךְ בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ, מְלֶךְ מַמִּית וּמְחִיָּה וּמְצַמִּיחַ יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחֲיוֹת הַכֹּל. בְּרוּךְ אַתָּה יי, מְחִיָּה הַכֹּל.

Atah gibor l'olam Adonai, m'chayei bakol Atah, rav l'hoshiya. M'chalkeil chayim b'chesed, m'chayei bakol b'rachamim rabim, someich noflim, v'rofei cholim, umatir asurim, umkayeim emunato lisbeinei afar, mi chamocha ba'al g'vurot umi domeh lach, melech meimit um'chayeh bakol. Umatzmiach y'shu'ab. V'ne-eman atah l'hachayot bakol. Baruch atah, Adonai, m'chayeh bakol.

Eternal is Your might, O God, all life is Your gift, great is Your power to save! With love You sustain the living, with great compassion give life to all. You send help to the falling and healing to the sick, You bring freedom to the captive and keep faith with those who sleep in the dust. Who is like You, Mighty One? Who is Your equal, Author of life and death, Source of salvation? We praise You, Eternal God, the Source of life.

K'DUSHAH

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:

Holy, Holy, Holy is the Eternal One of Hosts; the fullness of the whole earth is God's glory!

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם, כְּכַתּוּב
עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֵל זֶה וְאָמַר:

*N'kadeish et shimcha ba'olam, k'sheim shemakdishim oto bishmei marom, kakatuv al yad
n'viyecha, v'kara zeh el zeh v'amar:*

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יי עֲבֹאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

Kadosh, kadosh, kadosh, Adonai tz'va'ot, m'lo chol ha'aretz k'vodo.

אֲדִיר אֲדִירֶנּוּ, יי אֲדִירֶנּוּ, מֵה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ!

Adir adireinu, Adonai adoneinu, mah-adir shimcha b'chol-ha'aretz!

בְּרוּךְ כְּבוֹד יי מִמְקוֹמוֹ.

Baruch k'vod Adonai mimkomo.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא
יִשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָּל־חַי: "אֲנִי יי אֱלֹהֵיכֶם!"

*Echad Hu Eloheinu, Hu Avinu, Hu Malkeinu, Hu Moshieinu v'Hu yashmi'einu b'rachamav
l'einei kol-chai: "Ani Adonai Eloheichem!"*

יִמְלֹךְ יי לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן, לְדוֹר וָדוֹר, הַלְלוּיָהּ.

Yimloch Adonai l'olam, Elohayich Tziyon, l'dor vador, hal'luyah.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּךְ, וְלִנְצַח נְצַחִים קִדְשָׁתְךָ נְקִדִּישׁ, וְשִׁבְחָךְ, אֱלֹהֵינוּ,
מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יי, הָאֵל הַקְּדוֹשׁ.

*L'dor vador nagid godlecha, ul'neitzach n'tzachim k'dushat'cha nakdish, v'shivchacha, Eloheinu,
mipinu lo yamush l'olam va'ed. Baruch Atab Adonai, Ha'Eil Hakadosh.*

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

Blessed is the glory of God in heaven and earth.

Adonai alone is our God and our Creator; our Ruler and our Helper; and in mercy God beholds revelation in the sight of all the living; I am Adonai your God!

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

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 the Eternal One, the holy God.

~Please be seated~

K'DUSHAT HAYOM

Happy are they that are upright in the way,
Who walk in the law of God.

Happy are they that keep God's testimonies,
That seek God with a whole heart.

With my whole heart have I sought You,
O let me not err from Your commandments.

Unless Your Law had been my delight,
I should then have perished in my affliction.

Your word is a lamp unto my feet, and a light unto my path.
I will delight in Your statutes, I will not forget Your word.

IN LOVE AND FAVOR

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, Eternal 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.

YA'ALEH V'YAVO.....Joshua Feldman

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיִבָּא וְיִזְכֵּר זְכוֹרֹתֵינוּ וְזְכוֹרֹת כָּל-עַמּוּד בֵּית
יִשְׂרָאֵל לְפָנֶיךָ, לְטוֹבָה, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם
חַג הַשְּׁבֻעוֹת הַזֶּה.

זְכַרְנוּ, יי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן
וּפְקַדְנוּ בּוֹ לְבִרְכָה. אָמֵן
וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים. אָמֵן

*Eloheinu v'Eilobei avoteinu, ya'aleh v'yavo v'yizacheir zichroneinu v'zichron kol-am'cha beit Yisrael
l'fanecha, l'tovab, l'chein ul'chesed ul'rachamim, l'chayim ul'shalom, b'yom chag ha'Shavuot hazeh.*

Zochreinu, Adonai Eloheinu, bo l'tovab. Amen

u'fok'deinu vo livracha. Amen

v'hoshi'einu vo l'chayim. Amen

Our God and God of our ancestors, be mindful of Your people, Israel, and recall our merit for good and grace, and in loving kindness and compassion for life and peace on this Festival of Shavuot.

This day, remember us for well being.
Amen

This day, bless us with Your nearness.
Amen

This day, help us to a fuller life.
Amen

WORSHIP

רָצֵה, יי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּתְפַלְתֵם בְּאַהֲבָה תִקְבֵּל, וּתְהִי לְרָצוֹן
תְּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. אֵל קָרוֹב לְכָל־קְרָאִיו, פְּנֵה אֶל עַבְדֶיךָ
וְחַנּוּנוֹ; שְׁפוּךְ רוּחְךָ עָלֵינוּ, וּתְחַיֶּינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ
אַתָּה יי, הַמַּחְזִיר שְׂכִינְתּוֹ לְצִיּוֹן.

*R'tzei, Adonai Eloheinu, b'am'cha Yisraeil ut'filatam b'avavah t'kabeil, ut'bi l'ratzon tamid
avodat Yisraeil amecha. Eil karov l'chol korav, p'nei el avadecha v'choneinu; sh'foch ruchacha
aleinu, v'tchezenab eineinu b'shuv'cha l'tziyon b'rachamim. Baruch Atab Adonai, hamachazir
sh'chinato l'Tziyon.*

Be gracious, O God, to Your people Israel, and receive our prayers with love. O may our worship always be acceptable to You.

Fill us with the knowledge that You are near to all who seek You in truth. Let our eyes behold Your presence in our midst and in the midst of our people in Zion. Blessed is the Eternal One, whose presence gives life to Zion and all Israel.

THANKSGIVING

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד,
צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר.

*Modim anachnu Lach, she'Atab Hu, Adonai Eloheinu v'Eilobei avoteinu, l'olam va'ed, tzur
chayeinu, magain yisheinu, Atab Hu l'dor vador.*

We gratefully acknowledge that You are our God and the God of our people, the God of all generations. You are the Rock of our life, the Power that shields us in every age. We thank You and sing Your praises: for our lives, which are in Your hand; for our souls, which are in Your keeping; for the signs of Your presence we encounter every day; and for Your wondrous gifts at all times, morning, noon, and night. You are Goodness: Your mercies never end; You are Compassion: Your love will never fail. You have always been our hope. Praised be the Eternal God, to whom our thanks are due.

BIRKAT SHALOM.....Sydney Relkin

שֵׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
עִמָּךְ. בְּרַכְנוּ, אָבֵינוּ, בְּלֵנוּ בְּאֶחָד בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ נִתַּת לָנוּ,
יי אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים
וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה
בְּשְׁלוֹמָךְ. בְּרוּךְ אַתָּה יי, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

*Sim shalom tovab uvrachab, chein vachesed v'rachaim, aleinu v'al kol Yisraeil amecha. Barcheinu,
Avinu, kulanu k'echad b'or panecha, ki v'or panecha natata lanu, Adonai Eloheinu, torat chayim
v'abavat chesed, u'tz'dakab u'v'racha v'rachamim v'chayim v'shalom, v'tov b'einecha l'vareich et
amcha Yisraeil b'chol eit uv'chol sha'ah bishlomecha. Baruch Atab Adonai, ham'vareich et amo
Yisraeil bashalom.*

Grant peace, goodness, and blessing, favor, kindness and compassion upon us
and upon all Israel, Your people.
Blessed are You, O God, Who blesses the people Israel with peace.

SILENT PRAYER AND MEDITATION

Create a pure heart within me; let my soul wake up in Your light.
Open me to Your presence; flood me with Your holy spirit.
Then I will stand and sing out the power of Your forgiveness.
I will teach Your love to the lonely; the lost will find their way home.
Adonai, open up my lips and my mouth will declare Your praise.

YIH'YU L'RATZON

May the words of my mouth
and the meditations of my heart
be acceptable before You, Adonai
my Rock and my Redeemer.

יְהִי לְרָצוֹן אִמְרֵי פִי
וְהִגִּיזוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגֹאֲלִי.

*Yih'yu l'ratzon imrei fi, imrei fi, v'begyon libi l'fanecha
Adonai Tzuri, Adonai Tzuri, Adonai Tzuri v'Goali.*

OSEH SHALOM

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

עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו,
הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

*Oseh shalom bim'romav, hu ya-aseh shalom aleinu
v'al kol Yisraeil, v'imru: amein.*

HALLEL

~Please rise~

BIRKAT HALLEL

Emma Hochberg

Praised are You, Adonai
our God, Ruler of the universe,
Who sanctifies us with Mitzvot,
and commands us to read the Hallel psalms.

בְּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַיִךְ,
וְצִוָּנוּ לְקַרְא אֶת הַהִלֵּל.

Baruch Atah Adonai Eloheinu melech ha'olam, asher kid'shanu b'mitzvotav, v'tzivanu likro et habaleil.

PSALM 117

Emma Hochberg

All nations: Praise God!
All peoples: Extol God!
For God's love is great,
and God's truth is eternal.
Halleluyah!

הִלְלוּ אֶת יי, כָּל גּוֹיִם!
שִׁבְּחוּהוּ, כָּל הָאֻמִּים!
כִּי גָבַר עָלֵינוּ חֶסֶדּוֹ,
וְאֵמֶת יי לְעוֹלָם,
הִלְלוּיָהּ.

Hal'lu et Adonai, kol goyim! Shab'chuhu, kol ha'umim! Ki gavar aleinu chasdo, ve'emet Adonai l'olam, hal'luyah.

FROM PSALM 118

Give thanks to God, for God is good,
God's love is eternal.
Let Israel declare:
God's love is eternal.
Let the House of Aaron declare:
God's love is eternal.
Let all who revere God declare:
God's love is eternal.

הוֹדוּ לַיהוָה כִּי טוֹב,
כִּי לְעוֹלָם חֶסֶדּוֹ.
יֹאמְרוּ נָא יִשְׂרָאֵל,
כִּי לְעוֹלָם חֶסֶדּוֹ.
יֹאמְרוּ נָא בֵּית אַהֲרֹן,
כִּי לְעוֹלָם חֶסֶדּוֹ.
יֹאמְרוּ נָא יִרְאֵי יי,
כִּי לְעוֹלָם חֶסֶדּוֹ.

*Hodu l'Adonai ki tov,
ki l'olam chasdo.
Yomar na Yisrael,
ki l'olam chasdo.
Yom'ru na veit Abaron,
ki l'olam chasdo.
Yom'ru na yir'ei Adonai,
ki l'olam chasdo.*

~Please be seated~

TORAH SERVICE

FROM GENERATION TO GENERATION

The Confirmation Class of 1970: From the moment that our ancestors first stood at Sinai and accepted the Torah, we the Jewish people have tried to faithfully live by its commandments to love God and humanity. We have upheld its teachings even when suffering was the price of our devotion. As *Am Kadosh*, a holy people, we have struggled to keep alive in the world a message that brings hope, healing and peace to all humankind.

The Confirmation Class of 2020 (Alexa Feigenbaum): We are the 108th Confirmation Class of Temple Israel, the 49th class to be confirmed in our sanctuary on Pinebrook Boulevard, and we stand true to our Temple's traditions.

אין כְּמוֹךָ בָּאֱלֹהִים, יי, וְאֵין כְּמַעֲשֶׂיךָ.
מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים, וּמַמְשַׁלְתְּךָ בְּכָל דֹּר וָדֹר.

*Ein kamocho va'elohim, Adonai, v'ain k'ma'asecha.
Malchut'cha malchut kol olamim, umemshalt'cha b'chol dor vador.*

There is none like You among the gods that are worshipped, and there are no deeds like Yours. Your sovereignty is everlasting; You reign through all generations.

יי מֶלֶךְ, יי מֶלֶךְ, יי יִמְלֹךְ לְעֹלָם וָעֶד.
יי עֹז לְעַמּוֹ יִתֵּן, יי יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

*Adonai melech, Adonai malach, Adonai yimloch l'olam va'ed.
Adonai oz l'amo yitein, Adonai y'vareich et amo vashalom.*

God rules; God will reign for ever and ever. Eternal God, give strength to Your people; Eternal God, bless Your people with peace.

~Please rise~

אב הַרְחַמִּים, הִיטִיבָה בְּרִצּוֹנְךָ אֶת צִיּוֹן, תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם.
כִּי בָךְ לִבָּד בְּטַחֲנוּ, מֶלֶךְ אֵל רַם וְנִשְׂא, אֲדוֹן עוֹלָמִים.

*Av harachamim, heitivah virtzon'cha et Tziyon, tivneh chomot Y'rushalayim.
Ki v'cha l'vad batachnu, Melech Eil ram v'nisa, Adon olamim.*

Source of mercy, let Your goodness be a blessing to Zion; let Jerusalem be rebuilt. In You alone do we trust, O Sovereign God, high and exalted, Ruler of all the world.

TRANSMISSION OF THE TORAH

Grandparents (Daniel Stark): Generation after generation, since first our people stood at Sinai and accepted the Torah, we have sought to live by its commandments to love God and humanity. We have upheld its teachings even when suffering was the price of our devotion. Thus, we keep alive in the world a message that brings hope and healing, brotherhood and peace to all.

Parents (Wendy Shapiro): “Not with you only do I make this covenant, but with those who stand with us this day before Adonai, our God, and also with those who are not here with us this day.” With these words, spoken at Sinai, our ancestors received the Torah for themselves and for all the ages to come. You, our children, are the next generation in the chain of Jewish tradition. Take this Torah now and make it your own.

Confirmands (Emma Hochberg): With gratitude and pride we, the members of this Confirmation class, now receive the Torah. We accept its doctrines as our holy discipline and guide. As our fathers and mothers cherished and preserved the Torah throughout the generations, so it is our duty to study and strive to live by its commandments. We pray that we may prove worthy of this sacred gift, and that we shall transmit it to those who come after us.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

Sh'ma Yisrael, Adonai Elobeinu, Adonai Echad!

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

Our God is One,
great is our God,
Holy is God's name.

אֶחָד אֱלֹהֵינוּ,
גָּדוֹל אֲדוֹנֵינוּ,
קְדוֹשׁ שְׁמוֹ.

Echad Elobeinu, gadol Adoneinu, kadosh sh'mo.

לְךָ יְיָ הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד,
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, לְךָ יְיָ הַמַּמְלָכָה, וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ.

*L'cha Adonai Ha'g'dulah v'bag'vurah v'batiferet v'baneitzach v'habod,
ki chol bashamayim uva'aretz, l'cha Adonai hamam'lacha, v'hamitnasei l'chol l'rosh.*

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

UNDRESSING OF THE TORAH

~Please be seated~

INTRODUCTION TO THE TEN COMMANDMENTS.....Joshua Feldman

TORAH READING

BLESSING BEFORE THE READING OF THE TORAH

בָּרְכוּ אֶת יְיָ הַמְבָרָךְ.
 בְּרוּךְ יְיָ הַמְבָרָךְ לְעוֹלָם וָעֶד.
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים וְנָתַן
 לָנוּ אֶת תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

Bar'chu et Adonai ham'vorach.

Baruch Adonai ham'vorach l'olam va'ed.

Baruch Atab Adonai Eloheinu melech ha'olam, asher bachar banu mikol ha'amim v'natan lanu et torato. Baruch Atab Adonai, notein haTorah.

Praise Adonai, to whom our praise is due!

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

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.

~Please rise~

EXODUS 20: THE TEN COMMANDMENTS

Jessica Shapiro:

א

I am Adonai your God, who brought you out of the land of Egypt, out of the house of slavery.

אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ
 מִצְרַיִם מִבֵּית עֲבָדִים

ב

You shall have no other gods before me. You shall not make for you any engraved image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; You shall not bow down to them, nor serve them; for I Adonai your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of them that hate me; And showing mercy to thousands of those who love me, and keep my commandments.

לֹא יִהְיֶה-לְךָ אֱלֹהִים אֲחֵרִים עִלְיָי לֹא
 תַעֲשֶׂה-לְךָ פֶסֶל | וְכָל-תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם |
 מִמַּעַל וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם |
 מִתַּחַת לָאָרֶץ לֹא-תִשְׁתַּחֲוֶה לָהֶם וְלֹא
 תַעֲבֹדֵם כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַדֵּשׁ פֶּקֶד
 עוֹן אָבֹת עַל-בָּנִים עַל-שִׁלְשִׁים וְעַל-רִבְעִים
 לְשָׁנָיִם וְעֹשֶׂה חֶסֶד לְאֲלָפִים לְאֹהֲבָי וְלֹשְׁמֵרֵי
 מצוותי:

Joshua Feldman:

א

You shall not take the name of Adonai your God in vain; for Adonai will not hold him guiltless who takes his name in vain.

ב

Remember the Sabbath day, to keep it holy. Six days shall you labor, and do all your work; But the seventh day is the Sabbath of Adonai your God; in it you shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger that is within your gates; For in six days Adonai made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore Adonai blessed the Sabbath day, and made it holy.

Jordan Nero:

ה

Honor your father and your mother; that your days may be long upon the land which Adonai your God gives you.

ו

You shall not murder.

ז

You shall not commit adultery.

Jessica Schlamkowitz:

ח

You shall not steal.

ט

You shall not bear false witness against your neighbor.

י

You shall not covet your neighbor's house, you shall not covet your neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is your neighbor's.

לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוּא כִּי לֹא יִנְקֶה יְהוָה אֶת אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לְשׁוּא:

זְכוֹר אֶת־יוֹם הַשַּׁבָּת לְמַקְדָּשׁוֹ שֵׁשֶׁת יָמִים תַּעֲבֹד וְלַעֲשִׂית פְּכֹל־מְלֹאכְתֶּךָ וַיּוֹם הַשְּׁבִיעִי שַׁבָּת | לַיהוָה אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָל־מְלֹאכָה אַתָּה וּבִנְךָ וּבִתֶּךָ עֲבָדֶךָ וְאִמְתֶּךָ וּבְהֵמָתֶךָ וְגִירֶךָ 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 כְּמַעַן יָאָרְכּוֹן יָמֶיךָ עַל־הָאָדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ:

לֹא תִרְצַח:

לֹא תִזְנֶה:

לֹא תִגְנוֹב:

לֹא־תַעֲלֶזֶה בְּרַעַךְ עַד שִׁקָּר:

לֹא־תִזְמַד בֵּית רַעֲךָ ס לֹא־תִזְמַד אִשְׁתְּ רַעֲךָ וְעַבְדּוֹ וְאִמְתּוֹ וְשׁוֹרׁוֹ וַחֲמֹרׁוֹ וְכָל אֲשֶׁר לְרַעֲךָ:

~Please be seated~

BLESSING AFTER THE READING OF THE TORAH

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
בָּרוּךְ אַתָּה יי, נוֹתֵן הַתּוֹרָה.

Baruch Atab Adonai Eloheinu melech ha'olam, asher natan lanu Torat emet, v'chayei olam nata b'tocheinu. Baruch Atab 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.

MI SHEBEIRACH FOR HEALING

*Mi shebeirach avoteinu, Avraham, Yitzchak v'Ya'akov
Mi shebeirach imtoeinu, Sarah, Rivkah, Leah v'Rachel
Hu y'variech et hacholim v'yishlach labem
r'fuah sb'leimah: r'fuat hanefesh ur'fuat baguf.*

May the One who blessed our ancestors,
Abraham, Isaac and Jacob
Saraha, Rebecca, Rachel and Leah,
bless those who are ill and send them a complete healing:
A healing of spirit and a healing of body.
And let us say: *Amen*.

~Please rise~

RAISING AND DRESSING OF THE TORAH

זוֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל, עַל פִּי יי בְּיַד מֹשֶׁה.

V'zot haTorah asher sam Mosheh lifnei b'nei Yisraeil, al pi Adonai b'yad Mosheh.

This is the Torah that Moses placed before the people of Israel.

PRAYER FOR OUR COUNTRY

Our God and God of our ancestors: We ask Your blessings for our country—for its government, for its leaders and advisors, and for all who exercise just and rightful authority. Teach them insights from Your Torah, that they may administer all affairs of state fairly, that peace and security, happiness and prosperity, justice and freedom may forever abide in our midst.

May this land, under Your Providence, be an influence for good throughout the world, uniting all people in peace and freedom—and helping them to fulfill the vision of Your prophet: “Nation shall not lift up sword against nation, neither shall they experience war any more.” And let us say: *Amen*.

PRAYER FOR ISRAEL

שְׂאֲלוּ שְׁלוֹם יְרוּשָׁלַיִם, יִשְׁלִי אֶהְבֵיךָ.

Sha'alu sh'lom Y'rushalayim, yishlayu ohavayich.

Pray for the peace of Jerusalem; may those who love you prosper.

אָבִינוּ שְׁבַשְׁמַיִם, צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ, בְּרַךְ אֶת מְדִינַת יִשְׂרָאֵל,
רְאֵשִׁית צְמִיחַת גְּאֻלַּתֵּנוּ.

Avinu shebashamayim, Tzur Yisraeil v'go'alo, bareich et m'dinat Yisraeil, reishit tz'michat g'ulateinu.

O Heavenly One, Protector and Redeemer of Israel, bless the State of Israel which marks the dawning of hope for all who seek peace. Shield it beneath the wings of Your love; spread over it the canopy of Your peace; send Your light and truth to all who lead and advise, guiding them with Your good counsel. Establish peace in the land and fullness of joy for all who dwell there.
Amen.

~Please be seated~

INTRODUCTION TO THE HAFTARAH READING..... Sydney Relkin

BLESSING BEFORE THE HAFTARAH..... Alexa Feigenbaum

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים, וְרָצָה בְּדְבָרֵיהֶם הַנְּאֻמָּרִים
בְּאֵמֶת, בְּרוּךְ אַתָּה יְיָ, הַבוֹחֵר בְּתוֹרָה וּבְמוֹשֶׁה עַבְדּוֹ, וּבִישְׂרָאֵל עַמּוֹ, וּבְנְבִיאֵי הָאֵמֶת וְצֶדֶק.

*Baruch Atah Adonai Eloheinu melech ha'olam, asher bachar binvi'im tovim, v'ratzah v'divreibem ha'ne'emarim be'emet.
Baruch Atah Adonai, habocheir baTorah uv'Mosheh avdo, uv'Yisraeil amo, uvinvi'ei ha'emet vatzedek.*

Blessed is Adonai our God, Ruler of the universe, who has chosen faithful prophets to speak words of truth. Blessed is Adonai, for the revelation of Torah, for Moses, God's servant, and Israel, God's people, and for the prophets of truth and righteousness.

HAFTARAH: Ezekiel 1:1-9, 3:12

Alexa Feigenbaum:

וַיְהִי בַשְּׁלִישִׁים שָׁנָה בְּרִבְעֵי בַחֲמִשָּׁה לַחֹדֶשׁ וַאֲנִי בְּתוֹךְ־הַגּוֹלָה עַל־נְהַר־כְּבָר נִפְתָּחוּ הַשָּׁמַיִם
וַאֲרָאָה מְרָאוֹת אֱלֹהִים: בַּחֲמִשָּׁה לַחֹדֶשׁ הַיָּא הַשָּׁנָה הַחֲמִישִׁית לְגָלוֹת הַמֶּלֶךְ יוֹיָכִין: הִיָּה הִיָּה
דְּבַר־יְהוָה אֶל־יְחִיָּזְקָאֵל בֶּן־בוּזִי הַכֹּהֵן בְּאֶרֶץ כַּשְׂדִּים עַל־נְהַר־כְּבָר וַתְּהִי עָלָיו שְׁם יַד־יְהוָה:

In the thirtieth year, on the fifth day of the fourth month, when I was in the community of exiles by the Kevar River, the heavens opened and I saw visions of God. On the fifth day of the month—it was the fifth year of the exile of King Joyachin—the word of the Eternal came to the priest Ezekiel son of Buzi, by the Kevar River, in the land of the Chaldeans. And the hand of God came upon him there.

Amber Nero:

וַאֲרָא וְהִנֵּה רוּחַ סַעְרָה בָּאָה מִן־הַצָּפוֹן עָנָן גָּדוֹל וְאִשׁ מִתְּלַקְחַת וְנִגְהָ לֹו סָבִיב וּמִתּוֹכָהּ כְּעִין
הַחֲשֵׁמֶל מִתּוֹךְ הָאִשׁ: וּמִתּוֹכָהּ דְּמוֹת אַרְבַּע חַיּוֹת וְזֶה מִרְאִיהֶן דְּמוֹת אָדָם לְהִנָּה: וְאַרְבַּעַה
פָּנִים לְאַחַת וְאַרְבַּע כְּנָפַיִם לְאַחַת לָהֶם:

I looked and beheld a storm-wind came sweeping out of the north—a huge cloud and flashing fire, surrounded by a radiance; and in the center of the fire, something like shining amber. In the center of it were also the figures of four creatures. And this was their appearance: They had the figures of human beings. Each had four faces, and each of them had four wings.

Emma Hochberg:

וְרַגְלֵיהֶם רֵגֶל יִשְׂרָה וְכַף רַגְלֵיהֶם כַּכַּף רֵגֶל עֵגֶל וְנִצְצִים כְּעִין נְחֹשֶׁת קָלִיל: וַיֵּדוּ [וַיֵּדִין] אָדָם
מִתַּחַת כְּנָפֵיהֶם עַל אַרְבַּעַת רַבְעֵיהֶם וּפְנֵיהֶם וְכְנָפֵיהֶם לְאַרְבַּעַתָּם: חִבְרַת אִשָּׁה אֶל־אַחֻתָּהּ
כְּנָפֵיהֶם לֹא־יִסְבּוּ בְּלִכְתָּן אִישׁ אֶל־עֵבֶר פָּנָיו יִלְכוּ: וַתִּשְׁאַנְי רוּחַ וַאֲשַׁמְעֵ אַחֲרַי קוֹל רַעַשׁ
גָּדוֹל בְּרוּד כְּבוֹד־יְהוָה מִמְּקוֹמוֹ:

Their legs were a single straight leg, and their feet were like a calf's hoof; sparkling like burnished bronze. They had human hands under their wings. The four of them had their faces and their wings on their four sides. Their wings touched one another. They did not turn when they moved; each could move in the direction of any of its faces....Then a spirit lifted me up, and behind me I heard a great roaring sound: "Praised is the Presence of the Eternal, from God's place."

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל הָעוֹלָמִים, צַדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנִּאֲמָן
הָאוֹמֵר וְעָשָׂה, הַמְדַבֵּר וּמְקַיֵּם, שֶׁכֵּל דְּבָרָיו אֵמֶת וְצֶדֶק. עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל
הַנְּבִיאִים, וְעַל יוֹם חַג הַשְּׁבָעוֹת הַזֶּה, שֶׁנִּתְּתָ לָנוּ יי אֱלֹהֵינוּ, לְשִׁשּׁוֹן וּלְשִׁמְחָה, לְכַבוֹד
וּלְתַפְאֶרֶת. עַל הַכֹּל יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ, יְתַבְרַךְ שְׁמֶךָ בְּפִי כָל חַי
תְּמִיד לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יי, מְקַדֵּשׁ יִשְׂרָאֵל וְהַזְמִינִים.

*Baruch Atab Adonai Eloheinu melech ha'olam, Tzur kol ha'olamim, tzadik b'chol
badorot, ha'Eil ha'ne'eman ha'omeir v'oseb, ham'dabeir um'kayeim, shekol d'varav emet
vatzedek. Al haTorah, v'al ha'avodah, v'al han'vi'im, v'al yom chag ha'Shavuot
hazeh, sbenatata lanu Adonai Eloheinu, l'sason ul'simcha, l'chavod ul'tifaret. Al
bakol Adonai Eloheinu, anachnu modim lach, umvar'chim otach, yitbarach shim'cha b'fi
kol chai tamid l'olam va'ed. Baruch Atab Adonai, m'kadeish Yisraeil v'hazmanim.*

Blessed is Adonai our God, Ruler of the universe, Rock of all creation, Righteous One of all generations, the faithful God whose word is deed, whose every command is just and true. For the Torah, for the privilege of worship, for the prophets, and for this feast of Shavuot that You, Adonai our God, have given us for joy and gladness, for honor and glory, we thank and bless You. May Your name be blessed by every living being. Blessed is Adonai, who hallows the House of Israel and the Festivals.

MEGILAT RUTH—The Book of Ruth

Alexa Feigenbaum:

In the days when the chieftains ruled, there was a famine in the land; and a man of Bethlehem in Judah, with his wife and two sons, went to reside in the country of Moab. The man’s name was Elimelech, his wife’s name was Naomi, and his two sons were named Machlon and Chilion—Ephrathites of Bethlehem in Judah. They came to the country of Moab and remained there.

Elimelech, Naomi’s husband, died; and she was left with her two sons. They married Moabite women, one named Orpah and the other Ruth, and they lived there about ten years. Then those two—Machlon and Chilion—also died; so the woman was left without her two sons and without her husband.

Emma Hochberg:

She started out with her daughters-in-law to return from the country of Moab; for in the country of Moab she had heard that the Eternal had taken note of God’s people and given them food. Accompanied by her two daughters-in-law, she left the place where she had been living; and they set out on the road back to the land of Judah.

But Naomi said to her two daughters-in-law, “Turn back, each of you to her mother’s house. May the Eternal deal kindly with you, as you have dealt with the dead and with me! May the Eternal grant that each of you find security in the house of a husband!” And she kissed them farewell. They broke into weeping and said to her, “No, we will return with you to your people.”

Joshua Feldman:

But Naomi replied, “Turn back, my daughters! Why should you go with me? Have I any more sons in my body who might be husbands for you? Turn back, my daughters, for I am too old to be married. Even if I thought there was hope for me, even if I were married tonight and I also bore sons, should you wait for them to grow up? Should you on their account debar yourselves from marriage? Oh no, my daughters! My lot is far more bitter than yours, for the hand of the Eternal has struck out against me.”

They broke into weeping again, and Orpah kissed her mother-in-law farewell. But Ruth clung to her. So she said, “See, your sister-in-law has returned to her people and her gods. Go follow your sister-in-law.”

Jessica Shapiro:

But Ruth replied, “Do not urge me to leave you, to turn back and not follow you. For wherever you go, I will go; wherever you lodge, I will lodge; your people shall be my people, and your God my God. Where you die, I will die, and there I will be buried. Thus and more may the Eternal do to me if anything but death parts me from you.”

When Naomi saw how determined she was to go with her, she ceased to argue with her; and the two went on until they reached Bethlehem. When they arrived in Bethlehem, the whole city buzzed with excitement over them. The women said, “Can this be Naomi?” “Do not call me Naomi,” she replied. “Call me Mara, for Shaddai has made my lot very bitter. I went away full, and the Eternal has brought me back empty. How can you call me Naomi, when the Eternal has dealt harshly with me, when Shaddai has brought misfortune upon me!”

Thus Naomi returned from the country of Moab; she returned with her daughter-in-law Ruth the Moabite. They arrived in Bethlehem at the beginning of the barley harvest.

PLEDGE OF THE CONFIRMANDS (Jessica Shapiro)

As Confirmands, we pledge to uphold the Jewish religion and to remain forever committed to *Am Yisrael*, our people. Almighty and Merciful God, for this *Shavuot* Day, with all of its glory and meaning, we praise Your name. We have come to Sinai and ascended its summit, we have encountered Your Presence—and we long to go even higher. On this day, we accept the covenant of our fathers and mothers, and commit ourselves to becoming an *am kadosh*, a dominion of priests, a holy people.

Adonai, Our God, as we walk down the path of life, we will strive to have Your truth govern our personal conduct and our dealings with one another. We will seek the sustenance of Your Presence as we continue to study and practice the teachings of our tradition.

**CONFIRMATION CHARGE AND BLESSING..... Rabbi Scott B. Weiner
Rabbi Beth Nichols
Cantor Randall M. Schloss**

Each Confirmand was blessed individually by Rabbi Weiner, Rabbi Nichols and Cantor Schloss during last night’s Confirmation Service of Blessing.

~Please rise~

RETURNING THE TORAH TO THE ARK

יְהַלְלוּ אֶת שֵׁם יְיָ, כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ.
הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיֵּרָם קֶרֶן לְעַמּוֹ,
תְּהַלֵּה לְכָל חַסִּידָיו, לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ, הַלְלוּיָהּ!

*Y'hal'lu et Shem Adonai, ki nishgav sh'mo l'vado
Hodo al eretz v'shamayim. V'yarem keren l'amo,
t'bilab l'chol chasidav, livnei Yisraeil am k'rovo, hal'luyah!*

Let us praise the name of Adonai, for God's name alone is exalted.
God's splendor covers heaven and earth; God is the strength of our people,
making glorious God's faithful ones, Israel, a people close to God. Halleluyah!

God's teaching is perfect, reviving the soul;
God's word is unfailing, making wise the simple;

God's precepts are right, delighting the mind;
God's mitzvah is clear, giving light to the eyes;

God's doctrine is pure, enduring for ever;
God's guidance is true, and altogether just.

כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֵל תֵּעֲזֹבוּ.
עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתִמְכֶּיָּה מְאֹד. דְּרָכֶיהָ דְּרָכֵי־נְעָם,
וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם. הִשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוֵבָה. חַדֵּשׁ יָמֵינוּ כְּקֵדֶם.

*Ki lekach tov natati lachem, Torati al ta'azovu.
Eitz chayim hi lamachazikim bah, v'tom'cheba m'ushar. D'racheba darbei-noam,
v'chol n'tivoteha shalom. Hashiveinu Adonai eilecha v'nashuvah. 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 God; then truly shall we return. Renew our days as in the past.

~Please be seated~

YIZKOR—MEMORIAL SERVICE

מִזְמוֹר לְדָוִד:

יְהוָה רָעִי לֹא אֶחָסֵר: בְּנֵאוֹת דָּשָׂא יִרְבִּיצֵנִי עַל־מֵי מְנַחֹת יִנְהַלְנִי: נַפְשִׁי
יִשׁוּבֵב יִנְחֵנִי בְּמַעְגְלֵי־צֶדֶק לְמַעַן שְׁמוֹ: גַּם כִּי־אֵלֶךְ בְּגֵיא צִלְמוֹת
לֹא־אִירָא רָע כִּי־אֲתָה עִמָּדִי שְׁבֻטְךָ וּמִשְׁעֲנֶתְךָ הֵמָּה יִנְחַמְנִי: תַּעֲרֹךְ
לְפָנַי | שְׁלַחַן נֶגֶד צַרְרֵי דִשְׁנֹתַ בְּשֶׁמֶן רֹאשִׁי כּוֹסֵי רוּיָה: אֵךְ טוֹב וְחֶסֶד
יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי וְשִׁבְתִּי בְּבֵית־יְהוָה לְאֶרֶךְ יָמִים:

Mizmor l'David:

*Adonai ro'i lo echsar. Bin'ot deshe yarbitzeini al-mei m'nuchot y'nachaleini. Nafshi y'sboveiv
yancheini v'ma'g'lei-tzedek l'ma'an sb'mo. Gam ki-eileich b'gei tzalmavet lo ira ra ki-Atah imadi
shivt'cha umish'an'techa beima y'nachamuni. Ta'aroch l'fanai shulchan neged tzor'rai dishanta
vashemen roshi kosi r'vayab. Ach tov vachessed yird'funi kol-y'mei chayai v'shvati b'veit Adonai
l'orech yamim.*

Adonai is my shepherd; I shall not want.
God makes me to lie down in green pastures;
God leads me beside the still waters. God restores my soul;
God guides me in straight paths for God's namesake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil, for You art with me;
Your rod and Your staff, they comfort me.
You prepare a table before me in the presence of my enemies;
You have anointed my head with oil; my cup runs over.
Surely, goodness and mercy shall follow me all the days of my life;
and I shall dwell in the house of Adonai forever.

(Psalm 23)



O God of life, amid the ceaseless tides of change which sweep away the generations, Your living spirit remains to comfort us and to give us hope. Around us is life and death, decay and renewal; the flowing rhythm that all things obey.

Our life is a dance to a song we cannot hear. Its melody courses through us for a little while, then seems to cease. Whence the melody, and whither does it go? In darkness as in light, we turn to You, God, the Source of life, the Answer to all its mysteries.

Can it be that we, Your children, are given over to destruction, when our few days on earth are done? Or do we live in ways we cannot know?

Only this have we been taught, and in this we put our trust: from You comes the spirit, and to You it must return. You are our dwelling-place in life and in death.

More we cannot say, for all else is hidden from our sight by an impenetrable veil. We thank You, then, for the life we have, and for the gifts that daily are our portion: For health and healing, for labor and repose, for the ever-renewed beauty of earth and sky, for thoughts of truth and justice that move us to acts of goodness, and for the contemplation of Your eternal Presence, which fills us with the hope that what is good and lovely will not perish.

O God, what are we? A breath, a passing shadow. Yet You have made us little less than divine.

יְי, מָה אָדָם וְתִדְעָהוּ, בֶּן־אָנוֹשׁ וְתַחֲשְׁבֵהוּ. אָדָם לְהִבָּל דָּמָה, יָמָיו כְּצֵל
 עוֹבֵר. בִּבְקָר יֵצִיץ וְחָלָף, לְעָרֵב יְמוּלֵל וַיִּבֶשׁ. תָּשֻׁב אָנוֹשׁ עַד־דָּבָא,
 וְתֹאמֶר: שׁוּבוּ, בְּנֵי־אָדָם!

*Adonai, mah adam vatei'da'eihu, ben-enosh vat'chashveihu. Adam lachevel damah, yamav k'tzeil
 oveir. Baboker yatzitz v'chalaf, la'erev y'moleil v'yaveish. Tasbeiv enosh ad-daka, vatomer: shuva,
 v'nei adam!*

God! What are we, that You have regard for us? What are we, that You are mindful of us? We are like a
 breath; our days are as a passing shadow; we come and go like grass which in the evening fades and withers.
 You cause us to revert to dust, saying: Return, O mortal creatures!

(From Psalm 144)



O God, You have been our refuge in every generation.

Before the mountains came into being, before You brought forth the earth and the world, from eternity to
 eternity, You are God.

For a thousand years in Your sight are but as yesterday when it is past, or as a watch in the night.

You sweep us away; we are like a dream at daybreak; we come and go like grass which in the morning shoots
 up, renewed, and in the evening fades and withers.

The days of our years are threescore and ten, or by reason of strength, fourscore years. But a thousand years
 in God's sight are but as yesterday when it is past, or as a watch in the night.

Teach us therefore to number our days, that we may attain a heart of wisdom. And may Your favor, O God,
 be upon us. Establish the work of our hands that it may long endure.

(Based on Psalm 90)

שְׁוִיתִי יְהוָה לְנִגְדֵי תָמִיד כִּי מִיְמִינִי בַל־אֶמּוֹט: לָכֵן | שָׂמַח לִבִּי וַיִּגַּל
 כְּבוֹדִי אֶף־בְּשָׂרִי יִשְׁכֵּן לְבַטָּח: כִּי | לֹא־תַעְזוֹב נַפְשִׁי לְשֵׂאוֹל לְא־תִתֵּן
 חַסִּידְךָ לְרֵאוֹת שָׁחַת: תּוֹדִיעֵנִי אֲרַח חַיִּים שְׁבַע שָׁמְחוֹת אֶת־פְּנֵיךָ
 נְעֻמוֹת בִּימִינְךָ נִצַּח:

*Shiviti Adonai l'negdi tamid ki mimini bal-emet. Lachein samach libi vayagel k'vodi af-b'sari
 yishkeon lavetach. Ki lo ta'azov nafshi lishol lo-titein chasid'cha lirot shachat. Todi'eini orach
 chayim sova s'machot et-panecha n'imot bimincha netzach.*

I have set the Eternal always before me; God is at my side; I shall not be moved. Therefore does my heart
 exult and my soul rejoice; my being is secure. For You will not abandon me to death nor let Your faithful
 ones see destruction. You show me the path of life; Your presence brings fullness of joy; enduring happiness
 is Your gift.

(From Psalm 16)

O God, this hour revives in us memories of loved ones who are no more. What happiness we shared when they walked among us! What joy, when, loving and loved, we lived our lives together!

Their memory is a blessing for ever.

Months or years may have passed, yet we feel near to them. Our hearts yearn for them. Though the bitter grief has softened, a duller pain abides, for the place where once they stood is empty now for ever. The links of life are broken, but the links of love and longing cannot break.

Their souls are bound up in ours for ever.

We see them now with the eye of memory, their faults forgive, their virtues grown larger. So does goodness live, and weakness fade from sight. We remember them with gratitude and bless their names.

Their memory is a blessing for ever.

And we remember as well the men and women who, but yesterday, were part of our congregation and community. To all who cared for us and labored for the well-being of our people and of humanity, we pay tribute. May we prove worthy of carrying on the tradition of our people and our faith, for now the task is ours.

Their souls are bound up in ours for ever.

We think, too, of the whole household of Israel and its martyrs. The tragedy of our own age is still a fresh wound within us. And we recall how often, in ages past, our people walked through the flames of the furnace. Merciful God, let the memory never fade of the faithful and upright of our people who have given their lives to hallow Your name. Even in death they continue to speak to us of faith and courage. They rest in nameless graves, but their deeds endure, and their sacrifices will not be forgotten. Their souls are bound up in the bond of eternal life. No evil shall touch them: they are at peace.

We will remember, and never forget them.



In gratitude for all the blessings our loved ones, friends, teachers, and the martyrs of our people have brought to us, to our people, and to humanity, we dedicate ourselves anew to the sacred faith for which they lived and died, and to the tasks they have bequeathed to us. Let them be remembered for blessing, O God, together with the righteous of all peoples, and let us say: Amen.

SILENT REMEMBRANCE

May God remember for ever my dear ones who have gone to their eternal rest. May they be at one with the One who is life eternal. May the beauty of their lives shine for evermore, and may my life always bring honor to their memory.

May God remember for ever our brothers and sisters of the House of Israel who gave their lives for the Sanctification of the Divine Name. May they be at one with the One who is life eternal. May the beauty of their lives shine for evermore, and may my life always bring honor to their memory.

In the rising of the sun and in its going down, we remember them.

In the blowing of the wind and in the chill of winter, we remember them.

In the opening of buds and in the rebirth of spring, we remember them.

In the blueness of the sky and in the warmth of summer, we remember them.

In the rustling of leaves and in the beauty of autumn, we remember them.

In the beginning of the year and when it ends, we remember them.

When we are weary and in need of strength, we remember them.

When we are lost and sick at heart, we remember them.

When we have joys we yearn to share, we remember them.

So long as we live, they too shall live, for they are now a part of us, as we remember them.

~Please rise~

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמְצִיא מְנוּחָה נְכוֹנָה תַּחַת פְּנֵי
הַשְּׁכִינָה, אִם קְדוּשִׁים וְטְהוּרִים פְּזָהר הֶרְקִיעַ מְזֵהִירִים, אֶת נְשֵׁמוֹת
יְקִירָנוּ שֶׁהֵלְכוּ לְעוֹלָמָם. בְּעַל הַרְחָמִים יִסְתִּירָם בְּסֶתֶר בְּנִפְיֵי לְעוֹלָמִים,
וְיִצְרֹר בְּצִרּוֹר הַחַיִּים אֶת־נְשַׁמְתָּם. יְיָ הוּא נַחֲלָתָם, וְיִנּוּחוּ בְּשָׁלוֹם עַל
מִשְׁכָּבָם. וְנֹאמַר: אָמֵן.

*Eil malei rachamim, shochein bam'romim, ham'tzei m'nuchab n'chonab tachat kanfei
bash'chinah, im kedoshim ut'horim kezohar harakiya mazhirim, et nishmot yakireinu shebal'chu
l'olamam. Ba'al harachamim yastireim b'seiter k'nafav l'olamim, v'yitzror bitzror bachayim et
nishmatam. Adonai hu nachalatam. V'yanuchu b'shalom al mishkavam. V'nomar: amein.*

O God full of compassion, Eternal Spirit of the universe, grant perfect rest under the wings of Your Presence to our loved ones who have entered eternity. Master of Mercy, let them find refuge for ever in the shadow of Your wings, and let their souls be bound up in the bond of eternal life. The Eternal God is their inheritance. May they rest in peace, and let us say: Amen.

ALEINU—ADORATION

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שְׁלֹא עֲשָׂנוּ
כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה, שְׁלֹא שָׁם חִלְקֵנוּ כְּהֵם,
וְגָרְלָנוּ כְּכֹל הַמּוֹנָם. וְאֲנַחְנוּ בּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

*Aleinu l'shabei'ach la'Adon hakol, lateit g'dulah l'yotzeir b'reisbit, shelo asanu k'goyei haaratzot,
v'lo samanu k'mishp'chat haadamah. Shelo sam chelkeinu kabem, v'goraleinu k'chol hamonam.
Va'anachnu kor'im umishtachavim umodim, lifnei Melech malchei ham'lachim, Hakadosh
baruch Hu.*

Let us now praise the Sovereign of the universe, and proclaim the greatness of the Creator who has set us apart from the other families of the earth, giving us a destiny unique among the nations. We bend the knee and bow, acknowledging the supreme Sovereign, the Holy One of Blessing.

~Please be seated~

May the time not be distant, O God, when Your name shall be worshipped in all the earth, when unbelief shall disappear and error be no more. Fervently we pray that the day may come 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, when all who dwell on earth shall know that You alone are God. O may all, created in Your image, become one in spirit and one in friendship, for ever united in Your service. Then shall Your dominion be established on earth, and the word of Your prophet fulfilled: “Adonai will reign for ever and ever.”

וְנֵאמַר: ״וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ; בַּיּוֹם הַהוּא יְהִיָּה יי אֶחָד, וּשְׁמוֹ
אֶחָד״.

V'ne'emar: V'bayah Adonai l'melech al kol ha'aretz; bayom habu yib'yeh Adonai ehad, ush'mo ehad.

And it has been said: Adonai shall reign over all the earth; on that day Adonai shall be One and God's name shall be One.

KADDISH YATOM—MOURNER'S KADDISH

Our thoughts turn to those who have departed this earth: our own loved ones, those whom our friends and neighbors have lost, the martyrs of our people, and those of every race and nation whose lives have been a blessing to humanity. As we remember them, let us meditate on the meaning of love and loss, of life and death.

~Please rise~

יתגדל ויתקדש שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְּרָא כְרֵעוּתִיהָ, וְיַמְלִיךְ מַלְכוּתִיהָ
 בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.
 יתְבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל
 שְׁמֵהּ דְקָדְשָׁא בְּרִיךְ הוּא, לְעֵלְא מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא
 תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאִמְרִין 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.

*Yitgadal v'yitkadesh sh'mei raba. B'alma di v'ra chir'utei, v'yamlich malchutei, b'chayeichon uv'yomeichon
 uv'chayei d'chol beit Yisraeil, ba-agala uvizman kariv, v'imru: amen. Y'bei sh'mei raba m'varach
 l'alam ul'almei almaya. Yitbarach v'yishtabach, v'yitpa-ar v'yitromam v'yit-nasei, v'yit-badar v'yitaleh
 v'yit-halal sh'mei d'kud'sba, b'rich hu, l'eila min kol bir'chata v'shirata, tush-b'chata v'nechemata,
 da-amiran b'alma, v'imru: amen. Y'bei sh'lama raba min sh'maya v'chayim aleinu v'al kol Yisraeil,
 v'imru: amen. Oseh shalom bim'romav, hu ya-aseh shalom aleinu v'al kol Yisraeil, v'imru: amen.*

Let the glory of God be extolled, let God's great name be hallowed, in the world whose creation God willed. May God's
 dominion soon prevail, in our own day, our own lives, and the life of all Israel, and let us say: Amen. Let God's great
 name be blessed for ever and ever. Let the name of the Holy One, blessed is God, be glorified, exalted, and honored,
 though God is beyond all the praises, songs and adorations that we can utter, and let us say: Amen. For us and for all
 Israel, may the blessing of peace and the promise of life come true, and let us say: 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, and let us say: Amen.

~Please be seated~

PRESENTATION OF THE CLASS GIFT.....Jordan Nero
ACCEPTANCE OF THE CLASS GIFT.....Rich Alter, President

Ein Keloheinu

אֵין כְּאַלְהֵינוּ, אֵין כְּאַדוֹנֵינוּ, אֵין כְּמַלְכֵנוּ, אֵין כְּמוֹשִׁיעֵנוּ.
 מִי כְּאַלְהֵינוּ, מִי כְּאַדוֹנֵינוּ, מִי כְּמַלְכֵנוּ, מִי כְּמוֹשִׁיעֵנוּ.
 נוֹדֵה לְאַלְהֵינוּ, נוֹדֵה לְאַדוֹנֵינוּ, נוֹדֵה לְמַלְכֵנוּ, נוֹדֵה לְמוֹשִׁיעֵנוּ.
 בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ אֲדוֹנֵינוּ, בְּרוּךְ מַלְכֵנוּ, בְּרוּךְ מוֹשִׁיעֵנוּ.
 אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדוֹנֵינוּ, אַתָּה הוּא מַלְכֵנוּ, אַתָּה הוּא מוֹשִׁיעֵנוּ.

*Ein kEloheinu, ein kAdoneinu, ein k'Malkeinu, ein k'Moshieinu.
 Mi chEloheinu, mi chAdoneinu, mi ch'Malkeinu, mi ch'Moshieinu.
 Nodeh l'Eloheinu, nodeh lAdoneinu, nodeh l'Malkeinu, nodeh l'Moshieinu.
 Baruch Eloheinu, baruch Adoneinu, baruch Malkeinu, baruch Moshieinu.
 Atah hu Eloheinu, Atah hu Adoneinu, Atah hu Malkeinu, Atah hu Moshieinu.*

There is none like our God, our Eternal One, our Ruler, our Redeemer.
 Who is like our God, our Eternal One, our Ruler, our Redeemer?
 We will give thanks to our God, our Eternal One, our Ruler, our Redeemer.
 Praised be our God, our Eternal One, our Ruler, our Redeemer.
 You are our God, our Eternal One, our Ruler, our Redeemer.

PERSONAL STATEMENTS OF CONFIRMATION

Alexa Feigenbaum

Judaism and the Jewish community have been an important part of my life since I was little. When I was three, I moved from New York City to New Rochelle and went to Beth El Preschool. I found comfort in being surrounded by other Jewish children who shared the same traditions as me, and celebrated the holidays just like I did. I loved having Shabbat on Fridays, including getting to say the blessings and eat challah with my friends.

Community was again important when I prepared to become bat mitzvah. My mom and brother were traveling the country because my brother had a part on a national Broadway tour. I missed them both very much and it was stressful to have my mom plan my bat mitzvah while she was in a different state than me. It was a hard year without her, and going to Religious School on Tuesdays provided a sense of family and community. My favorite place is the sleepaway camp where I have been going for the past 7 years. The girls there are like my sisters, and something that immediately brought us together was our Judaism. Every Friday night, we have Shabbat dinner and then go to Friday night services. Singing the prayers with our arms wrapped around each other makes me so happy and I love sharing the special bond of Judaism with these girls.

This year, as part of our Confirmation class, I went on an amazing trip to Washington, D.C. I learned so much and had the best time. We had the opportunity to lobby in the office of our representative and this experience helped me gain confidence. I chose to advocate for women's rights and I felt good sharing my views on this important issue. It was also fun on this trip to be surrounded by so many Jewish teens since there are not many Jewish teens in my grade. Also part of our Confirmation journey was volunteering at various places throughout the year. I really enjoyed helping out the community and giving back.

When I go to college, I would love to join Hillel and to continue volunteering with different temples to give back to the community. When I grow older and have children, I will enjoy passing down the traditions I learned throughout my childhood to them. To me, being Jewish means you are a part of a tightly-bonded community that is always there for you. Being Jewish is something so special because when you meet someone else who is Jewish, there is an instant connection. I believe that being Jewish has helped shape me into the person I am and I wouldn't want it any other way.

Joshua Feldman

Being confirmed along with the rest of my class is another step towards religious adulthood, and prompts me to ask myself, "Where do I fit in Judaism?" My place is still uncertain, and I don't know where this path will take me. To me, Confirmation feels like less of the graduation I thought it would be, and more of a beckoning to move forward in life. It is now when I get to define who I am in relation to Judaism. But who am I? I still don't know.

After years of going to Friday night services and celebrating holiday after holiday, I still don't know what I believe. I don't think I believe in God, but what I am absolutely sure I believe in, and what I think makes Judaism truly special, is Judaism's way of making morals and learning just as important as prayer. For me, religion is like a moral code rather than something to believe in and blindly follow. We learn from Judaism's ideas and are able to piece together our ideals. Judaism teaches us to think for ourselves and to push beyond the boundaries of what we know. This is the Judaism I believe in.

As I get older, I know that Judaism will continue to remain a part of my life, always in the back of my mind, even when I don't realize it is influencing me. It's a major part of how I connect with my family and my ancestors, and it's something that I spent hour after hour happily studying. I'm not sure where exactly it will take me, but I'm sure that my Jewish faith will enrich my destination.

Emma Hochberg

Confirmation is important to me because I chose to take part in it myself, while becoming bat mitzvah was something that my parents decided for me when I was younger, by enrolling me in Religious School. I haven't been involved in many activities at the temple since celebrating my bat mitzvah two years ago. I realized that I missed the Jewish community and the welcoming environment of the temple.

One significant reason that I chose to be confirmed is the importance of the Jewish community. Judaism connects people whether you've known them for years or have just met. Activities at the temple allow me to meet new people with whom I otherwise likely would not have

interacted. For example, this January I went on the confirmation class trip to Washington, D.C. with the Religious Action Center. Over the course of just four short days, I made good friends who I still keep in touch with. Our shared religion and similar values were a way to connect with each other, and from there, friendships formed. For Confirmation, I participated in the new social justice track. Multiple times throughout the year, I volunteered with other teens from Temple Israel. I was able to help people who are in need as an expression of my Jewish values. I always knew that I wanted to help those who are less fortunate than myself, but this year, through the Temple, I was able to exercise those values with community volunteer work.

Judaism is also a link between me and my family's heritage. Learning about where we come from and who we are is really a way of learning about ourselves. Judaism makes up a large part of my family's cultural identity, and I want to learn about my family's history and our Jewish connection to the past. Judaism also brings my family together through traditions. I have Shabbat dinner with my grandpa and Seder with my cousins, and I hope to carry on these traditions with my family in the future.

Amber Nero

Judaism gives you an identity. Even before you decide what you are going to be in life, you always have your Jewish identity. Judaism has been a big part of my childhood and Jewish traditions help me stay connected with my family. We always have people over on holidays and spending this time with each other brings us closer together. I also associate Judaism with the value of helping others. I do a lot of community service through Temple Israel.

I am excited to be confirmed because it shows that I am dedicated to my Jewish learning and have stuck with it. Through the years of belonging to Temple Israel, I have made many friends that I know I will be friends with for a long time.

My Jewish identity has given me many great experiences. I traveled to Israel with my family after my Bat Mitzvah. It was very special to me to go with my family and also with my grandparents. I went back to Israel to play in the youth Maccabi Games. It was an amazing experience and I met other young Jews from all over the world.

I know that since my Bat Mitzvah I have changed a lot and matured. Continuing to follow through with Confirmation, even when many people didn't, shows that.

Jordan Nero

I was raised as a part of the Jewish community, and today I confirm my intention to continue to be a part of that community. The Jewish community is worldwide, and no matter where I go, being a part of it brings me closer to people. On the Confirmation trip to Washington this January, and while playing in the Maccabi Games in Detroit and Israel, I met people who I became really close with and still talk to today. Even those people I did not talk to during these trips, I still felt connected to everyone in some way or another. In Israel, there were teens from Italy, Hungary, the Netherlands, Argentina and so many other countries, speaking so many different languages. It might have seemed at first that there was no way to communicate with these other teens, but during services all the teens, from all over the world, knew the same prayers and melodies. Not only has Judaism connected me with people around the world, but it has also brought me closer to people within our congregation. I have made friends with people through Chavaya who don't go to my school and I have become even closer with people who do go to my school. I also feel like Rabbi Nichols is an extension of my family and that I can talk to her about anything.

Being confirmed means that I am continuing to be a part of this community because I want to, not because my parents or anyone else wants me to. Becoming Bat Mitzvah was something that I just knew I would do. My parents signed me up for Hebrew School when I was 5, and I knew that at the end I would have a Bat Mitzvah. I wanted to become Bat Mitzvah because I knew that it is an important milestone in Judaism, but I didn't really know why it was important to me. I only recently learned about Confirmation. I thought that once you had your Bat Mitzvah, you were done with your Jewish education. For some people, that is true, but I personally chose to continue my Jewish education after my Bat Mitzvah.

Soon, I will be going to college and I might not have the chance to come to Temple Israel as much as I do now. In college, I want to continue to feel a part of something bigger than me, and I think that continuing to connect with the Jewish community will help me do that. When I start a family of my

own, I want to raise my kids in the Jewish community and I want them to think of temple as a place they can go to if they need to talk to someone or relieve their stress. Being part of this worldwide community has shaped who I am, and I will continue to use things that I've learned in the Jewish community for the rest of my life. For example, I will continue doing community service not because I need to do a certain amount, but because I know it is a mitzvah. I will also, of course, continue to eat my favorite Jewish foods such as challah, matzah, hamantaschen, latkes, kugel and bagels!

Sydney Relkin

Being Jewish allows me to relate to others and gives me reassurance that I am not alone. Judaism will always be something for me to turn to and will be a constant in my life. Some of my vocabulary is centered around Judaism and when I am able to make my own decisions about how I practice Judaism, I will still celebrate the High Holidays and mark special events in my life. I am proud of being Jewish, so being confirmed is a way for me to further express that. Both of my parents became b'nei mitzvah and both were confirmed so it only felt right to confirm my role as a Jewish adult in the community. This was a choice, and in my heart, the right one.

Having a community like ours is important to me because I have anxiety, especially about being alone. As anyone who has experienced anxiety knows, it can be debilitating in so many ways - from going to events to even doing daily activities such as eating or changing into normal clothes from pajamas. Knowing that this community is always here for me is important, especially in these times; just acknowledging that I have this constant in my life is reassuring. Our lives could change at any moment of any day, and having constants can be what grounds many people, especially in these troubling times, including me. While Judaism is certainly not the main focus of my everyday life, having Judaism and the Jewish community as a constant in my life is significant. If there is anything that I have learned during my 16 years of life, it is that Judaism will be there for me during life changing events, both positive and negative, and I will not have to face these times alone.

Jessica Schlamkowitz

I chose to enroll in Confirmation so that I can learn more about Judaism and because I want to develop a closer connection to God. There is so much more to learn and I want to be educated about the true traditions of my people. It is meaningful to me to symbolically receive the Torah on Shavuot because it demonstrates a new level of maturity and responsibility. I am showing that I can play a big role in the Jewish community. Confirmation feels different from my Bat Mitzvah because the day is less about me, and more about growing the Jewish community and maturing alongside my peers. I am not receiving the Torah for the first time, but this time I am showing that I am accountable for my actions as a true Jewish adult.

Jewish tradition is not clear about God's form and there are many different theories within Judaism that try to define God. I believe that God is a spirit that keeps an eye out for all of the people. I think that God is the One who created the universe. God lets everything take its course, but if a problem arises, God will fix it by punishing the bad.

Even though no one can be certain of what God truly is, prayer still plays an important role in my life. When we pray, this Superior Being listens to our voices and can respond to our problems. I also feel that praying helps me look at myself as a whole. It helps me reflect and look back at my thoughts and actions. It additionally makes me feel like I am a part of something important.

In the future, I will continue to practice Judaism by going to temple, continuing my family traditions, and staying connected to the Jewish community. When I am making my own decisions about how Judaism is a part of my life, the things that will stick with me forever are going to temple on the High Holy Days, keeping kosher for Passover as best as possible, hanging mezuzahs on every doorway in my house, and so much more. In the next five years, it will be hard to stay connected to Judaism if I am away at college. In the next ten or twenty years, and beyond, I will be able to return and keep the traditions that I find important. People will always know that I am Jewish because I am proud of who I am and I hope to collaborate with people in the future who want to know more about different cultures.

Jessica Shapiro

If you had asked me in the beginning of seventh grade if I would still be in Religious School in high school, I probably would have said no. None of my friends were going to continue and so I did not want to continue either. However, towards the end of the year, when I found out that some people were planning to continue, I changed my mind, and I am so happy that I did. As a result, I decided to join TIFTY, our youth group. Through TIFTY I have made many more friends and already had so many great experiences.

For me, to symbolically receive the Torah on Shavuot means to receive the knowledge and lessons that the Torah has to offer. My concept of God has changed over time and may continue to change in the future. Currently, I believe that God is out there in some way and I think of God as a presence that is everywhere. Prayer plays a role in my life as a way to thank God for all the good parts of my life. My concept of God changes as my situation changes. I think that in the future it may change again, but I do not know for sure.

I think that Judaism will play a big part of my life in the future. When I start to look at colleges, I want to make sure that there is a good Jewish community there. People around me will know that I am Jewish because I talk a lot, and it will naturally come up in conversation. In the future, I will prioritize celebrating the holidays. I think that all of the holidays have interesting stories and lessons to learn from them. I have had an amazing experience so far in Chavaya and I hope that my Jewish experiences will continue on long after I graduate high school.



Alexa Feigenbaum



Joshua Feldman



Emma Hochberg



Amber Nero

The
Confirmation
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Jordan Nero



Sydney Relkin



Jessica Schlamkowitz



Jessica Shapiro