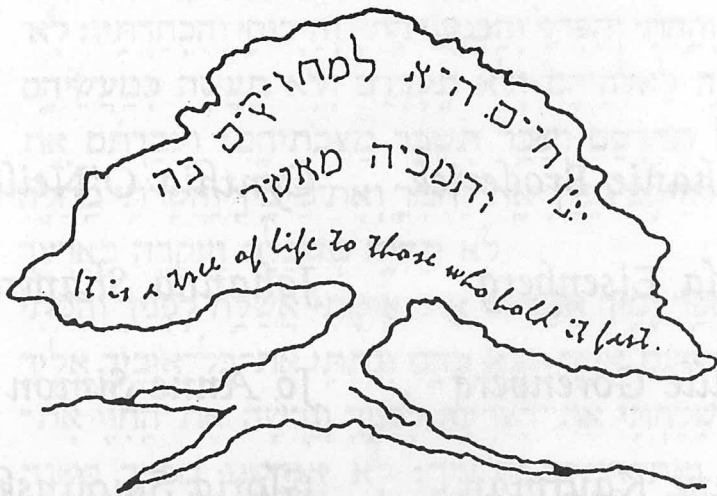


*Adult
B'nay Mitzvah
Service*



Temple Beth El
Aliso Viejo, California

February 20, 1993

29 Shevat 5753

Allen Krause, Rabbi
Ronald Ress, President
Shula Kalir-Merton, Cantor
Elvira Sterling, Accompanist
Linda Kirsch, Education Director

THOU SHALT LOVE

And thou shalt love the Lord thy God with all thy heart
With all thy soul, and with all thy might
And all these words which I command thee shall be
Shall be
Shall be
And thou shalt love
All that thou shalt love

B'nay Mitzvah

February 20, 1993

29 Shevat 5753

And thou shalt bind
And they shall be for frontlets between thine eyes
And thou shalt
And upon thy
That you may remember and do all of My commandments
And thy holy unto your God, and your love
Unto your God.

SHABBAT SHEKALIM

Stephanie Broderick

Cynthia O'Neill

Linda Eisenberg

Johanna Shapiro

Lucille Gorenberg

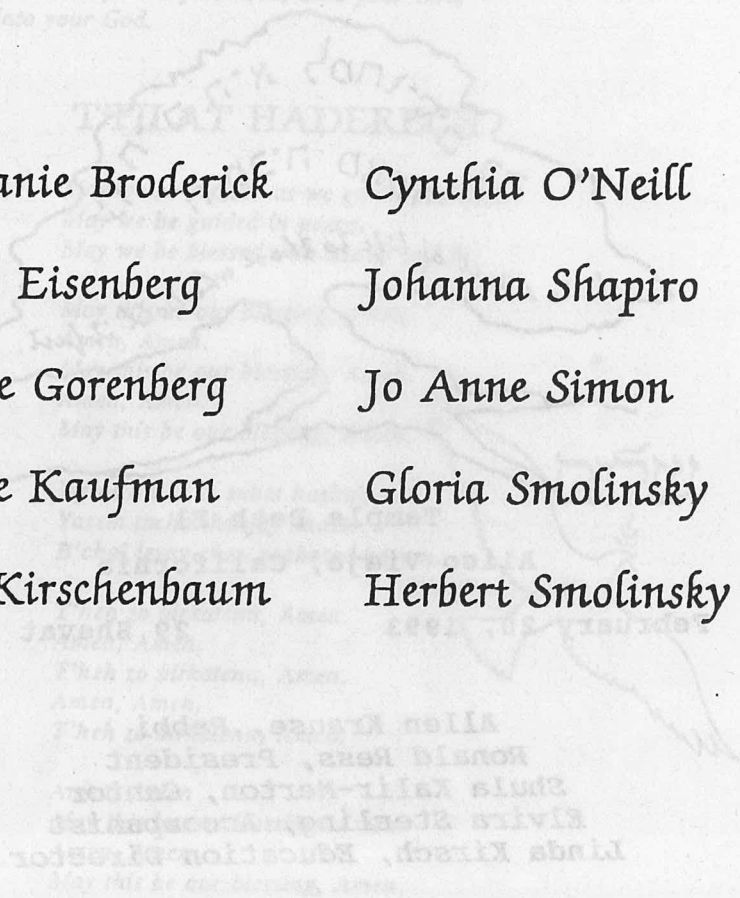
Jo Anne Simon

Jeanne Kaufman

Gloria Smolinsky

Joan Kirschenbaum

Herbert Smolinsky



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Dear Friends:

Welcome! We are truly delighted that you can be with us to share in our *simcha* (joy). For those of you who might not be familiar with the Sabbath liturgy, we have prepared this brief introduction with the hope that it will add to your understanding and your involvement.

The Sabbath Morning Service begins on page 284 with a number of hymns and prayers which help us move into the mood of worship. This section concludes (on page 300) with the chanting of the Reader's *Kaddish*. The Cantor then signals the start of the first major division of the Service when she chants the *Bar'chu*. The prayers that follow speak of God's role as Creator, as Ethical Guide, and as the Source of redemption. The service continues with the recitation of the *Amidah* prayer (which begins on page 306), which reminds us of the antiquity of our religious tradition, and stresses the sanctity of God, the special nature of the Sabbath, and our sense of gratitude for all our blessings. This division of the Service concludes with a prayer for peace and a few moments of Silent Meditation.

We now enter the next major section of our liturgy when we turn to the Torah Service (page 417). The Torah scrolls are removed from the Ark, and carried into the congregation -- symbolic of the fact that God's teachings are meant for all of us, and are not the special property of a priestly caste. It is the great honor of the *B'nay Mitzvah* to read from the Torah portion designated for this Sabbath. During the Torah reading, class members are called up to chant the blessing before and after each section is read. This is called an "Aliyah" (an ascent), and it too is considered to be a great honor. Following the reading of the Torah, the *B'nay Mitzvah* will read the