

Congregation Beth Emeth



THE BETH EMETH GABBAI BIBLE

(The *Gabbai* Playbook)

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Updated July 28, 2015

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0. Revisions

July 28, 2015 – V10.4

- ⌘ Section 4.16 was updated to outline a new procedure associated with a group *aliyah* for those observing Yahrzeit. Other minor changes were made.

October 2, 2014 – V10.3

- ⌘ Spelling error was corrected in the spelling of “ראשון” and “ראשונה”.

August 5, 2014 – V10.2

- ⌘ All sections dealing with the Torah recessional were updated to change when the Ark curtain will be open
- ⌘ Section 4.13 was updated to show the correct gender; “בן” instead of “בת”

April 3, 2014 – V10.1

- ⌘ Spelling error was corrected by adding a “י” to end of each occurrence of “שני”

January 20, 2014 – V10

- ⌘ All instances of “Chazzan” replaced with “Shaliach Tzibbur”
- ⌘ All instances of G1 asking the congregation to sit were replaced with the Rabbi doing so
- ⌘ Caleb challenge procedure updated to reflect Rabbi Goldsmith’s preference
- ⌘ *B’nai Mitzvah* procedures updated to current practice (order of service) – also added section APPENDIX B showing the synopsis of the changes
- ⌘ Section 4.16 was updated for how to handle calling honorees to the *Torah* when the Rabbi needs to say the *Misheberach* prayer
- ⌘ Sections 6 and 7 updated to Machzor Lev Shalem pages
- ⌘ Section 2.4 was clarified to state that mourners should not be offered an *aliyah* through the end of the *Shloshim* period
- ⌘ All Hebrew updated to an easier-to-read font
- ⌘ Section 1 was updated to clarify references to *Torah* crowns or *rimonim* since not each *Torah* in use has them. Also explanation added that “Shem” was used instead of “YudHeyVavHey”.

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’nai 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 (10th of *Tevet*, 17th 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 2nd and 3rd *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.

Not each *Torah* at Beth Emeth has a crown, breastplate or *rimonim*. Obviously, if the instructions state to remove these or to dress the *Torah* with them and they don’t exist, omit that part of the instructions.

Where in the Hebrew text below it was necessary to use God’s name, יהוה was used instead of "Yud Hey Vav Hey" to ensure that this document doesn’t contain God’s name in Hebrew.

2. Interesting Torah Service Facts

2.1 When Is The Torah Read?

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

2.2 Number Of Aliyot On Various Days

- ⌘ Weekdays (Monday and Thursday): three *aliyot*.
- ⌘ Shabbat *Mincha*: three *aliyot*
- ⌘ *Purim*: three *aliyot*.
- ⌘ Fast Days (10th of *Tevet*, 17th of *Tammuz*, Fast of Gedaliah, *Ta’anit Esther* and 9th of Av): three at morning service; three at afternoon service (third is *Maftir*).
- ⌘ *Chanuka*: three *aliyot* unless *Rosh Chodesh* or Shabbat (see below)
- ⌘ *Chol Hamoed Sukkot* and *Pesach*: four *aliyot* unless Shabbat (see below)
- ⌘ *Rosh Chodesh*: four when it falls on a weekday or *Chanuka*; seven plus *Maftir* on a Shabbat.
- ⌘ Pilgrimage Festivals (*Pesach*, *Shavuot*, *Sukkot*): five plus *Maftir* when it falls on a weekday; seven plus *Maftir* on Shabbat.
- ⌘ *Rosh Hashanah*: five plus *Maftir* when it falls on a weekday; seven plus *Maftir* on a Shabbat.
- ⌘ *Yom Kippur*: six plus *Maftir* on weekday; seven plus *Maftir* on a Shabbat; three (third is *Maftir*) at afternoon (*Mincha*) service.
- ⌘ Shabbat morning: seven plus *Maftir*

- ⌘ *Simchat Torah*: seven *hakafot* (processionals) with *Torah* scrolls; everyone is given an *aliyah*. Special *aliyot* for *Chatan* (or *Kallat*) *HaTorah*, *Chatan* (or *Kallat*) *Bereisheet*, and, collectively, for the congregation's children.

2.3 Who May Have an Aliyah?

- ⌘ Any Jewish adult (over the age of thirteen) may have an *aliyah*.
- ⌘ The first *aliyah* traditionally belongs to a *Kohen*, the second to a *Levi*. If a *Kohen* is not present and a *Levi* is, the *Levite* may take the first *aliyah*. Alternately, if a *Levi* is not present, the *Kohen* who took the first *aliyah* will take the second one as well. 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 initial stages of mourning – *Shiva* and *Shloshim* (see below in paragraph 2.4.1).

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, *Haftarah* 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 *Haftarah* 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 *Shaliach Tzibbur* 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 *Shaliach Tzibbur* 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 the 1st three words of *Gadlu* (גְּדֻלָּתוֹ לְשֵׁם אֱתֵי) 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 *Shaliach Tzibbur*, 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*. G2 places the *Torah* on the reading table and the Rabbi invites the congregation 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*. If the reader seems unsure of the *trope* (perhaps by pausing), the *Gabbaiim* **SHOULD** quietly tell the reader what the *trope* should be or chant the next word. 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.

4.7 The First Aliyah

Before the reading of the *Torah* begins, the Rabbi may speak briefly. If there is a Caleb's Challenge essay to be read, the Rabbi will invite the student up at this time. At the conclusion of the Rabbi's (and student's) comments, the Rabbi 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.

וַיַּעֲזֹר וַיִּגַּן וַיּוֹשִׁיעַ לְכָל־הַחוֹסִים בּוֹ, וַנֹּאמֶר אָמֵן:
הַכֹּל הָבוּ גִדָּל לְאַלְהֵינוּ וְתָנוּ כְּבוֹד לַתּוֹרָה

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 קָרָב. 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:

בַּת כֹּהֵן קָרָבִי. תַעֲמֵד _____ בַּת _____ 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 קָרָב. יַעֲמֵדוּ _____ בֶּן _____ הַכֹּהֵן וְ _____ בַּת _____

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

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

בַּת כֹּהֵן קָרָבִי. יַעֲמֵדוּ _____ בַּת _____ 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 קָרָב, יַעֲמֵד _____ בֶּן _____ הַלֵּוִי 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 קָרָב, תַעֲמֵד _____ בַּת _____ הַלֵּוִי 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:

יַעֲמֵד _____ בֶּן _____ רֵאשׁוֹן

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

תַעֲמֵד _____ בַּת _____ רֵאשׁוֹנָה

The *Gabbai* introduction continues with:

בְּרוּךְ שָׁנְתָן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

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

וְאַתֶּם הַדֹּבְקִים בַּשֵּׁם אֱלֹהֵיכֶם, חַיִּים כְּלָכֶם 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:

יַעֲמֹד _____ בֶּן _____ הַלֵּוִי

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

תַּעֲמֹד _____ בַּת _____ הַלֵּוִי

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:

יַעֲמֹדוּ _____ בֶּן _____ הַלֵּוִי 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:

יַעֲמֹדוּ _____ בַּת _____ הַלֵּוִי 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 פֶּאן לֵוִי, יַעֲמֹד _____ בֶּן _____ הַכֹּהֵן בְּמָקוֹם לֵוִי

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

אֵין פֶּאן לֵוִי, תַעֲמֹד _____ בֵּת _____ הַכֹּהֵן בְּמָקוֹם לֵוִי

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:

יַעֲמֹד _____ בֶּן _____ שְׁנִי

A female Israelite will be called as follows:

תַעֲמֹד _____ בֵּת _____ שְׁנִיָּה

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:

יַעֲמֹד _____ בֶּן _____ שְׁלִישִׁי

A female will be called as follows:

תַעֲמֹד _____ בֵּת _____ שְׁלִישִׁית

4.11 Fourth Aliyah

A male will be called as follows:

יַעֲמֹד _____ בֶּן _____ רְבִיעִי

A female will be called as follows:

תַעֲמֹד _____ בֵּת _____ רְבִיעִית

4.12 The Fifth Aliyah

A male will be called as follows:

יַעֲמֹד _____ בֶּן _____ חֲמִישִׁי

A female will be called as follows:

תַעֲמֹד _____ בֵּת _____ חֲמִישִׁית

4.13 The Sixth Aliyah

A male will be called as follows:

תַעֲמֹד _____ בֶּן _____ שֵׁשִׁי

A female will be called as follows:

תַעֲמֹד _____ בֵּת _____ שֵׁשִׁית

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

יַעֲמֹדוּ _____ בֶּן _____ וְ _____ בֵּית _____

followed by the specific *aliyah* number as above for a male. The man's Hebrew name should always be called first followed by the woman's Hebrew name.

4.14 The Seventh Aliyah

A male will be called as follows:

יַעֲמֹד _____ בֶּן _____ שְׁבִיעִי

A female will be called as follows:

תַּעֲמֹד _____ בֵּית _____ שְׁבִיעִית

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

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

יַעֲמֹד _____ בֶּן _____ הַכֹּהֵן שְׁבִיעִי אַחֲרוֹן

A *bat Kohen* would be called as follows:

תַּעֲמֹד _____ בֵּית _____ הַכֹּהֵן שְׁבִיעִית 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 father of the *Bar Mitzvah* gets the 7th 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 כֹּהֵן קָרָב or כֹּהֵן קָרְבִּי). 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.

A baby naming *aliyah*: Once the new parents say the blessing after the *Torah* reading, G1 calls the next honoree to the *Bimah*. **BEFORE** the next honoree says the blessing, the Rabbi will approach the *Torah* reading table to read a blessing for the baby. Following the blessing, the Rabbi and the congregation will sing "*V'shinantam levanecha*". The next honoree then says the blessing before a *Torah* reading and the service continues.

An *Aufruf Aliyah*: Once the bride and groom say the blessing after the *Torah* reading, G1 calls the next honoree to the *Bimah*. **BEFORE** the next honoree says the blessing, the Rabbi will approach the *Torah* reading table to read a blessing for the couple. Following the blessing, the Rabbi and the congregation will sing "*Od Yishama*". The next honoree then says the blessing before a *Torah* reading and the service continues.

Basically, any time that a *Misheberach* is to be recited by the Rabbi for any occasion after an *aliyah* (e.g. honoree traveling to Israel), G1 calls the next honoree to the *Bimah*. **BEFORE** the next honoree says the blessing, the Rabbi will approach the *Torah* reading table to read the *Misheberach*. After that, the next honoree then says the blessing before a *Torah* reading and the service continues.

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 the *Misheberach* prayer for those who are ill. G2 will need to move to his/her right to make room for the Rabbi. The congregation joins in at the conclusion of the *Misheberach* prayer to sing the *Misheberach* song by Debbie Friedman found in the weekly bulletin or inside the back cover of the *Siddur*.

On the 2nd 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)

Each week, one *aliyah* will be reserved for all those who are observing a *Yahrzeit*. 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)
- ⌘ Those observing a *Yahrzeit* will be called as a group using: *Ya'amdu Kol Mi Sh'yesh Lahem Yom Zikaron ha'Shavua*. If you are wondering what this means, it says (literally) “All who have a *Yahrzeit* this week will come up”. In case you have a question on pronunciation, here it is in Hebrew:

יַעֲמְדוּ כָּל מִי שֶׁיֵּשׁ לָהֶם יוֹם זִכְרוֹן הַשָּׁבוּעַ

Be sure NOT to say Yom haZikaron, just Yom Zikaron.

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 *Haftarah* reader is a male, the *Gabbai* calls as follows:

יַעֲמֵד _____ בֶּן _____ (הַכֹּהֵן/הַלֵּוִי) מִפְּטֹר

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

תַּעֲמֵד _____ בַּת _____ (הַכֹּהֵן/הַלֵּוִי) מִפְּטָרָה

As seen above, a *Kohen* or a *Levi* will be called with the *Kohen* or *Levi* designation if the *Haftarah* 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*:

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

In case ⌘, if the *Bar/Bat Mitzvah* will not chant the *Haftarah* and thus will not get the *Maftir aliyah*, for logistical purposes the child should be given the 7th *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 ever need to do so.

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

יַעֲמֵד הַבְּחוּר הַבֶּר מִצְוָה _____ בֶּן _____ ?

A Bat Mitzvah will be called as follows:

תַּעֲמֹד הַבְּחוּרָה הַבַּת מִצְוָה _____ בֵּת _____ וְ _____

The Hebrew names above assume using both the father's and mother's name (mother's name would follow the וְ above).

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*):

יַעֲמֹד הַבְּחוּר הַבֵּר מִצְוָה _____ בֶּן _____ וְ _____ מִפְּטֹר

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

תַּעֲמֹד הַבְּחוּרָה הַבַּת מִצְוָה _____ בֵּת _____ וְ _____ מִפְּטֹרָה

After the *Bar/Bat Mitzvah* finishes the *Maftir aliyah*, the *Torah* will be covered and the parents will deliver a prayer for their child. This is followed by the Rabbi doing the *Misheberach* prayer for the child.

4.20 Lifting and Dressing the Torah

G1 then calls the *Torah* lifter, *Hagbah*, and *Torah* binder, *Gelilah*, to the *Bimah*.

For a male lifter and a male binder, the *Gabbai* calls: יַעֲמֹדוּ הַמַּגְבִּיהַ וְהַגִּילֵל

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

For a female lifter and female binder, the *Gabbai* calls: תַּעֲמֹדְנָה הַמַּגְבִּיָּה וְהַגִּילָלָה

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

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 onto 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 congregation 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 *Haftarah* has a clear table. If the *Haftarah* 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 *Haftarah* reader so that he/she can be easily heard by the congregation. The Rabbi will 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 *Haftarah*, 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.

If this is a *Bar/Bat Mitzvah* service, the *Bar/Bat Mitzvah* will deliver a *drash* or comments on the *Torah/Haftarah* portion followed by the chanting of the *Haftarah*. The service continues with supplemental prayers and *Ashrei*.

4.21 Returning the Torah to the Ark

During Shabbat services 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*, the Rabbi asks the congregation to rise. After the *Shaliach Tzibbur* 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). The *Shaliach Tzibbur* 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*.

The Ark curtain will be opened once the *Torah* holder makes the final turn from the back of the sanctuary toward the *Bimah*. If the *Torah* returns to the *Bimah* before Psalm 29, *Mizmor l'David* on page 153, is finished, the *Torah* holder will stand facing the ark holding the *Torah* until the end of the Psalm. **After** the Psalm is completed, G1 will take the *Torah* from the *Torah* holder and return it to its place on the cradle in the Ark. If the Psalm 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 *Shaliach Tzibbur* 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 *Shaliach Tzibbur*, 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, the Rabbi 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 1st *Torah* are concluded and the blessing after the last reading from the 1st *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 2nd *Torah* from the person holding it and place it on the table **to the right** of the 1st *Torah*. The 2nd *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 1st *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:

יַעֲמִדוּ הַמַּגְבִּיהַ וְהַגּוֹלְלֵת לְסֵפֶר רִאשׁוֹן

- ⌘ The 1st *Torah* is then dressed as indicated in section 4.20 above.
- ⌘ Once the 1st *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 1st *Torah* is dressed, G2 prepares the 2nd *Torah* to be read and covers it with the *Torah* cover.
- ⌘ The Rabbi asks the congregation to be seated and G1 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, the *Torah* will be covered and the parents will deliver a prayer for their child. This is followed by the Rabbi doing the *Misheberach* prayer for the child. G1 asks the congregation to stand and calls the *Hagbah* and *Gelilah* for the 2nd *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:

יַעֲמִדוּ הַמַּגְבִּיהַ וְהַגּוֹלְלֵת לְסֵפֶר שֵׁנִי

When the 2nd *Torah* is dressed, the Rabbi asks the congregation to be seated. The service continues as described in 4.20 above. During the recessional the *Torahs* are carried in the same order as during the processional – 1st *Torah* first followed by the 2nd.

5.2 Three Torah Procedure

When all readings from the 1st *Torah* are concluded and the blessing after the reading from the 1st *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 2nd *Torah* from the person holding it and place it on the table **to the right** of the 1st *Torah*. The 2nd *Torah* holder is directed to leave the *Bimah* to his/her left (toward the Rabbi).
- ⌘ G1 will call *Hagbah* and *Gelilah* for the 1st *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:

יַעֲמִדוּ הַמַּגְבִּיהַ וְהַגּוֹלְלֵת לְסֵפֶר רִאשׁוֹן

- ⌘ The 1st *Torah* is then dressed as indicated in section 4.20 above.
- ⌘ Once the 1st *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 1st *Torah* is dressed, G2 prepares the 2nd *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 2nd *Torah* is concluded and the blessing after the reading from the 2nd *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 3rd *Torah* from the person holding it and place it on the table **to the right** of the 2nd *Torah*. The 3rd *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 2nd *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 וְהַגּוֹלֵלֶת לְסֵפֶר שְׁנִי

- ⌘ The 2nd *Torah* is then dressed as indicated in section 4.20 above.
- ⌘ Once the 2nd *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 2nd *Torah* is dressed, G2 prepares the 3rd *Torah* to be read and covers it with the *Torah* cover.
- ⌘ The Rabbi asks the congregation to be seated and G1 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, the *Torah* will be covered and the parents will deliver a prayer for their child. This is followed by the Rabbi doing the *Misheberach* prayer for the child. G1 asks the congregation to stand and calls the *Hagbah* and *Gelilah* for the 3rd *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:

יְעֲמִדוּ הַמַּגְבִּיָּה וְהַגּוֹלֵלֶת לְסֵפֶר שְׁלִישִׁי

When the 3rd *Torah* is dressed, the Rabbi asks the congregation to be seated. The service continues as described in 4.20 above. During the recessional the *Torahs* are carried in the same order as during the processional – 1st *Torah* followed by the 2nd, followed by the 3rd.

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 106 for *Rosh Hashanah* and on page 282 for *Yom Kippur* (note the 2nd “*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 *Shaliach Tzibbur* 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 *Shaliach Tzibbur* 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 *Shaliach Tzibbur* chants the *Gadlu*. **All parties on the *Bimah* bend forward from the waist towards the Ark during the singing of the 1st three words of *Gadlu* (גָּדְלוּ לַשֵּׁם אֱתֵרִי) 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 *Shaliach Tzibbur*, 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 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*. G2 places the *Torah* on the reading table and the Rabbi invites the congregation 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*. If the reader seems unsure of the *trope* (perhaps by pausing), the *Gabbaiim* **SHOULD** quietly tell the reader what the *trope* should be or chant the next word. 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:

וְתִגְלֶה וְתִרְאֶה מַלְכוּתוֹ עָלֵינוּ בְּזִמְנֵי קָרוֹב, וַיַּחֲזִן פְּלִיטָתָנוּ
וּפְלִיטַת עַמּוֹ בֵּית יִשְׂרָאֵל לַחַן וּלְחֶסֶד לְרַחֲמִים וּלְרִצּוֹן,
וְנֹאמַר אָמֵן. הֶכָּל הָבוּ גִדְּל לֵאלֹהֵינוּ וְתִנּוּ כְבוֹד לַתּוֹרָה.

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 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:

יַעֲמִדוּ הַמַּגְבִּיהַ וְהַגּוֹלֵל

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

יַעֲמִדוּ הַמַּגְבִּיהַ וְהַגּוֹלֵלָת

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

תַּעֲמִדְנָה הַמַּגְבִּיהָ וְהַגּוֹלֵלָת

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

יַעֲמִדוּ הַמַּגְבִּיהָ 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 367). 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 *Haftarah* has a clear table. If the *Haftarah* 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 *Haftarah* 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 *Haftarah* and the Rabbi asks the congregation to stand. The recessional to return the *Torah* to the Ark begins with *Ye'halelu* on page 372 of the *Machzor*. After the first line of the prayer is sung, the *Hagbah* leads the recessional off the *Bimah* to the left (toward the Rabbi's chair). The *Shaliach Tzibbur* 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*.

The Ark curtain will be opened once the *Hagbah* makes the final turn from the back of the sanctuary toward the *Bimah*. If the *Torah* returns to the *Bimah* before Psalm 24, *L'David Mizmor* on page 372, is finished, the *Hagbah* will stand facing the ark holding the *Torah* until the end of the Psalm. **After** the Psalm is completed, G1 will take the *Torah* from the *Hagbah* and return it to its place on the cradle in the Ark. If the Psalm 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 *Shaliach Tzibbur* 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 *Shaliach Tzibbur*, 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.

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 *Shaliach Tzibbur* 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*.

The Ark curtain will be opened once the *Hagbah* makes the final turn from the back of the sanctuary toward the *Bimah*. If the *Torah* returns to the *Bimah* before Psalm 24 is finished, the *Hagbah* will stand facing the ark holding the *Torah* until the end of the Psalm. **After** the Psalm is completed, G1 will take the *Torah* from the *Hagbah* and return it to its place on the cradle in the Ark. If the Psalm 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 *Shaliach Tzibbur* 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 *Shaliach Tzibbur*, 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 1st *Torah* will be used to read *V'zot haBeracha*, the last *parsha* in the *Torah*, the 2nd *Torah* will be used to start the cycle all over again with *Bereisheet* and the 3rd *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 6th *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 1st *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 2nd *Torah* (for *parsha Bereisheet*) from the person holding it and place it on the table **to the right** of the 1st *Torah*. The 2nd *Torah* holder is directed to leave the *Bimah* to his/her left (toward the Rabbi).
- ⌘ G1 will call *Hagbah* and *Gelilah* for the 1st *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:

יַעֲמִדוּ הַמַּגְבִּיהַ וְהַגִּילָה לְסֵפֶר רִאשׁוֹן

- ⌘ The 1st *Torah* is then dressed as indicated in section 4.20 above.
- ⌘ Once the 1st *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 1st *Torah* is dressed, G2 prepares the 2nd *Torah* to be read and covers it with the *Torah* cover.
- ⌘ The Rabbi asks the congregation to be seated.

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

The 7th *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 2nd *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 3rd *Torah* from the person holding it and place it on the table **to the right** of the 2nd *Torah*. The 3rd *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 2nd *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:

יַעֲמִדוּ הַמַּגְבִּיהַּ וְהַגִּילָה לְסֵפֶר שְׁנִי

- ⌘ The 2nd *Torah* is then dressed as indicated in section 4.20 above.
- ⌘ Once the 2nd *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 2nd *Torah* is dressed, G2 prepares the 3rd *Torah* to be read and covers it with the *Torah* cover.
- ⌘ The Rabbi asks the congregation to be seated and G1 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 3rd *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:

יַעֲמִדוּ הַמַּגְבִּיהַּ וְהַגִּילָה לְסֵפֶר שְׁלִישִׁי

When the 3rd *Torah* is dressed, the Rabbi 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 – 1st *Torah* followed by the 2nd, followed by the 3rd. The *Shaliach Tzibbur* 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*.

The Ark curtain will be opened once the *Hagbah* makes the final turn from the back of the sanctuary toward the *Bimah*. If the *Torah* returns to the *Bimah* before Psalm 24 is finished, the *Hagbah* will stand facing the ark holding the *Torah* until the end of the Psalm. **After** the Psalm is completed, G1 will take the *Torah* from the *Hagbah* and return it to its place on the cradle in the Ark. If the Psalm 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 *Shaliach Tzibbur* 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 *Shaliach Tzibbur*, 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 1st *Torah* and one *aliyah* from the 2nd *Torah*. The **major** differences between this service and any other 2 *Torah* service are when *Hatzi Kaddish* is chanted by G1, the 1st *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 *Shaliach Tzibbur* 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 *Shaliach Tzibbur* chants the *Gadlu*. **All parties on the *Bimah* bend forward from the waist towards the Ark during the singing of the 1st three words of *Gadlu* (גָּדְלוּ 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.

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 *Shaliach Tzibbur*, 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 1st *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 2nd *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*. If the reader seems unsure of the *trope* (perhaps by pausing), the *Gabbaiim* SHOULD quietly tell the reader what the *trope* should be or chant the next word. 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 בְּזֶמֶן קָרוֹב, וַיַּחֲזִין פְּלִיטָתָנוּ
וּפְלִיטַת עַמּוֹ בֵּית יִשְׂרָאֵל לַחַן וּלְחֶסֶד לְרַחֲמִים וּלְרִצּוֹן,
וְנֹאמַר אָמֵן. הַכֹּל הָבוּ גִדּוֹל לֵאלֹהֵינוּ וְתָנוּ כְּבוֹד לַתּוֹרָה.

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 1st and 2nd *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:

יַעֲמֵד _____ בֶּן _____ רִאשׁוֹן/שְׁנִי

A female will be called as follows:

תַּעֲמֵד _____ 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 7th *aliyah* on Shabbat morning.

A *Kohen* would be called as follows:

יַעֲמֵד _____ בֶּן _____ הַכּוֹהֵן רְבִיעִי אַחֲרוֹן

A *bat Kohen* would be called as follows:

תַּעֲמֵד _____ בַּת _____ הַכּוֹהֵן רְבִיעִית אַחֲרוֹנָה

A *Levi* or a *bat Levi* would be called in a similar fashion substituting הַלֵּוִי for הַכּוֹהֵן 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 4th or *Acharon* *aliyah*. This would be allowed ONLY if the 1st and 2nd *aliyah* is being given to a *Kohen* AND a *Levi*, respectively. It will NOT be allowed if the 1st and 2nd *aliyah* is called as *Rishon* and *Sheni*.

10.7 Lifting and Dressing the Torahs/Hatzi Kaddish

When all readings from the 1st *Torah* are concluded and the blessing after the last reading from the 1st *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 2nd *Torah* from the person holding it and place it on the table **to the right** of the 1st *Torah*. The 2nd *Torah* holder is directed to leave the *Bimah* to his/her left (toward the Rabbi).
- ⌘ G1 will call *Hagbah* and *Gelilah* for the 1st *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:

יַעֲמִדוּ הַמַּגְבִּיהַ וְהַגּוֹלְלֵת לְסֵפֶר רִאשׁוֹן

- ⌘ The 1st *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 1st *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 1st *Torah* is dressed, G2 prepares the 2nd *Torah* to be read and covers it with the *Torah* cover.
- ⌘ The Rabbi asks the congregation to be seated and G1 calls the 4th *aliyah* as above in section 4.11.

If this is a *Bar/Bat Mitzvah* service, the Rabbi will call the *Bar/Bat Mitzvah*. Upon the conclusion of the reading and blessings, the *Torah* will be covered and the parents will deliver a prayer for their child. This is followed by the Rabbi doing the *Misheberach* prayer for the child. Upon the conclusion of the reading and blessings, G1 then 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 2nd *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:

יַעֲמִדוּ הַמַּגְבִּיהַ וְהַגּוֹלְלֵת לְסֵפֶר שֵׁנִי

The 2nd *Torah* is then dressed including the crown or *rimonim*.

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.

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 *Shaliach Tzibbur* 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*.

The Ark curtain will be opened once the *Hagbahs* make the final turn from the back of the sanctuary toward the *Bimah*. If the *Torahs* return to the *Bimah* before Psalm 24 is finished, the *Hagbahs* will stand facing the ark holding the *Torahs* until the end of the Psalm. **After** the Psalm is completed, G1 will take the *Torahs* from the *Hagbahs* and return them to the cradle in the Ark. If the Psalm 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 *Shaliach Tzibbur* 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 *Shaliach Tzibbur*, 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 *Shaliach Tzibbur*.

11.2 Opening the Ark

One of the *Gabbaiim* or a designated person opens the Ark curtain. The *Shaliach Tzibbur* 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 *Shaliach Tzibbur* 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 *Shaliach Tzibbur* chants the *Gadlu*. **All parties on the Bimah bend forward from the waist towards the Ark during the singing of the 1st three words of *Gadlu* (גָּדְלוּ 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.

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 *Shaliach Tzibbur*, 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 congregation 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*. If the reader seems unsure of the *trope* (perhaps by pausing), the *Gabbaiim* **SHOULD** quietly tell the reader what the *trope* should be or chant the next word. 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:

וְתִגְּלָה וְתִרְאָה מַלְכוּתוֹ עָלֵינוּ בְּזִמְנֵי קָרוֹב, וַיַּחֲזִן פְּלִיטָתָנוּ
וּפְלִיטַת עַמּוֹ בֵּית יִשְׂרָאֵל לַחַן וּלְחֶסֶד לְרַחֲמִים וּלְרָצוֹן,
וְנֹאמַר אָמֵן. הַכֹּל הָבָה גָּדֹל לֵאלֹהֵינוּ וְתֵנוּ 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 *Shlisheet* 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 1st and 2nd *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

יַעֲמֹד _____ בֶּן _____ רֹאשׁוֹן/שֵׁנִי

A female will be called

תַּעֲמֹד _____ בַּת _____ רֹאשׁוֹנָה/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 7th *aliyah* on Shabbat morning.

A *Kohen* would be called as follows:

יַעֲמֹד _____ בֶּן _____ הַכֹּהֵן שְׁלִישִׁי אַחֲרוֹן

A *bat Kohen* would be called as follows:

תַּעֲמֹד _____ 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 3rd or *Acharon aliyah*. This would be allowed ONLY if the 1st and 2nd *aliyah* is being given to a *Kohen* AND a *Levi*, respectively. It will NOT be allowed if the 1st and 2nd *aliyah* is called as *Rishon* and *Sheni*.

If this is a *Bar/Bat Mitzvah* service, the Rabbi will call the *Bar/Bat Mitzvah* to the *Torah* for the 3rd *aliyah*. After the *Bar/Bat Mitzvah* finishes the 3rd *aliyah*, the *Torah* will be covered and the parents will deliver a prayer for their child. This is followed by the Rabbi doing the *Misheberach* prayer for the *Bar/Bat Mitzvah*.

11.8 Hatzi Kaddish

G1 then asks the congregation to rise and then recites the *Hatzi Kaddish* (page 71).

11.9 Lifting and Dressing the Torah

G1 then calls the *Torah* lifter, *Hagbah*, and *Torah* binder, *Gelilah*, to the *Bimah*.

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

יַעֲמֹדוּ הַמַּגְבִּיָּה וְהַגּוֹלֵל

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

יַעֲמֹדוּ הַמַּגְבִּיָּה וְהַגּוֹלֵלָת

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

תַּעֲמֹדְנָה הַמַּגְבִּיָּהָ וְהַגּוֹלֵלָת

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

יַעֲמֹדוּ 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.

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.

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 *Shaliach Tzibbur* 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*.

The Ark curtain will be opened once the *Torah* holder makes the final turn from the back of the sanctuary toward the *Bimah*. If the *Torah* returns to the *Bimah* before Psalm 24 is finished, the *Hagbah* will stand facing the ark holding the *Torah* until the end of the Psalm. **After** the Psalm is completed, G1 will take the *Torah* from the *Hagbah* and return it to its place on the cradle in the Ark. If the Psalm 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 *Shaliach Tzibbur* 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 *Shaliach Tzibbur*, 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 *Shaliach Tzibbur*.

12.2 Opening the Ark

One of the *Gabbaiim* or a designated person opens the Ark curtain. The *Shaliach Tzibbur* 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 *Shaliach Tzibbur* 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 *Shaliach Tzibbur* chants the *Gadlu*. **All parties on the Bimah bend forward from the waist towards the Ark during the singing of the 1st three words of Gadlu (גָּדְלוּ לַשֵּׁם אֱתֵרִי) 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 *Shaliach Tzibbur*, 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*. If the reader seems unsure of the *trope* (perhaps by pausing), the *Gabbaiim* **SHOULD** quietly tell the reader what the *trope* should be or chant the next word. 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 מַלְכוּתוֹ עָלֵינוּ בְּזִמָּן קָרוֹב, וַיַּחֲזִן פְּלִיטָתָנוּ
וּפְלִיטַת עַמּוֹ בֵּית יִשְׂרָאֵל לַחַן וּלְחֶסֶד לְרַחֲמִים וּלְרִצּוֹן,
וְנֹאמַר אָמֵן. הַכֹּל הָבּוּ גִדּוֹל לְאַלְהֵינוּ וְתָנוּ כְּבוֹד 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 *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 1st and 2nd *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

יַעֲמֹד _____ בֶּן _____ רֹאשׁוֹן/שֵׁנִי

A female will be called

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 7th *aliyah* on Shabbat morning.

A *Kohen* would be called as follows:

יַעֲמִיד _____ בֵּן _____ הַכֹּהֵן רְבִיעִי אַחֲרוֹן

A *bat Kohen* would be called as follows:

תַּעֲמִיד _____ בֵּת _____ הַכֹּהֵן רְבִיעִית 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 4th or *Acharon aliyah*. This would be allowed ONLY if the 1st and 2nd *aliyah* is being given to a *Kohen* AND a *Levi*, respectively. It will NOT be allowed if the 1st and 2nd *aliyah* is called as *Rishon* and *Sheni*.

If this is a *Bar/Bat Mitzvah* service, the Rabbi will call the *Bar/Bat Mitzvah* to the *Torah* for the 4th *aliyah*. After the *Bar/Bat Mitzvah* finishes the 4th *aliyah*, the *Torah* will be covered and the parents will deliver a prayer for their child. This is followed by the Rabbi doing the *Misheberach* prayer for the *Bar/Bat Mitzvah*.

12.8 Hatzi Kaddish

G1 then 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:

יַעֲמִידוּ הַמַּגְבִּיהַ וְהַגּוֹלֵל

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

יַעֲמִידוּ הַמַּגְבִּיהַ וְהַגּוֹלֵלָת

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

תַּעֲמִידְנָה הַמַּגְבִּיהָ וְהַגּוֹלֵלָת

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

יַעֲמִידוּ הַמַּגְבִּיהָ 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 *Shaliach Tzibbur* 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*.

The Ark curtain will be opened once the *Torah* holder makes the final turn from the back of the sanctuary toward the *Bimah*. If the *Torah* returns to the *Bimah* before Psalm 24 is finished, the *Hagbah* will stand facing the ark holding the *Torah* until the end of the Psalm. **After** the Psalm is completed, G1 will take the *Torah* from the *Hagbah* and return it to its place on the cradle in the Ark. If the Psalm 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 *Shaliach Tzibbur* 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 *Shaliach Tzibbur*, 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 *Shaliach Tzibbur*.

13.2 Opening the Ark

One of the *Gabbaiim* or a designated person opens the Ark curtain. The *Shaliach Tzibbur* 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 *Shaliach Tzibbur* 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 *Shaliach Tzibbur* chants the *Gadlu*. **All parties on the *Bimah* bend forward from the waist towards the Ark during the singing of the 1st three words of *Gadlu* (גָּדְלוּ לַשֵּׁם אֱתֵרִי) 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 *Shaliach Tzibbur*, 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*. G2 places the *Torah* on the reading table and the Rabbi invites the congregation 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*. If the reader seems unsure of the *trope* (perhaps by pausing), the *Gabbaiim* **SHOULD** quietly tell the reader what the *trope* should be or chant the next word. 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:

וְתִגְּלָה וְתִרְאָה מַלְכוּתוֹ עָלֵינוּ בְּזִמְן קָרוֹב, וְיַחֲזִין פְּלִיטָתָנוּ
וּפְלִיטַת עַמּוֹ בֵּית יִשְׂרָאֵל לְחֵן וּלְחֶסֶד לְרַחֲמִים וּלְרַצוֹן,
וְנֹאמַר אָמֵן. הַכֹּל הָבּוּ גָדֹל לְאַלְהֵינוּ וְתָנוּ כְּבוֹד 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 1st and 2nd *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

יַעֲמֹד _____ בֶּן _____ רֵאשׁוֹן/שְׁנִי

A female will be called

תַּעֲמֹד _____ 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 7th *aliyah* on Shabbat morning.

A *Kohen* would be called as follows:

יַעֲמֹד _____ בֶּן _____ הַכֹּהֵן שְׁלִישִׁי אַחֲרוֹן

A *bat Kohen* would be called as follows:

תַּעֲמֹד _____ 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 3rd or *Acharon aliyah*. This would be allowed ONLY if the 1st and 2nd *aliyah* is being given to a *Kohen* AND a *Levi*, respectively. It will NOT be allowed if the 1st and 2nd *aliyah* is called as *Rishon* and *Sheni*.

If this is a *Bar/Bat Mitzvah* service, the Rabbi will call the *Bar/Bat Mitzvah* to the *Torah* for the 3rd *aliyah*.

13.8 B'nai Mitzvah Only Service Insert 1

After the *Bar/Bat Mitzvah* finishes the 3rd *aliyah*, the *Torah* will be covered and the parents will deliver a prayer for their child. This is followed by the Rabbi doing the *Misheberach* prayer for the *Bar/Bat Mitzvah*.

13.9 Lifting and Dressing the Torah

At the conclusion of the third *aliyah* or if *B'nai Mitzvah* section 13.8 above, G1 calls the *Torah* lifter, *Hagbah*, and *Torah* binder, *Gelilah*, to the *Bimah*.

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

יַעֲמֹדוּ הַמַּגְבִּיָּה וְהַגּוֹלֵל

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

יַעֲמֹדוּ הַמַּגְבִּיָּה וְהַגּוֹלֵלָת

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

תַּעֲמֹדְנָה הַמַּגְבִּיָּהָ וְהַגּוֹלֵלָת

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

יַעֲמֹדוּ 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.

13.10 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 *Shaliach Tzibbur* 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*.

The Ark curtain will be opened once the *Torah* holder makes the final turn from the back of the sanctuary toward the *Bimah*. If the *Torah* returns to the *Bimah* before Psalm 24 is finished, the *Hagbah* will stand facing the ark holding the *Torah* until the end of the Psalm. **After** the Psalm is completed, G1 will take the *Torah* from the *Hagbah* and return it to its place on the cradle in the Ark. If the Psalm 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 *Shaliach Tzibbur* 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 *Shaliach Tzibbur*, 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 (10th of *Tevet*, 17th 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* (1st aliyah)
 - Verse 34:6-7 – *Hashem Hashem.....ve'chata'ah ve'nakeh* (3rd aliyah)
 - Verse 34:9 – *Ve'salachta.....u'nechaltanu* (3rd 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 and to Rabbi Michelle Goldsmith for reviewing it.

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 1st Torah, G1 will ask the congregation to rise and place the 2nd Torah on the table **to the right** of the 1st Torah. G1 will then recite the *Hatzi Kaddish*.

When using three Torahs: Upon conclusion of reading from the 1st Torah, G1 will ask the congregation to rise and place the 2nd Torah on the table **to the right** of the 1st 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 2nd Torah are concluded, G1 will ask the congregation to rise and place the 3rd Torah on the table **to the right** of the 2nd Torah. G1 will then recite the *Hatzi Kaddish*.

Appendix B – B’nai Mitzvah Order of Service Charts

Shabbat Morning Torah Service (1 Torah)

- After 7th *aliyah*, Rabbi recites the *Misheberach* for the ill
- G1 will chant the *Hatzi Kadish*
- Rabbi calls the *Bar/Bat Mitzvah* for the *Maftir aliyah*
- *Bar/Bat Mitzvah* reads the *Maftir aliyah*
- Parents will deliver prayer for the child after blessing after reading is recited
- Rabbi does a *Misheberach* for the *Bar/Bat Mitzvah*
- *Hagbah* and *Gelilah* are called
- When *Torah* dressed, *Bar/Bat Mitzvah* will deliver the *drash*
- After *drash*, *Bar/Bat Mitzvah* will chant the *Haftarah* and sit down
- Service continues with supplemental prayers

Shabbat Morning Torah Service (2 Torahs)

- After 7th *aliyah*, Rabbi recites the *Misheberach* for the ill
- Congregation will rise **before** *Torah 2* is placed on the table **to the right of Torah 1**
- G1 will chant the *Hatzi Kadish*
- G1 will call *Hagbah* and *Gelilah* for *Torah 1*
- Rabbi calls the *Bar/Bat Mitzvah* for the *Maftir aliyah*
- *Bar/Bat Mitzvah* reads the *Maftir aliyah*
- Parents will deliver prayer for the child after blessing after reading is recited
- Rabbi does a *Misheberach* for the *Bar/Bat Mitzvah*
- *Hagbah* and *Gelilah* are called for *Torah 2*
- When *Torah* dressed, *Bar/Bat Mitzvah* will deliver the *drash*
- After *drash*, *Bar/Bat Mitzvah* will chant the *Haftarah* and sit down
- Service continues with supplemental prayers

Shabbat Morning Torah Service (3 Torahs)

- After 7th *aliyah*, Rabbi recites the *Misheberach* for the ill
- Congregation will rise **before** *Torah 3* is placed on the table **to the right of Torah 2**
- G1 will chant the *Hatzi Kadish*
- G1 will call *Hagbah* and *Gelilah* for *Torah 2*
- Rabbi calls the *Bar/Bat Mitzvah* for the *Maftir aliyah*
- *Bar/Bat Mitzvah* reads the *Maftir aliyah*
- Parents will deliver prayer for the child after blessing after reading is recited
- Rabbi does a *Misheberach* for the *Bar/Bat Mitzvah*
- *Hagbah* and *Gelilah* are called for *Torah 3*
- When *Torah* dressed, *Bar/Bat Mitzvah* will deliver the *drash*
- After *drash*, *Bar/Bat Mitzvah* will chant the *Haftarah* and sit down
- Service continues with supplemental prayers

Pesach Chol Hamoed and Chanuka Rosh Chodesh Torah Service

- After 3rd *aliyah*, congregation will rise **before** *Torah 2* is placed on the table **to the right of Torah 1**
- G1 will call *Hagbah* and *Gelilah* for *Torah 1*
- Rabbi calls the *Bar/Bat Mitzvah* for the 4th *aliyah*
- *Bar/Bat Mitzvah* reads the 4th *aliyah*
- Parents will deliver prayer for the child after blessing after reading is recited

- Rabbi does a *Misheberach* for the *Bar/Bat Mitzvah*
- G1 will chant the *Hatzi Kadish*
- *Hagbah* and *Gelilah* are called for *Torah 2*
- When *Torah* dressed, *Bar/Bat Mitzvah* will deliver the *drash*
- Service continues with supplemental prayers

Weekday Torah Service

- Service proceeds normally through 2nd *aliyah*
- Rabbi calls the *Bar/Bat Mitzvah* for the 3rd *aliyah*
- *Bar/Bat Mitzvah* reads the 3rd *aliyah*
- Parents will deliver prayer for the child after blessing after reading is recited
- Rabbi does a *Misheberach* for the *Bar/Bat Mitzvah*
- G1 will chant the *Hatzi Kadish*
- *Hagbah* and *gelilah* are called
- When *Torah* dressed, *Bar/Bat Mitzvah* will deliver the *drash*
- Service continues with supplemental prayers

Weekday Rosh Chodesh or Chol Hamoed Sukkot Torah Service

- Service proceeds normally through 3rd *aliyah*
- Rabbi calls the *Bar/Bat Mitzvah* for the 4th *aliyah*
- *Bar/Bat Mitzvah* reads the 4th *aliyah*
- Parents will deliver prayer for the child after blessing after reading is recited
- Rabbi does a *Misheberach* for the *Bar/Bat Mitzvah*
- G1 will chant the *Hatzi Kadish*
- *Hagbah* and *gelilah* are called
- When *Torah* dressed, *Bar/Bat Mitzvah* will deliver the *drash*
- Service continues with supplemental prayers

Shabbat Afternoon Mincha Torah Service

- Service proceeds normally through 2nd *aliyah*
- Rabbi calls the *Bar/Bat Mitzvah* for the 3rd *aliyah*
- *Bar/Bat Mitzvah* reads the 3rd *aliyah*
- Parents will deliver prayer for the child after blessing after reading is recited
- Rabbi does a *Misheberach* for the *Bar/Bat Mitzvah*
- *Hagbah* and *gelilah* are called
- When *Torah* dressed, *Bar/Bat Mitzvah* will deliver the *drash*
- Service continues with supplemental prayers