

**Guidelines for Shortening the Davening on Rosh HaShana 5782 (2021)<sup>1</sup>**

**Prepared by The Halakha Committee of the  
Rabbi Jacob Berman Community Center – Tiferet Moshe Synagogue**

The Rosh HaShana morning davening at the Tiferet Moshe Synagogue – Rabbi Jacob Berman Community Center ("Berman's") normally takes 3½-4½ hours at the various minyanim on the Yeshivat Hadarom Campus. Thanks to our excellent *gabbaim* and wonderful *ba'alei tefilla*, the *tefillot* are inspiring and enjoyable. The pace allows for singing and *kavana* without being overly long. The text of the service (and choice of *piyyutim*) essentially follows *Mahzor Rinat Yisrael – Nusach Ashkenaz*.

This year, we will sadly be forced to temporarily change the above situation in order to minimize the possibility of contagion resulting from the Corona pandemic. Following the guidelines of the Ministry of Health, and to allow for social distancing, davening has in part moved outside to the area of the amphitheater. Heat considerations and a desire to minimize the duration of physical contact, have generated a need to shorten the duration of the *Shaharit-Musaf davening* so that the various minyanim (each ca. 2-2½ hours in length) can be held in the morning hours of the High Holidays. The Board has turned to the Halakha Committee of the Shul to suggest guidelines which might possibly facilitate this goal.

In response, we note that this *she'at ha-dehak* (crisis) situation faces shuls throughout the world. Indeed, we refer the Board to the attached *Teshuva* by the noted *Posek* Rav Hershel (Zvi) Schachter *shlit"a* (published 20 Tammuz 5780) which deals with this issue head on. He writes as follows:

"Due to the need for social distancing during the current pandemic, there is a concern about adequate spacing in shuls for the *Yamim Noraim*. Minyanim will probably have to abbreviate the davening in order to accommodate the many who will be in need of an indoor space to daven. If need be, all of the *Piyyutim* can be deleted as well as some of the extra shofar blowing that we have the custom to do throughout the davening. (The basic shofar blasts are the ones after *maftir* and those included in the *chazarat ha-shatz*).

Should there be a need to abbreviate the *Pesukei D'zimra* as well, one must still make sure that it is done based on the rules of priority that govern the *Pesukei D'zimra*. Either way, if the congregation will be convening after reciting *Pesukei D'zimra* on their own, they cannot begin from "*Hamelech*" or "*Shochen Ad*" but rather from *Nishmat* which is considered the beginning of the paragraph."

To summarize, Rav Schachter gives three guidelines for shortening the *Yamim Noraim* prayers: (1) Begin the *davening* from *Nismat Kol Hai*; (2) Skip *piyyutim*; (3) Limit the Shofar blowing to the basic shofar blasts which are the 30 *kolot* after *maftir* and the 3x10 included in the *hazarat ha-shatz*. [*Piyyutim* are essentially all the material not appearing in

<sup>1</sup>. Revision and updating of the Guidelines from 5781 (2020) by AAF.

the personal *Amida*, with the exception of *Kedusha*, *Teki'at Shofar* and *Birkat Kohanim*.] If davening begins with *Nishmat Kol Hai*, as suggested by Rav Schachter, then the congregants can be asked to recite *Birkot ha-Shahar* and *Pesukei-de-Zimra* before arriving and be careful not to be *mafsik*. Also see the relevant responsum (*Teshuva*) of Rav Mordechai Willig [[https://www.torahweb.org/torah/2020/moadim/rwil\\_rh5781.html](https://www.torahweb.org/torah/2020/moadim/rwil_rh5781.html)] who relates to further issues - discussed below.

It should be reiterated that the guidelines given below describes the **minimal** davening possible in this ***she'at ha-dehak*** situation – to attain the aforementioned time and health goals. A minyan that feels that the specific situation allows for the addition of a *piyyut* - may well do so pending the approval of the *gabbaim*.

### **First Day Rosh HaShana**

Applying the above principles and following the *Mahzor Rinat Yisrael*: in *Hazarat haShatz* of *Shaharit* **the first Day**, after שמעו באהבה (p. 171) the *Hazan* should skip to זכרנו לחיים (bottom of 173) and continue to ומצמיח ישועה (p. 174). Then skip to p. 175 and say מי כמוך through מחיה המתים בא"י. Skip to *Kedusha* on p. 181 and continue through *Keri'at haTorah*.

Rav Mordechai Willig (see link above) suggests that the *Mi SheBerachs* after each Torah Reading Aliyya should be curtailed. Perhaps, one *Mi SheBerach* should be made for all the *Kibbudim* together.

Following the Torah reading, Shofar is blown. Rav Mordechai Willig indicates that *Lamenatse'ach* before shofar blowing can be recited only once, not the usual seven times.

*Hinneni* (p. 207) before *musaf* is the private prayer of the hazzan, and can be said quietly, if at all. *Musaf* can start with *Kaddish* (on p. 208). In *Hazarat haShatz* of *Musaf*, after שמעו באהבה (p. 223), the *Hazan* should skip to זכרנו לחיים (middle of 224) and continue to ומצמיח ישועה (bottom of 224). Then skip to the bottom of p. 225 and say מי כמוך through מחיה המתים בא"י [top of p. 226]. Skip to ונתנה תוקף (p. 228) and continue down to מלך גדול (p. 231). [Although ונתנה תוקף is a *piyyut*, most individuals consulted considered it essential to the ימים נוראים Davening.] Skip to ובכן תן פחדך (p. 233) and continue down to אין מן הארץ (p. 233). Skip to ויאתיו כל לעבדיך (p. 234) continuing through עוד (p. 237). Skip to על כן נקוה (p. 238) and continue to p. 249 (near the end of Davening). Following *Teki'at Shofar*, היום הרת עולם and ארשת שפתינו can be skipped (3 times). On p. 249, after לחיים טובים ולשלום, skip to p. 250 (three lines before *Kaddish*) and conclude with בא"י המברך את עמו ישראל בשלום. Skip the final 40 קולות, if necessary.

### **Second Day Rosh HaShana**

Turning now to *Hazarat haShatz* of *Shaharit* **the second Day**, after שמעו באהבה (p. 279) the *Hazan* should skip to זכרנו לחיים (top of 281) and continue to ומצמיח ישועה. Then skip to bottom of p. 282 and say מי כמוך through מחיה המתים בא"י. Skip to *Kedusha* on p. 291 and continue through *Keri'at haTorah*.

As noted above, Rav Mordechai Willig suggests that the *Mi SheBerachs* after each Torah Reading Aliyya should be curtailed. Perhaps, one *Mi SheBerach* should be made for all the *Kibbudim*.

Following the Torah reading, Shofar is blown. Rav Mordechai Willig suggests that *Lamenatse'ach* before shofar blowing can be recited only once, not the usual seven times.

*Hinneni* (p. 313) before *musaf* is the private prayer of the hazzan, and can be said quietly, if at all. Musaf can start with Kaddish (on p. 314). In *Hazarat haShatz of Musaf*, after בא"י מחיה המתים [mid p. 329]. Skip to ונתנה תוקף (bottom p. 329) and continue down to מלך גדול וקדוש אתה (p. 332). [Although ונתנה תוקף is a piyyut, most asked considered it essential to the ימים נוראים Davening.] Skip to ובכן תן פחדך (p. 333) and continue down to זדון מן הארץ (p. 334). Skip to ויאתיו כל לעבדיך and restart ותמלוך (p. 334) continuing through אין עוד (p. 337). Skip to על כן נקוה (p. 339) and continue to p. 350 (near the end of Davening). לחיים טובים and ארשת שפתינו can be skipped (3 times). On p. 350, after חיים טובים, skip to p. 351 fifth line and conclude with בשלום את עמו ישראל בשלום. Skip the final 40 קולות, if necessary.

We trust that we have supplied The Board with sufficient information to approach the issues raised wisely and effectively. We remain willing to assist the Board in its future deliberations.

*Be-Khavod Rav,*

Rabbi Yehezkel Babkoff

Rabbi Mordechai Goldreich

Rabbi Aryeh A. Frimer

Timed Duration: 2¼ - 2½ hrs.