



**Congregation Shaare Tefillah of Teaneck
Simcha and *Kibbudim* Policy**

Congregation Shaare Tefillah is pleased to announce its Simcha Policy. We look forward to celebrating the life-cycle events of our members' families together as a Shul family, under the following terms:

1. **Reservations by Full Members** – Full members in good standing may reserve a particular *minyan* for a simcha (e.g., a *Bar* or *Bat Mitzvah*) no earlier than 27 months prior to the planned event. No reservation will be finalized until 24 months prior to the event. Any reservations made between 27 and 24 months are subject to an “open booking period,” during which time priority will not be given to the first member to have made a reservation. In the event of a conflict that arises during the “open booking period,” please refer to our Conflict Resolution section below.
2. **Reservations by Associate Members** – Associate members may reserve a particular *minyan* for a simcha no earlier than 12 months prior to the planned event. Priority will be given to a Full Member in good standing who reserves that same *minyan* up to 6 months prior to the event.
3. **The Rights That Come With a Reservation** – By reserving a particular *minyan* for a *simcha*, a member is entitled, as a general matter, to preferential treatment in the allocation of honors/*kibbudim* at that *minyan*, as further discussed in our “*Kibbudim* Policy.” By reserving a *minyan*, a member is not entitled to all *kibbudim*, or to exclude *kibbudim* for other events, such as a *Yahrtzeit* or a baby-naming. Please refer to our “Conflict Resolution” section for further details.
4. **To Make a Reservation** – To reserve a *simcha*, please fill out the “Simcha Reservation Form” on [our shul's website](#), which will allow you to make reservations to sponsor a *Kiddush*, *Shalosh Seudot*, and/or to rent our social hall.
5. **Final Confirmation of Reservations** – No reservation is considered final until confirmed by the President, or a sub-committee authorized by the President for that purpose.
6. **Kibbudim Policy** – All honors (“*kibbudim*”) are under the purview and discretion of the *Gabbai*, with the Rabbi maintaining ultimate *halachic* authority with respect to any halachic decisions regarding priority (“*kadimah*”).
 - A. Every attempt will be made to satisfy the requests of the *simcha* celebrants (the “*Ba'alei Simcha*”), while also considering the needs of other *minyan* attendees.

- B. As a general matter, and subject to the discretion of the Rabbi, there will no additional *aliyot* (“*hosafot*”) unless necessary to satisfy a halachic obligation (“*chiyuv*”) for an *aliyah*.
- C. If a large number of guests are anticipated for a given *simcha*, the *Gabbai* will discuss in advance with the *Ba’alei Simcha* the possibility of having an overflow *minyan*.

7. Conflict Resolution – In the event of two or more conflicting reservations for a particular *minyan*, we encourage open and constructive dialogue among the *Ba’alei Simcha* to work together to satisfy the legitimate needs of all concerned, without synagogue mediation. If a conflict remains between two Full Members, or between two Associate Members, the following procedure shall be followed to resolve the conflict:

- A. Unless a halachic issue arises, as determined by the *Gabbai*, the Rabbi is not to be approached to resolve a conflict.
- B. The President (or either Co-President during a Co-Presidency) shall meet with both parties and try to reach a resolution. If a solution cannot be reached at that meeting, the President, following consultation with the Board of Directors, shall have the authority to make a binding decision (e.g., that the conflict be decided by lottery).

8. Smachot that Arise After a Finalized Reservation – After a reservation has been finalized for a particular *minyan* or social hall, other *smachot* may arise (e.g., *aufruf*, *brit milah*, baby naming, *Bar/Bat Mitzvah* of a new member). In that event, the following guidelines shall apply:

- A. While it is strongly encouraged that consideration be given to the original *Ba’alei Simcha*, any other *Ba’al Simcha* who is either a Full Member or Associate Member (e.g., a *Chatan*, a father of a newborn baby, a *Bar Mitzvah*) has the right to *daven* at the *minyan* of his choosing. The *Gabbai* will discuss the situation with the “new” *Ba’al Simcha*, and can encourage attendance at another *minyan*.
- B. As stated above, all *kibbudim* are at the discretion of the *Gabbai*.
- C. In the event of multiple *smachot* at a particular *minyan*, after all halachic obligations (“*chiyuvim*”) are addressed in accordance with halachic priority, all remaining *kibbudim* will be divided among the *Ba’alei Simcha*, with first and primary consideration to be given to the original *Ba’alei Simcha*, as follows. For any *Bar Mitzvah*, *Torah* reading (“*Kri’at Ha’Torah*”) and *Maftir* will remain with the original *Ba’alei Simcha*, and every effort will be given to provide the original *Ba’alei Simcha* with at least two other *aliyot*.
- D. While the synagogue encourages all *Ba’alei Simcha* to join together as co-sponsors of a *Kiddush* following davening, the original *Ba’alei Simcha*, if they are Full or Associate Members, are not obligated to change their plans for *Kiddush* in any way.

9. This *Simcha* and *Kibbudim* Policy shall not create any obligation on behalf of the synagogue and may be modified at any time. Any interpretations of this *Kibbudim* policy shall be the responsibility of the President or a sub-committee authorized by the President for that purpose.

10. The above rules regarding conflicts shall also apply to weekday events at the synagogue.