



Mishkan HaNefesh
Rosh Hashanah Morning
Baltimore Hebrew Congregation

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I. Our Principles In Creating Service

- A. Engaging in and exploring Mishkan HaNefesh, while holding onto familiar congregational liturgical roots.
- B. Balancing multiple issues, such as Hebrew and English, music and reading, congregational and bema reading, custom and experimentation, time and timing.
- C. Limiting multiple page skips or going backwards.
- D. Approaching each prayer separately regarding how much of the prayer to read. We will not be concerned if we don't include a chatimah on some prayers.

II. Biggest Changes from Previous Years

- A. We have been piloting the machzor throughout the process. We have already experimented with some changes, like a split Shofar service.
- B. We would expect that each congregation will find some section that needs more reworking than others. For us, we have had to rethink the Untaneh Tokef on musical, reading, and language levels.

III. Biggest Challenge

- A. We are not watching our watches religiously, but we don't want to run much longer than in past years. To be honest, the congregation will be more willing to accept the new machzor if the service isn't radically longer than they expect.

IV. We Are Most Excited About:

- A. The theological range of poetry and readings available for the bima and individual exploration.
- B. The variety of options available within any given prayer, allowing for variation over the years.
- C. Our members bring their own prayerbooks. The percentage actually holding books has dropped over the past several years. We will now own and keep the machzorim at the congregation. We are excited to have effectively 100% of worshippers holding a machzor.



V. Background Information:

Our congregation's worship influences are diverse and sometimes seemingly contradictory, but that may not be unusual. Multiple options are offered during Rosh Hashanah and Yom Kippur, differing by space, level of formality, musical accompaniment, use of Visual T'filah, and clergy dress. Our members move throughout these different kinds of services, at their own choice. We intend on using Mishkan HaNefesh at all these services, though potentially in different ways. The service setting here is for our main sanctuary service, which would be our most formal service setting.

Time: 2 hours 15 minutes, we hope.

Sanctuary Service Outline:

- 110 Ma Tovv (composer-Lewandowski)
 111 "Ma Tovv—how good..." [read responsively]
 123 "Precious above..." [read by rabbi]
 129 "May it be Your will..." [read congregationally]
 135 Halleluyah (Friedman)
 136 Explanation by rabbi of split Shofar sounding, Shofar Blessings (Traditional)
Even though we have spread the Shofar service to grant it greater notice in our service, we still keep our Shofar service readings brief, aware of overall time.
 137 Shofar sounds, preceded by chanted names of calls
 141 Chatzi Kaddish (High Holy Day Nusach)
- 142 Bar'chu (HHD Nusach)
 142-44 Yotzeir Or [read congregationally]
We are skipping Or Olam insert on p.140, as it is not familiar to our congregants and comes in the midst of a familiar prayer.
 146 "Love abundant..." [read congregationally, but only p.146]
Shortening prayer for overall length of service. Others may obviously choose to read the whole prayer.
 150 Sh'ma (Sulzer)
 152-53 V'ahavta (Chant)
We stick with the V'ahavta as familiar to our members, not with the added paragraphs.
 159 "I try to walk..." [read by rabbi]
 163 "Where does Israel..." [read congregationally]
 164 Mi Chamocha & Tzur Yisrael (HHD Nusach)
- Iyyun T'filah by the rabbi
 168 Avot (HHD Nusach) with Zochreinu L'chayim (Folk)
 170 G'vurot (Braslavsky)
 173 "In our everyday lives..." [read by rabbi]



We read only the first paragraph of what is intended as a study text. As we continue with the prayer, congregants may find themselves continuing with the remainder of the text. Each year, we might read a different of these paragraphs or another selection.

174 “And so, let these words...”[read by congregation]

We felt that this one sentence beginning of the prayer was a powerful transition from the prior page’s rabbi-read introduction and enabled a congregational “buy-in” beginning to the Untaneh Tokef.”

174 Un’tane Tokef... B’emet (Lewandowski)

During this prayer, we chant certain sections to connect to evocative cantorial passages, yet we don’t feel the need to read or translate every word.

175 “Untaneh Tokef... Let us...” [read responsively]

This rendition draws upon the traditional perspective of the prayer, yet encourages congregants to grapple with themes in the prayer from a more modern perspective. Timing-wise, it allows us to skip forward a page as well.

178 B’rosh Hashanah (Traditional)

179 “On Rosh Hashanah...” [read responsively]

Similarly to p.175, this rendition seems to capture Hebrew text themes and yet allow for engagement with the prayer from our contemporary perspectives.

180 U’t’shuva (Lewandowski)

We seal the prayer with this Hebrew line, but not translating for the sake of flow, not because we have issues with the translation. The themes of the page and a half we skip are captured effectively in the readings from prior pages and the Hebrew.

183 “What is the purpose...” [read by rabbi]

By reading just the first paragraph of this text, we allow a transition between two prayers musically and thematically.

184-85 Kedusha (Lewandowski/Spicker)

On this morning, our congregation has historically sung Spicker’s Kedushat HaShem, which is beloved by many long-time congregants and harder to embrace by many newer members. In recent years, we have bridged the gap by melding Lewandowski’s grand, but more accessible, composition with Spicker’s show-stopper Halleluyahs.

185 “We will teach your greatness...”[read by rabbi]

The musical transition from Spicker to Robbie Solomon’s lively new composition is aided by reading the second paragraph only on p.83. Without the need to smooth the transition, we would likely skip this English paragraph.

186-90 Uvchen [Solomon]

This new composition is by our cantor, so how could we not sing it? It can be found in Shirei Mishkan HaNefesh and weaves the Hebrew and English texts together through singing and reading. One English sentence in the music was omitted from the final draft of Mishkan HaNefesh.

196 “Our God...” [read congregationally]

201 “May all be moved...” [read congregationally]

We like having a congregationally read lead-in to the Shofar sounds.

206 Shofar Sounds, preceded by chanted names of calls.



- 207 Areshet [Folk Tune]
- 210-12 “God who is...” [read congregationally]
- 214 Priestly Blessing (Kessler)
The cantor leads these blessings responsively with the congregation, as they bless their own families or friends.
- 217 “Let the pursuit...” [read by rabbi]
- Silent Prayer
- 220 Y’hiyu L’Ratzon (Bloch)
- Brief Comments & Brief Congregational Announcements (Board President)
- 227 Ein Kamocha (Sulzer)
We are using this music to transition to the ark opening, but will not be giving the congregation the page number just yet.
- 224-5 Avinu Malkeinu (read responsively in Hebrew and English, followed by last line in a Folk melody)
We selected this version of the prayer because we liked the quick but thoughtful lead-in and the translations. We also like not repeating or translating the words Avinu Malkeinu. We are curious to see if our congregation misses repeating those words.
- 228 Adonai, Adonai (Janowski)
- 228 Baruch Shenatan/Sh’ma/Echad/Gadlu (Sulzer)
- 228 L’cha Adonai (Ephros)
- Variety of Hakafah selections
- 230 Torah Blessings (3 aliyot, by congregants)
- 240-41 Torah (chanted by congregants, different than the ones who blessed.)
We are staying with Genesis 22, though appreciate the presence of Genesis 21 for possible use in teaching or preaching.
- Mi Shebeirach for Healing
For the sake of immediacy, intimacy, and time, we don’t sing at this service or read the written text. The rabbi will create a brief Mi Shebeirach and read our congregational healing list. We place this prayer after the first aliyah.
- 233 Birkat Hagomeil (read by rabbi and congregationally)
We actually only include this prayer on Yom Kippur morning, but wanted to note that our members find its inclusion once during the holidays powerful.
- 246 V’zot Hatorah (Idelson, then Niggun by David Lefkowitz)
- List of Babies Born to Community During Prior Year (read by rabbi, with explanation linking to and introducing Haftarah), with acknowledgment that some in community have had difficulty conceiving as desired.
- 247 Haftarah Blessing (chanted by congregant)
- 250-53 Haftarah (chanted by other congregant)
We chant only I Samuel 1:1-3. In English, we read I Samuel 1:1-18, followed by a quick explanation that Samuel is born within the year.
- 259 Haftarah Blessing (chanted by congregant)



We choose to stay with the familiar Reform version of this blessing for the sake of length and familiarity, but also for the meaning of what is included and not included.

- 262 “According to ...” (read by rabbi)
This year, we read just the 1 paragraph Midrash quote to transition from Haftarah to Shofar. In another year, we might read different passages here.
- 267 “God of...” (read congregationally)
- 268 Shofar Sounds, preceded by chanted names of calls.
- 269 Areshet [Folk Tune]
- 272, 274 Prayers for U.S. and Israel (read)
Each year, we are ready for these prayers, but, to be honest, skip them for the sake of time. Maybe this year?
- 277 Etz Chayim (Solomon), as Torah is returned to ark
- 283 “I know...” (read by rabbi, till congregation invited to join in on the 24th line.)
This reading is beautiful and motivational, though it felt hard to read as congregational. However, we wanted the congregation to join in a communal reading prior to the Shofar, thus we had them join in towards the end of the reading.
- 284 Shofar Sounds, preceded by chanted names of calls.
- 285 Areshet [Folk Tune]
- Sermon
It is not a given that the sermon will be at this point, but it seems to fit best.
- 286-88 Aleinu (arrangement Adler)
We follow our weekly practice of chanting the first paragraph and then V’ne-emar, for the sake of time.
- 290-91 Individual Reading, then Congregational Kaddish List
Allow brief time for congregants to choose their own passage before the Kaddish or to consider their own thoughts.
- 292 Kaddish
- All the World (Binder)
During the Holidays, we still include a couple of our old hymns. We will pass out a half-sheet: 1 side with announcements and 1 side with All The World.