



ברוכים הבאים

B'ruchim Habaim!

Welcome to Beth Hillel Congregation Bnai Emunah!

BHCBE is an egalitarian Conservative synagogue, in which men and women participate equally in the religious life of our community. As a Conservative congregation, we have a strong love and loyalty for Jewish practice. The flavor of our service is traditional and inviting. Most of the liturgy is in Hebrew, with English prayers interspersed, and on Shabbat morning, we read the Torah according to the triennial cycle.

We welcome you to our family today and in the future. There are many different ways you might choose to become involved in our community:

Worship with Us! – Weekday, Shabbat, and holiday services are open to all, and we invite you to join us anytime.

Celebrate with Us! – We welcome you to mark lifecycle events such as baby namings, *b'nai mitzvah*, and other significant events for you and your family.

Lean on Us! – If you or your family should hit a bump in the road, we are here to counsel and offer comfort and support.

Learn with Us! – Take advantage of the many diverse cultural and educational opportunities offered by our synagogue; everyone is welcome to attend our many varied programs and classes. For more information regarding our adult education and religious school programs, please contact our office.

Let Us Get to Know You! – We would love to meet you for a cup of coffee and to learn more about your family. Please be in touch at any time.

For those who need, there are headsets, large print *siddurim* (prayer books) and transliterated *siddurim* located on a cart in the back of the sanctuary.

Children are always welcome in the main sanctuary service; although youth services are available (please see the Shabbat handout for more information). There are Shabbat appropriate toys on a cart in the back of the sanctuary for all to enjoy.

Thank you for being with us today. If you are interested in joining our ever-growing BHCBE family, please see the weekly Shabbat handout for more information.

For those of you who are attending a Jewish service for the first time, perhaps some information and explanation will make you more comfortable.

Religious Service Etiquette

- The *kippah*, or head covering, worn by all men and many women, is symbolic of our reverence for the synagogue and what it represents as a *makom kadosh* – a holy place. Please cover your head upon entering the synagogue and wear the *kippah* throughout the synagogue building.
- It is an obligation for adult Jewish men to wear a *tallit* (prayer shawl), symbolic of our acceptance of the *mitzvot* (commandments.) At BHCBE, you will see some women embracing this commandment as well.
- The *tallit* and prayer book should not be taken into the restrooms.
- BHCBE is a smoke-free environment every day of the year.
- Please do not use cell phones, MP3 players, tablets, cameras or other electronic devices in the building on Shabbat and holidays.
- All forms of writing and photography are prohibited on Shabbat and holidays – these acts are considered “*melakha*” or “creative activity” and, therefore, are not allowed on sanctified days.
- For optimum attention at the heightened religious moments of the service, we ask you not to enter or exit the Sanctuary: 1) anytime the Ark is open, 2) during the silent recitation of the *Amidah*, 3) during the recitation of the *Kedushah*, 4) during the Mourner's *Kaddish*, and 5) while the Rabbi is speaking from the pulpit.
- Since we observe *kashrut*, Jewish dietary laws, please refrain from bringing outside food, including gum, into the synagogue building.
- Please join us for *Kiddush*, the reception following services. It begins after the blessings over the wine and bread are recited in the sanctuary. Please refrain from entering the auditorium to partake until the curtain is opened.

A Roadmap to our Service

The Preliminary Service (pgs. 2-88): *P'sukei D'zimrah* (Passages of Song) are Biblical verses which praise G-d's name and speak of G-d's sovereignty in the world.

The Morning Service (pgs. 334-352): The morning service, *Shacharit*, begins with the formal call to prayer, the *Barkhu*, and is centered around the prayers of the *Shema* and the *Amidah*.

The Shema (pgs. 346-348): This passage from the books of Numbers and Deuteronomy forms a central part of the service each morning and evening. Probably the most important single sentence in the liturgy, the *Shema* is not a prayer but rather an affirmation that there is a G-d and G-d is One.

The Amidah (pgs. 354-364): *Amidah* means "standing" because these prayers are recited while standing, the formal position for addressing G-d. Its benedictions include the three dimensions most characteristic of Jewish prayer: praise, petition and thanksgiving.

The Reader's Kaddish (pg. 392): The *Kaddish* (Sanctification) is used to conclude the morning service with a statement of hope. The *Kaddish* appears in several forms and is used to conclude or introduce the different sections of the service.

The Torah Service (pgs. 394-426): The transition is now made from prayer to study. Each of the Torah scrolls in the Ark contains the full text of the Five Books of Moses. The Torah is the holiest ritual object in the Jewish religion, and its handling and reading are marked by ceremony and reverence. It is customary to stand as a sign of respect whenever the Ark is opened, and the scrolls become visible to the congregation. The Ark, housing the Torah scrolls, is generally located along the wall facing Jerusalem.

Selected members of the congregation are involved in the Torah service by means of an *aliyah* (literally, "ascent"). These special honors are given to people who are called forward by their Hebrew names to recite a blessing before and after the reading of each passage from the Scroll. Various members of the congregation will be called up for an honor for special lifecycle events such as a birthday, anniversary, recent recovery from an illness, upcoming marriage, arrival of a new baby, or to memorialize a loved one. It is also an honor to be called to open the Ark.

At the conclusion of the Torah reading, two people are called to lift and dress the Torah. The purpose of lifting is to show that the Torah is an open book and belongs to all people. It also suggests that lifting the Torah is a metaphor for mastering its meaning and application. True strength in life is more spiritual than physical. When the Torah is lifted, the congregation rises and chants: "This is the Torah that Moses placed before the children of Israel at the command of G-d."

The Musaf Service (pgs. 428-440): *Shacharit* and *Minchah* respectively are in place of the morning and afternoon *tamid* (continual) Temple offerings. The *Musaf* (additional) prayer commemorates the special communal offerings that were brought in the Temple on days of enhanced holiness.

Aleinu (pg. 510): This prayer is an affirmation of our belief in G-d's sovereignty. It also looks forward to a day when all people will be united as one community.

The Mourner's Kaddish (pg. 512): Although there is no mention of death in the *Kaddish* prayer, the *Kaddish* is assigned at this time for recitation by those who have suffered the loss of a loved one during the past year or for those who are observing the anniversary of a death in past years. Despite sorrow and disappointment, the mourner rises to declare continuing commitment and leads the congregation in praising G-d's name.

Yom Huledet Sa-me-ach! (4x)
Happy Birthday to you!



Siman tov u-mazal tov u-mazal tov u'siman tov (3X)
yehe lanu.

Yehe lanu, yehe lanu u-l'chol Yisrael. (x2)
It is a good sign and good luck for us and for all of Israel.

El na r'fa na la! Refuah Shleimah.
Please, G-d, heal her, please.