



YK Afternoon Service Outline Notes **Congregation B'nai Shalom, Westborough MA**

Clergy: Rabbis Rachel Gurevitz and Joe Eiduson
Cantorial Soloists: Sharon Brown Goldstein and Lisa Marcus Jones

Providing a context: overview of prior YK afternoon service at CBS:

Our afternoon service in recent years has run from 3.30-5 p.m., following a choice of afternoon programs that range from study, to meditation and chant, to a walk in nearby woods. We are a 430 household congregation. After running 3 versions of our morning service over two time slots to accommodate everyone (our sanctuary holds 400 and our social hall is set up to accommodate 200-300), we typically have fewer than 100 people in our sanctuary when we begin the afternoon service but over 300 by the latter part of the service as people have begun to arrive for Yizkor.

We currently begin our service in the prayer book with the Afternoon Amidah.

Next, we transition to a supplementary handout where the first two pages are a description of the YK rituals of the High Priest in the temple (Avodah).

A meditative part of the YK afternoon service weaves readings and poetry that offer a creative journey through the 'Vidui' part of the service, interspersed with meditation, music, and chanting.

Finally, we move to the Torah service and we end the afternoon service with the multi-vocal reading of Jonah led by members of the TYG Board. We put away the Torah and are ready to transition into Yizkor.

What principles did you use to create the outline?

As we began to plan a new outline, making use only of the materials in *Mishkan haNefesh*, our starting place was to look for ways to mirror the overall shape and feel of what we have been using. Typically, the people who are with us for YK afternoon fall into one or more of the following categories:

- a) Wishing to spend the full day at the temple for reasons of community, aid to fasting, aid to reflection.
- b) Seeking a part of the day that emphasizes kavannah over keva, where we concern ourselves less with praying through the pages of liturgy and more with creating holy space for deeper introspection and life review.

We wanted our new service to continue to meet these needs. Additionally, responding pragmatically to who joins us in the sanctuary as the afternoon continues, the first decision we made was to **not** follow the order of service in the new machzor, but skip over the Torah service and return to it at the end of the service, where we currently have it. This maximizes the number of people who will hear Jonah read, and honor the adult who chants Torah and our teens who stage a dramatic reading of Jonah with more of a congregational presence.

We also made a decision not to make space for the additional liturgy in the Avodah or Eileh Azkarah sections in the new machzor for our first year using it. We may make one of these sections the focus of an afternoon study option earlier in the afternoon, which will give us an opportunity to prepare for possible new additions the following year.



What were some of the biggest changes made from previous years?

We've had our own, creative liturgy for part of the afternoon that integrated poetry, music, and 3 modes of meditation. Shifting to only using the machzor, and bringing Mussar in as the focus is the biggest change, but we are able to do it in a way that still holds some of the meditative and musical elements that people cherish.

What were the biggest challenges of putting the outline together?

There is a very rich array of supplementary materials in this service. We felt that it was simply too much material to meaningfully engage with all 7 character traits, and we didn't want to just have a string of readings. We've created an outline that creates an extended 'pause' to work on just one of the Mussar traits. If we continue to work in this mode in coming years, this gives us 7 years of reflective material before we repeat the cycle. We've chosen 'Holiness' as our theme for the first year.

What are we most excited about in what we've done?

We feel that we've created a coherent whole that makes good use of the texts and creative readings available in the machzor while maintaining a connection to what we've done in the past that we hope will feel comfortable and meaningful to our congregants. We are also excited to use the basic structure of contemporary Mussar study (text, contemplative time, chavruta time, and kavannah for taking the practice beyond the sanctuary) within the context of a High Holy Day service.



PAGE	PRAYER	WHO	NOTES
353	Return Again (Carlebach)	ALL	Theme that will tie all services together on YK
325	Ozi v'zimrat Yah (Gold)	Soloists	Segue. Introduces meditative tone of service
	WORDS OF WELCOME/INTRO	Rabbi	Will include explanation of flow of service and the journey that we will travel during this service.
356, 360, 364	Opening prayers of Amidah	Rabbis & Soloists	Takes us through 1 st 2 paragraphs, standing. Chanted
366-7	Opening texts for contemplative study and meditation on Holiness (15-20 min segment)	Rabbis	362 Read aloud. This to be followed by an instrumental interlude for contemplation of reflection questions on p. 363. Invite those present to turn to 1-2 people for shared reflection, or can sit alone if prefer private reflection. Additionally in this reflective period encourage people to read ethical will on p. 367 and consider what ethical legacy they hope to leave through their deeds. Invite people to share something they would aspire to leave in an ethical will.
368-70	Kedushah (Shur)	Soloists	Completes contemplative part of service on Kedushah by chanting/singing this piece of the liturgy
372, 374, 376, 378	Further parts of Kedushat Hashem liturgy in English	2 Lay readers	
382, 384, 386	Combination of Hebrew and English for Kedushat haYom	Rabbis & Soloists	English on 378 and 80. Soloists chant top of 382 (Idelsohn)
388-404	Continue Amidah sections in private prayer		Instrumental rendition of R'tzei (Steven Richards) to play quietly in the background
394	R'tzei (Steven Richards)	Soloists	Sung
404	Priestly blessing (Helfman)	Rabbis & Soloists	English spoken and Hebrew sung
406	Sim Shalom (Julie Silver)	Soloists	Sung; will leave out b'sefer hachayim in this service. Melody chosen to sync with mood.
410	Yiyu l'ratzon (tune TBD)	Soloists	Reading at bottom of 409 (I pose this challenge...) is the lead-in to Yiheyu l'ratzon
413	Reading at bottom of page	Rabbis & Soloists	'How shall I come before You' – Rabbis alternate reading while soloists quietly hum 'Return Again' in background
416-7	English read and Ashamnu sung	Rabbis	



		and Soloists	
418-21	Al Cheit chanted, English read, and V'al Kulam sung	Rabbis & Soloists	Rabbi invites congregants to contemplate each al cheit as Soloists chant each couplet. Then read English, and continue. Sing V'al Kulam at bottom of each page.
424	Acts of healing and repair	Rabbis or lay readers	Alternating reading of lines
428-29	English reading of Avinu Malkeinu with last refrain sung (trad.)	Rabbis & Soloists	
	TORAH SERVICE 329-353		Sing 325.
336	Intro drash on Holiness code utilizing these texts and reflection questions	Rabbis	
338	Torah reading: Lev 19	Lay reader	
340	Contemp healing prayer	Rabbis	
344	Haftarah (blessing before on p. 342)	WAFETY BOARD	The text in the machzor can be marked up to 'script' the English into parts for different voices. Board member recites blessings in Hebrew.
351	Blessing after Haftarah		This is not the traditional blessing. The traditional one appears in the morning service and we can refer back to that. (279)
352-53	Return Torah to the ark	Soloists	Top of 352; skip Ps 24. Eitz Chayyim on 353.
353	'Return Again'	Rabbis and Soloists	Provides closure to the afternoon service and segue before beginning Yizkor