

Overview

Siman 581 Seif 1 (b):

Care should be exercised to choose the most worthy *shaliach tzibbur* who excels in the areas of Torah study and deeds who will lead the services for *selichos* and the Yomim Noraim. He should be thirty years old and married but all Jews are technically qualified as long as they are acceptable to the *tzibbur*. אמן is not answered to someone who serves as *shaliach tzibbur* by force. It is also necessary for the *shaliach tzibbur* to intend to discharge the obligation of all the people and if he has in mind to not discharge the obligation of an enemy he does not discharge the obligation of even the people that he loves. There are places that have the custom that the one who leads *selichos* leads *davening* for the entire day.

- ❖ The custom is to have community leaders serve as *shaliach tzibbur* who are familiar with the difficulties of the generation. (M.B. 9)
- ❖ One who assists someone who is not worthy to serve as the *shaliach tzibbur* is stealing from the community and will have to account for his behavior. (M.B. 10)
- ❖ The *shaliach tzibbur* and the one who will blow *shofar* should be fully repentant. (M.B. 11)
- ❖ The custom is that once a person *davened* or blew the *shofar* even once he is not replaced with another. If he becomes ill and cannot serve in that role he has the right to resume his position when he recovers. (M.B. 11)
- ❖ Someone who pursues justice in secular court is not fit to serve as *shaliach tzibbur* unless he repented. If one sees that there is a dispute involved in determining who will be *shaliach tzibbur* one should withdraw his candidacy even though someone who is unworthy will *daven*. (M.B. 11)
- ❖ Given the choice between someone who is a *ben torah* and fears sin but lacks the other qualities mentioned in Shulchan Aruch and another person who possesses the qualities mentioned in Shulchan Aruch but is not a *ben torah* the *ben torah* should be chosen. (M.B. 13)
- ❖ The *shaliach tzibbur* for *selichos* should *daven shacharis* and *mincha*. According to some he should *daven ma'ariv* the night before but all agree that he does not *daven ma'ariv* the following night. (M.B. 14)

Halacha Highlight

Does the *shaliach tzibbur* for *selichos* lead *davening* the rest of the day?

Rema Siman 581 Seif 1 (b)

י"ש מקומות נוהגים שהמתפלל שליחות מתפלל כל היום

There are places that have the custom that the one who leads *selichos* leads *davening* the remainder of the day

Rema mentions that there are places that have the custom that the one who *davened selichos* *davens* the entire day. Mishnah Berurah (סי"ק י"ד) cites two opinions regarding the parameters of this custom. According to one custom, the *shaliach tzibbur* for *selichos* *davens shacharis* and *mincha*. According to the second custom, the *shaliach tzibbur* also *davens maariv* the night before. All opinions agree that the *shaliach tzibbur* does not lead *maariv* the night that follows. Mishnah Berurah also references a position that the *shaliach tzibbur* for *selichos* takes precedence over a mourner, a *mohel* or someone with a *yahrtzeit*. Others maintain that someone observing a *yahrtzeit* who is fasting takes precedence, and a mourner may take over from למנחה.

Magen Avrohom explains that the rationale behind this *halacha* is that once one begins a *mitzvah* he should complete that *mitzvah*. Teshuvos Binyan Shlomo (סי' ל"ז) suggests that the rationale is similar to the Gemara in Yoma (22) that relates that the kohen who cleaned off the ashes merited to also arrange the pyre and the logs on the altar. The reason was to give importance to the one who performed the task of cleaning the ashes since it was perceived as a menial job being that it was done at night. Similarly, since people did not see *selichos* as an important *tefila* it was disparaged so to boost its esteem it was decided that the one who *davens selichos* *davens* for the remainder of the day. Aruch HaShulchan (סעי' ו') observed that this custom is no longer practiced. One explanation is that in earlier generations the *shaliach tzibbur* would *daven* out loud to discharge the obligation of others so it was proper for the one who *davened selichos* to lead *davening* the rest of the day. Nowadays that everyone reads the *tefila* to themselves there is no reason for the *shaliach tzibbur* to lead the *davening* for the rest of the day.

When the first day of Rosh Hashanah arrived they asked the Rav who he had in mind to daven. To their great surprise he replied that the deceased chazan's son should daven.

After the services they asked the Rav how he had ruled against the Shulchan Aruch which states clearly that a mourner may not be a *shaliach tzibur* when there is another as worthy. "After all, there are many people as worthy as he is who could have served in his stead!"

But the Maharil Diskin disagreed. "Think of the widow of our old chazan. She is surely feeling her loss very keenly just now. How would she feel if instead of hearing her husband's *davening* as she has been accustomed to do for all these years, she heard a stranger *daven*? Surely this would have caused her untold grief. The only replacement which would not pain her is her own son. Surely this is also a case where there is no one else who is as worthy as the son!"

Stories to Share

The Chazan's Son

ש"ע סי' תקפ"א, א': "ודקדקו לחזור אחר שליח צבור יותר הגון..."

Today's amud discusses the halachos that are relevant to a *shaliach tzibur* for *selichos* and the high holidays.

The chazan in the Maharil Diskin's shul died shortly before the month of Elul, leaving behind a widow and children. When the gabbaim approached the Rav to discuss finding a new chazan, he put them off and would not discuss this. Since they knew that their Rav had certainly thought it through before reacting in this manner, they let the matter pass .