

# Current Ritual Practice at TBS

Last modified June 15, 2016

## Minyanim

A minyan is comprised of ten or more adults who are Jewish by matrilineal descent or conversion. Thirteen year old boys and twelve year old girls are considered adults for the purposes of counting in a minyan and receiving aliyot, even if they have not had formal celebrations. Adults who wish not to be counted in a particular minyan should not be counted for that minyan.

### Egalitarian (Egal)

Men and women are treated equally in all respects. Women are eligible to be counted in the minyan, lead davening, leyn, and receive Torah honors. It is our general practice to treat b'not Kohen the same way as Kohanim, and b'not Levi the same way as Leviim. (The primary exception to this is with regard to blessing the congregation on the High Holidays.)

### Orthodox

Only men are counted in the minyan. Women do not lead davening, receive Torah honors, or leyn. A mechitza is used to partition the davening space into men's and women's sections.

## Services

### Morning Minyanim

*Sunday @ 8:30 AM, Monday, weekday Rosh Chodesh @ 7:00 AM. National holidays, usually @ 8:30 AM.*

Sunday services are Orthodox, other service are Egal. There may be ad hoc services on other days (yahrtzeit, non-Monday holidays) by request.

### Kabbalat Shabbat / Ma'ariv

*Friday @ 6:30 PM, or 6:00 if followed by Shul-sponsored dinner. Depending on the time of year, Kabbalat Shabbat may be precedence by Mincha.*

Services are Egal.

### Shabbat Shacharit

*Egal: Saturday @ 9:30 AM*

*Orthodox: 1st and 3rd Saturdays of the month @ 9:30 AM, 2nd and 4th at 7 AM*

Orthodox Service downstairs in vestry. Egalitarian Service upstairs in sanctuary.

The Gimel room (3<sup>rd</sup> floor) is occasionally used for Orthodox services when there is a simcha requiring the vestry to stay clear for Kiddush preparation.

### Shabbat Mincha

We have in the past had Mincha following Kiddush. This practice is currently being revived.

## **Rosh Hashanah and Yom Kippur**

Egal service. The sound system is turned on before the holiday starts. The microphone is covered with a cloth during the sounding of the Shofar, since the mitzvah of hearing the Shofar must be fulfilled by hearing the unamplified sound of the Shofar. It is usually (but not always) the case that Orthodox High Holiday services are also held. They have sometimes been held in our building, and sometimes held elsewhere.

## **Erev Chag**

We always have Egal services for Erev Simchat Torah. (There are sometimes Orthodox services for Erev Simchat Torah.) There are often both Egal and Orthodox services for Erev Shavu'ot. On rare occasions there are evening services for other Festivals.

## **Chag (Pesach, Shavuot, Succot)**

Egal Service upstairs. Orthodox Service downstairs (just as on Shabbat).

## **Shabbat Bar/Bat Mitzvah or Aufruf**

Services may be Orthodox or Egal at the discretion of the family celebrating the simcha. Further accommodations may be made with the approval of the Ritual Committee ([ritual@tremontstreetshul.org](mailto:ritual@tremontstreetshul.org)). Advance notice of at least 6 weeks should be given to the Ritual Committee for scheduling. Whether the service is Egal or Orthodox, accommodation can be made for members of the other minyan to hold an alternative service. (The alternative service can be paused or scheduled to start earlier to enable participants to attend the celebration.) Regular Shabbat service, but family celebrating the simcha may choose to add additional readings. Family may select honorees for opening/closing ark, Aliyot, and Hagbah/Gelilah, in accordance with Shul practice as detailed below.

If the Bar/Bat Mitzvah has learned the wrong Haftarah, we allow him to read the one he has learned, and afterward the correct one is read by a congregant. Note that the institution of the Ritual Committee liaison system has eliminated this problem in practice.

Same-sex aufrufs have been approved for egal or partnership style services.

## **Tisha b'Av**

Egal and Orthodox services with a combined reading of Eicha and Kinnot (both men and women can read). During Kinnot and Eicha we sit on the floor. In the evening we use candlelight. Partially burnt candles are saved for use on Chanukah.

## **Purim**

The sound system is NOT used during the reading of the Megillah because of the mitzvah to hear every word read. The sound system may be used at any other time on Purim such as during the Purim Schpiel.

## **Simchat Torah**

Only non-electric bullhorns may be used to direct the crowd.

## **Selichot**

Egal and Orthodox services.

## Other

From time to time we hold other services at the discretion of each minyan. For example occasionally we have an evening services for yahrtzeits, or for fast days where there is a community break-fast.

## Liturgy

### Siddurim

The liturgy in use in our synagogue is that which is found in the Birnbaum or the Artscroll siddurim; in the egal Friday nights service the Chaverim Kol-Yisrael purple transliterated siddur is also made available. In the egal service, at the discretion of the person leading the service, certain gender neutral or inclusive forms may be substituted, e.g., adding אמהות at the start of the repetition of the עמידה. No other modifications to the liturgy are permitted.

### Shabbat and Holidays

If no minyan is present, the service proceeds without a minyan, until either ישתבח or שיר של יום, at which point the service is paused until a minyan is present. If no minyan is present for ישתבח, the שיר קדיש immediately afterward and ברכו are not recited. If no minyan is present for גאל ישראל, the עמידה is not repeated and the קדיש afterward is not recited.

יום שיר של יום is recited after the concluding קדיש שלום of Shacharit. During Elul, לדוד is recited either immediately after שיר של יום or after Mussaf. Similarly for ברכי נפשי (Rosh Chodesh) and שיר מזמור שיר (Chanukah).

In the Egal minyan, the reading stand is turned to face the congregation during the Torah and Haftarah reading from the time when the Torah is first placed on the reading stand at the start of the Torah service until the end of the blessings following the Haftarah reading. At all other times, the reading stand faces the Ark.

מי שברך for חולים is recited at some point, usually following the 4th, 5th, or 6th Aliyah. In Orthodox, the prayer for Israeli soldiers is usually said one aliyah before reciting חולים.

The prayer for the country (in English in Egal, in Hebrew in Orthodox) and the prayer for State of Israel (in Hebrew) are recited following יקום פרקן and מי שברך. A sefer Torah is held at the bimah during these prayers.

The Egal service uses the Sim Shalom version of the prayer for the country. The text of the Sim Shalom prayer for the country is:

Our God and the God of our ancestors: We ask Your blessings for our country, for its government, for its leaders and advisors, and for all who exercise just and rightful authority. Teach them insights of Your Torah, that they may administer all affairs of state fairly, that peace and security, happiness and prosperity, justice and freedom may forever abide in our midst.

Creator of all flesh, bless all the inhabitants of our country with Your spirit. May citizens of all races and creeds forge a common bond in true harmony to banish all hatred and bigotry and to safeguard the ideals and free institutions which are the pride and glory of our country.

May this land under Your Providence be an influence for good throughout the world, uniting all people in peace and freedom and helping them to fulfill the vision of Your prophet:

"Nation shall not lift up sword against nation, neither shall they experience war any more."  
And let us say: Amen

On the Shabbat preceding Rosh Chodesh, the blessing for the new month is recited next. The day of Rosh Chodesh should also be announced in English.

On the 8th day of Pesach, 2nd day of Shavuot, and Sh'mini Atzeret, Yizkor is recited following the Haftarah. An announcement is made that some people have the custom that people with both parents still living leave the sanctuary during Yizkor. This is optional, and people should do what is most comfortable for them.

The Torah service concludes with **אשרי** and **אב הרחמים**, followed by the returning of the Torah(s) to the Ark. **אב הרחמים** is not recited on any day on which **תחנון** would not be recited if it were a weekday. This includes the four special Shabbats preceding Pesach, any Shabbat preceding Rosh Chodesh, and Shabbat Rosh Chodesh. The exception is during Sefira, when **אב הרחמים** is recited on every Shabbat except Shabbat Rosh Chodesh. It is not skipped because of a bar or bat mitzvah.

Birkat HaKohanim/Duchening (Egal): B'not Levi'im may participate along with Leviim in hand washing. On the three festivals, b'not Kohanim may participate along with male Kohanim in ascending the duchan and blessing the congregation, but on Rosh Hashanah and Yom Kippur only the male Kohanim ascend the duchan.

Following the **קדיש שלם** after the **עמידה**, children are invited to join the Chazzan in leading the service. Candy from the "Magic Tallis Bag" is distributed after **עלינו** in Egal.

The Chazzan may choose any tune for **אדון עולם** – customarily seasonally appropriate melodies are selected, e.g., Auld Lang Syne on the Shabbat preceding Jan 1<sup>st</sup>.

**אנעים זמירות** is normally not said, unless one minyan finishes significantly earlier than the other, in which case, it might be said.

On days when megillot are read (Kohellet, Ruth, Shir ha-Shirim), they are delayed until after both minyans are finished, and then read together. Both men and women can read.

## Kashrut

Shul Kashrut policy and practice is addressed in a separate document.

## Torah Honors

All honorees must be Jewish by matrilineal descent or conversion. The first Aliyah must be given to a Cohen, if one is present. If no Cohen is present, the first Aliyah may be given to a Levi or Yisroel. If the first Aliyah was given to a Cohen, the second Aliyah must be given to a Levi, if one is present. If no Levi is present, the Cohen who had the first Aliyah also takes the second Aliyah. If the first Aliyah was not given to a Cohen, the second Aliyah must be given to a Yisroel. Subsequent aliyot must be given to Yisroelim, with halachically permissible deviations due to special circumstances. On Shabbat, additional Aliyot may be added at the gabbai's discretion. The additional Aliyot and Maftir may be given to a Cohen, Levi, or Yisroel. Parents and children should not be given successive Aliyot, but this is sometimes not followed on simchas.

It is our custom to allow more than one person to be called for the same Aliyah on Shabbat when there is a Bar/Bat Mitzvah, although it is not preferred. In this case, only one person should say the Berachot preceding and following the leyning, although a mishebeirach can be made for both. The

second person may be called up as “בן/בת פלוני עמו/עמה” (“... with him/her”), at the discretion of the gabbai. This is in order to conform to the halacha that the congregation have no doubt as to which blessing they are responding when they say Amen. It is our practice to not call multiple people for the same Aliyah when there is not a simcha being celebrated.

In an Egalitarian service, a Bat-Cohen (a Jewish woman whose father is a Cohen) has the same status as a Cohen (except as noted above for High Holidays) and a Bat-Levi (a Jewish woman whose father is a Levi) has the same status as a Levi.

## **Additional Customs and Practices**

Additional services outside of the normal schedule, e.g. Havdallah, Brit Milah, morning services on days we don't usually have them, may be Orthodox or Egal at the discretion of the group organizing the service.

People follow their personal custom with respect to standing while Kaddish is said. If there are no mourners present, or if they are uncomfortable reciting Kaddish aloud, the baal tefilah or another adult recites Kaddish.

We wish to be inclusive and respectful of our congregants' personal customs and practices concerning head covering and tallis. Therefore, men are encouraged, but not required, to wear head coverings during services. They may be required to cover their heads when receiving honors. Neither men nor women are required to wear talitot when receiving honors (leading services or getting aliyot).

We do not insist members be shomer Shabbat, but traditional rules are expected to be observed in the Shul and on the grounds on Shabbat and Yom Tov. This includes refraining from turning lights on or off, lighting the stove, smoking, using cameras or video/voice recorders, handling money, writing, or making phone calls except in emergencies. If a light switch is accidentally turned on or off it should be left that way. Phone calls made due to emergencies should be performed in a manner that is respectful of the community, such as stepping outside of the shul onto the side walk. If phones are brought into the shul on Shabbat they need to be set so as not to disturb others.

We welcome children of all ages at our services. We recognize that small children like to run around and make noise and we are tolerant of such behavior. Parents should use good judgment about preventing their children from disrupting the service.

Proselytizing on behalf of other religions is not permitted. We do not recognize "Jews for Jesus" and "Messianic Judaism" as legitimate branches of the Jewish religion.

Kiddush made on behalf of the community should be done over a full cup (of at least 3 fl oz) of wine or grape juice. We encourage the recitation of Birchat Ha'Mazon after community meals. Any adult may lead. It is preferred to schedule the recitation so that a minyan is still present.