

Kaarah – Volume thirty-one.

Kitzur Hilchos Yerushalmi – Halacha derived from Gemara Yerushalmi

– Maamarei Mordechai

Tefilla

One only goes back to three brochos: resurrection of the dead, humbling sinners, and building Yerushalayim. One who makes a mistake or omits one of these can be a heretic.

Editor's Note: This only applies to the chazzan. Private individual goes back to correct all brochos. However, if he already finished Amidah he need not say it over again.

If one omitted Rosh Chodesh (or any Holiday) he goes back to the avodah bracha. If he already finished, then he starts again. If he will possibly omit again then he does not repeat the Amida. *Editor's note: He can say it in the final Yehi Ratzon after the bracha for peace, if he remembers then.*

A gabbai / sexton should not ask one to go up to be chazzan more than a couple of times.

If a chazzan needs to replace another during the sitting kedusha (brochos of shema) then he takes over where the first left off, even in middle of a paragraph. Other parts of tefilla he takes over at the beginning of the current bracha.

The Chazzan should not respond Amen to the kohanim brochos. If the chazzan is the only kohen present, he says the brochos without raising his hands.

Dividing the Shema

If he missed minyan, he can recite kadish, barachu, and yotzer ohr with a minyan present.

One who divides the Shema, is chazzan, says kohanim brochos, has an Aliyah, says brochos over the Neviim (Haftara), says a bracha over any Torah mitzvah, does not respond Amen. (A minority view is that it is okay).

Torah Reading

If the baal Aliyah is unable to say the final bracha, after the reading, then a new person takes his place and makes the first bracha and the reader starts again. If the reader is the baal Aliyah then a new reader takes over and commences from the beginning.

Two readers may not read the same time. A translator may not talk over the reader.

General Practice

A kohen walks in middle of two yisreilim. However, a Torah scholar walks in the middle. It is good practice even for a Torah scholar to defer to a kohen.