

Congregation Beth Emeth



The Beth Emeth Super Gabbai Bible
(The Super Gabbai Playbook)

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0.	Revisions.....	3
1.	Introduction.....	4
2.	Interesting Torah Service Facts	4
2.1	When Is The Torah Read?	4
2.2	Number Of Aliyot On Various Days	4
2.3	Who May Have an Aliyah?	4
2.4	Who Should NOT Have an Aliyah?	5
2.4.1	Aliyah and a mourner.....	5
3.	Logistical Preparations	6
4.	Honors to be assigned.....	7
5.	General things to keep in mind.....	9
5.1	Any type service	9
5.2	Special type service	11
5.3	Regular type service	11
6.	Shabbat Morning Service	11
7.	Festival or Holiday Torah Service.....	12
7.1	Sukkot.....	12
7.2	Simchat Torah.....	13
7.3	Shemini Atzeret	13
7.4	First Day of Pesach.....	13
8.	Shabbat Afternoon Mincha Service.....	13
9.	Rosh Chodesh, Chol Hamoed (not Shabbat), Monday or Thursday Services.....	13
10.	Conclusion.....	14

0. Revisions

June 3, 2007

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

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

1. Introduction

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

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

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

2. Interesting Torah Service Facts

2.1 When Is The Torah Read?

The *Torah* may be read every *Shabbat* morning and *Shabbat* afternoon (*Mincha*), the High Holy Days (*Rosh Hashanah* and *Yom Kippur*), the three pilgrimage Festivals (*Sukkot*, *Pesach*, and *Shavuot*) and intervening days (*Chol Hamoed*) if any, *Rosh Chodesh* (New Month), *Chanuka* and *Purim*. It is also read on fast days, including the 9th of Av, the 10th of *Tevet*, the 17th of *Tammuz*, and the Fast of Gedaliah, and on every Monday and Thursday morning. It doesn't mean that at Congregation Beth Emeth we actually read the *Torah* on all of the above days.

2.2 Number Of Aliyot On Various Days

- ⌘ Weekdays (Monday and Thursday): three *aliyot*.
- ⌘ *Shabbat Mincha*: three *aliyot*
- ⌘ *Purim*: three *aliyot*.
- ⌘ Fast Days (10th of *Tevet*, 17th of *Tammuz*, Fast of Gedaliah, 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* when it falls on a weekday; *Shabbat* (see below).
- ⌘ *Rosh Chodesh*: four when it falls on a weekday or *Chanuka*; *Shabbat* (see below).
- ⌘ Pilgrimage Festivals (*Pesach*, *Shavuot*, *Sukkot*): five plus *Maftir* when it falls on a weekday; *Shabbat* (see below).
- ⌘ *Rosh Hashanah*: five plus *Maftir* when it falls on a weekday; *Shabbat* (see below).
- ⌘ *Yom Kippur*: six plus *Maftir* on weekday; *Shabbat* (see below); 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*) *Bereshit*, *Chatan* (or *Kallat*) *HaTorah*, and, collectively, for the congregation's children.

2.3 Who May Have an Aliyah?

- ⌘ Any Jewish adult (over the age of thirteen) may have an *aliyah*.
- ⌘ The first *aliyah* traditionally belongs to a *Kohen*, the second to a *Levi*. If a *Kohen* is not present and a *Levi* is, the Levite may take the first *aliyah*. If neither is present, an Israelite may be substituted. Please see section 4, footnote ⌘ on page 6, for a complete explanation of the rules

associated with the *Kohen* and *Levi aliyot*. The following is the traditional order of preference for persons entitled to an *aliyah*:

- ▢ Bridegroom and bride
- ▢ *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*
- ▢ 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
- ▢ Person rising from a *shivah*

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

2.4 Who Should NOT Have an Aliyah?

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

2.4.1 Aliyah and a mourner

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

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

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

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

Shloshim length chart

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

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

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

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

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

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

Rosh Hashanah and Yom Kippur

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

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

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

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

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

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

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

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

3. Logistical Preparations

The Super *Gabbai* (member of the Ritual Committee or someone designated by the chair of the Ritual Committee) determines what honors are available for a *Torah* service and assigns them to individuals

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

Prior to the start of the services, the Super *Gabbai* places a copy of the sheet (provided by the Beth Emeth office) on both sides of the *Torah* reading table and on the rabbi's podium.

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

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

4. Honors to be assigned

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

The following table shows the list of honors that need to be assigned during a *Torah* service and who may be assigned that honor. It was noted above in section 2.3 who may be given an *aliyah*. The Hebrew letters in the table indicate there is a footnote below the table. Not every honor listed is for you to assign.

Honor	Eligible person	Number of people needed
Open/close ark curtain at the start of <i>Torah</i> service	Any Jewish person capable of performing the function	1; during a special type of service, there may be 2 people
Hold <i>Torah</i> at start of <i>Torah</i> service	Any Jewish adult capable of performing the function; a child or an older person normally would not do this	1 for each <i>Torah</i> used
Kohen <i>aliyah</i> (1 st <i>aliyah</i>)	<i>Kohen</i> or <i>bat Kohen</i> ⚡	1 ⚡; during a special type of service this may be a couple
<i>Levi</i> <i>aliyah</i> (2 nd <i>aliyah</i>)	<i>Levi</i> or <i>bat Levi</i> ⚡	1 ⚡; during a special type of service this may be a couple
3 rd <i>aliyah</i>	Any Jewish adult who is not	1 ⚡; this <i>aliyah</i> is customarily

	<i>Kohen or Levi</i>	reserved for an Israelite
4 th –6 th <i>aliyah</i>	See section 2.3	1 ז and ט; during a special type of service this may be a couple
7 th <i>aliyah</i>	See section 2.3	1 ז and ט; during a special type of service this may be a couple
<i>Maftir</i>	The <i>Haftorah</i> reader	1; already pre-assigned
<i>Hagbah</i> (<i>Torah</i> lifter)	Any Jewish adult capable of performing the function; at CBE must be certified by the Ritual Committee	1 for each <i>Torah</i> ; already pre-assigned
<i>Gelilah</i> (<i>Torah</i> binder)	Any Jewish person capable of performing the function	1 for each <i>Torah</i> ל
<i>Torah</i> carrier	Any Jewish person capable of performing the function	1 for each <i>Torah</i> ט
Open/close ark curtain at the end of <i>Torah</i> service	Any Jewish person capable of performing the function	1; during a special type of service, there may be 2 people
Prayer for the community	Any Jewish person capable of performing the function ט	1 ט
Prayer for our country	Any Jewish person capable of performing the function ט	1 ט
Prayer for the state of Israel	Any Jewish person who can read Hebrew fluently	1 ט
Prayer for peace	Any Jewish person capable of performing the function ט	1 ט
Close ark doors at the end of <i>Aleinu</i>	Any Jewish person capable of performing the function	2 ז

Notes:

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

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

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

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

ב – during a regular *Torah* service, 99% of the time there will be only one *Kohen, Levi* or Israel called for an *aliyah*. We normally don't call a couple during a regular *Torah* service when the *aliyah* is not pre-assigned. The 1% would most likely consist of calling a couple celebrating an anniversary. The Super *Gabbai* normally wouldn't be expected to know that. The couple would have to come up and ask for the *aliyah*. For a special *Torah* service, there may be a couple, but they will be pre-assigned. If a couple is called up for an *aliyah* they are both expected to chant the blessing before and after the *Torah* reading. It is not appropriate for one to chant the first blessing and the other to chant the other blessing.

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

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

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

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

ז – this honor is usually good to give to little kids provided they are capable of closing the doors. It gives them a reward for coming to services.

ח – this *aliyah* may be offered to a *Kohen* or *Levi* with the proviso that they understand they will NOT be called with the *Kohen* or *Levi* designation. Where this might come up is when 2 *Leviim* have a *Yahrzeit* or the *aliyah* has already been given to one *Levi* and another who needs an *aliyah* shows up. An alternative is to give the 2nd *Levi* the 7th *aliyah*. It is preferable to give this *aliyah* to an Israelite and be offered to a *Kohen* or *Levi* as a last resort. See note ט below.

ט – if there is a need to give an *aliyah* to a *Kohen* or *Levi* and the 1st or 2nd *aliyah* has already been given to another *Kohen* or *Levi*, you should give the 2nd *Kohen* or *Levi* the 7th *aliyah*, because it is permissible to call that person as a *Kohen* or *Levi* for the 7th *aliyah*. Be sure to notify the *Bimah Gabbai* that the honoree for the 7th *aliyah* is a *Kohen* or *Levi*.

5. General things to keep in mind

5.1 Any type service

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

Be at the *shul* BEFORE the service starts and stay until the service is over. For morning services, plan to be there 10 minutes before the start of the service. For Mincha/Ma'ariv services, especially if it is a special service, plan to be there 30 minutes before the start of the service because the *Torah* service starts almost immediately and you need time to get the honors sorted out. This is a MUST for *B'nai Mitzvah* services, not quite as important for regular services.

The honors sheet is your Bible. Make sure you review it closely so that you know what honors you are responsible for assigning and what honors may have already been pre-assigned.

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

As you assign honors or hand out pre-assigned honor tickets, make sure that a male honoree has a *talit*. A female honoree MUST have her head covered when she goes up on the *Bimah*. You may have to get the *talit* or head covering for the person, but do so in plenty of time before it's needed. Be sure to remind the honoree that he/she needs to have the *talit*/head covering on before ascending the *Bimah*. A woman is NOT required to have a *talit*, but may have one if she normally wears one.

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

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

Starting on March 1, 2007, a new procedure is being put into effect regarding *aliyot* for those who are observing *Yahrzeit*. Those, who would like an *aliyah* to commemorate this day, are requested to call the office and to put themselves on the list for an *aliyah*. It is, therefore, likely that the chart will already contain the name of a person requesting an *aliyah* for his/her *Yahrzeit*. Should there be nothing on the chart, make every attempt to follow the old policy, which is to review the weekly bulletin to see who has a *Yahrzeit*. BE SURE THAT YOU ARE LOOKING AT THE CURRENT ISSUE OF THE BULLETIN. If that person is in the *shul*, give him or her an *aliyah* if you can. A person who has a *Yahrzeit* for a parent or a child has precedence over anyone having a *Yahrzeit* for an extended family member like an uncle or aunt.

Another new observance has been put into effect that will require your attention. On the 2nd Shabbat of every month, one *aliyah* is reserved to those congregants who are celebrating a birthday or an anniversary during that month. This will be done regardless of what else is going on during the service (*B'nai Mitzvah*, etc.). It is possible that as a result of this, there will be NO *aliyot* to be given out for any other reason (*Yahrzeit*). That's OK and perfectly permissible by the current *shul* policy. **If the chart doesn't indicate which *aliyah* is to be designated as the celebrants' *aliyah*, Be sure to coordinate the *aliyah* number with the calling *Gabbai* to prevent any misunderstandings.**

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

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

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

While it is not appropriate to refuse an *aliyah*, there may be some who are not comfortable performing this honor. Don't take it personally, thank the person and move on.

5.2 Special type service

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

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

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

5.3 Regular type service

Make sure that you assign an honor only to a Jewish person. If you aren't sure, either ask someone (Rabbi, President, another long member) or ask the person. If you aren't comfortable asking, pick someone you know is Jewish.

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

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

6. Shabbat Morning Service

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

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

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

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

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

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

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

The readers of supplemental prayers should be seated in the front row before the start of the chanting of the *Haftorah* (after the last *Torah* is lifted).

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

The honorees to close the Ark doors should be seated in the front row at the start of *Ein K'elokeinu* and be up on the *Bimah* when *Aleinu* starts. They should **NOT** be walking up during *Aleinu*.

Congratulations! You are done for the day!

7. Festival or Holiday Torah Service

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

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

7.1 Sukkot

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

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

7.2 Simchat Torah

During the *Hakafot*, one person needs to be designated to open and close the Ark and a person to carry each *Torah* (5 *Torahs* – 5 people).

7.3 Shemini Atzeret

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

7.4 First Day of Pesach

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

8. Shabbat Afternoon Mincha Service

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

The *Torah* service begins immediately after *Ashrei*. Therefore, the Ark opener and the *Torah* holder need to be in place at the beginning of the service. For special type of service, the supplemental readings, with the exception of the Prayer for the Community, are found on page 73 of the weekday *Sim Shalom* prayer book. If the Prayer for the Community is assigned, the family will have included an insert with the words. If this not the case, you will need to get the honoree a copy of the *Shabbat Sim Shalom* prayer book and the prayer will be read as a solo. *Aleinu* is chanted at the end of the *Mincha* service, but the Ark doors are NOT closed at this time. They will be closed at the end of the *Ma'ariv* service. The honorees who will close the Ark doors need to be sent to the *Bimah* at the end of the *Ma'ariv Amidah*.

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

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

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

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

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

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

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

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

10. Conclusion

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

I would like to thank Rabbi Steve Glazer, Ellyn Hirsch, David Hoexter, Susan Barbash and Janice Chartoff for reviewing the content of the Playbook.