

HONORS

Tallit Presentation Judith Obermayer (grandmother)

A Prayer for the World Roy and Eileen Raven (grandparents)

Ark Openings Amanda Raven (sister)
Marisa and Lola Obermayer (cousins)

First AliyahElian Tackeff (teacher)

Second Aliyah.....Jennifer Beard and Jeff Salloway (teachers)

Third Aliyah Hank Obermayer (uncle)

Fourth Aliyah Joel and Lani Obermayer (uncle and aunt)

Fifth Aliyah Judith Obermayer (grandmother)

Sixth Aliyah Noah Raven (brother)

Seventh Aliyah.....Marjorie Raven accompanied by Jeff (parents)

Maftir (last aliyah) Zachary Raven

Hagbah (lifting the Torah) Danny and Sara Sellers (cousins)

G'lila (dressing the Torah) Amanda Raven (sister)

Adon Olam (concluding hymn)Zachary's Hebrew School class

Thank you for coming from near and far to celebrate with us on this special day! Particular thanks go to Deborah Hirsch Mayer, who has helped Zachary prepare with unending encouragement and plenty of patience. We also thank Rabba Kaya Stern-Kaufman and Zachary's many teachers, who have prepared him not just for this one day, but for the rest of his life as a Jewish adult.

The Bar Mitzvah of Zachary Thomas Raven



Parashat B'reishit

Genesis: 1:1-6:8

Haftarah: Isaiah 42:5-43:10

October 22, 2022

27 Tishrei 5783

Temple Israel
Portsmouth, New Hampshire
Rabba Kaya Stern-Kaufman

Shalom/Welcome

We are delighted to welcome you to Temple Israel as we celebrate Zachary becoming a bar mitzvah, marking the transition from childhood to adulthood in the Jewish community. From now on, Zachary will be responsible for making his own decisions regarding Jewish ritual, tradition, and ethics.

The Shabbat Service

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

Our service begins with blessings and songs of praise. It continues with the *Sh'ma*, an affirmation of faith, and the *Amidah*, which provides time for personal prayer and has been central to Jewish worship for 2000 years.

The highlight of the morning is the reading of the Torah, a parchment scroll consisting of the Five Books of Moses. Each *Shabbat* we read a portion of the Torah divided into seven sections plus the *maftir* (additional reading), with a blessing before and after each section is read. The act of going to the Torah and saying the blessings is called an *aliyah*. You do not need to be a member of the congregation to be honored with an *aliyah*, but you must be Jewish and of bar or bat mitzvah age.

In honor of becoming a bar mitzvah, Zachary will have an *aliyah* for the first time. He will also read from the Torah, which is particularly challenging because of the way in which the handwritten scroll displays the text. The vowels of the Hebrew words and the musical notations that provide punctuation for the text are not indicated in the scroll. Zachary will chant the first, seventh, and *maftir* readings from the Torah and he will be called for an *aliyah* for the *maftir*. After the Torah reading, Zachary will chant the *haftarah*, a selection from the prophetic writings chosen because of its relationship to the themes of today's *parashah*. During the Torah service, Zachary will also share some thoughts with us about this week's readings.

After the *haftarah*, we will gently shower Zachary with candy, symbolically wishing him a sweet life. The candy will be distributed in advance, but please wait to toss it until the rabbi gives instructions.

In the Sanctuary

The *Siddur* is the smaller red book that contains the prayers for the service. Since Hebrew is read from right to left, the *siddur's* pages are numbered in the opposite order from English books. Many of the Hebrew prayers we will sing are transliterated and printed in red ink. We encourage you to sing or hum along and participate in the service as much as you feel comfortable.

The *Chumash* is the larger red book that contains the text of the Torah printed in Hebrew and English, along with commentary.

Prayer Shawl: A *tallit* (*tallis* in Yiddish) is traditionally worn by Jewish men, and in this and other congregations, also by Jewish women. The knotted fringes at the four corners of the *tallit* remind us of the 613 commandments and our connection to God. It is not appropriate to wear a *tallit* if one is not Jewish.

Head Covering: A *kippah* (*yarmulke* in Yiddish) is worn by all males and optionally by other people. Unlike wearing a *tallit*, wearing a *kippah* or head covering is not a religious act, but simply shows respect 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.

Maintaining Sanctity: We ask all guests and participants to respect the sanctity of Shabbat by turning off cell phones (or setting them to vibrate if you are on call). Taking pictures, recording, and writing are not permitted in the synagogue on Shabbat and holidays. If you need to leave during the service, please wait until the ark is closed and no one is reading from the Torah scroll. To exit, use the doors at the back of the sanctuary. From there, a door to your right leads downstairs where there is a restroom on the left side of the second corridor.

Sitting and Standing: Jewish worship services have frequent instructions to stand or sit, and occasionally participants may bow. Unlike kneeling, which is a prayer posture filled with religious significance, standing in a Jewish service does not constitute an affirmation of religious belief; it is merely a sign of respect. We ask you to stand with the congregation if you are able.