

Notes for Wardens of Woodside Park Synagogue

Michael Baxter, May 2026

In memory of
Herbert (Abba) Baxter
אבא בן ר' יצחק הלוי זצ"ל

NB: These notes do not cover Rosh Hashanah and Yom Kippur. There is a separate set of notes for these days.

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The Bye-laws of the United Synagogue 2018, Clause 4, state:

4. FORM OF WORSHIP

The form of worship of the Synagogue shall be in accordance with the Polish or German ritual as defined by the Chief Rabbi. Accordingly:-

4.1 all religious services and observances at the Synagogue shall be conducted in accordance with the Polish or German Ritual as found in the Authorised Daily Prayer Book of the United Hebrew Congregations of the Commonwealth (save that the Synagogue may permit the holding of a service or services in accordance with other Orthodox Jewish Ritual provided that a service in the Polish or German Ritual is available in the Synagogue) and all such services and religious observances are to be conducted under the supervision and control of the Rabbi of the Synagogue in consultation with the Wardens for the time being of the Synagogue under the ultimate authority of the Chief Rabbi.

4.2 all religious services shall be conducted by the Rabbi or may be conducted by any other person employed for that purpose or by any other person on an ad-hoc basis (whether or not for payment) with the consent of the Wardens where the Rabbi is satisfied as to the competence and suitability of the person concerned, under the ultimate authority of the Chief Rabbi.

4.3 all Members of the Synagogue shall, in exercising their rights of membership in accordance with these Bye-Laws and when attending any religious services or observances at the Synagogue adhere to the practices of the Jewish Religion as so defined by the Chief Rabbi.

One of the Wardens' most important duties is to ensure that all services follow this bye-law and the practices and traditions of Woodside Park Shul and stop anyone who tries to diverge; one of the functions of these notes is to record them to ensure that we stick to them. Some examples are given in Chapter 1. Before diverging from anything in these notes, check whether the proposal is consistent with the customs of **Woodside Park Shul**. The books we generally rely on, other than the Authorised Daily Prayer Book (ADPB), are the Routledge Machzor, the Hertz Chumash and the Rosenfeld Selichos and Kinos, as these have the endorsements of several Chief Rabbis.

1. Our Minhag

These are some key points to note about *Minhag Anglia* and our minhag. Ensure that all those taking services, leying or reading haftara, both Shul members and visitors, are aware of them. See also Chapter 10: Davening guidelines and the points in the Monthly Notes for Wardens. Most of this material is repeated later in the notes, but it is listed here for convenience.

General

Pesukei dezimra

This should be said as given in the ADPB. Other books may contain things that we do not say, mainly before Ezehu M'komon.

Tachanun and Tzidkos'cha Tzedek

The ADPB lists the days to omit Tachanun in Shacharis (p.104) and Mincha (p.194), and Tzidkos'cha Tzedek in Shabbos Mincha (p.504). Some siddurim add:

- 14th Iyar (Pesach Sheni) but not on the Mincha before;
- 9th – 14th Sivan;
- 25th – 29th Tishri.

These extra days are *not* our custom. On Pesach Sheni, see ADPB 2022, page 1029, note 286. Also, Independence Day and Jerusalem Day and the preceding Minchas are not listed in some siddurim.

Ana B'Koach: We do not say this, either on Friday night or in Pesukei dezimra.

Second paragraph after the Shema

This ends "umatzilaynu mayolam *hu* sh^emecha, ayn Elokim zulosecha" (ADPB p.386).

Mashiv Haruach uMorid Hagoshem

Say "Hagoshem", not "Hageshem". When it is not said, *do not* replace it with "Morid Hatal".

Kel Erech Apayim

This is said before the Torah reading on most Mondays and Thursdays (ADPB p.120); it is not said on fast days on other weekdays. There are two paragraphs; *say both*. It is omitted on Yom Ha'Atzmaut and Jerusalem Day; some siddurim do not say this. *It is said* on Isru Chag (the day after Pesach, Shavuot and Succot).

Berich Shemey Dimorey

We do not say this on weekdays (including fasts), Shabbos Mincha or Yom Kippur Mincha.

Psalm of the Day

On Wednesday, the Psalm of the Day is Psalm 94; add *the first (and only the first)* verse of the next psalm at the end, as in ADPB p.150.

Mourners Taking the Service

Our present practice is not to let mourners lead any service (even Mincha or Ma'ariv) on Rosh Chodesh, Chanukah, Erev Pesach or Purim. However, a mourner may lead on Yom Ha'Atzmaut and Jerusalem Day except for Hallel. There is a custom not to allow mourners to lead any service on Purim Katon, Shushan Purim Katon or Shushan Purim; this is **not** our custom or practice. There is **no such custom** on Erev Yom Kippur.

Particular weekdays

Erev Rosh Hashanah

The shofar is not blown on Erev Rosh Hashanah. *Minhag Anglia* has been to blow it if Erev Rosh Hashanah is Friday but this is not noted in the latest ADPB.

Kaddish between Rosh Hashana and Yom Kippur

According to every edition of the ADPB and the Routledge machzorim, in all Kaddishes said by the Chazan or a mourner the wording is l'eyla l'eyla **min col, not micol**. In the last line (except Half Kaddish), we retain Oseh shalom and **do not** say Oseh hashalom.

Amidah between Rosh Hashanah and Yom Kippur

At the end of each Amidah, we say "Oseh hasholom", not the normal ending "hamevorech es amo Yisroel basholom".

Erev Yom Kippur: Omit Psalm 20 (this is not noted in some printings of ADPB).

Weekday Chol Hamoed Succos

The Hoshana for 2nd day Chol Hamoed on a Friday (i.e. if Succos I is Tuesday) is **Om Ani, not Kel Lemoshiyos** (Routledge p.170 and see Artscroll Hoshanos p.35).

Tefillin on Chol Hamoed

Most people put on Tefillin without any berachas. Some people do not wear Tefillin on Chol Hamoed; such a person should not act as Chazan. **Removing Tefillin:** On Chol Hamoed Pesach, *Minhag Anglia* is not to remove tefillin until after the leyning (Singers 1st ed. p.219, 2nd ed. p.295, Centenary p.585). However, the latest ADPB (p.618) says that we act as on Succos except on the first weekday, so some people may do this.

Hoshana Rabbah: Beat the Aravos **before** the paragraph "Hoshea es amecha", **not after** (ADPB page 729).

Chanukah: We **do not** say the last verse of Maoz Tsur as given in ADPB or the ArtScroll.

Purim Ma'ariv, Saturday:

Read Vehi noam to Ve'yadir (ADPB p.582-6) after the Megilla. **Some copies of ADPB wrongly say start at Ve'atto kodosh.**

Shabbos Service: General

Vayonuchu vo Yisroel m'kad'shay sh'mecha in the Amidah

In this phrase, the "o" in "vo" is a kometz, not a cholem i. In Ashkenazi pronunciation, it is short as in "box", not long as in "bone" (ADPB p.396 Shacharis, p.440 Mussaf).

Taking out the Sefer Torah

The second verse said while holding the Sefer Torah is "Echod Elokeynu", not "Echod hu Elokeynu".

Shabbos Rosh Chodesh

- Special Mussaf Amidah. This should be exactly as in the ADPB or an earlier Singer's.
- If the Chazan is using another book, tell him not to say "Zeh Korban Shabbos ..." after paragraph "Uv'yom Hashabbos".
- Check in the Monthly Notes if Ul'chuporus Poshu is said and tell the Chazan.

Shabbos: Levning and Haftaras

Bereshis

- Call up the Chasanim to the Torah (not Hagbah or Gelila); they take precedence over everyone else on this Shabbos.
- Use the divisions given in ADPB 2022 ed., page 1015, note 144: Sheni, 1:14; Shelishi, 1:24; Revii, 2:4; Chamishi, 3:22; Shishi, 5:1; Shevii, 5:15; *tell the leynner*.

Vayishlach

Announce that the correct Haftara is described in ArtScroll as Vayetse for Sephardim (p.1139); what ArtScroll calls Haftara Vayishlach is the Sephardi Haftara.

Yisro

Use the following divisions: 6th ch19 v20; 7th ch20 v15; Maftir ch20 v19; *tell the leynner*.

Mishpatim

If it is not Shabbos Shekalim or Shabbos Rosh Chodesh, the Maftir starts at verse 16 (Vayishcon) not verse 15 (Vaya'al); *tell the leynner*.

Terumah

Split between Sheni and Shelishi at end of Chap. 25 (per Hertz) not after v.30; *tell the leynner*.

Achare Mos (not applicable if Achare Mos-Kedoshim is doubled)

- The Maftir starts at v.27 not v.28; *tell the leynner*.
- *If the first day of Pesach is Tuesday*,
 - the Haftara may be the one for Shabbos Hagodol;
 - if not, *announce that* the Haftara is the one given in Hertz for Achare Mos (p.494) and in ArtScroll for Kedoshim (p.1174) and that ArtScroll omits the last three verses.

- *If the first day of Pesach is Thursday, announce that* the Haftara is the one given in Hertz for Kedoshim (p.509) and in ArtScroll for Achare Mos (p.1173); this is because the Haftara given in Hertz for Kedoshim cannot be read with Kedoshim because it is Shabbos Rosh Chodesh, so it is being read a week early.
- *If the first day of Pesach is Shabbos*, the Haftara is always for Shabbos Machar Chodesh.
- *If the first day of Pesach is Sunday*, the Haftara is always for Shabbos Hagodol.

Kedoshim or Achare Mos-Kedoshim doubled

- **Announce** that the Haftara is that given in Hertz for Kedoshim (p.509) and in ArtScroll for Achare Mos (p.1173), unless it is Shabbos Rosh Chodesh.

Mattos-Masse or Masse

- The Maftir starts at v.10 "Ca'asher" not v.11 "Vatih'yena"; **tell leyners**. (This does not apply if it is Shabbos Rosh Chodesh Av.)
- **Announce** that the Haftara is Jeremiah 2:4-28, **3:4, 4:1-2**. (This is the explicit ruling of Chief Rabbi Sacks. Some books say that only Sephardim say 4:1-2.) **This is the Haftara even on Shabbos Rosh Chodesh.**

Devarim (always Shabbos before Tisha B'Av)

- **Tell the leyners that our custom is to follow the ruling of Chief Rabbi Hertz and break** between Cohen and Levi between verses 11 and 12. Thus the Levi reading starts "Eicha". However, some leyners will refuse, and insist on breaking between verses 10 and 11.
- Verse 12 is read to the tune of Eicha.

Re'eh & Machar Chodesh: Read the Haftara for Re'eh, not the one for Machar Chodesh.

Re'eh & Rosh Chodesh: Read the Haftara for Rosh Chodesh, **not** the one for Re'eh.

Ki Setse

If Re'eh was on Shabbos Rosh Chodesh, read the Haftara for Ki Setse then that for Re'eh. This is the same as reading the Haftara for Noach (Hertz p.41, ArtScroll p.1131).

Nitzavim-Vayelech doubled

Announce: Haftara is that for Nitzavim (Hertz p.883, ArtScroll p.1202), **not** Vayelech.

Shabbos Shuvah

Announce that we read the Haftara sections in the order Hosea, Micah and Joel. (This is the explicit ruling of Chief Rabbi Sacks.) In the ArtScroll, these are 1st, **3rd and then 2nd**.

Shabbos Zachor: It is **not** our custom to stand during Maftir. A Bar Mitvah boy should not leyn maftir but may read the Haftarah. Read Zecher with a tzeireh on the first syllable, and do not repeat the word with a segol (ADPB 2022, page 1021, note 198).

Festivals

Taking out the Sefer Torah

The second verse said while holding the Sefer Torah is "Echod Elokeynu", not "Echod hu Elokeynu". On Rosh Hashanah, Yom Kippur, Hoshana Rabbah *and Simchas Torah* end "kodosh *venorah* shemo".

Yom Tov and Shabbos, including Shabbos Chol Hamoed

The Mussaf Amidah should be exactly as in the ADPB (page 670). If the Chazan is using another book, tell the Chazan:

- Say Adir adirenu in Kedushah *but not Shabbos Chol Hamoed*.
- Say "V^es Mussaf Yom Hashabbos hazeh v^es Mussaf Yom" not V^es Mussfe Yom Hashabbos hazeh V^eyom" before paragraph "Uv^eyom Hashabbos".
- Do not say "Zeh Korban Shabbos ..." after this paragraph.
- In the paragraph after Yismechu, say "Elokaynu vaylokay avosaynu, melech rachamon" as on weekdays; do not add "retsay vimnuchosaynu".

Yizkor: Follow the special Woodside Park booklets. Do *not* say Av Harachamim.

Just before Ashre: We do not say any pre-Mussaf Piyyut before Ashre. Tell the Chazan.

Pesach I: Haftara

Do not read the 1st three verses and the last verse given in ArtScroll. This is as given in Routledge and is an option in Koren. *Check that the person reading it knows.*

Pesach VII on Shabbos

Some books say that Yom L^eYabosho should be said in a different place from where it is said on weekdays, *but this is not our custom. Nor do we say* the Berach Dodi for Shabbos Chol Hamoed after Yom L^eYabosho.

Pesach VIII on Shabbos

Berach Dodi for Shabbos Chol Hamoed (Routledge p.218) just before Shacharis Amidah.

Shavuos I

- Read Akdamus after calling up the Cohen but before he makes the blessing.
- Say "Oz Shesh Meos" in the repetition of the Mussaf Amidah; *tell the Chazan.*

Shavuos II

- In the Haftara, say Yatsiv Pisgam (Routledge p.204) after the *1st (not 2nd)* verse of the Haftara; *ensure that the Maftir knows.*
- Say "Oz Shesh Meos" in the repetition of the Mussaf Amidah; *tell the Chazan.*

Shemini Atzeres

- On a weekday, divide the leyning as in Routledge (pp.118-122), Koren (1053-1061) and ADPB 2022 (937-941); **tell the leyners**.
- **Haftara:** In ArtScroll, and Koren we do not read the last verse; this is the explicit ruling of Chief Rabbis Hertz and Sacks; **ensure that the Maftir knows**.

Simchas Torah Ma'ariv:

- While the Chazan is holding the Sefer Torah in front of the Ark, he says kedosh **venorah** shemo, as on Rosh Hashana and Yom Kippur – **tell Chazan**.
- Our custom is to call up only three people, not five.
- At the end of Ma'ariv, say Adon Olam after Yigdal.

Simchas Torah: The Chazan says kedosh **venorah** shemo, as above – **tell Chazan**.

2. Shabbos and Yom Tov

See also Chapter 10: Davening Guidelines and Chapter 15: Things to Remember.

Every Shabbos and Yom Tov

Check Chapter 1 and the Monthly Notes for Wardens for any issues about the leyning (including the correct divisions) or Haftara. If so, ***check that the leynor or Maftir knows, and make an announcement before the leyning or before the Haftara.*** For leyning and Haftaras we always follow the Hertz Chumash and (on Yom Tov) the Routledge machzor. For Yom Tov and when there is special leyning, ensure in advance that a Sefer has been set to the right place (set several Seferim if necessary).

Kiddush in Ma'ariv

During Friday and Yom Tov Ma'ariv, there is Kiddush before Alenu. Have a cup of wine. This should be drunk by a child not yet Bar Mitzvah. If no such child is present, then the Chazan drinks the wine. However, there is no Kiddush:

- On the 1st and 2nd nights of Pesach;
- Possibly on the 1st night of Shavuot; instead, there is one in the Communal Dinner;
- Possibly on the 2nd night of Shavuot, depending on whether it is after dark;
- After the Fast of Teves, if this is on a Friday (unless the fast has terminated);
- On Succos (except Simchas Torah); instead, everyone has Kiddush in the Succah.

First part of the Shacharis service (before Psalm 30)

Some siddurim contain some passages that we do not say. The service leader should thus use an ADPB or an earlier Singer's siddur. On Yom Tov on weekdays, the paragraph for Shabbos before Ezehu mekomon is omitted. On Rosh Chodesh, an extra paragraph is said. We say the Psalm of the Day at the end of the service, not before Psalm 30.

Mi Sheberachs and Gomel

We do not make a separate Mi Sheberach for each person called up; a collective one is said after the Hagbah and Gelila have been called up but before Hagbah is performed. (If there is more than one Sefer, this refers to the last Hagbah and Gelila.) Also, we do not make separate refua shelemas or memorial prayers; there are collective ones after the prayer for the State of Israel.

However, a separate Mi Sheberach is made for special occasions, e.g. a Bar Mitzvah, Aufruf, birth of a child or 70th birthday. Usually, the Rabbi says it. It is said just after the next person is called. One for the Hagbah or Gelila is said just before the collective one. If it is for the last person called before Maftir, first say Half Kaddish, then call up the Maftir (or the Hagbah and Gelila if there is more than one Sefer), then make the Mi Sheberach.

Do not call up someone just because he wishes to bensch Gomel. Instead, at the end of the service the Rabbi or Warden invites anyone who wishes to bensch Gomel to do so.

Acharon

Usually, the sidra on Shabbos is divided into seven parashas and a Cohen, then a Levi, and then five Yisroels are called. If necessary, one or two extra splits may be made so that eight or nine people are called. In this case, the last person called, the Acharon, may be a Cohen, a Levi or a Yisroel. If nine are called, the 8th must be a Yisroel and is called just by name with no number. If no extra split is made, the 7th person is not called the Acharon and must be a Yisroel.

Chazak

The last call-up to each book of the Torah (i.e. Shevi'i, or Acharon if there is one, of the last Sidra) is called Chazak and is a big honour. The relevant sidras are Vayechi, Pekude (or Vayakhel/Pekude), Bechukosai (or Behar/Bechukosai) and Masse (or Mattos/Masse). (The fifth Chazak is the Chasan Torah on Simchas Torah.) To call up someone for Chazak, say "Ya'amod A ben B (Hacohen/Halevi) Chazak". Ask people to stand before the last verse is read; after the last verse, we say "Chazak, chazak venis'chazek".

Do not read additional verses in Haftaras

If the Haftara for Shabbos Rosh Chodesh or Machar Chodesh is replaced by another Haftara, e.g. on Shabbos Rosh Chodesh Av when we read the Haftara for Masse instead, some people add the first and last verses of the displaced Haftara at the end. *This is not our custom.*

Prayers in Times of Distress

If there should unfortunately be a time of distress in the Jewish community, add the following psalms and prayer immediately after the Prayer for Israel:

	ADPB	Red Singer	ArtScroll
Psalm 121	510	463 Bottom of page	534
Psalm 130	516	469	540
Acheinu	128	119 Bottom of page	146 Bottom of page

Sometimes, instead of or as well as this, Al Tirah is recited, in English then Hebrew, after Alenu (ADPB p.456, Red Singer p.417, ArtScroll p.482).

Prayers for sick and Yahrzeit

After the Prayer for Israel, the Rabbi (or in his absence the Chazan) says a Refuah Shelemah prayer, pausing to allow people to insert silently any names that they wish to. After this (except on weekday Yom Tov) he says a Memorial Prayer, listing everyone with Yahrzeit on that day or the next six days.

Chazan takes the Sefer Torah after leyning

Usually, the Chazan takes the Sefer Torah (or the one from which Maftir was leyned if there was more than one) as the Ark is opened after Ashre. However, when there is Birchas Hachodesh, see below.

Bircas Hachodesh or Bensching Rosh Chodesh (ADPB p.424)

This is said each month except Ellul, on the last Shabbos before Rosh Chodesh (Shabbos Mevorachim), just before Ashre. Most Chazanim take the Sefer Torah just before announcing the day(s) of Rosh Chodesh. (Some take it just before reciting Mi Sheosoh Nissim.) If there are two Sefarim, he takes the one for Maftir. **NB:** Cheshvan is called **Marcheshvan** and Av is called **Menachem** Av. We **do not** announce the time of the Molad. The formula is:

Rosh Chodesh

<i>Marcheshvan</i>	Nisan
Kislev	Iyar
Teves/Tevet	Sivan
Shevat	Tammuz
Adar	<i>Menachem</i> Av
Adar Rishon	Ellul
Adar Sheni	

Yih'ye bayom

Sun	Harishon
Mon	Hasheni
Tue	Hash'lishi
Wed	Harevi'i
Thu	Hachamishi
Fri	Hashishi
Sat	Shabbos kodesh/Shabbat kodesh

Sun/Mon	Harishon uvayom hasheni
Mon/Tue	Hasheni uvayom hash'lishi
Tue/Wed	Hash'lishi uvayom harevi'i
Wed/Thu	Harevi'i uvayom hachamishi
Thu/Fri	Hachamishi uvayom hashishi
Fri/Sat	Hashishi uveyom Shabbos kodesh/Shabbat kodesh
Sat/Sun	Shabbos kodesh ul'mochoroso bayom harishon/ Shabbat kodesh ul'mochorato bayom harishon

For the concluding Y'chudshayhu paragraph, use special tunes to reflect the character of the coming month. The following are now fairly traditional, but there are some variant practices.

- Bircas hachodesh Nisan: Adir Hu.
- Bircas hachodesh Iyar: Hatikvah (Israel Independence Day).
- Bircas hachodesh Sivan: Yatsiv Pisgam.
- Bircas hachodesh Tammuz: Eli Tsiyon.
- Bircas hachodesh *Menachem* Av: Tune for reading Eichah or Eli Tsiyon.

- Bircas hachodesh Ellul: Tune used for Rosh Hashanah Ma'ariv.
- Bircas hachodesh **Mar** Cheshvan: No fixed tune.
- Bircas hachodesh Kislev: Maoz Tsur.
- Bircas hachodesh Teves: No fixed tune.
- Bircas hachodesh Shevat: Song for Tu Bishvat, e. g. Hashkeidiyah Porachat ("the almond tree is blooming").
- Bircas hachodesh Adar Rishon: No fixed tune.
- Bircas hachodesh Adar (Sheni): Shoshanas Ya'akov.

If Shabbos is on Erev Rosh Chodesh, the Haftara is for Machar Chodesh except on Erev Rosh Chodesh Adar (Adar II in a leap year) when it is Shekalim, Nisan when it is Hachodesh and Ellul when it is Re'eh.

Anim Zemiros

By the end of the repetition of the Mussaf Amidah, ensure that the boy singing Anim Zemiros is in Shul and has a tallis. If there are any problems, it may be necessary to get a boy from the Children's or Youth Service. If there is more than one boy, each should wear a tallis.

Our current practice (which differs from most Shuls) is to recite the Psalm for Shabbos (or, on a Yomtov weekday, the appropriate Psalm of the Day) immediately after Anim Zemiros with no intervening Mourners' Kaddish. If an extra psalm is recited (Rosh Chodesh, Chanukah and from 2nd Ellul to Shemini Atzeres inclusive), this is recited immediately after that psalm, again with no intervening Mourners' Kaddish. The Kaddish is only recited after that psalm.

Shabbos and Yom Tov afternoon

Mincha usually starts about an hour before Shabbos or Yom Tov ends (and not significantly after sunset); it may start earlier if there is a special event between Mincha and Ma'ariv.

Before Alenu on Shabbos, there is usually an addition:

- Between Pesach and Rosh Hashana, Pirke Avos (ADPB p.524-572) followed by Kaddish d'Rabbanan. Pirke Avos has six chapters. One is read each Shabbos, repeating them as necessary. Two chapters are read on the last two or three weeks before Rosh Hashanah to ensure that Chapter 6 is read on the last week. Omit Pirke Avos on 8th or 9th Av if either is Shabbos.
- From Shabbos Bereshis up to but excluding Shabbos Hagodol, and 120-134 (ADPB p.506) followed by Mourners' Kaddish.
- On Shabbos Hagodol, an extract from the Haggadah from Avadim Hayinu to the end of the paragraph after Dayenu (Al col avonoseynu), not followed by Mourners' Kaddish.

There is no addition on Yom Tov (Shabbos or weekday), Shabbos Chol Hamoed, Shabbos on Erev Tisha b'Av, Shabbos Shuvah or the Shabbos between Yom Kippur and Succos.

There is usually a shiur in the Shul after Mincha. On Shabbos Mevorachim, there is usually a Seuda Shelishis in the Hall instead; occasionally, there may be one on another Shabbos. In that case, to allow more time for the seuda, do not say the psalms or Pirke Avos.

Just after British Summer Time ends, Mincha may be after morning Kiddush. The earliest allowable time is calculated as 30 Halachic minutes after Halachic noon. (Early Mincha is impossible while summer time is in use, as the earliest time then is always well after 1pm.) Do not say Psalms 104 etc.

Do not start Ma'ariv until Shabbos or Yom Tov is finished. Currently, we do not say Psalms 144 & 67 (ADPB pp.578-580) before Ma'ariv. (They should in any case be omitted at the end of Yom Tov or Shabbos Chol Hamoed.) If there are two days of Yom Tov on weekdays or Saturday and Sunday, Ma'ariv for the second day should not start until the first day of Yom Tov is finished, as the first day is from the Torah so is more important than the second day. However, if Yom Tov is on Friday and Saturday, or if Yom Tov is followed by Shabbos, Ma'ariv can start earlier since Shabbos is more important than Yom Tov and it is a mitzvah to add to Shabbos.

At the end of Ma'ariv, make Havdala (provide wine, Havdala candle, matches and spices after Shabbos, just wine on weekday) unless the next day is Shabbos or Yom Tov, when we make Kiddush (provide wine); after Shabbos use an ordinary candle (currently, we use matches).

Shabbos Rosh Chodesh (except Adar (II), Nisan, Av, Ellul, Chanukah)

Ma'ariv: Ya'aleh Veyovo in Amidah.

Shacharis

- Extra paragraph before Ezehu mekomon.
- Ya'aleh Veyovo in Shacharis Amidah.
- Half Hallel (ADPB p.618).
- Two Sifre Torah; set the 2nd one to Num. 28:9.
- Special Mussaf Amidah. This should be exactly as in the ADPB or an earlier Singer's.
- If the Chazan is using another book, tell him not to say "Zeh Korban Shabbos ..." after paragraph "Uv'yom Hashabbos".
- See in the Monthly Notes for Wardens if Ul'chuporus Poshu is said and ***tell the Chazan***.
- Psalm of the Day; no Mourners' Kaddish; Psalm 104 (ADPB p.154); Kaddish.

Mincha: Ya'aleh Veyovo in Amidah. No Tzidkos'cha Tzedek.

Special points for each Yom Tov and other occasion

Piyyutim on Yom Tov

Say extra piyyutim (known as Ma'arivos) in Ma'ariv on Pesach, Shavuot and Succos; these are all at the back of the Routledge. They are omitted on Shabbos. If 7th day Pesach, 1st day Succos or Shemini Atzeres are Shabbos, the piyyutim are postponed to the next day, replacing the normal ones. (1st day Shavuot is never Shabbos.) This is not done on 1st/2nd day Pesach. The only extra piyyutim in Shacharis or Mussaf are in Pesach Shacharis just before the Amidah and in Shavuot leynung and Mussaf; see below. We ***do not*** say the "pre-Mussaf piyyut" before Ashrei after leynung or the piyyut before Nishmas on Simchas Torah. [For Rosh Hashanah and Yom Kippur, see the separate notes.]

Yizkor

This is said on 8th day Pesach, 2nd day Shavuot, Yom Kippur and Shemini Atzeres. Only give Hagbahs to people who will not wish to leave during Yizkor. Put out Yizkor books. **Announce** that everyone should stay for the first part of Yizkor, prayers for victims of the Holocaust and the Israeli Defence Forces. Say these prayers, then ask those not saying Yizkor to leave. Then say the introduction to Yizkor. Pause for people to say individual prayers. Say the prayer for former Ministers and Harry Wiseman (*using the latest version*), then end with Psalm 16. Do **not** say Av Harachamim.

Duchening/Birchas Cohanim

Duchen on every Yom Tov, but not Shabbos Chol Hamoed. It is during Mussaf (Shacharis on Simchas Torah). Put the jug and bowl in the foyer (and in the Hall on Rosh Hashanah and Yom Kippur). If the Chazan is a Cohen, have a non-Cohen to take over during the duchening; the Chazan remains on the Bimah and does not join the other Cohanim.

Ensure that the Cohanim go out to get washed immediately after Mussaf Kedusha (except Rosh Hashanah and Yom Kippur; see the notes for those days).

Before saying the last word of each of the three blessings, both the Chazan and the Cohanim make a wordless chant. The congregation should respond Amen to the first two blessings and Amen Selah to the third.

Yom Tov which is also Shabbos, including Shabbos Chol Hamoed

The Mussaf Amidah should be exactly as in the ADPB (page 670). If the Chazan is using another book, tell the Chazan:

- Say Adir adirenu in Kedushah **but not Shabbos Chol Hamoed**.
- Say "V'es Mussaf Yom Hashabbos hazeh v'es Mussaf Yom" not V'es Mussaf Yom Hashabbos hazeh V'eyom" before paragraph "Uv'eyom Hashabbos".
- Do not say "Zeh Korban Shabbos ..." after this paragraph.
- In the paragraph after Yismechu, say "Elokaynu vaylokay avosaynu, melech rachamon" as on weekdays; do not add "retsay vimnuchosaynu".

Pesach

- Erev Pesach (or, if the 1st day of Pesach is a Sunday, the previous Thursday) is the Fast of the Firstborn, Ta'anis Bechoros.
 - Do **not** say any special fast-day prayers, as it is a private fast, not a public one.
 - At the end of the service there is a Siyyum to allow firstborns to break their fast. Supply cake and wine.
- On the first two nights, do not make Kiddush in Shul.
- Before Shacharis Amidah, there are special piyyutim (all in the back of the Routledge).
 - If the 8th day is a weekday, no piyyut is said. However, if it is Shabbos (so that there is no Shabbos Chol Hamoed), say the one for Shabbos Chol Hamoed on the 8th day.
 - If the 7th day is Shabbos, only the one for the 7th day is said; we **do not** say the one for Shabbos Chol Hamoed.

- On the 1st day, the Haftara should be said as given in Routledge.
 - *Check that the person reading it knows.*
- On the 1st day, the Chazan wears a kittel for Mussaf. The Ark is opened at the start of the repetition of the Amidah and the Prayer for Dew sung to a special tune.
- After the first two days, omit parts of Hallel, as indicated in a Siddur or Machzor.
- Song of Songs is read after Hallel on Shabbos Chol Hamoed, or the 7th or 8th day if one of these is Shabbos. If possible, it should be read aloud.
- On the 8th day we say Yizkor (see above).

Israel Independence Day (Yom Ha'Atzmaut) and Jerusalem Day: See Chapter 7.

Shavuos

- The Shul should be decorated with flowers.
- On Erev Shavuos, do not start Ma'ariv until after nightfall; this means that Mincha should also be late to avoid a gap. Only recite Kiddush if it is late enough.
- After Ma'ariv there is an all-night Tikkun; if there is a Communal Dinner, Kiddush may be recited there.
- On the 1st day, recite Akdamus after the Cohen is called up.
- On the 1st day, the Haftara should be read by an older man.
- On the 2nd evening, only recite Kiddush if it is late enough.
- On the 2nd day, in the Haftara, add Yatsiv Pisgam after the 1st (not 2nd) verse.
- On both days, say "Oz Shesh Meos" in the repetition of the Mussaf Amidah.
- Ruth is read after Hallel on the 2nd day. If possible, it should be read aloud.
- On the 2nd day we say Yizkor (see above).
- Separate learning sessions for men and women are held on the afternoon of the 2nd day. The women's session may include a reading of Ruth.

Fast of Av: Detailed instructions for all the services are given in Chapter 12.

Succos

- All Kiddushim, evening and morning, are in the Succah unless it is raining heavily.
- Hoshanas are said every day after the repetition of the Mussaf Amidah.
 - **Weekdays:** Send two people to open the Ark. One opens the Ark and remains there; the other brings a Sefer Torah to the Bimah. Afterwards, return the Sefer to the Ark; close the Ark; Kaddish Tiskabal.
 - **Shabbos:** Send two people to open the Ark. Do not take out a Sefer Torah. Afterwards, close the Ark; Kaddish Tiskabal.
- The Hoshana for 2nd day Chol Hamoed on a Friday (i.e. if Succos I is Tuesday) is **Om Ani, not Kel Lemoshiyos** (Routledge p.170 and see Artscroll Hoshanos p.35).
- Ecclesiastes is read after Hallel on Shabbos Chol Hamoed, or Shemini Atzeres if it is Shabbos. Due to its length, only parts of it are read aloud.
- Shabbos Chol Hamoed: The Maftir varies, depending on which day of Succos it is.

- Hoshana Rabbah: Detailed instructions for the morning service are given in Chapter 13.
 - Beat the Aravos **before** the paragraph "Hoshea es amecha", **not after**.

Shemini Atzeres

- Kiddush, evening and morning, is in the Succah but the Succos beracha is not said.
- On a weekday, divide the leynung as in Koren, Routledge and the new ADPB.
- The Haftara should be said as given in Routledge; in ArtScroll and Koren, we omit the last verse; this is the explicit ruling of Chief Rabbis Hertz and Sacks; **ensure that the Maftir knows**.
- We say Yizkor (see above).
- The Chazan wears a kittel for Mussaf. The Ark is opened at the start of the repetition of the Amidah and the Prayer for Rain sung to a special tune.

Simchas Torah

Instructions for all services are given in Chapter 14, but note in particular:

Ma'ariv:

- While the Chazan is holding the Sefer Torah in front of the Ark, he says kedosh **venorah** shemo, as on Rosh Hashana and Yom Kippur.
- Call up only three people, not five.

Shacharis leynung:

- The Chazan says kedosh **venorah** shemo, as above.

Chanukah: Weekdays see Chapter 7; Shabbos see Chapter 3.

Purim

- Read the Megilla from a handwritten scroll on parchment, at both Ma'ariv and Shacharis.
- If Purim is Saturday night and Sunday, we may have Mincha after Kiddush rather than just before Ma'ariv so that people can more easily come in fancy dress for Ma'ariv.

Ma'ariv, weekday

- Usual Ma'ariv (Al Hanissim in Amidah) to end of Kaddish Tiskabal (ADPB pp.202-228).
- Megilla (berachos: ADPB p.738).
- Ve'atto kadosh to Ve'yadir (ADPB pp.582-6).
- Kaddish Tiskabal **omitting the Tiskabal verse**.
- Alenu, Mourners' Kaddish (ADPB pp.228-232).

Ma'ariv, Saturday

- Usual Ma'ariv (Atto Chonantonu & Al Hanissim in Amidah) to end of Kaddish Tiskabal (ADPB pp.202-228).
- Megilla (berachos: ADPB p.738).
- Vehi noam to Ve'yadir (ADPB p.582-6)
 - **Some copies of ADPB wrongly say start at Ve'atto kodosh.**
- Kaddish Tiskabal **omitting the Tiskabal verse**.

- Vayiten lecha to end of service (ADPB p.588-600).

Shacharis:

- Al Hanissim in Amidah.
- No Tachanun/Kel Erech Apayim.
- Leyning: One Sefer Torah: Ex. 17:8 (ADPB p.904). Call up three.
- Then see "Leyning with no Tachanun" in Chapter 7; omit Psalm 20.
- Megilla reading (berachos: ADPB p.738).
- Kaddish Tiskabal, Alenu, Mourners' Kaddish.
- Psalm of the Day, Mourners' Kaddish (ADPB p.138, etc.)

There may be a further Megilla reading after Shacharis in the Rabbi's house.

Mincha:

- Al Hanissim in Amidah. No Tachanun.
- If there is a Purim seudah, hold Mincha early afternoon (before seudah) with Ma'ariv at 7.30pm.

***Ma'ariv:* There is no reason for a mourner not to take this service.**

Megilla readings

Apart from Purim, we do not read Megillas from a handwritten scroll, but from an appropriate prayer book or Bible.

3. Notes on Sidras

Bereshis

- Call up the Chasanim to the Torah (not Hagbah or Gelila); they take precedence over everyone else on this Shabbos.
- Use the Ashkenazi divisions given in Hertz and ADPB 2022; *tell the leynner*.
- This is because the Chasan Bereshis must be called to part of the same leyning as he had on Simchas Torah. With the Sephardi divisions, this is impossible unless he is a Cohen. Sephardim call up the Chasan Bereshis first, even if he is not a Cohen, so do not have this problem. (The Sephardi divisions can be used if the Chasan Bereshis is a Cohen.)

Toledos: To make an Acharon, split in Shishi, Chapter 27 between verses 33 and 34.

Vayishlach

Announce that the correct Haftara is described in ArtScroll as Vayetse for Sephardim (p.1139); what ArtScroll calls Haftara Vayishlach is the Sephardi Haftara.

Vayechi

- To make an Acharon, split Chamishi between verses 21/22.
- Shevi'i (or Acharon) is Chazak.

Beshallah

- Call up the Rabbi Revi'i (Song of Moses).
- At the words "*miminam umisemolam*" (Shemot 14:29), the leynner starts to sing the special tune and the congregation stands.
- He uses the tune for the last four words of verse 31, then again beginning with the word "*Ashirah...*" half-way through verse 1, and for verses 2, 3, 6, 11, 18, and 21.

Yisro

- Use the following divisions: 6th ch19 v20; 7th ch20 v15; Maftir ch20 v19; *tell the leynner*.
- Call up the Rabbi Shishi (10 Commandments).
- The congregation stands during the Commandments, Chapter 20:1-14 (end of shishi).

Mishpatim

If it is not Shabbos Shekalim or Shabbos Rosh Chodesh, the Maftir starts at verse 16 (Vayishcon) not verse 15 (Vaya'al); *tell the leynner*.

Terumah

Split between Sheni and Shelishi at end of Chap. 25 (per Hertz) not after v.30; *tell the leynner*.

Pekude or Vayakhel-Pekude: Shevi'i (or Acharon) is Chazak.

Sazria (not Sazria-Metsora doubled)

- To make an Acharon, split Shishi, Chapter 13 between verses 50 & 51.
- However, if it is Shabbos Hachodesh & Rosh Chodesh, to make an Acharon call seven to the first Sefer and the Acharon to the second.

Metsora (not Sazria-Metsora doubled)

- To make an Acharon, split Chamishi, Chapter 15 between verses 12 & 13.

Sazria-Metsora doubled: No problem with having an Acharon.

Achare Mos (not applicable if Achare Mos-Kedoshim is doubled)

- Maftir starts at v.27 not v.28; *tell leynner*.
- ***If the first day of Pesach is Tu,***
 - the Haftara may be the one for Shabbos Hagodol;
 - if not, ***announce that*** the Haftara is the one given in Hertz for Achare Mos (p.494) and in ArtScroll for Kedoshim (p.1174) and that ArtScroll omits the last three verses.
- ***If the first day of Pesach is Th,*** ***announce that*** the Haftara is the one given in Hertz for Kedoshim (p.509) and in ArtScroll for Achare Mos (p.1173); this is because the Haftara given in Hertz for Kedoshim cannot be read with Kedoshim because it is Shabbos Rosh Chodesh, so it is being read a week early.
- ***If the first day of Pesach is Shabbos,*** the Haftara is always for Shabbos Machar Chodesh.
- ***If the first day of Pesach is Sun,*** the Haftara is always for Shabbos Hagodol.

Kedoshim (not applicable if Achare Mos-Kedoshim is doubled)

- To make an Acharon, split Sheni between verses 18 & 19.
- ***Announce*** that the Haftara is that given in Hertz for Kedoshim (p.509) and in ArtScroll for Achare Mos (p.1173).
- On Shabbos Rosh Chodesh, substitute the appropriate Maftir and Haftara.

Achare Mos-Kedoshim doubled

- ***Announce*** that the Haftara is that given in Hertz for Kedoshim (p.509) and in ArtScroll for Achare Mos (p.1173).
- No problem with having an Acharon.

Behar-Bechukosai doubled or Bechukosai

- Call up the leynner (if Yisroel) for Tochacha
- This is Shelishi for **Bechukosai** and Chamishi for **Behar-Bechukosai**.
- Shevi'i (or Acharon) is Chazak.

Pinchas

If this is after the Fast of Tammuz (in which case Mattos-Masse is doubled), ***announce*** that the Haftara is that for Mattos (Hertz p.710, ArtScroll p.1192), not the one for Pinchas.

Mattos-Masse doubled or Masse

- Shevi'i (or Acharon) is Chazak.
- On Shabbos Rosh Chodesh Av, there is a 2nd sefer; the Maftir is the special one for that day.
- Otherwise, the Maftir starts at v.10 "Ca'asher" not v.11 "Vatih'yena"; *tell leyners*.
- **Announce** that the Haftara is Jeremiah 2:4-28, **3:4, 4:1-2**. (This is the explicit ruling of Chief Rabbi Sacks. Some books say that only Sephardim say 4:1-2.) ***This is the Haftara even on Shabbos Rosh Chodesh.***
- Shevi'i (or Acharon) is Chazak.

Devarim (always Shabbos before Tisha B'Av)

- Offer the Haftara to the Rabbi.
- Most of the Haftara is read to the tune of Eicha, but not verses 18-19 or verse 24 onward.
- ***Tell the leyners that our custom is to follow the ruling of Chief Rabbi Hertz and break*** between Cohen and Levi between verses 11 and 12. Thus the Levi reading starts "Eicha". However, some leyners will refuse, and insist on breaking between verses 10 and 11.
- Verse 12 is read to the tune of Eicha.

V'Eschanan

- Call up the Rabbi or a senior member for Revi'i (10 Commandments).
- The congregation stands during the Commandments, Chap 5:6-18 (end of Revi'i).

Ekev

To make an Acharon, split Chamishi at the end of Chap 10 or Shishi between verses 12 & 13.

Re'eh & Machar Chodesh: The Haftara for Re'eh is read, not the one for Machar Chodesh.

Re'eh & Rosh Chodesh: Read the Haftara for Rosh Chodesh, not the one for Re'eh,.

Ki Setse

If Re'eh was on Shabbos Rosh Chodesh, read the Haftara for Ki Setse then that for Re'eh. This is the same as reading the Haftara for Noach (Hertz p.41, ArtScroll p.1131).

Ki Savo: Call up the leyners (if Yisroel) for Tochacha (Shishi).

Nitzavim-Vayelech doubled

Announce: Haftara is that for Nitzavim (Hertz p.883, ArtScroll p.1202), **not** Vayelech.

Shabbos Shuvah

- The Sidra may be Vayelech or Ha'azinu.
- The Rabbi usually reads the Haftara (Hertz p.891, ArtScroll p.1204).
- **Announce** that we read the Haftara sections in the order Hosea, Micah and Joel. In the ArtScroll, these are 1st, **3rd and then 2nd**.

Ha'azinu: *On Shabbos Shuvah*, see above, otherwise read the normal Haftara.

Special Shabbosim

There are five special Shabbosim in the run-up to Pesach: Shekalim, Zachor, Parah, Hachodesh and Hagodol; each has a special Haftara. All but Hagodol have a special Maftir, so two Sifre Torah are needed. Sometimes either Shekalim or Hachodesh coincides with Rosh Chodesh; if so, three Sifre Torah are needed. The first two are before Purim and the others are after Purim.

The other special Shabbos is the one during Chanukah; sometimes there are two Shabbosim.

Shabbos Shekalim

- Two Sifre Torah; set the 2nd one to Ex. 30:11.
- Special Maftir and Haftara.
- **Announce:** Omit the 1st four verses of the Haftara, so it's Hertz p.993, ArtScroll p.1213.
- Bensch Rosh Chodesh (unless it is Shabbos Rosh Chodesh); Chazan takes the 2nd sefer.

Shabbos Zachor

- Two Sifre Torah; set the 2nd one to Deut. 25:17.
- Special Maftir and Haftara.
- It is considered to be a Torah obligation to hear this Maftir (not the case with any other leyning in the entire year), so ask for total silence and explain the obligation.
- At present, we do not allow Bar Mitzvah boys to leyn this Maftir. (The Haftara is OK.)
- **It is not our custom** to stand during Maftir.
- Read Zecher with a tzeireh on the first syllable, and do not repeat the word with a segol (ADPB 2022, page 1021, note 198).
- **Announce:** we omit the 1st verse of the Haftara, so it's Hertz p.996, ArtScroll p.1214.

Shabbos Parah

- Two Sifre Torah; set the 2nd one to Num. 19:1.
- Special Maftir and Haftara.

Shabbos Hachodesh

- Two Sifre Torah; set the 2nd one to Ex. 12:1.
- Special Maftir and Haftara.
- Bensch Rosh Chodesh (unless it is Shabbos Rosh Chodesh); Chazan takes the 2nd sefer.

Shabbos Hagodol

- Only one Sefer Torah; no special Maftir.
- Special Haftara. (The Rabbi usually reads the Haftara.)

Shabbos Chanukah

- Two Sifre Torah; Sidra may be Vayeshev or Miketz; set the 2nd one to Num. chapter 7.
- Al Hanissim in Shacharis Amidah.
- Full Hallel (ADPB p.618).
- Special Maftir and Haftara; the Maftir varies, depending which day of Chanukah it is.
- May Bensch Rosh Chodesh; Chazan takes the 2nd sefer.
- Al Hanissim in Mussaf Amidah.
- Psalm 30 (ADPB p.36) after Psalm of the Day.

Shabbos Chanukah and Rosh Chodesh

- **Three** Sifre Torah.
- Sidra: Miketz.
- Set the 2nd one to the Maftir for Shabbos Rosh Chodesh (Num. 28:9) and the 3rd one to the Maftir (Num. 7:42).
- Extra paragraph before Ezechu mekomon.
- Yaaleh veYovo and Al Hanissim in Shacharis Amidah.
- Full Hallel (ADPB p.618).
- Special Maftir; Haftara is for Chanukah, not Rosh Chodesh.
- Special Mussaf, including Al Hanissim.
- Psalm 104 (ADPB p.154) then Psalm 30 (ADPB p.36) after Psalm of the Day.

Second Shabbos Chanukah

- Two Sifre Torah; Sidra Miketz; set the 2nd one to Num. 7:54.
- Al Hanissim in Shacharis Amidah.
- Full Hallel (ADPB p.618).
- Special Maftir and Haftara (not the same Haftara as Shabbos Chanukah).
- Al Hanissim in Mussaf Amidah.
- Psalm 30 (ADPB p.36) after Psalm of the Day.

Shabbos Shekalim or Hachodesh and Shabbos Rosh Chodesh

- Shabbos Shekalim or Hachodesh may coincide with Rosh Chodesh.
- **Three** Sifre Torah; see Chapter 4.
- Set the 2nd one to the Maftir for Shabbos Rosh Chodesh (Num. 28:9) and the 3rd one to the Maftir for the special Shabbos.
- Extra paragraph before Ezechu mekomon.
- Yaaleh veYovo in Shacharis Amidah.
- Half Hallel (ADPB p.618).
- Special Maftir; Haftara is for Shekalim or Hachodesh, not Rosh Chodesh.
- Special Mussaf.
- Psalm 104 (ADPB p.154) after Psalm of the Day.

4. Procedures for Two and Three Sifre Torah

Procedure for two Sifre Torah (Yom Tov and some Shabbosim; weekdays see below)

- There are two Hagbahs and two Gelilas.
- Also, get someone to carry the 2nd Sefer; he must leave the Ark right behind the Chazan, and should sit on the Bimah holding it until it is needed.
- After the reading from the 1st Sefer is complete, cover it with a cloth.
- Put the 2nd Sefer next to it, still in its cover.
- Half Kaddish is said.
 - On a normal Shabbos and on Shabbos Chol Hamoed, use the normal Shabbos tune, but on Yom Tov (Shabbos or Weekday) *the special Yom Tov tune must be used.*
- Remove the 2nd Sefer and call up Hagbah and Gelila for the 1st Sefer.
- During Gelila, put the 2nd Sefer on the desk and unwrap it, then call up Maftir.
- After the Maftir has concluded, cover the Sefer with a cloth.
- Call up Hagbah and Gelila for the 2nd Sefer.
- A collective Mi Sheberach for everyone who has been called up is said after the Hagbah and Gelila have been called, and any special Mi Sheberachs for the Hagbah and Gelila have been said, but before Hagbah.
- The Maftir should not start the Haftara berachas until the cover is on the 2nd Sefer.
- The Hagbahs hold the Sefarim until it is time to return them to the Ark.
- After the Haftara, continue Yekum Purkun (except on festival weekdays).
- Prayers for the Royal Family, Israel and sick people. Except on Yom Tov, say the Memorial Prayer.
 - If there is Birchas Hachodesh, the Chazan takes the 2nd Sefer during this prayer.
 - Otherwise, the Chazan takes the 2nd Sefer when the Ark is opened after Ashre.
- The 1st Sefer is carried back by the person who carried the 2nd Sefer before; he walks immediately behind the Chazan.
- Return the Sefarim to the Ark, 2nd Sefer before 1st Sefer, and close the Ark.
- There is usually a sermon at this point unless there is a Bat Mitzvah.
- Half Kaddish and Mussaf.

Procedure for three Sifre Torah (Simchas Torah and some Shabbosim)

- There are three Hagbahs, three Gelilas and two people to carry the extra Sefarim.
- The one with the 2nd Sefer must leave the Ark right behind the Chazan, followed by the one with the 3rd Sefer.
- They should sit on the Bimah holding them until they are needed.
- Except on Simchas Torah, call only *six* to the first sefer, combining the 6th and 7th sections. (To make an Acharon, do not combine but call seven to the sefer as usual; Acharon is then called to the 2nd sefer.)
- After the reading from the 1st Sefer is complete, call Hagbah and Gelila for the 1st Sefer.
- ***Do not say Half Kaddish yet.***
- During Gelila, put the 2nd Sefer on the desk, unwrap it and call someone to the 2nd Sefer.
- After the 2nd Sefer is read, cover it with a cloth.
- Put the other two Sefarim next to it, in their covers.
- ***Half Kaddish is said.*** On Simchas Torah, ***use the special Yom Tov tune.***
- Remove the other Sefarim and call up Hagbah and Gelila for the 2nd Sefer.
- On Simchas Torah, it is customary for the 2nd Hagbah (but ***not*** the 1st or 3rd) to use a ***crossed-arms*** technique.
- During 2nd Gelila, put the 3rd Sefer on the desk and unwrap it, then call up Maftir.
- After the Maftir has concluded, cover the Sefer with a cloth.
- Call up Hagbah and Gelila for the 3rd Sefer.
- A collective Mi Sheberach for everyone who has been called up is said after the Hagbah and Gelila have been called, and any special Mi Sheberachs for the Hagbah and Gelila have been said, but before Hagbah.
- The Maftir should not start the Haftara berachas until the cover is on the 3rd Sefer.
- The Hagbahs hold the Sefarim until it is time to return them to the Ark.
- After the Haftara, continue Yekum Purkun (except on Simchas Torah).
- Prayers for the Royal Family, Israel and sick people. Except on Simchas Torah, say the Memorial Prayer.
- The Chazan takes the 3rd Sefer when the Ark is opened after Ashre.
- The 1st Sefer is carried back by the person who carried the 3rd Sefer before, and the 2nd by the same person who carried it before.
- The 1st Sefer is carried immediately behind the Chazan, and the 2nd Sefer behind the 1st.
- Return the Sefarim to the Ark in the order 3rd, 1st, 2nd and close the Ark.
- On Shabbos, there is usually a sermon at this point unless there is a Bat Mitzvah.
- Half Kaddish and Mussaf.

Procedure for two Sifre Torah on a weekday

(Pesach Chol Hamoed; Chanukah & Rosh Chodesh)

- There are two Hagbahs and two Gelilas.
- Also, get someone to carry the 2nd Sefer; he must leave the Ark right behind the Chazan, and should sit on the Bimah holding it until it is needed.
- Call up three to the 1st Sefer (Cohen, Levi, Yisroel assuming a Cohen and a Levi are present), then call up Hagbah and Gelila for the 1st Sefer.
- ***Do not say Half Kaddish yet.***
- During Gelila, put the 2nd Sefer on the desk and unwrap it, then call up a 2nd Yisroel.
- The 1st Hagbah holds his Sefer during this leyning.
- After the reading from the 2nd Sefer is complete, cover it with a cloth and put the 1st Sefer next to it.
- Half Kaddish is said.
- The 1st Hagbah takes back his Sefer.
- Call up Hagbah and Gelila for the 2nd Sefer.
- During the 2nd Gelila, the Chazan says Ashre, omits Psalm 20 and continues Uva letziyon (ADPB pp.132-8).
- The Chazan takes the 2nd Sefer.
- The person who carried the 2nd Sefer before takes the 1st one.
- The Ark is opened.
- The Chazan continues YeHallelu and the Sefarim are returned (ADPB pp.128-130).
- The person carrying the other Sefer walks immediately behind the Chazan.
- Return the Sefarim to the Ark, 2nd Sefer before 1st Sefer, and close the Ark.
- Half Kaddish and the appropriate Mussaf.

5. Number of People to Call Up

Shabbos

- On a normal Shabbos, call up seven (or eight with Acharon) plus Maftir.
- Acharon may be a Cohen, Levi or Yisroel. Never call a Cohen or Levi last unless an extra break has been made, since five Yisroels must be called.
- [If absolutely necessary, call nine. In this case, the eighth must be a Yisroel.]
- Usually, make the split for Acharon at the start of Maftir.
 - With two Sifre Torah, for Acharon, it is easiest to split where Maftir would be if there were no second Sefer.
- Exceptions (where Shevi'i has fewer than six verses so cannot be split) are:
 - Toledos, Vayechi, Sazria, Metsora, Kedoshim, Ekev.
 - See Chapter 3 on where to split in these cases.
- With three Sifre Torah, call up six to the 1st Sefer (merge Shishi and Shevi'i) and Shevi'i to the 2nd. To make an Acharon, call up seven to the 1st Sefer and Acharon to the 2nd.
- On a Shabbos afternoon, call up three (Cohen, Levi, Yisroel assuming a Cohen and a Levi are present).

Yom Tov

- On a weekday Yom Tov, call up five (*six on Yom Kippur*) to the 1st Sefer and Maftir to the 2nd. (*Never make an Acharon.*)
- On Shabbos Yom Tov, call up seven to the 1st Sefer and Maftir to the 2nd. (*Never make an Acharon.*)
- On a Shabbos Yom Tov afternoon, and Ma'ariv on Simchas Torah, call up three (Cohen, Levi and Yisroel).
- On a weekday Yom Tov afternoon (except on Yom Kippur) there is no Torah reading.

Other Mitzvos: Shabbos

- As well as the Aliyas, there are pesichas, Hagbah and Gelila and carrying the 2nd Sefer.
- On most Shabbosim, there are 14 mitzvos (two for pesicha at En Kemocha, seven call-ups, Maftir, Hagbah, Gelila, two for pesicha at Anim Zemiros), 15 if there is an Acharon.
- If there is a 2nd Sefer, there are three extra mitzvos (Hagbah, Gelila, carrying 2nd Sefer), and if there is a 3rd Sefer, there are six extra mitzvos.
- On Shabbos Shuvah there is an extra pesicha for Psalm 130.

Other Mitzvos: Yom Tov

- On Yom Tov (except Simchas Torah, when everyone is called up), there are two Sefarim. There should be no Acharon.
- There are thus usually 15 Mitzvos (17 on Shabbos).
- On 1st day Pesach and Shemini Atzeres there is a pesicha for the Prayer for Dew/Rain.
- On the first two days and Shabbos Chol Hamoed Succos there is an extra pesicha for Hoshanos, and on a weekday a third extra mitzvah of taking out a Sefer and carrying it to and holding it on the Bimah.

The total numbers of Mitzvos on Yom Tov are:

- **1st day Pesach and Shemini Atzeres:** 17 weekday, 19 Shabbos
- **1st two days and Shabbos Chol Hamoed Succos:** 18 weekday, 19 Shabbos
- **Rest of Pesach and Shavuos:** 15 weekday, 17 Shabbos

Weekday

- Shacharis: Leyn on Mon and Thu, fast days, Chanukah, Purim, Rosh Chodesh and Chol Hamoed Pesach and Succos.
- Mincha: Leyn on fast days.
- Use one Sefer and call up three (Cohen, Levi and Yisroel) with the following exceptions:
 - Chanukah if it is also Rosh Chodesh: **two Sefarim**; call up four*.
 - Other Rosh Chodesh: one Sefer: call up four*.
 - Chol Hamoed Pesach: **two Sefarim**; call up four*.
 - Chol Hamoed Succos: one Sefer: call up four*.
 - Tisha B'Av Shacharis, and Mincha all fasts: one Sefer: call up three. The third (must be a Yisroel unless no Cohanim are present) reads the Haftara; ensure that someone has been told in advance so that he is able to read it.

* Four always means Cohen, Levi and two Yisroels, even with two Sefarim.

Also **one** person is needed for pesicha, and a Hagbah and Gelila. When there is a second Sefer, someone is needed to carry it and a second Hagbah and Gelila. There may be extra pesichas (**one** person each):

- Shema Koleynu in Selichos around Rosh Hashanah, and on fast days.
- Avinu Malkenu between Rosh Hashanah and Yom Kippur, and on fast days.
- Psalm 130 between Rosh Hashanah and Yom Kippur, and on Hoshana Rabbah.
- Hoshanos during Chol Hamoed Succos.
 - Also, a second person is needed to remove and hold a Sefer Torah..
- On Hoshana Rabbah, seven Sifre Torah are removed from the Ark for Hoshanos so eight people are needed (including one for pesicha).

If no Cohen is present

It is better to call up a Levi first, but this is overridden if there are several Yisroels with a Yahrzeit or other reason to be called. Instead of saying "Cohen korov ya'amod", say "Ayn kan Cohen, ya'amod A ben B HaLevi/Yisroel bimkom Cohen". Whether a Levi or Yisroel is called first, a Yisroel **must** be called second: "Ya'amod A ben B sheni"; a Levi must **not** be called second. However, in these circumstances a Levi may be called third or subsequently.

If no Levi is present but there are Cohanim

Call a Cohen first, as normal. For the Levi aliyah, call **the same Cohen again** (even if other Cohanim are present), saying "Ayn kan Levi, ya'amod A ben B HaCohen bimkom Levi".

6. Priorities in Call-Ups

The Bye-laws for Member Synagogues 2018, Schedule 1, Section 4, state "the order of precedence on being called to the reading of the law on a Shabbat morning shall be as follows; namely:-

- (i) a bridegroom on the Shabbat prior to his marriage held in or under the auspices of a synagogue which is under the religious authority of or is otherwise approved by the Chief Rabbi;
- (ii) a boy on becoming Barmitzvah;
- (ii) a husband on his wife's giving thanks after childbirth;
- (iv) the father or nearest male relative of a new born baby girl wishing to name the new born baby girl;
- (v) a person (this includes the representative of a female member) on the day of commemoration of a Yahrzeit for a parent or child;
- (vi) the father of a male child on the Shabbat before the child's circumcision;
- (vii) a sandik on the day when he so officiates;
- (viii) a person giving thanks on his recovery from serious illness or escaping danger or returning from a hazardous journey;
- (ix) the father or nearest male relative of a Barmitzvah boy or Batmitzvah girl.
- (x) a person or that person's representative on the Shabbat preceding the day of commemoration of a Yahrzeit for a parent or a child,

PROVIDED ALWAYS THAT for the purpose of ensuring the practical and necessary administration of the Synagogue the calling of any person or persons to the reading of the law shall be a matter within the absolute discretion of the Wardens for the time being of the Synagogue."

Notes

1. A Cohen and a Levi must always be called first, so it may be necessary to call up one or both for no particular reason even if there are not enough slots for all the Yisroels. If there are several Cohens and Levis who need to be called, then Acharon, Hagbah, Gelila, pesichas and carrying any second or third Sefer can all be given to a Cohen or Levi.
2. We give the same priority for a bridegroom, whether or not it is his first wedding.
3. It is our practice to give priority also to people (or their representatives) with Yahrzeit for a husband, wife, brother or sister, though they get lower priority than for a parent or child.
4. Despite clause (viii) above, our practice is not to call up people who wish to bensch Gomel; they are invited to say the blessing at the end of the service.
5. A non-member should not take precedence over a member.

6. Never call in succession two brothers, or a father and son, even if one is Shevi'i/Acharon and the other is Maftir, or one is Maftir and the other is Hagbah. One as Maftir and the other as Gelila is OK. If there are two or three Sifre Torah it is OK to call up one to the 1st (or 2nd) Sefer and the other to the 2nd (or 3rd), as Hagbah and Gelila intervene. (Some also forbid calling a grandfather and grandson, but this is not our current practice. Calling uncle/nephew is OK.) Strictly speaking, calling two relatives for Hagbah and Gelila is allowed, but it is best avoided; consult the Rabbi if you feel this is required. Watch this especially at a Simcha, where many of the people to be called will be related, and you may want to call up a relative of the Maftir as Acharon if he is a Cohen or Levi.
7. With Yahrzeits during the week, usually give precedence to someone with a Yahrzeit earlier in the week. If there are too many, someone may be invited to come back in the afternoon. If the Yahrzeit is on a Monday, Thursday or another day when the Torah is read, they can of course be called up then if they are in Shul.
8. At a Simcha, there is no *obligation* to call up anyone other than the Bar Mitzvah or the man getting married and the Bar (or Bat) Mitzvah's father, not even the father of the man getting married or a cousin from Australia. Yahrzeits for parents must take preference, as there is a requirement to call them. However, obviously try to call up as many guests as possible. This is particularly difficult if there are two Simchas on the same day.
9. Our custom is to call up a boy again shortly after his Bar Mitzvah, and someone who has just risen from Shiva (or her representative), *but there is no obligation to do so*. It is advisable to invite small groups of around four boys, following their Bar Mitzvahs, on non-simcha weeks in shul, to avoid aliyah shortages on simcha weeks.
10. There is *no obligation* to call up someone who has just had a grandchild, who has a birthday, whose daughter has become engaged, etc., though it is of course nice to do so if possible. On a busy day, suggest that these people be postponed for a week.
11. On a weekday, any Cohanim present may leave before the leyning to allow more Yisroels to be called. (See Chapter 5, section "If no Cohen is present".)
12. On Shabbos Bereshis, the Chasan Bereshis and then the Chasan Torah have priority over everyone else. If they are both Cohanim or both Levi'im, call the Chasan Bereshis as Cohen or Levi and the Chasan Torah as Acharon or Maftir. If the Chasan Bereshis is a Yisroel, call him Shelishi. They should be called to the Torah, not given Hagbah or Gelila. The Chasan Bereshis should not be Maftir as he should be called to part of the Simchas Torah reading.
13. A Cohen who has forfeited his status by, for example, marrying a divorcee or a convert may not be called up as either a Cohen or a Yisroel, but may be given Acharon or another mitzvah; if in doubt, check with the Rabbi.
14. Avoid giving a man who has married out an Aliyah or any other mitzvah; check with the Rabbi.

7. Weekday Services

Weekday Shacharis is usually in the Library. It is in the Shul over the Yomim Noraim (as the Library is used as the Ladies' Gallery), Chol Hamoed Succos (due to Hoshanos), Purim, Tisha B'Av and when there is a Bar Mitzvah. **Times:** 8.30am Sunday & Bank Holiday, 7am Monday/Thursday and Rosh Chodesh, 7.15am other weekdays; it may be earlier on special occasions.

Weekday Ma'ariv or Mincha/Ma'ariv is currently always in the Shul. (Mincha is davened in winter only on Sundays, Fridays, Erev Yom Tov and fast days, or after a lunchtime learning session.)

First part of the Shacharis service (before Psalm 30)

Some siddurim contain several passages that we do not say. The service leader should use an Authorised Daily Prayer Book or earlier Singer's. On Rosh Chodesh, an extra paragraph is said before Ezehu mekomon. We say the Psalm of the Day at the end of the service, not before Psalm 30.

Tachanun and Tzidkos'cha Tzedek

The Authorised Daily Prayer Book lists the days to omit Tachanun in Shacharis (p.104) and Mincha (p.194), and Tzidkos'cha Tzedek in Shabbos Mincha (p.504). Some siddurim add:

- 14th Iyar (Pesach Sheni) but not on the Mincha before;
- 9th – 14th Sivan;
- 25th – 29th Tishri.

These extra days are *not* our custom. **Ensure that anyone taking services knows this.** They are not noted in the Shulchan Aruch or Kitzur Shulchan Aruch. The first and third are also not noted in the Mishnah Berurah; the second is noted as the custom in some communities but not as a general rule. ADPB 2022 (p.1029 n.286 and p.1031 n.314) says that Tachanun should be said on the first two occasions. Lord Sacks, in the Koren Siddur, says that the second and third only apply in Israel. In any case, under the Bye-laws for Member Synagogues 2018, section 4.1, "all religious services and observances at the Synagogue shall be conducted in accordance with the Polish or German Ritual as found in the Authorised Daily Prayer Book". We must abide by the Bye-laws of the United Synagogue and ignore these days.

See also the United Synagogue "A Mourner's Guide to Leading Weekday Services", p.32, which states: "In some communities, *Tachanun* does not resume until 14 Sivan although, generally, this is not the US minhag ... Pesach Sheini (The US minhag is to say *Tachanun* on this day, but it is omitted in some communities) ... in some communities until the end of Tishrei, but this is not generally the US minhag". Also, Independence Day and Jerusalem Day (and the preceding Minchas) are not listed in some siddurim.

Kel Erech Apayim

This is said before the Torah reading on most Mondays and Thursdays (ADPB p.120); *it is not said on fast days falling on other days*. There are two paragraphs; *say both*. Some siddurim only give one paragraph or present them as alternatives.

It and Psalm 20 after the leyning (ADPB p.134) are omitted on Chol Hamoed, Rosh Chodesh, Erev Pesach, Yom Ha'Atzmaut, Jerusalem Day, 9th Av, Erev Yom Kippur, Chanukah, Purim Katon and Shushan Purim Katon (in leap years), Purim and Shushan Purim. (Purim Katon and Erev Yom Kippur are never Mon or Thu, so the question of omitting Kel Erech Apayim on those days is academic.) They are never omitted on any other occasion; in particular, they are said on the day after Pesach, Shavuot and Succos.

Some siddurim do not say that they are omitted on Yom Ha'Atzmaut and Jerusalem Day.

Berich Shemey Dimorey

This is never said on weekdays (including fasts), or at Mincha on Shabbos or Yom Kippur. *Ensure that whoever is taking services knows this.*

Leyning with no Tachanun

On days when there is leyning but no Tachanun, our local custom (not followed by most shuls) is as follows:

- After Hagbah say Ashre, Psalm 20 (if said) and Uva letziyon (ADPB pp.132-8).
- Turn back to ADPB p. 128. The Ark is opened and the Chazan takes the Sefer.
- He continues YeHallelu, Psalm 24 and Uvenucha Yomar (ADPB pp.128-130).
- He puts the Sefer away; the Ark is closed.
- Kaddish Tiskabal (ADPB p.138), except on Chol Hamoed and Rosh Chodesh, when Half Kaddish (ADPB p.126) and the appropriate Mussaf are said.
 - Chol Hamoed: ADPB p.670
 - Rosh Chodesh: ADPB p.630

Tefillin on Chol Hamoed

Most people put on Tefillin without any berachas. Some people do not wear Tefillin on Chol Hamoed; such a person should not act as Chazan. See below on when to remove them.

Removing Tefillin

All except the Chazan remove Tefillin during "Uva letzion goel". If there is no Mussaf, the Chazan does not remove them until the end of the service. On Rosh Chodesh, the Chazan removes Tefillin before starting the Half Kaddish before Mussaf. On Chol Hamoed Succos, all except the Chazan remove Tefillin after the Shacharis Kedusha; the Chazan removes Tefillin before taking a lulav. (Tefillin may not be worn while waving a lulav.)

On Chol Hamoed Pesach, *Minhag Anglia* is to act as on Rosh Chodesh on all days (Singers 1st ed. p.219, 2nd ed. p.295, Centenary p.585). However, ADPB (p.618) says that we act as on Succos except on the first weekday, when we act as on Rosh Chodesh, so some people may do this.

Psalm of the Day

This is said at the end of the service. On Wed, the Psalm of the Day is Psalm 94; we add *the first (and only the first)* verse of the next psalm at the end, as in ADPB p.150.

Say an extra psalm after the Psalm of the Day on Rosh Chodesh, Chanukah and 2nd day Rosh Chodesh Ellul to Hoshana Rabbah. On Rosh Chodesh Teves (during Chanukah) and the 2nd day of Rosh Chodesh Ellul, there are *two* extra psalms; the one for Rosh Chodesh is said first. *Presently, we omit Mourners' Kaddish between these psalms, and only say one at the end.*

(Similarly, on Shabbos and Yom Tov, when we say Anim Zemiros, we currently do not say Kaddish immediately afterwards, only after the Psalm of the Day and any other psalms.)

Psalm 27

This is said in Ma'ariv and Shacharis (or Mussaf) from Ma'ariv on 1st Ellul (i.e. the Ma'ariv at the conclusion of the first day of Rosh Chodesh Ellul) until Mussaf on Shemini Atzeres. It is not said on Simchas Torah. In Ma'ariv it is said after Alenu and Kaddish, and is followed by another Kaddish. In Shacharis it is said after the Psalm of the Day or, on Rosh Chodesh Ellul, after the psalm for Rosh Chodesh with no Kaddish between them but one after it.

During Shacharis in Ellul (except Shabbos) blow the shofar (Tekia, Shevarim-Terua, Tekia) before Psalm 27. The shofar is not blown on Erev Rosh Hashanah. (Minhag Anglia is to blow on Erev Rosh Hashanah if it is a Friday, but this is not noted in the current ADPB.)

D'var Torah

The Rabbi or someone else usually gives a short D'var Torah after the service; this is followed by Kaddish d'Rabbanan.

Selichos before and after Rosh Hashanah

- These are said every morning except Shabbos and Rosh Hashanah, before Shacharis.
- Start times: 30 mins before normal Shacharis time (except Erev Rosh Hashanah, 1 hour; Erev Yom Kippur, 20 mins).
- If the first day of Rosh Hashanah is on Thursday or Shabbos, start on the Sunday before Rosh Hashanah, otherwise start on the Sunday before that.
- Finish on Erev Yom Kippur.
- There are thus from three to seven Selicha days before Rosh Hashanah, *excluding* Erev Rosh Hashanah.
- They may be said on the previous night as well as or instead of in the morning, especially on the first day. If said at night, add Alenu and Mourners' Kaddish at the end.
- *Pesicha* during Selichos for Shema Koleynu and, on the first day, also for B'Motso'ay M'nuchoh.
- There are seven sets of Selichos for the period before Erev Rosh Hashanah; in most years, the later sets are not used.
 - First day (Sunday): Rosenfeld p.2; B'Motso'ay M'nuchoh p.13; Shema Koleynu p.16.
 - Second day (Monday): Rosenfeld p.23; Shema Koleynu p.34.

- Third day (Tuesday): Rosenfeld p.41; Shema Koleynu p.52.
- Fourth day (Wednesday): Rosenfeld p.59; Shema Koleynu p.70.
- Fifth day (Thursday): Rosenfeld p.77; Shema Koleynu p.88.
- Sixth day (Friday): Rosenfeld p.95; Shema Koleynu p.106.
- Seventh day (Sunday): Rosenfeld p.113; Shema Koleynu p.125.
- On Erev Rosh Hashanah: Rosenfeld p.132; Shema Koleynu p.170.
- There are six sets of Selichos for the period between Rosh Hashanah and Yom Kippur.
 - ***If Yom Kippur falls on Mon or Thu, reverse the selichos for the 4th and 5th days.***
 - Fast of Gedaliah: Rosenfeld p.187; Shema Koleynu p.207.
 - Second day: Rosenfeld p.215; Shema Koleynu p.235.
 - Third day: Rosenfeld p.243; Shema Koleynu p.264.
 - **Fourth day: Rosenfeld p.272; Shema Koleynu p.293.*
 - **Fifth day: Rosenfeld p.301; Shema Koleynu p.323.*
 - Erev Yom Kippur: Rosenfeld p.331; Shema Koleynu p.339.

Fast Days (except Tisha B'Av)

Selichos are said on the Fasts of Tammuz, Gedaliah, Teves and Esther, as given in the official Rosenfeld selicha book. Do not use any other book, as customs vary between books. In particular, the prayer on the Fast of Teves about the Holocaust is not found in other books. ***There is a pesicha for Shema Koleynu.***

On the Fast of Gedaliah they are said before the start of Shacharis, as on other days around Rosh Hashanah. On other fasts, they are said during the paragraph Selach Lanu when repeating the Amidah (ADPB p.80; this is not noted in ArtScroll, so warn the Reader if he is using an ArtScroll).

Anenu is said in the Amidah, at Shacharis only in the repetition but at Mincha in the silent Amidah too. At Mincha, the Priestly Blessing is said in the repetition and the Amidah ends Sim Shalom as at Shacharis rather than Shalom Rav.

The Torah is read at both Shacharis and Mincha (same reading: Ex. 32:11; ADPB pp.908-909). At Shacharis, Kel Erech Apayim is said on Mon and Thu, ***but not on other days.*** At Mincha, the person called up Shelishi reads a Haftara; ***ensure that someone has prepared it.***

Avinu Malkenu

This is recited immediately after the repetition of the Amidah in Shacharis and Mincha between Rosh Hashanah and Yom Kippur and on fast days. Pesicha (usually only one person). It is not said on Shabbos (except in Ne'ilah on Yom Kippur) or Friday afternoons. It is not said on Erev Yom Kippur, unless Yom Kippur is on Shabbos; in that case, it is said in Shacharis but not Mincha. It and Tachanun are omitted in Mincha on the Fast of Esther (unless it has been moved so it is not Erev Purim) and on 10th Teves if this is Friday.

Rosh Chodesh

Previous Mincha: Weekdays: no Tachanun; ***Shabbos:*** no Tzidkos'cha Tzedek.

Ma'ariv: Ya'aleh Veyovo in Amidah.

Shacharis (on Chanukah see below):

- Extra paragraph before Ezechu mekomon.
- Ya'aleh Veyovo in Shacharis Amidah.
- Half Hallel (ADPB p.618).
- No Tachanun/Kel Erech Apayim.
- Kaddish Tiskabal.
- Leyning: one Sefer Torah: Num. 28:1 (ADPB pp911-912).
- Call up four (reading verse 3 for both the 1st & 2nd aliyahs).
- Then see "Leyning with no Tachanun" above (no Psalm 20).
- Remove Tefillin.
- Half Kaddish.
- Silent Amidah for Rosh Chodesh: ADPB p.630.
- Repeat Amidah, using ordinary weekday Kedushah.
- Kaddish Tiskabal; Alenu; Mourners' Kaddish.
- Psalm of the Day.
 - On Wed, the Psalm of the Day is Psalm 94; add *the first (and only the first)* verse of the next psalm at the end, as in ADPB p.150.
 - Our present practice is not to say Mourners' Kaddish here.
- Say Psalm 104 (ADPB p.154).
 - On the second (*but not the first*) day of Rosh Chodesh Ellul, say Psalm 104, blow shofar (Tekia, Shevarim-Terua, Tekia) and then say Psalm 27 (ADPB p.156).
- Mourners' Kaddish.

Mincha: Ya'aleh Veyovo in Amidah; no Tachanun.

Chol Hamoed Pesach: Shacharis

Someone who does not wear tefillin should not lead the service.

- Omit Psalm 100: ADPB p.44.
- Ya'aleh Veyovo in Amidah.
- See above regarding when to remove tefillin.
- Half Hallel (ADPB p.618); Kaddish Tiskabal.
- No Tachanun/Kel Erech Apayim.
- Leyning: two Sifre Torah. See Chapter 4: "Procedures for Two and Three Sifre Torah".
- Leyning from the first Sefer is as given below; see ADPB pp.912-918.

First day of Pesach	Sunday	Tuesday	Thursday	Shabbos
Chol Hamoed 1	Tue: Ex. 13:1	Thu: Ex. 13:1	<i>Shabbos</i>	Mon: Ex. 13:1
Chol Hamoed 2	Wed: Ex. 22:24	Fri: Ex. 22:24	Sun: Ex. 13:1	Tue: Ex. 22:24
Chol Hamoed 3	Thu: Ex. 34:1	<i>Shabbos</i>	Mon: Ex. 22:24	Wed: Ex. 34:1
Chol Hamoed 4	Fri: Num. 9:1	Sun: Num. 9:1	Tue: Num. 9:1	Thu: Num. 9:1

- Leyning from the second Sefer is always Num. 28:19.
- Call three (Cohen, Levi, Yisroel) to the first sefer and one (Yisroel) to the second.
- Then see "Leyning with no Tachanun" above (no Psalm 20).

- Half Kaddish.
- Silent Amidah: ADPB p.670.
- Repeat Amidah, using ordinary weekday Kedushah.
- Kaddish Tiskabal; Alenu; Mourners' Kaddish.
- Psalm of the Day.
 - On Wed, the Psalm of the Day is Psalm 94; add *the first (and only the first)* verse of the next psalm at the end, as in ADPB p.150.
- Mourners' Kaddish.

Chol Hamoed Succos: Shacharis

Someone who does not wear tefillin should not lead the service.

For Hoshana Rabbah, see Chapter 13.

- Ya'aleh Veyovo in Amidah.
- Remove Tefillin after Kedushah; the Chazan removes his before Hallel.
- Wave lulav before Hallel (ADPB p.616).
- Full Hallel (ADPB p.618); Kaddish Tiskabal.
- No Tachanun/Kel Erech Apayim.
- Leyning: one Sefer Torah: Num. Chap. 29 as in ADPB pp.918-920.
- Call up four.
- Then see "Leyning with no Tachanun" above (no Psalm 20).
- Half Kaddish.
- Silent Amidah: ADPB p.670.
- Repeat Amidah, using ordinary weekday Kedushah.
- **Open the Ark, remove a sefer** and say Hoshanos (ADPB p.708).
 - **NB:** The Hoshana for 2nd day Chol Hamoed on Friday (i.e. if Succos I is Tuesday) is Om Ani, *not* Kel Lemoshiyos (Routledge p.170).
- Kaddish Tiskabal; Alenu; Mourners' Kaddish.
- Psalm of the Day.
 - On Wed, the Psalm of the Day is Psalm 94; add *the first (and only the first)* verse of the next psalm at the end, as in ADPB p.150.
 - Our present practice is not to say Mourners' Kaddish here.
- Say Psalm 27 (ADPB p.156).
- Mourners' Kaddish.

Chanukah

Ma'ariv:

- Candles are lit in the Shul every evening.
- There is also the electric Chanukiyah on the outside wall of the Shul.
- Light the candles before the service starts. (If Mincha is said, light after Mincha.)
- On Saturday night, light them before Vayiten Lecha (ADPB p.588)
- For the service, see ADPB p.732.
- We omit the last verse of Maoz Tsur (Chasof Zeroa), which is a later addition.

- Add (Ya'ale Veyovo on Rosh Chodesh and) Al Hanissim in the Amidah.

Shacharis (except Rosh Chodesh):

- At present, we light the Chanukah candles with no blessings just before Shacharis and let them burn out. This assumes that the service is in the Shul, not the Beth Hamedrash.
- Al Hanissim in Amidah.
- Full Hallel (ADPB p.618) followed by Half Kaddish.
- No Tachanun/Kel Erech Apayim.
- Leyning: One Sefer: start from Num. 7:1 to 7:54 depending on day (see ADPB p.898).
- Call up three.
- Then see "Leyning with no Tachanun" above (no Psalm 20).
- At end of service, Psalm of the day; no Kaddish.
- Psalm 30 (ADPB p.36); Mourners' Kaddish.

Shacharis when it is also Rosh Chodesh Teves:

- Extra paragraph before Ezehu mekomon.
- Ya'aleh Veyovo and Al Hanissim in Shacharis Amidah.
- Full Hallel (ADPB p.618).
- No Tachanun/Kel Erech Apayim.
- Kaddish Tiskabal.
- Leyning: two Sifre Torah.
- Call up four.
 - From the first, read from Num. 28:1 to three people (ADPB pp911-912).
 - From the second, read from Num. 7:42 (day 6; ADPB pp.900-901) or Num. 7:48 (day 7; ADPB p.901) to the fourth person.
- Then see "Leyning with no Tachanun" above (no Psalm 20).
- Remove Tefillin.
- Half Kaddish.
- Silent Amidah for Rosh Chodesh: ADPB p.630; add Al Hanissim.
- Repeat Amidah, using ordinary weekday Kedushah.
- Kaddish Tiskabal; Alenu; Mourners' Kaddish.
- Psalm of the Day.
 - On Wed, the Psalm of the Day is Psalm 94; add *the first (and only the first)* verse of the next psalm at the end, as in ADPB p.150.
 - Our present practice is not to say Mourners' Kaddish here.
- Say Psalm 104 (ADPB p.154).
- Say Psalm 30 (ADPB p.36) and Mourners' Kaddish.

Israel Independence Day, usually 5th Iyar

It is moved to Thursday if it would be on Friday or Shabbos and to Tuesday if it would be on Monday, so it can only fall on Tuesday, Wednesday or Thursday.

Shacharis:

- **Full Hallel with blessings** (ADPB p.618) followed by Half Kaddish.

- No Tachanun.
- On Tue or Wed, say ADPB pp.742-4 using Haftara tune (no blessings) before Ashre.
- On Thu, no Kel Erech Apayim but then normal Torah reading.
 - During Gelila, say ADPB pp.742-4 using Haftara tune (no blessings).
 - Do not start this until the cover is on the Sefer Torah.
 - Then see "Leyning with no Tachanun" above.
- On all days, **no Psalm 20**.

Mincha: No Tachanun.

Yom Yerushalayim (Jerusalem Day)

Shacharis

- **Full Hallel with blessings** (ADPB p.618) followed by Half Kaddish.
- No Tachanun.
- On Mon, no Kel Erech Apayim but then normal Torah reading.
 - See "Leyning with no Tachanun" above.
- On all days, **no Psalm 20**.

Mincha: No Tachanun.

Services between Rosh Hashanah and Yom Kippur

Kaddish: According to every edition of the ADPB, in all Kaddishes said by the Chazan or a mourner the wording is l'eyla l'eyla **min col, not micol**. In the last line (except Half Kaddish), we retain Oseh shalom and **do not** say Oseh hashalom.

Amidah: In every Amidah, Shabbos and weekday, several additions or changes are made. In particular, at the end of each Amidah, we say "Oseh hasholom", not the normal ending "hamevorech es amo Yisroel basholom".

Avinu Malkenu: See above.

Mincha on Erev Yom Kippur

This is said early in the afternoon. Some people may wish to park in the Shul grounds.

There is no reason why a Mourner should not lead the service.

- Ashre and Half Kaddish.
- Silent Amidah including Viduy.
- Repetition of the Amidah; Viduy is not repeated.
- No Avinu Malkenu or Tachanun.
- Kaddish Tiskabal, Alenu, Mourners' Kaddish.

8. Mourners

Sitting Shiva

Someone sitting shiva may not leyn or be called to the Torah, and should leave the service during Hallel. This applies on both Shabbos and Weekdays.

Mourners Taking the Service

A mourner who can do so should lead weekday services while he is saying Kaddish. This is for 11 months for a parent and during Sheloshim for another relative for whom he should sit shiva. (Sheloshim is usually 30 days, though it may be reduced in certain circumstances; see below.) The order of priority is:

- Someone with Yahrzeit for a parent (and a first Yahrzeit has priority over others);
- Someone with Yahrzeit for another relative;
- Someone sitting shiva;
- Someone during Sheloshim for a parent;
- Someone during Sheloshim for another relative;
- Any other mourner saying Kaddish for a parent.

Someone saying Kaddish or with Yahrzeit for anyone for whom he does not sit shiva, such as an in-law, gets no priority over someone saying Kaddish for anyone for whom he should sit shiva. However, a mourner may waive his right occasionally as a courtesy.

A mourner must not lead any services on Shabbos, Yom Tov or Chol Hamoed, Hallel on Chanukah, or from Hallel onwards on Rosh Chodesh Shacharis/Mussaf. (This also applies for the 12th month of mourning for a parent even after he stops saying Kaddish.) However, *someone with Yahrzeit (unless he is also in mourning) may take any service, even on Shabbos or Yom Tov*, and should take Pesukei Dezimra on Shabbos or Yom Tov, if he is competent to do so. There is no restriction on a mourner leyning or being called up, except while he is sitting shiva.

Our present practice (and this may change) is not to let mourners lead any service (even Mincha or Ma'ariv) on Rosh Chodesh, Chanukah, Erev Pesach or Purim. There is a custom not to allow mourners to lead any service on Purim Katon, Shushan Purim Katon or Shushan Purim; this is *not* our custom or practice. There is *no such custom* on Erev Yom Kippur. A mourner may lead on Israel Independence Day and Jerusalem Day except for Hallel.

Other Restrictions on Mourners (including someone in the 12th month of mourning for a parent)

A Cohen in mourning may not duchen; he should leave the Shul. However, he should duchen if he is the only Cohen present or there is only one other.

We currently do not let a mourner take part in the Hoshanos on Succos or Hakkofos on Simchas Torah (evening or morning) or to be Chasan Torah or Chasan Bereshis. Ask a mourner to take out a Sefer during Hoshanos or give him pesicha for Hakkofos, as he cannot take part.

Shivas

Obviously, the Rabbi or another suitably qualified person should attend every evening of a shiva. However, if the deceased or some of those sitting are members of another synagogue, it may supply somebody for at least some evenings.

Services are not normally held in the Shiva home on Shabbos; mourners should come to Shul. On Purim (Ma'ariv or Shacharis and Ma'ariv of the next day), mourners should come to Shul. On 9th Av we are all mourners, so mourners should come to Shul and may be called up.

If someone sitting shiva or a close relative is capable, he should take the services, but the Rabbi or substitute should say the special shiva prayers. It is permissible to be lax about prohibitions on a mourner davening on Rosh Chodesh or Chanukah.

Anyone attending a Shiva who is saying Kaddish should do so when it occurs during the normal parts of the service, but during the special shiva prayers only those sitting shiva (or their representative) should say it.

Sometimes mourners also have Shacharis services at home and may ask to borrow a Sefer Torah. As noted above, someone sitting shiva may not leyn or be called to the Torah and should leave the service during Hallel.

The Blessing of the Priests in the Amidah, Tachanun and Psalm 20 are not said at Shacharis or Mincha in a Shiva house. Kel Erech Apayim and Yehi Ratzon are not said during Monday or/Thursday leyning.

Early termination of Shivas and Sheloshim

If a funeral is on Sunday, the Shiva ends when the mourner comes to Shul on the following Shabbos, so he may be called up. However, it may be preferable to wait until Mincha.

If a funeral occurs less than a week before Rosh Hashanah, Yom Kippur, Succos, Pesach or Shavuos, the Shiva ends when Yom Tov starts. If the funeral is on Erev Yom Tov, there may be no Shiva other than briefly at the cemetery. If the full Shiva was completed on or before the day before any of these festivals, Sheloshim ends when that festival starts. (Chanukah and Purim do not shorten Shiva or Sheloshim.)

If there was a partial Shiva before Yom Tov, even briefly at the cemetery, this counts as seven days of Sheloshim. The end of Sheloshim is then calculated as follows:

Pesach: The eight days of Pesach count as eight days. The remainder of the Sheloshim is thus 15 days, ending on 7th Iyar.

Shavuos: The first day of Shavuos counts as seven days, and the second day as a further day. The remainder of the Sheloshim is thus 15 days, ending on 22nd Sivan.

Rosh Hashanah: Yom Kippur cancels the remaining Sheloshim.

Yom Kippur: Succos cancels the remaining Sheloshim. (If the funeral was on 3rd Tishri, the Shiva is completed on Erev Yom Kippur so Yom Kippur cancels the remaining Sheloshim.)

Succos: The seven days of Succos count as seven days, Shemini Atzeres as seven days and Simchas Torah as one day. The remainder of the Sheloshim is thus eight days, ending on 1st Cheshvan.

If a funeral occurs on Chol Hamoed, Shiva does not start immediately. The 8th day of Pesach or Simchas Torah is technically the first day of the Shiva, but public mourning is not permitted. The actual sitting starts on the following day and is shortened by one day. However, Sheloshim does start on the day of the funeral and is not shortened by the last days of Pesach or Shemini Atzeres/Simchas Torah. If for example the funeral was on 18th Nisan, during Chol Hamoed Pesach, Sheloshim lasts from then until 17th Iyar. Shiva is 22nd to 28th Nisan, but no mourning is observed on 22nd Nisan as it is still Pesach.

9. Bar and Bat Mitzvahs

A warden should visit the family shortly before the ceremony to ensure that they know what is expected of them.

Guests usually sit in one of the blocks next to the Ark. For a Bat Mitzvah, it should always be the one on the left (viewed from the Wardens' box) to give a good view of the girl. For a Bar Mitzvah, it is normally the one on the right, but this may be varied if there are several Bar Mitzvahs close together. Occasionally, people ask for the next blocks, facing the Bimah, if that is where they normally sit. Lay out Siddurim and Chumashim on the front two rows of the chosen block and the front central part of the Ladies' Gallery before Shacharis starts.

There will be a list of people to call up (subject of course to the list of priorities). Tell the family that it is unlikely that everyone can be called. The only people *entitled* to a call-up are the Barmitzvah boy and the father or nearest male relative of the Barmitzvah boy or Batmitzvah girl (see Chapter 6); priority must be given to those with Yahrzeit.

Bar Mitzvah

After the boy has said the beracha after leyning Maftir, the father may wish to say the blessing "Boruch sheftoruni" (ADPB p.414). After the call-up for Hagbah and Gelila but before Hagbah, a special Mi Sheberach is said for the boy, usually by the Rabbi. The boy is showered with sweets from the Ladies' Gallery after he has finished the Haftara blessings.

During the sermon, the boy should stand up as soon as the Rabbi starts to address him. At the end of the sermon, the boy goes up to get his presentation and receive the Priestly Blessing. As the boy comes down, the Chazan should sing "Shema Beni" (ADPB p.4).

Alternatively, a procedure similar to that for a Bat Mitzvah may be used except that of course the boy is downstairs so is not escorted in or out.

Bat Mitzvah

Put three chairs in front of the block where the guests sit.

The father or another close relative is usually offered the reading of the Haftara.

There is no sermon before Mussaf.

The father goes out during Anim Zemiros. After Psalm of the Day and Kaddish, the Rabbi or Warden asks people to remain standing to welcome the Bat Mitzvah. The parents escort the girl in, walking down the left-hand aisle (viewed from the Wardens' box) while the Chazan sings the start of "Eshes Chayil" (ADPB p.312). The girl goes up onto the Duchan; the parents sit on the chairs provided. The girl stands at the lectern on the left and gives her talk.

After the girl's talk, the Rabbi addresses her and presents her with a Chumash. The parents go up onto the Duchan. The Rabbi blesses the girl in Hebrew and the parents do so in English (using a prompt card). The parents then escort the girl out, again walking down the left-hand aisle, while the Chazan sings the ending of "Eshes Chayil" (from "Sheker hachayn"). The girl is showered with sweets from the Ladies' Gallery while she is leaving. The Warden then goes up to make the announcements.

10. Davening Guidelines

A. Shabbos/Yom Tov Pesukei Dezimra Services

1. It is essential that the Pesukei Dezimra davener is at Shul in good time, or it delays the start of the service.
2. Care is needed if using an ArtScroll, as it contains several passages that we do not say. It is easier to use an ADPB or an older Singer's.
3. The davener must fully adhere to our Minhag and that of the United Synagogue.
4. It is no longer our Minhag to add the Psalm of the Day before Mizmor Shir Chanukas Habayis. Instead, we say it after Anim Zemiros, at the end. We also do not say the special piyyut before Nishmas on Simchas Torah.
5. On festivals, whether on Shabbos or weekday (but not on Shabbos Chol Hamoed), the davener of Pesukei Dezimra stops slightly before the place for a normal Shabbos.
6. The davener needs to have a sufficiently loud voice to be able to lead the service effectively.
7. The davening must be at a reasonable pace, neither too fast nor too slow.
8. Either Ashkenazi or Sephardi pronunciation is acceptable, provided that in either case it is accurate and consistent throughout.
9. To maintain standards, the Rabbi, or the Wardens may decline permission to daven on some occasions. This decision may, however, be reversed at a future date.
10. We would be pleased to encourage potential daveners to participate in courses run by or recommended by the Rabbi and/or the Wardens.
11. Those davening on Shabbos or Yom Tov are expected to be religiously observant as befitting a Service leader.
12. Please dress appropriately. On a Shabbos or Yom Tov morning, a suit and tie should be worn. Only in exceptionally hot weather should jackets be removed.
13. Once you have confirmed availability for any particular Service, it is expected that you will honour that commitment. Please give the Wardens as much notice as possible of any change or if you are no longer available.
14. On Rosh Hashanah and Yom Kippur, there is a traditional tune that should be used. Also, on Yom Kippur, Yigdal and Adon Olam (in that order) are said at the beginning before the berachas, and the Psalm of the Day, Psalm 27 and Anim Zemiros are said (in that order) after Kaddish d'Rabbanan rather than at the end of Mussaf.
15. If you have any questions regarding the content of services, as described above, please do not hesitate to contact the Wardens.

B. Shabbos/Yom Tov Shacharis and Mussaf services

1. Where possible, there will be separate community daveners for Shacharis and Mussaf.
2. For the purposes of davening, the service is divided up as follows: Shacharit - Shochen ad up to and including Half Kaddish after Maftir has been read and before Hagbah and Gelila; Mussaf – After Haftara to Adon Olam. However, when there is not a Bar Mitzvah, the leyener rather than the Chazan may recite Half Kaddish after Maftir.
3. The prayers for the Royal Family and State of Israel are normally read by the Rabbi and are followed by the Rabbi's reading of the prayers for the sick and the weekly memorial prayer, neither of which is in the Siddur.
4. On some Yomim Tovim we have Yizkor, which may be led by the davener or Rabbi.
5. The Modim prayer in the repetition of the Amidah should be recited aloud by the davener.
6. Anim Zemirot is sung by a young boy after Alenu. Currently, Shir shel yom is recited by the chazan immediately after Anim Zemirot, with no break for Mourner's Kaddish. Mourner's Kaddish is not recited until after shir shel yom and any extra psalm, e.g. on Rosh Chodesh.
7. During a Bat Mitzvah, the Chazan sings some lines from Eshes Chayil as the parents escort the girl into shul for her Dvar Torah before Adon Olam. Any tune is permissible. After the Rabbi's address, the chazan leads the community in singing Siman Tov U'mazel Tov.
8. During a Bar Mitzvah, the Chazan sings Shema Beni after the Rabbi's sermon, immediately before Half Kaddish.
9. The davener must fully adhere to our Minhag and that of the United Synagogue. See in particular the points below. Please contact the Wardens if you require further guidance.
10. The davener must have a pleasant and sufficiently loud voice to be able to lead the service effectively, and be able to sing in tune.
11. The davener must have knowledge of nusach.
12. We expect the usual Shabbos/Yom Tov nusach. If there is to be any material deviation from the standard tunes then this must be notified in advance to the Wardens whose decision, after guidance from the Rabbi, will be given in advance.
13. The congregation will wish to join in as much as possible, to create a ruach for the service. Please contact the Wardens should you require further guidance.
14. The davening must be at a reasonable and consistent pace. The Shabbat and most Yomim Tovim services must end by noon, and earlier as directed by the Wardens, for example if there is a learning Shabbat.
15. Ashkenazi or Sephardi pronunciation is acceptable, provided that in either case it is accurate and consistent.
16. To maintain standards, the Rabbi or the Wardens may decline permission to daven on some occasions. This decision may, however, be reversed at a future date.

17. We encourage potential daveners to participate in courses run by or recommended by the Rabbi and/or the Wardens.
18. Those davening on Shabbos or Yom Tov are expected to be religiously observant as befitting a service leader.
19. Please dress appropriately. On a Shabbos or Yom Tov morning, a suit and tie should be worn. Only in exceptionally hot weather should jackets be removed.
20. Once you have confirmed availability, it is expected that you will honour your commitment. Please give the Wardens as much notice as possible of any change or if you are no longer available.
21. If you have any questions regarding the content of services, as described above, please do not hesitate to contact the Wardens.

Wording of Prayers: Shacharis and Mussaf, Shabbos and Yom Tov

Daveners must follow our traditions and customs, as given in the Authorised Daily Prayer Book (ADPB). Under the United Synagogue Bye-laws for Member Synagogues 2018, section 4.1, "all religious services and observances at the Synagogue shall be conducted in accordance with the Polish or German Ritual as found in the Authorised Daily Prayer Book".

Repetitions

There is no prohibition on repeating words, but our practice is not to make any repetition that gets the words out of their correct order.

Vocal sheva

This should have only a vague quiet sound, often written ^e, not a definite "e" sound as if it were a segol. Words often mispronounced include:

Word	ADPB page	Prayer
Malchus ^e cho	392	Shacharis Kedushah
B ^e soros ^e cho	438	Ordinary Shabbos Mussaf
Uvd ^e cho	438	Ordinary Shabbos Mussaf
B ^e soros ^e cho	440	Shabbos Rosh Chodesh Mussaf
Uvd ^e cho	440	Shabbos Rosh Chodesh Mussaf

Second paragraph after the Shema

This ends "umatzilaynu mayolam **hu** sh^emecha, ayn Elokim zulosecha" (ADPB p.386).

Mashiv Haruach uMorid Hag^oshem

Say "Hag^oshem", not "Hag^eshem". When it is not said, do not replace it with "Morid Hatal" (ADPB p.390 Shacharis, p.434 Mussaf).

Vayonuchu vo Yisroel m^ekad^eshay sh^emecha in the Amidah

In this phrase, the "o" in "vo" is a kometz, not a cholem i. In Ashkenazi pronunciation, it is short as in "box", not long as in "bone" (ADPB p.396 Shacharis, p.440 Mussaf).

Ya'aleh veyovo

Say "V^ehoshiaynu vo l^echayim"; do not add "tovim" (ADPB 396).

Taking out the Sefer Torah

The second verse said while holding the Sefer Torah is "Echod Elokeynu", not "Echod hu Elokeynu". On Rosh Hashanah, Yom Kippur, Hoshana Rabbah and Simchas Torah end "kodosh **venorah** shemo".

Shabbos & Rosh Chodesh: Mussaf

In the Amidah, do **not** say "Zeh Korban Shabbos ..." after paragraph "Uv^eyom Hashabbos" (ADPB 442).

Psalm of the Day

This is said at the end of the service, after Anim Zemiros. Our current practice is to have no Mourners' Kaddish between Anim Zemiros and the psalm, only after the psalm.

On Wednesday, the Psalm of the Day is Psalm 94; add *the first (and only the first)* verse of the next psalm at the end (ADPB p.150).

When there is a second psalm (Shabbos and Chanukah, Rosh Chodesh or from after Rosh Chodesh Ellul to Shemini Atzeres), this is said immediately after the Psalm of the Day. There should not be a Kaddish between the psalms, but it may get said anyway.

Pesach VII on Shabbos

Some books say that Yom L^eYabosho should be said in a different place from where it is said on weekdays, *but this is not our custom. Nor do we add* the Berach Dodi for Shabbos Chol Hamoed after Yom L^eYabosho.

Pesach VIII on Shabbos

Berach Dodi for Shabbos Chol Hamoed (Routledge p.218) just before Shacharis Amidah.

Simchas Torah

- While the Chazan is holding the Sefer Torah in front of the Ark (at both Ma'ariv and Shacharis), he says kedosh *venorah* shemo, as on Rosh Hashana and Yom Kippur.
- At the end of Ma'ariv, say Adon Olam after Yigdal.
- When calling up the Chasanim, use the version in the Routledge.

Mussaf on Shelosh Regalim when it is also Shabbos

- Say "Adir adirenu" in the Kedushah but not on Shabbos Chol Hamoed.
- Say "V^ees Mussaf Yom Hashabbos hazeh v^ees Mussaf Yom" not V^ees Mussfe Yom Hashabbos hazeh V^eyom" before paragraph "Uv^eyom Hashabbos".
- Do *not* say "Zeh Korban Shabbos ..." after this paragraph.
- In the paragraph after Yismechu, say "Elokaynu vaylokay avosaynu, melech rachamon" as on weekdays; do *not* add "retsay vimnuchosaynu".
- We duchen on Yom Tov but not Shabbos Chol Hamoed.

11. Planning for Rosh Hashanah

There are five main prayer sessions: two Rosh Hashanah mornings, Kol Nidrei, Yom Kippur Shacharis/Mussaf and Yom Kippur Mincha/Ne'ilah. In the morning, there may initially be a service only in Shul, with people moving to WLH before leyning starts. Ensure that there are officiants for Pesukei deZimra, Shacharis, Mincha and leyning; Ma'ariv and Mussaf (from En Kemocha) will be done by visiting Chazanim.

Decide well in advance who will be called up on Rosh Hashanah (including first day Mincha if Shabbos) and Yom Kippur (Shacharis and Mincha). The normal calling-up priorities are suspended on those days. Include carrying second Sefer Torah, Hagbah, Gelila, Haftaras and Pesichas for Shacharis Torah reading and for Ne'ilah. Other key pesichas (Kol Nidrei in two services, which includes carrying two Sifre Torah, Unesane Tokef on all three days in two services, Alenu on all three days in two services) may also be allocated in advance, although there is no need to do so. Send out invitations; some people will refuse, so have reserves. Also choose Chasanim and Women of the Year and ask the Children's and Youth Service organisers to select theirs. ***The choice of Chasanim rests solely with the Wardens, as they are the people who decide who to call up.*** This does not apply to Women of the Year, when the Board may wish to have input. ***It is inadvisable to let the Chasan Bereshis also read the Haftara on Simchas Torah*** as this means calling the same person up for two consecutive aliyas. If he does so, someone else must be called up to read the Berachas.

One Warden will be in Shul, the other in the Hall. Have rotas for one or two assistant Wardens, a Shammas and a Ladies' Shammas in each location. (Ideally, there should be two Shammasim and two Ladies' Shammasim in the Hall.) Draw up a timetable for when each part of the service should start and finish. The Shul and Hall should finish several minutes apart to reduce congestion; appoint a liaison officer to ensure this. Get a list of pesichas. Arrange for erecting the Succah, purchasing lulavim and aravos, certificates for Chasanim and Women of the Year.

Arrange presentations

During Succos, or possibly on Shabbos Bereshis, there must be three sets of presentations: Chasanim, Women of the Year and Youth/Children. Presentations are at the end of the service after the announcements, or in a special lunch.

Chase the Youth and Children's services for their Chasanim and Eshet Chayils well in advance. Try not to have more than two boys and two girls per service, but it is sometimes essential to have three.

For Women and Chasanim, arrange in advance with the recipients who the proposers will be. Call on the proposer of the first recipient to give a speech, then the recipient, then the second proposer and recipient.

For the Youth/Children, recipients do not make speeches. There may be separate proposers for the Toddlers', Intermediate, Children's and Youth.

12. Tisha B'Av

Supply Rosenfeld Kinot books for Ma'ariv, Shacharis and Mincha. Page references below are to that book except where ADPB is mentioned. **Except on Sunday, there may be a second, late Shacharis service as well as the early one.** *Mourners may daven but have no priority in davening*, as everyone is a mourner.

Erev Tisha b'Av: Mincha (except Saturday)

- No Tachanun in Mincha.
- Our current procedure is to take down the Ark curtain before Ma'ariv but not necessarily to remove the desk covers.

Ma'ariv (except Saturday)

Page numbers are as in Rosenfeld

P.2-11: Normal Ma'ariv service: Shema, Amidah and Kaddish Tiskabal.

P.12-27: Read the Book of Eichah sitting on the Ark steps. (No introductory beracha.)

P.27: At the end, the Congregation read the penultimate verse aloud. The Reader then reads the last two verses. The Congregation and then the Reader repeat the penultimate verse.

P.28-29: First Kinah. Then continue at the top of p.36.

P.36-39: Kinot. Halfway down p.39, the Reader stands and goes to the reading desk.

P.40-41: Ve'atto kadosh to Ve'yadir.

P.41: Kaddish Tiskabal *omitting the Tiskabal verse.*

P.42: Alenu and Al Tirah.

P.43: Mourner's Kaddish.

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Erev Tisha b'Av: Mincha (Saturday)

- *May be held early to allow people to go home and have supper before Ma'ariv.*
- Torah reading: Start of V'Eschanan: ADPB pp.885-886.
- No Tzidkas'cha Tzedek or Pirke Avos.
- Our current procedure is to take down the Ark curtain before Ma'ariv but not necessarily to remove the desk covers.

Ma'ariv (Saturday)

Page numbers are as in Rosenfeld

P.2-11: Omit psalms 144 & 67. Normal Ma'ariv service: Shema, Amidah (including Attonantunu) and Kaddish Tiskabal.

P.11: Light a Havdala candle (no wine or spices) and all say "Boray moray ho-aysh".

P.12-27: Read the Book of Eichah sitting on the Ark steps. (No introductory beracha.)

P.27: At the end, the Congregation read the penultimate verse aloud. The Reader then reads the last two verses. The Congregation and then the Reader repeat the penultimate verse.

P.28-29: First Kinah. Then continue at the top of p.32.

P.32: Kinah for Saturday night. Then continue at the top of p.36.

P.36-39: Kinot. Halfway down p.39, the Reader stands and goes to the reading desk.

P.40-41: Ve'atto kadosh to Ve'yadir.

P.41: Kaddish Tiskabal *omitting the Tiskabal verse.*

P.42: Alenu and Al Tirah.

P.43: Mourner's Kaddish.

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Shacharis

Page numbers are as in Rosenfeld

Tallis and Tefillin are *not* worn at Shacharis, but they are at Mincha.

ADPB p.16 (near bottom)-p.38: Read to Psalm 30 and Kaddish, then switch to Rosenfeld.

P.57-74: Morning service to end of silent Amidah.

[P.59: We do not stand for Psalm 100.]

P.75- 81: Repetition of Amidah, including Anenu. *Omit the sections in square brackets. No Priestly Blessing.*

P.82: Half Kaddish. (There is no Tachanun or Kel Erech Apayim.)

P.82-86: Reading of the Law. One Sefer Torah: Deut.4:25. **Omit Berich Shemay Dimoray.**

Call up three (Cohen, Levi, Shelishi *who reads the Haftara, chanted to the tune of Eikhah except for the last two sentences, which are sung in the regular way.*).

P.86: Half Kaddish; Hagbah. *Do not continue Ashrei, etc.*

P.87-89: Haftara; do not start the blessings until the cover is on the Sefer Torah. It is read to the tune of Eichah except from verse 22, when the normal tune is used.

P.90: Return the Sefer Torah. Move to low stools.

P.91-167: Kinot. Invite people to read a Kinah each.

P.168-172: Kinot for the Martyrs of York. (These are not in books other than Rosenfeld.)

P.173-175: Kinah for Martyrs of the Holocaust. (This is not in books other than Rosenfeld.)

P.176: All stand. The Reader goes to the reading desk and sings Eli Tsion to a special tune.

P.177-179: The Reader recites the last two Kinot.

P.180-182: Ashrei, Uva lezion; Kaddish Tiskabal *omitting the Tiskabal verse*.

P.183: Omit.

P.184-185: Alenu, Al Tirah and Mourners' Kaddish.

Mincha

P.186-8: Put on Tallis and Tefillin.

On Sunday: Psalm of the Day (1st day, p.193).

On Tuesday: Psalm of the Day (3rd day, p.193).

On Thursday: Psalm of the Day (5th day, p.194).

P.194: Mourners' Kaddish. Then skip to the top of p.205.

P.205-6: Ashrei, Half Kaddish.

P.206-210: Reading of the Law; one Sefer Torah: Ex.32:11. **Omit Berich Shemay Dimoray.** Call up three (Cohen, Levi, Shelishi *who reads the Haftara to the normal tune*). Hagbah.

P.211-212: Haftara (use the normal tune); do not start the blessings until the cover is on the Sefer Torah.

P.213: Return the Sefer Torah. Half Kaddish.

P.214-8: Silent Amidah; add Nachem and Anenu. Sim Shalom, not Shalom Rov.

P.214-8: Repetition of Amidah; add Anenu, Nachem and Priestly Blessing. Sim Shalom, not Shalom Rov. No Tachanun.

[P.216: Some copies have two versions of Nachem; we use the first one.]

P.219: Kaddish Tiskabal **including the Tiskabal verse.**

P.220: Alenu and Al Tirah.

P.221: Mourners' Kaddish.

Ma'ariv

[**ADPB p.202:** Normal weekday Ma'ariv.]

On Sunday: P.221: Havdala before Alenu (wine, no candle or spices).

Put back the Ark curtain (and desk covers if removed).

[P. 223 or **ADPB p.602:** may say Blessing of the New Moon.]

13. Hoshana Rabbah Shacharis

Time: 8am Sun, 6.05am other days. Ensure that there is a supply of Aravos in Shul.

Put on Tefillin without berachas. (Some people have the custom not to wear Tefillin. **Such a person should not act as Chazan.**) The Chazan may wear a kittel. The numbers in bold below are pages in ADPB.

16-34: Preliminary Morning Service.

322-362: Yom Tov Shacharis, adding Psalm 100 (**332**); we do not stand for this psalm.

362: Stop before Nishmas.

Foot of p.58; 60: Yishtabach. *Open the Ark.* Read Psalm 130; each verse is read by the Chazan and then repeated by the Congregation. *Close the Ark;* Half Kaddish.

62-96: Weekday Shacharis, adding Ya'aleh Veyovo in Amidah. Everyone but the Chazan starts removing Tefillin after Kedushah. The Chazan removes his after ending the repetition.

616: Take the Lulav.

618-628: Full Hallel. Kaddish Tiskabal (**402**); no Tachanun/Kel Erech Apayim.

404-410: Yom Tov service for removing the Sefer Torah and calling up the Cohen. Only one Sefer; use the same one as for Succos Maftir. While the Chazan is holding the Sefer Torah in front of the Ark, he says kedosh *venorah* shemo, as on Rosh Hashanah and Yom Kippur.

920-921: Reading is Num. 29:26-34. The Yomim Noraim tune may be used. Call up four people, then see "Leyning with no Tachanun"; no Psalm 20.

670-690: Mussaf Amidah with Yom Tov Kedushah (including Adir adirenu); no duchening.

715-718: Hoshanos. Open the Ark and get seven people to take a Sefer Torah each to the Bimah. Perform six circuits; after each, a Sefer is returned to the Ark. Ensure in advance that those carrying Sifre Torah know what order they should return them. As we currently do not allow mourners to perform Hoshanos, give them preference in taking a Sefer.

718-725: Perform the 7th circuit; do not return the last Sefer yet. Recite several more Hoshanos without circling the Bimah.

725-729: Put down the lulavim; pick up Aravos. Recite several more Hoshanos without circling the Bimah.

729: Beat the Aravos on the Wardens' box until some leaves fall off; this is done **before** the paragraph "Hoshea es amecha", **not after**. After that paragraph, return the last Sefer to the Ark; close the Ark and recite the last paragraph silently. Throw the Aravos onto the top of the Ark, where they remain until Pesach.

448-462: Kaddish Tiskabal and conclusion of service to Anim Zemiros (with *pesicha*).

144-152: Psalm of the Day. On Wed, the Psalm of the Day is Psalm 94; we add **the first (and only the first)** verse of the next psalm at the end, as in ADPB p.150.

156: Psalm 27; Mourners' Kaddish. (**Do not say** Adon Olam.)

14. Simchas Torah

Ma'ariv Erev Simchas Torah

- Chasanim wear top hats and sit in the Box.
- Extra piyyutim (On Mon, Tue and Thu night, Routledge p.240, Koren p.101, ArtScroll p.1048; on Saturday night, Routledge p.233, Koren p.85, ArtScroll p.850).
- On Saturday night, add V'todienu in Amidah.
- Taking out the Sifre Torah: special service; Routledge p.187a, Koren p.147, ArtScroll p.1066.
- The Chazan reads each verse and the congregation repeats after him; there is a special tune and the Shabbos tunes are not used.
- **Hakkofos:** There are seven. Invite people with special cards.
- At present, we do not let a mourner take part in the Hakkofos, so give a mourner pesicha.
- There are nine paragraphs said during the Hakkofos. Two are said with the first, two with the last and one each with the rest. There will be singing between Hakkofos.
- The Chazan leads the first Hakkofa, but other people may be asked to lead the others.
- The second to sixth Hakkofos will be in the Hall with a mechitza so that men can dance on one side and women on the other.
- The seventh Hakkofa is in the Shul.
- After the Hakkofos, take all the Sefarim up to the Ark and put all but the one for the leyning back in the Ark. Use the same Sefer as Mincha on Shabbos Chol Hamoed or on Shemini Atzeres if this was Shabbos.
- While the Chazan is holding the Sefer Torah in front of the Ark, he says kedosh **venorah** shemo, as on Rosh Hashanah and Yom Kippur – **tell Chazan.**
- Leyning (Deut. 33:1); call up **only three** (Cohen, Levi, Yisroel).
- **Use the normal leyning tune, not the one for the Yomim Noraim.**
- Half Kaddish; Hagbah and Gelila.
- Prayers for the Royal Family and State of Israel.
- Do not say Ashre.
- **Pesicha;** YeHallelu, Psalm 24 and return Sefer; Kaddish Tiskabal.
- **Kiddush (on Saturday night with candle; our current practice is to use matches);** Alenu; Mourners' Kaddish; **no Psalm 27.**
- Yigdal; **Adon Olam.**

Simchas Torah Shacharis

- Chasanim wear top hats and sit in the Box.
- Omit the special piyyut before Nishmas (Routledge p.77; Koren p.339; ArtScroll p.1108).
- Duchan at Shacharis, not Mussaf. Cohanim and Leviim should go out to wash immediately after the Shacharis Kedushah.
- Full Hallel & Kaddish.
- Small Kiddush in the Wiseman-Linden foyer. Ensure that whoever is leyning does not get drunk and that children do not drink alcohol.

Hakkofos

- Taking out the Sifre Torah: special service; Taking out the Sifre Torah: special service; Routledge p.187a, Koren p.1165, ArtScroll p.1148.
- The Chazan reads each verse and the congregation repeats after him; there is a special tune and the Shabbos tunes are not used.
- There are seven hakkofos. Invite people with special cards.
- At present, we do not let a mourner take part in the Hakkofos, so give a mourner pesicha.
- There are nine paragraphs said during the Hakkofos. Two are said with the first, two with the last and one each with the rest. There will be singing between Hakkofos.
- The Chazan leads the first Hakkofa, but other people may be asked to lead the others.
- The second to sixth Hakkofos will be in the Hall with a mechitza so that men can dance on one side and women on the other.
- The seventh Hakkofa is in the Shul.
- After the Hakkofos, take all the Sefarim up to the Ark and put all but the three set for the leyning back in the Ark.
- Do **not** say the 13 Attributes or Berich Shemey Dimorey.
- Three Sifre Torah: 1st Deut. 33:1 (use the same Sefer as last night); 2nd Gen.1:1; 3rd is the 2nd from Shemini Atzeres.
- While the Chazan is holding the Sefer Torah in front of the Ark, he says kedosh **venorah** shemo, as on Rosh Hashanah and Yom Kippur – **tell Chazan.**

Calling up

- Once the Sifre Torah are on the Bimah, follow the procedure for three Sifre Torah (Chapter 4).
- ***Use the normal leyning tune, not the one for the Yomim Noraim.***
- Call up every male and child in Shul, in batches, reading the leyning twice.
- **Below, the first side alternates between years. It is on the left (as viewed standing on the Bimah facing the Ark) if the civil year is an even number (so the Jewish year is an odd number), otherwise it is on the right.**
 - Call up all Cohanim on the first side and then all Levi'im on that side.
 - Next, call the Rabbi, with the children. (This could be done on the fifth Aliyah, but we do it on the third so as not to delay the children going off to their service.)
 - When the children are called up, hold a large tallis over all of them as a canopy.
 - Afterwards, there is a blessing of the children.
 - Next call up all the Yisroels on the first side, in two batches (making five call-ups).
 - Go back to the start of the leyning and call up all Cohanim on the other side; all Levi'im on that side; three batches of Yisroels (again making five call-ups).
- *An alternative procedure which has been used is that on the first reading of the leyning, only one person is called for each Aliyah. This is not recommended, since it means that on the second reading, the Bimah is overcrowded.*

- When calling up the Chasanim, *use the version given in ADPB (150th Anniversary ed. P.962 and p.963, and in Routledge pp.191-2 and p.193*. See overleaf. The tune is the same as for Akdamus on Shavuot.
- Each Chasan is escorted up, with a tallis held over him as a canopy.
- Just before the last verse of the Chasan Torah leynung, ask people to stand, and at the end say "Chazak, chazak venis'chazek".
- Call the first Hagbah and Gelilah.
- The first Hagbah does *not* normally use a crossed arms technique (nor does the third).
- During the leynung for the Chasan Bereshis, the congregation recite each passage that starts "Vayehi Erev Vayehi Voker" and all of Genesis 2:1-3 aloud before they are leyned.
- Call the second Hagbah and Gelilah.
- The second Hagbah may use a crossed-arms technique.
- Call the Maftir to the third sefer.
- If the Chasan Bereshis wishes to read the Haftara, he cannot be called Maftir as this would mean calling him for consecutive aliyas. In this case, call someone else Maftir, who says all the berachos; the Chasan Bereshis just reads the Haftara. This is not necessary if the Chasan Torah wishes to read the Haftara, since he would not be called for *consecutive* aliyas.

Conclusion

- After the Haftara, go straight to the Prayer for the Royal Family.
- After this prayer, the Prayer for Israel and the Refuah Shelemah prayer, continue with Ashrei, YeHallelu and returning the Sifre Torah; do not say any extra piyyutim.
- Mussaf; no duchening.
- On Wed, the Psalm of the Day is Psalm 94; we add *the first (and only the first)* verse of the next psalm at the end, as in ADPB p.150.
- We *do not* say Psalm 27.

Mincha: Normal Yom Tov weekday service; no leynung.

Ma'ariv:

- **Friday:** Omit Kabbalas Shabbos; start at Psalm 92.
 - Shabbos Amidah.
 - Omit Bameh madlikin.
 - **Kiddush with wine.**
-
- **Other days:** Atto Chonantonu in Amidah.
 - **Havdala** before Alenu: **just wine**; no candle or spices.

Calling up the Chatanim

Chatan Torah

Our custom is that the following is said by the גבאי to call up the חתן תורה to his עלייה:

מְרֻשּׁוֹת הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא אֶפְתַּח פִּי בְּשִׁיר וּבְזִמְרָה לְהוֹדוֹת לְהַלֵּל
לְדָר בְּנֵהוֹרָא שְׁהַחֲיֵנוּ וְקִיְמָנוּ בְּיָרְאָתוֹ הַטְּהוֹרָה וְהַגִּיעָנוּ לְשִׁמְחַ בְּשִׁמְחַת הַתּוֹרָה
הַמְּשִׁמַּחַת לֵב וְעֵינַיִם מְאִירָה הַמְּאַרְכֶּת יָמִים וּמוֹסַפֶּת גְּבוּרָה לְאוֹהֲבֶיהָ
וּלְשׁוֹמְרֶיהָ בְּצוּי וְאַזְהָרָה. וּבְכֵן יְהִי רְצוֹן מִלְּפָנֵי הַגְּבוּרָה לְתַת חַיִּים וְחֶסֶד וְנֹזֵר
עֵטְרָה לְרַבֵּי (פְלוֹנִי ב"ר פְלוֹנִי) הַנִּבְחָר לְהַשְׁלִים הַתּוֹרָה. עֵמֵד עֵמֵד עֵמֵד רַבִּי
(פְלוֹנִי ב"ר פְלוֹנִי) חַתָּן הַתּוֹרָה וּבְשִׁכְרֹה זֶה תִּזְכָּה מֵאֵל נוֹרָא לְרֵאוֹת בְּנִים וּבְנֵי
בְנִים עוֹסְקִים בַּתּוֹרָה. יַעֲמֵד רַבִּי (פְלוֹנִי ב"ר פְלוֹנִי) חַתָּן הַתּוֹרָה.

Chatan Bereshit

Our custom is that the following is said by the גבאי to call up the חתן בראשית to his עלייה:

מְרֻשּׁוֹת מְרוֹמָם עַל כָּל בְּרָכָה וְשִׁירָה נוֹרָא עַל כָּל תְּהִלָּה וְזִמְרָה חֲכָם לִבָּב
וְאַמִּיץ כַּח וּגְבוּרָה מוֹשֵׁל עוֹלָם אֲדוֹן כָּל יִצִּירָה וּמְרֻשּׁוֹת חֲבוּרַת צֶדֶק עֲדָה
הַמְּאַשְׁרָה קְבוּצִים פַּה הַיּוֹם לְשִׁמְחַת תּוֹרָה וְנַעֲצָרִים לְסִים וּלְהַחֵל בְּגִיל
וּבְמוֹרָא עֵמֵד עֵמֵד רַבִּי (פְלוֹנִי ב"ר פְלוֹנִי) חַתָּן בְּרֵאוֹשִׁית בְּרֵאוֹשִׁית נַעֲשִׂית
רֵאוֹשׁוֹן לְמִצְוָה גְמוּרָה מֵה רַב טוֹבָה וּמְשִׁכְרָתָה יִתְרָה. יַעֲמֵד רַבִּי (פְלוֹנִי ב"ר פְלוֹנִי)
חַתָּן בְּרֵאוֹשִׁית.

15. Things to Remember

Every Shabbos

Check in advance if there is a Simcha or any point in these notes such as two Sefarim, division of the Sidra, a special Haftara or Birchas Hachodesh. For a Bar/Bat Mitzvah, put out Siddurim and Chumashim for the guests.

Check before the service starts that the Ark is unlocked.

Sifre Torah

Before each Yom Tov or other occasion when there is special leyning, the Sefer (or Sefarim) to be used must be rolled to the correct place in advance. To avoid confusion, they should be labelled clearly. Place the one or ones to be used in the centre of the Ark to avoid opening the side doors during the service.

If there is more than one Sefer, they must be taken out and returned in the correct order. They are taken out in the order in which they will be used, and then put back in the order in which they are carried back, i.e. Maftir (carried by the Chazan) first.

As soon as a Sefer is in the Ark, put the chain across it to avoid any risk of it falling out.

Some silverwear is meant to go with a particular Sefer and should always be kept on it. Not all crowns and rimmonim fit all Sefarim; using ones that do not fit is undignified and there is a risk that they will fall off.

Pesichas

A Warden and those doing pesicha must be in front of the Ark in good time, so ensure that they are prompted, especially when returning the Sefarim to the Ark as they may not realise that they have a second go. Ensure that the Ark is opened and closed at the right time; intervene immediately if they open or close too soon, or do not do so when they should.

At the start of leyning on Shabbos and Yom Tov morning, it is opened at Vay'hi binso'a aron (ADPB p.406) and should be closed before the Sefer Torah reaches the Bimah. After the leyning, it is opened at Yehallelu (ADPB p.428) and closed after Chadash yomenu kekedem.

Dancing on the Bimah

Sometimes during a simcha there is dancing on the Bimah. The Wardens must always watch closely to stop the Sefer Torah from being knocked. This is especially important if there are two sefarim on the Bimah. ***This means that the Wardens should not join in the dancing.***

Hagbah

Take reasonable steps to ensure that anyone given Hagbah can do it. During Hagbah, the Warden on the Bimah must always watch closely and be ready to grasp the Sefer at once if there are any problems. This is especially important when the Sefer is near the start or end hence is very unbalanced.

When there is Yizkor, do not give Hagbah to anyone who may wish to leave during Yizkor.

The Maftir

The Maftir should not start saying the berachas before the Haftara until the cover is properly on the Sefer Torah, but he need not wait until the silverware is put on. The Maftir should not leave the Bimah immediately after the Haftara. He should stay until the Sefer leaves the Bimah and follow it as far as the Wardens' Box, then remain there until the Ark is closed.

Calling up when there is an Acharon

Whether or not the extra break is made in the shevi'i section, consecutive people are called as shelishi, rev'i, chamishi, shishi, shevi'i, acharon. If two extra breaks are made, then regardless of which sections have the breaks, consecutive people are called as shelishi, rev'i, chamishi, shishi, shevi'i, [no number], acharon.

Taking the Sefer Torah

When there is Birchah Hachodesh, the Chazan takes the Sefer before announcing the new month. On all other occasions, Shabbos, Yom Tov and weekday, he does not take it until just before the Ark is opened and he says Yehallelu.

Evening Kiddush on Festivals on Saturday Night

On Saturday night, if Sunday is Yom Tov, Kiddush is made and it is also effectively Havdala for Shabbos. A candle (but not spices) should thus be provided as well as wine (*our current practice is to use matches*). This happens in the following circumstances:

- 8th night Pesach if 1st day Pesach was Sunday
- 1st night Shavuot if Erev Shavuot was Saturday
- 2nd night Succos (in the Succah) and Erev Simchas Torah if 1st day Succos was Saturday

Counting the Omer

This is done in Ma'ariv before Alenu (and on Friday night and on Yom Tov Pesach after Kiddush), while standing. However, it should not be done until after dark, so it may only be possible to do this on Saturday evening, when it is done after Kaddish Tiskabal and before Vayiten Lecha. Just beforehand, announce "Last night was the *nth* day of the Omer". Do not say what the count for the current day should be. A list of dates for days of the Omer, generated by spreadsheet **Omer counter.xls**, should be included in the Monthly Notes for Wardens.

Duchening

Ensure that the Cohanim go out to get washed immediately after Mussaf Kedusha (except Rosh Hashanah and Yom Kippur; see the separate notes for those days). Cohanim should not talk between the washing and performing the duchening.

16. Useful Dates

Year	Rosh Hashanah			
5786	Tue	23	Sep	2025
5787	Sat	12	Sep	2026
5788	Sat	2	Oct	2027
5789	Thu	21	Sep	2028
5790	Mon	10	Sep	2029
5791	Sat	28	Sep	2030
5792	Thu	18	Sep	2031
5793	Mon	6	Sep	2032
5794	Sat	24	Sep	2033
5795	Thu	14	Sep	2034
5796	Thu	4	Oct	2035
5797	Mon	22	Sep	2036
5798	Thu	10	Sep	2037
5799	Thu	30	Sep	2038
5800	Mon	19	Sep	2039
5801	Sat	8	Sep	2040
5802	Thu	26	Sep	2041
5803	Mon	15	Sep	2042
5804	Mon	5	Oct	2043
5805	Thu	22	Sep	2044
5806	Tue	12	Sep	2045
5807	Mon	1	Oct	2046
5808	Sat	21	Sep	2047
5809	Tue	8	Sep	2048
5810	Mon	27	Sep	2049
5811	Sat	17	Sep	2050
5812	Thu	7	Sep	2051
5813	Tue	24	Sep	2052
5814	Sat	13	Sep	2053
5815	Sat	3	Oct	2054
5816	Thu	23	Sep	2055
5817	Mon	11	Sep	2056
5818	Sat	29	Sep	2057
5819	Thu	19	Sep	2058
5820	Mon	8	Sep	2059
5821	Sat	25	Sep	2060
5822	Thu	15	Sep	2061
5823	Thu	5	Oct	2062
5824	Mon	24	Sep	2063

	Summertime starts			Summertime ends			Start to say	
	Turn clock <u>forward</u> one hour			Turn clock <u>back</u> one hour			Tal uMatar at Ma'ariv	
2024	31/03/2024	Sun		27/10/2024	Sun		04/12/2024	Wed
2025	30/03/2025	Sun		26/10/2025	Sun		04/12/2025	Thu
2026	29/03/2026	Sun		25/10/2026	Sun		05/12/2026	Sat
2027	28/03/2027	Sun		31/10/2027	Sun		05/12/2027	Sun
2028	26/03/2028	Sun		29/10/2028	Sun		04/12/2028	Mon
2029	25/03/2029	Sun		28/10/2029	Sun		04/12/2029	Tue
2030	31/03/2030	Sun		27/10/2030	Sun		04/12/2030	Wed
2031	30/03/2031	Sun		26/10/2031	Sun		06/12/2031	Sat
2032	28/03/2032	Sun		31/10/2032	Sun		04/12/2032	Sat
2033	27/03/2033	Sun		30/10/2033	Sun		04/12/2033	Sun
2034	26/03/2034	Sun		29/10/2034	Sun		04/12/2034	Mon
2035	25/03/2035	Sun		28/10/2035	Sun		05/12/2035	Wed
2036	30/03/2036	Sun		26/10/2036	Sun		04/12/2036	Thu
2037	29/03/2037	Sun		25/10/2037	Sun		05/12/2037	Sat
2038	28/03/2038	Sun		31/10/2038	Sun		04/12/2038	Sat
2039	27/03/2039	Sun		30/10/2039	Sun		05/12/2039	Mon
2040	25/03/2040	Sun		28/10/2040	Sun		04/12/2040	Tue
2041	31/03/2041	Sun		27/10/2041	Sun		04/12/2041	Wed
2042	30/03/2042	Sun		26/10/2042	Sun		04/12/2042	Thu
2043	29/03/2043	Sun		25/10/2043	Sun		05/12/2043	Sat
2044	27/03/2044	Sun		30/10/2044	Sun		04/12/2044	Sun
2045	26/03/2045	Sun		29/10/2045	Sun		04/12/2045	Mon
2046	25/03/2046	Sun		28/10/2046	Sun		04/12/2046	Tue
2047	31/03/2047	Sun		27/10/2047	Sun		05/12/2047	Thu
2048	29/03/2048	Sun		25/10/2048	Sun		05/12/2048	Sat
2049	28/03/2049	Sun		31/10/2049	Sun		04/12/2049	Sat
2050	27/03/2050	Sun		30/10/2050	Sun		04/12/2050	Sun
2051	26/03/2051	Sun		29/10/2051	Sun		05/12/2051	Tue
2052	31/03/2052	Sun		27/10/2052	Sun		04/12/2052	Wed
2053	30/03/2053	Sun		26/10/2053	Sun		04/12/2053	Thu
2054	29/03/2054	Sun		25/10/2054	Sun		05/12/2054	Sat
2055	28/03/2055	Sun		31/10/2055	Sun		05/12/2055	Sun
2056	26/03/2056	Sun		29/10/2056	Sun		04/12/2056	Mon
2057	25/03/2057	Sun		28/10/2057	Sun		04/12/2057	Tue
2058	31/03/2058	Sun		27/10/2058	Sun		04/12/2058	Wed
2059	30/03/2059	Sun		26/10/2059	Sun		06/12/2059	Sat
2060	28/03/2060	Sun		31/10/2060	Sun		04/12/2060	Sat
2061	27/03/2061	Sun		30/10/2061	Sun		04/12/2061	Sun
2062	26/03/2062	Sun		29/10/2062	Sun		04/12/2062	Mon
2063	25/03/2063	Sun		28/10/2063	Sun		05/12/2063	Wed
2064	30/03/2064	Sun		26/10/2064	Sun		04/12/2064	Thu