The Chicago Center
Digest
Mishna Berura
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סימן נ"ג סעיף י"א-ט"ו

Halacha Highlight

Tircha d'tzibura

Shulchan Aruch Siman 53 Seif 11

כל שמאריך בתפלתו לא טוב עושה

One who prolongs his prayer is not behaving correctly

Shulchan Aruch (סעי' י"א) discusses a *shaliach tzibbur* who prolongs the *tefila*. If his intent is to praise Hashem he deserves a *beracha* but in the event that his intent is to show off his voice he is behaving inappropriately. He then concludes that one who prolongs the *tefila* too much is not behaving correctly since it burdens the *tzibbur*. Rambam (פ"ו מהלי תפלה ה"ב) writes that one who *davens* with a *tzibbur* should not take too long when he *davens* but when *davening* alone one may take as long as he wants. The source for this ruling the Gemara in Berachos (31a) that relates that when R' Akiva davened with the *tzibbur* he shortened his *tefila* in order not to burden the *tzibbur*. The implication of this Gemara is that exercising concern for burdening the *tzibbur* isn't limited to the *shaliach tzibbur* but any person who will burden the *tzibbur* by prolonging his *davening* must be careful about this matter. Examples of those who must be cautious about this matter are the *shaliach tzibbur*, an important person for whom the *shaliach tzibbur* will wait before beginning *chazaras hashatz* and if there is only a small *minyan* and the *shaliach tzibbur* must wait for enough people to finish *shemone esrei* before he begins *chazaras hashatz* (ע' פסקי תשובות אות י"ג).

Poskim discuss what is considered a reasonable amount of time within which one can recite *shemoneh esrei* without burdening the *tzibbur*. Some *Poskim* write that a nine minute *shemoneh esrei* is a reasonable amount of time for the recitation of *shemoneh esrei* during the week and on Shabbos the *amidah* can take up until six minutes without burdening the *tzibbur*. Others write that during the week *shemoneh esrei* should not take more than 11-12 minutes and on Shabbos it should not take longer than 7-8 minutes.

Stories to Share

Two traditions

מ"ב ס' נ"ג, ס"ק ל"ז: "הוא הדין לכל מי שאינו יכול להוציא האותיות כתקונן..."

A certain man who davened nusach Ashkenaz often davened in a Sefardic shul—the only one in his vicinity. When he lost his father and became a chiyuv they were willing to allow him to daven for the amud. But he wondered how to do so. Should he begin to daven the nusach of Eidot Mizrach? In addition, as we find on today's amud, if one cannot say the words properly he should not be chazzan, so perhaps he was required to pray with Sefardic pronunciation?

When these questions came before Rav Yosef Shalom Elyashiv, zt"l, the gadol provided precise instructions. "When a chazzan davens in a shul whose nusach is different from his own, he should use his native nusach for anything that is not recited aloud for the community. (שו"ת אבני ישפה, ח"א, ס' י"ד, תפילה כלכתה, פ"ד, הערה כ"ט) The rationale for this is since if he davens the nusach of the shul he can easily lose kavanah since he is unpracticed in this nusach. But whatever he says out loud should be said in the local nusach to show honor to the community. Although Rav Moshe Feinstein holds that one is required to even pray shemonah esrei in the nusach of the shul he attends, his proof is not conclusive. Since whatever nusach one uses, the chazzan discharges the community of their obligation in any case, he need not prepare their nusach in his silent shemonah esrei.

Rav Elyashiv concluded, "This shaliach tzibbur should follow the order of the tefillos after shemoneh esrei of the nusach of the shul he is in, yet he can daven pesukei d'zimrah and the blessings of shema according to his own tradition."

לקט הלכות, לש"ץ, פ"ג, ס' א', אליבא דהלכתא, גליון 6

He added, "As far as pronunciation is concerned, he should recite any part of the tefillah heard aloud in the manner of the shul in which he prays, and the same holds true with regards to the mourner's kaddish. But when one is called up for an aliyah he need not copy their pronunciation."

אליבא דהלכתא, גליון ט"ו

Overview

Siman 53 Seif 11:

Regarding a *shaliach tzibbur* who stretches out his *tefila* so that his beautiful voice will be heard – if it is out of joy that he is giving thanks to Hashem with his sweet voice he should be blessed as long as he prayer is done with a serious attitude that includes fear and awe If, however, his intent is to make his voice heard and he is excited by his voice it is shameful. Nevertheless, if he stretches out his *tefila* it is not good since it burdens the *tzibbur*.

- A person with a beautiful voice should sing to Hashem and not for other purposes. (M.B. 34)
- When choosing a *shaliach tzibbur* a kohen takes precedence over a levi and a levi over a Yisroel. A Torah scholar takes precedence over an *am ha'aretz* even if he is a kohen. (M.B. 36)

Siman 53 Seif 12:

We do not appoint one who pronounces an א like an ע or his ע like an א.

- If all the people mispronounce their letters it is acceptable. Any time someone cannot properly enunciate his letters he may not serve as *shaliach tzibbur*. (M.B. 37)
- There is a disagreement whether someone who mispronounces letters may serve as *shaliach tzibbur* if no one else is available and the circumstances in which one may be lenient. (M.B. 38)

Siman 53 Seif 13:

A פותח who is one whose garment is ripped leaving his arms exposed should not descend before the *amud*.

- One's shoulders should also not be exposed. (M.B. 39)
- One may also not read from the Torah dressed in this manner. (M.B. 40)

Siman 53 Seif 14:

Someone who is blind may descend before the *amud* as long as he does not read the Torah since things that are written may not be recited by heart.

- Someone who is blind even in both eyes is obligated in *mitzvos*. Chavos Yair maintains that he should not be chosen as *shaliach tzibbur* for the Yomim Noraim. Mishnah Berurah adds that if he was already the *shaliach tzibbur* he should not be removed from his position if he becomes blind. (M.B. 41)
- Rav Akiva Eiger concludes that one who cannot hear may not serve as *shaliach tzibbur*. (M.B. 41)

Siman 53 Seif 15:

The permanent *shaliach tzibbur* descends before the *amud* on his own and does not have to wait until he is told.

Siman 53 Seif 16:

Someone who is not the permanent *shaliach tzibbur* should initially refuse before he descends to the *amud* but not too much. Rather, the first time he should refuse, when told a second time he should prepare himself as if he is ready to get up and the third time he should stand. If the one who asks him to descend is a distinguished person he should refuse him at all.

- Tosafos writes that if one is asked to serve in a position of leadership he may refuse even a great person. (M.B. 45)