

שויתי ה' לנגדי תמיד (תהילים ט"ז ח')

A FEW CONCISE RULES REGARDING

PUBLIC PRAYER

AND GUIDELINES FOR THE

SHALIACH TZIBUR

FROM SIDDUR AVODAS YISROEL
by Dr. Seligman Baer (5628/1868)

Comprising:

**General Laws , בית הכנסת, Laws of Going to the
and קדיש, Laws of ,אמן of Prayer, Laws of
שליח ציבור Guidelines for the**

Translation by **Reuven Brauner**, Copyright 5764 (2004)

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A FEW CONCISE GUIDELINES REGARDING PUBLIC PRAYER AND THE SHALIACH TZIBUR

INTRODUCTION

The impetus for writing this monograph came from a long-time observation that most worshippers and, by extension Shalechei Tzibur, are either generally unaware of certain basic Laws regarding Public Prayer and Conduct in the Synagogue or simply lax in their proper observance. As such, I felt that there is a need to refresh in the minds of the general public certain fundamental regulations in these areas.

I have chosen to translate the prefatory pages relating to these matters from the classic Siddur Avodas Yisroel by Dr. Seligmann Baer, published in Rödelheim in 1868. His summary is terse, yet comprehensive, and very closely aligned with the accepted Halochah. Although, in those instances where there is a difference from commonly accepted practice and custom, I have tried to augment his text with instructions found in the popular Siddur Tefilas Kol Peh (TKP, Shaliach Tzibur edition, published by Eshkol, Jerusalem, and which was prepared in accordance with the Mishne Berura) and other sources.

The subjects covered below have been organized as follows:

- Laws of Going to the **בית הכנסת**
- General Laws of Prayer
- Laws of **אמן**
- Laws of **קדיש**
- Guidelines for the **שליח ציבור**

The reader should take particular note of those places which discuss how one is to properly dress when praying and when going to synagogue, an area which, unfortunately, has become one where some have adopted an overly relaxed attitude.

Although this material covers a wide gamut of topics and is quite detailed in some places, it should be made clear that the laws of Prayer and the rules governing the behavior of the Shaliach Tzibur and so on are far more extensive and complex than that presented herein. There are many more chapters and pages in the Shulchon Oruch and the Poskim than can be summarized in such a short synopsis as this. The serious student is, therefore, encouraged to pursue study of these matters from the well-known Sifrei Halachah, particularly the Mishne Berura, and with a competent teacher.

It should be G-d's Will that this little booklet will help people in becoming more aware of these important regulations and lead to a more meticulous and scrupulous observance of the Halochah.

Reuven Brauner 6 Iyar 5762

Any mistakes found herein are entirely my own responsibility.

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LAWS OF GOING TO THE **בית הכנסת**

One should always make an effort to pray in a **בית הכנסת**¹. He should rise early in the morning to be of the first ten. If he is unable to pray in a **בית הכנסת** due to some compelling reason or if he lives in a place where there is no **בית הכנסת** he should, nevertheless, pray at the same time as does the (nearest) congregation.

It is a **מצוה** to run to the **בית הכנסת**, and even on **שבת** when running is not permitted.

One must wipe clean his shoes before entering a **בית הכנסת**. He should tarry a bit before going inside and say **וואני ברוב חסדך וכו** and then enter the **בית הכנסת** proper calmly, with awe and reverence and say, **בבית אלוקים נהלך ברגש** and **מה טובו אהליך וכו**. When he says the word **אשתחוה** he should bow towards the **ארון קודש**. When he says **ואכרעה** he should bend his knees slightly.

It is a virtuous custom to put some money in the charity box before praying.

After taking his seat in the **בית הכנסת**, one should not rush and pray immediately. Rather, he should wait a bit and contemplate the greatness of the blessed G-d and the meekness of Man in order that he will pray with awe and fear. (Avodas Yisroel lists several pre-prayer **תפילות** one may say at this point.)

GENERAL LAWS OF PRAYER

It is obligatory for every Jew to pray three times each day to the Creator: **שחרית** in the morning, **מנחה** in the afternoon, and **מעריב** in the evening.

The time for praying **שחרית** begins at sunrise and concludes at the end of the fourth Relative Hour² of the day, which is a third of the day. If one prays as early as Dawn (when the Morning Star rises) he has fulfilled his obligation to pray at that time.

¹ "The essence of **בציבור** is when ten men say the **עשרה שמוני** together. A priori, one should say it with a large number of people (MB 90:28). Therefore, it is proper for the **שליח ציבור** to wait until he has a large number of people with him before beginning the **עשרה שמונה** because of the principle **ברוב עם הדרת מלך**. Similarly, each person should hasten himself when praying, for anyone who tarries and does not say his **שמונה עשרה** along with the congregation loses his 'Public Prayer'. However, if he knows that he is unable to finish his **עשרה שמונה** before the **שליח ציבור** reaches **קדושה** he must wait (in **שחרית** at **שירה חדשה** and at **מנחה** and **מעריב** just before the **עשרה שמונה**) until he answers **קדושה**, and the **אמן** of **תפילה** and **מודים** as explained in 109. (Alternatively, he may begin his **עשרה שמונה** along with the **שליח ציבור** and say the entire **עשרה שמונה** silently. Some say that this is considered as Public Prayer – Eshel Avrohom)" –TKP.

² A Relative Hour is one twelfth the time between sunrise and sunset. It is shorter in the Winter and longer in the Summer during the day, and the reverse at night.

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The time for **מנחה** actually begins from 9½ Relative Hours of the day (that is ½ hour after the beginning of the last fourth of the day) and concludes 1¼ Relative Hours before nightfall. In pressing circumstances, it is permitted to pray close to nightfall. If one prays after 6½ Relative Hours of the day, he has fulfilled his obligation.

The time for the Evening **תפילה** begins when three small stars appear. If it is a cloudy, then one must wait until it is certainly night. The Evening **תפילה** should be recited up to midnight. However, if one prays later than that, but before dawn, he has fulfilled his obligation.

It is forbidden to eat or drink in the morning until one prays, unless he needs to do so for health reasons. He is, however, permitted to drink water.

Once the time for **שחרית** has begun, one is not permitted to engage in his own affairs until he prays. Similarly for the other **תפילות**, one should not engage in any business or work until he prays.

It is written, “*Prepare yourself Israel before your G-d*”. Therefore, the one who prays must be dressed properly, and all his clothing must be clean. The hairs on his head and his beard should be combed. He should wear the kind of hat he would wear on the street, and not just a small cap. He should wear shoes and not sandals³, particularly in the **בית הכנסת**. The rule is that one should dress as nicely and as honorably as he would were he to appear before a minister or king.

One should wash his hands before praying even if he is just getting up from his learning and his hands are clean.

One should establish a permanent place for himself in the **בית הכנסת** and not sit in a different seat each time.

One should not be looking here and there when praying. Rather he should face straight ahead and direct his eyes downward while his heart should be directed above. One should not pray by heart, but from a Siddur⁴.

The worshipper should understand his **תפילות** and the praises he says before his Creator. He should make sure that his heart is in agreement with what his lips utter. He should remove all bothering thoughts from his mind so that his intentions in **תפילה** are pure.

³ It was not acceptable to wear rainboots in **בית הכנסת** either. In fact, nowadays dress when coming to Shul has become far too casual. Some people come regularly wearing shorts and sandals. Would a Gentile dream of entering his Church with such disrespectful clothing? Why have we allowed men to come as if they are on their way to the beach, and why do women come without proper hair covering? Keep in mind, you are standing before G-d the Creator of the world. Show at least as much respect for Him and the congregation as you would a great leader.

⁴ Unless his **כוונה** is better. It is forbidden to hold anything when praying except for a **סידור** because one cannot have full **כוונה** when holding an object. This surely includes the holding of small children and babies.

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One should be meticulous in תפילה and read and express every word properly⁵. He should not substitute one letter with another and not change the punctuation. He must take care not err in reading a word where the accent is ultimate and read it as penultimate, and vice versa. He should not separate that which should be joined nor join that which should be separated. For even a simple substitution of any of these can easily result in blasphemy or revilement, G-d forbid. One should be careful not to read quickly together words where the first letter of the second is similar to the last letter of the first. Rather one should take care to pause between such words, such as **בכל לבבך, ואבדתם מהרה**. Similarly one should pause between words where the second one begins with an א and the last letter of the first word is a ם such as **בגוים אתה, ירושלים אתה, אלוקיכם אמת**. For if one fails to pause between these words, the letters will be swallowed up and the meaning corrupted⁶.

One should not raise his voice when praying, even when singing זמירות.

When praying, one must not touch his body in a place which is normally covered by clothing. He must not touch the hair on his head. He must not touch earwax or nasal secretions.

When praying, and especially during the שמונה עשרה, one is not permitted to lean on a wall or a stand which is before him, for this is the manner of indolence. Rather, one is to stand in awe as would a slave before his master, with his head bent down slightly and his right hand covering his left⁷. When one sits while praying he should take care not to lean back⁸ and not to the sides. Neither should one sit with his legs spread apart or crossed.

One should pray in a manner of supplication as would a poor man begging at the door. His תפילה should be recited effortlessly so as not to appear as if it is a burden for him. Neither should he draw out his תפילה nor overly stretch out the words. Rather, he should pray as if he would be requesting something from a king or minister.

During תפילה, one should not think that he is worthy and G-d has to fulfill his requests. Rather, he should say to himself, "Who am I? I am frail and too lowly for G-d to heed my requests were it not for His abundant graciousness and mercy with which He treats His creatures."

One who prays with the Congregation is forbidden to antecede his תפילה to theirs.

⁵ Prayer is best performed when not "read" but said. Davening in Shul is not like reading a book in a library. One should enunciate, albeit in a whisper, each word. This is particularly true for פסוקי דזמרה which many people gloss over.

⁶ The reason we pause before saying **את שם האל** even though this is a logical continuation of the preceding phrase is so that we won't accidentally join the words **וממליכים** and **את** and it would sound like we are saying **מת ומצאת את**. In a related subject, since **וכרות עמו הברית** is actually the continuation of the verse beginning with **את לבבו** I have heard that it should be said together with it without a break. The break appearing in the Siddurim reflects an old custom whereby from **וכרות עמו הברית** alternating verses were said by the **מוהל** and **סנדק** the morning of a **מילה**.

⁷ It seems very inappropriate that some people pray with their hands in their pockets or with their arms folded.

⁸ Or, slouch.

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Once one begins **ברוך שאמר** he must take care not to speak until the end of the recitation of the **שמונה עשרה**. Even for purposes of a **מצוה**, one is not permitted to interrupt⁹. However, between **ברוך שאמר** and the **שמונה עשרה** he may answer to **קדיש** and **ברכו** and **קדושה**. Similarly, one is permitted to say **מודים דרבנן**. Actually he is only permitted to say the first three words, **מודים אנחנו לך**. With regard to **ברכו** he may only say **לעולם** and with **קדיש** he may only answer **יהא שמה אמן**, until **יתברך**. He should remain silent until the **ציבור** says **דאמירן בעלמא** to which he may answer **אמן**. From **תתקבל** onward he does not answer at all. Within **קדושה** he says **קדוש וכו' וברוך כבוד וכו'** but not **ימלוך**. He may answer **אמן** to **הא-ל הקדוש** and **שומע תפילה**, but not **אמן** to any other **ברכה**. This refers to up to the **שמונה עשרה**. However, within the **שמונה עשרה** itself one is forbidden to interrupt for anything including **קדיש** and **קדושה**. If one has concluded his **שמונה עשרה** he may respond in **קדיש** and **קדושה** before he recites **אלוקי נצור**¹⁰.

It is forbidden to discuss matters unrelated to **תפילה** in the **בית הכנסת**, even after the recitation of the **שמונה עשרה**. Those who speak of idle matters when the congregation is praying and those who are accustomed to levity or mockery or light-headedness in the **בית הכנסת** infringe on the Glory of Israel. Their sin will be too much to bear¹¹.

It is a Torah commandment to recite **קריאת שמע** each day in the evening and in the morning¹². Therefore, one must be very careful in its reading and pronounce each word correctly. One must read it with its correct accents as they are in the Torah. One must say it with complete intent. One does not fulfill his obligation if he recites the first verse and **לעולם** without the right intent. He must repeat it quietly and with intent.

When one says **ה' אחד** he is to intend that G-d is one and unique in Heaven and Earth, and there is no other like Him. He should not stretch out the saying of the **א** of **אחד** but, rather, the **ה** and the **ד**. The **ד** must be pronounced clearly, but neither should he overly emphasize it.

ברוך שם כבוד מלכותו לעולם ועד is to be said silently, except on **יום כיפור** when it is said out loud.

One must pause briefly between **ברוך שם כבוד מלכותו לעולם ועד** and **ואהבת** in order to separate the idea of acceptance of the yoke of Heaven from the concept of acceptance of the other Commandments. Similarly one must pause between the words **היום** and **על לבבך** and between **היום** and **לאהבה** in order that it not appear as if this refers only to today and not to tomorrow.

⁹ See Shulchon Oruch, Orech Chaim 51:4 (Mishne Berura 10), and Chapter 54 for exceptions and other opinions.

¹⁰ However, he must first say the verse **יהיו לרצון וכו'.**

¹¹ Although it is true that we must not talk in Shul, and surely not idle talk, this does not mean that we have to be unfriendly one with another there. There are many other ways of communicating which show our respect for our fellow man including smiling, nodding and shaking hands. A properly placed **ישר כח** can be enormously welcomed and make others know that they are appreciated.

¹² Within the **ברכות** for the **קריאת שמע**, the congregation should be careful to say the three phrases **ברוך קדוש קדוש** and **ימלוך** in unison and out loud.

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At the end of קריאת שמע the individual worshipper is to join the word אלוֹקֵיכֶם with the word אמת and not pause between them.

קריאת שמע contains 245 words. In order to complete 248 words in קריאת שמע to correspond with the number of organs in the human body, one should pay attention to the חזן's doubling of the words ה' אלוֹקֵיכֶם אמת. If one recites קריאת שמע alone, he should precede it with the phrase א-ל מלך נאמן in order to arrive at 248 words.

If one has already recited קריאת שמע and now comes to the בית הכנסת and finds the congregation saying it, he should recite the first verse and ברוך שם וכו' along with them. It is even better that he says the entire section for which he will be rewarded as one who reads from the Torah.

The שמונה עשרה must only be recited when standing. One must arrange his feet one next to the other as if he had one leg. When he begins and says the word ברוך he is to bend his knees, and when he says the word אתה he should bow his head and body. When he says G-d's Name he slowly rises up to an upright position¹³. Similarly shall he do when saying בא"י הטוב¹⁴ and מודים אנחנו לך וכו' of מגן אברהם. This is also so when he says שמך ולך נאה להודות - neither at their beginning nor at their conclusion.

One must face ארץ ישראל when reciting the שמונה עשרה. Thus, those to the northwest of ארץ ישראל would have to face to the southeast (and so on)¹⁵.

One must face neither a mirror nor a wall-painting when praying.

An elderly person who cannot stand may sit and pray. Similarly, one riding in a train may pray seated. One who is ill may even pray in a lying position leaning to his side.

Although the שמונה עשרה is only recited silently, one must mouth the words.

One is not permitted to interrupt his recitation of the שמונה עשרה, even were a king of Israel to ask him about his welfare. Rather, he is to stand with full concentration from the beginning until the end.

At the end of the שמונה עשרה, one is to take three average-size steps back while bowing¹⁶, stepping back with his left foot first. He then bows to his left and says עושה שלום במרומי. He then bows to his right and says הוא יעשה שלום עלינו¹⁷. He then bows straight ahead and says ויעל כל ישראל וכו'.

¹³ It seems as if it would be better if he says G-d's Name when already standing upright.

¹⁴ At מודים one only bows his head and body without bending his knees (see Mishne Berura 113, 12).

¹⁵ Actually, we must face the site of the קדשי קדשים in Jerusalem.

¹⁶ My teacher Rabbi Isaiah Wohlgemuth taught us that before beginning the שמונה עשרה one should measure three steps back and move forward in three steps reciting two words per step from the opening phrase א-דני שפתי וכו'.

¹⁷ The words שלום עלינו run together.

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take to walk the distance of four אמות. When praying with the congregation, one must wait in place until the קדושה שליח ציבור begins the קדושה.

One who comes to the בית הכנסת and finds the congregation reciting the שמונה עשרה, should not enter the בית הכנסת proper since it is forbidden to pass in front of someone who is praying^{18,19}. Rather, he should stand outside until they finish their תפילה, that is, until the חזרת הש"ץ שליח ציבור begins²⁰.

One may not take his three steps back when he concludes his שמונה עשרה until his neighbor who is standing behind him in תפילה concludes his שמונה עשרה.

One is forbidden to sit within four אמות of someone²¹ who is saying the שמונה עשרה, unless he is weak or learning (lit. involved in) Torah.

Once the שליח ציבור begins חזרת הש"ץ, it is forbidden to say any supplications or requests or engage in learning Torah²². Rather, everyone must pay attention to the ברכות the שליח ציבור is saying and answer אמן to them.

When saying קדוש and ברוך in the קדושה, one must place his feet together as he does for the שמונה עשרה. He should raise himself up slightly when reciting these verses.

The congregation should say כן יהיה רצון when the שליח ציבור concludes the ברכת שלום²³ after the wordם (כהנים או"א ברכנו).

If one forgot (lit. made a mistake) or was forced due to circumstances and did not say the שמונה עשרה in the morning, he should recite the עמידה twice. The first one is for his obligation to recite מנחה and the second recitation is "compensation". Actually, he should recite the first שמונה עשרה, say תחנון and then recite the second שמונה עשרה.

¹⁸ Similarly, people should not מכשיל את הרבים by thoughtlessly standing in תפילה in such a place where they can reasonably assume that other people will be walking in front of them, such as at the entrance to a Shul.

¹⁹ This "don't pass within the four אמות in front of someone who is praying" rule is routinely violated by many. It is improper that some people will reach out in front of someone who is in the middle of his שמונה עשרה and grab a book off of a table or shelf in front of him, and so on. The four אמות rule was said both to protect the כוונה of the person who is praying, and because the שכינה is said to be directly in front of the one who is Praying. I have heard that if one is on his way to perform a מצוה and has no alternative, he may pass within four אמות of someone who is in the middle of his שמונה עשרה.

²⁰ A priori, one should stand for the entire חזרת הש"ץ. It is also proper for one to stand when the congregation is saying its עמידה regardless of where he is in his תפילה.

²¹ It is forbidden to sit within four אמות of any side of the שליח צבור during חזרת הש"ץ.

²² It is best not to read even a ספר during חזרת הש"ץ. תלמידי חכמים should be most careful with this.

²³ Our custom is to say this phrase after each of the three verses.

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If one was compelled by circumstances and missed praying **מנחה**, he recites **שמונה עשרה** twice in the evening. The first one is for **מעריב**. He then says **אשרי** and recites the **שמונה עשרה** again as compensation.

If one did not pray **מעריב**, he says the **עמידה שחרית** twice of **ראש חודש** in the morning. The first is **שחרית** and the second is compensation.

If one did not pray **מנחה** on Friday afternoon, he says the Friday night **מעריב עמידה** twice.

If one did not pray **מנחה** on **ערב ראש חודש**, he recites the **מעריב עמידה** of **ראש חודש** twice that night. If he fails to say **יעלה ויבוא** in the first **תפילה**, but said it in the second one, he has to return and repeat it again.

If one did not pray **מנחה** on **שבת**, he recites the weekday **מעריב** of **שבת מוצאי שבת** twice, but says **אתה חוננתנו** only in the first one and not the second.

Compensatory Prayers can only be recited (immediately) after that **תפילה** which immediately follows the one missed, and only at the time for that **תפילה**. If it is not the time for **תפילה**, then the compensatory **תפילה** cannot be recited. Compensatory prayers may only be recited if one made a mistake or he was compelled to miss the regular **תפילה**, but not if he intentionally skipped a **תפילה**. In such a case, there is no compensation.

If one has not recited **מוסף** by the time for **מנחה** has begun, he must first recite **מנחה** and then **מוסף**. If it is very close to evening and there is insufficient time to recite both, he should recite **מוסף** and double his **מעריב עמידה** as compensation for the missed **מנחה**.

If the entire day passes and one misses **מוסף**, he has "lost it", as there is no compensation for **מוסף**.

If one does not pray **שחרית** on **שבת** or any other day when **מוסף** is recited, he may not compensate his lost **שחרית** with **מוסף**. Rather he is to recite the **עמידה מנחה** twice for this is the adjacent **תפילה**.

If one comes to the **בית הכנסת** and finds the congregation at the end of **דומרה**, he should say **ברוך שאמר** through **מהלל תשבחות** and then say **אשרי** and **תהלה לדוד** through **מענתה** **כל הללו א-ל בקדשו** and **הללו את ה' מן השמים** and **ועד עולם הללויה**. He should then say **הנשמה תהלל י-ה הללויה** followed by **ישתבח**. If he has still more time, after **ברוך שאמר** he should say **הודו לה' קראו** through **והוא רחום** skipping until **והוא רחום** just before **אשרי יושבי**. If he has no time at all, he should only say **ברוך שאמר** and **אשרי ותהלה לדוד** and then immediately **ישתבח**. If the congregation has already begun **ישתבח** he should neither say **ברוך שאמר** nor **ישתבח**. Rather, he should begin **יוצר אור ברכת** with the congregation and recite **שמע קריאת** with its attendant **ברכות** and pray the **שמונה עשרה** with them. At the end of the **שמונה עשרה** he should say **הודו לה' קראו** without **ברוך שאמר** at the beginning and **ישתבח**.

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If one comes to the **בית הכנסת** when the congregation is reciting **הלל**, he should recite it with them and then pray.

If one comes to the **בית הכנסת** at **מנחה** time and finds the congregation reciting the **שמונה עשרה**, he should recite it immediately with them and not say **אשרי** until after the **תפילה**. This is said specifically in a case when he can conclude his **שמונה עשרה** before the **שליח ציבור** reaches **קדושה**. If not, he should not pray until the **שליח ציבור** concludes his **חזרת הש"ץ** and says **קדיש**. If he is afraid that if he waits so long that the time for **מנחה** will pass or that he will then be unable to pray **מעריב** with the congregation, then he should pray along with the **שליח ציבור** concluding each **ברכה** along with him²⁴, as well as the (entire) **קדושה** word for word. If it is a fast day and the **שליח ציבור** says **עננו** between **גואל** and **רופא**, he should not say **עננו** with the **שליח ציבור** but should say it in **שמע קולינו** and conclude with **בא"י שומע תפילה**.

If one comes to the **בית הכנסת** and the congregation has begun **מעריב** and he has as yet not recited **מנחה**, he should pray **מנחה** while they are reciting **שמע קריאת שמע** and its attendant **ברכות**, wait as long as it would take to walk four **אמות** and then pray the **שמונה עשרה** of **מעריב** with the congregation. Afterwards, he should say **שמע קריאת שמע** and its **ברכות** at night²⁵.

If one errs on **שבת** or **יום טוב** and began to say the weekday **שמונה עשרה**, he should conclude whatever **ברכה** he is saying when he discovers his mistake and then begin the **שבת** or **יום טוב** Prayer.

If one prays the weekday **שמונה עשרה** on **שבת** or **יום טוב** he does not fulfill his obligation. He must go back and recite the correct **תפילה** for that day – **שבת** or **יום טוב**.

If one errs on **ליל שבת** and says **ישמח משה** or **אתה אחד** or on **שבת** morning he says **אתה אחד** or **קדשת** or **אתה אחד** or on **שבת** afternoon he says **קדשת משה** or **ישמח משה** he has fulfilled his obligation and need not repeat his **תפילה**. However, if he recites **מוסף** in place of one of the other **תפילות** on **שבת**, he has not fulfilled his obligation and he must recite the appropriate **תפילה**.

If one errs and says the wrong **מוסף** for that particular day, he must go back and recite the correct one for that day.

On **מוצאי שבת** we add **אתה חוננתנו** in the **ברכה** of **אתה חונן**. If one forgets to say it, but remembers before he concludes that **ברכה**, and even if he has said the words **ברוך אתה** he may return and insert it and continue with **ו'חננו מאתך וכו'**. However, if he does not remember until after he says G-d's Name in the **ברכה** – i.e. he says **ברוך אתה ה'**, he should complete his **שמונה עשרה** without **אתה חוננתנו** and need not repeat it since he will be making **הבדלה** on the Cup anyway. However, if one forgets **אתה חוננתנו** and tastes food before reciting **הבדלה** on

²⁴ We learned that he should say the entire **שמונה עשרה** word for word along with the **שליח ציבור**.

²⁵ This ruling is difficult to understand unless we say that it means that he prays his **מנחה** outside of the shul. Otherwise, he would be standing for his **מנחה עמידה** while the congregation is sitting for their **ק"ש**.

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the Cup, he has to go back and pray and add **אתה חוננתנו** in its proper place. He then recites **הבדלה** on the Cup.

From **מוסף** of **עצרת**, we begin to recite **משיב הרוח ומוריד הגשם** in the second **ברכה** before **מכלכל חיים**. We continue to recite this phrase in all **תפילות** up until **מוסף** of the first day of **פסח**²⁶. If one forgets to say **משיב הרוח** and remembers before he concludes the **ברכה**, he should say it wherever he remembers it. Even if one concludes the **ברכה** and remembers before he begins **אתה קדוש**, he does not have to go back, but says **משיב הרוח ומה"ג** and then begins **אתה קדוש**. However, if he remembers after he concludes that entire **ברכה** and has already begun the next **ברכה**, he has to go back and recite the entire **תפילה** from the beginning.

If one is in doubt if he said **משיב הרוח** or not and it is within the first thirty days from when we begin reciting it, he must return to the beginning of the **עמידה**. From this time on, he does not have to repeat the **עשרה**.

If one says **משיב הרוח ומוריד הגשם** during the summer months, he has to return to the beginning of the **ברכה**. If one concluded the **ברכה**, he has to go back to the beginning of the **עמידה**. However, if one says **משיב הרוח ומוריד הטל** instead of **הגשם** he need not repeat it.

We begin saying **ברך עלינו** in **ותן טל ומטר לברכה** of **מעריב** of the 59th day after the beginning of the Autumnal Equinox²⁷ (**תקופת תשרי**) and continue up until **פסח**.

If one forgets to request **טל ומטר** (in its proper place) but remembers after he concludes **מברך השנים**, he should immediately say **ותן טל ומטר לברכה** and then recite **תקע בשופר**. However, once he begins **תקע בשופר** and remembers before he concludes **שומע תפילה** he may request it during **שמע קולנו**. If today is a fast day and he has to say **עננו** in **שמע קולנו** he should say **ותן טל ומטר** before **עננו**. If he remembers after **שומע תפילה** but before **רצה** he should say **ותן טל ומטר** and then **רצה וכו'**. If he remembers after he begins **רצה** but before he "uproots his feet"²⁸, he goes back to the beginning of **ברך עלינו**. If he remembers after he has uprooted his feet, he goes back to the beginning of the **עמידה**.

If he says **ותן טל ומטר** in the summer months, he goes back to the beginning of the **ברכה**. If he concluded the **ברכה**, he goes back to the beginning of the **עמידה**.

During the **ימי תשובה**, we add the phrase **זכרנו וכו'** within the first **ברכה** of the **עשרה**, the phrase **מי כמוך אב וכו'** within the second **ברכה**, **וכתוב וכו'** within the blessing **שמים שלום**, **מודים**, **בספר חיים וכו'** within the third **ברכה** for the **המלך הקדוש** instead of **האל**, and we conclude with **המלך המשפט**²⁹ in the blessing **השיבה**.

²⁶ When, in **ארץ ישראל**, we begin to recite **הטל** **מוריד**.

²⁷ This is in **ארץ ישראל**. In **ארץ ישראל**, we begin on the night of the 7th of **מרחשון**.

²⁸ To take his three steps back.

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If one forgets to say זכרנו or מי כמוך or וכתוב or בספר and he remembers before concluding the ברכה³⁰ and even if he said ברוך אתה but not G-d's Name, he returns and says 'זכרנו וכו'. However, if he remembers only after he has concluded the ברכה or even after he has only said 'ב"א ה', he does not go back.

If during the עשרת ימי תשובה one concludes with הא-ל הקדוש and "within the same breath"³¹ he remembers and says המלך הקדוש he has fulfilled his obligation and need not repeat the עמידה. However, if he remembers only after he begins אתה חונן he must go back to the beginning of the עמידה. This is true even if he is only doubtful about his having said this.

If during the עשרת ימי תשובה one says מלך אוהב צדקה ומשפט and within the same breath he remembers, he should say המלך המשפט. If he remembers only after he concludes the ברכה, he does not have to go back.

We add יעלה ויבא on ראש חודש and חול המועד in the blessing רצה. If one forgets to say this on ראש חודש at night, whether it is the first or second night, he does not have to repeat the עמידה. However, regarding שחרית and מנחה, if one remembers before he begins מודים he should say it there. If he remembers before he says G-d's Name in the blessing המחזיר³² ותחזנה וכו' and concludes with יעלה ויבא and concludes with וכו' אמרי וכו', and even if he hasn't uprooted his feet, he must return to the beginning of the עשרה.

If one forgets to say יעלה ויבא on חול המועד, even at night, he must return as he would for ראש חודש of שחרית.

A שליח ציבור who forgets to say יעלה ויבא during his חזרת הש"ץ and concludes the entire שמונה עשרה does not have to repeat it. If he hasn't concluded חזרת הש"ץ, he returns to רצה.

If one forgets to say עננו on a fast day in שמע קולנו and remembers before he uproots his feet, he should say it in אלקי נצור before יהיו לרצון אמרי, but without its concluding ברכה. If he has already uprooted his feet, he does not need to repeat the עמידה. A שליח ציבור who errs in חזרת הש"ץ and did not say עננו before the blessing רפאנו but remembers before concluding the blessing רפאנו says it where he remembers, and then goes back to the beginning of רפאנו. However, if he has already said "בא" he does not go back but says it in שמע קולנו and concludes with "בא"י העונה בעת צרה ושומע תפילה". If he forgets it there too, he should say it as a separate ברכה after he concludes את עמו בשלום.

²⁹ The custom in חוץ לארץ is to conclude שים שלום\שלום רב with עשה השלום during the עשי"ת, whereas

in א"י the standard conclusion המברך is retained, in accordance with the opinion of the Gra.

³⁰ Lit. "signing it off".

³¹ Lit. "within the same speech".

³² If he remembers after he began מודים but before the end of the תפילה, he returns to רצה.

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On **תשעה באב** at **מנחה** we say **ה' נחם** in the blessing **עירך ולירושלים עירך**. If one forgets to say it, he should say it adjacent to **ועל כלם יתברך** without a concluding **ברכה**. If he forgets to say it there too, he does not have to repeat the **שמונה עשרה**.

If one forgets to say **על הנסים** on **חנוכה** or **פורים** in **מודים** but remembers before saying G-d's Name in the blessing **הטוב שמך**, and even if he said **ברוך אתה**, he has to go back and say **על הנסים**. However, if he has concluded the **ברכה** or has already said **ב"א ה'** he does not go back.

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LAWS OF אָמֵן

One must say **ברוך הוא וברוך שמו** anytime he hears someone else make a **ברכה** of any type³³ and says **אָמֵן**. At the end of the **ברכה**, he must answer **אָמֵן**³⁴.

Our Rabbis of Blessed Memory have said that the one who answers **אָמֵן** is greater than the one who makes the **ברכה**. Therefore, a person is to pay attention to the **ברכה** to which he is answering **אָמֵן** and not answer an “orphan” (**אָמֵן יתומה**), that is, one where he did not hear the **ברכה** but answered **אָמֵן** anyway. Even if one knows which **ברכה** someone else is making, however, since he didn't actually hear it himself, he must not answer **אָמֵן**³⁵. One must not answer a “snatched” (**אָמֵן חטופה**) which means that one must not hurry and say **אָמֵן** before the other person concludes the **ברכה**. Neither should he delay in answering. Rather he should say **אָמֵן** immediately when the person concludes the **ברכה**. Neither should he say a “plucked” (**אָמֵן קטופה**), that is one where he does not enunciate the word clearly and he swallows the final ׀ sound.

If the congregation has to begin another prayer immediately when the **שליח ציבור** concludes a **ברכה**, they should be careful to first answer **אָמֵן** to the **שליח ציבור**'s **ברכה** before beginning that next prayer. For instance, when the **שליח ציבור** says **בא"י המחזיר שכינתו לציון**, the congregation must answer **אָמֵן** before beginning **מוֹדִים דְּרַבְּנֵי**. Similarly, if the congregation recites **וְשִׁמְרוּ בְּנֵי יִשְׂרָאֵל**³⁶ on **ליל שבת**, they must first say **אָמֵן** to the **שליח ציבור**'s blessing **הַפּוֹרֵס סֶכֶת שְׁלוֹם**. Similarly, before the recitation of **אָמֵן הַלֵּל**, must be said at the end of the **שליח ציבור**'s **חֲזֵרַת הַשֵּׁץ**. The rule at all times is that **אָמֵן** must not be forgotten in the flow of the **תפילה**.

One must not answer a “truncated” **אָמֵן**, but rather a slightly elongated one; one as long as it would take him to say the words **א-ל מלך נאמן**. But, neither should it be too drawn out.

He who answers **אָמֵן** must not raise his voice louder than the person who is making the **ברכה**.

We answer **אָמֵן** not only to a **ברכה**, but to any **תפילה** or request with which the **שליח ציבור** concludes with **אָמֵן וְנֹאמַר אָמֵן** or **וְנֹאמַר אָמֵן**³⁷. For instance, **ויקום פורקן**, **קדיש**, or when the time for the next **ראש חודש** is announced. On all these, the congregation must answer **אָמֵן**.

One must not answer **אָמֵן** to his own **ברכה**, except³⁸ in the blessing **בונה המזון** in the blessing **בונה ברוח ירושלים**, **אָמֵן**.

³³ Unless it is a **ברכה** that one has himself to be **יוצא**, such as **קידוש**, **קריאת מגילה**, and **תקיעת שופר**, **הבדלה**.

³⁴ No **אָמֵן** is said after the blessings **שנה** and **המעביר שנה**.

³⁵ Others disagree with this last ruling and permit the saying of **אָמֵן** in such a case.

³⁶ The custom of **א"י** is not to say **וְשִׁמְרוּ** on Friday nights, in accordance with the Gra.

³⁷ **אָמֵן וְנֹאמַר אָמֵן** and **אָמֵן** are instructions: “Say **אָמֵן**” or “We will say **אָמֵן**”.

³⁸ The Sephardic custom includes several more instances when an **אָמֵן** can follow one's own **ברכה**.

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The word **אמן** means different things in different **ברכות**. After a blessing of praise and thanksgiving, such as with **מודים**, **ישתבח**, **שאתמר**, **ברוך** ³⁹ or a **ברכה** said when performing a **מצוה**, **אמן** means “the matter is true”. **אמן** after a request (or plea), such as at the end of the **קדיש** or the pronouncement of **ראש חודש** means, “it shall be true”. **אמן** after a **ברכה** which begins as a request and concludes as a praise for the Holy One, Blessed be He, as, for instance, the middle **ברכות** of the **עשרה עשרה** or the blessing **רחם** in **ברכת המזון**, means, “He is true, and we have trust in Him” or “the praise for G-d is true and He will make true the request of the one who recited the blessing”.

LAWS OF **קדיש**

קדיש is not recited unless a minimum of ten males over the age of thirteen and one day are present. For no prayer of Holiness, such as **קדיש** or **ברכו** may be recited in the presence of less than ten.

The one who says **קדיש** must stand and arrange his feet together as when reciting the **עשרה עשרה**. He too must take three steps back when he concludes with **במרומי**. One who is standing when he hears **קדיש** must remain standing, however one who is sitting need not stand up⁴⁰.

Just as it is not permitted to pass in front of someone who is reciting his **עשרה עשרה**, it is forbidden to pass in front of someone who is reciting **קדיש**.

When saying **קדיש**, one must bow when he begins **יתגדל** as he has to when he says **אמן** before **יהא שמיה** and when he says **יתברך** and when he says **ברוך הוא** and when he says the **אמן** before **תתקבל**.

The verses **ועתה יגדל נא וכו** which the congregation recites when the **חזן** begins **יתגדל** are to be said quietly⁴¹. Between **ישתבח** and **ברכו** and between **גאולה** and **עמידה** of **מעריב**, one must not interrupt and recite these verses at all.

When the **חזן** says **אמן** **ואמרו קריב ובזמן קריב ואמרו אמן**, the congregation must answer **יהא שמיה רבא וגו** aloud and with intent.

One must pause briefly between the words **אמן** and **יהא שמיה** inasmuch as **אמן** goes with that which the **חזן** said before, i.e. **יתגדל וכו**. From **יהא שמיה רבא** we have a new praise.

After the congregation answers⁴², the **חזן** repeats and says **יהא שמיה רבא** but he does not say **אמן יהא שמיה** since he has already said **אמן**, and it would be as if he is answering **אמן** twice.

One should not say or sing the **קדיש** along with the **חזן**.

³⁹ The congregation should take care to answer **אמן** to the **ברכה** at the end of **שאמר** i.e. to **מלך בא"י** **פסוקי דזמרה** and may do so even if they are within the middle of their recitation of **בתשבחות**.

⁴⁰ The Ashkenazi custom is to stand whenever one hears **קדיש** being recited.

⁴¹ The custom of reciting these phrases has all but vanished.

⁴² Actually, he should recite this along with the them, but somewhat slower.

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We recite a minimum of seven קדישים a day as it says, “Seven times a day do I praise You” (תהילים 119).

קדישים in the תפילה must be recited only by one who is already בר מצוה. Other קדישים may be recited by minors, even if they have not reached the Age of חינוך⁴³.

The קדיש which is recited after פסוקי דזמרה and before ברכו is said up to בעלמא דאמירן as is the קדיש after תחנון in the morning, the קדיש after אשרי at מנחה, the קדיש before והוא רחום in the evening and before the מעריב שמונה עשרה, and the one before ויהי עמך מוצאי שבת, and the קדיש after קריאת התורה, and the קדיש before מוסף. This is called חצי קדיש. The other קדישים in the תפילה, such as the קדיש recited after ובא לציון on a weekday morning, and the one said after מוסף, and one said before ויתן לך on מוצאי שבת are “complete” and are called קדיש שלם.

קדישים said when reciting תהילים, those said before or after the תפילה or on any other additions to the Service, such with the recitation of במה מדליקין⁴⁴ or עלינו פטום הקטורת⁴⁴ or עלינו פטום הקטורת or עלינו פטום הקטורת do not include the phrase 'אתקבל צלותהון וכו' but rather immediately after דאמירן אמרו we say 'יהא שלמא וכו'. Similarly, with the קדיש recited after learning selections of the Oral Law. This is called קדיש יתום (Orphan's Kaddish) since it is usually said by orphans. It is customary to recite 'ר' חנניא בן עקשיא אומר רצה הקב"ה וכו' at the end of any Torah lesson followed by קדיש inserting the paragraph 'על ישראל ועל רבנן וכו' before יהא שלמא רבא. This is known as קדיש דרבנן.⁴⁵

שליח ציבור GUIDELINES FOR THE

It is well-known that our תפילות are in place of the Offerings - ונשלמה פרים שפתינו. The שליח ציבור (ש"ץ) who stands before the תיבה is the interceder on behalf of the congregation as was the כהן who brought the Offerings for the Nation. Therefore, the שליח ציבור has to be like the כהן in all his attributes, and be suitable to perform this holy work. He must be humble, his deeds virtuous and he should be crowned with a good name, loved and acceptable to the congregation. His voice must be pleasant. But, above all, he must be accustomed to reading the Torah, the Prophets and the Writings and must understand every ברכה and תפילה and פיוט for the entire year. [Now, if we have before us one who has a pleasant voice, but is unlearned and does not understand what he is praying, even if he is old, and we have one whose voice is not pleasant but understands what he is saying, even if he is but a boy of thirteen, certainly the youth takes precedence over the old man. For what good is it to us the roar of the boor who knows not what his barking? The principle is that “anyone who does not know what he is

⁴³ Typically, five or six years old.

⁴⁴ Our custom is to recite קדיש דרבנן after both these sections.

⁴⁵ I have not translated the section in Avodas Yisroel regarding how the קדישים 'were divided among the mourners, as was once done, since the common custom today is that all mourners and Yahrzeits recite their קדישים in unison. However, at the end of his footnote on page 17 he writes the following: “...they should take care not shout out the קדיש, raucously and rapidly, since 'two voices are not heard'. Rather, one mourner should recite the קדיש aloud slowly and deliberately while the others follow along word for word quietly.”

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praying must not rush forward to be the **725** (ספר חסידים "שליח ציבור" and **יד יהודה**). See also **שבט שבת** Chapter 34 and further in *Avodas Yisroel*.]

The **שליח ציבור** must repeatedly review the **תפילות** and **פיוטים** along with their commentaries and their melodies in order that he become fluent with them.

The **שליח ציבור** must not appear with torn or soiled clothing. It is proper that he wears garments specifically for **תפילה**, including a special hat. He must wear a **טלית** at all times, even at night⁴⁶.

The **שליח ציבור** must be even more meticulous than the individual worshipper with regard to all the laws of behavior during **תפילה**, as spelled out above. During the entire time he is "on-duty" he must not sit, but must stand in awe and fear. His feet must be arranged together at all times⁴⁷ and his hands folded right upon left. He must stand without leaning and must not move about⁴⁸. He must not look at anyone. He must clear his heart of all foreign thoughts. He must direct his thoughts only to his **תפילה**, that it should be pure and proper, in order that the congregation fulfill its obligation. He must pray contemplatively and patiently, word by word in accordance with the meanings of the words, and as precisely as possible⁴⁹.

⁴⁶ A **שליח ציבור** must take his role seriously and show utmost honor for the congregation he is representing. He must always remember before Whom he is standing. From the moment that he alights to the **תיבה** he is acting in an official capacity and must deport himself accordingly. He should always wear a **טלית** (even at **מנחה** and at **מעריב**). I have heard, however, that he does not put the **טלית** over his head then so as to distinguish between the wearing of the **טלית** as a **מצוה** and the wearing of the **טלית** as **כבוד הציבור**. I also understand that, in general, if a **טלית** is worn for **כבוד הציבור** and not for the **מצוה** of wearing a **טלית**, no **ברכה** is made on it. Others disagree with this point and will make a **ברכה** if it is a communally-owned **טלית**, except at night. It is probably a good idea that congregations institute a policy whereby everyone receiving any honor, including those who get **עליות**, those who open the **קודש ארון**, those who do the **הגבהה** and **גלילה**, etc. are required to wear **טליתות**.

⁴⁷ I find it very awkward that some **שליח ציבור** rock back and forth standing with one foot in front of the other. This does not look like a very respectable way of standing before G-d.

⁴⁸ The **שליח ציבור** must not wander about once he has "taken the stand". Excepting if he has to do something in his official capacity as the **שליח ציבור**, such as removing the **תורה** from the **ארון** or returning it there, he must not move from his spot, but he must keep his feet together and stay put until the very end of his assignment. It is not **כבוד הציבור** for the **שליח ציבור** to move away and give charity, take a book, talk to someone, etc. Particularly upon concluding the **עשרה שמונה** must the **שליח ציבור** stand still in his place until he moves three steps forward for his **חזרת הש"ץ**.

⁴⁹ "The **שליח ציבור** must have intent for every word, particularly the first **ברכה** of the **עשרה שמונה**. He must take care not think about other matters between the words of the first **ברכה**. He is to pray in a manner of supplication. Although this is true for everyone, the **שליח ציבור**, in his capacity as the Messenger of the Congregation must be extra careful (SO 101, 98:3 and Be'ur Halachoh)" - TKP.

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The שליח ציבור must pause a bit after saying G-d's Name within a ברכה to enable the congregation to say ברוך הוא וברוך שמו, and at the end of the ברכה to enable the congregation to say אמן⁵⁰. Wherever the congregation has to respond after him, the שליח ציבור must pause as, for instance, in קדוש ק"ק when he must wait for them to say קדוש ק"ק before he continues with לעומתם⁵¹. Within those תפילות or songs where the congregation is required to respond with a verse, the חזן must not begin a new verse until the congregation concludes its verses⁵².

The שליח ציבור must not to repeat words⁵³ at the end of those תפילות and ברכות he recites out loud, that is, he should not say the end quietly with the congregation and then go back and repeat them out loud. Rather, he should recite his תפילה somewhat slower than does the congregation in order that he finds himself at that point he has to say out loud just when the congregation concludes its recitation. He should calculate it so that what he says at the end of that תפילה approximates the idea stated in its concluding ברכה. For instance, at the end of יוצר אור he should begin with the verse אור חדש. He should not begin much before that because of this would burden the congregation⁵⁴ (ספר הסידים 251).

⁵⁰ Again, Whenever the שליח ציבור says ואמר אמן or ונאמר אמן he is instructing the congregation to say אמן. Both these words must be said out loud. Many שליח ציבור are lax and improperly swallow this phrase at the end of the קדיש חצי before מוסף, מנחה, מערב, and קדיש חצי.

⁵¹ "The שליח ציבור should say קדוש קדוש and ברוך כבוד aloud so the he will be able to exempt from obligation those who are still standing in their Silent Prayer. He should begin his saying of קדוש before the congregation concludes their saying of קדוש...מלא כל הארץ כבודו in order that it be considered as if he said it along with them (BH 125:1)" - TKP.

⁵² "The שליח ציבור must not begin a ברכה until the majority of the congregation concludes answering אמן to the previous ברכה. If he does not pause, the congregation is forbidden to answer אמן to the previous ברכה. Similarly, he is to be careful with קדיש and not begin יתברך before the congregation concludes its saying אמן, יהא שמיה רבא... (MB 124:37)" - TKP.

⁵³ Altogether, the repeating of words in the תפילה is problematic. In some cases, such as the repetition of the word מודים in חזרת הש"ץ it is outright forbidden. The general rule seems to be as follows: one may not repeat a word or phrase if it is within a פסוק from תנ"ך or a ברכה or it changes the meaning of the prayer. This is particularly so for words or phrases in the עמידה. All this holds true for both the individual and the שליח ציבור

⁵⁴ Typically, the שליח ציבור recites a loud the last verse or two and the ברכה of each section of the Service. An exception is within יהי כבוד on שבת morning when he does not say the verse והוא רחום. Within the הודו section of שחרית, our custom is for the שליח ציבור to say the following verses out loud:

כי גדול ה' – כי כל אלוקי

רוממו ה' אלוקינו והשתחוו להדום – רוממו ה' אלוקינו והשתחוו להר קדשו

לה' הישועה - עד ה' הושיעה

אשרי העם – ואני בחסדך

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Before⁵⁵ the שליח ציבור repeats⁵⁶ the שמונה עשרה out loud⁵⁷, he whispers⁵⁸ א-דני שפתי. At⁶⁰ the end of the עמידה he does not say אלקי נצור but finishes with the blessing תפתח⁵⁹. המברך את עמו ישראל בשלום⁶¹.

ברכת כהנים (or או"א ברכנו) is said during חזרת הש"ץ during שחרית or מוסף only, and not at מנחה, except on a fast day when it, too, is said at מנחה. On יום כיפור, it is also said at נעילה⁶². In ברכת כהנים, the שליח ציבור should bow towards the קודש (היכל) when he says 'ברכך ה'. When he says the word וישמרך he should bow his head to the right. When he says the words יאר ה' פניו אליך he again bows toward the היכל. When he says the word ויחנך he should bow his head to the left. When he says the words ישא ה' פניו

Our custom is that the שליח ציבור, in the paragraph אמת ויציב, says the phrase לדור ודור through the word קימת out loud. He then says from אמת שאתה הוא ה until the end of the paragraph out loud.

⁵⁵ Some say that the שליח ציבור may say בא"י גאל ישראל out loud. Others object.

⁵⁶ "If there are not nine men who are paying attention to the שליח ציבור, it is more than likely that his ברכות are being said in vain. If the שליח ציבור suspects that this might be happening, he should make a condition (with himself) before he begins the חזרת הש"ץ that if there are not nine listening to his blessings, his תפילה should be considered a Voluntary Prayer (MB 124:19)" - TKP.

⁵⁷ "The שליח ציבור must not speak between the end of his silent עמידה and the חזרת הש"ץ. He may answer: רבא... or to any other מצוה (MB 111:10). Also, he must not speak, unless it pertains to the תפילה, from חזרת הש"ץ until after קדיש תתקבל (MB 123:18)" - TKP.

⁵⁸ The Sephardic custom is to say this phrase aloud.

⁵⁹ "After the silent עשרה עשרה, the שליח ציבור should wait until there are ten men, including himself, who have concluded their שמונה עשרה and who can pay attention to his blessings. (Without this, his blessings are almost assuredly blessings in vain.) It is the custom that the שליח ציבור waits until the אב"ד concludes his תפילה. In the absence of an אב"ד, he should wait for the one who says his Prayer word for word, unless he is drawing out his Prayer (MB 124:13,19)" - TKP, unless it becomes a "burden on the congregation" to wait.

⁶⁰ Since the phrase beginning with the word נקדש (or נקדישך) is a call to the congregation to say קדושה, the שליח ציבור should say this entire line from the first word out loud. Technically, the congregation need not say it too, but it has already become the custom for many to do so anyway. The שליח ציבור must pause between the saying of לציון שכנינו and מודים in order to enable the congregation to say אמן. They should wait until he says the words אנחנו לך מודים before reciting מודים דרבנן. Although the משנה ברורה says that he does not have to wait for them to conclude מודים דרבנן before he recites his מודים it may be best that he does so anyway in order that they all have the opportunity to hear his מודים in its entirety. The שליח ציבור must say the entire מודים loud enough that at least nine can hear him (MB124:14) - see TKP.

⁶¹ "Although the Ramoh writes that the שליח ציבור does not say והיו לרצון וכו' (since he relies upon the saying of ותקבל צלותהון and the end of the עמידה) the Mishne Berura brings other opinions that he, in fact, does say it (MB 123:31)" - TKP.

⁶² It rarely works out that this ever actually happens.

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toward the היכל. When he says the word אליך he bows his head to the right. When he says the words לך וישם he bows towards the left. When he says the word שלום he again bows to the right.

On those days when there is נשיאת כפים, the חזן, after concluding נאה ולך, the טוב שמך ולך נאה, quietly says 'או"א ברכנו וכו' until מפני אהרון ובניו and calls out כהנים and then says quietly קדשך כאמור. If there is but one כהן present, he does not call out כהנים but says everything quietly until כאמור. He then calls out⁶⁴ to the 'וכו, ה', וכו' word after word until the end of the ברכה. The חזן must take care not to call out the word 'יברכך until the congregation has concluded its saying of אמן to the ברכה recited by the כהנים. Similarly, he must be careful not to begin the words 'ישא, יאר' and 'שים שלום until the congregation concludes its אמן. He does not say אמן nor any verses along with the congregation.

If the שליח ציבור is a כהן and there are other כהנים present in the בית הכנסת, he should not go up to say the ברכת כהנים nor say 'או"א ברכנו וכו'. Rather, he remains silent. A non-כהן should stand next to him and say 'או"א ברכנו וכו' quietly and call out כהנים. He should also call out the ברכות for the כהנים. When the כהנים conclude their ברכה, the שליח ציבור should resume with 'שים שלום וכו'. If there are no other כהנים in the בית הכנסת except for the שליח ציבור, then, when he reaches רצה, he should uproot his feet a bit and continue to pray until when he goes up to the Duchan⁶⁵ and recites the ברכה for the כהנים. Another person calls out 'יברכך וכו'. The שליח ציבור then returns and continues on with 'שים שלום.

A שליח ציבור who becomes weak and cannot finish his תפילה may be replaced by another who takes over from wherever the שליח ציבור leaves off. If he is within one of the middle ברכות of the עשרה, the reliever should start from the beginning of that ברכה. If he was within one of the first three ברכות of the עשרה, the reliever begins from the

⁶³ This is the custom in חוץ לארץ when the כהנים only went to the Duchan on the Holidays. The saying of 'או"א was instituted in place of the weekday ברכת כהנים, but was, nevertheless, said on the Holidays as a "לא פלוג" – i.e. so as not to confuse the חזנים. However, in ארץ ישראל, where the כהנים go up to Duchan every day, the שליח ציבור does not say 'או"א unless there are no כהנים present. The call כהנים should be made by one of the גבאים.

⁶⁴ ספר תפילה כהלכתה says that it is a mistake that שליחי ציבור say 'יברכך וכו' in an undertone.

⁶⁵ It would appear from this that the כהן is separating his feet. This may be Halochically problematic. Maybe he should just pivot on his heels and turn around without separating his feet.

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beginning of the **שמונה עשרה**. If he was within one of the last three **ברכות**, the reliever begins from **רצה**^{66,67}.

A **קורא בעל קורא** must not read even one word by heart when reading from the Torah. Rather, he must read everything from the writing.

A **שליח ציבור** who draws out his **תפילה** with melodies for the Sake of Heaven and for the “honor of this (special) day” and intends to make his tunes a thanksgiving to G-d, will be blessed. However, the one who does so for his own honor and in order to find favor in the eyes of those listening to him is disgraceful and is called “a flatterer”.

When singing, the **שליח ציבור** must be careful not to separate those words which have to be joined and nor join those words which require separation. He should not draw out words lest he mar the meaning of the matter. Neither should he overly draw out the end of the **ברכה** lest the congregation come to say an **אמן הטופה**. Rather, he should arrange his tunes intelligently and with forethought in accordance with the words and the meaning of the **תפילות**. In any event, he should not draw out the tunes because it will inconvenience the congregation⁶⁸ (See Shloh, Iyun Tefilloh p. 245b).

עבודת ישראל END

⁶⁶ “The **שליח ציבור** must take care to say the **קדושה** in **ובא לציון** aloud with intent, that is **קדוש, קדוש**... and **ברוך כבוד**... since, according to many **ראשונים**, an individual alone may not say these lines and many are careful about this given the particular importance of this **תפילה**. The individual should skip his own prayers in order to say this with the congregation. The translated verses (those in Aramaic) should be said silently (MB 132:3,4). The Arizal had no qualms in saying these verses out loud” - TKP. Our custom is that within **ובא לציון** three phrases are said out loud by both the **שליח ציבור** and the congregation: **ברוך קדוש**, and **ימלוך**.

⁶⁷ “On Friday evening within **מעין שבע** after the silent **ש"ע**, after the congregation’s reading of **מגן אבות** the **שליח ציבור** must repeat, out loud, **מגן אבות** (MB 268:22)” - TKP.

⁶⁸ In **מעריב**, the congregation should recite the verses **מי כמוך** and **ה' ימלוך** out loud and in unison. Our custom is that on **שבת** morning, the **שליח ציבור** says the verse **רננו צדיקים** out loud and joins it with the last phrase of the previous paragraph – **כי לעולם חסדו**.