Virtual Operations

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1. Introduction

In order to be meaningful, the first condition that is assumed is that some level of technology is acceptable for the purpose of allowing congregants who cannot attend physically to be part of a service. Guidelines for Virtual Operations are not meaningful if the rabbi has determined that such technology may not be used.

The focus of this Virtual Operations Task Force is on operational aspects of services where congregants will participate virtually, that is, members of the congregation will participate in the service from different locations. While not the focus, some of the topics also apply to those congregations that will be holding services in their facility and broadcasting or streaming them to congregants who are not able to attend.

1.1 Terminology

There are many different technologies that can be used for different purposes. This document is not a discussion about these different technologies, as that is the subject of a different task force. But to discuss virtual operations, we need to agree on some virtual technology terminology.

Streaming: The use of technology to broadcast services to congregants who are watching and listening in real time, but are not interacting with others as part of the service.

Conferencing: The use of technology to broadcast services to congregants who are watching, listening and participating to the extent permitted by the rules established for the service.

Webinar: In a webinar, panelists in different locations can interact with each other but the participants cannot make themselves be heard or seen.

Host/Moderator: The person who starts the meeting and manages how people are admitted to the meeting, whether they are muted or unmuted, allowed to show video, spotlighted, etc.

2. *Halacha*

The first level of decision about any virtual service is your congregation's *halacha* regarding a virtual minyan, the use of technology on holy days and the *halacha* around parts of the service.

2.1 Rules for a Virtual Minyan

In terms of a virtual minyan, we have seen different rulings from the rabbis in our USCJ communities.

- 10 people must be present in the same physical space to constitute a minyan.
  - o For the purposes of this document, we will assume that if a physical minyan is required, the service is being broadcast or streamed and that those not physically present are not actively participating in the service. The logistics of running a hybrid service where some participants are present and some are remote and all can see or hear both is beyond the scope of this document, although again, some concepts will apply.
- 10 people must be visible (video on) and audible (unmuted) to constitute a minyan for a virtual service to recite prayers that require a minyan.
- 10 people must be visible (video on) but may be muted and still constitute a minyan for a virtual service minyan.
- 10 people must be known to be connected and present on their device (video may be off) for a virtual service minyan.

2.2   Rules for Using Conferencing Technology

Another *halachic* question is how the technology can be used on a holy day. Again, we have seen different approaches as to what is permitted regarding the use of technology.

- The technology should be started before the holy day begins and left on and not adjusted (e.g., muting and unmuting) during the holy day.
- The conferencing session can be started before services begin and ended after services are complete on the holy day.
  - o Some would require that a non-Jew manage the technology and act as the host/moderator of the session.

2.3   Rules as to Content

Another question that needs to be answered is what is included or omitted in a virtual service. Some of this will be determined by *halacha*, and some will be based on the practicality of operating in a virtual environment (see Being Virtual Friendly).

A sub-committee of the Committee on Jewish Law and Standards (CJLS) is working on an outline of content for more abbreviated services for both on-site services, where the length of services contributes to the risk factors, and virtual services, where the length of services can also be a problem. We will not be discussing any content specifics as it will be covered by other task forces and the work of this CJLS sub-committee.

3. The Limitations of Conferencing Technology

Different technology options and the capabilities they provide are to be addressed by a separate task force. If you are choosing to provide a virtual service environment where congregants may participate, you need to be aware of the limitations of your conferencing technology.

3.1   One Speaker at a Time

Most conferencing technologies can only accept one audio input at a time. When multiple people are talking or singing at the same time, the result can be somewhat cacophonous. There are conferencing technologies that claim to support the blending of multiple audio channels, and if that is what you feel would best meet your needs, consider using one of those solutions.

Since many congregations are gaining experience with technologies such as Zoom where there are limitations on audio, we will accept these limitations as part of our virtual operations environment.

3.2   Respect the Community

If you are in a situation where you are participating in the virtual service, be mindful of your environment. If your audio is unmuted, anything you say may be heard, perhaps over the voice of the service leader.

If your congregation's rules or your personal observance mean you cannot mute and unmute your audio, best practice would be to set up your connection in a dedicated space that is quiet and free from ambient noises, and to physically leave the room if you need to speak to someone else in your location. This guidance should be included in any instructions sent out to participants.

3.3   Who Are You?

Many congregations have asked members to wear nametags at services so other members and guests will know who you are. The same applies to virtual attendance, perhaps even more so. When you connect to a virtual service, your identity is displayed to other attendees based on how you set up your account. You may be visible as J's IPad, but other attendees will not know who you are. Perhaps more importantly, the moderator may not know who you are.

It is important that attendees be allowed to rename themselves to reflect who is actually participating. You may also be asked to rename your session to avoid Zoom Bombing and to assist in managing the service (see below). Consider it polite to make sure that everyone who is in attendance knows who you are by renaming your session, if necessary. This will be particularly important if you have a part in the service.

Some of the conferencing technologies allow the moderator to rename participant sessions, and if you are going to make use of this, you should advise participants ahead of time that the moderator may rename them and that they should not undo what the moderator has done.

3.4   Managed Conference

In a managed conference, the host or moderator of the meeting is managing who is muted or unmuted, who is highlighted or spotlighted, etc. The basic concept is that one person is speaking or singing at a time, perhaps with another voice unmuted for responses who knows to sing or speak only for the responses.

In order to do this effectively, the moderator needs to know the identity of every person connected to the session, or at least those who will be participating (see above). Guidelines for running a managed conference virtual service are in Appendix A.

3.5 Avoid "Zoom Bombing"

One of the drawbacks of operating in a virtual environment is that uninvited guests can show up and disrupt your services. This is referred to as "Zoom bombing" and there have been many unfortunate instances of this taking place. While most of our daily minyans and Shabbat services have not been impacted, the High Holy Days offer a more enticing target for those who might wish to disrupt our virtual experience.

Most of the platforms offer security features to help protect against unwanted intrusion into our services. It is suggested that you enable all of the security protocols to ensure that no one who means you harm is allowed to do so.

Despite every precaution, you should be prepared to deal with the situation should it occur. This usually means closing the session, restarting the session and re-admitting the attendees.

3.6 Streaming the Session

Many synagogues have used the streaming capabilities of Zoom or other platforms to broadcast their services over Facebook or You Tube. Those watching the broadcast are not visible to the session attendees and do not participate in the service, but they see and hear everything that is on the moderator's screen.

If you are going to stream the session, you will need to decide if you want to limit those on the session to only the participants. It is a tradeoff between managing the number of people who are joining the session and that need to be managed in some fashion and not being able to see those who are connected to the service.

3.7 What We See

Most conferencing technologies will allow the individual user to select how they want to view the service. They can choose a "Gallery View" which fits as many of the participants on the screen as will fit, with the service leader or current speaker always in one of the small boxes on the screen. They can choose "Speaker View" which displays a larger image of the current speaker with a smaller number of other participants visible in smaller boxes.

The moderator may be able to "spotlight" someone which will make their video the highlighted display, even if they are not the currently active speaker. Knowing when to spotlight someone will be an important part of the choreography of the service.

Understand that when someone is spotlighted, it may change the view of those who have chosen the Gallery View to Speaker View. If you are going to use this spotlight feature, you should include this "feature" in any information guides you develop so that people will know it may happen. It can be very disconcerting to have your screen view change, so let people know this may happen and that they can reselect the Gallery View if they choose.

4. Being Virtual Friendly

Once the *halachic* issues about what is or is not to be included in the service have been resolved, you now face the question of how to be "virtual friendly." This section is meant to complement the work of the CJLS sub-committee.

4.1   To Sing or Not to Sing, That Is the Question

We have now had a few months of experience with virtual services, and there are some very clear thoughts about how virtual services should be run – that is two Jews, three opinions.

One of the questions is whether or not to do the entire service as it would have been done in the building. Conventional wisdom suggests that people do not have the same ability or willingness to sit at a computer screen as they would to sit in services. To that end, rabbis are working to determine what must be included (see *Halacha* above), what should be included and what could be skipped, and the CJLS guidelines will be a major help in this area.

> From one of our congregations: We have seen very different reactions to virtual singing. During Hallel on Pesach, one of our service leaders chose to sing everything that had a melody. You could see some of the congregants merrily singing along, while others were completely tuned out. It was requested that this leader not be invited to lead Hallel in the future while we are on a virtual platform.

The point is that people are different, and they react differently in the virtual world just like they do when in the building. In the virtual world, they cannot meet their friends in the lobby to socialize.

4.2   Let's (Not) Read Responsively

Many of us use the opportunity of the High Holy Days to honor members of our communities by asking them to lead the responsive readings of various prayers in the Mahzor. This does not really work well in the virtual world.

If you do decide to do a responsive reading, whether in English or Hebrew, someone will need to be the responder in the session, and they will need to be un-muted to lead the responses.

The other consideration in a responsive reading on a conferencing session is that the video will bounce between the leader and the responder. Consider spotlighting the leader during any such reading so that the video does not bounce back and forth.

4.3   Offer Alternatives

You may find among your congregation those that want a full traditional service; those that want to sing along with every song, but are not too keen on following along with davening or silent prayer; those that want the contemplation of silent prayer and individual time; those that want to hear the Rabbi speak; those that just want to see their friends; and those that are there because their absence would be noticed. Perhaps virtual services may not be that different from services in the building after all.

If you have the resources to do so, consider offering alternatives. If you don't have the resources, reach out to synagogues in your time zone to see if you can help cover each other's

needs. Perhaps another synagogue is offering a traditional service and will allow your congregants to participate, while you offer an abbreviated and more creative service, inviting members of the other synagogue to join if that is what they would prefer.

The key is making people feel connected to the experience, but each congregation needs to figure out what that means for their community. It may mean offering alternatives to prayer in the form of study sessions, or exercise sessions, or yoga sessions or guided meditation. It may mean offering a full traditional service that is mostly davened in parallel to an abbreviated service that includes the Mahzor's greatest hits.

Consider also the timing of alternative programming. Some congregations are planning programs that might otherwise have taken place in the building on the High Holy Days to sessions before Rosh Hashanah or between Rosh Hashanah and Yom Kippur. This would also make these programs available for people who will not use technology on holy days.

4.4   The Mahzor

Not everyone has a Mahzor at home, as many congregations provide them at services when they come to the building. Consider how you would go about getting everyone who will be at your virtual service the same Mahzor. The Rabbinical Assembly is making Mahzor Lev Shalem available in many different formats to meet your needs.

http://www.rabbinicalassembly.org/story/order-mahzor-lev-shalem-time-high-holidays

4.5   Avoid Dead Air, but Don't Look Like You Are Trying to Avoid Dead Air

One thing we have learned is that "dead air" is not virtual friendly. Even in our small daily minyan, we can see the impatience of those who have finished their private prayers as we wait for the last person to finish the *Amidah* before we continue the service. When we were in the building, these are the folks that would have quiet conversations while waiting for everyone else to finish. We want to avoid long periods of silence in the virtual service.

At the same time, we recognize that prayer requires some contemplative individual time, so we should not rush things just to avoid the silence. It will be important to find the balance, and it will be harder to do so during the High Holy Days with more people in attendance. Since this will be the first time most of us have done anything like this on this scale, we will need to learn and adapt.

4.6   When is Yizkor? When is the Sermon?

Many of us have figured out the timing of our "regular" services and can provide reasonable guidance to congregants as to when things will occur. This will not be the case for our virtual services, but being virtual friendly requires us to do our best to answer these timing questions.

Once the structure of the service has been determined, the best thing to do is to practice it (see below). The more times you practice, the more confidently you will be able to predict when the key parts of the service will occur. This information, along with a myriad of other details, should be communicated to your congregants (see below).

If you are offering alternative programming, it will be important to stick to a schedule. A study session that runs a few minutes long might mean that when the participants rejoin the main

service they will have missed something important to them. We have seen this in previous years with us all being in the same building. It is not unusual to think it could happen in our virtual environment.

It is important that you communicate any timing as estimated, and it is probably better to estimate so that someone tuning in will have to endure a few minutes of something else before the part they wanted to hear, rather than have them connect "on time" and have missed it. Allow some time for people to get connected, get admitted and get their audio and/or video working.

4.7   Maintaining Spirituality and Engagement

For most of our congregations, services provide a combination of spirituality and intellectual engagement. If you have been doing virtual services for a while, you may have figured out how to achieve this balance in a virtual world. Some of the guidance above is based on experience gathered over the last few months.

Consider supplementing your online experience with additional material that you can send out in advance. Supplemental readings can support our spiritual needs and our intellectual engagement.

4.8   For Those Who Will Not Attend

There may be some members of your congregation who simply will not attend a virtual service. As mentioned above, offering programs on other days is one way of reaching out and including them during this time.

Do not assume that because a person has made the informed decision to not use technology on holy days that they also know the rules for davening without a minyan. Perhaps as part of what you send out, you might include a guide to davening the High Holy Day liturgy at home without a minyan.

5. Practice, Practice, Practice

Erev Rosh Hashanah should not be the first time the person running things should be using the technology. If you are hiring someone to act as moderator, engage them for several practice sessions so that everyone is familiar with how things will work. It should also not be the first opportunity for your congregants to use the technology (see Testing the Connection, below).

Try to run through the entire service to get a feel for things in terms of pacing, timing, etc. Consider inviting key members of your congregation to participate and help you to work out the details.

5.1   Know Your Space

You should be familiar with the physical space from which you will be leading the service. Try to ensure that your setup is free from ambient noise.

Know your camera and how far away you need to be so that you can be seen comfortably. If you don't plan to stand for the entire service, figure out how you can be seen sitting and standing.

Know how close or far away you need to be to your microphone. Make sure you know what volume levels to set so that you are heard without distortion. Consider investing in a high quality video camera and a high quality microphone.

Some of the technologies allow for the use of a virtual background, which can enhance the ambiance of the service. For example, if you will not be in the building, an image of the sanctuary as your background might make people feel more at home with the service. At the same time, the technology has limitations, and images can flicker in and out of the background. If you do plan to use a virtual background, find a place with a solid color backdrop, sometimes referred to as a blue screen or green screen, and make sure you are not wearing that color. Test your outfit with the background before you go live.

5.2   Have a Backup Plan

Given that we are using technology, something can (and probably will) go wrong at some point. You should discuss the various things that could go wrong and have a plan for how to deal with it. Practice using your backup plans to make sure everyone involved in the effort is aware of what to do.

- The rabbi, cantor or other service leader loses access to the internet or his or her computer fails
- Someone who was supposed to participate is not online or is unable to figure out how to connect their audio or un-mute themselves.
  - Decide ahead of time how long you will wait for someone before implementing your practiced Plan B
- The technology hosting your session fails
  - Not much can be done about this

Information Technology professionals work with highly redundant systems using backup power sources, multiple network connections, and many other redundancies and protections against system failure. We do not have the luxury of building those systems into our homes or our synagogues. However, some backup precautions are workable. For example, have a second computer ready to go if needed.

Practice using a mobile device with a cellular connection, and make sure it is fully charged, just in case you lose internet or power. Consider getting a small battery power pack (and have it charged) to supplement the mobile device's internal battery.

Your cell phone may offer the capability of being a Wi-Fi hotspot. If the power goes out, your laptop with its internal battery and your cell phone Wi-Fi with a small battery pack could get you through an entire service.

6. Communicate, Communicate, Communicate

It is vitally important that you communicate to your community multiple times and in multiple ways what you are doing for the High Holy Days. This is particularly important if you will be following a schedule that differs from what you have done in the past.

If you service the larger community beyond your membership, you will need to reach out to let them know what is going on. Your congregation's website should be set up with the schedule of events and links to enable congregants to quickly connect to whatever service or program is being offered. It is also the place to put links to the information on how to use the technology.

6.1 Communicate Any Registration Requirements

Even if you aren't planning to monetize the events around the High Holy Days, you may want to consider requiring pre-registration for the event so you can capture contact information. Review the information provided by the Technology Task Force on how to choose a platform that supports pre-registration for your High Holy Day programs. It should be possible to send your members the appropriate information without registration while requiring non-members to register to get access to your offerings.

Know that some may balk at providing contact information to gain access to your programs. This is a decision you will have to make about the benefits of asking for pre-registration weighed against the "open door" concept of posting your links and not asking for contact information.

6.1 Provide Clear and Simple Instructions

Develop clear and simple instructions for how your congregants should connect to your virtual offerings. Assume that people do not know how to do what you are going to ask them to do.

For example, if you will be streaming on You Tube, do not just tell people to connect to your channel on You Tube or Roku. Give them very clear and explicit instructions on how to find and connect to your channel.

It is impossible to cover all of the combinations of the technology people will have at their disposal. Think about what is fundamental and provide step by step instructions. If you can, cover some of the most common technologies:

- Windows PC
- Apple (Computer, iPad, iPhone)
- Android (Phone or Tablet)
- Smart TV/Roku

Your congregation's website should be set up with the schedule of events and links to enable congregants to quickly connect to whatever service or program is being offered. It is also the place to put links to the information on how to use the technology.

6.3 Testing the Connection

Just as Erev Rosh Hashanah is not the first time you should be trying out the technology, it should not be the first time your congregants try to connect. If you are using the same technology that you use for daily minyan or Shabbat services, invite your congregants to test their ability to connect to one of those services.

If you will be using something new, set up some times when that technology will be streaming something and will be available for testing purposes.

6.4 Assisting the Technology Challenged

We would not hesitate to offer a ride to someone who is unable to drive themselves to services. We need to be equally supportive of our members who have difficulty with technology.

It is pretty easy to help get someone set up with using Zoom or You Tube if you can sit with them and show them how things are done on their device. It is a lot harder when you cannot be with them and their device.

Consider identifying the technology gurus in your congregation and asking them if they would be willing to assist with getting folks connected. Instructions will need to go out, followed up with a phone call to help step people through the process.

7. Pre-Recording

Our discussions on virtual operations have mostly focused on real time leadership of the service including the possibility of some level of congregant participation. What we haven't discussed yet is the possibility of pre-recording either the entire service or portions of the service to be inserted as part of a live session.

One of the rabbis in our USCJ task force has a large Spanish-speaking community in his congregation. He spoke about how he can pre-record his remarks in English and Spanish, and they can be delivered at the same time to these different groups. One of the cantors is going to pre-record *Hineni* in the sanctuary so that the congregation will be able to have the familiar experience of him walking up to lead *Musaf*. The clergy team needs to work with the production team to figure out what is to be pre-recorded.

If you plan to pre-record the entire service, you are essentially producing a video for broadcast, so much of the concerns about real time meetings do not apply. If you are inserting pre-recorded videos into an otherwise live session, there are multiple ways to do this with the different technologies. It is usually the moderator that must have the recording on their system and use the technology to display the video. It is beyond the scope of this task force to discuss how to do this with the different technologies, but however you do it, this needs to be practiced, and you should have a backup plan just in case. In particular, both the primary moderator and the backup moderator must have copies of the recorded material that is to be inserted into the service.

Do not take for granted the moderator knows the service and can figure out when to launch the file named hineni.mp4. Make sure the recordings are clearly labeled and that the moderator has clear instructions that they have practiced to know when to launch any pre-recorded material.

Appendix A. Moderator Guidelines

The following are the moderator guidelines for Shabbat morning services from Congregation Beth David in Saratoga, California, prepared by Barbara Biran, Director of Operations and Ritual. Your guidelines should include your specific account information and this guide and the various account credentials should be made available to primary and backup moderators as needed. Congregation Beth David uses Zoom for virtual services.

In terms of the Livestream, you will need an account and a channel or brand on a streaming service such as Facebook or YouTube. The example below uses YouTube for streaming. In this case, the YouTube login account is set up with a separate Brand Account for streaming. More information on setting up a channel or Brand Account can be found at:

https://support.google.com/youtube/answer/1646861?hl=en

INSTRUCTIONS FOR THE ZOOM GABBAI

1. Please use a computer – not a mobile device
2. Log on via the Zoom website: zoom.us as host 10 minutes before the service begins
   a. All services are on the admin account login
   b. Click on Meetings – Start the appropriate service
      i. Recurring meetings are listed in alphabetical order
   c. The Rabbi will also use the admin account, so if Rabbi has already started the meeting, click Join.
3. The meeting should be set up with all security in place, but please verify this. Click on the Security icon and verify the settings are as shown:
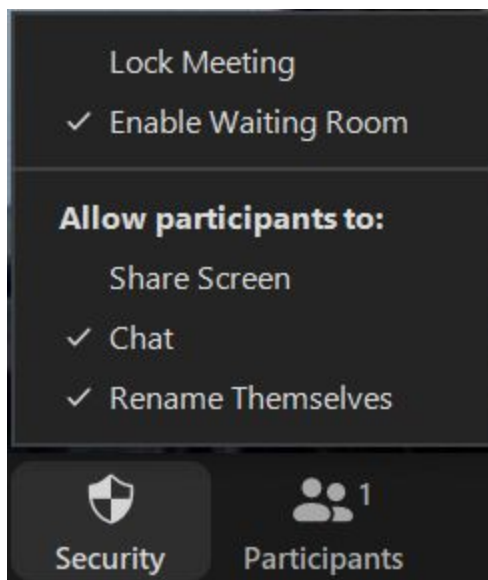
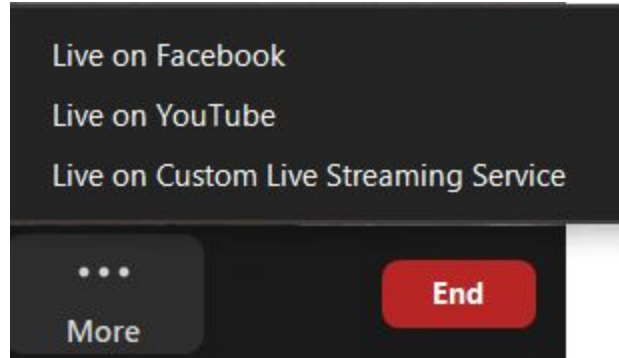Click on the Participants icon and select the three dots at the bottom.
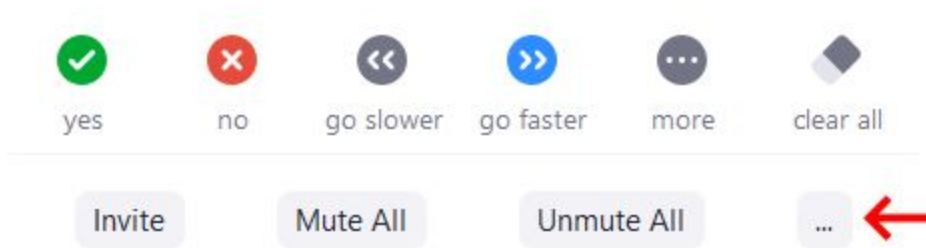
Verify that settings are as below.

Note: You will need to leave the Participant window up on your screen to manage participation in the service.
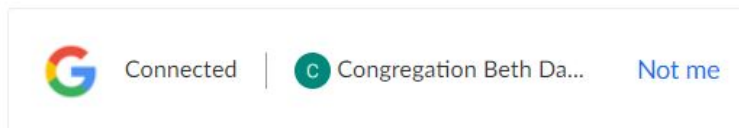
4. A few minutes before the service begins you need to start the Livestream; while doing this the co-host will need to be admitting users in the Waiting Room; this usually happens between Rabbi & you
   a. Put your screen into Active Speaker view; **You MUST leave your screen in Active Speaker view – your screen is the one being sent to the Livestream**
      https://support.zoom.us/hc/en-us/articles/201362403-Active-Speaker-Video-Layout-
   b. Spotlight the first service leader
      https://support.zoom.us/hc/en-us/articles/201362653-Spotlight-Video
   c. Inform everyone that you are going to Mute everyone and start the Livestream – then click the Mute All button at the bottom of the participant panel
      i. Important – Unmute Rabbi and the first service leader, **and mute yourself** (otherwise they can hear you typing as you bring up the Livestream).
   d. Start/Stop Livestream to YouTube – here is the article
      https://support.zoom.us/hc/en-us/articles/360028478292-Streaming-a-Meeting-or-Webinar-on-YouTube-Live

      i. Click on More and select Live on YouTube

    ii. **You will need to have logged in to YouTube ahead of time with the proper credentials to get past the security checks and authenticate your device and browser. On the day that you are Zoom Gabbai you MUST log in from the same browser and device or you will be denied access.**

You may see a screen like this that says "The live streaming feature for your account might not be enabled."

Don't panic. This is because it is trying to stream on the login account, rather than the Brand Account. Click "Not me" and then select your login account. Depending on how you logged out, you may need to give the credentials to log in.

Next, select your congregation's brand account. Do not select your login account.
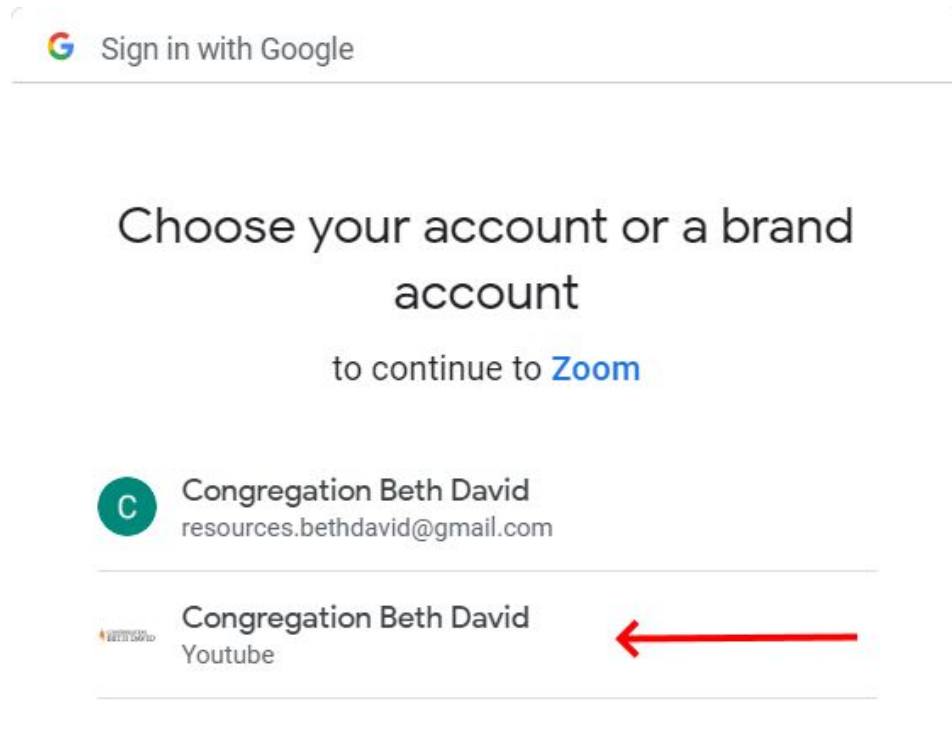
The next screen will allow you to give a title to the YouTube meeting, so add the date and Welcome, make sure that Privacy is Public, then click the Go Live button.

Broadcast Zoom Meeting to YouTube Live

e. Once the Livestream has started go back to the Zoom screen; UNSPOTLIGHT the first speaker;

f. If you want to verify, use a second (muted) device to connect to YouTube, search for Congregation Beth David and search for the logo you saw when you went live. Find the meeting with the title you set in step d, which should be live now. You will notice a 10 to 20 second delay in the stream.

5. Do NOT disable the waiting room; you will be admitting users throughout the service. Here is a link to the instructions for using the Waiting Room feature on Zoom:
   a. https://support.zoom.us/hc/en-us/articles/115000332726-Waiting-Room scroll down to USING WAITING ROOM.
   b. We have yet to not admit anyone. Note that Call-In users cannot rename themselves.
   c. Others if really unrecognizable, or the name seems suspicious, send them a message while in the waiting room that they must rename their session so that you can let them into the service.

6. Make Rabbi or designate someone else to act as co-host; this is important as this person will also admit participants while you are busy setting up the Livestream.

7. Have the honors form either printed or on your screen; start checking for participants
   a. Here is more info on the order in which participants are listed and how they are managed.

https://support.zoom.us/hc/en-us/articles/115005759423-Managing-participants-in-a-meeting

    b. To check for participants, type the name in the participant panel – you can search on first name or last name; and if you can't find them, you can try to scroll through videos – in the case of a family simha, Barbara will discuss with the family the importance of having their family members and guests sign in with recognizable names

    c. You can rename the participants with numbers or underscores to bring them to the top of the list. As participants finish, you can rename them back. For example, you might rename "Jane Doe" to "_Jane Doe" to bring Jane to the top of the list for her Aliyah. When she is done, you can rename her back to "Jane Doe" to keep the upcoming participants at the top of list. You could even go so far as numbering based on the aliyot so that folks are in order on your screen.

8. As the service proceeds, check for who the next active participant(s) will be – as it gets to that person's turn:

    a. Find their name in the participant panel

    b. When the previous participant has finished, Mute them

    c. After/as rabbi is announcing the next part – Unmute the next person; during the Torah readings, you will need to unmute both the person with the Aliyah and the Torah reader; 2 possible scenarios depending on which version of your zoom client & theirs as well

        i. If both are on the latest, you will be able to unmute

        ii. If either are on the latest, then a request will be sent to that person for them to allow unmuting – they must respond to that request

    d. Repeat muting/unmuting throughout the service – the Torah/Haftarah readings are the busiest part of the service and require the most attention

    e. If you find that someone is speaking but is not showing up in the Active Speaker View, they have a setting issue on their system. You can spotlight them while they are speaking and then cancel the spotlight when they are done to force them into the active speaker window. Participants will be asked to make sure their settings are correct so you should not have to deal with this.

    f. During the Prayer for Healing – only the Rabbi should be unmuted

    g. For Mourner's Kaddish, we unmute all from the Participants window;

        i. When Rabbi starts to read the Yahrzeit list, SPOTLIGHT her video. This way when the group is participating, the screen stays on her. When she is done reading the list of names you can unmute all participants.

        ii. Again this depends on the level of Zoom on your client; if you have not upgraded to the latest version you will still have the Unmute All button at the bottom of the participant panel; if you have upgraded this will not be available

            1. If both are on the latest, you will be able to unmute

            2. If either are on the latest, then a request will be sent to that person for them to allow unmuting – they must respond to that request

          3. In either case, Rabbi will announce for those wishing to participate to unmute themselves
     iii. After Mourner's Kaddish, Mute all, unmute Rabbi (she often does this herself, so watch that if you both try to do it, she will end up on mute again) and also unmute whoever is leading Adon Olam.
h. At the end of the service, after Rabbi finishes the Kiddush, Stop the Livestream
i. Leave the meeting open to allow folks the opportunity to wish each other Shabbat Shalom. You and Rabbi will probably be the last to leave, but at some point Rabbi will announce that the meeting is ending, and you can end the meeting for all.