

Congregation Beth Emeth



# THE BETH EMETH GABBAI BIBLE

(The Gabbai Playbook)

written by

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## 0. Revisions

*August 22, 2010 – V9*

- ⌘ General playbook update to clarify wording
- ⌘ Replaced “Super Gabbai” with “Floor Gabbai”
- ⌘ Sections 2.1 and 2.2 were updated to add *Ta’anit Esther* to the list
- ⌘ Section 4.19 was updated to indicate that the Rabbi will always call the B’nei Mitzvah
- ⌘ A paragraph was added to the end of sections 4.21, 7.8, 8, 9 and 10.8 discussing placement of the lectern at the end of the Torah service
- ⌘ Section 14 was updated to indicate that the congregation stands till the end of *aliyah* for Song of the Sea and to include congregational repetitions for Torah readings on the 4 minor fast days (10<sup>th</sup> of *Tevet*, 17<sup>th</sup> of *Tammuz*, Fast of Gedaliah and *Ta’anit Esther*)

*October 19, 2008 – V8*

- ⌘ Weekday *Chol Hamoed Sukkot* was moved from section 11 to section 12 since there are 4 aliyot during this service just as there are during a *Rosh Chodesh* weekday service. Section 12 was expanded to include the entire service. How to proceed during a Bar/Bat Mitzvah service reference was added to section 12.9.
- ⌘ Appendix A updated to reflect the changes in sections 11 and 12

*August 4, 2008 – V7*

- ⌘ Sections 5.1, 5.2, 9 and 10.7 updated with a clarification of where 2<sup>nd</sup> and 3<sup>rd</sup> *Torah* is to be placed on the *Bimah* table

*October 9, 2007 – V6*

- ⌘ Section 4.2 updated with a suggestion which *Gabbai* should stand where
- ⌘ Multiple sections updated which way is left or right on the *Bimah*
- ⌘ Multiple sections updated to remind G2 to move the microphone during *Hagbah*
- ⌘ Multiple sections updated to indicate that a new *Misheberach* song is being used
- ⌘ Multiple sections updated to point out that G2 must remember which crowns go on which Torah
- ⌘ Reference to which *Siddur* is being used at Beth Emeth was moved to Section 1
- ⌘ Section 6 on page 19 was updated to note where to find *Hatzi Kaddish* during High Holiday Torah services and the fact that there are two “*l’eila*” in the *Hatzi Kaddish* on High Holidays.

*June 3, 2007 – V5*

- ⌘ Added section 2.4.1 to discuss offering an *aliyah* to a mourner and the *Shloshim* period

- ⌘ Added **Exception** paragraph to sections 10.6 (page 26), 11.7 (page 30) and 13.7 (page 33) to discuss the possibility of calling a *Kohen* or a *Levi* for *aliyah* 3 or 4 during a weekday or *Rosh Chodesh* service
- ⌘ Updated section 12, page 31, with a reference to section 10.6 for a Weekday *Rosh Chodesh* service where a *Kohen* or a *Levi* could be honored with *aliyah* 4.

*February 11, 2007 – V4*

- ⌘ Added section 2.4 to discuss giving an *aliyah* to someone in mourning
- ⌘ Updated section 4.16 to include the new policy on giving an *aliyah* in observance of the monthly birthday/anniversary celebration

## 1. Introduction

The primary responsibility of the *Gabbai* at Congregation Beth Emeth is to ensure that the Torah service runs smoothly and respectfully. To achieve this goal, the *Gabbaiim* must be fully familiar with the ritual and choreography of the Torah service. Most importantly, they must prepare to be able to carefully follow the Torah readings in a separate Hebrew text and to assist the Torah readers as needed by quietly and clearly correcting any mistakes made in the reading. To do this task properly, if possible, the *Gabbaiim* should prepare by reviewing the *parsha* several days prior to the Torah service. A successful *Gabbai* will be able to read Hebrew well. Knowledge of Torah reading cantillation, *trope*, is a definite asset.

This manual is designed to assist individuals to perform the function of *Gabbai* during a Torah service at Congregation Beth Emeth. This handbook addresses Torah Services held on Shabbat (morning and afternoon), Festivals, *Rosh Hashanah*, *Yom Kippur* (morning and afternoon), *Chanuka* and weekdays.

Any reference to a *Gabbai* in this manual is to a *Gabbai* serving during a Torah service on the *Bimah*, not to a Floor *Gabbai*, the service floor leader. The masculine plural of *Gabbaiim* will be used here to denote more than one *Gabbai* even though at Congregation Beth Emeth women serve in this role as well. To make things easier for the author, a *Gabbai* is referred to as “he”, though it may refer to either a man or a woman.

References to page numbers refer to *Siddur Sim Shalom for Shabbat and Festivals* unless otherwise noted.

## 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 10<sup>th</sup> of *Tevet*, the 17<sup>th</sup> 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 (10<sup>th</sup> of *Tevet*, 17<sup>th</sup> 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. The following is the traditional order of preference for persons entitled to an *aliyah*:
  - ⊏ Bridegroom and bride
  - ⊏ Bar and Bat Mitzvah
  - ⊏ Parents naming a baby
  - ⊏ Bridegroom on the Shabbat after wedding
  - ⊏ Father of a baby girl to be named
  - ⊏ Person commemorating a *Yahrzeit* (on this 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*
  - ⊏ One who is about to leave on a journey or has just returned from one
  - ⊏ 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. 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 *Shiva* period cancelled by *Pesach* equals seven days.
2. Eight days of *Pesach*, added to the previous 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 *Shiva* period 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 *Shiva* period 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. The partial *Shiva* period 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. The partial *Shiva* period 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

Each Torah service requires two *Gabbaiim*. For convenience, this manual identifies them as G1 and G2. These designations are not cast in stone, but are offered as suggestions. For those functions that can be performed by either *Gabbai*, it should be mutually agreed between the *Gabbaiim* who will perform what. For example, if it's more convenient for G2 to take out a Torah from the Ark, then G2 should do it. References to locations refer to left and right with respect to someone facing the congregation from the *Bimah*, left being toward the Rabbi's chair, right being toward the Torah reading table. It is left to the *Gabbaiim* to determine who will function as G1 and G2 before the Torah service begins. They should also identify which Torah(s) is (are) being read. At the present time, the primary Shabbat Torah is the middle Torah in the Ark. Prior to the beginning of the service, the *Gabbaiim* should ensure that a *Chumash* is placed on the right side of the Torah reading table and a *Tikkun* is placed on the left side. The G1 *Gabbai* needs to bring a *Siddur* to the *Bimah* as well.

The service floor leader, called the Floor *Gabbai* (member of the Ritual Committee or someone designated by the chair of the Ritual Committee), assists the *Gabbaiim* by performing several important tasks. Prior to the Torah service the Floor *Gabbai* determines what honors, *aliyot*, are available and assigns them to individuals as appropriate. The Committee also prepares a printed chart containing the following information: Torah readers, *Haftorah* reader, honors (*aliyot*, *Hagbah*, *Gelilah*, open and close the Ark, etc) to be given out, including the Hebrew and English names of the individuals receiving them, as required and available, and the chapter and verse for each Torah reading and for the *Haftorah* reading for the service. The synagogue administrative assistant places a copy of the chart on both sides of the Torah reading table and on the rabbi's podium prior to the beginning of the service. As the service proceeds, the Floor *Gabbai* identifies individuals receiving honors as they arrive at the synagogue and ensures that they know how and when to perform the honor. The Floor *Gabbai* may be required to ask someone to take an honor if all honors have not been distributed or someone who has agreed to take an honor fails to arrive. During the Torah service, the Floor *Gabbai* prompts the honored individuals as required so that they arrive at the *Bimah* in a timely fashion.

### 4. Shabbat Morning Service with One Torah

#### 4.1 Ascending the Bimah

The Torah service begins on page 139, following the *Shacharit* service, which concludes with the chanting of *Kaddish Shalem* on page 138. In anticipation of going up to the *Bimah*, during the *Kaddish*, the *Gabbaiim* should move quietly to a position near the Torah table. The Rabbi typically announces the beginning of the Torah service and instructs the congregation to turn to page 139 for the singing of *Ain Kamocha*. At that time, and before chanting of the prayer begins, the *Gabbaiim* should walk to the *Bimah* and sit in the chairs behind the Torah reading table. Those who are honored with opening of the Ark curtain and carrying the Torah should be instructed by the *Gabbaiim* to ascend the *Bimah* at this time as well.

#### 4.2 Opening the Ark

As the congregation begins chanting the last line of *Ain Kamocha*, the *Gabbaiim* rise and walk to the Ark taking positions on **either side** of the Ark. It is suggested that G2 stands on the side of the Ark near the Rabbi's chair and G1 on the opposite side of the Ark. G2 or a designated person opens the Ark curtain. The *Gabbaiim*, along with everyone else, then face the Ark as the service continues through the singing of *Bai Ana Rahetz* (page 140).

### 4.3 Taking Out the Torah

At the conclusion of *Bai Ana Rahetz*, the G1 removes the appropriate Torah from the Ark and hands it carefully to the *Chazzan* or a designated person. The person honored with closing the Ark curtain does so at this time. All on the *Bimah* face the congregation with the *Gabbaiim* slightly behind the Torah during the recitation and repetition of the first two lines of the *Sh'ma* (page 141). When the *Chazzan* turns to face the Ark to chant the *Gadlu*, he (she) should step forward slightly and the *Gabbaiim* should move back slightly to ensure that the Torah remains in front of the *Gabbaiim* and closest to the Ark. **All parties on the *Bimah* should turn to face the Ark and bend forward from the waist towards the Ark during the singing of *Gadlu* (לְשֵׁם אֲתֵי וְגִדְלוּ) and stand up straight for the rest of the sentence.** *Gabbaiim* should prompt participants who are unfamiliar with this ritual to perform it.

### 4.4 Processional

The processional occurs immediately following the conclusion of the chanting of *Gadlu*. The Torah carrier exits the *Bimah* to the right (toward *Bimah* table) followed by the *Chazzan*, the Rabbi, a representative of the synagogue and then G1. During the processional, G2 prepares the Torah reading table by placing the *b'rachot* sheet (the plastic sheet containing the Torah blessings written in large Hebrew letters and English transliteration) on the right side of the table with the *Sefardi* side up and the Torah cover on the left. He removes the lectern and places it under one of the chairs behind the *Bimah* table. He opens the *Chumash* on the right side of the table as well as the *Tikkun* on the left side of the table to the appropriate pages for that day's reading. G2 then faces the left entrance to the *Bimah* (toward the Rabbi's chair) and awaits the return of the Torah.

### 4.5 Removing the Torah Mantle and Silver

As the Torah arrives at the *Bimah*, G2 moves to meet it and takes it from the carrier. G2 carries the Torah to the reading table and holds it steady while G1 removes the crown, *yad* and the breastplate. G1 places the *yad* on the reading table and stores the crown and the breastplate on the stand next to the chairs on the right side of the *Bimah*. At the same time, G2 places the Torah on the reading table and invites the audience to be seated. After storing the crown and the breastplate, G1 returns to the Torah reading table, removes the Torah mantle, and places it on top of the stand. Meanwhile, G2 removes the wimple (binding) and places it at the top right corner of the reading table and covers the Torah with the Torah cover. G2 then takes a position on the left side of the reading table and G1 occupies a similar position on the right side.

### 4.6 Reading the Torah

During the reading of the Torah, G1, positioned on the right side of the reading table, performs several tasks. G1 calls the individual to the *Bimah* for each *aliyah*, assists that person in performing the ritual of kissing the Torah, as necessary, ensures that the blessings are recited properly and directs each individual to the appropriate position on the *Bimah*.

G2 announces the chapter, verse and page of the reading in the *Chumash* before each *aliyah* (this should be done **before** G1 calls the honoree, but **NEVER AFTER** the honoree chants the blessings before the Torah reading), keeps track of where each reading begins and ends in the Torah scroll and directs the honorees to leave the *Bimah* at the appropriate time.

Both *Gabbaiim* share responsibility for following the Torah reading, assisting the Torah reader as necessary and correcting mistakes made by the reader. The *Gabbaiim* **MUST** correct errors in pronunciation, but should not correct mistakes in *trope*. At Beth Emeth, a male honoree is **required** to wear a *tallit* and a *kippah* when called up on the *Bimah*. A female honoree **must** have an appropriate

head covering. It is the responsibility of the Super *Gabbai* to ensure that the honorees have the appropriate vestments.

#### 4.7 The First Aliyah

Before the reading of the Torah begins, the Rabbi may speak briefly. At the conclusion of the Rabbi's comments, G2 will announce the chapter, verse and page of the reading in the *Chumash*. G1 then calls the first *aliyah* by chanting the *V'ya'azor* on page 141. The following two lines are always chanted.

וַיִּצְוֹר וַיִּגַּן וַיּוֹשִׁיעַ לְכָל-הַחֹסִים בּוֹ, וְנֹאמַר אָמֵן.  
הַכֹּל הָבוּ גְדֹל לְאֱלֹהֵינוּ, וְתֵנוּ כְבוֹד לְתוֹרָה.

#### 4.8 Common Procedure for All First Aliyot

The first *aliyah* is reserved for a Kohen, if one is present. If the first *aliyah* is a male Kohen, the *Gabbai* continues as follows:

כֹּהֵן קָרַב. יַעֲמֵד \_\_\_\_\_ בֶּן \_\_\_\_\_ הַכֹּהֵן

The Hebrew name of the individual having the first *aliyah*, the Kohen *aliyah*, is substituted as appropriate for the blanks in line above.

If the first *aliyah* is a *bat* Kohen, a daughter of a Kohen, instead of the line above, the *Gabbai* continues as follows:

בֵּת כֹּהֵן קָרַב. תַּעֲמֵד \_\_\_\_\_ בֵּת \_\_\_\_\_ הַכֹּהֵן

If a couple is called for the Kohen *aliyah*, the person who is either the Kohen or *bat* Kohen is called first. When the man is a Kohen, the *Gabbai* calls:

כֹּהֵן, קָרַב. יַעֲמֵד \_\_\_\_\_ בֶּן \_\_\_\_\_ הַכֹּהֵן וְ \_\_\_\_\_ בֵּת \_\_\_\_\_

Do **NOT** insert *haKohen* after the woman's name.

When the woman is a *bat* Kohen, the *Gabbai* calls:

בֵּת כֹּהֵן, קָרַב. יַעֲמֵד \_\_\_\_\_ בֵּת \_\_\_\_\_ הַכֹּהֵן וְ \_\_\_\_\_ בֶּן \_\_\_\_\_

Do **NOT** insert *haKohen* after the man's name no matter how tempting that might be.

If there is no Kohen available, a Levi will be called to stand in the place of a Kohen. A couple will never be called if at least one of them is not a Kohen or a *bat* Kohen.

If the first *aliyah* is a male Levi standing in for a Kohen, the *Gabbai* instead of the line above, continues as follows:

אֵין כֹּהֵן, יַעֲמֵד \_\_\_\_\_ בֶּן \_\_\_\_\_ הַלְוִי בְּמָקוֹם כֹּהֵן

If the first *aliyah* is a female Levi standing in for a Kohen, instead of the line above, the *Gabbai* continues as follows:

אֵין כֹּהֵן, תַּעֲמֵד \_\_\_\_\_ בֵּת \_\_\_\_\_ הַלְוִי בְּמָקוֹם כֹּהֵן.

If there is no Kohen or a Levi that can be called up for the first *aliyah*, an Israelite is called to the Torah.

If the first *aliyah* is a male Israelite, the *Gabbai* instead of the line above, continues as follows:

אֵין כָּאן כֹּהֵן, יַעֲמֵד \_\_\_\_\_ בֶּן \_\_\_\_\_ יִשְׂרָאֵל בְּמָקוֹם כֹּהֵן.

If the first *aliyah* is a female Israelite, the *Gabbai* instead of the line above, continues as follows:

אֵין כָּאן כֹּהֵן, תַּעֲמֵד \_\_\_\_\_ בַּת \_\_\_\_\_ יִשְׂרָאֵל בְּמָקוֹם כֹּהֵן.

The *Gabbai* introduction continues with:

בְּרוּךְ שָׁנְתָן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

The *Gabbai* along with the rest of the Congregation continues:

וְאַתֶּם הַדְּבָקִים בַּשֵּׁם אֱלֹהֵיכֶם, חַיִּים כְּלַכֶּם הַיּוֹם.

In cases where the Hebrew name of the person having the *aliyah* is not known ahead of the time, G1 should quietly ask the person for it as the individual approaches the *Bimah*. If the person does not know his/her Hebrew name, G1 should call using the person's English name. If the person does not know his/her father's Hebrew name, G1 should call using ben/bat Avraham. Also, some people honored with an *aliyah* cannot easily recite the blessings before and after the Torah reading. They need extra help from G1 to avoid embarrassment. G1 should be aware of this and be ready to assist the honoree to recite the blessings. The blessings before and after the Torah reading are found on page 142 as well as on the *b'rachot* sheet on the right side of the Torah reading table.

Prior to reciting the first blessing, the person having the *aliyah* gathers a corner of his or her *tallit*, touches it to the place where the Torah reading begins (this will be pointed out by the Torah reader), and then kisses the *tallit*. If a woman is not wearing a *tallit*, then she should use the wimple or a *Siddur* to perform the same ritual. Some individuals incorrectly kiss the *tallit* or wimple first and then the Torah. G1 should be alert to see that the ritual is properly observed. If G2 forgot to announce the page and verse numbers for the reading, this is **NOT** the time to remedy that. **Nothing should come between the blessing and the reading of the Torah.** At the end of the reading, the person having the *aliyah* again touches the Torah where the Torah reading ended with the appropriate article, kisses it and then recites the blessing after the Torah reading.

**After** the blessing is recited, G2 places the Torah cover over the Torah. G1 then congratulates the person for having completed the mitzvah of being called to the Torah with the traditional "Yasher Koach" to a man, "Yashar Kochech" to a woman, and a handshake or kiss, as appropriate. The individual is then directed to the other side of the reading table where G2 extends a similar greeting. The Torah reader may be congratulated in the same manner by the *Gabbaiim*.

#### 4.9 The Second Aliyah

The second *aliyah* is reserved for a Levi, if one is present.

The *Gabbai* will call a male Levi as follows:

יַעֲמֵד \_\_\_\_\_ בֶּן \_\_\_\_\_ הַלֵּוִי

For a female Levi, the *Gabbai* will call as follows:

תַּעֲמֵד \_\_\_\_\_ בַּת \_\_\_\_\_ הַלְוִי

If a couple is called for the Levi *aliyah*, the person who is either the Levi or bat Levi is called first. When the man is a Levi, the *Gabbai* calls:

יַעֲמֹד \_\_\_\_\_ בֶּן \_\_\_\_\_ הַלְוִי וְ \_\_\_\_\_ בַּת \_\_\_\_\_

As above, G1 will refrain from repeating *haLevi* after the woman's name.

When the woman is a *bat* Levi, the *Gabbai* calls:

יַעֲמֹד \_\_\_\_\_ בַּת \_\_\_\_\_ הַלְוִי וְ \_\_\_\_\_ בֶּן \_\_\_\_\_

As above, G1 will need to remember not to repeat *haLevi* after the man's name.

If there is no Levi, but there was a Kohen or a *bat* Kohen called for the Kohen *aliyah*, **the same person** who was called for the Kohen *aliyah* is called for the Levi *aliyah*. For a male Kohen, the *Gabbai* will call as follows:

אֵין כָּאֵן לְוִי יַעֲמֵד \_\_\_\_\_ בֶּן \_\_\_\_\_ הַכֹּהֵן בְּמִקּוֹם לְוִי

For a female Kohen called for the Levi *aliyah*, the *Gabbai* will call as follows:

אֵין כָּאֵן לְוִי תַעֲמֵד \_\_\_\_\_ בַּת \_\_\_\_\_ הַכֹּהֵן בְּמִקּוֹם לְוִי

If there is no Kohen or a Levi present, an Israelite (**other** than was called for the first *aliyah*) will be called. A male Israelite will be called as follows:

אֵין כָּאֵן לְוִי יַעֲמֵד \_\_\_\_\_ בֶּן \_\_\_\_\_ יִשְׂרָאֵל בְּמִקּוֹם לְוִי

A female Israelite will be called as follows:

אֵין כָּאֵן לְוִי תַעֲמֵד \_\_\_\_\_ בַּת \_\_\_\_\_ יִשְׂרָאֵל בְּמִקּוֹם לְוִי.

#### 4.10 The Third Aliyah

The third *aliyah* is traditionally reserved for the Israelite. A Kohen or Levi should NOT be given the third *aliyah*.

A male will be called as follows:

יַעֲמֵד \_\_\_\_\_ בֶּן \_\_\_\_\_ שְׁלִישִׁי

A female will be called as follows:

תַּעֲמֵד \_\_\_\_\_ בַּת \_\_\_\_\_ שְׁלִישִׁית

#### 4.11 Fourth Aliyah

A male will be called as follows:

יַעֲמֵד \_\_\_\_\_ בֶּן \_\_\_\_\_ רְבִיעִי

A female will be called as follows:

תְּעַמְד \_\_\_\_\_ בַּת \_\_\_\_\_ רְבִיעִית

#### 4.12 The Fifth Aliyah

A male will be called as follows:

יְעַמְד \_\_\_\_\_ בֶּן \_\_\_\_\_ חֲמִישִׁי

A female will be called as follows:

תְּעַמְד \_\_\_\_\_ בַּת \_\_\_\_\_ חֲמִישִׁית

#### 4.13 The Sixth Aliyah

A male will be called as follows:

יְעַמְד \_\_\_\_\_ בֶּן \_\_\_\_\_ שֵׁשִׁי

A female will be called as follows:

תְּעַמְד \_\_\_\_\_ בַּת \_\_\_\_\_ שֵׁשִׁית

For the third through sixth *aliyot*, a couple will be called as follows:

יְעַמְדוּ \_\_\_\_\_ בֶּן \_\_\_\_\_ וְ \_\_\_\_\_ בַּת \_\_\_\_\_

followed by the specific *aliyah* number as above for a male.

#### 4.14 The Seventh Aliyah

A male will be called as follows:

יְעַמְד \_\_\_\_\_ בֶּן \_\_\_\_\_ שְׁבִיעִי

A female will be called as follows:

תְּעַמְד \_\_\_\_\_ בַּת \_\_\_\_\_ שְׁבִיעִית

A Kohen or a Levi can be called up as a Kohen or a Levi for his or her own *aliyah* (1<sup>st</sup> and 2<sup>nd</sup> respectively). If they agree to be called for any other *aliyah* (4<sup>th</sup> through 6<sup>th</sup>), they can be called the same way as any other honoree, **without the Kohen or Levi designation**. Remember from 4.10 above that the 3<sup>rd</sup> *aliyah* should not be given to a Kohen or Levi.

The 7<sup>th</sup> *aliyah* is an exception. A Kohen or a Levi may be called as a Kohen or a Levi as follows:

יְעַמְד \_\_\_\_\_ בֶּן \_\_\_\_\_ הַכֹּהֵן שְׁבִיעִי אַחֲרוֹן

A *bat* Kohen would be called as follows:

תְּעַמְד \_\_\_\_\_ בַּת \_\_\_\_\_ הַכֹּהֵן שְׁבִיעִית אַחֲרוֹנָה

A Levi or a *bat* Levi would be called in a similar fashion substituting **הַלְוִי** for **הַכֹּהֵן** above. This is usually used when the Kohen or Levi *aliyah* is already taken for whatever reason and another Kohen or Levi needs to be accommodated with an *aliyah*. An example where this may occur is a Bar Mitzvah for a family of Kohanim where the Grandfather gets the Kohen *aliyah* and the father of the Bar Mitzvah gets the 7<sup>th</sup> or *Acharon aliyah*.

If a couple is called for the seventh *aliyah* where one of the couple is a Kohen, they will be called as shown in section 4.8 followed by **שְׁבִיעִי אַחֲרוֹן** (omitting **קָרַב קִהֵן** or **בֵּית קִהֵן קָרַבִּי**). If one of the couple is a Levi, they will be called as shown in section 4.9 followed by **שְׁבִיעִי אַחֲרוֹן**.

For one additional exception to the Kohen/Levi rule done once a year, please see section 9 below.

At the conclusion of the appropriate blessing(s) after the Torah reading, the individual honored with the *aliyah* is directed to the left side of the reading table. As the individual moves to the left side, the person who had the previous *aliyah* is directed to leave the *Bimah* to the left so that the Rabbi and the Synagogue representative may greet him/her. G1 and G2 need to ensure that each honoree is directed to exit the *Bimah* to the left past the Rabbi.

#### 4.15 Additional Rules When Calling Kohen or Levi Using Both Parents Names

When you call a person who wants to be called by the name of both parents, follow similar guidelines as above.

When calling a man whose father is a Kohen, you need to call him:

..... *Kohen k'rav, Ya'amod Moshe ben Yitzhak haKohen v'Rivka*

Do NOT insert haKohen or Kohen after the mother's name (Rivka).

To call *bat* Kohen, you call:

..... *bat Kohen kirvee, Ta'amod Rivka bat Shmuel haKohen v'Chana*

Again, do NOT insert haKohen or Kohen after the mother's name.

When calling a man whose father is a Levi, you need to call him:

*Ya'amod Rafael ben Yonatan haLevi v'Chaya*

Do NOT say Levi or haLevi after Chaya above.

When calling a *bat* Levi, a woman whose father is a Levi, you need to call her:

*Ta'amod Rivka bat Nachman haLevi v'Sara*

Do NOT say Levi or haLevi after Sara above.

#### 4.16 Special Circumstances

The same basic procedure is followed for all *aliyot*. G1 calls the honoree to the *Bimah*, the Torah is kissed, the blessing before the reading is recited, the Torah is read, the Torah is kissed and the blessing after the reading is recited. At this point of the service, there may be one of various occasions that call for a short interruption of the service.

If the *aliyah* is for a baby naming, the Rabbi will approach the Torah reading table to read a blessing for the baby. Following the blessings, the congregation will sing “*V’shinantam levanecha*”.

If the *aliyah* is for an *Aufruf*, the Rabbi will approach the Torah reading table to read a blessing for the couple. Following the blessings, the Rabbi and the couple will dance and the congregation will sing “*Od Yishama*”.

If this is the Torah reader’s first time reading from the Torah or if an adult honored with the *aliyah* has never had an *aliyah* before, the *Shehecheyanu* prayer will be recited by the person whose first honor this is. This prayer is found on the bottom half of page 131. G1 will announce the occasion to the congregation and may need to assist the honoree with the prayer.

If the person honored with an *aliyah* has recovered from a serious illness, returned safely from a long journey or survived a dangerous situation, *Birkat HaGomel* is recited. This prayer can be found in the *Sim Shalom Siddur* on page 142. G1 may need to assist the person with the blessing and lead the congregation in the congregational response. The honoree recites the first part of the blessing and the congregation (including G1) responds.

After the seventh reading, the Rabbi will come to the Torah reading table to recite a prayer for those who are ill, *Misheberach*. G2 will need to move to his/her right to make room for the Rabbi. Currently the congregation joins in at the conclusion of the *Misheberach* prayer to sing the *Misheberach* song by Debbie Friedman.

A new custom has been instituted at the Congregation Beth Emeth. On the 2<sup>nd</sup> Shabbat of each 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.). The honorees for this *aliyah* will be called as follows:

- ⌘ G1 will announce the *aliyah* (the specific *aliyah* should be denoted on the Shabbat chart; if not, the Floor *Gabbai* is supposed to let G1 know which *aliyah* is being used for this honor)
- ⌘ The celebrants will be called as a group using: *Ya’amdu haChog’gim*. (If you have a question on pronunciation, please contact either the author of this playbook or the Rabbi)

#### 4.17 Hatzi Kaddish

At the conclusion of the *Misheberach* song, G1 asks the congregation to rise and then recites the *Hatzi Kaddish* (page 146). **It is the Rabbi’s expressed request that G1 NOT announce the *Hatzi Kaddish* page number to the congregation.** On Shabbat mornings, this always takes place following the seventh *aliyah* and preceding the *Maftir aliyah*. The congregation is asked to sit at the conclusion of the *Hatzi Kaddish*.

#### 4.18 The Maftir Aliyah

G1 calls the *Maftir aliyah*. If the *Haftorah* reader is a male, the *Gabbai* calls as follows:

יְעִמַּד \_\_\_\_\_ בֶּן \_\_\_\_\_ (הַכֹּהֵן/הַלֵּוִי) מִפֶּטֶר

For a female *Haftorah* reader, the *Gabbai* calls as follows:

תְּעִמַּד \_\_\_\_\_ בַּת \_\_\_\_\_ (הַכֹּהֵן/הַלֵּוִי) מִפֶּטֶרָה

As seen above, a Kohen or a Levi will be called with the Kohen or Levi designation if the *Haftorah* reader is a Kohen or a Levi or a daughter of a Kohen or a Levi father.

#### 4.19 Call Bar/Bat Mitzvah to the Torah

When a Bar/Bat Mitzvah is being celebrated, usually the Rabbi, not G1, calls the Bar/Bat Mitzvah as the *Maftir aliyah*. There are at least 2 instances when the Bar/Bat Mitzvah will not have the *Maftir aliyah*:

- א the Bar/Bat Mitzvah isn't chanting the *Haftorah* or
- ב there are multiple *B'nai Mitzvah*, one has the *Maftir aliyah* and the other has another *aliyah*

In case א, if the Bar/Bat Mitzvah will not chant the *Haftorah* and thus will not get the *Maftir aliyah*, for logistical purposes the child should be given the 7<sup>th</sup> *aliyah*.

Even though it is expected that the Rabbi will call the Bar/Bat Mitzvah to the Torah, the correct calling is indicated here just in case the G1 would even need to do so.

A Bar Mitzvah will be called as follows (the appropriate *aliyah* number will be added):

יְעֲמֵד הַבְּחֹר הַבֵּר מִצְוֶה \_\_\_\_\_ בֶּן \_\_\_\_\_ אֶ

A Bat Mitzvah will be called as follows:

תְּעֲמֵד הַבְּחֹרֶה הַבַּת מִצְוֶה \_\_\_\_\_ בַּת \_\_\_\_\_ אֶ

In case ב, the first child will be called exactly as immediately above and the second child, who has the *Maftir aliyah* will be called as follows (Bar Mitzvah):

יְעֲמֵד הַבְּחֹר הַבֵּר מִצְוֶה \_\_\_\_\_ בֶּן \_\_\_\_\_ אֶ מִפְטֵר

A Bat Mitzvah will be called for the *Maftir aliyah* as follows:

תְּעֲמֵד הַבְּחֹרֶה הַבַּת מִצְוֶה \_\_\_\_\_ בַּת \_\_\_\_\_ אֶ מִפְטֵרֶה

#### 4.20 Lifting and Dressing the Torah

At the conclusion of the *Maftir aliyah*, G1 calls the Torah lifter, *Hagbah*, and Torah binder, *Gelilah*, to the *Bimah*.

For a male lifter and a male binder, the *Gabbai* calls: יְעֲמִידוּ הַמְגַבֵּיהַ וְהַגּוֹלֵל

For a male lifter and female binder, the *Gabbai* calls: יְעֲמִידוּ הַמְגַבֵּיהַ וְהַגּוֹלֵלֶת

For a female lifter and female binder, the *Gabbai* calls: תְּעֲמִידְנָה הַמְגַבֵּיָהָ וְהַגּוֹלֵלֶת

For a female lifter and male binder, the *Gabbai* calls: יְעֲמִידוּ הַמְגַבֵּיָהָ וְהַגּוֹלֵל

G2 should move the microphone to be out of the way as the Torah is lifted. G1 asks the congregation to rise and as the Torah is lifted, the congregation sings *V'zot HaTorah* (page 146). G1 and G2 must stand nearby during the lifting of the Torah to protect against any accidents that might damage the Torah. They must guide the *Hagbah* to an empty *Bimah* chair. Then, G2 holds the top *Etzim* to steady the Torah and assists the *Gelilah* to roll the Torah closed.

Once the *Hagbah* is seated and has control over the Torah and while **G2** is holding on to the top *Etzim*, **G1** retrieves the wimple, Torah mantle, and breastplate (but not the crown or *rimonim*) and assists the *Gelilah* in binding and dressing the Torah. At no time should the Torah not be attended by one of the *Gabbaiim*. **After** the Torah is dressed, G1 should assist the *Hagbah* by turning the Torah so that it faces the audience and can be held comfortably by the *Hagbah*. G2 removes the Torah cover and the *b'rachot* sheet from the *Bimah* so that the person chanting the *Haftorah* has a clear table. If the *Haftorah* reader requires the lectern, G2 will retrieve it from under a chair and place it on the reading table. G2 will also ensure that the microphone is moved toward the *Haftorah* reader so that he/she can be easily heard by the congregation. G2 should invite the congregation to be seated once the Torah mantle has been replaced. The *Gelilah* is directed to leave the *Bimah* to the left (toward the Rabbi) once the Torah is completely dressed.

The *Hagbah* customarily continues to hold the Torah during this portion of the service, which includes the *Haftorah*, any supplemental prayers for the congregation, the country and Israel and Ashrei. During a Bar/Bat Mitzvah, the family may designate someone to hold the Torah after it's been dressed. The holder should be asked to sit next to the *Hagbah* and when the Torah is dressed, G1 should carefully take the Torah and give it to the seated holder. The *Hagbah* is then directed to leave the *Bimah* to the left (toward the Rabbi).

The *Gabbai* sitting next to the Torah holder should hold the *Chumash* and *Siddur* so that the *Hagbah* can see it and participate in the service. At least one of the *Gabbaiim* should remain on the *Bimah* sitting behind the Torah reading table until it is time to return the Torah to the Ark. This may not be possible on a multiple Torah day.

#### 4.21 Returning the Torah to the Ark

During Shabbat services when there is no Caleb's Challenge essay being read, G1 retrieves the Torah crown or *rimonim* and places it on the Torah as the Ashrei prayer is being concluded. The recessional to return the Torah to the Ark begins with *Y'halelu* on page 153. As the Torah is brought forth to the center of the *Bimah*, G1 asks the congregation to rise. If there was a Caleb's Challenge essay read, G1 retrieves the Torah crown or *rimonim* and gives them to the Caleb's Challenge winner to hold. After the *Chazzan* sings the first line of the *Y'halelu* prayer, the *Hagbah* leads the recessional off the *Bimah* to the left (toward the Rabbi's chair), followed by the Caleb's Challenge winner(s), if any. The *Chazzan* follows along with the Rabbi and the representative of the Synagogue and G2 join the end of the procession. G1 remains on the *Bimah* to direct a designated person when to open the Ark curtain and awaits the return of the Torah to the *Bimah*.

After the *Hagbah* enters the *Bimah* from the right, G1 places the crown on the Torah if it already hasn't been done. If the Torah returns to the *Bimah* before Psalm 29, *Mizmor l'David* on page 153, is finished, the *Hagbah* will stand facing the congregation holding the Torah until the end of the Psalm. **After** *Mizmor l'David* on page 153 is completed, G1 will instruct the Ark curtain honoree to open the Ark curtain, take the Torah from the *Hagbah* and return it to its place on the cradle in the Ark. **The Ark curtain is not to be opened until Psalm 29 is finished.** If *Mizmor l'David* is completed while the recessional is still in progress, the congregation normally sings *Ma Yafeh HaYom*. The Torah may be placed in the Ark while *Ma Yafeh HaYom* is being sung. G1 and G2 again take positions on either side of the Ark. The *Chazzan* stands between them.

The Torah service concludes with the chanting of *Etz Chaim* (page 154). As the final words are chanted, the *Gabbaiim* may take the opportunity to step forward and kiss the Torah. As the prayer is concluding, G2 or a designated person closes the Ark curtain. The *Gabbaiim* exit the *Bimah* to the left (toward the Rabbi's chair), shaking hands with the *Chazzan*, the Rabbi and the Synagogue representative.

If the lectern has been placed on the *Bimah* reading table at the end of the Torah service, it should remain there for *Musaf*. Do NOT remove it at this time.

## 5. Shabbat Morning Service with Multiple Torahs

Discussed below are the differences between the description of the Shabbat morning service above and what happens when multiple Torahs (2 or 3) are used during a Shabbat service. This happens when *Rosh Chodesh* or a Festival or *Chanuka* occurs on Shabbat.

Two or three Torahs are taken out of the ark; they are usually marked by a representative of the Ritual Committee or the Rabbi prior to the service. There will be a person designated by the Ritual Committee to hold each Torah that's taken out of the Ark. In the processional, the Torahs are carried through the congregation in the order they will be read.

As the Torahs are brought back to the *Bimah*, the first Torah to be read is handled as described in sections 4.5 and 4.6 above. The crowns or *rimonim* from the other Torah(s) are removed, placed on the stand next to the chairs and the person(s) holding the Torah(s) is/are asked to sit down. At this time, G1 will ask the congregation to be seated. It is G2's responsibility to know which crowns or *rimonim* belong to which Torah.

### 5.1 Two Torah Procedure

When all readings from the 1<sup>st</sup> Torah are concluded and the blessing after the last reading from the 1<sup>st</sup> Torah is recited, the *Gabbaiim* need to follow the procedure outlined below:

- ⌘ The Rabbi will recite the *Misheberach* prayer for the sick and the congregation will sing the *Misheberach* song by Debbie Friedman as in 4.16 above
- ⌘ G1 will ask the congregation to rise. It is **imperative** that the congregation stands **before** the Torah is moved to show respect for the Torah.
- ⌘ Take the 2<sup>nd</sup> Torah from the person holding it and place it on the table **to the right** of the 1<sup>st</sup> Torah. The 2<sup>nd</sup> Torah holder is directed to leave the *Bimah* to his/her left (toward the Rabbi).
- ⌘ G1 will recite the *Hatzi Kaddish*, page 146.
- ⌘ G1 will call *Hagbah* and *Gelilah* for the 1<sup>st</sup> Torah. The calling will be done as in section 4.20 depending on the gender of the lifter and the binder with the words *L'Sefer Rishon* appended. See example below:

יְעֲמִדוּ הַמַּגְבִּיָּה וְהַגּוֹלְלֵת לְסֵפֶר רִאשׁוֹן

- ⌘ The 1<sup>st</sup> Torah is then dressed as indicated in section 4.20 above.
- ⌘ Once the 1<sup>st</sup> Torah is dressed, either G1 or G2 thanks the *Gelilah* and directs him/her off the *Bimah* to the left (toward the Rabbi).
- ⌘ **After** the 1<sup>st</sup> Torah is dressed, G2 prepares the 2<sup>nd</sup> Torah to be read and covers it with the Torah cover.
- ⌘ G1 asks the congregation to be seated and calls the *Maftir aliyah* as above.

If this is a Bar/Bat Mitzvah service, the Rabbi will call the Bar/Bat Mitzvah. Upon the conclusion of the reading and blessings, G1 asks the congregation to stand and calls the *Hagbah* and *Gelilah* for the 2<sup>nd</sup> Torah. The calling will be done as in section 4.20 depending on the gender of the lifter and the binder with the words *L'Sefer Sheni* appended. See example below:

יְעֲמִדוּ הַמַּגְבִּיָּה וְהַגּוֹלְלֵת לְסֵפֶר שֵׁנִי

When the 2<sup>nd</sup> Torah is dressed, G1 asks the congregation to be seated. The service continues as described in 4.21 above. During the recessional the Torahs are carried in the same order as during the processional – 1<sup>st</sup> Torah first followed by the 2<sup>nd</sup>.

## 5.2 Three Torah Procedure

When all readings from the 1<sup>st</sup> Torah are concluded and the blessing after the reading from the 1<sup>st</sup> Torah is recited, the *Gabbaiim* need to follow the procedure outlined below:

- ⌘ G1 will ask the congregation to rise. It is **imperative** that the congregation stands **before** the Torah is moved to show respect for the Torah.
- ⌘ Take the 2<sup>nd</sup> Torah from the person holding it and place it on the table **to the right** of the 1<sup>st</sup> Torah. The 2<sup>nd</sup> Torah holder is directed to leave the *Bimah* to his/her left (toward the Rabbi).
- ⌘ G1 will call *Hagbah* and *Gelilah* for the 1<sup>st</sup> Torah. The calling will be done as in section 4.20 depending on the gender of the lifter and the binder with the words *L'Sefer Rishon* appended. See example below:

יְעֲמִדוּ הַמַּגְבִּיהַ וְהַגּוֹלְלֵת לְסֵפֶר רִאשׁוֹן

- ⌘ The 1<sup>st</sup> Torah is then dressed as indicated in section 4.20 above.
- ⌘ Once the 1<sup>st</sup> Torah is dressed, either G1 or G2 thanks the Gelilah and directs him/her off the *Bimah* to the left (toward the Rabbi)
- ⌘ **After** the 1<sup>st</sup> Torah is dressed, G2 prepares the 2<sup>nd</sup> Torah to be read and covers it with the Torah cover.
- ⌘ G1 asks the congregation to be seated and calls the next *aliyah* as above.

When the reading from the 2<sup>nd</sup> Torah is concluded and the blessing after the reading from the 2<sup>nd</sup> Torah is recited, the *Gabbaiim* need to follow the procedure outlined below:

- ⌘ The Rabbi will recite the *Misheberach* prayer for the sick and the congregation will sing the *Misheberach* song by Debbie Friedman as in 4.16 above
- ⌘ G1 will ask the congregation to rise. It is **imperative** that the congregation stands **before** the Torah is moved to show respect for the Torah.
- ⌘ Take the 3<sup>rd</sup> Torah from the person holding it and place it on the table **to the right** of the 2<sup>nd</sup> Torah. The 3<sup>rd</sup> Torah holder is directed to leave the *Bimah* to his/her left (toward the Rabbi).
- ⌘ G1 will recite the *Hatzi Kaddish*, page 146.
- ⌘ G1 will call *Hagbah* and *Gelilah* for the 2<sup>nd</sup> Torah. The calling will be done as in section 4.20 depending on the gender of the lifter and the binder with the words *L'Sefer Sheni* appended. See example below:

יְעֲמִדוּ הַמַּגְבִּיהַ וְהַגּוֹלְלֵת לְסֵפֶר שֵׁנִי

- ⌘ The 2<sup>nd</sup> Torah is then dressed as indicated in section 4.20 above.
- ⌘ Once the 2<sup>nd</sup> Torah is dressed, either G1 or G2 thanks the Gelilah and directs him/her off the *Bimah* to the left (toward the Rabbi)
- ⌘ **After** the 2<sup>nd</sup> Torah is dressed, G2 prepares the 3<sup>rd</sup> Torah to be read and covers it with the Torah cover.
- ⌘ G1 asks the congregation to be seated and calls the *Maftir aliyah* as above.

If this is a Bar/Bat Mitzvah service, the Rabbi will call the Bar/Bat Mitzvah. Upon the conclusion of the reading and blessing, G1 asks the congregation to stand and calls the *Hagbah* and *Gelilah* for the 3<sup>rd</sup> Torah. The calling will be done as in section 4.20 depending on the gender of the lifter and the binder with the words *L'Sefer Sh'lishi* appended. See example below:

יְצַמְדוּ הַמַּגְבִּיהַ וְהַגּוֹלְלֵת לְסֵפֶר שְׁלִישִׁי

When the 3<sup>rd</sup> Torah is dressed, G1 asks the congregation to be seated. The service continues as described in 4.21 above. During the recessional the Torahs are carried in the same order as during the processional – 1<sup>st</sup> Torah first followed by the 2<sup>nd</sup>, followed by the 3<sup>rd</sup>.

## 6. Rosh Hashanah and Yom Kippur Morning Torah Service

Both the *Rosh Hashanah* and *Yom Kippur* Torah Services are identical to either a two Torah Shabbat or a Festival service with three exceptions. The number of *aliyot* is as described in section 2.2 above, the *Hatzi Kadish* can be found in the *Machzor* on page 108 (it is NOT found in the Torah service pages; note the 2<sup>nd</sup> “*l'eila*”) and during a weekday *Rosh Hashanah* service, there will be the Service of Sounding of the *Shofar* immediately prior to the return of the Torahs to the Ark.

## 7. Yom Kippur Afternoon Torah Service

The afternoon service begins immediately with the Torah service.

### 7.1 Opening the Ark

One of the *Gabbaiim* or a designated person opens the Ark curtain. The *Chazzan* chants *Va'yehi Bin'soa Ha'Aron...*

### 7.2 Taking Out the Torah

At the conclusion of *Va'yehi Bin'soa Ha'Aron*, the G1 removes the Torah being read from the Ark and hands it carefully to the *Chazzan* or a designated person. The person honored with closing the Ark curtain does so at this time. All on the *Bimah* stay facing the Ark as the *Chazzan* chants the *Gadlu*. **All parties on the *Bimah* bend forward from the waist towards the Ark during the singing of the 1<sup>st</sup> three words of *Gadlu* (יְגַדְלוּ לַשֵּׁם אֱתֵי) and stand up straight for the rest of the sentence.** *Gabbaiim* should prompt participants who are unfamiliar with this ritual to perform it.

### 7.3 Processional

The processional occurs immediately following the conclusion of the chanting of *Gadlu*. The Torah carrier exits the *Bimah* to the right followed by the *Chazzan*, the Rabbi, a representative of the synagogue and then G1. During the processional, G2 prepares the Torah reading table by placing the *b'rachot* sheet (the plastic sheet containing the Torah blessings written in large Hebrew letters and English transliteration) on the right side of the table with the *Sefardi* side up and the Torah cover on the left. He removes the lectern and places it under one of the chairs on the right side of the *Bimah*. He/she opens the *Chumash* on the right side of the table as well as the *Tikkun* on the left side of the table to the appropriate pages for that day's reading. G2 then faces the left entrance to the *Bimah* (toward the Rabbi's chair) and awaits the return of the Torah.

### 7.4 Removing the Torah Mantle and Silver

As the Torah arrives at the *Bimah*, G2 moves to meet it and takes it from the carrier. G2 carries the Torah to the reading table and holds it steady while G1 removes the crown, *yad* and the breastplate. G1 places the *yad* on the reading table and stores the crown and the breastplate on the stand next to the

chairs on the right side of the *Bimah*. At the same time, G2 places the Torah on the reading table and invites the audience to be seated. After storing the crown and the breastplate, G1 returns to the Torah reading table, removes the Torah mantle, and places it on top of the stand. Meanwhile, G2 removes the wimple (binding) and places it at the top right corner of the reading table and covers the Torah with the Torah cover. G2 then takes a position on the left side of the reading table and G1 occupies a similar position on the right side.

### 7.5 Reading the Torah

During the reading of the Torah, G1, positioned on the right side of the reading table, performs several tasks. G1 calls the individual to the *Bimah* for each *aliyah*, assists that person in performing the ritual of kissing the Torah, as necessary, ensures that the blessings are recited properly and directs each individual to the appropriate position on the *Bimah*.

G2 announces the chapter, verse and page of the reading in the *Machzor* before each *aliyah* (**before** the honoree chants the blessings), keeps track of where each reading begins and ends in the Torah scroll and directs the honorees to leave the *Bimah* at the appropriate time.

Both *Gabbaiim* share responsibility for following the Torah reading, assisting the Torah reader as necessary and correcting mistakes made by the reader. The *Gabbaiim* **MUST** correct errors in pronunciation, but should not correct mistakes in *trope*. At Beth Emeth, a male honoree is **required** to wear a *tallit* and a *kippah* when called up on the *Bimah*. A female honoree **must** have an appropriate head covering. It is the responsibility of the Floor *Gabbai* to ensure that the honorees have the appropriate vestments.

### 7.6 First Aliyah through Third Aliyah

G2 will announce the chapter, verse and page of the reading in the *Chumash*. G1 calls the first *aliyah* by chanting the *V'Tigaleh* instead of *V'ya'azor* as below:

וְתִגְּלֶה וְתִרְאֶה מַלְכוּתוֹ עָלֵינוּ בְּזִמְן קָרוֹב, וַיַּחֲזִן פְּלִיטָתָנוּ  
וּפְלִיטַת עַמּוֹ בֵּית יִשְׂרָאֵל לְחַן וּלְחֶסֶד לְרַחֲמִים וּלְרַצּוֹן,  
וְנֹאמַר אָמֵן. הַכֹּל הָבּוֹ גָּדֹל לְאֱלֹהֵינוּ וְתָנוּ כְּבוֹד לְתוֹרָה.

G1 continues with calling the Kohen (if present) as described above in section 4.8 Common Procedure for All First Aliyot and the Levi per section 4.9 The Second Aliyah. The third *aliyah* for this service only is the *Maftir aliyah*, which is called as in section 4.18 (obviously there will be no Bar/Bat Mitzvah on this day). There will be no *Hatzi Kaddish*.

### 7.7 Lifting and Dressing the Torah

At the conclusion of the *Maftir aliyah*, G1 calls the Torah lifter, *Hagbah*, and Torah binder, *Gelilah*, to the *Bimah*.

For a male lifter and a male binder, the *Gabbai* calls: יְעֲמִדוּ הַמַּגְבִּיָּה וְהַגּוֹלֵל

For a male lifter and female binder, the *Gabbai* calls: יְעֲמִדוּ הַמַּגְבִּיָּה וְהַגּוֹלֵלָת

For a female lifter and female binder, the *Gabbai* calls: תְּעַמְדְנָה הַמַּגְבִּיָּהָ וְהַגּוֹלֵלָת

For a female lifter and male binder, the *Gabbai* calls:

יְעִמְדוּ הַמְּגַבֵּיהָ וְהַגּוֹלֵל

G2 should move the microphone to be out of the way as the Torah is lifted. G1 asks the congregation to rise and as the Torah is lifted, the congregation sings *V'zot HaTorah* (page 146). G1 and G2 must stand nearby during the lifting of the Torah to protect against any accidents that might damage the Torah. They must help the *Hagbah* turn towards the Ark and guide him to an empty *Bimah* chair. Then, G2 holds the top *Etzim* to steady the Torah and assists the *Gelilah* to roll the Torah closed.

Once the *Hagbah* is seated and has control over the Torah and while G2 is holding on to the top *Etzim*, G1 retrieves the wimple, Torah mantle, and breastplate (but not the crown or *rimonim*) and assists the *Gelilah* in binding and dressing the Torah. At no time should the Torah not be attended by one of the *Gabbaiim*. After the Torah is dressed, G1 should assist the *Hagbah* by turning the Torah so that it faces the audience and can be held comfortably by the *Hagbah*. G2 removes the Torah cover and the *b'rachot* sheet from the *Bimah* so that the person chanting the *Haftorah* has a clear table. If the *Haftorah* reader requires the lectern, G2 will retrieve it from under a chair and place it on the reading table. G2 will also ensure that the microphone is moved toward the *Haftorah* reader so that he/she can be easily heard by the congregation. G2 should invite the congregation to be seated once the Torah mantle has been replaced. The *Gelilah* is directed to leave the *Bimah* to the left (toward the Rabbi) once the Torah is completely dressed.

## 7.8 Returning the Torah to the Ark

The *rimonim* or Torah crown are placed on the Torah at the conclusion of the *Haftorah* and G1 asks the congregation to stand. The recessional to return the Torah to the Ark begins with *L'David Mizmor* on page 630 of the *Machzor*. After singing the first line of the prayer, the *Hagbah* leads the recessional off the *Bimah* to the left (toward the Rabbi's chair). The *Chazzan* follows along with the Rabbi and the representative of the Synagogue and G2 join the end of the procession. G1 remains on the *Bimah* to direct a designated person when to open the Ark curtain and awaits the return of the Torah to the *Bimah*.

If the Torah returns to the *Bimah* before Psalm 24, *L'David Mizmor* on page 640, is finished, the *Hagbah* will stand facing the congregation holding the Torah until the end of the Psalm. After the Psalm is completed, G1 will ask the designated person to open the Ark curtain, take the Torah from the *Hagbah* and return it to its place on the cradle in the Ark. **The Ark curtain is not to be opened until Psalm 24 is finished.** If *L'David Mizmor* is completed while the recessional is still in progress, the congregation normally repeats the last paragraph beginning with *S'oo sh'arim rasheychem*. The Torah may be placed in the ark during the repetition of the last paragraph. G1 and G2 again take positions on either side of the Ark. The *Chazzan* stands between them. The Torah service concludes with the chanting of *Etz Chaim* (page 642). As the final words are chanted, the *Gabbaiim* may take the opportunity to step forward and kiss the Torah. As the prayer is concluding, G2 or a designated person closes the Ark curtain. The *Gabbaiim* exit the *Bimah* to the left (toward the Rabbi), shaking hands with the *Chazzan*, the Rabbi and the Synagogue representative.

If the lectern has been placed on the *Bimah* reading table at the end of the Torah service, it should remain there for *Musaf*. Do NOT remove it at this time.

## 8. Festival or Holiday Torah Service

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

On a weekday, the Festival or Holiday Torah Service proceeds almost exactly as does a Shabbat morning multi-Torah service with few exceptions.

- ⌘ At the beginning of the Torah service, instead of *Bai Ana Rachetz*, which is chanted on Shabbat only, *Hashem Hashem, El Rachum v'Chanun* is chanted three times. This is followed by a private meditation and *Va'ani T'filati* is chanted three times. The Torahs are taken out when the chanting is completed.
- ⌘ As indicated in section 2.2, on *Pesach, Shavuot* and *Sukkot*, there will be 5 *aliyot* plus *Maftir*. (See below for differences on *Chol Hamoed* days of *Pesach* and *Sukkot* as well as on *Simchat Torah*.)
- ⌘ There will be no *Misheberach* recited by the Rabbi.
- ⌘ There will be no Caleb's Challenge, so the *rimonim* or the Torah crown will be placed on the Torahs immediately after *Ashrei*.

The recessional to return the Torah to the Ark begins with Psalm 24, *L'David Mizmor*, on page 154. After singing the first line of the prayer, the *Hagbah* leads the recessional off the *Bimah* to the left (toward the Rabbi). The *Chazzan* follows along with the Rabbi and the representative of the Synagogue and G2 join the end of the procession. G1 remains on the *Bimah* to direct a designated person when to open the Ark curtain and awaits the return of the Torah to the *Bimah*.

If the Torah returns to the *Bimah* before Psalm 24 is finished, the *Hagbah* will stand facing the congregation holding the Torah until the end of the Psalm. **After** the Psalm is completed, G1 will ask the designated person to open the Ark curtain, take the Torah from the *Hagbah* and return it to its place on the cradle in the Ark. **The Ark curtain is not to be opened until Psalm 24 is finished.** If *L'David Mizmor* is completed while the recessional is still in progress, the congregation normally repeats the last paragraph beginning with *S'oo sh'arim rasheychem*. The Torah may be placed in the ark during the repetition of the last paragraph. G1 and G2 again take positions on either side of the Ark. The *Chazzan* stands between them.

The Torah service concludes with the chanting of *Etz Chaim* (page 154). As the final words are chanted, the *Gabbaiim* may take the opportunity to step forward and kiss the Torah. As the prayer is concluding, G2 or a designated person closes the Ark curtain. The *Gabbaiim* exit the *Bimah* to the left (toward the Rabbi's chair), shaking hands with the *Chazzan*, the Rabbi and the Synagogue representative.

If the lectern has been placed on the *Bimah* reading table at the end of the Torah service, it should remain there for *Musaf*. Do NOT remove it at this time.

## 9. Simchat Torah Torah Service

The *Simchat Torah* Torah service is unlike any other Torah service. **G1 for this service MUST be specially trained for this particular service.** At the start, ALL of the Torahs are removed from the Ark and seven *hakafot* or processions are done with special verses chanted for each. After the *hakafot*, all but three Torahs are returned to the Ark. The 1<sup>st</sup> Torah will be used to read *V'zot haBeracha*, the last *parsha* in the Torah, the 2<sup>nd</sup> Torah will be used to start the cycle all over again with *Bereisheet* and the 3<sup>rd</sup> Torah is used for the special *Maftir* reading for the day. The actual Torah service begins with the *Sh'ma* on page 141.

The Torah service starts like a three Torah service through *aliyah* 5. Since on *Simchat Torah* EVERYONE gets an *aliyah*, the first 5 readings may be repeated until all are called to the Torah.

The 6<sup>th</sup> *aliyah* is a special one. During this *aliyah*, the last book of the Torah is finished. The honoree for this *aliyah* is someone specifically chosen for this honor by the Ritual Committee. The Floor

*Gabbai* does NOT select this person. This honor is called *Chatan haTorah* or *Kallat haTorah*, literally Groom or Bride of the Torah, depending on whether a man or a woman is chosen for this honor. A special liturgical poem (page 215) is chanted in order to call up this honoree. **Because it is a special honor, should the honoree be a (bat) Kohen or (bat) Levi, he/she can be called with the Kohen or Levi designation.**

When the last reading from the 1<sup>st</sup> Torah is concluded (*aliyah* #6) and the blessing after the Torah reading is recited, the *Gabbaiim* need to follow the procedure outlined below:

- ⌘ G1 will ask the congregation to rise. It is **imperative** that the congregation stands **before** the Torah is moved to show respect for the Torah.
- ⌘ Take the 2<sup>nd</sup> Torah (for *parsha Bereisheet*) from the person holding it and place it on the table **to the right** of the 1<sup>st</sup> Torah. The 2<sup>nd</sup> Torah holder is directed to leave the *Bimah* to his/her left (toward the Rabbi).
- ⌘ G1 will call *Hagbah* and *Gelilah* for the 1<sup>st</sup> Torah. The calling will be done as in section 4.20 depending on the gender of the lifter and the binder with the words *L'Sefer Rishon* appended. See example below:

יְעֲמֹדָה הַמַּגְבִּיָּה וְהַגּוֹלְלֵת לְסֵפֶר רִאשׁוֹן

- ⌘ The 1<sup>st</sup> Torah is then dressed as indicated in section 4.20 above.
- ⌘ Once the 1<sup>st</sup> Torah is dressed, either G1 or G2 thanks the *Gelilah* and directs him/her off the *Bimah* to the left (toward the Rabbi).
- ⌘ **After** the 1<sup>st</sup> Torah is dressed, G2 prepares the 2<sup>nd</sup> Torah to be read and covers it with the Torah cover.
- ⌘ G1 asks the congregation to be seated.

Here is yet again where the *Simchat Torah* Torah service differs from a “regular” 3 Torah service.

The 7<sup>th</sup> *aliyah* is also a special one. During this *aliyah*, the first book of the Torah is started. The honoree for this *aliyah* is someone specifically chosen for this honor by the Ritual Committee. The Floor *Gabbai* does NOT select this person. This honor is called *Chatan Bereisheet* or *Kallat Bereisheet*, literally Groom or Bride of the First Book of the Torah, depending on whether a man or a woman is chosen for this honor. A special liturgical poem (page 216) is chanted in order to call up this honoree. **Because it is a special honor, should the honoree be a (bat) Kohen or (bat) Levi, he/she can be called with the Kohen or Levi designation.**

When the reading from the 2<sup>nd</sup> Torah is concluded and the blessing after the Torah reading is recited, the *Gabbaiim* need to follow the procedure outlined below:

- ⌘ G1 will ask the congregation to rise. It is **imperative** that the congregation stands **before** the Torah is moved to show respect for the Torah.
- ⌘ Take the 3<sup>rd</sup> Torah from the person holding it and place it on the table **to the right** of the 2<sup>nd</sup> Torah. The 3<sup>rd</sup> Torah holder is directed to leave the *Bimah* to his/her left (toward the Rabbi).
- ⌘ G1 will recite the *Hatzi Kaddish*.
- ⌘ G1 will call *Hagbah* and *Gelilah* for the 2<sup>nd</sup> Torah. The calling will be done as in section 4.20 depending on the gender of the lifter and the binder with the words *L'Sefer Sheni* appended. See example below:

יְעֲמֹדָה הַמַּגְבִּיָּה וְהַגּוֹלְלֵת לְסֵפֶר שֵׁנִי

- ⌘ The 2<sup>nd</sup> Torah is then dressed as indicated in section 4.20 above.
- ⌘ Once the 2<sup>nd</sup> Torah is dressed, either G1 or G2 thanks the Gelilah and directs him/her off the *Bimah* to the left (toward the Rabbi).
- ⌘ **After** the 2<sup>nd</sup> Torah is dressed, G2 prepares the 3<sup>rd</sup> Torah to be read and covers it with the Torah cover.
- ⌘ G1 asks the congregation to be seated and calls the *Maftir aliyah* as above.

Upon the conclusion of the reading and blessing, G1 asks the congregation to stand and calls the *Hagbah* and *Gelilah* for the 3<sup>rd</sup> Torah. The calling will be done as in section 4.20 depending on the gender of the lifter and the binder with the words *L'Sefer Sh'lishi* appended. See example below:

יְעֲמֹדוּ הַמַּגְבִּיָּה וְהַגּוֹלְלָת לְסֵפֶר שְׁלִישִׁי

When the 3<sup>rd</sup> Torah is dressed, G1 asks the congregation to be seated. The *rimonim* or the Torah crowns will be placed on the Torahs immediately after *Ashrei*. The recessional to return the Torah to the Ark begins with Psalm 24, *L'David Mizmor*, on page 154. After singing the first line of the prayer, the *Hagbahs* leads the recessional off the *Bimah* to the left (toward the Rabbi's chair). The Torahs are carried in the same order as during the processional – 1<sup>st</sup> Torah first followed by the 2<sup>nd</sup>, followed by the 3<sup>rd</sup>. The *Chazzan* follows along with the Rabbi and the representative of the Synagogue and G2 join the end of the procession. G1 remains on the *Bimah*, either opening the Ark curtain or directing a designated person to do so and awaits the return of the Torah to the *Bimah*.

If the Torah returns to the *Bimah* before Psalm 24 is finished, the *Hagbah* will stand facing the congregation holding the Torah until the end of the Psalm. **After** the Psalm is completed, G1 will ask the designated person to open the Ark curtain, take the Torah from the *Hagbah* and return it to its place on the cradle in the Ark. **The Ark curtain is not to be opened until Psalm 24 is finished.** If *L'David Mizmor* is completed while the recessional is still in progress, the congregation normally repeats the last paragraph beginning with *S'oo sh'arim rasheychem*. The Torah may be placed in the ark during the repetition of the last paragraph. G1 and G2 again take positions on either side of the Ark. The *Chazzan* stands between them.

The Torah service concludes with the chanting of *Etz Chaim* (page 154). As the final words are chanted, the *Gabbaiim* may take the opportunity to step forward and kiss the Torah. As the prayer is concluding, G2 or a designated person closes the Ark curtain. The *Gabbaiim* exit the *Bimah* to the left (toward the Rabbi's chair), shaking hands with the *Chazzan*, the Rabbi and the Synagogue representative.

If the lectern has been placed on the *Bimah* reading table at the end of the Torah service, it should remain there for *Musaf*. Do NOT remove it at this time.

## 10. Pesach Chol Hamoed and Chanuka Rosh Chodesh Torah Service

The *Pesach Chol Hamoed* Torah service that occurs on a weekday is a two Torah service that has 3 *aliyot* read from the 1<sup>st</sup> Torah and one *aliyah* from the 2<sup>nd</sup> Torah. The **major** differences between this service and any other 2 Torah service are when *Hatzi Kaddish* is chanted by G1, the 1<sup>st</sup> *aliyah* is called using a different formula than for Shabbat and the fact that there is no *Haftarah*. The *Chanuka Rosh Chodesh* service follows the same structure as the *Pesach Chol Hamoed* Torah service.

### 10.1 Opening the Ark

One of the *Gabbaiim* or a designated person opens the Ark curtain. The *Chazzan* chants *Va'yehi Bin'soa Ha'Aron...*

## 10.2 Taking Out the Torah

At the conclusion of *Va'yehi Bin'soa Ha'Aron*, the G1 removes two Torahs from the Ark and hands them carefully to the designated persons. The person honored with closing the Ark curtain does so at this time. All on the *Bimah* stay facing the Ark as the *Chazzan* chants the *Gadlu*. **All parties on the *Bimah* bend forward from the waist towards the Ark during the singing of the 1<sup>st</sup> three words of *Gadlu* (וְגִדְלוּ לַשָּׁמַיִם אֲתֵי) and stand up straight for the rest of the sentence.** *Gabbaiim* should prompt participants who are unfamiliar with this ritual to perform it.

## 10.3 Processional

The processional occurs immediately following the conclusion of the chanting of *Gadlu*. The Torah carriers exit the *Bimah* to the right followed by the *Chazzan*, the Rabbi, a representative of the synagogue and then G1. During the processional, G2 prepares the Torah reading table by placing the *b'rachot* sheet (the plastic sheet containing the Torah blessings written in large Hebrew letters and English transliteration) on the right side of the table with the *Sefardi* side up and the Torah cover on the left. He removes the lectern and places it under one of the chairs on the right side of the *Bimah*. He/she opens the *Chumash* on the right side of the table as well as the *Tikkun* on the left side of the table to the appropriate pages for that day's reading. G2 then faces the left entrance to the *Bimah* (toward the Rabbi's chair) and awaits the return of the Torahs.

## 10.4 Removing the Torah Mantle and Silver

As the Torahs arrive at the *Bimah*, G2 moves to meet them and takes the 1<sup>st</sup> Torah from the carrier. G2 carries the Torah to the reading table and holds it steady while G1 removes the crown, *yad* and the breastplate. G1 places the *yad* on the reading table and stores the crown and the breastplate on the stand next to the chairs on the right side of the *Bimah*. The 2<sup>nd</sup> Torah holder is asked to be seated behind the reading table. Crowns from both Torahs are removed. At the same time, G2 places the Torah on the reading table and invites the audience to be seated. After storing the crowns and the breastplate, G1 returns to the Torah reading table, removes the Torah mantle, and places it on top of the stand. Meanwhile, G2 removes the wimple (binding) and places it at the top right corner of the reading table and covers the Torah with the Torah cover. G2 then takes a position on the left side of the reading table and G1 occupies a similar position on the right side.

## 10.5 Reading the Torah

During the reading of the Torah, G1, positioned on the right side of the reading table, performs several tasks. G1 calls the individual to the *Bimah* for each *aliyah*, assists that person in performing the ritual of kissing the Torah, as necessary, ensures that the blessings are recited properly and directs each individual to the appropriate position on the *Bimah*.

G2 announces the chapter, verse and page of the reading in the *Chumash* before each *aliyah* (**before** the honoree chants the blessings), keeps track of where each reading begins and ends in the Torah scroll and directs the honorees to leave the *Bimah* at the appropriate time.

Both *Gabbaiim* share responsibility for following the Torah reading, assisting the Torah reader as necessary and correcting mistakes made by the reader. The *Gabbaiim* **MUST** correct errors in pronunciation, but should not correct mistakes in *trope*. At Beth Emeth, a male honoree is **required** to wear a *tallit* and a *kippah* when called up on the *Bimah*. A female honoree **must** have an appropriate head covering. It is the responsibility of the Floor *Gabbai* to ensure that the honorees have the appropriate vestments.

## 10.6 First Aliyah through Third Aliyah

G1 calls the first *aliyah* by chanting the *V'Tigaleh* instead of *V'ya'azor* as below:

וְתִגְלֶה וְתִרְאֶה מַלְכוּתוֹ עָלֵינוּ בְּזִמְן קָרוֹב, וַיַּחֲזִין פְּלִיטָתָנוּ  
וּפְלִיטַת עַמּוֹ בֵּית יִשְׂרָאֵל לְחֵן וּלְחֶסֶד לְרַחֲמִים וּלְרִצּוֹן,  
וְנֹאמַר אָמֵן. הַכֹּל הָבּוּ גְדֹל לְאַלְהֵינוּ וְתִנּוּ כְבוֹד לְתוֹרָה.

If this is a *Bar/Bat Mitzvah* service (which may happen during *Chanuka*), most likely the honorees will NOT be *Kohanim* or *Leviim*. In this case, the *aliyot*, instead of *Kohen*, *Levi* and *Shlishi*, will be called as *Rishon*, *Sheni* and *Shlishi* (*Rishona*, *Sh'nia* and *Shlisheet* for women). If this is a service without a *Bar/Bat Mitzvah*, an attempt will be made to honor a *Kohen* and *Levi* with the 1<sup>st</sup> and 2<sup>nd</sup> *aliyah* respectively. If using a *Kohen* or a *Levi*, G1 continues with calling the *Kohen* (if present) as described above in section 4.8 Common Procedure for All First Aliyot. The second and third *aliyot* are called as described above in sections 4.9 and 4.10. If the calling will be for *Rishon* and *Sheni* instead, the honoree will be called as follows:

A male will be called as follows:

יְעֲמִד \_\_\_\_\_ בֶּן \_\_\_\_\_ רִאשׁוֹן / שְׁנִי

A female will be called as follows:

תְּעֲמִד \_\_\_\_\_ בַּת \_\_\_\_\_ רִאשׁוֹנָה / שְׁנִיָּה

**Exception:** If this is a *Bar/Bat Mitzvah* service for a family of *Kohanim* or *Levi'im*, there may be a need to honor an additional *Kohen* or a *Levi*. In this case, *aliyah* 4 may be available for a *Kohen* or a *Levi* to be called with the *Kohen* or the *Levi* designation. He/she will be called with the “*Acharon*” formula as was discussed in section 4.14 above for a 7<sup>th</sup> *aliyah* on Shabbat morning.

A *Kohen* would be called as follows:

יְעֲמִד \_\_\_\_\_ בֶּן \_\_\_\_\_ הַכֹּהֵן רְבִיעִי אַחֲרוֹן

A *bat Kohen* would be called as follows:

תְּעֲמִד \_\_\_\_\_ בַּת \_\_\_\_\_ הַכֹּהֵן רְבִיעִית אַחֲרוֹנָה

A *Levi* or a *bat Levi* would be called in a similar fashion substituting **הַלְוִי** for **הַכֹּהֵן** above. This is usually used when the *Kohen* or *Levi aliyah* is already taken for whatever reason and another *Kohen* or *Levi* needs to be accommodated with an *aliyah*. An example where this may occur is a *Bar Mitzvah* for a family of *Kohanim* where the Grandfather gets the *Kohen aliyah* and the *Bar Mitzvah* gets the 4<sup>th</sup> or *Acharon aliyah*. This would be allowed ONLY if the 1<sup>st</sup> and 2<sup>nd</sup> *aliyah* is being given to a *Kohen* AND a *Levi*, respectively. It will NOT be allowed if the 1<sup>st</sup> and 2<sup>nd</sup> *aliyah* is called as *Rishon* and *Sheni*.

## 10.7 Lifting and Dressing the Torahs/Hatzi Kaddish

When all readings from the 1<sup>st</sup> Torah are concluded and the blessing after the last reading from the 1<sup>st</sup> Torah is recited, the *Gabbaiim* need to follow the procedure outlined below:

- ⌘ G1 will ask the congregation to rise. It is **imperative** that the congregation stands **before** the Torah is moved to show respect for the Torah.
- ⌘ Take the 2<sup>nd</sup> Torah from the person holding it and place it on the table **to the right** of the 1<sup>st</sup> Torah. The 2<sup>nd</sup> Torah holder is directed to leave the *Bimah* to his/her left (toward the Rabbi).
- ⌘ G1 will call *Hagbah* and *Gelilah* for the 1<sup>st</sup> Torah. The calling will be done as in section 4.20 depending on the gender of the lifter and the binder with the words *L'Sefer Rishon* appended. See example below:

יְעֲמֹדוּ הַמַּגְבִּיָּה וְהַגּוֹלְלֵת לְסֵפֶר רִאשׁוֹן

- ⌘ The 1<sup>st</sup> Torah is then dressed as indicated in section 4.20 above with the exception that the *rimonim* or the Torah crown are placed on the Torah.
- ⌘ Once the 1<sup>st</sup> Torah is dressed, either G1 or G2 thanks the *Gelilah* and directs him/her off the *Bimah* to the left (toward the Rabbi).
- ⌘ **After** the 1<sup>st</sup> Torah is dressed, G2 prepares the 2<sup>nd</sup> Torah to be read and covers it with the Torah cover.
- ⌘ G1 asks the congregation to be seated and calls the 4<sup>th</sup> *aliyah* as above in section 4.11.

Upon the conclusion of the reading and blessings, G1 asks the congregation to stand and recites the *Hatzi Kaddish* on page 71 of the weekday *Siddur*. G1 then calls the *Hagbah* and *Gelilah* for the 2<sup>nd</sup> Torah. The calling will be done as in section 4.20 depending on the gender of the lifter and the binder with the words *L'Sefer Shenii* appended. See example below:

יְעֲמֹדוּ הַמַּגְבִּיָּה וְהַגּוֹלְלֵת לְסֵפֶר שֵׁנִי

The 2<sup>nd</sup> Torah is then dressed including the crown or *rimonim*.

### 10.8 Returning the Torahs to the Ark

The recessional to return the Torahs to the Ark begins with *L'David Mizmor* on page 76 of the weekday *Siddur*. After singing the first line of the prayer, the *Hagbah* leads the recessional off the *Bimah* to the left (toward the Rabbi's chair). The *Chazzan* follows along with the Rabbi and the representative of the Synagogue and G2 join the end of the procession. G1 remains on the *Bimah*, either opening the Ark curtain or directing a designated person to do so and awaits the return of the Torahs to the *Bimah*.

If the Torahs return to the *Bimah* before Psalm 24, *L'David Mizmor* on page 76, is finished, the *Hagbahs* will stand facing the congregation holding the Torahs until the end of the Psalm. **After** the Psalm is completed, G1 will ask the designated person to open the Ark curtain, take the Torahs from the *Hagbahs* and return them to the cradle in the Ark. **The Ark curtain is not to be opened until Psalm 24 is finished.** If *L'David Mizmor* is completed while the recessional is still in progress, the congregation normally repeats the last paragraph beginning with *S'oo sh'arim rasheychem*. The Torah may be placed in the ark during the repetition of the last paragraph. G1 and G2 again take positions on either side of the Ark. The *Chazzan* stands between them. The Torah service concludes with the chanting of *Etz Chaim* (page 77). As the final words are chanted, the *Gabbaiim* may take the opportunity to step forward and kiss the Torah. As the prayer is concluding, G2 or a designated person closes the Ark curtain. The *Gabbaiim* exit the *Bimah* to the left (toward the Rabbi's chair), shaking hands with the *Chazzan*, the Rabbi and the Synagogue representative.

If the lectern has been placed on the *Bimah* reading table at the end of the Torah service, it should remain there for *Musaf*. Do NOT remove it at this time.

## 11. Weekday Torah Service

The weekday Torah service will also be followed on *Chanuka* weekdays that are not *Rosh Chodesh*.

### 11.1 Ascending the Bimah

The Torah service begins on page 65 of the weekday *Sim Shalom Siddur*, following the *Shacharit* service, which concludes with the chanting of *Hatzi Kaddish* on page 47. In anticipation of going up to the *Bimah*, during the *Kaddish*, the *Gabbaiim* should move quietly to a position near the Torah table. At the conclusion of the *Kaddish*, the *Gabbaiim* should walk to the *Bimah* and stand before the Ark with the *Chazzan*.

### 11.2 Opening the Ark

One of the *Gabbaiim* or a designated person opens the Ark curtain. The *Chazzan* chants *Va'yehi Bin'soa Ha'Aron...*

### 11.3 Taking Out the Torah

At the conclusion of *Va'yehi Bin'soa Ha'Aron*, the G1 removes the Torah being read from the Ark and hands it carefully to the *Chazzan* or a designated person. The person honored with closing the Ark curtain does so at this time. All on the *Bimah* stay facing the Ark as the *Chazzan* chants the *Gadlu*. **All parties on the *Bimah* bend forward from the waist towards the Ark during the singing of the 1<sup>st</sup> three words of *Gadlu* (וַיְגַדְלוּ לַיהוָה אֱתֵי) and stand up straight for the rest of the sentence.** *Gabbaiim* should prompt participants who are unfamiliar with this ritual to perform it.

### 11.4 Processional

The processional occurs immediately following the conclusion of the chanting of *Gadlu*. The Torah carrier exits the *Bimah* to the right followed by the *Chazzan*, the Rabbi, a representative of the synagogue and then G1. During the processional, G2 prepares the Torah reading table by placing the *b'rachot* sheet (the plastic sheet containing the Torah blessings written in large Hebrew letters and English transliteration) on the right side of the table with the *Sefardi* side up and the Torah cover on the left. He removes the lectern and places it under one of the chairs on the right side of the *Bimah*. He/she opens the *Chumash* on the right side of the table as well as the *Tikkun* on the left side of the table to the appropriate pages for that day's reading. G2 then faces the left entrance to the *Bimah* (toward the Rabbi's chair) and awaits the return of the Torah.

### 11.5 Removing the Torah Mantle and Silver

As the Torah arrives at the *Bimah*, G2 moves to meet it and takes it from the carrier. G2 carries the Torah to the reading table and holds it steady while G1 removes the crown, *yad* and the breastplate. G1 places the *yad* on the reading table and stores the crown and the breastplate on the stand next to the chairs on the right side of the *Bimah*. At the same time, G2 places the Torah on the reading table and invites the audience to be seated. After storing the crown and the breastplate, G1 returns to the Torah reading table, removes the Torah mantle, and places it on top of the stand. Meanwhile, G2 removes the wimple (binding) and places it at the top right corner of the reading table and covers the Torah with the Torah cover. G2 then takes a position on the left side of the reading table and G1 occupies a similar position on the right side.

## 11.6 Reading the Torah

During the reading of the Torah, G1, positioned on the right side of the reading table, performs several tasks. G1 calls the individual to the *Bimah* for each *aliyah*, assists that person in performing the ritual of kissing the Torah, as necessary, ensures that the blessings are recited properly and directs each individual to the appropriate position on the *Bimah*.

G2 announces the chapter, verse and page of the reading in the *Chumash* before each *aliyah* (**before** the honoree chants the blessings), keeps track of where each reading begins and ends in the Torah scroll and directs the honorees to leave the *Bimah* at the appropriate time.

Both *Gabbaiim* share responsibility for following the Torah reading, assisting the Torah reader as necessary and correcting mistakes made by the reader. The *Gabbaiim* **MUST** correct errors in pronunciation, but should not correct mistakes in *trope*. At Beth Emeth, a male honoree is **required** to wear a *tallit* and a *kippah* when called up on the *Bimah*. A female honoree **must** have an appropriate head covering. It is the responsibility of the *Floor Gabbai* to ensure that the honorees have the appropriate vestments.

## 11.7 First Aliyah through Third Aliyah

G1 calls the first *aliyah* by chanting the *V'Tigaleh* on page 66 as below:

וְתִגְלֶה וְתִרְאֶה מְלָכוֹתוֹ עָלֵינוּ בְּזִמַּן קָרוֹב, וַיַּחֲוֶן פְּלִיטָתָנוּ  
וּפְלִיטַת עַמּוֹ בֵּית יִשְׂרָאֵל לְחַן וּלְחֶסֶד לְרַחֲמִים וּלְרִצּוֹן,  
וְנֹאמַר אָמֵן. הַכֹּל הָבּוֹ גָּדֹל לֵאלֹהֵינוּ וְתִנּוּ כְבוֹד לַתּוֹרָה.

If this is a Bar/Bat Mitzvah service, most likely the honorees will NOT be *Kohanim* or *Leviim*. In this case, the *aliyot*, instead of *Kohen*, *Levi* and *Shlishi*, will be called as *Rishon*, *Sheni* and *Shlishi* (*Rishona*, *Sh'nia* and *Shlshit* for women). If this is a congregational service without a Bar/Bat Mitzvah, an attempt will be made to honor a *Kohen* and *Levi* with the 1<sup>st</sup> and 2<sup>nd</sup> *aliyah* respectively. If using a *Kohen* or a *Levi*, G1 continues with calling the *Kohen* (if present) as described above in section 4.8 Common Procedure for All First Aliyot. The second and third *aliyot* are called as described above in sections 4.9 and 4.10.. If the calling will be for *Rishon and Sheni* instead, the honoree will be called as follows:

A male will be called as follows:

יְעֲמִד \_\_\_\_\_ בֶּן \_\_\_\_\_ רִאשׁוֹן / שֵׁנִי

A female will be called as follows:

תְּעֲמִד \_\_\_\_\_ בַּת \_\_\_\_\_ רִאשׁוֹנָה / שֵׁנִיָּה

**Exception:** If this is a *Bar/Bat Mitzvah* service for a family of *Kohanim* or *Levi'im*, there may be a need to honor an additional *Kohen* or a *Levi*. In this case, *aliyah* 3 may be available for a *Kohen* or a *Levi* to be called with the *Kohen* or the *Levi* designation. He/she will be called with the “*Acharon*” formula as was discussed in section 4.14 above for a 7<sup>th</sup> *aliyah* on Shabbat morning.

A *Kohen* would be called as follows:

יְעֲמֵד \_\_\_\_\_ בֶּן \_\_\_\_\_ הַכֹּהֵן שְׁלִישִׁי אַחֲרוֹן

A *bat* Kohen would be called as follows:

תְּעֲמֵד \_\_\_\_\_ בַּת \_\_\_\_\_ הַכֹּהֵן שְׁלִישִׁית אַחֲרוֹנָה

A Levi or a *bat* Levi would be called in a similar fashion substituting הַלֵּוִי for הַכֹּהֵן above. This is usually used when the Kohen or Levi *aliyah* is already taken for whatever reason and another Kohen or Levi needs to be accommodated with an *aliyah*. An example where this may occur is a Bar Mitzvah for a family of Kohanim where the Grandfather gets the Kohen *aliyah* and the Bar Mitzvah gets the 3<sup>rd</sup> or *Acharon aliyah*. This would be allowed ONLY if the 1<sup>st</sup> and 2<sup>nd</sup> *aliyah* is being given to a *Kohen* AND a *Levi*, respectively. It will NOT be allowed if the 1<sup>st</sup> and 2<sup>nd</sup> *aliyah* is called as *Rishon* and *Sheni*.

### 11.8 Hatzi Kaddish

When the third *Aliyah* is concluded and the appropriate blessings are chanted, G1 asks the congregation to rise and then recites the *Hatzi Kaddish* (page 71).

### 11.9 Lifting and Dressing the Torah

At the conclusion of *Hatzi Kaddish*, G1 calls the Torah lifter, *Hagbah*, and Torah binder, *Gelilah*, to the *Bimah*.

For a male lifter and a male binder, the *Gabbai* calls: יְעֲמֵדוּ הַמַּגְבִּיָּה וְהַגּוֹלֵל

For a male lifter and female binder, the *Gabbai* calls: יְעֲמֵדוּ הַמַּגְבִּיָּה וְהַגּוֹלֵלָת

For a female lifter and female binder, the *Gabbai* calls: תְּעֲמֵדְנָה הַמַּגְבִּיָּהָ וְהַגּוֹלֵלָת

For a female lifter and male binder, the *Gabbai* calls: יְעֲמֵדוּ הַמַּגְבִּיָּהָ וְהַגּוֹלֵל

G2 should move the microphone to be out of the way as the Torah is lifted. As the Torah is lifted, the congregation sings *V'zot HaTorah* (page 71). G1 and G2 must stand nearby during the lifting of the Torah to protect against any accidents that might damage the Torah. They must help the *Hagbah* turn towards the Ark and guide the *Hagbah* to an empty *Bimah* chair. Then, G2 holds the top *Etzim* to steady the Torah and assists the *Gelilah* to roll the Torah closed.

Once the *Hagbah* is seated and has control over the Torah and while G2 is holding on to the top *Etzim*, G1 retrieves the wimple, Torah mantle, and breastplate (but not the crown or *rimonim*) and assists the *Gelilah* in binding and dressing the Torah. At no time should the Torah not be attended by one of the *Gabbaiim*. **After** the Torah is dressed, G1 should assist the *Hagbah* by turning the Torah so that it faces the audience and can be held comfortably by the *Hagbah*. G2 removes the Torah cover and the *b'rachot* sheet from the *Bimah*. The *Gelilah* is directed to leave the *Bimah* to the left (toward the Rabbi) once the Torah is completely dressed. G1 retrieves the Torah crown or *rimonim* and places it on the Torah. The congregation remains standing.

### 11.10 Returning the Torah to the Ark

The recessional to return the Torah to the Ark begins with *L'David Mizmor* on page 76. After singing the first line of the prayer, the *Hagbah* leads the recessional off the *Bimah* to the left (toward the

Rabbi's chair). The *Chazzan* follows along with the Rabbi and the representative of the Synagogue and G2 join the end of the procession. G1 remains on the *Bimah*, either opening the Ark curtain or directing a designated person to do so and awaits the return of the Torah to the *Bimah*.

If the Torah returns to the *Bimah* before Psalm 24, *L'David Mizmor* is finished, the *Hagbah* will stand facing the congregation holding the Torah until the end of the Psalm. **After** the Psalm is completed, G1 will direct the designated person to open the Ark curtain, take the Torah from the *Hagbah* and return it to its place on the cradle in the Ark. **The Ark curtain is not to be opened until Psalm 24 is finished.** If *L'David Mizmor* is completed while the recessional is still in progress, the congregation normally repeats the last paragraph beginning with *S'oo sh'arim rasheychem*. The Torah may be placed in the ark during the repetition of the last paragraph. G1 and G2 again take positions on either side of the Ark. The *Chazzan* stands between them. The Torah service concludes with the chanting of *Etz Chaim* (page 77). As the final words are chanted, the *Gabbaiim* may take the opportunity to step forward and kiss the Torah. As the prayer is concluding, G2 or a designated person closes the Ark curtain. The *Gabbaiim* exit the *Bimah* to the left (toward the Rabbi's chair), shaking hands with the *Chazzan*, the Rabbi and the Synagogue representative.

## 12. Weekday Rosh Chodesh and Chol Hamoed Sukkot Torah Service

On *Rosh Chodesh* as well as on weekday *Chol Hamoed Sukkot*, there will be 4 *aliyot* instead of the usual three.

### 12.1 Ascending the Bimah

The Torah service begins on page 65 of the weekday *Sim Shalom Siddur*, following the *Shacharit* service, which concludes with the chanting of *Hatzi Kaddish* on page 47. In anticipation of going up to the *Bimah*, during the *Kaddish*, the *Gabbaiim* should move quietly to a position near the Torah table. At the conclusion of the *Kaddish*, the *Gabbaiim* should walk to the *Bimah* and stand before the Ark with the *Chazzan*.

### 12.2 Opening the Ark

One of the *Gabbaiim* or a designated person opens the Ark curtain. The *Chazzan* chants *Va'yehi Bin'soa Ha'Aron...*

### 12.3 Taking Out the Torah

At the conclusion of *Va'yehi Bin'soa Ha'Aron*, the G1 removes the Torah being read from the Ark and hands it carefully to the *Chazzan* or a designated person. The person honored with closing the Ark curtain does so at this time. All on the *Bimah* stay facing the Ark as the *Chazzan* chants the *Gadlu*. **All parties on the Bimah bend forward from the waist towards the Ark during the singing of the 1<sup>st</sup> three words of Gadlu (גָּדְלוּ וְלִשְׁמֹעַ אֹתִי) and stand up straight for the rest of the sentence.** *Gabbaiim* should prompt participants who are unfamiliar with this ritual to perform it.

### 12.4 Processional

The processional occurs immediately following the conclusion of the chanting of *Gadlu*. The Torah carrier exits the *Bimah* to the right followed by the *Chazzan*, the Rabbi, a representative of the synagogue and then G1. During the processional, G2 prepares the Torah reading table by placing the *b'rachot* sheet (the plastic sheet containing the Torah blessings written in large Hebrew letters and English transliteration) on the right side of the table with the *Sefardi* side up and the Torah cover on the left. He removes the lectern and places it under one of the chairs on the right side of the *Bimah*. He/she opens the *Chumash* on the right side of the table as well as the *Tikkun* on the left side of the

table to the appropriate pages for that day's reading. G2 then faces the left entrance to the *Bimah* (toward the Rabbi's chair) and awaits the return of the Torah.

### 12.5 Removing the Torah Mantle and Silver

As the Torah arrives at the *Bimah*, G2 moves to meet it and takes it from the carrier. G2 carries the Torah to the reading table and holds it steady while G1 removes the crown, *yad* and the breastplate. G1 places the *yad* on the reading table and stores the crown and the breastplate on the stand next to the chairs on the right side of the *Bimah*. At the same time, G2 places the Torah on the reading table and invites the audience to be seated. After storing the crown and the breastplate, G1 returns to the Torah reading table, removes the Torah mantle, and places it on top of the stand. Meanwhile, G2 removes the wimple (binding) and places it at the top right corner of the reading table and covers the Torah with the Torah cover. G2 then takes a position on the left side of the reading table and G1 occupies a similar position on the right side.

### 12.6 Reading the Torah

During the reading of the Torah, G1, positioned on the right side of the reading table, performs several tasks. G1 calls the individual to the *Bimah* for each *aliyah*, assists that person in performing the ritual of kissing the Torah, as necessary, ensures that the blessings are recited properly and directs each individual to the appropriate position on the *Bimah*.

G2 announces the chapter, verse and page of the reading in the *Chumash* before each *aliyah* (**before** the honoree chants the blessings), keeps track of where each reading begins and ends in the Torah scroll and directs the honorees to leave the *Bimah* at the appropriate time.

Both *Gabbaiim* share responsibility for following the Torah reading, assisting the Torah reader as necessary and correcting mistakes made by the reader. The *Gabbaiim* **MUST** correct errors in pronunciation, but should not correct mistakes in *trope*. At Beth Emeth, a male honoree is **required** to wear a *tallit* and a *kippah* when called up on the *Bimah*. A female honoree **must** have an appropriate head covering. It is the responsibility of the *Floor Gabbai* to ensure that the honorees have the appropriate vestments.

### 12.7 First Aliyah through Fourth Aliyah

G1 calls the first *aliyah* by chanting the *V'Tigaleh* on page 66 as below:

וְתִגְלֶה וְתִרְאֶה מְלֻכּוֹתוֹ עָלֵינוּ בְּזִמַּן קָרוֹב, וַיַּחֲוֶן פְּלִיטָתָנוּ  
וּפְלִיטַת עַמּוֹ בֵּית יִשְׂרָאֵל לְחֵן וּלְחֶסֶד לְרַחֲמִים וּלְרִצּוֹן,  
וְנֹאמַר אָמֵן. הַכֹּל הָבּוֹ גָּדֹל לֵאלֹהֵינוּ וְתִנּוּ כְבוֹד לְתוֹרָה.

If this is a Bar/Bat Mitzvah service, most likely the honorees will NOT be *Kohanim* or *Leviim*. In this case, the *aliyot*, instead of *Kohen*, *Levi* and *Shlishi*, will be called as *Rishon*, *Sheni* and *Shlishi* (*Rishona*, *Sh'nia* and *Shlishit* for women). If this is a congregational service without a Bar/Bat Mitzvah, an attempt will be made to honor a *Kohen* and *Levi* with the 1<sup>st</sup> and 2<sup>nd</sup> *aliyah* respectively. If using a *Kohen* or a *Levi*, G1 continues with calling the *Kohen* (if present) as described above in section 4.8 Common Procedure for All First Aliyot. The second, third and fourth *aliyot* are called as described above in sections 4.9 through 4.11. If the calling will be for *Rishon and Sheni* instead, the honoree will be called as follows:

A male will be called as follows:

יְעֲמֵד \_\_\_\_\_ בֶּן \_\_\_\_\_ רִאשׁוֹן / שְׁנִי

A female will be called as follows:

תְּעֲמֵד \_\_\_\_\_ בַּת \_\_\_\_\_ רִאשׁוֹנָה / שְׁנִיָּה

**Exception:** If this is a *Bar/Bat Mitzvah* service for a family of *Kohanim* or *Levi'im*, there may be a need to honor an additional *Kohen* or a *Levi*. In this case, *aliyah* 4 may be available for a *Kohen* or a *Levi* to be called with the *Kohen* or the *Levi* designation. He/she will be called with the “*Acharon*” formula as was discussed in section 4.14 above for a 7<sup>th</sup> *aliyah* on Shabbat morning.

A *Kohen* would be called as follows:

יְעֲמֵד \_\_\_\_\_ בֶּן \_\_\_\_\_ הַכֹּהֵן רְבִיעִי אַחֲרוֹן

A *bat Kohen* would be called as follows:

תְּעֲמֵד \_\_\_\_\_ בַּת \_\_\_\_\_ הַכֹּהֵן רְבִיעִית אַחֲרוֹנָה

A *Levi* or a *bat Levi* would be called in a similar fashion substituting *הַלְוִי* for *הַכֹּהֵן* above. This is usually used when the *Kohen* or *Levi aliyah* is already taken for whatever reason and another *Kohen* or *Levi* needs to be accommodated with an *aliyah*. An example where this may occur is a *Bar Mitzvah* for a family of *Kohanim* where the Grandfather gets the *Kohen aliyah* and the *Bar Mitzvah* gets the 4<sup>th</sup> or *Acharon aliyah*. This would be allowed ONLY if the 1<sup>st</sup> and 2<sup>nd</sup> *aliyah* is being given to a *Kohen* AND a *Levi*, respectively. It will NOT be allowed if the 1<sup>st</sup> and 2<sup>nd</sup> *aliyah* is called as *Rishon* and *Sheni*.

## 12.8 Hatzi Kaddish

When the fourth *Aliyah* is concluded and the appropriate blessings are chanted, G1 asks the congregation to rise and then recites the *Hatzi Kaddish* (page 71).

## 12.9 Lifting and Dressing the Torah

At the conclusion of *Hatzi Kaddish*, G1 calls the Torah lifter, *Hagbah*, and Torah binder, *Gelilah*, to the *Bimah*.

For a male lifter and a male binder, the *Gabbai* calls: יְעֲמֵד הַמְּגַבֵּיהַ וְהַגּוֹלֵל

For a male lifter and female binder, the *Gabbai* calls: יְעֲמֵד הַמְּגַבֵּיהַ וְהַגּוֹלֵלָת

For a female lifter and female binder, the *Gabbai* calls: תְּעֲמֵדְנָה הַמְּגַבֵּיהָ וְהַגּוֹלֵלָת

For a female lifter and male binder, the *Gabbai* calls: יְעֲמֵד הַמְּגַבֵּיהָ וְהַגּוֹלֵל

G2 should move the microphone to be out of the way as the Torah is lifted. As the Torah is lifted, the congregation sings *V'zot HaTorah* (page 71). G1 and G2 must stand nearby during the lifting of the Torah to protect against any accidents that might damage the Torah. They must help the *Hagbah* turn towards the Ark and guide the *Hagbah* to an empty *Bimah* chair. Then, G2 holds the top *Etzim* to steady the Torah and assists the *Gelilah* to roll the Torah closed.

Once the *Hagbah* is seated and has control over the Torah and while **G2** is holding on to the top *Etzim*, **G1** retrieves the wimple, Torah mantle, and breastplate (but not the crown or *rimonim*) and assists the *Gelilah* in binding and dressing the Torah. At no time should the Torah not be attended by one of the *Gabbaiim*. **After** the Torah is dressed, G1 should assist the *Hagbah* by turning the Torah so that it faces the audience and can be held comfortably by the *Hagbah*. G2 removes the Torah cover and the *b'rachot* sheet from the *Bimah*. The *Gelilah* is directed to leave the *Bimah* to the left (toward the Rabbi) once the Torah is completely dressed. G1 retrieves the Torah crown or *rimonim* and places it on the Torah. The congregation remains standing, unless this is a Bar/Bat Mitzvah service.

**If this is a Bar/Bat Mitzvah service, the congregation is seated at this time, because the child will deliver a *drash* and any supplemental prayers will be recited.**

### 12.10 Returning the Torah to the Ark

The recessional to return the Torah to the Ark begins with *L'David Mizmor* on page 76. After singing the first line of the prayer, the *Hagbah* leads the recessional off the *Bimah* to the left (toward the Rabbi's chair). The *Chazzan* follows along with the Rabbi and the representative of the Synagogue and G2 join the end of the procession. G1 remains on the *Bimah*, either opening the Ark curtain or directing a designated person to do so and awaits the return of the Torah to the *Bimah*.

If the Torah returns to the *Bimah* before Psalm 24, *L'David Mizmor* is finished, the *Hagbah* will stand facing the congregation holding the Torah until the end of the Psalm. **After** the Psalm is completed, G1 will direct the designated person to open the Ark curtain, take the Torah from the *Hagbah* and return it to its place on the cradle in the Ark. **The Ark curtain is not to be opened until Psalm 24 is finished.** If *L'David Mizmor* is completed while the recessional is still in progress, the congregation normally repeats the last paragraph beginning with *S'oo sh'arim rasheychem*. The Torah may be placed in the ark during the repetition of the last paragraph. G1 and G2 again take positions on either side of the Ark. The *Chazzan* stands between them. The Torah service concludes with the chanting of *Etz Chaim* (page 77). As the final words are chanted, the *Gabbaiim* may take the opportunity to step forward and kiss the Torah. As the prayer is concluding, G2 or a designated person closes the Ark curtain. The *Gabbaiim* exit the *Bimah* to the left (toward the Rabbi's chair), shaking hands with the *Chazzan*, the Rabbi and the Synagogue representative.

## 13. Shabbat Afternoon Mincha Service

### 13.1 Ascending the Bimah

The Torah service begins on page 173 of the *Siddur Sim Shalom for Weekdays*, following the *Hatzi Kaddish*. In anticipation of going up to the *Bimah*, during the *Hatzi Kaddish*, the *Gabbaiim* should move quietly to a position near the Torah table. At the conclusion they should walk to the *Bimah* and stand before the Ark with the *Chazzan*.

### 13.2 Opening the Ark

One of the *Gabbaiim* or a designated person opens the Ark curtain. The *Chazzan* chants *Va'yehi Bin'soa Ha'Aron...*

### 13.3 Taking Out the Torah

At the conclusion of *Va'yehi Bin'soa Ha'Aron*, the G1 removes the Torah being read from the Ark and hands it carefully to the *Chazzan* or a designated person. The person honored with closing the Ark curtain does so at this time. All on the *Bimah* stay facing the Ark as the *Chazzan* chants the *Gadlu*. **All parties on the *Bimah* bend forward from the waist towards the Ark during the singing of *Gadlu***

(גַּדְלָהּ וְלִשְׁמֹעַ אֶת־י) and stand up straight for the rest of the sentence. *Gabbaiim* should prompt participants who are unfamiliar with this ritual to perform it.

#### 13.4 Processional

The processional occurs immediately following the conclusion of the chanting of *Gadlu*. The Torah carrier exits the *Bimah* to the right followed by the *Chazzan*, the Rabbi, a representative of the synagogue and then G1. During the processional, G2 prepares the Torah reading table by placing the *b'rachot* sheet (the plastic sheet containing the Torah blessings written in large Hebrew letters and English transliteration) on the right side of the table with the *Sefardi* side up and the Torah cover on the left. He removes the lectern and places it under one of the chairs on the right side of the *Bimah*. He/she opens the *Chumash* on the right side of the table as well as the *Tikkun* on the left side of the table to the appropriate pages for that day's reading. G2 then faces the left entrance to the *Bimah* (toward the Rabbi's chair) and awaits the return of the Torah.

#### 13.5 Removing the Torah Mantle and Silver

As the Torah arrives at the *Bimah*, G2 moves to meet it and takes it from the carrier. G2 carries the Torah to the reading table and holds it steady while G1 removes the crown, *yad* and the breastplate. G1 places the *yad* on the reading table and stores the crown and the breastplate on the stand next to the chairs on the right side of the *Bimah*. At the same time, G2 places the Torah on the reading table and invites the audience to be seated. After storing the crown and the breastplate, G1 returns to the Torah reading table, removes the Torah mantle, and places it on top of the stand. Meanwhile, G2 removes the wimple (binding) and places it at the top right corner of the reading table and covers the Torah with the Torah cover. G2 then takes a position on the left side of the reading table and G1 occupies a similar position on the right side.

#### 13.6 Reading the Torah

During the reading of the Torah, G1, positioned on the right side of the reading table, performs several tasks. G1 calls the individual to the *Bimah* for each *aliyah*, assists that person in performing the ritual of kissing the Torah, as necessary, ensures that the blessings are recited properly and directs each individual to the appropriate position on the *Bimah*.

G2 announces the chapter, verse and page of the reading in the *Chumash* before each *aliyah* (**before** the honoree chants the blessings), keeps track of where each reading begins and ends in the Torah scroll and directs the honorees to leave the *Bimah* at the appropriate time.

Both *Gabbaiim* share responsibility for following the Torah reading, assisting the Torah reader as necessary and correcting mistakes made by the reader. The *Gabbaiim* **MUST** correct errors in pronunciation, but should not correct mistakes in *trope*. At Beth Emeth, a male honoree is **required** to wear a *tallit* and a *kippah* when called up on the *Bimah*. A female honoree **must** have an appropriate head covering. It is the responsibility of the *Floor Gabbai* to ensure that the honorees have the appropriate vestments.

#### 13.7 First *Aliyah* through Third *Aliyah*

G1 calls the first *aliyah* by chanting the *V'Tigaleh* on page 230 as below:

וְתִגָּלֶה וְתִרְאֶה מְלָכוּתוֹ עֲלֵינוּ בְּזִמְן קָרוֹב, וְיַחֲזִין פְּלִיטָתָנוּ  
 וּפְלִיטַת עַמּוֹ בֵּית יִשְׂרָאֵל לְחֵן וּלְחֶסֶד לְרַחֲמִים וּלְרַצוֹן,  
 וְנֹאמַר אָמֵן. הַכֹּל הָבֹ גְדֹל לֵאלֹהֵינוּ וְתִנּוּ כְבוֹד לְתוֹרָה.

If this is a Bar/Bat Mitzvah service, most likely the honorees will NOT be *Kohanim* or *Leviim*. In this case, the *aliyot*, instead of *Kohen*, *Levi* and *Shlishi*, will be called as *Rishon*, *Sheni* and *Shlishi* (*Rishona*, *Sh'nia* and *Shlshit* for women). If this is a congregational service without a Bar/Bat Mitzvah, an attempt will be made to honor a *Kohen* and *Levi* with the 1<sup>st</sup> and 2<sup>nd</sup> *aliyah* respectively. If using a *Kohen* or a *Levi*, G1 continues with calling the *Kohen* (if present) as described above in section 4.8 Common Procedure for All First Aliyot. The second and third *aliyot* are called as described above in sections 4.9 and 4.10.. If the calling will be for *Rishon and Sheni* instead, the honoree will be called as follows:

A male will be called as follows:

יְעֲמִד \_\_\_\_\_ בֶּן \_\_\_\_\_ רֵאשׁוֹן / שְׁנִי

A female will be called as follows:

תְּעֲמִד \_\_\_\_\_ בַּת \_\_\_\_\_ רֵאשׁוֹנָה / שְׁנִיָּה

There will be no *Hatzi Kaddish*.

**Exception:** If this is a *Bar/Bat Mitzvah* service for a family of *Kohanim* or *Levi'im*, there may be a need to honor an additional *Kohen* or a *Levi*. In this case, *aliyah 3* may be available for a *Kohen* or a *Levi* to be called with the *Kohen* or the *Levi* designation. He/she will be called with the “*Acharon*” formula as was discussed in section 4.14 above for a 7<sup>th</sup> *aliyah* on Shabbat morning.

A *Kohen* would be called as follows:

יְעֲמִד \_\_\_\_\_ בֶּן \_\_\_\_\_ הַכֹּהֵן שְׁלִישִׁי אַחֲרוֹן

A *bat Kohen* would be called as follows:

תְּעֲמִד \_\_\_\_\_ בַּת \_\_\_\_\_ הַכֹּהֵן שְׁלִישִׁית אַחֲרוֹנָה

A *Levi* or a *bat Levi* would be called in a similar fashion substituting הַלְוִי for הַכֹּהֵן above. This is usually used when the *Kohen* or *Levi aliyah* is already taken for whatever reason and another *Kohen* or *Levi* needs to be accommodated with an *aliyah*. An example where this may occur is a *Bar Mitzvah* for a family of *Kohanim* where the Grandfather gets the *Kohen aliyah* and the *Bar Mitzvah* gets the 3<sup>rd</sup> or *Acharon aliyah*. This would be allowed ONLY if the 1<sup>st</sup> and 2<sup>nd</sup> *aliyah* is being given to a *Kohen* AND a *Levi*, respectively. It will NOT be allowed if the 1<sup>st</sup> and 2<sup>nd</sup> *aliyah* is called as *Rishon* and *Sheni*.

### 13.8 Lifting and Dressing the Torah

At the conclusion of the third *aliyah*, G1 calls the Torah lifter, *Hagbah*, and Torah binder, *Gelilah*, to the *Bimah*.

For a male lifter and a male binder, the *Gabbai* calls: יְעֲמֹד הַמַּגְבִּיָּה וְהַגּוֹלֵל

For a male lifter and female binder, the *Gabbai* calls: יְעֲמֹד הַמַּגְבִּיָּה וְהַגּוֹלֵלֶת

For a female lifter and female binder, the *Gabbai* calls: תְּעַמְדְנָה הַמַּגְבִּיָּהָ וְהַגּוֹלֵלֶת

For a female lifter and male binder, the *Gabbai* calls: יְעֲמֹד הַמַּגְבִּיָּהָ וְהַגּוֹלֵל

G2 should move the microphone to be out of the way as the Torah is lifted. G1 asks the congregation to rise and as the Torah is lifted, the congregation sings *V'zot HaTorah* (page 231). G1 and G2 must stand nearby during the lifting of the Torah to protect against any accidents that might damage the Torah. They must help the *Hagbah* turn towards the Ark and guide the *Hagbah* to an empty *Bimah* chair. Then, G2 holds the top *Etzim* to steady the Torah and assists the *Gelilah* to roll the Torah closed.

Once the *Hagbah* is seated and has control over the Torah and while **G2** is holding on to the top *Etzim*, **G1** retrieves the wimple, Torah mantle, and breastplate (but not the crown or *rimonim*) and assists the *Gelilah* in binding and dressing the Torah. At no time should the Torah not be attended by one of the *Gabbaiim*. **After** the Torah is dressed, G1 should assist the *Hagbah* by turning the Torah so that it faces the audience and can be held comfortably by the *Hagbah*. G2 removes the Torah cover and the *b'rachot* sheet from the *Bimah*. The *Gelilah* is directed to leave the *Bimah* to the left (toward the Rabbi) once the Torah is completely dressed. The congregation remains standing, unless this is a Bar/Bat Mitzvah service.

**If this is a Bar/Bat Mitzvah service, the congregation is seated at this time, because the child will deliver a *drash* and any supplemental prayers will be recited.**

### 13.9 Returning the Torah to the Ark

The recessional to return the Torah to the Ark begins with Psalm 24, *L'David Mizmor*, on page 232. After singing the first line of the prayer, the *Hagbah* leads the recessional off the *Bimah* to the left (toward the Rabbi's chair). The *Chazzan* follows along with the Rabbi and the representative of the Synagogue and G2 join the end of the procession. G1 remains on the *Bimah*, either opening the Ark curtain or directing a designated person to do so and awaits the return of the Torah to the *Bimah*.

If the Torah returns to the *Bimah* before Psalm 24 is finished, the *Hagbah* will stand facing the congregation holding the Torah until the end of the Psalm. **After** the Psalm is completed, G1 will direct the designated person to open the Ark curtain, take the Torah from the *Hagbah* and return it to its place on the cradle in the Ark. **The Ark curtain is not to be opened until Psalm 24 is finished.** If *L'David Mizmor* is completed while the recessional is still in progress, the congregation normally repeats the last paragraph beginning with *S'oo sh'arim rasheychem*. The Torah may be placed in the ark during the repetition of the last paragraph. G1 and G2 again take positions on either side of the Ark. The *Chazzan* stands between them. The Torah service concludes with the chanting of *Etz Chaim* (page 232). As the final words are chanted, the *Gabbaiim* may take the opportunity to step forward and kiss the Torah. As the prayer is concluding, G2 or a designated person closes the Ark curtain. The *Gabbaiim* exit the *Bimah* to the left (toward the Rabbi's chair), shaking hands with the *Chazzan*, the Rabbi and the Synagogue representative.

## 14. Congregation Standing During Torah Reading or Chanting with the Reader

There are several places in the Torah where the congregation needs to stand while the verses are being chanted. There are other places where the congregation chants the verse and then the reader repeats it or where the congregation would chant the verse together with the reader. The *Gabbaiim* need to be familiar with these places so that they can either ask the congregation to rise or lead by example by chanting the verse before the reader.

Following are some places where the congregation needs to rise before the reader chants the verses:

- ⌘ Book: Exodus Parsha: BeShallach Verses: Song of the Sea 15:1-18\*
- ⌘ Book: Exodus Parsha: Yitro Verses: Ten Commandments 20:2-14
- ⌘ Book: Deutoronomy Parsha: V'Etchanan Verses: Ten Commandments 5:6-18

\* - At Congregation Beth Emeth, we stand till the end of this particular reading to honor Miriam as well.

Some of the places where the congregation chants verses before or with the reader are as follows:

- ⌘ The congregation chants “ Chazak, chazak, v’nit’chazeyk” when the last verse in each book of the Torah is chanted. The reader repeats. This is done once every three years due to the fact that at Beth Emeth we read on the Triennial Cycle. This is chanted when the actual last verse is read.
- ⌘ On Simchat Torah, during the Bereisheet reading, the congregation chants the last line for each day of the week before the reader – “Va’yehi erev, va’yehi boker, yom – followed by the number of the day – Echad, Sheni, Sh’lishi, Revi’i, Chamishi, haShishi.
- ⌘ On all of the 4 minor fast days (10<sup>th</sup> of *Tevet*, 17<sup>th</sup> of *Tammuz*, Fast of Gedaliah, *Ta’anit Esther*), there are 3 instances where the congregation chants a phrase and the reader repeats:
  - Verse 32:12 – *Shuv me’haron.....le’amecha* (1<sup>st</sup> *aliyah*)
  - Verse 34:6-7 – *Hashem Hashem.....ve’chata’ah ve’nakeh* (3<sup>rd</sup> *aliyah*)
  - Verse 34:9 – *Ve’salachta.....u’nechaltanu* (3<sup>rd</sup> *aliyah*)
- ⌘ Congregation joins in chanting the last phrase of each *aliyah*.

This is by no means an exclusive list. This list will be updated in the future.

## 15. 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 chair, who will forward them to the appropriate person.

I would like to thank Rabbi Steve Glazer and Lois Jacobs for helping me put this playbook together.

## Appendix A - Hatzi Kaddish Chart

Service	Reference	When Hatzi Kaddish is Recited
Shabbat morning	Sections 4 & 5	Before Maftir is called *
Rosh Hashana/Yom Kippur morning	Section 6	Before Maftir is called *
Yom Kippur Mincha	Section 7	No Hatzi Kaddish
Festival/Holiday morning	Section 8	Before Maftir is called *
Simchat Torah	Section 9	Before Maftir is called *
Pesach Chol Hamoed	Section 10	After all Torah readings concluded
Chanukah Rosh Chodesh	Section 10	After all Torah readings concluded
Weekday morning	Section 11	After all Torah readings concluded
Weekday Rosh Chodesh and Sukkot Chol Hamoed	Section 12	After all Torah readings concluded
Shabbat Mincha	Section 13	No Hatzi Kaddish

\* **When using two Torahs:** Upon conclusion of reading from the 1<sup>st</sup> Torah, G1 will ask the congregation to rise and place the 2<sup>nd</sup> Torah on the table **to the right** of the 1<sup>st</sup> Torah. G1 will then recite the *Hatzi Kaddish*.

**When using three Torahs:** Upon conclusion of reading from the 1<sup>st</sup> Torah, G1 will ask the congregation to rise and place the 2<sup>nd</sup> Torah on the table **to the right** of the 1<sup>st</sup> Torah. *Hagbah* and *Gelilah* for Torah 1 will be called. Congregation will be seated and reading from Torah 2 will be done. When reading from the 2<sup>nd</sup> Torah are concluded, G1 will ask the congregation to rise and place the 3<sup>rd</sup> Torah on the table **to the right** of the 2<sup>nd</sup> Torah. G1 will then recite the *Hatzi Kaddish*.