



The Shaliach Tzibbur's Guidebook


A Halachic Digest

All rights reserved
May 2018

©

Tzuriel Kastel

shatz@parshaparts.com
414 350-3104



**Thank you to my
wife for her constant
support.**

T. Kastel

Dedicated in honor of

**Rabbi Avigdor Pekier's tenure
in Milwaukee**

Mr. and Mrs. Todd Miller

In honor of my wife

My gratitude know no bounds

**Rabbi Doctor Richard
Zussman**

לזכר נשמת הרה"ג מוה"ר שבת' בן
מוה"ר חיים מייזליש זצ"ל

Dedicated in memory of

HaRav Shabse Meisels, ZT"l

Rabbi and Rebbetzin Benzion
Twerski

לזכר נשמת

בצלאל בן משה הלוי

חנה לאה בת משה הלוי

Dedicated in loving memory of
our parents

Dr. Charles Zigun

Betzalel ben Moshe HaLevi

Mrs. Annette Raymund

Chana Leah bas Moshe HaLevi

Dr. Jeffrey and Suzanne Zigun

Dedicated in honor of
Mr. and Mrs. Gary Kastel
For their continued health and
happiness

Mr. and Mrs. Harlan Loeb



Dedicated in honor of
Our long-lasting friendship
Mr. and Mrs. Jerry Dorf

לזכר נשמת

מרדכי חיים בן יצחק
וריעתו גולדא בת וואלף הערש הכהן

Dedicated in memory of

Mr. and Mrs. Mack Brandes

Dr. and Mrs. Avraham Brandes



We wish our son Tzuriel tremendous
success and blessing with this
endeavor as he continues to be an
inspiration to us and a source of light
for Torah learning.

Mr. and Mrs. Gary Kastel

In honor of my wife

May you continue to be a source of
inspiration for many healthy years to
come

Gerardo



לזכר נשמת

שלמה בן צדוק הלוי
יהודית בת מרדכי
טוביה בן עקיבא

Dedicated in loving memory of our parents

Shlomo Ben Tzadok HaLevi

Jehudit Bas Mordechai

Tuvia Ben Akiva

May our Torah learning bring merit to their
Neshamos

Jonathan & Linda Chernin

יחיאל מיכל טווערסקי

באאמור הרה"צ כמוהר"ר יעקב ישראל זצלה"ה מהארנאסטייפאל

Rabbi Michel Twerski

בעזהש"ת

Rosh Chodesh Tammuz 5778

Some years ago our distinguished friend, Reb Tzuriel Kastel שליט"א, published a Sefer in Hebrew, in which he detailed the salient laws and customs for the Shaliach Tzibbur, the person who leads the Congregation in prayer. The manual was well thought out, orderly, clear and extremely useful. I was delighted to learn that he has translated this work into English, so that it is now available for a much wider audience, who will most certainly benefit from this information. Just as in the Hebrew version, the Halachos are all meticulously annotated, allowing the reader to know the authoritative source from which the law is drawn. I offer Reb Tzuriel my humble blessings that his scholarship should find favor in the eyes of Klal Yisroel, and that he should go from strength to ever greater strength in Torah and Avodah.

בכבוד והערצה,

יחיאל מיכל טווערסקי
אביראסטייפאל

יחיאל מיכל באאמור הרה"צ כמוהר"ר יעקב ישראל זצלה"ה מהארנאסטייפאל

Congregation Beth Jehudah • 3100 N. 52nd Street • Milwaukee, WI 53216 • ph. 414 442-5730 • Fax 414 442-6171

Home Study • 3259 N. 51st Boulevard • Milwaukee, WI 53216 • ph. 414 442-6983 • Fax 414 442-6995

בס"ד

Rabbi Mendel Senderovic

3384 North 51st Boulevard; Milwaukee, Wisconsin 53216

Milwaukee Kollel Center for Jewish Studies

Beth Din of Milwaukee

5007 West Keefe Avenue; Milwaukee, Wisconsin 53216

414-445-7831; Kollel: 414-873-4398; Fax: 414-447-7915

הרב מנחם מענדל סנדרוביץ

ראש הכולל כולל ד'מילוואקי

ראש בית דין צדק ד'מילוואקי

מילוואקי, וויסקאנסין

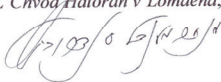
מח"ס שו"ת עצי בשמים וקונטרס הארץ לעריה

7 Tammuz 5778

I was delighted to hear that my dear friend R' Tzuriel Kastel is presenting in English his previously published *Madrich L' Shaliach Tzibur*, thereby sharing the *Halachos* of leading the *Davening* with a broader audience; allowing more people to attain the proper perspective of what it means to be a *Shaliach Tzibur*, and how to function in that role.

May the author merit to continue to be *M'zakeh IlaRabim*, for many *nachas* filled years in the service of the *Ribono Shel Olam*.

L'Chvod Hatorah v' Lomdeha,



Introduction

Tefilla: A Divine Gift

Hashem, in His mercy, has shown K'lal Yisroel the path to walk upon to come closer to Him. That path is tefilla, *service of the heart*. As Hashem chooses to dwell only within the confines of halacha, the Torah is our guide along this path.

The Rambam writes in *Hilchos Tefillah* Chapter 8, halacha 4, “How do we perform tefillah b’tzibbur, *public prayer*?”

“One person davens out loud and everyone else listens.”

This teaches that tefillah b’tzibbur is only possible through the Shaliach Tzibbur. We can understand from this that the Shaliach Tzibbur is not just ‘leading the davening’. Rather, he is what **makes** tefillah b’tzibbur possible.

The Shaliach Tzibbur must therefore know the halachos of leading the davening. There are those who argue with this understanding of the Rambam, as far as what qualifies as “tefillah b’tzibbur”, however, what is clear from the Rambam’s words, is that the Shaliach Tzibbur

has an awesome responsibility. Additionally, the *Ohr Zarua* writes that when the Shaliach tzibbur davens, it is as though he is bringing a korban on behalf of the congregation.

The Goal of this Booklet

I published this booklet because I saw a need to remind those of us who have been asked to lead the davening that there are halachos we need to follow which may have been forgotten due to neglect or lack of review. My personal tefillah to Hashem is that this booklet finds favor in the eyes of His nation and that it will bring attention to these matters so that we are worthy of davening from the amud.

I have done my best to quote and translate every halacha verbatim, using the original sources; some modifications were made to make it easier to understand. If any mistakes have found their way into these words or translations, they are my mistakes and should not be attributed to the original authors.

As we approach the davening, it is important to mention the words of the Ramban at the end of *Parshas Bo*: “The purpose of raising our voices in prayer as a community in the synagogues is so that people see that they have

a place to gather and thank Hashem, their Creator. They should publicize and announce before Hashem, 'We are Your creations'. This is the meaning behind the posuk, *And they called to the Almighty with strength*. This teaches us that prayer needs to be out loud."

An essential understanding of prayer is explained by the Mabit in *Beis Elokim*: The purpose of prayer is not that our prayers be answered. Rather, it is to teach us that there is no one who is worthy of our prayer except Hashem. Man must recognize that he is completely helpless in this world and no one can provide for his needs except Hashem.

The Gemara in Brochos (32a) states, *R'Simlai expounded, "One should first express his praises to Hashem and then he can pray to Hashem"*. It is not possible to effectively express praise due the Almighty (who can speak of the power of Hashem and make all His praise be heard? Silence is His only true praise). It is only because of my great desire to do His will that I published this booklet. My tefillah is that my efforts will bring Him abundant joy.

May the prayers and supplications of all of K'lal Yisroel be accepted before our Father in Heaven.

Tzuriel Kastel, May 2018

Table Of Contents

Dedications.....	3
Approbations.....	11
Introduction.....	13
Why the Leader is Called the 'Sh"atz' (ר"צ)...	19
The Suitable Chazzan.....	21
The Voice of the Chazzan	25
The Clothing of the Chazzan	27
The Chazzan's Pronunciation	30
Kaddish and Borchu.....	32
Repetition of Shmoneh Esrai	35
High Holidays	50
Miscellaneous.....	52

Why the Leader is Called the 'Sh"atz' (ש"צ)

The Chazzan is called the 'Sh"atz' to allude to the following idea mentioned in the holy texts:

From the earth to the firmament there are 390 atmospheres filled with impure forces. The numerical value of the Hebrew letters for the abbreviation of 'Shaliach Tzibbur', ש"צ, is 390. It is through the Chazzan's song and praise of Hashem conveyed in a sweet voice, with joy and gladness, that the impure forces within these 390 atmospheres are cut away and removed.

(Zera Kodesh from the Ropshitzer Rebbe)

The reason why our Sages refer to leading the davening as "passing before the lectern" instead of "going down to the lectern" or "standing before the lectern" is because the Chazzan, through his prayers, is able to draw the holy energy from heaven, like a conduit that "passes" energy from one place

to another.

(R' Menachem Mendel of Kossiv)

We call the leader a 'Chazzan' because he needs to "see" how to recite the words properly. The Aramaic translation for וַיֵּרָא, "And he saw", is וַיִּחַזַּר which is similar to חֲזוֹן.

(*Mishna Berurah* 53:87)



The Suitable Chazzan

A Chazzan should know the verses of Torah, Neviim, and Kesuvim well. A tentative understanding is insufficient. Without a deeper knowledge of these holy words, the Chazzan's ability to inspire others with his davening is limited. It is the Chazzan's deeper understanding of the words which infuses freshness into to each day's tefilla and which provides the necessary inspiration for arousing Heavenly Mercy on our behalf.

In order to inspire the hearts of the people with a passion when they hear his davening, he needs to have an excellent understanding of the holy words. However, if someone was selected to lead the davening who lacks a proficient grasp of all the verses, but at the same time he was not missing any of the other requirements for leading the davening, he cannot be removed from his position as Shaliach Tzibbur.

(Aishel Avraham Bu'chutch 53:4)

If the choice is between an ignorant elderly person with a beautiful voice who everybody prefers to lead the davening and a 13-year-old whose voice is not as nice but who understands the words, we choose the 13-year-old because he knows what he is praying for.

(Shulchan Aruch HaRav 53:5)

One who is not the permanent Sh"atz should refuse the first time he is asked to lead the davening. This first time, he should refuse directly (though not in an extreme manner) and if he is asked again, he should act as if he will go to the amud to lead, but should wait to be asked a third time before he actually heads towards the amud. However, if the one who asked him to lead the davening is a great person--such as the Rabbi of the shul or other comparable leader-- he should not refuse at all. (Shulchan Aruch 53:16) This halacha only applies to leading Shemoneh Esrai and not to Selichos or Pesukei D'Zimra.

(Aishel Avraham Bu'chutch 53:16 – Also see the

Responsa, *Teshuvos V'Hanhagos* OC 1:112 that in a situation where no one is willing to lead the davening and the service is being delayed, it is forbidden to refuse and one could lead the davening without even being asked.)

A person who denies the concept of the 'Resuscitation of the Dead' or does not believe in the future 'Redemption' or denies that there is 'Reward and Punishment'--and certainly someone who doesn't believe that Torah is from Heaven-- is a complete apostate and cannot be allowed to lead the davening. If he forcibly takes the amud, we are not allowed to respond "Amein" to his brochos.

(*Mishna Berura* 126:12)

A Shaliach Tzibbur who uses inappropriate language or sings songs which the non-Jews use in their prayer services should be adjured to not act this way in the future. If he does not comply, he should not be allowed to daven from the amud. The Bach in Responsa 126, writes that this is only applicable

if the songs are used solely for non-Jewish prayers.

(Rema 53:25, *Mishna Berura* 53:82)

It is appropriate for the Shaliach Tzibbur to be the first to arrive at shul, and the last to leave. (*Mishna Berurah* 43:13). The Pri Megadim writes that it is proper for everyone in shul to daven from a siddur and most certainly the Shaliach Tzibbur because the awe of leading the tzibbur is upon him.

(*Mishna Berurah* 53:87)



The Voice of the Chazzan

The voice of the Chazzan must be audible during the entire repetition of the Shmoneh Esrai. Those who only raise their voices at the end of each brocha are not following the halacha. The congregation is required to hear every word of the davening, from the beginning to the end, without missing anything. A Chazzan whose voice is too soft and it is likely that people in the back of the shul might not hear him properly, should not be allowed to lead the davening.

(Ben Ish Chai *Teruma*, Halacha 1)

One should discourage a Chazzan from raising his voice more than is necessary. They only need to be loud enough for the congregation to hear and respond “Amein”. A Chazzan, who thinks he is doing the right thing by raising his voice excessively, is mistaken; it is actually a serious transgression¹

1. The Shalmei Tzibbur, R' Yisroel Yaakov ben Yom Tov Algazi, adds that it is a transgression even if the Chazzan has a beautiful

(B'ach *Orach Chaim* 101). See the Magen Avrohom who says this is permissible in the case where the Chazzan's intention is to inspire the people to have greater focus and to improve their davening. However, if the Chazzan raises his voice because he wants people to hear his sweet voice, it is forbidden.

(HaRav Mordechai Eliyahu ZT"l. The Taz also writes this in 101:3. See also the *Kaf HaChaim* 101:11-12)



The Clothing of the Chazzan

The Shaliach Tzibbur should stand before the bima in the manner of someone standing before a king, with his tallis over his head and not only over his shoulders. He should not make strange movements or look to the side-- and certainly not behind him (*Aruch HaShulchan* 53:18). The Bach writes that his tallis should be over his head from the beginning of the davening until the end (*Mishna Berurah* 8:4) in order that he pray with awe of Hashem.

(See also the *Be'er Heitiv* 8:3 and the Responsa of the *Be'er Moshe* 5:2).

One should not wear gloves on his hands during davening. Certainly the Shaliach Tzibbur is not permitted to wear gloves while leading the davening.

(*Sefer Kol Yaakov* Siman 160)

A Shaliach Tzibbur who works as a butcher or checks animals during shechitah should not daven

from the amud wearing his dirty and smelly work clothes. If he does not want to change out of these clothes before davening, he should not be permitted to lead the davening.

(The Rema OC 53:25)

The clothing of the Shaliach Tzibbur needs to be clean, without dirt or stains.

(Sefer Kol Yaakov Siman 146)

It is appropriate for the Shaliach Tzibbur to wear long pants so his legs are not uncovered.

(Mishna Berurah 53:13)

One who is wearing ripped clothes or whose arms are exposed should not daven from the amud. A blind person or a convert may daven from the amud.

(Chayei Odom 29:14)

One who is wearing a short-sleeved shirt--even if it

covers the arm up to the elbow-- is forbidden to be the Shaliach Tzibbur. The concern is not solely that the arm is uncovered, but that the entire body is not covered in the manner that is commonly acceptable for most people. This places such a person in the category of someone wearing “ripped clothes”, and he cannot lead the davening.

(Responsa *Yaskil Avdi* from HaRav Ovadia ben
Shalom Hadaya 7:1)



The Chazzan's Pronunciation

Ideally, one who cannot differentiate between 'aleph' and 'ayin'; or 'ches' and 'hey'; or pronounces, 'shins' as 'sins', should not be appointed to lead the davening. If everyone in that shul pronounces those letters that way, he is allowed to lead the davening.

The Taz is lenient in our times regarding 'aleph' and 'ayin', because most people cannot make the distinction. The same ruling would apply to someone who is not capable of saying each letter clearly. For example, someone with a lisp cannot be prevented from leading the davening for this reason.

Nevertheless, there are opinions that are more stringent. They prohibit someone with such an impediment to be Chazzan if there is someone else who can lead the davening without mispronouncing the words. Some opinions state that if pronunciation is the only problem, but otherwise he is a suitable Shaliach Tzibbur, he could serve as Chazzan

occasionally when there is no one else to lead the davening. However, he should not be designated as the permanent Shaliach Tzibbur. Someone else who pronounces the words correctly might be available on a different occasion and would be the first choice. Others opine that even if there is no one else, someone who mispronounces letters should not lead the davening unless he puts forth extreme effort to pronounce the letters correctly.

(Shoneh Halachos 53:49)



Kaddish and Borchu

If there is no minyan in the shul when it is time to say the Kaddish before Borchu, the Shaliach Tzibbur should wait at Yishtabach without speaking until there is a minyan. He may wait up to half an hour. When a minyan is completed, he should say Yishtabach and Kaddish. If he already said Yishtabach before there was a minyan, the minyan should recite at least three verses from P'sukei D'Zimrah and then the Chazzan can say Kaddish. If the tzibbur does not recite these three verses, the Kaddish before Borchu may not be recited.

(Shoneh Halachos 53:8)

The 'gimmel' of Yisgadal should be emphasized so that it does not sound like Yiskadal which is similar to the Aramaic translation for the word that means *back of the neck*. The 'beis' of Yisborach should not be overemphasized and the 'Hey' of Yishalel should be pronounced clearly. "Di V'ra" are two different words and therefore need to be enunciated clearly

as separate words . After the word “chirusei”, one should pause slightly because it is referring back to the previous word Yisgadal.

(*Mishna Berurah* 56:2)

If there was a minyan when Kaddish began and some of the people left while Kaddish was being recited, Kaddish may be completed. However, if there was a minyan for Aleinu and some of the people left, the Kaddish following Aleinu may not be recited since this Kaddish is only a custom.

(*Shoneh Halachos* 55:35)

The phrase *U’vizman kariv v’imru Amein* should be said without interruption since the congregation customarily doesn’t respond “Amein” until the Shaliach Tzibbur says “Amein”.

(*Shoneh Halachos* 56:35)

The Shaliach Tzibbur does not repeat “Amein”. Rather, he recites “Yehei Shmei Rabba” together

with the congregation and then continues out loud with Yisborach.

(Shoneh Halachos 56:11)

When the Chazzan says Yisgadai, he should bow. He should also bow when he says “Yehei Shmei Rabba”, “B’rich Hu”, and “Amein” after “D’amiran”.

(Shulchan Aruch 56:4)

At the end of Kaddish, the Chazzan should take 3 steps back and then say “Oseh shalom”.

(Shulchan Aruch 56:5)

The Shaliach Tzibbur says “Borchu...” out loud so everyone can hear and respond “Boruch Hashem...”. Then he repeats “Boruch Hashem...” so that he includes himself with those who are blessing Hashem. If he doesn’t repeat these words, he has not fulfilled his obligation.

(Shoneh Halachos 57:1)



Repetition of Shmoneh Esrai

Chazoras HaShatz, the repetition of Shmoneh Esrai, was decreed by our Rabbis for the benefit of people who did not know how to daven from a siddur and didn't know the prayers by heart. Nevertheless, we continue to repeat Shmoneh Esrai even though everyone knows how to daven, so that we can fulfill the decree of our Sages.

(Shulchan Aruch 124:3)

The Pri Megadim writes that the Chazzan is not allowed to interrupt (through speaking or other means) after he completes his private Shemoneh Esrai unless it is for a mitzva such as responding to Kaddish or something similar. Speaking about non-mitzva activity is forbidden.

(Mishna Berurah 111:10 and also see Kesher Gudel from the Chida 18:21)

One who recites a Brocha with intense concentration

has performed an act that is greater than answering “Amein”.

(Shelah Masechta Tamid 255b from Gemara Brochos 53b: *One who recites a Brocha receives his reward quicker than the one who responds “Amein”*)

If the tzibbur has finished their silent Shmoneh Esrai, the Chazzan does not need to wait for individuals who are still davening, even if they are among the more important members of the city. Today the custom is to wait until the Rov finishes davening and if the Rov is not there, we wait for someone who davens slowly word for word. However, if that person extends his prayer for a long time, we should not wait for him.

(*Shoneh Halachos* 124:16)

After the Shaliach Tzibbur has walked back from his own Shmoneh Esrai, he should stand there for a moment and then walk back to his place. He should then say the opening line, “ה' שפתי תפתח” and

then continue out loud with the first Brocha.

(*Kitzur Shulchan Aruch* 20:1, *Chayei Odom*
29:2)

If the Shaliach Tzibbur finishes davening and there is someone behind him still davening, he should not walk back at all. He should just begin the repetition. There are reliable opinions, however, that say he can walk back.

(*Sefer Kol Yaakov* section 265)

Since the Shaliach Tzibbur has already davened and the repetition of the Shmoneh Esrai is only being done for the people listening, there needs to be at least nine people listening and answering “Amein” so that the brochos he makes are not in vain.

(*Kitzur Shulchan Aruch* 20:2)

While the Shaliach Tzibbur is repeating Shmoneh Esrai, if at least nine people are not answering “Amein” and paying attention to his brochos, he

should have in mind that his davening is an extra tefillah instead of the obligatory Shmoneh Esrai repetition.

(Shoneh Halachos 124:20)

A Shaliach Tzibur who extends the melody of the prayers in order that others should hear his beautiful voice is acting in a highly unacceptable manner. If he does it out of joy in his heart to thank Hashem for the gift of song, he will be blessed. He must daven with humility, awe, and fear of Hashem. Nevertheless, lengthening the davening is not a good practice when it overburdens the congregation.

(Chayei Odom 29:13)

A Shaliach Tzibbur should not stretch out the melody of the davening by lengthening a specific word in the middle or end of a brocha or any part of Kaddish or Kedusha so that the words fit the melody better. This can change the meaning of the

words he is saying.

(*Toras HaTefillah*. See also the responsa of the Maharam Shik 31 and the Noda B'Yehuda Kamma 2)

The Shaliach Tzibbur needs to have the congregation in mind during these parts of the davening. He performs his duty as their Shaliach as long as he has that intention. The congregation must also have the intent to fulfill their obligations through him. (*Toras HaTefillah* 4:10) This includes

- 1) Every Kaddish
- 2) Kedusha
- 3) Repetition of the Shemoneh Esrai
- 4) Borchu
- 5) Hashem Elokeichem Emes at the end of Shma
- 6) The brochos for counting the Omer, reciting

the Megillah, blowing the shofar, and the Shehecheyanu on Yom Kippur night

7) The public reading of the Torah and the Megillah

When the Chazzan begins the repetition of the Shemoneh Esrai, he should say the opening line “Hashem Sifasai” and at the end, he should say “Yehiyu Le’Ratzon”.

(Sh’lah 255b)

When reciting the brochos of Shemoneh Esrai, the Shaliach Tzibbur should be careful to wait a moment between each brocha. He should wait long enough so that the people responding know what brocha they are answering to and be able to answer “Amein” right away. Otherwise, the “Boruch Hu u’boruch Sh’mo” response might drown out the actual ending of the brocha and many people will not know what brocha was just completed. If the Chazzan begins the next brocha too quickly, the congregation may not be able to respond immediately after the

conclusion of the current brocha, resulting in a possible “orphaned ‘Amein”.

(Shoneh Halachos 124:23)

The Shaliach Tzibbur needs to wait until the congregation has finished saying “Amein” before beginning the next brocha. He must even wait for the people who mistakenly lengthen their “Amein” responses. Otherwise, he cannot help them fulfill their obligations in these brochos. Although today, everyone knows how to daven and the Chazzan’s repetition is not actually fulfilling anyone else’s obligations, there are opinions among the later authorities that we are still obligated to hear the brochos of the repetition and answer “Amein” to them.

There is certainly an obligation to wait for the majority of the congregation to finish their “Amein” before continuing with the next brocha. This also applies to Kaddish. The “Yisborach” section should not be said until the majority of the congregation has completed “Amein, Y’hei Shemi Rabba”.

Included in the multitude of our sins, many people have trouble with this when they lead the davening and this completely prevents the fulfillment of this mitzvah. It is forbidden to answer “Amein” in such a situation since the Chazzan has already begun the next brocha.

(*Shoneh Halachos* 124:31/*Mishna Berura*
124:37)

The Shaliach Tzibbur should be careful to complete the last word of each brocha quickly so that the people do not respond with an “Amein Chatufa”, an “Amein” that is recited before it should be.

(Nitei Gavriel *Hilchos Aveilos* Part 2 54:7 from
Shulchan Aruch 124:8. Pri Megadim 12, *Kaf*
HaChaim. 50)

If the Shaliach Tzibbur began the first brocha of the Shemoneh Esrai repetition and some of the people leave the minyan, he can complete the rest of the repetition including Kedusha and the Kaddish after Shemoneh Esrai. He can also recite the Kedusha

of U'Va Letzion and the full Kaddish after that because all of this is part of the same section of the davening.

(Shoneh Halachos 55:34)

The Shaliach Tzibbur should be careful during Kedusha to not extend his phrases so much that the tzibbur begins to respond before he finishes. This same rule applies to Kaddish and Borchu and anything else that the tzibbur says in response to the Chazzan or anyone else making a brocha. The Chazzan or the person making a brocha should not drag it out to the extent that the people responding cannot answer "Amein" before the leader is finished, which will result in an "Amein Chatufa".

(Shoneh Halachos 125:3)

It is unclear whether the Shaliach Tzibbur has to say the first two lines of Kedusha with the congregation or whether he can say them even after the tzibbur finishes. However, if one begins to say those lines while the tzibbur is still saying them, that is

considered saying them “with the congregation”.

(Shoneh Halachos 125:7)

If the Chazzan forgot to say “Mashiv haruach” or “V’sein tal u’matar” during the repetition, or anything else for which an individual would have to go back and repeat Shemoneh Esrai, the Chazzan also has to go back to the beginning and start the repetition over. There are exceptions to this:

- 1) Shachris of Rosh Chodesh and Chol HaMoed and the Chazzan forgot “Yaaleh v’Yavo”.
- 2) Shachris of Shabbos or Yom Tov and the Chazzan recited the weekday Shemoneh Esrai and didn’t mention Shabbos or Yom Tov.
- 3) Shabbos and Yom Tov fall on the same day and the Chazzan skipped the Shabbos insertions.

He does not repeat Shemoneh Esrai in these

situations if he has already completed the repetition because Shabbos and Yom Tov will be mentioned in Mussaf and we are lenient when there's a possibility of over-burdening the congregation. However, if he realizes, or is reminded before he completes the repetition, he goes back to "Retzay" if he forgot "Yaaleh v'Yavo" or he goes back to "Yismach Moshe" or "Atah v'chartanu" if he forgot to mention Shabbos or Yom Tov. The Pri Megadim agrees to this but the Rema in Section 265 implies otherwise.

(*Shoneh Halachos* 126:5).

If the Shaliach Tzibbur made a mistake during his private Shemoneh Esrai in any of the middle brochos or the last three brochos, he does not start over from the beginning because of the burden this will cause for the congregation. Rather, he relies on the repetition to take the place of his private tefillah. However, if during his private tefillah he made a mistake in one of the first three brochos and he realizes this before he completes his private Shemoneh Esrai, he must repeat the entire

Shemoneh Esrai privately before repeating it out loud. If he didn't realize his mistake until after he completed his private tefillah, he does not go back to the beginning. There are opinions that say the first three brochos are no different than the other brochos and one can rely on these opinions. The Vilna Gaon implies this as well.

If the Shaliach Tzibbur made a mistake during Maariv, where this is no repetition, he must go back to the beginning no matter where he made a mistake or when he realized it. However, during Maariv on Shabbos night, he can rely on the Mei'ein Sheva tefillah and doesn't have to repeat his private Shemoneh Esrai

(Shoneh Halachos 126:6).

A Shaliach Tzibbur that forgets Aneinu on a fast day but has not yet said Hashem's Name at the end of the "Refoeinu" brocha, goes back and says "Aneinu" at that moment and completes the brocha with Hashem's Name. He then continues with "Refoeinu". If he did not realize the error until after

he said Hashem's Name in "Refoeinu", he recites "Aneinu" as part of "Sh'ma Koleinu" but without saying the closing brocha with Hashem's Name, similar to what an individual does for "Aneinu". If he forgot again during "Sh'ma Koleinu", even though he remembered before "Retzay", he does not say "Aneinu" until after the last brocha right before he says "Y'hiyu l'ratzon" and he also does not recite the closing brocha of "Aneinu" with Hashem's Name

(*Shoneh Halachos* 119:8).

The Shaliach Tzibbur does not need to wait until the congregation finishes "Modim D'Rabanan". He can continue the repetition normally. However, he should not recite "Modim D'Rabanan" silently. Even though the congregation is reciting "Modim D'Rabanan" out loud at that time, the repetition itself was originally decreed to fulfill the obligation of tefillah for those who could not say it on their own. He therefore must say all the words loud

enough for at least 10 men to hear.

(Shoneh Halachos 127:3).

Chazzanim who say Modim silently are making a mistake.

(Shoneh Halachos 124:5).

When the Shaliach Tzibbur recites Birkas Kohanim, he should face the Aron Kodesh when he says “Y’Varechecha Hashem” and turn to his right as he says “V’Yishmerecha”. When he says “Ya’eir Hashem” he should once again face the Aron and as he says “Vichuneka”, he should turn to his left.

(Shoneh Halachos 127:6)

A Shaliach Tzibbur who is reciting the repetition of the Shemoneh Esrai when there are only 10 people in the minyan should continue the repetition even though some of them are talking or sleeping and it is impossible to wake them up. He should not interrupt in the middle, even though these people

are violating the halacha.

(Yalkut Yoseif from 5764. *Laws of Tefillah* 2
section 124:19)

The leader should not start Birkas Kohanim until everyone, or at least most of the congregation has finished responding “Amein” to the initial brocha recited by the Kohanim.

(*Shoneh Halachos* 128:44)



High Holidays

The leader, and the one blowing the shofar, should separate themselves for three days before Rosh Hashanah from anything that might make them ritually impure. They should learn the kabbalistic kavanos for the tefillos and the shofar blasts as well as from seforim that inspire the heart. This is to instill within them fear and awe of Hashem as they approach His Awesomeness as He judges the world.

(Mateh Efraim 581:48)

For Mincha as well, it is appropriate to choose a Chazzan that has the character traits mentioned in Siman 581 that describe the person fit to lead the prayers during the Days of Awe. He should wear a tallis during Mincha even though there are those who are accustomed to daven Mincha without wearing a tallis.

(Mateh Efraim 607:4)

During the Ten Days of Repentance, a Chazzan who makes a mistake and says “HaKeil HaKodosh” instead of “HaMelech HaKodosh” -- and must restart Shemoneh Esrai from the beginning-- should also recite Kedusha again.

Shaarei Teshuva 582:1)



Miscellaneous

Some say² that one who leads the Davening and uses a different Nusach than the Shul where he is praying, should still use his own Nusach even though it is different. Others say³, that he should use his Nusach while praying silently but the repetition should be done using the Nusach of the Shul. A third opinion⁴ says he should use the Nusach of the Shul in both his private Shemoneh Esrai and the repetition. Each Chazzan should

2. Responsa of the Chasam Sofer 1:15. The summary of his opinion is that it is better for the Chazzan to daven in the way he is familiar. He brings proofs to this from his own Rabbeim, Rabbi Nosson Adler and the Ha'Flaah, Of Blessed Memory.

3. Responsa of the She'arim HaMitzuyanim B'Halacha 26:3 in the name of the Sho'el u'Mayshiv 1:247. The summary of his opinion is that the Magen Avrohom in 128:30 and 585:9 states that since we pray from a Siddur, the Chazzan is certain to say the correct words and we don't have to worry that he will make a mistake.

4. Responsa of the Igros Moshe 2:29. The summary of his opinion is that the Chazzan must prepare for the repetition during his silent prayer, like the Magen Avrohom says in 124:3.

follow his custom.

(Sefer Kol Yaakov section 166)

There is a lofty spiritual realm that can only be accessed through song; the soul takes pleasure from song because it is accustomed to the songs of the ministering angels and the heavenly bodies. When the Neshama is in the body and hears song, it takes pleasure like it originally had while it was closer to its Source. Based on the intense sweetness of the song, it is worthy for the Spirit of the Almighty to rest upon the Neshama as it had while the soul was still in heaven.

(*Maavor Yabok* Sifsei Tzedek Chap 31)

The concept of ‘unloading and loading an animal’ can be applied to any difficult task where one needs to help his friend. Even when someone is leading the davening and is singing a melody, others need to sing along to help him. They fulfill the mitzvos of ‘loading and unloading’ when doing this. When their friend is wavering with the melody and they

support him in his singing, they fulfill the mitzvah of ‘unloading your friend’s burden’. Sometimes, the Chazzan forgets the melody and if the congregants help him remember they are fulfilling the mitzvah of loading by helping him “pick up” the melody he forgot so he can continue singing it. Whoever knows the melody the Chazzan is singing should be sure to join in in order to fulfill this important principle.

(Nechmad MiZahav from R’ Yechezkel of Kozmir, of blessed memory, Parshas Ki Seitzei)

Those who lean against a shtender while davening, should be aware that this is not demonstrating the appropriate attitude that one should bring to the davening. Davening before Hashem must be done standing with awe before HaKodosh Boruch Hu. Leaning on a shtender conveys laziness. This is true especially with regard to the Chazzan, since he is the conduit between the congregation and our Father in Heaven. The Chazzan must stand in awe and fear and not lean on the shtender or anything

else for support.

(*Kitzur Shelah* Chullin, Laws of Tefillah 18)

