

Congregation Ohr Torah
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Ritual Committee

Rules and Regulations for the smooth running of the shul

Procedures involving *krias haTorah*:

1. Who shall be considered a *chiyuv* for the purpose of an *aliyah* on Shabbat?
Response: The order shall be a *Yahrzeit* for a parent, a father naming a baby, a father on the *shabbat* before his baby's *brit milah*, a bar-mitzvah, an *aufruf* and a *chosson*.
2. What shall be the rule as to precedence for *maftir*?
Response: A bar-mitzvah or an *aufruf* shall have preference (based on earlier reservation).
3. What shall be the guidelines in regards to *hosafot* both on a regular Shabbat and on a Shabbat when there is a *simcha* (or several *chiyuvim*)?
Response: *Hosafot* should be kept to a minimum, using logic and common sense.
4. Are there any requirements in regard to selecting *baalei kriyah*, other than knowing how to *layen* the *parsha*?
Response: Yes, there is. The *baal koreh* must have a decent voice, can be heard clearly, and must have a presence on the *bima*.
5. Is it appropriate to allow a youngster to *layen* the special *parshiot* of *Zachor* and *Parah*?
Response: Yes, with one qualification: He must have reached the age when he has begun to shave.
6. What rules should the shul be guided by in regards to *misheberachs* for an *oleh leTorah*, in particular as to number?
Response: Only one *misheberach* should be recited besides the usual one for the *oleh* himself. At a *simcha* only one long, inclusive *misheberach* should be recited, not following several *olim*.
7. Should there be any rules regarding *shenadars*?
Response: The gabbai should pause for a moment to allow for the *shenador* then move on.
8. Are there any requirements in regard to wearing a jacket on getting an *alyah* at *mincha*?
Response: The *oleh* must wear a jacket or put on a *talis*.

9. Are there any restrictions in regard to someone wearing shorts?

Response: There sure are. A person wearing shorts shall not be given an *aliyah* nor daven from the *amud*. If, however, he is the only kohein or Levi he may receive an *aliyah* albeit with great reluctance.

Procedures involving the *baalei tefilla*:

1. Who should have precedence to daven at the *omud*, a *yahrzeit* or someone in *sheloshim*?

Response: The *yahrzeit* shall have first rights in this situation.

2a. Who has precedence to *daven maariv* Saturday night, an *avel* or someone with *yahrzeit* during the week?

Response: The *avel* has clear precedence in this situation.

2b. Is there any policy in regard to precedence between members and associate members?

Response: Theoretically perhaps a member should have preference but no issue should be made of it.

3. Should we set any rules as to when a youngster should be permitted to *daven* at the *amud*?

Response: A competent young man may daven at the *amud* at any time except, possibly, Shabbat *chazon*.

4. If someone has *yahrzeit* for someone other than a parent, does he take precedence over an *avel*?

Response: He does not. In fact, someone who has *yahrzeit* for anyone other than a parent has no rights of precedence for any 'honor' in the *davening* or *layening*. This includes someone whose wife has *yahrzeit* or someone who is saying *kaddish* for a step-parent. A non-member surely has no rights to any *kibbud*.

5. To what extent does *chazakah* apply in regard to someone who had *davened* a particular *tefilla* (Tal, bircas hachodesh, yiskor, neilo, for example) three or more times in a row?

Response: Those who have already established a *chazakah* are entitled to continue that *chazakah* (grandfathering). However, no new *chazakot* shall be established and concerned individuals should be informed of this policy.

6. Shall standards be set as to who may *daven* at the *omud* based on the quality of his *davening*?

Response: Some sort of control should be developed in this regard. The gabbai will have to use all his diplomatic abilities in this situation.

7. Shall we set standards of dress for those who *daven* at the *amud* or receive an *aliyah* on *shabbat* and on a weekday?

Response: On Shabbat anyone receiving an *aliyah* or *davening* at the *omud* must wear a jacket and cannot wear sandals without socks. On a weekday a jacket is preferable but a *talis* is acceptable. This applies as well to someone getting an *aliyah* at *mincha*. At no time should someone wearing shorts be given an *aliyah* or permitted to daven at the *omud*.

8. Shall an *avel*, observing a *yahrzeit*, have the right to monopolize the *davening* or be limited to either *shacharit* or *mussaf*?

Response: He should not. An *ovel* should be encouraged to be reasonable and share the *davening* with others.

9. Shall someone observing a *yahrzeit* have the sole right to recite the *kaddish* after *olenu*?

Response: It is not the practice of this shul to grant a *yahrzeit* sole rights to the *kaddish* after *olenu*.

10. During that time of the year when *morid hageshem* is not said, can a *baal tefila* insert *morid hatal*?

Response: It is the policy of the *shul* that *morid hatal* **not** be said.

11. Is the *beracha go-al yisroel*, just before the *shmoneh esrei* said aloud or silently?

Response: It is preferable that the *beracha* of *go-al yisroel* be said aloud. However, it is also acceptable if it is said silently.

General shul minhagim

(The shul generally follows the Ezras Torah calendar in this regard)

Weekdays

When a *brit milah* or a *chosson* is present at a *minyan*, *tachanun* will not be said at that *minyan* and any earlier *minyan*. It will be said at any subsequent *minyan*. If the *chosson* is not actually in *shul* but is in another part of the building *tachanun* shall be said.

No *tachanun* will be said on Moshe Rabbeinu's *yahrzeit* (*zayin Adar*), but will be said during *mincha* the day before.

No *tachanun* is said if a *chosson* is in shul on the day of his wedding, but not if the wedding will take place after the *shekiah*.

No *tachanun* is said during the entire month of Nisnon.

Lest there be any mistake, we do say *korbanos* at the start of *shacharit*.

Both *morid hageshen* and *morid hagawshem* are acceptable.

In the repetition of the *shmoneh esrei* the *chazzan*, in the *kedusha*, should recite aloud the phrases *kadosh kadosh*, *baruch kevod* and *yimloch*.

In a *bais avel tiskabel* is said. Also, the last *kaddish*, after *lamenatzeach*, is said by the *avel* alone.

The *nusach* of the *davening* in a *bais avel* should be the same as in the *shul – ashkenaz*. However someone who wishes to *davem sefard* will not be prevented from doing so.

Yisgadeil veyiskadeish and *yisgadal veyiskadash* are both acceptable.

In the *tefilla* of *uva letzion* the phrases “*veato kadosh...*” and “*baruch kevod...*” are said aloud. This also applies to the *uva letzion* and *veata kadosh* of *mincha shabbos* and *maariv motzaei shabbos*.

It is not the practice of the shul to say *vehaim mishtachavim lehevel*, etc. in *olenu* except on Rosh Hashanah and Yom Kippur.

If a woman is reciting *kaddish* the men should respond to her *kaddish* only if there are men who are saying it also but not if she is saying it alone.

In the *tefilo* for the sick the phrase “*...hacholim shemazkirim hakahal...*” should be said.

In a *bais avel* the *kaddish* after *lamenatzeiach* is reserved solely for the *aveilim*.

If there is no one to say *kaddish* in shul the gabbai should designate some one to say the *kaddish* after *Olenu* (to be known as the *dk*) and not leave it to chance.

It is not the preferred minhag in this shul for anyone to day *borchu* at the end of any *davening* even if he missed the regular one.

If a minyan does not have a kohain that minyan need not aggressively seek out a kohain.

The decision as to who has precedence, someone who is himself not a member of the shul but is saying *kaddish* for someone who was a long time member, against someone who is an *avel*, that decision shall be made by the gabbaim at that time.

Shabbat

Av Horachamim will be said on the *shabbat* on which you *bench* Rosh Chodesh Iyar and Sivan. It will not be said on Shabbat Rosh Chodesh during *sefira*. **Nor shall it be said on the *Shabbat* that we *bench* Rosh Chodesh *Av*.**

The first and last *pesukim* of a second *haftarah*, such as on *Shabbat shekalim/machar chodesh* is not said.

Requiring everyone to stand for the entire *aliyah* which contains the *aseret hadibrot* or any other section for which standing is the common practice, is, presently, too difficult to enforce.

At *maariv* on Friday night, the *chazzan* should say *magen avos* aloud.

As to *anim zemiros* and the *yom*, they are said after *shacharit* at the main *minyan* and at the end of the *davening* at the early *minyan*.

Kaddish is not recited after *an-im zemiros*, nor after the *yom* when additional *tefilos* follow. *Kaddish* is reserved for the conclusion of the last of these *tefilos*.

On the second day of *rosh chodesh Elul* the order of *tefilos* at the end of *shacharis* shall be the *yom*, *borchi nafshi*, *shofar*, then *ledovid* followed by *kaddish*.

An *avel* within the 12 months cannot *daven* on the *yahrzeit* of a parent should it occur on a *shabbat* or *yom tov*.

In regard to which *haftarah* is said on “unusual” *shabbat* situations, such as *shabbat shuva*, *shabbat* when *achrei* and *kedoshim* are together (or apart), and other such occasions, the *shul* follows the Ezras Torah calendar.

A non-*shomer shabbat* may be given an *aliyah*. However, a *kofer b'ikar* shall not be given an *aliyah*.

When contributing to the *shul* in the *mischeberach* the phrase ‘*bli neder*’ should be said.

A father and a son or two brothers may not be given *acharon* and *maftir* unless another *sefer torah* is taken out (as on Rosh Chodesh).

Our *shul minhag* is not to recite any *molehs* on *shabbat* morning.

The *baal tefilo* shall *daven mussaf* from the front of the shul and not from the *shulchan*.

Rosh Chodesh, Chanukah

An *avel* is not permitted to *daven* any *tefila* on Rosh Chodesh or Chanukah.

When *tachanun* is not said in *shul* (such as *rosh chodesh*) *lamenatzei-ach* is not said in a *bais avel*. In its place *michtam leDovid* should be said.

After lighting the menorah in *shul*, *haneros halalu* and at least the first stanza of *maoz tzur* are said (or sung) with the possible exception of *erev shabbos*.

Someone saying *kaddish* for a step-parent is permitted to *daven* at the *amud* on *rosh chodesh*, Chanukah or *chol hamoed*.

Yom Tov

The *tefila* of *kah keli* is not said on *yiskor* days nor on *shabbat* nor on the seventh day of *pesach*.

No *piyyutim* at all are said on the *shalosh regalim*.

No *tachanun* is said on *isru chag* but will be said on the days following *isru chag*.

There shall be *duchanen* on Shabbat/yom tov.

As to the procedure for *Duchene* if the *chazzon* regularly says *Elokeinu veilokei avoseinu* out loud then the word “*kohanim*” should also be said aloud whether there are a lot of *kohanim* present, or only one, or even none. If he does not regularly say *Elokeinu...* out loud then he should say *kohanim* aloud only if there are more than one *kohanim* present who is *duchaning*.

On Hoshanah Rabbah and the early *minyan* on *shavuot* the *anim zemiros* should be said at the end of the *davenen*, not after *shacharis*.

Pesach

For those who wish, *hallel* will be said after the regular *maariv minyan* on the first two nights of Pesach with an appropriate pause to allow the first *minyan* to leave.

Kah keili is not said on the first day of Pesach (when *Tal* is said) nor on the last day of Pesach (*Yiskor*).

In the counting of the omer either the term "...baomer" or "...laomer" is acceptable.

Tachanun (or *tzidkasecha tzedek*) is not said during *mincha* the day before *Lag B'Omer* or *pesach sheni*.

Shavuot

It is the practice of the shul to say *tachanun* during the seven days of *tashlumim* following *shavuot* except for *isru chag*.

Succot

Hakafot will be held on the night of Shmini Atzeres for those who choose to have them, after an appropriate pause to allow the first *minyan* to leave.

Ato Horaiso will be said only once at *maariv* and *shacharis* on Simchas Torah.

On Simchat Torah the *duchenan* will take place during *shacharit* at the main *minyan* and during *mussaf* at the *hashkama minyan*.

On *chol hamoed* the *baal tefilla* can be one who is wearing *tefillin* or one who is not. If he is wearing *tefillin* he removes them before *hallel* on *succos* and after *hallel* on *pesach*.

Adir adireinu is said in the *kedusha* of *shabbat chol hamoed*.

Kah keili is not said on Shemini Atzeres when *geshem* is recited.

Rosh Hashanah

On the second day of rosh chodesh Elul the order of *tefilos* at the end shall be: *olenu*, *yom*, *borchi nafshi*, *shofar*, *ledovid*.

There will be no *tekiot* during the silent *shmoneh esrei*.

No unmarried individual will be permitted to be *shliach tzibbur* for the *yamim noraim*.

The correct version in the *kaddish* is *le-eilo le-eilo*, not *le-eilo u-le-eilo*.

Also in the *kaddish*, either *oseh shalom* or *oseh hashalom (bimromav)* is acceptable.

In the *olenu* of the *yamim noraim* the phrase *vehaim mishtachavim lehevel velarik* IS inserted.

At the end of the *shemoneh esrei* the concluding *berracha* is *hamevarech es amo yisroel...* not *oseh hasholom*.

During the recitation of *slichos* the *aron kodesh* is opened only for *shma koleinu*.

If there is a *brit milah* during *slichot*, *tachanun* should be said in the *slichot* but not during the *davening*.

All of the final 40 *kolos* are sounded immediately before *tiskabel*.

A widowed or divorced man may *daven* at the *omud* or sound the *shofar* if he is a *talmid chacham*.

We do say *shir hamaalos* after *yishtabach* on *shabbas shuva*.

Yom Kippur

Olenu is not said after *mussaf* on *yom kippur*.

There are two *nuschaos* of the *kol nidre*. Either *nusach* is acceptable.

Purim

In the reading of *parshat zachor*, *zeicher-zecher* is **not** said. The entire *pasuk* must be said twice, once with *zeicher* and the other with *zecher*.

The *pesukim* that contain phrases that are repeated (such as *v-ish lo omad lifneihem*) must be repeated in their entirety. So, too, the *pasuk* containing *zeicher-zecher* in *parshat zachor*.

Krovetz is said on Purim at all *minyanim*..

When Purim occurs on Friday *tachanun* will be said on Sunday.

An *avel* does not *daven* at the *omud* on Purim.

An *avel* may *daven*, however, on Shushan Purim.

Yom Haatzmaut, Yom Yerushalayim

Whole *hallel shall* be said on Yom Haatzmaut and Yom Yerushalayim, but without a *beracha*. *Tachanun* will not be said, not in the morning nor at *mincha*. It will be said, however, during *mincha* the day before.

When Yom Haatzmaut or Yom Yerushalayim occurs on Friday, *hallel* will be said on Thursday, the day the observances take place in Israel.

Tishab'Av, other taanaisim

It is the practice of the *shul* that all of the *kinos* should be said with additional *kinos* commemorating the holocaust.

An *aliyah* should not be given to any person who is not fasting or does not plan to fast the entire day.