

Honors

Tallit Presentation - Pam Steber (grandmother)
First Ark Opening - Ariel and Daniel Steber (brothers)
First Aliyah - Pam Steber (grandmother)
Second Aliyah - Ariel Steber (brother)
Third Aliyah - Daniel Steber (brother)
Fourth Aliyah - Member of the congregation
Fifth Aliyah - Rachel Dennis (Hebrew school teacher)
Sixth Aliyah - Tammy Medanich (mother)
Seventh Aliyah - Jeff Steber (father)
Maftir (last aliyah) - Natalie Steber
Hagbah (lifting the Torah) - Richard David Grossman (family friend)
G'lilah (dressing the Torah) - Ariel Steber (brother)
Final Ark Opening - Daniel Steber (brother)
Prayer for Our Country - Bob and Marilyn London (family friends)
Prayer for Israel - Gila Fridler via Zoom from Israel (aunt)
Prayer for Peace - Alon Steber via Zoom from Israel (uncle)
Prayer for Renewal of Creation - Nancy Russman (family friend)
Adon Olam (concluding hymn) - B'nei Mitzvah class

Thank you!

We would like to thank all of our friends and family who came from near and far to join us on this special day. We would especially like to thank Natalie's tutor, Deborah Hirsch Mayer, and Rabba Stern-Kaufman, for all of their support, counsel, wisdom and patience throughout this important journey. We would also like to remember our beloved saba, Moshe Steber. We miss him every day. We are grateful to the Temple Israel community for helping make this day possible.

The Bat Mitzvah of **Natalie Miriam Steber** מרים שטיבר



**October 29th, 2022
4 Cheshvan 5783**

**Parashat Noach
(Genesis 6:9 - 8:14)**

**Temple Israel
Portsmouth, New Hampshire**

Rabba Kaya Stern-Kaufman

Shalom and Welcome

We are delighted to have you with us as we celebrate Natalie becoming a bat mitzvah. The concept of boys becoming responsible for fulfilling the obligations of the *mitzvot* at age 13 dates back to the *Mishnah* 2000 years ago. Bat mitzvah ceremonies for girls are a more recent occurrence; the first one recorded in North America was in 1922. The bat mitzvah ceremony marks the transition from childhood to adulthood in the Jewish community. Today Natalie will be called to the Torah for the first time; henceforth she will be expected to bear her own responsibility for Jewish ritual law, tradition, and ethics.

A Brief History of Temple Israel

The first documented Jewish residents of Portsmouth arrived from Prussia around 1789. By 1905, the community had grown from one family to more than thirty, and our congregation was established in its present building. The sanctuary was originally built in 1827 as the First Methodist Church in New Hampshire. It is now on the Register of Historic Places as the oldest Jewish house of worship in NH. You can see the marker outside the sanctuary doors on State Street.

The Shabbat Service & Customs

Shabbat, The Jewish Sabbath is a day of rest and spiritual renewal that lasts from sundown on Friday night to an hour after sunset Saturday evening.

Saturday morning services begin with *P'sukei D'zimra*, a collection of blessings, psalms and prayers meant to prepare us for the *Shacharit* service, the formal morning service beginning with the *Barchu*, or call to prayer. This service includes the *Sh'ma*, a proclamation of Judaism's essential beliefs and the *Amidah*, the "standing prayer," which is also called *ha-tefilah*, "the prayer," because it has been the core of the Jewish worship service for over 2000 years.

The highlight of *Shabbat* morning is the reading of the Torah. The Torah is removed from the *Aron Kodesh* (Holy Ark) and carried around the sanctuary before being placed on the reader's table. During the Torah service, there will be eight *aliyot*. *Aliyah* means "going up;" an *aliyah* is the honor of going up to the Torah and making a blessing before and after the reading of a section of the Torah reading. The blessing praises God and gives thanks for the gift of the Torah. The last *aliyah* is called the *maftir* which means "concluder." The person called for the *maftir aliyah* has the honor of chanting the *haftarah*, a selection from the prophetic writings chosen because of its relationship to the themes of today's *parashah* (portion). Today, Natalie will have this honor. She will chant the *maftir aliyah and the haftarah*. During the Torah service, Natalie will also share some thoughts with us about this week's reading. Afterwards, we will gently shower Natalie with candy, symbolically wishing her a sweet life. The candy will be distributed in advance; please wait to toss it until the rabbi gives instructions.

Here are some explanations that we hope will make the service easier to understand and more enjoyable:

Following along: Try to follow the service in the *siddur* (prayer book), and the *chumash* (book of Torah readings), both of which are printed in Hebrew (read from right to left). In the *siddur*, key passages are transliterated into English and printed in red ink. We encourage you to sing or hum along and participate in the service as much as you feel comfortable. During the Torah service, everyone is encouraged to follow the reading of the weekly Torah portion in English or Hebrew.

Prayer shawl: The *tallit*, (*tallis* in Yiddish), is traditionally worn by Jewish men, and in our and other congregations, also by Jewish women. The braided fringes at the four corners of the *tallit* remind us of our connection to God through the commandments. It is not appropriate to wear a *tallit* if one is not Jewish. We ask all Jewish adults (13 or older) to wear a *tallit* when attending a morning service and when honored with an *aliyah* or other role during the Torah service.

Head covering: A *kippah*, (*yarmulke* in Yiddish), is traditionally worn by males during the service. In our and other congregations, women also choose to wear a *kippah* or to cover their heads with hats or scarves. Unlike wearing a *tallit*, wearing a *kippah* or head covering is not a religious act, but simply shows respect for God and for being in a sacred space. This non-denominational act of respect is like removing a hat in church or taking off one's shoes before entering a mosque. Everyone is asked to wear a *kippah* or head covering in the sanctuary.

Maintaining sanctity: All guests and participants are asked to respect the sanctity of the prayer service and Shabbat by turning off cell phones (or setting them to vibrate if one is on call in the event of an emergency), not taking pictures or video recordings, and not writing. If the use of a cell phone is necessary, please step outside the building if at all possible.

Sitting and standing: Jewish worship incorporates frequent directions to stand or sit; occasionally participants bow. Take your cue from the other worshipers or the rabbi's instructions. Unlike kneeling — which is a unique prayer posture filled with religious significance — standing and sitting in a Jewish service does not constitute an affirmation of religious belief; it is merely a sign of respect.