



Overview

Siman 53 Seif 26:

A community that customarily hires people for specified periods of time and upon the completion of that time they are replaced, e.g. the *chazzan*, the food plate, the *gabbai tzedaka*, or any other appointed communal position. Whether the community workers are paid is irrelevant; rather once their contract expires they no longer retain their position since the employee was hired in accordance with the common custom. There is an opinion who maintains that the *shaliach tzibbur* should *daven* from the *siddur* that was designated for the *tzibbur* since it was certainly written for the sake of Heaven.

- ❖ Nowadays that it is not common to remove someone without suspicion of wrongdoing, it is clear that one cannot be removed without cause in order to not arouse suspicion. (M.B. 86)
- ❖ Regarding printed *sefarim* there is no difference between one that was made for the *shaliach tzibbur* or one that was made for an individual. (M.B. 87)
- ❖ Pri Megadim writes that it is appropriate for an individual to *daven* from a *siddur* and certainly the *shaliach tzibbur*. (M.B. 87)

Siman 54 Seif 1:

ברוך שאמר does not begin with ברוך since it is connected to ישתבח since they were both enacted for *pesukei d'zimra*, one before and one after.

- ❖ Although there are *pesukim* that interrupt between ברוך שאמר and ישתבח they do not constitute an interruption. (M.B. 1)

Siman 54 Seif 2:

One should not answer אמן to the words מלך מהלל בתשבחות; instead it should be said after the words חי העולמים which is the end of the *beracha*.

- ❖ Some people read the word חי with a פתח and others with a קמץ. According to all opinions the word העולמים should have a ה at the beginning. (M.B. 2)
- ❖ It is not clear whether one is permitted to answer אמן יהא שמיה רבא and *kedusha* at the end of the *beracha*. (M.B. 3)

Halacha Highlight

Halachos related to one's siddur

Rema Siman 53 Seif 26

יש מי שכתב דשליח צבור יתפלל מתוך ספר מיוחד לצבור

There is an opinion who wrote that a *shaliach tzibbur* should *daven* from a *siddur* that was written especially for the *tzibbur*

Rema (סי' נ"ג סעי' כ"ו) records an opinion that the *shaliach tzibbur* should *daven* from a *sefer* that was designated for the *tzibbur* since it was certainly written for its own sake. This ruling is limited to *siddurim* that are written by hand but when it comes to printed *siddurim* there is no difference between those that were printed for an individual and those that were printed for the *tzibbur* (מ"ב שם). Birkei Yosef (יו"ד סי' רפ"א אות ב') writes that it is prohibited to *daven* from a *siddur* that was printed by a gentile out of concern that it was printed for the sake of his deity. Sefer Chaye Moshe infers from the Pischei Teshuva (יו"ד סי' רפ"א סק"ג) that this is not a concern.

Rav Moshe Feinstein (שו"ת אג"מ או"ח ח"ב סי' י"ז) observed that Rema's ruling indicates that the way in which a *siddur* is written leaves an impression on the *tefilos* of one who uses that *siddur* and could possibly effect the acceptability of the *tefilos* that are *davened* from that *siddur*. Accordingly, one should be careful to not *daven* from a *siddur* that was printed on Shabbos, even if the work was done by gentiles. How could one *daven* and expect those *tefilos* to be answered if there is an accuser who does not want to allow the *tefilos* to be answered?

Sefer Da'as Torah cites Sefer Chassidim (סי' תשע"ב) who writes that one who *davens* from a *siddur* that was stolen does not fulfill his obligation to *daven*. Da'as Torah expresses surprise at this ruling since there is a principle that there is no such thing as stealing something which is a sound (אין בקול משום גזל) and all one does with the *siddur* is articulate the words that are printed. Sdei Chemed (כללים מערכת מ' כלל ע"ז אות י"ח) writes that even if it is true that something related to sound cannot be stolen nevertheless, if one is incapable of *davening* without the stolen *siddur* it emerges that the *tefila* is a *mitzvah haba'ah b'aveirah* and one should *daven* again as a voluntary *davening*.

regularly davens k'vasikin is better off praying alone than with a later minyan. How can I lose out on such a special zechus?"

But those who had approached him felt his position was selfish and wrong. "But you know that those who attend the later minyan simply cannot daven for the amud. Some are not practiced enough in prayers, while others daven too slowly. All of us have never served as a chazzan before. Do you really think that it would be better for you to daven at the ideal time while abandoning your fellow Jews? What about chessed? Isn't that also important?"

But the chazzan would not budge. "If one of the great poskim rules that I am obligated, I will do as I am told. But barring that, I disagree."

Rav Yosef Shalom Elyashiv, zt"l, ruled that the chazzan was wrong.

He added, "A person who is needed by the community to serve as the shaliach tzibbur for shacharis should not pursue his ideal of vasikin. Instead, he should serve as chazzan for the minyan that really needs him."

ני ישפח, תפילה, פ"י, סי' י"א

Stories to Share

Forgoing the ideal

שי"ע ס' נ"ג, כ"ו: "קהל שנהגו למנות אנשים על צרכי צבור..."

Today's amud continues its discussion of the halachos of appointing a chazzan.

A certain town had two minyanim: at sunrise and at seven o'clock. The chazzan for the seven o'clock minyan moved away from the town, and since the people attending the later minyan didn't feel comfortable leading the tefillah, the minyan was left without a chazzan. But then they remembered that there was a very talented chazzan who was a regular attendant at the sunrise minyan. Why not hire him? When they approached him, however, he explained that this was out of the question.

"I would love to help you," he demurred. "But I just cannot give up on my regular minyan. The Biur Halachah rules that one who