A Survey of K.K. Bene Israel's High Holy Day Liturgies

including the Liturgical Contributions of Dr. David Philipson

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כפי מנהג אמעריקא

תפלות בני ישורון ליום הכפורים

THE DIVINE SERVICE

OF AMERICAN ISRAELITES

FOR THE DAY OF ATONEMENT.

BY

ISAAC M. WISE.

CINCINNATI:

BLOCH & CO., PUBLISHERS - NO. PRINTERS

RITUAL DIRECTIONS.

DIVINE SERVICE opens in the ovening as usual on Sabbaths: in the morning, at 9 o'clock.

The sections from the Pentateuch are read in a style agreeable to modern delivery and without calling any person to it. The minister and the two officers of the congregation have to do all the DNO connected therewith.

The congregation rises at ברכי קדושה. תפלר. עלינו and on the opening of the ark.

It is no more necessary to wear a Talith in the temple than anywhere outside thereof. The commandment refers by no means to any particular place. As a memorial it will suffice that the minister wear it.

This book is intended that one minister read the whole service.

The Hebrew melodies are the same as used heretofore; for the English and German, new music is composed.

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APPENDIX CONTAINING THE PSALME.

Abendgottesbienst. Die Gemeinde in stiller Andacht.

Alluachtiger Gott, herr und König der Belt! In dieser weihevollen Stunde erscheine ich dennthevoll nor Deinem hetligen Throne, Kraft und Stärke zu suchen in Deiner unendlichen Baterhuld, Muth und Bertrauen in Deiner unbegrenzten Gnade, dankbar zurückzublicken in die Vergangenheit mit all den Freuden und Leiden, den hoffmungen und Bünschen meines schwachen herzeus, und vertraumgsvoll hinüber zu schanen in die dunkle Zukunst, die Du in Deiner Weisheit dem Ange der Sterblichen verschleiert halt

Ans dem Treiben der Welt habe ich in Deinen heitigen Tempel mich geflüchtet, mein Imeres vor Dir, Allerbarmer, zu erschließen, mich selbst wiederzusinden, mein herz zu erforschen meinen unsterblichen Geist im flaren und ungetrübten Spiegel der Wahrheit zu betrachten, vor den Thron der ewigen Godhigfeit mich zu stellen. Int

EVENING SERVICE.

I. PRAYER FOR SILENT DEVOTION.

BEFORE THE BEGINNING OF DIVINE SERVICE.

O God, Lord and King of the universe, I approach humbly Thy holy throne, in this solemn moment of self-inquiry, to seek might and strength in Thy loving kindness, encouragement and confidence in Thine unlimited grace, enabling me to review the past with all its joys and afflictions, all the hopes and disappointments of my feeble heart; to contemplate with cheerful trust the future which Thou, in Thy boundless wisdom, hast hidden to the eyes of the mortal.

Weary from life's endless struggles, its thousand changes and disappointments, I seek refuge and consolation in Thy holy temple, O Lord of Hosts, to utter before Thee the innermost feelings of my heart, to find again my own self, to investigate into the secrets of my soul, to behold my conduct in the pure and untarnished mirror of truth, and present myself at the throne of Eternal Justice.

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Sinblid jedoch auf meinen Lebenswandel, wie er Dir mit ben geheimsten Triebfedern des Beiftes befannt ift und jeht flar ju meinem Bewußtfein dringt, bebt meine Geele, bangt mein Berg bor bem allgerechten Richter. Du haft Liebe und Baterhuld mir gewährt, gabllofe Freuden mir und ben Meinen bereitet, in Rummer und Schmerz mir Deinen himmlifden Troft nicht entzogen; und ich habe fo oft Dich bergeffen im irdijchen Treiben, mein herz hat so oft nuch dem Irdifchen und fo felten nach dem Ewigen fich gefehnt: und ich, o Gutt! habe fo oft Deine Gebote vernachläffiget und Deine Uchren unbeachtet gelaffen. Du jegneft Geld und Blur mit reicher Bulle und forgeft bulerlich fur alle Deine Gefchöpfe, daß fie ihres Daseins fich frenen, und dankend ju Dir aufschauen; und ich habe fo oft ben leidenden Mitmenfchen vergeffen, für die reichen Gaben Dir weder durch das fromme Mort, noch durch die mile That gedanft. Du giebst Leben und Gefundheit, daß der Denfch immer beifer, jugendhafter und weifer werde, daß er ftrebe und den höchften Gutern des Lebens, und fo bie unfterb. liche Cocle fich fur die ewige Celigfeit borbereite; und ich, o Berr! bin ich beffer, tugendhafter, weifer geworben ? bin ich ber Bolltommenheit, wie dem Grabe naber gefommen? Du, Gott, weißt cs. Du prifest Berg und Geele, die Tha. ten mit ihren Motiven find Dir befannt. Darum bebet

When I review my course of life, as Thou, O God, beholdest it with all the motives of the mind, and as it now crowds upon my consciousness, my timid heart trembles, anguish seizes upon my soul before Thee, the All-just and Omniscient Ruler and Judge. Thou hast overwhelmed me with paternal kindness, hast showered innumerable joys and blessings on me and on those whom I love best; in the hours of affliction Thou hast reached me the cup of consolation; and I have so often forgotten Thee, O God, in the allurements of life; have so frequently longed after vain and perishable gratifications, and so seldom have I sought the eternal and imperishable treasures. Thou blessest this earth with abundance, and bestowest paternal care upon all Thy creatures, that each rejoice in its existence and look gratefully up to Thee; and I have so often forgotten my suffering fellow-beings, and neglected to render thanks to Thee for Thy bountiful gifts, by either pious words, or charitable deeds. Thou grantest life and health, that man grow in charity, righteousness and wisdom, that he may long after the highest treasures, and his immortal soul be prepared for eternal life and happiness; and I, O Lord, have I grown in goodness? Am I this day wiser and better? Have I advanced nearer to perfection, as much as I have approached closer to my grave? Thou, O God, knowest it; my heart and my soul are disclosed to Thee. By the messengers of Thy grace, Thou hast revealed to us the precepts of truth; in Thine endless mercy, Thou hast deigned to teach us the path of righteousness and the light of salvation; and I, O Father, meine Seele, bangt mein Jerz vor dem allgerechten Aichter; dem richtest Du nach meinen Thaten mich, verdiene
ich nicht den Segen, um den ich siehe, nicht die Baterhuld nach der meine Seele dürstet.

Gnade, Bater! Bnade, Allerbarmer! Gnade fur das fcwache Berg, Bnade für das jundhafte Erdenfind! richte mich in Deiner Bnade, in Deiner mendlichen Suld und nicht als ftrenger Richter und Konig. Berleihe mir Cinficht und Beisheit, des Lebens bodifte Aufgaben in Bahr. beit zu begreifen, umgurte mich mit Kraft und Duth ihnen mit gangem Bergen anguftreben, der Lugend gu leben, die Bahrheit zu lieben, Deinem Billen und Deiner Beidheit nachzuforichen, und mich bon ihnen feiten gu laffen; berleihe nir Kraft und Duth, fiegreich dem Lafter gu widerfteben, die Thorheit und den Bahn gu überwinden, allen Berfudjungen ju entgeben, und fest und innig mich an Deine heilige Gebote ju flammern; in Deiner Buld, o Gott! erleuchte mein Berg, daß jeder Eigendunkel, die Selbstfucht, die Einbildung, der Ctoly des fchwachen Sterblichen daraus verschwinde, und einziche der Romg der Ehre, das ewige Lidt der Bahrheit und der Gelbsterfenutnig.

Wenn in Deiner Liebe Du Nachsicht hast mit meinen Schwächen und Fehlern, wie unendlich größer ist Deine Baterhuld als Menschengüte — und fürwahr, tief empfinde ich diesen Troft, und das schwache herz wird vertrauendstart; wenn wahr ist die Stimme meiner Secle und das

I have neglected Thy words, disregarded Thy precepts, have turned far, far from the source of eternal life. Therefore my heart trembles, and anguish seizes upon my soul before Thee, All-just and Omniscient Ruler and Judge. If Thou judgest me according to my deeds, I deserve not the blessings, for which I pray, I deserve not the grace, after which my heart pants.

Mercy, Father, mercy, Thou Gracious God; show mercy to the feeble heart, mercy to me, the sinful child of dust, judge me in Thy mercy, in Thy boundless grace, and be not a stern Judge and King to Thy trembling creature. Grant me discretion and wisdom to comprehend and truly understand the highest aims of human life; gird my loins with strength to elevate myself to the pinnaclo of rightcousness, to resist victoriously the allurements of sin, to escape unhurt from folly and error, to triumph over all the snares of sensuality, and cling firmly and steadfastly to Thy commandments. Enlighten my soul in Thy mercy and redeem it from haughtiness, selfishness, and self-delusion, the vain pride of the feeble mortal; let the light of eternal truth, and self-knowledge enter into my soul; make my heart Thy temple of truth and peace and "Give me a pure heart, O Lord, and renew in me an upright mind."

If in Thy boundless love Thou showest forbearance with our weakness and sinfulness; if Thy paternal goodness is so infinitely greater than the kindness of man, and verily, I feel deeply this unutterable consolution, and the feeble heart waxes mighty with confidence—if the innermost voice of my soul is true,

trostreiche Wort Teiner Sendboten, die als die ewige Liebe Dich verfünden; o dann erhörst On mein Flehen, vernimmst mein Gebet, die Worte meines Mundes und die Gedanken meiner Seele sind Dir angenehm; Du hörst des Kindes Lallen, mein Bater! spricht vertranungsvoll meine Seele. Und so neige Dein Ohr meinem Flehen in dieser weihevollen Stunde, gedenke mein und meiner Angehörigen zum Leben und zur Frende, sei mit uns und laß ums sein mit Dir, im Leben und im Tode; im Leben segne uns mit den Strahsen Deiner Huld und verschenche des Lodes Schrecken von der zagenden Seele. Laß Dein Licht mir leuchten durch des Todes sinstre Pforten, daß meine Seele ewig Dich preise, immer und ewig mein Geist verfünde Deine Liebe, Deine Huld und Deine Weisheit, Amen. Amen Selah.

true that Thou art Eternal Love, as the messengers of Thy holy will proclaim Thee; -then-my heart, my soul, my faith, my confidence, Thy words can not deceive me-then Thou hearest my humble supplications; and the words of my mouth and the meditations of my heart are acceptable to Thee. Thou hearest the child's humble prayer, my soul speaks with firm confidence. O, then incline Thine ear to my prayers in this solemn hour. Remember us all to life and happiness; be with us, and let us be with Thee, in joy or affliction, in life or death; in life bless us with the healing balm of Thy grace; let the fear of death be banished from the timid soul, let Thy light shine beyond the dark grave, that my spirit may praise Thee for ever and aye; that my lips proclaim eternally Thy goodness, Thy grace, Thy loving kindness. "Open Thou my lips, O Lord, that my mouth utter Thy praise" for ever and ever. Amen.

Einleitenber Gefang.

Chor.

D Tag des Geren!— Du nahst — Und das Ferz erbebt, Und Schauer fassen die Seele,— Sie gedenket ihrer Misser städter naht,— Und zutert. Sie bangt, sie zagt; sie weint und tlagt— Und vergeht in Ehränen.

Faffe Muth, o belaftet herz!— Schau du nur tropvoll himmelwärts!— Gutig ift der herr,— Gern gibt er Behor, Naht fich auszufohnen.

Hehen,— Deffu' uns das Thor !— Rimm weg die Miffethat,— Und Deffu' uns das Thor !— Nimm weg die Miffethat,— Deffu' uns das Thor !— Nimm weg die Miffethat,— Deffu' uns das Thor der Gnad',— Und gieh' uns empor. —

Horch! die Stimme des herrn! —Er enft— Mit des Abends Behen— Brüder hort, wie mild die Stimme toul!— Menschen, ruft sie, Kinder, o-versöhnt,— Versöhnt euch!—Ofolgt dem Ruf! o gebt Gehör!— Trochnet alle Thränen.

Bruder tommt, o tommt heran,— Schließet, schließet ench und liebend an !— Herz foll morgen rein,— Rein bom haffe sein ;—. Eilt euch anegufohnen

INTRODUCTORY HYMN.

O Day of God—Thou'rt nigh—And my heart is awed. And terror seizeth my spirit—It remembers its iniquity—It remembers that its Judge is nigh,—And trombles—With fear and grief without relief—Tears of woe are flowing.

Cheer thee up, thou heart oppressed,—Heavenward turn with comfort blessed.—Merciful is He—Forgives iniquity—comes in peace to meet us.

Lord, Behold—My heart's profound contrition—Oh, lend Thine ear,—Lord, accept—Accept my fervent prayer,—As I stand here,—Do Thon our guilt remove,—And thro' the gate of love—Bring to Thee us near.

Hark, the voice of the Lord,—He calls—Thro' the zephyr's whisper—Devotion reigneth and stillness—Brethren hark, how sweet the voice and mild:—"Mortals, children, Oh, be reconciled,—Forgive ye, Oh, heed that call—obey that voice—Dry all tears of anguish."

Brethren, come, approach God's shrine,—come and join us in love benign, From your hearts efface—Ev'ry hatred base—Haste, be conciliated.

Forch, wer weint?— Es weinen gefräutte Freunde—Schlieft neu das Band!— Forch, wer tagt?— Es lingen verfolgte Feinde— Haß sei verbannt!— O liebt, wie Gott ench liebt!— Bergebt, wie er vergibt!— Reicht euch tren die Hand.

Nun. Sag des Herrn !— So nuh' !— Und fülle die Perzen,— Und fülle mit Wonne die Scelen.— Ron dem Abend bis zum Abend hin—Seiliget vor Gott den Erdensim— Und beket.

Stimmet an Gebet, Gefang !— Folget, folget dem himmeledrang !— Schwinget ench empor !— In der Engel Chor— Stimmen nuf're Lieder.

Tag des herrn!— O fei ein trener Bote!— Führ' und gurud!— Lag des herrn! Komm' mit dem Abendrothe, hell fraht' dein Blid!— Bis wieder Abend naht,— Führst du auf lichtem Pfad— Uns zu heil und läd.—

תנהלות"O werde verföhnt der ganzen Gemeinde Stracks, und dem Fremdling, der unter ihnen weilet; denn das ganze Bolk fündigt aus Trethum.

Gelobt feift Du, Ewiger, unfer Gott, König des Alle, der Du uns erhalten und gestärtt haft, und haft une erleben laffen diefen Lag.

Hark—who weeps? Thy friend by thee distressed—The bond renew. Hark, who wails? Thy foo, by thee oppressed—All wrath eschew,—Oh, grant, as God above,—Forgiveness, mercy love,—Show ye friendship true.

Now, Day of God,—Draw nigh,—And fill thou our spirits,—and fill thou our hearts with rejoicing.—While from eve to eve to God ye pray,—Banish ev'ry worldly thought away—Implore Him,—On high to God, to God on high,—Soar ye up, ye mortals!

Prayer now begin and song,—Come, O come, after heaven long,—up to God aspire, with the angel's choir—now our praises mingle.

Day of God,—Thy faithful guidance lending,—Back do us show,—Day of God,—On ev'nings wings descending—Thine eye let glow,—When we shall re-appear,— On paths of lustre clear,—Bliss dost thou bestow.

וְגִּסְלַח לְבֶל צִרַית בְּנֵי יִשְׂרָאֵל וְלַגֵּר הַגָּר בְּתוֹכָם בִּי לְכָל הָעָם בִּשְׁגָנָה: בָּרוֹךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלְם. שֶׁהֶחֶיָנוּ וָקִיְמָנוּ וְהִגִּיעָנוּ לַוִמִן הַזֵּה:

Services at the Installation

OF

REV. DR. DAVID PHILIPSON

AS

Rabbi of Congregation B'ne Israel,

eincinnati, ohio.

Movember 8, 1888.



ORDER OF SERVICES.

- I. REGULAR SABBATH SERVICE.
- II. HYMNS BY CHOIR.
- III. REMARKS BY PRESIDENT MR. M. HELLMAN,

INTRODUCING THE NEW RABBI

- IV. READING OF ISAIAH VI. BY THE REV. DR. DAVID PHILIPSON.
- V. ADDRESS BY THE REV. DR I. M WISE.
- VI. INAUGURAL SERMON.
- VII. HYMN BY CHOIR.



SERVICES

FOR

SABBATH AND HOLIDAYS.

PREFACE.

Well nigh two years ago a committee was appointed by the Board of Trustees of K. K. B. I. to revise the prayer-book used by the Congregation. The committee consisted of three gentlemen of the Board and myself. After holding several meetings, the members of the committee requested me to prepare the ritual. I did so and submitted the same to our Board of Trustees at the November meeting of 1889. It was approved, but was not brought before the Congregation until the following fall, when it was adopted. In the meantime the Central Conference of American Rabbis at the Cleveland meeting appointed a committee to prepare # Union prayer-book. If the prayer-book compiled under the anspices of the Conference meet with the approval of the Congregation, it will be introduced and this book will serve the temporary purpose of filling the want of an intelligible ritual felt by my Congregation for some time.

DAVID PHILIPSON.

CINCINNATI, January, 1891.

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WONGHAMA WAAAANIYA WATTAMMIDIMD

THE BLOCH PUBLISHING AND PRINTING CO., CINCINNATI AND CHICAGO.

SERVICE FOR SABBATH EVENING.

INTRODUCTORY.

In reliance upon Thy great mercy, O our God, we appear before Thee in this Thy consecrated house; standing at Thy shrine, we give expression to the profound feelings of our hearts. How lovely is Thy dwelling-place, this temple dedicated unto Thee. May the words we speak here and the prayers we utter be acceptable unto Thee. We humble ourselves before Thee and subject our desires and wishes unto Thee. O incline Thy gracious ear to us, hear us, Thou, who art our help and our support, our God and our Father. Amen.

Choir.

מוֹמוֹר שִׁיר לְיוֹם הַשַּׁבֶּת : Song

(The Congregation rises.)

Reader.

בָרכוּ אֶת־יִיְ הַמְבֹרָך:

Praise ye God, the ever-praised.

Choir and Congregation.

בָּרוֹךְ וְיָ חַמְבֹרָךְ לְעוֹלְם נְעָר:

Praised be God, the ever-praised, for all time.

PRAYER FOR SILENT DEVOTION

(The Congregation rises.)

(Organ Prelude)

I draw near unto Thee with humble confidence, O my God, Thou teachest me all things, sustainest me in all troubles. I draw near unto Thee with the confidence that Thou dost everything well. Though I am not able to understand it all, though there is many a mystery in life and in death which it is impossible for me to fathom, yet feel I that in the end, when everything will be known and revealed, all these mysteries will be explained. Whenever my thought rebels and my heart grows sore because of the seeming inequalities about me, the material prosperity of the wicked man and the wretchedness of the upright, may I become at once conscious of my weakness and human inability to gaze into the purposes of the infinite mind. Let me never forget in these moments of murmuring at the apparent injustice in the affairs of men that there are numberless things around and about me that I must accede to even though I do not understand; the nights follow the days in regular succession, it is so, but I know not why: the ocean ebbs and flows regularly, it is so, but I know not why; the blossom on the bush opens into a beautiful bud and that into a glorious rose. it is so, but I know not why; and when I think

further there are so many, many things in the great creation which I must take for granted, whose workings I understand not; therefore, I may be well content to rest satisfied with the larger mysteries and to feel that even though I understand not, yet all is well. Thou art infinite justice; Thou wilt right the wrong, wilt purify the corrupt, wilt rectify the evil. I pray Thee to give me such thoughts that I be humble in the presence of what I can not understand, that I be always mindful of my littleness and finitude in the presence of these things which are above and beyond human solution.

Grant, O God, that I may be so strengthened in my purposes of life by the power which I derive from Thee of joy, of hope, of peace and of courage, that I may not only add radiance to my own life, but also may make the lives of those around me more cheerful.

I pray Thee that Thou mayest uplift and uphold me, that Thou mayest open my heart to good influences; unto Thee I turn with hope and trust; grant me the strength to fulfill all the good I purpose, strength, too, to escape the snares of evil. Show me the way wherein I must walk in order to accomplish the good. Teach me to do Thy will. With Thee is the fountain of life; in Thy light will I see light. May Thy spirit rest upon me

and guide me into the path of love and righteousness. Amen!

(The Congrégation is seated.)

Minister.

OLENU.

Praise and glory unto Thee, almighty God. Creator of the Universe: Thou hast delivered us from the darkness of false belief and sent us the pure light of Thy revelation: Thou alone art our God and none besides.

Choir and Congregation.

אָבַּחָנוּ כֹּרָעִים וַמִּשְּׁתַחָוִים וֹמוֹדִים לִפְּנֵי מֶלֵּךְ בַּלְבֵי הַמְּלָכִים הַנָּקרוֹש בָּרוּךְ הוּא:

Minister.

Truly, Thou art our Ruler and our Savior, there is none other, as it is written in Sacred Scriptures: And thou shalt know this day and take it to heart that the Eternal is God in heaven and on earth, the Lord of all creation.

May the time not be far distant, O God, when Thy name will be worshiped o'er all the earth, when unbelief will disappear and error be no more. We fervently hope and pray that the day will come upon which all men will invoke Thyname, corruption and evil make way for the

purity of goodness, superstition no longer enslave the minds of men nor idolatry blind their eyes to the truth, all inhabitants of this globe perceive that before Thee alone every knee must bend and every tongue do homage. O may all Thy children, created in Thy image, recognize that they are brethren, having one Father; then will the prejudices that still separate man from man and the religious differences that divide in hatred what should be joined in love be no more known, and all men, one in spirit, one in humanity, be united before Thee.

They will altogether acknowledge Thee; Thou wilt be their all-loving Ruler, for Thine is the dominion now and forever. As Thy prophet hath said: God will be King over all the earth. God will be King forever and evermore; the day will come when God alone will be recognized and His name alone.

מָתַוָּה אֶת־הַבְּל: וְטָאַבָּן אַתָּה לַתַנִים וְלַפֵּתִים: בָרוֹך אַתְּה ::

נְלַבִישׁ אֶת־שִׁמְךּ בָּעוֹלָם בַּרָבְּרֵי נְבִיאֵך: וְלֵּבְּאוֹת זֶה אֶל־זֶה וְאָמֵר בָּןרוֹשׁ ו בָּרוֹשׁ בְּרִבְּיִשׁ יְיָ צְּבָּאוֹת נְלֹא כָל־הָאָרֵין בִּבוֹרוֹ:

Choir and Congregation.

ַקרוש וּ בָּרוֹש בָּרוֹש וְיָ צְּבָאוֹת מָלֹא כָּל־ הַאָּרֵץ כִּבּוֹרוֹ:

Holy, holy, hely, is the Lord of hosts, full is the whole earth of His glory.

Thy love infinite; Thou lovingly supportest the living, sustainest the failing, healest the sickle deliverest the captives and grantest eternal life unto the departed. Salvation flows forth from Thee unto all; faithfulness abides with Thee; so let Thy salvation come unto us to brighten our lives and Thy faithfulness to strengthen the good we may purpose to do. We sanctify Thy name in the words of the prophet:

Holy, holy, holy, is the Lord of hosts, full is the whole earth of His glory. Reader

בָרוֹךְ כָבוֹר־וְיָ מָמְקוֹמוֹ:

Praised be God's glory in heavens high.

Choir and Congregation.

בַרוך כְבור־יִי מִפְקוֹמוֹ:

Reader.

יִּסְלֹרְ וְיָ לְעוּלֶם אֲלְתַּיִרְ צִיוֹן לְרוֹר נַרְרׁ תַּלֵלוּיָה:

God will reign forever, thy God, O Zion, throughout all generations. Halleluyah.

Choir and Congregation.

יִפְלֹךְ יָיְ לְעוֹלָם אָלֹהַוֹךְ צִיוֹן לְרֹר נָרָר הַלַּלוּיָה:

PRAYER FOR SILENT DEVOTION.

(Organ Prelude.)

I thank Thee, O my God, for the manifold blessings which Thou hast vouchsafed unto me, undeserving. I thank Thee for health, strength and vigor. I thank Thee for life, this beautiful life, wherein I can accomplish so much that is good, wherein I have every opportunity to show that I am divinely fashioned, in every instance permit-

ting the light of my soul to shed its rays over my actions with my fellow-men. Oh! in my contact with those whom Thou hast created like unto me, may I be ever actuated by noble motives and up right feelings, so that falsehood be far from me and evil distant from my life's doings. I pray unto Thee that my heart may be ever receptive of good influences; that when the weak and failing appeal to me for help, the poor and needy for assistance, the wretched and miserable for comfort, the despondent and despairing for aid, I may never be found wanting; may I be always conscious of those deep and noble truths that if I have strength this gives me the right not to oppress but to protect the weak, that if I have wealth this subserves the noblest end when it is used not to put the poor to shame but to better their condition, that it is one of my greatest privileges to be able to dry the orphan's tear, to still the widow's sobs, to assist wherever assistance is needed. And I pray Thee that not only my outer actions, which are visible to the world, may be pure and upright but that my inner life, which Thou alone canst see may be likewise stainless and free from guilt and sin. O! my God and Helper, keep my tongut from evil and my lips from speaking deceit; give me the patience to bear with those who wrong me. Grant me support when sorrow overtakes

Be Thou ever with me, for my trust and my confidence rest in Thee this day as at all times. May the words of my lips and the meditations of my heart be acceptable before Thee, O God, my Rock and my Redeemer; upon all who invoke Thy holy name bestow peace for evermore. Amen.

(The Congregation is seated.)

SABBATH MEDITATIONS AND PRAYERS.

Minister.

I. With reverence in our souls and love in our hearts, O our God, we thank Thee in grateful appreciation for this sign of Thy loving kindness, the Sabbath, the day of rest and worship. In Thy unbounded wisdom hast Thou decreed for man the weekly cessation from labor, for rest is needful in order that work may be the more worthily performed; rest, however, not alone for the body, for, freed from material cares we give ourselves up to contemplation on the spiritual side of our lives, and in order to satisfy its demands; we seek communion with Thee in prayer. How great is not Thy goodness unto us, how inexpressibly loving Thy kind protection! From week to week Thou watchest over us; O in our failings aid us. me and uphold me when grief bows me down. in our weakness strengthen us, in our short-

סדר תפלות ישראל

The Union Prayer=Book

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Iewish Worship.

PART II

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BY

THE CENTRAL CONFERENCE OF AMERICAN RABBIS

NEW YORK

THE BLOCH PUBLISHING CO., SOLE AGENTS.

Evening Service for the Day of Utonement.

For Silent Devotion.

LORD our God, who art merciful and gracious, long-suffering and abundant in kindness, look down upon us in this hour when we enter upon Thy archip, on the day set apart for the purification of hearts and the renewal of our spiritual life.

We feel, O God, that our sins and transgressions meny and that we need Thy pardoning grace. For shouldst Thou strictly mark all our failings, O Lind, who would be able to stand before Thee? O help us to employ this holy time in accordance with mored purpose, that we may gather spiritual blosings which will make our future lives more abundant in goodness, more free from sin, and more perfect in righteonsness and in love. When we are appressed with a sense of our unworthiness, we are conforted by the assurances given unto us in Thy word, that the sacrifice Thou desirest is a meek and modrite spirit, and that they who confess their sins med forsake them shall find mercy and pardon, and be musin accepted by Thee. Even thus we desire to prepare ourselves to meet Thee, O God. Here, in

HYMN.

DAY of God
(), come!

And fill all our spirits
With peace and with gladness from Heaven.
From the eventide to eventide
Let all earthly thoughts be sanctified
In prayer!
Upward to God, upward to God,
Mons of earth, together!

Lift the voice of prayer and song,
Heavenward borne on the current strong,
Upward all aspire!
In the angel choir
Itlend our prayers and praises.

Lord! God! Sec,—
For Thou our heart's contrition,
And how Thine ear!
Hear, O hear the voice of my petition,
Bruish our fear!
Blot out our evil ways,
Open the door of grace,
Bid us enter there!

Thy sanctuary, we come to pour out our hearts with all the burdens that press them down, with all the cares that disquiet us, with all the anxieties that often consume our strength. O Father, to whom our innermost life is revealed, Thou, who art acquainted with all our thoughts, even with those which remain buried in our bosom, deal kindly with us, as we humble ourselves before Thee; and as we confess our transgressions and shortcomings before Thee, O pardon us, and give us peace!

And as we seek to be at peace with Thee, so may we strive to be at peace with all our fellow-men. If our conscience smites us because of any wrong or injustice done to them, may this day admonish us, that we dare not ask Thy pardon before we have done our utmost to pacify those against whom we have offended, until we have undone the evil we have caused. O give us the high courage to acknowledge our sins to our fellow-men also, and thus to restore the bonds of friendship and heal the wounds we have inflicted. Thus, reconciled to one another, may we appear before Thee, O Father, on this Day of Atonement as with one heart and one soul, and thus make our supplications acceptable to Thee. Be Thou, we beseech Thee, with the spirits of all who are assembled here, and send unto them that light and comfort for which they crave according to their trials and necessities. And may this day come as a messenger of peace and grace to all our brethren of the house of Israel throughout their habitations. Hear us, O God, answer us ac-

cording to the fulness of Thy mercy. Amen.

ADORATION.

(Congregation standing.)

Minister:

LET us adore the ever-living God, and render praise unto Him who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world: He is our God, and there is none else.

We how our head and bend our knee and magnify the King of kings, the Holy One, the Ever-blest.

Choir and Congregation:

וַאָנַחֲנוּ כּּרְעִים וּמִשְׁתַחַוִים וּמוֹדים לְפְנֵי מֶלֶךְ מַלְכֵי הַמְּלְכִים הַקָּרוֹש בָּרוּךְ הוּא:

(Congregation sitting.)

Minister:

May the time not be far, O God, when Thy name shall be worshiped over all the earth, when unbelief shall disappear and error be no more. We fervently pray that the day may come upon which all men shall invoke Thy name, when corruption and evil shall give way to purity and goodness; when superstition shall no longer enslave the minds, nor idolatry blind their eyes, when all inhabitants of the earth shall perceive that to Thee alone every knee must bend and every tongue give homage. O may all, created in Thine image, recognize that they are brethren, so that they, one in spirit, and one in fellowship, may be forever united before Thee. Then shall Thy king-

but be established on earth, and the word of Thine mident seer be fulfilled: The Eternal shall rule former and aye.

Congregation:

that day the Elernal shall be One, and His turns shall be One.

Minister:

It you who mourn the loss of loved ones, and, at this hour, remember the goodness, the hope and betweet companionship that have passed away with the give car to the word of comfort spoken to you the name of your God. Only the body has died and has been laid in the dust. The spirit lives and the live on forever in the land of undisturbed peace of perfect happiness. But in this life, also, the loved continue in the remembrance of those to whom they were precious. Every act of goodness they perfect, every true and beautiful word they spoke, is the ured up as an incentive to walk in the path of medicess.

And when you ask in your grief: "Whence shall below my help and my comfort?" then, in the strength of faith, answer with the Psalmist: "My below cometh from God," who will not forsake me, nor have me in my grief. Upon Him I cast my burden, and He will grant me strength according to the days the has apportioned to me. All souls are His, and no power can take them out of His hands. Come, then, and in the midst of sympathizing fellow-worshipers, and hallow with me the name of God.

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THE CENTRAL CONFERENCE OF AMERICAN RABBIS

PART II

CINCINNATI 1939

Evening Service for the Day of Atonement

Meditation

As now, in response to its sacred summons, I have entered Thy house, I pray unto Thee to enable me to view my acts in the light of Thine unerring judgment. Before Thee I have sinned; I have done what is evil in Thy sight. Often during the past year have I forgotten Thy word and disobeyed Thy law. I have pursued selfish purposes and have done wicked things. Let me now be fully aware of the evil of my ways, the days I have spent in forgetfulness of Thy word, the deeds that I have done in wickedness, in selfishness, in disobedience to Thy law. Give me a deeper consciousness of the wrong that this evil has wrought unto mine own self and of the sorrow it has caused my fellowmen. Let my selfishness and unrighteousness stand as witnesses against me in mine own eyes even as they testify 'against me before Thee, who probest all and seest all.

Out of the depths of mine abasement, I cry unto Thee, O my God and Father. Cast me not off, nor withdraw Thine eyes from Thy repentant servant. I bring to Thine altar a broken heart, a humbled and contrite spirit. O lift me up on the pinions of Thine all-pardon-

ing grace. Upon Thy mercy do I rely, O my God, not upon merit or righteousness in myself.

As now too my dear ones gather around me at this sacred time and place, I realize how closely welded are the links of love in the circle of the family. Not for myself alone but for all the members of my household do I beseech Thy mercy. Our hopes, our happiness, our destiny are one, inseparably linked in the honds of home. What has been wanting in the full performance of our domestic duty do Thou pardon. What has been weak in the united expression of our loving loyalty to Thy law, do Thou cause to be strengthened and invigorated. May it be Thy will that our home become a sanctuary worthy of Thy presence, wherein Thy name shall be hallowed, that Thou mayest come and grant Thy blessing.

Let Thy divine grace be made manifest to Israel on this sacred day on which they give themselves over unto Thee. From this solemn evening hour until again the lengthened shadows shall tell the day is done, Thy people are prostrate before Thee. They turn from their daily tasks. They put aside their wordly ambitions. They afflict their souls with fasting, that they might make confession of their sins and tell Thee of the depth of their penitence.

O God and Father, grant that Thy people shall not come before Thee in vain; that, at the close of the great day, they may feel that Thou art a righteous judge, yet too, an all-loving Father, who hearest the voice of Thy contrite children, and heedest the prayers of their repentant hearts. Amen.

HYMN

O come, day of God,
And fill all our spirits
With peace and with gladness from heaven.
From eventide to eventide
Let all earthly thoughts be sanctified
In prayer.
Upward to God, upward to God,
Sons of earth, together!

Lift the voice of prayer and song,
Heavenward borne on the current strong.
Upward all aspire.
In the angel choir
Blend our prayers and praises.

Lord God, see—
See Thou our heart's contrition,
And bow Thine ear.
Hear, O hear, the voice of petition.
Banish our fear,
Blot out our evil ways,
Open the door of grace,
Bid us enter there!

Minister

While the problems of livelihood have always been urgent, never before have they pressed upon us my insistently and with such disquieting effects. What disturbs one now is not the fear that God's earth might cease to yield, but the unhappy realization of the grow ing discontent with the manner in which the earth's increase is shared and enjoyed by the human family The world of commerce and industry is filled with threatening suspicions and antagonisms. Great plenty and abject poverty, limitless power and utter weal ness exist side by side. These disparities are forcing themselves upon the attention of men and women and they have never done before. Everywhere earnest minds are seeking to know whether these inequalities are justified and permanent, or whether a way may not be found that shall lead to more contentment and greater mutual respect and confidence the world over

In seeking a solution to these problems we, the children of Israel, should hold foremost in our minds the belief of our fathers, that human life is of the utmost value and that all duties and responsibilities have for their purpose the safe-guarding of the life of man and the furtherance of his nature as a child of God. To Israel, man has always been the center of our obligations. We have been taught for ages that whatever does not serve to make our neighbor happy and confident and whatever does not dispose him to become kindly and trustful and helpful cannot receive the sanction of God and of His moral law. If our world is

torn by great divisions and suspicions due to what is believed to be an unfair and unjust distribution of the world's goods, we cannot and must not regard such a condition as inevitable and normal. Surely we cannot find in such a state of human affairs the promise of mutual appreciation and love. No peace of mind is possible when one lives in the shadow of unwarranted economic uncertainty and in the fear of industrial power that is felt to be used arbitrarily.

It is well to be reminded that even if these fears and suspicions are groundless, they yet remain unsettling influences in the lives of men. They yet disturb them and rob them of confidence in themselves and faith in their fellowmen. But the fears of great masses of men have a foundation and the recurrent protests of thousands upon thousands of men and women are justified. Upon this day, when our hearts are searched by Him who sees and knows all, it is for each one of us to summon his own conscience to help rectify the wrong according to his power.

Our fathers have always been specially sympathetic with the hardships of those that toil. Lawgiver and prophet have warned over and over again that wealth and the possession of power tended to make men callous and insensible to the needs and struggles of others. On the very threshold of our history we were reminded not to forget how we felt when we were in Egypt as strangers and how the oppression and injustice of our task-masters made us suffer. Labor is man's very life. Nothing comes into the world ready made. The things that we daily enjoy must first be conceived and planned

by the human mind and fashioned and formed by the human hand. Let none of us, therefore, in the pride of possession forget the true nature and source of human wealth and be unmindful of the responsibilities of power. It is not possible for any of us, however strong and however wise, to control the destinies of our own lives single-handed. Whether we will or no, human life is a cooperative venture and the business of life is carried on whenever and wherever two persons transact any enterprise whatsoever. If there is fair-dealing between them, then so much good issues from it and the whole world is enriched thereby. If, however, one man should take advantage of the other, then out of this transaction must inevitably come hatred, strife and possibly violence.

In thinking over industrial problems and struggles let us be on our guard against believing that the things that constitute the difficulties are in the order of nature beyond the control of man himself, for in the end, whatever troubles us in the world of business and industry has issued from personal covetousness, arrogance and cold indifference to the welfare of others.

On this day of self-examination let us search and examine our ways and in genuine integrity of mind and humility of spirit make acknowledgment that we ourselves have not been sufficiently mindful of the interests and rights of our fellowmen. We have been too ready to seize upon any excuse to hold what we have and even to multiply it without due regard to the welfare of our brothers and sisters, who depend upon

In this solemn hour let us resolve to be helpful to the men and women who earnestly and sincerely strive to make a better world and let us on our own part seek to establish this world by such justice as shall be stimulated by generous sympathies and by such righteousness as shall be based upon genuine sacrifice.

Choir

Offer the sacrifices of righteousness and put your trust in the Lord.

Minister

The Almighty takes no delight in the proud and arrogant, whose arm crushes the feeble, and who call their strength their god. His help goes forth to the weak, and their supplications are answered from on high. He champions the cause of the oppressed and requites evil-doers for their unrighteousness. Affliction of the body and fasting alone cannot cleanse the soul of sin and relieve the conscience of its weight of guilt. But these are the true means of atonement: Let justice well up as waters, and righteousness as a mighty stream. Show compassion every man to his brother; oppress not the stranger, the fatherless, and the widow, and let none of you devise evil in his heart against his neighbor. Speak ye every man the truth with his neighbor: execute the judgment of truth and peace in your gates. Do justly, love mercy and walk humbly with thy God.

O God, grant that we may hearken to the solemn admonition of this Sabbath of Sabbaths in true contrition of heart and humbleness of spirit. Help us to fulfil

our obligation to the needy and distressed. Incline our hearts to compassion, that we freely succor the poor, the homeless and the suffering. Aid us to be an a father to the needy, eyes to the blind, and feet to the lame. Imbue us with an understanding of our responsibility to our brethren of the house of Israel and to the institutions which minister to their needs. Help us to be generous in our support of all good works. Bless all who labor unselfishly for the welfare and happiness of their fellowmen, and show Thy favor and Thy grace to all who serve Thee in truth and faithfulness. On this Day of Repentance, we return to Thee with chastened heart; receive us with favor, O God, our Father and our King, our Redeemer and our Savior. Amen.

RETURNING THE SCROLL TO THE ARK (Congregation rises)

Minister

O magnify the Lord וְרוֹמֶמֶה וֹנְרוֹמֶמֶה with me and let us exalt His name together. שמו יחדו:

Choir

and in the heavens. He servants, the praise of the hope of Israel, the people He brought nigh to Himself. Hallelujah.

His glory is in the earth הורו על אֶרֶץ וְשְׁמֵים: is the strength of all His וַיָּרָם בֶּרֶן לְעַמּוֹ them that truly love Him, לכל-חַסִידְיוֹלְבְנֵייִשְׂרָאֵל עם קרבו הַלַלוּיָה:

Minister

The law of the Lord is .הְמִימָה the testimony of the Lord the Lord are right, rejoicthe Lord is clean, enduring for ever. Behold, a given unto you; forsake it not.

תורת perfect, restoring the soul; מְשִׁיבַת בֶּפָשׁ. עַרוּת יי is sure, making wise the בָּחִיכִּת מַחְכִּימַת מָחָכִימַת simple. The precepts of פקובי יי שָׁרִים. משִּמְחָי ing the heart; the fear of .יְרָאָת יִיָּ טְהוֹרָה עוֹמֶֶרֶת לָעַר: כִּי לֶקַח good doctrine has been מוֹב נְתָחִי לֶּכֶם תּוֹרָתִי אל־תעזובו:

(Congregation is seated)

Choir

them that lay hold of it, and the supporters thereare ways of pleasantness, and all its paths are peace.

It is a tree of life to עֵץ חַיִים הִיא לַמַּחֲוִיקִים יָתוֹמֶכֶיהָ מְאָשֶׁר: of are happy. Its ways דָרֶכֵיהָ דַרְכֵילְעָם וְכֵל־ נְתִיבוֹתֵיהָ שָׁלוֹם:

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for

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PART II

CINCINNATI

1945

Reader

All prayers which the children of Israel offer unto Thee, O our Father, that they may depart from sin, from guilt and from wickedness, and follow the ways of Thy Torah, the ways of justice and of righteousness; yea, all the resolutions which we make from this Day of Atonement until the coming Day of Atonement—may they be acceptable before Thee, and may we be given strength to fulfil them. We have come to seek atonement and to ask Thy pardon and forgiveness. Turn us in full repentance unto Thee, and teach us to undo the wrongs which we have committed. Thus will Thy great and revered name be sanctified among us.

(Congregation is seated)

Reader

Forgive, I beseech Thee, the iniquity of this people according to the greatness of Thy love, even as Thou hast borne with this people from Egypt until now.

Choir

And the Lord said, I have pardoned according to Thy word.

Congregation and Reader

Praise be to Thee, O God, Ruler of the world, who hast granted us life, hast preserved and sustained us and brought us unto this day.

Choir: Amen.

בָּל נְדְרֵי

וָאֶסְרֵי. וַחָרָמֵי. וְקוֹנְמֵי. וְכְנּוּיֵי. וְקנּוּמֵי. וְשְׁבּוּעוֹת:
דְּנְדַרְנָא. וּדְאִשְׁתְּבַעְנָא. וּדְאַחֲרִימְנָא. וְדְאָסַרְנָא
עַל־נַפְּשְׁתֵנָא: מִיוֹם כִּפְּרִים זֶה עַד יוֹם כִּפְּרִים
הַבָּא עָלֵינוּ לְטוֹבָה: כָּלְהוֹן אָחֲרַשְנָא בָהוֹן. כְּלְהוֹן
הוֹן שָׁרָן. שְׁבִיקִין. שְׁבִיתִין. בְּטֵלִין וּמְבָשְׁלִין. לָא־
שְׁרִירִין וְלֶא־קִיָּמִין: נִדְרָנָא לָא נִדְרֵי. וָאֱסְרֵנָא לָא
שָׁבוּעוֹת:

(Congregation is seated)

Reader

סְלַח־נָא לֹעֵוֹן הָעָם הַזֶּה כְּוֹדֶל חַסְדֵּך: וְכַאֲשֶׁר נָשָׂאתָה לָעָם הַזֶּה מִמִּצְתַּיִם וְעַר־הַנָּה:

Choir

וַיָּאֶטֶר יָהנָה סָלַחָתִּי כִּדְבָרֵדְ:

Reader

בְּרוּךְ אַתָּה יְיָ אֶלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהָחֵיֵנוּ וְקִיִּמֵנוּ וְהִנִּיעֵנוּ לַוְּמֵן הַזֶּה:

Choir: Amen.

Reader

All prayers which the children of Israel offer unto Thee, O our Father, that they may depart from sin, from guilt and from wickedness, and follow the ways of Thy Torah, the ways of justice and of righteousness; yea, all the resolutions which we make from this Day of Atonement until the coming Day of Atonement—may they be acceptable before Thee, and may we be given strength to fulfil them. We have come to seek atonement and to ask Thy pardon and forgiveness. Turn us in full repentance unto Thee, and teach us to undo the wrongs which we have committed. Thus will thy great and revered name be sanctified among us.

(Congregation is scated)

בָּל נְדְרֵי

(The Kol Nidre Chant)

EVENING SERVICE FOR ATONEMENT DAY 131

Reader

נְשֵׂאתָה לָעָם הַזָּה מִמִּצְרָיִם וְעַר־הַנְּה: סְלַח־נָא לַעֲוֹן הָעָם הַזֶּה כְּנְּרֶל הַסְדֵּךּ: וְכַצְּשֶׁר

Forgive, I beseech Thee, the iniquity of this people according to the greatness of Thy love, even as Thou hast borne with this people from Egypt until now.

Choir

וַיָּאמֶר יְהוָה סָלַחְתִּי כִּדְבָרֶדְ:

And the Lord said, I have pardoned according to Thy word.

Reader

בָּרוּך אַתָּה יָיָ אֱלֹהֵינוּ מֶלֶּךְ הָעוֹלֶם. שֶּׁהָחֱיְנוּ וְקִימֵנוּ וְהָנִּיעֵנוּ לֹוְמֵן הַוֶּה:

Praise be to Thee, O God, Ruler of the world, who hast granted us life, hast preserved and sustained us and brought us unto this day.

Choir: Amen.