

Our Sheer Existence is an act of Courage:

*“It is not your responsibility to finish the work of perfecting the world,
but you are not free to desist from it either.
Rabbi Tarfon, Pirke Avot 2:16*



Our Confirmands:

Rook Jeanetta Marcus
Brendan Christopher McAleney
Sara Rosa Cortes Schwartz

אברהם בן שמואל ואהן
מלאך רפיאל בן אלישבע
שרה בת מיכאל ורוסה

RABBI READS:

Our hearts and spirits soar this Shabbat. This moment and this place are sacred. Tonight we stand again at Sinai and our Confirmands receive the Torah anew. We rejoice in their achievements and commitment to Judaism. Brendan, Rook and Sara have met weekly with myself and Morah Best . Morah Best and I are so proud of your spiritual growth, the depths and seriousness of how you look at and live in the world, and the way you challenge the status quo. You are change makers, each in your own way.

**PARENTS OF CONFIRMANDS, RABBI, MORAH BEST AND CANTOR READ
TOGETHER, Please Rise:**

Our children come now seeking to ascend. Our children come now seeking your guiding light. Hide not Your light from them or any generation who seek You with whole hearts.

We have been witness and messenger, bearers of the knowledge of God for all time. Every generation of Israel has been witness to Your covenant and messengers of our faith. It began with Sinai. Our people pledged them to become a kingdom of priests, a holy people.

O God of Israel, may the vision of Sinai remain with us to strengthen our faithfulness to your covenant. May our children and their children learn the joy of Mitzvot, that they may love and revere Your holy name and hold fast to Your purpose forever.

We are very proud of our children for their commitment to Judaism. Although they had many different commitments pulling them in different directions, Judaism has been the one constant in their lives. We pray that they keep learning and have more spiritual moments to celebrate.

READER: Brendan McAleney:

Martin Buber said, “Existence will remain meaningless for you ,if you yourself do not penetrate it with active love and if you do not in this way discover its meaning for yourself. Everything is waiting to be hallowed by you; it’s waiting to be realized by you. Meet the world with the fullness of your being and you meet God. One who is able to love brings the world and God together.”

We have spent the past three years arguing, sharing our opinions, and studying how God interacts in our lives. Of course, we have found that there is never just one answer, and none of us look at God in the same way, but our class has been filled with love, and honesty, as you will hear from us tonight. Thank you for being here, to listen to our journey.

KINDLING THE LIGHTS OF SHABBAT

Morah Best, Meisha McAleney, Ann Marcus, Rosa Cortes:

AS THESE SHABBAT CANDLES give light
to all who behold them,
so may we, by our lives, give light to all who behold us.
As their brightness reminds us
of the generations of Israel who have kindled light,
so may we, in our own day, be among those who kindle light.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

*Baruch ata Adonai, Ehloheinu mehlech haolam, asher kid'shanu
b'mitzvotav v'tzivanu l'hadlik ner shel Shabbat.*

BLESSED ARE YOU, Adonai our God, Sovereign of the universe, who hallows

us with mitzvot, commanding us to kindle the light of Shabbat.

Beyond by Dan Nichols: The Hatzi Kaddish

May Your wonder be celebrated
May Your name be consecrated
May Your brilliance never fade
from the magnificent world You made

May Your ways prevail
in our own days
in our own lives
And in the life of all Israel

And let us say
Let us say
Amen

May Your name receive the same
beauty that you bring
though You are far beyond the
sweetest song we could ever sing.

PLEASE RISE

**בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ!
בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד!**

*Barchu et Adonai ham'vorach!
Baruch Adonai ham'vorach l'olam va-ed!*

**PRAISE ADONAI to whom praise is due forever!
Praised be Adonai to whom praise is due,
now and forever!**

Reader: Sara Schwartz

**May my life be one link in a chain of goodness.
As I say the prayers of my ancestors.
Help me to recall their devotion and faithfulness,
their joy and suffering, which are in every word.
Holiness is my heritage; may I be worthy of it.**

Reader: Brendan McAleney

**May our tradition live in me
and from me, to generations
I shall never know,
enriched by the truth that I have found
and the good deeds I have done.
So I may fulfill my task on earth and receive my blessing.**

Reader: Rook Marcus

**And when the service ends and the prayers have ceased,
help me to bring their spirit into the world in which I live.
May I love God above all, and my neighbor as myself.
and be a living witness to the truth that never changes.**

MA'ARIV ARAVIM

בָּרוּךְ אַתָּה יי , אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בִּדְבָרוֹ מַעְרִיב עֶרְבִים,
 בְּחֻכְמָה פּוֹתֵחַ שְׁעָרִים, וּבְתַבּוּנָה מְשַׁנֶּה עֵתִים, וּמַחְלִיף אֶת
 הַזְּמַנִּים, וּמְסַדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרִקְיעַ כְּרוֹנוֹ. בּוֹרֵא יוֹם
 וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר, וּמַעְבִּיר יוֹם וּמְבִיא לַיְלָה,
 וּמְבַדֵּיל בֵּין יוֹם
 וּבֵין לַיְלָה, יי צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
 בָּרוּךְ אַתָּה יי, הַמַּעְרִיב עֶרְבִים.

*Baruch ata, Adonai, Eloheinu, Melech haolam, asher bid'varo maariv aravim.
 Bechochma poteiach shearim, uvit'vuna m'shaneh itim, umachalif et haz'manim,
 umisadeir et hakochavim b'mishmeroteihem barakia kir'tsono. Borei yom
 valaila, goleil or mipenei choshech v'choshech mipnei or, uma-avir yom umeivi
 laila, umavdil bein yom uvein laila, Adonai tsevaot shemo. Eil chai vekayam,
 tamid yimloch aleinu, leolam vaed. Baruch ata, Adonai, hamaariv aravim.*

BLESSED are You, Adonai our God, Ruler of the universe, who speaks the evening into being, skillfully opens the gates, thoughtfully alters the time and changes the seasons, and arranges the stars in their heavenly courses according to plan.

You are Creator of day and night, rolling light away from darkness and darkness from light, transforming day into night and distinguishing one from the other.

Adonai Tz'vaot is Your Name. Ever-living God, may You reign continually over us into eternity. Blessed are You, Adonai, who brings on evening.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד

Shema Yisrael Adonai Eloheinu Adonai Echad!

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

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch shem kevod malchuto l'olam va-ed.

Blessed is God's glorious majesty forever and ever.

PLEASE BE SEATED

וְאַהֲבַת אֵת יְיָ אֱלֹהֶיךָ, בְּכֹל-לִבְבְּךָ וּבְכֹל-נַפְשְׁךָ וּבְכֹל-מְאֹדְךָ.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל-לִבְבְּךָ.
וּשְׁנַנְתָּם לְבִנְיָךָ וּדְבַרְתָּ בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִקְוֹתְךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ. וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ.
וְכַתַּבְתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ. לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
אֶת-כָּל-מִצְוֹתַי, וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהִיוֹת לְכֶם לֵאלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם.

V'ahavta et Adonai Elohecha, b'chol l'avvcha, uv'chol nafsh'cha, uv'chol m'odecha. V'hayu had'varim ha-eileh, asher anochi m'tzav'cha hayom, al l'avvecha. V'shinantam l'vanecha, v'dibarta bam, b'shivt'cha b'veitecha, uv'lecht'cha vaderech, uv'shochb'cha uv'kumecha. Uk'shartam l'ot al yadecha, v'hayu l'totafot bein einecha. Uch'tavtam al m'zuzot beitecha uvish'arecha. L'maan tizk'ru, vaasitem et kol mitzvotai, vih'yitem k'doshim l'Eloheichem. Ani Adonai Eloheichem, asher hotzeiti et-chem mei-eretz Mitzrayim lih'yot lachem l'Elohim. Ani Adonai Eloheichem.

Rook Marcus: Living Judaism is an act of Love

What is holiness if not change? If not growth? It is said the single separation of the living from the nonliving, our ability to grow and change over time. God, in giving us life, gave us a piece of Godself. What God gave was perseverance. The will to continue living. The will to continue being. The courage to continue to be in spite of the difficulties of our world. We, as Jews, embrace this idea of change. That is what makes us who we are. Not belief in God. Not prayer. Not lack of sin. Though all of those things can be a part of us if we choose them to be, what makes us Jews is our willingness to fight on, to persevere, and to grow when faced with strife, suffering, and struggle.

In the face of death, we name our children after those we have lost to allow their spirits to continue on. My Hebrew name, Avraham, is the perfect example of this change. This year, I changed my name to that of my Great Grandfather's in Hebrew to honor him. How I have begun to thrive within my culture as a Jewish individual. And how I have brought a new understanding to this name with my life and the choices I have made within it. The first to bear this name could barely halt himself from the killing of his own son, yet we as Jews, despite knowing our culture as that of an Abrahamic religion, have changed so thoroughly since then. Some wise words I have received from Rabbi Edelman were words of caution. One does not wish to embody the life of those in the Torah, as their stories serve as lessons to us now. This itself shows change.

We live not to repeat the accomplishments and mistakes of our ancestors, but to exist independently and bring change and new life to their lineage. We continue their stories, and in living, we bring change.

Something that has frequently come as a shock to all my non-Jewish friends is the prevalence of midrashim. We as a culture encourage personal additions and interpretations to our story. We try our best not to treat our laws as universal, understanding that there will always be experiences that do not align our own. With each generation our stories gain new life, many unique and beautiful interpretations coming with each new soul touched by these tales. This acceptance of new ideas has always been my source of safety in this community.

As a trans and queer individual, it can be difficult to find a religious community that fosters safety and acceptance over hatred. Yet never once did

I worry as to whether or not this Temple would be accepting of people like me. I was right in my assumption. Upon revealing my true identity to the Morim and Rabbi of this temple, I was met with blessings, praise, and words that will stay in my heart for many years to come. Change is a core part of acceptance, and as Jews, it is our pride and joy to live with such a gift.

So make this world holy. Bring change and acceptance in your wake. Live and grow with each passing day. Dare to continue living. For that is a gift we can use for good, and it is one we shall use to change this world for the better.

Sara Schwartz: Pride in Being a Jew

What comes to mind when you think of the word pride? Lots of times it's the LGBTQ+ community. But, at the root of it, the word means to be honored to be who you are. As a queer Jewish woman in a growing world, being proud of my identity is not always easy. I am a person of many minorities, but also many privileges. This means I must learn to be proud, yet humble. Since the dawn of time, people have targeted Jews for one reason or another, and even just this last year the number of antisemitic attacks has doubled, especially on holidays like Chanukah and Pesach. This is an upsetting statement to hear, but don't worry, there's a catch. Since the dawn of time, we have risen above bigotry because you know what? We are still here. I am here. If they succeeded, we and Israel would be wiped off the world. So, I am proud. I am honored to be part of this beautiful, resilient, strong, community. Our people bravely stand in the face of danger. Now, does that mean they are not scared? Of course not. They are incredibly scared, and I am too. Just last Chanukah, I was so afraid to put our bright Menorah in the front window. But it is not the absence of fear that makes one brave. It is the act of facing them. And that is especially our expertise. I am happy to be part of this people.

MiChamocha with Miriam's Song by Debbie Friedman

מִי כְּמִכָּה בְּאֵלִים יְיָ,
מִי כְּמִכָּה נְאֻדָּר בְּקִדְשׁ,
נוֹרָא תְהִילַת, עֲשֵׂה פְּלֶא.
נוֹרָא תְהִילַת, עֲשֵׂה פְּלֶא.

And the women dancing with their timbrels

Followed Miriam as she sang her song

Sing a song to the One whom we've exalted

Miriam and the women danced and danced the whole night long.

And Miriam was a weaver of unique variety

The tapestry she wove was one which sang our history

With every strand and every thread she crafted her delight

A woman touched with spirit, she dances toward the light

מִי כְּמִכָּה בְּאֵלִים יְיָ,
מִי כְּמִכָּה נְאֻדָּר בְּקִדְשׁ,
נוֹרָא תְהִילַת, עֲשֵׂה פְּלֶא.
נוֹרָא תְהִילַת, עֲשֵׂה פְּלֶא.

When Miriam stood upon the shores and gazed across the sea

The wonder of this miracle she soon came to believe

Whoever thought the sea would part with an outstretched hand

And we would pass to freedom and march to the promised land

מְלִכּוּתָךְ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לְפָנַי מִשָּׁה וּמְרִים
זֶה אֱלֹהֵי עַנּוּ וְאָמְרוּ. יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

And Miriam the prophet took her timbrel in her hand

And all the women followed her just as she had planned

And Miriam raised her voice in song

She sang with praise and might

We've just lived through a miracle

We're going to dance tonight.

And the women dancing with their timbrels

Followed Miriam as she sang her song

Sing a song to the one who we have exalted

Miriam and the women danced and danced the whole night long.

Sara Schwartz: My Truth

Hello, congregation! I'm here to speak to you today about myself, and how my Jewish identity fits into my daily life. I have always felt proud to be a Jewish person, although part of me felt invalid—because I'm not sure what I believe in and my blood is not fully Jewish. When I asked my mentor, my teacher, my friend, and my rabbi, what this means, she said that at the root of it, believing in God does not have to be at the center of being Jewish. Now I'm pretty smart, but this confused me. Rabbi continued to say that being a Jew is about learning, togetherness, and acts of kindness. In this way, I proudly lead my life as a Jewish woman.

Often I think about how crazy the norms actually are. Think about how astonishing it is that we are all here together, on a billion-trillion-year-old planet, slowly dying, yet still wearing nice clothes and remaining silent as I speak. I say to you, why did you come here today, congregation? Was it for me, or perhaps my fellow confirmands? Was it because you had nothing better to do? Was it because you felt some sort of obligation? It's alright, I understand. What I'm trying to say is that it took thousands of circumstances falling perfectly together to create this moment right now. Myself, Rook, and Brendan all woke up this morning, brushed our teeth with a mixture of confidence and anxiety, and said today is the day we've all been waiting for.

If I were to die yesterday, I feel as though the world for the most part would be unchanged. Knowing this, it's easy to lose the motivation to keep on keeping on. I have struggled badly with this concept. It was easy to feel worthless, to feel like it wouldn't matter at all if I just disappeared one day. Through a combination of small moments in life, loving people, and exploring myself, I now truly believe every single person on this planet has a purpose to serve.

Using not only my Jewish identity but my creativity and my personality, I have the power to make this world better. Stronger than any weapon is the belief and love of oneself.

Through my journey of loving myself, I've learned that I am lots of things. A daughter. A best friend. A queer person. A doggy mom. A woman. I am kind, I am loving, and I am resilient and strong. Most importantly, I care about things that do not affect me directly, and I get very, very passionate. This world deserves a peace in which women, queer people, Jews, disabled people, and everyone are respected for the beauty and talent they carry.

I open myself up to you all today and in doing so become vulnerable. Of course, I am an incredible person but like all of us, I have my flaws. I am very sensitive, I get jealous easily, and sometimes I get way too ahead of myself. The hardest challenge I have ever overcome is that of being vulnerable, and now I do it not only to all of you but to God, wherever God may be.

Up here in my head, there are always lots of things going on. Sometimes anxiety, depression, moments of happiness, feelings of love, and lots of knowledge because we all know by now that I'm very smart. But the most important thing here is my compassion, which comes more from heart than from head. Head is important, yes, but if our leaders worked fully with their hearts, perhaps we would all have a more understanding and kind world. Intellectually, you could be an absolute moron, but if you have a full heart, you're on top of my list.

And finally, to bring all these random things together, it is the concept of having a full heart and using it that makes us truly Jewish. Using what's at hand right now, having true belief in yourself and others, having love and compassion. That's what being a Jew is really all about. With this strong, gorgeous, Jewish head on my shoulders, I continue in this life to follow my dreams and do everything I can to create a kinder world.

Brendan McAleney: Change and Time

Everyone faces a challenge at some point in their lives. For me, that time was only a few years ago when I started to struggle with school. In 7th grade, I started to fall behind on some of my assignments and my grades reflected that. I thankfully managed to get through the year, but as 8th grade started, so did my bad habits. However, around this time is when my mom approached me, asking if I wanted to go through the process of becoming a Bar Mitzvah. In that moment, I realized that I never really thought about it.

My Mom converted to Judaism in the last five years, as she had always felt a strong connection to Judaism. She was raised near a Orthodox shul and would yell the Shema out of her window with those praying. And then during a medical test, she was asked if she was an ashkenazi Jew. Every test came back with results indicating that somewhere along the line, she received the DNA of a Jewish ancestor. She took a DNA test and discovered that she was African and Jewish among other things.

I became a Jew because I had a Jewish mother. We celebrated all the Holydays, went to services. I went to religious school. At the age of 15, I became a Bar Mitzvah because I knew it would make my Jewish mother proud. Who does not want to see their mother happy and proud? I think this thought process took 20 seconds, as it was one of the quickest life decisions I've ever made.

My freshman year of high school, was again one of struggle, but in Keshet, it was the the complete opposite. From learning the aleph-bet

in only a couple months to going through just one year of religious school, I realized that this was something I was very committed to doing and could do well. Even when Covid first made its way to the U.S. and shut everything down, it didn't affect my Bar Mitzvah preparations, and I was able to have a successful service, thanks to Morah Bain and her tutoring, the Cantor and my Rabbi who chose the name Malach Raphael- God's healing angel or messenger- for me. So, through these past few years, while I initially decided to do all of this for my mom's sake, I now know that it helped me mentally and that Judaism will always be my safe haven. Without Judaism, without Confirmation, I would not have a place that was mine alone.

תפלה

Tefillah

אֲדֹנָי שְׁפֹתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

Adonai, se-fa-tai tif-tach, u-fi ya-gid te-hi-la-te-cha.

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

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה, אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאֲמָהוֹת, וּמְבִיא גְּאֻלָּה לְבָנֵי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

מְלֶכֶד עוֹזֵר וּמוֹשִׁיעַ וּמַגִּן. בְּרוּךְ אַתָּה יְיָ, מִגֵּן אַבְרָהָם וְעֵזְרַת שָׂרָה.

Baruch ata, Adonai Eloheinu veilohei avoteinu v'imoteinu, Elohei Avraham, Elohei Yitzchak, veilohei Yaakov, Elohei Sarah, Elohei Rivkah, Elohei Rachel, Vlohei Leah. Haeil hagadol hagibor vehanora, Eil elyon, gomeil chasadim tovim, v'konei hakol, v'zocheir chasadei avot, v'imahot umeivi geulah liv'nei veneihem l'maan sh'mo b'ahavah. Melech ozeir umoshia umagein. Baruch ata, Adonai, magein Avraham v'ezrat Sara.

BLESSED ARE YOU, Adonai our God, God of our fathers and mothers, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah, the great, mighty and awesome God, transcendent God who bestows loving kindness, creates everything out of love, remembers the love of our fathers and mothers, and brings redemption to their children's children for the sake of the Divine Name. Sovereign, Deliverer, Helper and Shield, Blessed are You, Adonai, Sarah's Helper, Abraham's Shield.

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ. מוֹרִיד הַטַּל.
מְכַלְכֵּל חַיִּים בְּחַסֵּד, מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא
חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לְיִשְׁרָאֵל עַד עַד. מִי כְמוֹךָ בְּעַל
גְּבוּרוֹת וּמִי דוֹמֶה לָךְ, מְלֶכֶד מְמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה?
וְנִאֲמֵן אַתָּה לְהַחְיֹת הַכֹּל. בְּרוּךְ אַתָּה יְיָ, מְחַיֶּה הַכֹּל.

Atah gibor l'olam, Adonai, m'chayeh hakol atah, rav l'hoshia. Morid Hatal. M'chalkeil chayim b'chesed, m'chayeh ha-kol b'rachamim rabim, someich noflim, v'rofei cholim, umatir asurim, um'kayyim emunato l'sheinei afar. Mi chamocha, baal g'vurot, umi domeh lach, melech meimit um'chayeh umatsmiach yeshua? V'ne-eman ata l'hachayot ha-kol. Baruch ata, Adonai, mechayeh hakol.

YOU ARE FOREVER MIGHTY , Adonai; You give life to all. You sustain life through love, giving life to all through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust. Who is like You, Source of mighty acts? Who resembles You, a Sovereign who takes and gives life, causing deliverance to

spring up and faithfully giving life to all? Blessed are You, Adonai, who gives life to all.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקְדוֹשִׁים בְּכָל-יוֹם יְהַלְלֶנּוּךָ, סְלָה.
בְּרוּךְ אַתָּה יי, הָאֵל הַקְּדוֹשׁ.

*Ata kadosh v'shimcha kadosh u'k'doshim b'chol yom y'hal'lucha selah.
Baruch ata Adonai, Ha-El hakadosh*

Rook Marcus: Living Judaism is an act of Love

I often think about all the hatred I have experienced because of my identity as a queer Jewish individual. How in the very first week of covid and online services, an antisemite took it upon themselves to proclaim hatred and share horrendous photos of anti-Semitic and racist lynchings to the kindest members of our temple. I think about how I have been told that I, too, should have died during the holocaust. I think about how I used to believe that my many “friends” hailing Hitler and making Holocaust “jokes” was fine because every single person I knew would do it. I think about all the nightmares I have had of anti semetic hatred against people like me. And I think about how the first words I learned in Hebrew were “mitzvot” and “tzedakah.” I think about how the prayers after my speech are for peace and healing. I think about all of the great acts of kindness and charity that our temple has done for others and will continue to do for many generations. I think about the love and solidarity that I feel towards all people like me, who dare to continue living each day in a world against their sheer existence.

I spend all of my time thinking about these things. It is time for me to speak. Raise my voice. Let the world see through my eyes. Let the world live in my skin. Open my heart to this world that wishes to run it through and live on in spite of hatred and bigotry.

Being Jewish is an act of love. Loving oneself, loving your community, and loving the world. I am Jewish and for that I am beautiful. I take pride in my existence and I love all that I am. No words can paint the picture of my being, for I live in love of this world and my existence is one of brilliance for daring to be in spite of those who

would gladly tear me down for who I am.

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

*Shalom Rav al Yisrael amcha tasim l'olam, ki ata hu Melech adon l'chol
hashalom. V'tov b'einecha l'varech et amcha Yisrael b'chol eit uv'chol shaah
bish'lomecha.
Baruch ata Adonai, hamvarech et amo Yisrael bashalom.*

GRANT US PEACE, Your most precious gift, O Eternal Source of peace.
And give us the will to proclaim its message to all the peoples of the earth.
Bless our country as a safeguard of peace, its advocate among the nations.
May contentment reign within our borders, health and happiness within our
homes.
Strengthen the bonds of friendship and fellowship among all the inhabitants
of every land. Plant virtue in every soul, and may the love of Your Name
hallow every home and every heart. Praised are You, Eternal One, who blesses
Your people with peace.

MISHEBERACH

Mi Shebeirach avoteinu מִי שֶׁבִּרַךְ אֲבוֹתֵינוּ
M'kor hab'rachah l'imoteinu. מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ.
May the Source of strength who blessed the ones before us
help us find the courage to make our lives a blessing and let us say, Amen.
Mi Shebeirach imoteinu מִי שֶׁבִּרַךְ אִמּוֹתֵינוּ
M'kor hab'rachah laavoteinu. מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ
Bless those in need of healing with *r'fuah sh'leimah*,
the renewal of body, the renewal of spirit, and let us say, Amen.

We continue with a moment of silent prayer.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ.
אָמֵן.

Oseh shalom bimromav, hu ya'a-seh shalom aleinu v'al kol Yisrael v'imru. Amen.
May the One who causes peace to reign in the high heavens make peace for us,
for all Israel and all who inhabit the earth. Amen

Friday Night Kiddush:

Rook Marcus, Brendan McAleney and Sara Schwartz lead

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ,
וְשִׁבֵת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָנוּ
זְכוֹר לְמַעֲשֵׂה בְּרָאשִׁית,
כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ,
זְכוֹר לִיצִיאַת מִצְרָיִם,
כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים,
וְשִׁבֵת קִדְּשָׁךְ בְּאַהֲבָה וּבְרָצוֹן הַנְּחַלְתָּנוּ.
בְּרוּךְ אַתָּה יי, מְקִדֵּשׁ הַשַּׁבָּת.

Baruch atah Adonai, Eloheinu melech ha'olam, borei piri ha-gafen.

*Baruch atah Adonai, Eloheinu melech ha'olam, asher kidishanu b'mitzvotav
v'ratzah vanu, v'Shabbat kodsho b'ah-hava uv'ratzon hin-chee-lanu, zikaron
l'ma'aseh v'rei-sheet. Ki hoo yom techilah, l'mik-ra-ay kodesh, zecher l'tzee-aht
Mitz-ra-yeem. Ki vanu va-char-ta, v'otanu ki-dash-ta, m'kol ha'amim. V'Shabbat
kod-she-chah, b'a-hava uv'ratzon hin-chal-tanu. Baruch Atah Adonai,*

m'kadeish ha'Shabbat.

PRAISE TO YOU, Adonai our God, Sovereign of the universe, Creator of the fruit of the vine. Praise to you, Adonai our God, Sovereign of the universe, who finding favor with us, sanctified us with mitzvot. In love and favor, You made the holy Shabbat our heritage as a reminder of the work of Creation. As first among our sacred days, it recalls the Exodus from Egypt. You chose us and set us apart from other peoples. In love and favor you have given us your holy Shabbat as an inheritance. Praise to you, Adonai, who sanctifies Shabbat.

סדר קריאת התורה

TORAH SERVICE

READER: Brendan McAleney

We stand here tonight to affirm our commitment to our people's history and tradition. As Confirmands we increasingly understand what it means to be responsible members of the Jewish community and God's partners in Tikkun Olam, the healing of our broken world.

READER: Rook Marcus

We know that Judaism is not merely a faith inherited through birth but the story of each generation searching for a better understanding of God and of the holiness within itself and the world. Tonight we take a formal step toward accepting this search for ourselves as part of our sacred community.

We know that words alone do little to bring healing and wholeness in our world and while each of us alone may only be able to make a small difference,

when our caring and talents are shared in the holiness of community, our potential is limitless.

READER: Sara Schwartz
HARVEST OFFERING

In the book of Leviticus we are taught:

“When you reap the harvest of your land, you shall not reap all the way to the edges of your field or gather the gleanings of your harvest. You shall not pick your vineyard bare or gather the fallen fruit of your vineyard; you shall leave them for the poor and the stranger...” (Leviticus 19:9-10)

In the book of Deuteronomy we read,

“If there is among you a poor person... you shall not harden your heart or shut your hand against them. You shall open your hand to them, and lend them what is sufficient for their needs, whatever they may be.” (Deuteronomy 15:7-8)

The Prophet Isaiah said,

“Share your bread with the hungry and take the poor into your home. When you see the naked, clothe him, and do not ignore your own kin.

The festival of Shavuot was, in its origin, a harvest festival. It was the very time when our ancestors reaped the harvest of their land. It was the very moment when our ancestors fulfilled these teachings by sharing their bounty with those in need.

Introduction to Torah Reading : Rabbi Edelman

Tonight, on the evening before Shavuot, we read the Ten Commandments from Torah and Megillat Ruth for this Holiday, which affirms our acceptance of the Torah as given on Sinai. Shavuot is tied to the ceremony of Confirmation, constituting an individual and group affirmation of

commitment to the Jewish people. Tonight, our three students re-dedicate themselves to study anew.

Please rise to take the Torah from the Ark:

Please be Seated.



אב הַרְחַמִּים הִיטִיבָה בְּרָצוֹנָךְ אֶת־צִיּוֹן,
תְּבַנֶּה חוֹמוֹת יְרוּשָׁלַיִם.
כִּי בָךְ לִבֵּד בִּטְחָנוּ, מֶלֶךְ אֵל רָם
וְנִשְׂא, אֲדוֹן עוֹלָמִים.

Torah Reading: Exodus 20:1-17
Morah Best Chants the Blessing Before Torah

Reader: בְּרַכּוּ אֶת יי הַמְּבוֹרָךְ

Congregation: בְּרוּךְ יי הַמְּבוֹרָךְ לְעוֹלָם וָעֶד

Reader: בְּרוּךְ יי הַמְּבוֹרָךְ לְעוֹלָם וָעֶד

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ:

בְּרוּךְ אַתָּה יי, נוֹתֵן הַתּוֹרָה:

Torah Portion

וַיְדַבֵּר אֱלֹהִים אֶת כָּל־הַדְּבָרִים הָאֵלֶּה לְאֹמֶר. אֲנֹכִי יְהוָה אֱלֹהֶיךָ
אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים: לֹא־יְהִי לְךָ אֱלֹהִים
אֲחֵרִים עַל־פָּנָי: 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
קָנָא פֶקֶד עֹון אָבֹת עַל־בָּנִים עַל־שְׁלֵשִׁים וְעַל־רִבְעִים לְשֹׁנָיִם:
וְעֲשֵׂה חֶסֶד לְאֻלְפִים לְאֹהֲבֵי וּלְשֹׁמְרֵי מִצְוֹתַי: לֹא תִשָּׂא
אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוּא כִּי לֹא יִנָּקֶה יְהוָה אֶת־אֲשֶׁר־יִשָּׂא
אֶת־שְׁמוֹ לְשׁוּא: זְכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: שֵׁשֶׁת יָמִים תַּעֲבֹד
וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ: וַיּוֹם הַשְּׁבִיעִי שַׁבַּת לַיהוָה אֱלֹהֶיךָ
לֹא־תַעֲשֶׂה כָּל־מְלַאכָה אַתָּה | וּבִנְךָ וּבִתֶּךָ עֲבָדְךָ וְאִמְתֶּךָ וּבְהִמְתֶּךָ
וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ: כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם
וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן
בֵּרַךְ יְהוָה אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ: כִּבֵּד אֶת־אָבִיךָ וְאֶת־אִמְךָ
לְמַעַן יֵאָרְכוּן יָמֶיךָ עַל הַאֲדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לְךָ: לֹא
תִרְצַח. לֹא תִנְאַף. לֹא תִגְנֹב. לֹא־תַעֲנֶה בְרַעְךָ עַד שֶׁקֶר: לֹא
תַחְמֹד בֵּית רַעְךָ. לֹא־תַחְמֹד אִשֶׁת רַעְךָ וְעַבְדּוֹ וְאִמְתּוֹ וְשׁוֹרוֹ
וְחִמְרוֹ וְכָל אֲשֶׁר לְרַעְךָ:

Exodus 20:1-5 God spoke all these words, saying: I, Adonai am your God who brought you out of the land of Egypt, the house of bondage: you shall have no other gods besides Me. You shall not make for yourself a sculptured image, or any likeness of what is in the heavens above, or on the earth below, or in the waters under the earth. You shall not bow down to them or serve them.

Exodus 20: 7-10 You shall not swear falsely by the name of God; the Lord will not clear one who swears falsely by God's name. Remember the Sabbath day and

keep it holy. Six days you shall labor and do all your work but the seventh day is a Sabbath of the Lord your God

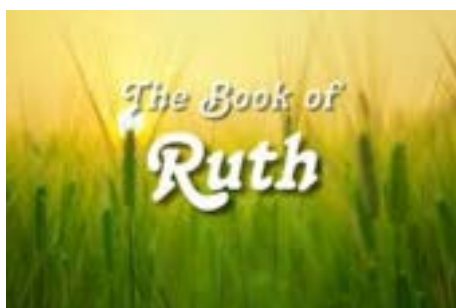
Exodus 20: 12-14 Honor your father and your mother, that you may long endure on the land that God is assigning to you. You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet your neighbor's house; you shall 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.

Morah Best: Blessing after the Torah reading

Blessing After the Torah Reading

Baruch atah, Adonai,	בָּרוּךְ אַתָּה יְיָ,
Eloheinu melech ha-olam,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
asher natan lanu Torat emet,	אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,
v'chayei olam nata b'tocheinu.	וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
Baruch atah, Adonai,	בָּרוּךְ אַתָּה יְיָ,
notein haTorah.	נוֹתֵן הַתּוֹרָה.

Megillah (Scroll) for Shavuot
Ruth 1:11-13



- טז** וַתֹּאמֶר רוּת אֶל-תַּפְגְּעֵי-בִי, לְעִזְבֶּךָ לָשׁוּב מֵאַחֲרֶיךָ: כִּי אֶל-אֲשֶׁר תֵּלְכִי אֵלַי, וּבְאֲשֶׁר תִּלְוִי אֶתְלִוִי אֱלֹהֵי--עַמִּי, וְאֱלֹהֶיךָ אֱלֹהֵי.
- 16** And Ruth said: 'Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God;
- יז** בְּאֲשֶׁר תָּמוּתִי אָמוּת, וְשָׁם אֶקְבֹּר; כֹּה יַעֲשֶׂה יְהוָה לִי, וְכֹה יוֹסִיף--כִּי הַמָּוֶת, יַפְרִיד בֵּינִי וּבֵינֶךָ.
- 17** where thou diest, will I die, and there will I be buried; the LORD do so to me, and more also, if aught but death part thee and me.'
- יח** וַתֵּרָא, כִּי-מִתְאַמְצֶת הִיא לָלֶכֶת אִתָּהּ; וַתַּחֲדַל, לְדַבֵּר אֵלֶיהָ.
- 18** And when she saw that she was stedfastly minded to go with her, she left off speaking unto her.

PLEASE RISE AS WE RETURN THE TORAH TO THE ARK

וְזֹאת הַתּוֹרָה אֲשֶׁר-שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל, עַל-פִּי יי
בְּיַד-מֹשֶׁה

**Ve-zot ha-Torah, asher sam Mo-she, lifnei b-nei Yisrael al pi Adonai,
b-yad Moshe.**

עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתִמְכֶיהָ מֵאֲשֶׁר

Eitz cha-yim hi la-ma-cha-

zi-kim bah v'to-m'-che-ha m'ushar.

*It is a tree of life to them that hold fast to it and all its
supporters are happy. (x2) Shalom, Shalom. (x4)*

**PRIVATE BLESSING
RABBI RENEE EDELMAN**

**PRESENTATION OF BIBLES
SISTERHOOD PRESIDENT**

**PRESENTATION OF CERTIFICATES
RELIGIOUS SCHOOL COMMITTEE CHAIR
Rabbi Renee Edelman**

**ACCEPTANCE BY PRESIDENT
Edythe Ben-Israel**

Aleinu

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתִת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה.
שֶׁלֹּא שָׁם חִלְקֵנוּ כְּהֵם, וְגָרְלָנוּ כְּכֹל הַמוֹנִם.

וְאַנְחָנוּ כּוֹרְעִים וּמְשִׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

וְנֹאמֵר, וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יי אֶחָד,
וּשְׁמוֹ אֶחָד.

Aleinu l'sha-beyach la'adon hakol. Lateit g'dulah l'yotzer b'reishit. She-lo asanu k'goyye ha-aratzot, v'lo samanu k'mish-p'chot ha-adama, she-lo sam chel-kaynu ka-hem, v'go-ralenu k'chol hamonam. Va'anach-nu kor-eem u'mish-ta-chavim u'mo-dim, lifnei Melech, mal-chay ham-la-chim, ha-Kadosh Baruch Hu. V'ne'emar v'haya Adonai l'Melech al kol ha'aretz, bayom hahu yihiyeh Adonai echad u'shemo echad.

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.

Thus it has been said, Adonai will be Sovereign over all the earth. On that day, Adonai will be one and God's Name will be one.

Rook Marcus: The Absence of Your Light

yet here I find myself
standing before you at the end of infinity
casting silence as light casts shadows
and in the blinding brilliance of you
I ask myself
where are you now that I must speak to you here?
silence that fills where your light does not touch-
and oh did you burn
imprinting images upon my eyelids
that danced as did the light of your love
your fire has gone out
and you shroud this house in darkness
yet these images still remain behind my eyes
flashing like neon signs no one else can see
arranging for me a painting of you
in the absence of your light.

Mourner's Kaddish

וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ, וַיִּמְלִיךְ מַלְכוּתָהּ,
בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזָמֵן קָרִיב
וְאָמְרוּ: אָמֵן. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא, וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל
שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא.

לְעֹלָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, וְתִשְׁבַּחְתָּא וְנִחַמְתָּא, וְדַאמִירָן בְּעֹלְמָא,
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ: אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ: אָמֵן.

*Yit-gadal v'yit-kadash sh'mei rabba, b'al-ma dee-v'ra keer-u-tay, v'yam-lich
mal-chu-tay, b'chayye-chon uv'yo-may-chon uv'cha-yeh d'chol beit Yisrael,
ba'agalah u'veez-man ka-reev. V'imru: Amen. Y'hei sh'mei rabba m'va-rach
l'a-lam ul'al-may al-maya.*

*Yit-ba-rach, v'yish-ta-bach, v'yit-pa'ar, v'yit-romam, v'yit-na-seh,
v'yit-ha-dar, v'yit-'a-leh, v'yit-ha-lahl sh'mei d'Kud'sha, B'rich Hu,
l'ei-la min kol bir-cha-ta v'shi-ra-ta, toosh-b'cha-ta v'ne-che-ma-ta, da'ami-ran
b'al-ma. V'imru Amen. Y'hei sh'lama rabba min sh'ma-ya, v'cha-yim aleinu v'al
kol Yisrael V'imru: Amen.*

*Oseh shalom bim-ro-mahv, hu ya'a-seh shalom aleinu v'al kol Yisrael. V'imru:
Amen.*

Exalted and hallowed be God's great name in the world which God created, according to plan.

May God's Majesty be revealed in the days of our lifetime
and the life of all Israel—speedily, imminently, to which we say: Amen.

Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded be the name of the Holy
Blessed One, beyond all earthly words and songs of blessing, praise, and comfort. To which we say:
Amen.

May there be abundant peace from heaven, and life, for us and all Israel. To which we say: Amen.

May the One who creates harmony on high, bring peace to us and to all Israel. To which we say:
Amen.

Poem for My Three: Rabbi Renee Edelman

We know that each ending is a beginning to a new place,
a new space, to discover you
every changing, every growing, ever evolving
into who you are meant to be, where you stand only once.
one moment can define change of status
and in that liminal space
you become Buber's I-Thou
unaware of time, place, position
breathing past, present and future at once.
when you become aware of the wing
you are pulled back into the mundane.
Lean into the Holy
Find God in others, in sacred woods, mountain and sea
in acts of love.
I have found God in struggling with my three.

Tefilat Haderech

*May we be blessed as we go on our way
May we be guided in peace
May we be blessed with health and joy
May this our blessing, amen.
May we be sheltered by wings of peace
May we be kept in safety and in love
May grace and compassion find their
way to every heart
May this be our blessing, amen.
Amen, may this be our blessing, amen.
-Debbie Friedman*

Blessing over the Challah
We join together