



Gabbai Handbook

Containing a record of Darkhei Noam's halakhic decisions,
notes on minhagim established by the community
for rituals and services throughout the year



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Introduction

This guide is written with two primary goals in mind. First, as Darkhei Noam continues to grow and more community members become involved in every level of the service, this guide is designed to assist everyone involved in crafting those experiences. Second, we hope that this can be used by other minyanim and congregations who may look for guidance on some of the issues raised within.

The ritual notes section includes recording of the halakhic decisions made on behalf of the congregation (*LARGER HALAKHIC DECISIONS ARE NOTED AS SUCH*). This part notes some best practices regarding running the shul, both on regular weekends, and on holidays and large smachot. These notes include Darkhei Noam's implementation of halakhic rulings and also some general decisions made to ensure optimal operation. Notes regarding changes in the davening and special announcements based on the calendar are also included.

The second half contains many tools that the Gabbais use throughout the year. This includes many of the special prayers and ceremonies that we have established for various celebrations as well as a run-through of the service for each holiday.

It is our hope that this guide will facilitate the expansion of communities such as ours, and to help emerging lay-leaders to take greater roles within our community.

About Darkhei Noam

Darkhei Noam was founded in March 2002 on the Upper West Side of New York City. From its inception, the vision for Darkhei Noam has been the creation of a minyan and a community centered around inclusivity, meaningful prayer, and a commitment to halakha. As such, women take on active roles in the ritual life of the minyan to the greatest extent that halakha will allow. Darkhei Noam strives to provide a place where all who come to pray are active participants; where the voices of davening come not just from the leaders of tefillah, but from the congregation on both sides of the mechitza as well; where public space is shared by men and women; and where the intrinsic value of each individual is recognized.

Darkhei Noam's tefillah practices reflect the minyan's commitment to allowing women to play active roles within the framework of halakha. Men and women fully participate in Torah reading in the context of a traditional minyan of ten men.

Darkhei Noam's mechitza is designed to create 3 separate domains: a davening space for men, a davening space for women, and a public ritual space, which houses the Torah reading and provides a space for the ba'alai tefillah to stand while leading davening.

Many of the halakhic decisions that enabled the formation of this style of prayer were first published by the Edah Journal in Mendel Shapiro's halakhic analysis of mixed Torah reading. Since 2006, Rabbi Daniel Sperber has served as Halakhic Advisor to the community, guiding us as we have continued to expand the scope of the programs and services that we offer.



Since its foundation, Darkhei Noam has been a lay-led minyan – the community supplies the leadership from within and helps to set the direction of the minyan. The minyan is led by a board, which is spearheaded by an executive committee and two co-chairs. A rotation of male and female gabbaim serve as the facilitators of the ritual aspects of services on a given week. In addition, other volunteers coordinate the assigning of Torah reading, service leading, and children's programming.

The discussion, development, and implementation of rituals has been handled by either an ad-hoc group of gabbais, board members, and other lay-leaders and now by a formalized ritual committee. When necessary, this group has turned to Rabbi Sperber or others in the community for guidance.

Darkhei Noam currently meets weekly throughout the year for Friday night and Shabbat morning and during the day for all holidays. Nearly all lifecycle events have been celebrated in our community, including baby namings, bar and bat mitzvahs, weddings, conversions, and shiva minyamim.

Roles of the Gabbai

This section summarized the responsibilities of the Gabbais on duty each week. More extensive details are in the sections that follow.

Friday Night Gabbai / Coordinator

Gabbai should be there a bit earlier and make sure the shul is set up properly – book carts available, the mehitza set up, and the shtender in place.

Make sure that Mincha starts promptly – if there are people saying Kaddish it is important to start with a Minyan. If it takes some time to get a minyan, be mindful of time – we may need to do a half-repetition (we should at least get to the silent Amidah before shekiya).

The Gabbai should announce the various Kaddishes. If there are a lot of people reciting kaddish, someone should be designated to lead them outloud, pacing the congregation.

After Kabbalat Shabbat we recite Bameh Madlikin, followed by Kaddish.

Sometimes there is a text study afterward, before Maariv begins.

A cup of grape juice should be available for Kiddush at the end of Maariv, which is led by the chazzan. If kids are there they should be invited to drink some of the grape juice.

We end with aleinu, mouners kaddish, announcements, and adon olam.

Counting the Omer

During the omer, the gabbai or someone else up to date should be asked to count the omer. If we are starting davening early and it is not yet passed tzeit (the time for Havdallah) an announcement should be made to recite the bracha after dark.

THE PUBLIC COUNTING CAN BE DONE BY A MAN OR A WOMAN.



Shabbat Morning Gabbais - Week Before

Check the Darkhei Noam online calendar to see if there is anything special that week

- If there is something special on the Jewish calendar (i.e. birkat hachodesh, or a special maftir/haftarah), make sure you know what needs to be changed / announced (and check with others if needed).
- If there is a simcha at Darkhei Noam, the co-chairs or simcha coordinators will check in with you regarding honors.

If needed, check in with the other gabbai ahead of time. You can decide before Shabbat or during shul who will play which part on the bima.

Shacharit

Both gabbais need to be there on time. The male gabbai should either call out or lead the kaddish derabanan and kadish yatom.

- During the repetition, the gabbaim tend to quickly meet to divide up the aliyot cards, confer with each other, and check in with the co-chairs if needed.
- There are aliyot cards for each aliyah, peticha, hagbah, and gelilah which are kept on the bima.
- See below for the division of aliyot and other honors. Double check that everyone involved knows what they are doing for their honor, or, if they are unsure, that you are on hand to help (this is especially important with peticha, hagbah, and gelilah).

The woman gabbai should find someone for the peticha for Anim Zemirot. The male gabbai should lead one Kaddish Yatom after shir shel yom (or after any other additional psalms added after).

Torah Reading

If possible, during peticha, the male gabbai should be at the front of the room, giving direction as needed.

- Open curtain, remove chain, remove Torah, put crowns on Torah, close curtain

A gender split is kept on the bima – the person receiving an aliyah is always on their gender's side of the Torah reader, who stands in the middle.

Gabbai "Rishon:" Calling up to the Torah

- Calls up all people receiving aliyot, regardless of gender.
- Also tends to say misheberakhs for smachot if needed

Gabbai "Sheini:" Announcements

- Announces the Parsha page numbers in the Living Torah before starting
- After #6 announces the public misheberakhs – recites tzahal and leads singing of cholim
- Announces pages for Haftarah

The person laying the final aliyah should be asked if they are singing kaddish – if they do not want to, one of the gabbaim should.

Absent a simcha or other special event, we do not make misheberakhs for individuals.

For hagbah, a chair is brought from the men's side. After gelilah, the chair and person shifts back out of the bima area.

After yekum purkan the woman gabbai announces the pages for the prayers for government.

Musaf

If the chatter gets out of hand during musaf, often the (male) gabbai asks the chazzan to pause slightly to wait until the room quiets down. The co-chairs tend to prompt this as well.

Male gabbai leads kaddish derabanan (after pitum ketoret) and then kaddish yatom (after aleinu).

Afterwards, make sure that the various cards make their way back to the bima. All gabbai materials are placed back in the aron after services.

Page numbers

On a standard week we only announce pages before Torah reading in the Living Torah chumash.

On holidays, we tend to announce page numbers during davening as well – not just Torah reading. The booklet on the table has the basic pages announcements for each day of chag.

If there are other additions – Shabbat Rosh Chodesh, Hannukah – the gabbaim should decide who should announce page numbers in the Koren Sacks siddur when we deviate from a standard Shabbat davening.

For large smachot it is the gabbai's discretion if additional page numbers should be announced – usually we do this for the start of Musaf when there is a large crowd.

Holidays, Smachot, etc

Honors:

- If there is more than one Torah, there are extra cards for the additional petichot, hagbah, and gelilah. An extra woman is needed up front and an extra man in the back for each extra Torah.
- If there is a major simcha some aliyot are usually determined ahead of time, and typically emailed out the gabbaim. We try to get a printed out list of all names – English and Hebrew – which makes calling up easier.
- Sometimes based on who is honored for a simcha the gender balance of aliyot is not even.
- Only on extremely rare occasions we have added an acharon.

Misheberakhs:

- Various misheberakhs are kept in the booklet on the bima, and are detailed in the second half of this handbook.
- Each simcha has text in Hebrew and English versions which are both said along with other instructions for both the gabbaim and honorees as needed.
- Typically a gabbai makes an announcement acknowledging the simcha before reciting them.
- The booklet also has the text for gomel, kaddish, the opening call to Torah reading etc.

Ritual Notes

General Information

Gender Roles

A MINYAN IS DEFINED AS TEN MEN. However, we encourage women to come on time, especially when there are women saying Kaddish so that there is more of a feeling of community of the women's side of the mehitza.

WOMEN MAY LEAD VARIOUS PARTS OF THE SERVICE THAT DO NOT INVOLVE DEVARIM SHE-BE-KEDUSHA SUCH AS BARCHU AND KEDUSHA.

Davening at Darkhei Noam is split as follows:

- Mincha man
- Kabbalat Shabbat woman
- Maariv man

- Pseukei deZimra woman
- Shacharit man
- Anim Zemirot Shacharit or Torah Service leader
- Torah service woman
- Musaf man
- End of service children or Musaf leader

Holiday specific roles (see below for details):

- Hallel man or woman (man only on SA/ST)
- Yizkor man or woman
- Hoshanot man
- Hakafot man or woman

Timing and Order of Services

Friday Night

We typically try to begin with Mincha when we meet on Friday night.

The time for Mincha should be set as 5 to 9 minutes past candle lighting, rounded to the nearest 5-minute mark (for example if candle lighting is between 4:51 and 4:55 mincha will be at 5:00).

We need to be sure to start Mincha promptly so that we daven at the appropriate time. We have often struggled with getting a minyan for Mincha, but we need to strive to do so out of respect for our mourners.

We recite Bameh Madlikin and recite Kaddish at the end of Kabbalat Shabbat, which sometimes is followed by a talk.

Saturday Morning

Since there is almost always someone saying Kaddish, we strive to be mindful to get a minyan on time. It is important to balance not delaying the start of davening by a lot and also honoring those mourners who come on time expecting to say Kaddish.

We begin with Rabbi Yishmael, Kaddish deRabanan, Mizmor Shir, Mourners Kaddish, and then Pesukei D'Zimra.

Torah Reading

Torah Readers

TORAH READERS CAN BE MEN OR WOMEN.

It is our tradition to split the Torah reading so there is at least one man or woman reading, with an attempt to divide the aliyot as evenly as possible.

From one side, we want to refrain from making it feel like there is a token woman reading a short aliyah, and from the other do not want to empower women to the extent that men do not have the opportunity to read from the Torah.

When there is a bar or bat mitzvah who wants to read the entire parsha, we disregard our typical gender balance in order to honor the baal simcha.

Receiving Aliyot

WOMEN CAN RECEIVE ANY ALIYAH. FOR THE PURPOSE OF RECEIVING ALIYOT, ALL WOMEN ARE CONSIDERED YISRAELIM

We ideally split the aliyot and other honors as follows:

- Peticha man (an extra man and woman are needed for each additional Torah)
- Kohen, Levi men
- Three, four women
- Five man
- Six woman
- Seven man
- Maftir either
- Hagbah(s) men
- Gelilah(s) women

When there is a simcha, the split is often changed to accommodate the needs of the family. We still try to maintain at least two of each gender across the aliyot.

We strongly discourage adding an acharon, unless there are truly extenuating circumstances.

We do not recite a misheberakh for each aliyah.

CONSECUTIVE ALIYOT SHOULD NOT BE GIVEN TO PARENTS AND CHILDREN OR TO SIBLINGS. SPOUSES CAN RECEIVE THEM.

At the bima, a gender separation is maintained, with the person receiving an aliyah always on their gender's side of the Torah reader, who stands in the middle.

Jewish Status

We assume that if someone is accepting an aliyah, then they are Jewish to standards that are acceptable to the congregation. If an individual gabbai may think there is doubt with a specific person, that gabbai may refrain from offering an aliyah. However, they should not inquire as to someone's status nor inform other gabbaim as to any congregant's status.

Announcements and Special Prayers

General Announcements

In general during a normal week we make minimal announcements.

- Before Torah reading begins, one gabbai announces the page numbers for the Torah portion.
- Between the 6th and 7th aliyot, we say the prayers for tzahal and cholim
- Before the Haftarah we announce those page numbers
- After Yekum Purkan we say the prayers for Israel and America
- Before the dvar torah we make an announcement about kids groups
- Occasionally a pause or announcement has to be made if the chatter gets out of hand during Musaf
- Final announcements are given by the chair before Adon Olam



We only announce page numbers in the Koren/Sacks siddurim, and in the Living Torah chumashim. On regular Shabbatot, we do not usually announce page numbers in the siddur.

Announcements for Special Occasions

If there is a simcha with a larger crowd, we tend to announce some additional page numbers, such as before Barchu, after the Haftarah and before Musaf. When there are holidays or special additions, we announce times when we need to flip pages (as detailed below). If there is a large crowd and we use many Artscrolls, then we may announce those pages also.

Special Prayers

We have a collection of texts to use for various occasions, including baby namings, birth announcements, bar and bat mitzvahs, aufrufs, and conversions.

On occasions when special lifecycle events need to be commemorated with customized prayers, they should be vetted by the co-chairs and ritual committee leaders.

When there is an occasion that may lead to a special prayer or acknowledgement being made in shul, such decisions tend to be made the week before by the World Affairs committee in consultation with the chairs and gabbais for that week.

Kaddish

WOMEN SHOULD NOT BE SAYING KADDISH ON BEHALF OF THE CONGREGATION UNLESS THEY THEMSELVES HAVE A CHIYUV TO SAY KADDISH. However, to maintain consistency, the male gabbai should always be present to lead Kaddish for the entire congregation.

For gabbais who have parents still living and typically do not recite Kaddish, it is recommended to ask their parents for permission to do so on a frequent basis.

We do not need to recite kaddish if no mourners are reciting it personally. However, unless in a small group where we know this is the case, we still publically lead kaddish as some people may be reciting it very quietly.

Special Occasions

The following are occasions that occur multiple times a year. For specific annual events (Hoshanot, Purim) see the larger calendar below.

Shabbat Mevarchim

If Rosh Chodesh falls on Sunday, be sure to read the special Haftarah for Machar Chodesh.

The woman leading Torah service also will lead the prayer announcing the new month (except for before Tishrei, when there is no Birkat haChodesh). She needs to know the day(s) of the week before hand. Note that the molad may not match the day(s) of the week of Rosh Chodesh.

The Magbi'a should stand with the Torah for the start.

The congregation should be given time to recite the opening paragraph, which is then repeated.

The gabbai should announce the molad as the Torah is transferred to the chazanit.

If someone is using an original Hebrew Koren siddur, they should make sure to say the lines for outside of Israel, at the bottom of the page.

Birkat Kohanim

At Darkhei Noam only men participate in Birkat Kohanim.

If there are no Levi'im to wash the hands of the Kohanim beforehand, it is best to find a first born, preferably one who had a pidyon haBen.

When there is only one Kohen, the chazan does not say the word "kohanim" aloud as he does when there are more than one. It is best to remind the chazan of this beforehand. If there are no kohanim, the chazan should be aware of this beforehand, so as to proceed with the usual Musaf Amidah formula.

Hallel

OTHER THAN SHEMINI ATZERET AND SIMCHAT TORAH, WOMEN MAY LEAD HALLEL (this ruling is based on the understanding that all half-Hallels are only minhag, and the other full Hallels commemorate a miracle in which women also took part).

Unlike the other gender divisions, even when halakhically permissible for a woman to lead, Hallel is sometimes done by a woman and sometimes by a man. The davening coordinators should work to have an generally equal split throughout the year.

If a woman is leading Hallel, it should be the same person who is leading the Torah service. She begins immediately after the conclusion of the Shacharit repetition. Following the final blessing of Hallel, the Shacharit leader returns to recite the full Kaddish. The woman then continues with the taking out of the Torah.

If a man is leading Hallel, it should be the same person who led Shacharit. The woman takes over as normal after full Kaddish.

Yizkor

YIZKOR CAN BE LED BY EITHER A MAN OR A WOMAN.

Prior to the start of Yizkor, we hand out our Yizkor booklets and make an announcement about our system and remind those that leave that we recite Yizkor fairly quickly.

We begin with the various verses from Psalms, followed by public prayers for the Holocaust, IDF soldiers, American soldiers, and members of Darkhei Noam who have passed away.

Those that choose to leave do so for the private recitation of the Yizkor paragraphs. We typically hum a tune to set the proper tone while people leave (and possibly while returning).

On Yom Tov days where there is no Yizkor, Geshem, or Tal, we say Yah Eli before Ashrei during the Torah service.



Lifecycle Events

With all larger smachot, we have guidelines that ensure that while we wish to celebrate with the family, we do not want the quality or culture of Darkhei Noam diminished. Thus, while the family celebrating is invited and encouraged to participate in services, if the people laying or leading services are new to the community, we try to work with them ahead of time to help them to adhere to our usual communal practices. Often the family can suggest leaders from within the community, or request specific gabbais to be on that weekend.

Regardless of the type of a simcha, we always leave one or two aliyot open in case there is a last minute additional simcha (i.e. baby naming) or other chiuiv (someone with a yahrtzeit). This practice also ensures that the simcha does not swallow the community. If nothing materializes, then those honors can go to the family.

If any dancing is done in shul during Torah reading, someone (a gabbai or Torah reader) should stay at the bima with the closed Torah. Dancing should be short and not overly disruptive to the flow of davening.

Aufruf

Both the bride and groom are invited to receive aliyot, usually consecutively, and special miSheBerakhs are recited afterward. After the miSheBerakhs, there is often singing, dancing and candy-throwing.

Shiva Minyan

When private minyanim have been organized in mourner's home, we allow the family to decide on the nature of services.

Darkhei Noam has a Bereavement Committee that helps arrange services. We provide siddurim and a Torah as needed for members regardless of the style of minyan being held at the home.

Birth Announcements and Baby Namings

While the exact date of these is usually not determined until the last minute, we try to determine as many of the arrangements as possible ahead of time.

For the naming of a girl, we make a public announcement before calling up the parents. Sometimes only one parent wishes to receive an aliyah. Regardless, the mother is invited to recite Birkat Gomel. After the aliyot, a miSheBerakh blessing the mother in Hebrew and English is recited naming the baby. The parent's are invited to say the haTov veHaMetiv blessing. We then typically sing haMalakh haGoel communally.

During the week following the birth of a boy, we try to give one or both parents an aliyah. A miSheBerakh is still recited for the birth, although the boy is not named. The mother is also offered the chance to say Birkat HaGomel.

When we have had a Brit Milah on Shabbat, the ceremony was after services.

We have created a formula for reciting a mishaberakh for a child born to a gay or lesbian couple. For a gay couple, the standard prayer must be changed slightly to acknowledge the birth mother (if wanted) as well as the two parents. It is important to go over the exact language with the parents in these situations.

We have also recited a birth announcement for a single mother that omits the name of the father.

On occasion after services the parents have invited community members for a longer ceremony, often with additional prayers or an explanation of the name. This has occurred concurrently with Kiddush, which can be tricky if they are also the kiddush sponsors, but we don't want to hold up the entire congregation. Sometimes extra food is held back until the longer ceremony is completed.



Bar and Bat Mitzvah

We have established guidelines for new members who wish to have a Bar or Bat Mitzvah. While we invite families to join the minyan so that they can celebrate with us, we want to ensure that they become part of the community in the months leading up to their celebration. We schedule times after services in the weeks prior to listen to the Bar or Bat Mitzvah read or lead services. This also allows the Bar or Bat Mitzvah to practice reading from the Torah and adjust to the acoustics of the space.

Services proceed as normal, although we tend to make more announcements regarding page numbers if there are many non-regulars in attendance. It is also sometimes necessary to make extra copies of the parsha, depending on the number of guests.

A special miSheBerakh is recited following the Bar or Bat Mitzvah's aliyah. The parents are invited to recite the barukh shePetarani blessing. There is often candy-throwing, singing, and dancing following the Haftarah. The bar or bat mitzvah is invited to give the text study. This is typically introduced by a member of the board, who presents a gift on behalf of the community as well (either a set of mahzorim or a tikkun).

Conversion

When celebrating a conversion, it is imperative to work out the language of any announcements with the person in question. We have crafted a special miSheBerakh that takes language from the actual conversion ceremony, which can be recited.

Calendar Notes

In general we follow the directions for services as laid out in the Koren Sacks Siddur, and when necessary for clarification, from the Ezras Torah Luach in regard to davening. This section is not meant to replace looking at a proper luach. Rather, below are notes regarding special announcements which should be made as applicable or community minhagim.

Elul

Psalm 27 / leDavid

From Rosh Chodesh Elul until Shemini Atzeret we recite Psalm 27 (immediately after shir shel yom with no intervening Kaddish). This should be announced by the Gabbai. If it is not Shabbat, the gabbai should announce the page number as well. If children are leading the end of davening they should know they need to recite the last line.

We do recite this on Shemini Atzeret (night and day), but not on Simchat Torah.

Parshat Ki Tavo

It is the tradition to give the Torah Reader the sixth aliyah as it is the Tochacha. If that person cannot receive it (if they are a kohen or levi for instance) then it should go to a prominent person in the congregation. Some have the tradition of calling the person up quietly or without saying their name ("ya'amod shishi").

While there is a tradition to read it quickly and quietly, it is still important to ensure that everyone in shul can hear. It does no good to be so quiet that only the gabbaim can hear. It is best to read "normal and loud" as opposed to "soft and normal" if the reader wants to make a differentiation, with the Tochacha regular and the blessings louder.

Selichot

On either the last Shabbat or Elul or the one before, we should announce that Selichot begin that Saturday night (regardless of whether Darkhei Noam is having services).

The Torah covers are switched to white before Selichot begin on Saturday night. Therefore, if there is a Shabbat in between when Selichot have started and Rosh haShana, everything is already white.

THERE ARE PARTS OF SELICHOT THAT CANNOT BE LED BY A WOMAN. These include the opening sections and the repetitions of the 13 attributes, as well as the sections immediately surrounding them. We have used a co-leader system where the woman leads some of the piyyutim throughout as well as some of the closing parts.

Hatarat Nedarim

If we are meeting for weekday services on Erev Rosh haShana, we should create the opportunity for people to recite Hatarat Nedarim.

THREE MEN MUST SIT ON THE BEIT DIN to hear the prayer and to recite the response. *MEN AND WOMEN CAN RECITE THE PRAYER TOGETHER* in one mixed group.

This can also be set up before Mincha on Erev Rosh haShana.

Before Shemita years, we need to decide if we want to have people sign prozbul agreements.

Tishrei

Rosh haShana

A specific committee is usually formed to deal with Rosh haShana and Yom Kippur. A gabbai should be part of the committee, especially when thinking about choreography, timing and working with the various chazanim.

We have found it much easier on the gabbaim to have different people assigned to give out the ark openings while the main gabbais can run the Torah service and the room at large. A further person can be selected to make announcements.

It is our tradition to give aliyot to the Shofar blowers and all those leading davening. Since we have many daveners and limited aliyot, the men leading Musaf and the shofar blowers should be assigned first. In general, all of the aliyot should be set in advance, and it is best for the gabbaim to have a list of all Hebrew names beforehand.

We have an established practice for which prayers we say and what we skip throughout the various services. There are walkthroughs specific for each day detailing our minhag, and when we announce page numbers. These should be updated each year.

A few mahzorim also have notes in them regarding what we say, which should be distributed to the chazanim for reference.

Darkhei has purchased Koren/Sacks mahzorim. Page numbers should be announced in these, and all chazanim should use these. We have page sheets that list page numbers in other common mahzorim.

Torahs need to be rolled to VaYera and Pinchas.

While we maintain the usual gender balances, since Shacharit and Musaf are so long, the day tends to feel more male-dominated than a usual Shabbat. Therefore, we try to have a woman read the majority of the Torah reading and recite the haftarah.

We generally alternate honoring men and women with opening the ark.

THERE ARE CERTAIN PIYUTIM THAT CAN BE LED BY WOMEN. We created a system which details which parts can be said by a woman. Depending on the available chazanim, we may opt to have a co-leader system for some parts. While u'Netaneh Tokef can be said by a woman, it is our tradition that the male hazan leads it at least one of the days.

A WOMAN CAN SOUND THE FINAL 40 SHOFAR BLASTS, but not the sets of 30 before and during the Musaf Amidah.

A WOMAN CAN ALSO SERVE AS MATKI'A, calling the blasts to the toke'a.

We encourage all chazanim, gabbaim, and shofar blowers to go to the mikveh the week before.

We recite the prayers for the IDF and those who are ill as usual, but omit the prayers for the government of the United States and Israel. We also omit Anim Zemirot, saying only Shir Shel Yom and Psalm 27, which are recited before Torah service.

We should make announcements about Tashlich and Tzom Gedalia.

Shabbat Shuva

Shir haMa'alot is said after Yishtabach. The ark needs to be opened, usually by a woman, and page numbers should be announced before we do so.

There is a special Haftarah, which sometimes is not the one listed for the parsha depending on the quirks of the calendar. There are a number of different traditions about which Haftarah is said on Shabbat Shuva. We recite all three sections, from Hoshea, Michah and Yoel.

We should announce reminders about Yom Kippur, including a reminder for people to recite kaparat.

Erev Yom Kippur

If we are meeting for morning Shacharit, we can do a communal kaparot after. (Assuming we cannot find a rooster,) set up a collection plate for money, and make sure to direct it to a certain charity.

During Mincha, viduy is said during the Amida (although not during the repetition).

10 Tishei - Yom Kippur

Many of the same preparations are needed as with Rosh haShana.

There is a walkthrough specifying our minhag for what is recited, what is skipped, and when we announce page numbers.

Multiple people should be asked to help in distributing the honors for opening the ark.

We maintain the usual gender balance, but given the long repetitions, it leads to a male-dominated service. Therefore, we should try to have women do most of the Torah reading and the Haftarah.

All chazanim should ideally receive an aliyah, with first priority going to the leader(s) for Musaf. As many aliyot as possible should be pre-determined and the names of everyone should be collected in advance.

Torahs need to be rolled to Acharei Mot and Pinchas.

THERE ARE CERTAIN PIYUTTIM THAT CAN BE LED BY WOMEN. We created a system which details which parts can be said by a woman. Depending on the leader options, we may opt to have a co-leader system for some parts.

PARTS OF KOL NIDREI CAN BE SAID BY A WOMAN. We have typically had a woman lead Or Zarua while the Torahs are removed from the aron. At the bima, men and women can hold the Torahs but there should be two men in addition to the chazan to for a Beit Din of three. A man and woman then split the repetitions of the text itself.

The peticha for Kol Nidrei, those who hold the Torahs during Kol Nidrei, and the peticha for Neilah are usually considered important honors.



See above regarding Yizkor.

THE SHOFAR BLAST AT THE END OF NEILAH SHOULD BE BLOWN BY A MAN.

When not Shabbat, Havdalah is ideally recited during Ma'ariv using a flame that has been burning since before Yom Kippur began. Therefore, we should light a yahrzeit candle to be used before Yom Tov begins. Havdalah items should be brought to the shul beforehand.

15 Tishrei - Sukkot

We should encourage all members of the community, women and men, to have their own lulav during davening. If we are not organizing a sale ourselves, we should announce where one can buy them.

Torahs need to be rolled to Emor and Pinchas.

Our room should be set up so that there is room for circuits of Hoshanot on both sides.

The order of davening and page numbers to be announced are on a page below.

An extra few lulav sets should be bought for general use. They can be displayed outside of the shul labeled as such. There should be a small break before Hallel, so people can make the blessings on the lulav and etrog. It is helpful to have the gabbai review the halakhot of how to bentsh lulav, both for the bracha and during hallel. Sets should be passed around both sections if needed.

It is nice to have someone designated (man or woman) at the entrance to shul to assist people with reciting the blessing or for a refresher of the proper choreography.

HOSHANOT SHOULD BE LED BY A MAN. Circuits should be made on both sides of the mehitzta. A Torah needs to be held in the center of each circuit. We invite everyone to participate in the circuits, regardless of whether they have a lulav. We follow the Ashkenazi minhag to do Hoshanot during Musaf.

Shabbat Chol haMoed Sukkot

We recite Kohelet (on Shemini Atzeret if there Shabbat falls on Chag).

Men and women can both recite Kohelet, and we usually find a few readers to split it.

Note that the haftarah blessings conclude with the chag version of the blessing (unlike on Shabbat Chol haMoed Pesach).

17 Tishrei - 21 Tishrei - Chol haMoed Sukkot

During weekdays, those that wear tefillin take them off before Hallel (unlike Pesach).

21 Tishrei - Hoshana Rabba

If we are meeting, we need to arrange to get aravot.

Davening is complex – the nusach and actual prayers are a blend of weekday, chag, and yamim noraim. It is best to pick chazanim in advance.

Lots of page announcements will need to be made (there is no page for this in the guide).

The chazan for Musaf wears a kittel. That chazan should lead all of the hoshanot.

Everyone should be asked to help clean up the aravot.

Simchat Torah Set Up

Two sets of copies of the Ata Hareitas should be made (17 per set), and marked line by line. At night and during the day, they are distributed to those in attendance, alternating men and women.

A few copies of a song list should be printed in case it needs to be referenced.

There are usually various public songs (Mi Pi El, ha'Aderet v'ha'Emunah) that should be arranged in advance, honor members of the community who can joyously lead these. A bencher should be on hand with the



text of the songs. We have typically had the leader of Aderet v'Emunah make Kiddush during that song.

People and items for each breakout rooms need to be arranged in advance. Each room should have gabbais at the bima and captains to give out aliyot. We tend to use playing cards to distribute to note who is getting the next aliyot (using Ace, Two, Three, Four, and Five).

We have considered having a designated area for men and women to learn how to or practice having aliyot.

Gabbais should have a print out of the text used in calling up the Chatan and Kallah, with the names already added.

Extra Torahs will need to be borrowed for all the breakout sessions. They should not be rolled beforehand, as dancing with Torahs rolled to one end or the other places undue strain on them.

22 Tishrei - Shemini Atzeret

Torahs are rolled to Re'eh and Pinchas. Even on weekdays we begin with aser ta'aser.

A page below delineates the order of davening and page numbers to be announced.

HALLEL ON SHEMINI ATZERET MUST BE LED BY A MAN.

The chazan for Musaf should be chosen well in advance. He wears a kittel and says Tefilat Geshem.

See above regarding Yizkor.

If Kohelet is read on Shemini Atzeret we tend not to have enough copies for the large crowd.

23 Tishrei – Erev Simchat Torah

The primary Torah should be rolled towards the end, but not all the way since it is not good for the Torah to have it danced with while it is all the way at one end.

We have found that the evening flows better to have Ma'ariv in the same room as dancing. This necessitates moving the mehitzta and laying table. We have removed most mehitzta pieces, only keeping the section closest to the Ark. Additional tables are needed as an "ark" for extra Torahs.

In the evening, a man leads Ma'ariv (sometimes in yamim noraim tunes and/or with a bit of fun). He should understand that we need him to stay until the end to complete Ma'ariv.

Men and women in the congregation alternate reciting the lines of the Ata Hareitas. A woman should recite the final one, and then be the person to lead the first hakafah. We dance with all Torahs.

We alternate men and women leading each hakafah.

We have a song list which has "good" songs on it, but songs are not set ahead of time. A few people are given lists, and confer throughout dancing as to the next songs. At times we just go with the flow and new songs start naturally.

Someone needs to be watching the clock and pacing how long each hakafah is, based on when we want to end.

At some point in the night, typically before the second hakafah begins, a public Kiddush should be recited before any food is opened. We should have mezonot available for people to eat after Kiddush.

When the seventh hakafah ends all the Torahs but one should be returned. A woman leads, recites Shema to take out the Torahs and three aliyot are read. Before Hagba it is good to roll the Torah backwards a bit due to dancing the next day.

The male chazan takes over for a final full Kaddish, Aleinu, and the end of davening (Adon Olam).



Simchat Torah Day

A page in the guide delineates the order of davening and page numbers to be announced.

In the morning, Birkat Kohanim is recited at Shacharit.

During the day, the Ata Hareita system is the same. The woman leading Torah service typically leads the first Hakafah, and then at the end leads the quick remaining Torah service before we start giving aliyot.

Someone needs to be watching the clock and pacing how long each hakafah is, based on when we want to end.

For breakout sessions, we encourage everyone to receive an aliyah. People should be assigned to keep each room balanced. The main sanctuary should be the last one going – even as people continue to come into the room (as it is not kavod to have the Torah open on the bima for a while and not being used).

It is necessary to maintain a minyan in each room, even if it means asking men to stay after they have had their aliyot. If there are many more women than men, only one man should be given an aliyah in each rotation (unless there are kohanim.) Extra blessing cards should be available for each room, and if possible a card on how to receive an aliyah.

Each breakout room should end a full rotation of reading, with the final aliyah reading as much as needed. The Torahs should then be rolled to how they will be needed. The main Torah to Bereishit, which should be done very well, and another to Pinchas.

The main sanctuary reading should stop with one or two aliyot to go, which can be combined for Kol haNearim.

Before starting up, the prayers for Tzahal and Cholim are recited.

All children are invited for Kol haNearim, with a person honored for the aliyah chosen beforehand. Following the aliyah we sing haMalakh haGoel.

A short talk about each honoree is given before Chatan Torah and Kallat Bereishit. The gabbais each call up one honoree.

There is a custom to have hagbah on the first Torah done backwards, flipping it as it is lifted. A strong lefty is needed for this, and it should not be attempted unless there is a capably person to do it.

Haftarah, followed by Yah Eli and putting away the three Torahs, and Musaf conclude as usual. All should be assigned to fast leaders. Announcements should be made to recite mashiv haRuach.

We tend to make end-of-service announcements before Musaf since the crowd clears out during the service.

Shabbat Bereishit / Noach

We may want to announce a reminder on the next Shabbat for people to say mashiv haRuach.

Kislev

Shabbat before December 5th

We should announce when we begin reciting veTein tal uMatar.

25 Kislev – Shabbat Hannukah

An extra Torah needs to be rolled to Naso. A third Torah is needed at Pinchas if Rosh Chodesh falls on Shabbat. There is a special Haftarah which trumps the ones for Machar Chodesh and Rosh Chodesh.

At the end, we recite Mizmor Shir leHannukat HaBayit l'David, which is found before Baruch SheAmar. We do not add an extra kaddish.

Tevet

If public fast days are declared in Israel due to a lack of rain, the ritual committee should make a decision if these should be announced to the community.

10 Tevet

The upcoming fast should be announced the week prior.

If the fast day is on Friday and we are meeting for services, that week services should be quick and snappy, in order for people to get home to break their fast. If we meet for Mincha, a Torah is needed at Ki Tisa.

Shevat

Parshat Beshalach

It is the custom to stand for Shirat haYam, with the reader pausing just before. We ask that people not sing along with the Torah reading.

Ensure that the person doing the Haftarah knows well in advance as it is the longest one of the year and contains a hard poem.

Parshat Yitro

An honored member of the community should receive the aliyah of the Ten Commandments. It is the custom to stand for this, and the gabbai should have the reader pause just before.

15 Shevat – Tu B'Shvat

The date of this could be announced the week prior.

Parshat Shekalim (Shabbat before or on Rosh Chodesh Adar [II])

An extra Torah needs to be rolled to Ki Tisa. A third Torah is needed at Pinchas if it falls on Rosh Chodesh. There is a special Haftarah which trumps the ones for Machar Chodesh and Rosh Chodesh.

A WOMAN CAN READ PARSHAT SHEKALIM ON BEHALF OF THE CONGREGATION.

Adar

Parshat Zakhor (Shabbat before Purim)

An extra Torah needs to be rolled to Ki Tetzei. There is a special Haftarah.

It is a mitzvah for everyone to hear the Maftir reading, so it should be read by someone who reads well and loudly.

A WOMAN CAN READ PARSHAT ZAKHOR ON BEHALF OF THE CONGREGATION.

Since it is important for everyone to hear it, there are traditionally additional readings after shul. We do this immediately after Adon Olam, before Kiddush is recited, rather than clearing the room.

There is an apparent machloket over the pronunciation of zekher/zaykher. It is properly pronounced zaykher, and we typically have not repeated the verse as is the custom elsewhere.

13 Adar (II) – Ta'anit Esther

The date of the fast should be announced the week prior. People should be reminded that the fast ends following Megillah reading, unless Purim is on a Sunday, in which case the fast ends at sundown on Thursday.

14 Adar (II) – Erev Purim

We should set up a collection plate for Matanot leEvyonim

There is a custom to give three half-dollar pieces on Erev Purim (before Mincha if possible). We should get a few half-dollar coins to and have a plate with instructions. People should give at least \$1.50 (the equivalent value to the coins) and then raise one coin bundle and recite “zaykher leMachatzit haShekel.” We have usually added this money to Matanot leEvyonim.

MEN AND WOMEN CAN BOTH READ FROM THE MEGILLAH. We tend to have various readers split both the evening and morning readings.



We own various groggers and megillot copies to use.

Announcements should be made before starting regarding keeping the room quiet so that everyone can hear each word of the megillah.

The chazan should continue with the end of Maariv. There is an odd “Kaddish without titkabel” in there, so he should be familiar with the order of the final parts of the service.

Purim Day

A Torah needs to be rolled to Beshalach.

We tend not to make noise during megillah reading in the morning in the interest of time.

If possible, put out a collection plate for people to donate Matanot L'evyonim, which should be donated to the poor that day (usually via a Jewish anti-hunger organization).

It can be announced that one should keep in mind that the sheHeChiyanu said over the megillah reading should also apply to the other mitzvot of the day.

Parshat Parah (Shabbat before Parshat haChodesh)

A torah needs to be rolled to Chukat. There is a special Haftarah.

Parshat haChodesh (Shabbat before or on Rosh Chodesh Nisan)

A torah needs to be rolled to Bo. A third Torah is needed at Pinchas if it falls on Rosh Chodesh. There is a special Haftarah which trumps the ones for Machar Chodesh and Rosh Chodesh.

Nisan

Mechirat Chametz

The selling of chametz should be organized for the community.

Shabbat haGadol (Shabbat before Pesach)

There is no special Torah reading, only a special Haftarah.

There is a custom for a large derashah to be given dealing with Pesah.

We may want to announce something in regard to the fast of the first born and possible siyums.

Erev Pesach - Bedikat Chametz

All Darkhei Noam food should be kept hidden for the duration of Pesah. This means that if we have food in a storage closet where we also have copies of Shir haShirim or Chag Mahzorim, those items should be removed prior to chag or our chametz should be covered.

15 Nisan - First Days Pesah

We need to carefully consider if we have enough people to lead and attend services on these days, which are our smallest of the year. This should also consider a burnout factor for those who are around for last days as well.

Torahs need to be rolled to Va'era and Pinchas.

A page below delineates the order of davening and page numbers to be announced.

We recite the blessing for Tal on the first day. The chazan wears a kittel. Subsequently, it is the chazan's discretion whether to recite the line for tal during the repetition.

Shabbat Chol haMoed

A Torah needs to be rolled to Ki Tisa.

A page in the guide delineates the order of davening and page numbers to be announced.

The final blessing of the Haftarah is that of a regular Shabbat, not chag (as opposed to Shabbat Chol haMoed Sukkot).



An announcement can be made reminding people that mashiv haRuach is no longer said.

Shir haShirim is read (on the last day if it is Shabbat). Men and women can both read. Traditionally we have split the reading among a few people.

Last Days Pesah

The first Torah needs to be rolled to Beshalach for the seventh day and Re'eh for the eighth, with the second at Pinchas for both days.

A page in the handbook delineates the order of davening and page numbers to be announced.

On the seventh day everyone should stand for Shirat haYam. We ask that people not sing along with the Torah reading.

See above regarding Yizkor on the last day.

Omer

Starting Chol haMoed Pesach, the omer is counted each night. If we are meeting during the omer for Friday night, someone who has been consistently counting should recite the blessing for the community.

We could announce the day of the omer as part of announcements each Shabbat.

A MAN OR WOMAN CAN COUNT THE OMER PUBLICLY IN SHUL.

27 Nissan – Yom haShoah

The community usually partakes in the reading of names organized by the community.

If we meet, the El Maleh Rachamim for those who died in the Holocaust should be read either after Torah reading (holding the Torah) or after davening if there is no Torah reading.

Iyar

Yom haZikaron and haAtzmaut

If we meet on Yom haZikaron, the El Maleh Rachamim for soldiers who died should be read either after Torah reading (holding the Torah) or after davening if there is no Torah reading.

If we meet on Erev Yom haAtzmaut, there is a special “tefillat chagigit” service outlined in the Koren Sacks, as set forth by the Israeli Rabbinate. There are additional Psalms and Piyutim which are said, and a shofar is needed.

If we meet during the day there is also an extended service established by the Israeli rabbinate. Hallel is recited with a bracha and there is no Tachanun.

Sivan

Shavuot

For a vatikin minyan, someone who has slept needs to recite bichot hashachar out loud. It is preferable for a woman to do this. If a man is reading it he can say she’asani kirtzono rather than shelo asani isha.

The primary Torah needs to be rolled to Yitro for the first day and Re’eh for the second day. An extra Torah is rolled to Pinchas.

A page in the guide delineates the order of davening and page numbers to be announced.

Megilat Rut is read on the second day of Yom Tov. It can be read by a man or a woman. We typically split the reading.

On the first day, Akdamut is recited after the Kohen has been called up but before he recites the blessing.

On the second day the piyut Yetziv Pitgam is inserted into the Haftarah.

See above regarding Yizkor and Birkat Kohanim.



Tammuz

17 Tammuz

The fast should be announced the week prior.

In a year where Matot and Ma'asei are doubled up, the haftarah for the first Shabbat after 17 Tammuz is not the one for Pinchas (even though Pinchas is the parsha), it's the one for Matot.

Av

Shabbat Hazon

There is a tradition to sing Lecha Dodi and Adon Olam to the tune of Eli Tzion.

The Torah reading for rishon and sheni is often different than printed – we end rishon at verse 10, so that sheni starts at verse 11 as verse 12 is chanted with eicha trop.

The Haftarah is read mostly in eicha trop.

Tisha B'av

Before Maariv, the curtain should be removed from the aron (and perhaps this minhag explained to the congregation).

After the Amida, we sit on the floor to read Eicha. In order to allow people to hear, the mechitza is lowered onto chairs.

Men and women can recite Eicha. We recite three kinot, each of which are introduced by someone who then reads or leads each kinah.

It is our tradition to sing Eli Tzion as a final kinah at night, after all davening has ended.

The man leading Maariv should be familiar with the order of davening afterward, as there is an extra "Kaddish without titkabel."

*Compiled by David Rendsburg
and the Darkhei Noam Ritual Committee.*

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