

**“SEFER MINHAGIM”  
YOUNG ISRAEL  
OF CENTURY CITY**

**LOS ANGELES, CALIFORNIA**

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**Introduction:**

From time immemorial synagogues and communities have recorded their customs in order to perpetuate them for generations. To this very day scholars study these journals attempting to reconstruct the nature of communities long since gone.

Creating a “Sefer Minhagim” doesn’t only serve as a historic record, it also serves as a practical guide for members of a congregation. Often customs aren’t remembered from year to year (e.g. how long do we refrain from saying “Tahanun” after Shavuoth) and arguments ensue. The purpose of this “Sefer Minhagim” is to direct the members of Young Israel of Century City in knowing exactly what the traditions are that our Shul holds dear.

The great 19<sup>th</sup> century Halakhist, the Hatam Sofer, in his last will and testament, instructed each community to follow its unique customs. Throughout the millennia numerous Halakhic responsa have been written addressing issues about what to do when the custom of a community is debated. It is apparent to all readers of these responsa that much headache and angst could have been avoided if the community in question would have documented their practices.

It is my hope that this guide, which has been a work in progress (and continues to be updated) over many years, entailing numerous hours of carefully observing, compiling and writing each practice of our Shul, will be exactly that -- a tool helping all our Gabbaim know the exact customs and practices that our Shul has adopted.

May I take this opportunity to thank Rabbi Jason Weiner for all of his assistance in editing this guide and writing the table of contents.

With the prayer that Shalom will always permeate our lives and that our “Tefilot” will be received on High, I humbly present this work to our beloved “Kehilla.”

Elazar Muskin,  
Rabbi

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**NUSACH:**

Young Israel of Century City (YICC) follows the “Ashkenazic rite” for all of its services. Anyone serving as a “Hazan” must follow the customs as outlined in this pamphlet, observing the specific customs that YICC has accepted as its “Minhagei Tefilah”, its customs for prayer.

The “Nusah” of Selichot follows the “Polish” rite and not the “Lithuanian” rite.

A Hazan should not repeat any words in the following sections of the “Tefilot”:

- a) During ברכות קריאת שמע
- b) During the Repetition of the “Amida”
- c) During קדושה
- d) During קדיש

When saying “Kaddish” all mourners should say the “Ashkenazic Nusah,” even if they personally follow the “Sefardic Nusah” or the “Edot HaMizrach Nusah”.

If a woman wishes to say “Kaddish” from the “Ezrat Nashim” we follow the Halakhic decision of Rabbi J.B. Soloveitchik Z’L, and we permit her to say “Kaddish” out loud. If there are men saying “Kaddish” then they should all say it in unison.

**WHO MAY SERVE AS HAZAN:**

- a) A “Chiuiv” is defined as only one who is mourning a parent. All other Yarzheits for other family members are not considered “Chiuvim” and have no obligation to lead the service.
- b) A Yarzheit for parents has preference for the “Amud” unless a mourner during “Shiva” for a parent is in Shul and wants to daven for the “Amud”. The Yarzheit for parents has priority even over one who is observing “Shloshim.” If there is no “Yarzheit” for a parent, a person observing “Shloshim” for a parent takes precedence over all other mourners who are observing the year of mourning.
- c) Members of YICC who are mourners during the 12 month period of mourning always have precedence for the “Amud” even if there is a non-member who has “Yarzheit” for a parent or is in “Shloshim”.
- d) If there are multiple “Yarzheits” on any one day, or a number of mourners and they all wish to lead the service, they should divide the service in a fashion that all can have an opportunity to lead some part of the service (e.g. one leads “Pisukei D’Zimra”, another leads “Shacharit” through the repetition, while a third leads from “Ashrei-Uva Ltzion”).
- e) No one should serve as “Hazan” unless a “Gabbai” of the Shul or one of the Shul’s rabbis appoints him to do so.
- f) If one has completed 11 months of saying “Kaddish” for a parent he is still considered a “Chiuiv” for his 12<sup>th</sup> month, and should lead the services just like he did during the 11 months of “Kaddish.” He only should serve as “Chazan” if there is no other “Chiuiv” who is saying “Kaddish.”
- g) On Shabbat and all Yomim Tovim (Pesah, Shavuoth, Sukkot, Sheminie Atzeret, Simchat Torah, Rosh Hashanah, Yom Kippur) a mourner does not serve as “Hazan”, neither for Pisukei Dzimra, Shacharit, Musaf or Minha/Maariv.
- h) On Rosh Chodesh, Chanukah, Purim, Yom Haatzmaut, and Yom Yerushalayim a mourner may serve as Hazan for Pisukei D’Zimra and Minha/Maariv but not Shacharit or Musaf (on Rosh Chodesh).

- i) A “Chiu” needs to know “Nusah” and be able to read the “Tefilot” correctly in order to serve as Hazan.

**TALIT AND CLOTHING:**

- a) At Shacharit and “Minha” the “Hazan” wears a “Talit”. At “Maariv” on a weekday no “Talit” is worn.
- b) On Friday night the “Hazan” wears a “Talit” for “Kabbalat Shabbat” and “Maariv.”
- c) On Yom Tov the “Hazan” wears a “Talit” for “Maariv.”
- d) On Shabbat at “Minha” the “Hazan” and the “Bal Koreh” wear a “Talit”. The “Olim” do not wear a “Talit.”
- e) The “Hazan” for “Selichot” during “Elul” and “Aseret Yemi Teshuvah” should wear a “Talit”. If “Selichot” are recited at night or before the earliest time for “Talit and Tefilin” then the “Hazan” should borrow a “Talit” from a friend, but should not use his own or the Shul’s “Talit.”
- f) The “Hazan” does not have to wear a jacket in order to daven for the “Amud.”
- g) The “Hazan” does not need to wear a hat.
- h) The “Hazan” must wear long pants.

**SHACHARIT:**

- a) Before the Hazan begins reciting the ברכות השחר out loud, he should privately have said ברכות התורה.
- b) When saying ברכו the Hazan should bow until he reaches God's name, at which time he should stand erect.
- c) When saying שמע the Hazan should conclude by saying to himself the words, ה' אלהיכם, אמת. When he then repeats the words as Hazan he should say three words, ה' אלהיכם אמת.
- d) The *Hazan* for *Shacharit* should say the words ברוך אתה ה' גאל ישראל out loud and not in an under tone, allowing the congregation to begin the silent "Amida" together with him.
- e) If neither the rabbi or assistant rabbi are present in Shul then the Hazan should only begin repeating the "Amida" once there are nine other men besides himself who have completed saying the silent "Amida."
- f) Before beginning הש"ץ הזרת for Shacharit the *Hazan* should say out loud the פסוק of שפתי תפתח ה' as the introduction to the repetition. At the end of the repetition he should say out loud the verse of יהיו לרצון אמרי פי... as its conclusion.
- g) When reciting קדושה, the *Hazan* should wait until the congregation has completed its recitation and then he should proceed and recite the קדושה. This means, for example, that he should remain silent when the congregation is saying קדוש קדוש קדוש etc... and should only say these passages after the congregation has concluded its declaration, so that everyone can hear every word of the קדושה from the *Hazan*. (see: אג"מ דאו"ה ח"ג סימן ד)
- h) When reciting מודים the *Hazan* should bow and say the word מודים. The Hazan should stop, still in the bent position, and wait until the congregation has finished reciting מודים דרבנן. When the congregation finishes the מודים then the *Hazan* should continue saying, word for word out loud, the rest of the מודים.
- i) The Hazan does not need to take three steps backwards at the end of the repetition of the "Amida".

- j) At the conclusion of “davening” a “Dvar Halakha” is taught by the rabbi followed by the recitation of “Kaddish D’Rabbanan” by the mourners. If there is no mourner present then the rabbi says “Kaddish “D’Rabbanan.”
- k) A mourner should not lead Shacharit on Rosh Chodesh, Yom Haatzamut, Yom Yerushalayim, Chanukah and Purim.
- l) If during the year the first Minyan starts before the time of משיכיר it is best that the congregation does not put on their Talit and Tefilin right away but waits to put on their Talit and Tefillin with the “Brakhot” until they reach the time of משיכיר. In such a situation they should say all פסוקי דזמרה including ישתבה and then stop after ישתבה, put on Talit and Tefillin with the “Brakhot.” The Hazan, however, should stop before ישתבה and put on his Talit and Tefillin with “Brakhot” and then say ישתבה.
- m) If a Hazan, God forbid, has to step down during the הזרת הש"ץ the replacement Hazan should act as follows:
- a) If he steps down during the first three ברכות the new Hazan begins the Amida from the beginning.
  - b) If it is from רצה on the new Hazan begins at רצה. If Birkhat Kohanim already took place than the Kohanim do not Duchan a second time but the Hazan says אלהינו ואלהי אבותינו instead.
  - c) If it is in the middle of the עמידה he begins at the start of the middle Bracha.
- In all of these cases all of the פיוטים are not repeated.

**TACHANUN:**

On the following days we don't recite "Tachanun". Unless indicated, we already omit "Tachanun" at "Mincha" prior to the onset of the day(s) that "Tachanun" isn't recited:

- a. Rosh Hodesh
- b. Erev Rosh Hashana (at Selichot "Tachanun" is recited)
- c. Erev Yom Kippur
- d. Days between Yom Kippur and Sukkot
- e. From Post Simhat Torah until the end of Tishrei
- f. Hanukah
- g. Tu B'Shevat
- h. Purim
- i. Shushan Purim
- j. On a year of "Purim M'Shulash" the Sunday after Shushan Purim (which is on Shabbat) we also omit "Tachanun"
- k. Purim Kattan
- l. Shushan Purim Kattan
- m. The entire month of Nissan
- n. 5<sup>th</sup> of Iyar (Yom Haatzmaut). We follow the ruling of the Chief Rabbinate of Israel when Yom Haatzmaut is celebrated.
- o. 14<sup>th</sup> of Iyar (Pesah Sheni) – **on the day before at Mincha "Tahanun" is said.** We do say אל ארך אפיים and למנצה if it is on Monday or Thursday
- p. 18<sup>th</sup> of Iyar (Lag B'Omer) but we do say אל ארך אפיים and למנצה if it is on Monday or Thursday
- q. 28<sup>th</sup> of Iyar (Yom Yerushalayim)
- r. From Rosh Hodesh Sivan – 12 of Sivan
- s. Tisha B'av
- t. Tu B'av

- 1) On the day of a "Hatan's" wedding (e.g. the wedding will take place on Sunday evening and the "Hatan" attends Shul on Sunday morning) even if the "Hatan" is present in Shul "Tahanun" is said.
- 2) When a "Brit Milah" takes place in Shul after "Shacharit" all of the "Minyanim" taking place in Shul that morning refrain from saying "Tahanun".
- 3) If the "Brit Milah" takes place in the afternoon, "Tahanun" isn't said at "Mincha," at the Minyan that the "Brit" takes place.

- 4) When a baby girl is named in Shul “Tahanun” isn’t said at the Minyan where the baby is named.
- 5) “Tahanun” is recited even if a Bar Mitzvah is present in Shul on the actual date, בו ביום, when he turns 13.

**KRIAT HaTORAH:**

- a. The Monday and Thursday prayer recited before taking out a Sefer Torah from the Aron, אל ארך אפים, is not recited on the following days:

- 1) Rosh Hodesh
- 2) Chaunkah
- 3) Purim and Shushan Purim as well as Purim Kattan and Shushan Purim Kattan
- 4) Erev Pesah
- 5) Tisha B'av

On the following days, even though we don't say Tahanun, אל ארך אפים is recited:

- 6) Erev Rosh Hashanah
- 7) The days between Yom Kippur and Sukkot
- 8) Issur Chag Sukkot through the end of Tishrei
- 9) Tu B'shevat
- 10) All of Nissan except Erev Pesah and Pesah
- 11) Pesah Sheni
- 12) Lag B'Omer
- 13) From the 2<sup>nd</sup> of Sivan through 12<sup>th</sup> of Sivan
- 14) 15<sup>th</sup> of Av

- b. When the Hazan finishes reciting ... גדלו לה' אתי and is facing the congregation he should proceed to his right and walk to the Shulchan.
- c. A husband whose wife is in her ninth month of pregnancy should be honored with הוצאת ס"ת from the Aron.
- d. Preference for Aliyot are as follows:
- 1) Bar Mitzvah בו ביום, on the very day he turns 13.
  - 2) Baby naming of a girl.
  - 3) Hatan on the day of his wedding.
  - 4) Father of a baby boy on the day of the מילה.
  - 5) Yarzheit for a parent.
  - 6) Hatan during the 7 days of Sheva Brakhot.
  - 7) A mourner the first time after the conclusion of "Shiva".
  - 8) One observing the day of "Shloshim" for a relative.
- e. Anyone reciting הגומל ברכת should recite it after the "Half Kaddish" is recited at the conclusion of Torah reading.

- f. On Monday, Thursday or Rosh Hodesh, if there is a mourner for a parent he should say the Kaddish at the conclusion of the Torah reading.
- g. On Shabbat and Yom Tov the mourner does not say the Kaddish after Kriat HaTorah, rather the one who reads the Torah should say the Kaddish.
- h. When there are two Sifrei Torah being used (e.g. Shabbat-Rosh Hodesh) the “Kaddish” is only recited after the “Kriah” from the first “Sefer Torah” is complete. Kaddish should be said with both Sifrei Torah laying on the Shulhan. The second Torah should be placed to the right of the first Sefer Torah.
- i. When there are three Sifrei Torah “Kaddish” should be recited after the second “Sefer Torah”, and the second and third “Sefrei Torah” should be on the “Shulchan.”
- j. When there are two Sifrei Torah used, like on Rosh Hodesh Tevet which falls out on either the 6<sup>th</sup> or 7<sup>th</sup> days of Chanukah (or both 6<sup>th</sup> and 7<sup>th</sup> days of Chanukah when Rosh Hodesh Tevet is two days) or on Hol HaMoed Pesah when two Sifrei Torah are used, then “Hazi Kaddish” is only said after the second reading. In such cases the first Sefer Torah **does not need** to be put back on the Shulhan for “Kaddish”.
- k. On a regular Shabbat when there is no “Simha” one extra “Aliyah,” an אהרון may be added.  
On a Shabbat, when there is a “Simha” one more “Aliyah” (הוספה א') may be added.  
If there are two “Smachot” on Shabbat (e.g. a Bar/Bat Mitzvah and Aufrof) a total of three extra “Aliyot” may be added. This means the אהרון plus two more “Aliyot.”
- l. All extra “Aliyot” should be added after פשי if at all possible.
- m. On a weekday, even if there are multiple Yarzheits **we don't send out** the “Kohanim” in order to have more “Aliyot” for the Yarzheits.

- n. If there is no “Kohen” present, we skip “Levi” and begin with a “Yisrael.”
- o. If there are multiple “Kohanim” or “Levim” that need “Aliyot” on a Shabbat, we permit them to be added as אחרון and הוספות.
- p. The Gabbai recites only one מי שברך following an Aliyah on Shabbat and Yom Tov. The מי שברך mentions the name of the “Olyeh” and continues by saying a generic formula like ואת אשתו וכל משפחתו. We don’t announce family members by name and we don’t announce specific gifts to the Shul. Rather; the Gabbai says בעבור שנודר צדקה לבית הכנסת. Upon conclusion of the מי שברך the Gabbai Sheni gives the “Olyeh” a pre-printed and self addressed envelope that states that it is a Mitzvah to give Tzedakah to the Shul after an Aliyah, leaving the “Olyeh” to choose on his own what he wishes to give.
- q. On a Yom Tov we do not permit any additional “Aliyot” to be added.
- r. When the עשרת הדברות are said whether on Shavuoth or in פרשת יתרו or פרשת ואתחנן we use טעם עליון for the “Trop.” The custom of the Shul is to stand for the עשרת הדברות. The congregation should stand already before the ברכות for the “Aliyah” are said.
- s. When אז ישיר is read both on פרשת בשלה and on שביעי של פסח the custom is that the congregation stands. The congregation should stand already before the ברכות for the “Aliyah” are said.
- t. On a Shabbat Rosh Hodesh the הפטורה is that of Rosh Hodesh only. We don’t add any פסוקים from the הפטורה of the “Parsha.”
- u. If a woman needs to recite הגומל ברכת she says it out loud from the woman’s section at the conclusion of “Davening.”
- v. On “Parshat Bechukotai” and “Ki-Tavo” the תוכחה is given to the בעל קורא unless there is a need for the “Aliyah”, e.g. “Simcha”.
- w. The תוכחה is read quickly and in a lower voice than usual.
- x. The custom of the Shul is to give the following “Aliyot” to the rabbi. This avoids any arguments who should receive these “Aliyot”:

- a. “Chazak Aliyot” for “Bereshit, Shemot, Vayikra and Bamidbar”. “Hatan Torah” is auctioned off.
  - b. “Aseret HaDibrot” in both “Yitro and Vaethanan” as well as on “Shavuot.”
  - c. “Az Yashir” on both “Parshat Beshallah” and “Shivie Shel Pesah”.
- y. The Shul should stand before the rabbi says “Borchu” for the “Hazak Aliyah” at the end of each “Chumash”. The “Bal Koreh” should say “Hazak, Hazak, V’netchazek” at the conclusion of the “Aliyah” after the congregation has recited the words. The Torah should be rolled closed before he says these words so it does not look like he is reading these words from the Torah parchment. The “Oleh” does not say these words but remains silent.
- z. The “Haftorah” is recited while standing to the right of the “Shulhan.”
- aa. For פרשת נשא, on Shabbat afternoon, Monday and Thursday the reading extends from 4:21- 4:37 and not just until verse 4:24
  - bb. When Achrei-Mot and Kedoshim are combined Sidrot the Haftorah is read from Achrei-Mot, Amos 9: 7-15.
  - cc. During a leap year, when Mattot and Masei are read separately the following is our custom for reading the first two Aliyot in Masei:

We lein the first three Pesukim as Rishon. Then all the Masa’ot as Sheni. We begin Shelishi at the same place where the Chumashim have printed that Shelishi brings. That way the deviation from the printed Aliya division is minimal and the Minhag of not breaking up the Masa’ot is maintained.

**MINCHA:**

- a. Mincha begins at least 10 minutes before sunset.
- b. If neither the rabbi or assistant rabbi are present in Shul then the Hazan should only begin repeating the “Amida” once there are nine other men besides himself who have completed the silent “Amida.”
- c. Before beginning הַזְרַת הַש"ץ for Mincha the *Hazan* should say out loud the פסוק of ה' שפתי תפתח as the introduction to the repetition. The Hazan **does not recite** the verse ה' כי שם ה' before the repetition. At the end of the repetition he should say out loud the verse of יהיו לרצון אמרי פי... as its conclusion.
- d. When reciting מוֹדִים the *Hazan* should bow and say the word מוֹדִים. They should stop, still in the bent position, and wait until the congregation has finished reciting מוֹדִים דַּרְבָּנָן. When the congregation finishes the מוֹדִים then the *Hazan* should continue saying, word for word out loud, the rest of the מוֹדִים.
- e. The Hazan does not need to take three steps backwards at the end of the repetition of the “Amida”.
- f. We recite “Tahanun” at Mincha, unless indicated above in the section on “Tahanun.”
- g. A mourner may lead Mincha/Maariv on Rosh Chodesh, Chanukah, Purim, Yom Haatzmaut and Yom Yerushalayim.

**MAARIV:**

- a. We say the paragraph of ברוך ה' לעולם אמן ואמן in Maariv.
- b. If neither the rabbi or assistant rabbi are present in Shul then the Hazan should only begin reciting קדיש תקבל once there are nine other men besides himself who have completed the silent "Amida.

**SHABBAT:****Kabbalat Shabbat:**

- a. During the summer early “Mincha” on “Erev Shabbat” begins ten minutes before “Plag HaMincha.”
- b. The Hazan stands at the middle “Shulhan” for “Kabbalat Shabbat.” He moves to the front “Amud” after במה מדליקין which is the conclusion of Kabbalat Shabbat.
- c. An “Avel” during the 12 months of mourning for a parent may not lead the services on Shabbat.
- d. If a mourner has a Yartzheit for one of his parents and it coincides with Shabbat, in such a case he may lead the service.
- e. The Hazan should say together with the congregation the paragraph ויכלו השמים.
- f. The Hazan should wait for the congregation to finish reciting מגן אבות and then he should say it out loud.
- g. The Hazan should recite “Kiddush” on Friday night. Children under Bar/Bat Mitzvah age should be given to drink from the cup. If there are no children present then the Hazan should drink a little of the wine.
- h. If Shabbat should either follow a Yom Tov (e.g. Yom Tov is on Thursday and Friday), or Shabbat should be one of the days of Yom Tov, or Shabbat should precede Yom Tov (e.g. Yom Tov starts on Saturday night) Kabbalat Shabbat consists of only the passages of הי מלך and מזמור שיר ליום השבת במה מדליקין. is also not recited on these occasions.

**Shacharit and Musaf:**

- i. On Shabbat morning we sing אנעים זמרות after the repetition of the “Shacharit Amida” before taking out the Sefer Torah for “Kriat HaTorah.”
- j. The שיר של יום is recited right after אנעים זמרות followed by the Mourner’s “Kaddish”.

- k. On a Shabbat Rosh Hodesh ברכי נפשי is recited immediately after the שיר של יום. In such a case the Mourner's "Kaddish" is not recited after the שיר של יום but only after ברכי נפשי.
- l. We recite the מי שברך for the sick before הגבה וגלילה. When we come to the spot where names are inserted we allow everyone at their places to quietly say any names they wish to pray for. Everyone rises for this מי שברך.
- m. We then say:  
     The special prayers for the US Government and the State of Israel. The order is as follows:  
     a. Prayer for the US Government  
     b. Prayer for the Israeli Soldiers  
     c. Prayer for the State of Israel (This prayer is said together with the congregation).
- n. On a Shabbat Rosh Hodesh the הפטורה is that of Rosh Hodesh only. We don't add any פסוקים from the הפטורה of the "Parsha."
- o. In the Main Sanctuary the "Drasha" is delivered at the conclusion of "Musaf" after אדון עולם.
- p. The "Aron" doors are left open from the time the Torah is taken out until it is returned before "Musaf".
- q. On a Shabbat when there is a "Hatan" present during his week of "Sheva Brakhot" we don't say אב הרהמים.

### **Mincha:**

- r. The Hazan and Torah reader wear a "Talit" at Mincha. The עולים לתורה do not wear a "Talit."
- s. The אל מלא memorial prayer is recited right before the Torah is returned to the "Aron." The prayer is recited for all those who have a Yartzheit from that Shabbat through the following Friday. Men and women Yartzheits are said separately.

- t. If a “Hatan” celebrating his “Sheva Brakhot” is present at Mincha, we don’t say מלא מלא nor צדקתך צדק.
- u. The “Nusah” for the repetition is as follows. Up until “Kedusha” it should be the “Chol Nusah.” After Kedusha, the Shabbat Mincha “Nusah” should be used.
- v. At “Seudah Shlishit” if “Sheva Brakhot” are being celebrated we give both “Hatan” and “Kalah” to sip a small amount from the cups and we send the rest to “Havdalah”.
- w. If “Seudah Shlishit” is the last of the “Sheva Brakhot” (e.g. the wedding took place on the previous Sunday) then all eating must end before שקיעה and “Sheva Brakhot” must be recited before שקיעה.

**Maariv:**

- x. We only begin saying “Maariv” on Saturday night 45 minutes after sunset. This coincides with the listed time for the end of Shabbat.
- y. If there is a mourner observing the 12 months for a parent he should lead the “Maariv” service. If there is no mourner than one who has a Yartzheit observance during the coming week should lead the service.
- z. We recite ויתן לך prayer right after ויהי נועם and before הבדלה is recited.
- aa. ויתן לך is said even on Saturday nights when ויהי נועם is not recited (e.g. if during the coming week a Yom Tov will be observed than ויהי נועם is not said).
- bb. הבדלה should be recited by someone who is single and will not be saying הבדלה at home for his wife or daughters.

**BABY NAMING:**

When naming a baby girl we use the מי שברך text that Rabbi Moshe Feinstein Z”L authored.

**BAR AND BAT MITZVAH:**

On a Bar/Bat Mitzvah the Bar or Bat Mitzvah both speak before the rabbi’s Drasha. When a Bat Mitzvah occurs, the security gate in the “Aron HaKodesh” is quietly closed during the recitation of אדון עולם. This serves as a change of the room from a sanctuary to a multi-purpose room. If the family of the Bar/Bat Mitzvah wish that the “Mechitzah” be removed for the speeches the “Mechitzah” is taken down right after אדון עולם.

- 1) After a Bar Mitzvah’s “Aliyah” the Gabbai recites the regular מי שברך that follows each “Aliyah”. Upon conclusion the rabbi says the special מי שברך for a Bar Mitzvah found in סדור רינת ישראל and the Koren Siddur.
- 2) The father of the Bar Mitzvah boy recites the blessing of ברוך שפטרני, without God’s name, after the Bar Mitzvah’s first “Aliyah”. If the Bar Mitzvah received the “Aliyah” right before the recitation of קדיש, the father should wait to recite this blessing after the קדיש.

**ROSH HODESH:**

- 1) Avelim - May serve as Chazan for Mincha and Maariv, but not Shacharit and Musaf.
- 2) If an Avel during the 12 months of mourning for a parent or 30 days for any other relative, has a Yartzheit for a parent on Rosh Hodesh, he may serve as Chazan for all of the Tefilot including Shacharit, but should not serve as Chazan for Hallel.
- 3) On Rosh Hodesh we don't say למנצה between ובא לציון and we don't say אל ארך אפים before taking out the Sefer Torah.
- 4) The Hazan for Musaf stops after ובא לציון before saying קדיש. This allows everyone time to take off and put away their Tefilin. After everyone has put away their "Teffilin" the Hazan says קדיש followed by the silent Amida.
- 5) There is no Mourners Kaddish after the שיר של יום, rather we say it after ברכי נפשי.
- 6) On a Shabbat Rosh Hodesh the הפטורה is that of Rosh Hodesh only. We don't add any פסוקים from the הפטורה of the Parsha.
- 7) When Rosh Hodesh is on a Sunday the Shabbat preceding we make the following changes:
  - a) The Haftarah is the Haftarah for מחר חודש
  - b) Before Musaf we delete אב הרחמים, except for Rosh Chodesh Iyar and Sivan
  - b) At Minha we do not say צדקתך צדק
  - c) At Minha we do not say אל מלא

**BIRKAT KOHANIM:**

- a) “Birkat Kohanim” is performed by the *Kohanim* when a Yom Tov coincides with Shabbat. In such a case the *Kohanim* do not sing between the ברכות, rather the congregation only responds to each ברכה without reciting the special prayers printed in the Siddur.
- b) The “Kohanim” should ascend the “Bima” right before the “Hazan” begins saying רצה.
- c) When the Hazan recites ותערב לפניך the verse ושם נעבדך ביראה is placed before ותחזינה עינינו and the ברכה should be the regular ברכה we always say as part of ותחזינה ending לציון שכינתו and not שאותך לבדך ביראה נעבוד.
- d) The congregants standing behind the “Kohanim” should be instructed to move to the aisle in order to be facing the “Kohanim.”
- e) The Hazan should say in an undertone the verse of אלהינו ואלהי אבותינו until he reaches the word כהנים which he should say out loud, prompting the *Kohanim* to begin saying the introductory blessing of ברכת כהנים.
- f) The Hazan should say אמן with the congregation at the end of each of the three verses together with the congregation. He should not, however, answer אמן to the actual ברכה that the Kohanim say before they begin ברכת כהנים.
- g) A mourner for his father or mother should not perform נשאת כפים on the “Yomim Tovim” only during “Shloshim” of his Avelut unless there is no other “Kohen” present or if only one other “Kohen” is present. The mourner should exit the sanctuary before the “Hazan” begins רצה and should only return after ברכת כהנים is concluded.
- h) If the Kohen serves as “Hazan” he should say ברכת כהנים in the following fashion:
- 1) Remove shoes before beginning Musaf and have hands washed before Musaf as well.
  - 2) When he begins רצה the Hazan should move his feet slightly in the direction of the Aron, indicating that he is participating in ברכת כהנים.

- 3) Before Birkhat Kohanim begins he should walk to the front and join the Kohanim.
  - 4) When the Hazan is a Kohen the rabbi or another person should lead the Kohanim and call out כהנים as well as each word of the ברכת כהנים.
- i) If the Minyan is occurring in a place where the floor is not carpeted an area carpet should be arranged for the Kohanim to stand on.

**FAST DAYS: (Tenth of Tevet, Taanit Esther, 17<sup>th</sup> of Tammuz, Tzom Gedaliah)**

- 1) “Selichot” is recited right after the repetition of the “Shacharit Amida”.
- 2) תחנון אבינו מלכנו is recited right after “Selichot” followed by תחנון.
- 3) The special Torah portion for the Fast Days is read only if there are at least 6 people fasting.
- 4) All “Aliyot” and honors should be given to those who are fasting. If there is no “Kohen” fasting than a “Yisrael” who is fasting should be called in his stead.
- 5) During Shacharit ענו is only said by the Hazan during the repetition of the “Amida”. It is inserted as its own “Brakha” right before רפאנו.
- 6) At Mincha ענו is inserted in שמע קולנו in the silent “Amida” by all those fasting and during the Hazan’s repetition it is placed as its own “Brakha” right before רפאנו.
- 7) It is the custom to call up the rabbi to read the “Haftorah” at “Mincha”.
- 8) At Mincha we say שים שלום instead of רב שלום and during the repetition the “Amida” the Hazan says ברכת כהנים.
- 9) אבינו מלכנו is said at “Mincha” right after the repetition of the “Amida” before “Tahanun.” Only on “Taanit Esther” is אבינו מלכנו not recited at “Mincha.”
- 10) If a Bris is held in Shul or a Hatan is present during his Sheva Barkhot on a Fast day we shorten the Selichot as follows:
  - a) End at הרחמים והסליחות right before אל רחום שמך
  - b) Continue to אבינו מלכנו
  - c) Skip תחנון
  - d) The התן and בעל הברית should refrain from saying any סליחות but can say אבינו מלכנו

**NISAN:****Hodesh Nissan:**

1) The אל מלא prayer for all Yarzheits that are observed during “Nisan” are said on the last Shabbat of “Adar” at “Minha”. If “Rosh Chodesh Nisan” is on a Shabbat or Sunday then the “El Male” prayer will be said the Shabbat of Parshat Parah.

2) We do not recite אב הרחמים on Shabbat Mevarchim Rosh Chodesh Nisan.

3) If Rosh Hodesh Nisan falls out on Shabbat, then we take out three Sifrei Torah. The first we read 6 Aliyot for Parshat HaShavua. Upon concluding the first reading we place the second Torah next to it and do “Hagbah and Gelilah” for the first Torah. From the second we read Shivie in the Rosh Chodesh Sefer. After the second Torah we place the third Sefer next to the second and say Half Kaddish. The first Sefer Torah, however, is not placed on the “Shulchan” for “Kaddish.” The third Torah is “Maftir” which is the “Parshat HaChodesh” reading.

4) If Rosh Hodesh Nisan falls out on Shabbat, the Haftorah is just the Haftorah for Parshat HaChodesh and we do not add any other verses mentioning Rosh Chodesh.

5) If Rosh Hodesh Nisan falls out on Sunday, the Haftorah is just the Haftorah for Parshat HaChodesh and we do not add any verses mentioning מחר חדש.

6) Throughout the month of Nisan we omit אב הרחמים before Musaf, except on Achron Shel Pesah and Shabbat Mevarchim Rosh Chodesh Iyar. We omit צדקתך צדק on Shabbat Minha throughout the month of Nisan, and we do not say תהנון the entire month. Throughout the month we omit the “Yehi Ratzon” prayers usually recited after the Torah reading on Monday and Thursday mornings. We do, however, say למנצה between אשרי ובא לציון and אל ארך אפים before taking out the Sefer Torah on Monday and Thursday mornings.

7) If Shabbat HaGadol is one whole week before Pesah (e.g. the first night of Pesah is on Friday night) we omit ויהי נועם on Saturday night but we do say ויתן לך (see הלכות פסח p. 345)

**Erev Pesah:**

8) On Erev Pesah and throughout Chol HaMoed we omit from Shacharit:

- a) מזמור לתודה
- b) למנצה
- c) אל ארך אפים if it is a Monday or Thursday

An “Avel” may serve as Hazan on Erev Pesah but may not lead the services throughout Yom Tov.

**First Days Pesah:**

9) If the first night of Pesah is Friday night we recite only ויכלו after the “Amida”, but not מעין שכע. After ויכלו we say a full “Hallel” with ברכות.

10) On the first two nights of Pesah we recite the full “Hallel” with ברכות after the silent “Amida”, before the “Hazan” recites קדיש תתקבל.

11) “Kiddush” is not recited in Shul on the first two nights of Pesah.

12) If Shabbat should either follow a Yom Tov (e.g. Yom Tov is on Thursday and Friday), or Shabbat should be one of the days of Yom Tov (e.g. Yom Tov is on Friday and Saturday), or Shabbat should precede Yom Tov (e.g. Erev Pesah is on Shabbat and Yom Tov starts on Saturday night) Kabbalat Shabbat consists of only the passages of שיר ליום השבת and הי מלך. במה מדליקין is omitted as well.

On Shabbat afternoon we omit אל מלא and צדקתך צדק at Mincha.

13) On the first and second days of Pesah a full Hallel is sung. During the rest of Pesah only a “Half Hallel” is sung.

14) On the first two days of Yom Tov we recite ה' ה' אל רחום before we take out the Sifrei Torah. If one of the days coincides with Shabbat than this is omitted when taking out the Sifrei Torah.

15) On the first day of Pesah we recite Tefilat Tal in the repetition of Musaf. The Hazan wears a Kittel for Musaf.

16) יה אלי is not recited before Musaf on the First Day of Pesah because of תפלת טל. It is recited on the Second day.

- 17) If Yom Tov coincides with Shabbat we do not say אדיר אדירנו in the repetition of Musaf.
- 18) “Sefirat HaOmer” is counted after קדיש תתקבל on the second night. On all other nights it is counted as follows:
- a) During the week – before עלינו
  - b) On Friday Night – after “Kiddush”
  - c) On Saturday Night – after קדיש תתקבל and ויהי נועם and before ויתן לך
- 19) “Sefirat HaOmer” is counted at least 18 minutes after sunset.
- 20) The rabbi counts “Sefira” by repeating the days with “BaOmer” and then “La’Omer” in that order.
- 21) If Yom Tov is celebrated during the week then Havdalah at the end of the first days and last days of Yom Tov consists of only בורא פרי הגפן and המבדיל בין קודש לחול.
- Hol HaMoed & Shabbat Hol HaMoed:**
- 22) Both those who wear Tefillin and those who don’t wear Tefillin on Hol Ha Moed may daven together in the same Minyan.
- 23) Tefillin should be removed before the start of Hallel. Some have the custom on the first day only to remove their Tefillin after the Torah reading because this reading is one of the פרשיות found in the Tefillin.
- 24) If the Hazan is wearing Tefillin on Hol HaMoed Pesah he should only take them off after he completes davening for the Amud.
- 25) On Hol HaMoed Pesah two Sifrei Torah are used. “Hazi Kaddish” is said after the second reading. The first Sefer Torah does not need to be put back on the Shulhan for “Kaddish”.
- 26) On Friday night of Shabbat Hol HaMoed Kabbalat Shabbat consists of only מזמור שיר של יום השבת and ה' מלך. On Shabbat Hol HaMoed במה מדליקין is omitted.
- 27) On Shabbat Hol HaMoed אל רחום ה' ה' is omitted before taking out the Sifrei Torah.

28) יקום יה אלי is not recited on Shabbat Hol HaMoed. Instead we say פורקן.

29) On Shabbat Hol HaMoed Pesah the concluding Haftorah blessing makes no mention of Yom Tov and ends only with the words מקדש השבת.

30) On Shabbat Hol HaMoed in “Musaf” the Hazan does not say אדיר אדירנו after קדושה.

31) שבת חול המועד is read on שיר השירים. If there is no Shabbat Hol HaMoed, then we read it either on שביעי של פסח if that falls out on Shabbat, or on אחרון של פסח if that falls out on Shabbat. Even if a “Klaf” is used no blessings are recited on reading שיר השירים. The Mourner’s Kaddish is said at the end of reading the Megillah.

32) When שיר השירים is read אנעים זמרות and שיר של יום should be recited before שיר השירים.

33) If Pesah is celebrated during the week Havdalah at the end of the first days and last days of Yom Tov consists of only בורא פרי הגפן and המבדיל בין קודש לחול.

34) Havdalah on Saturday night of Shabbat Hol HaMoed is a regular complete Havdalah.

35) On Saturday night of Shabbat Hol HaMoed ויהי נועם is omitted but ויתן לך is recited. קדיש שלם is recited right after the Amida.

### **Shevie Shel Pesah and Achron Shel Pesah:**

36) Before the onset of Shevie Shel Pesah the memorial plaques are lit for Yizkor on Achron Shel Pesah.

37) On Shevie shel Pesach in “Pesukei Dezimra” we say “Az Yashir” responsively with the Hazan. The Hazan begins with וישע ה' reciting verse by verse with the congregation repeating each verse, stopping with the verse ה' ימלך לעולם ועד.

38) If אחרון של פסח is on Shabbat, the בעל מוסף says יקום פרקן right after the Haftorah. He then stops for the Drasha and Yizkor. The Sifrei Torah are placed on the Shulchan and covered during the Drasha. When Yizkor is

recited the Sifrei Torah are held on each side of the Shulchan. After Yizkor אב הרחמים is recited followed by אשרי, returning the Sifrei Torah to the היכל and Musaf.

39) On the last two days of Yom Tov we recite ה' ה' אל רחום before we take out the Sifrei Torah. If one of the days coincides with Shabbat than this is omitted when taking out the Sifrei Torah.

40) If Yom Tov coincides with Shabbat we do not say אדיר אדירנו in the repetition of Musaf.

41) On Achron Shel Pesah we recite Yizkor right after the Drasha as follows:

a) The two Sifrei Torah that were read from are held on each side of the “Hazan” during “Yizkor.”

b) Immediately after the Drasha with everyone still in Shul, three אל מלא prayers are recited. They are recited as follows:

1) For the members of the Shul who have passed away.

2) For the 6 Million “Kedoshim” killed by the Nazis.

3) For those who have given their lives in defense of the State of Israel.

c) Only after the אל מלא prayers are recited do those blessed to have their parents leave the Shul quietly before “Yizkor” begins. When Yizkor is finished then they return and join everyone for אב הרחמים.

d) Yizkor is recited during the first year of Avelut.

e) After Yizkor אב הרחמים is recited followed by אשרי, returning the Sifrei Torah to the היכל and Musaf.

42) יה אלי is recited on Shevie Shel Pesah, but not on Achron Shel Pesah.

43) When Achron Shel Pesah falls out on Shabbat, at the conclusion of the holiday in Maariv we recite, ויהי נועם, count “Sefirat HaOmer, and say ויתן לך.

44) When Achron Shel Pesah falls out on Shabbat the Havdalah on Saturday night is the complete Havdalah recited on a regular Saturday night.

#### **After Peash:**

45) On Isru Chag Pesah למנצה between אשרי and ובא לציון is not recited.

46) On Shabbat Mevarchim Rosh Chodesh Iyar we recite “Av Harachamim” before “Musaf.”

47) If Parshat Acharei-Mot falls out on Shabbat HaGadol or on the day before Rosh Chodesh then the Haftorah for Parshat Kedoshim is the one that would have been read on Acharei-Mot from Amos 9: 7-15. Otherwise, the Haftorah for Kedoshim is read from Ezekiel 22:1-16.

**IYAR:**

- 1) Yom Haatzmaut and Yom Yerushalayim are celebrated on the day that the Chief Rabbinate of Israel establishes their celebration.
- 2) “Tahanun” is not recited at Mincha on Erev Yom Haatzmaut and Yom Yerushalayim.
- 3) When Yom Haatzmaut is observed either on the 3<sup>rd</sup> of Iyar or on the 6<sup>th</sup> of Iyar, Tahanun is not recited on the 5<sup>th</sup> of Iyar as well. If the 5<sup>th</sup> of Iyar coincides with Shabbat we don't say אב הרחמים before Musaf, nor אל מלא and צדקתך צדק at Mincha.
- 4) “Tahanun” is not recited on Yom Haatzmaut and Yom Yerushalayim at Shacharit and Mincha.
- 5) If Yom Haatzmaut or Yom Yerushalayim coincides with a Monday or Thursday we don't recite the אל ארך אפים prayer when taking out the Torah nor the יהי רצון prayers after the Torah reading. We also do not say למנצה between אשרי ובא לציון.
- 6) If Erev Yom Yerushalayim is on a Shabbat, we do not say “Tzidkatcha Tzedek” or “El Male” at Shabbat Mincha.
- 7) On Yom Haatzmaut and Yom Yerushalayim we say a complete “Hallel” without the ברכות after the “Hazan” has recited קדיש תקבל right before עלינו. After “Hallel” the prayers for the IDF and the State of Israel are recited.
- 8) A mourner should not lead the service for Shacharit on Yom Haatzmaut or Yom Yerushalayim.
- 9) On the 14<sup>th</sup> of Iyar (Pesah Sheni) “Tahanun” is not recited but on the day before at Mincha “Tahanun” is said. If the day before Pesah Sheni is Shabbat we say “Tzidkatcha Tzedek” and we recite “El Male” at Shabbat Mincha. On Pesah Sheni we do recite אל ארך אפים before taking out a Sefer Torah if Pesah Sheni falls on a Monday or Thursday. We also say למנצה between אשרי ובא לציון.
- 10) On Lag B'Omer we do not say “Tahanun” at Mincha prior to Lag B'Omer nor on Lag B'Omer itself. We do, however, say למנצה between אשרי

ובא לציון. If Lag B'Omer is on Sunday, at Mincha on Shabbat we omit "Tzikatcha Tzedek" and "El Male." If Lag B'aomer falls on a Monday or Thursday we do recite אל ארך אפים before taking out a Sefer Torah.

11) On Shabbat Mevarchim Rosh Chodesh Sivan we do say "Av Harachamim" before "Musaf."

12) On Shabbat Mevarchim Rosh Chodesh Sivan at Mincha we say all "El Male" prayers for Yarzheits through the 12<sup>th</sup> of Sivan.

**SIVAN:**

- 1) On the Shabbat before Shavuoth, we say “Av Harachamim” before “Musaf.”
  - 2) On Saturday night before Shavuoth we omit “Vehi Noam” at Maariv but we do say “V’yeten L’cha.”
  - 3) From Rosh Hodesh Sivan through the 12<sup>th</sup> of Sivan we do not recite Tahanun. We do, however, recite אל ארך אפים before taking out a Sefer Torah on a Monday or Thursday. We also say למנצה between אשרי ובא לציון.
  - 4) On the Shabbatot during the period between Rosh Hodesh Sivan and the 12<sup>th</sup> of Sivan we do not recite צדקתך צדק and אל מלא on Shabbat at Minha.
  - 5) On the Shabbatot between Rosh Hodesh Sivan and the 12<sup>th</sup> of Sivan we recite אב הרחמים before Musaf. This includes Erev Shavuoth that is on a Shabbat.
  - 6) On Erev Shavuoth למנצה between אשרי and ובא לציון is not recited.
  - 7) Before the onset of Shavuoth the memorial plaques are lit for Yizkor on the second day.
  - 8) If Shabbat should either follow a Yom Tov (e.g. Yom Tov is on Thursday and Friday), or Shabbat should be one of the days of Yom Tov (e.g. Yom Tov is on Friday and Saturday), Kabbalat Shabbat consists of only the passages of שיר ליום השבת and מזמור שיר ליום השבת. הי מלך. במה מדליקין. is omitted as well.
- If Erev Shavuoth is on Shabbat then the regular Kabbalat Shabbat is recited. On Shabbat afternoon, however, we omit אל מלא and צדקתך צדק at Minha.
- 9) אקדמות are recited on the First Day of Shavuoth right after the Kohen is called to the Torah, but before he recites the ברכות for his “Aliyah.” The Congregation stands during אקדמות.
  - 10) We read the עשרת הדברות on the First day of Shavuoth, to טעם עליון. The congregation rises before the Aliyah begins and stands the entire Aliyah. The rabbi receives this Aliyah.

11) יה עלי is said before Musaf on the first day of Shavuoth. It is omitted on the Second day. If Shavuoth coincides with Shabbat אדיר אדירנו is omitted from the repetition of Musaf.

12) On the second day of Shavuoth אנעים זמרות followed by the שיר של יום should be recited before רות. Mourners Kaddish is said after שיר של יום.

13) Even if מגילת רות is read from a “Klaf” no blessings are recited. The mourners Kaddish is recited after מגילת רות.

14) On both days of Shavuoth we recite ה' ה' אל רחום when taking out the Sifrei Torah. If Shavuoth should fall out on a Shabbat we omit ה' אל רחום.

15) On the Second day of Shavuoth in the Haftarah after the second verse we insert the poem יציב פתגם.

16) On the second day of Shavuoth Yizkor is recited after the Drasha as follows:

a) The two Sifrei Torah that were read from are held on each side of the “Hazan” during “Yizkor.”

b) Immediately after the Drasha with everyone still in Shul, three אל מלא prayers are recited. They are recited as follows:

1) For the members of the Shul who have passed away.

2) For the 6 Million “Kedoshim” killed by the Nazis.

3) For those who have given their lives in defense of the State of Israel.

c) Only after the אל מלא prayers are recited do those blessed to have their parents leave the Shul quietly before “Yizkor” begins. When Yizkor is finished then they return and join everyone for אב הרחמים.

d) Yizkor is recited during the first year of Avelut.

e) After Yizkor אב הרחמים is recited followed by אשרי, returning the Sifrei Torah to the היכל and Musaf.

17) If Yom Tov is celebrated during the week then Havdalah at the end of Yom Tov consists of only בורא פרי הגפן and המבדיל בין קודש לחול.

18) On Isru Chag Shavuoth למנצה between אשרי and ובא לציון is not recited.

**AV:**

- 1) On Shabbat מוסף אב הרחמים ראש חודש אב we do not recite מוסף אב before מוסף אב.
- 2) During a leap year, when “Mattot” and “Masei” are read separately the following is our custom for reading the first two “Aliyot” in “Masei”:  
“Lein” the first three “Pesukim” as “Rishon”, then all the “Masa'ot” as “Sheini”, and then we begin “Shlishi” at the same place where the “Chumashim” print “Shlishi” as beginning. That way the deviation from the printed “Aliya” division is minimal, and the “Minhag” of not breaking up the “Masa'ot” is maintained.
- 3) If Rosh Chodesh Av falls out on Shabbat, we read the Haftorah of “Shimu devar Hashem” and not the Haftorah for Shabbat Rosh Chodesh.
- 4) On Shabbat חזון א"י at Kabbalat Shabbat we sing לכה דודי to the tune of חזון א"י from the end of Kinot.
- 5) On Shabbat Chazon we end the first Aliyah (Kohen) with Devarim 1:10. The second Aliyah (Levi) begins with 1:11.
- 6) We read פסוק י"ב to the tune of איכה.
- 7) We read the הפטורה of Shabbat Hazon to the tune of איכה. The first Pasuk is read to the regular tune of the Haftorah. With the second Pasuk we begin the tune of איכה. We switch back to the regular tune at פסוק כ"ד which begins with the words לכן נאם.
- 8) If Tisha B'av is on Saturday night we don't say “Tzidkatcha Tzedek” and “El-Male” at Minha.
- 9) If Tisha B'av is on Saturday night the Hazan for Maariv says “Baruch HaMavdil ben Kodosh L'chol”, knocks off his shoes without touching them and begins with “Baruchu”. Everyone else knocks off their shoes right after “Baruchu.”
- 10) “Havdalah” on Saturday night is simply the blessing over the fire recited right before “Echa”. On Sunday night after the fast, “Havdalah” is recited by saying the blessing for wine and the “Havdalah” blessing. No blessing is made over spices this weekend.

- 11) On Saturday night both “Vehi Noam” and “Vyeten L’cha” are not recited.
- 12) On Tisha B’av night we do the following to the sanctuary:
- a) We remove the coverings on the “Shulchan” and “Amud”
  - b) Leave the “Parochet” open
  - c) Close some of the lights in the Shul to diminish the illumination
  - d) We take off the silver from the Torah that will be used for Tisha B’av reading.
  - e) We divide איכה between five members each reading a chapter. We can use the microphone for the reading.
- 13) On Tisha B’av morning we read the הפטורה to the tune of איכה. We switch back to the regular tune at פסוק כ"ב which begins with the words, כה אמר ה' אל יתהלל...
- 14) On Tisha B’av at Shacharit we don’t say any מי שברך for the sick as instructed by the Rav Z”L. We say it at Mincha.
- 15) On Tisha B’av למנצח between אשרי and ובא לציון is not recited. In ובא לציון we skip the verses of ואני זאת בריתי just like we do in the house of mourning.
- 16) After הצות היום we replace the coverings on the “Shulchan” and “Amud.”
- 17) At Mincha we put on Talit and Teffilin. Many have the custom to recite שמע with their Talit and Teffilin on. Mincha begins with the “Shir shel Yom” followed by the Torah reading for a fast and the Haftorah for a fast day.
- 18) The Shul Tehilim group may meet any time after “Hatzot Hayom” to say Tehilim for the sick and those in need.
- 19) We say קדוש לבנה right after Tisha B’av ends.
- 20) At Mincha before Tu B’av we omit תחנון. On Tu B’av we do not recite תחנון, אל ארך אפים, למנצח.

**ELUL:**

- 1) If Rosh Chodesh Elul falls out on a Shabbat or Sunday, the Haftorah for the Shabbat is the Haftorah of השמים כסאי and not דנהמתא ז'. When this happens we add the Haftorah of Parshat Reeh (ענייה סערה) right after saying the Haftorah of Parshat Ki-Tezeh (רני עקרה). If Sunday is Rosh Chodesh we do not say מחר הדש; rather we say ענייה סערה.
- 2) We begin saying לדוד ה' at "Maariv" of the second day of Rosh Hodesh. The Mourner's Kaddish is said both after the שיר של יום and then again after לדוד ה'.
- 3) On Rosh Chodesh the following is the order for the end of the Shacharit service: We say the שיר של יום followed by ברכי נפשי. Only after ברכי נפשי do the mourners recite Kaddish. Following the Kaddish we recite לדוד ה' and again the mourners say Kaddish. When this is concluded we blow the Shofar followed by the recitation of the five chapters of Tehilim and mourners Kaddish.
- 4) We begin blowing the Shofar during Elul from the second day of Rosh Hodesh until the day before ראש השנה. The Shofar is blown only after תשר"ת. The Shofar should be sounded לדוד ה'.
- 5) From the Second day of Rosh Hodesh after blowing the Shofar at the end of Shacharit, we recite responsively five chapters of "Tehilim". The "Hazan" recites one verse and the congregation the next, proceeding accordingly through the entire Book of "Tehilim," concluding on "Erev Yom Kippur". When reaching the day of chapter 116 we recite only chapters 116-118. On the next day (which is Erev Rosh Hashanah) we recite Chapters 119 and 120. On "Erev Yom Kippur" with the conclusion of the entire Book of "Tehilim" we hold a "Siyum" reciting the "Tefilah" said when finishing the entire book of "Tehilim". At the "Siyum" honey cake is served to all present, symbolizing the blessing of a sweet new year.
- 6) Mourners "Kaddish" is said at the conclusion of the recitation of the daily five chapters of "Tehilim."
- 7) On Saturday night of the first Selichot we change the Torah covers, Shulhan covers and "Parochet" in the main sanctuary and Beit Midrash to the white covers.

- 8) The first “Selichot”, which takes place on Saturday night before Rosh Hashanah is recited at Halakhic Midnight.
- 9) The Shul uses “Nusah Sefard” (or known as Nusah Poland verses Nusah Lithuania) for “Selichot”.
- 10) The “Hazan” on Saturday night or for any “Selichot” recited at night, borrows a “Talit” from a friend and does not use his own or a Shul owned “Talit.”
- 11) On Saturday night we open the Aron for the poem, במוצאי מנוחה.
- 12) Everyone is encouraged to stand when reciting Selichot.
- 13) During “Selichot” the Hazan only says the following verses of שמע קולנו out loud followed by the congregation:  
שמע קולנו  
השיבנו  
אל תשליכנו מלפניך  
אל תשליכנו לעת זקנה
- 14) “Selichot” in the morning should be preceded by ברכות התורה.
- 15) At the end of “Selichot” we only say תחנון, skipping the passages of מחי שומר ישראל וכו' and jumping to ומסי וכו'.
- 16) If a Bris is held in Shul during the days of Selichot we abridge the Selichot as follows:  
a) Say through זכור רחמך  
b) Delete the paragraph זכור לנו ברית אבות  
c) Say שמע קולנו  
d) Skip the rest and immediately say קדיש תקבל. No תחנון or וידוי is said.
- 17) On the Sunday of “Selichot” all of the “Hazanim” serving during Rosh Hashana and Yom Kippur must attend a “Shiur” with the rabbi, reviewing the laws and customs that apply to being a “Hazan”.
- 18) “Tahanun” is recited at the end of “Selichot” on Erev Rosh Hashanah, even if the “Selichot” are recited after sunrise.

19) The Hazan for “Selichot” should wear a “Talit”. If “Selichot” are being recited before the earliest time for “Talit” and “Teffilin” then the “Hazan” should borrow a “Talit” from someone (do not use his own or the Shul’s).

20) If there is no Minyan when “Selichot” begins, the Hazan should start without the Minyan, and when the Minyan arrives he should say two verses again from אשרי, followed by the opening “Kaddish” and continue from where he left off. When there is no Minyan the verses of ה' ה' אל רחום should not be said.

21) On Erev Rosh Hashanah the following Selichot are not said: (pages are from the Artscroll Sefardic Selichot)

- 1) Bottom of page 280 from אנא עוררה and start again on page 294 at אדון מועד
- 2) From page 304 with בשפטך until p. 324 where it begins חיים ארוכים
- 3) From page 362 with ועתה ה' until page 368. Start again with משיח צדקך
- 4) From page 374 with מחי ומסי until page 382. Start with שומר ישראל

22) On Erev Rosh Hashanah we say למנצה between אשרי ובא לציון. We say Tahanun at the end of Selichot but not during Shacharit.

23) On Erev Rosh Hashanah we do not blow the Shofar even if the first day of Yom Tov is Shabbat.

24) We do התרה נדרים after Tehilim and at the end of a Shmitah year we create a Beit Din to write “Pruzboles” for anyone who needs.

25) On Saturday night before Rosh Hashanah we do not recite ויהי נועם but we do say ויתן לך.

**TISHREI:****Rosh Hashana:**

1) Throughout עשרת ימי תשובה, during *Kaddish*, one should say לעלא לעלא מכל לעלא and not לעלא לעלא ברכתא.

2) If the first day of Rosh Hashana should coincide with Shabbat Kabbalat Shabbat consists of only the passages of שיר ליום השבת and הי מלך במה. מזמור שיר ליום השבת and מזמור שיר ליום השבת is omitted as well.

3) Anyone officiating in any capacity for Shacharit and Musaf, may it be as *Hazanim* or *Gabbaim*, needs to wear a *Kittel* while on the Bima. All *Hazanim* etc... need to go to the Mikvah both Erev Rosh Hashana and Erev Yom Kippur.

4) At *Maariv* on both nights of Rosh Hashana and on Yom Kippur night we say the chapter from *Tehilim*, לדוד מזמור, after the *Hazan* says קדיש תתקבל and not before. On Rosh Hashana nights we say Kiddush in Shul right after לדוד מזמור.

5) If the first day of Rosh Hashana is Shabbat Kabbalat Shabbat consists of only the passages of שיר ליום השבת and הי מלך במה מזמור שיר ליום השבת is also not recited. At Mincha on Shabbat afternoon (which is the first day Rosh Hashana) we omit צדקתך צדק.

6) On the Yamim Noraim and on Shabbat Shuva we place שיר המעלות right before נשמת. During the rest of עי"ת we say it right after או ישר before ישתבה.

7) The last *Brakha* of the *Amida* should be the regular המברך את עמו ישראל עושה השלום and not בשלום.

8) Before *Pisukei Dezimra* begins one should recite to himself the ברכות התורה. On Rosh Hashana the *Hazan* for *Pisukei Dezimra* follows this pattern:

... שיר היחוד, אנעים זמרות וקדיש יתום, אדון עולם, יגדל, ברכות השחר... We then say all of the עקדה and קרבנות on Rosh Hashana and Yom Kippur. The *Hazan* should wait at the Bima until the Baal Shacharit arrives to take over.

9) We don't say ברכות ק"ש during פיוטים. We only say the one sentence, אור המאיר on p. 171 in the Birnbaum Machzor, and then skip to p. 183 for עולם.

והחיות. From קדוש, קדוש, קדוש we skip to p. 191 and say the sentence לארץ ישרורו.

10) Before beginning חזרת הש"ץ the *Hazan* should say out loud the פסוק of ה' שפתי תפתח. At the end of the repetition he should say out loud the verse of ... יהיו לרצון אמרי פי... (This needs to be inserted into the Birnbaum Mahzor before and after each חזרת הש"ץ).

11) *Hazanim* should not repeat any words during חזרת הש"ץ nor during ברכות ק"ש. Be very careful with the conclusion of the ברכה for הארץ על כל הארץ. The only time the "Hazan" is permitted repeating words is in תחינות or פיוטים which are not an integral part of the ברכות ק"ש or the עמידה.

12) It is our custom that the congregation says out loud, during חזרת הש"ץ, the four insertions of עשרת ימי תשובה (זכרנו לחיים, מי כמוך, וכתוב, בספר). The "Hazan" should wait until the congregation has completed their recitation before beginning his recitation.

13) Right after the קדיש התקבל of *Shacharit*, and before *Kriat HaTorah*, we say the שיר של יום, and *Kaddish*, followed by לדוד ה' אורי and *Kaddish*.

14) When the *Hazan* for *Musaf* falls to the ground in order to do כורעים on both Rosh Hashana and Yom Kippur, he should be very careful to keep his feet together. He therefore should not jump out of his place, rather the *Amud* should be moved away so he can drop to the floor in the exact place where he is standing. Only after completing the words שם כבוד... ברוך should he stand up again to the erect position.

If the floor isn't covered with carpeting then one needs to cover the floor before he does כורעים.

There is a difference between the כורעים of Rosh Hashana and that of Yom Kippur. On Rosh Hashana we don't allow our heads to touch the ground when we bow in עלינו. During the *Avodah*, however, we do have our heads touch the ground.

15) On both Rosh Hashana and Yom Kippur when we say עלינו in חזרת הש"ץ we close the *Aron* when we reach the words שלא שם חלקנו כהם and we reopen after the word המונם.

16) On the first Day of Rosh Hashana we say אל עורך דין in *Shacharit*. On the second day we place it in *Musaf* before ונתנה תוקף. On Yom Kippur it is inserted in *Shacharit*

17) When second day of Rosh Hashana is a Friday we **do not say** אבינו מלכנו at Mincha.

18) The *Kohanim* should be sent to wash their hands-on Rosh Hashana after זכרונות (p.389).

19) Nusah for Mincha on Rosh Hashana afternoons should be as follows: Up through Kedusha a regular “Chol Nusah” just like we do on every Shabbat Mincha. With the Brakha after Kedusha you switch to the Nusah of the Yamim Noraim.

#### **Aseret Yemi Teshuvah & Shabbat Shuvah:**

20) If Yom Kippur should fall out on a Monday or Thursday during עשרת ימי תשובה we say יום חמישי של סליחות on Thursday not Friday when the Torah is read in order to say ה' ה' אל רחום of פיוט on that day. In such a case יום רביעי is then said on Friday.

21) On Shabbat Shuva before Musaf we say אב הרחמים.

22) On Shabbat Shuva at Mincha we say El-Male for all the Yarzheits of the entire Tisheri.

23) On Shabbat Shuva at Mincha we say צדקתך צדק.

24) We do not say ויהי נועם on Saturday night, but we do say ויתן לך. When Yom Kippur falls out, however, on a Shabbat then we say ויהי נועם on Saturday night of Shabbat Shuva.

25) On Erev Yom Kippur we make the following changes:

a) No “Tahanun” at the end of “Selichot”

b) No “Tahanun” during “Shacharit”

c) Omit מזמור לתודה

d) Omit למנצה

e) We do not say אבינו מלכנו in “Shacharit” or Mincha. If Yom Kippur falls out on a Shabbat then on Erev Yom Kippur at “Shacharit” we say אבינו מלכנו, but not at Mincha.

f) The memorial plaques are lit.

**Yom Kippur:**

26) Before Kol Nidrei begins two Sifrei Torah are taken from the Aron. As they circulate throughout the men's section, allowing each to kiss and ask the Torah for מחילה, the Hazan says אור זרוע לצדיק with the congregation repeating the sentence each time it is said. It should be recited seven times.

After circulating throughout the Shul the two people stand next to the Hazan, one on each side for Kol Nidrei.

Before the Hazan recites שהחיינו the Rabbi should announce that all the men together with any woman who didn't say שהחיינו when lighting the candles should say it quickly in and undertone so that they finish before the Hazan and can answer "Amen" to his Brakha.

27) If Yom Kippur coincides with Shabbat, the two Torahs are returned to the ark after the blessing of שהחיינו. Kabbalat Shabbat is then recited and it consists of only the passages of שיר ליום השבת and הי מלך. במה מדליקין is omitted as well.

28) Before אשמנו the wording should be אבל אנהנו ואבותינו חטאנו and not like in the Birnbaum Machzor that deletes the word ואבותינו (see the Rav's Machzor p. 161 in the foot note).

29) When Yom Kippur coincides with Shabbat we do not say אבינו מלכנו until Neilah.

30) If Yom Kippur and Shabbat coincide we say ה' ה' אל רחום before taking out the *Sifrei Torah* for *Kriat HaTorah*. (We do not follow the Birnbaum Machzor that says not to say it)

31) "Aliyot" in all of the "Minyanim" are given to all those who serve as either a "Bal Tefilah" or "Bal Tekiah".

32) In the main sanctuary we also honor with "Aliyot" the officers of the Shul and the older members who attend the daily Minyanim plus those who are exceptional in their support of the Shul.

33) In the main sanctuary we only use the Torahs that the Shul owns and are not on loan (e.g. Dalfen Torah, Muskin Torah and Fisher Torah).

34) On Yom Kippur Yizkor is recited after the Drasha as follows:

a) The two Sifrei Torah that were read from are held on each side of the “Hazan” during “Yizkor.”

b) Immediately after the Drasha with everyone still in Shul, three אֵל מְלֵא מְלֵא prayers are recited. They are recited as follows:

1) For the members of the Shul who have passed away.

2) For the 6 Million “Kedoshim” killed by the Nazis.

3) For those who have given their lives in defense of the State of Israel.

c) Only after the אֵל מְלֵא מְלֵא prayers are recited do those blessed to have their parents leave the Shul quietly before “Yizkor” begins. When Yizkor is finished then they return and join everyone for אַב הַרְחָמִים.

d) Yizkor is recited during the first year of Avelut.

e) After Yizkor אַב הַרְחָמִים is recited followed by אֲשֶׁרִי, returning the Sifrei Torah to the הֵיכָל and Musaf.

35) During the *Avodah* (see p. 815,817, 821 in Mahzor) the Hazan should pause between the word אָנָּה and בְּשֵׁם. אָנָּה is a request of God to allow us to beseech Him. The next word בְּשֵׁם, is connected with the following words-- כִּפָּר נָא... meaning that we turn to God, asking Him to be our witness that we are doing Teshuvah.

Every word of the עֲבוּדָה should be said out loud by the Hazan and congregation. The *Avodah* ends at the bottom of p. 829 in the Birnbaum Machzor. We skip pages 829-836.

36) The Aron is kept open during the *Avodah* (אֲמִיץ כֹּהֵן) in Musaf on Yom Kippur. It is closed at the bottom of p. 829 in the Birnbaum Machzor.

37) If Yom Kippur and Shabbat coincide the *Kohanim Duchan* but the congregation doesn't recite the special *Tefilot* between each blessing. The usual singing by the *Kohanim* is omitted and the congregation simply says אָמֵן to each blessing.

38) On Yom Kippur the Kohanim should have their hands washed right after וַיְדוּי in Musaf is over (when we reach p. 859 in Birnbaum)

When washing the Kohanim's hands on Yom Kippur they should be washed to the wrist just like we do on all other Yomim Tovim.

39) The "Nusah" for Minha should be just like the "Nusah" used for all the other "Tefilot."

40) The concluding Brakhot for Haftorah Yona should include the blessing of על התורה ועל העבודה, that is said on Shabbat and Yom Tov morning (Unlike what is written in the Brinbaum Mahzor).

41) We do not say אבינו מלכנו after Minha on Yom Kippur. We say אבינו מלכנו at Neilah sentence by sentence – first the Hazan and then the congregation.

42) Two members stand on each side of the Hazan during Neilah. The two are the president and Chairman of the Board or the Chairman's husband. The Aron is opened for *Neilah* as soon as the *Hazan* is ready to begin *Hazarat Hashatz*. It is closed only after the *Hazan* and congregation say *Hashem Hu HaElokim* seven times and right before *Kaddish Shalem* (Unlike the instructions found in the Birnbaum Mahzor)

43) At the end of Neilah the Hazan should skip Birkhat Kohanim because it is after "Shekiah". During *Neilah* the *Hazan* recites *Avenu Malkenu* sentence by sentence out loud followed by the congregation.

44) At the end of *Neilah* first the *Hazan* says *Shema Yisrael...*and then the congregation repeats it. The same is done for *Baruch Shem Kevod...*which the Hazan says three times and then the congregation says it three times, and for *Hashem Hu Elokim* which the *Hazan* says seven times and then the congregation says it seven times.

45) After the *Hazan* completes *Kaddish Shalem* at the end of *Neilah* we blow a set of ten notes: תשר"ת, תש"ת, תר"ת.

46) We light a Yarzheit candle at each of the Minyanim before Yom Kippur and light the Havdalah candle from that light after Yom Kippur.

47) If Yom Kippur falls out on a Shabbat Havdalah is just like a regular Saturday night. We use בשמים and נר in such a case. If Yom Kippur falls out on a weekday Havdalah does not have בשמים, but it does have a נר.

48) We recite קדוש לבנה after “Maariv” at the conclusion of Yom Kippur.

49) On Issur Chag Yom Kippur we do not recite למנצה between אשרי and ובה לציון. We do not recite Tahanun until after Rosh Hodesh Heshvan. During the non-holiday days we do, however, recite למנצה and אל ארך אפים.

If there is a Shabbat between Yom Kippur and Sukkot (Parshat Ha'azinu) the following changes occur:

- a. We do not say “Av HaRachamim” before Musaf
- b. We do not say “Tzidkatcha Tzedek” at Minha nor do we do any “El Male” prayers.
- c. We do not say “Vehi Noam” after Maariv, but we do say “Veyeten Lcha”

### **First days of Sukkot & Hol HaMoed:**

1) On Erev Sukkot we do not recite למנצה between אשרי and ובה לציון.

2) On the first two nights of Sukkot and on Shabbat Hol HaMoed we do not say Kiddush in the Shul after Maariv.

3) If Shabbat should either follow a Yom Tov (e.g. Yom Tov is on Thursday and Friday), or Shabbat should be one of the days of Yom Tov (e.g. Yom Tov is on Friday and Saturday), Kabbalat Shabbat consists of only the passages of שיר ליום השבת and הי מלך. במה מדליקין. At Minha we omit צדקתך צדק.

4) The Hazan shakes the Lulav 6 times during Hallel at the following places:

- a) The first time he says הודו לה'
- b) When he says יאמר נא ישראל
- c) The two times he says אנא ה' הושיעה נא
- d) The final two times הודו לה' is said

The congregation shakes the Lulav 8 times at the following places:

- a) The four times הודו לה' is said
- b) The two times אנא ה' הושיעה נא is said
- c) The final two times הודו לה' is said

The Lulav is shaken three times, with an in and out motion, in the following directions:

East, South, West, North, Up and Down

- 5) On the first two days of Yom Tov we recite ה' ה' אל רחום before we take out the Sifrei Torah. If one of the days coincides with Shabbat than this is omitted when taking out the Sifrei Torah.  
If Yom Tov coincides with Shabbat אדיר אדירנו is omitted from the repetition of Musaf.
- 6) On the first two days of Sukkot הושענות are recited after the repetition of the “Musaf” before קדיש תתקבל.
- 7) During Hol HaMoed and Hoshana Rabbah הושענות are recited immediately after “Hallel.
- 8) One Sefer Torah is taken out of the Aron and held on the north side of the middle Bima throughout the הושענות. The Aron and Parochet are left open during the recitation of הושענות.
- 9) At the end of the הושענות, the “Hazan” puts down his ד' מינים right before he says the verse of למען דעת. At this juncture the Sefer Torah is returned to the “Aron.” When the Torah is in the “Aron” the “Hazan” says למען דעת followed by קדיש תתקבל.
- 10) If everyone in the Shul has a set of ד' מינים and there is no “Avel” present, a Sefer Torah is taken out of the “Aron” and placed on the “Shulchan”, while everyone does the “Hakafah” around the “Shulchan.”
- 11) On the first two days of Yom Tov an “Avel” does Hakafot for Hoshanot. On Hol HaMoed an “Avel” does not do the “Hakafah.” Rather he should hold the Torah at the “Bima.” If there is more than one mourner present the other mourners just stand in their place and do not do the “Hakafot.”
- 12) Both those who wear Tefillin and those who don't wear Tefillin on Hol Ha Moed may daven together in the same Minyan.
- 13) Tefillin should be removed before the start of Hallel and the lifting of the ד' מינים.
- 14) If the Hazan is wearing Tefillin on Hol HaMoed Sukkot he should take them off before Hallel and lifting the ד' מינים.

- 15) During Hol HaMoed we do not recite למנצה between אשרי and ובא לציון.  
 16) If Sukkot is celebrated during the week Havdalah at the end of the first days and last days of Yom Tov consists of only בורא פרי הגפן and המבדיל בין קודש לחול.

### **Shabbat Hol HaMoed:**

- 17) On Shabbat Hol HaMoed, Kabbalat Shabbat consists of only the passages of שיר ליום השבת and הי מלך. במה מדליקין is omitted as well.
- 18) “Kohelet” is read on either Shabbat Hol HaMoed, or if there is no Shabbat Hol HaMoed then on שמיני עצרת. Even if a “Klaf” is used no ברכות are said.
- 19) On Shabbat Hol HaMoed we omit ה' ה' אל רחום when taking out the Sifrei Torah.
- 20) On Shabbat Hol HaMoed Sukkot (unlike Pesah) the concluding Haftorah blessing includes mention of Yom Tov and ends with the words מקדש השבת וישראל והזמנים.
- 21) On Shabbat Sukkot or Shabbat Hol HaMoed we do הושענות after Musaf. We only open the Aron but we do not take out a Sefer Torah. The Hazan only says out loud the first four introductory sentences on Shabbat Chol HaMoed. The remainder of the הושענות are said by the congregation at their seats.
- 22) When Kohelet is read we recite אנעים זמרות and the שיר של יום before reading Kohelet.
- 23) On Shabbat Hol HaMoed in “Musaf” the Hazan **does not** say אדיר אדירנו after קדושה.
- 24) Havdalah on Saturday night of Shabbat Hol HaMoed is a regular complete Havdalah. Havdalah is said in the Sukkah but without the Brakha of לשב בסוכה.
- 25) On Saturday night of Shabbat Hol HaMoed we do not recite ויהי נעם but we do say ויתן לך.



35) On Shminie Atzeret אל רחום ה' ה' is recited when taking out the Sifrei Torah from the Aron. If Shminie Atzeret coincides with Shabbat it is omitted.

36) If Shminie Atzeret coincides with Shabbat אדיר אדירנו is omitted from the repetition of Musaf.

37) If שמיני עצרת is on Shabbat, the בעל מוסף says יקום פרקן right after the Haftorah. He then stops for the Drasha and Yizkor. The Sifrei Torah are placed on the Shulchan and covered during the Drasha.

38) On Shminie Atzeret Yizkor is recited after the Drasha as follows:

a) The two Sifrei Torah that were read from are held on each side of the “Hazan” during “Yizkor.”

b) Immediately after the Drasha with everyone still in Shul, three אל מלא prayers are recited. They are recited as follows:

1) For the members of the Shul who have passed away.

2) For the 6 Million “Kedoshim” killed by the Nazis.

3) For those who have given their lives in defense of the State of Israel.

c) Only after the אל מלא prayers are recited do those blessed to have their parents leave the Shul quietly before “Yizkor” begins. When Yizkor is finished then they return and join everyone for אב הרחמים.

d) Yizkor is recited during the first year of Avelut.

e) After Yizkor אב הרחמים is recited followed by אשרי, returning the Sifrei Torah to the היכל and Musaf.

39) Before Musaf on Shminie Atzeret the rabbi or Gabbai should remind everyone to insert “Mashiv HaRuach” in the Amida.

**40) On Simhat Torah the following honors are auctioned right after Musaf on Shminie Atzeret:**

a) Atta Horesa at night b) Atta Horesa in the morning c) Hatan Torah d) Hatan Bereshit e) Kol Hanearim f) Maftir g) Yayin Kiddush V'havdalah

**On Simhat Torah before Maariv:**

a) Maariv b) The five Aliyot read at night c) Hagbah and Gelilah

**On Simhat Torah day before Atta Horesa:**

a) The first five Aliyot before everyone goes to a different station to get their Aliyah b) Hagbah and Gelilah for Hatan Torah c) Hagbah and Gelilah for Hatan Bereshit d) Hagbah and Gelilah for Mafir

41) On Simhat Torah night right before Atta Horesa we make Kiddush in Shul.

42) On Simhat Torah night we read five Aliyot after the Hakafot. The Hazan takes out the Torah for reading by saying ...שמע, אהד. The tune used is that of the Yomim Noraim. The Gabbai calls up the Aliyot with the text of ותגלה. The בעל קריאה uses the tune of Yamim Noraim.

43) חצי קדיש is recited after the Torah reading on Simhat Torah night.

44) On Simhat Torah day the Kohanim “Duchen” during “Shacharit” and not during “Musaf.” We do not say the addition of ...ותערב עליך and the congregation does not say the תפלות between the ברכות.

45) On Simhat Torah day אנעים זמרות and the שיר של יום are recited before אתה הראת is said.

46) On Simhat Torah day the Hazan does not say י"ג מידות when taking out the Sefer Torah. The Hazan only says שמע, אהד etc... before the Torah reading. The tune used is that of the Yomim Noraim. The tune used when calling up the Aliyot is the Yomim Noraim tune. The בעל קריאה uses the tune of Yamim Noraim. He changes to the regular for the Maftir.

47) The “Hupa” the Shul owns, made out of a number of “Taletiot”, is used on Simhat Torah for:

- a) Kol HaNarim   b) Hatan Torah   c) Hatan Bereshit   d) Maftir

48) “Hatzi Kaddish” should be said after the Torah reading for “Hatan Bereshit” and before the “Maftir” is called for his “Aliyah”. The Sefer Torah for “Maftir” should be placed on the “Shulchan” before the “Kaddish” is recited.

49) After the מפטיר the Hazan should begin with אשרי followed by returning the Sifrei Torah to the היכל and Musaf.

50) On Isru Chag Sukkot we do not recite למנצה between אשרי and ובא לציון nor אל ארך אפים if it is a Monday or Thursday.

51) If Isru Chag is on Shabbat we do not recite אב הרחמים before Musaf nor do we say צדקתך צדק at Mincha on Shabbat afternoon.

52) After Simhat Torah we change the Torah covers, “Parochet” and “Shulhan” covers in the main sanctuary and Beit Midrash from the white to the year long set.

53) If there is a funeral between the end of Simhat Torah and Rosh Hodesh Heshvan, we do not recite: אל מלא, קדיש הגדול, nor do we do עמודו

**KISLEV AND TEVET:**

1) On the Shabbat preceding Chanukah at Mincha, we recite a El-Male for all those who have Yartzheit to the end of Chanukah.

2) The Menorah is set up on the southern wall of the Shul and the candles are positioned going from east to west. The one who lights the Menorah should stand behind the Menorah with his back facing south. The candles should be lit from west to east.

3) The Menorah is lit between Mincha and Maariv with ברכות and relit at Shacharit without ברכות.

4) On Friday we start Mincha a little earlier so that the Menorah may be lit right after Mincha, before Shabbat begins. We only say the Brakhot and "Haneros Halalu" when the candles are lit. We sing "Maoz Tzur" before the Shiur that is given before "Bameh Madlikin."

5) If the first night of Chanukah is a Friday night, although the one who lights the Menorah in the Shul has already lit candles at his home and has recited the ברכות, he should still recite all three blessings again in Shul, including (הליכות שלמה מועדים דף שט"ו בארחות הלכה אות 9) שהחינו.

6) If the first night of Chanukah is on Friday evening and one did not attend an early Mincha Minyan before lighting the first candle, he should say ועל הנסים in the Mincha Amida after he lights his Menorah, even though it isn't Shabbat yet. (הליכות שלמה מועדים דף שי"ז בארחות הלכה אות 17)

7) If the first night of Chanukah is Saturday night, at Mincha on Shabbat afternoon we don't say צדקתך צדק, and אל מלא.

8) On Saturday night the Menorah is lit **before ויהי נועם, right after the קצי קדיש after the silent "Amida"**.

9) On Friday night of Shabbat Chanukah we do recite במה מדליקין in Shul.

10) On Shabbat Chanukah at Mincha we delete צדקתך צדק and we don't recite אל-מלא.

11) Throughout Chanukah we recite a complete Hallel even on the days when Rosh Chodesh coincides with Chanukah. Throughout Chanukah we omit תחנון, אל ארך אפים, למנצה.

12) During the regular days of Chanukah the Hazan says קדיש after Hallel. On Shabbat and Rosh Chodesh the Hazan says קדיש שלם after Hallel.

13) Throughout חנוכה we add the chapter of שיר חנוכת הבית at the end of Shacharit. During the week it is said right after שיר של יום. The Mourner's Kaddish usually said right after שיר של יום is said instead after the recitation of שיר חנוכת הבית.

14) On Shabbat שיר חנוכת הבית is said after מזמור שיר חנוכת הבית and שיר של יום. The Mourner's Kaddish is only said after מזמור שיר חנוכת הבית.

15) On Rosh Hodesh and Chanukah the order is as follows:

- 1) שיר של יום
- 2) ברכי נפשי
- 3) מזמור שיר חנוכת הבית
- 4) Mourner's Kaddish

16) If Rosh Hodesh coincides with Shabbat then the order is as follows:

- 1) אנעים זמרות
- 2) שיר של יום שבת
- 3) ברכי נפשי
- 4) מזמור שיר חנוכת הבית
- 5) Mourner's Kaddish

17) On Shabbat Chanukah the Maftir is read from the second Sefer Torah and it is only that day of Chanukah. For example – If the fourth day of Chanukah is on Shabbat the Maftir will only be פרשת נשא ביום הרביעי.

18) On Shabbat Chanukah after the 7 Aliyot are read from the first Sefer Torah the second Sefer Torah is placed on the Shulchan next to the first Sefer Torah and קדיש is recited. As soon as Kaddish is complete Hagbah and Gelilah is performed on the first Sefer. After Hagbah and Gelilah is complete the Gabbai calls up the Maftir and says מי שברך for the 7<sup>th</sup> Aliyah.

19) On Rosh Hodesh Tevet which falls out on either the 6<sup>th</sup> or 7<sup>th</sup> days of Chanukah (or both 6<sup>th</sup> and 7<sup>th</sup> days of Chanukah when Rosh Hodesh Tevet is two days) two Sifrei Torah are used. The first three Aliyot are read from the Rosh Hodesh Torah. The second is used for the Chanukah reading. “Hazi Kaddish” is only said after the second reading. In such a case the first Sefer Torah **does not need** to be put back on the Shulhan for “Kaddish”.

20) When Rosh Hodesh Tevet falls out on Shabbat Chanukah three Sifrei Torah are used. The first is used for Parshat HaShavua. Six Aliyot are read from that Sefer. The second is used for the Rosh Hodesh reading. The third is for the Chanukah reading. “Hazi Kaddish” should be recited after the second “Sefer Torah”, and the second and third “Sefer Torah” should be on the “Shulchan.” The first Sefer Torah does not need to be replaced on the “Shulchan” for “Kaddish.”

21) If Rosh Hodesh Tevet falls out on Shabbat, the Haftorah is just the Haftorah for Chanukah and we do not add any other verses mentioning Rosh Chodesh.

22) If Rosh Hodesh Tevet falls out on Sunday, the Haftorah is just the Haftorah for Chanukah and we do not add any other verses mentioning מחר  
הדש.

23) We allow a mourner during the 12 months of mourning for his parent to lead the service for Mincha and Maariv on Chanukah but not Shacharit. He may also serve as Hazan for ובא לציון – אשרי at the end of Shacharit.

24) The wording for ועל הנסים should be ועל הנסים with a ו.

**SHEVAT:**

- a. When **אז ישיר** is read on **פרשת בשלה** the custom is that the congregation stands. The congregation should stand already before the **ברכות** for the “Aliyah” are said. The Rabbi should receive this Aliyah.
- b. When the **עשרת הדברות** are said on **פרשת יתרו** we use **טעם עליון** for the “Trop.” The custom of the Shul is to stand for the **עשרת הדברות**. The congregation should stand already before the **ברכות** for the “Aliyah” are said. The rabbi should receive this Aliyah.
- c. On Tu BeShevat (and at Mincha on the 14<sup>th</sup> of Shevat) we do not say **החנוך**. If Tu BeShevat falls out on a Shabbat we do not say:
  - 1) **אב הרחמים** before Musaf
  - 2) **אל מלא** at Mincha
  - 3) **צדקתך צדק** at Mincha
- d. On Shabbat Shekalim we do not say **אב הרחמים** before Musaf but we do say **אל מלא** and **צדקתך צדק** at Mincha unless it is Shabbat Rosh Chodesh Adar or Saturday night is Rosh Chodesh.
- e. On Shabbat Shekalim we only say the Haftorah of Shekalim even if it is Shabbat Rosh Chodesh Adar or Sunday is Rosh Chodesh and we would usually have said the Haftorah for **מחר חודש**.

**ADAR:**

1) On a leap year we **don't say** תחנון at Mincha before Purim Kattan, as well as on Purim Kattan and on Shushan Purim Kattan. We also don't say למנצה between אשרי ובא לציון on both days.

2) If Shushan Purim Kattan falls on Shabbat we don't say אב הרהמים before Musaf, nor אל מלא after Kriat HaTorah at Mincha, and no צדקתך צדק at Mincha.

3) On the ד' פרשיות we **do not** say אב הרהמים before Musaf.

4) On the ד' פרשיות we **do say** צדקתך צדק on Shabbat afternoon and אל מלא unless Saturday night is Rosh Chodesh.

5) If Rosh Hodesh Adar falls out on Shabbat, then we take out three Sifrei Torah. The first we read 6 Aliyot for Parshat HaShavua. The second we read Shivie in the Rosh Chodesh Sefer. After the second Torah we place the third Sefer next to the second and say Half Kaddish. The first Sefer Torah does not need to be replaced on the "Shulchan" for "Kaddish." The third Torah is "Maftir" and "Parshat Shekalim" is read.

6) If Rosh Hodesh Adar falls out on Shabbat, the Haftorah is just the Haftorah for Shekalim and we do not add any other verses mentioning Rosh Chodesh.

7) On Shabbat Zachor we do not take out a Sefer Torah after davening just to reread Parshat Zachor; rather it is read again at "Mincha" after the reading of the regular Shabbat afternoon Torah reading. In this case the Torah used for the regular reading is rolled to "Parshat Zachor." No "Brakhot" are recited before or after the reading.

8) Everyone stands for the Torah reading of "Parshat Zachor".

9) We repeat the last "Passuk" of "Parshat Zachor", the first time saying "zekher" (with a *Segol*) and the second time "zeikher" (with a *Tzeirei*).

10) The Haftorah for Shabbat Zachor is taken from Sefer Shmuel I 15:2 and begins with the words כה אמר ה'.

11) Machzit HaShekel is observed at Minha on Taanit Esther. It is collected through Shacharit on Purim

12) When Purim is celebrated on a Saturday night and Taanit Esther is observed on Thursday, Machzit Hashekel is still observed at Minha on Taanit Esther. It is collected on Purim as well.

13) When Taanit Esther is on Thursday and Purim on Saturday night we say תחנון and אבינו מלכנו at Minha on Taanit Esther.

14) When Purim night is on Saturday night, the entire Havdalah is said in Shul after the Megillah and not before. We first recite וי הי נועם and ויתן לך before Havdalah.

15) On Purim and Shushan Purim we do not recite Tahanun and למנצה between אשרי and ובא לציון. The same applies to Purim Kattan and Shushan Purim Kattan during a leap year. If Purim Kattan or Shushan Purim Kattan falls out on a Shabbat we do not say:

- a) אב הרחמים
- b) אל מלא at Minha
- c) צדקתך צדק at Minha

16) A mourner during the 12 months for a parent may lead the davening on Purim both for Minha/Maariv, but should not lead Shacharit.

17) On Purim and Shushan Purim we do not recite למנצה, אל ארך אפים, תחנון.

18) We stand for the Torah reading for “Parshat Parah” just like we do for “Parshat Zachor.”

**FUNERAL:**

1) If there is a chapel service, then “Kriah” is performed before the eulogies begin. If it is a graveside service, then “Kriah” is performed before the casket is removed from the hearse.

2) The service begins with a chapter of “Tehilim” of the rabbi’s choosing and before the אל—מלא the chapter of לדוד is recited.

3) יושב בסתר is recited when bringing in the casket and taking out the casket from the service. The rabbi follows the casket when reciting this chapter.

4) If the funeral service is held in the Shul, the security gate in the ark must be closed, transforming the sanctuary into a multi-purpose room.

5) On days when תחנון isn’t recited (this includes the days between the end of Simchat Torah and Rosh Hodesh Heshvan) we don’t do the seven עמודות, stops which are said while reciting יושב בסתר, nor do we recite אל-מלא, צדוק, קדיש הגדול and the קדיש הדין. In such a case only some “Tehilim” are recited and קדיש יתום. This includes after הצות on a Friday.

6) If the mourner is not able to say קדיש הגדול or there are no mourners the rabbi or someone else should recite it.

7) At the grave the following should take place in this order:

a) All present should follow the casket as it is carried to the grave. On days when “Tahanun” is said, then seven stops should be made, while reciting יושב בסתר. The stops are arranged according to the verse כי מלאכיו יצוה לך לשמרך בכל דרכך. At each of these words we stop and begin יושב בסתר all over again.

b) Fill the grave and create a mound on the top

c) Recite צדוק הדין after the grave is full

d) Recite לדוד

e) Recite אל-מלא

f) Recite Kaddish

8) At the conclusion of the funeral two rows should be made facing each other, allowing the mourners to walk through and receive the blessing of comfort. Men should be on one side and women on the other. On Hol HaMoed the two rows are also observed.

9) The blessing of condolence that we use is:

המקום ינחם אתכם בתוך שארי אבלי ציון וירושלים ולא תוסיפו לדאבה עוד

### **HOUSE OF MOURNING:**

1) The first meal that the mourners should eat is called סעודת הבראה. The meal consists of round items, including eggs, bagels, and a round cake. This meal is brought to the mourners by the community (in our Shul the rabbi's wife makes this meal).

2) The mourner should not eat any food after the funeral until he/she first eats the meal of condolence. If night fall occurs before he/she eats then he/she can skip the meal of condolence.

3) There is no meal of condolence on a Friday or Erev Yom Tov after the ninth hour of the day. On Erev Pesah there is no meal of condolence after the time when Hametz is forbidden to be eaten.

4) Our community tries to arrange all meals for the mourner during the week of Shiva. The rabbi's wife arranges these meals with volunteers from the Shul.

5) We arrange "Minyanim" for the week of Shiva. A "Sefer Torah" in a special "Aron" is brought to the house of mourning. There is no need to arrange reading the Torah three times in the house of mourning.

6) A mourner for parents should serve as Hazan for the Tefilot in the house of mourning. For all other mourning situations someone else should serve as Hazan.

7) We omit the following prayers in the House of Mourning:

- a) We don't say the יהי רצון at the end of קרבנות
- b) We don't say בזרת הש"ץ ברכת כהנים during
- c) We don't say ובא לציון אשרי and למנצה between
- d) We skip the sentences ובא לציון ואתה קדוש ואני זאת בריתי until
- e) We don't say תחנון
- f) We don't say אל ארך אפים

8) When reciting תתקבל צלותו, קדיש תתקבל, even when the mourner is personally leading the service.

9) At the end of Shacharit and Maariv we say למנצה לבני קרח מזמור "Tehilim" chapter 49. On days when "Tahanun" isn't said we replace this chapter with chapter 16, מכתם לדוד.

- 10) During Elul the order of the “Tehilim” is as follows:
- a) 'לדוד ה' followed by mourners “Kaddish.”
  - b) Then we say the special chapter of “Tehilim” for the House of Mourning, followed by the mourners “Kaddish.”
  - c) During Shacharit, at the conclusion of all of these chapters of “Tehilim,” the “Shofar” is blown.
  - d) We do not recite the five daily chapters of “Tehilim” that we say in Shul during Elul, in the “Beit Avel.”
- 11) In a House of mourning that occurs during Selichot of the Yomim Noraim or on a Fast Day, we abridge the Selichot as follows:
- a) Say through זכור רחמך
  - b) Delete the paragraph זכור לנו ברית אבות
  - c) Say the first three verses in שמע קולנו
  - d) Skip the rest of Selichot and say זכור לנו מלכנו followed by קדיש תתקבל.  
No תחנון or וידוי is said.
- The mourner may recite Selichot.
- 12) On Rosh Hodesh and Chanukah/Rosh Hodesh, the Avel for a parent serves as Hazan for Shacharit but not for Musaf.
- 13) On Rosh Hodesh or Chanukah, when Hallel is said, the Minyan steps out of the house and recites Hallel outside while the Avel remains in the house and does not say Hallel.
- 14) On Rosh Hodesh during Shacharit the following is the order:
- a) שיר של יום followed by ברכי נפשי and then the Mourner’s “Kaddish.”
  - b) 'לדוד ה' followed by the Mourner’s “Kaddish.”
  - c) Finally Chapter 16, מכתם לדוד, followed again by the Mourner’s “Kaddish”.
  - d) At the conclusion of the “Kaddish”, the “Shofar” is blown.
- 15) During Hanukah we do not light a Menorah in the Beit Avel between Minha and Maariv. The mourners light their Menorah after Maariv on their own.
- 16) Whenever זכור לנו מלכנו is said it is also recited in the Mourner’s house.

17) The rabbi teaches after Shacharit and between Mincha/ Maariv. After Shacharit the learning occurs after everyone has taken off their “Talit and Tefilin.” The learning should be devoted to aspects pertaining to the laws and customs of mourning. We do not teach משניות unless they are devoted to issues of mourning (e.g. the end of מועד קטן). After learning in the morning the declaration ... רבי חנניא בן עקשיא אומר ... is recited followed by the mourner saying “Kaddish d’Rabbanan.” After Mincha the learning is concluded with the “Tefilah” found in the Artscroll “Siddur” on p 808 and the declaration of ... רבי חנניא בן עקשיא אומר ... is said followed by the mourners saying “Kaddish d’Rabbanan.”

18) At the conclusion of the davening, everyone sits down and waits for the rabbi to lead in comforting the mourners with the blessing of ...המקום ינחם... This blessing is recited while standing.

19) On the 7<sup>th</sup> day, after Shacharit, the following is the process to conclude the “Shiva period”:

- a) After Shacharit the rabbi teaches “Hilkhoh Avelut” followed by the declaration ... רבי חנניא בן עקשיא אומר ...
- b) “Kaddish D’Rabbanan” is recited by the mourners.
- c) The mourners sit and are comforted by the visitors with the blessing of comfort.
- d) This is followed by everyone saying together to the mourners, קומו. The mourners rise from their Shiva chairs when hearing this declaration.
- e) Together everyone says to the mourners two verses of comfort from ישעיהו:
 

לא יבא עוד שמשך וירחך לא יאסף כי ה' יהיה לך לאור עולם ושלמו ימי אבלך (ישעי  
ס:כ)

כאיש אשר אמו תנחמנו כן אנכי אנחמכם ובירושלים תנחמו (ישע' ס"ו:י"ג)
- f) After reciting these verses the mourners change out of their torn garments and non-leather shoes and the visitors escort them outside for a short walk, demonstrating that the “Shiva” mourning period has ended.

20) If there is a house of mourning on Purim and Shushan Pruim the following occurs:

- a) On Purim the mourners may come to Shul. They do not wear their torn clothing, nor non-leather shoes. They also do not sit on the lower chairs.

- b) On Shushan Purim we have the Minyan in the “Beit Avel” but the mourners do not wear the torn garments, nor non-leather shoes. They also do not sit on the lower chairs. Those who come to the house do not say “Hamakom Yenachem...” at the end of the visit.
- c) At the end of the Minyan on Shushan Purim Chapter 16 from Tehilim is recited as the special chapter.

**UNVEILING:**

- 1) We usually wait 12 months for the unveiling of the memorial stone. It can be done, however, at an earlier date.
- 2) We begin an unveiling by reciting a few chapters of “Tehilim” (e.g. יושב בסתר, מזמור לדוד, אשרי האיש).
- 3) We spell out the deceased’s name via chapter 119 of “Tehilim”. We then spell out the letters of the word נשמה.
- 4) Eulogies are recited after the recitation of “Tehilim”.
- 5) The service is concluded by reciting לדוד מכתם followed by עלינו and then קדיש יתום. After the Kaddish, the אל-מלא is recited.