

KMS Sefer Minhagim



Kemp Mill Synagogue
Silver Spring, Maryland

Version 1.70

August 2018

Table of Contents

1. NOSACH	1
1.1 RITE FOR SERVICES	1
1.2 RITE FOR SELICHOT	1
1.3 NOSACH FOR KADDISH	1
1.4 PRONUNCIATION	1
1.5 LUACH	1
2. WHO MAY SERVE AS SH'LIACH TZIBUR	2
2.1 SH'LIACH TZIBUR MUST BE APPOINTED	2
2.2 QUALIFICATIONS TO SERVE AS SH'LIACH TZIBUR	2
2.3 STYLE OF DAVENING / REPEATING WORDS	2
2.4 TALIT REQUIREMENTS FOR A SH'LIACH TZIBUR	2
2.5 CLOTHING REQUIREMENTS FOR A SH'LIACH TZIBUR	3
2.6 K'DIMAH - PRECEDENCE FOR SERVING AS SH'LIACH TZIBUR	3
2.7 KMS MEMBERSHIP	4
2.8 DAYS ON WHICH A MOURNER MAY NOT SERVE AS SH'LIACH TZIBUR	4
2.9 SHABBAT	4
2.10 SHALOSH REGALIM	5
2.11 YAMIM NORAIM AND SELICHOT	5
3. SAYING KADDISH	6
3.1 IF NO MOURNERS ARE PRESENT	6
3.2 WOMEN SAYING KADDISH	6
3.3 MINORS SAYING KADDISH	6
4. WEEKDAY SERVICES	7
4.1 P'SUKAI D'ZIMRA	7
4.2 SHACHARIT	7
4.3 TACHANUN	7
4.4 OMITTING LAMNATZEIACH AND KEL ERECH APAYIM	8
4.5 D'VAR HALACHA	8
4.6 MINCHA	9
4.7 MAARIV	9
4.8 ROSH CHODESH	9
4.9 CHOL HA'MOED	9
5. KRIAT HATORAH – WEEKDAYS	10
5.1 KEIL ERECH APAYIM	10
5.2 PROCEEDING TO/FROM THE SHULCHAN	10
5.3 PRECEDENCE FOR ALIYOT	10
5.4 ADDITIONAL NOTES FOR KRIYAT HATORAH	10
5.5 WHEN TWO SIFREI TORAH ARE USED	10
5.6 BIRCHAT HAGOMEL	11
5.7 SPECIAL ALIYOT	11
6. SHABBAT	12
6.1 KABBALAT SHABBAT	12
6.2 SHACHARIT AND MUSAF	12
6.3 PRAYER FOR UNITED STATES AND STATE OF ISRAEL	13
6.4 AV HARACHAMIM	13

6.5	D'VAR TORAH.....	13
6.6	SHABBAT MINCHA.....	13
6.7	SEUDAH SHLISHIT.....	14
6.8	MAARIV ON MOTZEI SHABBAT.....	14
6.9	KIDDUSH LEVANA.....	14
7.	KRIAT HATORAH – SHABBAT AND HOLIDAYS.....	15
7.1	PRECEDENCE FOR ALIYOT.....	15
7.2	ADDITIONAL NOTES FOR KRIYAT HATORAH.....	15
7.3	ALIYOT AND SMACHOT.....	16
7.4	CONSECUTIVE ALIYOT/KIBBUDIM.....	16
7.5	MISHEBAYRACHS.....	16
7.6	ORDER WHEN TWO SIFREI TORAH ARE READ.....	17
7.7	ORDER WHEN THREE SIFREI TORAH ARE READ.....	17
7.8	HAFTAROT.....	18
7.9	BIRCHAT HAGOMEL.....	18
7.10	SPECIAL ALIYOT / LAYENING.....	18
7.11	SPECIAL ALIYOT.....	19
7.12	SIMCHAS AND CANDY THROWING.....	19
8.	YAMIM TOVIM.....	20
8.1	HIGH HOLIDAYS.....	20
8.2	RECITATION OF MEGILLOT.....	20
8.3	MUSAF.....	20
8.4	YIZKOR.....	20
8.5	BIRKAT KOHANIM.....	20
8.6	RECITING NEITHER KIDDUSH NOR HAVDALA IN SHUL ON YOM TOV EVENINGS.....	21
9.	NOTES BY MONTH AND HOLIDAY.....	22
9.1	NISSAN.....	22
9.2	PESACH.....	22
9.3	SEFIRAT HAOMER.....	22
9.4	SHIR HASHIRIM.....	23
9.5	IYAR.....	23
9.6	PESACH SHENI.....	23
9.7	LAG BA'OMER.....	23
9.8	YOM HASHOAH/ YOM HAZIKARON.....	23
9.9	YOM YERUSHALAYIM AND YOM HAATZMAUT.....	23
9.10	SIVAN.....	24
9.11	SHAVUOT.....	24
9.12	AV.....	25
9.13	TISHA B'AV.....	25
9.14	ELUL.....	26
9.15	HATARAT NEDARIM.....	26
9.16	TISHRE.....	27
9.17	ROSH HASHANAH AND YOM KIPPUR.....	27
9.18	ASERET Y'MAI TESHUVA.....	27
9.19	EREV YOM KIPPUR.....	27
9.20	SUKKOT.....	27
9.21	SHABBAT CHOL HAMOED SUKKOT.....	28
9.22	HOSHANA RABBAH.....	28
9.23	SHMINI ATZERET.....	28
9.24	SIMCHAT TORAH.....	28

9.25	CHANUKAH AND ROSH CHODESH TEVET	30
9.26	TEVET AND ASARA B'TEVET	31
9.27	ADAR AND ARBA PARSHIYOT	31
9.28	LEAP YEARS AND COMMEMORATION OF YAHZEITS	31
9.29	ROSH CHODESH ADAR	32
9.30	SHABBAT ZACHOR	32
9.31	TAANIT ESTHER AND PURIM	32
9.32	PARASHAT PARAH	32
10.	MOURNING	33
10.1	ARRANGEMENTS AT THE SHIVA HOME	33
10.2	CUSTOMS FOR DAVENING DURING SHIVA	34
10.3	KIBBUDIM WHILE IN MOURNING	35
11.	ZEMANAI HA'TEFILA	36
11.1	SET UP	36
11.2	HALACHIC ZEMANIN USED BY KMS	36
11.3	WEEKDAY DAVENING TIMES - SHACHARIT	36
11.4	WEEKDAY DAVENING TIMES – MINCHA/MAARIV	37
11.5	LOCATION OF WEEKDAY MINYANIM	37
11.6	SHABBAT - EVENING	37
11.7	SHABBAT MORNING	38
11.8	SHABBAT AFTERNOON	38
11.9	FAST DAYS	39
11.10	TISHA B'AV	39
11.11	SELICHOT	39
11.12	ROSH HASHANAH	39
11.13	YOM KIPPUR	39
11.14	SUKKOT DAYS 1 & 2	40
11.15	SHMINI ATZERET	40
11.16	SIMCHAT TORAH	40
11.17	PURIM	40
11.18	PESACH	40
11.19	SHAVUOT	40
11.20	SUMMARY OF PRACTICES WAITING FOR MAARIV/KIDDUSH	40
12.	WOMEN'S TEFILAH GROUP (WTG)	42
12.1	DAVENING LOCATION	42
12.2	DAVENING SCHEDULE	42
12.3	DAVENING TIMES	42
12.4	STRUCTURE OF WTG TEFILAH	42
12.5	BA'ALAT KRIA AND CHAZANIT	42
12.6	GUIDELINES FOR KIBUDIM FOR MINCHA AND SHACHARIT	43
12.7	DIVREI TORAH	43
12.8	SIMCHAT TORAH	43
12.9	LEARNING OPPORTUNITIES	43
12.10	COMMITTEES AND MEETINGS	43
12.11	FUNDRAISING	43
APPENDIX A.	OFFICIAL KMS RITUAL CUSTOMS - FILES OF INTEREST	45

Letter from Rabbi Bieler

Dear KMS community,

Creating a Sefer Minhagim (a book of customs and religious practices) has been a long-standing goal for us at KMS. Since there is no standard “Minhag America” or for that matter “Minhag Silver Spring”, each synagogue community has the leeway to be able to establish its own approaches to the services held under its auspices. Particularly now that we have multiple Minyanim both on Shabbat and Yom Tov as well as often during the week, with a rotation of Gabbaim supervising these various services, it was felt that recording our approach to practices throughout the year should be codified in order that a greater sense of community and unity be engendered.

A great deal of work over several years has gone into creating our Sefer Minhagim. It has gone through a number of iterations reflecting various stages of comprehensiveness. We hope that being able to reference such a compendium will contribute significantly to our Avodat HaShem (serving God) by making it that much more dignified, meaningful and holy.

May we continue to go from strength to strength in perfecting and adjusting our religious services as well as other programming and educational offerings to meet the evolving needs of the members of our entire community.

Sincerely,

Rabbi Yaakov Bieler

Centrality of the Role of Gabbai

"When you pray, do not do so as a fixed routine,
but as a plea for mercy and grace before God..." [Pirkei Avot 2:18]

"When the righteous do well, the city exults..." (Proverbs 11:10)

"Her ways are ways of pleasantness, and all her paths are peace" (Proverbs 3:17)

We hope that providing this detailed review of the rules for davening is helpful to the Gabbaim and to the community. As important as all these rules are, however, KMS davening depends most of all on the knowledge and sensitivity of both the Gabbaim and the mitpallelim. Ideally, Gabbaim will be knowledgeable of the rules included in this guide (and Hebrew) so they can respond quickly to questions and to keep the davening running smoothly and accurately. But they must also have the sensitivity to deal with the very human concerns from the needs and wants of the members. These human factors must come into play in deciding who will lead services, in addressing the different minhagim and background / knowledge of the daveners, and in handling ambiguities and exceptions to the rules. With these skills, we can ensure that KMS continues to set a high standard for davening.

Jeff Adler

Jonathan Rosenberg

Ted Mordfin

Richard Dine

Richard Marcus

Jacques Gorlin

Revisions

Version	Description	Date
1.0	Initial Version	April 2013
1.1	Updated and fixed erros	June 2013
1.3	Major update from Committee	Dec 2013
1.31	Minor updates: <ul style="list-style-type: none"> • Mourning practices • Updated Precedence for Aliyot (from Rabbi Bieler) • Updated rules for Father/Son; Brothers receiving consecutive kibbudim 	Jan 2014
1.33	Added additional section on Mourning, addressed comments from natan Zimand and Pesy Hollander	Jan 2014
1.34	Updates from Gabbai Meeting <ul style="list-style-type: none"> • Section 2.3 – Modified Kadimah list 	Feb 3, 2014
1.35	Minor modifications <ul style="list-style-type: none"> • Clarify that we DO noty say “Adir Adirenu” on Shabbat Chol HaMoed • Clarify Youth MInyan practices • Clarify Friday night minyan zmanim 	Feb 12, 2014
1.36	Minor updates after Ritual Committee meeting,	August 2014
1.40	Updates after Ritual Committee meeting <ul style="list-style-type: none"> • Updated WTG Text • Added appendix A with links to KMS ritual documents • Correction for Kiddush Levana on Tisha B’Av 	Dec 2014
1.41, 1.42	Minor updates based on Shul practices during omer. Updated punctuation	May 2015
1.43	Shavuos correction of typos	May 2015
1.44	Minor typo update in 9.2.2	June 2015
1.45	Added statement about using Beer for Havdallah in Av	July 2015
1.47	<ul style="list-style-type: none"> • Added new section (9.16) for Tishre, indicating we do not say Tachanun from Yom Kippur through Rosh Chodesh MarCheshvan • Removed rule that Rabbi will daven Musaf on Simchat Torah at Sanctuary Minyan (9.23.8) • Updated Friday night davening time (11.6) based on discussion with Rabbi Weinberg 	Oct 2015
1.48	<ul style="list-style-type: none"> • Updated policy for 8:45 minyan to say anim zemirot, shoir shel yom, and tehilim after shacharis 	Feb 2016
1.49	Changes from March 2016 Ritual Committee: <ul style="list-style-type: none"> • Added section (11.17) on Purim Megillah Times 	March 2016

Version	Description	Date
	<ul style="list-style-type: none"> Changed policy regarding Last Kaddish at the home of a mourner (10.2, 5c) Ameded policy for Shacharit time for President's day (11.3) Amended policy for Erev Pesach (11.18)– follow the M"A for latest times to eat and destroy chometz 	
1.50	Updated practices for Yom Hashoah and Yom Hazikaron	May 2016
1.51	<ul style="list-style-type: none"> Updated Zmanim for new Summer Friday Night schedule Fixed Sivan timings for not saying Tachanun Added information about candy throwing for simchas Updated Dress Code 	June 2016
1.52	Updated Policy for Havdallah in Av before Tisha B'Av	August 2016
1.53	<ul style="list-style-type: none"> Added Summer Early Mincha Added section 8.6 – Not Saying Kiddush in Shul at Maariv on Yom Tov Modified section 7.12 regarding Candy to be thrown. Reflects change in shul policy that requires candy to be purchased through Shul office 	October 2016
1.54	Updates based on Shabbat Gabbai Meeting <ul style="list-style-type: none"> 2.5.b – Dress code – minor clarifications for jacket and shoes 2.6.d – Edit Kadimah section, clarify Aveil in 10 months post Shloshim 2.9.b – Added word "Only" for precedence. Added section 6.1.9 about Nachum Aveilim on Friday Evenings 6.6.C– updated policy for Kel Malehs in presence of a Chatan. Eliminated practice NOT to recite 6.6.D – Added section to make sure we let congregation know in advance when Kel Maleh will not be said for several weeks 7.4.B – Updated to specify Paternal Grandfather and Grandson 	November 2016
1.60	<ul style="list-style-type: none"> Updated 9.24.3 – Chanukiah lighting in Shul on Fridays Added 3.3.2 – Accompaniment for minor saying kaddish Updated 4.6.2 b – rules for saying tachanun after Shkia Updated 10.2.7 – Saying Selichot in a shiva minyan Created new 10.2.8 – not reciting Sim Shalom at Mincha on a fast day in a shiva minyan 	February 2017
1.7	<ul style="list-style-type: none"> Added 5.3.2 – non-kadima on Y"HK for yahrzeit in following week Updated 5.7 to include aliyot that should be offered to Rabbi. In 7.5.7: Recitation of mishebeirach for ne'edarei tsahal is discontinued; gabbai rishon should recite names on cholim list during mishebeirach for cholim. Elaborated 8.6 – kiddush and havdala on Y"T and ChH"M Added 9.2.1 – Rabbi gives siyum on Erev Pesach Elaborated 9.2.6 – continue saying Mashiv Haruach in silent 	August 2018

Version	Description	Date
	<p>Musaf</p> <ul style="list-style-type: none"> • Updated 9.3.1 – no Sefira in shul on night 2 of Pesach • Updated 9.3.2 – procedure for counting Sefira at night as per Rabbi Weinberg's psak. • Added 9.3.4 – announcing day of Omer after morning davenings • Updated 9.9.9 – Keil Malei should not be said at Shabbat Mincha if it is erev Yom Yerushalayim • Added 9.23 – begin saying Mashiv Haruach in silent Musaf • Updated 9.25.2 – no candle-lighting at Maariv-only Minyan. • Deleted 9.26.2 – no yom hakadish haklali observances on asara b'tevet. • Updated 10.1.7 – use of Aron in Shiva home. • Updated 10.2: No Korbanot and no Yehi Ratzon after laining (10.2.2); final Kaddish at end of Shiva minyan (10.2.4.b); order of items at end of Shacharit at Shiva (10.2.5a and 10.2.6.a); when Shiva ends on Shabbat (10.2.13.d); protocol for aveil in shiva who wishes to lead devening in shul (10.2.14) • Updated 11.2.5 and 11.9.1 – Earlier time for end of d'Rabbanan fasts • Added 11.5.1.d – Shacharit on Erev Pesach will be in the Main Sanctuary. • Reworded 11.5.3 to reflect current practice regarding holding mincha/maariv at KMS when there is a shiva minyan. 	

1. NOSACH

1.1 Rite for Services

Kemp Mill Synagogue (KMS) follows the **Ashkenazic Rite** for all of its services. Anyone serving as a Sh'liach Tzibur must follow the customs as outlined in this document, observing the specific customs that KMS has accepted as its Minhagei Tefilah, its customs for prayer.

1.2 Rite for Selichot

The Nosach of Selichot follows the Artscroll Selichot books (i.e., the Lithuanian rite).

1.3 Nosach for Kaddish

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

1.4 Pronunciation

Each Sh'liach Tzibur may pronounce the Hebrew in either Ashkenazic or Sefardic (but not both).

1.5 Luach

KMS follows the Ezras Torah Luach with exceptions noted in this document.

2. WHO MAY SERVE AS SH'LIACH TZIBUR

2.1 Sh'liach Tzibur must be appointed

1. The Gabbai will appoint the Sh'liach Tzibur for every Tefilah. No one may approach the Amud without being appointed by the Gabbai.
2. If the scheduled Gabbai is not present, then a member of the Gabbai team should assume responsibility.

2.2 Qualifications to Serve as Sh'liach Tzibur

1. The minimum qualifications to serve as Sh'liach Tzibur are to be (a) Halachically Jewish according to the Synagogue Rabbi and (b) to be able to read Hebrew fluently with a minimum of understanding of the Hebrew, subject to the evaluation of the Rabbi.
2. In the case of Shabbat and Yom Tov, the Sh'liach Tzibur must know the appropriate musical nosach.
3. KMS encourages as many members as are interested and capable to lead services. In particular, KMS believes in encouraging our youth to serve as Sh'lichei Tzibur.
4. **Youth Minyan** - Only youth (middle and high school age) may serve as Sh'liach Tzibur at youth minyanim. Adults may not lead davening even if they are observing a Yahrzeit or in mourning.

2.3 Style of Davening / Repeating Words

1. While KMS encourages a davening experience that engages the congregation and includes singing, it is important for the Sh'liach Tzibur not to create a Tircha D'Tzibura. Davening should be expeditious and based on the appropriate Nosach.
2. A Sh'liach Tzibur may not repeat any words in the Tefilot except for the following cases:
 - a. L'cha Dodi
 - b. Taking out and Returning of the Torah
 - c. End of Alenu
 - d. Adon Olam
3. If an occasional Sh'liach Tzibur takes such a liberty, it should be pointed out to him, privately and with respect, that this is not KMS practice. If the person persists, then he should not be asked to be the Sh'liach Tzibur.

2.4 Talit Requirements for a Sh'liach Tzibur

Weekdays

1. At Shacharit the Sh'liach Tzibur wears a Talit.
2. At Mincha and Maariv on a weekday no Talit is worn.

Shabbat and Yom Tov

On Shabbat and Yom Tov the Sh'liach Tzibur wears a Talit for all Services (Mincha on Erev Shabbat/Yom Tov, Kabbalat Shabbat, Maariv, Shacharit, Musaf, Mincha)

Selichot

1. The Sh'liach Tzibur for Selichot during Elul and Aseret Yemi Teshuvah must wear a Talit.

2. If Selichot are recited at night or before the earliest time for Talit and Tefillin in the morning then the Sh'liach Tzibur should borrow a Talit from a friend, but should not use his own or the Shul's Talit. He should not say the bracha.

2.5 Clothing Requirements for a Sh'liach Tzibur

1. Weekdays: The Sh'liach Tzibur must wear long pants, a collared shirt, and closed shoes.
 - a. Jeans or Khakis that are neat without holes are acceptable
 - b. Sweatshirts, T-Shirts or any shirt without a collar are not acceptable unless covered by a Blazer/Jacket
2. Shabbat/Yom Tov: The Sh'liach Tzibur must wear appropriate Shabbat clothing and shoes.
 - a. Appropriate clothing includes at a minimum a tucked-in buttoned-down shirt, dress slacks, and closed shoes that look like dress shoes (This precludes non-black sneakers, sandals, or other less formal footwear). Snow or rain shoes are permitted for inclement weather.
 - b. KMS does not require the Sh'liach Tzibur to wear a tie, jacket, or hat.
3. The same requirements apply to the Gabbaim, Baale Kriah, and anyone getting a kibbud.

2.6 K'Dimah - Precedence for Serving as Sh'liach Tzibur

1. Having "K'dimah" is defined as the precedence given to one who is mourning a parent or observing a Yahrzeit for a parent (having a Chiyuv) and who meets the qualifications set out in section 2.2 above to serve as Sh'liach Tzibur. All other mourners and observers of Yahrzeits have no precedence to lead the service.
2. The Precedence for the amud is as follows:
 - a. A person observing Shiva for a parent
 - b. A person observing Shloshim for a parent
 - c. A person observing a yahrzeit for a parent
 - d. A person observing the 10 months of kaddish (post shloshim) for a parent
 - e. A person observing the 12th month of mourning for a parent (he does not say Kaddish yatom)
3. Someone mourning for or observing a Yahrzeit for a relative other than a parent can be given precedence if no one with a Chiyuv is present.
4. While a person observing Shloshim for a parent takes precedence over one who is observing a Yahrzeit for a parent, it is the minhag of KMS to ask the observer of Shloshim to be mochel for the yahrzeit of a parent and to urge him to do so, but he is not obligated to yield.
5. If there are multiple Yahrzeits on any one day, or a number of mourners capable of leading the services, the Gabbai should do his best to divide the service among them so that as many as possible can have an opportunity to lead.
 - a. Dividing Shacharit (e.g., The first davens from the start and the second leads from "Ashrei-Uva L'tzion").
 - b. Rotating Sh'lichei Tzibur across the various Services (i.e. one leads Maariv, one leads Shacharit...).
6. It is not the practice of KMS to hold multiple/parallel Minyanim to accommodate multiple Yahrzeits.

7. In keeping with the KMS mission of inclusiveness, if a woman member is saying Kaddish for her parent (either because she is in the eleven months or has yahrzeit) AND is in shul, AND there are no other chiyuvim in shul, as listed above, the husband should be considered.
8. K'dimah does not apply to adults in any KMS Youth Minyan. Only youth may lead davening at a Youth Minyan.

2.7 KMS Membership

1. Members of KMS who are mourners during the 12 month period of mourning always have precedence for the Amud (whenever mourners can daven for the amud) even if there is a non-member who lives in the community who has Yahrzeit for a parent or is in Shloshim. The purpose here is to address the occasional phenomenon of non-members who regularly attend KMS as mourners. The flip side is that the president / rabbi should suggest membership to such people.
2. In the case of guests who are in aveilus for a parent or observing a Yahrzeit for a parent, we might ask the member with precedence to be mochel.

2.8 Days on Which a Mourner may not serve as Sh'liach Tzibur

1. A mourner may not serve as Sh'liach Tzibur on the following days:
 - a. Shabbat
 - b. Yamim Tovim (Pesach, Shavuot, Rosh Hashanah, Yom Kippur, Sukkot, Shemini Atzeret, Simchat Torah, Chol HaMoed).
 - c. Rosh Chodesh, Chanukah, Purim, Yom Ha'atzmaut, and Yom Yerushalayim
2. The only exception to the above rule is when the mourner has a Yahrzeit for one of his parents. He may serve as Sh'liach Tzibur on those days provided he meets the qualifications stated in this document.

2.9 Shabbat

1. A KMS Member with a Yahrzeit for a Parent on Shabbat (**Bo Bayom**)
 - a. Has precedence for getting an Aliyah or reciting the Haftorah (provided he can read the Haftorah competently and subject to the rules for Haftorah precedence), and
 - b. Has precedence to daven only¹ one service for the Amud if he knows the nosach for Shabbat, subject to the judgment of the Gabbai.
2. A KMS Member with a Yahrzeit for a Parent during the following week
 - a. Has precedence for getting an Aliyah on Shabbat Morning or at Mincha, and
 - b. Has precedence for EITHER reciting the Haftorah (provided he can read the Haftorah competently) OR davening one service for the Amud if he knows the nosach for Shabbat, subject to the judgment of the Gabbai. Member should not be given Haftorah and a davening.
3. These rules must be interpreted flexibly when there are S'machot. Our practice is to give member families with a scheduled simcha (e.g., Bar Mitzvah, Bat Mitzvah, or AufRuf) the first choice for Davening and Maftir.

¹ Gabbi Meeting 11/28/2016 – basic principle is to limit Bo Bayom to 1 davening but Gabbais can use their discretion for Friday night and Shabbat mincha if the person is well qualified to daven

4. Since we have three Minyanim on Shabbat Morning (not including The Youth Minyan), we encourage the Gabbaim to collaborate to accommodate the needs of the membership.

2.10 Shalosh Regalim

1. A KMS Member with a Yahrzeit for a Parent on that day:
 - a. Has precedence for reciting the Haftorah (provided he can read the Haftorah competently) or getting an Aliyah.
 - b. Has precedence to daven one service for the Amud, if he knows the nosach, subject to the judgment of the Gabbai.

2.11 Yamim Noraim and Selichot

1. A KMS Member with a Yahrzeit for a Parent on that day:
 - a. Has precedence for reciting the Haftorah (provided he can read the Haftorah competently) or getting an Aliyah, but
 - b. Does not have precedence to daven for the Amud.

3. SAYING KADDISH

3.1 If No Mourners are Present

1. There are 2 kaddeishim that **MUST** be said even if no mourners are present:
 - a. Kaddish D'Rabbanan - the Gabbai should appoint someone to say Kaddish d'rabbanan. Anyone may say this Kaddish, even if both parents are alive.
 - b. Mourner's Kaddish after Aleinu - This Kaddish should be recited by someone who has lost a parent.
2. Kaddish should be recited at a reasonable pace that accomodates all levels of Hebrew proficiency.

3.2 Women saying Kaddish

1. It is the responsibility of the Gabbaim to recognize if there are women attending Minyan who are reciting Kaddish.
2. If a woman mourner wishes to say Kaddish, she may do so out loud.
3. If there are no men saying Kaddish then the Gabbai should appoint someone to say the Kaddish along with the woman.

3.3 Minors saying Kaddish

1. If a pre-bar mitzvah needs to *say* Kaddish, he should do so, even if no other mourners are present.
2. If there are no men saying Kaddish then the Gabbai should appoint someone to say the Kaddish along with the minor.

4. WEEKDAY SERVICES

4.1 P'sukai D'Zimra

1. Before the Sh'liach Tzibur begins reciting the ברכות השחר out loud, he must privately have said ברכות התורה.
2. After ברכות השחר, we skip Parashat Ha'Akeidah and recite the early Shema from "leolam yehei adam" through the Bracha that follows the Shma.
3. Korbanot
 - a. On Shabbat, Yom Tov, Sundays and Major Federal Holidays (i.e. when we daven later), full korbanot is recited at all minyanim, except Hashkamah. On Shabbat and Rosh Chodesh, the section of Korbanot for the sacrifice of the day is added.
 - b. On workdays, we do not say korbanot and skip to "Rabbi Yishmael Omer".

4.2 Shacharit

1. When saying ברכו the Sh'liach Tzibur should bow until he reaches G-d's name, at which time he should stand erect.
2. When saying שמע the Sh'liach Tzibur should conclude by saying to himself the words, אני ה' אלקיכם without saying the word אמת. When he then repeats the words as Sh'liach Tzibur he should say three words, ה' אלקיכם אמת.
 - a. When the Rabbi is present, the Sh'liach Tzibur must wait until the Rabbi finishes the Shma before concluding the prayer.
 - b. When the Rabbi is not present, it is up to the gabbai's discretion to decide when to instruct the Chazan to conclude the prayer.
3. The Sh'liach Tzibur for Shacharit should say the words ה' גאל ישראל audibly.
4. The Sh'liach Tzibur should not begin Chazarat HaShatz until instructed by the Gabbai
 - a. The Gabbai should instruct the Sh'liach Tzibur to begin repeating the Amida once there are nine other men besides the Sh'liach Tzibur who will be listening/participating.
 - b. If the Rabbi is present, then the Gabbai must wait for the Rabbi as well.
5. Before beginning חזרת הש"ץ for Shacharit the Sh'liach Tzibur should say out loud the פסוק ה' שפתי תפתח as the introduction to the repetition.
6. It is not our custom to say Morid Ha'Tal during Chazarat HaShatz in the summer. The Sh'liach Tzibur should not say Morid Ha'Tal.
7. When reciting מודים the Sh'liach Tzibur should recite the whole paragraph audibly.

4.3 Tachanun

1. 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 Chodesh
 - b. Erev Rosh Hashana (at Selichot Tachanun is recited) (note - Tachanun is recited at the preceding mincha)
 - c. Erev Yom Kippur. (note - Tachanun is recited at the preceding mincha)
 - d. Days between Yom Kippur and Sukkot
 - e. From Post Simchat Torah until after Rosh Chodesh Marcheshvan

- 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. Yom Haatzmaut.
 - o. When it is not observed on 5th of Iyar, we omit Tachanun on both the 5th and the observed day.
 - p. 14th of Iyar (Pesach Sheni) – on the day before at Minha, Tachanun is said
 - q. 18th of Iyar (Lag B'Omer)
 - r. 28th of Iyar (Yom Yerushalayim)
 - s. From Rosh Chodesh Sivan through the 12th of Sivan
 - t. Tisha B'av
 - u. Tu B'av
2. In the presence of a Chatan on the day of his wedding, Tachanun is said at Shacharit unless the wedding will take place that morning.
 3. Anytime a Chatan is at a Minyan during the week of Sheva Berachot there is no Tachanun.
 4. When a Brit Milah takes place in Shul after Shacharit all of the Minyanim taking place in Shul that morning refrain from saying Tachanun.
 5. If the father of the baby, sandek or mohel attends Shacharit, even though the brit will take place outside the shul building on that day, Tachanun is not said.

4.4 Omitting Lamnatzeiach and Kel Erech Apayim

1. Lamnatzeiach and Kel Erech Apayim are omitted on the following days:
 - a. Rosh Chodesh
 - b. Chanukah
 - c. Purim and Shushan Purim as well as Purim Kattan and Shushan Purim Kattan
 - d. Erev Pesach
 - e. Yom Haatzmaut and Yom Yerushalayim (Differs from Ezras Torah Luach)
 - f. Tisha B'av
 - g. Isru Chag
 - h. Erev Pesach and Erev Yom HaKipurim
2. When Tachanun is omitted because of a personal simcha (see above), lamnatzeach (and kel erech apayim (see below) are said.

4.5 D'var Halacha

1. After shacharit a short Dvar Halacha is taught by the rabbi, which is followed by the recitation of Kaddish D'Rabbanan by the mourners.

2. If the Rabbi is not present, the Gabbai should appoint a qualified substitute.
3. If there is no mourner present then the one teaching says “Kaddish D’Rabbanan.”

4.6 Mincha

1. The rules for Chazarat HaShatz are the same as for Shacharit.
2. We recite Tachanun at Mincha, unless
 - a. It is a special day on which Tachanun is not recited (see earlier section on Tachanun).
 - b. By the time the minyan gets to Tachanun it is more than a few minutes past Shkia.
3. After Mincha if there is sufficient time before Shkiah, a Dvar Halakha is taught until Shkia. The rules for the D’var Halacha are the same as for Shacharit.

4.7 Maariv

1. Maariv should begin no earlier than Shkia.
2. We say the paragraph of ברוך ה' לעולם אמן ואמן in Maariv.
3. The Sh’liach Tzibur may not begin קדיש תתקבל until instructed by the Gabbai
 - a. The Gabbai should instruct the Sh’liach Tzibur to begin קדיש תתקבל once there are nine other men besides the Sh’liach Tzibur who have completed saying the silent “Amida.”
 - b. If the Rabbi is present, then the Gabbai must wait for the Rabbi as well.

4.8 Rosh Chodesh

1. Mourners - May not daven for the Amud the entire day.
2. On a weekday, the Sh’liach Tzibur for Musaf pauses **before** saying חצי קדיש so that he and the congregation can take off their Tefillin. After everyone has put away their Tefillin, the Sh’liach Tzibur recites חצי קדיש then everyone begins the silent Amida together.²
3. שיר של יום and ברכי נפשי are recited in series without pause. Mourner’s Kaddish is recited after ברכי נפשי.

4.9 Chol Ha’Moed

1. During Shacharit, we do not distinguish between those who wear Tefilin and those who do not when selecting the Sh’liach Tzibur
2. Those wearing tefilin should remove them prior to Hallel except for the day of Chol HaMoed Pesach when the chapter on tefilin is read and tefilin are removed before Musaf.
3. During Chol HaMoed Sukkot, Hoshanot are recited immediately after Hallel.

² Updated 21 Aug 2012 after the Ritual Committee meeting

5. KRIAT HaTORAH – WEEKDAYS

5.1 Keil Erech Apayim

1. See Section above (weekday) - קל ארך אפים - is not recited on days when Lamnatzeiach is not recited.

5.2 Proceeding to/From the Shulchan

1. When the Sh'liach Tzibur recites גדלו לה' אתי, he should face the congregation and say this verse. He should then proceed to the right and walk to the Shulchan.
2. When returning the Torah, the Sh'liach Tzibur proceeds from the right side of the Shulchan (when facing the aron) to the aron.

5.3 Precedence for Aliyot

1. Members and guests of members have precedence in the following order:
 - a. Bar Mitzvah בן ביום, on the very day he turns 13 or on the first Torah reading day afterwards.
 - b. Father or Grandfather naming a baby girl.
 - c. Chatan on the day of his wedding.
 - d. Father of a baby boy on the day of the מילה.
 - e. Yahrzeit for a parent.
 - f. Chatan during the 7 days of Sheva Brakhot.
 - g. A mourner the first time after the conclusion of Shiva.
 - h. A person designated by a woman who is observing Yahrzeit for a parent³
2. Individuals with yahrzeit the coming week do not have special kadima on Yom Kippur, even if Yom Kippur is on Shabbat.

5.4 Additional Notes for Kriyat HaTorah

1. Ba'al koreh always wears a Talit (morning or afternoon).
2. Gabbaim and Olim (including for ptichah, hagbahah, and glilah) wear a tallit in the morning only
3. We never request Kohanim to step out in order to provide more Aliyot.
4. If there is no Kohen present, we skip Levi and begin with a Yisrael unless there is a compelling reason to give a Levi an aliyah.
5. If a mourner is present, he may be asked to say Kaddish after the reading of the Torah.

5.5 When two Sifrei Torah are Used

1. When there are two Sifrei Torah being used on a weekday (i.e. Chanukah-Rosh Chodesh, Chol HaMoed Pesach) the following order is followed:
 - a. At the conclusion of the reading of the First Sefer - The second sefer is placed to the left of the First Sefer Torah.
 - b. Hagbahah and Gelilah are performed on first torah

³ Motion Passed at 11/22/2011 Ritual Committee meeting

- c. The Second Sefer is read followed by recitation of Kaddish then H/G for second Sefer

5.6 Birchat HaGomel

1. Non-Oleh: The bracha should be recited before the Chatzi Kaddish at the conclusion of Torah reading.
2. Oleh: He should recite HaGomel after his second brachah.
3. When a woman needs to recite ברכת הגומל she says it out loud from the woman's section. She comes up to the Mechitza at the location which is closest to the Shulchan in order for everyone to be able to hear her Beracha and properly respond

5.7 Special Aliyot

1. The custom of the Shul is to give Shlishi at minchah on fast days to the rabbi, unless there is a chiyuv for the first aliya after a mourner gets up from Shiva.
2. The following aliyot should be offered to the Rabbi: Chazak, Aseret Hadibrot, the Shira, and Maftir Yonah.

6. SHABBAT

6.1 Kabbalat Shabbat

1. There is no need to wait for Shkia to start Maariv on Leil Shabbat. For discussion on starting Shabbat early see Chapter 11 – Zemanim.
2. Yedid Nefesh is sung prior to beginning Kabbalat Shabbat
3. The Sh'liach Tzibur stands at the middle Shulchan for Kabbalat Shabbat. He moves to the front Amud just prior to reciting Bar'chu.
4. The Sh'liach Tzibur should say together with the congregation the paragraph ויכלו השמים.
5. The Sh'liach Tzibur should wait for the congregation to finish reciting ומגן אבות and then he should say it out loud.
6. The Sh'liach Tzibur should recite Kiddush on Friday night. Children under Bar/Bat Mitzvah age should be given to drink from the cup. If no children present, the Sh'liach Tzibur, or someone else, should drink Rov Kos of the wine.
7. If the Sh'liach Tzibur declines to recite Kiddush, then the gabbai should recite Kiddush.
8. When Shabbat Coincides with Yom Tov or Chol Ha'Moed, we recite an abbreviated Kabbalat Shabbat starting Mizmor Shir L'Yom HaShabbat. This is led by the Sh'liach Tzibur for Mincha. The Sh'liach Tzibur for Maariv begins at Barchu
9. When there is someone sitting Shiva (man or woman) in Shul Friday night, there should be a designated person (preferably an aveil) to accompany the Aveil out of the Shul before Kabbalat Shabbat begins. When the Rabbi is present, he will lead the Nachum Availim after Lecha Dodi.

6.2 Shacharit and Musaf

1. The Sh'liach Tzibur should not begin Chazarat HaShatz until instructed by the Gabbai
 - a. The Gabbai should instruct the Sh'liach Tzibur to begin repeating the Amida only when there is a minimum of nine other men and over 50% of the congregants who will be listening/participating.
 - b. If the Rabbi is present, then the Gabbai must wait for the Rabbi as well.
2. On Shabbat morning we sing Anim Zemirot and say the Shir Shel Yom as follows:
 - a. **Hashkamah:** Anim Zemirot and Shir Shel Yom are said after Kaddish d'rabbanan that follows "רבי ישמעאל אומר".
 - b. **8am Minyan, 8:45 Minyan⁴, Youth Minyan:** Anim Zemirot, Shir Shel Yom, and any special Tehilim are said at the conclusion of Shacharit prior to taking out the Sefer Torah for Kriyat HaTorah (or reading of Megillah on Yom Tov)
3. The Shir Shel Yom is recited right after Anim Zemirot followed by the Mourner's "Kaddish".
4. When there is recitation of special Tehilot (Barchi Nafshi (Rosh Chodesh), L'Dovid Hashem Ori (Elul), Mizmor Shir Chanukat Habayit (Chanukah)), they are recited as follows:
 - a. **Hashkamah:** Barchi Nafshi on Rosh Chodesh is added right after Shir Shel Yom (without a break). Other Tehilot are recited after Kaddish Yatom that follows Aleinu. Kaddish Yatom is said at the conclusion of the Tehillah.

⁴ Policy for 8:45 changed in November 2015

- b. **8am Minyan, 8:45 Minyan, Youth Minyan:** Tehilot are recited immediately after the Shir Shel Yom with Kaddish Yatom only recited after the special Tehillah.

6.3 Prayer for United States and State of Israel

1. On all Shabbatot and Yomim Tovim – except high holidays, this is recited during Shacharit after the Torah is returned to the Ark and prior to the Kaddish that precedes Musaf. Recited in unison by the entire congregation.
2. The Prayers are led by the Rabbi if he is in attendance, otherwise by the Gabbai.
3. The text we use is a special version created by Rabbi Bieler.

6.4 Av Harachamim

1. On a Shabbat when there is a Chatan present during his week of Sheva Brachot we don't say Av Harachamim.
2. If a brit will take place that day (see above), it is not said.
3. We do not say Av Harachamim on Shabbat mevar'chim hachodesh except for Iyar and Sivan, when we do say it.

6.5 D'var Torah

1. The D'var torah is given at the conclusion of Davening on Shabbat and Yom Tov prior to announcements.
 - a. **Hashkamah:** Adon Olam is recited after the d'var torah and announcements.
 - b. **8:00 AM, 8:45 AM, Youth Minyan:** Adon Olam is recited prior to the D'var Torah.

6.6 Shabbat Mincha

1. The Sh'liach Tzibur and Torah reader wear a Talit at Mincha. The עולים לתורה do not wear a Talit.
2. The קל מלא memorial prayer is recited right before the Torah is returned to the Aron, only if we would typically say Tzidkatchah Tzedek that day (i.e. only if we would have said Tachanun if it were a weekday). The prayer is recited for all those who have a Yahrzeit from that Shabbat through the following Friday or longer if we are not going to say Tachanun for some period. Men and women Yahrzeits are said together. The gabbai should make sure to accept names from women in the ezrat nashim, transmitted to him by the gabbai sheni.
3. If a Chatan celebrating his Sheva Brachot is present at Mincha
 - a. when קל מלא is said, the Chatan should politely be asked to step out so the Kel Maleh may be said.⁵
 - b. Tzidkatchah Tzedek is not recited
4. When there are several weeks when Kel Maleh is not recited, the Shul should announce the week ahead of time to let members know.

⁵ Rabbi Weinberg 11/29/16

6.7 Seudah Shlishit

1. When we have Seudah Shlishit, Mincha is started 5 minutes earlier than usual. If the earlier start time is not included in the Schedule, the announced time should be respected and the Seudah Shlishit accordingly truncated.
2. No Bracha should be made over the Benching wine. The cup should be used for Havdallah
3. At Seudah Shlishit if Sheva Brachot are being celebrated the leader as well as the Chatan and Kallah drink the wine; it is not saved for Havdalah. In this event, we should try to finish benching before dark. A new cup of wine is used for Havdalah.

6.8 Maariv on Motzei Shabbat

1. We begin saying Maariv on Saturday night (or at the end of Yom Tov) at Tzeit Hakochavim
2. We only say Vi'hi Noam and Attah Kadosh and not Ve'yeetein L'cha.
3. We begin Havdallah with "Hinei Kel".

6.9 Kiddush Levana

1. Kiddush Levana is said after Maariv on Motzaei Shabbat if the moon is visible and the lunar date is the 4th of the month or later (through the 14th of the month).
2. We say Aleinu and Mourner's Kaddish at the conclusion of Kiddush Levana.

7. KRIAT HaTORAH – SHABBAT AND HOLIDAYS

7.1 Precedence for Aliyot

1. Members and guests of members have precedence for an aliya in the following order:
 - a. First-time bridegroom on the Shabbat before his wedding (or on the Shabbat before he leaves his hometown to travel to his wedding).
 - b. Bar Mitzvah בן ברית, on the very day he turns 13 or on the first Torah reading day afterwards or on the day of the public celebration.
 - c. Father or Grandfather naming a baby girl.
 - d. Father of a newborn boy or girl if the mother is in shul for the first time since giving birth⁶
 - e. One who has a Shabbat Yahrzeit for a parent.
 - f. Father of a baby boy on the day of the מילה or during the coming week.
 - g. A groom on the Shabbat after his wedding (if the wedding took place before Wednesday)
 - h. One who has a Yahrzeit during the upcoming week.
 - i. A mourner the first time after the conclusion of Shiva.
 - j. A person designated by a woman who is observing Yahrzeit for a parent⁷
 - k. One who must recite Birchat Ha-Gomel.
 - l. An important guest.
2. Precedence for Maftir is in the following order
 - a. Bar Mitzvah
 - b. Bridegroom on the Shabbat before his wedding
 - c. One who has Yahrzeit for a Parent on Shabbat
 - d. One who has Yahrzeit for a Parent during the upcoming week
 - e. Someone celebrating a family simcha and sponsoring Kiddush at the Minyan (for example)
 - i. Father or family member of a Bat Mitzvah
 - ii. Important birthday or anniversary

7.2 Additional Notes for Kriyat HaTorah

1. Wearing of Talit
 - a. **Shacharit**: Gabbaim, ba'al koreh, and olim (including for ptichah, hagbahah, and glilah) must wear a Talit.
 - b. **Mincha**: Ba'al Koreh must wear a Talit
2. We never request Kohanim to step out in order to provide more Aliyot.

⁶ If the wife is not in shul, then the husband has an obligation to receive an aliyah when 40 days have elapsed from the birth of a male child, or 80 days from the birth of a female child

⁷ This was initiated by the Rabbi and ritual committee

3. If there is no Kohen present, either a Levi or a Yisrael can receive the first Aliyah, preferably a Yisrael. If a Yisrael receives the first aliyah then a Levi can only receive Acharon or Maftir.
4. If there are multiple Kohanim or Leviim that need Aliyot on a Shabbat, we permit adding an Acharon.
5. Hosafot
 - a. On a Shabbat, when there is a Simcha no more than two additional aliyot (hosafah and acharon) may be added, to avoid Tircha D'Tzibura. When Hosafot are made, the Gabbai should consult with the Rabbi, even before Shabbat, if possible, to determine the best place for the Ba'al Koreh to stop.
 - b. All extra Aliyot should be added after ששי if at all possible.
 - c. A Kohen or Levi can only get Acharon but no other hosafot
 - d. On a Yom Tov no additional Aliyot may be added.
6. 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.

7.3 Aliyot and Smachot

1. The practice is to limit families to a maximum of 5 aliyot (including Maftir) for a simcha. Remaining aliyot are reserved for members or guests who have precedence
2. Per the previous section, the Gabbai may add no more than two Hosafot.

7.4 Consecutive Aliyot/Kibbudim

1. We do not call up the following sets of blood-relative family members for consecutive Aliyot/Kibbudim including Hagbahah-Gelilah, Maftir-Hagbahah, Gelilah -Maftir
 - a. Father and Son
 - b. Paternal Grandfather and grandson
 - c. Brothers
2. If a second Torah has been taken out for Maftir, it is permissible to call up a father & son or two brothers for the last Aliyah and Maftir.

7.5 Mishebayrachs

1. Only the approved Mishebayrach texts should be used (In the folder provided to the Gabbaim)
2. After each Aliyah, a single Mishebayrach is recited by the Gabbai for the Oleh and his family.
3. A second Mishebayrach may be made for special occasions. This is recited by the Rabbi if he is present, otherwise by the Gabbai.
 - a. Bar Mitzvah (after his aliyah)
 - b. Bat Mitzvah (after the aliyah for her father)
 - c. Birth or adoption of new child
 - d. Baby Naming
 - e. Chatan on the Shabbat prior to wedding
 - f. Kallah on the Shabbat prior to Wedding (after aliyah of father)
 - g. Engagement (after aliyah of Chatan or father of the Kallah)

- h. Special Birthday (70th)
 - i. Special Anniversary
 - j. Making Aliyah to Israel
4. KMS does not make a special Mishebayrach for donations
 5. 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 חצי קדיש, the father should wait to recite this blessing until after the חצי קדיש. The custom in the Shul is for the father NOT to recite this for a Bat Mitzvah.
 6. A combined Mishebayrach is made for Hagbahah and Gelilah
 7. Prior to the recitation of the Haftorah, we recite Mishebayrachs for Tzahal and Cholim/Cholot. When we come to the spot where names are inserted we invite everyone at their places to say any names they wish to pray for out loud. The gabbai rishon should recite to himself the names of the Cholim/Cholot on the KMS weekly Shabbat Sheet.
 8. Whenever possible, when there are special Mishebayrachs to be made, the Gabbai should contact the family prior to Shabbat or Yom Tov for a list of relevant names that will be mentioned in the Mishebayrachs.

7.6 Order when Two Sifrei Torah are Read

1. Have someone sit with the second torah
2. Say V'Yaazor and call up Kohen
3. For each successive Aliya (except Maftir): Call up Aliya, Say Mishebayrach for previous Aliya
4. After final regular Aliya, place the second Torah on the Shulchan to the left of the first and Chatzi Kaddish is said by the Ba'al Koreh
5. Call up Hagbahah/Gelilah for the first Torah: "Ya'Amdu Ha'Magbihah V'Hagolel L'Sefer Rishon"
6. Say the Mishebayrach for the Hagbahah and G'lilah
7. Hagbahah and Gelilah for First Torah
8. Call up Maftir and say the Mishebayrach for the last Aliya
9. Call up Hagbahah/Gelilah for the Second Torah: "Ya'Amdu Ha'Magbihah V'Hagolel L'Sefer Sheni"
10. Say the Mishebayrach for the Maftir Aliya
11. Say the Mishebayrach for the Hagbahah and G'lilah Sefer Sheni
12. Hagbahah and Gelilah for Second Torah
13. Mishebayrach for Tzahal, Needrei Tzahal, Cholim
14. Haftorah is read

Note: When taking the Torahs out of the Aron, be sure Sh'liach Tzibur gets the Parshat Hashavuah and the second carrier gets the maftir. When returning the Torahs to the Aron, be sure the Sh'liach Tzibur gets the maftir and the second carrier gets the Parshat Hashavuah (i.e. first out = last in).

7.7 Order when Three Sifrei Torah are Read

1. When there are three Sifrei Torah being used (e.g., Shabbat-Chanukah-Rosh Chodesh) Kaddish is recited before Maftir.

- a. After the 6th aliya, place the Second Torah on the Shulchan to the left of the first Torah and perform the first Hagbahah-Gelilah.
- b. After the 7th Aliya, Place the third Torah to the left of the second torah. Recite Kaddish followed by Hagbahah-Gelilah
- c. After Maftir, perform 3rd Hagbahah-Gelilah.

7.8 Haftarot

1. Generally we follow Minhag Ashkenaz with regard to the Haftarah. Exceptions to the rule are noted here:
 - a. Shabbat Vayetzei: The Haftarah is from Hosea as listed in the Ezras Torah Luach but we do not add the extra Pesukim mentioned there.
 - b. For חזון עובדיה we say וישלח.
 - c. For שבשמות we say ישרש. (Isaiah 27:6-28:13 then skipping to 29:22-23). Apparently some Chumashim have more than one option.
 - d. For קדושים (whether combined with אחריו or not) we say הלא כבי .
 - e. On a Shabbat Rosh Chodesh the הפטרה is that of Rosh Chodesh only, except for the special cases of Shekalim, Hachodesh, שמעו, and Hanukah.
2. There are several other Haftarot with various practices among Ashkenazim.
 - a. On a Shabbat Rosh Chodesh the הפטרה is that of Rosh Chodesh only. We don't add any פסוקים from the הפטרה of the "Parsha."
 - b. Shabbat Shuva – Haftarah is from Hosea with addition from Yoel
3. If the Shul has no special practice listed here – follow the luach

7.9 Birchat HaGomel

1. Oleh: Says HaGomel after his Aliyah.
2. Non-Oleh: The custom is to invite attendees (men and women) to say ברכת הגומל after the Fourth Aliyah. The Gabbai should make this announcement prior to the start of the 4th aliya. The Gabbaim should pause prior to calling up Chamishi to check for those needing to say the bracha.
3. When a woman needs to recite ברכת הגומל she says it out loud from the woman's section. She comes up to the Mechitza at the location which is closest to the Shulchan in order for everyone to be able to hear her Beracha and properly respond.

7.10 Special Aliyot / Layening

1. On Parashat Bechukotai and Ki-Tavo the תוכחה is given to the בעל קורא unless he is a Kohen or Levi or if there is a need for the Aliyah, e.g. Simcha. The Tochecha is read quickly and in a lowered voice; nevertheless it should be clear and loud enough for everyone in the room to hear.
2. When the עשרת הדברות are said whether on Shavuoth or in פרשת יתרו or פרשת ואתחנן we use טעם עליון for the Trope. The custom of the Shul is to stand for the עשרת הדברות.
3. When אז ישיר is read both on פרשת בשלח and on פסח של פסח the custom is that the congregation stands.
4. Parshat Maasei, we follow the custom to use the special trope for the travelogue.

5. When the last aliya of a Sefer (Chazak) is read the congregation should stand prior to the last pasuk being read. After the last verse is recited, the Congregation and the Oleh should recite "Chazak, Chazak VeNitchazek" followed by the בעל קורא.

7.11 Special Aliyot

1. The custom of the Shul is to give the following Aliyot to the rabbi:
 - a. Aseret HaDibrot in both Yitro and Vaethanan as well as on Shavuot.
 - b. Az Yashir on both Parashat Beshalach and Sh'vii Shel Pesach.
2. In all Minyanim (except youth), the custom is to give the "Chazak" aliya to the Rabbi, and if he is not present, a prominent member of the congregation.

7.12 Simchas and Candy Throwing

Celebratory moments in life are few and far between and we must do all we can to maximize our ability to rejoice in them. In an effort to foster a warm and supportive environment for KMS *smachot* we have decided to allow the throwing of candy in shul but with great hesitancy.

1. Candy must be purchased by the family from the office.
2. The Gabbaim need to be made aware of the plans to throw candy in advance of the simcha.
3. Candy should be passed out in as quiet a fashion as possible as the Torah is passed around.
4. Only soft candy can be thrown.
5. Candy will be thrown during the singing of "*Siman Tov*" which takes place after the special *Simcha MiSheberach* recited by the Rabbi or Gabbai in Rabbi's absence (this will enable equal candy throwing opportunities for bat mitzvah girls and bar mitzvah boys).
6. When the singing ends we will wait for everybody to be quiet before proceeding with the service.

8. YAMIM TOVIM

8.1 High Holidays

Each year the High Holiday committee prepares a Seder HaYom. The Seder HaYom is the definitive guide to practices for Rosh Hashannah and Yom Kippur davening.

8.2 Recitation of Megillot

1. On the Shalosh Regalim, the Megillot are recited during davening
 - a. **Hashkamah:** This Minyan operates under a time constraint. For that reason, the Megillot of Shir Hashirim, Ruth, and Koheleth are postponed until after the service and read downstairs.
 - b. **8:00 AM, 8:45 AM, Youth Minyan:** The Megillot are read prior to Ein Kamocha.
2. The recitation of the megillah is followed by the mourner's Kaddish.
3. If the Megillah is read from a Klaf, 2 brachot are recited – Al Mikra Megillah and Shehechyanu.

8.3 Musaf

1. On **שלוש רגלים**, except for days when Yizkor, Geshem, or Tal is said, **קֹה קִלִּי** is recited before **אשרי**.
2. The Sh'liach Tzibur says Adir Adirenu during Kedusha on the Yomim Tovim days of the Holiday. We also recite it for Shabbat Chol HaMoed Sukkot but DO NOT recite it on Shabbat Hol HaMoed Pesach. ⁸

8.4 Yizkor

1. The two Sifrei Torah that were read are placed on the Shulchan and covered during Yizkor.
2. The Yizkor service follows the order of tefilot as printed in the Yizkor booklets.
3. Before the quiet Yizkor prayers, the Sh'liach Tzibur and congregation say various verses responsively (as printed in the Yizkor booklets).

8.5 Birkat Kohanim

1. When Yom Tov coincides with Shabbat, Birkat Kohanim is performed by the Kohanim but the Kohanim do not sing between the pesukim, rather the congregation only responds **אמן** to each pasuk without reciting the special prayers printed in the Siddur.
2. The Sh'liach Tzibur should say in an undertone the verse of **ואלקי 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**. The one exception is if only one Kohein is present, when the Sh'liach Tzibur does not say kohanim and the one kohen launches the bracha on his own
3. The Sh'liach Tzibur 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**.

⁸ Clarified 8/21/14

4. When the Sh'liach Tzibur recites the text to prompt the Kohanim he should recite the words in a low voice and should wait for the Kohanim and Tzibur to complete their responses.
5. A Kohen in mourning for his father or mother should not perform **סנשיאת כפים** the Yomim Tovim unless there is no other Kohen present or if only one other Kohen is present. Otherwise, the mourner should exit the sanctuary before the Sh'liach Tzibur begins **רצה** and should only return after **ברכת כהנים** is concluded.
6. When the Sh'liach Tzibur is a Kohen the gabbai or his appointee should lead the Kohanim and call out **ברכת כהנים** as well as each word of the **ברכת כהנים**.

8.6 Reciting neither Kiddush nor Havdala in Shul on Yom Tov Evenings

1. KMS recites neither Kiddush nor Havdala at Maariv on any Yom Tov⁹ or Chol Hamoed. The Gabbai should remind the congregants to say full Havdala on Motzei Shabbat and to say Borei Pri Hagafen and Hamavdil on Motzei Yom Tov.

⁹ Rabbi Weinberg Decision 2016

9. NOTES BY MONTH AND HOLIDAY

9.1 Nissan

1. The Keil Maleh prayer for all Yahrzeits that are observed during Nissan are said on the last Shabbat of Adar at Mincha.
 - a. If Rosh Chodesh Nissan is on a Shabbat or Sunday then the Keil Maleh prayer will be said at mincha on Shabbat Parah.
2. If Rosh Chodesh Nissan falls out on Shabbat, then we take out three Sifrei Torah. From the first we read 6 Aliyot for Parashat HaShavua. This is followed by Hagbaha/Gelilah on the First Torah. From the second we read Shivi'i in the Rosh Chodesh Sefer. After the second Torah we place the third Sefer next to the second and say Chatzi Kaddish followed by Hagbahah/Gelilah. The first Sefer Torah is not replaced on the Shulchan for Kaddish. The third Torah is Maftir and Parashat HaChodesh is read followed by the final Hagbahah/Gelilah.

9.2 Pesach

1. The Rabbi makes the siyum on Erev Pesach unless he indicates otherwise.
2. On the first two nights of Pesach we recite the full Hallel with ברכות after the silent Amida, before the Sh'liach Tzibur recites קדיש תתקבל.
3. When the first day of Yom Tov falls on Shabbat, we recite Vayechulu but skip the next 2 paragraphs normally said on Shabbat before reciting Hallel.
4. Kiddush is not recited in Shul on the first two nights of Pesach.
5. תפלת טל is not recited before Musaf on the First Day of Pesach because of תפלת טל. It is recited on the Second day and Shivi'i Shel Pesach, but not on Shabbat Chol HaMoed or Acharon Shel Pesach.
6. Tefilat Tal is recited on the first day of Pesach. The Gabbai should announce that the congregation should continue saying Mashiv Haruach in the silent Musaf.
7. On Shabbat Hol HaMoed in Musaf the Sh'liach Tzibur does not say אדיר אדירנו during קדושה.
8. On Chol HaMoed Pesach two Sifrei Torah are used. Chatzi 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.

9.3 Sefirat HaOmer

1. On the second night of Pesach we do not count Sefirat HaOmer, but tell people to count at the seder. On all other nights it is counted as follows:
 - a. During the week – after Kaddish Titkabeil before עלינו
 - b. On Friday Night – after “Kiddush”
 - c. On Saturday Night – after ויהי נועם and קדיש תתקבל and before Havdalah.
2. When Maariv is completed after shkia the congregation should be informed as follows: “We will be counting Sefirat Ha'Omer now. Those who wish to count with us are welcome to do so now; those who prefer to wait and count after Tzeit Hakoachavim may do so as well.” The Rabbi, or gabbai if the Rabbi is not present, then counts with a bracha. After

davening the gabbai should announce “In addition to repeating Kriat Shma after X, Sefirat Ha’Omer should be repeated without a bracha after X as well”

3. When Maariv is completed prior to Shkia (i.e., early Minyanim Friday Evening) we do not count Sefira. The Congregation should be reminded to count later that night.
4. At the end of each morning davening, the gabbai should announce what day of Sefira it is.

9.4 Shir HaShirim

1. שיר השירים is read on שבת חול המועד. If there is no Shabbat Chol HaMoed, then we read it either on שבת if that falls out on Shabbat, or on אחרון של פסח if that falls out on Shabbat.
2. If a “Klaf” is used, the reader should say “Al Mikra Megillah” and “Shehechyanu” on שיר השירים.
3. Mourner’s Kaddish is said at the end of reading the Megillah.

9.5 Iyar

1. On Shabbat Mevarchim Rosh Chodesh Iyar we recite Av Harachamim before Musaf.

9.6 Pesach Sheni

1. Tachanun is not recited on Pesach Sheni (14 Iyar)
2. Tachanun is recited at Mincha on the afternoon before Pesach Sheni. (The logic behind this is that the Korban Pesach, even if brought in Iyar, is only brought in the afternoon, not in the morning, so no festivity is associated with the afternoon before Pesach Sheni.)
3. An Aveil may daven on Lag Ba’Omer

9.7 Lag Ba’Omer

1. Tachanun is not recited on Lag Ba’omer (18 Iyar).
2. Tachanun is not recited the afternoon before Lag Ba’omer.
3. An Aveil may daven on Lag Ba’Omer

9.8 Yom Hashoah/ Yom Hazikaron

1. Prior to all tefilot on Yom HaZikaron and Yom HaShoah the gabbai should light a yahrzeit candle in the front of the room.
2. At Shacharis we will recite the appropriate Kel Maleh prayer (Yom HaZikaron for IDF Soldiers and Yom Hashoah for Shoah Victims). On Yom Hazikaron we also add the Prayer for IDF soldiers. The Rabbi should recite the prayers if he is present.¹⁰
 - a. If it is a torah reading day, the recitation will be after layening;
 - b. If it falls on a non-torah reading day, recitation will be at the end of davening

9.9 Yom Yerushalayim and Yom HaAtzmaut

1. Yom Haatzmaut and Yom Yerushalayim are celebrated on the day that the Knesset establishes the celebration for the State of Israel.
2. Tachanun is not recited at Mincha on Erev Yom Haatzmaut and Erev Yom Yerushalayim.

¹⁰ Updated based on input from Rabbi Weinberg 5/4/2016

3. Tachanun is not recited on Yom Haatzmaut and Yom Yerushalayim at Shacharit and Mincha. If either (or both) of these days is moved from the standard dates (5 Iyar and 28 Iyar), then Tachanun is also not recited on 5 Iyar and 28 Iyar and the afternoons preceding those dates.
4. If Yom Haatzmaut or Yom Yerushalayim coincides with a Monday or Thursday we don't recite the קל ארץ אפים prayer when taking out the Torah, nor the רצון prayers after the Torah reading.
5. On the evening of Yom Haatzmaut, we say the full special Maariv service as found in the Machzor of the Israeli Rabbinate. We use the Nosach for festivals.
6. On the evening of Yom Yerushalayim we recite the regular Maariv service using the Nosach for festivals.
7. On Yom Haatzmaut and Yom Yerushalayim in the morning we say full Pesukai D'Zimra and full Hallel with the עמידה after the ברכות. After Hallel (and the Torah reading and/or Haftarah), the prayers for the IDF and the State of Israel are recited. The morning of Yom Haatzmaut, we say the Haftarah (the same as the one for Acharon shel Pesach) without any Brachot, whether or not there is a Torah reading.
8. A mourner should not lead the services on Yom Haatzmaut or Yom Yerushalayim.
9. If Yom Yerushalayim falls on Sunday then we do say neither Tzidkatcha Tzedek nor Keil Malei at Shabbat Mincha.

9.10 Sivan

1. On Shabbat Mevarchim Rosh Chodesh Sivan we do say Av Harachamim before Musaf.
2. From Rosh Chodesh Sivan through 13th of Sivan we do not recite Tachanun. We resume saying Tachanun on the 14th.
3. On the Shabbatot during the period between Rosh Chodesh Sivan and the 13th of Sivan we do not recite צדקתך צדק nor do we make a Kel Maleh at Mincha on Shabbat afternoon.
4. On the Shabbatot during the period between Rosh Chodesh Sivan and the 13th of Sivan we do not recite אב הרחמים before Musaf, with the exception of the second of Sivan when it falls on Shabbat (Yom Meyuchas) and second day of Yom Tov when it falls on Shabbat, when full Yizkor (including אב הרחמים) is said.
5. If Erev Shavuot falls on Shabbat we do not say Av Harachamim during Musaf¹¹.

9.11 Shavuot

1. On Maariv for the First Night of Shavuot we wait until Tzeit HaKoChavim to start Maariv.
2. The first morning of Shavuot we have a Vatikin Minyan –
 - a. Someone who has slept must recite out loud all of the preliminary Brachot including Tallit, Netilat Yadayim, Asher Yatzar, Elokai Neshama, and Birchot Hatorah. Those who have not slept should answer Amen.
3. אקדמות is recited by the Bal Koreh on the First Day of Shavuoth right after the Kohen is called to the Torah, but before he recites the ברכות for his Aliyah.

¹¹ Confirmed by Rabbi Bieler 5/19/2015

4. We read מגילת רות on the Second Day. If מגילת רות is read from a "Klaf" both "Al Mikra Megillah" and "Shehechyanu" should be said. Mourner's Kaddish is recited after the reading of מגילת רות.
5. On the Second day of Shavuot in the Haftorah after the second verse the reader of the Haftorah recites the poem יציב פתגם.

9.12 Av

1. On Shabbat Mevarchim Rosh Chodesh Av we do not recite מוסף אב הרחמים before מוסף.
2. If Rosh Chodesh Av falls out on Shabbat, we read the Haftorah of "Shimu Devar Hashem" and not the Haftorah for Shabbat Rosh Chodesh.
3. Customs for Shabbat Chazon
 - a. At Kabbalat Shabbat we sing לכה דודי to the tune of אלאי ציון from the end of Kinot.
 - b. During Layening we stop at שני דברים אי. We read verse 12 to the tune of איכה.
 - c. We read the הפטורה to the tune of איכה. We switch back to the regular tune at verse 18 which begins with the words לכו נא, then switch back to the special tune for verse 20, and switch again to the regular tune at verse 24 for לכן נאם.
4. On the Motzei Shabbat during the first week in Av, we make Havdallah in Shul on wine/grape juice. If there is a child (roughly between the ages of 6 and 9) present it is preferable to give the wine/grape juice to that child to drink. If no such child is present, the person reciting havdallah should drink the wine/grape juice¹²

9.13 Tisha B'Av

1. Erev Tisha B'Av (weekday) we have an early Mincha before Seudah Hamafseket.
2. When Tisha B'Av is observed on Sunday, Shabbat mincha is held early so people can go home and eat Seudah Shlishit. Maariv on Saturday night is postponed until 30 minutes after Tzeit.
3. On Tisha B'av night we do the following to the sanctuary:
 - a. We remove the coverings on the Shulchan and Amud as a sign of Aveilut.
 - b. Leave the Parochet open but close the doors of the Ark.
 - 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 among five members, each reading a chapter. We can use the microphone for the reading. We follow the custom of reading the third chapter to the special melody.
4. During the Day of Tisha B'av we do the following:
 - a. On Tisha B'av morning we read the haftorah to the tune of Eicha. We switch back to the regular tune at verse 22 which begins with the words, כה אמר ה' אל יתהלל ...,
 - b. After נחצות היום we replace the coverings on the Shulchan and Amud.
 - c. קדוש לבנה should be recited after Tisha B'av ends. If KMS davens early at Shkia, it should be recited at home after Tzeit or the following Motzei Shabbat if early enough in the month.

¹² Changed by Rabbi einberg 08/05/16 – based on the ruling of the Shulchan Aruch OC 551:10

5. For evening and morning Kinot we follow the KMS schedule (See appendix)
6. When Tisha B'Av is observed on Sunday, Havdalah except for Borei Meorai Ha'Aish is delayed until Sunday night.

9.14 Elul

1. If Rosh Chodesh Elul falls out on a Sunday, the Haftorah for the Shabbat is the Haftorah of **השמים כסאי** (since this is also from the "comfort" section of Isaiah), and the Haftorah of **דנחמתא** for **מחר חדש ראה** and not **דנחמתא**.
2. If Rosh Chodesh Elul falls out on a Shabbat, the Haftorah for the Shabbat is **השמים כסאי** (since this is also from the "comfort" section of Isaiah), and the Haftorah of **דנחמתא** for **מחר חדש ראה** is combined with that for **פרשת כי תצא**.
3. We begin saying **לדוד ה** at Maariv of the second day of Rosh Chodesh.
4. On the morning of second day of Rosh Chodesh, we recite Shir Shel Yom then Borchy Nafshi followed by Shofar Blowing and **לדוד ה**.
5. At the conclusion of Shacharit, The Mourner's Kaddish is said only after **לדוד ה** (not after the Shir Shel Yom).
6. We begin blowing the Shofar during Elul from the second day of Rosh Chodesh until the day before **ראש השנה**. The Shofar is blown just before **לדוד ה**. The Shofar should be sounded **תשר"ת**.
7. Selichot
8. The Shul uses Nusach Lithuania for Selichot.
9. The Sh'liach Tzibur for Selichot recited at night borrows a Talit from a friend and does not use his own or a Shul owned Talit. He does not say a bracha on the tallit.
10. During Selichot the Sh'liach Tzibur only says the following verses of **שמע קולנו** out loud followed by the congregation:
 - a. **שמע קולנו**
 - b. **השיבנו**
 - c. **אל תשליכנו מלפניך**
 - d. **אל תשליכנו לעת זקנה**
11. On Erev Rosh Hashanah, we skip some Selichot in order to try to finish in about 75 minutes – see appendix for KMS Selichot schedule.
12. Tachanun is recited at the end of Selichot on Erev Rosh Hashanah, even if the Selichot are recited after sunrise. Tachanun is not recited on Erev Yom Kippur, neither at the end of Selichot nor at Shacharit.
13. The Sh'liach Tzibur for Selichot should wear a Talit. If Selichot are being recited before the earliest time for Talit and Tefilin then the Sh'liach Tzibur should borrow a Talit from someone (do not use his own or the Shul's) and does not say a bracha.
14. On Erev Rosh Hashana we say Tachanun at the end of Selichot but not during Shacharit. We do say **למנוח** between **אשרי** and **ובא לציון**.

9.15 Hatarat Nedarim

We do **התרת נדרים** after Shacharit on Erev Rosh Hashanah and on a Shmitah year we create a Beit Din to write "Pruzboles" for anyone who needs. Anyone who misses **התרת נדרים** at this time can make it up some time before Yom Kippur.

9.16 Tishre

1. We do not say Tachanun from Yom Kippur through Rosh Chodesh MarCheshvan. The Keil Maleh prayer for all Yahrzeits that are observed during this period are said on Shabbat Shuvah at Mincha. We do not Say Tzidkatecha Tzedek at Shabbat Mincha during this period

9.17 Rosh Hashanah and Yom Kippur

1. The davening schedule for Rosh Hashanah and Yom Kippur are specified in the Seder Hayom – a separate document produced by the Ritual Committee
2. The Shul custom will be to blow only 30 blasts for the extra Shofar Blowings after services are over¹³

9.18 Aseret Y'Mai Teshuva

1. Throughout עשרת ימי תשובה, during Kaddish, one should say לעלא לעלא מכל ברכתא and not לעלא לעלא מן כל ברכתא .
2. We insert שיר המעלות ממעמקים right after ישתבח.

9.19 Erev Yom Kippur

1. On Erev Yom Kippur we make the following changes:
 - a. No Tachanun during Shacharit
 - b. Omit מזמור לתודה
 - c. Omit למנצח
 - d. 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.
 - e. The Vidui is recited at Mincha but only in the silent Amidah.

9.20 Sukkot

1. On Sukkot הושענות are recited after Hallel in Shacharit, not in Musaf.
2. At the end of the הושענות, the Sh'liach Tzibur puts down his 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 Sh'liach Tzibur says לקדיש תתקבל followed by למען דעת.
3. Except on Shabbat, a Sefer Torah should be taken out and held by someone, usually a mourner who is precluded from participating in the Hakafot, next to the Shulchan, while everyone does the Hakafah around the "Shulchan." If no mourner is present, anyone can hold the Torah.
4. A Mourner does not participate in 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.
5. The Sh'liach Tzibur says קלי before Musaf on the first two days of Sukkot but not on Shabbat Hol HaMoed, Shmini Atzeret and Simchat Torah.
6. Women's Hoshanot will take place at various Minyanim during Sukkot.

¹³ Rabbi Weinberg – August 27, 2015 Ritual Committee meeting

9.21 Shabbat Chol HaMoed Sukkot

1. Kohelet is read on either Shabbat Chol HaMoed, or if there is no Shabbat Hol HaMoed then שמיני עצרת. If a Klaf is used, "Al Mikra Megillah" and "Shehechiyanu" should be said.
2. On Shabbat Hol HaMoed in Musaf the Sh'liach Tzibur does say קדושה אדיר אדיר.

9.22 Hoshana Rabbah

1. The Sh'liach Tzibur wears a Kittel through Torah Reading since KMS says Hoshanos after Hallel. P'sukei D'zimra for Shabbat and Yom Tov (with appropriate Nosach for Yamim Noraim) is recited right after מזמור לתודה. We don't say Nishmat. Shir Ha'Maalot is said right after ישתבח.
2. After Korbanot, we say 'אנעים זמרות, שיר של יום, לדוד ה'.
3. All the Sifei Torah are taken out for הושענות and held by mourners
4. We strike the הושענות on the ground after returning the Torah to the Aron. קדיש תתקבל is said after the bundles of Hoshanot have been struck and the יהי רצון has been recited.
5. We say the מידות before בריך שמה. The Sh'liach Tzibur says שמע ישראל just as he would on the Yamim Noraim and we say על הכל just as on a Shabbat or Yom Tov. The Gabbai calls up the Aliyot by reciting יניעזר just as on a Shabbat or Yom Tov.
6. In Musaf the Kedusha is נעריצך, and we say אדיר אדיר.

9.23 Shmini Atzeret

1. Tefillat Geshem is recited on Shminit Atzeret. The Gabbai must announce that the congregation should begin saying Mashiv Haruach in the silent Shemoneh Esrei.

9.24 Simchat Torah

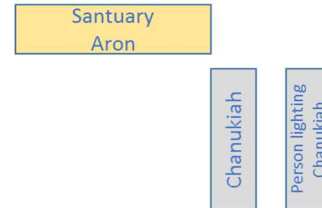
1. On Simchat Torah night we read three Aliyot after Hakafot. The Sh'liach Tzibur takes out the Torah for reading by saying שמע, אחד....
2. קדיש is recited after the Torah reading on Simchat Torah night.
3. In the morning the Kohanim Duchen during Musaf.
4. In the morning the Sh'liach Tzibur does not say מידות. The Sh'liach Tzibur only says שמע, אחד etc... before the Torah reading.
5. The various Torah readings around the building each require a Minyan of men listening to the Kriya.
 - a. Each member is called by name for their Aliya
 - b. After each Aliya the Gabbi should recite the shortened mishebayrach: " Misheberach ha'avot hu y'verach et habanim v'nomar amen"
6. One final reading of VZot HaBracha is recited in public
 - a. The reading is conducted formally as on any Shabbat or Holidays – Kohen Aliya is preceded by V'Yaazor; full meshebayrachs are recited adfter each aliya
 - b. The fifth Aliya is Kol HaNa'arim and the KMS custom is to award this Aliya to the member (Yisrael) who has had the most recent child born prior to Simchat Totah
 - c. Chatan Torah, Bereishit, and Maftir are decided upon by the Executive committee
7. The Chuppah the Shul owns is used on Simchat Torah for Kol HaNa'arim, Chatan Torah, and Chatan Bereishit.

8. ~~In the 8:45 Minyan it is the custom to have the Rabbi serve as the Shaliach Tzibur for Musaf.~~¹⁴

¹⁴ Updated 10/12/15 based on Discussion with Rabbi Weinberg

9.25 Chanukah and Rosh Chodesh Tevet

1. The common practice for positioning and lighting the Chanukiah in Shul are as follows: The Chanukiah should be set up on the southern wall of the Shul and the candles are positioned going from east to west. The one who lights the Chanukiah should stand behind it with his back facing the southern wall. The candles should be lit from west to east, that is, towards the Aron Kodesh.
 - a. In the main sanctuary, where the Aron is on the eastern wall, the Chanukiah should be lit on a table to the right of and perpendicular to the Aron (east-west). The candles are inserted starting on the side of the Chanukiah closest to the Aron. The one who lights the Chanukiah should stand behind the Chanukiah, facing the Aron so when lighting the candles from left to right it is toward the Aron.
 - b. In the Beit Midrash, where the Aron is on the southern wall, the Chanukiah should be lit on a table to the left of the Aron (in front of the Rabbi's chair) and parallel to the wall (east-west). The candles are inserted starting on the side of the Chanukiah closest to the Aron. The one who lights the Chanukiah should stand facing the Aron wall, so when lighting the candles from left to right it is toward the Aron.
2. The Menorah is lit between Mincha and Maariv, followed by מעוז צור. We do not light the Menorah at the late Maariv-only Minyan.
3. On Erev Shabbat Chanukah the Menorah should be lit after Mincha, followed by מעוז צור. Mincha should begin approximately 10 minutes earlier than usual to make sure the candles are lit before shkia.
4. For Friday night, we need to cut the Shabbat candles to about ¼ length so that they will burn out before everybody leaves the shul (safety concern). The smaller candles will go out by end of Ma'ariv.
5. On Saturday night the Menorah is lit prior to Havdalah.
6. On Friday night of Shabbat Chanukah we do recite במבמה מדליקין in Shul.
7. Throughout חנוכה we add the chapter of מזמור שיר חנוכת הבית at the end of Shacharit. During the week it is said right after the שיר של יום. The Mourner's Kaddish usually said right after שיר של יום is said instead after the recitation of מזמור שיר חנוכת הבית. On Shabbat this chapter is said with the אנעים זמרות right after שיר של יום. On Rosh Chodesh and Hanukah it is said after ברכי נפשי. In such a situation the Mourner's Kaddish waits to be said until after all three Tehilim are said.
8. On Rosh Chodesh Tevet which falls out on either the 6th or 7th days of Chanukah (or both 6th and 7th days of Chanukah when Rosh Chodesh Tevet is two days) two Sifrei Torah are used. The first three Aliyot are read from the Rosh Chodesh Torah. The second is used for the Chanukah reading. Chatzi 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 Shulchan for Kaddish.



9. When Rosh Chodesh Tevet falls out on Shabbat Chanukah three Sifrei Torah are used. The first is used for Parashat HaShavua. Six Aliyot are read from that Sefer. The second is used for the Rosh Chodesh reading. The third is for the Chanukah reading. Chatzi Kaddish should be recited after the reading from 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.
10. If Rosh Chodesh Tevet falls out on Shabbat, the Haftorah is just the Haftorah for Chanukah and we do not add any other verses mentioning Rosh Chodesh.
11. If Rosh Chodesh Tevet falls out on Sunday, the Haftorah is just the Haftorah for Chanuka and we do not add any other verses mentioning מחר חדש.
12. A mourner should not lead the services on Chanukah.

9.26 Tevet and Asara B'Tevet

1. When 10th of Tevet falls on Erev Shabbat
 - a. Mincha should begin 15 minutes prior to candlelighting
 - b. The fast ends with Kiddush at home after Tzeit, Kiddush is not recited in Shul.

9.27 Adar and Arba Parshiyot

1. On the פרשיות we do say צדקתך צדק and חלק מלא on Shabbat afternoon unless Saturday night is Rosh Chodesh.
2. On the פרשיות we don't say אברהם אבינו before Musaf.
3. If Rosh Chodesh Adar or Nissan falls out on Shabbat, the Haftorah is just the Haftorah for the special Parasha and we do not add any other verses mentioning Rosh Chodesh.
4. If Rosh Chodesh Adar or Nissan falls out on Sunday, the Haftorah is just the Haftorah for the special Parasha and we do not add any verses mentioning מחר חדש.

9.28 Leap Years and Commemoration of Yahrzeits

1. Yahrzeits for people who passed away during the month of Adar in a non-leap year should be observed in Adar 1 during a leap year. Accordingly, KMS members will be "entitled" to their aliyah/davening in accordance with the general KMS policy to commemorate/observe the yahrzeits only during Adar 1.
2. If a person passed away during either Adar in a leap year then future yahrzeits that fall in a leap year are observed in the specific Adar in which the person passed away (and in the only Adar during a non-leap year).

Some examples:

Case	Leap Year
Mr. X's father passed away on 12 th of Adar during a non-leap year	Observe Yahrzeit in Adar 1
Mr. Y's mother passed away on 12 th of Adar I in a leap year	Observe Yahrzeit in Adar 1
Mr. Y's mother passed away on 12 th of Adar II in a leap year	Observe Yahrzeit in Adar 2

leap year

9.29 Rosh Chodesh Adar

1. If Rosh Chodesh Adar (Adar II in a leap year) falls out on Shabbat, then we take out three Sifrei Torah. The first we read 6 Aliyot for Parashat HaShavua. From the second we read Shivi'i 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 Parashat Shekalim is read.
2. If Rosh Chodesh Adar falls out on Shabbat, the Haftorah is just the Haftorah for Shekalim and we do not add any other verses mentioning Rosh Chodesh.
3. If Rosh Chodesh Adar falls out on Sunday, the Haftorah is just the Haftorah for Shekalim and we do not add any verses mentioning מחר חדש.

9.30 Shabbat Zachor

1. Since most authorities hold that the Torah reading for Parashat Zachor is דאורייתא, the congregation should pay special attention to this reading and have the intention to be Yotzei with the reading. The reading is repeated at the end of services in the morning and also in the afternoon for the benefit of anyone who might have missed it. No Brachot are recited before or after the “make-up” readings.
2. We repeat the last Passuk of Parashat Zachor, the first time saying zaicher and the second time zecher.

9.31 Taanit Esther and Purim

1. Machatzit HaShekel is observed at Mincha on Taanit Esther. It is collected through Shacharit on Purim and donated to charity.
2. When Purim is celebrated on a Saturday night and Taanit Esther is observed on Thursday, Machatzit HaShekel is still observed at Mincha on Taanit Esther. It is collected on Purim as well.
3. A mourner should not lead the davening on Purim.

9.32 Parashat Parah

Since there is a legitimate opinion that the Torah reading for Parashat Parah is דאורייתא, the congregation should pay special attention to this reading and have the intention to be “Yotzei” with the reading.

10. MOURNING

10.1 Arrangements at the Shiva Home

1. The first meal that the mourners should eat upon return from the cemetery 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.
 - a. The KMS Chesed Committee arranges for one meal for the family and will include the eggs/bagels/round cake if it is arranging the first meal.
 - b. Since oftentimes for logistical reasons KMS is not providing the first meal, the family or their friends would need to make other arrangements for these items.
2. The mourner should not eat any food after the funeral until he/she first eats 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.
4. KMS arranges Minyanim for KMS full members and their immediate families for the week of Shiva when Shiva is held in the neighborhood.
 - a. Even if there is no one sitting Shiva who has a Chiyuv to say Kaddish, if a Minyan is desired, KMS will arrange for one.
 - b. The KMS Shiva Committee (a subcommittee of the Ritual Committee) assigns a Gabbai for each of the services that are to take place.
 - c. Unless there is some strong logistical issue to warrant a change, davening times at the shiva house should match KMS times.
 - d. During the winter months (when KMS holds both bizman mincha/maariv and 9pm maariv minyanim), the bizman mincha/maariv minyan will move to the shiva house.
 - e. KMS does not typically arrange for a Minyan for Friday Minchah. If a mourner attends mincha services at KMS, he is entitled to lead davening.
5. The Shiva Committee also sees to it that:
 - a. Mirrors in the house are covered.
 - b. A sufficient number of mourner's chairs (and when necessary folding chairs for daveners and guests) are brought to the house prior to the beginning of Shiva.
 - c. A seven day memorial candle is provided.
 - d. Siddurim which contain the prayers for a Shiva house are provided.
 - e. A Tzedaka box is supplied to the house and funds collected are added to KMS' Tzedaka Fund at the end of Shiva.
 - f. Displays containing the appropriate comforting sentence to be recited at the conclusion of a Shiva visit are provided.
 - g. An email message is sent to the Shul mailing list providing information about the Shiva.
 - h. Because of the large amount of support most Shiva homes requires, KMS strongly encourages friends and neighbors of the mourners to take on many of these roles (especially around food, home setup, and supporting the Minyanim).
6. The Rabbi provides a copy of R. Maurice Lamm's book The Jewish Way in Death and Mourning to the family if they don't already have this book.

7. If an Aron is not used at the Shiva home and there will be fewer than three Tora readings there, then a Sefer Torah will be brought each morning when a Tora reading occurs, and will be returned to the shul after that morning service is completed. If there will be three Torah readings at the Shiva home, then the Torah may be left even without an Aron as long as it is covered in a talis. In all cases, the Torah must be kept in a respectful area of the home (e.g. not in a room where people sleep, or near a bathroom, or where people watch tv, etc.)
8. The Shiva Committee assigns someone to read the Tora on those days when required.

10.2 Customs for Davening during Shiva

1. The custom is for the Mourner to lead services unless he defers. If women are the sole mourners then the normal chiyuv policy should be in place, though the Gabbai and membership needs to be sensitive such that if there is a reason the family would like a non-chiyuv family member to lead that should be considered.
2. We omit the following prayers in the House of Mourning:
 - a. קרבנות
 - b. חזרת הש"ץ during ברכת כהנים
 - c. the יהי רצון at the end of Keriat Hatorah
 - d. תחנון.
 - e. למנצח.
 - f. the sentences ובא לציון in ואתה קדוש ואני זאת בריתי until
 - g. We don't say Hallel on Rosh Chodesh or Chanukah (participants in the Minyan should say Hallel on their own at a later time).
3. When reciting קדיש תתקבל we say the sentence ... צלותהון even when the mourner is personally leading the service.
4. At the end of Shacharit and Maariv we say קרח מזמור לבני קרח, Tehilim chapter 49.
 - a. On days when Tachanun isn't said and on Motza'ei Shabbat we replace this chapter with chapter 16, מכתם לדוד.
 - b. After this Tehilla, Mourner's Kaddish is recited by all Aveilim, not only the person(s) sitting Shiva.
5. During Elul the order of the "Tehilim" is:
 - a. שיר של יום.
 - b. The Shofar is blown, followed by 'לדוד ה' followed by Mourner's Kaddish.
 - c. Then we say the special chapter of Tehilim for the House of Mourning, followed by the Mourners Kaddish" recited by all availim, not only by the person(s) sitting Shiva.¹⁵
6. On Rosh Chodesh during Shacharit the following is the order:
 - a. The שיר של יום followed by ברכי נפשי and then (except when there is shofar blowing) the Mourner's Kaddish.
7. When Selichot are recited, we follow the arrangement in the Artscroll Shiva Siddur.
8. On fast days, we do not recite Sim Shalom in the Amida at Mincha, Shlom Rav is recited

¹⁵ Ritual committee 3/14/2016

9. Whenever **מלכנו מבינו** is said it is also recited in the Mourner's house.
10. During Hanukah we do not light a Menorah in the Beit Avel between Mincha and Maariv. The mourners light their Menorah after Maariv on their own.
11. The rabbi or someone else appointed by the gabbai or the family teaches Mishnayot after Shacharit and between Mincha/Maariv. The learning of **משניות** is chosen according to the name of the deceased. After learning the Mishnah "Kaddish d'Rabbanan" is recited.
12. At the conclusion of the davening, the mourner sits down and the Rabbi or gabbai initiates collective comforting of the mourner with the blessing of **ינחם...המקום**. This blessing is recited while standing.
13. On the 7th day, after Shacharit, the following is the process to conclude the Shiva period.
 - a. The mourner(s) sits and receives final blessings from those attending the Minyan.
 - b. The mourner(s) continues to sit for another 15-30 minutes.
 - c. The mourner goes outside for a short walk, thereby demonstrating that Shiva has been concluded.
 - d. When the last day of Shiva is Shabbat the Shiva is concluded at the end of davening, so the Aveil is not eligible for an Aliyah until Mincha.
14. If a male aveil in shiva chooses to daven at shul they have precedence for leading davening, but the following changes must be made.
 - a. The aveil should skip birkat kohanim, tachanun, lamnatzeach, and the start of uvaletzion.
 - b. The rest of the tsibbur should say tachanun, lamnatzeach, and the start of uvaletzion. These portions should be led by the gabbai or the Rabbi; they can just do it aloud from their seat, with no need to go up to amud.
 - c. There is no additional mizmor at the end.
 - d. After daveining the aveil can sit for a minute and the Rabbi or gabbai initiates collective recitation of **ינחם...המקום**.

10.3 Kibbudim while in Mourning

1. A Mourner sitting shiva
 - a. May not receive an Aliya except if he has a Yahrzeit for a parent Bo Bayom. If the Yahrzeit falls on Shabbat he may not recite the Haftorah but may receive an Aliya.
 - b. Item a. applies even if the Aveil is the only Cohen (or Levi) present.
 - c. May receive other kibbudim such as Hagbahah, Gelilah, and Opening the Aron.
2. A Mourner during Sheloshim or during Aveilus:
 - a. May daven for the Amud on a Shabbat if commemorating a Yahrzeit for a parent.
 - b. May not serve as Sh'liach Tzibur for the High Holidays or Yom Tov.
 - c. May not serve as Sh'liach Tzibur on any festive day as specified in this document¹⁶.

¹⁶ Clarified by Rabbi Bieler 5/11/2015

11. ZEMANAI HA'TEFILA

11.1 Set Up

1. The zemanin for the shul are calculated by ShulCloud and verified against myzmanim.com. Account under Gabbai@kmsynagogue.org.

11.2 Halachic Zemanin used by KMS

1. Alot HaSchachar 16.1 degrees (used for fast day start times)
2. MeSheyakir 11 degrees (use for earliest Tallit and Tefilin)
3. Plag Ha Mincha (used to determine earliest time to light candles on Friday afternoon for Shabbat when there is an Early Friday Night Minyan during the summer months, see below).
4. Shkia (used to determine the latest time for Mincha; earliest time for Ma'ariv during the week. If by the time the Minyan reaches Tachanun, Shkia has passed, Tachanun should be omitted.).
5. Tzeit HaKochavim 8.5 degrees for end of Shabbat, Yom Tov, and Yom Kippur, and 7.12 degrees for fast days other than Yom Kippur.

11.3 Weekday Davening Times - Shacharit

1. Sundays
 - a. Regular Schedule: 8AM and 9AM (Youth Minyan)
 - b. On Rosh Chodesh, Chanukah, Fast Days, and Chol HaMoed the first Minyan begins at 7:45 AM.
 - c. On Purim, there are three minyanim: 7:30(Sanctuary), 8:30 (BM) and 9:00 (Youth - Sanctuary)
2. Weekdays
 - a. Normal Times: Mon & Thur at 6:45 AM; Tue, Wed, & Fri at 7:00 AM
3. Minor Jewish Holidays that fall on weekdays
 - a. Rosh Chodesh and Chol Ha Moed – 6:30 AM
 - b. Chanukah (not Rosh Chodesh) – 6:45 AM
 - c. Purim
 - i. Weekdays: 6:15 (Sanctuary), 7:45 (BM), and 9:00 (Youth-Sanctuary)¹⁷
 - ii. Sundays: 7:30(Sanctuary), 8:30 (BM) and 9:00 (Youth - Sanctuary)
 - d. Hoshannah Rabah – 6:00 AM (need to check for earliest Talit/tefilin) & 8:30 AM (Youth)
 - e. Yom Ha'Atzmaut, Yom Yerushalayim – 6:45 am
4. Secular Holidays
 - a. Major Federal Holidays (New Years, Memorial Day, July 4, Labor Day, Thanksgiving, Friday after Thanksgiving, December 25): Follow Sunday Schedule

¹⁷ In the rare cases on a leap year when sunrise is after 6:50 am, we will slide Purim morning times 15 minutes (see 2016)

- b. President's Day – Morning Minyan at both 6:45 and 8:00 am. Both Bzman Mincha and 9pm Maariv.
- c. Minor Federal Holidays (MLK Day, Columbus Day, Veteran's Day): Follow regular Weekday schedule for Shacharit (6:45 or 7:00 am) and hold the 9pm Maariv in the winter months
- 5. The 9AM youth Minyan will meet any day on which MJBHA has no school.
- 6. During the time period when earliest Talit is later than the Minyan start time practices must be adjusted accordingly

11.4 Weekday Davening Times – Mincha/Maariv

- 1. Summer Season (Shkia after 6:30 pm): B'zman Minyan only
- 2. Winter Season (Shkia before 6:30 pm): Both B'zman Minyan AND 9:00 pm Minyan
- 3. On Purim there is an early mincha at 4:00 pm and Maariv at 9:00 pm
- 4. On Fast Days and Major Federal Holidays we only have a B'zman Mincha/Maariv. There is no late 9:00 pm Maariv
- 5. Calculating Davening Time for Mincha/Maariv:
 - a. **Sundays:** Start time is 10-14 minutes prior to Shkia, rounded to the nearest 5-minute clock time. For example, Shkia on 12/5/10 is at 4:46 so mincha would be at 4:35.
 - b. **Weeknight:** During DST, our practice is to announce one starting time for the entire week from Sun-Thur nights. In order to avoid starting too late, the Mincha/Ma'ariv weekday start time is determined by the earliest Shkia time of a given week (Sunday in the spring; Thursday in the fall).

11.5 Location of Weekday Minyanim

- 1. All weekday (excluding Sunday) morning Minyanim are held in the Beit Midrash except for the following which are held in the Sanctuary:
 - a. Morning Minyanim to be followed by a Brit Milah
 - b. Hoshannah Rabbah
 - c. Purim (earliest Minyan)
 - d. Erev Pesach
- 2. All Mincha/Maariv Minyanim are held in the Beit Midrash except for the following which are held in the Sanctuary:
 - a. Fast Days
 - b. Erev Yom HaKippurim
 - c. Erev Purim
 - d. When the Beit Midrash has been reserved for a lecture or special program
- 3. When a member is sitting Shiva with a Minyan in his/her home, every attempt should be made to run the B'zman Mincha/Maariv Minyan both in the Shiva house and at Shul.

11.6 Shabbat - Evening

- 1. Standard (b'zman) candle lighting time is always 18 minutes before Shkia.
- 2. B'zman Mincha is always rounded to the next 5-minute clock time according to the following rule.

- i. When Candle Lighting is from 5:20 through 5:24; Mincha will be announced for 5:25.¹⁸
3. On Shabbat Chanukah we should start mincha 10 minutes early to enable lighting of Chanukah candles between Mincha and Maariv
4. Winter Months (Standard Time)
 - a. KMS holds two B'Zman Minyanim: Sanctuary Minyan + Ruach Minyan in the Beit Midrash. Both services start at the same time
5. Summer Months (Daylight Savings: March-Yamim Noraim):
 - a. Starting in May 2016 we moved to 3 distinct Friday night times in the summer
 - i. Early (Before Plag) Minyan: Mincha Begins at 6:30 or 6:45 in order to reach Mizmor Shir L'Yom Hashabbat after Plag.
 - ii. Plag Minyan: Mincha scheduled to start 5-10 minutes after plag to enable people who want to light candles and come to shul. This minyan is currently designated as the Ruach Minyan.
 - iii. Late Minyan: Starting at 7:45 pm
 - b. General Practice: There must be at least 60 minutes allotted between the start of the minyanim in the same venue.

11.7 Shabbat Morning

1. KMS Holds four (4) Minyanim each week:
 - a. 7:00 am Sanctuary – Hashkamah Minyan
 - b. 8:00 am Beit Midrash
 - c. 8:45 am Sanctuary
 - d. 9:15 am Youth Minyan – Youth Beit Midrash
2. Sh'ma should be said before sof z'man krias sh'ma, so the later two Minyanim need to be aware of that.

11.8 Shabbat Afternoon

1. Shabbat Mincha start time is 68-73 minutes prior to the end of Shabbat. The start time is always rounded to a 5-minute clock interval, so if Shabbat ends at 7:08, mincha would be at 6:00, while if it ended at 7:06, mincha would be at 5:55.
2. For Shabbat Shuva and Shabbat HaGadol, we start Mincha 90 minutes prior to the end of Shabbat to allow for a longer time for these Drashot.
 - We end Shabbat at the 8.5 degree version of Tzeit and start Ma'ariv at this time in order to properly say Krias Shema.
 - When Seudah Shlishit is held, it should be concluded in time to start maariv on time.
3. In summer 2016 KMS started an Early Shabbat Mincha at 6pm. Early Mincha should be held when the B'Zman Mincha will start at 7pm or later.

¹⁸ Updated 10/12/2015 based on email exchange with Rabbi Weinberg

11.9 Fast Days

1. Fast days (other than Yom Kippur and Tisha B'Av) begin at Alot HaSchachar 16.1 degrees. Yom Kippur ends at Tzeit 8.5 degrees and other fast days end at Tzeit 7.12 degrees.
2. Weekday Schacharit on fast days begins at 6:30AM.
3. Mincha on fast days begins 20 to 24 minutes before Shkia, rounded to the nearest 5-minute clock interval. For example, on 9/12/10 Tzom Gedalia mincha begins at 7PM since Shkia is at 7:21PM.

11.10 Tisha B'Av

1. Maariv: Services held in Beit Midrash and Social Hall
2. Women's Tefila Group Eicha reading approximately 45 minutes after Maariv in Beit Midrash
3. Shacharit
 - a. Weekdays: 6:30 BM; 8:30 Social Hall (with Kinot explanations)
 - b. Sunday: 7:30 BM; 9:00 Social Hall (with Kinot explanations)

11.11 Selichot

1. **First Saturday Evening:** Rabbi's Drasha at 10:30; Selichot at 11:00 PM
2. Our practice is to recite selichot at 10:00 PM throughout the selichot period with the following exceptions:
 - a. **Erev RH falls on a weekday:** Also hold selichot at 5:30 in the morning
 - b. **Tzom Gedaliah:** No Selichot at night, only prior to Shacharit
 - c. **Erev Yom Kippur** – No Evening Selichot
 - d. Sunday before R"H if R"H is on Monday or Tuesday
 - e. Sunday before Y"K if Y"K is Wednesday or Thursday
3. If Rosh Hashannah begins on Sunday Evening then we do not hold Selichot for Erev RH on Saturday Night. We hold Selichot at 7am Sunday Morning with Youth Selichot starting at 8:30 am.

11.12 Rosh Hashanah

1. Shacharit begins at 8:00. Aim to finish between 12:30 and 1:00 pm
2. Scheduling of D'var Torah
 - a. When we have Shofar blowing, the D'var Torah immediately precedes Shofar
 - b. On Shabbat Rosh Hashanah, the D'var Torah is moved to the end of Davening
3. Mincha and Tashlich: On the day when Tashlich is recited, we have both an early and B'zman Mincha.
4. On the second night of Rosh Hashanah we daven Maariv at Shkia.

11.13 Yom Kippur

Shacharit begins at 8:00. If Yom Kippur falls out in early September, the Ritual Committee may decide to begin davening at 8:30 am.

11.14 Sukkot Days 1 & 2

1. First two nights of Sukkot we daven Maariv after Shkia without making Kiddush in Shul. One must make Kiddush in the Sukkah after Tzeit
2. On the first 2 days of sukkot the Youth Minyan is held in the social hall

11.15 Shmini Atzeret

1. At night we daven after Shkia and do not have to wait for Maariv.
2. Kiddush should be made after Tzeit in honor of the Chag

11.16 Simchat Torah

1. Evening: We have 2 Minyanim for Mincha/Maariv – Sanctuary and Beit Midrash.
 - a. Beit Midrash: Shorter Hakaftot and the first laying 45 minutes after maariv.
 - b. Sanctuary: Hakaftot in the social hall preceded by the Ata Horeita Lottery. Followed by 2 readings – first one in the sanctuary approximately 75 minutes after Hakaftot begin, the second in the Beit Midrash approximately 100 minutes after hakaftot begin (20-30 min after the first reading)
2. Morning:
 - a. 7:00 – Early Minyan, combined Hashkama/8:00 AM with Chatanim.
 - b. 8:00 – Sanctuary (Kol Nearim approximately 11:20 am)
 - c. 8:15 – Youth (Youth BM)
 - d. 10:00 WTG torah reading and Chatanim in the Beit Midrash

11.17 Purim

1. On the Night of Purim we wait until Tzeit to read megillah
2. On the morning of Purim we wait until Sunrise to read megillah

11.18 Pesach

1. On the morning of Erev Pesach we follow the Magan Avraham for determining last times to eat and burn chometz¹⁹
2. On the first two nights of Pesach we daven Maariv prior to Tzeit adding full Hallel and without making Kiddush in Shul. One must make Kiddush and start Seder after Tzeit
3. If Yom Tov is on Motzei Shabbat, we start Maariv at Tzeit²⁰

11.19 Shavuot

1. On the first night of Shavuot we daven Mincha prior to Shkia but wait until Tzeit to Daven Maariv.
2. On the second night of Shavuot, Maariv is said after Shkia but Candle lighting and Kiddush should be after Tzeit

11.20 Summary of Practices Waiting for Maariv/Kiddush

1. On the following holidays Maariv must be recited at Tzeit

¹⁹ Rabbi Weinberg Decision, 3/14/2016

²⁰ Currently under review by Rabbi Weinberg

- a. First Night of Shavuot
- b. Any Yom Tov falling on Motzei Shabbat
- 2. On the following holidays Maariv is recited after Shkia but Kiddush must not be recited at home until after Tzeit
 - a. First two nights of Pesach – Seder must begin after Tzeit and no Kiddush is said in Shul
 - b. Eighth night of Pesach; Second night of Shavuot; Second night of Rosh Hashanah
 - c. First two nights of Sukkot – Kiddush in the Sukkah after Tzeit, we do not recite Kiddush in Shul
 - d. Simchat Torah
- 3. On All other Yamim Tovim (First night RH, Seventh night Pesach, Shmini Atzeret), Maariv may be recited after Shkia and Kiddush can be recited before Tzeit.

12. WOMEN'S TEFILAH GROUP (WTG)

12.1 Davening Location

1. WTG davens in the Beit Midrash for Mincha, Shacharit, all Megillot, and Simchat Torah. WTG occasionally davens in the main sanctuary for Bnot Mitzvah for which a very large crowd is expected.
2. Women's Hoshanot occur in the main sanctuary (8:45 AM) and the Beit Midrash (8:00 AM).

12.2 Davening Schedule

1. WTG regularly davens Mincha on Shabbat mevorchim, unless Rosh Chodesh falls on Shabbat. When Rosh Chodesh falls on Shabbat, WTG davens Mincha on Shabbat Rosh Chodesh.
2. WTG also davens on additional Shabbatot for scheduled smachot such as Bnot Mitzvah, Shabbat Kallah, Sheva Brachot, etc.
3. WTG sometimes schedules davening for Shacharit on Monday or Thursday holiday days such as Labor Day or Memorial Day or Sunday Rosh Chodesh.
4. The five megillot readings are scheduled as follows: Kohelet on Shabbat Chol HaMoed Sukkot; Megillat Esther at night on Purim; Shir HaShirim on Shabbat Chol HaMoed Pesach; Megillat Rut on the second day of Shavuot; Eicha at night on Tisha B'Av.

12.3 Davening Times

1. WTG schedules its Mincha davening time to begin approximately 1.5 hours before the bizman Mincha, but does not begin before 3 pm in the winter or later than 5 pm in the summer. If WTG hosts a lunch, typically in the winter, WTG will daven Mincha after lunch.
2. WTG Shacharit on Monday, Thursday, or Sunday is usually scheduled for 9:00 AM.
3. Kohelet is usually scheduled for 4:30 or 5 PM; WTG Simchat Torah kria usually begins at the same time as the leyning for the 8:45 minyan and concludes at about 10:00 or 10:15 AM in time for Kol Ha'Nearim; Megillat Esther usually starts at approximately 10 PM; Shir HaShirim is at 5 PM; Megillat Rut is at 5 PM; Eicha is at 10 PM.

12.4 Structure of WTG Tefilah

1. WTG tefilah includes all of the parts of the service that do not require a minyan. As such, WTG does not say kaddish, barechu, etc.
2. For aliyot, WTG does not use the Birchot HaTorah; it uses different pesukim.

12.5 Ba'alat Kria and Chazzanit

1. WTG offers opportunities for a woman to be a ba'alat kria or chazzanit, with precedence for Bnot Mitzvah.
2. Besides Bnot Mitzvah, there is no order of precedence for leyning, leading davening, or delivering a D'var Torah, although we are sensitive to offering opportunities to women who may be observing shloshim, commemorating a yahrtzeit, celebrating an occasion, etc.

3. Typically for Mincha on Shabbat and for Monday/Thursday, where there is no Bnot Mitzvah, WTG has three women leyning--one woman leyns one aliya.

12.6 Guidelines for Kibudim for Mincha and Shacharit

1. WTG offers the following kibudim: Pticha, Aliyot, Hagbah, Glilah.
2. Kibudim are offered first to those who are celebrating or commemorating an event: smachot such as Bnot Mitzvah, mothers (and other female relatives) of Bnot Mitzvah, births of children or grandchildren, upcoming marriages, etc.; to commemorate shloshim or yahrtzeit; to celebrate special birthdays, or other special events.
3. WTG does not offer aliyot based on bat Kohen or bat Levi.
4. Names for kibudim are given as the woman's name bat father's name and bat mother's name.
5. Special mishebayrachs are recited by the Gabbait Rishona and include mishebayrachs for Bnot Mitvah, birth or adoption of a child, becoming a grandmother, engagement, or marriage.

12.7 Divrei Torah

1. Divrei Torah are given by KMS members or associate members each time we daven Mincha or Shacharit and are delivered prior to davening.
2. Rabbi Bieler historically has given the first D'var Torah of the year in September.

12.8 Simchat Torah

1. WTG has four leyning stations in the beit midrash for Simchat Torah.
2. There are three gabbaiyot at each leyning station.
3. One leyning station is specified as the Teen station and is for post Bnot Mitzvah. At the present time, the ba'alot kria are teens and the gabbaiyot are adults.

12.9 Learning Opportunities

1. WTG provides women with a number of opportunities to learn to leyn, lead davening, give divrei Torah, and serve as gabbaiyot.
2. WTG provides access to learning through classes, recordings, etc.

12.10 Committees and Meetings

1. Two women, the WTG Chair and one of the gabbaiyot, sit on the KMS Ritual Committee.
2. WTG leadership changes every two years following the KMS gabbai cycle. Although it has its own committee and subcommittees, WTG is not a separate KMS committee.
3. WTG has an annual meeting to discuss the past year and set goals for the following year.
4. WTG also historically has held an annual meeting with the Shul Rabbi to review the past year and set goals for the following year.

12.11 Fundraising

1. In the past WTG raised funds to purchase a small Torah. The KMS WTG Torah is used by all minyanim and is often used by the shiva minyanim.

2. WTG has used the KMS WTG fund to purchase a yad.
3. In addition to the gifts given by the shul, WTG gives a gift to girls who have their Bnot Mitzvah with WTG—Torah of the Mothers—from contributions to the WTG fund.

Appendix A. OFFICIAL KMS RITUAL CUSTOMS - FILES OF INTEREST

The Ritual Committee directory contains files with specific Ritual Committee specifications:

- Seder Hayom for Yamim Noraim (4 versions for RH starting on Thursday, Shabbat, Monday, Tuesday)
- Official KMS Mishebayrach texts
 - Aliyot
 - Choleh, Cholah, Cholim/Cholot
 - Baby Boy and Baby Girl
 - Making Aliyah
 - Prayer for Tzahal
 - Kayl Malehs
 - Bar/Bat Mitzvah
 - Making Aliyah
- Official KMS text for Prayers for Welfare of the Government of the United States, Welfare of the Armed Forces, Welfare of the State of Israel
- List of Kinot for Tisha B'Av
- Schedule of Selichot for Erev Rosh Hashannah
- Yizkor Booklet Text