

# The Seed Shul Covid19 Guidelines

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All attendees to our services must read and accept these guidelines.

Please note: Since the safety of our community is paramount we have taken independent medical advice. Therefore, in some areas our guidelines are more stringent than the published government guidelines. You can find the full government guidelines for places of worship [here](#).

These guidelines will be updated in line with government guidelines and our independent medical advice.

## Building

1) Our building meets COVID-19 safety requirements and allows for social distancing. We have produced a comprehensive Risk Assessment.

## Attendance

2) The following groups of people may not attend services:

- a) Those who are shielded (extremely medically vulnerable), according to the government's definition.
- b) Those who show any symptoms of COVID-19 or who live with people with symptoms of COVID-19, or have been in contact with a confirmed case – all in the last fourteen days
- c) Those who have been asked to self-isolate by the government's Track and Trace Programme.
- d) Those who are in quarantine having travelled recently
- e) Older members (**those over 60**), due to the heightened potential risk to their health should they catch coronavirus.

4) Those who are clinically vulnerable should take medical advice as to whether to attend.

5) At the present time, children under the age of 12 should not attend services. Whilst those over 12 can attend services, youth programming remains paused for now. We will update this guidance in line with government and medical advice.

## Capacity, Seating, Layout and Access

6) Attendees to services will sit at least 2m apart from each other in all directions.

Seating will be marked to make clear which seats should be used.

The partitions in the Shul will be opened and seating reconfigured to allow for this. Clear signage will be used to indicate flow of people on stairways, entrances and exits.

- 7) Attendees should remain at least 2m apart from one another at all times including when entering and exiting the shul, and walking up and down the staircases. Crowds should be avoided.
- 8) Attendees from the same household can sit, enter and exit together whilst recognising that this has implications for how seating is arranged.
- 9) Seating is very limited with a maximum capacity of 42 people (with each individual sitting 2m apart). We may limit the number of attendees further due to safety concerns.
- 10) We will provide an online booking facility that will enable men and women to book into services and to notify Gabbaim of their status (chiyyuvim/aveilim, those with yahrtzeit, those with smachot etc). This will be administered by Gabbaim and help us to keep attendance within capacity and keep records in line with government guidelines.

Criteria for booking in order of preference are as follows:

- Rabbi/Seed educators/*baal koreh/chazzan*
- Seed Shul members saying kaddish
- Seed Shul members who have a Simcha
- Seed Shul members
- Netzach members (for weekday minyanim only)
- Non members

Within the same level places will be allocated on the basis of a rota to ensure everyone has the opportunity to daven and following that on a first come first served basis.

- 11) Members and other attendees can only attend if they have booked through the system.
- 12) We will have someone on the gates or at the door, checking people in.
- 13) Queues at gates will be socially distanced and should be avoided as much as possible for security reasons.
- 14) We will not be able to hold Kiddush.

### **Cleaning, handwashing and infection control**

- 15) The importance of good and regular handwashing will be highlighted to all members ahead of their visit. Hand sanitiser will be available on site and signs on site will encourage attendees to wash their hands on arrival and on departure. Signage will also display the correct and most effective methods of handwashing and using hand sanitiser.
- 16) Since services are to be held indoors, we recommend that all attendees wear face coverings and the room will be well ventilated by opening the windows.
- 17) Those who attend services cannot kiss the Sefer Torah, mezuzot or tallitot, nor can there be any handshaking or kissing. Community Tallitot will not be available for use.
- 18) All Baalei Tefillah must stand as far away from the kehilla as possible and face forwards (i.e. not towards those attending).

19) Those who handle the Sefer Torah or any other ritual item other than books (e.g. the yad) will wear a new pair of disposable gloves for the period that they are doing so. The gloves should be disposed of correctly. (There is no requirement for other attendees to wear gloves.)

20) Attendees should bring their own siddurim and chumashim from home. If this is not possible, they may select a set of books that will then be quarantined for a period of 48 hours. Signs will remind people not to touch other books at this time.

21) There will be no singing other than by the service leader when essential who will position himself as far from others as he can, facing away from the kehilla. Torah reading will take place at the bimah around which we hope to install a plexi-glass screen. This is in line with government guidance.

22) The building will be cleaned between each service. Cleaners will wear a new pair of disposable gloves and pay particular attention to door handles, hard surfaces, bathrooms and handrails. Attendees may be asked to clean their table and chair at the end of the service. Toilets, handrails, doorknobs and other common areas will be cleaned regularly throughout the service.

23) We will assign responsibility for the oversight of these safety and social distancing requirements to a shul volunteer(s).

### Restarting services: content and format

24) We are responsive to medical, scientific or government advice that prescribes the amount of time that people can be together indoors. Services will be run without an unnecessary delay.

We will shorten the service in the following ways:

Shabbat Shacharit will begin from Shochan Ad

Weekday Shacharit will begin from Borchu

Those parts of the service that are not said in shul should be said at home prior to arrival.

Repetition of all amidas will be shortened –the congregation should begin with the chazzan and say kedusha.

Yigdal/Adon Olam will not be said

There will be no drosha or explanations during the service.

**Please note: These are temporary measures due to the current circumstances and are not to be relied upon under normal circumstances.**

Leining

25) The Baal Koreh takes the Sefer Torah from and back to the Aron Hakodesh, and no one may kiss it. He and anyone touching the Aron Hakodesh, Sefer Torah or Yad should wear disposable gloves.

26) The person calling up must ensure that they are socially distanced from the Baal Koreh.

27) We will place a Perspex screen (or similar) between the person who receives an Aliyah and the baal koreh. Both must remain on either side of this screen at all times. The person receiving an Aliyah should not touch or kiss the sefer torah.

28) Hagbah will be performed by the baal koreh. Gelilah could only be carried out by someone in his household. Alternatively, after doing hagbah, the baal koreh will return the sefer to the bimah and cover it himself.

29) A Barmitzvah boy and his father may go to the bimah together in order to lein and/or recite the haftarah

30) One communal *mi sheberach* will be made at the end of leyning for all those who were called up.

31) Seuda Shlishis will not be held in Shul.