

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

LOS ANGELES, CALIFORNIA

**PREPARED BY
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Introduction:

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

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

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

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

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

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

Elazar Muskin,
Rabbi

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NUSACH:

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

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

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

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

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

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

WHO MAY SERVE AS HAZAN:

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

Minha/Maariv but not Shacharit or Musaf (on Rosh Chodesh). On Purim he may serve as Hazan for all the services.

TALIT AND CLOTHING:

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

SHACHARIT:

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

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

TACHANUN:

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

- a. Rosh Hodesh
 - b. Erev Rosh Hashana (at Selichot "Tachanun" is recited)
 - c. Erev Yom Kippur
 - d. Days between Yom Kippur and Sukkot
 - e. From Post Simhat Torah until the end of Tishrei
 - f. Hanukah
 - g. Tu B'Shevat
 - h. Purim
 - i. Shushan Purim
 - j. On a year of "Purim M'Shulash" the Sunday after Shushan Purim (which is on Shabbat) we also omit "Tachanun"
 - k. Purim Kattan
 - l. Shushan Purim Kattan
 - m. The entire month of Nissan
 - n. 5th of Iyar (Yom Haatzmaut). We follow the ruling of the Chief Rabbinate of Israel when Yom Haatzmaut is celebrated.
 - o. 14th of Iyar (Pesah Sheni) – **on the day before at Mincha "Tahanun" is said**
 - p. 18th of Iyar (Lag B'Omer)
 - q. 28th of Iyar (Yom Yerushalayim)
 - r. From Rosh Hodesh Sivan – 12 of Sivan
 - s. Tisha B'av
 - t. Tu B'av
- 1) On the day of a "Hatan's" wedding (e.g. the wedding will take place on Sunday evening and the "Hatan" attends Shul on Sunday morning) even if the "Hatan" is present in Shul "Tahanun" is said.
 - 2) When a "Brit Milah" takes place in Shul after "Shacharit" all of the "Minyanim" taking place in Shul that morning refrain from saying "Tahanun".
 - 3) If the "Brit Milah" takes place in the afternoon, "Tahanun" isn't said at "Mincha," at the Minyan that the "Brit" takes place.

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

KRIAT HaTORAH:

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

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

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

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

- b. When the Hazan recites ... גדלו לה' אתי. he should face the congregation, lifting the Torah upwards and say this verse. He should then proceed to the right and walk to the Shulchan.

- c. A husband whose wife is in her ninth month of pregnancy should be honored with הוצאת ס"ת from the Aron.

- d. Preference for Aliyot are as follows:

- 1) Bar Mitzvah בו ביום, on the very day he turns 13.
- 2) Baby naming of a girl.
- 3) Hatan on the day of his wedding.
- 4) Father of a baby boy on the day of the מילה.
- 5) Yarzheit for a parent.
- 6) Hatan during the 7 days of Sheva Brakhot.
- 7) A mourner the first time after the conclusion of "Shiva".
- 8) One observing the day of "Shloshim" for a relative.

- e. Anyone reciting ברכת הגומל should recite it after the "Half Kaddish" is recited at the conclusion of Torah reading.

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

- n. If there is no “Kohen” present, we skip “Levi” and begin with a “Yisrael.”
- o. If there are multiple “Kohanim” or “Levim” that need “Aliyot” on a Shabbat, we permit them to be added as אחרון and הוספות.
- p. On a Yom Tov we do not permit any additional “Aliyot” to be added.
- q. When the עשרת הדברות are said whether on Shavuoth or in פרשת יתרו or פרשת ואתחנן we use טעם עליון for the “Trop.” The custom of the Shul is to stand for the עשרת הדברות. The congregation should stand already before the ברכות for the “Aliyah” are said.
- r. When אז ישיר is read both on פרשת בשלה and on שביעי של פסח the custom is that the congregation stands. The congregation should stand already before the ברכות for the “Aliyah” are said.
- s. On a Shabbat Rosh Hodesh the הפטורה is that of Rosh Hodesh only. We don’t add any פסוקים from the הפטורה of the “Parsha.”
- t. If a woman needs to recite ברכת הגומל she says it out loud from the woman’s section at the conclusion of “Davening.”
- u. On “Parshat Bechukotai” and “Ki-Tavo” the תוכחה is given to the בעל קורא unless there is a need for the “Aliyah”, e.g. “Simcha”.
- v. The תוכחה is read quickly and in a lower voice than usual.
- w. The custom of the Shul is to give the following “Aliyot” to the rabbi. This avoids any arguments who should receive these “Aliyot”:
 - a. “Chazak Aliyot” for “Bereshit, Shemot, Vayikra and Bamidbar”. “Hatan Torah” is auctioned off.
 - b. “Aseret HaDibrot” in both “Yitro and Vaethanan” as well as on “Shavuot.”
 - c. “Az Yashir” on both “Parshat Beshallah” and “Shivie Shel Pesah”.
- x. The “Haftorah” is recited while standing to the right of the “Shulhan.”

y. For פרשת נשא, on Shabbat afternoon, Monday and Thursday the reading extends from 4:21- 4:37 and not just until verse 4:24

MINHA:

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

MAARIV:

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

SHABBAT:**Kabbalat Shabbat:**

- a. During the summer early “Mincha” on “Erev Shabbat” begins ten minutes before “Plag HaMincha.”
- b. The Hazan stands at the middle “Shulhan” for “Kabbalat Shabbat.” He moves to the front “Amud” when he begins במה מדליקין.
- c. An “Avel” during the 12 months of mourning for a parent may not lead the services on Shabbat.
- d. If a mourner has a Yartzheit for one of his parents and it coincides with Shabbat, in such a case he may lead the service.
- e. The Hazan should say together with the congregation the paragraph ויכלו השמים.
- f. The Hazan should wait for the congregation to finish reciting מגן אבות and then he should say it out loud.
- g. The Hazan should recite “Kiddush” on Friday night. Children under Bar/Bat Mitzvah age should be given to drink from the cup. If there are no children present then the Hazan should drink a little of the wine.

Shacharit and Musaf:

- h. On Shabbat morning we sing זמרות אנעים after the repetition of the “Shacharit Amida” before taking out the Sefer Torah for “Kriat HaTorah.”
- i. The שיר של יום is recited right after זמרות אנעים followed by the Mourner’s “Kaddish”.
- j. On a Shabbat Rosh Hodesh ברכי נפשי is recited immediately after the שיר של יום. In such a case the Mourner’s “Kaddish” is not recited after the שיר של יום but only after ברכי נפשי.
- k. We recite the מי שברך for the sick before הגבה וגלילה. When we come to the spot where names are inserted we allow everyone at their places

to quietly say any names they wish to pray for. Everyone rises for this
מי שברך.

l. We then say:

The special prayers for the US Government and the State of Israel. The order is as follows:

- a. Prayer for the US Government
- b. Prayer for the Israeli Soldiers
- c. Prayer for Israeli MIA's
- d. Prayer for the State of Israel (This prayer is said together with the congregation).

m. On a Shabbat Rosh Hodesh the הפטורה is that of Rosh Hodesh only. We don't add any פסוקים from the הפטורה of the "Parsha."

n. In the Main Sanctuary the "Drasha" is delivered at the conclusion of "Musaf" after אדון עולם.

o. The "Aron" doors are left open from the time the Torah is taken out until it is returned before "Musaf".

p. On a Shabbat when there is a "Hatan" present during his week of "Sheva Brakhot" we don't say אב הרחמים.

Minha:

q. The Hazan and Torah reader wear a "Talit" at Minha. The עולים לתורה do not wear a "Talit."

r. The אל מלא memorial prayer is recited right before the Torah is returned to the "Aron." The prayer is recited for all those who have a Yartzheit from that Shabbat through the following Friday. Men and women Yarzheits are said separately.

s. If a "Hatan" celebrating his "Sheva Brakhot" is present at Minha, we don't say אל מלא nor צדקתך צדק.

t. At "Seudah Shlishit" if "Sheva Brakhot" are being celebrated we give both "Hatan" and "Kalah" to sip a small amount from the cups and we send the rest to "Havdalah".

- u. If “Seudah Shlishit” is the last of the “Sheva Brakhot” (e.g. the wedding took place on the previous Sunday) then all eating must end before שקיעה and “Sheva Brakhot” must be recited before שקיעה.

Maariv:

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

BABY NAMING:

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

BAR AND BAT MITZVAH:

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

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

ROSH HODESH:

- 1) Avelim - May daven Minha and Maariv, but not Shacharit and Musaf.
- 2) The Hazan for Musaf stops after **ובא לציון** before saying **הצי קדיש** and takes off his Tefilin as well as allows everyone time to take off their Tefilin and put them away in their boxes and bags. After everyone has put away their “Tefilin” then the Hazan begins saying the **הצי קדיש**. This permits everyone to begin Musaf as a community.
- 3) There is no Mourners Kaddish after the **שיר של יום**, rather we say it after **ברכי נפשי**.
- 4) On a Shabbat Rosh Hodesh the **הפטורה** is that of Rosh Hodesh only. We don't add any **פסוקים** from the **הפטורה** of the “Parsha.

YOMIM TOVIM:**Musaf:**

a) יה אלי is recited before Musaf of the שלש רגלים except on the first day of Pesah when Tal is said, and on the last days of the Yomim Tovim when Yizkor is recited.

b) The “Hazan” says אדיר אדרנו after “Kedusha” on the Yomim Tovim days of the Holiday but not on Shabbat Hol HaMoed.

Yizkor:

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

b) Those blessed to have their parents are asked to leave the Shul quietly before “Yizkor” begins. They are asked to return to hear the אל מלא prayers.

c) Three אל מלא prayers are recited as part of “Yizkor”. They are recited as follows:

- 1) For the members of the Shul who have passed away.
- 2) For the 6 Million “Kedoshim” killed by the Nazis.
- 3) For those who have given their lives in defense of the State of Israel.

Birkat Kohanim:

a) “Birkat Kohanim” is performed by the *Kohanim* when a Yom Tov coincides with Shabbat. In such a case the *Kohanim* do not sing between the ברכות, rather the congregation only responds to each ברכה without reciting the special prayers printed in the Siddur.

b) The “Kohanim” should ascend the “Bima” right before the “Hazan” begins saying רצה.

c) When the Hazan recites ותערב לפניך the verse ביראה is placed before ותחזינה עינינו and the ברכה should be the regular ברכה we always say as part of ותחזינה ending לציון שכינתו and not שאותך למבדך ביראה נעבוד.

d) The congregants standing behind the “Kohanim” should be instructed to move to the aisle in order to be facing the “Kohanim.”

e) The Hazan should say in an undertone the verse of אלהינו ואלהי אבותינו until he reaches the word כהנים which he should say out loud, prompting the *Kohanim* to begin saying the introductory blessing of ברכת כהנים.

f) The Hazan should say אמן with the congregation at the end of each of the three verses together with the congregation. He should not, however, answer אמן to the actual ברכה that the Kohanim say before they begin ברכת כהנים.

g) A mourner for his father or mother should not perform נשאת כפים on the “Yomim Tovim” unless there is no other “Kohen” present or if only one other “Kohen” is present. The mourner should exit the sanctuary before the “Hazan” begins רצה and should only return after ברכת כהנים is concluded.

h) If the Kohen serves as “Hazan” he should say ברכת כהנים in the following fashion:

- 1) Remove shoes before beginning Musaf and have hands washed before Musaf as well.
- 2) When he begins רצה the Hazan should move his feet slightly in the direction of the Aron, indicating that he is participating in ברכת כהנים.
- 3) Before Birkhat Kohanim begins he should walk to the front and join the Kohanim.
- 4) When the Hazan is a Kohen the rabbi or another person should lead the Kohanim and call out כהנים as well as each word of the ברכת כהנים.

FAST DAYS: (Tenth of Tevet, Taanit Esther, 17th of Tammuz, Tzom Gedaliah)

- 1) "Selichot" is recited right after the repetition of the "Shacharit Amida".
- 2) אבינו מלכנו is recited right after "Selichot" followed by תחנון.
- 3) The special Torah portion for the Fast Days is read only if there are at least 6 people fasting.
- 4) All "Aliyot" and honors should be given to those who are fasting. If there is no "Kohen" fasting than a "Yisrael" who is fasting should be called in his stead.
- 5) It is the custom to call up the rabbi to read the "Haftorah" at "Minha".
- 6) אבינו מלכנו is said at "Minha" right after the repetition of the "Amida" before "Tahanun." Only on "Taanit Esther" is אבינו מלכנו not recited at "Minha."

NISSAN:

- 1) The אל מלאּ prayer for all Yarzheits that are observed during “Nissan” are said on the last Shabbat of “Adar” at “Minha”. If “Rosh Chodesh Nissan” is on a Shabbat or Sunday then the “El Male” prayer will be said the Shabbat of Parshat Parah.
- 2) We do not recite אב הרהמים on Shabbat Mevarchim Rosh Chodesh Nissan.
- 3) If Rosh Hodesh Nissan falls out on Shabbat, then we take out three Sifrei Torah. The first we read 6 Aliyot for Parshat HaShavua. The second we read Shivie in the Rosh Chodesh Sefer. After the second Torah we place the third Sefer next to the second and say Half Kaddish. The first Sefer Torah does not need to be replaced on the “Shulchan” for “Kaddish.” The third Torah is “Maftir” and “Parshat HaChodesh” is read.
- 4) If Rosh Hodesh Nissan falls out on Shabbat, the Haftarah is just the Haftarah for Parshat HaChodesh and we do not add any other verses mentioning Rosh Chodesh.
- 5) If Rosh Hodesh Nissan falls out on Sunday, the Haftarah is just the Haftarah for Parshat HaChodesh and we do not add any verses mentioning מחר חדש.
- 6) Throughout the month of Nissan we omit אב הרהמים before Musaf, except on Achron Shel Pesah and Shabbat Mevarchim Rosh Chodesh Iyar. We omit צדקתך צדק on Shabbat Minha throughout the month of Nissan.
- 7) On the first two nights of Pesah we recite the full “Hallel” with ברכות after the silent “Amida”, before the “Hazan” recites קדיש תתקבל.
- 8) “Kiddush” is not recited in Shul on the first two nights of Pesah.
- 9) On Friday night of Shabbat Hol HaMoed במה מדליקין is not recited.
- 10) יה אלי is not recited before Musaf on the First Day of Pesah because of תפלת טל. It is recited on the Second day and Shivie Shel Pesah, but not on Shabbat Hol HaMoed or Acharon Shel Pesah.
- 11) On Shabbat Hol HaMoed in “Musaf” the Hazan does not say אדיר אדירנו after קדושה.

- 12) “Sefirat HaOmer” is counted after קדיש תתקבל on the second night. On all other nights it is counted as follows:
- a) During the week – before עלינו
 - b) On Friday Night – after “Kiddush”
 - c) On Saturday Night – after ויהי נועם and קדיש תתקבל and before ויתן לך
- 13) “Sefirat HaOmer” is counted at least 18 minutes after sunset.
- 14) The rabbi counts “Sefira” by repeating the days with “BaOmer” and then “La’Omer” in that order.
- 15) שיר השירים is read on שבת חול המועד. If there is no Shabbat Hol HaMoed, then we read it either on שביעי של פסח if that falls out on Shabbat, or on אחרון של פסח if that falls out on Shabbat. Even if a “Klaf” is used no blessings are recited on reading שיר השירים. The Mourner’s Kaddish is said at the end of reading the Megillah.
- 16) When שיר השירים is read אנעים זמרות, followed by the שיר של יום should be recited before שיר השירים is read.
- 17) On Hol HaMoed Pesah two Sifrei Torah are used. “Hazi Kaddish” is only said after the second reading. In such a case the first Sefer Torah does not need to be put back on the Shulhan for “Kaddish”.
- 18) On Shvie shel Pesach in “Pesukei Dezimra” we say “Az Yashir” responsively with the Hazan. The Hazan begins with ויושע ה' reciting verse by verse with the congregation repeating each verse, stopping with the verse ה' ימלך לעולם ועד.
- 19) If אחרון של פסח is on Shabbat, the בעל מוסף says יקום פרקן and אב הרחמים right after the Haftorah. He then stops for the Drasha and Yizkor. The Sifrei Torah are placed on the Shulchan and covered during the Drasha. When Yizkor is recited the Sifrei Torah are held on each side of the Shulchan. After Yizkor אב הרחמים is recited followed by אשרי, returning the Sifrei Torah to the היכל and Musaf.

IYAR:

- 1) On Shabbat Mevarchim Rosh Chodesh Iyar we recite “Av Harachamim” before “Musaf.”
- 2) Yom Haatzmaut and Yom Yerushalayim are celebrated on the day that the Chief Rabbinate of Israel establishes their celebration.
- 3) “Tahanun” is not recited at Mincha on Erev Yom Haatzmaut and Yom Yerushalayim.
- 4) “Tahanun” is not recited on Yom Haatzmaut and Yom Yerushalayim at Shacharit and Mincha.
- 5) If Yom Haatzmaut or Yom Yerushalayim coincides with a Monday or Thursday we don't recite the אל ארך אפים prayer when taking out the Torah nor the יהי רצון prayers after the Torah reading.
- 6) On Yom Haatzmaut and Yom Yerushalayim we say a complete “Hallel” without the ברכות after the “Hazan” has recited קדיש תקבל עלינו right before. After “Hallel” the prayers for the IDF and the State of Israel are recited.
- 7) A mourner should not lead the service for Shacharit on Yom Haatzmaut or Yom Yerushalayim.

SIVAN:

- 1) On Shabbat Mevarchim Rosh Chodesh Sivan we do say “Av Harachamim” before “Musaf.”
- 2) אקדמות are recited on the First Day of Shavuoth right after the Kohen is called to the Torah, but before he recites the ברכות for his “Aliyah.”
- 3) We read מגילת רות on the Second Day. Even if מגילת רות is read from a “Klaf” no blessings are recited.
- 4) Mourners Kaddish is recited after the reading of מגילת רות.
- 5) When רות is read אנעים זמרות, followed by the שיר של יום should be recited right after רות.
- 6) On the Second day of Shavuoth in the Haftorah after the second verse we insert the poem יציב פתגם.
- 7) From Rosh Hodesh Sivan through the 12th of Sivan we do not recite Tahanun.
- 8) On the Shabbatot during the period between Rosh Hodesh Sivan and the 12th of Sivan we do not recite צדקתך צדק at Minha on Shabbat afternoon.
- 9) On the Shabbatot during the period between Rosh Hodesh Sivan and the 12th of Sivan we do recite אב הרחמים before Musaf.

AV:

- 1) On Shabbat מוסף we do not recite אב הרחמים before אב חודש אב מברכים ראש חודש אב.
- 2) During a leap year, when “Mattot” and “Masei” are read separately the following is our custom for reading the first two “Aliyot” in “Masei”: “Lein” the first three “Pesukim” as “Rishon”, then all the “Masa'ot” as “Sheini”, and then we begin “Shlishi” at the same place where the “Chumashim” print “Shlishi” as beginning. That way the deviation from the printed “Aliya” division is minimal, and the “Minhag” of not breaking up the “Masa'ot” is maintained.
- 3) If Rosh Chodesh Av falls out on Shabbat, we read the Haftorah of “Shimu devar Hashem” and not the Haftorah for Shabbat Rosh Chodesh.
- 4) On אלי ציון לכה דודי at Kabbalat Shabbat we sing לכה דודי to the tune of אלי ציון from the end of Kinot.
- 5) On שני דברים א:י"א we stop at שבת חזון.
- 6) We read פסוק י"ב to the tune of איכה.
- 7) We read the הפטורה of Shabbat Hazon to the tune of איכה. We switch back to the regular tune at פסוק כ"ד which begins with the words לכן נאם.
- 8) On Tisha B'av night we do the following to the sanctuary:
 - a) We remove the coverings on the “Shulchan” and “Amud”
 - b) Leave the “Parochet” open
 - c) Close some of the lights in the Shul to diminish the illumination
 - d) We take off the silver from the Torah that will be used for Tisha B'av reading.
 - e) We divide איכה between five members each reading a chapter. We can use the microphone for the reading.
- 9) On Tisha B'av morning we read the הפטורה to the tune of איכה. We switch back to the regular tune at פסוק כ"ב which begins with the words, כה אמר ה' אל יתהלל...
- 10) On Tisha B'av at Shacharit we don't say any מי שברך for the sick as instructed by the Rav Z"l.

11) After **הצות היום** we replace the coverings on the “Shulchan” and “Amud.”

12) We say **קדוש לבנה** right after Tisha B'av ends.

ELUL:

- 1) If Rosh Chodesh Elul falls out on a Shabbat or Sunday, the Haftorah for the Shabbat is the Haftorah of דנחמתא ז' for פרשת ראה and not השמים כסאי or מחר חדש.
- 2) We begin saying 'לדוד ה' at "Maariv" of the second day of Rosh Hodesh. The Mourner's Kaddish is said both after the שיר של יום and then again after 'לדוד ה'.
- 3) We begin blowing the Shofar during Elul from the second day of Rosh Hodesh until the day before ערב ראש השנה. The Shofar is blown only after 'לדוד ה'. The Shofar should be sounded תשר"ת.
- 4) From the Second day of Rosh Hodesh after blowing the Shofar at the end of Shacharit, we recite responsively five chapters of "Tehilim". The "Hazan" recites one verse and the congregation the next, proceeding accordingly through the entire Book of "Tehilim," concluding on "Erev Yom Kippur". When reaching the day of chapter 116 we recite only chapters 116-118. On the next day we recite Chapters 119 and 120. On "Erev Yom Kippur" with the conclusion of the entire Book of "Tehilim" we hold a "Siyum" reciting the "Tefilah" said when finishing the entire book of "Tehilim". At the "Siyum" honey cake is served to all present, symbolizing the blessing of a sweet new year.
- 5) Mourners "Kaddish" is said at the conclusion of the recitation of the daily five chapters of "Tehilim."
- 6) The first "Selichot", which takes place on Saturday night before Rosh Hashanah is recited at Halakhic Midnight.
- 7) The Shul uses "Nusah Sefard" (or known as Nusah Poland verses Nusah Lithuania) for "Selichot".
- 8) The "Hazan" for "Selichot" recited at night borrows a "Talit" from a friend and does not use his own or a Shul owned "Talit."
- 9) During "Selichot" the Hazan only says the following verses of שמע קולנו out loud followed by the congregation:
שמע קולנו

השיבנו
אל תשליכנו מלפניך
אל תשליכנו לעת זקנה

- 10) At the end of “Selichot” we only say תחנון, skipping the passages of מחי שומר ישראל וכו' and jumping to ומסי וכו'.
- 11) On the Sunday of “Selichot” all of the “Hazanim” serving during Rosh Hashana and Yom Kippur must attend a “Shiur” with the rabbi, reviewing the laws and customs that apply to being a “Hazan”.
- 12) “Tahanun” is recited at the end of “Selichot” on Erev Rosh Hashanah, even if the “Selichot” are recited after sunrise. “Tahanun” is not recited on Erev Yom Kippur, neither at the end of “Selichot” nor at “Shacharit.”
- 13) The Hazan for “Selichot” should wear a “Talit”. If “Selichot” are being recited before the earliest time for “Talit” and “Teffilin” then the “Hazan” should borrow a “Talit” from someone (do not use his own or the Shul’s).
- 14) On Erev Rosh Hashana we say “Tahanun” at the end of “Selichot” but not during “Shacharit.” We do say אשרי ובא לציון between למנצה.
- 15) We do התרת גדרים after Tehilim and on a Shmitah year we create a Beit Din to write “Pruz bols” for anyone who needs.

TISHREI:**Rosh Hashana:**

- 1) On Erev Rosh Hashana we say Tahanun at the end of Selichot but not during Shacharit.
- 2) On Erev Rosh Hashana we do not blow the Shofar even if the first day of Yom Tov is Shabbat.
- 3) Throughout עשרת ימי תשובה, during *Kaddish*, one should say לעלא לעלא מכל לעלא וְלעלא and not לעלא לעלא.
- 4) Anyone officiating in any capacity, may it be as *Hazanim* or *Gabbaim*, needs to wear a *Kittel* while on the Bima. All Hazanim etc... need to go to the Mikvah both Erev Rosh Hashana and Erev Yom Kippur.
- 5) At *Maariv* on both nights of Rosh Hashana and on Yom Kippur night we say the chapter from *Tehilim*, לדוד מזמור, after the *Hazan* says קדיש תתקבל and not before. On Rosh Hashana nights we say Kiddush in Shul after לדוד מזמור.
- 6) On the Yamim Noraim and on Shabbat Shuva we place שיר המעלות right before נשמת right before עי"ת we say it right after ישתבה before שיר.
- 7) The last *Brakha* of the *Amida* should be the regular המברך את עמו ישראל עושה השלום and not בשלום.
- 8) Before *Pisukei Dezimra* begins one should recite to himself the ברכות התורה. On Rosh Hashana *Pisukei Dezimra* follows this pattern: שיר היחוד, אנעים זמרות וקדיש יתום, אדון עולם, יגדל, ברכות השחר...
- 9) We don't say ברכות ק"ש during פיוטים. We only say the one sentence, אור המאיר on p. 171 in the Birnbaum Machzor, and then skip to p. 183 for להאריך. From קדוש, קדוש, קדוש we skip to p. 191 and say the sentence והחיות ישוררו.
- 10) Before beginning חזרת הש"ץ the *Hazan* should say out loud the פסוק of ה' שפתי תפתח. At the end of the repetition he should say out loud the verse of

... יהיו לרצון אמרי פי... (This needs to be inserted into the Birnbaum Mahzor before and after each "ש" (חזרת הש"ץ).

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

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

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

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

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

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

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

Aseret Yemi Teshuvah & Shabbat Shuvah:

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

- 17) On Shabbat Shuva before Musaf we say אב הרחמים.
- 18) On Shabbat Shuva at Mincha we say El-Male for all the Yarzheits of the entire Tisheri.
- 19) On Shabbat Shuva at Mincha we say צדקתך צדק.
- 20) We do not say ויהי נעם on Saturday night, but we do say ויתן לך.
- 21) On Erev Yom Kippur we make the following changes:
- No “Tahanun” at the end of “Selichot”
 - No “Tahanun” during “Shacharit”
 - Omit מזמור לתודה
 - Omit למנצח
 - 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.

Yom Kippur:

- 22) During the *Avodah* (see p. 815,817, 821 in Mahzor) the Hazan should pause between the word אָנָּא and בְּשֵׁם אָנָּא. אָנָּא is a request of God to allow us to beseech Him. The next word בְּשֵׁם, is connected with the following words-- ...כִּפָּר נָא-- meaning that we turn to God, asking Him to be our witness that we are doing Teshuvah.
- 23) Every word of the עֲבוּדָה should be said out loud by the Hazan and congregation.
- 24) The Aron is kept open during the Avodah (אָמִיץ כַּהֵן) in Musaf on Yom Kippur.
- 25) At the end of “Neilah” after the “Hazan” completes “Kaddish Shalem” we blow a set of ten notes: תִּשְׂרָת, תִּשְׂרָת, תִּשְׂרָת, תִּשְׂרָת, תִּשְׂרָת, תִּשְׂרָת, תִּשְׂרָת, תִּשְׂרָת, תִּשְׂרָת, תִּשְׂרָת.
- 26) We recite קְדוּשַׁת לְבָנָה after “Maariv” at the conclusion of Yom Kippur.
- 27) “Aliyot” in all of the “Minyanim” are given to all those who serve as either a “Bal Tefilah” or “Bal Tekiah”.

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

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

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

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

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

Sukkot:

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

2) On the first two days of Sukkot הושענות are recited after the repetition of the “Musaf” before קדיש תתקבל.

3) During Hol HaMoed and Hoshana Rabbah הושענות are recited immediately after “Hallel.”

4) One Sefer Torah is taken out of the Aron and held on the north side of the middle Bima throughout the הושענות. The Aron and Parochet are left open during the recitation of הושענות.

5) At the end of the הושענות, the “Hazan” 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 “Hazan” says למען דעת followed by קדיש תתקבל.

6) If everyone in the Shul has a set of מינים and there is no “Avel” present, then the Sefer Torah is taken out of the “Aron” and placed on the “Shulchan”, while everyone does the “Hakafah” around the “Shulchan.”

7) An “Avel” does not do the “Hakafah.” Rather he should hold the Torah at the “Bima.” If there are more than one mourner present the other mourners just stand in their place and do not do the “HaKafot.”

8) On Shabbat Sukkot or Shabbat Hol HaMoed we do הושענות after Musaf. We only open the Aron but we do not take out a Sefer Torah.

Hoshana Rabbah:

9) On Hoshana Rabbah the “Hazan” wears a “Kittel” for all of davening. “Pisukei Dezimra” for Shabbat and Yom Tov is recited right after מזמור לתודה. We say מזמור שיר ליום השבת and ה' מלך, but we don't say נשמח שיר. אז ישיר is said right after המעלות.

10) We do הושענות immediately after Hallel. We take out only one Sefer Torah for הושענות just like we have done all Sukkot and we keep the Aron and Parochet open throughout the entire הושענות.

11) On Hoshana Rabbah we first return the Sefer Torah to the Aron and then we hit the הושענות. We hit the Hoshanot in the Shul Sukkah. קדיש תתקבל is said after hitting the bundles of Hoshanot and after the יהי רצון has been recited. Right after קדיש תתקבל we recite לדוד ה' שיר של יום, אנעים זמרות, שיר של יום, לדוד ה' קדיש תתקבל.

12) On Hoshana Rabbah we say the י"ג מידות before בריך שמיה. The Hazan says שמע ישראל just like he would on the Yomim Noraim and we say על הכל just like on a Shabbat or Yom Tov. The Gabbai calls up the Aliyot by reciting ויעזור just like on a Shabbat or Yom Tov.

13) In Musaf the “Kedusha” is נעריצך, and we say אדיר אדירנו.

14) After Musaf we say אין כאלהינו followed by קדיש דרבנן and then עלינו.

Shabbat Hol HaMoed & Shminie Atzeret-Simhat Torah:

15) On Friday night of Shabbat Hol HaMoed במה מדליקין is not recited.

16) “Kohelet” is read on either Shabbat Hol HaMoed, or if there is no Shabbat Hol HaMoed then on שמיני עצרת. Even if a “Klaf” is used no ברכות are said.

17) When Kohelet is read we recite אנעים זמרות and the שיר של יום before reading Kohelet.

18) If שמיני עצרת is on Shabbat, the בעל מוסף says יקום פרקן and אב הרחמים right after the Haftorah. He then stops for the Drasha and Yizkor. The Sifrei Torah are placed on the Shulchan and covered during the Drasha. When Yizkor is recited the Sifrei Torah are held on each side of the Shulchan. After Yizkor אב הרחמים is recited followed by אשרי, returning the Sifrei Torah to the היכל and Musaf.

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

20) The Hazan says יה אלי before Musaf on the first two days of Sukkot but not on Shabbat Hol HaMoed, Shminie Atzeret and Simhat Torah.

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

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

On Simhat Torah before Maariv:

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

On Simhat Torah day before Atta Horesa:

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

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

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

24) In the morning of Simhat Torah the Kohanim “Duchen” during “Shacharit” and not during “Musaf.” We do not say the addition of ותערב ברכות תפלות and the congregation does not say the תפלות between the ברכות.

25) אנעים זמרות and the שיר של יום are recited before אתה הראת is said.

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

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

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

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

KISLEV AND TEVET:

- 1) The Menorah is set up on the southern wall of the Shul and the candles are positioned going from east to west. The one who lights the Menorah should stand behind the Menorah with his back facing south. The candles should be lit from west to east.
- 2) The Menorah is lit between Mincha and Maariv.
- 3) On Shabbat Hanukah the Menorah should be lit before Mincha, but only when a Minyan is present.
- 4) If the first night of Chanukah is a Friday night, although the one who lights the Menorah in the Shul has already lit candles at his home and has recited the ברכות, he should still recite all three blessings again in Shul, including (הליכות שלמה מועדים דף שט"ו בארחות הלכה אות 9) שהחינו.
- 5) If the first night of Chanukah is on Friday evening and one did not attend an early Mincha Minyan before lighting the first candle, he should say על הנסים in the Mincha Amida after he lights his Menorah, even though it isn't Shabbat yet. (הליכות שלמה מועדים דף שי"ז בארחות הלכה אות 17)
- 6) On Saturday night the Menorah is lit **before ויהי נועם, right after the חצי קדיש after the silent "Amida"**.
- 7) On Friday night of Shabbat Hanukah we do recite במה מדליקין in Shul.
- 8) On Friday night of Shabbat Hanukah מעוז צור is sung right before the "Shiur" that is given before במה מדליקין.
- 9) Throughout הנוכה we add the chapter of מזמור שיר חנוכה 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 חנוכה הבית. On Shabbat this chapter is said with the שיר של יום right after זמרות. On Rosh Hodesh and Hanukah it is said after ברכי נפשי. In such a situation the Mourner's Kaddish waits to be said until after all three prayers are said.
- 10) On Rosh Hodesh Tevet which falls out on either the 6th or 7th days of Chanukah (or both 6th and 7th days of Chanukah when Rosh Hodesh Tevet is two days) two Sifrei Torah are used. The first three Aliyot are read from the

Rosh Hodesh Torah. The second is used for the Chanukah reading. “Hazi Kaddish” is only said after the second reading. In such a case the first Sefer Torah **does not need** to be put back on the Shulhan for “Kaddish”.

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

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

13) If Rosh Hodesh Tevet falls out on Sunday, the Haftorah is just the Haftorah for Chanuka and we do not add any other verses mentioning מזרח
שדה.

14) We allow a mourner during the 12 months of mourning for his parent to lead the service of Minha and Maariv on Chanukah but not Shacharit

ADAR:

- 1) On the **ד' פרשיות** we do say **צדקתך צדק** on Shabbat afternoon and **אל מלא** unless Saturday night is Rosh Chodesh.
- 2) On the **ד' פרשיות** we don't say **אב הרחמים** before Musaf.
- 3) If Rosh Hodesh Adar falls out on Shabbat, then we take out three Sifrei Torah. The first we read 6 Aliyot for Parshat HaShavua. The second we read Shivie in the Rosh Chodesh Sefer. After the second Torah we place the third Sefer next to the second and say Half Kaddish. The first Sefer Torah does not need to be replaced on the "Shulchan" for "Kaddish." The third Torah is "Maftir" and "Parshat Shekalim" is read.
- 4) If Rosh Hodesh Adar falls out on Shabbat, the Haftorah is just the Haftorah for Shekalim and we do not add any other verses mentioning Rosh Chodesh.
- 5) If Rosh Hodesh Adar falls out on Sunday, the Haftorah is just the Haftorah for Shekalim and we do not add any verses mentioning **מזרח חדש**.
- 6) On Shabbat Zachor we do not take out a Sefer Torah after davening just to reread Parshat Zachor; rather it is read again at "Mincha" after the reading of the regular Shabbat afternoon Torah reading. In this case the Torah used for the regular reading is rolled to "Parshat Zachor." No "Brakhot" are recited before or after the reading.
- 7) Everyone stands for the Torah reading of "Parshat Zachor".
- 8) We repeat the last "Passuk" of "Parshat Zachor", the first time saying "zacher" and the second time "zecher."
- 9) Machzit HaShekel is observed at Mincha on Taanit Esther. It is collected through Shacharit on Purim
- 10) When Purim is celebrated on a Saturday night and Taanit Esther is observed on Thursday, Machzit Hashekel is still observed at Mincha on Taanit Esther. It is collected on Purim as well.
- 11) A mourner during the 12 months for a parent may lead the davening on Purim both for Mincha/Maariv, but should not lead Shacharit.

12) Everyone stands for the Torah reading for “Parshat Parah”.

FUNERAL:

- 1) If there is a chapel service, then “Kriah” is performed before the eulogies begin. If it is a graveside service, then “Kriah” is performed before the casket is removed from the hearse.
- 2) The service begins with a chapter of “Tehilim” of the rabbi’s choosing and before the אל—מלא the chapter of לדוד is recited.
- 3) יושב בסתר is recited when bringing in the casket and taking out the casket from the service. The rabbi follows the casket when reciting this chapter.
- 4) If the funeral service is held in the Shul, the security gate in the ark must be closed, transforming the sanctuary into a multi-purpose room.
- 5) On days when תחנון isn’t recited we don’t do the seven עמודות, stops which are said while reciting יושב בסתר, nor do we recite אל-מלא, צדוק הדין and the קדיש הגדול. In such a case only some “Tehilim” are recited and קדיש יתום. This includes after הצות on a Friday.
- 6) If the mourner is not able to say קדיש הגדול or there are no mourners the rabbi or someone else should recite it.
- 7) At the grave the following should take place in this order:
 - a) All present should follow the casket as it is carried to the grave. On days when “Tahanun” is said, then seven stops should be made, while reciting יושב בסתר. The stops are arranged according to the verse כי מלאכיו יצוה לך לשמרך בכל דרכך. At each of these words we stop and begin יושב בסתר all over again.
 - b) Fill the grave and create a mound on the top.
 - c) Recite צדוק הדין after the grave is full.
 - d) Recite לדוד.
 - e) Recite אל-מלא.
 - f) Recite Kaddish.
- 8) At the conclusion of the funeral two rows should be made facing each other, allowing the mourners to walk through and receive the blessing of comfort. Men should be on one side and women on the other.
- 9) The blessing of condolence that we use is:

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

HOUSE OF MOURNING:

- 1) The first meal that the mourners should eat is called סעודת הבראה. The meal consists of round items, including eggs, bagels, and a round cake. This meal is brought to the mourners by the community (in our Shul the rabbi's wife makes this meal).
- 2) The mourner should not eat any food after the funeral until he/she first eats the meal of condolence. If night fall occurs before he/she eats then he/she can skip the meal of condolence.
- 3) There is no meal of condolence on a Friday or Erev Yom Tov after the ninth hour of the day. On Erev Pesah there is no meal of condolence after the time when Hametz is forbidden to be eaten.
- 4) Our community tries to arrange all meals for the mourner during the week of Shiva. The rabbi's wife arranges these meals with volunteers from the Shul.
- 5) We arrange "Minyanim" for the week of Shiva. A "Sefer Torah" in a special "Aron" is brought to the house of mourning. There is no need to arrange reading the Torah three times in the house of mourning.
- 6) We omit the following prayers in the House of Mourning:
 - a) We don't say יהי רצון at the end of קרבנות
 - b) We don't say חזרת הש"ץ during ברכת כהנים
 - c) We skip the sentences ואתה קדוש ואני זאת בריתי in ובא לציון
 - d) We don't say תחנון.
- 7) When reciting קדיש תתקבל we say the sentence, תתקבל צלותך, even when the mourner is personally leading the service.
- 8) At the end of Shacharit and Maariv we say למנצה לבני קרח מזמור "Tehilim" chapter 49. On days when "Tahanun" isn't said we replace this chapter with chapter 16, מכתם לדוד.
- 9) During Elul the order of the "Tehilim" is as follows:
 - a) יהי רצון followed by mourners "Kaddish."
 - b) Then we say the special chapter of "Tehilim" for the House of Mourning, followed by the mourners "Kaddish."

- c) During Shacharit, at the conclusion of all of these chapters of “Tehilim,” the “Shofar” is blown.
- 10) We do not recite the five daily chapters of “Tehilim” that we say in Shul during Elul, in the “Beit Avel.”
- 11) On Rosh Hodesh during Shacharit the following is the order:
- a) שיר של יום followed by ברכי נפשי and then the Mourner’s “Kaddish.”
 - b) לדוד ה' followed by the Mourner’s “Kaddish.”
 - c) Finally Chapter 16, מכתם לדוד, followed again by the Mourner’s “Kaddish”.
 - d) At the conclusion of the “Kaddish”, the “Shofar” is blown.
- 12) When “Selichot” are recited, we say an abridged formula reciting “Selichot” until זכור רחמך. Then we conclude “Selichot” with the three first verses of שמע קולינו.
- 13) Whenever אבינו מלכנו is said it is also recited in the Mourner’s house.
- 14) During Hanukah we do not light a Menorah in the Beit Avel between Minha and Maariv. The mourners light their Menorah after Maariv on their own.
- 15) The rabbi teaches after Shacharit and between Minha/ Maariv. After Shacharit the learning occurs after everyone has taken off their “Talit and Tefilin.” The learning should be devoted to aspects pertaining to the laws and customs of mourning. We do not teach משניות unless they are devoted to issues of mourning (e.g. the end of מועד קטן). After learning, the “Tefilah” found in the Artscroll “Siddur” on p. 808 is recited, followed by the declaration ... רבי חנניא בן עקשיא אומר. with the mourner then saying “Kaddish d’Rabbanan.”
- 16) At the conclusion of the davening, everyone sits down and waits for the rabbi to lead in comforting the mourners with the blessing of יהם... This blessing is recited while standing.
- 17) On the 7th day, after Shacharit, the following is the process to conclude the “Shiva period”:

- a) After Shacharit the rabbi teaches “Hilkhhot Avelut” followed by the “Tefilah” in the Artscroll Siddur on p. 808. Conclude with רבי חנניא בן עקשיא אומר...
 b) “Kaddish D’Rabbanan” is recited by the mourners.
 c) The mourners sit and are comforted by the visitors with the blessing of comfort.
 d) This is followed by everyone saying together to the mourners, קומו. The mourners rise from their Shiva chairs when hearing this declaration.
 e) Together everyone says to the mourners two verses of comfort from ישעיהו:
**לא יבא עוד שמשך וירחך לא יאסף כי ה' יהיה לך לאור עולם ושלמו ימי אבלך (ישעי
 ס:כ)**
כאיש אשר אמו תנחמנו כן אנכי אנהמכם ובירושלים תנחמו (ישע' ס"ו:י"ג)
 f) After reciting these verses the mourners change out of their torn garments and non-leather shoes and the visitors escort them outside for a short walk, demonstrating that the “Shiva” mourning period has ended.

UNVEILING:

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