

Congregation Beth Emeth



THE BETH EMETH FLOOR GABBAI BIBLE

(The Floor Gabbai Playbook)

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Original May 7, 2004
Revised November 14, 2010

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0. Revisions

November 14, 2010

- ⌘ Changed all references from *Super Gabbai* to *Floor Gabbai*
- ⌘ Section 2.3 was updated with clarification of the aliyah order of preference
- ⌘ Section 4 was updated with more explanations and the number of honorees was changed to show how many needed as well as the maximum number that should be assigned in ()
- ⌘ Section 5.1 was updated with a discussion about female head covering, refusal by honoree to wear a head covering or a *tallit* and reasons why someone might refuse an *aliyah*. A paragraph was added to suggest that you explain honors to honorees as you hand them the honor card.
- ⌘ Major update to section 7.2 that discusses the *Simchat Torah* service
- ⌘ Added Appendix A, Chart for Assigning Aliyah Honors
- ⌘ Added Appendix B and C, sample charts for regular and special services
- ⌘ Other updates as necessary for easier readability as well as to reflect current state of affairs

June 3, 2007

- ⌘ Added section 2.4.1 to discuss offering an *aliyah* to a mourner and the *Shloshim* period
- ⌘ The **Exception** paragraph for footnote ⌘ in section 4 on page 8 has been updated to add the discussion of a possibility of *aliyah* 3 or 4 being given to a *Kohen* or a *Levi*.
- ⌘ Added a paragraph dealing with photographers during a *Shabbat Mincha B'nai Mitzvah* in section 8. on page 13.

February 11, 2007

- ⌘ Added section 2.4 to discuss giving an *aliyah* to someone in mourning
- ⌘ Changed 1st paragraph of section 4 to indicate that ANY non-Jewish person may read an English prayer, not just the non-Jewish parent
- ⌘ Updated section 5.1 to include the new policies on giving *aliyot* in observance of *Yahrzeit* and the monthly birthday/anniversary celebration

1. Introduction

The primary responsibility of the Floor *Gabbai* at Congregation Beth Emeth is to be the service floor leader or a stage manager for each *Torah* service. To achieve this goal, the Floor *Gabbai* must be thoroughly familiar with the ritual and choreography of the *Torah* service.

This manual is designed to assist individuals to perform the functions of Floor *Gabbai* during a *Torah* service at Congregation Beth Emeth. This handbook addresses various kinds of *Torah* Services held on *Shabbat* (morning and afternoon), Festivals and weekdays. By design it does NOT cover the High Holy Days.

The service floor leader in this manual will be referred to as the Floor *Gabbai*. A reference to a *Bimah Gabbai* is to a person serving as a *Gabbai* during a *Torah* service who is in charge of what transpires on the *Bimah* itself. A Floor *Gabbai* may be referred to as “He” or “She” or “You” in this Playbook. References to honorees may be either he or she meaning either gender.

2. Interesting Torah Service Facts

2.1 When Is The Torah Read?

The Torah is read every *Shabbat*, the High Holy Days (*Rosh Hashanah* and *Yom Kippur*), the three pilgrimage Festivals (*Sukkot*, *Pesach*, and *Shavuot*) and intervening days (*Chol Hamoed*) if any, *Rosh Chodesh* (New Month), *Chanuka* and *Purim*. It is also read on fast days, including the 9th of Av, the 10th of *Tevet*, the 17th of *Tammuz*, *Ta’anit Esther* and the Fast of Gedaliah, and on every Monday and Thursday morning.

2.2 Number Of Aliyot On Various Days

- ⌘ Weekdays (Monday and Thursday): three *aliyot*.
- ⌘ *Shabbat Mincha*: three *aliyot*
- ⌘ *Purim*: three *aliyot*.
- ⌘ Fast Days (10th of *Tevet*, 17th of *Tammuz*, Fast of Gedaliah, *Ta’anit Esther* and 9th of Av): three at morning service; three at afternoon service (third is *Maftir*).
- ⌘ *Chanuka*: three *aliyot* unless *Rosh Chodesh* or *Shabbat* (see below)
- ⌘ *Chol Hamoed Sukkot and Pesach*: four *aliyot* unless *Shabbat* (see below)
- ⌘ *Rosh Chodesh*: four when it falls on a weekday or *Chanuka*; seven plus *Maftir* on a *Shabbat*.
- ⌘ Pilgrimage Festivals (*Pesach*, *Shavuot*, *Sukkot*): five plus *Maftir* when it falls on a weekday; seven plus *Maftir* on *Shabbat*.
- ⌘ *Rosh Hashanah*: five plus *Maftir* when it falls on a weekday; seven plus *Maftir* on a *Shabbat*.
- ⌘ *Yom Kippur*: six plus *Maftir* on weekday; seven plus *Maftir* on a *Shabbat*; three (third is *Maftir*) at afternoon (*Mincha*) service.
- ⌘ *Shabbat* morning: seven plus *Maftir*
- ⌘ *Simchat Torah*: seven *hakafot* (processionals) with Torah scrolls; everyone is given an *aliyah*. Special *aliyot* for *Chatan* (or *Kallat*) *HaTorah*, *Chatan* (or *Kallat*) *Bereisheet*, and, collectively, for the congregation's children.

2.3 Who May Have an Aliyah?

- ⌘ Any Jewish adult (over the age of thirteen) may have an *aliyah*.
- ⌘ The first *aliyah* traditionally belongs to a *Kohen*, the second to a *Levi*. If a *Kohen* is not present and a *Levi* is, the Levite may take the first *aliyah*. If neither is present, an Israelite may be substituted. Please see section 4, note ⌘ on page 9, for a complete explanation of the rules associated with the *Kohen* and *Levi* *aliyot*. The following is the traditional order of preference for persons entitled to an *aliyah*:

- ‏ Bridegroom and bride on the *Shabbat* right before their wedding (*Aufruf*)
- ‏ *Bar* and *Bat Mitzvah*
- ‏ Parents of a newborn on the first *Shabbat* after the baby is born
- ‏ Bridegroom and bride on the *Shabbat* after the wedding
- ‏ Parents of a baby girl to be named
- ‏ Person commemorating a *Yahrzeit* on that day
- ‏ Father of a baby to be circumcised on that day or during the coming week
- ‏ One observing *Yahrzeit* for one's parents during the coming week
- ‏ One who has to recite the blessing of *gomel* for recovery from an illness
- ‏ One who has to recite the blessing of *gomel* for leaving on / returning from a journey
- ‏ A distinguished guest in the community

Note: Traditionally, the third and the sixth *aliyot* are reserved for persons of great learning and piety, as is the *aliyah* that concludes each of the five books of the *Torah*.

2.4 Who Should NOT Have an Aliyah?

- ‏ An *aliyah* **must not** be offered to a non-Jewish person. An exception is listed in the 1st paragraph of section 4. A non-Jewish person may ascend the *Bimah* to read an English prayer.
- ‏ A **Jewish** person should NOT be offered an *aliyah* during the time that the person is in mourning.

2.4.1 Aliyah and a mourner

There is a period of mourning called *Shloshim*, which is the first 30 days following the burial of a loved one. During this period it is not appropriate to offer the mourner an *aliyah*. Should the *aliyah* be accidentally offered, the mourner should not refuse it and the *aliyah* offer must not be rescinded.

In Hebrew *Shloshim* means Thirty. Thus the mourning period may be as long as 30 days following a burial, but it may be shorter. The *Shloshim* as well as the *Shiva* period may be shortened if a festival occurs. Let me explain:

In Jewish law, a holiday completely cancels the *Shiva* period (a 7 day period of mourning following the burial). If the *Shiva* is completed before a holiday starts, the *Shloshim* period is cancelled by the holiday and the mourner doesn't have to resume the mourning observances after the holiday conclusion. If the *Shiva* is NOT completed by the time a holiday starts, see the chart below for how long *Shloshim* is to be observed for each holiday.

If a loved one is buried before a holiday and the *Shiva* is completed before the holiday starts, the *Shloshim* period is over for those observing it and they may be offered an *aliyah* during the holiday or *Shabbat Chol Ha'Moed* of the holiday, if any.

Shloshim length chart

If *Shiva* began, **but was not completed** before end of *Pesach*:

1. The partial mourning cancelled by *Pesach* equals seven days.
2. Eight days of holiday, added to the seven, make a sum of 15 days.
3. Required for the *Shloshim* after *Pesach* completes: 15 additional days.

If *Shiva* began, **but was not completed** before end of *Shavuot*

1. The partial mourning cancelled by *Shavuot* equals seven days.

2. The first day of *Shavuot* is considered the equivalent of another seven days, giving the sum of 14 days.
3. The second day of the holiday marks the 15th day.
4. Required for *Shloshim* after end of *Shavuot*: 15 additional days.

If *Shiva* began, **but was not completed** before end of *Sukkot*

1. The partial mourning cancelled by *Sukkot* equals seven days.
2. Seven days of holiday, added to the seven, makes a sum of 14 days.
3. The holiday of *Shemini Atzeret*, which falls on the eighth day of *Sukkot* is regarded as another seven-day period. This makes 21 days.
4. The day of *Simchat Torah* marks the 22nd day.
5. Required for *Shloshim* after end of *Sukkot*: 8 additional days.

Rosh Hashanah and Yom Kippur

If *Shiva* began, **but was not completed** before end of *Rosh Hashanah*:

1. Mourning prior to *Rosh Hashanah* equals seven days.
2. *Yom Kippur* completes the *Shloshim*.

If *Shiva* began, **but was not completed** before end of *Yom Kippur*:

1. Mourning before *Yom Kippur* equals seven days.
2. *Sukkot* completes the *Shloshim*.

If burial took place during the festival itself, or on *Chol Ha'moed* of *Sukkot* or *Pesach*, then:

1. *Shiva* observance begins at the completion of the holiday (in the case of *Sukkot*-after *Simchat Torah*).
2. The last day of the festival (*Passover*, *Shavuot*, *Sukkot*, and *Rosh Hashanah*) is counted as the first day of *shiva*.
3. The days of the holidays are, nevertheless, counted as part of the *Shloshim*. (This means that *Shloshim* actually begins before the *shiva*.)
4. The day of *Shemini Atzeret* is counted as only a single day.

While these rules may seem complicated, keep in mind that the *Shloshim* period lasts for 30 days during the year if there are no holidays. It is only when holidays intervene during a mourning period that there may be any questions as to the length of the *Shloshim* period.

As with many things in Judaism, there is no hard and fast rule on the length of period when a mourner should not be offered an *aliyah*. Some Rabbis allow a mourner to take an *aliyah* after the conclusion of the *Shiva* period (up to 7 days). At Congregation Beth Emeth we should not be offering an *aliyah* to mourners during the *Shloshim* period, as explained above. If you have any questions about this, please contact the Rabbi.

3. Logistical Preparations

The Floor *Gabbai* determines what honors are available for a *Torah* service and assigns them to individuals as appropriate. There are two types of *Torah* services at Congregation Beth Emeth – those that have most honors pre-assigned and those where a minimal number of honors is pre-assigned. We will call these types special and regular, respectively. The special type includes *B'nai Mitzvah* services, *Aufruf*, Men's Club or Sisterhood *Shabbat*, etc. In these services, most of the honors are assigned by/to the family or by the organization to honor certain members. The Floor *Gabbai* is responsible for assigning the honors that are not made available to the family/organization or those that have not been pre-assigned. To that end, the Ritual Committee prepares a printed chart for each *Torah* service containing the following information: *Torah* readers, *Haftorah* reader, honors (*aliyot*, *Hagbah* – *Torah* Lifter, *Gelilah* – *Torah* Binder, open and close the Ark, etc) to be assigned, including the Hebrew and English names of the individuals receiving them, if known and as necessary, and the chapter and verse for each *Torah* reading and for the *Haftorah* reading for the service. The Floor *Gabbai* uses this chart to determine which honors he needs to assign during the *Torah* service. Please see Appendix B for an example of a regular service chart and Appendix C for an example of a special service chart.

Prior to the start of the services, the Floor *Gabbai* will find 3 copies of the chart (provided by the Beth Emeth office) on the *Torah* reading table. He will place one chart on either side of the table and keep one for himself as his worksheet. In addition to the charts, laminated honor cards will be found with the copies of the chart. These are to be handed out to the appropriate honoree as stated on the card.

For a special type of service, the Floor *Gabbai* will need to work with a member of the family or organization to identify individuals receiving honors as they arrive at the synagogue and to ensure that they know how and when to perform the honor. During the *Torah* service, the Floor *Gabbai* prompts honored individuals as required so that they arrive at the *Bimah* in a timely fashion. Based on the honors chart, the Floor *Gabbai* will know which honors still need to be assigned and she will select the appropriate individuals to be honored. As a matter of policy, the congregation reserves two Israel *aliyot*, which the family or organization may not assign.

For a regular type of service, the Floor *Gabbai* will be responsible for assigning most of the honors for the *Torah* service. The only honors not in her purview are the *Maftir* aliyah (**always** given to the person chanting the *Haftorah*), *Torah* service leader and the *Bimah Gabbaiim*.

4. Honors to be assigned

With one specific exception, **ALL** honorees **MUST** be Jewish. The exception is during a *B'nai Mitzvah* service only, where a non-Jewish person may read an English prayer.

The following table shows the list of honors that need to be assigned during a *Torah* service and who may be assigned that honor. It was noted above in section 2.3 who may be given an *aliyah*. The Hebrew letters in the table indicate there is a footnote below the table. Not every honor listed is for you to assign. **For further details on assigning *aliyot* 1 – 7, please see Appendix A.**

Honor	Eligible person	Number of people needed (maximum permitted)*
Open/close ark curtain at the start of <i>Torah</i> service	Any Jewish person capable of performing the function	1 (2)
Hold <i>Torah</i> at start of <i>Torah</i> service	Any Jewish adult capable of performing the function; a child or an older person normally would not do this	1 for each <i>Torah</i> used
<i>Kohen aliyah</i> (1 st <i>aliyah</i>)	<i>Kohen</i> or <i>bat Kohen</i> א	1 (2) ב
<i>Levi aliyah</i> (2 nd <i>aliyah</i>)	<i>Levi</i> or <i>bat Levi</i> א	1 (2) ב
3 rd <i>aliyah</i>	Any Jewish adult who is not <i>Kohen</i> or <i>Levi</i>	1 (2) ג; this <i>aliyah</i> is customarily reserved for an Israelite
4 th –6 th <i>aliyah</i>	See section 2.3 above	1 (2) ב and ד
7 th <i>aliyah</i>	See section 2.3 above	1 (2) ב and ה
<i>Maftir</i>	The <i>Haftorah</i> reader	1; already pre-assigned
<i>Hagbah</i> (<i>Torah</i> lifter)	Any Jewish adult capable of performing the function; at CBE must be certified by the Ritual Committee	1 for each <i>Torah</i>
<i>Gelilah</i> (<i>Torah</i> binder)	Any Jewish person capable of performing the function	1 for each <i>Torah</i> ז
<i>Torah</i> carrier	Any Jewish person capable of performing the function	1 for each <i>Torah</i> ; 0 for regular service (Hagbah will carry) ח
Open/close ark curtain at the end of <i>Torah</i> service	Any Jewish person capable of performing the function	1 (2)
Prayer for the community	Any Jewish person capable of performing the function ט	1 (2) י
Prayer for our country	Any Jewish person capable of performing the function ט	1 (2) י
Prayer for the state of Israel	Any Jewish person who can read Hebrew fluently	1 (2) י
Prayer for peace	Any Jewish person capable of performing the function ט	1 (2) י

* - for special service there may be more than requisite number pre-assigned, however when you assign these honors, you should assign only the number needed, not maximum permitted

Notes:

א – except as noted below, the *Kohen* and *Levi aliyot* MUST be given to a *Kohen* and *Levi*, respectively, if one is present. If there is no *Kohen* at the service, the 1st *aliyah* will be given to a *Levi*, if one is present. That **same** *Levi* will be given the *Levi aliyah*. You MUST notify the *Bimah Gabbai* that there is no *Kohen*.

If there is a *Kohen* and no *Levi*, the *Kohen* will take the *Levi aliyah* **in addition** to his/her own *Kohen aliyah*. You MUST notify the *Bimah Gabbai* that there is no *Levi*.

If there is no *Kohen* and no *Levi*, the *Kohen aliyah* will be offered to a “*Yisrael*” and the *Levi aliyah* will be offered to a **different** “*Yisrael*”. Let the *Bimah Gabbaiim* know that there is no *Kohen* or *Levi* present. **Please see Appendix A for more detail.**

Exception: For *Shabbat Mincha*, *Rosh Chodesh* (non-*Shabbat* morning) or other weekday *B’nai Mitzvah* services that have 3 or 4 *aliyot*, the *Kohen* and *Levi* restrictions may be lifted and honorees may be called *Rishon* (First), *Sheni* (Second), *Shlishi* (Third) and possibly *Revi’i* (Fourth). For regular services, an attempt is made to preserve the *Kohen* and *Levi* restriction, i.e. if a *Kohen* and/or *Levi* are present, they are to be given their respective *aliyah*. For a *B’nai Mitzvah* service for a family of *Kohanim* or *Levi'im*, you may find that the *Kohen* and *Levi aliyot* have been given to a *Kohen* and a *Levi* and there is another *Kohen* and/or *Levi* who is being honored with the 3rd *aliyah* (or 4th for *Rosh Chodesh*). That’s OK and is not a problem. The *Bimah Gabbaiim* will know how to call this person.

ב – during a **regular** *Torah* service, 99% of the time there will be only one *Kohen*, *Levi* or *Yisrael* called for each *aliyah*. We normally don’t call more than one person during a regular *Torah* service when the *aliyah* is not pre-assigned. The remaining 1% would most likely consist of calling a couple celebrating an anniversary. The *Floor Gabbai* normally wouldn’t be expected to know that. The couple would have to come up and ask for the *aliyah*. For a special *Torah* service, there may be more than one person, but they will be pre-assigned. If more than one person is called up for an *aliyah* they are both expected to chant the blessing before and after the *Torah* reading. It is not appropriate for one to chant the first blessing and the other to chant the other blessing. Any two post *Bar/Bat Mitzvah* Jews may share an *aliyah*. There is currently no special relationship requirement.

ג – it is a good idea not to assign someone short to perform this honor. It is very difficult for a short person to perform it gracefully. There is no restriction as to age or gender.

ד – this honor is normally assigned during a special type of *Torah* service and is always pre-assigned. We NEVER assign a *Torah* carrier during a regular *Torah* service, because the *Hagbah* is the carrier.

ה – this is the exception listed in the 1st paragraph of this section. A non-Jewish parent or a relative of *B’nai Mitzvah* may perform this honor.

ו – these honors are normally pre-assigned during a special type of *Torah* service. During a regular *Torah* service, the Rabbi reads the Prayer for Our Country and the congregation, led by a lay leader, chants the Prayer for the State of Israel. The Prayer for the Community and Prayer for Peace are skipped during a regular *Torah* service.

ז – this *aliyah* may be offered to a *Kohen* or *Levi* during a special service, but they will NOT be called with the *Kohen* or *Levi* designation. This may occur if 2 *Kohanim/Leviim* have a *Yahrzeit* or the *Kohen* or *Levi aliyah* has already been given out and another who needs an *aliyah* shows up. See note ח below. An alternative is to give the 2nd *Kohen/Levi* the 7th *aliyah*. It is preferable to give the 4th-6th *aliyah* to an Israelite. During a **regular** service, 4th-6th *aliyah* should not be offered to a *Kohen* or a *Levi*.

ח – if there is a need to give an *aliyah* to a *Kohen* or *Levi* and the 1st or 2nd *aliyah* has already been given to another *Kohen* or *Levi*, you should give the 2nd *Kohen* or *Levi* the 7th *aliyah*, because it is permissible

to call that person as a *Kohen* or *Levi* for the 7th *aliyah*. Be sure to notify the *Bimah Gabbai* that the honoree for the 7th *aliyah* is a *Kohen* or *Levi*.

5. General things to keep in mind

5.1 Any type service

You and the *Bimah Gabbaiim* are responsible for the smooth flow of the *Torah* service. You, specifically, are responsible for getting the honorees to the *Bimah* at the appropriate time. If the honoree is not in the *shul* in time for his/her honor (see the 2nd paragraph of section 5.2), you need to handle the situation diplomatically and firmly. The service cannot be interrupted while a *B'nai Mitzvah* parent is frantically trying to decide to whom to give the suddenly-available honor.

Be at the *shul* BEFORE the services start and stay until at least the service is over. For morning services, plan to be there no later than 15 minutes before the start of the service. For Mincha/Ma'ariv services, especially if it is a special service, plan to be there 30 minutes before the start of the service because the *Torah* service starts almost immediately and you need time to get the honors sorted out. This is a MUST for B'nai Mitzvah services, not quite as important for regular services.

The honors chart (see Appendix B and C for samples) is your Bible. You will receive it via email several days prior to the service. Make sure you review it closely so that you know what honors you are responsible for assigning and what honors may have already been pre-assigned.

Know who the *Bimah Gabbaiim* are. They are a resource for you should you have any questions. They will know the *Torah* service choreography as well or better than you.

As you assign honors or hand out pre-assigned honor cards, make sure that a male honoree has a *tallit*. A female honoree MUST have her head covered when she goes up on the *Bimah*. If you address the lack of *tallit* or head covering early enough, there should be no issue when it's time to ascend the *Bimah*.

You may have to get the *tallit* or head covering for the person, but do so in plenty of time before it's needed. Be sure to remind the honoree that he needs to have the *tallit*/head covering on before ascending the *Bimah*. Should the person refuse, politely, but firmly inform him that he may not ascend the *Bimah* without it.

A *kippah*, a hat or one of our lace coverings is appropriate as head covering for a female honoree. Should someone tell you that she is wearing a wig, ask her to put on a head covering anyway as it shouldn't appear that she doesn't have one. A headband or a scrunchie is not really appropriate and the honoree needs to put on one of the above head coverings.

A woman is NOT required to have a *tallit*, but may have one if she normally wears one. One possible time when a man may not need a *tallit* is if he is single and Orthodox. This will most likely NEVER happen, but just in case, be aware that he is already wearing *tzitzit* and thus doesn't really have to have a *tallit*.

For *Mincha* service, only male *Torah* honorees are required to wear a *tallit*. The *Torah* honorees include *Torah* readers, *aliyot*, *Hagbah*, *Gelilah* and *Torah* carrier. During *Mincha* services, it is a good practice to leave 3 *tallitot* on the chair in the first row to ensure that everyone who needs a *tallit* has one.

Take a few moments to explain what the honoree will be required to do. The instructions for honors are on the reverse of the honor card, but it takes only a moment to explain to the Ark Curtain Opener that there is a string on the right side of the Ark.

Make sure that you know who the *Torah* readers are so that you know that they are all there by the time the *Torah* service starts. If you find about 15 minutes before the start of the *Torah* service that one or more *Torah* readers is not there, make sure you let the Rabbi know.

Congregants who are observing *Yahrzeit*, commemoration of the day when a loved one passed away, may request an *aliyah* by calling the office and to put themselves on the list for an *aliyah*. It is, therefore, likely that the chart will already contain the name of a person requesting an *aliyah* for her *Yahrzeit*. Should there be nothing on the chart, make every attempt to follow the old policy, which is to review the weekly bulletin to see who has a *Yahrzeit*. **BE SURE THAT YOU ARE LOOKING AT THE CURRENT ISSUE OF THE BULLETIN.** If that person is in the *shul*, give him an *aliyah* if you can. A person who has a *Yahrzeit* for a parent or a child has precedence over anyone having a *Yahrzeit* for an extended family member like an uncle or aunt.

On the 2nd *Shabbat* of every month, one *aliyah* is reserved to those congregants who are celebrating a birthday or an anniversary during that month. This will be done regardless of what else is going on during the service (*B'nai Mitzvah*, etc.). It is possible that as a result of this, there will be **NO** *aliyot* to be given out for any other reason (*Yahrzeit*). That's OK and perfectly permissible by the current *shul* policy.

Spread the *aliyot* around. If a family member already has an honor, don't give another honor to that person's spouse. For example, if a woman is one of the readers, her husband shouldn't be offered the *aliyah* for her reading. While that may be nice, it deprives other families of an honor.

IMPORTANT: DO NOT GIVE OUT ALIYOT OR DISTURB ANYONE DURING THE KEDUSHAH. IT IS NOT APPROPRIATE TO WALK AROUND OR TALK TO ANYONE DURING THE KEDUSHAH. It is also not appropriate to hand out *aliyot* during the *Amidah* or whenever the congregation is standing.

If you see that someone has put the *Siddur* or *Chumash* on the floor, please gently remind them that it is not appropriate to put holy books on the floor. Point out where they can store them under their chair.

While it is not really appropriate to refuse an *aliyah*, occasionally this may happen. There are several reasons for this. A woman brought up in an Orthodox or a more traditional household may not be at ease with having an *aliyah* and may refuse it. A person who doesn't know Hebrew or doesn't believe she can recite the blessings will not want to take an *aliyah*. Someone who is not egalitarian may not want to share a *Bimah* with women or if that person is Orthodox, he will most likely not accept an *aliyah* in our synagogue. Don't take it personally, thank the person and move on.

5.2 Special type service

Ask the family or organization representative to have their honorees introduce themselves to you so you know who they are. It probably won't happen, but once in a while you might get lucky. Try to find out where they are sitting so that you will know where to find them when it's time for their honor. Some Floor *Gabbaiim* feel that it is not a good idea to meet the honorees in the lobby, because you probably won't remember them and certainly won't be able to find them. Others like to meet the honorees in the lobby to have an opportunity to explain the honors to them. It is a matter of personal preference. You will form your own preference as you gain experience. As you give the honoree the honor card telling them what their honor is, give them a little heads up as to when they need to go to the *Bimah*. For example, tell a *Torah* holder that he needs to sit near the *Bimah* when the Rabbi starts his *Tefillah* minute during *Shabbat* morning service.

If it's close to the start of the *Torah* service and a pre-assigned honoree is not in the *shul*, let the family or organization rep know that either they can provide a suitable substitute **NOW** or you need to select someone from the congregation to step in for that particular honor.

Make yourself visible in case someone has a question about an honor or the proceedings. You may not get to sit down much or have much time for personal prayer. Satisfy yourself with the knowledge that you are performing a *mitzvah* and next week it will be somebody else's turn.

5.3 Regular type service

If you see a visitor (perhaps a congregant's parent), try to give him an *aliyah*, but do it before you assign the *Kohen* or *Levi*. That way you can ask if he is a *Kohen* or *Levi* and give him the appropriate *aliyah*. If he is not, give him any other one. If you give out the *Kohen* and *Levi* first and then you ask, he might not be able to take an *aliyah*, because he might be a *Kohen* or *Levi*.

Make sure that you assign an honor only to a Jewish person. One way to do that would be to ask if the person is a *Kohen* or *Levi*. The answer should give you a clue. If you aren't sure, either ask someone (Rabbi, President, another long-time member) or ask the person. If you aren't comfortable asking, pick someone you know is Jewish.

Try to have all honors for the beginning of the *Torah* service (open ark, carry *Torah*, *Kohen*, *Levi* and 3rd *aliyah*) assigned no later than the start of the *Amidah*. You may wish to have all of them assigned by this time. That's OK, too. Otherwise you will feel pressured to finish your *Amidah* quickly and end up bothering people who may still be praying. You can finish assigning whatever is left after all the people who have gathered outside of the sanctuary during the *Amidah* are seated.

6. *Shabbat* Morning Service

This service has the most available *aliyot* to be assigned. It is also most likely to have most of them pre-assigned due to the large number of *B'nai Mitzvot* and organization or school sponsored services. Review the honors chart to get familiar with what is already assigned and what you are responsible for assigning. If this is a special type of service, you will need to be constantly aware of what is going on in the service and ensure that the honorees are not hindering the flow of the service. This is more true during a special type of service, because many of the honorees are not our *shul* members and are not familiar with our service flow.

Make sure that the honorees are in the appropriate position at the appropriate time. Some honorees may need extra time to get to the *Bimah*.

The Ark opener and *Torah* holder(s) need to be on the *Bimah* at the start of the *Torah* service. When the *Bimah Gabbaiim* move toward the *Bimah*, you need to direct these honorees to follow them.

Try to have the *aliyah* honorees in the front row by the *Torah* table at least 2 honors before they need to go up; i.e. *Kohen* and *Levi aliyah* should be there during the *Torah* processional. 3rd *aliyah* should be there when the *Kohen* is on the *Bimah*, 4th when the *Levi* is up and so on.

The *Hagbah*, *Gelilah* and *Torah* carrier (if any) should be seated in the front row when the 7th *aliyah* is being read. **Please see note 7 in section 4 regarding *Torah* carrier for regular *Shabbat* service.**

The *Hagbah*, *Gelilah* and *Torah* carrier (if any) for the 2nd *Torah* on a 2 or 3 *Torah Shabbat* should be seated in the front row when the 1st *Torah* is lifted. **Please see note 7 in section 4 regarding *Torah* carrier for regular *Shabbat* service.**

The *Hagbah*, *Gelilah* and *Torah* carrier (if any) for the 3rd *Torah* on a 3 *Torah Shabbat* should be seated in the front row when the 2nd *Torah* is lifted. **Please see note 7 in section 4 regarding *Torah* carrier for regular *Shabbat* service.**

The readers of supplemental prayers during special service should be seated in the front row before the chanting of the *Haftorah* is finished.

The Ark opener for the end of the *Torah* service should be sent up on the *Bimah* at the start of the *Torah* recessional.

Congratulations! You are done for the day!

7. Festival or Holiday Torah Service

If a Festival occurs on *Shabbat*, the *Torah* service is a multi-*Torah Shabbat* morning service as far as you are concerned.

On a weekday, the Festival or Holiday *Torah* Service proceeds almost exactly as does a *Shabbat* morning multi-*Torah* service. The exceptions are that there will be 5 *aliyot* instead of 7, the Prayer for the Community and Prayer for Peace will not be read and it will be a regular type of service with most honors NOT pre-assigned. Be sure not to attempt to give out *aliyah* 6 or 7 even if you have these cards in your packet. These are NOT valid *aliyot* for a Festival weekday service. Note ¶ in section 4 above (page 10) that discusses calling a Kohen or a Levi for the 7th *aliyah* applies to *aliyah* 5 during a weekday Festival or Holiday *Torah* Service. If this is not a special service, **please see note 7 in section 4 regarding *Torah* carrier for regular service.**

7.1 Sukkot

If *Sukkot* falls on a weekday, immediately after the conclusion of the *Musaf Amidah*, the *Hoshanot* prayers will be recited. One person needs to be designated to open the Ark and one person to take out the *Torah*. Since this is AFTER the *Torah* service, the *Bimah Gabbaiim* will no longer be there to take the *Torah* out. The designated person will have to do it himself. Be sure to assign someone capable of taking out the *Torah* and putting it back in.

If *Sukkot* falls on a *Shabbat*, immediately after the conclusion of the *Musaf Amidah*, the *Hoshanot* prayers will be recited. One person needs to be designated to open and close the Ark. *Torahs* are NOT taken out for *Hoshanot* on *Shabbat*.

7.2 Simchat Torah

Simchat Torah is a special day for many reasons. There are things done during this service that you will not see at any other service. This makes your job that much harder and at the same time easier. You will not need to assign ANY *aliyot*, because on *Simchat Torah* EVERYONE gets one.

- ⌘ Song sheets are generally handed out with books.
- ⌘ At beginning of the *Torah* service, EVERY *Torah* is taken out. One person needs to be designated to open and close the Ark and a person to carry each *Torah* (5 *Torahs* – 5 people).
- ⌘ The congregation dances around and parades with all the *Torot* (plural of *Torah*). In good weather, the parade usually goes outdoors. Someone is tasked with keeping spirited singing throughout.
- ⌘ At the end of dancing, the parade returns to the sanctuary and the 3 *Torot* we are reading from will stay out; the remaining ones will be returned to the ark.
- ⌘ During the *Torah* service, everyone present will be called for an *aliyah*, either in groups (determined by Rabbi Steve, e.g by birth month, by age, or whatever characteristic; or individually.)
- ⌘ We repeat the first five readings until everyone has been called--usually 2 or 3 cycles through the readings.
- ⌘ The *kiddush* is served DURING, not after, the service. After one is called for an *aliyah*, she will go back and get some food.
- ⌘ **You will need to get everyone back to their seats before *aliyah* 6 is called!**
- ⌘ *Aliyah* 6 is the *aliyah* for the *chattan* or *kallat haTorah* (we finish *D'varim*, the last of the 5 books of Moses)

- ⌘ *Aliyah 7* is the *aliyah* for the *chattan* or *kallat B'reisheet* (we start the *Torah* reading from the beginning)
- ⌘ The *Maftir aliyah*, the *Haftorah* reader, is called for the reading from the 3rd *Torah*

7.3 Shemini Atzeret

Immediately after the *Torah* service, one person needs to be designated to open and close the Ark during the *Geshem* prayer. This person needs to be up on the *Bimah* before the *Musaf Amidah*.

7.4 First Day of Pesach

Immediately after the *Torah* service, one person needs to be designated to open and close the Ark during the *Tal* prayer. This person needs to be up on the *Bimah* before the *Musaf Amidah*.

8. *Shabbat* Afternoon Mincha Service

The Congregation Beth Emeth uses the weekday *Sim Shalom* prayer book, which includes the *Torah* readings. The *Etz Chaim Chumash* is not used.

The *Torah* service begins immediately after *Ashrei*. Therefore, the Ark opener and the *Torah* holder need to be in place at the beginning of the service. For special type of service, the supplemental readings, with the exception of the Prayer for the Community, are found on page 73 of the weekday *Sim Shalom* prayer book. If the Prayer for the Community is assigned, the family will have included an insert with the words. If this not the case, you will need to get the honoree a copy of the *Shabbat Sim Shalom* prayer book and the prayer will be read as a solo.

If this is a special type of service, some families opt to provide sachets of spices to be handed out to the congregants to be used during *Havdalah*. Ushers or you will need to find someone (unless the family has already assigned someone to do this) to hand these sachets out. Probably the best time to do this is between the *Mincha* and *Ma'ariv* services. Just prior to the *Havdalah*, you will need to **dim** (not completely turn off) the sanctuary lights. Leave the lights over the *Bimah* on.

Suggestions for the photographer if a *B'nai Mitzvah* service: If the *B'nai Mitzvah* family has a photographer to take pictures during *Havdalah*, he should wait in the lobby until people sit down at the end of the *Ma'ariv Amidah* (p.148). *Shabbat* officially ends with the insert paragraph on p. 143, but there should be no picture-taking until the *Havdalah* candle has been lit. Flash is OK, but it would be better if the photographer can avoid using it. The photographer may stand in the center aisle near the front of the sanctuary, since everyone stands for *Havdalah* anyway. The photographer may not know any of this, so you should explain it to him. Make sure he wears a head covering in the sanctuary.

If it is not a *B'nai Mitzvah* service, usually none of the available honors will be assigned. If it is a *B'nai Mitzvah* service, ALL of the available honors will be assigned and your life is either easier or more difficult depending on the people you need to deal with.

9. *Rosh Chodesh, Chol Hamoed (not Shabbat), Monday or Thursday Services*

These services are similar to *Shabbat* services with less aliyot and no *Haftorah*. The Congregation Beth Emeth uses the weekday *Sim Shalom* prayer book, which includes the *Torah* readings. The *Etz Chaim Chumash* is not used.

For special type of service, the supplemental readings, with the exception of the Prayer for the Community, are found on page 73 of the weekday *Sim Shalom* prayer book. If the Prayer for the Community is assigned, the family will have included an insert with the words. If this not the case, you will need to get the honoree a copy of the *Shabbat Sim Shalom* and the prayer will be read as a solo.

If it is not a *B'nai Mitzvah* service, usually none of the available honors will be assigned. If it is a *B'nai Mitzvah* service, ALL of the available honors will be assigned and your life is either easier or more difficult depending on the people you need to deal with.

As indicated earlier, High Holy Day services are NOT addressed in this Playbook.

10. Conclusion

A lot of effort has been put forth to ensure that the material in this Playbook is accurate according to the standards of Congregation Beth Emeth. Should you have any questions or comments, please feel free to direct them to the Ritual Committee Vice President, who will forward them to the appropriate person.

Appendix A

Chart for Assigning Aliyah Honors

Aliyah	Scenario 1 Standard – no exceptions	Scenario 2 No Kohen present	Scenario 3 No Levi present	Scenario 4 No Kohen and no Levi present	Scenario 5 Not calling Kohen or Levi
1 st	Kohen 1	Levi 1	Kohen 1	Israel 1	Israel 1
2 nd	Levi 1	Levi 1	Kohen 1	Israel 2	Israel 2
3 rd	Israel 1	Israel 1	Israel 1	Israel 3	Israel 3
4 th	Israel 2 *	Israel 2 *	Israel 2 *	Israel 4	Israel 4
5 th	Israel 3 *	Israel 3 *	Israel 3 *	Israel 5	Israel 5
6 th	Israel 4 *	Israel 4 *	Israel 4 *	Israel 6	Israel 6
7 th	Kohen 2, Levi 2 or Israel 5	Levi 2 or Israel 5	Kohen 2 or Israel 5	Israel 7	Israel 7
Maftir	Pre-assigned	Pre-assigned	Pre-assigned	Pre-assigned	Pre-assigned
Comments		MUST be same Levi for aliyah 1 AND 2	MUST be same Kohen for aliyah 1 AND 2	Each of the 7 aliyot is to be given to a different individual	Any aliyah may be given to any Jewish adult(s); same as Scenario 4
	* Aliyah 4, 5 or 6 may be offered to a Kohen or a Levi, but she will NOT be called as Kohen or Levi	* Aliyah 4, 5 or 6 may be offered to a Kohen or a Levi, but she will NOT be called as Kohen or Levi	* Aliyah 4, 5 or 6 may be offered to a Kohen or a Levi, but she will NOT be called as Kohen or Levi		

Appendix B

Regular Service Chart Sample

11/13/2010 9:00 a.m.

Shabbat Parashat Vayetze

Triennial Cycle 1 5771	Start	Thru	Etz Hayim	Tikkun
Genesis: Vayetze	28:10	30:13	166	31

Floor Gabbai: Floor Gabbai

Service Leaders: Sha”Tz (P, S), Sha”Tz (T, M)

Shabbat Greeter: Shabbat Greeter

Bimah Gabbaim: Bimah Gabbai 1 and Bimah Gabbai 2

Notes:

	Call for Aliyah --Hebrew (English)	Etz Hayim Pg	Begins:	Ends with	Tikkun Pg	Reader	Notes
Open/Close Ark Curtain: Carry Torah:							
1	Kohen	166	28:10	28:12	31	Reader	
2	Layvi	166 - 167	28:13	28:17	31	Reader	
3	Shlishi	168	28:18	28:22	31	Reader	
4	Revii	169 - 170	29:1	29:8	31-2	Reader	
5	Hamishi	171	29:9	29:17	32	Reader	
6	Shishi	171 - 174	29:18	29:33	32-3	Reader	
7	Shevii	174 - 176	29:34	30:13	33	Reader	
M	Mordechai ben Moshe Haftarah Reader	Matir	175 - 176	30:9	30:13	33	Reader
Hagbah: Gelilah: HAGBAH WILL CARRY THE TORAH							
H	Haftarah for Vayetze:	Hosea	189	12:13	14:10	Haftarah Reader	Ashkenaz Haftarah;
Open/Close Ark Curtain: Prayer for Community: Not Done Prayer for Israel: Sha”Tz (T)							
Prayer for Country: The Rabbi Prayer for Peace: Not Done							

Appendix C

Special Service Chart Sample

12/20/2003 9:00 a.m.						Shabbat Vayeishev; Chanukah (Day 1)	
Bar Mitzvah—Bar Mitzvah Boy							
Triennial Cycle 3	Start	Thru	Etz Hayim	Tikkun	Hertz		
Genesis: Vayeishev	39:1	40:23	238	45	147		
Numbers: Naso; Chanukah I (Day 1)	7:1	7:17	905	158-9	596		
Floor Gabbai: Floor Gabbai			Shaliach Tzibbor: Sha”Tz (P, S), Sha”Tz (H, T, M)				
Gabbaim: G1 and G2							
	Call for Aliyah --Hebrew (English)	Etz Hayim Page	Begins:	Ends with	Tikkun Page	Reader	Notes
Open Ark: Ark Opener							
Carry Torah 1: Torah 1 Carrier				Carry Torah 2: Torah 2 Carrier			
1	<i>Kohen Aliyah</i> Tzvi ben Avraham haKohen	Kohen	238	39:1	39:6	45	Reader
2	<i>Levi Aliyah</i> Moshe ben Shmuel haLevi	Levi	239	39:7	39:10	45	Reader Shalsholet-- VaYemaen
3	<i>Aliah 3</i> Chanoch ben Chaim Tzvi	Shlishi	240	39:11	39:18	45	Reader
4	<i>Aliyah 4</i> Meir Yisrael ben Moshe Yitzchak	Revii	241	39:19	39:23	46	Reader
5		Hamishi	242	40:1	40:8	46	Reader
6		Shishi	243	40:9	40:15	46	Reader
7	<i>Aliyah 7</i> Moshe Yitzhak ben Chanoch v'Shoshana Chana bat Shimshon	Shevii	244	40:16	40:23	46	Reader
1st Torah Hagbah & Gelillah: Hagbah 1 and Gelilah 1							
2nd Torah: Numbers:Naso; Chanukah I (Day 1)							
M	<i>Haftorah Reader</i> Melech Simcha ben Moshe Yitzhak	Maftir	905	7:1	7:17	158-9	Reader
2nd Torah Hagbah & Gelilah: Hagbah 2 and Gelilah 2							
Haftorah: Zechariah			1270	2:14	4:7		Haftorah Reader Hanukkah
Open/Close Ark Curtain: Open/Close Ark Curtain				Prayer for Community: Prayer Reader			
Prayer for Israel: Prayer Reader				Prayer for Country: Prayer Reader			
Prayer for Peace: Prayer Reader							