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## GUIDELINES FOR RIGHTS TO THE עמוד FOR יארצייט AND THOSE OBSERVING אבלים

1. Shul members and sustaining members, hereafter called "members," who are חיובים, have the right to daven before the עמוד. Residents of the community who are not members of the Agudah are not entitled to קדימה. A "general member" has no קדימה to the עמוד. A person is considered a חיוב only when saying קדיש for the loss of a parent. This applies to יארצייט as well. When a member is saying קדיש for anyone other than a parent, he may daven for the עמוד only if there is no one else entitled to קדימה.

2. Rights to the עמוד begin only after being a member for at least thirty days, except for the following, who, upon becoming members, have rights to the עמוד immediately:

- A. someone who has moved to the community within the last 60 days
- B. the son of the נפטר who was a member

3. If more than one member is a חיוב, the order of קדימה is as follows:

A. Someone who is not sitting שבעה anymore, but is בתוך שבעה לענין קדיש (e.g., מנחה on the seventh day, רגל was מפסיק the שבעה) has קדימה over all.

B. A יארצייט has קדימה over שלושים. However, if there is יארצייט and שלושים at שחרית, the שלושים may daven from לציון אשרי ובא.

C. י"ב חדש has full קדימה over שלושים. Someone is בתוך שלושים לענין קדיש even if the רגל was מבטל the דיני אבילות.

D. יום הפסקה, the last day of קדיש (i.e. end of eleven months), has full קדימה over another י"ב חדש. If the last day is שבת, Friday is not considered יום הפסקה, and there is no קדימה over a regular י"ב חדש.

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E. During the סליחות, the one who leads סליחות, technically has קדימה at שחרית and מנחה (and מעריב if he knows in advance), however, he may relinquish his right to an אבל if he so desires.

4. If both are equal, the following "tie-breakers" should be used:

(Note: "Previously davened" means at the עמוד in any shul)

A.

a. At מנחה and שחרית, whoever davened at the עמוד less that day has קדימה. "Day" begins at the previous מעריב.

b. At מנחה, if one person davened all of שחרית that day and the other person davened מעריב, the one who davened only מעריב has קדימה for מנחה. שחרית until אשרי counts as 2/3 of a Tefilla, and from אשרי as 1/3.

c. At מעריב, whoever davened less the day before has קדימה. (On עש"ק, whoever davened less on מוצש"ק, beginning Thursday night has קדימה.)

B. If they are equal, the אבל who is קבוע (consistently present) at that קדימה has מנין.

C. If both are still equal for that day the one who davened less the previous day has קדימה. This tie-breaker applies only at שחרית and מנחה.

D. If they are still equal, a coin should be flipped.

E. When אבלים have equal קדימה, and a tie-breaker is used by שחרית, the one who lost the tie-breaker should daven from לציון ובא.

F. אבלים are encouraged to work out schedules among themselves. For example, if two אבלים daven מעריב at the same מנין every night, they may wish to trade off nights.

5. If one's parent was נפטר during אדר in a פשוטה (non-leap year), the following rules of קדימה will apply on the יארצייט during ראשון ושני of a שנה מעוברת (leap year):

During ראשון אדר: The יארצייט has the same קדימה as any יארצייט discussed above. He has equal קדימה even with someone else whose parent was נפטר in a leap year during ראשון אדר.

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During אדר שני: One should be מנהגי יארצייט and is entitled to his own קדיש. He has full קדימה over one in י"ב חודש, but no קדימה over one who is in שלושים, or one who has יארצייט for a parent in אדר. שני.

6. A יארצייט is requested to inform a קבוע in advance that he wishes to daven at the מנין קבוע's regular מנין. This notification will allow the קבוע to daven at a different מנין if he so desires. This is especially true if the קבוע is שלושים. בתוך שלושים. The גבאי has a list of who is קבוע at each מנין.

7. Once someone begins davening at a scheduled time, no one, even someone with קדימה may interrupt him. "Beginning" is defined as follows:

Maariv: והוא רחום

Shacharis: ישתבח (see #8)

Mincha: אשרי

8. During שחרית, בעלי תפילה may switch off only at the following times: מזמור שיר, ברוך שאמר, ישתבח, או אשרי בסוף התפילה. Under normal circumstances, they may not switch at חזרת הש"ץ, even if three אבלים are present.

9. If a member is part of a rotation in another shul, his rights in our shul will in no way be compromised. He will, however, be subject to all the rules stated above.

10. An אבל may daven מנחה and מעריב ראש חודש, חול המועד, פורים, but not מוסף or שחרית. On חנוכה, he may daven מעריב, מנחה, and שחרית from אשרי. תשעה באב. He may daven all the Tefillos on ובא לציון.

11. An אבל must be fluent in his pronunciation and be sure to adhere to the "time guidelines" and all other מנהגים of the Agudah, including wearing a jacket and hat (or טלית over his head).

12. Visitors from out of town:

A. יארצייט, שבעה, or יום הפסקה have קדימה over members who have a lesser חיוב.

B. שלושים has קדימה for three תפילות. After that, he is equivalent to a י"ב חודש member.

C. Equal חיוב to a member - the member has full קדימה. If they are both at שחרית, the visitor may daven from ובא לציון.

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D. If an אבל will be spending several weeks or months in Baltimore, the Rav, President, and/or גבאי must decide the status regarding rights to the עמוד.

13. A קדיש יתום or someone שבועה is entitled to his own קדיש when available. A guest from out of town may request such a קדיש as well.

14. Members may not give their rights for any תפילה to someone else. Any change must be arranged through the גבאי.

15. All issues of קדימה are within the discretion of the גבאי who may override any of these rules.

16. Additional מנינים for אבלים cannot be made without explicit permission of the Rav.

*Revised* שבט תשנ"ח