



## Erev Rosh HaShanah Outline

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♣ ***What principles did you use in creating your outline?***

*As we crafted this service, we were conscious that Erev Rosh Hashanah is an important opportunity to set the tone for the High Holy Days as a whole. It offers us a chance to introduce the musical and liturgical themes that will carry us through the Days of Awe. More specifically, we sought to convey a sense of renewal, to create a service that was joyful and awe-inspiring at the same time, to include liturgy that offered images of God as both immanent and transcendent. We aimed to assimilate the familiar with the new. We mixed Traditional nusach with modern interpretations of High Holy Day musical themes and blended Traditional prayers with contemporary poetry. We were careful to include sections of the service that our community would recognize as staples of the holy day, but to use the creativity of the new Machzor to its fullest advantage as well. We were aiming for a service of approximately 1 hour and 30 minutes in length.*

♣ ***What are some of the biggest changes you have made from previous years?***

*Simply using the new machzor will be a significant shift for our community. We have been using a pilot edition of the new book on Erev Rosh Hashanah for at least the last 3-4 years. Nonetheless, we still hear that congregants are confused or surprised or puzzled as to where Gates Of Repentance went for Rosh Hashanah Eve.*

*The decision to invite a congregant to share a more personal reflection (in this case, on holiness) will be brand new for our congregation. We have a longstanding and proud tradition of congregants taking part in readings during the service, but this will be the first time we have empowered a congregant to share their own story or to teach in this fashion.*

*Perhaps the most notable change is our move from a single, typical sermon (usually 20-23 minutes in length) to three separate sets of remarks interspersed throughout the service (presumably 5-7 minutes each). This innovation will undoubtedly take some people by surprise. Three factors motivated us to take this risk:*

*1 .We like experimentation! And we believe that Erev Rosh Hashanah is a relatively safe High Holy Day space for us to experiment a little. Our Erev Rosh Hashanah crowd is on the smaller side and our service is open to members of the congregation and non-members as well.*



2. *We have built--and are actively strengthening-- a collaborative model of clergy leadership that intentionally includes our cantor preaching or teaching and our rabbi singing. For example, we co-preached an Israel sermon on Yom Kippur Morning last year that was very well received. Our vision here is that we would split or share the 3 speaking slots so that the congregation hears from both of us.*

3. *In all honesty, we are hopeful that it will be easier to prepare smaller units of material, and we are choosing this experiment with an eye on self care/preaching fatigue.*

✧ **What are your biggest challenges?**

*See above re: biggest changes*

✧ **What are you most excited about?**

*See above re: biggest changes!*

✧ **Please share some background information that would be helpful to clergy teams (setting, musical accompaniment, robes, one service or two, etc....)**

*The room setup is typical of many congregations: we have a permanent sanctuary with fixed individual seats that are linked together (similar to HUC sanctuaries in New York and Cincinnati) The sanctuary was built in the mid-70s and its aesthetics are rather dated. It has a medium sized cathedral ceiling with a raised bimah. There is a large area beyond the usual limits of the sanctuary that is opened up for High Holy Day services to accommodate the need for extra seating.*

*Music plays a central role in SSTTE's worship. We have a choir (mostly volunteer with a few professional "ringers") on Erev Rosh Hashanah and Rosh Hashanah Morning. The choir serves a dual function: at times they perform the liturgy or enrich a piece of music with harmonies, but often they inspire the congregation to sing participatory melodies with them. Having a choir, particularly on Rosh Hashanah Morning, is still something of an innovation for this community. The Cantor and choir are accompanied by a dedicated pianist.*

*The size of our community necessitates only one service. The clergy wear white robes and participate in a formal receiving line at the end of each service.*



## EREV ROSH HASHANAH

Service opens with:

Page 6 **Hashiveinu/Return Again**

### Welcome

Page 7 Read Start Fresh

Page 9 Sing **The Time Is Now** (Debbie Friedman)

Page 10 Reading #2 (Participants read) "All the stars...."

Page 11 Light Candles and sing **Candle Blessing** (Jack Gottlieb) followed by

**Shehechyanu** (Traditional Nusach)

### TEACHING MOMENT

Page 13 Read This Autumn Night (Play **The Time Is Now** softly underneath the reading)

Page 15 Sing **Tik'u Vachodesh Shofar** (Lewandowski), Read English and **Congregation rises before the blessing**, *Chant: T'kiah, Shofar is sounded*

Page 16 Introduce Hin'ni, Read aloud-Assign to different voices around the room, Rabbi reads first line, Cantor reads last line and continues with:

Page 17 **Hin'ni** (Israel Alter), **Congregation rises and open ark**, Cantor and Rabbi chant and read first page alternating sentence by sentence

and skip to bottom of page 18, chant and start at last few lines: "May it be Your will....hears prayer."

Page 19 Read Hebrew and English (Optional: Follow this page with blessing on page 98)

Page 20 Sing **Bar'chu** (Traditional, arr. Lewandowski)

### Congregation is seated

Page 22 Read English starting at "the stars...end of time." then chant *chatima* beginning at "**Uma'avir yom....ma'ariv aravim.**"(Israel Alter)

Page 24 **Ahavat Olam** (Aminadav Aloni), segue into:

Page 26 **Congregation rises** Sing **Sh'ma** (Traditional)



Page 28, 30 Chant **V'ahavta**

Read on Page 81 without announcing page :“No one ever told me the coming....before us”

Page 34 Chant *chatima* beginning at “**umalchuto...**”(Israel Alter) and continue directly into...

**Mi Chamocha** (Traditional, arr. Binder)

Page 36 Read “Bless our sleep with peace, Adonai.....and until the end of time.” Chant *chatima* beginning at “**ufros aleinu...v'al Yisrael.**” (Israel Alter)

### TEACHING MOMENT

Page 40 **Chatzi Kaddish** (Israel Alter, arr. Stephen Richards)

Page 42 Read “The words....expanse of eternity.”

**Congregation rises**, Sing **Adonai s'fatai tiftach**

Page 44 Sing **Avot V'Imahot** including **Zochreinu** (Sol Zim)

Page 46 Sing **G'vurot** (HHD melody)

**Congregation is seated**

Short intro to the Uv'chens

**Congregant reads a prepared statement on the meaning of kedusha/holiness in his/her life**

Page 49 Chant **Uv'chen Tein Pachd'cha** (Katchko) and read English “And so....Your transcendent name.”

Page 50 Read English “And so in Your holiness...of perfection.”

Page 51-52 Read English “And so....Halleluyah!”

Page 52 **Kadosh Atah** (Lewandowski)

Then Read “Israel prepare to meet.....” (From Page 43)

SILENTLY READ PAGES 53-70

Page 68 - Conclude silence with **Elohai N'tzor** (Danny Maseng), directly into...

Page 70 - **Oseh Shalom** (Nurit Hirsch), text on Pages 68 and 70

### TEACHING MOMENT

Page 72 Intro to Mi Shebeirach,

Page 73 - Sing **Heal us Now** (Leon Sher)



### Open ark

Read Page 74 “Avinu malkeinu...we offer ourselves anew.”

Skip to Page 77 and Sing **Avinu Malkeinu** (Max Janowski)

Read “Avinu malkeinu, Almighty...and love.”

Sing **Avinu Malkeinu** (folk melody)

### Close ark

Page 78 Participants read “Lift this cup...”

### Congregation rises

Page 79-80 Sing **Kiddush** (Traditional, arr. Gershon Ephros)

Page 82 **Aleinu** directly into

Page 84 V'ne'emar

### Congregation is seated

Page 87 Read Life After Death

Ask those remembering a loved one to rise and share the name

### Congregation rises

Page 90 recite Mourner's Kaddish together, sing **Oseh Shalom** (Spanish-Portuguese melody) at the end

## ANNOUNCEMENTS

Page 94 **Adon Olam** (Eliezer Gerovitch)