

## Priorities in selecting a Shaliach Tzibbur

-- the general order of priorities between **חיובים** is:

- a) Yahrzeit for a parent
- b) a mourner/**אבל** for a parent during the "7-day"/**שבעה** period
- c) a mourner/**אבל** for a parent during the "30-day"/**שלשים** period
- d) a mourner/**אבל** for a parent on the last day of saying Kaddish during the "12-month"/**שנה** period
- e) Yahrzeit for a child who left no son
- f) a mourner/**אבל** for a parent during the "12-month"/**שנה** period
- g) Yahrzeit for any [other] relative, including a mother- or father-in-law
- h) a mourner/**אבל** for any [other] relative during the "7-day"/**שבעה** period
- i) a mourner/**אבל** for any [other] relative during the "30-day"/**שלשים** period

-- in a **בית אבל** (place where a mourner or mourners are accepting consolation from visitors after the death of a close relative, a/k/a/ "sitting **שבעה**"), a mourner/**אבל** has priority over all others

-- a member of your shul has priority over a member of another shul in the same community if and only if his level of priority is equal or greater

-- a member of any shul in the community has priority over someone who is a member of a shul in the local area -- if the non-community shul hosts a **מנין** for the given **תפלה**, this is true even if the community-shul member's level of priority is lower (although the gabbai may request that he yield to the member of the non-community shul), but if it doesn't, this is true only if his level of priority is equal or greater

-- a local resident has priority over a non-local visitor if and only if his level of priority is equal or greater

-- do not divide into more than one **מנין** in order to accommodate multiple **חיובים** unless all **חיובים** have priority level (a), in which case it is permitted but certainly not mandated

NB: Once a given **תפלה** has begun at the proper time, the Shaliach Tzibbur need not yield to a late-arriving person of higher priority.