

קי"ק חזוק אמונה  
CHIZUK AMUNO CONGREGATION  
ROSENBLUM RELIGIOUS SCHOOL

Kittah Dalet Students

Dalet Class Shabbat &  
Family Program

פרשת בא

Saturday, January 27, 2007



# Torah Service Glossary

אָרוֹן קֹדֶשׁ **ARON KODESH**—the “ark” containing the *Torah*.

עֵץ חַיִּים **ATZEI HAYYIM**—the “trees of life,” or wooden polls of the *Torah* to which the parchment is attached, and which serve as handles.

גַּבְּאֵי **GABBAI**—Assistants during the *Torah* service. The “chief *gabbai*,” or *Gabbi Rishon*, calls up each honoree to the reading.

גְּלִילָה **G'LILAH**—the person who “rolls” and ties the scroll.

הַגְּבָהּ **HAGBAH**-- the person who “raises” the scroll.

חַגוֹרָה **HAGORAH**—the “belt” that holds the two sides of the scroll together.

מַפְטֵר **MAFTIR**—An “extra” *aliyah* on *Shabbat* or holidays usually given to the person who reads the *Haftarah*.

מְעִיל **ME'IL**—the “cloak” or cover for the *Torah*.

עוֹלָה **OLEH/OLAH**—the person who “goes up” to the *bimah* during the *Torah* reading to receive an “*aliyah*.”

פְּתִיחָה **P'TIHAH**—The person who “opens” and closes the ark as the *Torah* is taken out.

יָד **YAD**—the pointer used by the reader, often shaped like a “hand.”

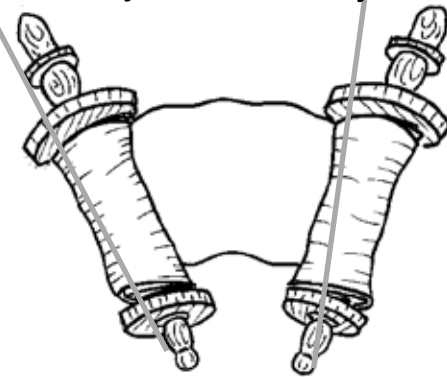
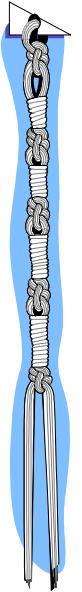
חֹשֶׁן **HOSHEN**--The breastplate that decorates the *Torah*. It is symbolic of the breastplate that the priests would wear during the Temple era.

קֶטֶר תּוֹרָה **KETER TORAH**, The crowns that are placed on the two *etz hayim* (handles) on the top of the *Torah*.

הַפְּטָרָה **HAFTARAH**--The readings from the Prophets. The *Haftarah* is read after the *Torah* is read, lifted and redressed.

# 10 Steps to the Perfect Aliyah

1. Come to the *bimah* when the *Gabbai* calls your name
2. Stand on right-hand side of *Torah*.
3. Allow reader to show you the place where your *Torah* reading begins and kiss it with the *tzitzit* on your *tallit*.
4. Take hold of the *atzei hayim* and say the first group of blessings.
5. Look on with reader as the *Torah* is read.
6. At end of the reading, touch the final words of the *aliyah* with your *tzitzit* (the reader will show you the place) and then kiss your *tallit*
7. Take hold of *atzei hayim* and recite blessing for after the reading
8. Shake everyone's hand. Respond “*Barukh tihyeh* (to a man) or *b'rukhhah tihyi* (to a woman)” when someone says, “*Yasher koah*”
9. Move to the left side of the reader after you complete your *aliyah*
10. After the next *aliyah*, return to your seat



# Blessings for Having an Aliyah:

## LEADER

בְּרַכּוּ אֶת ה' הַמְּבָרָךְ:

*Bar'khu et Adonai ha-m'vorakh*

Praise the Lord, to whom our praise is due!

## CONGREGATION THEN LEADER REPEATS

בְּרוּךְ ה' הַמְּבָרָךְ לְעוֹלָם וָעֶד:

*Bar'khu adonai ha-m'vorakh l'olam va-ed*

Praise be the Lord, to whom our praise is due now and for ever!

## LEADER CONTINUES

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ:

בְּרוּךְ אַתָּה ה' נוֹתֵן הַתּוֹרָה:

*Barukh atah Adonai, Eloheinu melekh ha-olam, asher bahar banu mi-kol ha-amim, v'natan lanu et torato. Barukh atah Adonai, noten ha-Torah.*

Praised are You Adonai our God, who rules the universe, choosing us from among all peoples by giving us the Torah. Praised are You Adonai, who gives the Torah.



## AFTER THE TORAH READING THE LEADER CONTINUES

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ:

בְּרוּךְ אַתָּה ה' נוֹתֵן הַתּוֹרָה:

*Bar'khu atah Adonai Elohein melekh ha-olam, asher natan lanu torat emet, v'hayei olam nata b'tokhenu, Barukh atah Adonai, noten ha-Torah.*

Praised are You Adonai our God, who rules the universe, giving us the Torah of truth, planting within us life eternal. Praised are you Adonai, who gives the Torah.

# Torah Tidbits

- It is customary that a child does not have an *aliyah* immediately preceding an *aliyah* for a parent. This is done out of respect for the parent.

- It is traditional to wear a tallit when having an *aliyah* or reading from the *Torah*. This is done to respect the *Torah* and signify the importance of the act of reading from the *Torah*.

- Sometimes *Aliyot* to the *Torah* are added to allow for more honors to be given out in a service. There are minimum requirements for *aliyot* on different days (Mondays and Thursday-3, *Rosh Hodesh*-4, *Shabbat*-7 etc.) but more can be added to the service.

- It is customary to never turn your back to the *Torah*. Many people will even turn and walk down the *Bimah* stairs backwards so that their back is not facing the *Torah*. This is done to show respect for the *Torah*.

- During the seven day *Shiva* period a mourner should not have an *aliyah*.

*Surely, this Torah which I enjoin upon you this day is not too baffling for you, nor is it beyond reach.*

*It is not in the heavens, that you should say,*

*'Who among us can go up to the heavens and get it for us and impart it to us, that we may observe it?'*

*Neither is it beyond the sea, that you should say,*

*'Who among us can cross to the other side of the sea and get it for us and impart it to us, that we may observe it?'*

*No, the thing is very close to you, in your mouth and in your heart, to observe it.*

- Deuteronomy 30:11-14

# Torah Thoughts

## How Do We Make Ourselves Torah?

The revelation of *Torah* did not begin and end at Sinai. The revelation of God to the Jewish people continues to this day. We merely have to be open to the experience of it. Often there is too much noise in the world to hear God speaking to us. Perhaps what we need is what Rabbi Lawrence Kushner likes to call a spiritual Dolby noise-reduction system. This will help us tune out unnecessary noise (interference) and leave us only with the clear melody of *Torah*. We hear the reverberations and echoes of *Torah* in other sacred literature. That is why we often use the word *Torah* to refer to all Jewish sacred texts, as well as the insights that teachers have garnered through their study and offered to us.--*Rabbi Ron Isaacs*

## At Home In Books

In fearful or unsettling times, Jews study. To some it is inexplicable that worry will lead one to open a book. But for Jews, study has not been a simple intellectual discipline; it has been a form of worship, a refuge, a bridge to this world and beyond.

Why does the *Torah* begin with the letter *bet*? The question receives many explanations in Jewish tradition. Elie Wiesel answers it in this way:

*Bet* is a house [because of its shape and because it begins the word *bayit*, "home"]. Thus we are told that the Book of Books is a shelter, a dwelling place. A place in which men and women laugh and weep, read and write, work and sleep. A place in which people love one another before they start quarreling-or the other way around. In other words, it is a home.

To study *Torah* is to enter a world in which we can be at home. Like home it is sometimes uncomfortable, too close, or suddenly alien to us. Like home, at times it forces us to live with people who irritate or upset us. But always it calls us back. Study *Torah*. Come home. --*David Wolpe*

# 10 Steps to the Perfect Hagbah

(Lifting the Torah)

1. Come to the *bimah* after the *maftir* portion
2. Note the chair where you will be sitting down with the *Torah* after you lift the *Torah*
3. Roll the scroll to a point where a seam is midway between the two atzei hayim (the wooden posts)
4. **IMPORTANT!!** Open the scroll and then close the scroll so the parchment stays loose.
5. Pull the *Torah* down so that the edge of the table is half-way between the bottom and top of the *Torah*.
6. Push down on the bottom handles, so that the *Torah* begins to go vertical (use the edge of the table as leverage).
7. Bend your knees and push the *Torah* up and straighten your legs (you are now standing up and so is the *Torah*)
8. Turn around so that the congregation can see 3 columns of the text
9. Walk to the chair and lower yourself carefully, with the *Torah* still vertical
10. Hold the scroll while it is closed, tied and dressed



## 5 Easy steps for Gelilah

(Dressing the Torah)

1. Go up to the bima when you hear "Ya-ah-mod ha-Magbiah, Ya-ah-mod or Ta-ah-mod for a woman ha-Golel or Golelet.
2. Follow the Torah as it is being carried to a chair.
3. As soon as the person carrying the *Torah* is seated, hold the wooden handles and roll them towards the middle.
4. Take the binder (*hagarah*) which will be handed to you by the *Gabbai*. Wrap it around the *Torah* making sure the closure is facing the front of the *Torah* (towards the direction of the person holding the *Torah*).
5. Take the cover (*me-il*) and cover the *Torah*, with the decorative side in front, facing the person who is holding the *Torah*.