

Ritual Committee

Rules and Regulations for the smooth running of the shul

Procedures involving *krias haTorah*:

1. Who shall be considered a *chiyuv* for the purpose of an *aliyah* on Shabbat?

Response: The order shall be a *Yahrzeit* for a parent, a father naming a baby, a father on the *shabbat* before his baby's *brit milah*, a bar-mitzvah, an *aufruf* and a *chosson*.

2. What shall be the rule as to precedence for *maftir*?

Response: A bar-mitzvah or an *aufruf* shall have preference (based on earlier reservation).

3. What shall be the guidelines in regards to *hosafot* both on a regular Shabbat and on a Shabbat when there is a *simcha* (or several *chiyuvim*)?

Response: *Hosafot* should be kept to a minimum, using logic and common sense.

4. Are there any requirements in regard to selecting *baalei kriyah*, other than knowing how to *layen* the *parsha*?

Response: Yes, there is. The *baal koreh* must have a decent voice, can be heard clearly, and must have a presence on the *bima*.

5. Is it appropriate to allow a youngster to *layen* the special *parshiot* of *Zachor* and *Parah*?

Response: Yes, with one qualification: He must have reached the age when he has begun to shave.

6. What rules should the shul be guided by in regards to *misheberachs* for an *oleh leTorah*, in particular as to number?

Response: Only one *misheberach* should be recited besides the usual one for the *oleh* himself. At a *simcha* only one long, inclusive *misheberach* should be recited, not following several *olim*.

7. Should there be any rules regarding *shenadars*?

Response: The gabbai should pause for a moment to allow for the *shenador* then move on.

Procedures involving the *baalei tefilla*:

1. Who should have precedence to daven at the *omud*, a *yahrzeit* or someone in *sheloshim*?

Response: The *yahrzeit* shall have first rights in this situation.

2. Who has precedence to *daven maariv* Saturday night, an *avel* or someone with *yahrzeit* during the week?

Response: The *avel* has clear precedence in this situation.

3. Should we set any rules as to when a youngster should be permitted to *daven* at the *amud*?

Response: A competent young man may *daven* at the *amud* at any time except, possibly, Shabbat *chazon*.

4. If someone has *yahrzeit* for someone other than a parent, does he take precedence over an *avel*?

Response: He does not. In fact, someone who has *yahrzeit* for anyone other than a parent has no rights of precedence for any 'honor' in the *davening* or *layening*.

5. To what extent does *chazakah* apply in regard to someone who had *davened* a particular *tefilla* (Tal, bircas hachodesh, yiskor, neilo, for example) three or more times in a row?

Response: It is suggested that those who have already established a *chazakah* be entitled to continue that *chazakah* (grandfathering).

6. Shall we set new policy in regards to *chazakah* in the future?

Response: Anyone approaching a *chazakah* situation should be informed that *chazakah will not apply*.

7. Shall standards be set as to who may *daven* at the *omud* based on the quality of his *davening*?

Response: Some sort of control should be developed in this regard. The gabbai will have to use all his diplomatic abilities in this situation.

8. Shall we set standards of dress for those who *daven* at the *amud* or receive an *alyah* on *shabbat* and on a weekday?

Response: On Shabbat anyone receiving an *alyah* or *davening* at the *omud* must wear a jacket and cannot wear sandals without socks. On a weekday a jacket is preferable but a *talis* is acceptable.

9. Shall an *avel*, observing a *yahrzeit*, have the right to monopolize the *davenen* or be limited to either *shacharit* or *mussaf*?

Response: He should not. An *avel* should be encouraged to be reasonable and share the *davening* with others.

General shul minhagim (The shul generally follows the Ezras Torah calendar in this regard)

Weekdays

When a *brit milah* or a *chosson* is present at a *minyan*, *tachanun* will not be said at that *minyan* and any earlier *minyan*. It will be said at any subsequent *minyan*.

No *tachanun* will be said on Moshe Rabbeinu's *yahrzeit* (*zayin Adar*), but will be said during *mincha* the day before.

No *tachanun* is said during the entire month of Nisnon.

Lest there be any mistake, we do say *korbanos* at the start of *shacharit*.

In the repetition of the *shmoneh esrei* the *chazzan*, in the *kedusha*, should recite aloud the phrases *kadosh kadosh*, *uvedivrei* and *yimloch*.

Shabbat

Av Horachamim will be said on the *shabbatot* on which you *bench* Rosh Chodesh Iyar and Sivan. It will not be said on Shabbat Rosh Chodesh during *sefira*.

The first and last *pesukim* of a second *haftarah*, such as on *Shabbat shekalim/machar chodesh* is not said.

It is not the practice of the shul to recite (sing) *yedid nefesh* before *kabbalat Shabbat*.

Requiring everyone to stand for the entire *aliyah* which contains the *aseret hadibrot* or any other section for which standing is the common practice, is, presently, too difficult to enforce.

At *maariv* on Friday night, the *chazzan* should say *magen avos* aloud.

As to *anim zemiros* and the *yom*, they are said after *shacharit* at the main *minyan* and at the end of the *davening* at the early *minyan*.

Kaddish is not recited after *an-im zemiros*, nor after the *yom* when additional *tefilos* follow. *Kaddish* is reserved for the conclusion of the last of these *tefilos*.

On the second day of *rosh chodesh Elul* the order of *tefilos* at the end of *shacharis* shall be the *yom*, *borchi nafshi*, *shofar*, then *ledovid* followed by *kaddish*.

An *avel* within the 12 months cannot *daven* on the *yahrzeit* of a parent should it occur on a *shabbat* or *yom tov*.

Rosh Chodesh, Chanukah

An *avel* is not permitted to *daven* any *tefila* on Rosh Chodesh or Chanukah.

Yom Tov

The *tefila* of *kah keli* is not said on *yiskor* days nor on *shabbat* nor on the seventh day of *pesach*.

No *piyyutim* at all are said on the *shalosh regalim*.

No *tachanun* is said on *isru chag* but will be said on the days following.

There shall be *duchanen* on *Shabbat/yom tov*.

Pesach

For those who wish, *hallel* will be said after the regular *maariv minyan* on the first two nights of *Pesach* with an appropriate pause to allow the first *minyan* to leave.

Kah keili is not said on the first day of *Pesach* (when *Tal* is said) nor on the last day of *Pesach* (*Yiskor*).

Tachanun (or *tzidkasecha tzedek*) is not said during *mincha* the day before *Lag B'Omer*.

Succot

Hakafot will be held on the night of *Shmini Atzeres* for those who choose to have them, after an appropriate pause to allow the first *minyan* to leave.

Ato Horaiso will be said only once at *maariv* and *shacharis* on *Simchas Torah*.

On *Simchat Torah* the *duchenan* will take place during *shacharit* at the main *minyan* and during *mussaf* at the *hashkama minyan*.

Rosh Hashanah

There will be no *tekiot* during the silent *shmoneh esrei*.

No unmarried individual will be permitted to be *shliach tzibbur* for the *yamim noraim*.

Purim

The *pesukim* that contain phrases that are repeated (such as *v-ish lo omad lifneihem*) must be repeated in their entirety. So, too, the *pasuk* containing *zeicher-zecher* in *parshat zachor*.

Krovetz is said on Purim.

Yom Haatzmaut, Yom Yerushalayim

Whole *hallel* will be said on Yom Haatzmaut and Yom Yerushalayim, but without a *beracha*. *Tachanun* will not be said, not in the morning nor at *mincha*. It will be said, however, during *mincha* the day before.

When Yom Haatzmaut or Yom Yerushalayim occurs on Friday, *hallel* will be said on Thursday, the day the observances take place in Israel.

Recommendations

It is recommended that an *avel* be instructed on the *halachot* and the *shul's minhagim* when *davening* at the *amid*.

Someone observing a *yahrzeit* should be discouraged from *davening* every *tefila* (*shacharit, mussaf, etc.*) of the day.

It is highly recommended that no *chazakahs* should henceforth be established.