

NB: this document is under construction -- do not infer anything from omissions

Shul customs (מנהגי המקום)

0. preface

Final determination and enforcement of all customs listed here (and of מנהג המקום in general) is handled by the Mara d'Asra and the Shul Rav. This document is merely a guide, albeit one crafted under the guidance of and reviewed&approved by Mara d'Asra Rav Elazar Meir Teitz.

1. information for the שליח צבור

a) General information

- don a טלית when davening on שבת or for weekday שחרית ; likewise for weekday מנחה and מעריב if not wearing a jacket (by the way, this paragraph applies not just to the שליח צבור but also to anyone performing a communal activity in shul, whether davening, leining, performing פתיחה, lifting&exhibiting or rolling the תורה, etc.)

b) regarding קדיש

- enunciate the first two words (יתגדל ויתקדש) using similar vowelizations: either both with פתח ("yisgad'al v'yisqadash"), the preferred pronunciation, or both with צירי ("yisgade'il v'yisqade'ish")
- say ... יהא שמה רבא... together with the צבור
- NOTES:
 - ❖ "יתום" קדיש is to be said in unison if more than one member of the צבור, possibly including the שליח צבור, is saying it
 - ❖ if no mourners are present, the שליח צבור should say "יתום" קדיש at the end of the תפילה; if both of his parents are alive, the gabbai should designate an appropriate member of the צבור to say "יתום" קדיש

c) regarding שמע קריאת and its ברכות

- do not say the initial portion of "יוצר אור" ברכת out loud (at the least, do not say the last phrase, "ובורא את הכל," out loud), as we don't want the צבור responding "אמן" until its final portion ("...יוצר המאורות"), which is to be said aloud (NOTE: the end of "ברכת אהבה" should be said aloud, as we *do* want the צבור responding "אמן" to it)

- repeat "ה' אלוקיכם אמת" only after the OK of the Mara d'Asra (in his absence, the most senior Rav present; in the absence of any senior Rav, the gabbai); tangentially, no other words in all of שמע ברכות קריאת are to be repeated
- during Shacharis, do not say "גאל ישראל" out loud, as we don't want the צבור responding "אמן"

- d) regarding the repetition of the עמידה (א/כ/א/ הש"ץ חזרת)
- begin the repetition only after the OK of the Mara d'Asra (in his absence, the most senior Rav present; in the absence of any senior Rav, the gabbai)
 - do not loudly say ה' שפתי תפתח before you begin the repetition or יהיו לרצון after you complete the repetition
 - do not insert מוריד הטל while repeating the second ברכה
 - do not repeat any words, including the words of קדושה
 - do not pause in the midst of repeating any ברכה, including during the repetition of ברכת הודאה (i.e. "מודים")
 - after completing the repetition, step back only if you will move away from the עמוד before saying "תתקבל" קדיש, else do not step back until the end of "תתקבל" קדיש
- e) -- **current end of section 1** --

2. information for the צבור

a) General information

b) regarding קדיש

- for general notes, see 1b above
- if a community member observing Yahrzeit for a parent is present, the first "יתום" קדיש after the עמידה (א/כ/א/ the "Yahrzeit" קדיש) is said only by him (a mourner/אבל for a parent during the "30-day"/שלישים period may join in) -- for Minchah and Ma'ariv (when a chapter of Tehillim is not normally said after עלינו -- for exceptions, see below), if anyone else wishes to also say "יתום" קדיש, a chapter of Tehillim is first recited in order to provide a proper precursor (for Shacharis and Musaf, a second opportunity for "יתום" קדיש already exists); the appropriate chapter is:
 - during the week: לה' הארץ לדוד מזמור (Tehillim 24, the "שיר של יום" for Sunday)
 - on Friday night (except for חנוכה -- see below): מזמור שיר ליום השבת (Tehillim 92, the "שיר של יום" for שבת)
 - on שבת day (except for חנוכה -- see below): מזמור לדוד ה' רעי (Tehillim 23, usually said at the סעודה שלישית)

NOTES:

- ❖ during חנוכה, שיר־חנוכת הבית, חנוכה (Tehillim 30) is said
- ❖ during ספירת העומר, when למנצח בנגינת (Tehillim 67) is said after counting, counting and the saying of למנצח normally precede the saying of עלינו, but because of the presence of someone observing Yahrzeit, עלינו and the "Yahrzeit" קדיש precede counting and the saying of למנצח
- ❖ between ר"ח אלול and שמיני עצרת, when עלינו (Tehillim 27) is said after עלינו, the "Yahrzeit" קדיש interposes

c) regarding שמע קריאת and its ברכות

- respond "אמן" to "אהבה" ברכת (if your מנהג אבות is to finish this ברכה together with the שליח צבור, you must do so silently)

d) regarding התורה קריאת

- the תורה should be closed during the saying of both ברכות
- quietly read the words from the תורה together with the עולים (as a consequence, the first and third עולים during the reading for a צבור תענית צבור do not say aloud what the שליח צבור pre-reads aloud but rather wait and then read the phrases in question quietly together with the קריאה) בעל קריאה

e) -- **current end of section 2** --

Customs in a בית אבל (house of mourning)

- a mourner returning from the burial to the house where he will sit that day should, if possible and only if the נפטר passed away on a previous day, privately fulfill the מצוה of תפילין in that house before beginning to sit publicly
- the community will not transport a ספר תורה to the house if it would be utilized less than three times while in the house
- during prayer services, the שליח צבור says the "תתקבל" phrase during קדיש שלם
- during prayer services, others besides the mourner may also say "יתום" קדיש, so long as they say it in unison with him (see "Shul customs" above, section 1b); however, the "יתום" קדיש after למנצח לבניקרח (Tehillim 49) should be reserved for the mourner
- on a morning when הלל is recited, the mourner must leave the room before it is said in his house and then return to the מנין after it is said