

NB: this document is under construction --
do not infer anything from omissions

- Friday Minchah (M) is determined based on licht bentching (LB): add 5 min.s, then add 1-5 min.s to bring the time to the next 5-min. interval (e.g. LB of 5:09pm => M at 5:15pm; LB of 5:10pm => M at 5:20pm)
- Tzeis haKochavim/"nacht" for purposes of Shabbos and Yuntef is 45 minutes after sunset (50 minutes after sunset during June, July, and August); for purposes of a Ta'anis, it's 42 minutes after sunset (54 minutes after sunset for Yom haKippurim).
- If only one Kohain, don't say "Kohanim" before duchaning (thus, no one says the following phrase of "Am k'doshecha, ka'amur," either)
- On Rosh haShanah when we blow shofar, we blow TaSHRaT x 2/TaSHaT x 2/TaRaT x 2 during each of the three middle b'rachos of Chazaras Musaf, and the bal tokei'a uses shteit n'shimos for the second TaSHRaT.
- no "Kah Kaili v'Goali" on Yizkor days or on Shmini Chag haAtzeres (t'filas Geshem) or Pesach Day 1 (t'filas Tal)
- Grandfather/grandson consecutive Aliyos OK, but not desirable; an Aliyah is separate from hagbahah or g'lilah; so, brothers can do hagbahah/g'lilah.
- 1st yahrzeit == day of death if < 72 hours from burial
- no aliyah if Shivah ends on Shabbos
- in regard to joining in the "Yahrzeit" Qaddish and to davening priority, the 30-day/"Shloshim" period is **not** affected by Rosh haShanah/Yom haKippurim/Chagim
- during Aseres Y'mei T'shuva, tzibbur shouldn't say either "zachreinu" or "mi chamocha" aloud: the former contains a sheim Hashem, and the latter is a shevach rather than a baqashah
- We say "Shir Hama'alos - Mima'amakim..." with the Aron open just before Bor'chu during Shacharis of the Aseres Y'mei T'shuva days when t'filin are not worn, i.e. Rosh Hashanah, Yom haKippurim, and Shabbas Shuvah
- We read three T'rei-Asar sections for the Haftarah on Shabbas Shuvah: "Shuvah"; "Mi-Keil kamocho"; and "VaShem nasan qolo."
- during Chol haMoeid Sukkos, the SHaTZ should not be matriach hatzibbur by taking off his T'filin prior to Hallel -- rather, he should at most merely unwind the r'tzuah from his fingers; he can take his T'filin off as soon as someone else is the ba'al t'filah/q'riyah (i.e. not before the Torah is carried to the bimah for leining)
- on Hoshana Rabba, the hoshanos are **not** beaten prior to Qaddish "Tisqabal" -- rather, they are beaten immediately afterwards while saying "Qol m'vaseir, m'vaseir v'omeir!"
- No Ma'aravos on Simchas haTorah
- on Shabbos R'Ch Chanukah, read the first and last verses of "Hashamayim kis'ee" [and then, if appropriate, the first and last verses of haftaras Machar Chodesh] after the full haftarah for Shabbos Chanukah
- Light Chanukah candles between V'yeetayn L'cha and Havdala on motzoei Shabbos

- Haftarah of the "arba parashiyos" takes precedence -- as relevant, follow the full haftarah with the first and (next to) last verses of "Hashamayim kis'ee" and/or the first and last verses of haftaras Machar Chodesh
- take eruv (i.e. matzos) down one "Shabbos Hotza'ah" per year in order to recall and educate others in the laws related to carrying/moving objects and on how our community's shituf m'vo'os works (until 2008, was usually done the Shabbos after P'Zachor because the announcement about the eruv going down was made in shul on Shabbos P'Zachor, when most of the community was present; beginning in 2008, given "the proliferation of e-mail and the weekly schedule as well as the autodialer" (quote from R'J.Schwartz), will usually be done while Shabbos afternoons are still relatively short)
- on the night of Purim, Qaddish "Tisqabal" is said after the Amidah; after q'riyas haM'gilah, V'Atah Qadosh is said (on motzoei Shabbos, Viyhiy Noam precedes V'Atah Qadosh), followed by Qaddish "Yasom" (i.e. Qaddish Shaleim w/out "Tisqabal") and Aleinu. On motzoei Shabbos, as one should not eat before q'riyas haM'gilah, Havdalah should be done only after the q'riyah (so shul-goers should be yotzei with the Havdalah made in shul after Qaddish "Yasom"). (Another motzoei-Shabbos note: yes, V'yitein L'cha should also be said in shul, but as a practical matter it isn't -- one might almost consider this matter one of "ein gozrin...ela im rov hatzibbur y'cholim la'amod bo.")
- We count s'firah (and say the kapitel of "Lamnatzaiach binginos") before the last Qaddish "Yasom" -- usually, that means we count before saying "Alainu l'shabaiach," but if the post-"Alainu" qaddish will be set aside for someone observing a Yahrzeit, we only count **after** that "Yahrzeit" qaddish (which, as noted, is **after** "Alainu")
- During Chol haMoeid (and the last days of) Pesach, our simchah is slightly lessened compared to the first days (or compared to Sukkos) – accordingly, not only does the last post-Haftarah b'rachah only reflect Shabbos and not YT, we also do not say "Adir Adireinu" in Q'dushas Musaf
- During Sfirah, the first Shabbos M'vorchim (for Iyar), we don't say Av Harachamim; but we do say it on the second one (for Sivan). The Rov said this is because Av Harachamim was instituted in commemoration of our losses during Sfirah. The first one falls in the part of the seven weeks where Elizabeth doesn't mourn. The second one falls when we do.
- No tachanun from RCh Sivan [as a result we do not say Av Harachamim during this period, even if that Shabbos is prior to the shloshes y'mei hagbalah and thus is within the time period of mourning by the community -- see above point...] through 12 Sivan
- On Shabbos M'vorchim during the three weeks (for Menachem Av), we do not say Av Harachamim - see above reason. We read the Haftarah for the three weeks, even if Rosh Chodesh falls out on Shabbos (rationale: there will be no opportunity to "make up" the Haftarah of pur'anus at a later time; by contrast, see below re Rosh Chodesh Elul). We say the first and (next to) last psukim from Hashamayim Kis'ee.
- Weather permitting, we gather outside to say Bircas HaL'vanah after Ma'ariv for the eve of 10 Av (assuming it's a significant amount of time [at least 42 min.? --MP] after sunset)
- On Shabbos M'vorchim during the Shiva D'Nechemasa (for Elul) that falls on the day before Rosh Chodesh, we read the Haftarah for Re'eh (Aniyah So'arah) and the first and last psukim of Machor Chodesh (NB: when R'CH' Elul is on Shabbos, Hashamayim Kis'ee is read, and the "missing" Haftarah of Aniyah So'arah is read two weeks later, after the proper Haftarah for that week, Rani Aqarah)